

well-nigh every place where the Church is mentioned. Thus in the Old Testament, Isaias (ii. 2) tells us that in the last days, the days of Christ (Acts ii. 17; Hebrews i. 2), the mountain of the house of the Lord should be prepared on the top of the mountains, and all nations should flow into it; and many people should go to it, for the Word of the Lord should come from Jerusalem.

This passage admits of no interpretation, except that which makes it ascribe visibility to the Gospel dispensation. The mountain of the Lord was to be so placed as to be visible, and there could be no doubt whether a given person dwelt there or not. Nearly the same is read in the parallel passage of Micheas iv. 1. Moreover, whatever doubt there may be as to the details of the interpretation of the vision of the four kingdoms in the second chapter of Daniel, there can be no doubt that the kingdom which the God of Heaven should set up, and which should consume all those kingdoms, and itself stand for ever, is the Church of Christ. Yet the terms in which it is described plainly point to visibility. The New Testament is yet more clear. "The Kingdom of Heaven," in the thirteenth chapter of St. Matthew, is likened to many various objects, most of which obviously teach the same lesson; and we read in St. Matt. v. 14, 15, that the city seated on a mountain cannot be hid; and that the lighted candle is set on a candlestick, to give light to all that are in the house: a most expressive mode of saying that the Gospel was to be brought to the knowledge of all the world, which cannot be, unless

the association of believers were "visible." It is needless to multiply these references.

The testimonies of the Fathers on the subject will be found in Waterworth's *Faith of Catholics*, i. 189—199. They are too long for transcription in this place. We can do no more than quote one or two plain sentences: "It is an easier thing for the sun to be quenched than for the Church to be made invisible," says St. Chrysostom. (*In Oziam*, Hom. 4, n. 2; *P.G.* 56, 122.) And St. Augustine tells us that the Church has this sure mark, that it cannot be hid: for this reason it is known to all nations, but the party of Donatus is unknown to most; this party therefore is not the Church. (*Contra litt. Petiliani*, lib. 2, cap. 109, n. 239, ad fin.; *P.L.* 43, 343.) This holy Doctor repeatedly employs the argument drawn from visibility against the Donatists, who ventured to maintain that the whole world except themselves had fallen into error, so that the true faith was confined to the corner of Africa where they dwelt. (*Epist. 44*, to Eleusius; *P.L.* 33, 175; *Epist. 208*, to Felicia; *P.L.* 33, 952.)

The visibility of the Church is necessarily implied in the right of governing her subjects which, as we shall see, the Church has (St. Matt. xviii. 17, &c.), and in the duty incumbent on all men to submit to the Church, as will be explained hereafter. (1 St. Peter iii. 21.) An invisible association could not fulfil the function of making disciples of all nations (St. Matt. xxviii. 19), nor could it be the pillar and ground of the truth. (1 Timothy iii. 15.)

170. *Difficulties against Visibility.*—The difficulties that may be raised against the visibility of the Church fall into three classes. Some are such as may be directed against the visibility of any human society, the English nation, for example. There may be doubts as to when this nation first became conspicuous in the world, but there is no doubt that it is conspicuous; and there may be doubts as to what precisely constitutes English nationality, but there is no doubt that a large mass of men possess this nationality. What is here said of a nation is true also of the Church. Other objections proceed upon the ground that the cluster of spiritual gifts that make up what we call the state of grace are interior and invisible, and yet without them there is no effective membership of the Church, so that it is impossible to tell who are members and who are not so. All this is true, if we speak of perfect membership; but we shall show before long (n. 186), that there is an imperfect membership for which these graces are not requisite, but which is secured and indicated by outward signs; also, the state of grace will tend to make its existence known by outward effects. Lastly, it is urged that faith and sight are opposed (1 Cor. xiii. 12), and yet we profess our belief in the Church, in the Apostles' Creed. The full answer to this difficulty belongs to the Treatise on Faith, when we shall speak of the obscurity of faith; the reply in short is, that there is nothing to prevent an object being known in two ways, one of them clear and the other obscure; besides which my belief tells me that the

assembly which I see visible before my eyes is the Church founded by Christ, which is certain, but not evident. (n. 201.)

171. *Recapitulation.*—In this chapter we have explained the meaning of the words church and churches; we have shown that the Church is perennial and that she is visible; and we have indicated the lines to be followed in answering the difficulties that may be brought against the last-named doctrine.

CHAPTER II.

THE END OF THE CHURCH.

172. *Scope of Chapter.*—Hitherto we have been considering the Church as being the assemblage of believers in Christ, who were under such special providential guidance that they would never cease to hold the truth. In the present chapter we shall endeavour to show that the Church is more than this: that it is a society, the members of which are bound together by something more than holding a common belief, and that it is the duty of every man to join this society and to obey its laws. This will be the place to explain the true meaning of the maxim, so often misunderstood, that out of the Church there is no salvation.

173. *Meaning of Society.*—It is not every collection of men that constitutes a Society: this word is not applicable unless the collection have some essential bond of union.. It belongs to writers on Ethics to discuss this matter fully: it will be enough for us to give some necessary explanations.

Co-operation towards a common end is the bond of union. Whenever it is found that several independent units are working together to bring about a result, there is some sort of society. The word

cannot be properly applied unless the units are conscious that they are co-operating, which they cannot be unless they are individually capable of conceiving what it is to work for an end. Thus it is only in an analogical sense that we can speak of societies of bees, or of the animals that work together to build up coral islands; for assuredly no particular beast recognizes that the formation of honey-comb or of dry land in the midst of the ocean is an object on which it is well to expend its energies; no more than the trees of a forest are aware that they are working together to secure moisture for the earth, or the waves of the sea to construct a breakwater of sand. No true society then can be formed, except of men or angels, for none but spiritual beings are capable of working for an end.

To form a society, it is not enough that the members should desire the attainment of the same end: they must exert themselves towards its attainment, using such means as are suitable to their nature and capacity. These means will vary immensely according to the circumstances of various men; but they derive unity from the oneness of the end to which they are directed.

174. *Societies Classified.*—We may distinguish societies the members of which are free to follow their own will as to whether they will work for the common end, or will refrain: and those in which they are morally bound to do their part, so long as they continue to be members. A cricket club is an example of the first, a religious congregation of the second sort. Again, there are societies the members

of which can withdraw when they please, as in some congregations without vows ; and others where there is no right of withdrawal, as when perpetual vows have been taken, or marriage contracted. A last distinction is between those societies which men are free to join or to abstain from as they please, and those which every man in normal circumstances is bound to join. These are three, which shall be described in the following section.

175. *Family, State, and Church.*—There is one society which every man enters as soon as he is born, and that without his having any choice as to the matter. This society is the Family, having for its end the nurture and education of the child. The Family is a perfect society, in so far as it is capable of attaining its end without calling in aid from without : although such aid is useful, in order to secure the end more effectually. The State is another society to which every man belongs, unless he chance to be placed in wholly abnormal circumstances of solitude. The end of this society is the temporal well-being of its members. It is only as member of some civil community that a man can make use of all his faculties ; but he is ordinarily at full liberty to transfer himself from one to another at his pleasure. Lastly, as man has a supernatural destiny appointed him by God, as will be fully explained in another place in our second volume, it has pleased God to establish a society which all men are bound to enter, and which has for its end the helping its members to attain their true supernatural end. This Society is the Church.

It is to be observed that every permanent, stable society is entitled to the name of a *state*: and it follows that the Church is a state. But this word is not often used, except as meaning the civil state, which is distinguished from the ecclesiastical: the word *civil* is inserted whenever there is risk of ambiguity.

176. *The Church Supernatural.*—What we have said as to the end of the Church suffices to prove that the Church is a *perfect* society, or one which is self-sufficing, not needing the aid of any other society; and this because its end is independent, and not included in the end of any other society, such as the civil state. The end of a railway company is to facilitate communication, which belongs to the temporal well-being of the people, and thus comes within the end of civil society; a railway company, therefore, is not a perfect society. But the end of the Church is nothing temporal, except so far as the present life is the time during which each man is bound to secure his eternal end. The end of the State, therefore, does not include the end of the Church.

It is in and through the Church that the work of Christ is carried on in the world. This follows from the charge given by Christ to His Apostles (St. John xx. 21): “As the Father hath sent Me, I also send you,” and other texts on the same subject (St. Matt. xxviii. 18; St. Mark xvi. 15); and we see from 2 Cor. v. 20 that St. Paul regarded himself as being an ambassador for Christ. The work of Christ is double: He once for all redeemed

mankind by His Death on Calvary; and this redemption is continually applied to individual men by the ministry of the Church.

The Church is to be called a Supernatural Society, inasmuch as its end is something above nature: understanding by nature that which is required by the constitution of man, of body and soul. It will be shown in its proper place that man might have been created with no destiny but that which would be required by his nature, as being composed of a rational soul informing a material body. But the actual destiny prepared for man is something higher than this, being the sight of God, called the Beatific Vision; and the end for which the Church is established is to assist man to lead a holy life on earth, and by so doing to attain to his eternal end. This end being supernatural (St. Thomas, *Sum. Theol.* I. 2. q. 5. a. 5.), the Church may be called a Supernatural Society. Moreover, the foundation of the Church was supernatural, being the work of the Son of God made Flesh: admission to it is obtained, as we shall see, by Baptism, and the means of sanctification which it employs are the other Sacraments, which are supernatural: and it is under the special supernatural guidance of the Holy Spirit.

177. *Christ the Head, the Church the Body.*—Much that has been said in the last paragraph needs illustration and development to be obtained from various parts of Theology. But the doctrine that the Church is supernatural follows at once from the view which the Fathers have derived from

the Scripture, that the Church may be spoken of as a Body, under Christ the Head. This idea is set forth in the whole of the twelfth chapter of the First Epistle to the Corinthians, and is used by St. Paul as the foundation of an argument on a practical matter; and in the fourth chapter of the Epistle to the Ephesians we read that Apostles and other pastors were given for the edifying of the Body of Christ; that we may in all things grow up in Him Who is the Head, even Christ. (See also Ephes. v. 22—24.) The Fathers point out that this doctrine involves the pre-eminence of Christ over the Church; for, as St. Augustine observes (*On the Christian Struggle*, c. xx. n. 22; *P.L.* 40, 301), the head, where the senses have their place, is in a manner the representative of the soul of man; and in like manner Christ is the Head over all the Christian people. Again, the influence of the head redounds into the whole body, which derives all its living power from the head; and so we read in St. John (i. 16), that of the fulness of Christ we all have received; and St. Paul tells us (*Coloss.* ii. 19), that from the head the whole body, by joints and bands being supplied with nourishment and compacted, growtheth unto the increase of God. In like manner, Origen says (*Contra Celsum*, vi. 48; *P.G.* 11, 1373), that the Word of God, moving the whole body, that is to say, the Church, as need requires, moves also each member of them that belong to the Church.

178. *The Mystic Body*.—When it is wished to distinguish the natural Body of Christ which formed

part of the Sacred Humanity from the Church, that is done by saying that the Church is the *mystic* body. This word denotes something the nature of which is known by revelation only, and not by natural sources of knowledge. It is plain that the relation of the Church to Christ deserves this name, for it is by revelation that we know that He was the Incarnate Son of God, and that He is still the source of all the grace which comes to the members of the Church.

179. The Three Societies.—We have seen that the three societies of which we have been speaking, having distinct and independent ends, are independent one of the other. (n. 176.) Not only the object sought, but the means employed and the conditions and duration of membership are totally different in the three cases. The members in each case are living human beings, and in the ideal condition of affairs every such human being would be a member of all three, and he would have no difficulty in conforming his conduct to the laws of all three. If each society be governed with wisdom, its end will be attained, without the smallest interference with the other two. If cases of apparent conflict arise, it is because the governors of one society have yielded to an ever-present tendency and encroached upon the domain of the other; as if the Church were to prescribe the number of hours of sleep to be allowed to an infant, or an emperor to put forth professions of religious faith.

At the same time, each of the three societies can assist the other two, by inducing its members to

do their duty in all respects, which will include their doing their duty as members of the other societies; and each will find its advantage in thus acting. Parents will train their children in habits of piety and of respect for authority; while the State lends the assistance of its physical force to secure both the family and the Church in the exercise of their rights. The Church assists the other societies by its insistence upon the duty of piety, which regulates the relations of superiors and inferiors, urging the doctrine of St. Paul that every soul should be subject to higher powers, for there is no power but from God; and this for conscience sake (Romans xiii. 1—5); and again, that children should obey their parents in the Lord. (Ephes. vi. 1.) In point of fact, we learn from history in how many ways the influence of the Church has helped to promote the end of civil society, which is the temporal well-being of man. It has not always succeeded, but its tendency has been to abolish slavery, by teaching that all men are brothers of Christ; to exalt women, by declaring that marriage was raised to the dignity of a Sacrament, and proclaiming it indissoluble, as well as by exhibiting the high dignity of the Mother of God; it has restrained tyranny, for God shall judge the tyrant; it has effectively urged men to visit the tribes of barbarians, bringing civilization along with religion; and it has wrought a revolution in the condition of the poor, by the simple promise that what is done to them shall be regarded as done to Christ. (St. Matt. xxv. 40.)

180. *The Ends compared.*—We have seen that the three societies may work together in harmony, and will do so, if all do their duty. But cases may arise of apparent clash, and it is necessary to consider what course is to be adopted. The matter is settled by considering the ends: the end of civil society is superior to that of the family, and the end of the Church is the chief of all; for the work of the family belongs principally to infancy, that of the State to adult life, while that of the Church is mainly attained beyond the grave, and concerns eternity. It follows that when parents plainly and grossly neglect their duty to their children, the State is in its right in controlling them; as if they starve their children, neglect to provide them with medical care and education, or bring them up in ways opposed to common morality. In like manner, the Church curbs the gross excesses of the State by solemn condemnation, which gives voice to the judgment of the people, and sometimes by inflicting excommunication or other spiritual punishments for crime; more frequently, however, by the passive attitude of refusal of obedience to an unjust command, with patient endurance of the results; on the principle taught by the Apostles, that we ought to obey God rather than men. (Acts v. 29.)

What has just been said is independent of the question as to the right by which the Roman Pontiffs at one time were accustomed to take what may seem to have been purely political action; it may be that they acted merely in virtue of a right accorded to them by the public law of Christendom.

More will be found on the subject of this and the foregoing sections in a future page. (nn. 300—305.)

181. *Duty of Membership.*—It is explained in Ethics that that conduct of man is morally right which tends to bring him to his end. We have already seen (n. 176) that the end of man is the supernatural possession of God, and the point will be proved in its proper place; man is therefore bound to use all means available to him for attaining this end, among which must be reckoned membership of the supernatural society which has been divinely instituted to help men to attain this end. It is, therefore, the duty of every man to become a member of the Church, and, being a member, to obey its laws. Just as with all other duties, no man sins by omitting to join himself to the Church if for any reason it is impossible to do so, or if he be ignorant of his duty. If a person has never heard of the claims of the Church to his obedience, his ignorance obviously excuses him from sin in not obeying; for there is no sin where there is no malicious will, and his ignorance prevents his exercising any will in the matter. Also, if he has heard something of the claims of the Church, and has inquired into the foundation of these claims without arriving at assurance that they are based on a Divine command, he is excused; for under these circumstances it is not certain to him that there is any law binding him. But the case is different if the doubt as to his duty arise in his mind and he fail to take pains to clear it up, using as much diligence as he would use if some weighty temporal

interest of his own were concerned. Such neglect will be more or less faulty according to the greater or less urgency with which the duty of inquiry presents itself to his mind; ignorance may excuse from the fulfilment of a duty, but it may itself be sinful, as resulting from the neglect of some other duty.

The spiritual position of those who live and die outside the visible communion of the Church, does not concern us now; it will be considered in its place, in the Treatise on Grace. At present, it is enough to say that, as we believe, there is no eternal torment in store except for such as freely, knowingly, and wilfully violate the law of God in a grave matter, and persevere in their rebellious disposition to the end of their time of probation.

At the same time it must be remembered that, though the position of men who are outside the visible communion of the Church may possibly not be sin nor the result of sin, yet it is a grievous misfortune. Membership of the Church is a position which entails duties, but to which also immense privileges are attached; chief among these is the right of participating in the Sacraments, which are the principal means by which the merits of the Death of Christ are applied to individuals; and this itself is only a part of the life-giving influence which is ever flowing from Christ the Head to the members of His Mystic Body. See the same idea under another figure in St. John's Gospel. (xv. 4.) The subject of doubts as to faith will recur. (n. 317.)

What we have been saying is embodied in the short maxim, that outside the Church there is no salvation. All who attain salvation without being visible members of the Church, do so by virtue of an invisible membership. In this way are reconciled the declarations of the Fourth Lateran Council under Innocent III. in 1215, *Extra Ecclesiam nullus omnino salvatur*—"Outside the Church no man whatever is saved" (Denz. 357; see also 635), and the Decretal of the same Pope (*ibid.* 343) with the Encyclicals of Pius IX. (Denz. 1504, 1529), who teaches that God in His goodness cannot allow any one to pass to eternal punishment who is not guilty of wilful fault. The rule is that salvation belongs to the members of the visible body; as to others, we have no distinct revelation, but we know that God is just. St. Pius V. and other Popes have condemned the proposition put forward by Baius, that there is sin in purely negative infidelity, in those to whom Christ has not been preached.

What we have given as the rule follows from what we have said as to the Church. Salvation is through Christ; the Church is the means by which the work of Christ is perpetuated on earth. The parting words of our Lord (St. Mark xvi. 16) promised salvation to him that believes and by Baptism becomes a member of the Church; and the doctrine of St. Peter (1 St. Peter iii. 20) teaches that in the Ark of Noe a few persons were saved by water, whereunto Baptism being of the like form saveth us also. It is in accordance with this Apostle that St. Augustine speaks (*De Unitate Ecclesiæ*, c. 5,

n. 9; *P.G.* 43, 397): No Christian doubts that, without interfering with the truth of the narrative, which tells how the house of the just man was saved from the Flood while the sinners perished, the Ark of Noe was also a figure of the Church. Origen also, commenting on the history of the spies who were received by Rahab (*Josue* ii. 19; vi. 22), remarks that outside this house, that is to say outside the Church, no man is saved. (Origen, *Hom. in lib. Jesu Nane*, 3, n. 5; *P.G.* 12, 841.) The phrase of St. Cyprian is to the same effect: No one can have God for his Father, who has not the Church for his Mother. (*De Unitate Eccl.* n. 6; *P.L.* 4, 503.)

182. *Recapitulation*.—In this chapter we have described what is meant by a society, and pointed out that there are three principal societies, to which every one ought to belong, and which are distinguished by their ends. Among these it is shown that the Church is a supernatural body having Christ for its Head; and that the three can work harmoniously together, but that in case of clash, the Church should prevail. Lastly, that is not a duty alone, but a privilege and advantage to belong to the Church.

CHAPTER III.

THE MEMBERS OF THE CHURCH.

183. *Subject of Chapter.*—The Church of Christ, as we have seen (n. 172), is a society made up of living men. In the present chapter our task will be to consider what men they are that belong to this society; what are the terms of admission; can one who has once gained admission lose the privilege: if so, can he regain it, and on what conditions. We shall find that the answers to these questions are in some cases furnished us by formal definitions of the Church; in other cases, no such definition can be found, but there is such an agreement among persons of authority that the answer to be given is not open to doubt; while in yet other cases the point is still freely discussed in the Catholic schools. A great part of the discussion is of a fundamental nature, touching the leading points of difference between the Church and many of the forms of Christianity that exist in Western Europe and in America; and the whole throws much light upon the true character of the sacred society.

184. *Terms defined.*—It will be necessary in the course of this discussion to use certain terms which enter into the questions which we are to discuss,

but the full meaning and bearing of which cannot be understood until we come to them in their proper place, in the Treatise on Grace and elsewhere. We shall find that some of the warmest controversies of theology turn upon the exact nature of the things denoted by these terms; but an explanation of these terms, sufficient for our present purpose, can be given without the introduction of any controverted matter. This will be sufficient for our purpose, and we proceed to endeavour to give it.

I. *The Blessed. The Lost.*—Probably all who bear the name of Christian agree that, at the close of the present life on earth, men pass through death to another form of life: and that in this other life each man will find himself in one or the other of two great classes, between which there is a broad, essential, enduring difference: those whose place is in the one class enjoying a happiness which the members of the other class are without. The doctrine is founded on countless passages of Scripture, among which it may be sufficient to refer to St. Matt. xxv. 33. The discussion of the nature of the life of the two classes belongs to the Treatise on the Four Last Things. We will speak of these classes as the Blessed and the Lost.

II. *The Just. Sinners.*—It follows that every man, at each instant of his existence on earth, is in such a state that if he die at that instant he will either be one of the number of the Blessed, or of the number of the Lost. Following the usage of the Holy Gospel (St. Luke v. 22) we will call these the Just and Sinners respectively. With a change of

phrase, we sometimes speak of the Just as being in the state of grace, and of Sinners as being in the state of sin. The sense in which this term is generally applicable to infants who have never been guilty of any sinful act will be seen when we speak of Original Sin.

III. *Predestined. Foreknown.*—God knows all things, past, present, and to come: wherefore, among the rest, He knows, of each man, whether after death he will be one of the Blessed or of the Lost; or, in other terms, whether at the instant before death he will be one of the Just or of the Sinners. We hold, with St. Paul (1 Timothy ii. 4), that God will have all men to be saved, or, in other words, that He has destined each man for a place in the ranks of the Blessed, and that in the case of the Lost this Divine destination has been frustrated: God simply knows beforehand that they will not attain to that for which He destined them. Hence, the word Predestined rightly expressed the state of those living men who after death will be among the Blessed: those living men who after death will be among the Lost are fitly said to be Foreknown. We shall see in the Treatise on Grace that this doctrine of Predestination in no way interferes with the freedom and responsibility of men, and that it is sound advice in which the doctrine of St. Augustine has been summed up: If you are not predestined, act so as to make yourself be so. (See Franzelin, *De Deo*, p. 592.)

IV. *Justification. Sin.*—We hold that a person is sometimes transferred, by the free mercy of God

with or without his own concurrence, from the number of Sinners to the number of the Just: and that no one of the Just ever passes to the ranks of Sinners unless he commit a mortal sin; that is to say, freely and knowingly do some act which God has forbidden under pain of His grievous displeasure. This shows the meaning of the term Justification and Sin. If a Scripture basis for this language is sought, it will be found in Romans iii. 24 and i. 32. Throughout the reasoning life of a man he is liable to sin (1 Cor. x. 12), and he is capable of Justification. (Ezech. xviii. 27.)

185. *Figures of the Church.*—In Holy Scripture we find various figures employed to describe the Church, and each of these teaches us some new lesson. The Church is the Vine, which spreads its branches everywhere (St. John xv. 1—7), and every leaf of which owes its life to its connection with the Stem. The Church is the House where God is the Householder, Who cares for His Family while they remain with Him, and if they have left Him is ever ready to receive them when they please to return. (St. Luke xv. 11—24.) The Church is the Sheep-fold, wherein are sheep and goats, all of which the faithful Shepherd defends from the ravening wolves that devour whatever they find beyond the fence. (St. John x. 11—16.) The Church is a Kingdom, and is repeatedly spoken of by St. Matthew as the Kingdom of Heaven, while St. Mark and St. Luke prefer the phrase Kingdom of God. But there is no figure more constantly employed than that of a Living Body, such as the body of man, in which at

once we distinguish Head and Members or Limbs. This figure recommended itself especially to St. Paul, who uses and enlarges on it repeatedly (Romans xii. ; 1 Cor. vi. ; 1 Cor. xii.), and from him the usage has passed into the language of Catholic theology, and it is usual to speak of the Head of the Church, and of the Members or Limbs that constitute the association.

186. *Soul and Body of the Church.*—But when the Church is compared to a body, it must be remembered that this is a living body, for the Church is not a dead corpse. Now, we know that in a living man there is a material body informed by a spiritual soul : the body considered as being apart from the soul is dead, while the soul is essentially living ; but we have not the full life of a man unless soul and body are fittingly united together. From these considerations we are led to inquire whether there is anything in the Church that corresponds to the soul and body of a living man. Now the body, considered as a mere mass of matter, is equally ready for many purposes ; it is the union with a human soul which determines it as being a body of a man. In the same way, a society is a collection of men, but there must be something beside and beyond the fact that a number of men are gathered together that determines them as being a society of this or that character : there must be some end which it is proposed to attain by association, and some spirit permeating the society, and leading each of its members so to shape his individual conduct as more or less to promote this end. It will often be difficult

to put into words what it is that constitutes this spirit, and it will sometimes be yet harder to feel assured how far it is partaken of by all those who in outward semblance belong to the society; also, we often have reason to believe that the spirit exists in some men who do not, in a material sense, belong to the association. This is well seen in the case of a nation. There is some principle, some sameness of spirit, which unites all men who are entitled to be called Englishmen, although it might be hard to state with fulness and precision what elements are found in this spirit. Regularly and in the bulk of cases the possession of this spirit goes along with birth and residence in England; and in a certain true sense, all in whom this material element is found may be called Englishmen. But not in the full sense; for there is little doubt that there are persons resident in England who are wholly devoid of the English spirit: who make to themselves an end diverse from the end of the English nation, and whose action is directed to the attainment of the end which they have proposed to themselves; while, on the other hand, there may be persons resident in other countries who are full of a spirit which is, in fact, the English spirit whether they are aware of it or not. On these principles we can distinguish the soul and the body of the English nation. The external fact of residence marks who belong to the body; possession of the spirit makes the man belong to the soul: regularly, the soul and the body are composed of the same persons; but exceptionally, there may be persons belonging to the soul

who belong not to the body, and belonging to the body who belong not to the soul.

In exactly the same way we speak of the Soul and the Body of the Church. The Church is a society of men instituted by Christ, and having for its end to lead and enable men to avail themselves of the redemption of the human race wrought by the Founder; and this society is as we have seen (n. 168) visible: it has an external organization. But it is important to know whether the possession of the spirit is co-extensive with the outward organization, or whether, on the other hand, the spirit may in some instances be found beyond the bounds of the organization, while in other instances it is lacking within those bounds. In other words, we must inquire what constitutes membership of the Soul of the Church, and who they are that are members of the Body.

187. *Who belong to the Soul.*—From the explanation given it follows without difficulty that they, and they only, belong to the Soul of the Church who, if the question were now to be settled, would be found to have secured to themselves the fruits of the Redemption; to have the spiritual life abundantly that Christ came to give (St. John x. 10); to be partakers of the Divine Nature (2 St. Peter i. 4), as St. Peter speaks: for these only are fit to pass to that union with God which constitutes the state of the Blessed; in other words, the Just and the Just alone constitute the Soul of the Church. (n. 184, II.)

It will be seen that membership of the Soul of the Church is a present fact, and is independent of

past and future; he that is a member of it may cease to be so by Sin, he that is not a member may become so by Justification. (n. 184, IV.) Exactly the same is true of nations: he that is now full of English spirit which actuates him in all his conduct may once have been the determined enemy of England, and may hereafter again take up this spirit of enmity. It follows that there may be some of the Predestined who do not now belong to the Soul of the Church, and some who now belong to that Soul but are not of the number of the Predestined.

We have been speaking so far of the fulness of membership of the Soul of the Church; but it is certain that many who are not of the number of the Just nevertheless are receiving something of the benefit of the Redemption, for they receive grace which tends to lead them to Justification, and without which they cannot be justified, as will be seen in the Treatise on Grace: these, then, may be said to belong to the Soul of the Church, but in an imperfect sense.

It will be observed that there are no outward means of telling, except by mere conjecture, what men do belong to the Soul of the Church, and what men do not belong to it: neither have we any information, beyond conjecture, what proportion of mankind belong to it at any given instant. God has reserved to Himself this knowledge and the knowledge of the number of the Predestined. (2 Timothy ii. 19, and the Secret said in the Mass during Lent.)

188. *Who belong to the Body.*—There is little room for difference of opinion as to the matter discussed in the last paragraph: when once the meaning that we ascribe to the phrase “Soul of the Church” is understood, it follows as of course that the Soul is co-extensive with the Just. But it is otherwise with regard to the Body of the Church; and some of the profoundest differences between Catholics and other Christians show themselves in connection with the question who belong to the Body of the Church. Also, this is a question on some branches of which there is not absolute agreement among Catholic theologians. We shall first state what is defined doctrine: then deal with the principal errors opposed to it; and lastly, discuss some of the points on which we have no declaration of the Church.

We have seen in the earlier part of this Treatise that Christ established a society to continue His work on earth, and enable each man to reap the benefit of the Redemption which He wrought; and this society is indicated in the Scriptures by various figures, some of which we have cited. (n. 185.)

We have then now to inquire who they are that are branches of the Vine: who belong to the Family of the Great Householder; who are the sheep that are within the Fold; who are the subjects of the Kingdom: who, finally, are members of the Body. To discover the answer to these questions we must look in the Gospels, for it is in them that we read what are the dispositions which it pleased the

Founder to make, and it must always be held in mind that the matter is determined by His will, and cannot be settled by any speculations of our own as to what arrangements we should think convenient. We must see what are the conditions of membership: conditions which in the Divine design were to be fulfilled by all the human race (*Isaias ii. 2; Romans x. 12*), and the fulfilment of which secures great spiritual blessings which are lost by those in whose cases the conditions are not fulfilled, whether the failure be wilful or unavoidable. Following this method, we find that the Founder required that every member of the Church should be admitted by the initiatory rite of Baptism. The closing charge given by our Lord to His Apostles was to go and make disciples of all nations, baptizing them with the rite which then became a Christian Sacrament (*St. Matt. xxviii. 19*); and the Apostles acted on the injunction, as is seen in many passages of the *Acts* (ii. 38; viii. 12; viii. 36; ix. 18, &c.), and of the *Epistles*. (*Galat. iii. 27*.) A condition of this Baptism was the profession of belief in the doctrine taught by the accredited ministers of the Church (*Acts viii. 37; xvi. 31*); and they who had been received into the society retained this belief and continued in spiritual communion with the Apostles. (*Acts ii. 42*.) And in these three elements, Baptism, profession of belief, and communion with those who have authority in the Church, especially by reception of the Sacraments administered by them, we have all that is required to constitute any man a member of the Body of the Church.

The whole of this doctrine will be better understood when the following paragraphs are read, in which we deal with various errors upon the subject of the Body.

189. *Various Errors.*—It will be observed that all the elements which we have just explained as requisite in a member of the Body of the Church are of an external nature; and this is in agreement with our doctrine (n. 168) that the Church is *visible*; for a society is not *visible*, in the sense explained, if membership of it depends upon purely internal facts, especially if they are such as are known to God alone. Perhaps no one has asserted the necessity of any further external condition distinct from those that have been mentioned, so that our doctrine is admitted by all writers who uphold the doctrine of the Visibility of the Church, as is done by the writers of some schools within the Established Church of England; and this agreement is perfectly consistent with great variety of belief as to the true nature and conditions of Baptism, as to the faith which it is necessary to possess, and as to the persons by whom lawful Sacraments are administered.

But other schools within the Establishment, together with perhaps all other Protestants, set up the need of certain internal elements in the character of a member of the Body of the Church, and these consistently deny that the Church is Visible. The systems which are advocated by these have their speculative side, by which they are connected with certain erroneous views on the nature

of justification and on the impossibility of one who has once been in God's favour and Just, in the sense explained in n. 184, falling away and passing to the class of Sinners. But these same systems have their practical side, which perhaps constitutes no small part of their attractiveness, for they open a door which afforded escape from the yoke of subjection to authority. The view that no one was a member of that Body of the Church which has authority to enforce discipline if certain interior, invisible elements were wanting to him, was supplemented by another equally false doctrine that no share of the authority of the Church could be exercised by one who did not belong to the Body. (See n. 193.) Hence it was easy to conclude that no one was bound to render obedience to a man in whose case he judged that these internal requisites of membership were wanting; and as a judgment of this kind was purely arbitrary, the doctrines in question in fact afforded an excuse for declining all submission to ecclesiastical authority; and it was a not unnatural sequel to say that no civil authority over Christians could belong to one who had never acquired or had forfeited the name of Christian.

We need not dwell on the history of the Novatian heresy, which sprang up about the year 251; starting from the true doctrine that to obtain a false certificate of having complied with the law of the persecutors by sacrificing to idols was a grievous sin, these heretics maintained that these *libellatici* (n. 133) were incapable of pardon; that all who communicated with them, in like manner,

were guilty of unpardonable sin, and forfeited all authority in the Church. Hence they concluded that Pope St. Cornelius, who had compromised himself in this manner, was no longer Pope, and they proceeded to supply him with a successor; and thus the honour of being the first anti-Pope falls to Novatian. The particulars will be seen in any history of the Church: for example, Rohrbacher. (3, 285, seq.) In like manner, the Donatists maintained that the whole Church, except themselves, had become corrupt through holding communion with some *traditores* (n. 133), who had delivered up the sacred books at the bidding of Diocletian; and they are often taunted by St. Augustine with holding that the true faith which ought to be world-wide was confined to a corner of Africa. (St. Augustine, Epistle 44; *P.L.* 33, 175, and Rohrbacher, 3, 489, &c.) In just the same spirit, the Fraticelli, in the thirteenth century, held that the holiness of spiritual life and authority were not to be found beyond the bounds of their own body: a tenet which was condemned by Pope John XXII. in 1318. (Denz. 414.) Just a century later, we find Pope Martin V., in the Council of Constance, condemning a number of propositions taught by John Wyclif in England, and by John Hus in Bohemia, among which we have, that no one is civil governor, prelate, or bishop while he is in mortal sin (Denz. 491); that the prayer of the Foreknown is of no avail (*Ibid.* 502, and see n. 184 *ante*); and that the Church is the collection of the Predestinate. Similar views were held by Luther and Calvin, and as to the

moral results we may consult the two little books mentioned in the Note below¹: and the same prevailed among the Jansenists, whose heresy had so much in common with that of Calvin, and whose history and teaching will come before us more than once. One of the most prominent among them was Pasquier Quesnel, a Frenchman, whose *Réflexions Morales sur le Nouveau Testament* was published in 1694. These Reflections were expressed in language of great piety, and insidiously conveyed doctrines the plain statement of which would have shocked a reader who retained any Catholic principles. It may suffice to quote one: "There is nothing of more ample reach than the Church of God, for it is composed of all the Elect and Just of all ages." (Denz. 1291.) Here we have a covert insinuation that the Elect and the Just are co-extensive classes, and that no man is in the Church who does not belong to the Elect and Just. This doctrine, along with a hundred other similar remarks, was justly condemned by Pope Clement XI., when in 1713 he issued the Bull *Unigenitus*, the conflicts concerning which fill so large a place in Church history. Finally, we may mention the Synod of Pistoia, an assembly of Tuscan Bishops who gathered together in the year 1789 under the guidance of the Grand Duke Leopold and of Scipio Ricci, the Bishop of the place of meeting. These

¹ "The Truth about JOHN WYCLIF, chiefly from Evidence of his Contemporaries": by JOHN STEVENSON, S.J.

"The Only Reliable Evidence concerning MARTIN LUTHER" by HENRY O'CONNOR, S.J.

put into form a large body of propositions on various points of faith, morals, and discipline, which embodied the views that recommended themselves to the Emperor Joseph II., brother of Leopold, and defended by the courtly theologian, Hontheim, who published, under the name *Febronius*. These were condemned in the Bull *Auctorem Fidei*, issued in 1794, in which Pope Pius VI. condemned a large number of errors which had been taught at Pistoia, affixing to each its proper censure. Among the rest, the 15th (Denz. 1378) denounces as heretical the doctrine that none belong to the Body of the Church except the faithful who are perfect worshippers in spirit and in truth.

St. Ignatius of Loyola seems to have had a wise foresight of these and similar errors: for in his book of Spiritual Exercises, when laying down rules "for maintaining due harmony of feeling with the Church," he gives the first place to the following: "Laying aside all judgment of our own, we must keep our minds prompt and ready to obey in all things the true Spouse of Christ our Lord, which is our Holy Mother, the hierarchical Church." The meaning of this epithet is that our obedience is due not to any abstract Church of our own imagining, but to the Church as actually represented and ruled by the men who compose the various ranks of the Hierarchy under the Supreme Pontiff. (See Ferrusola, in *Exercitia*, p. 2, sect. 7, cap. 2.)

190. *The Predestined*.—The various condemnations that have been quoted leave no doubt as to the doctrine of the Catholic Church: persons who