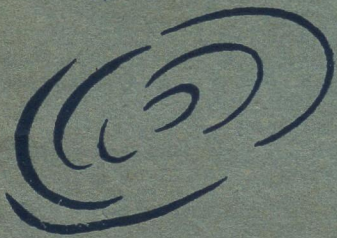


# UNIVERSITY



*M. Shikakara S.J.*

*De Virtutibus (P. Stubbs)*

**No. 4B**  
**64 Pages**

5-6-45

De Virtutibus.

Momentum

Summus in quantum agimus - ergo actus non est aliquis

Complementum substantiae hominis.

Ergo tr. de <sup>Virtutibus</sup> Gratia non proprie dicitur appendix tr. de Gratia.

Quae libet res est propter suam operationem

∴ This treatise is a ~~tra~~ pars integrans of tr. de gratia.

Grace would be in vain if it were not for virtues.

Notions from psychology.

Nature is principium remotum actionis

Faculties are prin. proxima.

Auxilium lumen naturale is req'd as auxilium.

(Thus for revelation faith is needed

for knowing about God, visio beatifica is needed)

Gratia actualis is req'd for transitus a potentia in actum.

cf. p. 2 & 3 of intro.

11-6

We have to acquire many virtues

From our intellect & will & from our tendencies many difficulties arise.

Hence continual effort is necessary.

p7 De Donis Spiritus Sancti.

Infused & acquired virtues dispose man to act well.

But we have always to act modo rationali.

We have always to follow the light of individual Conscience.

But we are limited - Our reasoning faculty is weak.

We are intrinsically dependent on God.

Hence question arises: Canst man be directly be moved by God?

Divine power is not ruled by normal laws of nature.

Whatever is not secundum naturam is not necessarily irrational.

Hence a priori we can say: God can act directly on our nature.

\* To be moved by God, man must be <sup>in</sup> disposed for this action.

Dona Spiritus S<sup>c</sup>i are the perfections by which man is disposed for being moved directly & easily by God.

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De virtutibus Infusis.

1) De habitibus ordinis naturalis.

Habits are not the same as virtue.

Virtue is that habit which leads us to God modo supernaturali.

Habit is a qualitas difficillime amovibilis. is an accidental determination of se habendi

Defn: Dispositio in ordine ad naturam rei qua ens se habet bene vel male ad aliud.

Habitus is in nature

... & hence is <sup>in</sup> ~~meant~~ <sup>intended</sup> for operations. is in potentia activa - <sup>in</sup> ~~then~~ it is called ~~of~~ habitus operativus.

or  
is in potentia mediata - i.e. when it is more related to the essentia

Habitus & should by itself dispose us to a certain way of action.

- Should be firm, deep-rooted, almost a second nature.

\* If the habit disposes to good, it is virtuous & if to bad, it is vicious.

## Virtutes ~~et~~

Some virtues give simply the power to act  
e.g. knowing ~~that one~~ how to play the piano  
These are habitus speculativi - & are in  
the intellect.

Others dispose to act, e.g., temperance.

These exist in the will and have reference to  
a particular set of actions.

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Thesis I De virtutibus infusis - Fides,

Spes, Caritas.

Proof

(Church teaches!) D 798: Adults are prepared  
for justification by faith

2) D 799: Justification is a renewal of the  
interior man.

3) D 800: Faith, hope and charity are infused  
into man along with grace.

4) D 838: Faith and hope can remain without  
grace charity - This is true faith, though  
mortua, & by this man is truly christian.

Also that faith, hope & charity are physical  
entities distinct from acts and that they inhere  
to the soul - is fidei proximum. This truth  
is implicitly stated in D 821, but many doctors  
say that since the canon is against Protestants,  
Church did not intend to define this truth directly.  
But it is difficult to interpret the canon except  
with this meaning.

1) The acts are not directly infused by God.

2) In infants the habits are given, not acts.

3) Unless the acts morally last in the soul,  
they cannot be said to inhere in the soul.

Hence it is habits & not acts which are infused.  
(Controversy about this rose because of the excessive

Study of Aristotle in 12<sup>th</sup>, 13<sup>th</sup> Centuries.

Aristotle speaks of virtues natural virtues only.

Hence doubt arose whether the habits are infused in infants.

Innocent III or Council of Vienna both affirmed as more probable the opinion that virtues are infused in infants also.)

### Ex Scriptura.

In St. Paul this doctrine is virtually or implicitly (not formally or explicitly) assumed. This is

¶ But St. Paul teaches that in baptism man receives a new life. Cf. Ep. Ep. Rom.

1) We are baptized that we may live to God.

2) There is a new permanent spirit of life in us. But the meaning of 'spirit' is not more clearly defined here - that we find in the Ep. to Cor.

3) I Cor 12 - St Paul describes the various gifts of the Spirit, given to Christians not as individuals but as belonging to a Society.

4) I Cor 13 - Shows the excellence of charity. The greatest of the gifts is charity - how we have faith, hope and charity - Charity will ever remain even when 'I am' 'it', when I cease to see in splendour and enigmata.

### Ex Traditione

Specially St. Aug.

1462 By the sacrament of baptism we have the habit of faith - though as children they do not actually assent to any truth.

But the Fathers do not give any metaphysics of  
Virtue or of infused habits.

#### IV Exhortation

St. Thomas 1<sup>a</sup> 2ae, 110, 2 says: It is not to be believed  
that God provides better in the natural order than  
in the supernatural order. In the natural order  
God has given instincts & special powers that  
things may reach their proper ends. ~~He~~ In the  
Supernatural order God gives the habits of virtue.

Scholion. Why are faith, hope & Charity called  
Theological?

St. Thomas says: Because the object is God,  
lead us to God, & are known through revelation  
only. — Hence they are in Deo, ad Deum, per Deum.  
That the object is God is the chief reason.

The other two reasons are valid about other virtues also.

Q Why only three virtues?

1) Scripture — St. Paul mentions 3; says they are  
distinct (since one can be without the others.)

— Says 'Hæc tria' showing that only three belong  
to this class of virtues.

2) Names St. Augustine says that the virt stance of the  
religion consist in these three. St. Gregory the Great  
distinguishes 3 Theological & 4 Cardinal virtues.

The practice of the Church has always held these three,  
not more.

3) Ratio theologica:

Van Noort (De Gratia) Tr. de Virtutibus, p. 150-299

Virtus est habitus operativus qui disponit  
homo ad bene operandum.

Est naturalis vel supernaturalis.

Virtus naturalis (acquisita) dat posse simpliciter  
et prompte.

Virtus supernaturalis dat simpliciter posse  
relate ad actus salutares (ergo assimilatur  
magis potentis animae quam virtutibus  
acquisitis)

Virtutes theologicae - versantur circa ipsum Deum

Virtutes morales - circa media.

Proleatur quod infunduntur virtutes morales

De Vir. Theol

T. Doc. Eccl. Dz 800 "infusa accipit fidem, spem  
et caritatem" - "Caritas inhaeret" - Ergo tres  
illae virtutes sunt non actus sed habitus inhaerentes  
animae - Ergo sunt virtutes.

Dz 808 (Can 28): dicit quod illae virtutes sunt  
separabiles - Ergo sunt distinctae.

Ex his requiritur: ~~the~~ thesis relate ad virtutes  
theologicas est theologicae certum, (a multis dicitur  
de fide)

De Vir. Inocentibus

+ Scrip (1) 1 Cor. 13, 8-13 - Nunc autem manet  
fides, spes, caritas. Major autem horum est caritas.

- Agitur in contextu de via donis supernaturalibus  
sunt dona ordinaria - Et manent.

(2) Caritas Dei diffusa est in cordibus... (Rom 5, 5)

Directe: quod habitus est virtus - habitus inhaerens

Indirecte: quoad fidem et spem etiam quia sunt  
in eadem classe.

Ratio Theol: Justificatio conferret novam vitam.

Non censendum est Deum non providere  
pro vita supernaturali quam pro naturali.

(Sextus negat dari has virtutes)

De Virtutibus moralibus — <sup>Boe Nota: Probabilis</sup>

Catechismus Romanus: "Nobilissimus omnium virtutum Comitatus quae cum gratia divinitus infunduntur — haec verba intelligi nequeunt tam si dantur tantum virtutes theologales.

Scip: II Peter 1, 3-7. Deus impertitur nobis omnia quae ad vitam et pietatem faciunt — ideo debetis exercere prudentiam, abstinentiam, et etc...."

Sic videtur quod dantur nobis variae virtutes.

II Tim 1, 7. "Dedit nobis spiritum non timoris et virtutis (i.e. fortitudo) et dilectionis (i.e. caritas) et sobrietatis (i.e. temperantiae)"

\* Sicut caritas ita aliae etiam sunt virtutes infusae.

Quod dantur dona Spiritus Sancti — <sup>Concordantia</sup>

Probatio ex scriptura: Justificati aguntur spiritu Dei — ex Rom 8, 14. Alqui exemplar nostrum est Christus, et de xto Isaias dicit: "Requiescit super eum spiritus Domini.... et enumerat septem (Is 11, 2)

Nota Theresos: Quod dantur quaedam dona Sp. Sti. — est probabiliter de fide

Quod ista dona sunt dispositiones permanentes a virtutibus distinctae — sententia Communior.

Errores: Protes. negant dona.

Vasquez: Dona sunt tantum motus transeuntes in actum, non vero dispositio in habitans transitum a potentia proxima (vid. virtutibus) in actus super naturales.

Sextus: Dona non realiter sed tantum ratione sunt distincta, i.e., <sup>sunt</sup> ~~est~~ diversi aspectus eiusdem rei.

Nos dicimus: Sunt permanentes quia dantur ut homo habitualiter dispositus maneat ad recipiendum motus Sp. Sti. (ex parallelismo cum virtutibus aequi sitis quibus potentiae naturaliter inclinant ad bonum) Sunt a virtutibus distincta quia habitus sunt distincti ubi objecta formalia sunt diversa. Virtutes faciunt ut homo moveatur lumine tactivo

Notae de Gratia II. p. 49

fide quod rationi inest, dona faciunt ut homo moveatur Rebus influxu Sp. Sancti.

Probabilius sanctorum virtutes morales  
infusae.

I Ex sensu Eccl: Innocent III, Council of  
Vienna & there have words which seem to  
point to this conclusion.

II Scripture II Peter 1, 3-8 St. Peter says:  
All things of his divine power which appertain to  
life and godliness are given us --- You must  
render service to one another, be honest work  
another (having fortitude) Having scientia (pen-  
dence) abstinence (temperance) --- Having  
mentioned these three, St. Peter goes on to  
others which do depend on these.

Thus these verses insinuate that these are  
the maxima dona by which we are made  
partakers of the divine nature.

But objection: Does not St. Peter speak of  
a future consortium divinae naturae?

Resp: Even if this hypothesis (quae dubitari  
potest) is admitted, yet, or yet St. Peter speaks  
of these 'maxima dona' having been given  
ab eo already now as a preparation.

Confirmatus: 2 Tim, 1, 7.

III Ex traditione St. Aug: These 6 Cardinal  
virtues are given (donantur) to us through  
grace. St. Aug. does not say that we have to  
acquire these.

Adam by his sin did not lose the acquired  
virtues - So what he lost must have been the  
infused virtues.

of R 1476.

IV Ratio theologica

Convenit divinae providentiae, says St. Thomas.  
Man has to exercise also acts which refer

not directly to God as object, but also to mean  
that lead to God.

Alia ratio: Gratia is inchoatio glorial.

Since vita supernaturalis has to ~~meet~~ fight against  
many obstacles, there must be <sup>special</sup> powers to foster  
such life.

The moral virtues are totally intended for  
the theological virtues.

Thesis III Virtutes illae infusae sunt habitus  
operativi boni et virtutes stricte dictae

Nota: Communior.

Virtutes infusae are not merely ~~as~~ like the  
natural potential. The latter ~~do not~~ give posse <sup>to</sup>  
agere; the natural virtues give posse bene agere;  
and virtutes infusae give agere supernaturaliter.

Proof: ∴ Dantur dona a Deo infusa ad agendum  
supernaturaliter

Atque talia such gifts should be habits for  
acting easily & should be permanent.

Corollarium Facilitas in supernatural  
bonis actionibus.

Here we try to examine why baptized persons  
are not better always than others.

How far does the tendency to good extend?

1) Gr. S. is a new nature; & infused virtues  
are as new potencies for this nature.

These potencies have a double inclination.

a) to adhere to the good which is the object of  
the virtues.

b) for the exercise of corresponding acts.

These two inclinations are really different &

one can be without the other.

2) Hence virtues give an active principle of movement towards the proper end, the movement is towards objects which are different according to the different virtues.

(Note however that natural powers may be led to the destruction of the possessor; they may also be attracted by apparent good. But this can never be true of supernatural powers.)

3) Hence the conclusion is:

a) Infused virtues give the power to act; and this power is independent of all antecedent acts and acquired habits; it brings its own energy of action.

b) The greater the infused virtues the greater is the inclination to good.

c) However the ~~virtues~~ infused virtues do not give directly the inclination to the exercise of the acts. This latter comes from repetition of acts and the acquired habits of virtue.

Note well: Infused virtues are not to be put in the same line as acquired virtues.

Infused v → to the object → for active & moving power  
Acquired v → to the acts → for passive & moveable power

5) How then can inclination to acts be given to the soul that has infused virtues? Many theologians say: By repetition of acts natural habits are produced, which these habits make acts of virtue easy. These habits can become strong <sup>or</sup> weak like ~~acquired~~ <sup>the</sup> acquired habits.

Note: The proximate principle of the virtuous meritorious act is not the infused virtue but the natural potency elevated by the

infused virtues.

Experience itself shows that by repetition of acts habits are formed, ease is acquired.

As grace elevates nature, so infused virtues elevate natural potencies. But natural potencies have habits and can form new habits. This ~~fact~~ fact is also made to serve the supernatural end.

Suarez and others obj say that what repetition of acts does is only to remove the removal of obstacles; and that by this is to be explained the increasing facility. But we answer: The removal of obstacle is nothing, it cannot be except by creating a positive inclination to certain acts ~~effects~~ & this is the proper effect of acts repeated acts.

Corollarium II. Distinction between natural and supernatural ~~and~~ habits.

1) In so far as the objects are related to the acts.

If we consider grace as the inchoatio vitae aeternae, then we see that the object of our vital acts is not God as He is in Himself, but God as He communicates Himself — and this communication is in a higher mode than in ordinary creatures. God under this aspect can be attained only by a supernatural act — i. e. act energized by grace and infused virtues.

But the object of these supernatural virtues is presented to us under the same form as those of natural virtues. Hence after <sup>revelation</sup> grace has been given, <sup>received</sup> the object of faith, hope, charity & other infused virtues can be attained by a natural act. But ~~in~~ in this we do not attain the object ~~directly~~ <sup>directly</sup> ~~object~~, i. e., as ordained for justification and eternal life.

Hence we conclude: An act is not supernatural because the object is supernatural, but because we are in a state of grace. The supernatural truth is given to us in natural words. These two words are received differently according to our dispositions.

So the saying 'all acts are specified by the object' is true according provided we remain on the same plane. All natural acts are specified by the natural objects - but for supernatural acts we must be on the supernatural plane. In that plane we attain God not only as revealer of truths but as the "beatificans."

2) In so far as the objects are related to the habits Regarding supernatural objects there can be 'per accidens' habits that are merely natural. Such habits are not per se. Normally such habits would be due to supernatural acts, and hence the habits also are supernatural.

Hence normally natural habits are formed only by natural objects.

### Corollarium III

Distinction of infused virtues among themselves

Virtue stands as the link between the elevated nature and its proper acts.

The distinction between various virtues comes not from the nature - which is one. But from the different acts

And how are acts distinguished?

According to the objects.

Thus we have

Charity - of which God object is God as the Communicates Himself to us.

Faith - object is God as revealer.

There are many virtues according as there are many objects formalia.

But what are the objects formalia? Are there many objects? Are ~~the~~ not the objects the same for natural virtues & supernatural virtues?

- Yes, there are many objects - & when to the objects there is added the essential relation to the supernatural end, ~~we~~ (i.e., for the fact. object is proposed by God & is intended for the vita aeterna) then the object is supernatural & thus the act is specified in the supernatural plane.

Corollarium IV Infused habits versus acquired bad habits.

How can they co-exist? Can a man in the state of grace who has the infused virtue of temperance ~~can~~ - can he continue to commit many venial sins against temperance.

Yes - though 1) there would be no attachment to the vice - which is contrary to the state of habitual grace 2) the sins cannot ~~can~~ co-exist with the acquired virtue of temperance.

Notulae of Billot p. 117-154

1) In medio stat virtus:

In moral virtues, virtue should avoid both extremes, should be regulated according to reason.

In theological virtues the measure & rule is God, whereas in moral virtues it is the human reason.

But even in theological virtues there can be excess, non ratione sui, but ratione medianum - e.g. by praying too much & neglecting duty in order to show our <sup>great</sup> love.

We have to believe, hope and love *secundum nostrae conditionis* - We are not spirits but *anima cum corpore*.

## 2) Interconnection between virtues.

i) In *fiari* all virtues are infused together. All are infused in dependence on grace; and when grace is given it is not possible that some virtues should be infused without the others.

ii) In *esse*, ~~if~~ if in the perfect state all remain together. But if in the imperfect state, i.e., when charity is dead due to mortal sin, ~~some~~ <sup>the</sup> other infused virtues can remain. But <sup>if</sup> they normally tend to destruction, <sup>not</sup> because God destroys them, but because they are so intimately connected with charity that they cannot remain long with charity.

iii) ~~if~~ However faith and hope are not so intimately connected with charity. Why? Because for the object of faith & hope is God *non sub ratione finis*, whereas for charity, God is *objectum qua finis*.

Charity is what gives the perfect 'forma' to faith & hope. Hence without charity, faith & hope are in an imperfect state, are *inertua*, do not have reference to God as to the final end. Charity has a function to other infused virtues also. Where there is no charity there is no grace; hence charity is necessary so that the other virtues may persevere in the perfect state. Charity gives us the inclination to all virtues. Hence St Paul says: "Charity is patient, is benign...."

iv) The four moral infused virtues are also inter-connected. Fortitude, temperance & justice cannot remain perfect unless regulated according to prudence.

v) ~~Other~~ Without faith and hope the other moral virtues cannot remain. But not vice versa. That the habit of faith can remain without charity is clearly defined of D 838.

How is this possible?

Because faith and hope do not depend essentially on charity or on the moral infused virtues. And because the other virtues are not necessary consequences of faith & hope — when faith is lacking hope also fails, but not vice versa.

De Qualitate et inequality of virtues.

1) i) Specifically considered theological virtues are more excellent than moral virtues since the object is more excellent.

ii) Among theol. v., charity holds first place, since it approaches the object more closely.

iii) Among mor. v., prudent is pre-eminent since it moderates the others.

2) Considered according to the degree in which the virtues are possessed by the subject —

the virtues are all possessed equally *cum debita proportione* i. e. the most excellent virtues are more effective because all virtues flow from grace.

3) Considered according to facility of exercise — ~~various~~ differences exist.

De Duracione virtutum post mortem

1) Theological virtues:

in hell — do not exist any more.

in purgatory — all remain

in heaven — only charity remains.

2) Moral virtues:

The commonest & more common virtue is Pat

they remain,  
though not for the same acts.

### De Donis Spiritus Sancti

1) Because of grace and infused virtues,  
man can act supernaturally,  
but cannot persevere in that state  
because grace does not give integrity <sup>natural</sup> /  
Hence continual help of God is necessary.  
This is all the more necessary for progress in  
virtue.

2) Sinners also received inspirations - But it  
cannot be said 'a 5<sup>th</sup> 5<sup>to</sup> aqi vel regi'.  
The just have in them an abiding principle  
that they might be promptly moved by the  
Holy Ghost.

The Gifts of the H. G. are given so that we might  
be disposed for the action of the H. G. -

- whereas virtues are given that we may act.  
3) Hence gifts are used by the H. G. when He wants  
virtues are used by us when we want.

4) Gifts of the H. G. are not given solely for terrestrial  
life.

The real difference from virtues is that  
gifts dispose us to be moved by a higher principle

5) All the gifts are infused along with charity.

There is IV De Donis Dona Spiritus S<sup>cti</sup>  
a virtutis infusis Distincta

That these are gifts of the H. G. - all admit this  
that they are habits & not mere acts,  
& that they are different from the other  
virtues - this the common opinion.

The *Doctrina Spiritus Sancti* are 'Dispositiones impermanentes quibus potentiae aptae fiunt ad accipiendas illuminationes et inspirationes divinas.'

Proof: Hierias (11, 2) says the spirits of wisdom, intellects etc rest upon him, viz the Messiah.

(Note: In Hierias timor occurs twice. But in the versions the first timor is translated as *factus*.)

1) Tradition: Fathers all except the number seven - They say these gifts are given to X<sup>t</sup> as the Head of the Church.

of also liturgy of the Church, Hymn 'Veni Sancte Spiritus.'

2) Ex ratione theologica:

Since man's intellect and will must be truly apt to be moved by the Holy Ghost.

Intellectus, sapientia to sapientia, scientia to Consilium are referred to the intellect; pietas, fortitudo to fear are referred to the will.

### De Caritate.

De Bonis:

All finite things have a three fold perfection:

They have their proper esse.

They have certain qualities

They are in their proper place with ordination to their proper end.

That things are in potentia is also by itself a perfection, since it already possesses the corresponding actus in some manner.

The movement towards the end <sup>or perfection</sup> comes

{ ex alio - ex auctore nature  
{ ex se - { necessarius - in brutis  
                  { or liberis - in homine

Whatever that perfects a being and to which it tends, for which it has appetitus is bonum.

Cf notes 42-44

Similarity also arouses love.

There is no tendency (or passio) in us which does not presuppose love of some sort.

### De Amore et Dilectione

Amor, Dilectio, amicitia, Caritas all four seem to mean the same.

But there are important differences.

Amicitia implies a state

Amor or Dilectio point to passing acts.

Charity stands for both.

Amor is common to all the four concepts.

Dilectio implies more than amor -

also a preference to others

Amor pertains to the will as to the concupiscence & can not be used for love in an irrational animal.

Caritas indicates a supernatural element.

Amor is the best term to be used for man's love for God - since towards God we tend by our whole being, and not merely after an election.

### De Amore amicitiae et concupiscentiae

A. amicitiae - when we love someone as in himself - as a friend.

Love for the sake of some third person is not real love - it is love only indirectly, love for the sake of someone else.

This someone else may be ourselves or some

third person.

This third latter is amor concupiscentiae.

p. 45

All love is wishing good to somebody.  
Amor conc. is not an inferior love - but  
it is amor secundum quid.

Effectus amoris.

Unio: There is a unio which precedes love  
- it causes love - this is unio substan-  
tialis.

There is a union which is essentially the love  
itself - It is a coaptation of affections.

There is a union which is the effect of love -

- By this love we have the loved thing in  
ourselves.

Amor is more unifying than love knowledge  
(as long as we are in via)

By knowledge we possess by similitude

By love we possess the form and there is  
a mutual possession.

But a love in return is not necessarily a  
consequence of love.

Extasia: means extra se positus.

When one is so much taken up by God per  
vim apprehensivam that he is insensible  
to all else.

Thesis I. Caritas est virtus specialis  
ab aliis specificis distincta.

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Caritas est virtus theologica qua Deus objectum beatitudinis supernaturalis amatur propter infinitam suam perfectionem et proximus amatur propter amorem Dei.

1) Charity is a theological virtue.

Of proof given earlier. <sup>act of</sup> Magister sententiarum said Charity is ~~an~~ directly produced in the soul by the H. G. without any intervening virtue or habit.

St. Thomas says such a concept would rather diminish in the value of ~~the~~ act - It would then no longer belong to the soul.

2) Est virtus specialis ab aliis distincta.

- Because its own proper object distinct from the objects of other virtues.

3) Est virtus unica - Though it has a two-fold material object, the formal object (i.e. because of the infinite perfection of God) is one.

But is not charity also benevolence - a wishing of good - and can we not wish various good things to others? And cannot friendship be due to various motives?

St. Thomas answers: The proper finis of charity is only one - viz Bonitas divina in se or patri.

Cipata in aliis.

But are there not two <sup>forms of</sup> Charity in via & in patria?

No, both are the same.

1) St. Paul says: 1 Cor 13, 8-12.

2) Caritas being love of God for himself -

It is an appetitus tending to a certain object. Unlike acts of knowledge, acts of love depend very not according to the eliciting subject but according to the object.

There is however a difference in that in this life Charity tends to God as known by faith, & helped by hope.

But the essence of charity that it is a *unio affectiva* to God remains in *via* and in *patria*.

Thesis II *Objectum formale* of Charity is God's goodness in itself

{specificative - as good in Himself  
{not reduplicative - as good to me.

according as He communicates Himself in supernatural beatitude.

*Objectum materiale* is God and whatever participates in His goodness.

*Objectum formale* is not God as universal good or as the author of all good in the natural order but as *Deus beatificans*.

But what is *Objectum - Deus beatificans*?

Different opinions

1) Scotist - *Divina essentia* (virtualiter distincta ab attributis)

2) Ripalda - Even each attribute singly considered

3) St Thomas, Suarez etc - The whole of divine essence along with the attributes.

We choose the third view

It is as Supreme good that God satisfies all our tendencies. The supreme good is the sum total of infinite perfections.

De Motivo Caritatis

The predominant motive is that He is infinitely perfect, not any good we have received.

However there is a psychological condition of our love, viz that God is something to us.

This But this is not why we love.

Proof: Scripture says: *Diliges Dominum deo corde tuo*.... Fathers have always explained this as meaning loving Him for His own sake.

If I love him for something else, then it is that something else which I love more.

However other reasons for loving God have not to be excluded. The error of quietism has been condemned.

We reject <sup>also</sup> the opinion of Belgicus, Ballerini and others that love of God for himself is impossible, that we cannot love except what is good for us. *Quod propter se amatur non amatur* says St. Aug.

The *objectum materiale secundarium* is our neighbour.

Neighbour is whoever is in a state of grace *actu vel potentia*, whoever has *bonitas participata Dei*.

Thesis 5 Charity is of the nature of true amicitia.

Scripture affirms the mutual love of God and the just soul. I love those who love me, says Prov 8, 17.

Tradition - Fathers extol divine love every often. cf R 433.

Ratione: True friendship implies that we are happy that our friend is what He is. This is essential to charity.

St. Thomas says: Grace makes man the friend of God - (This is defined in Trent.)

We find in charity all the marks of true friendship - viz<sup>t</sup> mutual benevolence. God loves man not for his own sake. Man loves God for God's sake; there is in man the *Complacentia boni divini*.

(But is it psychologically possible to love God for himself if He were in no sense good to us.

Sextus says yes. St. Thomas says no.]

Besides there is between God & man a certain

equalitas (not equiparantia, but proportionalitas)  
stabilitas, manifestatio sufficiens

Note: Amor gratitudinis is ~~not~~ not by itself  
Charity, but can lead to Charity.

p. 55 Thesis IV Charity is the most excellent of all virtues  
& is rightly called the form of the others.

I Charity most excellent

Scripture - "The greatest of the Commandments..." says St. Paul says: Charity is patient, benign....  
The writings of St. John are throughout an eulogy of charity.

Tradition: R. 26 by St. Clement - Commenting on St. Paul.

Ratio: Because the immediate object is God.

II Caritas ut forma.

Charity alone directly leads us to the ultimate good. Other virtues in order to be perfected as regards their ordinatio ad finem should be informed by Charity.

Greater love causes the other virtues to be more intense and more perfect.

Caritas est forma virtutum, non inquantum sunt virtutes, sed in quantum sunt virtutes perfectae

Collation: Our objects of love through Charity are ~~four~~ - God, our soul, our neighbour, our body.

Our order of charity begins from God and then extends to others according to their degree of participation in God's goodness. The manifestation of our love will begin with those nearest to us.

of St. Thomas Text on p. 57.

De Spe.

Hope is for a valued object which would be attained only with difficulty.

Hope is for something good (x fear)  
for a future good (x enjoyment)  
for a difficult good (x simple desire)  
for a possible good (x despair)

The possibility of attainment may be <sup>be</sup> because I can reach it by myself or because I know some one else will help me. In the latter case the object of hope is twofold: the good to be reached and the help to be received.

In supernatural hope, the formal object is God's help and the material object is the good to be reached.

Religio

Religion is a virtue annexed to justice.  
Cultus is the honour due to God.

Our duty to honour to God.

- A. D. 1) Atheists deny that duty.  
2) Others say there is no duty to show honour in public. Only interior acts suffice.

Proof

Doc. Eccl. Dz 943 says that Church has instituted various rites etc for mass so as to lead men to the contemplation of the highest reality.

Dz 1253 Molinos taught that no special respect is to be had for the so-called sacred places and times — this statement was condemned as erroneous.

Do these acts of religion belong to a virtue?

Cultus is honour and reverence shown to a superior.

This act is good — Hence it must belong to a virtue.

Is this virtue a special virtue?

The reason for which we honour God is His special excellence — Hence the virtue of religion is a special virtue.

But this is not a theological virtue

Because the objectum materiale are those interior or exterior acts <sup>for</sup> which we honour God

The formal object ~~is~~ is not God as He is (this is the f. o. of charity) but is that by these our acts we want to acknowledge that He is infinitely perfect.

Adoratio: prostration of divine excellences  
and of our submission to God.

Must be also by external signs  
because we are composed of body & soul  
because we are members of human  
society.

### Prayer.

Asking God for what we want.

- Must ask in the proper way in which  
God has to be approached.
- Must ask for the things which are suitable,  
proper for us.

Perak  
IX p 148

Prayer is a religious supernatural act by which  
we expose to God our desire of exposing to God  
asking from God things that are becoming.

In the most general sense

To pray is to apply the mind to divine things.

More precisely

Prayer is the ascent of the mind to God.

Prayer is the asking of becoming things from God:  
this is the definition most preferred by St. Thomas.

- Now in multiloquio no 6, 7.

- But it is by speaking that we manifest our  
desire to God - this is an act of the intellect,  
but under the influence of the will.

But why to express in words what God very well  
knows?

- To prepare ourselves to receive those favours.

These may be asking through love of that thing - & not  
for love of God - Hence prayer is not an act of  
divine cult.

- St. Basil: There is an admission of our dependence  
on God.

There is no need of our insisting God - And we are  
not going to make God change His decrees - Hence what

is the purpose of our prayer is to bring ourselves into subjection to God and to dispose ourselves for receiving that favour.

p158 *Oratio est infallibilis applicatio, dum modo sit verita debitis conditionibus.*

What is efficacy? Prayer being an act of religious cult - hence it perfects us.

It raises our minds to God - Hence an intrinsic efficacy.

It has also an impetratory value - because it says ask & you shall receive!

What are the conditions?

p163

The thing asked for must be good.

Should proceed from faith and hope.

Should be sincere. - *fervor desiderii - perseverantia in oratione.*

Is attention required?

Mental prayer without attention is not prayer at all.

In vocal prayer, intention is necessary.

The greater the intention the more efficacious is prayer.

It is almost impossible not to have distraction since there are two faculties at work.

Should the words be in a state of grace?

- No - ~~no~~ but there is no *meritum ex condigno* without grace.

Above all prayer should be made in the name of God - the other conditions should follow this.

### De Voto.

Promise made to God for a greater good.

Is not too necessarily but is often very useful.

Promise is an act of the intellect and will.

Should be deliberate. I know what I am

<sup>giving</sup>  
should be accompanied by the act of the will

should be signified in some way or other.

— But it is not necessary that the promise should be accepted.

It is presumed that it will be accepted.

The object of the vow should be not be anything evil, or anything less than good,

— At least anything that is absolutely necessary (e.g. that we will not commit mortal sin)

2) need not be the very best possible

3) should be something better than the contrary.

Who can dispense from vow:

Only those to whom God has given the power, namely the authorities of the Church.

But St. Thomas says that in case of solemn vows God has not given the power to dispense.

(The reason is that something consecrated to God cannot be deconsecrated to that.)

Is it good to take a vow?

In so far as our will is perfected by the vow.

Vow is an act of religion — actus latius

Hence when one has made a vow the act of other moral virtues (keeping charge)

derive a special excellence since they are motivated by the greatest of moral

virtues.

## Cultus of the Saints

83 984 - 988 :

### Marisologia

24/91  
It is The influence of the mother in the Incarnation.

It is the work of the mother to make the body fit to receive the soul, to develop the body so as to be able to live independently.

In  $\chi$ 's Case, the flesh of the body was taken entirely from the body of the mother. The semen maris was absent, and its part also was played by the blood of the mother.

The *subi terminus formalis generationis* in Christ is different from the *subiectum generationis*

The Christ is not merely Mary's son but also her fruit. By the union of the flesh and the spirit. The word fruit prescinds from the soul and personality. Son is a continuation of the father, but in  $\chi$  there being no human father, the son is a continuation of the Logos itself. The one who is born of Mary is directly  $\chi$ oi - not a man who is also God. She is not less the mother of God than a natural mother is the <sup>mother</sup> ~~son~~ of the natural mother son.

21/01  
The self-subsistent being that is brought forth is called the fruit - (~~It~~ or the child) But not every substantial part of the fruit does not come from the mother - thus the soul is from God - The personality is from the father.

If the fruit is considered as a person, it does not come its relation to the mother is not as something produced by the mother, but as something given to the mother, something which she clothes with her flesh, something for which she is as a servant.

Mary is really *theotokos* because the child whom she brings forth is a divine personality. *Maris est*

mater Verbi.

The role of the Holy Ghost: Scripture says: The Holy Spirit will come upon thee and the power of the Most High will overshadow thee -

Holy Ghost does not constitute His flesh or form from His own substance - He does not give to It His own nature - It is not a continuation of the personality of the Holy Ghost.

But Scripture says that H. G. has worked in the incarnation. His personality comes not from the flesh being assumed by the Logos. The act of assumption should be attributed to the Logos itself.

It is through the Logos that this living thing is a person. Action of the H. G. must be limited to the actio productiva hominis, to the formation of the human flesh (since Mary had not the cooperation of the male germ).

This work is that of a child's father in so far as the disposition of the flesh is concerned - What a natural father does in giving personality is not done by the H. G.

H. G. gave to X<sup>t</sup> a perfect body from the beginning (so as to be fit for the activity of the Verbum) Hence H. G. took upon himself a certain amount of the activity natural to the mother.

Why to attribute this work to the H. G. - Why do we say: Conceptus de Sp<sup>u</sup> & Spiritu S<sup>to</sup>?

The actio productiva is properly of the Logos - But H. G. being consubstantial, by His coming down He brings the Son with Him. The Virtue of the All High will overshadow thee - i.e. The Son of the All High - the Logos overshadowed Mary because of the Holy G. coming down.

In the Incarnation there is a double reception of the Divinity by Mary - First the Logos overshadowed Mary - then Logos gives Himself in union with the flesh that is disposed by the H. G.

It is probable that the Logos was present <sup>in B.V.</sup> before the formation of the flesh - ~~ante~~ natura et ratione prior. The Semen Divinum is the Logos itself.

The Conception is the reception in Tempore of the Logos by the virtue of the Father who generates the Logos ab aeterno.

In the natural order Son is offspring of both the parents. In the supernatural order, the Son is the offspring of the Father. The sonship from Mary is related to that from the Father as Complementary.

St. Paul says: tibi venit plenitudo temporis misit Deus filium suum in mundum factum ex muliere.

Hence: Spiritus sanctus super venit implies the actio productiva of the human flesh.

Virtus altissimi implies the unification of the Logos to the formed flesh.

The action of the Holy Ghost makes the fruit of Mary's womb to be holy - all holiness is appropriated to the Holy Ghost. The action of Father is to make <sup>right fruit</sup> the Son.

### Christ as Son of Mary

Christ's name is conditioned by Mary's activity, and hence the intrinsic relation. But this view is not sufficient, to yield ~~to~~ does not make us see the full greatness of Mary.

Consider the Child as opposed to the Son. There is no dependence on Mary as a being. He is given to her. She is taken by Him to be His mother and hence she is dependent on Him. God cannot be dependent on any creature (- though as Child ~~it~~ depends on Mary) This is the specific character of the sonship of ~~the~~ Jesus.

The work of Mary is the natural operation of the mother but under the influence of God -

and hence the result is the most perfect possible. Other women cooperate only with the creative activity of God - Mary with the intrinsic spiritual activity i.e. the eternal generation. Hence Mary's is the ~~two~~ most perfect operation to which God can elevate a creature.

The Logos as divine light is projected from the eternally generating Father to the womb of Mary in order to irradiate the whole world.

Mary stands in relation of consanguinity to the Logos as to Child, not as to Son.

Marriage is most perfect where there is not merely juridical relation but also physical unity. ~~The~~ Mary stands in a relation of affinity to God. - Mary is received into the family of God.

This relation is founded on the hypostatic union. Since the Logos is one with the flesh taken from Mary.

Mary's dignity appears much greater when we consider her under this aspect.

Mary is Spouse of the Logos, because the Logos gives himself to her.

From this it follows: The Virginal motherhood is a necessary postulate - The Child of Mary is not dependent on the mother - Motherhood is not a grace given to her.

Affinity is with the Logos or through Him to the Trinity. The Child is <sup>son</sup> not dependent on the mother.

Relation to the Father: Through the Logos, Mary is the daughter of Mary - Cannot be said to be the Spouse of the Father.

Relation to the Holy Ghost. Scripture attributes Incarnation to H. G. but it is actus ad extra, & hence is of the whole Trinity. But it is appropriated to the H. G. because the fruit is 'semetum'. Because H. G. is proceeds from Verbum.

Theris maria est mater Dei of Fr. Putz's one  
page and Pesch.

Mary is rightly called Temple of H. G. & Spouse of  
Logos.

Some theologians call Mary the Pleroma of the  
Trinity. But the real pleroma is Logos. About Mary  
this is an incorrect expression.

'The grace of motherhood is in a way less than  
habitual grace' says Fr. Putz. Fr. Stubbe says  
'This is absurd. Motherhood in Mary is not a  
*gratia gratis data*. We cannot make a distinction  
in Mary motherhood as a physiological function  
and motherhood of Christ. The reality is best ex-  
pressed best by the word 'matrimonium' or  
*Connubium divinum* - a perfect mutual  
self-giving of Mary and Logos to each other for the  
production of the ~~two~~ child. Mary was the Bride  
of the Logos from the moment of her conception.  
(*matrimonium ratum*) - ~~called~~ The mari-  
monium is *Consummation* at the annuncia-  
tion. - Here we have a proof the Mary is Co-  
redemptrix. It as body is the fruit of Mary; It  
as spirit is the head of Mary.

Grace of maternity is therefore quite different  
from *gratia gratis data*.

St. Thomas says: Mary could not merit ma-  
ternity *ex condigno* (Because *ex condigno* man  
can merit only what is in ordine supernaturali  
*stricto modo*. Maternity belongs to the hypostatic  
order.) - Fr. S. admits this.

~~Further~~ But we may ~~call~~ says 'meritum  
*de congruo*' but only in an analogical way  
- because if she allowed God to dispose her for  
the maternity.

many The perfection of Mary's personal characteristics:

1) The union of Mary to Logos has a certain analogy to the union of two natures in one person in X<sup>t</sup>. (But in Mary there is no unity of person with Logos.

2) The grace of maternity is a substantial grace - ~~the~~ since the Logos Himself is given. 3) From all eternity Mary was destined for this union.

Mary is sanctified in an analogical way to the sanctification of ~~the~~ the human nature in X<sup>t</sup>.

Hence maternity is not gratia concretionis, nor gratia gratis data. It is gratia sanctificans, & more than that - gratia gratissimam faciens.

Mary's relation to the Church is to the first Eve.

Mary is the antithesis and complement to Eve and the exemplar of the Church.

Eve was a personal likeness to Adam himself - and adiutorium to Adam & yet dissimilis to Adam.

When Mary is considered as the Sacrament of the H. G. we see there three aspects in the relation of to X<sup>t</sup>.

1) Mary is imperfectly one person with H. G. as the Church makes one person with the H. G. - Mary is dependent on Logos, and His adiutorium, <sup>has same nature</sup> <sub>as the temple of H. G.</sub>

2) Exemplar of the Church - Church is the bride of X<sup>t</sup>, every member of the Church is temple of H. G. -

3) Church is mother of all Christians. She is a subsistent, holy, personal being in as much as the H. G. informs her. Church stands between X<sup>t</sup> and X<sup>t</sup>.

When Church is compared to mystical body, X<sup>t</sup> is the head. When Church is compared to bride of X<sup>t</sup>, then Mary is the head.

Thesis: Mary's personal characteristic as source of her dignity.

There is nothing higher than the spiritual or bodily cooperation with God in the most perfect work of God.

Mary stands above all saints - because she

Cooperates in the highest work of God.

Besides God no greater dignity to a creature than this. (In this sense some call Mary infinite - but this is a wrong expression.)

Church applies to her - or to her alone - Church applies the beautiful expressions in the Bible about Divine Wisdom.

Hence in a certain way she Communicates in the idiomata divina - But she must not be called Divina persona, or Divina Virgo - But we we call her sancta, gloriosa - She is the special reflex of Divine ~~Personhood~~ Wisdom, in relation to the Father.

Dominica - She is not called Dominica in the strict sense of the word - because Dominion of God is not something that can be transferred to another.

Universal motherhood - As bodily mother, she is mother of ~~all~~ only. As spiritual mother she is mother of all mankind - But her universal motherhood is not a merely moral concept.

Mediation of ~~it~~ is bet. men and God. ~~Immaculate~~ Mary's mediation is bet men & ~~it~~ Mary represents the cooperation of mankind to grace. She mediates not only by her intercession, but because she received the source of grace.

Mary mediatrix Agere sequitur esse. As the hypostatic union in ~~it~~, so in Mary Divine motherhood gives special powers.

Mary is a dynamic and self-producing instrument of the Holy Ghost to the formation of ~~it~~. By her physical activity she cooperates in the greatest work ad extra of the Trinity.

In no other opus Dei can God & Mary cooperate in the ~~by~~ by her physical power. God gives graces directly to souls. Mary's ~~to~~ flesh and blood has no vivifying power - that power belongs to ~~it~~'s flesh and blood. But it was from Mary

that He took His flesh and blood.

The moral acts of Mary had a specific dignity because they were of God's mother. It is as bride mother that her actions have their full value.

His acts are perfectly meritorious or self-producing always. Mary had the self-producing power only in the motherhood. Her other acts are of an impetratory nature. Her prayer, like that of the Church; is an authentic prayer.

Mary's cooperation in the work of redemption was not necessary for His other redeemers. - But her cooperation was greater than that of the saints.

Mary's cooperation was intimately dependent on that of Christ. She cooperates only in so far as she herself is redeemed.

The word Co-redemptrix can be rightly understood if we consider Mary as second Eve.

The redemptive work is the annulment of the fall, in which both sexes cooperated - but not in the same way. Adam's sin alone was enough to cause the fall, or to have its effect independently of the sin of Eve. But the sin of Eve was a preparation of <sup>the sin of Adam</sup> a fulfilment of it (since by this the sin passes more fully to all mankind)

The parallelism to Eve shows the foundation of Mary's cooperation; but if pushed very far will give a wrong notion of it. Even if Eve had not sinned, the world would have needed Christ or Mary.

The redemptive work was of the whole Trinity, and God does not redeem us without the will of mankind; and Mary is chosen to represent mankind. Mary was not needed to make redemption possible, or more easily possible, but as St Bernard says to make it more beautiful, more easily acceptable to all of

us.

Eve's cooperation was natural, & indirect  
Mary's cooperation was formal (because she  
received God) positive (she wanted the redemptive  
work) supernatural

Eve is in Adam the origin of sin. But Mary is  
in it as a substantial principle. by a single act

Mary's fundamental cooperation is by the mother-  
hood. Mary through God gave the Redeemer. By  
this act she destroys the sin of Eve.

Mary's <sup>participation</sup> activity in the redemption is not merely  
that of an instrument - It is a ministerialis  
personalis activitas. Mankind meets God's  
wishes through her.

Mary cooperated morally also by her life  
before and after the incarnation. This cooperation  
we can find also in other saints. 1) She desired  
with great intensity the coming of the Messiah.  
2) As Bride elect she prepared a suitable place for  
Him - She merited Incarnation et congruo.  
3) Mary as the most perfect instrument adapts the  
merits of it to individual souls.

Hence her work is not to make redemption to  
be, but to apply it to men.

Mary's cooperation in the sacrifice of the cross:  
It is usual to say that redemption was worked  
by sanguinem agni et gemitum Columbae,  
by the great love St. Virgin had for her Son made  
her suffer greatly. But there are not two sacri-  
fices, only one. In a hierarchic sacrifice several  
persons have to cooperate.

1) Mary presented to it the object of the sacrifice  
viz. the human body of it. 2) Mary fully  
sacrificed her Son. 3) She cooperated in the offering  
of it by her full consent.

1) consensus 2) oblatio 3) co-oblatio.

by the offering  
in the  
temple

Our Lord is the priest and the victim. Mary is there as the representative of mankind. As instrument of the Holy Ghost she cooperates with the priest in the sacrifice. She has the power to dispose of the victim. Hence we call Mary *Domina* *Disponentia*.

[Mary's heart and soul are considered the 'ara' on which the sacrifice is offered.]

As the one who was united intimately with the priest she is the co-redemptrix.

The term 'priestess' is not correct - it has been condemned by the Holy Office.

#### Mary's perpetual mediation

Our nature is united to God through Mary.

There is truly a motherly bringing forth on her part. She is instrumental in applying the fruit of the redemption to us.

Mary is our mother only as far as we are in it.

1) Mary is the keeper of X's merits  
2) Mary is the spiritual mother of the redeemed. Mary became also spiritual mother at the foot of the cross. In as far as she cooperated with X's offer she becomes co-redemptrix. The spiritual maternity was painful.

3) Mary's Cooperation in heaven. Her role is clearly distinguished from that of her Son or that of other saints - A motherly intercession.

4) Mary's intercession is supplicatio ministerialis.

#### Mary Universal Intermediary of grace.

All graces pass through Mary.

Many theologians admit it only for redemption and sanctifying grace.

Pl. V. is mediator for everything that X came to give us - This is clear.

We do not assert that to obtain any grace we must ask the Bl. V., but we must not positively exclude her.

We do not assert that Mary's intercession is absolutely necessary to move God to intercede for us.

As for the decree of God 'That all graces should pass through Mary' - we have no positive proof.

Some say: The existence of such a decree can be deduced from the great dignity of the Mother of God.

If Mary is the universal Mediatrix there is an anomaly in her role in regard to mankind - Inis her other intermediary functions seem to point to this final function. She is the intermediary in the very fountain of grace. She has cooperated with Christ, therefore it is fitting that she should cooperate also in the distribution of graces.

The comprehensiveness of her interpellation should correspond to the whole of the activity of Christ.

All natural gifts are given to us with a view to sanctifying grace. Since Mary cooperates in the spiritual growth of each man under all its aspects, the comprehensiveness of Mary's intercession is but natural.

The Heart of Mary.

### The Theses De Mariologia

16 - Vere genuit, et filius fuit vere Deus.

- Errors: 1) Qui negant divinitatem xpi  
2) Qui dicunt xpm transiisse per Mariam

Adv. 1) Nestoriani

2) Theodorici Mopsuestensis - cf R. 1113 b.

(Marian non mater Dei sensu stricto - tantum in quantum fuit voluntate conjunctum filio)

Probatur Cone. Eph. non definit.

Ex de anathematismis Cyrilli

ex gaudis populi -

2) Concilio Chalcedon -

3) Dz 218 - Con. Const. II

Scriptura  $\int$  Non habetur stricta probatio -

- Quod Xtus est Deus ex St. Jm.

Quod Maria est mater ex St. Mt et Lk.

cf St. Th III 5, 3, ad 1.

Qui est ex carne Judaeis rec. Cathenim, Deus  
super omnia benedictus super omnia.

Mater Domini mei rays St. Eliz.

Angel's message -  
of Putz.

Patres R. Sops Series 407.

This title 'Dei genitricis' non est primitiva.

But the belief in the incarnation contains this

Fathers says Xtus generatus in tempore.

Post Ephesinum - res est clara.

Ante — Patres ad hunc dicunt idem.

Ex hatis St. Th. III 35, 3.

Quod generatur est suppositum - i.e. natura  
individua in actu essendi -

Est semper virgo

Virginity is a positive virtue - of Sponsa

Verbi by incarnation.

virgin denotes Spouse of Ab of Pontificale Roman

(Consecration of Virgins)

Nota - fide definita. (ante, in et post partum)

Virgo - quae nunquam peccatum consummatum  
contra castitatem commisit, nec usus matrimonii.

Ratio formalis - propositum mentis

materialis - bonum absentia ab actu.

accidentalis - integritas mentis

Virginitas perfecta implicat haec tria.

Probanda duo - ~~1~~ Non usa est matrimonio

2) Neque in partu amisit integritatem corporis.

(Patet Mariam non amisit virginitatem per peccatum)

Errores: Clausus - Dicit Jesum conceptisse ex milite aliquo Panthero.

Cerinthus et plures ebionitae (Secsa Judaeo-Christiana) - Xtus ex Maria et Joseph.

Saec IV Controversia de ~~matr~~ virginitate.

quia monachi maxime excollebant virginitatem - Quidam dicebant Maria plures filios habuit ex Joseph. - Reputatur ab St

Jovinianus monachus: Maria virgo <sup>Jerome</sup> concepit, sed usa est matrimonio.

- Damnatu a R.<sup>no</sup> Pontifice.

Protestantes hodie admittunt conceptionem virginalem - Sed Mariam habuisse alios filios.

Probatur Ante Partum

By 282.

Scripturae - Angelus mittitur ad virginem.

Lk - Maria dicit 'Verg. hominem non cognosco.'

Int. Angel telling St. Joseph -

Traditio: Inanimis inde ab initio.

In the very first symbol: 'Natus ex Virgine.'

Post partum: Non ex scriptura.

Inmittitur in textu: 'Virum non cognosco.'

There is no reason to say that Mary afterwards changed her mind.

If Mary had other children, why commend her to John.

Tradition - Mary is spoken of ~~as~~ Virgin not ~~as~~ widow.

In the symbol of Epiphanius "Semper Virginis."

Apocryphals - e.g. Gospel of St Peter - that  
the ~~other~~ brothers of Jesus are not through  
Mary.

Fathers: Epiphanius, Hieronymus, Augusti-  
nus, Democritus.

When you dispute arise about Mary's other  
children, the Fathers appeal to Constant  
tradition.

Virginitas in partu (Virginitas accidentalis)

Fathers antiqui haec de re non loquuntur.

Isaiah says: Virgin shall bring forth a son.

Fathers apply this text to Mary.

Fathers in 4<sup>th</sup> Century 'Sicut crystallum' -

Sicut etus post resurrectionem...

Ratio theol.

777 Thesis: *Quintum est mater hominum* Puz, 29, 36, ...  
Ita ut in fine Coniuncta in redemptione efficienda  
laque applicanda.

Nota: Probabilis, Certa, Definibilis &  
(Theologians do not agree on the note)

1) Est vere mater hominum:

Fathers: ~~from~~ From the ~~and~~ parallelism to Eve  
the Fathers say Mary is mother of mankind.

But this gives only analogy, & no proof.

To be called really mother, Mary should be  
source of life - *Debet influere in vitam.*

Atqui - ergo.

Ad ultm: Two theories 1) As A is related to B & C  
because A is related to B.

2) A moral or adoptive motherhood.

→ A  
|  
B = C

These two theories are insufficient & ∴ we reject them.

Our proof: Maria unitive redemptori in Incarnatione —  
she may cooperate in redemption & in so far as she gave ~~at~~ ~~gave~~ to be sacrificed. cf. Puz. p. 36.

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De Virtutibus. Thes. 17.

Objectum formale Caritatis est Bonitas Dei in seipso, eaque specificative sumpta, secundum quod in supernaturali beatitudine se se nobis communicat.

Nota - haec est opinio communis theologorum.

Objectum formale seu ratio amandi.



## A SCRAP OF PAPER . . .

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