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IN
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APUD UNIVERSITATEM CATHOLICAM AMERICAE

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CONSEQUENDUM

PUBLICICE PROPUGNABIT

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S. THEOL. BACCALAUREUS.

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TYPIS STORMONT ET JACKSON

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THESES.

I.

Ad cognoscendum corpus doctrinae et disciplinae quod sufficiat ad homines immunes servandos ab erroribus saltem gravioribus, circa Dei naturam, circa cultum Deo debitum et circa praecipua hominum officia, aliquod Dei adiutorium divinaque revelatio generi humano moraliter necessaria.

II.

Miracula “divinae revelationis signa sunt certissima et omnium intelligentiae accommodata.” (1)

III.

Trinitatis mysterium primum est et praecipuum caput fidei nostrae, et totius religionis Christianae fundamentum: hoc enim posito cetera religionis dogmata, Verbi scilicet Incarnatio, Christi satisfactio, missio Spiritus Sancti, sacramentorum institutio, virtus et efficacia consistere possunt; eo autem sublato recensita dogmata necessario corrumpuntur.

IV.

Mysterium SS. Trinitatis solius rationis ope, sive seclusa sive supposita revelatione, positive demonstrari nequit; qui vero suppositae per fidem veritatis rationes investigat, multipliciter proficit.

V.

Relationes in Deo, licet sint cum Absoluto realiter quidem identicae, secundum tamen irreducibilem quam inter se habent oppositionem, inter se invicem realiter distinguuntur.

VI.

Persona est natura rationalis incommunicabiliter subsistens.

(1) Conc. Vat. Const. “Filius Dei,” C. 3.

VII.

Huic non obstant notioni facta ex hypnotismo et somnambulismo nuperime in medium allata.

VIII.

Personam a natura realter distingui cum Sancto Thoma confitendum.

IX.

Universa gratiae doctrina cum primaevo hominis statu ejusque lapsu arctissimo nexu conjungitur ab eoque dependet; varii proinde errores sive per excessum sive per defectum circa gratiae naturam ac necessitatem ex diverso modo hunc primi hominis statum concipiendi processisse agnoscendum.

X.

Uberrime constat sacris litteris, ex propositionibus Baii damnatis et ex ratione theologica praeter gratiam sanctificantem alia dona et quidem praeternaturalia Adamo collata fuisse.

XI.

Status naturae purae in quo homo habuisset quidquid ei debetur, et nil aliud sive bonum sive malum, non tantum potentia Dei absoluta sed et etiam ordinaria omnino possibilis.

XII.

Per supernaturale intelligitur perfectio ultra constitutionem naturalem quae neque emanat neque emanare potest a natura tanquam proprietas, consequentia aut effectus ejusdem; quae a naturae principiis nequit causari; quaeque demum naturae a Deo superadditur, nulla praesupposita dispositione positiva ex parte naturae, nulloque ad eam habendam prae-exigente titulo.

XIII.

In justificatione et adoptione non tantum donantur homini gratia et caritas, vel ipse Spiritus Sanctus quoad dona sua, sed etiam datur ipsissima persona Spiritus Sancti et con-

sequenter datur ipsa Deitas, totaque Sancta Trinitas, ita ut non tantum objective sed et realiter et personaliter in anima justi cum donis et per dona sua novo modo praesens fiat, in eaque quasi in templo suo substantialiter inhabitet eamque sibi uniat et quasi deificet atque adoptet.

XIV.

Taken in the context, the words of St. Paul: *ἡ ἀμαρτία εἰς τον κοσμον . . . ἐφ' ᾧν ἤμαρτον* (Rom. v., 12 et ss), can be shown, on exegetical grounds, to contain the doctrine of original sin.

XV.

Peccatum originale nec in forma ulla substantiali mala nec in concupiscentia aut ejus reatu, nec in qualitate aliqua morbida nec denique in externa praevaricationis Adae imputatione reponi potest, sed in privatione gratiae sanctificantis et in morali quadam deformitate seu aversione habituali a Deo tanquam ultimo fine supernaturali, intrinsece consistit.

XVI.

Etsi per protoparentum peccatum bonum justitiae originalis toti naturae indebitum auferebatur, bona naturalia cum intrinsece tum extrinsece integra remanserunt.

XVII.

Huic Sancto Thomae sententiae non obstat axioma apud theologos ex tempore S. Bedae satis receptum, quod scilicet, "Homo spoliatus gratuitis et vulneratus in naturalibus" fuerit; nec illud insuper effatum Conc. Trid. quod "totum Adam secundum corpus et animam in deterius commutatum fuisse" declarat. (1).

XVIII.

"Gratia Dei primo animam moventis in eo est quod producit velle ipsum in voluntate, et efficit simul ut sit proprium et liberum ipsius voluntatis." (2)

(1) Sess. V., Cap. I.

(2) Satolli, De Gratia Christi. Q. 3, Art. 2.

XIX.

Assensus fidei theologicæ est liber tum quoad exercitium tum quoad specificationem.

XX.

Fides quoad habitum omnibus tum parvulis tum adultis necessaria est necessitate medii ad salutem; fidei vero actus necessarius est necessitate medii in justificatione adulatorum.

XXI.

Intellectus et voluntas nonnisi cum auxilio gratiæ ad actum fidei salutarem attingere possunt.

XXII.

Theologicæ constat ordinationes Anglicanas ritu Eduardiano collatas irritas prorsus fuisse et esse et omnino nullas (3).

XXIII.

Ad valorem Sacramenti nec fides nec probitas in ministro necessaria est, sed requiritur intentio interna qua minister mente seria intendat ritum externum ut sacrum et religiosum in Christiana ecclesia.

XXIV.

Since the first chapter of Genesis teaches nothing about the *time* in which *matter* was *created*, nor about the *manner* in which it was *formed*, nor about the age of the world, Catholics are free to hold what science may demonstrate on these points, and hence there can be no conflict between science and religion concerning the development of the material universe.

XXV.

The direct and immediate conclusions of geology, based on convincing facts, prove that the crust of the earth is of gradual formation and of extreme antiquity, and yet this in no way contradicts the Mosaic cosmogony.

(3) Cfr. Leo XIII., Encycl. "Ap. Curæ," 1896.

XXVI.

St. Matthew wrote his gospel in Hebrew or Syro-Chaldaic, the vernacular of the Jews of Palestine at the time.

XXVII.

The expressions in Matt. I., 18, 25—“πρὶν ἢ συναλθεῖν αὐτούς; “οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, supply no argument against the perpetual virginity of the Blessed Virgin.

XXVIII.

Notwithstanding some remarkable resemblances, still the differences between the Logos doctrine of St. John and the Logos doctrine of Philo are so many and so great that the Apostle could not have borrowed his teaching from the philosopher.

XXIX.

The differences in language and style said to exist between Christ's discourses as reported in the Synoptic Gospels, and as reported in the Fourth Gospel, are no valid argument against the Johannine authorship of the Fourth Gospel.

XXX.

The critics who reject the Johannine authorship of the Fourth Gospel because of alleged errors and falsehoods are illogical from their own standpoint.

XXXI.

The Philosophumena of Hippolytus furnishes strong evidence for the existence and use by the Gnostic sects of the Fourth Gospel during the first half of the second century.

XXXII.

We have both external and internal evidence that the heretic Basilides used the Gospel according to St. John during the first quarter of the second century.

XXXIII.

The Real Presence of Our Lord in the Blessed Sacrament

can be hermeneutically and exegetically proved from the words of promise recorded in the sixth chapter of St. John's Gospel.

XXXIV.

It is probable from I. Cor. v. 9— *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ*, and from other allusions in the extant writings of St. Paul that he wrote other epistles now lost.

XXXV.

St. Paul's Epistle to the Romans, while having many parentheses, digressions and anacoloutha, is characterized by wonderful profundity of thought, and by a well-defined and well-sustained plan.

XXXVI.

The expression in Gal. I., 8.— *παρ' ὃ εὐηγγελισάμεθα*, does not imply that St. Paul had preached a complete body of Christian doctrine and morality to the neophyte Galatians.

XXXVII.

It is probable that the Epistle to the Ephesians is a circular letter addressed by Saint Paul to the Churches of Proconsular Asia, including the Church of Ephesus.

XXXVIII.

Medium et organum authenticum conservationis et propagationis revelationis Christianae est ministerium a Christo institutum, ideoque Scriptura Sacra non est unicum medium.

XXXIX.

Admirabilis Religionis Christianae propagatio in omnibus suis adjunctis spectata ineluctabile praebet suae divinae originis argumentum.

XL.

“Ecclesia ad salutem obtinendam ita necessaria est, ut qui extra eam *propria* constituti *culpa* ex hac vita decedunt salutem obtinere nequeant.” (1)

(1) Hurter, *Compend. Theol. Dogm.* vol. 1. Thesis XLII.

XLI.

Ecclesiae juribus ac competentiae minime officit sententia quae jurisdictionem in rem matrimonialem infidelium potestati civili vindicat.

XLII.

The Pseudo-Isidorian Decretals were not drawn up by the Popes at Rome to advance their claim to universal jurisdiction, but most probably by a provincial bishop, or some one acting under his orders in France, to settle ecclesiastical troubles in that country.

XLIII.

Lay investiture, as practiced during the middle ages, is irreconcilable with the Primacy of the Holy See, and the stand taken by Popes and Councils did not in any way derogate from the rights of civil rulers and lay lords.

XLIV.

St. Gregory VII. was "one of the few men who moulded the history of his own and subsequent times." (1)

XLV.

The authenticity of the Bull 'Laudibiliter' of Adrian IV. concerning the donation of the kingdom of Ireland to Henry II. of England is attested by trustworthy authorities.

XLVI.

When the writings of Aristotle were first introduced into Latin Christendom by the Mohammedans of Spain and Sicily, they were received by the orthodox with general disfavor, but when the accurate Greek versions were imported into the West by the Crusaders, there ensued an age of most extraordinary intellectual activity in the fields of speculative and mystical theology.

XLVII.

The residence of the Popes at Avignon prepared the way for and was the cause of the Great Western Schism.

(1) Trench. Lectures on Medieval Church History, p. 118.

XLVIII.

Although the capture of Constantinople (1453) by Mohammed II., and the opposition of the Patriarchs of Alexandria, Antioch and Jerusalem proved fatal to the union of the East and West, the Council of Florence was not a failure.

XLIX.

“Examen seu concursus ad missiones inamovibilitatis privilegio gaudentes institui debet coram Episcopo vel ejus Vicario Generali a tribus saltem diocesanis examinadoribus loco Synodaliū vel pro synodaliū constitutis quos Episcopus designavit.” (2)

L.

Inter praecipua parochorum officia recensendum est illud quo ad formalem in suis ecclesiis residentiam obligantur.

(2) Conc. Plenarii Baltm. Tertii, Cap. VI.

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