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Carrick, Carolus Ildefonsus.  
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DEUS LUX MEA

THESES

QUAS

AD LICENTIATI GRADUM

IN

SACRA THEOLOGIA

Apud Universitatem Catholicam Americae

CONSEQUENDUM

PUBLICÉ PROPUGNABIT

CAROLUS ILDEFONSUS CARRICK

SACERDOS ARCHIDIOECESIS STI. FRANCISCI

S. THEOL. BACCALAUREUS

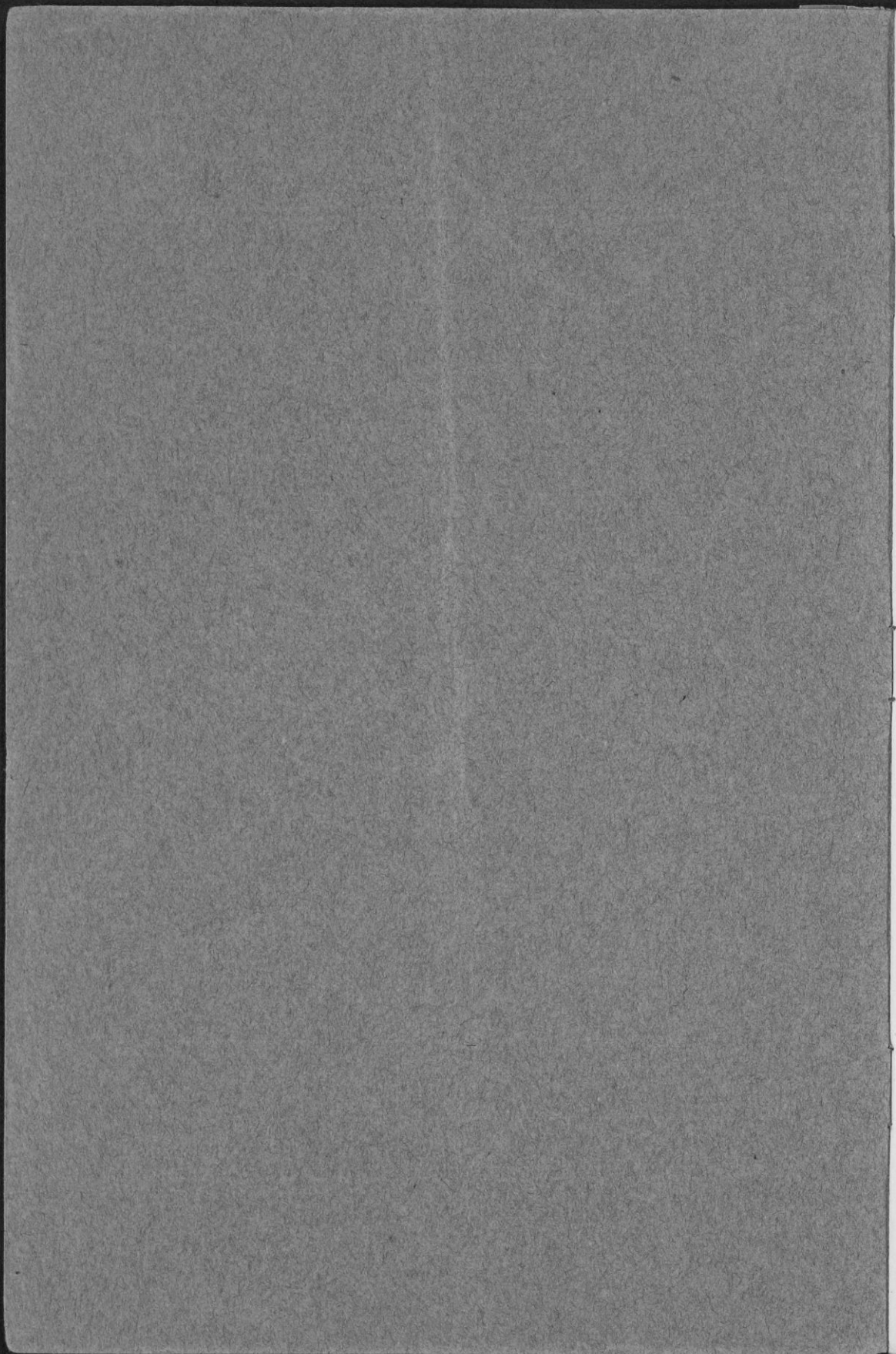
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HORA XI A. M. DIE XXIX MAII MCMXVI

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UNIVERSITAS CATHOLICA AMERICAE

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WASHINGTONII, D. C.

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No. 189.

# THESES

Deacidified

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I.

Bellum offensivum si adsint debitae conditiones ex natura licitum est. Conditiones haec potissimum sunt tres: Auctoritas publica, causa iusta, intentio recta.

II.

Auctoritas publica ac legitima indicendi ac gerendi bellum offensivum est penes potestatem nationis supremam.

III.

De secunda conditione belli iusti recte docet Sanctus Augustinus "Iusta bella solent definiri quae ulciscuntur injurias; si gens aut civitas plectenda est quae vel vindicare neglexerit quod a suis improbe factum est vel reddere quod per injuriam ablatum est."<sup>1</sup>

IV.

Contentio militaristarum quod bellum est conditio necessaria ut status in melius altiusque versus sit omnino est rejicenda.

V.

De tertia conditione iterum audi Sanctum Augustinum "Apud veros Dei cultores etiam illa bella pacata sunt quae non cupiditate aut crudelitate sed pacis studio geruntur ut mali coarceantur et boni subleventur."<sup>2</sup>

VI.

Duellum proprie dictum semper illicitum est.

VII.

Nunquam licit occidere voluntarie seipsum directe neque indirecte ad mortem suam proxime cooperando neque occisionem sui permittendo nisi ob iustam causam caritatis vel iustitiae.

VIII.

Foetus humanus verus omnino est homo ac proinde iuribus a Deo instructus quae ab homine auferri nequeunt.

<sup>1</sup> Quaest. in Hept. VI, 10.

<sup>2</sup> De Verb. Dni 23, q. 1.

IX.

Licet secundum ius naturale non sit distinctio possessionum<sup>3</sup> tamen possidere privatim res ut suas ius est homini a natura datum.

X.

Restrictio matrimonii legislativa a quibusdam reformatioribus sociologicis proposita vi cuius mente et corpore saniores perfectioresque soli sunt capaces ad matrimonialem unionem legitime contrahendam non solum est futilis sed etiam perniciosa.

XI.

Decretum Gratiani, quamvis ut collectio privata retinenda sit, tamen suum momentum habet in studio iuris canonici.

XII.

De privilegio fori pro eius extensione et applicatione, standum est decretis a Pio X prolatis.

XIII.

Fas est Summo Pontifici suum successorem eligere.

XIV.

Validitati matrimonii inter fidelem et infidelem obstat impedimentum dirimens disparitatis cultus.

XV.

Electio Episcoporum in Statibus Foederatis Americae regitur lege particulari Con. Plen. Balt. III.

XVI.

Theologice, historice, et critice inspecta, ostenditur falsa distinctio illa a recentioribus adinventum inter Christum quem exhibet historia et Christum qui est obiectum fidei.

XVII.

Quod Christianae religionis dogmata aut ex philosophorum antiquorum placitis deprompta fuerint, aut in suo profectu ad instar germinis biologici creverint, historia teste, gratis asseritur.

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<sup>3</sup> S Thom, 2<sup>a</sup>ae., Q. LXVI. a. 2, ad I.

XVIII.

Satisfactio Christi pro peccatis humani generis voluntaria fuit, ac proinde extra rem vagantur ii omnes qui opus Christi salvificum modo mechanico vel iuridico concipi ac credi putant.

XIX.

Quod dogma de Immaculata Conceptione Beatæ Mariæ Virginis exemplum præbeat conclusionis theologicæ ad veritatem fidei evectæ, inspecta huius dogmatis historia, prorsus negatur.

XX.

Doctrina de homine lapso nihil habet quod theoriæ progressum humanorum rectius intellectæ adversetur.

XXI.

Omnia Sacramenta Novæ Legis a Christo sunt immediate instituta.

XXII.

Ad Sacramenta valide conficienda nec intentio habitualis nec interpretativa sufficit, requiritur intentio virtualis.

XXIII.

Minister tenetur sub gravi Sacramenta denegare indignis: ex gravi tamen causa licitum est Sacramenta administrare indignis petentibus.

XXIV.

Confirmatio est Sacramentum Novæ Legis. Ergo merito damnata est propositio Modernistarum asserens nihil probare Confirmationis ritum ab Apostolis usurpatum fuisse.

XXV.

Realis presentia Christi in Eucharistia ex Sacra Scriptura probatur.

XXVI.

The Pentateuch itself bears witness that certain parts of it were written by Moses; that he is the author of the entire work is not attested to by the inspired text, neither is it excluded; it can, however, be proved conclusively by external arguments.



#### XXVII.

The similarity between the Biblical narrative of the Creation and that found in Babylonian sources is not to be explained by the fact that the former is dependent on the latter but rather by a tradition coming from one and the same source.

#### XXVIII.

The great variances between the genealogy of Saint Matthew and that of Saint Luke is to be explained by the mysterious signification of numbers in the Orient and by the different purposes that the Sacred Writers set before themselves.

#### XXIX.

The passage "non rapinam arbitratus est" \* \* \* (Philip II. 2) is an emphatic paraphrase of the equality of essence with God which belongs to Christ by nature and by right.

#### XXX.

In II Cor. VIII, 9, the Apostle teaches the same doctrine as he does in Philip II, 2, but he illustrates it by means of different figures.

#### XXXI.

The assumption of Animists that among savage tribes may be found the nearest approach to religion in its primitive form is untenable.

#### XXXII.

Man as a moral agent, acting from the sense of obligation, finds his adequate explanation only in the recognition of a supreme moral lawgiver.

#### XXXIII.

A comparison of Buddhism with the religion of Christ does but set forth the transcendental excellence of the latter.

#### XXXIV.

From the unbelief and religious indifference of many no valid argument can be drawn against the thesis that there is in the heart of man a natural tendency to religion.

XXXV.

Christianity cannot be rightly viewed as a natural development of Judaism.

XXXVI.

Any disinclination of the early Christians to war may be explained by the fact that military service was intimately bound up with pagan observances.

XXXVII.

The Christian sentiment of opposition to unjust warfare found practical expression in the Peace of God inaugurated under the influence of the Church in the Middle Ages.

XXXVIII.

Not only did the Truce of God tend to lessen warfare, but it also aided in eliminating the barbarities connected with armed strife.

XXXIX.

In spite of the proofs adduced by historians to the contrary the Spiritual Exercises are essentially the work of Saint Ignatius Loyola.

XL.

Had the English followed up the discovery of Newfoundland by Cabot in 1497 with the same promptness as was shown by the Spaniards in their discoveries, the whole coast of North America would have been colonized and the country would be Catholic at the present time.

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