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Church and State: De Subordination Status Catholici Ad Ecclesiam

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In his introduction to the selections illustrating "Monotheistic and Monistic Tendencies" in the Vedas, Mr. Radhakrishnan informs him—quite dogmatically: "The mind of man is not satisfied with an anthropomorphic deity . . . Whatever the emotional value of a personal God may be, the truth sets up a different standard and requires a different object of worship"(p.17).

It is to be regretted that such blemishes have been admitted into a work admirable in all other respects. The mutual understanding and union of East and West, which the editors have deservedly at heart, would have been considerably advanced by their omission. Fortunately, such blemishes are rare. The users of this volume will look forward to the appearance of similar source books for Chinese, Buddhist, and Japanese philosophy, promised by Mr. Moore in the preface.

RALPH B. GEHRING

CHURCH AND STATE

DE SUBORDINATIONE STATUS CATHOLICI AD ECCLESIAM.

By Leoncio L. Lat J.C.D. Rome. Libreria Editrice Francesco Ferrari. 1955. Pp. xix-109.

PRESENTED as a doctoral dissertation in Canon Law at the Dominican institute of higher ecclesiastical studies in Rome, the "Angelicum," this Latin treatise has as its subject matter the thorny and delicate problem of Church-State relations. The author, Msgr. Lat of the diocese of Lipa, is currently secretary-general of the Catholic Welfare Organization of the Philippines.

The author shows courage in venturing into such treacherous and rugged theological terrain. While avoiding the terminology of Bellarmine, in effect his solution is substantially the "indirect power" theory of the latter.

After defining his notion of a "Catholic State," the author puts his conclusions in the terse thesis style of the scholastics, complete with definitions of terms and syllogistic form. The

State is in no wise subordinated to the Church in the realm of the purely natural, that is, in all that nature ordains for the service of the State, and which has no necessary link with the supernatural destiny of the Church. On the other hand, in what concerns the supernatural either essentially or by necessary connection, the Catholic (sic) State is directly subordinated to the jurisdiction of the Church. This is because the Catholic State is per se a subject of the Church (*persona moralis catholica*, p. 51). This being true, the Catholic State is obliged positively to fulfill its duties to God and the Church, which in turn can even depose lay rulers to achieve this end. Thus goes the thesis.

Finally, in those affairs which are in part natural and in part supernatural (mixed), in so far as they are natural, they pertain exclusively to the sphere of the State. In any conflict, the Church enjoys a supremacy not of jurisdiction but of dignity. A copious body of quotations from the Fathers of the Church, the Councils, the theologians and the Popes is employed to support each thesis.

No criticism can be levelled at the Latin style itself. It is clear and simple, though a more careful proof-reading would have eliminated the more obvious misprints. But in view of the avowed purpose of the thesis, namely, to make better known the rights of the Church, the use of the Latin tongue at all is, to say the least, questionable. It certainly limits the reading audience to a very few, mostly clerics, and even among these, only to the more scholarly. The majority are more likely to be terrified by a hundred consecutive pages of closely reasoned Latin, lucid though it be.

More likely to provoke concern is the author's approach to his subject. Once the term "Catholic State," as herein conceived, is admitted, the logic of the conclusions is fairly evident. But the precise point in dispute in this whole matter is not the nature of the Church, but the nature and functions of the State itself. To presuppose that the State is an hypostasis, a person, by some sort of attributive analogy seems to beg the question. Must we infer then, that the State as such is capable of an act of divine faith, or can profess a religion? Unfortunately no distinction is drawn between the concepts of state, government and society; yet to fail in this is to invite confusion.

A careful analysis of the quotations adduced to prove the jurisdictional subjection of the Catholic State *as such* to the Church

in supernatural matters proves at the most that the State must respect the rights of the Church and allow her full freedom to carry out her divine mission. In no wise do they conclusively prove the *jurisdiction* of the Church over the State. To cite, for example, the fact that the Church at times excommunicated emperors and kings for their public crimes as proof of such jurisdiction is to push the conclusion beyond the limits of the premise. Such actions, to be sure, were well within the competence of the Church. But they only reveal that in the punishment of sin, the Church was no mere respecter of persons, and that the morality of the Christian prince, acting as a prince, was subject to the Church's scrutiny just as much as the morality of a shoemaker, acting as a shoemaker, is subject to the Church's scrutiny.

Unfortunately one looks in vain for some of the most interesting recent literature in this field. Neither in the bibliography nor in the text does the smallest reference appear to the articles of Vialatoux, Aubert, Congar, Murray, Meigel and Rouquette. One early work of Maritain is listed, but his more important contributions are somehow omitted, especially his *Raison et raisons*, synthesized in English under the title: *Man and the State*. Even works favorable to the author's own view, such as the discourse of Cardinal Ottaviani on the rights of a Catholic State (2 March 1953), are nowhere mentioned.

A thorough discussion of recent controversy on this subject would remove the impression that solutions are arrived at too easily; and a greater attention to the historical approach would have added even more lustre to this competent analysis of Church-State relations.

SAMUEL R. WILEY

THE LOURDES STORY

A GRAIN OF WHEAT. The Story of Saint Bernadette of Lourdes. By Margaret Trouncer. London. Hutchinson. Pp. 240.
15/net

THE centenary of the apparition of Our Lady of Lourdes has been the occasion of a goodly number of Lives of St. Bernadette. The title of the present volume, which at first might seem some-