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THE CATHOLIC UNIVERSITY OF AMERICA
Studies in Sacred Theology-
No. 104

PRIESTLY STUDIES
IN
MODERN PAPAL TEACHINGS

A DISSERTATION

*submitted to the Faculty of the School of Sacred Theology
of The Catholic University of America
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Sacred Theology*

by

REV. CHRISTOPHER LIND, O. S. B., S. T. L.

THE CATHOLIC UNIVERSITY OF AMERICA PRESS
WASHINGTON, D. C.
1958

This dissertation has been approved by the Reverend Alfred G. Rush, G. S. R., S. T. D., as Director, and by Reverend Francis J. Connell, G. S. R., S. T. D., and Reverend Rotnaeus W. O'Brien, O. C., S. T. D., as readers.

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INTRODUCTION

Contemporary treatises on the priesthood have not been remiss in proclaiming the priest's obligation to continue his studies after ordination. Moreover, in support of their contention, the authors of such works do not fail to refer to the teachings of recent Popes who have treated of this subject. But in none of these treatises can one find a detailed presentation of, or a commentary upon, those modern papal documents which express and particularize the priest's moral obligation to post-ordination studies. Such a presentation and commentary was the precise end aimed at by the writer of this dissertation.

The importance of such a treatment of sacerdotal studies rests primarily on the importance of the authoritative teachings of the Popes on any moral duty, whether these teachings be expressed through the Pontiffs' use of their ordinary or their extraordinary teaching authority. Secondly, in an era when, perhaps more than ever before, the apostles of the forces of both good and evil seek to gain adherents to their respective causes by winning intelligences with the power of learning, a consideration of the recent papal teachings on priestly studies makes it evident that the obligation to such learning is based on a real and current necessity.

The term "priestly studies" as contained in the title of this dissertation is intended to signify the intellectual effort made to acquire any theoretical or practical knowledge pertinent and beneficial to the dignity and exercise of the sacerdotal office. By "modern papal teachings" is meant the body of teachings originating either directly from the Pontiffs ruling the Church from St. Pius X to Pope Pius XII, or indirectly issued by them inasmuch as they approved the documents on priestly studies formulated by the various ecclesiastical commissions or sacred congregations. It must be noted, however, that in addition to these papal documents, and in order to draw from them their full signification, Sacred Scripture and studies devoted to the priesthood were used after the manner of a commentary.

The first chapter of the dissertation considers those modern papal teachings that speak of the general obligation a priest has to continue his studies by reason of the role of *doctor* which he possesses within and dependent upon the Church whose minister he is. The second

and third chapters are devoted to examining the content of those papal documents that particularize this general obligation by viewing it in terms of the various tasks a priest may be called upon to fulfill either in the pastoral ministry or in the fields of religious and secular education. The final chapter studies the teachings of the Holy See that concern themselves with bringing priestly learning into a relationship with priestly holiness. The present printed work represents the first two chapters and the conclusion of the complete typewritten dissertation accessible at the library of the Catholic University of America.

The author wishes to express his gratitude to the Rev. Alfred Rush, C. SS. R., S. T. D., for the many hours of enthusiastic assistance given throughout the course of this study by means of direction and criticism. He wishes also to express special thanks to the Very Rev. Francis J. Connell, C. SS. R., S. T. D., and the Rev. Romaeus O'Brien, O. Carm., J. G. D., who graciously acted as readers of the manuscript.

To the monks of St. Mary's Abbey, and in particular to the Right Rev. Patrick M. O'Brien, Abbot, this work is offered in grateful appreciation.

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Chapter I

THE PRIEST AS DOCTOR

The obligation of a priest to continue his study of sacred doctrine is based fundamentally upon the position he holds within the Church as a teacher of the faithful. But since this part of the priest's sacerdotal office is received from and exercised for and within the Church, any examination of it must be made in the light of the Church's divine commission to teach.

Prior to His ascent into Heaven, Christ gave to His Apostles in perpetuity the command and the power to teach His doctrine to all men.¹ *All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world.*²

His Holiness Pope Pius XII has presented us with a succinct commentary on this divine commission of the Church to teach: "Whether it be the law written on the heart, that is, the natural law, or the truths and precepts of supernatural revelation, the Divine Redeemer has put both into the hands of the Church as a moral treasure of humanity, in order that she might preach them to all creatures, illustrate and transmit them from one generation to another, intact and defended from every contamination and error."³

With reference to the Church's actual exercise of this mission to teach the truths divinely entrusted to her, Pius XI stated:

The Church of Christ, depository and infallible guardian of divine revelation ... pours out the treasures of heavenly truth; she preaches Him who is *the true light that enlightens every man who comes into the worlds* she sows with divine bounty that seed which is small and worthless to the profane eyes of the world. ... Amid all aberrations devised by the human mind infatuated with a false emancipation from every law and restraint, and amid the terrible corruptions of human malice, the Church of God rises up like a bright lighthouse, warning by the clearness of its beam every deviation to right or left from the way of truth, and pointing out to one and all the right course that should be followed.⁵

But within this Church, who has the right and duty to give their voices to teaching the message Christ entrusted to her? Relative to this question, Pope Pius XII, in an address delivered on the occasion of the canonization of St. Pius X, reminded Bishops that since Christ sent His Apostles as He had been sent by the Father,⁶ that is, to teach all nations everything they had heard from Him,⁷ it follows that the Apostles are by divine right the true doctors and teachers of the Church. "Besides the lawful successors of the Apostles, namely, the Roman Pontiff for the universal Church and the Bishops for the faithful entrusted to their care,⁸ there are no other teachers divinely constituted in the Church of Christ."⁹

The Pontiff, however, proceeded to note:

Both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to these the faculty to teach (either by special grant or because of an office conferred upon them).¹⁰ Those who are so called are teachers not in their own name, but by reason of the mandate which they have received from the lawful teaching authority. Their faculty always remains subject to that authority, nor is it ever exercised in its own right or independently.¹¹

In the papal period under consideration Pius XII does not stand alone in testifying to the traditional doctrine that teaching within the Church is an office pertaining to the episcopacy. In his encyclical letter *Humani Generis Redemptionem*, Benedict XV explained this episcopal prerogative at length:

For the office of preaching is from the teaching of Trent, "a prerogative of Bishops."¹² And the Apostles, whose successors the Bishops are, considered it as something peculiarly theirs. St. Paul writes: *For Christ did not send me to baptize, but to preach the Gospel.*¹³ And the other Apostles were of the opinion that: *It is not desirable that we should forsake the word of God and serve at tables.** But although preaching is properly the duty of Bishops, nevertheless, since they cannot always and everywhere discharge it in person, distracted as they are by the many cares accompanying the government of their churches, they must of necessity satisfy their obligation through others. Wherefore it cannot be doubted

that all those who, in addition to the Bishops, are thus engaged, are employed in the performance of an episcopal duty. Let this then be the first law laid down: that no one may on his own responsibility undertake the office of preaching. In order to fulfill that duty, everyone must have a lawful mission, which can be conferred by the Bishop alone. *And how are men to preach unless they be sent?!*¹⁷ Now the Apostles were sent and sent by Him who is the Supreme Shepherd and Guardian of our souls;¹⁶ so, too, were the seventy-two first disciples; even St. Paul himself, although constituted by Christ a chosen vessel to carry His name before nations and kings,¹⁷ entered upon his apostolate only after the elders, in obedience to the command of the Holy Spirit — *Set apart for Me Saul... unto the work*¹⁸ — had sent him forth with an imposing of hands. The same practice was constantly followed in the early days of the Church. For all without exception, both those who distinguished themselves in the priestly Order like Origen, and those who later on were raised to the episcopate, like Cyril of Jerusalem, John Chrysostom, Augustine, and the more ancient Doctors of the Church, undertook the office of preaching with the sanction and authority of their Bishops.¹⁹

This subordination of priests to their Bishops in the ministry of the word is clearly attested to in the Church's *Code of Canon Law*. Canon 1327 states that the office of preaching the Catholic faith has been entrusted chiefly to the Roman Pontiff for the universal Church, and to Bishops for their own dioceses. Bishops are obliged to preach the Gospel personally unless they are prevented from doing so by some lawful reason; and they should moreover use, for properly fulfilling this office, not only pastors, but other suitable preachers as well.²⁰ According to canon 1328, no one is permitted to exercise the office of preaching unless he has received a mission from his lawful superior, either by a special faculty, or by receiving an office to which the function of preaching is attached according to canon law.²¹

It is evident, then, that priests do not teach by their own right. They participate in the episcopal mission of evangelization in their ministry of the word. They have to be delegated by the Bishop, and, as Abbé Hasseveldt notes, "It is in this sense that the authorization to preach should be understood. When a priest preaches in the presence of a Bishop, he kneels first before him to ask his blessing."²² Moreover, this authorization which makes it lawful for a priest to teach

the truths of the faith includes a constant subordination to and dependence upon the Bishop. What Pius XII said of the lay theologian applies with equal force to the priest fulfilling the magisterial part of his sacerdotal ministry; that is, "There never has been, there is not now, and there never will be in the Church a lawful teaching authority... withdrawn by God from the authority, guidance and watchfulness of the sacred teaching authority. In fact, the very denial of submission offers a convincing proof and criterion that... those who thus speak and act are not guided by the Spirit of God and of Christ."²⁵

The position in the Church which the priest holds as a teacher being thus established from a consideration of papal documents, the next question to be treated of is the degree to which the priest is obliged to carry out this magisterial part of his sacerdotal ministry. In reply to this question we contend that the priest's role as *doctor* is, for those engaged in any way in the care of souls, a grave and primary obligation both in virtue of the dignity inherent in the priestly office and in virtue of the direct relationship which that office has to the body of the faithful.

First, the priest has a grave and primary obligation to teach by virtue of the dignity inherent in his sacerdotal office. The priest is an ambassador of Christ, a minister of Christ,²⁴ a dispenser of the mysteries of God. *On behalf of Christ, we are acting as ambassadors.¹⁵ Let a man so account us as servants of Christ and stewards of the mysteries of God.¹⁶* "The priest," comments Pius XI, "is the minister of Christ, as an instrument in the hands of the Divine Redeemer, so that He can continue the work of redemption in all its world-embracing universality and divine efficacy — that work that wrought so wondrous a transformation in the world."²⁷ After speaking of the manner in which the priest fulfills his ministerial office by administering the sacraments, this Vicar of Christ proceeds to say: "The Catholic priest is a minister of Christ and dispenser of the mysteries of God in another way, that is, by the *ministry of the word,¹⁵* a right which is inalienable; it is a duty which cannot be disallowed, for it is imposed by Jesus Christ Himself: *Go, therefore, and make disciples of all nations, ... teaching them to observe all that I have commanded you!*"¹⁷ The Church of Christ, depository and infallible teacher of divine revelation, by means of her priests, pours out the treasures of heavenly tmt-h "w

Pope Benedict XV, in his encyclical *Humani Generis Redemptionem*, presents a strong argument from reason showing why a priest's ministry must include this ministry of the word. This Pontiff points out that, in order to lead men to obey His commands to win eternal life, Christ, once He had wrought the redemption of the human race by His death, "used no other means than the voice of His heralds, whose work it was to announce to all mankind what they had to believe and do in order to be saved." Pope Benedict further recalls that it was the preaching of the Apostles that renewed the face of the earth; and by that preaching the religion of Christ turned men from error and won their hearts to virtue. "Wherefore," he says, "since by God's good pleasure things are preserved through the same causes by which they were brought into being, it is evident that the preaching of the wisdom taught by the Christian religion is the means divinely employed to continue the work of eternal salvation. __"31 In other words, the priest, as a minister of Christ, is meant to continue Christ's work not after his own way of thinking, but according to the mind of the Savior: *He charged us to preach to the people?*

Starting with the priest's obligation to prolong Christ's work as His ambassador and minister, one can derive a second argument for his obligation to teach, and this from the pronouncements of the same Pontiff, Benedict XV. In his discourse to parish priests and Lenten preachers given on February 10, 1921, the Pope noted that Christ said that He came to the world so that men might have life and have it more abundantly.³³ "The life to which the Divine Master was alluding in this passage quoted from St. John," said the Pontiff, "was obviously that of the spirit. But the life of the spirit consists in knowing and understanding truth, in knowing and loving the good. Consequently, the same Divine Teacher could turn to His Eternal Father and say, *This is life eternal, that they may know You to be the true God, and Him whom You have sent, Jesus Christ.*"³⁴ Therefore, as Christ came into the world so that through His teachings the world might have the life of truth, so too, a priest, as a minister of Christ obliged to prolong His redemptive work, must give testimony to the same truth by teaching. *I am the light of the world*, said the Savior.³⁵ *This is why I was born, and why I have come into the world, to bear witness to the truth?*³⁶ *As the Father has sent Me, I also send you?*

But in addition to being an ambassador or a minister of Christ and a dispenser of the mysteries of God, a priest also stands as a mediator between God and man, an office whose perfect fulfillment obliges him to function as a teacher. It is true that *there is one mediator between God and man, Himself man, Christ Jesus*,³⁸ but, as St. Thomas teaches: "Nothing, however, prevents many others from being mediators under a certain aspect, that is, dispositively and ministerially."³⁹ Now the office of a mediator is to join those between whom he stands, and the relationship between this function and the priestly office of teaching was proposed by Pope Benedict XV when he asked: "But do not those who join the minds of men to God by dispelling errors and illuminating these minds with rays of truth co-operate efficaciously for joining men and God?"⁴⁰

Secondly, the priest is obliged to teach by virtue of the direct relationship which his sacerdotal office has to the body of the faithful. In his first encyclical letter, *E Supremi Apostolatus*, St. Pius X stated that religious instruction is the principal means for restoring the kingdom of God in souls. The saint lamented:

How many there are who hate Christ and detest the Church and the Gospel more through ignorance than through malice! Concerning these people it may well be said: *These men deride whatever they do not know*.⁴¹ This is the case not only among the poorer or lower classes who are more easily led astray, but even among the cultured classes who have been well educated. The result is that great numbers lose their faith. The more ignorance prevails, the greater is the havoc wrought by unbelief. For this reason, Christ commanded the Apostles: *Go, therefore, and make disciples of all nations*.⁴²

In *Acerbo Nimis*, the same Pontiff again decried the fact that a large number of Christians are ignorant of the truths necessary for salvation, and among these people he included "those especially who do not lack culture or talents, but indeed possess an abundant knowledge regarding the things of the world, yet five rashly and imprudently with respect to the things of religion."⁴³ He then recalled that St Paul himself "places the foundation of holiness and sound morals upon a knowledge of divine things — which holds in check evil de-

sires: *See to it, therefore, brethren, that you walk with care: not as unwise but as wise.... Therefore, do not become foolish, but understand what the will of the Lord is.*"⁴⁴

St. Pius, however, does not content himself merely with pointing out the prevailing ignorance concerning religious truths. He proceeds to say:

Consider who has the obligation to dispel this most harmful ignorance and to impart in its place the knowledge that is wholly indispensable. There can be no doubt, Venerable Brethren, that this most important duty rests upon all those who are pastors of souls. Upon them, by the command of Christ, there rests the obligation of knowing and feeding the flock committed to their care; and to feed implies, first of all, to teach. *I will give you pastors according to My own heart*, God promised through Jeremias, *and they shall feed you with knowledge and doctrine*⁴⁵ Hence the Apostle Paul said: *Christ did not send me to baptize, but to preach the Gospel*,⁴⁶ thereby indicating that the first duty of all those who are entrusted in any way with the government of the Church is to instruct the faithful in the things of God.... Here, then, Venerable Brethren, it is well to emphasize and to insist that for a priest there is no duty more grave nor obligation more binding than diis.⁴⁷

To the possible objection that these words of the Pope have reference to diocesan priests only, it is well to avert to the fact that in the same encyclical St. Pius reminds priests that "the Christian people expect from them knowledge of the divine law, and it was for this purpose that they were sent by God. *And they shall seek the law at his mouth; because he is the angel of the Lord of hosts.*"⁴⁸ Thus the Bishop, speaking to the candidates for the priesthood in the ordination ceremony, says: 'Let your teaching be a spiritual remedy for God's people; may they be worthy fellow workers of our order; and thus meditating day and night on His law, may they believe what they read and teach what they shall believe.'"⁴⁹

Then the next sentence of the Pontiff is, '*If there is no priest to whom these words are not applicable* (italics mine), do they not apply with much greater force to those who possess the title and authority of parish priests, and who, by virtue of their rank and by virtue of a special contract, hold the office of pastors of souls?"⁵⁰

From these words we can argue that the obligation of *doctor* is applicable to all priests, diocesan or religious, and for the religious who is not *ex officio* engaged in the parish ministry, the actual application of the obligation is greater or less according to the degree or extent that he is called upon to share in apostolic work. This contention is borne out by these words which Pope Pius XI directed specifically to the religious clergy in his apostolic letter *Unigenitus Dei Filius*: "For how can he lack that solid doctrine, since the Christian people expect from his mouth the words of salvation because he is the legate of the Lord of knowledge,⁵¹ the minister and teacher of the New Law, the *salt of the earth*¹ and the *light of the world*?TM Therefore they should tremble as often as, ignorant and unskilled, they approach their sacred ministry."⁵⁴

As did St. Pius X, so too has Pope Pius XII frequently stressed the priest's obligation to teach, in virtue of the relationship which the sacerdotal office has to the spiritual needs of the faithful.⁵⁵ Monsignor Fenton has summed up the Pontiff's mind in this matter in the following observation:

One special theme runs through all the Holy Father's discourses to the parish priests and the Lenten preachers of the Eternal City. Time and time again the Vicar of Christ exhorts these men to do their utmost to dispel the ignorance about the true religion so prevalent in our own day. With the gift of understanding he has received from his Divine Master, the Vicar of Christ is keenly aware of the fact that now more than ever before an ignorance of God's revealed teaching involves a frightful danger to salvation.... Pope Pius XII has authoritatively called attention to the fact that it is the business and the responsibility of the priests in the parochial ministry to defend the cause of Christ against those forces which seek to deprive Him of souls for whose salvation He suffered and died. Through God's power, the *verbum reconciliationis* and the *ministerium reconciliationis* are in their hands. Through accurate and effective instruction, through their salvific contact with every individual and family confided to their care, they can play a dominant part in the victory of the Church militant.⁵⁶

The papal teachings thus far considered with reference to the priest's obligation to teach are well confirmed by the pastoral epistles of St. Paul. The Church, entrusted with the truth that is the revela-

tion of Christ, is *the pillar and mainstay of the truths* by instructing the faithful and transmitting Christ's doctrine to them. As Father Spicq has noted, this function is so important that "salvation is synonymous with knowledge of the truth. *God, writes St. Paul, wishes all men to be saved and to come to the knowledge of the truth.*"TM Consequently, St. Paul insists upon the obligation of the priest to teach: *But the servant of the Lord must not quarrel, but be gentle towards all, ready to teach.*TM *I charge thee, in the sight of God and Christ Jesus, who will judge the living and the dead by His coming and by His kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching.*⁶⁰ Father Spicq's commentary on this last citation from St. Paul well crystallizes the Apostle's mind on the obligation of a priest to teach:

These are the last words St. Paul wrote, the last order he prescribed, and they sum up all the precepts and counsels he gave to Timothy. The Apostle's testament, his last will, is to exhort his disciple to devote himself to preaching. The tenses of the verbs and the context imply that this office is to continue until the end of time. St. Paul assumed its obligations during his lifetime; his successors will have to continue his work after his departure. The priest, according to St. Paul, has for his essential role the preaching of the word of God, instructing the faithful.⁶¹

By way of summarizing what has thus far been said concerning the position as a teacher which the priest holds in the Church and his obligation to fulfill this role, one can do no better than to cite Pope Pius XI's encyclical letter against atheistic communism, *Divini Redemptoris*. Herein he prescribed the remedies necessary for effectively combating this evil, and then proclaimed:

Jesus Christ, our Divine King, has chosen and constituted priests as the first-line ministers and messengers for accomplishing the salutary work we have described.... Theirs is the duty, assigned to them by a special vocation, under the direction of their Bishops and in filial obedience to the Vicar of Christ on earth, of constantly keeping aflame in the world the torch of faith, and of filling the hearts of the faithful with that supernatural trust which has aided the Church to fight and win so many other battles in

the name of Christ: *This is the victory which overcomes the world, our faith.*⁶¹

It must be noted, however, that in order to present the priest's obligation to continue his studies, a recognition of his dignity and duty as a teacher does not suffice. Beyond this, there must be determined the area within which the priest, by virtue of his priesthood, can be called upon to fulfill his magisterial role, for the very vastness of this area will serve to emphasize the depth with which he must penetrate and apply the truths of revelation. But inasmuch as the priest is an instrument whereby the Church exercises her ministry of the word, it follows that his field of teaching will ministerially be as broad as hers. Thus in order to determine within what fields the priest may or must act as a teacher of the truths entrusted by Christ to His Church and proclaimed by her through her living teaching authority, modern papal documents must be considered in order to set forth their content concerning those subjects with which the Church may concern herself in fulfilling her divinely established teaching mission.

A study of these documents reveals that the Pontiffs acknowledge a distinction between the direct and the indirect object of the Church's magisterial power. The first or direct object embraces everything that can have an immediate bearing on the sanctification of souls, the extension and increase of the kingdom of God on earth, the propagation of revealed truth, the exercise of Christian virtues as well as the practice of corporal and spiritual works of mercy.⁶² But this is not to say that the Church may not raise her authoritative teaching voice concerning those things which lie outside these spiritual goods. St. Pius X has said:

Over and above spiritual goods, however, there are many goods of the natural order over which the Church has no direct mission, although they flow as a natural consequence of her divine mission. The light of Catholic revelation is so great that it diffuses itself most brilliantly on every science. The force of the evangelical counsels is so powerful that it strengthens and more firmly establishes the precepts of the natural law. The efficacy of the doctrine and morality taught by Jesus Christ is so limitless that providentially it sustains and promotes the material welfare of the individual, the family, and society.⁶⁴

Then speaking of the motto he selected to guide him during his pontificate, St. Pius X proclaimed, "*To re-establish all things* — not in any haphazard way, but *in Christ*; and the Apostle adds, both those in the heavens and *those on the earth*.⁶⁵ *To re-establish all things* includes not only what properly pertains to the divine mission of the Church in leading souls to God, but also what we have already explained as flowing from that divine mission, namely, Christian civilization in each and every one of the elements composing it"⁶⁶

In an encyclical letter directed to the hierarchy of Germany, *Singulari Quadam*, this same Pope again took up the question of the Church's teaching authority in things temporal:

We first of all declare that all Catholics have a sacred and inviolable duty, both in private and in public life, to obey and firmly adhere to and fearlessly profess the principles of Catholic truth enunciated by the teaching authority of the Catholic Church. In particular, We mean those principles which Our Predecessor has wisely laid down in his encyclical letter *Rerum Novarum*.... These are fundamental principles: No matter what the Christian does, even in the realm of temporal goods, he cannot ignore the supernatural good. Rather, according to the dictates of Christian philosophy, he must order all things to the ultimate end, namely, the Highest Good. All his actions, insofar as they are morally good or bad, that is to say, whether they agree or disagree with the natural and divine law, are subject to the judgment and jurisdiction of the Church.⁶⁷

As St. Pius X defended the Church's magisterial authority in temporal affairs by proclaiming her right to teach authoritatively regarding economic questions, so too did Pius XI rely upon this same authority to defend "the inalienable right as well as the indispensable duty of the Church to watch over the entire education of her children in all institutions, public or private, not merely in regard to the religious instruction therein given, but in regard to every other branch of learning and every regulation insofar as they have a necessary relationship with religion and morality."⁶⁸

Forceful though were the teachings of his predecessors concerning the right and authority of the teaching Church in temporal matters, attitudes prevalent in his own time caused Pope Pius XII to take

up this doctrine once again. He made known that he was aware of those attitudes and tendencies of mind which expressed themselves in the claim: "We are perfectly willing to see and to listen to Bishops and priests in their churches, and regarding matters within their authority, but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them or to listen to what they say. For there it is we laymen, and not the clergy — no matter of what rank or qualification — who are the lawful judges."⁶⁹

To this error that seeks to restrict the Church's magisterial authority solely to those matters within the realm of the spiritual, Pope Pius XII replied with the following traditional doctrine: "The power of the Church is not bound by limits of 'matters strictly religious' . . ., but the whole matter of the natural law, its foundation, its interpretation, its application, insofar as their moral aspects extend, are within her power. For the keeping of the natural law, by God's intent, has reference to the road by which man must approach his supernatural end. But on this road the Church is man's leader and guide in what concerns this supernatural end."⁷⁰

The Pope proceeds to state that there are social and political problems, not strictly religious, but which nevertheless fall within the scope of the Church's teaching authority because these problems can and do hinder man in the attainment of his ultimate goal. To maintain that these and like problems lie outside the field of morals and thus are, or can be, outside that authority established by God to see to a just order and to direct men to their final end, is a contradiction of both truth and common sense. The Church is to tend to these things "not only *in secret*, within the walls of the church and sacristy, but also in the open, *on the housetops* (to use the Lord's words),⁷¹ in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the 'world' and the kingdom of God, between the prince of this world and Christ its Savior."⁷²

The scope of the Church's magisterial power as proclaimed in these papal teachings flows from the very purpose for which Christ established His Church: to guide and direct men to their ultimate end. What Billot wrote of the Church's teaching authority in matters political is valid for her teaching position in all matters temporal:

For as it is fitting that the body be subject to the soul and temporal things be referred to and subordinated to the eternal, so it was necessary that in the Church of Christ political power be subject to the sacerdotal and thus be directed by it to eternal beatitude, be amended and corrected by it should political power be turned from that end. Indeed, this teaching has been so constantly and so unanimously understood by theologians, so solemnly confirmed by the usage and practice of even ecumenical councils, that the contrary opinion, as Bellarmine bears witness, must be termed more of an ancient heresy than an opinion.^{7*}

Now precisely because "The Church of Christ, depository and infallible teacher of divine revelation, by means of her sacred ministers, pours out the treasures of heavenly truth," and because "the Church exercises her ministry of the word through her sacred ministers in the various grades of the hierarchy,"⁷⁴ it follows that the fields wherein the priest may be called upon to teach and uphold Christian truths will be no less than those wherein we have seen the Church has a right and duty to exercise her magisterial authority. Thus Pope Pius XII could say:

The object of the preaching of the Faith is Christian doctrine, that is to say, revelation with all the truths contained therein, with all the foundations and notions it presupposes, with all the consequences it has upon the moral conduct of man confronted with it in domestic and social life, in public as well as political life. Religion and moral in their strict union constitute an indivisible whole; and the moral order, the commandments of God are equally valid for all fields of human activity without exception; the end where these fields meet pertains also to the mission of the Church and thus also to the words of the priest, to his teaching, his admonitions, his counsels to the faithful entrusted to his care.⁷⁵

In other words, where human activity is involved, morality is involved, and morality falls within the scope of the Church's teaching power exercised through her priests. Because of this, Pius XII could proceed to note the following principles:

1. It is a right, and at the same time an essential duty of the Church to instruct the faithful by spoken and written word, from

the pulpit or by other conventional means, about everything that concerns faith and morals, in order to obviate what is incompatible with its own teaching and indeed not admissible for Catholics, whether this treats of philosophical or religious systems, or of the aims proposed by their opponents, or of the moral conceptions regarding the life of individuals or the community....

4. The priest... is a minister of the Church and has a mission that, as we have already inferred, embraces the entire sphere of the religious and moral duties of the faith, and in the fulfillment of which he himself is able and is even obliged to give under this aspect advice and instructions regarding even public life.⁷⁶

From all this, the complexity of the priest's teaching mission can readily be seen; there is no field wherein he may not be called upon to direct the guiding light of Christian truths. The Church has proclaimed moral teachings regarding economics, politics, marriage, education, medical practices and research, juridical proceedings and consequent penalties, to cite but a few fields wherein she has lawfully exercised her magisterial power. More and more is the priest called upon to have at least a general acquaintance with these teachings. As Bishop Stockums remarked: The pastoral ministry in town and country is growing more complex with each passing year, as the economic needs of the people increase; the menace to faith and morals from socialism, communism, and an excessive rationalism is daily becoming more ominous; the hostility of a militant atheism to all things Christian is mounting steadily. These grave problems must be met and solved by the clergy, and specifically by the clergy engaged in the care of souls."⁷⁷

So far, then, in our consideration of papal statements referring to the priest as a teacher, two points stand out: first, the priest who is in any way engaged in the care of souls possesses the grave and primary obligation to teach, and secondly, in the actual fulfillment of this role dependently upon episcopal authority, the priest has both the right and the duty to direct the light of Christ's teachings into all fields of human activity where religious and moral duties are in question, be these fields domestic or social, public or political.

A further examination of modern papal documents on the subject of the priest as a teacher presents us with a consequent conclusion; namely, if the priest is to fulfill his role of teacher of the doctrine

of Christian revelation as this is proclaimed by the authoritative magisterial power of the Church, he is required to possess an adequate knowledge of this doctrine. "Who indeed," said St. Pius X. "will deny that knowledge should be joined to holiness in the life of the priest? *For the lips of the priest shall keep knowledge.*⁵⁹ The Church demands this knowledge from those who are to be ordained to the priesthood. Why? Because the Christian people expect from them knowledge of the divine law, and it was for this purpose that they were sent by God. *And they shall seek the law at his mouth, because he is the angel of the Lord of hosts.*"⁶⁰ "For the Catholic priest," explained Pius XI, "has received from Jesus Christ the office and commission of teaching truth: *Make disciples of all nations.*"⁶¹ He is set up as the teacher in Israel.⁶² But how can he teach, unless he himself possesses knowledge?"⁶³

Further and more detailed testimony of the priest's obligation to possess knowledge precisely because of his office as teacher is not wanting in the papal documents that are the object of our study. In a letter to the hierarchy of Czechoslovakia, Pope Benedict XV wrote:

You know, Venerable Brethren, how necessary it is that a priest, who ought to instruct others in the doctrine of Christ, possess that doctrine accurately learned and fully understood; without doubt, it is this knowledge that makes him a true light of the world and enables him to exercise correctly and conscientiously that office which the Church has entrusted to him, the teaching of truth among Christian people.... Because of this, in letters and documents of this Holy See which treat of the clergy, it is frequently mentioned that a priest, as an ambassador, as a minister of Christ, as a dispenser of the mysteries of God, cannot suitably fulfill his most sacred office unless he be rightly equipped with a knowledge of sacred and divine things, and unless he possess abundantly that piety which alone can make him a man of God. Indeed, it is necessary that he stand in firm possession of truth and virtue, so that he may be free from every error and vice, because if "he lacks either of the two either on account of an evil life or on account of ignorance, no small danger threatens him and those over whom he is placed."⁶⁴

In this document, Pope Benedict XV was intent on showing that knowledge in a priest is indispensable if he is to function as the light

of the world. That the Pontiff saw fit to set forth this traditional teaching to the Bishops of Czechoslovakia at this particular time (1921) has special significance. For prior to World War I, the Czech intelligentsia was influenced by philosophical rationalism, while the working masses were increasingly falling under the spell of atheistic socialism. The University of Prague became the center of an anti-Catholic effort. Here, the chief protagonist against Catholicism was Professor Masaryk, who taught that Catholicism was a thing which had been surpassed. "Masaryk's attitude towards Catholicism was, for the Czech intelligentsia, authoritative. A Catholic college-educated intelligentsia was almost non-existent. High schools and undergraduate teaching were characterized by an inept education, owing to the deficiency of the majority of catechists."⁸⁴

The end of the war saw the formation of the Czechoslovak state, but the war years had only served to increase the anti-Catholic torrent. Consequently with Masaryk as President of the new post-war state, a new campaign against the Faith threw a pall of darkness over the people so effectively that in less than three years (1919-1921) about 1,388,000 Czechs apostatized.⁸⁵

Charged as the Ruler of Christendom with the responsibility of rescuing his flock from this darkness of error and sin, the Pope called upon the Czechoslovak hierarchy to make certain that their priests were sufficiently equipped with a knowledge of divine things so that they could aptly respond to their vocation as the light of the world. For this Pontiff was not unaware of what his predecessor St. Gregory the Great had taught:

This unfitness of pastors is rebuked by the voice of the Truth, through the Prophet, when it said: *The Shepherds themselves knew no understanding.*⁹⁶ Again, the Lord denounces them, saying: *And they that held the law knew Me not fit* Therefore, the Truth complains of not being known by them....

This unfitness of the pastors does, in truth, often accord with the deserts of their subjects, because, even if the former have not the light of knowledge, through their own fault, it is due to a severe judgment that through their ignorance they, too, who follow, should stumble.

It is, therefore, for this reason that the Truth in person says in the Gospel: *If a blind man guide a blind man, both fall into a pit.*³⁶ Consequently, the Psalmist in his ministry as Prophet, but not as expressing a wish, says: *Let their eyes be darkened that they see not, and their back bend Thou down always.*⁶⁹ For those persons are "eyes" who, set in the forefront of the highest dignity, have undertaken the duty of showing the way, while those who follow on and are attached to them are termed the "back." When, then, the eyes are blinded, the back is bent, for when those who go before lose the light of knowledge, certainly those who follow are bowed down in carrying the burden of their sins.⁹⁰

This same relationship of necessity which exists between priestly learning and the adequate fulfillment of a priest's office as teacher, was expressed by the Sacred Congregation for the Oriental Church in the following preface to a decree concerning the education of the clergy in patriarchal territories:

But it must not be forgotten that upon each priest there falls the most grave duty of preaching and teaching the divine truth, according to the words: *You are the salt of the earth; . . . you are the light of the world;*⁹¹ truly this is a most grave duty which if it is wrong to neglect, nevertheless cannot be fulfilled unless priests possess a treasure of knowledge and very great virtues.

For if in other states of life, as in the case of lawyers, magistrates and medical doctors, there are required many years of study in the respective subjects and the attaining of the prescribed doctorate, and if even those who pursue manual skills require long preparations before they may exercise their art, then there is need for even longer and greater training for the ministers of Christ because of the sublime dignity of the priesthood, and secondly, because of the very heavy burden joined to it, the rule of souls for whom the priest must render an account to Christ.

Truly priests cannot think that those who have the office of nourishing with the word of life, of teaching truth, of guiding and establishing souls redeemed by Christ along the ways of justice and charity, can be less learned and less prepared than those who have undertaken only the care of bodies and earthly things.⁹²

It is true that the intellectual training specifically required for the priesthood has its beginnings in the seminary. But an investigation

of the papal legislation and admonitions issued during the pontificates from St. Pius X to Pius XII that treat of the training to be given to seminarians does not fall within the scope of this dissertation. Ours is rather the task of showing that just as modern papal teachings convincingly demonstrate the priest's obligation to teach the truths of Christ and to bring the guiding light of these truths into many and diversified fields, so too, these same authoritative documents attest to and give reason for a concomitant duty flowing from and related to the magisterial office of a priest. This duty incumbent upon every priest as a teacher is that of continuing his learning after his ordination to the priesthood.

It is in the encyclical letter *Ad Catholici Sacerdotii* that one finds what has become an almost classical expression of the priest's obligation to prolong his sacred studies even after he leaves the seminary. "The priest..., even though greatly occupied with the labors and cares of his office, should resume, according to his abilities, a deeper and more profound study of theology; with the help of the knowledge received in the seminary, he should daily acquire a better understanding of the sacred sciences so that he may become more and more qualified for teaching and guiding souls."⁹³

A similar pronouncement of this obligation which a priest has to continue his studies is contained in the following passage from Pius X's encyclical letter *Sertum Laetitiae*:

Therefore, we exhort priests that their knowledge of things divine and human be wide and deep; that they be not content with the intellectual knowledge acquired in youth; that they attentively study the law of the Lord, whose words are purer than silver; that they continually relish and enjoy the chaste delights of Sacred Scripture; that with the passing of the years they study more deeply the history of the Church, its dogmas, its sacraments, its laws, its writings, its liturgy, its language, so that they may advance in virtue, in culture and in wisdom.⁹⁴

The duty to which these Pontiffs directed the attention of the clergy is one for which provision has been made in the Church's *Code of Canon Law*. According to canon 129, after receiving the priesthood clerics must not cease their studies.⁹⁵ Canon 130, § 1, legislates that

after finishing their course of studies, all priests, even though they have received a parochial or canonical benefice, shall, every year for at least three years, unless they are exempted therefrom for a just cause by the Ordinary of the place, be examined in the manner to be determined by the said Ordinary, in various subjects of the sacred sciences which shall have been duly designated in advance.⁹⁶ Canon 590 binds religious to a similar examination for five years.⁹⁷ Moreover, canon 131 obliges all priests, regardless of the length of time since their ordination, to continue their sacred studies by means of diocesan conferences or written papers.⁹⁸ The advantages of such conferences were recognized at an early period, for as far back as the ninth century monthly pastoral conferences were held in certain parts of France. In the sixteenth century such conferences were introduced into Italy by St. Charles Borromeo."

It is evident, then, that the priest's obligation to continue his learning has been proclaimed in unequivocal terms by both the personal statements of the Pontiffs and the common law of the Church. Yet the objection might be raised that the intellectual requirements of a candidate for Orders have been traditionally set forth in the following principle: the candidate for Orders must have "as much knowledge as suffices for his direction in the activity of that Order . . . , more or less, according as his office is of greater or lesser extent, so that those who are placed over others and receive the care of souls know things pertaining to the doctrine of faith and morals, and that others know whatever concerns the exercise of their Order."¹⁰⁰

From this it would follow that the very fact that he has received the Order of priesthood testifies that a priest possesses the *debita scientia* required for fulfilling his sacerdotal ministry. Therefore, continued study, though advisable, is not obligatory.

In reply to this objection, we contend that even though there is granted the presumption that a newly ordained priest possesses the intellectual competency required for the reception of the priesthood, and possesses this to a high degree, the very nature of theology demands that he pursue his study of it. For, as Monsignor Fenton has noted:

Sacred theology is a science that can be designated as truly supernatural, if we judge it from the point of view of the realities with which it deals. Considered, however, in the light of the way in which it is acquired and increased, it must be classified among the natural branches of human learning.... Like any other naturally acquired science, sacred theology will wither and die in the man who fails to cultivate it. Hence the priest who would fail to continue a serious study of sacred theology after his ordination would soon find himself deprived, through his own fault, of even the basic elements of his own professional science.¹⁰¹

Worthy of special note, however, is the fact that when the Popes speak of the priest's obligation to continue his studies, they do not argue from the necessity for the mere preservation of knowledge acquired in the seminary. As we have already shown, Pius XI called for a more profound understanding of the sacred sciences,¹⁰² while his successor, Pius XII, has urged priests, "... with the passing of years [to] study more deeply the history of the Church, its dogmas, its sacraments, its laws, its writings, its liturgy, its language."¹⁰³ It is an increase in priestly learning that concerns these Popes, rather than a mere preservation of it, and two other passages from their teachings will, when the one is considered in the light of the other, serve to bring to the fore the general reason for their mind on this matter.

In *Ad Catholici Sacerdotii*, Pope Pius XI said:

The priest should clear away from men's minds the mass of prejudices and misunderstandings which the deceits of adversaries have piled up; the modern mind is most eager for the truth and the priest should be ready to point it out with serene frankness; there are souls still hesitating and distressed by doubts; these the priest should inspire and encourage, and guide safely and confidently to the port of faith, faith accepted by both head and heart; error makes its onslaughts, arrogant and persistent, and priests should know how to meet them with a defense that is vigorous and active, yet solid and unruffled.¹⁰⁴

In *Menti Nostrae*, Pope Pius XII directed the following words to the clergy of the world:

Because we are priests of Christ, we must labor with all our strength, even as He did, to see that the fruits of His Redemption be most efficaciously applied to every soul.... We must make every effort to lead back to Christian principles those brethren who have strayed through error or been blinded by passions, to enlighten nations with the light of Christian doctrine, to guide them according to Christian norms, and to form in them more Christian consciences, and, lastly, to urge them to struggle zealously for the triumph of truth and justice.¹⁰⁵

The first text above, quoted from Pius XI, summarizes the task of a priest as a teacher; the second, that of Pius XII, states the manner in which the priest must labor for the fulfillment of this priestly duty, that is, with all his strength and with every effort. But if he is so to acquit this magisterial part of his sacred ministry, "The priest should have full grasp of the teachings on Catholic faith and morals; he should know how to present them to others, and be able to give the faithful the reasons for the dogmas, laws and observances of the Church of which he is the minister."¹⁰⁶

Here these Pontiffs ask for something more from their priests than the bare minimum of knowledge which they are gravely obliged to acquire and possess before undertaking the ministry of the word. Rather do they urge that priests perfect their knowledge of sacred things so that they may fulfill their ministry with greater efficacy. In the words of Pius XI, "Whether they teach, preach, sit in the sacred tribunal of penance to strengthen souls, whether they be sent on holy missions, speak with people concerning daily life, will not this manifold exercise of their sacred ministry have greater strength and efficacy the more they manifest their ability by reflecting the highest learning?"¹⁰⁷

The importance of priestly learning for greater efficacy in the priest's exercise of his teaching office becomes apparent if one considers the instrumental role which the priest plays as a teacher of Christian truths. The priest's role as a minister is a twofold one: he is a minister of the sacraments and a minister of the word of God. Now "the unworthiness of the minister does not make void the sacraments he administers, since the sacraments derive their efficacy from the Blood of Christ, independently of the sanctity of the instrument;

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or as scholastic language expresses it, these instruments of eternal salvation work their effect *ex opere operato*."¹⁰⁸ But when a priest acts in the capacity of the minister of the word, the situation is not quite the same. As Cardinal Suhard noted, "In the exercise of the sacramental power, one may speak of Christ as substituting Himself for His ministers. Here, one should rather speak of co-operation. The priest's human acts, in co-operation with grace, operate to influence and convert the faithful."¹⁰⁹ And his acts of teaching will be influenced by the degree to which he himself has penetrated the truths which he is trying to present to others.

But there is still another reason why the Pontiffs insist on continued studies for a priest so that he may fulfill his teaching office with greater efficacy. St. Pius X recalled that "the priest is not one who can be good or bad in himself alone. . . . For whoever becomes a priest is a priest, not for himself alone but for others: *for every high priest taken from among men is appointed for men in the things pertaining to God*."¹¹⁰ Pius XI boasted that "All the good that Christian civilization has brought into the world is due, at least remotely, to the word and works of the Catholic priesthood."¹¹¹ And speaking of his priests, Pius XII said, "Not only do they procure and communicate Christ's grace to the members of His Mystical Body, but they also contribute to nourishing the growth of the Mystical Body, because they must ever give the Church new sons, bring them up, educate them and guide them."¹¹² Thus we may say that continued studies are important for the priest because the general well-being of the Church is important. As St. Gregory the Great taught, the Church, the Ark of the New Testament, is carried by the hands of her teachers and doctors, who must ever be prepared by studying the word of God to lift up this Ark without hesitation or delay.¹¹³

REFERENCES TO CHAPTER I

1. Tout en ayant des traits communs avec les autres sociétés, l'Église s'en distingue par des caractéristiques spéciales. — 1. La première de ces caractéristiques est la fin toute surnaturelle de l'Église, qui est de continuer la mission de Jésus-Christ sur la terre et de conduire ainsi les âmes au salut éternel.... Cette fin sublime est expressément indiquée par Jésus-Christ donnant à ses apôtres, à perpétuité, tout ses pouvoirs, avec la charge d'enseigner intégralement sa doctrine. E. Dublanchy, "Église," *DTC*, 4 (Paris: Librairie Letouzey et Ané, 1939), c. 2110.

2. Matt. 28:18-20.

3. Pope Pius XII. Radio message *La coscienza cristiana come oggetto della educazione*, March 23, 1952: Ambedue, sia la legge scritta nel cuore, ossia la legge naturale, sia la verità e i precetti della rivelazione soprannaturale, il Redentore Gesù ha rimesso, come tesoro morale della umanità, nelle mani della sua Chiesa, affinché essa le predichi a tutte le creature, le illustri e la trasmetta, intatte e difese da ogni contaminazione ad errore, dall' una all' altra generazione. *Discorsi e radiomessaggi*, 14 (Rome: Tipografia Poliglotta Vaticana, 1952), 21.

4. John 1:9.

5. Pope Pius XI. Encycl. *Ad Catholici Sacerdotii*: Iesu Christi Ecclesia, divinae Revelationis custos ac magistra falli nescia, caelestium veritatum thesauros quacumque per sacrorum administros propagat, illum praedicans, qui est *lux vera, quae illuminat omnem hominem venientem in hunc mundum* (Io. 1:9); ac semen illud divina largitate profundit, parvulum equidem humanaeque sapientiae despectum.... In variis erroribus, quos hominum mens peperit, exlege effrenatae licentia tumens, in prodigatis moribus, quos miserrime humana nequitia invexit, tamquam turris nocturnis ignibus cursum navium regens erigitur Ecclesia Dei; quae porro omnem hinc illinc a veritate declinationem reprobatur, quaeque singulis universis sequendam recto itinere viam indicat. *AAS*, 28 (1936), 15-16.

6. See John 20:21.

7. See Matt. 28:19-20.

8. Episcopi quoque, licet singuli vel etiam in Concilii particularibus congregati infallibilitate docendi non polleant, fidelium tamen suis curis commissorum, suo auctoritate Romani Pontificis, veri doctores seu magistri sunt *Codex Iuris Canonici* (Westminster: Newman Book Shop, 1944), can. 1326.

9. Pope Pius XII. Allocution *Si Diligis*, May 31, 1954: Christus Dominus veritatem, quam e caelis attulit Apostolis et per ipsos eorum successoribus credidit; Apostolos sicut ipse fuit missus a Patre (Io. 20:21), misit ut docerent omnes gentes omnia quaecumque ipsi a Domino audierant (cfr. Matt. 28:19-20). Apostoli igitur iure divino sunt in Ecclesia statuti veri doctores seu magistri. Praeter Apostolorum autem legitimos successores, scilicet Romanum Pontificem pro universa Ecclesia, Episcopos vero pro fidelibus suis curis commissis (cfr. can. 1326), alii magistri iure divino in Ecclesia Christi non habentur. *AAS*, 46 (1954), 314.

10. Nemini ministerium praedicationis licet exercere, nisi e legitimo Superiore missionem receperit, facultate peculiariter data, vel officio collate, cui ex sacris canonibus praedicandi munus inhaereat. *Codex Iuris Canonici*, can. 1328.

11. Pope Pius XII. Allocution *Si Diligis*, May 31, 1954: At tum ipsi (Episcopi), tum in primis Supremus in Ecclesia Magister atque Christi in terris Vicarius, alios arcessere possunt suos in magistri munere operis socios consiliariosve, quibus facultatem (sive peculiariter sive ob collatum officium) [cfr. can. 1328] docendi delegent. Qui ad docendum ita vocantur, in Ecclesia proprie non nomine suo, neque titulo scientiae theologicae, magistros agunt, sed vi missionis quam a legitimo Magisterio receperunt, eorumque facultas manet semper huic subiecta neque umquam fit sui iuris, seu nulli potestati obnoxia. *AAS*, 46 (1954), 314-15.

12. Sess. 24, *De reformatione*, c. 4, *Sacrorum conciliorum nova et amplissima collectio*, J. D. Mansi, 33 (Paris, 1902), 159.

13- 1 Cor. 1:17.

14. Acts 6:2.

15. Rom. 10:15.

16. 1 Peter 2:25.

17. Acts 9:15.

18. Acts. 13:2.

19- Pope Benedict XV. *Encycl. Humani Generis Redemptionem*: Etenim praedicationis munus, ex Tridentinae Synodi doctrina, "Episcoporum praecipuum est" (Sess. 24, De ref. c. 4). Apostoli quidem, quorum in locum successere Episcopi, hoc maxime suarum partium esse duxerunt Ita Paulus: *Non enim misit me Christus baptizare, sed evangelizare* (1 Cor. 1:17). Ceterorum autem Apostolorum ea fuit sententia: *Non est aequum nos derelinquere verbum Dei, et ministrare mensis* (Acta 6:2). Etsi autem proprium id est Episcoporum, tamen, quoniam variis distenti curis in suarum gubernatione ecclesiarum, nec semper nec usque quaque ipsi per se possunt, necesse est etiam per alios huic officio satisfaciant. Quare in hoc munere quicumque praeter Episcopos versantur, dubitandum non est quin, episcopali fungentes officio versentur. Haec igitur prima lex sanciat, ut munus praedicationis sua sponte suscipere liceat nemini; sed ad illud exsequendum cuius opus sit missione legitima, quae, nisi ab Episcopo, dari non potest: *Quomodo praedicabunt, nisi mittantur?* (Rom. 10:15) Missi sunt enim Apostoli et ab Eo missi qui summus est Pastor et Episcopus animarum nostrarum (1 Petr. 2:25); missi septuaginta duo illi discipuli; ipseque Paulus, quamvis constitutus iam a Christo vas electionis ut nomen eius coram gentibus et regibus portaret (Acta 9:15), tum demum iniiit apostolatam quum seniores. Spiritus Sancti mandato *Segregate mihi Saulum in opus* (Evangelii) (Acta 13:2), obtemperantes, eum cum impositione manuum dimisissent. Id quod primis Ecclesiae temporibus perpetuo usitatum est. Omnes enim, vel qui in sacerdotum ordine eminebant, ut Origenes, et qui postea ad episcopatum evecti sunt, ut Cyrillus Hierosolymitanus, ut Ioannes Chrysostomus, ut Augusti-

nus ceterique Doctores Ecclesiae veteres, sese ex sui quisque Episcopi auctoritate ad praedicandum contulerunt. *AAS*, 9 (1917), 307-308.

20. § 1. Munus fidei catholicae praedicandae commissum praecipue est Romano Pontifici pro universa Ecclesia, Episcopis pro suis dioecesibus. § 2. Episcopi tenentur officio praedicandi per se ipsi Evangelium, nisi legitimo prohibeantur impedimento; et insuper, praeter parochos, debent alios quoque viros idoneos in auxilium assumere ad huiusmodi praedicationis munus salubriter exsequendum. *Codex Iuris Canonici*, can. 1327.

21. See footnote 10.

22. *The Church, A Divine Mystery*, tr. W. Storey (Chicago: Fides, 1954), 203.

23. Pope Pius XII. Allocution *Si Diligis*, May 31, 1954: Nunquam nempe fuit neque est neque umquam erit in Ecclesia legitimum laicorum magisterium, quod a Deo auctoritati, ductui, vigilantiae sacri Magisterii fuerit subtractum; immo ipsa subreptionis negatio evincens exhibet argumentum et iudicium: ... ita loquentes et agentes non duci Spiritu Dei et Christi. *AAS*, 46 (1954), 317.

24. The Council of Trent declared: Dominus Noster Iesus Christus e terra ascendens ad coelos, sacerdotes suis vicarios reliquit. Sess. 14, c. 5, *Sacrorum Conciliorum nova et amplissima collectio*, J. D. Mansi, 33 (Paris, 1902), 94.

25. 2 Cor. 5:20.

26. 1 Cor. 4:1.

27. Pope Pius XI. *Encycl. Ad Catholici Sacerdotii*: Minister Christi sacerdos: divini igitur Redemptoris quasi instrumentum est, ut mirabilem eius operam, quae superna efficacitate universum hominum convictum redintegrans, eum ad excellentiorem cultum traduxit, per tempora persequi valeat. *AAS*, 28 (1936), 10.

28. Acts 6:4.

29. Matt. 28:19-20.

30. Pope Pius XI. *Encycl. Ad Catholici Sacerdotii*: Huc accedit quod sacerdos minister est Christi ac dispensator mysteriorum Dei (1 Cor. 4:1), eo etiam ministerio verbi (Acta 6:4), iure nempe, quod abalienari non potest, itemque mandato sibi ab Redemptore officio, quod praetermitti nequit: *Euntes docete omnes gentes...*, *docentes eos servare quaecumque mandavi vobis* (Matt. 18:19-20). Iesu Christi Ecclesia, divinae Revelationis custos ac magistra falli nescia, caelestium veritatum thesauros quaecumque per sacrorum ministros propagat. *AAS*, 28 (1936), 15.

31. Pope Benedict XV. *Encycl. Humani Generis Redemptionem*: Humani generis Redemptionem Iesus Christus in ara Crucis moriendo cum consummasset, velletque adducere homines ut, suis praeceptis obtemperando, compotes fierent aeternae vitae, non alia usus est via quam suorum voce praeconum qui, quae ad salutem credenda faciendaeque essent, hominum universitati denuntiarent. *Placuit Deo per stultitiam praedicationis salvos facere credentes* (1 Cor. 1:21). Elegit igitur Apostolos, quibus cum per Spiritum Sanctum dona infudisset tanto muneri consentanea, *Euntes, inquit, in mundum universum praedicate Evangelium*

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(Marc. 16:15). Quae quidem praedicatio faciem orbis terrae renovavit Nam, si Fides Christiana mentes hominum a multiplici errore ad veritatem, animosque a sordibus vitiorum ad omnium virtutum excellentiam convertit, profecto ipsius praedicationis ope convertit: *fides ex auditu, auditus autem per verbum Christi* (Rom. 10:17). Quapropter, quoniam, Dei nutu, iisdem causis quibus procreatae sunt, res conservantur, patet praedicationem Christianae sapientiae ad continuandum aeternae salutis opus divinitus adhiberi. *AAS*, 9 (1917), 305-6.

32. Acts 10:42.

33. John 10:10.

34. Pope Benedict XV. Allocution to pastors and Lenten preachers of Rome, Feb. 7, 1921: Infatti il Verbo di Dio, fattosi carne, disse apertamente di sè che venne al mondo affinché gli uomini avessero la vita e l'avessero abbondante: *Ego veni ut vitam habeant, et abundantius habeant* (Io. 10:10). La vita, cui accennava il divino Maestro nella lezione riferita da san Giovanni, era evidentemente quello dello spirito. Ma la vita dello spirito consiste nel conoscere e nell' intendere la verità, consiste nel conoscere e nell' amare il bene. Ne segue la stesso divino Maestro poteva rivolgersi al suo aeterno Padre e dire: *Haec est vita aeterna, ut cognoscant te solum Deum verum, et quem misisti, Iesum Christum* (Io. 17:3). *AA5*, 13 (1921), 94.

35. John 8:12.

36. *Ibid.*, 18:37.

37. *Ibid.*, 20:21.

38. 1 Tim. 2:6.

39. Respondeo dicendum quod mediatoris officium proprie est coniungere eos inter quos est mediator: **nam** extrema uniuntur in medio. Unire autem homines Deo perfecte quidem convenit Christo, per quem homines reconciliantur Deo.... Et ideo solus Christus est perfectus Dei et hominum mediator, in quantum per suam mortem humanum genus Deo reconciliavit.... Nihil tamen prohibet aliquos alios secundum quid dici mediatores inter Deum et hominem: prout scilicet cooperantur ad unionem hominum cum Deo dispositive vel ministerialiter. *Summa Theol.*, 3, q. 26, art. 1, c (Rome: Marietti, 1948).

40. Pope Benedict XV. Allocution to pastors and Lenten preachers of Rome, March 3, 1919: Il sacerdote, infatti, è mediatore fra Dio e gli uomini. San Tommaso spiega la parola dell' Apostolo *unus est mediator Dei et hominum, homo Christus Iesus* (1 Tim. 2:6), insegnando che solo a Christo si addice essere mediatore semplicemente e perfettamente, *simpliciter et perfecte*; laonde soggiunge che nulla vieta esservi altri mediatori subordinate i quali esercitino la mediazione fra Dio e gli uomini in maniera dispositiva o ministeriale: "nihil tamen prohibet multos alios esse secundum quid mediatores, ... scilicet ... dispositive et ministerialiter" (3, q. 26, art. 1). All' ufficio del mediatore, dice ancora l'Angelico, propriamente appartiene il congiungere e l'unire coloro fra i quali è mediatore. Ma all' unione fra l'uomo e Dio non coopera efficacemente colui il quale a Dio congiunge la menti degli uomini, dissipandone gli errori e illuminandole coi raggi della verità? *AAS*, II (1919), 113.

41. Jude 1:10.

42. St. Pius X. Encycl. *E Supremi Apostolatus*: Quot plane sunt qui Christum oderunt, qui Ecclesiam, qui Evangelium horrent ignorantia magis quam pravitate animi! de quibus iure dixeris: *quaecumque quidem ignorant, blasphemant* (Iud. 1:10). Idque non in plebe solum reperire est aut in infima multitudine, quae ideo in errorem facile trahitur; sed in excultis etiam ordinibus atque adeo in iis, qui haud mediocri eruditione ceteroqui polleant. Hinc porro in plerisque defectus fidei. Non enim dandum est, scientiae progressibus extingui fidem, sed verius inscita; ut idcirco ubi maior sit ignorantia, ibi etiam latius pateat fidei defectio. Quapropter Apostolis a Christo mandat est: *Euntes, docete omnes gentes* (Matt 28:19). *Pii X Pontificis Maximi Acta*, 1 (Rome: Tipografia Poliglotta Vaticana, 1905), 11.

43. Pius X. Encyl. *Acerbo Nimis* Nobis, Venerabiles Fratres, quamvis cetera non respuamus, iis maxime assentiendum videtur, quorum iudicio et praesens animorum remissio ac veluti imbecillitas, quaeque inde gravissima oriuntur mala, ex divinarum ignorantia rerum praecipue sunt repetanda. ... Et re quidem vera, aetate hac nostra esse quamplurimos in Christiano populo, qui in summa ignorantia eorum versentur, quae ad salutem aeternam nosse oportet communes, eaque pro dolor! non iustae, sunt querimoniae. Quum vero Christianum dicimus populum, non plebem tantum aut sequioris coetus homines significamus, qui saepenumero aliquam ignorantiae excusationem ex eo admittunt quod immitium dominorum imperio cum pareant vix sibi suisque temporibus servire queunt; sed illos etiam et maxime, qui etsi ingenio cultuque non carent profana quidem eruditione affatim pollent ad religionem tamen quod attinet temere omnino atque imprudenter vivunt. *Pii X Pontificis Maximi Acta*, 2, 70.

44. St Pius X. Paulus quidem apostolus... at vero sanctimoniam huic ac pudori cupiditatum moderatori, divinarum rerum sapientiae fundamentum posuit: *Videte itaque fratres, quomodo caute ambuletis: non quasi insipientes, sed ut sapientes...* *Propterea nolite fieri imprudentes, sed intelligentes quae sit voluntas Dei* (Ephes. 5:15 sqq.). *Ibid.*

45. Jer. 3:15.

46. 1 Cor. 1:17.

47. St Pius X. Encycl. *Acerbo Nimis*: iam ulterius inquirendum venit cuius demum sit perniciosissimam hanc ignorantiam cavere mentibus, adeoque necessaria animos imbuere. Quae res, Venerabiles Fratres, nullam habet dubitationem: gravissimum namque id munus ad omnes pertinet quotquot sunt animarum pastores. Hi sane, ex Christi praecepto, creditas sibi oves agnoscere tenentur ac pascere; pascere autem hoc primum est docere; *Dabo vobis*, sic nempe Deus per Teremiam promittebat *pastores iuxta cor meum, et pascent vos scientia et doctrina* (Jer. 3:15). Unde et Apostolus Paulus aiebat: *Non ... misit me Christus baptizare, sed evangelizare* (1 Cor. 1:17), indicans videlicet primas eorum partes, qui regendae aliquo modo Ecclesiae sunt positi, esse in instituendis ad sacra fidelibus. ... Hic tamen praestat Venerabiles Fratres, hoc unum consecrari atque

urgere, nullo sacerdotem quemlibet graviore teneri, nullo arctiori nexu obligari. *Pii X Pontificis Maximi Acta*, 2, 74-75.

48. Mal. 2:7.

49. St. Pius X. Encycl. *Acerbo Nimis: Labia . . . sacerdotis custodient scientiam* (Mal. 2:7). Atque illam reapse severissime Ecclesia requirit in iis qui sint sacerdotio initiandi. Quorsum id vero? Quia scilicet ab eis divinae legis notitiam Christiana plebs expectat; illosque ad eam impertiendam destinet Deus: *Et legem requirent ex ore eius: quia angelus Domini exercituum est (Ibid.)*. Quamobrem Episcopus, in sacra initiatione, sacerdotii candidatos alloquens: "Sit," inquit, "doctrina vestra spiritualis medicina populo Dei; sint providi cooperatores ordinis nostri; ut in lege sua die ac nocte méditantes, quod legerint credant, quod crediderint doceant." *Pii X Pontificis Maximi Acta*, 2, 75.

50. St. Pius X. Quod si nemo est sacerdos, ad quem haec non pertineant, quid porro de illis censebimus, qui, nomine ac potestate curionum aucti, animarum rectoris munere, vi dignitatis et quodam pacto inito, funguntur? *Ibid.*, 76.

51. 1 Kings 2:3.

52. Matt. 5:13.

53. *Ibid.*, 5:14.

54. Pope Pius XI. Apostolic letter *Unigenitus Dei Filius*: Quo enim pacto solida is doctrina careat. e cuius ore, cum sit *Domini scientiarum* (1 Reg. 2:3) legatus, novi Foederis administer et doctor, *sal terrae* (Matt. 5:13) *et lux mundi* (Matt. 5:14), verba salutis Christianus populus praestolatur? Sibi igitur metuunt quotquot ad ministeria sacra rudes imperitque accedunt. *AAS*, 16 (1924), 137.

The Apostolic Constitution *Sedes Sapientiae*, as well as the General Statutes annexed to it, were promulgated after the completion and defense of this dissertation. Both of these documents contain a detailed development of Pope Pius XI's teaching that "The ministry which the members of the various States of Perfection exercise in the Church, each according to his vocation, be it preaching to the people, the Christian education of children and adolescents, the administration of the sacraments, particularly Penance, missionary work in pagan lands, spiritual direction, or finally the daily round of social relations with the people, can in no form produce abundant and lasting fruit unless the religious themselves possess a ready and clear knowledge of sacred doctrine and by unremitting study continue to cultivate it." *Sedes Sapientiae*, official English text, ed. 2, n. 29.

55. In his discourse to pastors and Lenten preachers in 1945, Pope Pius XII spoke at length of the supernatural life and the God-bestowed means for growth in it. He then continued with: "Sono queste verità potenti, è questa una realtà sovrumana, pronta e capace di penetrare, colmare, perfezionare l'uomo intero. Ma quando noi guardiamo l'umanità che si circonda e ci domandiamo se essa è disposta ed atta a ricevere in sé quella realtà, pur troppo la risposta per mold non può essere affermativa. Il mondo soprannaturale è loro divenuto estraneo, non dice loro più nulla; è come se gli organi spirituali della conoscenza di così alte

e salutari veriti fossero in loro atrofizzati o morti. ... £ vostro dovere, dilette figli, non meno nella predicazione quaresimale che in tutto l'esercizio del sacro ministero, di rieducare i fedeli a una più viva coscienza, a una più piena intelligenza, a una più giusta stima della grazia e dei divini Sacramenti." *AAS*, 37 (1945), 35.

56. "The Holy Father's Discourses," *AER*, 120 (March, 1949), 286.

57. 1 Tim. 3:15.

58. *The Mystery of Godliness*, tr. Jex Martin (Chicago: Fides, 1954), 75; 1 Tim. 2:4.

59. 2 Tim. 2:24.

60. *Ibid.*, 4:1-2.

61. *Op. cit.*, 94.

62. Pope Pius XI. *Encycl. Divini Redemptoris*: Sicut ad salutare hujusmodi ubique terrarum perficiendum opus, quod dicendo hactenus persecuti sumus, ita ad remedia, quae praecise docuimus, morbis adhibenda, effectores ac ministros Christus lesus sacerdotes suos in primis elegit atque constituit. His namque munus, peculiari Dei numine, mandatum quidem est, oꝛ sacris Pastoribus usu ducibus ac Christi in terris Vicario modestissime studioseque obsecuti, ardentem fidei faciem universo hominum generi nullo non tempore praeferant, simulque illam catholicis viris supernam spem perpetuo iniciant, qua Ecclesia nisa semper, tot retulit victorias quot proelis Christi causa commisit: *Haec est victoria quae vincit mundum, fides nostra* (1 Io. 5:4). *AAS*, 29 (1937), 97.

63. St Pius X. *Encycl. Il Ferma Proposito*: Vastissimo è il campo dell'azione cattolica, la quale per se medesima non esclude assolutamente nulla di quanto, in qualsiasi modo, diretto od indiretto, appartiene alia divina missione della Chiesa. Di leggieri si riconosce la necessità del concorso individuate a tant' opera, non solo per la santificazione delle anime nostre, ma anche per diffondere e sempre meglio dilatare il Regno di Dio negli individui, nelle famiglie e nella società, procurando ciascuno, secundo le proprie forze, il bene del prossimo con la diffusione della verità rivelata, con l'esercizio delle virtù cristiane e con le opere di carità o di misericordia spirituale e corporale. *Pii X Pontificis Maximi Acta*, 2, 114.

The terms *direct* and *indirect* objects of the Church's teaching authority are here employed in a sense distinct from the *primary* and *secondary* objects of her infallible magisterium. Van Noort offers the following clarification: "Infallibilitatis objectum primum sunt omnes et singulae veritates religiosae in fontibus revelationis formaliter contentae.... Infallibilitatis objectum secundarium sunt omnes res, quae cum deposito revelationis ita cohaerent, ut nisi circa eas iudicium absolute certum proferri possit, ipsa revelatio periclitetur.... Potestatem directam in aliquam rem ille habet, cui res per se, seu ex natura sua subicitur; et ita temporalia directe subsunt ei, cui incumbit providere felicitati temporali, i. e., principi. Potestatem indirectam ille habet, cui res subicitur per accidens tantum, n. propter connexionem cum re nobiliori, quae directe ejus curae subiacet. Vindicando itaque ecclesiae potestatem indirectam in temporalia, id unum

asserimus: ecclesiam iudicare posse de rebus temporalibus, quando et quatenus illae cum bono spirituali connectuntur, a. v. in quantum necessarium est, ut Ecclesia proprio fini, salutis n. animarum consulere possit." *De Ecclesia Christi* (Hilversum: Brand, 1932), ed. 5, nn. 86-87; n. 217.

64. St. Pius X. Oltre a questi però v'è un gran numero di beni appartenenti all'ordine naturale, a cui la missione della Chiesa non è direttamente ordinata, ma che pure sgorgano dalla medesima, quasi naturale sua conseguenza. Tanta è la luce della rivelazione cattolica, che si diffonde vivissima su ogni scienza; tanta la forza delle massime evangeliche, che i precetti della legge naturale si radicano più sicuri ed ingagliardiscono; tanta infine l'efficacia della verità e della morale insegnate da Gesù Cristo, che lo stesso benessere materiale degli individui, della famiglia e della società umana si trova providenzialmente sostenuto e promosso. *Ibid.*, 115.

65. Eph. 1:10.

66. St. Pius X. *Encycl. Il Ferma Proposito: Ristorare ogni cosa, non in quasivoglia modo, ma in Christo; quae in caelis, et quae in terra sunt, in ipso* (Eph. 1:10) soggiunge l'Apostolo; ristorare in Cristo, non solo ciò che appartiene propriamente alla divina missione della Chiesa di condurre le anime a Dio, ma anche ciò, che come abbiamo spiegato, da quella divina missione spontaneamente deriva, la civiltà cristiana nel complesso di tutti e singoli gli elementi che la costituiscono. *Pii X Pontificis Maximi Acta*, 2 (1907), 117.

67. St. Pius X. *Encycl. Singulari Quadam: Itaque primo loco edicimus catholicorum omnium officium esse et quidem in consuetudine vitae tum privata tum communi et publica sancte inviolateque servandum, tenere firmiter profiterique non timide christianae veritatis principia. Ecclesiae catholicae magisterio tradita, ea praesertim quae Decessor Noster sapientissime in Encyclicis Litteris Rerum Nororum exposuit... Videlicet quidquid homo Christianus agat, etiam in ordine rerum terrenarum, non ei licere bona negligere quae sunt supra naturam, immo oportere, ad summum bonum, tamquam ad ultimum finem, ex Christianae sapientiae praescriptis, omnia dirigat; omnes autem actiones eius, quatenus bonae aut malae sunt in genere morum, id est cum iure naturali et divino congruunt aut discrepant, iudicio et iurisdictioni Ecclesiae subesse.* *AAS*, 4 (1912), 658.

68. Pope Pius XI. *Encycl. Digni Illius Magistri: Est praeterea Ecclesiae et ius, quod abdicare, et officium, quod deserere nequit, pro tota vigilandi educatione, qualiscumque filiis suis, scilicet fidelibus, in institutis vel publicis vel privatis impertitur, non modo quod attinet ad religiosam, quae ibidem tradatur, doctrinam, sed etiam quod ad quamlibet aliam disciplinam rerumve ordinationem quatenus cum religione morumque praeceptis aliquid habeant necessitudinis.* *AAS*, 22 (1930), 56.

69. Pope Pius XII. *Allocution Magnificate Dominum Mecum*, Nov. 2, 1954: Et primo sane nunc animadvertuntur habitus mentis et propensiones, quae potestatem Episcoporum — Romano Pontifice haud excepto — prout ipsi pastores sunt gregis sibi concrediti, cohibere et circumscribere praesumunt... Breviter,

hic cogitandi habitus in publicis sermonibus nonnullorum laicorum catholicorum, etiam qui celso munere funguntur, interdum significatur, cum dicunt: "Episcopos et sacerdotes, libenter videmus, audimus in Templis, in iurisdictionibus eorum; at in foris publicis et in publicis aedibus, in quibus res huius vitae et terrae aguntur et decernuntur, eos videre et eorum vocem audire nolumus. Inibi enim nos laici — nequaquam autem clerici, cuiusvis dignitatis et gradus — sumus legitimi indices." *AAS*, 46 (1954), 671.

70. Pope Pius XII: Ecclesiae potestas nequaquam "rerum stricte religiosarum," uti loqui solent, finibus continetur, sed tota quoque legis naturalis materia, institutio, interpretatio, applicatio, quatenus moralis earum ratio attenditur, in eius sunt potestate. Observatio enim legis naturae ex Dei ordinatione spectat ad viam, qua homo ad finem suum supra naturam tendere debet. Iam vero Ecclesia est hac in via, ad finem quod attinet supra naturam, hominum dux et custos. *Ibid.*, 611-612.

71. Matt. 10:27.

72. Pope Pius XII. Allocution *Magnificate Dominum Mecum*, Nov. 2, 1954: Haec fuit mens, haec sunt verba Sancti Pii X in eius Epistola Encyclica *Singulari Quadam* (*AAS*, 4 [1912], 658-59) "___ Causam socialem controversiasque ei causae subiectas ... non mere oeconomicae esse naturae, proptereaue eius modi, quae componi, posthabita Ecclesiae auctoritate, possint, quum contra verissimum sit eam (quaestionem socialem) moralem in primis et religiosam esse, ob eamque rem ex lege morum potissimum et religionis iudicio dirimendum." "... Quin imtno, etiam extra ordinem socialem occurrunt quaestiones, non stricte "religiosae," de rebus politicis sive ad singulas sive ad omnes nationes pertinentibus, quae ordinem ethicum attingunt, conscientias gravant, adaptionem finis ultimi haud levi periculo exponere possunt et persaepe exponunt.... Veritati rerum, quin etiam ipsi rectae rationi contradicit qui asserit haec, quae memoravimus, aliaque permulta eiusdem generis esse extra ordinem ethicum, ideoque esse, vel saltem esse posse extra potestatem Auctoritatis a Deo statutaе, ut provideat iusto ordini, ut ducat et dirigat conscientias et actiones hominum recta via ad eorum finem ultimum; non sane *in abscondito solum*, intra parietes Templi et sacrarii, sed etiam, et multo magis, palam, nuntians *super tecta* (ut verbis Domini utamur) [cfr. Matt. 10:27], in ipsa acie, in media pugna saeviente inter veritatem et errorem, inter virtutem et vitium, inter "mundum" et regnum Dei, inter principem huius mundi et mundi Salvatorem Christum. *AAS*, 46 (1954), 672-3.

73. Nam sicut aequum est, corpus animae subiici, et temporalia ad sempiterna referri, eisque subordinari, ita necessarium erat ut in Christi Ecclesia politica potestas sacerdotali esset subiecta, ut ab ea in aeternam beatitudinem dirigeretur, et sicubi ab eo fine deflecteret, emendaretur ac corrigeretur. Haec denique sunt quae tam constanti, tamquam unanimi theologorum sensu semper retenta sunt, et Pontificum praesertim atque oecumenicorum etiam conciliorum usu et praxi tam solemniter firmata, ut opinio contraria, Bellarmino teste, non

tam opinio quam haeresis antiqua dicenda sit *De Ecclesia Christi*, 2 (Rome: Universitatis Gregoriana, 1929), ed. 3, 78-9.

74. Pope Pius XI. *Ad Catholici Sacerdotii*: Iesu Christi Ecclesia, divinae Revelationis custos ac magistra falli nescia, caelestium veritatum thesaurus quocumque per sacrorum administros propagat ... iamvero Ecclesia sibi concreditum ministerium verbi per sacrorum administros perficit quos quidem, in variis ecclesiasticae hierarchiae ordinibus constitutos, quocumque gentium mittit ut indefatigabiles illius veritatis praecones exstent. ... *AAS*, 28 (1936), 15-16.

75. Pope Pius XII. Allocution to parish priests and Lenten preachers of Rome, March 16, 1946: L'oggetto della predicazione della fede è la dottrina cattolica, vale a dire, la rivelazione coo tutte la verita che essa contiene, con tutti i fondamenti e le nozioni che presuppone, coo tutte le conseguenze che essa porta per la condotta morale dell' uomo, di fronte a se stesso, nella vita domestica e sociale, neela viu pubblica, anche politica. Religione e morale nello loro stretta union costituiscono un tutto indivisibile; e l'ordine morale, i comandamenti di Dio valgono equalmente per tutti i campi dell' attivita umana, senza eccezione alcuna; fin dove questi giungono, si estende anche la missione della Chiesa, e percio anche la parola del sacerdote, il suo insegnamento, le sue ammonizioni, i suoi consigli ai fedeli affidati allé sue cure. *AAS*, 38 (1946), 186-87.

76. Pope Pius XII. 1°. E un diritto, e al tempo stesso un dovere essenziale della Chiesa di instruire i fedeli, con la parola e con gli scritti, dal pulpito o nelle altre forme consuete, intorno a tutto ciò che concerne la fede e i costumi, overo che è mconciliabile con la sua propria dottrina, e quindi inammissibile per i cattolici, sia che si tratti di sistemi filosofici o religiosi, o degli scopi che si propongono i loro fautori, o delle loro concezioni morali riguardanti la vita cost dei singoli come della communita ... 4°. Il sacerdote ... è ministro della Chiesa ed ha una missione, che, come abbiamo già accennato, si estende a tutta la cerchia dei doveri religiosi e morali dei fedeli, e neil' adempimento della quale egli stesso puo essere quindi obbligato a dare, sotto quell' aspetto, consigli o istruzioni riguardanti anche la vita pubblica. *Ibid.*, 187-188.

77. *The Priesthood*, tr. Joseph W. Grundner (St. Louis: Herder, 1947), 96.

78. *Mai*. 2:7.

79. See footnote 49, above.

80. *Matt*. 28:19.

81. *John* 3:10.

82. Pope Pius XI. *Ad Catholici Sacerdotii*: Ille [sacerdos], cum a Christo Iesu officium munusque acceperit docendi veritatem: *Docete... omnes gentes* (*Matt*. 28:19), *magister in Israel* (*Io*. 3:10) constituitur... Atqui, quomodo poterit doctrinam cum ceteris communicare, si eadem instructus ornatusque non ait? *AAS*. 28 (1936), 33.

83. Pope Benedict XV. Letter to Czechoslovakian hierarchy, Nov. 50, 1921: Probe nostis. Venerabiles Fratres, quam necessarium sit sacerdoti, qui debet in Christi doctrina erudire ceteros, eam habere penitus perceptam planeque cogni-

tam: quae cognitio efficit nimirum ut ipse vere lux mundi existat et, quod ei ab Ecclesia demandatum est in populo christiano magisterium veritatis, illud rite sancteque exerceat. . . Quapropter in huius Apostolicae Sedis litteris documentisque de clero illud crebro occurrit, non posse sacerdotem, ut legatum, ut ministrum Christi, ut dispensatorem mysteriorum Dei, se suo sanctissimo muneri praestare parem, nisi Christianae doctrinae et idonee sit sacrarum divinarumque rerum scientia instructus, et ea copia pietatis abundet, qua demum is homo Dei efficitur. Etenim necesse est sic eum in veritatis virtutisque possessione constare, ut ab omni vel errore vacet vel vitio: quod si "utramvis in partem sive ob vitae improbitatem sive ob imperitiam propenderit, haud leve periculum tum ipsi, tum iis quibus praeest, imminet." (S. Greg. Naz., *Oratio apolog. de fuga sua*, n. 14). *AAS*, 15 (1921), 555.

84. J. Pechachelc, "Catholic Social and Political Movements in Czechoslovakia," *Church and Society, Catholic Social and Political Thought and Movements 1789-1950*, ed. by J. N. Moody (New York: Arts, Inc., 1953), 640.

85. *Ibid.*, 641.

86. Is. 56:11.

87. Jer. 2:8.

88. Matt. 15:14.

89. Ps. 68:24.

90. Pastorum imperitia voce Veritatis increpatur, cum per Prophetam dicitur: *Ipsi pastores ignoraverunt intelligentiam* (Isai. 56:11). Quos rursus Dominus detestatur, dicens: *Et tenentes legem nescierunt me* (1er. 2:8). Et nesciri ergo se ab eis Veritas quaeritur, et nescire se principatum nescientium protestatur. . . . Quae nimirum Pastorum saepe imperitia meritis congruit subjectorum, quia quamvis lumen scientiae sua culpa exigente non habeant, districto tamen iudicio agitur, ut per eorum ignorantiam hi etiam qui sequuntur offendant. Hinc namque in Evangelio per semetipsam Veritas dicit: *Si caecus caeco ducatum praebeat, ambo in foveam cadunt* (Matt. 15:14). Hinc Psalmista non optantis animo, sed prophetantis ministerio denuntiat dicens: *Obscurentur oculi eorum ne videant, et dorsum illorum semper incurva* (Ps. 68:24). Oculi quippe sunt, qui in ipsa honoris summi facie positi, providendi itineris officium susceperunt: quibus hi nimirum qui subsequenter inhaerent, dorsa nominantur. Obscurantis ergo oculis dorsum flectitur, qui cum lumen scientiae perdunt qui praeceunt. *Regula Pastoralis*, c. 1 (PL 77, 15).

91. Matt. 5:13, 14.

92. Sacra Congregatio pro Ecclesia Orientali. Decree *De recta cieri orientalis institutione in territoriis patriarchalibus*: Neque vero praetereundum est quicquid sacerdoti gravissimum officii munus incumbere praedicandi ubique docendi divinam veritatem, *iuxta illud vos estis sal terrae, vos estis lux mundi* (Matt. 5:13-14): gravissimum profecto munus, quod si omittere nefas est, adimpleri tamen quidem non potest nisi sacerdotes scientiae thesauro ac virtutibus eximiis sint praediti. Quod si in ceteris vitae institutis, utpote iurisperiti, magistratus, medici, etc., per plures annos opportunis disciplinarum studiis est incumbere.

praescriptamque lauream oportet adipisci, immo si vel manualium artium cultores, antequam artem exercent, diuturna indigent praeparatione, multo sane diuturniore ac diligentiore instituto opus est Christi ministris, tum ob sublimem sacerdotii dignitatem, tum denique ob eidem adnexum gravissimum pondus, regimen scilicet animarum, de quibus Christo ob iisdem ratio est reddenda. Neque reapse cogitari possunt sacerdotes — quibus officium est pascere verbo vitae, veritatem docere, dirigere atque firmare per vias iustitiae ex caritatisque animas a Christo redemptas — minus docti ac parati quam ii, qui corporum solummodo rerumve terrenarum curam susceperint. *AAS*, 32 (1940), 153.

93. Pope Pius XI. *Ad Catholici Sacerdotii*: Sacerdos. . . etsi sui muneris occupationibus curisque distentus, altiora pro viribus gravioraque Theologiae studia repetat, atque adeo illius adiumentis doctrinae, quam in Seminario hausit, uberiores cotidie addat sacrarum disciplinarum eruditionem, qua quidem magis magisque ad condonandum animosque regendos idoneus evadat. (Cfr. *Codex Iuris Canonici*, c. 129.) *AAS*, 28 (1936), 34.

94. Pope Pius XII. *Encycl. Sertum Laetitiae*: Quo tanta nocumenta abscedant, id potissimum confert, si divinae veritatis plenitudo singulorum mentibus affulgeat et populis integre innotescat via salutis. Quam ob rem enixe sacerdotes hortamur, ut divinarum humanarumque rerum scientia abundant; ne contenti vivant scientia iuvenili hausta aetate; legem Domini, cuius eloquia argento sunt puriora, attento animo considerent; continenter gustent delibentque castas Sacrarum Scripturarum delicias; Ecclesiae res gestas, dogmata, sacramenta, iura, praescripta, ritus, sermonem altius, tabentibus annis, pervestigent, ut tum virtute tum veri ornatu et instructu crescant. *AAS*, 31 (1939), 641.

95. Clerici studia, praesertim sacra, recepto sacerdotio, ne intermittant; et in sacris disciplinis solidam illam doctrinam a maioribus traditam et communiter ab Ecclesia receptam sectentur, devitantes profanas vocum novitates et falsi nominis scientiam. *Codex Iuris Canonici*, can. 129.

96. Expleto studiorum curriculo, sacerdotes omnes, etsi beneficium paroeciale aut canonicale consecuti, nisi ab Ordinario loci ob iustam causam fuerint exempti, examen singulis annis saltem per integrum triennium in diversis sacrarum scientiarum disciplinis, antea opportune designatis, subeant secundum modum ab eodem Ordinario determinandum. *Ibid.*, can. 130, η. 1.

97. Religiosi sacerdotes, iis tantum exceptis qui a Superioribus maioribus gravem ob causam fuerint exempti, aut qui vel sacram theologiam, vel ius canonicum vel philosophiam scholasticam doceant, post absolutum studiorum curriculum, quotannis, saltem per quinquennium, a doctis gravibusque patribus examinentur in variis doctrinae sacrae disciplinis antea opportune designatis. *Ibid.*, can. 590.

98. § 1. In civitate episcopali et in singulis vicariatibus foraneis saepius in anno, diebus arbitrio Ordinarii loci praestituendis, conventus habeantur, quos *collationes* seu *conferentiae*: vocant, de re morali et liturgica; quibus addi possunt aliae exercitationes, quas Ordinarius opportunas iudicaverit ad scientiam et pieta-

tern clericorum promovendam. § 2. Si conventus haberi difficile sit, resolutae quaestiones scriptae mittantur, secundum normas ab Ordinario statuendas. § 3. Conventui interesse, aut, deficiente conventu, scriptam casuum solutionem mittere debent, nisi a loci Ordinario exemptionem antea expresse obtinuerint, tum omnes sacerdotes saeculares, tum religiosi licet exempti curam animarum habentes et etiam, si collatio in eorum domibus non habeatur, alii religiosi qui facultatem audiendi confessiones ab Ordinario obtinuerunt. *Ibid.*, can. 131.

99. Neque antiquis temporibus, v. g., saeculo nono, in Gallia penitus ignotae fuerunt *conferentiae pastorales* singulis mensibus (calendis) celebrandae.... Nostra aetate... sunt conferentiae pastorales vel collationes morales, quae principaliter ad fines *asceticos* et *pastorales* saeculo decimo sexto ab a. 1565 per S. Carolam inter clericos saeculares introductae ex Italia etiam in alias regiones propagatae sunt. *Ius Canonicum*, Francisco X. Wernz, Petro Vidal, tom. 2, "De Personis," ed 3 (Rome: Universitatis Gregoriana, 1943), n. 136.

100. Ad hoc quod ordinis officium exequatur, oportet quod habeat tantum de scientia quae sufficiat ad hoc quod dirigatur in actum ordinis illius. Et ideo etiam talis scientia requiritur... plus vel minus secundum quod ad plura vel pauciora se eius officium extendit; ut scilicet illi qui aliis praeponuntur curam animarum suscipientes, sciant ea quae ad doctrinam fidei et morum pertinent, et alii sciant ea quae ad executionem sui ordinis spectant *Summa Theol.*, suppi., q. 36, a. 2, c (Rome: Marietti, 1948). See *Codex Iuris Canonici*, can. 974, n. 4.

101. "Learning in the Diocesan Priesthood," *AER*, 117 (July, 1947), 52-53-

102. See footnote 93, above.

103. See footnote 94, above.

104. Pope Pius XI. *Ad Catholicos Sacerdotes*: Debet praeterea sacerdos praedjudicatas falsasque opiniones, quas aggeserit adversariorum simulas, e mentibus arcere; aetatis huius hominibus, veritatis appetentissimis, eandem serena praebere sinceritate; incertos adhuc animos, vel dubitatione laborantes, erigere, confirmare, et ad securum illius catholicae fidei portum, quam edocti fortiter amplectantur, tuto fidenterque adducere; pertinacibus denique protervi erroris incursionibus strenuam opponere animosumque pectus ac non perturbatam solidamque virtutem. *AAS*, 28 (1936), 34.

105. Pope Pius XII. Apostolic exhortation *Menti Nostrae*: Cum Iesu Christi sacerdotes simus, eo contendamus oportet, ut quam ipse egit, hominum redemptio validissimam in singulorum animos vim exserat.... Enitendum nobis est ut fratres, vel a recto itinere aberrantes, vel cupidinum obcaecatos caligine, ad Christiana praecepta reducamus; ut populos Christianae doctrinae luce collustremus, Christianis regamus normis et Christianorum officiorum conscientia penitus informemus; ut denique omnes incitemus ad veritatis et iustitiae animose certanda certamina. *AAS*, 42 (1950), 699.

106. Pope Pius XI. *Ad Catholicos Sacerdotes*: Necessae igitur est sacri ordinis virum omnes de catholica fide deque moribus disciplinas ita callere, ut easdem ceteris proponere queat, itemque dogmata, leges Ecclesiaeque cultum, cuius administrator existit, christifidelibus explanare possit. *AAS*, 28 (1936), 34.

107. Pope Pius XI. Apostolic letter *Unigenitus Dei Filius*: Sive ii docent sive contionantur, sive animis expiandis pro tribunali poenitentiae sedent, sive in sacras expeditiones dimittuntur, sive cum populo in cotidiana vitae consuetudine sermocinantur, nonne multiplex ista ministerii sacri exercitatio eo plus habitura est roboris atque efficacitatis, quo maiore eruditionis summa niteant ac polleant? *AAS*, 16 (1924), 137.

108. Pope Pius XI. Encycl. *Ad Catholici Sacerdotii*: Siquidem exploratum omnino est administri indignitatem sacramentorum vim non attingere, quae ex sacratissimo Iesu Christi sanguine, non ex sacerdotum sanctitate, suam repetunt efficacitatem; ea scilicet aeternae salutis instrumenta, ut theologicae disciplinae verbis utamur, "ex opere operato" actionem suam exserunt. *AAS*, 28 (1936), 19-20.

109. *Priests among Men*, tr. Lucien Bégin, Carol Jackson, and J. Lemontague, *Integrity* reprint, no date.

110. St. Pius X. Exhortation *Haerent Animo*: Etenim non eiusmodi est sacerdos, qui bonus malusve uni sibi queat; sed eius ratio et habitus vitae sane quantum habet consequentis effectus in populum. ... Quicumque enim sacerdotio potitur, eo non sibi tantum, sed aliis potitur: *Omnis namque Pontifex ex hominibus assumptus, pro hominibus constituitur in iis, quae sunt ad Deum* (Hebr. 5:1). *Pii X Pontificis Maximi Acta*, 4, 239.

111. Pope Pius XI. Encycl. *Ad Catholici Sacerdotii*: Quaelibet beneficia, quae civilis christiani nominis cultus in hominum societatem induxit, ex catholici sacerdotii institutione atque opera, tamquam ex remoto saltem eorum principio proficiscuntur. *AAS*, 28 (1926), 18.

112. Pope Pius XII. Apostolic exhortation *Menti Nostrae*: Ipsi enim non modo Iesu Christi vitam et gratiam mystici eius Corporis membris conciliant, cum iisdemque communicant, sed etiam ad eiusdem mystici Corporis fovendum incrementum conferunt, cum novos continentur debeant Ecclesiae filios donare, eosque educere, excolere, moderari. *AAS*, 42 (1950), 675.

113. Hinc Moysi Dominus de portanda arca praecipit dicens: *Facies quatuor circulos aureos, quos pones per quatuor arcae angulos, faciesque vectes de lignis sethim, et operies auro, inducesque per circulos, qui sunt in arcae lateribus, ut portetur in eis, qui semper erunt in circulis, nec unquam extrahentur ab eis* (Exod. 25:12). Quid per arcam, nisi sancta Ecclesia figuratur? Cui quatuor circuli aurei per quatuor angulos iubentur adiungi; quia in eo per quatuor mundi partes dilatata tenditur, procul dubio quatuor sancti Evangelic libris accincta praedicatur. Vectesque de lignis sethim fiunt, qui eisdem ad portandum circulis inseruntur- quia fortes perseverantesque doctores velut imputribilia ligna quarendi sunt, qui instructioni sacrorum voluminum semper inhaerentes sanctae Ecclesiae unitatem denuntient, et quasi intromissi circulis arcam portent. Vectibus quippe artam portare, est bonis doctoribus sanctam Ecclesiam ad rudes infidelium mentes praedicando deducere. .. Qui nimirum necesse est ut quae ad officium praedicationis excubant, a sacrae lectionis studio non recedant. Ad hoc namque vectes esse in circulis semper iubentur. ut. cum portari arcam opportunitas exigit.

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de intromittendis vectibus portandi tarditas nulla generetur: quia videlicet, cum spiritale aliquid a subditis pastor inquiritur, ignominiosum valde est, si time quaerat dicere, cum quaestionem debet enodare. Sed circulis vectes inhaereant, ut doctores semper in suis cordibus eloquia sacra méditantes testamenti arca sine mora elevent, si quidquid necesse est, protinus docent. Unde bene primus pastor Ecclesiae pastores ceteros admonet dicens: *Parati semper ad satisfactionem omni poscenti vos rationem de ea, quae in vobis est, spe* (1 Petr. 3:15). Ac si aperte dicat: Ut ad portandum arcam nulla mora praepediat, vectes e circulis nunquam recedant. *Regula Pastoralis*, 1:11 (PL 77, 49-50).

Chapter II

THE PRIEST IN THE PASTORAL MINISTRY

In the light of papal teachings from St. Pius X to Pius XII, the preceding chapter considered the priest's obligation to continue his studies as one consequent upon his duty to teach the truths of Christ. But the office of priest as teacher is not distinct from the office of priest as pastor; the former is contained within the latter as a part is contained within the whole, for as St. Pius X taught, by the command of Christ, there rests upon pastors of souls "the obligation of knowing and feeding the flock committed to their care; and to feed implies, first of all, to teach."¹ Therefore, in order to give a more precise determination to the priest's obligation to continue his studies in virtue of his office as teacher, those papal documents will be considered that refer to the priest's magisterial role as it is exercised specifically in the care of souls.

One such particular determination is that if the parish priest is to be an efficient teacher of Christ's message, he must strive to increase his knowledge not only of Christian *truths*, but also of the Christian *people* who have been entrusted to his care. In an address to the pastors and Lenten preachers of Rome in 1953, Pope Pius XII warned: Like a good shepherd, the good parish priest should know all his sheep. — ² During a similar allocution given two years earlier, the Pontiff spoke of the family relationship that should exist between parishioners and their parishes; he then proceeded to say to his priests: "But this evidently supposes an exact knowledge of your parish, street by street, house by house, a sure view of religious conditions, of new problems and needs of the people who dwell within your territory."⁵ In his Lenten talk of 1955 the Pontiff was particularly insistent upon the priest's obligation to shepherd the composite group known as the parish, and warned against superficiality in estimating the condition of the parish and the needs of souls therein. He termed superficiality "a criterion or approximation whose disastrous effects are found in all fields, not excluding that of the apostolate."

To obviate this defect, the Pope called for "a statistical effort made with seriousness, exacting realism, and quiet impartiality."⁴ "This,"

he said, "will guarantee a right understanding of the needs of a parish and its people, thus prompting the best kind of care for them."⁵

By way of example of a superficial knowledge of the condition of one's parish, Pope Pius XII noted that a pastor can be quite pleased with the fact that many of his people attend Mass on Sundays and feast days. But the Pontiff went on to say that before a pastor feels completely satisfied, he should "calculate with sufficient precision the number of those who are obliged to come and have not done so. We are certain that frequently an accurate accounting would hold unpleasant surprises for a priest who is concerned with souls."⁶

After treating of the possibility of similar deceptions regarding attendance at religious instructions for children and adults, and the performance of the Easter duty, the Pope proceeded to say that once the pastor has arrived at accurate figures, he must then analyze the causes of the negligence of his parishioners. He stressed that "identification of the evil is not yet a diagnosis, without which one cannot speak of a good prognosis, and still less of an adequate cure."⁷

What the Vicar of Christ here asks from priests engaged in pastoral activities is that their ministry be based on a realistic knowledge and analysis of the current state of their parish. This in turn presupposes a statistical study of the parish census in order to determine the weaknesses and needs of the people. The importance of such a study will not be underestimated if it is remembered that a pastor is bound by virtue of his office to exercise the care of souls towards all his parishioners who are not lawfully exempt.⁹ However, unless he either directly or through his curates acquires and constantly possesses a true picture of the state of his parish, his parish ministrations will neither extend themselves to the whole of his flock nor will they be an adequate reply to the individual needs of the souls composing it. Not irrelevant, then, is De Coninck's observation that the people in a parish fall into three groups. First, there is the *pusillus grex*, the small flock that is fervent, assiduous in the fulfillment of its duties, and generous in an active participation in all parish functions. Secondly, there are those in whom religion arouses but little enthusiasm. "They are content with those religious practices strictly necessary, nor, on the other hand, have they any great scruples concerning possible failures if these serve to benefit their interests or pleasures."¹⁰

Finally, there are the indifferent who have reduced the practice of the Faith to Baptism, First Communion, Matrimony, and Christian burial. Consequently, "it is necessary to say that pastoral activity can be 'efficient' only if it is inspired by the true state of the parish. Self-deceptions are always very possible and always very detrimental.... The modern pastor in a large parish is probably always a light in the darkness. But still it is necessary that he obtain a clear idea of the density of the darkness and understand it in order to be cognizant of the absolute necessity of being the light, and of being it for this particular group."¹⁰

In addition to this need for a priest to know his people in order to recognize, analyze, and prescribe for their wants, there is another reason for him to heed the Pope's exhortation that the shepherd of souls know his flock: such a knowledge will enable him to orientate his teaching ministry to the mentality of his people. Speaking of the need for priests to make themselves comprehensible in teaching, Pius XII said, "In proposing and bringing up questions, in leading discussions, they (priests) must adapt their words to the mentality of their era and to prudent good will."¹¹

It is true, of course, that the priest's study of the sacred sciences will always be of first importance for the efficacious fulfillment of his magisterial role. Yet the basic rules of pedagogy enabled Father Quinn to observe:

Scarcely less important but much more difficult to acquire, is a knowledge of the mentality of those to whom he must teach theology. He must know the literature which modern men are reading, he must know their hobbies, their daily work, their relations with one another, their problems and anxieties. All these things effect their reception of the great truths of religion, and out of this atmosphere are derived those living examples without which abstract truth can never be appreciated by the human mind.¹²

Relevant to the importance of this adaptation for a fruitful teaching ministry, it is worthy of note that Pope Pius XII departed from a traditional discipline of his predecessors when he spoke of the advisability of allowing seminarians to come into closer contact, gradually and prudently, with the judgments and tastes of the people, so

that after Holy Orders the newly ordained might not feel themselves disorientated in their ministry, "a thing that would not only be harmful to their souls, but also injure the efficacy of their priestly work."¹³

The need for a priest to possess a thorough knowledge of his flock takes on ever greater importance when he is laboring for the care of souls in the mission fields. Modern papal teachings stress the necessity for the missionary to know the mentality as well as the native culture of the people to whom he is endeavoring to bring the message of Christ. In the encyclical letter *Summi Pontificatus*, on the function of the state in the modern world, Pope Pius XII reminded missionaries that they were to continue the tradition of their predecessors of every age by "persevering research carried out with laborious study,... in order to facilitate a deeper and more appreciative insight into the various civilizations and to utilize their good qualities to make less difficult and render more fruitful the preaching of the Gospel of Christ."¹⁴

The Pontiff's exhortation can well be understood in the light of the truth that the missionary is a bearer of the divine message that gives answer to all questions that perturb the human spirit. The Church depends upon her missionaries "to translate into the manifold dialects of the various nations this answer which God first spoke intelligibly to the Jews through the mouth of Christ." If the missionary is to carry out his trust efficiently, "he must make Christ understandable to all nations, must consequently study and understand the 'language' of the people of his mission — not only their spoken language, but even more the language of their heart and soul, the language of their religious and cultural concepts."¹⁵

This same conclusion obliging a missionary priest to study the mentality and native culture of his flock can be reached by linking the following teachings of Pope Pius XII: the first from *Evangelii Praecones*, on promoting Catholic Missions, and the second from a discourse to the native clergy:

The Church from the beginning down to our own time has always followed this wise practice: let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just or beautiful. For the Church, when she calls people to a higher culture and better way of life under the inspiration of the Christian religion does not act like one who

recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit.¹⁶

The great goal of the missions is to establish the Church in the new lands, and there to be so deeply rooted that one day it can live and flourish without the help of the labors of foreign missionaries.¹⁷

In both these statements, the Pontiff, while speaking of the establishment of the Church in missionary lands, utilizes what Masson terms "*une comparaison 'végétale.'*"¹⁸ There is more to this comparison than first meets the eye. If the Church is to be rooted in its new fields, it must extract all the good it finds there, and "osmose" this good into its higher form of life. The following is Masson's development of this comparison to its conclusion:

As the tree, in its vital action, assimilates the elements of its surroundings ..., takes and transfers them into a higher form of life, so the Church... must proceed with her vital action, taking to herself all the human treasure of the countries which she evangelizes, evaluating it, tasting it, and refining the better elements.... The Church should be nourished in the same surroundings in which she is established. For this... it is necessary that the apostle himself, having come from a foreign land and serving as a visible instrument of this vital exchange, be also truly rooted in his field of work. The encyclical [*Evangelii Praecones*] reminds him, therefore, that he must consider the country he is going to evangelize as a second fatherland and love it with all due charity. He must not seek his own advantage, nor his Institute's, nor his native country's; he must identify himself more and more with his new people. To accomplish this, he has to acquire a profound knowledge of them, and this by studying their geography, history, ethnography, language. In brief, he must be rooted in this land, through his whole spirit, his whole heart, his whole life.¹⁹

It must be conceded that such an intellectual training should have its beginnings in the seminary before one enters into the mission fields. But here Cooper's observation is pertinent: "Most of the indispensable knowledge of ways and customs of pagan peoples must... be gathered fresh from the field after the missionary has arrived in his district. There is no long-distance method of acquiring this knowl-

edge nor can any secondhand account take the place of personal experienced observation.”²⁰

Although the priest's knowledge of his flock is important for an efficacious pastoral ministry, no one will deny the fact that he cannot be content with a knowledge of his people, their mentality and their spiritual needs; these souls "should be nourished with the life-giving food of 'the ministers of the word.' ”²¹ The encyclical *Acerbo Nimis* gives a clear exposition of the special manner whereby priests engaged in the care of souls are obliged to exercise the magisterial part of their pastoral office, and thus it may be used as a guide to specify the principal fields in which they must continue their learning.

After having deplored the religious ignorance of many of the faithful, St. Pius X recalls in this encyclical the prescriptions of the Council of Trent which decreed that the first and most important work of pastors of souls is the instruction of the faithful.²² He noted that Pope Benedict XIV in his Apostolic Constitution *Etsi Minime* give a more detailed determination to the prescriptions of Trent by stating: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: first, that of preaching the things of God to the people on feast days; and secondly, that of teaching the rudiments of faith and of divine law to the youth and to others who need such instruction.”²⁵

Commenting upon these words of Pope Benedict, St. Pius said:

Here the wise Pontiff rightly distinguishes between these two duties, one of which is commonly known as the explanation of the Gospel, and the other the teaching of Christian doctrine. Perhaps there are some who, wishing to lessen their labors, would believe that the homily (on the Gospel) can take the place of the catechetical instruction. But for one who reflects a moment, such is obviously impossible. The sermon on the holy Gospel is addressed to those who should have already received knowledge of the elements of the Faith. You may speak of it as bread broken for adults. Catechetical instruction, on the other hand, is that milk which the Apostle Peter wished the faithful to desire in all simplicity like newborn babes.²⁴

The recommendations and prescriptions of the Council of Trent, of Pope Benedict XIV, and of St. Pius X, were used as a basis for the complete formulation of the rights and duties of pastors in the matter of catechetical instruction. Canon 1329 states that in particular pastors of souls have a peculiar and very grave obligation to take care of the catechetical instruction of Catholic people. According to canon 1330, the pastor must give such instruction in order to prepare children for the proper reception of Penance, Confirmation, and First Communion.²⁵ Bouscaren adds that "The Third Council of Baltimore²⁶ urged that this duty be performed by the pastor or his assistants in person, and moreover that they frequently visit both the parochial school classes in catechism and Sunday school classes which are not being taught by priests."²⁶ Canon 1331 regulates that, after First Communion, the catechetical instruction of children should remain the object of special concern for the pastor.²⁷ Finally, canon 1332 legislates that on Sundays and feast days of obligation, at an hour which he judges best for good attendance, the pastor must explain the catechism to adults in language which they can understand.²⁸

In the light of this legislation, it must be maintained that the pastor's obligation to teach the catechism is one that binds him directly by ecclesiastical law, and indirectly by divine law inasmuch as he participates in the work of the episcopal office.²⁹ Jansen elaborates upon this obligation in the following words:

Some obligations are so proper to the pastor that he cannot delegate them to his assistants, unless he himself is legitimately impeded from fulfilling them personally; other duties do not bind so vigorously that he cannot delegate them. Of the former, the responsibility of directing and organizing parish classes in Christian doctrine is a part. Therefore, the assistants, as indicated above, cannot assume this task without the permission of the pastor; and neither can the pastor delegate this office, unless he is legitimately impeded from fulfilling it.³⁰

However, when so delegated for this work, assistants are obliged to fulfill it in virtue of charity, obedience to their superiors, and justice, the latter demanding, by way of an implicit contract, a bestowal of service in exchange for emoluments received.³¹

The obligation of a parish priest to teach catechism being thus established and qualified, it follows that further and particularized study is demanded from him if he is to render himself sufficiently apt for completing this task. For although St. Pius X urged priests to preserve simplicity in the teaching of catechism, he nevertheless offered the following admonition:

We do not, however, wish to give the impression that this studied simplicity in imparting this kind of instruction does not require labor and meditation — rather does it demand both, more than any other kind of preaching. It is much easier to find a preacher capable of giving a long and elaborate discourse than a catechist who can impart a catechetical instruction which is praiseworthy in every detail. No matter what natural faculty a person may have in ideas and language, let him always remember that he will never be able to teach fruitfully Christian doctrine to children or to adults without first giving himself to very careful study and preparation. They are mistaken who claim that, because of the inexperience and lack of training of the people, the work of catechizing can be done in a slipshod fashion. On the contrary, the less educated the hearers, the more zeal and diligence must be used to adapt the sublime truths to their untrained minds; these truths, indeed, far surpass the natural understanding of the people, yet must be known by all — the uneducated and the cultured — in order that they may arrive at eternal happiness.³²

Lest it be objected that these words of the Pontiff were directed solely to lay catechists and not to priests with seminary training, there is offered the following quotation taken from an address of Pope Pius XII to parish priests and Lenten preachers: "You yourself should personally teach the catechism, at least for the higher courses, and you should take care that your words are solid, clear, interesting, alive, warm, adapted to the intelligence and to the spiritual needs of your listeners."³³

It is the mind of these Popes, therefore, that if a catechetical instruction is to reach those for whom it is intended, it cannot be improvised. On the contrary, it must be the fruit of intellectual effort. This is true even if one already possesses the necessary theological knowledge, for as Father Lebacqz observed: "It is not very easy to separate the truths which we have received in theology from the

abstract formulas, from the scholastic garb in which we have learned them, in order to adapt them to the young minds which we have to form. But without this necessary adaptation, the most sublime virtues and those most fruitful for life appear either as empty words or as things without understandable or forceful reality.”⁵⁴

Now this work and preparation necessary for the adaptation of theology to the capacities and exigencies of untrained minds involves the utilization of methods best suited for crystallizing abstract truths into concrete realities. This contention is borne out by a letter of the Sacred Congregation of the Council wherein it is stated that catechetical instructions should be carried out "with an exacting diligence, by using all those means which eminent catechists have so accurately indicated and illustrated.”⁵⁵ Moreover, as Archbishop Barbieri indicated at the International Catechetical Congress held in Rome in 1950, "Any catechetical teaching is entirely frustrated when method is lacking in its performance." The Archbishop further explained that the failure to employ catechetical methods results in boredom for the students, so that even though they may commit the truths of faith to memory, it can scarcely be said that they really know them.⁵⁶

But such a use of adequate methods demands from a priest not only a study of them in the seminary, but also an increasing knowledge of the constant progress being made in their development, a progress that owes much to the application of psychological findings to the science of pedagogy. Moreover, he must evaluate his own experiences as well as the experiences of others attained from past efforts. To these things Pius XII exhorted his priests when he said:

A catechist would be fully guilty of self-deception and would sadly err were he of the opinion that for an uneducated group of listeners, a superficial and meager knowledge of things is sufficient. Quite the contrary is true. If, by his office, he is obliged to propose all those things which are the principal parts of faith, then he is also held to adapt these things for all minds and unlearned intellects. Wherefore, he ought to understand correctly the doctrine of psychology so that he may evaluate their intelligence by a just judgment; he should also expend much labor so that he may adapt himself suitably to their necessities. Of no less importance is the next thing that we have to say. Experience gives

great proof that in order that a doctor may learn he must learn without ceasing. Not slothfully, not carelessly or in a disorderly manner, let him diligently prepare and compose his words, both with respect to their matter and their form, being guided either by fortunate or unfortunate experiences, so that these may be used for furthering the art of catechetics.³⁷

From these teachings of St. Pius X, the Congregation of the Council, and from those of Pope Pius XII, the study required of a priest, if he is to be efficient in the teaching of catechism, assumes a threefold form: a proximate preparation for the actual instruction, a continued investigation of tried and proved methods, and an analysis of past experiences. Each of these phases of study has its own import for the good of the individual souls concerned as well as for the good of the Christian religion. With respect to the good of souls, the Sacred Congregation of the Council noted in the decree *Provido Sane* that the science of catechetics, when rightly handled and illustrated, "leaves almost nothing to be desired for rendering to the faithful a certain and firm norm for correct belief and conduct."³⁸ As for the good of religion, experience attests to De Coninck's observation "that the clumsiness, the pedagogical incompetencies amassed by priest catechetists are one of the causes for dissatisfaction with religion. Perhaps one succeeds in putting some texts into heads, but above all, one succeeds in driving home the persuasion that nothing is more boring than religion."³⁹

However, the priest engaged in the care of souls will not fulfill his magisterial role primarily through catechetics. His general obligation to teach receives its principal and most specific determination in his duty to preach, a duty which modern papal documents correlate with his obligation to continue his studies. As for the preaching office of the priest, the Code of Canon Law is explicit in particularizing this general obligation. Canon 1344 obliges pastors to preach the customary homily to the people on Sundays and other days of obligation throughout the year, particularly at the Mass which is usually best attended. Worthy of special note is the fact that the pastor may not habitually satisfy this obligation by proxy, except for a just cause approved by the Ordinary.⁴⁰ Thus the pastor's obligation here is both personal and real.⁴¹ Canon 2382 provides penalties for the

neglect of this duty, even to the privation of office, which would argue that if this neglect were prolonged it would constitute a grave sin.⁴² Canon 1345 recommends that at the Masses attended by the faithful on feast days of obligation, there should be given a brief explanation of the Gospel or some part of Christian doctrine. However, if the Ordinary of the place has prescribed this or given directions for it, this recommendation becomes an obligation for all priests, not only the secular clergy, but religious also, even exempt, in their own churches.⁴³ According to the Third Plenary Council of Baltimore, a five-minute explanation of the Gospel must be given at all Sunday and holyday Masses, even during the summer, while regular sermons must be preached at the parish or principal Mass.⁴⁴ Canon 1346 makes provision for other sermons during Lent, and if the Ordinary sees fit, during Advent.⁴⁵

Such in brief is the legislation of the Church with respect to the priest's duty to preach to the faithful entrusted to his care. But to relate the priest's duty to preach with his obligation to continue his learning, it is necessary to distinguish between fulfilling the law according to its letter and fulfilling it according to its spirit. The spirit that animates the Church's legislation on the obligation of a priest to preach, the spirit that gives this legislation its direction and is at the same time its *raison d'être*, is that the word of the priest be "the faithful echo and re-echo of the *word of God*, which is *living and efficient and keener than any two-edged sword*." ^ In other words, in determining the particular occasions at which a priest must fulfill his magisterial role by preaching, the Church looks for and has a right to expect certain salutary effects capable of being produced by the ministry of the word. Pius XI forcefully summarized these effects in the following paragraphs from his encyclical *Ad Catholici Sacerdotii*:

He [the priest] brings home to young and old the fleeting nature of the present life, the perishableness of earthly goods, the value of spiritual goods and the immortal soul, the severity of divine judgment, the spotless holiness of the divine gaze that reads the hearts of all, the justice of God which *will render to everyone according to his conduct* Nothing is more efficacious than these and other teachings for moderating the feverish search for pleasure and the uncontrolled greed for worldly goods that debase so much

of modern life and spur on the different classes of modern society to fight one another like enemies, instead of helping one another like friends....

The experience of twenty centuries fully and admirably reveals the power of good of the word of the priest. Being the faithful echo and re-echo of the *word of God* which is *living and efficient and keener than any two-edged sword*, it too reaches into the *division of the soul and spirit*;⁴³ it awakens heroism of every kind, in every class and place, and inspires the self-forgetting deeds of the most generous hearts.⁴⁹

Now although these are the effects which the Church intends when she specifies in detail the times when the priest engaged in the care of souls must preach, they are not produced *ex opere operato*, a fact noted in the previous chapter. Moreover, as Pope Benedict XV charged when speaking of the efficacy of the sword that is the word of God: "Has long use dulled the keen edge of this weapon? No, if that weapon does not everywhere produce its effect, the blame must be laid on the ministers of the Gospel who do not handle it as they should."⁵⁰ Thus there is the possibility of a priest culpably failing to fulfill his obligation as a preacher despite the fact that he may be abiding by the letter of the Church's law by addressing his people on the occasions specified by legislation. An investigation of modern papal teachings will show that if a priest is to be free from this guilt of frustrating God's word, he must both possess learning and continue his pursuit of it.

In his encyclical letter *Humani Generis Redemptionem*, Benedict XV reminded his brethren in the episcopacy that, "By decree of the Council of Trent, Bishops are permitted to select for this office only those who are fit, that is, those who can exercise the ministry of preaching with profit to souls."⁵¹ After recalling Trent's decree that the Bishop is not to permit anyone to preach unless he is of approved virtue and learning, this Pontiff proceeds to the following conclusion:

Therefore it is the duty of the Bishop long and thoroughly to examine those whom he intends to entrust with the function of preaching, that he may find out the nature and extent of their learning and holiness. If anyone acts carelessly or negligently in

this duty, he clearly offends in a grievous matter, and on him will fall the responsibility of the errors which the untrained preacher may spread, or of the scandal and bad example which the unworthy one may give.⁵²

In the practical norms issued by the Sacred Consistorial Congregation in pursuance of *Humani Generis Redemptionem*, the Ordinary's obligation to approve for preaching only those possessing the required learning is again specified as a grave one: "Ordinaries are bound by a grave obligation in conscience not to give anyone permission to preach unless they are satisfied beforehand of his piety, learning and fitness. . . ."⁵³

Canon 1340 regulates that the local Ordinaries are bound by a grave obligation in conscience not to grant the faculty or permission to preach without having first satisfied themselves of the candidate's moral character and also, by examination according to canon 877, § 1, of his sufficient training. It further legislates that if, after the granting of the faculty of permission, the Ordinary or superior learn that the preacher has not the necessary qualifications, he is obliged to revoke it; doubts in this matter must be settled by certain proof, even if this should require a new examination.⁵⁴ Beste notes that by "necessary qualifications" must be understood, among other things, both learning and delivery.⁵⁵

These texts suffice for showing the Church's mind on the relationship between learning and the apt fulfillment of the pastoral office of preaching. The matter involved is a grave one, for otherwise the cited legislation could not speak of the Bishops' having a grave obligation in conscience not to grant anyone permission to preach until they have satisfied themselves beforehand of his learning. But the question of special concern here is: does the priest adequately fulfill this grave obligation to possess the learning necessary for the exercise of his preaching office solely by the completion of his seminary training? A further examination of papal teachings will serve to show that this is not the case.

In the already cited norms of the Sacred Consistorial Congregation, the following provisions are made for further study on the part of the priest called by vocation to preach:

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19. Since *sacred things are to be treated sacredly*, no one must undertake to preach unless he has made due proximate preparation by study and prayer.

38. The Ordinaries shall see to it that the initial training which the men have received in the seminaries or houses of study be perfected even after the reception of sacred Orders.

40. Finally, the Ordinaries may prescribe that their clerics should, for a certain number of years, undergo every year in the Curia, an oral and written examination in preaching, in whatever way they deem best, conformably to the prescriptions of the Code as regards the annual examination of clerics after their ordination to the priesthood. (See c. 130.)⁵⁶

This relationship between further study for a priest and his role as a preacher is attested to by the personal statements of the Pontiffs referring to preaching, wherein one finds special emphasis placed on the priestly study of evangelical teachings. Implicitly the need for such a study is contained in the following passage that forms a part of one of Benedict XV's discourses to parish priests and Lenten preachers:

The Divine Savior clearly told the Apostles and, in their person, all future ministers of His Church: *As the Father has sent Me, I also send you*^M And in order to indicate how His mission should be pursued, Jesus Christ, who had come into the world, He said, in order to *hear witness to the truth*,TM added these words: *Preach the Gospel*.TM

Thus one easily understands that Christ, who had called Himself the *light of the world*⁶⁰ in the most strict and proper sense of the term, was also able in His infinite goodness, to call "lights of the world" even those who with Him and for Him had the mission of spreading the light of truth through the word: *You are the light of the world*.⁶¹ But who cannot see that the better preacher is he who continues more conformably the work of Jesus Christ, or who conforms himself most faithfully to His precept?

The Divine Teacher has said to His sacred ministers: *Preach the Gospel*; and this word of Christ, perfect in itself and needing no commentary, signified that a true preacher would be he who announced in the required manner the whole Gospel and nothing but the Gospel.⁶²

According to this Pontiff's teaching, it is Christ's command that the object of the priest's preaching be the Gospel. Implied in this mission, however, is the duty to make an assiduous study of the Gospel a part of the priestly life. Further instructions of the Pontiffs leave no doubt about this obligation. In his encyclical letter *Spiritus Paraclitus*, Pope Benedict XV declared:

The chief value of the Bible is for fulfilling the ministry of the Divine word in a holy and fruitful manner. On this point it is a pleasure to illustrate from Jerome what We Ourselves said in Our encyclical on preaching the word of God, entitled *Humani Generis [Redemptionem]*. How forcefully and insistently Jerome urges on priests a diligent reading of the Bible if they would worthily teach and preach! Their words will have neither value nor weight nor any power to touch men's souls unless they are "formed" by Holy Scriptures: "Let a priest's speech be seasoned with the Bible,"⁶⁴ for "the Scriptures are a trumpet that stirs us with a mighty voice and penetrates to the soul of them that believe,"⁶⁴ and "nothing so strikes home as an example taken from the Bible."⁶⁵

On September 30, 1943, Pope Pius XII issued the encyclical *Divino Afflante Spiritu*, which dealt with the most opportune way to promote Biblical studies. As Gruenthaner commented, "The nucleus from which the doctrine of the encyclical springs is contained in its opening sentence: 'Under the inspiration of the Divine Spirit, the Sacred Writers composed the books which God, in accordance with His paternal love, wished to bestow as a gift, *for teaching, for reproving, for correcting, for instructing in justice, that the man of God may be perfect, equipped for every good work.*'"⁶⁶ On the basis of this text, and as if wishing to prolong the encyclical of his predecessor Benedict XV, Pope Pius XII restated in these words the priest's obligation to study the Scriptures in view of his preaching office:

Let priests, therefore, who are bound by their office to procure the eternal salvation of the faithful after they themselves have perused by diligent study the sacred pages and made them their own by prayer and meditation, assiduously distribute the heavenly treasures of the divine word by sermons, homilies and exhortations; let them

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confirm Christian doctrine by sentences from the Sacred Books and illustrate it by outstanding examples from sacred history and in particular from the Gospel of Christ our Lord.⁶⁷

Such is the manner, then, in which Pius XII makes the text cited from St. Paul bear on the priest's obligation to study the written word of God. A further examination of this Pauline passage will serve both as a commentary upon and a confirmation of the papal pronouncements concerning the priest's study of the Bible. The pertinent text reads in full:

But do thou continue in the things that thou hast learned and that have been entrusted to thee, knowing of whom thou hast learned them. For from thy infancy thou hast learned the Sacred Writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. All Scripture is inspired by God and useful for teaching, for reproof, for correcting, for instructing in justice: that the man of God may be perfect, equipped for every good work.⁶⁸

In commenting upon the phrase, *equipped for every good work*, Foster contends: "Study of the Scriptures is an obligation upon pastors if they are to carry out their duties effectively and fruitfully."⁶⁹

Father Spicq's explanation of this same text is a detailed elaboration of the priest's obligation, as a preacher, to study the Bible:

Above all, the Holy Scriptures are the foundation of the Faith and the source of preaching; they are not airy notions more or less changeable and confidential, but texts, holy and sacred documents, for they were written by God. Whence their singular effectiveness. ... The preacher is to use the sacred texts in his office of teaching. His entire role is to give voice to the divine word which has been consigned in the Holy Books and which priests, as heralds who proclaim a message already prepared, have the mission of making heard throughout all human generations.⁷⁰

From this, there follows as a consequence the truth contained in the words, *that the man of God may be perfect, equipped for every good work*, a consequence which Father Spicq explains in the following terms:

The Holy Books are destined first of all for the priest, and, as it were, written especially for him, as if a priest without the Bible was unthinkable; since his ministry would no longer have any meaning if he had not the word of God to preach. ___If he knows his Bible perfectly, if he uses it abundantly, he will be an accomplished man, without defect; or better, he will be perfectly adapted for his task, able to face all his obligations. The Greek term *artios* means, in effect, "who fits well, well adjusted, well proportioned, apt for"; it has here a moral nuance, but one which is less concerned for the individual perfection of Timothy than with the proper formation of the minister of Christ and his "adequate" aptitude for the ministry.⁷¹

The papal statements concerning preaching and the study of the Bible are thus founded on this contention of St. Paul's: for the priest, the study of the Bible is a condition for efficacy in his preaching ministry. He cannot effectively dispense the word of God if he himself be not permeated with that word. Father Spicq proceeds to develop this argument by saying:

Every preacher, before teaching, must himself be instructed. The priest will not cease until he has read and reread his Bible, until he has mastered its teachings and attained to understanding. *By recommending these things to the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of faith and of the good doctrine which thou hast attained.*⁷¹ One cannot pretend to be a good and true minister of Christ unless one's mind is continually nourished by the word of God, which is a kind of food. *Not by bread alone does man live, but by every word that comes forth from the mouth of God.*TM "Just as we are obliged to take nourishment each day, thus we continue always to receive the words of faith, constantly nourishing ourselves. What is the meaning of *entrephomenos*? Ruminating, returning frequently to the same things, meditating on them always, for this is now common food."⁷⁴ Thanks to this understanding and this persevering practice of the Bible, the priest will be in a position to instruct others.^{7'}

As for the position which the further study of theology holds in a priest's preparation for preaching, the papal sources are less explicit than when speaking of the study of Sacred Scripture. However, a cor-

relating of texts referring to the truths to be preached and the manner in which they are to be presented will manifest that the Pontiffs exhort priests to an ideal whose fulfillment depends upon a doctrinal formation unattainable apart from a further study of theology.

In his encyclical *Humani Generis Redemptionem*, Pope Benedict XV quoted the words of St. Peter Damian to recall that a preacher's "words should be filled with spiritual doctrine. ... The preacher who discharges the office of preaching should cause showers of heavenly wisdom to fall from his lips...."76 Pope Pius XII specified the content of this "heavenly wisdom" when he said:

Preach, dear sons, speak of the Son of God made man and sacrificing Himself upon Calvary for the salvation of mankind. Speak to man of his high origin and his fall; it is to raise them up again that the Son of God descended from the heavens; speak of God living in three distinct persons in the unity of His eternal nature, a wise and omnipotent God, God the creator, redeemer, sanctifier, God who rewards those who believe in Him and love Him, with a reward that exceeds every desire, with a happiness like to His own, and with the sight of Him face to face, not in the darkness of faith, but in the brilliant manifestation of His eternal glory and magnificence. These things are the fundamental truths of the profession of our Faith, truths which reveal to us the goal of our lives here below, truths without whose light man resembles those sages who do not follow a path, but go along without knowing where they are going.⁷⁷

The preacher, then, is not to feed his flock with what St. Pius X stigmatized as the "air of foolish, lightheaded men,"⁷⁸ but, instead, with solid doctrine. Furthermore, it is incumbent upon the preacher to proffer this solid nourishment in a form that is both digestible and unadulterated: "Take care, then," Pius XII admonished, "to explain the truth in a way that it may be perfectly understood and appreciated, in a language always clear and never ambiguous, avoiding those superfluous and dangerous variations which easily change the substance of the truth."⁷⁹

But if the preacher is to accomplish this ideal so well summarized in St. Augustine's familiar formula, "Make the truth plain, make the truth pleasing, make the truth moving,"⁸⁰ he must studiously labor to

fulfill Pius XI's admonition to the clergy: "to penetrate deeply the truths of faith."⁸¹ This penetration of the truths of faith cannot be attained apart from a continued study of theology, wherein is contained a systematized study of revelation. For this reason, de Rhodéz could write:

The art of teaching clearly and placing dogmas within the comprehension of all presupposes a solid knowledge of theology. In a sense, the preacher ought to know his theology better than one who is a theologian by profession. A superficial verbal knowledge or even a purely conceptual one is not sufficient for the preacher; under the words and the concepts, he must grasp the living realities, the eternal truths, if he wishes to give them to the faithful in concepts suitable for them. He must be sufficiently the master of his science so as to be no longer the slave of the words or formulas through which he has studied it.⁸²

All this is to say that if the preacher is to teach solid doctrine with the clarity necessary for comprehension, he must by theological studies seek to sound the depths of the divine truths contained therein. This alone can render the priest adequate to the task of drawing from these doctrines milk for children and more solid food for grown men.

The force of this argument for the obligation of a preacher to continue his study of theology finds its completion in a principle laid down by St. Bernard and utilized by Pope Benedict XV in his encyclical *Humani Generis Redemptionem*: "If you are wise, be a reservoir, not a conduit; that is, be full yourself of what you preach and do not think it enough to pour it out for others."⁸³ This principle for the preacher was recognized centuries ago by St. Gregory the Great, and an impressive explanation of it has been given by Bishop Hedley in his commentary upon St. Gregory's *Regula Pastoralis*:

Let me mention a fourth principle laid down for priests by St. Gregory on the subject of studies and learning. It is this — that the pastor should know far more than he is ever likely to be called upon to impart. Moses, says the Holy Doctor, when he came down from the mountain — from his secret interview with God — veiled the shining of his face from the multitude. That is to say that the pastor does not pour out to people the hidden things

of his inmost knowledge.... St. Gregory is of the opinion that a pastor who speaks too learnedly or deeply to his people may easily do them harm. . . . Yet St. Gregory takes it for granted that, however carefully a pastor should adapt himself to an audience that may be unprepared for what is too deep, he himself must always possess what he calls the *alta*, the "strong meat,"⁸⁴ the *occulta mysteria*, the *subtiliora*, of heavenly things, which he should have acquired by study and meditation. A man may have to spend his life in preaching to laboring people and catechizing children, but he would make a great mistake if he cared not to learn more than they would be required to know,... because no man can impart knowledge unless he stands above it — just as you cannot describe a valley until you have climbed on to the hill that overlooks it.⁸⁵

In addition to the work of preaching, modern papal teachings urge the parish priest to another form of magisterial activity that demands continued learning from him: the activity of defending his flock against error. This pastoral role and the initial steps that must be taken to fulfill it were described by Pius XII when he said:

You are pastors of flocks. The parish which Jesus has entrusted to you through us is also a flock, and you must be the pastor. Now the work of a pastor, hence the work of each of you, must be, first of all, to defend it against thieves. Every flock is infiltrated by thieves and robbers who desire to make it a field for their thievery. When they draw near to the flock and secretly penetrate therein, they have but one goal — to plunder and create havoc — for does not the thief come to steal, to slaughter, to destroy?⁸⁶

First of all, you must strive to single out and recognize the thieves, while taking care that you do not allow yourself to be guided by a certain simplicity that would direct your attention, your precautions, against one section only. As in the large world of the universal Church, so in the small world of the parish, the "enemy" appears as one, but it is many....

Other enemies or, if you wish, the same "enemy" under different forms and guises, will have to be uncovered. They often appear as lambs, *in sheep's clothing*.⁶¹ Thus it will be necessary to do one's best so that the faithful may be able to recognize them by their works, by their plants — that is, those which for their own sake they plant and grow in the field of God — as well as by the fruit that ripens on such plants: *a fructibus eorum*.⁶⁶

The obvious truth in the Pope's warning is that if the priest is to fulfill that part of his pastoral ministry obliging him to defend his flock against errors, he must first be able to recognize falsity. "Falsehood being constantly mingled with truth, it is a question of personal safety for the priest, as well as of integrity in the discharge of his duty that he be able to recognize falsity."⁸⁹ It is true that seminary training equips a priest to recognize and refute the more blatant departures from truth in matters of faith and morals. Nevertheless, the very multiplicity and complexity of the areas wherein moral and dogmatic truths operate, contribute to the possibility of a priest erring in his judgment of what is right and what is wrong, what is prudent or imprudent, what is beneficial or harmful. If such were not the case, Pius XII would not have had reason to complain:

We believe you are already aware that among priests, especially among those less equipped with doctrine and of less strict lives, a certain spirit of novelty is infiltrating in an ever-growing and more disturbing manner. ...

The age in which we live suffers from serious errors indeed: philosophical systems are born and die without improving morals in any way; one beholds monstrosities of art which even pretend to call themselves Christian; standards of government in many countries are aimed at the personal interests of individuals rather than the common prosperity of all; methods of living and economic and social relations lay snares for honest men rather than for the cunning. From this it follows, almost naturally, that there are not lacking in our times priests infected in some way by this contagion, who imbibe opinions and follow a manner of life, even in their dress and in the care of their person, alien to both their dignity and their mission; priests who allow themselves to be led astray by the desire for novelty, whether it be in their preaching to the faithful or in combating the errors of adversaries; priests who by doing these things, not only weaken their own faith but also compromise the good name and efficacy of their ministry.⁹⁰

The possibility of a priest and his ministry being thus infected with error is neither remote nor surprising if one considers, as did Pope Pius XII, the nature of the truths involved and the nature of the priest who is to be their apostle:

The truths that have to do with God and the relations between God and men completely surpass the sensible order and demand self-surrender and self-abnegation in order to be put into practice and to influence practical life. Now the human intellect, in gaining the knowledge of such truths, is hampered both by the activity of the senses and the imagination, and by evil passions arising from original sin. Hence men easily persuade themselves in such matters that what they do not wish to believe is false or at least doubtful.⁹¹

Consequently, if a priest is to be continually equipped for keeping himself and his flock free from error by being able to recognize its forms and guises, he cannot rely exclusively upon his own private judgment nor solely upon the amount of theological learning acquired in the seminary. Even if a priest were to do the unlikely and retain without further study the theology absorbed in the seminary, the nature of the truths involved and his own psychological make-up militate against his always discerning the true from the false in the remote consequences and applications of this theology without further investigation of approved authors. Moreover, as a herald of the Church, the priest is obliged to *sentire cum Ecclesia* not only with regard to theological principles but also with respect to their application to contemporaneous problems and dangers. "Let your activities be inspired by and remain faithful to the prescriptions of this Apostolic See and the directives of the Bishops," Pius XII enjoined.⁹² But for a priest's judgments to be thus unwaveringly consonant with the mind of the Church, it is required that he put forth that intellectual activity necessary for familiarizing himself with her current authoritative pronouncements. Without this constant attention to the voice of the Church whose minister he is, it is impossible for him to render to the Church that faithful and exact obedience characterized by Pius XI as flowing from a heart desirous of studying papal teachings in order to grasp them with greater comprehension so that they may be carried out with perfect and loving fidelity.⁹³ One would have to make but a brief survey of the many occasions on which Pope Pius XII warned against the subtle guises assumed by those who would lead astray or plunder the members of the fold of Christ in order to see how easily a priest not enlightened by current papal pronouncements, might in the darkness of his ignorance mistake noxious error for salutary truth.

But the priest employed in the pastoral ministry cannot be satisfied with the mere recognition of error in the midst of his people; the perfect fulfillment of his pastoral office demands that he use all his resources to combat every deviation from the truth. "We would... warn the priest," said St. Pius X, "that... he must uproot the seeds of error, and plant those of truth; he must take care and watch lest the enemy sow cockle over them."⁹⁴ Pope Pius XI also taught that, "The first and obvious duty the priest owes to the world about him is service to truth, the whole truth, the unmasking and the refutation of error in whatever form or disguise it conceals itself."⁹⁵ And here, too, papal teachings proclaim a relationship between this particular pastoral function and the priest's obligation to acquire learning. In the exhortation *Menti Nostrae*, Pius XII indicated this obligation in the following passage:

It must be added that the priest who is the *salt of the earth* and the *light of the worlds* must labor with the greatest of effort for the defense of the Faith by preaching the Gospel of Christ and confuting the doctrinal errors opposed to it, which are now being disseminated by every possible means among the people. But these errors cannot be efficaciously fought if the unassailable principles of Catholic philosophy and theology are not thoroughly known.⁹⁷

A still clearer testimony of the relationship between priestly studies and the priest's defense of the Faith is found in the Apostolic letter *Unigenitus Dei Filius*, on the studies of religious:

Our faith, according to the very fitting saying of Tertullian, at times has but one desire: that it be not condemned by one who does not know it.⁹⁸ Let there also be recalled the words of St. Jerome: "Sanctity joined to ignorance is of profit to oneself; as much as it builds up the Church of Christ by the testimony of a virtuous life, so much does it harm it when it is incapable of repelling the attacks of its adversaries. ... It is the function of the priest to reply concerning the Faith when questioned about it."⁹⁹ It pertains to the priest, secular or religious, not only to diffuse Catholic doctrine, but also to bring it within the comprehension of intellects and to defend it. It contains in itself all the arguments suitable for convincing and for refuting; moreover, however little it may be exposed with clarity, it has the power to draw to itself

the undisciplined spirits of prejudices. This is a fact that did not escape the doctors of the Middle Ages; under the direction of Thomas Aquinas and Bonaventure, they worked with all their power to acquire a very vast theological culture so that they might communicate it to those about them.¹⁰⁰

In *Ad Catholici Sacerdotii*, Pope Pius XI repeated the substance of the above statement on the relationship between priestly learning and the efficacious defense of the Faith against ignorance:

The priest should have a full grasp of the Catholic teaching on faith and morals; he should know how to present it to others and be able to explain to the faithful the reasons for the dogmas, laws and observances of the Church of which he is the minister. With the light of his teaching and holiness the priest must dispel the ignorance concerning religion... that still clouds the minds of many. Never was more fitting than today the warning of Tertullian: "Hoc unum gestit interdum (veritas), ne ignorata damnetur— Truth at times has but one desire: that it be not condemned by one who does not know it."¹⁰¹

Emphasized in these papal teachings is the fact that the primary weapon to be employed by the priest in the defense of Christian truth, is Christian truth itself. The priest engaged in the care of souls will meet those whom grace has brought to inquire about the Faith whose interpreter he is meant to be. Without a full grasp of Catholic teaching on faith and morals that can result only from a continued study of the sacred science of theology, the priest runs the risk of giving to the inquirer what Melchior Cano termed "ineptis rationibus" for the dogmas, laws and observances of the Church of which he is a minister.¹⁰² The sad consequences that can follow from such intellectual ineptitude are obvious: truth is condemned, rejected, or even ridiculed without ever having been heard. Moreover, the priest engaged in the pastoral ministry will find himself called upon to defend truth against error within his flock as well as outside it. The likelihood of such a situation is not remote; within a parish it is not too unusual to meet some who fit this description given by St. John Chrysostom: "There are some individuals who are driven by a rash curiosity to a kind of study which can do them no good and which can-

not possibly succeed because it encounters incomprehensible mysteries. Others there are who demand of God explanations for His judgments, and wear themselves out in fruitless efforts to sound this unfathomable abyss....”¹⁰³

It would be a dangerous procedure for a priest to face these pseudo-intellectuals with authority that is unaccompanied by a thorough grasp of the principles involved. To again cite St. John Chrysostom: "If in the presence of such a disorder a priest tries simply to use his authority in order to silence those indiscreet searchers after wisdom, he will acquire a reputation for arrogance and incompetence. Hence he must be provided with solid learning if he is to escape such grave accusations and rescue men from the path of ruin.”¹⁰⁴

The papal statements concerning the relationship between priestly learning and the defense of the Faith are thus not without relevancy for the priest engaged in the work of the pastoral ministry. For a priest to seek to answer doubts without utilizing further study of the sacred sciences to dispel the uncertainties that may exist within his own mind is to lay himself open to the charge of ignorance. "For they call a man ignorant," said St. John Chrysostom, "not only when a man is unskilled in the arts of profane literature, but also when he is unable to defend true doctrine.”¹⁰⁵ Moreover, as Heston has remarked:

In such circumstances he [the priest] will very naturally be inwardly conscious of his limitations. Then, because he realizes that the prestige and authority of his position are at stake, he will attempt to put on a false front by resorting to specious arguments, empty phrases and blustering refutations. In all this he will be unaware that his manner only accentuates his ignorance....

This point cannot be emphasized too strongly, particularly in modern times when the ever-increasing number of educated persons creates new problems of intellectual approach for the priest who desires to manifest the treasures of divine revelation.¹⁰⁶

Further specification and emphasis is placed on the priest's obligation to continue his learning by means of those papal documents that refer to the pastoral role of confessor. The duty of a priest to exercise this part of his sacerdotal ministry is clearly formulated in

the Code of Canon Law. The first paragraph of canon 892 states that pastors and others to whom the care of souls has been entrusted by virtue of office, must, by the grave obligation of justice, either themselves or through others, hear the confessions of the faithful subject to them and as often as reasonably requested to do so. The second paragraph of the same canon declares that in urgent necessity all confessors are bound by the obligation of charity to hear the confessions of the faithful, and in danger of death, all priests.¹⁰⁷

But the Code of Canon Law, in addition to clarifying the priest's obligation to hear confessions, also points to the importance of priestly learning for the approved confessor. Thus canon 877, § 1, regulates that local Ordinaries and religious superiors may not grant jurisdiction or permission for the hearing of confessions to any but those who have been found qualified through an examination, unless the theological knowledge of the priest in question is manifest in some other way. The second paragraph states that if, after granting jurisdiction or permission, they should prudently doubt whether the priest previously tested by them continues to be qualified, they should require him to submit to another test, even though he should be a pastor or canon penitentiary.¹⁰⁸

However, the need for a priest to further his studies of moral theology in particular, even after he has attained approval for hearing confessions, is emphasized in a special way if one considers, as did Pius XII, what the faithful have a right to expect from the confessor:

The faithful desire good confessors, possessed of solid and thought-filled doctrine, who indicate to them with clearness the distinctions between what is licit and illicit, and who, without imposing burdens or obligations which are not necessary, come to their aid when justice requires it or charity counsels it—prudent confessors.... Show yourselves, dear sons, worthy of such a high ministry.¹⁰⁹

The intellectual competency that contributes towards making a priest "worthy of such a high ministry" has been summarized as follows:

This competent learning consists in the knowledge of that which is required for the confessor to be able to solve, promptly and by

himself, the cases ordinarily presented to him. For the more difficult or rarer cases, this knowledge, if it is not entirely clear, will at least cause doubts to arise which will lead him to suspend his judgment until he has studied the case more thoroughly, or sought advice from one better qualified than he.¹¹⁰

Far from justifying a neglect of further study, this principle presumes that in time of doubt the priest will seek to acquire a greater understanding of the content and application of those principles necessary for the solution of the doubt involved. Nor is the occurrence of such doubts a rarity, for as Ortolan has observed: "The questions are sometimes so complex, the cases are so varied and sometimes infrequently presented; there are so many positive laws and decrees of every type, old and new, which can be very easily forgotten when not used daily."¹¹¹

Moreover, it must be noted that it would be dangerously erroneous for a priest to shirk the study of moral theology on the plea that he already possesses episcopal approbation. "Episcopal approbation supposes knowledge but it does not supply it."¹¹² And even if the required knowledge were possessed at the time the Ordinary originally granted a priest jurisdiction to administer the sacrament of Penance, St. Alphonsus' dictum and the reason for it would still be valid: "No confessor ought to lay aside the study of moral theology; for inasmuch as this science involves so many things that are diverse and unlike, many things, although they were read at one time, slip from the mind with the passing of time."¹¹⁵

In addition to these reasons that make continued learning indispensable for the confessor if he is to serve the faithful in the manner described above by Pius XII, there is still another one indicated by Pius XI when he said:

But since moral theology in our days, perhaps more so than ever before has been called upon to bear the light of its beneficent principles, of its directions, in matter so important and in a field so vast, what are the things so great, what are the political, social, economic problems so many, what are all the public struggles of the classes, of labor, of capital, what are these things if not new immense fields where moral theology is called upon to speak its

word, to make known its good influence, if all is not to be reduced to the struggle of brute force?¹¹⁴

Thus the contemporary era and its current problems involving morals constantly offer a new challenge to the "clarity and firmness of judgment" demanded from the priest in the sacred tribunal.¹¹⁵ This new challenge brings with it new problems for study, a situation recognized and elaborated upon by Jombart when he wrote:

One cannot be content with reviewing moral theology in the writings of former times. In an era when everything changes so quickly, many questions are raised which our predecessors did not know, and we smile at some of their preoccupations of former times. In the course of the nineteenth and twentieth century, ecclesiastical authority has given many official decisions in moral matters, and formulated much in canonical legislation that no confessor is permitted to ignore. Therefore, there is the obligation upon every priest to keep himself informed constantly of these decisions and these laws, as well as the circumstances which provoked them, at least by the attentive reading of some good ecclesiastical review.¹¹⁶

So it is, then, that whether speaking of the priest as catechist, preacher, defender of the faith, or confessor, modern papal documents insist that these offices of the sacerdotal ministry cannot be efficaciously fulfilled without a further study of the sacred sciences. But these same teachings make it clear that although sacred doctrine is to be the primary object of sacerdotal learning, the priest is not to be indifferent towards increasing his store of profane culture. The mind of Pope Pius XII on this matter is embodied in the following words: "It is necessary that a priest not only know sacred doctrine thoroughly, but also that he be not ignorant of those things usually and commonly known by cultured men of his own country; so that, being facile in using them in his manner of speech, and thus teaching in a way adequate to their intellects and suited for their understandings, he may offer the nourishment of faith."¹¹⁷

The papal statements on this relationship between the priest and profane sciences will be given detailed treatment in the following chapter. Here it will suffice to set forth and comment upon those

texts concerned with this relationship inasmuch as the acquiring of profane knowledge has bearing on the pastoral ministry.

In his encyclical *Ad Catholici Sacerdotii*, Pius XI observed: "The dignity of the office he [the priest] holds, and the maintenance of a becoming respect and esteem among the people, which helps so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-educated people of his day."¹¹⁸

In his encyclical *Sertum Laetitiae*, to the Church in the United States, Pope Pius XII repeated the thought of his predecessor:

Therefore we exhort priests to provide that their own knowledge of things divine and human be great.... Let them cultivate also the study of letters and of the profane sciences, especially those which are more closely connected with religion, in order that they may be able to impart with clarity and eloquence the salutary precepts and teachings capable of bending even learned intellects to the light burden and yoke of the Gospel of Christ.¹¹⁹

In these passages the Pontiffs consider secular culture as an auxiliary for making the pastoral ministry more appreciated and efficacious. Such a contention is not without its metaphysical argument. The priest is an apostle of revealed truth, but as St. Pius X indicated, whether truths be sacred or profane, they are "by a certain intimate bond. .. allied with and joined to each other, inasmuch as whatever is true, having come from God, the Lord of knowledge, necessarily flows from one source."¹²⁰ It is because of this, their common origin, that sacred learning can be an aid in the work of diffusing and defending the truths contained within the sacred sciences.

The need for a priest engaged in the care of souls to recognize such an ancillary relationship and render himself apt for utilizing it by studying to acquire profane culture does not mean that he is expected to be an expert in all the profane sciences. What is expected of him has been well expressed by Cardinal Vaughan:

It is not sufficient that the priest should "pass muster" in knowledge and culture among the half-educated and peasants of his congregation.... But what we urge is this: that in these days a

more learned and cultured priesthood has become essential to the fulfillment of the Church's mission. Within three centuries the condition of society has greatly changed. Increase of population and of leisure, the action of the Press, and the spread of instruction among all classes has reversed the ancient position of the clergy and laity in respect to knowledge. The clergy no longer lead as they used to, wherever they were found.... A priest is not expected to be an expert in all the profane sciences. But he is expected to be abreast of the general knowledge and culture of the day. The people read history, science and literature; their difficulties against faith arise out of their reading. They have a right to look to their pastors for guidance, and for a knowledge of the connection between science and revealed religion.... They have the right to expect from them at least an intelligent appreciation of their difficulties.... The priest is not a mere machine for administering the sacraments: he has a mission to address himself to the people of the age in which he lives. He must speak to their intellect as well as to their conscience; he must understand the former if he is to regulate the latter. He has to do with the whole man.¹²¹

This utilization of profane learning in the pastoral activity of teaching and defending the Faith is not foreign to the Church's tradition, for as Pius XI noted: "Her most illustrious Doctors show that all human knowledge can help to explain and to defend the Catholic Faith."¹²² Here one but need recall Saints Athanasius or Cyril, Jerome or Augustine, employing their knowledge of Greek philosophy and Jewish grammarians in order to penetrate, propagate, and defend the teachings of Christian truth.

Therefore it was in accord with the very nature of truth and the tradition of the Church that Pope Pius XII reminded his priests: "Whoever strives for his own sanctification and that of other people must be equipped with solid learning that comprises not only theology, but also the results of modern science and discovery, so that like a good father he may draw *from his storeroom things new and old*,^{xli} and make his ministry always more appreciated and fruitful."¹²⁴

To aid priests in the realization of this goal, the Pontiff proceeded in the same Apostolic letter to urge Ordinaries to restore pristine dignity to cathedral, collegiate, and parochial libraries. "These libraries," he said, "must not be neglected storehouses for books, but living struc-

hires with a room for reference and reading, ... so that teachers, parish priests, and particularly young priests may there gather the doctrine necessary for diffusing the truth of the Gospel and for fighting error.”»2’

Nor would it be valid for the priest engaged in the pastoral ministry to quote St. Paul to contend: *And my speech and my preaching were not in the persuasive words of human wisdom, hut in the demonstration of the Spirit and of power.*¹²⁶ Cardinal Vaughan foresaw and replied to such an objection in the following rebuttal:

The Apostle meant that the preaching of the Gospel must stand, not on a mere human foundation, but upon the grace and power of God. His aim was not that of the vainglorious Corinthian orators and philosophers, who sought to tickle the ears of men, to display vain learning and to win applause. St. Paul knew and preached nothing but Jesus Christ and Him crucified. All human knowledge, all eloquence, all power, were so buried by the Apostle, in subservience to the knowledge and service of Jesus Christ, that he accounted them as nothing. This was not to condemn or forbid the use of knowledge, eloquence and intellectual power — the Apostle possessed and used them abundantly — but to declare their secondary and subordinate place, basing his reliance on the power and grace of God.¹²⁷

REFERENCES TO CHAPTER II

1. See footnote 47, chapter I.
2. Pope Pius XII. Allocution to pastors and Lenten preachers of Rome, March 27, 1953: Il buon pastore, il buon parroco, deve conoscere tutte le pecorelle. *AAS*, 45 (1953), 242.
3. Pope Pius XII. Allocution to pastors and Lenten preachers of Rome, Feb. 6, 1951: Tuttavia è necessario che i vostri parrocchiani sentano sempre e dappertutto la bontà, l'affezione paterna che fa battere il cuore del pastore. Ognuno dei vostri fedeli deve provarla, deve potervi facilmente avvicinare, e trovare in voi l'ausilio e l'appoggio, a cui corrisponderà la loro fiducia. Ciò però suppone evidentemente una esatta conoscenza della vostra parrocchia, strada per strada, casa per casa, una veduta sicura delle condizioni religiose, come dei nuovi problemi e bisogni, del popolo che dimora nel vostro territorio. *AAS*, 43 (1951), 116.
4. Pope Pius XII. Allocution to pastors and Lenten preachers of Rome, March 10, 1955: Nell'accertare i bisogni evitate la superficialità. Esse genera quello che si potrebbe chiamare il criterio dell'approssimazione, i cui disastrosi effetti si riscontrano in tutti i campi, non escluso quello dell'apostolata. A prevenire tali conseguenze occorre un lavoro di statistica fatto con serietà, con realismo esigente, con serena imparzialità. *AAS*, 47 (1955), 215.
5. Pope Pius XII. Per la vostra azione apostolica diretta al rinnovamento collettivo, tomiamo alcuni istanti su quanto accennammo già nel Nostro Radiomessaggio del 10 Feb., 1952 (*AAS*, 44 [1952], 161). "Studiàtevi—dicevamo—che sieno ben accertati i bisogni, ben chiarite le mete, ben calcolate le disponibili forze... di tutte si faccia un assennato impiego." *Ibid.*
6. Pope Pius XII. È certo, per esempio, che molti in Roma soddisfano al precetto dell'assistenza alla Santa Messa festiva. Ci risulta che la chiesa, anche in certe zone periferiche, sono veramente e ripetutamente affollata durante le Ss. Messe, che si celebrano la domenica e nelle feste. Può il parroco essere lieto di questa affluenza? Senza dubbio e a buon diritto; ma di sentirsi del tutto tranquillo dovrebbe calcolare con sufficiente precisione il numero di coloro che sarebbero obbligati a venire e non vengono. Ci consta, infatti, che non di rado un calcolo accurato riserva sorprese sgradite al sacerdote pensoso della sorte delle anime. *Ibid.*
7. Pope Pius XII. Cost non può negarsi che a Roma la scuola di catechismo sia frequentata in modo consolante, e che i sacerdoti... si adoperano con ogni zelo, affinché tutto sia fatto sempre meglio. Ma appunto perché il miglioramento possa essere più facilmente conseguito, occorre chiedersi: quanti bambini della parrocchia dovrebbero venire e non vengono?... Un'altra domanda, diletti figli. Come va l'istruzione religiosa agli adulti?... Ancora: quanti in parrocchia prendono la Pasqua? E quanti tra i vostri fedeli vi sembra che vivano in grazia di Dio? Determinati i numeri, bisogna studiarne il significato per conoscere le

cause di alcune lontananze o di alcuni ritorni. L'accertamento del male non è ancora la diagnosi, senza la quale non si può parlare di giusta prognosi, e tanto meno di cura adeguata. *Ibid.*, 215-216.

8. § 1. Parochus ex officio tenetur curam animarum exercere in omnes suos parocianos, qui non sint legitime exempti. *Codex Iuris Canonici*, can. 464.

Exemption canonique. Ce mot qui vient du latin *exemptum*, où il veut dire "exempter, libérer," est employé en droit canonique pour indiquer la concession, à titre de privilège, de la liberté par rapport à un état préexistant de soumission obligatoire. E. Fogliasso, *DDC*, 5 (Paris: Librairie Letouzey et Ané, 1953), c. 637.

9. On ferait bien de distinguer, dans chaque paroisse, un triple groupe de paroissiens.... Le premier, un *pusillus grex* qui est fervent, très fervent même. Il est assidu aux offices, il fournit les cadres des oeuvres, il remplit les registres des confréries et les salles de fêtes paroissiales. Pratiquement: c'est lui qui absorbe toute l'activité sacerdotale. Il y a un second groupe, que la religion ne passionne pas beaucoup. Ceux qui en font partie se contentent de la pratique religieuse strictement requise, ne se faisant pas grand scrupule du reste d'accrocs éventuels, si leurs intérêts ou simplement leurs plaisirs y trouvent avantage. C'est ce qui s'appelle d'ordinaire la masse des *fidèles*. Il y a un troisième groupe: la majorité, indifférente à la vie religieuse. Cette indifférence comporte du reste des nuances, qui vont de la totale froideur, jusqu'à la pratique réduite à quelques rites consacrant les étapes principales de la vie qu'on ne se décide pas encore à abandonner: baptême, première communion, mariage, enterrement religieux... Mais ... il faut dire que l'activité pastorale ne peut être "efficiente" que si elle est inspirée par l'état réel de la paroisse. Les illusions sont très possibles et toujours très nuisibles. "Le ministère paroissial à l'heure actuelle." *NRT*, 62 (July-August, 1935), 712.

10. Le curé moderne, dans une grande paroisse, est probablement toujours une lumière dans les ténèbres. Mais encore faut-il se rendre compte de l'épaisseur et de l'étendue des ténèbres pour se rendre compte de la nécessité absolue d'être lumière, et trouver le moyen de l'être pour cette masse. *Ibid.*, 716.

11. Pope Pius XII. Allocution to the general chapter of the Society of Jesus, Sept. 17, 1946: Ex quo id inferitur, ut in proponendis et proferendis quaestionibus, in argumentationibus ducendis, in dicendi quoque genere deligando, oporteat sui saeculi ingenio et propensione sapienter orationem suam accommodent. *AAS*, 38 (1946), 384.

12. "The Priesthood in a Changing World," *Clergy Review*, 23 (Oct., 1943), 454.

13. Pope Pius XII. Apostolic exhortation *Menti Nostrae*: Ubi vero iuvenes — qui praesertim a teneris in sacra Seminaria fuerint recepti — in locis educantur ab hominum societate paulo nimium seiunctis, ii profecto, cum in publicum prodibunt, haud ex facili sive cum minuta plebe sive cum litteratis hominibus commercium habebunt, hetque eis plurimum, ut aut inconsiderate cum

Christiano populo se gerant, aut, quam acceperint institutionem, secus existiment. Opera idcirco danda est, ut alumni sensim prudenterque in intima populi consilia ac studia penetrent, ne sacerdotio aliquando initiati sacrisque addicti muneribus, suae incerti sint actionis; quod non tantum ipsorum perturbaret animos, sed eorum etiam sacerdotales labores minueret. *AAS*, 42 (1950), 686-687.

14. Pope Pius XII. *Encycl. Summi Pontificatus*: Qui quidem divini verbi praecones, innumeris praevestigationibus per temporum decursum summo labore summoque studio habitis, civilem enisi sunt variarum gentium cultum earumque instituta satius digniusque agnoscere, atque sua ipsarum animi ornamenta ac dotes ita colere ac provehere, ut faciliora inibi atque uberiora Iesu Christi evangelium incrementa caperet. *AAS*, 31 (1939), 429.

15. G. Voos, "Missionary Accommodation and Ancestral Rites in the Far East," *Theological Studies* 4 (December, 1943), 537.

16. Pope Pius XII. *Encycl. Evangelii Praecones*: Illam Ecclesia, inde ab originibus ad nostram usque aetatem, sapientissimam normam semper secuta est, qua quidquid boni, quidquid honesti ac pulchri variae gentes e propria cuiusque sua indole e suoque ingenio habent, id Evangelium, quod amplexae sint, non destruat neque restinguat. Ecclesia siquidem cum populos ad altiorem humanitatem ad cultioremque vitam, Christiana religione auspice, advocat non illius morem gerit, qui luxuriantem silvam nulla habita ratione caedat, prosternat ac dirigat, sed illius potius, qui bonum surculum rudibus arboribus inserat, ut sua vires dulcioresque fructus aliquando edant atque maturent. *AAS*, 43 (1951), 521-522.

17. Pope Pius XII. Exhortation to the native clergy, June 28, 1948: Sacrae enimvero Missiones, laborioso ac diuturno Christi praeconum opere, iam multis in locis feliciter excreverunt fereque illud attingere propositum, quod earum proprium est, Ecclesiam videlicet in novis terris constabiliendi, ita ut, radicibus ibi alte defixis, ipsa per se, sine exterorum sacerdotum adminiculis, prospere vivat libereque explicetur. *AAS*, 40 (1948), 374.

18. "Une nouvelle encyclique missionnaire," *NRT*, 73 (Sept.-Oct., 1951), 806.

19. Comme l'arbre, dans son mouvement vital assimile les éléments utiles du milieu ambiant, ... les annexe et les transfère dans une vie supérieure, ainsi l'Église, ... doit-elle poursuivre son mouvement vital assimiler tout le trésor humain des pays qu'elle évangélise, y appréciant, y sauvant, y sublimant les éléments les meilleurs.... L'Église doit donc s'alimenter dans le milieu même où elle s'établit. Pour cela__ il faut que l'apôtre venu du dehors et instrument visible de cet échange vital soit lui aussi vraiment enraciné dans son champ de travail. L'encyclique (*Evangelii Praecones*) lui rappelle qu'il doit le considérer comme sa seconde patrie et l'aimer de toute la charité que requiert cette situation; il ne doit chercher ni soi-même ni son Institut ni son pays d'origine; il doit s'identifier de plus en plus à son nouveau peuple. Pour y arriver, il lui sera indispensable d'acquérir une connaissance profonde des caractéristiques de celui-ci et donc d'étudier sa géographie, son histoire, son ethnographie, sa langue.

bref de s'enraciner dans cette terre par tout son esprit, tout son coeur et toute sa vie, *Ibid.*, 806-807.

20. "Anthropology and The Missions," *AER*, 75 (November, 1926), 508-509.

21. St. Pius X. Encycl. *Editae Saepe*: Quamobrem summa vigilantia cavendum nobis est, Venerabiles Fratres, ne per vanos homines ac leves vento pascatur grex; sed ut vitali alimento roboretur per ministros verbi. *AAS*, 2 (1910), 370.

22. St. Pius X. Encycl. *Acerbo Nimis*: Quapropter sacrosancta Tridentina Synodus, de animarum pastoribus agens, officium eorum hoc primum et maximum esse edicit, Christianam plebem docere (Sess. 5, cap. 2, De ref.; Sess. 22, cap. 8; Sess. 24, cap. 4 et 7, De ref.). *Pii X Pontificis Maximi Acta*, 2, 76.

23. St. Pius X. Encycl. *Acerbo Nimis*: Quas sacrosanctae Synodi praescriptiones Benedictus XTV, decessor Noster, in sua Constitutione *Etsi Minime*, sic brevi complexus est ac distinctius definivit: "Duo potissimum onera a Tridentino Synodo curatoribus animarum sunt imposita: alterum, ut festis diebus de rebus divinis sermones ad populum habeant; alterum, ut pueros et rudiores quosque divinae legis fideique rudimentis informet" (cfr. Sess. 5, cap. 2, De ref.; Sess. 22, cap. 8; Sess. 24, cap. 4 et 7, De ref.). *Pii X Pontificis Maximi Acta*, 2, 76.

24. St. Pius X. Encycl. *Acerbo Nimis*: Iure autem sapientissimus Pontifex duplex hoc officium distinguit, sermonis videlicet habendi, quem vulgo Evangelii explicationem vocitant, et Christianae doctrinae tradendae. Non enim fortasse desint qui, minuendi laboris cupidi, persuadeant sibi homiliam pro catechesi esse posse. Quod quam putetur perperam, consideranti patet. Qui enim sermo de sacro Evangelio habetur, ad eos instituitur, quos fidei elementis imbutos iam esse oportet. Panem diceres, qui adultis frangatur. Catechetica e contra institutio lac illud est, quod Petrus Apostolus concupisci sine dolo a fidelibus volebat, quasi a modo genitis infantibus (1 Petr. 2:2). *Pii X Pontificis Maximi Acta*, 2, 77.

25. Debet parochus: 1°. Statis temporibus, continenti per plures dies institutione, pueros ad sacramenta poenitentiae et confirmationis rite suscipienda singulis annis praeparare; 2°. Peculiari omnino studio, praesertim, si nihil obsit, Quadragesimae tempore, pueros sic instituere ut sancte Sancta primum de altari libent. *Codex Iuris Canonici*, can. 1330.

26. Ad rectores animarum spectat per seipsos pascere *gregis* sui agnos.... Volumus ergo ut rectores ecclesiarum vel eorum vicarii saepius adeant dominicis diebus scholas catechismi, fetalibus autem parochiales, ac etiam collegia seu gymnasia et academias puerorum et puellarum quae a sacerdotibus non reguntur. ... Jubemus ergo ut parvulorum curam assiduam habeant animarum rectores, praesertim quo tempore parantur ad sacram synaxim prima vice recipiendam, et quidem ut ipsimet rectores vel eorum vicarii praedictos parvulos saltem per sex hebdomadas et ter in unaquaque hebdomada ... catechismum doceant. *Acta et decreta concilii plenarii Baltimorensis tertii* (Baltimore: Murphy et Sociorum, 1886), nn. 217-218.

261 *Canon Law, A Text and a Commentary* (Milwaukee: Bruce, 1951), 745-746.

27. Praeter puerorum institutionem de qua in can. 1330, parochus non omitat pueros, qui primam communionem recenter receperint, uberius ac perfectius catechismo excolere. *Codex Iuris Canonici*, can. 1331.

28. Diebus dominicis aliisque festis de praecepto, ea hora quae suo iudicio magis apta sit ad populi frequentiam, debet insuper parochus catechismum fidelibus adultis, sermone ad eorum captum accomodato, explicare. *Ibid.*, can. 1332.

29. See R. J. Jansen, *Canonical Provisions for Catechetical Instructions* (diss. Washington: 1937), 79.

30. *Ibid.*, 82-83.

31. See *ibid.*, 82.

32. St. Pius X. *Encycl. Acerbo Nimis*: Nolimus porro, ne ex eiusmodi simplicitatis studio persuadeat quis sibi, in hoc genere tractando, nullo labore nullaque meditatione opus esse: quin immo maiorem plane, quam quodvis genus aliud, requirit. Facilius longe est reperire oratorem, qui copiose dicat ac splendide, quam catechistam, qui praeceptionem habeat omni ex parte laudabilem. Quamcumque igitur facilitatem cogitandi et loquendi quis a natura sit nactus, hoc probe teneat, nunquam se de Christiana doctrina ad pueros vel ad populum cum animi fructu esse dicturum, nisi multa commentatione paratum atque expeditum. Falluntur sane qui plebis imperitia ac tarditate fisi, hac in re negligentius agere se posse autmant. E contrario, quo quis rudiores nactus sit auditores, eo maiore studio ac diligentia utatur oportet, ut sublimissimas veritates, adeo a vulgari intelligentia remotas, ad obtusorem imperitorum aciem accomodet, quibus aequae ac sapientibus, ad aeternam beatitatem adipiscendam sunt necessariae. *Pii X Pontificis Maximi Acta*, 2, 83-

33. Pope Pius XII. Allocution to parish priests and Lenten preachers of Rome, March 10, 1948: Insegnate voi stessi personalmente il catechismo, ahieno per i corsi superiori, e fatte che ia vostra parole sia solida, chiara, interessante, viva, calda, proporzionata aile intelligenze e aile necessità spirituali del vostri uditori. *AAS*, 40 (1948), 117.

34. Un cours de religion ne s'improvise pas, même si l'on possède déjà la science théologique nécessaire: et c'est ici surtout que l'illusion est facile. Il n'est pas si aisé de dégager les vérités que nous avons apprises en théologie, des formules abstraites, de l'apparat scolastique dans lequel elles nous furent enseignées, pour les adapter aux jeunes intelligences que nous avons à former. Or, sans cette adaptation nécessaire, les vérités les plus sublimes et les plus fécondes pour la vie apparaîtront ou de vains mots ou des choses sans réalité intelligible et pressante. "L'enseignement religieux dans les collèges," *NRT*, 52 (March 1925), 146.

35. Letter of the Sacred Congregation of the Council to the Ordinaries of Italy, *De pueris Christiana catechesi imbuendis*: Ed è anche evidente che l'insegnamento catechistico parrocchiale ai fanciulli oggi più che mai, deve essere fatto dovunque con scrupolosa diligenza, usando di tutti quei mezzi, che eminenti

catechisti hanno tanto accuramente indicati ed illustrati. April 23, 1924. *AAS*, 16 (1924), 288.

36. Perimit omnino quaelibet disciplina catechistica, cum in ea perficienda deest methodus. Defectus quidem methodi ac praetermisso subsidiorum... horas in aulis transactas ita reddit taediosas ac monotonas, ut alumni lectionis finem anxie ambiant, quin expositio magistri aliquo possit eis intéressé modo, ideoque nec veritates fidei cognoscant aut e memoria eorum prorsus deletae decident; minimeque argumentum nimis adaugere censemus si audemus affirmare causam magnam exiguioris numeri discipulorum a nostris catechistis institutorum, tam in veritatibus fidei quam in praxi Christianarum virtutum, stabilendam esse in deficiente eorum instructione catechistica. *Acta congressus catechistici internationalis*, 1950, 123.

37. Pope Pius XII. Allocution to the international catechetical congress at Rome, Oct. 14, 1950: Catechista prorsus se deciperet et lamentabiliter deerraret, si opinaretur pro rudi auditorum ingenio satis esse curtam et ieiunam rerum notitiam. Nimirum contrarium verum est Siquidem officio tenetur tum omnia, quae fidei praecipua sunt capita, proponendi, tum eadem etiam obtusia ingeniis et imparatis mentibus adaequare. Quare oportet eum pscologiae doctrinam probe callere, ut eorum intelligentiam iusto perpendat iudicio; oportet quoque eum multam impendere operam, ut sese ad eorum necessitates convenienter inlectat. Minoris autem pretii non est quod postremo dicimus. Summopere exquiritur, ut doctor discat, sine ulla intermissione discat. Non desidiosus, non incuriosus et incuratus, sermones suos, et ad argumentum et ad modum quod attinet, diligenter praeparet efficiatque, sive felicibus sive infaustis usus experimentis, ut haec ad provehendam catechesis artem convertat. Omnia autem, quae molitur et agit, caritas extollat, religionis studium foveat, preces fecundent. *AAS*, 42 (1950), 819.

38. Decree of the Sacred Congregation of the Council, *Provido Sane Consilio*: Qua [catechetica institutione] profecto tradita atque illustrata, nihil fere fidelibus aptius ad recte credendi recteque agendi certam firmamque normam assequendam desiderari potest. Jan. 12, 1935, *AAS*, 27 (1935), 146.

39. On pourrait affirmer — c'est ma conviction très forte — que les gaucheries, les incompétences pédagogiques, accumulées par des catéchistes-prêtres sont une des causes de la désaffection pour la religion. On arrive peut-être à enfoncer dans les têtes quelques textes; on réussit surtout à enfoncer la persuasion que rien n'est plus ennuyeux que la religion. "Problèmes de l'adaptation en apostolat," *NKT*, 70 (Jan., 1948), 61.

40. § 1. Diebus dominicis ceterisque per annum festis de praecepto proprium cuiusque parochi officium est, consueta homilia, praesertim intra Missam in qua maior solet esse populi frequentia, verbum Dei populo nuntiare. § 2. Parochus huic obligationi nequit per alium habitualiter satisfacere, nisi ob iustam causam ab Ordinario probatam. *Codex Iuris Canonici*, can. 1344.

41. According to the text of the code it (the Sunday homily) should habitually be preached by the pastor in person, and only occasionally by another unless the Ordinary has given permission. But if the pastor is unable to do it himself because of legitimate absence or other relatively grave cause, he must have it done by a substitute, for the duty is both personal and real. Bouscaren-Ellis, *op. cit.*, 752.

42. Si parochus graviter neglexerit Sacramentorum administrationem, infirmorum assistentiam, puerorum populique institutionem, concionem diebus dominicis ceterisque festis, custodiam ecclesiae paroecialis, sanctissimae Eucharistiae, sacrorum oleorum, ab Ordinario coerceatur ad normam can. 2182-2185. *Codex Iuris Canonici* can. 2582.

43. Optandum ut in Missis quae, fidelibus adstantibus, diebus festis de praeepto in omnibus ecclesiis vel oratoriis publicis celebrantur, brevis Evangelii aut alicuius partis doctrinae Christianae explanatio fiat; quod si loci Ordinarius id praeeperit, opportunis datis instructionibus, hac lege tenentur non solum sacerdotes e clero saeculari, sed etiam religiosi, exempti quoque, in suis ipsorum ecclesiis. *Ibid.*, can. 1345.

44. Fertur, quod maximo cum dolore audivimus, non paucis in locis plerosque fideles fere numquam audire verbum Dei... Efficacibus remediis tanto malo occurrere cupientes, praecipimus, ut diebus dominicis et festis solemnibus, etiam aestivo tempore, omnes qui curam habent animarum, per se aut, si legitime impediti fuerint, per alios idoneos inter celebrationem omnium omnino missarum quibus adstant fideles, sive illae missae sint cantatae, sive privatae, vel etiam valde mane celebrentur, Evangelium diei occurrentis lingua vernacula distincte legant, atque si tempus patiat, per duodecimam horae partem, populum in lege Domini erudiant, omni consuetudine aut praetextu in contrarium non obstante. *Acta et decreta concilii plenarii Baltimorensis tertii*, n. 216.

45. § 1. Curent locorum Ordinarii ut tempore Quadragesimae, itemque, si id expedire visum fuerit, tempore Adventus, in ecclesiis cathedralibus et paroecialibus sacrae conciones frequentius ad fideles habeantur. *Codex Iuris Canonici*, can. 1346.

46. Pope Pius XI. Encycli. *Ad Catholici Sacerdotii*: Siquidem per viginti fere saecula illustri praeclaroque modo experti sumus quantopere sacerdotum praecepta valeant, quibus ut *sermo Dei vivus... et efficax, et penetrabilior omni gladio ancipiti* fideliter remittitur ac quodammodo reverberatur, ita usque ad *divisionem animi et spiritus* (Heb. 4:12) pertingitur, ad egregia facinora ubique animi excitantur, ac nobilissimi spiritus omnibus inficiuntur. *AAS*, 28 (1936), 17-18.

47. Matt. 16:27.

48. Heb. 4:12.

49. Pope Pius XI. Encycl. *Ad Catholici Sacerdotii*: Idque tum praesertim, cum primores tenuioresque de fugaci huius vitae cursu admonet, eosdemque docet quam fluxa sint terrena bona, quam pretiosa immortalis animo spiritualium

munerum adeptio, quam denique severa aeterni Iudicis sententia, qui incorrupto suo certissimoque oculorum obtuto omnium corda scrutatur et *reddet unicuique secundum opera eius* (Matt. 16:27). Nihil sane opportunius, quam haec aliaque id genus praecepta ad aestuantem voluptatum cupidinem mitigandam, itemque ad effrenatam coercendam externarum rerum aviditatem, quae profecto in praesens cum tot homines corrumpant atque dehonestent, varios civitatis ordines eo compellunt ut, nedum sibi adiutricem operam praestent, inter se hostili animo dimicent.... Siquidem per viginti fere saecula illustri praeclaroque modo experti sumus quantopere sacerdotum praecepta valeant, quibus ut *sermo Dei vivus_ et efficax, et penetrabilior omni gladio ancipiti fideliter remittitur ac quodammodo reverberatur, ita usque ad divisionem animi et spiritus* (Heb. 4:12) pertingitur, ad egregia facinora ubique animi excitantur, ac nobilissimi spiritus omnibus iniiciuntur. *AAS*, 28 (1936), 17-18.

50. Pope Benedict XV. *Encycl. Humani Generis Redemptionem*: Numquid sermo Dei talis esse desiit, qualis ab Apostolo dicebatur, vivus et efficax et penetrabilior omni gladio ancipiti? Num gladii huius aciem usus diuturnitas hebetavit? Vitio certe tribuendum est ministrorum qui non tractant, quemadmodum oportet, hunc gladium, si is non omnibus locis vim suam exercent. *AAS*, 9 (1917), 306.

51. Pope Benedict XV. Qua in re Episcopis hoc tantum, Concilii Tridentini decreto (Sess. 24, De ref., c. 4), permittitur ut *idoneos* eligant, id est, qui possint officium praedicationis salubriter exsequi. *Ibid.*, 308.

52. Pope Benedict XV. Quod ipsum vult Tridentina Synodus, cum edicit, ne quos Episcopus praedicare sinat qui non *sint moribus et doctrina probati* (Sess. 24. De ref., c. 4). Itaque Episcopi est eos, quibus praedicandi munus deferre cogitat, diu multumque experiri ut quae quantaque sit eorum et doctrinae copia et vitae sanctimonia cognoscat. Qui si remisse negligenterque se gesserit, is profecto in re gravissima deliquerit, et in eius caput culpa recidet vel errorum quos imperitus praedicator fuderit, vel offensionis malique exempli quod improbus dederit. *Ibid.*, 309.

53. Instruction of the Sacred Consistorial Congregation, *Normae pro Sacra Praedicatione*, June 28, 1917: Ordinarii, *onerata graviter eorum conscientia*, facultatem concionandi nemini concedent, nisi prius ipsis constiterit de illius pietate, scientia et idoneitate. *AAS*, 9 (1917), 330.

54. § 1. Graviter onerata eorum conscientia, loci Ordinarius vel Superior religiosus facultatem vel licentiam concionandi cuiquam ne concedant, nisi prius constet de eius bonis moribus et de sufficienti doctrina per examen ad normam can. 877, n. 1. § 2. Si, concessa facultate vel licentia, compererint necessarias dotes in concionatore desiderari, debent eam revocare; in dubio de doctrina, debent certis argumentis dubitationem excutere, novo etiam examine, si opus fuerit. *Codex Iuris Canonici*, can. 1340.

55. With respect to the words "Necessarias dotes in concionatore desiderari," of canon 1340, Beste comments: "Intellige: sive quoad eius doctrinam et acti-

onem, sive quoad eius pietatem, mores et publicam famam." *Introductio in codicem* (Collegetville: St. John's Abbey Press, 1946) ed. 3, 670.

56. Instruction of the Sacred Consistorial Congregation, *Normae pro Sacra Praedicatione*, June 28, 1917: 19. Quoniam sancta sancte tractanda sunt, nemo praedicationem suscipiat quin digne ac proxime se praeparaverit studio simul et ratione.... 38. Initialem autem institutionem, quam clerici in seminariis vel in studiorum domibus habuerunt, Ordinarii, etiam post sacros Ordines suscepta, perficiendam curabunt.... 40. Poterunt demum Ordinarii suis clericis praescribere ut, aliquo annorum spatio, examen de praedicatione in curia quotannis subeant tam voce quam scripto, ea quidem methodo quae ipsis magis probabitur, conformiter scilicet ad praescriptiones Codicis pro examinibus annuis a clericis subeundis post sacerdotii susceptionem. *AAS*, 9 (1917), 331, 334.

57. John 20:21.

58. *Ibid.*, 18:37.

59. Mark 16:15.

60. John 8:12.

61. Matt. 5:14.

62. Pope Benedict XV. Allocution to parish priests and Lenten preachers of Rome, Feb. 11, 1918: Il divin Salvatore disse apertamente agli Apostoli e, nella loro persons, a tutti i futuri suoi ministri: *Come manda me il Padre, anch'io mando voi* (Giov. 20:21). An indicare poi in quai modo avrebbero dovuto continuare la missione di Lui, che, come aveva detto altra volta, *era renuto nel mondo affine di rendere testimonianza alla verità* (*ibid.* 18:37). Gesù Cristo soggiunse: *Predicate l'Evangelo* (Marc. 16:15). Di qui si comprende agevolmente che, come avea potuto dire di sè, nel senso più rigoroso e proprio della parola, di esser luce del mondo, *Ego sum lux mundi* (Giov. 8:12), così, per sua infinita bontà, abbia potuto dire *luce del mondo* anche coloro che, con Lui e per Lui, erano destinati a diffonder la luce della verità in mezzo al mondo: *Vos estis lux mundi* (Matt. 5:14). Ma chi non comprende altresì che il predicatore è tanto più buono quanto meglio continua l'opéra di Gesù Cristo, o quanto più esattamente ne adempie il precetto? Il divino Maestro ha detto ai sacri ministri: *Predicate evangelium*, e la parola di Gesù, come quella che era perfetta e non abbisognava di essere da altri complétai, significava che buon predicatore sarebbe stato colui il quale avesse annunziato, in conveniente maniera, *tutto e solo* l'Evangelo. *AAS*, 10 (1918), 93.

63. *Epist.* 52, 8 (CSEL 54,428).

64. *In Amos*, 3:3 (PL 25, lib. 1, cap. 3, 1016).

65. *In Zach.*, 9:15 (PL 25, lib. 2, cap. 10, 1488).

Pope Benedict XV. *Enycl. Spiritus Paraclitus*: Praecipuus denique Scripturae usus ad divini verbi ministerium pertinet, sancte fructuoseque exercendum. Atque hoc loco, gratissimum est Doctoris Maximi verbis roborari praecepta quae Nos Litteris Encyclis *Humani Generis* [Redemptionem] de verbi divini praedicatione tradidimus. Ac profecto insignis interpres tam graviter, tam frequenter continuam sacrarum Litterarum lectionem ad id potissimum sacerdotibus com-

mendat, ut munere docendi et contionandi digne perfungantur. Neque enim eorum sermo habeat aliquid, cum momenti et ponderis, tum ad effingendos animos efficacitatis, nisi a sacra Scriptura informetur ab eaque vim suam ac robur mutuatur. "Sermo presbyteri Scripturarum lectione conditus sit" (Ep. 52, 8). Nam "quidquid in Scripturis sanctis dicitur, tuba comminans est et grandi voce credentium aures penetrans" (In Amos, 3, 3 qq.). "Nihil enim ita percudit, ut exemplum de Scripturis sanctis" (In Zach. 9, 15). *AAS*, 12 (1920), 409-10.

66. 2 Tim. 3:16; M. J. Gruenthaner, "*Divino Afflante Spiritu* — The New Encyclical on Biblical Studies," *AER*, 110 (May, 1944), 330.

67. Pope Pius XII. Sacerdotes igitur, quibus aeternae fidelium salutis procuratio commissa est, postquam sacras paginas diligenti studio ipsi perquisierint, suasque precando meditandoque effecerint, supernas divini verbi opes sermonibus, homiliis, exhortationibus sedulo promant; iidemque Christianam doctrinam sententis ex Sacris Libris haustis confirmant, praeclaris exemplis e sacra historia, ac nominatim e Christi Domini Evangelio illustrent. *AAS*, 35 (1943), 320.

68. 2. Tim. 3:14-17.

69. *A Catholic Commentary on Holy Scripture* (London: Nelson and Sons, 1953), 924b, 1149.

70. *Op. cit.*, 83.

71. *Ibid.*, 85.

72. 1 Tim. 4:6.

73. Matt. 4:4.

74. 'Ὡσπερ γὰρ τὴν τροφὴν τοῦτην καθ' ἐκάστην ἡμέραν προσφερόμεθα, οὕτω, φησί, καὶ τοῦ περὶ πίστεω λόγου αἰεὶ λαμβάνωμεν, αἰεὶ τοῦτοι τρεφόμεθα. Τί ἐστίν, ἐντρεφόμενο. Μηρυκώμενο, συνεχῶς τα αὐτὰ, στρέφων, αἰεὶ τὰ αὐτὰ μελετών. Τροφὴν γὰρ ἔχει οὐ τὴν τυχοῦσαν. *Sancti Chrysostomi Opera*, In Epist. 1 ad Tim., cap. 4, bom. 12.11 (Paris: Gaume Fratres, 1838), Maurist ed., 669 a.

75. *Op. cit.*, 87.

76. Pope Benedict XV. Encycl. *Humani Generis Redemptionem*. Itaque, paucis concludentes quae hactenus diximus, his Petri Damiani verbis utamur: "Praedicatori duo sunt permaxime necessaria, videlicet ut sententis doctrinae spiritualis exuberet, et religiosae vitae splendore coruscet....Necesse est ut sacerdos, qui praedicationis officio fungitur, et doctrinae spiritualis imbribus pluatur, et religiosae vitae radiis splendeat" (Epist 1 ad Cerinthium, PL 144, 462). *AAS* 9 (1917), 315.

77. Pope Pius XII. Allocution to parish priests and Lenten preachers, Feb. 25, 1941: Preparate, diletti figli; pariate del Figlio di Dio, fattosi uomo e sacrificatosi sul Calvario per la salute dell' uomo; pariate all' uomo dell' alta sua origine e della sua caduta, a sollevarlo della quale il Figlio di Dio scese dal cielo; pariate di Dio, vivente in tre Persone distinte nell' unità della sua natura eterna. Dio sapiente, onnipotente; Dio creatore, restauratore, santificatore, e remuneratore di quei che lo temono e amano, con un premio, superante ogni

desiderio ned gaudio d'essere simili a lui e contemplarlo manifesto, fuori della caligine della fede, nei fulgori del teatro dell' etema sua gloria e magnificenza. Sono queste le verità fondamentali della professione della nostra fede; verità che ci discoprono il nostro destino della vita di quaggiù; verità senza la cui luce l'uomo si assomiglia a quei sapienti, i quali non camminavano per un sentiero, ma andavano e non sapevano dove. *AAS*, 34 (1942), 135.

78. St. Pius X. *Encycl. Editae Saepe*: Quamobrem summa vigilantia cavendum nobis est, Venerabiles Fratres, ne per vanos homines ac leves vento pascatur grex; sed ut vitali alimento roboretur per ministros verbi... *AAS*, 2 (1910), 370.

79. Pope Pius XII. *Sermon Sollemnis Conventus*, June 24, 1939: Illud quoque curandum vobis est, ut veritatem ita proponatis quae recte intelligatur et gustetur, perspicuo semper nec unquam ambiguo sermone adhibito, vitatisque superfluis et noxiis mutationibus quae veritatis substantiam facile inficiunt. *AAS*, 31 (1939), 248.

80. Porro qui non verbis contendit, sive submisse, sive temperate, sive granditer dicat, id agit verbis ut veritas pateat, veritas placeat, veritas moveat. *De Doctrina Christiana*, 4:28 (PL 34, 119).

81. Pope Pius XI. *Encycl. Ad Salutem*: At praeterea, cum illud perpendisset: "Nisi credideritis non intelligetis" (Isai. 7:9, see. 70), probe didicerat, non modo, quotquot, fidei retinentissimi, Dei verbum supplici submissoque animo meditantur eorum menti lumen superbis negatum hominibus de caelo praeferrī, sed etiam sacerdotibus, quorum labia custodiant scientiam oportet (Mal. 2:7), id officii incumbere — cum res revelatas explanare ac tueri earumque christifidelibus sensum dare teneantur — ut, quantum Dei concessu unicuique licet, in fidei veritates alte introspeciant. *AAS*, 22 (1930), 213.

82. L'art d'enseigner clairement et de mettre le dogme à la portée de tous suppose une sérieuse connaissance de la théologie. 'En un sens, l'orateur doit posséder sa théologie mieux qu'un théologien de profession.' Une connaissance superficielle, verbale, ou même purement conceptuelle ne peut suffire à l'orateur, il lui faut atteindre sous les mots et les concepts la réalité vivante, la vérité éternelle, s'il veut la traduire aux fidèles en leurs concepts à eux. Il doit dominer assez sa science pour ne plus être esclave des mots ni des formules, dans lesquels il l'a étudiée. "Note sur la prédication," *NRT*, 50 (March, 1923), 159.

83. Pope Benedict XV. *Encycl. Humani Generis Redemptionem*: Quare S. Bernardus ita praedicatorum admonet: "Si sapias, concham te exhibebis et non canalem" (In Cant. serm. 18); hoc est: quod dicis, eo plenus ipse esto, et ne satis habeas in alios transfundere. *AAS*, 9 (1917), 316.

84. See 1 Cor. 3:1-

85. *Lex Leittarum* (Westminster London, England: Art and Book Co., 1905), 123-124.

86. See John 10:10.

87. Matt. 7:15.

88. Pope Pius XII. Allocution to parish priests and Lenten preachers of Rome, March 27, 1953: Tu es pastor ovium. La parrocchia, che Gesù per mezzo nostro ha affidata, è anch' essa un ovile, e tu ne sei il pastore. Ora l'opera del pastore, l'opéra quindi di ciascuno di voi, dovrà essere primieramente di difesa dai ladri. Ogni ovile è spiato da ladri e malandrini, che agognano di farne il campo delle loro ruberie. Quando essi si accostano ali' ovile e furtivamente vi penetrano, non hanno che un fine: rubare e fare strage: *Fur non venit nisi ut furetur et mactet et perdat* (Io. 10:10). Dovete quindi e innanzi tutto studiarvi di individuate e riconoscere i ladri, ladano di non lasciarvi guidare da un certo semplicismo, che farebbe volgere la vostra attenzione, le vostre precauzioni verso una solo parte. Come nel gran mondo della Chiesa universale, così nel piccolo mondo della parrocchia, il "nemico" sembra uno, ma è molteplice.... Altri nemici, o — se volete — lo stesso "nemico" sotto diverse forme e spoglie, occorerà scoprire. Si avviciano spesso vestiti da agnelli, *in vestimentis ovium* (Matt. 7:15). Bisognerà quindi adoperarsi affinché i fedeli li riconoscano dalle opere; dalle piante, cioè, che per causa loro, nascono e crescono nel campo di Dio, come pure dai frutti che su quelle piante maturano: *a fructibus eorum*. *AAS*, 45 (1953), 240.

89. Thos. Hughes, "The Library of a Priest," *AER*, 73 (July, 1925), 26.

90. Pope Pius XII. Apostolic exhortation *Menti Nostrae*: Exploratum certumque esse vobis arbitramur serpere latius et gravius in dies novarum rerum studium inter sacerdotes, ut plurimum sive eruditione atque doctrina sive vitae severitate minus quam ceteri praeditos.... Hac, quae volvitur, aetate graviter quidem itinere deerratum est: est siquidem dolendum plura philosophorum genera internasci eademque, hominum moribus nullo modo emendatis, dilabi; insignia ad deformitatem artis opera cerni, quae Christianum nihilo secius nomen mentiuntur, administrandae rei publicae rationem magis ad singulorum civium quam ad communem omnium prosperitatem haud paucis in locis spectare; vitae instituta de oeconomicis ac sociabilibus rebus plus periculi honestis quam veritiis hominibus moliri. Ex quo proclive consequitur sacerdotes nostris hisce diebus omnino non deesse, in quos eiusdem contagio aliquo modo influat; qui non numquam opiniones imbibant vitaeque genus, etiam in ipso vestis ornatu cultuque corporis, instituant, aequae a sua dignitate aequae a suis muneribus aliena; qui novitatis cupiditate ducantur, cum in concionibus ad Christianum populum habendis, tum in adversariorum erroribus coarguendis; qui denique, cum haec fecerint, non solum animi sui fidem infirment, sed, sua etiam attrita fama, efficacitatem sacri officii extenuent. *AAS*, 42 (1950), 694-695.

91. Pope Pius XII. Encycl. *Humani Generis*: Quae enim ad Deum pertinent et ad rationes spectant, quae inter homines Deumque intercedunt, veritates sunt rerum sensibilium ordinem omnino transcendentis, quae, cum in vitae actionem inducuntur eamque informant, sui devotionem suique abnegationem postulant. Humanus autem intellectus in talibus veritatibus acquirendis difficultate laborat tum ob sensuum imaginationisque impulsus, tum ob pravas cupiditates ex peccato originali ortas. Quo fit ut homines in rebus huiusmodi libenter

sibi suadeant esse falsa vel saltem dubia quae ipsi nolint esse vera. *AAS*, 42 (1950), 561-562.

92. Pope Pius XII. Apostolic exhortation *Menti Nostrae*: Imprimis autem ministerium . . . vestrum huius Apostolicae Sedis praescriptis ac datis ab Episcopis normis fideliter conformetur. *AAS*, 42 (1950), 680.

95. Pope Pius XI. Discourse to seminarians, July 24, 1929: E poi, accanto alla madre c'è un Padre, quel Padre che si è venuto a visitare mentre suonano piu solenni le ore della Sua vita, per dividere con Lui le gioie e le azioni di grazie del Suo giubileo sacerdotale; c'è questo Padre, è il Vicario di Gesù Cristo, e lo si deve sempre circondare di filiale pietà, una pietà che renda verso di Lui non soltanto disposti alla esatta ubbidienza, ma alla ubbidienza affettuosa, che studia il pensiero paterno per intenderlo sempre meglio, per eseguirlo con sempre piu perfetta ed affettuosa fedeltà. *EC* (Romae Typis Polyglottis, Vaticana, 1958), η, 1465.

94. St. Pius X. Exhortation *Haerent Animo*: Ista Nos quum adeo inculcamus, illud nihilo minus sacerdotem admonemus, non sibi demum soli vivendum sancte: ipse enimvero est operarius, quem Christus *exiit... conducere in vineam suam* (Matt. 20:1). Eius igitur est fallaces herbas evellere, serere utiles, irrigare, tueri ne inimicus homo superseminet zizania. *Pii X Pontificis Maximi Acta*, 4, 246.

95. Pope Pius XI. Encycl. *Con viva ansia* (*Mit Brennender Sorge*): Il primo e il più owio dono di amore dei sacerdote al mondo è di servire la verità, tutta intera la verità, smascherare e confutare Terrore, qualunque sia la forma o il suo travestimento. *AAS*, 29 (1957), 184-185.

96. Matt. 5:15-14.

97. Pope Pius XII. Apostolic exhortation *Menti Nostrae*: Accedit quod sacerdos, qui veluti *sal terrae et lux mundi* (Matt. 5:15, 14) est putandus, opus est ut in fidei tuitione conatu maximo elaboret, Christi Evangelium promulgans, atque oppositos errores coarguens, qui omnibus viis hoc tempore seruntur in vulgus. Atqui erroribus valenter refragari nequibit, nisi quod firmissima philosophiae ac theologiae catholicae elementa penitus didicerit. *AAS*, 42 (1950), 688.

98. *Apol. 1* (CSEL, 69.1).

99. *Epist. 53.2* (CSEL, 54.447).

100. Pope Pius XI. Apostolic letter, *Unigenitus Dei Filius*: Etenim, ut Tertullianus praeclare scripsit, fides nostra "unum gestit interdum, ne ignorata damnetur" (*Apol. 1*); quamobrem ne illud Hieronymi obliteretur: "Sancta rusticitas solum sibi prodest, et quantum ex vitae merito Ecclesiam Christi aedificat tantum nocet si resistentibus non resistat. . . . In tantum sacerdotis officium est interrogatum respondere de lege" (*Epist. 55 ad Paul.*). Itaque sacerdotis tam saecularis, quam regularis, est catholicam doctrinam cum pervulgare latius tum uberius inlustrare ac tueri; quae non solum habet unde, quaecumque ex adverso opponuntur, convincat ac refellat sed etiam, modo dilucide explanetur, non potest animos praeiudicatae opinionis expertes ad se non allicere. Quod ipsum

cum Doctores illos mediae, quam vocant, aetatis neququam fugisset, iidem, Thoma Aquinate et Bonaventura ducibus, toti in eo fuere, ut divinarium rerum cognitionem perciperent amplissimam cum aliisque communicarent. *AAS*, 16 (1924), 138.

101. Pope Pius XI. *Enycl. Ad Catholici Sacerdotii*: Necesse igitur est sacri ordinis virum omnes de catholica fide deque moribus disciplinas ita callere, ut easdem ceteris proponere queat, itemque dogmata, leges Ecclesiaeque cultum, cuius administer existit, christifidelibus explanare possit; atque adeo oportet religionis ignorantiam, quae — quamvis humanarum rerum scientia mirabiles prorsus processus fecerit — multorum tamen mentes obumbrat, eloquii sui luce virtuteque collustret atque dispellat. Quod dilucide Tertullianus admonet: "Hoc unum gestit interdum (veritas), ne ignorata damnetur" (*Apol.* c. 1), hodie, si umquam alias, animo reputare peropportunum est. *AAS*, 28 (1936), 34.

102. Hoc vero saeculo fuisse etiam in Academiis multos, qui omnem ferme theologiae disputationem sophisticis, ineptisque rationibus transegerint, utinam ipsi non fuissemus experti. "De locis theologicis," lib. 9, c. 1., *Melchioris Cani Opera* (Venice: Ex Typographia Remondiniana, 1759), 203.

103. ΟΙ ΜΕΝ ΓΑΡ ΥΠΟ ΠΟΛΥΠΡΑΓΜΟΣΥΝΗ ΑΠΛΩ ΚΑΙ ΕΙΚΗ ΠΕΡΙΕΡΓΆΞΕΘΑΙ ΒΈΛΟΥΣΙΝ, & ΜΗΤΕ ΜΑΒΌΝΤΑ ΙΣΤΙ ΚΕΡΔΆΝΑΙ, ΜΗΤΕ ΜΑΘΕΪΝ ΔΥΝΑΤΌΝ ΕΤΕΡΟΙ ΠΆΛΙΝ ΤΌΝ ΤΟΨ ΘΕΟΨ ΚΡΙΜΆΤΩΝ ΕΨΘΎΝΑ ΑΨΤΌΝ ΑΨΠΑΙΤΟΨΣΙΝ, ΚΑΪ ΤΪΝ ΑΒΨΣΟΝ ΤΪΝ ΠΟΛΛΪΝ ΑΝΑΜΕΤΡΕΪΝ ΒΪΆΖΟΝΤΑΙ. «Περί ιεροσύνη», 4:5.

104. 'Αλλ' δμω και τούτων τοιούτων όντων, όταν τι μετά αυθεντία ιπιστομίξη του τά άπορα τουτα έρευνώντα, άπονοία τε και άμαθία έαυτώ προσετριψατο δόξαν. Διό χρή κάυταύθα πολλή κεχρήσθα τή συνέσει ώ και άπάγειν αυτου των άτοπων έρωτήσεων τον προεστώτα, και τά είρημενα έκρεύγειν αίτια .

105. Ούτοι μίν γάρ ού μόνον τον ούκ ήσκημένον τήν των έξωθεν λόγων τερθρείαν ιδιώτην καλοΰσιν, άλλα και τον ούκ είδότα μάχεσθα υπέρ των τή άληθεια δογμάτων. Καί καλώ νομίζουσιν.

106. *Tie Priest of the Fathers* (Milwaukee: Bruce, 1945), 110-12.

107. § 1. Parochi aliique quibus cura animarum vi muneris est demandata, gravi iustitiae obligatione tenentur audiendi sive per se sive per alium confessiones fidelium sibi commissorum, quoties ii audiri rationabiliter petant. § 2. Urgente necessitate, omnes confessam obligatione tenentur ex caritate confessiones fidelium audiendi, et in mortis periculo omnes sacerdotes. *Codex Iuris Canonici*, can. 892.

108. J 1. Tum locorum Ordinarii iurisdictionem, tum Superiores religiosi iurisdictionem aut licentiam audiendarum confessionum ne concedant, nisi iis qui idonei per examen reperti fuerint, nisi agatur de sacerdote cuius theologicam doctrinam aliunde compertam habeant. § 2. Si post concessam iurisdictionem aut licentiam prudenter dubitent num probatus a se antea sacerdos pergat adhuc idoneus esse, eum ad novum doctrinae periculum adigant, etsi agatur de parochio aut canonico poenitentiano *Ihrd.*, can. 877.

109. Pope Pius XII. Allocution to parish priests and Lenten preachers of Rome, Feb. 17, 1942: I fedeli anelano ad avere buoni confessori, di matura e solida dottrina, che con chiarezza indichino loro i limiti del lecito e dell' illecito e, senza imporre pezi non necessari, vengano loro in aiuto, quando la giustizia lo richiede e la carità lo consiglia. ... Monstratevi, diletti figli, degni di così alto ministero. *AAS*, 54 (1942), 144.

110. Cette science compétente consiste dans la connaissance de ce qui est requis pour que le confesseur puisse résoudre, promptement et par lui-même, les cas qui d'ordinaire se présentent à lui. Pour les cas plus difficiles ou plus rares, cette connaissance, si elle ne l'éclaire complètement, lui fera du moins concevoir des doutes qui l'amèneront à suspendre son jugement, jusqu'à ce qu'il ait étudié plus profondément le cas, ou demandé conseil à de plus habiles que lui. T. Ortolan, "Confession," *DTC*, 5 (Paris: Librairie Letouzey et Ané, 1938), c. 945.

111. Les questions sont parfois si complexes; les cas sont si variés, et plusieurs se présentent si rarement; il y a tant de lois positives et de décrets de tout genre, anciens et nouveaux, qu'on peut si facilement oublier, quand on n'en fait pas un usage quotidien, *Ibid.*, c. 946.

112. Le prêtre qui connaît son ignorance de la théologie morale n'a pas le droit de confesser, en dehors des cas de nécessité. L'approbation épiscopale suppose la science, mais ne la supplée pas. E. Jombart, "Confesseur," *DDC*, 4, c. 33.

113. At nullus confessarius intermittere debet theologiae moralis studium; quia ex tot rebus tam diversis et inter se disparibus, quae ad hanc scientiam pertinent, multa quamvis lecta, quia rarius accidunt, temporis progressu e mente decidunt; qua de re oportet semper frequenti studio eas in memoriam revocare. *Theologia Moralit.* "Praxis Confessarii," n. 18, 4 (Rome: Tipografia Poliglotta Vaticana, 1912), 537.

114. Pope Pius XI. Sermon on the occasion of a disputation in Moral Theology, March 20, 1926: Perché mai forse come ai nostri giorni la Teologia Morale è stata chiamata a portare la luce dei suoi principii benefici, delle sue direzioni, in materia così importante e in un campo così vasto. Che cosa sono quei grandi, quei tanti problemi politici, sociali, economici, tutti quei pubblici contendimenti di classi, di lavoro, di capitale, che cosa sono se non altrettanti nuovi terminati dove la Teologia Morale è chiamata a dire il verbo suo, a far sentire la sua benefica influenza, se tutto non voglia ridursi al cozzo di forze brutali? *EC*, 1451.

115. Pope Pius XII. Allocution to parish priests and Lenten preachers of Rome, March 23, 1949: E poichè parliamo della cura d'anime, Noi pensiamo qui specialmente al Sacramento della Penitenza, che richiede nel sacerdote una vita assolutamente esemplare, unita al senso di responsabilità, all chiarezza e alla sicurezza del giudizio, al dominio di sé, alla prudenza e al tatto. *AAS*, 41 (1949), 183.

116. Mais on ne peut se contenter de repasser la théologie morale dans des ouvrages anciens. À une époque où tout change si vite, bien des questions se

posent qu'ignoraient nos devanciers et nous sourions de certaines de leurs pré-occupations d'autrefois. Au cours du XIXe et du XXe siècle, l'autorité ecclésiastique a donné bien des décisions officielles en matière morale et pris beaucoup de mesures canoniques qu'il n'est loisible à aucun confesseur d'ignorer. D'où l'obligation pour tout prêtre de se tenir au courant de ces décisions et de ces mesures, comme des circonstances qui les ont provoquées, du moins par la lecture attentive de quelque bonne revue ecclésiastique. E. Jombart, *op. rit.*, c. 34.

117. Pope Pius XII. Letter to the Spanish hierarchy, Aug. 1, 1942: Quandoquidem oportet ut sacerdos non modo sacram doctrinam undequaue calleat, sed ea quoque non ignoret, quae generatim ac in universum exculti suae nationis homines norunt, quibus quidem suo ipsorum loquendi modo facile utens ac congrua mentibus eorum atque captui idonea edisseratis, fidei cibum porrigat. *AAS*, 34 (1942), 226.

118. Pope Pius XI. Encycl. *Ad Catholici Sacerdotii*: Idem praeterea, ut crediti officii decus postulat, utque fidem aestimationemque populi, quemadmodum addebet, sibi conciliet—quod procul dubio pastoralementem operam suam efficientiorem reddet—illa vel profanarum scientiarum copia praeditus esto, quas hodie exculti homines commune veluti patrimonium habent. *AAS*, 28 (1936), 34.

119. Pope Pius XII. Encycl. *Seruum Laetitiae*: Quam ob rem enixe sacerdotes hortamur, ut divinarum humanarumque rerum scientia abundant... Litterarum quoque studia et profanas disciplinas praesertim eas, quae cum religione maiorem habent necessitudinem, colant, ut facunde et nitide valeant salutifera tradere praecepta et docta quoque ingenia levi Christi sarcinae iugoque subicere. *AAS*, 31 (1939), 641.

120. St Pius X. Letter to the Rector of the Catholic Institute of Paris, *De studio sacris et profanis recte excolendis*, Feb. 22, 1905: Intimo enim quodam vinculo aptae inter se et connexae utraeque sunt; utpote a Deo, scientiarum Domino, profectae, a quo tanquam ab unico fonte, quaecumque vera sunt, necessitate manant. *AAS*, 37 (1904-05), 555.

121. *Life of St. John Baptist de Rossi*, C. Mougeot, tr. Lady Herbert (New York: Benziger, 1906).

122. Pope Pius XI. Encycl. *Ad Catholici Sacerdotii*: Non modo Ecclesia incolumes humanitatis veteris codices servare enisa est qui absque sua ac monachorum ope pessumdati ac fere omnino deperditi essent sed per suorum etiam illustrium Doctorum operam in perspicuo posuit humanas omnes cogitationes catholicae fidei explanationi tuitionique inservire posse. *AAS*, 28 (1936), 35.

123- Matt 13:52.

124. Pope Pius XII. Apostolic exhortation *Menti Nostrae*: Haec impensa denique operositas vestra sapientiae ac disciplinae luce collustretur, caritatis ardore foveatur. Qui reapse ad propriam proximorumque sanctimoniam nititur, solidam callere debet doctrinam, quae non modo ad theologica studia quod attinet. sed ad ea etiam omnia, quae ex rebus pervestigandis excolendisque nostra peperit aetas, pertineat oportet; atque hisce animi ornamentis praeditus sacrorum administer, sicut optimus pater familias proferre *de thesauro suo n ta et*

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vetera (Matt. 13:52) poterit, ita quidem ut ministerium suum et ab omnibus valde aestimetur, et frugiferum evadat. *AAS*, 42 (1950), 680.

125. Pope Pius XII. Ne neglectorum receptaculorum loco hae bibliothecae existimetur, sed veluti viventis potius structurae in qua idoneum conclave libris pervolutandis paretur... ut nimirum praeceptores, ut curiones, ut novissimi praesertim e sacerdotibus satis inde doctrinarum ad veritates evangelicas promulgandas ad erroresque redarguendos haurire possint. *Ibid.*, 694.

126. I Cor. 2:4.

127. *Op. cit.*, xxix-xxx.

CONCLUSION

According to papal teachings from St. Pius X to Pope Pius XII, the priest's obligation to continue his studies rests first of all on his position within the Church as a teacher subordinate to and dependent upon the episcopate, and secondly, on his duty to utilize whatever means are necessary for growth in a holiness that corresponds to his eminent dignity. In setting forth their doctrine concerning the priest as a teacher, papal documents do not visualize for the priest an ideal that would impose upon him the task of acquiring proficiency in all fields of learning. Moreover, with the prudence of true wisdom, these teachings do not merely state the general obligation of the clergy to progress in knowledge; instead, they speak of specific sacerdotal functions, which impose upon the priest engaged in them the obligation to acquire an intellectual competency unattainable apart from continued learning. As objects for such learning, the sacred sciences hold a primary place in papal teachings, but at the same time, secular studies are assigned an important though secondary role. In the statements of Pope Pius XII, one finds special emphasis placed on the need for the parish priest to have an adequate knowledge of the current religious conditions, problems and wants of the particular flock entrusted to his care. But throughout all modern papal teachings, any form of priestly study is viewed primarily as a means necessary for leading souls to an understanding and acceptance of the message of Jesus Christ, and for defending the truth of that message against all antagonists.

Besides looking to this magisterial role of the priest when speaking of sacerdotal studies, modern papal teachings have in mind the efficacious contribution which such learning can make to growth in sacerdotal holiness. In words addressed either to priests engaged in the active ministry or to those leading a strictly contemplative life, emphasis is placed on the fact that knowledge is a cause of love.¹

The total content of the documents considered in this dissertation finds an apt summary in St. Francis de Sales' well-known exhortation to his priestly brotherhood: "I beseech you, my beloved brothers, to

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devote yourselves seriously to study because, for the priest, knowledge is the eighth commandment of the ecclesiastical hierarchy, and the greatest evils have come to the Church because the ark of knowledge was found in hands other than those of the Levites.”²

REFERENCES TO CONCLUSION

1. In reply to the question, "Utrum cognitio sit causa amoris," St Thomas replied: "Bonum autem non est obiectum appetitus, nisi prout est apprehensum. Et ideo amor requirit aliquam apprehensionem boni quod amatur. ... Et similiter contemplatio spiritualis pulchritudinis vel bonitatis, est principium amoris spiritualis." *Summa Theol.*, 1-2, q. 27, art. 2, c. (Rome: Marietti, 1948).

2. *Oeuvres complètes de S. Francois de Sales*, 1 (Paris, 1861), ed. Migne, c. 357.