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Teaching and Preaching Orders according to St. Thomas Aquinas

“Secundum Philosophum voces sunt signa intellectuum, et intellectus sunt rerum similitudines. Et sic patet quod voces referuntur ad res significandas, mediante conceptione intellectus.”¹

If the name will answer the nature of the thing,² the attempt to name properly those religious institutes ordered to preaching and teaching, will help to understand the proper nature of them. St. Thomas teaches: “Nec est aliquod opus misericordiae ad cuius executionem religio institui non possit, etsi non sit hactenus instituta.”³

Yet he classifies them under two categories, namely, the contemplative and active, the latter subdivided into two, some ordained to purely external activities, while others, to activities, which by their nature require contemplation, the highest among the religious orders.⁴ Many authors try to demonstrate this superiority, by calling them ‘mixed’ orders, signifying the presence of both action and contemplation. But it appears to me that they not only failed in their attempt, but presented in an inadequate way the sublime thought of the Angelic Doctor. The attempt to call them really “active” orders, is nothing else but to try to present the marvellous concept of the Common Doctor of the Church.

Religious orders can be instituted with a special end as contemplation alone, or as purely external activities, or as activities having an intrinsic relation to contemplation, such as preaching and teaching. In clear terms the Angelic Doctor describes the importance of contemplation even in a life dedicated to external activities.

... ad opera vitae activae interdum aliquis a contemplatione avocatur propter aliquam necessitatem praesentis vitae: non tamen hoc modo quod cogatur aliquis totaliter contemplationem deserere. Unde Augustinus dicit, XIX de civ. Dei: ‘Otium sanctum quaerit caritas veritatis: negotium justum, scilicet vitae activae, suscipit necessitas caritatis. Quam sarcinam si nullus imponit, percipiendae atque intuendae vacandum est veritati. Si autem imponitur, suscipienda est, propter caritatis necessitatem. Sed

1. *Ia*, q.13, a.1.

2. *IIIa*, q.37, a.2.

3. *Contra imp. Dei cultum.*, n.8. N.B. All the references, except for the *Super Libros Sententiarum* (Paris, Lethielleux), *Summa Contra Gentiles* (Leonian edition), are from the Marietti edition.

4. *IIa IIae*, q.188, a.6.

nec sic omnino veritatis delectatio deserenda est, ne subtrahatur illa suavitas, et opprimat ista necessitas.' Et sic patet quod, cum aliquis a contemplativa vita ad activam vocatur, non hoc fit per modum subtractionis sed per modum additionis.¹

A religious can find the unity in his life amidst the various and laborious activities only in this contemplative aspect.² Hence the Angelic Doctor describes the religious life as *praecipue ad contemplationem ordinatur*.³ The three evangelical counsels by which the religious life is consecrated,⁴ are considered as the instruments of contemplation,⁵ which has its beginning and end in charity.⁶

Religious life is called a life of supererogation,⁷ because of the voluntary acceptance of the evangelical counsels for observing perfectly the precepts,⁸ in which essentially consists the perfection of religious as well as the faithful.⁹ Hence religious life is a school of perfection, a life well organized for the attainment of charity.¹⁰ From the essential identity of religious and christian life, it can be concluded that, *omnis christianus qui in statu salutis est oportet quod aliquid de contemplatione participet*,¹¹ a conclusion drawn from the very nature of the sanctifying grace,¹² and its relation to the gifts of the Holy Spirit.¹³ The doctrine about mystical contemplation according to St. Thomas is intimately related to the doctrine of the gifts of the Holy Spirit,¹⁴ of faith¹⁵ and of charity.¹⁶

*Nec est aliquod opus misericordiae
ad cuius executionem religio institui non possit,
etsi non sit hactenus instituta.*¹⁷

St. Thomas, after having shown, that in a sense all christians are religious, says, that some people are called 'religious' on account of

1. *Ila IIae*, q.182, a.1, ad 3.

2. *Ila IIae*, q.30, a.4 ; q.188, a.2, ad 1 ; *De perf. vitae spir.*, n.633, 698 ; *De carit.*, a.7, c. ; a.11, ad 6 ; *In III Sent.*, d.35, q.1, a.4, q1a 2 ; *Contra imp. Dei cultum*, n.504.

3. *Contra imp. Dei cultum*, n.20, 400.

4. *Ibid.*,

5. *Quodl. IV*, a.24, ad 5 ; *Contra retrh. hom.*, n.780.

6. *Ila IIae*, q.180, a.8, ad 1 ; q.182, a.2.

7. *In ep. ad Phil.*, n.126.

8. *Ia IIae*, q.108, a.4.

9. *Ila IIae*, q.184, a.3.

10. *Ila IIae*, q.186, a.2 ; *De carit.*, a.11, ad 12.

11. *In III Sent.*, d.36, a.3, ad 5.

12. *IIIa*, q.72, a.7, ad 1.

13. *Ia IIae*, q.66, a.2 ; q.68, a.5.

14. *Ia IIae*, q.68, a.1.

15. *Ila IIae*, q.180, a.7, ad 1 ; *In Boet. de Trin.*, q.2, a.2, ad 7.

16. *Ila IIae*, q.180, a.8, ad 1 ; q.182, a.2, corp. ; a.4, ad 1.

17. *Contra imp. Dei cultum.*, n.8 ; cf. n.23.

certain homage rendered to God, by which they oblige themselves to particular activities of charity, in a contemplative or active life. The contemplative life pertains immediately and directly to the love of God, while active life is directly concerned with the love of neighbour, imperated by the love of God. He then writes, that in active life, one serves God through his neighbour in different ways according to the different demands of charity. Thus he concludes "that there is no work of mercy in view of which a religious institute cannot be established even if it has not been founded"¹ provided that there should not be any worldly motive, since the religious are already dead to the world on account of their vows.² He even includes soldiering with certain restrictions, as an objective for religious life.³ Thus the activities of the religious orders are classified under the active or the contemplative life.⁴

St. Thomas gives us many reasons to state that the contemplative life is *simpliciter* superior to the active life. But he says active life is *secundum quid* preferable, in particular circumstances, on account of

1. "Ex his ergo patet quod duplex est religionis acceptio. Una secundum sui nominis primam institutionem, secundum quod aliquis Deo se ligat per fidem ad debitum cultum; et sic quilibet christianae religionis fit particeps in baptismo, abrenuntians satanae et omnibus pompis ejus. Secundo prout aliquis ad aliqua caritatis opera se obligat, quibus specialiter Deo servitur, abrenuntians saecularibus; et hoc modo religionis nomine ad praesens utimur. Caritas autem Deo debitum obsequium reddit secundum actus vitae activae et contemplativae. In actibus quidem activae vitae diversimode secundum diversa officia caritatis, quae proximis impenduntur: et ideo sunt aliquae religiones institutae ad vacandum Deo per contemplationem, sicut religio monastica et eremitica; aliquae autem ad serviendum Deo in membris suis per actionem, sicut illorum qui ad hoc Deo se dedicant, ut infirmos suscipiant, captivos redimant, et alia misericordiae opera exequantur. Nec est aliquod opus misericordiae ad cuius executionem religio institui non possit, etsi non sit hactenus instituta." *Contra imp. Dei cultum.*, nn.7-8.

2. "Sicut autem in baptismo homo per fidei religionem Deo ligatur, peccato moritur; ita per votum religionis non solum peccato sed saeculo moritur, ut soli Deo vivat..." *Ibid.*, n.8.

3. "Potest autem officium militare ordinari ad subventionem proximorum, non solum quantum ad privatas personas, sed etiam quantum ad totius reipublicae defensionem... Unde convenienter institui potest aliqua religio ad militandum, non quidem propter aliquid mundanum, sed propter defensiones divini cultus et publicae salutis; vel etiam pauperum et oppressorum." *Ila Ilae*, q.188, a.3.

4. St. Thomas divides life into active and contemplative, as one is chiefly intended upon contemplation of truth or external activities, as will be explained later. Hence there are activities in contemplative life and contemplation in the active life. The acts of moral virtues pertain to contemplative life dispositively. St. Thomas writes: "Essentialiter quidem virtutes morales non pertinent ad vitam contemplativam. Quia finis contemplativae vitae est consideratio veritatis... Dispositive autem virtutes morales pertinent ad vitam contemplativam. Impeditur enim actus contemplationis, in quo essentialiter consistit vita contemplativa, et per vehementiam passionum, per quam abstrahitur intentio animae ab intelligibilibus ad sensibilia; et per tumultus exteriores. Virtutes autem morales impediunt vehementiam passionum, et sedant exteriorum occupationum tumultus. Et ideo virtutes morales dispositive ad vitam contemplativam pertinent." *Ila Ilae*, q.180, a.2.

the necessities of the present life.¹ So also contemplative life is more meritorious *simpliciter*, nevertheless one can merit more by the works of active life due to the intensity of divine love.²

Active life is principally directed to external works,³ helping one's neighbour in his infirmities.⁴ Thus the religious out of charity, according to the example of divine mercy,⁵ considers the infirmities of his brethren, as his own,⁶ comes to his aid with the conviction that it is done to God Himself.⁷

Thus active life is directly concerned with helping one's neighbour either in the temporal or spiritual field.⁸ But chief among the works of active life are, that which are concerned with the spiritual welfare of one's neighbour.⁹ The Angelic Doctor writes :

1. *Ila Ilae*, q.182, a.1.

2. *Ibid.*, a.2.

3. According to the Angelic Doctor, active life can be considered in two ways, firstly as regards the attention to the practice of external works, secondly as quieting and directing the internal passions of the soul as has been already indicated. *Ibid.*, q.182, a.3. And he says certain moral virtues are ordained to passions while others to actions. *Ia*, q.21, a.1, ad 1. The moral virtues pertain to the active life when they are practised, not as a disposition to the contemplative life, but as being good in themselves, "... sicut virtus quae ordinatur in finem alterius virtutis, transit quodammodo in speciem ejus ; ita etiam quando aliquis utitur his quae sunt vitae activae solum prout disponunt ad contemplationem, comprehenduntur sub vita contemplativa. In his autem qui operibus virtutum moralium intendunt tanquam secundum se bonis, non autem tanquam disponentibus ad vitam contemplativam, virtutes morales pertinent ad vitam activam. Quamvis etiam dici possit quod vita activa dispositio sit ad contemplativam." *Ila Ilae*, q.181, a.1, ad 3 ; the chief among which is justice, by which man is directed in his relations towards another, and therefore, active life is described with reference to our relation with other people, not exclusively, but principally. "... inter virtutes morales praecipua est justitia, qua aliquis ad alterum ordinatur : ... Unde vita activa describitur per ea quae ad alterum ordinatur, non quia in his solum, sed quia in his principaliter consistit." *Ibid.*, ad 1. Hence moral virtues essentially pertain to active life, for they are chiefly ordained to operations : "Manifestum est autem quod in virtutibus moralibus non principaliter quaeritur contemplatio veritatis, sed ordinatur ad operandum... Unde manifestum est quod virtutes morales pertinent essentialiter ad vitam activam." *Ibid.*, corp.

4. *Ila Ilae*, q.187, a.2.

5. *Ila Ilae*, q.32, a.1 ; q.36, a.3, ad 3 ; q.117, a.5, ad 3 ; "... homo inducitur ad misericordiam exemplo divinae misericordiae..." *IIa*, q.84, a.10, contra.

6. *Ia*, q.95, a.3 ; *Ia Ilae*, q.35, a.8 ; *In Matth.*, n.430.

7. "... sicut et alia misericordiae opera quae quibuscumque proximis impendimus, Deo exhibita videntur..." *Ila Ilae*, q.101, a.4, ad 3.

8. "Ex quo patet quod ad activam pertinet non solum in temporalibus sed etiam in spiritualibus docendo vel corrigendo aliis providere... Sic igitur exercitium vitae activae est non solum in saecularibus, sed etiam religiosis. Primo quidem in quantum per virtutes morales in eis animae passiones refrenantur. Secundo quia ipsi etiam in alios possunt misericordiae officia exhibere vel docendo vel corrigendo vel saltem infirmos visitando moestos consolando." *Contra retrh. hom.*, nn.777-779.

9. "Inter opera autem vitae activae, principaliora sunt illa quae ordinantur directe ad salutem animarum, sicut praedicare et alia hujusmodi." *Ila Ilae*, q.188, a.5.

Manifestum est autem quod inter omnia humana bona bonum animae praecipuum locum tenet (...) eo ordine bona proximis optet quo sibi optare debet, praecipue quidem spiritualia bona, deinde bona corporis.

He even writes : " vitam corporalem pro salute spirituali proximorum ponere convenit." He gives the reason when he writes :

Hujusmodi autem bonorum collatio ad singularem quandam perfectionem pertinet fraternae dilectionis, quia per haec bona homo ultimo fini conjungitur, in quo summa hominis perfectio consistit.¹

St. Thomas enumerates four kinds of spiritual works, ordained to common good, which deserve remuneration, namely :

occupatio in judiciis ecclesiasticis exequendis... opus praedicationis, quo fructus animarum in populo procreatur, ... orationes quae fiunt in horis canonicis ad salutem Ecclesiae ut avertitur ira Dei a populo ; ... elucidatio Sacrae Scripturae.²

Of which we exclude the first, for it is more concerned with secular matters.³ We are also not concerned with *orationes*, because it will not come under strictly active works.⁴ *Praedicatio et elucidatio Sacrae Scripturae*, understood in a wide sense, *praedicatio et doctrina* are the important spiritual works that come under active life, which are *simpliciter* more excellent than administering sacraments in particular case.⁵ St. Thomas is clear when he writes : " Similiter qui

1. *De perf. vitae spir.*, nn.629, 631, 649. In the *Summa* St. Thomas gives three reasons showing the *simpliciter* excellence of the spiritual works of mercy, in comparison with the corporal works of mercy. However, he says, in certain circumstances corporal work of mercy is to be preferred. He writes : " comparatio istarum eleemosynarum potest attendi dupliciter. Uno modo, simpliciter loquendo ; et secundum hoc eleemosynae spirituales praeeminent, triplici ratione. Primo quidem, quia id quod exhibetur nobilius est, scilicet donum spirituale quod praeeminat corporali : ... Secundo, ratione eius cui subvenitur : quia spiritus nobilior est corpore. Unde sicut homo sibi ipsi magis debet providere quantum ad spiritum quam quantum ad corpus, ita et proximo, quem debet tanquam seipsum diligere. Tertio, quantum ad ipsos actus quibus subvenitur proximo : quia spirituales actus sunt nobiliores corporalibus, qui sunt quodammodo serviles. Alio modo possunt comparari secundum aliquam particularem causam, in quo quaedam corporalis eleemosyna alicui spirituali praefertur ..." *I Ia IIae*, q.32, a.3.

2. *Quodl. VII*, a.18.

3. " Primum est occupatio in judiciis ecclesiasticis exequendis : dicitur enim ad Rom. 13 6, de potestate saeculari quae iudicium saeculare exercet : ' Ideo et tributa praestatis, scilicet, iudicibus : ministri enim Dei sunt in hoc ipsum servientes (vobis).'" He then cites St. Augustine : "... quam tumultuosissimas perplexitates aliarum causarum pati de negotiis saecularibus, vel iudicando dirimendis vel interveniendo praecipienda." *Ibid.*

4. "... ille qui orat pro alio, nihil agit erga illum pro quo orat, sed solum erga Deum." *I Ia IIae*, q.181, a.3, ad 3.

5. " In aedificio autem spirituali sunt quasi manuales operarii, qui particulariter insistent curae animarum, puta sacramenta ministrando, vel aliquod hujusmodi particulariter agendo ; sed quasi principales artifices sunt Episcopi, qui imperant, et disponunt

relictis omnibus, eleemosynas corporales vel spirituales facit praedicando vel docendo."¹

Another important factor to be remembered, in the case of preaching and teaching is, their intrinsic relation to contemplation, namely, they presuppose it. The Angelic Doctor writes :

... opus vitae activae est duplex. Unum quidem quod ex plenitudine contemplationis derivatur : sicut doctrina et praedicatio ... Aliud autem est opus activae quod totaliter consistit in occupatione exteriori : sicut eleemosynas dare, hospites recipere, et alia hujusmodi.²

Hence according to the teaching of St. Thomas, religious orders are evaluated, from the part of the objectives, for which they are instituted, under two categories namely, contemplative order, active order, but some active orders are instituted for active works which necessarily presuppose contemplation.

The comparative excellence among religious orders.

Although, there is a certain uniformity in end,³ and practices,⁴ there is still a possibility of diversity, both as regards the end and mode, capable of constituting differences among religious orders, of which the principal is that derived from the view point of the end, and the secondary that which is considered from the stand point of the mode.⁵ St. Thomas also indicates, why such differences among religious orders will not lead to confusion. He writes :

Confusio opponitur distinctioni et ordini. Sic ergo ex multitudine religionum induceretur confusio, si ad idem et eodem modo diversae religiones essent, absque utilitate et necessitate. Unde, ut hoc non fiat,

qualiter praedicti suum officium exequi debeant, propter quod et Episcopi, id est, superintendentes dicuntur ; et similiter theologiae doctores sunt quasi principales artifices qui inquirunt et docent qualiter alii debeant salutem animarum procurare. Simpliciter ergo melius est docere sacram doctrinam, et magis meritorium, si bona intentione agatur quam impendere particularem curam saluti hujus et illius." *Quodl. I, a.14.*

1. *Contra imp. Dei cultum*, n.191.

2. *IIa IIae*, q.188, a.6.

3. ... " hoc est commune in omni religione, quod aliquis totaliter se debet praebere ad serviendum Deo. Unde ex hac parte non est diversitas inter religiones : ut scilicet in una religione aliquis retineat aliquid sui, et in alia aliud." *IIa IIae*, q.188, a.1, ad 1.

4. ... " tria essentialia vota religionis pertinent ad exercitium religionis sicut quaedam principalia ad quae omnia alia reducuntur." *Ibid.*, ad 2.

5. " Et quia non potest aliquid dici altero potius nisi secundum id in quo ab eo differt, ideo excellentia unius religionis super aliam principaliter quidem attenditur secundum religionis finem, secundario autem secundum exercitium. Diversimode tamen secundum utrumque comparatio attenditur : nam comparatio quae est secundum finem est absoluta, eo quod finis propter se quaeritur ; comparatio autem quae est secundum exercitium, est respectiva, quia exercitium non quaeritur propter se, sed propter finem." *Ibid.*, q.188, a.6.

salubriter institutum est ne nova religio, nisi auctoritate Summi Pontificis, instituat. ¹

He also gives the reason, why there is not possibility of such a diversity as regards the state of perfection attributed to bishops:

In his quae ad perfectionem pertinent, episcopus se habet per modum agentis, religiosi autem per modum patientis... Agens autem, etiam in naturalibus, quanto est superius, tanto est magis unum: ea vero quae patiuntur, sunt diversa. Unde rationabiliter est unus episcopalis status, religiones vero diversae. ²

Hence, besides the generic distinction, among the religious orders as contemplative and active, the Angelic Doctor points out the possibility of a specific distinction among each group.

Status religionis est quoddam exercitium quo aliquis exercetur ad perfectionem caritatis. Sunt autem diversa caritatis opera quibus homo vacare potest: sunt etiam diversi modi exercitiorum. Et ideo religiones distingui possunt dupliciter. Uno modo, secundum diversitatem eorum ad quae ordinantur: sicut si una religio ordinetur ad peregrinos hospitio suscipiendos, et alia ad visitandos vel redimendos captivos. Alio modo, potest esse diversitas religionum secundum diversitatem exercitiorum; puta quod in una religione castigatur corpus per abstinentias ciborum, in alia per exercitium operum manualium, vel per nuditatem, vel per aliquid aliud huiusmodi. ³

Therefore, when there is a specific distinction among the activities, for which different religious orders of the same 'genus' are ordained, they differ among themselves specifically, although such a distinction is not admitted by the Carmelites of Salamanca. But we agree with them, when there is no place for this primary consideration from the part of object, but only the secondary, that is, when the preeminence among the religious orders is considered from the part of the means to the end. Then the distinction is only numerical or accidental. ⁴

The Angelic Doctor gives the norm to judge the comparative excellence among the religious orders in the following words:

Et ideo illa religio alteri praefertur quae ordinatur ad finem absolute potiore: vel quia est maius bonum, vel quia ad plura bona ordinatur. Si vero sit finis idem, secundario attenditur praeminentia religionis, non

1. *IIa IIae*, q.188, a.1, ad 4.

2. *Ibid.*, ad 3.

3. *Ibid.*, corp.

4. "... omnes religiones profitentes vitam contemplativam esse ejusdem speciei, solumque distingui accidentaliter, et numerice penes diversa media, et exercitia. Secunda hujus consecrarii pars constat ex prima, quae facile ostenditur; nam unitas, et distinctio religionum sumitur ex fine proximo, et speciali, circa quem versantur: sed omnes religiones profitentes vitam contemplativam habent eundem finem proximum, qui specie non multiplicatur, videlicet contemplationem." *SALMANTICENSES, De statu religioso*, disp.II, dub.III, n.23.

secundum quantitatem exercitii, sed secundum proportionem ejus ad finem intentum.¹

He then enumerates three grades of religious orders, among which those that are ordained to preaching and teaching rank first, for they proceed from the fullness of contemplation and directed to the spiritual perfection of many, then come those that are directed to contemplation, and thirdly, those which are occupied with purely external activities, which are less excellent than the works of contemplation, except in case of necessity. The possibility of preeminence even among these different grades is indicated in the following words :

In singulis autem horum graduum potest attendi praeeminentia secundum quod una religio ordinatur ad altiorem actum in eodem genere : sicut inter opera activae, potius est redimere captivos quam recipere hospites ; et in operibus contemplativae, potior est oratio quam lectio. Potest etiam attendi praeeminentia, si una earum ad plura horum ordinetur quam alia : vel si convenientiora statuta habeat ad finem propositum consequendum.²

Undoubtedly, he is applying here the same law enuntiated above.

But here we have to remember that this second consideration can be applied only to religious orders of the same grade, having the same grades of activities. Otherwise a purely contemplative order will be inferior to a purely active order with more than one activity, which is against the explicit teaching of the Angelic Doctor. Secondly, the activities for which the orders are ordained must be of the same grade. If not, an order intended for prayer and receiving guests will be more excellent than that which is ordered to prayer alone.³

Finally when there is no possibility of comparison with regard to end, either in relation to superiority or in relation to multiplicity, still there can be a difference among religious orders, on account of the regular observance and its adaptability to sanctification and the attainment of the special end.⁴

Thus to sum up : Religious orders ordained to works, presupposing contemplation are the highest, where, religious institutes,

1. *Ila Ilae*, q.188, a.6.

2. *Ibid.*

3. The difference here comes from the consideration of a corporal activity, which is inferior to a contemplative act. In other words if the specific ends are of equal quality, an addition of an activity of a lower grade cannot increase the preeminence ; if the activity is of higher grade, the grade of the religious order itself is changed. Hence when there is the possibility of an absolute evaluation, there is no place for a secondary consideration. When there is the plurality of the activity of the same grade, the excellence is due to the multiplicity of the other lesser acts of the same grade.

4. " Alio modo, potest esse diversitas religionum secundum diversitatem exercitiorum : puta quod in una religione castigatur corpus per abstinentias ciborum, in alia per exercitium operum manualium, vel per nuditatem, vel per aliquid aliud hujusmodi." *Ila Ilae*, q.188, a.1.

having as their end both preaching and teaching are more excellent than those which are ordained to preaching alone or teaching alone. Then come the purely contemplative orders, for example, devoted to study and prayer, where the religious order, having both prayer and study, as their special end, is more excellent than one, which has only prayer or study as its special end. The third place is given to religious orders dedicated to external actions such as ransoming captives or receiving guests. Here also both ransoming captives and receiving guests are more excellent than merely receiving guests alone or ransoming captives alone. Considering from the angle of the means to the end, Msgr. Paul Philippe expresses the doctrine of St. Thomas in the following words :

According to St. Thomas, institutes which have the same special end can still differ by their regular observances and are all the more perfect objectively as these means of sanctification are better adapted to their end.¹

*Religious Orders instituted for Teaching and Preaching.*²

As has been indicated, certain religious orders are instituted for the service of the neighbour, out of love for God, and the religious

1. *The Ends of Religious Life according to St. Thomas, Aquinas*, Athens-Rome, edition of the Fraternity of the Blessed Virgin Mary, 1962, p.85.

2. Preaching and teaching can be considered as separated functions ; "similiter quia docere et discere communiter religiosis et saecularibus competit ; collegium studii non debet censeri quasi collegium religiosorum vel quasi collegium saecularium ; sed quasi collegium in se comprehendens utrosque." *Contra imp. Dei cultum*, n.59 ; again : "Similiter quod sequitur quod 'monacho non convenit praedicare' intelligendum est quasi ex hoc ipso quod monachus sit, officium habet praedicandi." *Ibid.*, n.136 ; or as one activity : "Est autem quaedam doctrina quae ordinatur ad persuadendum bonos mores, quae praedicatio dicitur." *In III Sent.*, d.35, q.1, a.3, q1a 1, ad 3 ; or preaching including a kind of teaching, *Ila Ilae*, q.177, a.1. In our present consideration we are not concerned with these distinctions. What we understand by preaching and teaching is, that public activity by which men are taught, in things pertaining to their salvation, or to quote the words of Fr. Garrigou-Lagrange, "to bring the light of God to others that they may be sanctified and united to Him." *The Love of God and Cross of Jesus* ; vol.II, p.290. It should be a public activity. "Spiritualibus operibus, ... potest quis vacare dupliciter : scilicet quasi inserviens utilitati communi, et quasi insistens utilitati privatae quod patet per singula. Potest enim aliquis orationibus et psalmis vacare, divinum officium in Ecclesia celebrando, quod est quoddam opus publicum ad aedificationem Ecclesiae ordinatum ; et potest etiam praedictis aliquis vacare per modum privatae orationis quod interdum etiam laici faciunt, et sic de aliis ... Similiter lectioni aliquis vacat quasi operi publico in scholis docendo vel etiam addiscendo, ut magistri et scholares faciunt, religiosi vel saeculares ; sed quasi operi privato, qui sibi ipsis ad consolationem suam scripturas perlegunt, sicut monachi in claustris faciunt ... Similiter verbo Dei aliquis insistit, quasi operi publico, publice populis praedicando ; sed tanquam privato operi insistit verbo Dei, qui alicui in communi locutione verba aedificatoria loquitur, sicut monachi in deserto fratribus ad se venientibus multa dicebant ad aedificationem ipsorum ... quia, ut dicit Glossa I Co, 2 4 : sermo est qui privatim fit, praedicatio autem quae fit in communi." *Contra imp. Dei cultum*, n. 198 ; cf. also *Ila Ilae*, q.187, a.3, ad 3.

orders directed to preaching and teaching are the most excellent of them, nay, among all kinds of religious life. St. Thomas writes :

Quanto enim majora bona proximis impendimus, tanto perfectior dilectio videtur. Sunt autem circa hoc tres gradus considerandi. Sunt enim quidem qui proximis obsequantur in corporalibus bonis ; puta qui vestiunt nudos, pascunt famelicos, et infirmos ministrant et alia hujusmodi faciunt ... Sunt autem aliqui qui spiritualia bona largiuntur, quae tamen non excedunt conditionem humanam ; sicut qui docet ignorantem, consulit dubitanti et revocant errantem ... Sunt autem alii qui spiritualia bona et divina supra naturam et rationem existentia proximis largiuntur : scilicet doctrinam divinorum, manuductionem ad Deum, et spiritualem sacramentorum communicationem (...) Hujusmodi autem bonorum collatio ad singularem quandam perfectionem pertinet fraternae dilectionis : quia per haec bona homo ultimo fini conjungitur, in quo summa hominis perfectio consistit : unde ad hanc perfectionem ostendendam dicitur : Jb, 37 16. ' Nunquid nosti semitas nubium, magnas et perfectas scientias ? '. Per nubes autem, secundum Gregorium, sancti praedicatores intelliguntur. Habent autem istae nubes semitas subtilissimas, scilicet praedicationis sanctae vias, et perfectas scientias ; dum de suis meritis se nihil esse sciunt, quia ea quae proximis impendunt supra ipsos existunt. Additur autem ad hanc perfectionem, si hujusmodi spiritualia bona non uni tantum vel duobus, sed toti multitudini exhibeantur : quia etiam secundum Philosophum, bonum gentis perfectius est et divinius quam bonum unius. Unde et Apostolus dicit : Ep, 4 11, ' Alios autem pastores et doctores ad consummationem sanctorum in opus ministerii in aedificationem corporis Christi, scilicet totius Ecclesiae, ' et I Co, 14 12, dicit ' Quoniam aemulatores estis spirituum ad aedificationem Ecclesiae quaerite ut abundetis. ' ¹

Moreover, preaching and teaching by its very nature presuppose contemplation. It is an extension of contemplation for the spiritual perfection of others. They forego their greatest delight, that is contemplating God, for the salvation of souls.² And if we consider

1. *De perf. vitae spir.*, nn.647-649.

2. " Sunt enim quidam qui libenter vel sine magna molestia separantur a vacatione divinae contemplationis ut terrenis negotiis implicentur, et in his vel nihil vel modicum caritatis apparet. Quidam verum in tantum delectantur in vacatione divinae contemplationis quod eam deserere nolunt, etiam ut divinis obsequiis mancipentur ad salutem proximorum. Quidam vero ad tantum culmen caritatis ascendunt quod etiam divinam contemplationem, licet in ea maxime delectentur, praetermittunt, ut Deo serviant in salutem proximorum ; et haec perfectio in Paulo apparet ... Et haec perfectio est proprie praelatorum et praedicatorum et quorumcumque aliorum qui procurandae salutis aliorum insistent ; unde significantur per angelos in scala Jacob, ascendentes quidem per contemplationem, descendentes vero per sollicitudinem quam de salute proximorum gerunt." *De carit.*, a.11, ad 6. He writes : " Haec est differentia inter amicitiam honesti et delectabilis : quia in amicitia delectabilis, amicus diligitur propter delectationem ; in amicitia autem honesti amicus diligitur propter seipsum, sed delectatio provenit ex consequenti. Ad perfectionem igitur amicitiae honesti pertinet ut aliquis propter amicum interdum absteineat a delectatione quam in ejus presentia habet, in ejus servitiis occupatus." *Ibid.*

teaching and preaching distinct from contemplation, we will be misleading ourselves into a contradiction, of the thought of St. Thomas, for he clearly teaches the *simpliciter* superiority of contemplation over simple activity.

Jesus Christ, Who is the First and Principal Teacher of the spiritual doctrine and faith,¹ desired that His doctrine be taught to the common people through His Apostles.² And we know that His doctrine, surpassing time, place and language,³ will be preached throughout the entire world before its end.⁴ And it is the bishops, who are deputed to preach the doctrine of Christ.⁵

Since it is a question pertaining to the common good, it is most becoming to have many people, entrusted with this office to carry it out in a most fitting manner.⁶ Hence without any prejudice to its

1. "Spiritualis autem doctrinae et fidei primus et principalis Doctor est Christus : secundum illud He, 2 3-4 : 'Cum initium accepisset enuntiari a Domino, per eos qui audierunt in nos confirmata est, contestante Deo signis et prodigiis, etc.'" *IIIa*, q.7, a.7.

2. "Tertio modo aliqua doctrina est in occulto, quantum ad modum docendi. Et sic Christus quaedam turbis loquebatur in occulto, parabolis utens ad annuntianda spiritualia mysteria, ad quae capienda non erant idonei vel digni. Et tamen melius erat eis vel sic, sub tegumento parabolarum, spiritualium doctrinam audire, quam omnino ea privari. Harum tamen parabolarum apertam et nudam veritatem Dominus discipulis exponebat, per quos deveniret ad alios, qui essent idonei : secundum illud II Tm, 2 2 'Quae audisti a me per multos testes, haec commenda fidelibus hominibus, qui idonei erunt et alios docere...'" *IIIa*, q.42, a.3.

3. "Hic excludit impedimentum doctrinae: et excludit triplex impedimentum. Aliquando impeditur doctrina, ut non possit addisci, ex tempore : aliquando ex linguarum varietate : aliquando ex locorum diversitate..." *In Psalm.*, 18, n.2.

4. "Tempore enim apostolorum, ad omnes gentes etiam usque ad fines mundi pervenit aliqua fama de praedicatione apostolorum per ipsos apostolos vel discipulos eorum. Matthaeus namque praedicavit in Aethiopia, Thomas in India, Petrus et Paulus in Occidente. Et hoc est quod Chrysostomus dicere intendit. Non tamen sic fuit impletum tempore apostolorum, quod in omnibus gentibus ecclesia aedificaretur, quod tamen est implendum ante finem mundi ut dicit Augustinus in 'Epistola ad Hesyrium'." *In ep. ad Rom.*, n.848.

5. "Praeterea, facta sanctorum quae in Scriptura narrantur, proponuntur nobis in exemplum : secundum illud Rm, 15 4 : 'Quaecumque scripta sunt, ad nostram doctrinam scripta sunt.' Sed legitur Is 6 8 quod Isaias se obtulit ad officium praedicationis : quae praecipue competit episcopis." *Ila IIae*, q.185, a.1, obj.4. "Sed docere, id est exponere evangelium, pertinet proprie ad episcopum, cujus actus est perficere... , perficere autem idem est quod docere." *IIIa*, q.67, a.1, ad 1. "Hoc autem modo obligant totam vitam suam ad ea quae sunt perfectionis, Episcopi, in sua consecratione professionem quamdam facientes qua obligantur ad curam gregis suscepti... vel in ordinatione vel in praedicatione..." *Quodl. III*, a.17.

6. "Nec valet quod dicunt, quod hoc posset fieri quando necessitas immineret, quae nunc non apparet, cum magistrorum saecularium jam copia habeatur : quia utilitas communis non solum debet procurari ut sit quocumque modo, sed ut sit optimo modo quo fieri potest. Quanto autem doctores magis multiplicantur, tanto utilitas communis, quae ex doctrina provenit, magis crescit, quia uni manifestatur quod alteri nondum notum est, propter quod dicitur 'multitudo autem sapientium sanitas est orbis terrarum.'" *Contra imp. Dei cultum*, n.26.

nature,¹ religious orders can be instituted, for teaching and preaching and thus cooperating with the prelates,² in bringing forth children in the church, in resuscitating the dead,³ and thus offering a spiritual sacrifice to God.⁴

Since preaching and teaching is a duty, proper to the bishops, as already indicated, and the religious state does not give them the power to do these things,⁵ they are made competent to do so by virtue of delegation.⁶ St. Thomas clearly teaches, that nobody can preach, whatever may be his wisdom and virtue, unless he is sent.⁷

1. "Ille qui operatur ex virtute alterius, agit per modum instrumenti. ... Minister autem est sicut 'instrumentum animatum': ut philosophus dicit, in I Pol. Unde quod aliquis auctoritate praelatorum praedicet, vel alia hujusmodi faciat, non supergreditur 'discipulatus' vel 'subjectionis' gradum, qui competit religiosis." *I Ia Iae*, q.188, a.4, ad 1. The Angelic Doctor not only teaches the mere compatibility, but the great convenience of religious life, with the special end of preaching and teaching, cf. *I Ia Iae*, q.187, a.1; *Contra imp. Dei cultum*, n.13-165.

2. "His visis, ostendendum est aliquam religionem ad hoc specialiter salubriter posse institui ad cooperandum praelatis Ecclesiarum in praedicatione et confessionibus audientis ex commissione praelatorum." *Contra imp. Dei cultum*, n.125.

3. "Filii dicuntur nati ecclesiae per doctrinam Christi Sponsi ejus et alii per doctrinam apostolorum et alii per aliorum praedicantium..." *In Psalm.*, 44, n.11. "Majus est enim animas mortuorum praedicando suscitare quam corpus mortui terra abscondere." *Contra imp. Dei cultum*, n.182.

4. "Duplex sacrificium spirituale Deo promittit: scilicet, doctrinae per quod instruatur proximus. Secundo promittit spirituale sacrificium laudis per quod laudatur Deus." *In Psalm.*, 50, n.7.

5. "Et hoc modo dicitur non licere monachis et aliis religiosis praedicare, docere, et alia hujusmodi facere: quia status religionis non dat eis potestatem haec faciendi. Possunt tamen ista facere si ordinem accipiant vel ordinariam jurisdictionem: aut etiam si eis committantur ea quae sunt jurisdictionis." *I Ia Iae*, q.187, a.1.

6. "praelatis competit praedicatione ex officio: religiosi autem potest competere ex commissione." *I Ia Iae*, q.187, a.4, ad 2.

7. ... "nullus quantumcumque scientiae magnae, vel quantumcumque sanctitatis, nisi missus a Deo vel a praelato praedicare potest: quia nullum agens natum est agere nisi supra debitam materiam; praedicatione autem et exhortatio et doctrina, si sit publica respiciens totam ecclesiam, et cura publica ecclesiae, commissa est praelatis; et ideo nullus debet aliquid exercere quod requirat auctoritatem publicam nisi praelati." *Quodl. XII*, a.27. The Angelic Doctor writes: "dicendum quod utrumque officium, scilicet docendi et baptizandi, Dominus Apostolis iniunxit, quorum vicem gerunt episcopi: aliter tamen et aliter. Nam officium docendi commisit eis Christus ut ipsi per se illud exercerent, tanquam principalissimum... Officium autem baptizandi commisit Apostolis ut per alios exercendum... Et hoc ideo quia in baptizando nihil operatur meritum et sapientia ministri, sicut in docendo." *IIIa*, q.67, a.2, ad 1. The following texts will reveal the nature of 'teaching' attributed to bishops: "dicendum quod triplex est instructio fidei. Una admonitoria qua quis ad fidem convertitur, et haec proprie est sacerdotum quorum est praedicare et docere, unde et Dionysius... hanc instructionem Episcopo attribuit. Alia est instructio disciplinalis qua quis instruitur qualiter ad baptismum accedere debet et quid credere debeat; et haec pertinet ad officium diaconi et per consequens sacerdotis quia quidquid est diaconi, est etiam sacerdotis. Tertia, quae sequitur baptismum, et haec pertinet ad anadochum et ad praelatos Ecclesiae. Praelati enim Ecclesiae habent

Doubtless, the Angelic Doctor insists on the necessity of sanctity and knowledge in the preacher. And it is one of his arguments to prove the convenience, in founding religious orders to perform this office.¹ For God commanded to preach in a well ordered way so that it may become useful to the souls. For this, deep study and persevering labour is needed.² As regards the virtuous life of a preacher, St.

quasi doctrinam generalem quae per officium anadochi specialiter ad hunc vel illum adaptatur secundum quod ei competit." *In IV Sent.*, d.6, q.2, a.2, q.1a. "... ad diaconum pertinet recitare evangelium in ecclesia, et praedicare ipsum per modum catechizantis : unde et Dionysius dicit quod diaconi habent officium super immundos, inter quos ponit catechumenos. Sed docere, id est exponere evangelium, pertinet proprie ad episcopum, cujus actus est perficere, secundum Dionysium . . . perficere autem idem est quod docere." *IIIa*, q.67, a.1, ad 1. "... in qualibet republica ea quae sunt minora, pertinent ad minora officia, majora vero majoribus reservantur :... Et ideo ad minores principes civitatis pertinet disponere de infimo populo : ad summos autem pertinet disponere ea quae pertinent ad majores civitatis. Per baptismum autem non adipiscitur aliquis nisi infimum gradum in populo Christiano." *IIIa*, q.67, a.2, ad 2. "... multiplex est instructio. Una conversiva ad fidem. Quam Dionysius attribuit episcopo . . . et potest competere cuilibet praedicatori, vel etiam cuilibet fidei. Secunda est instructio qua quis eruditur de fidei rudimentis, et qualiter se debeat habere in susceptione sacramentorum. Et haec pertinet secundario quidem ad ministros, principaliter autem ad sacerdotes. Tertia est instructio de conservatione Christianae vitae. Et haec pertinet ad paternos. Quarta est instructio de profundis mysteriis fidei, et perfectione Christianae vitae. Et haec ex officio pertinet ad episcopos." *IIIa*, q.71, a.4, ad 3.

1. "Tum etiam quia non redduntur ad haec minus idonei ex aliquo peccato commisso : sed magis idonei, ex exercitio sanctitatis quod assumpserunt. Stultum autem est dicere ut per hoc quod aliquis in sanctitate promovetur, efficiatur minus idoneus ad spiritualia officia exercenda. Et ideo stulta est quorundam opinio dicentium quod ipse status religionis impedimentum affert talia exequendi." *IIa IIae*, q.187, a.1. "In omnibus enim negotiis quae a pluribus exerceri possunt, plurium societas multum prodest. Pr, 8 19, 'Frater qui adjuvatur a fratre, quasi civitas firma.' Eccl., 4 9, 'Melius est duos esse simul quam unum : habent enim emolumentum societatis suae.' Sed praecipue in acquisitione scientiae plerumque societas multorum studentium prodest ; quia interdum alter ignorat quod alius invenit aut quod ei revelatur. Unde et Philosophus . . . dicit, quod antiqui philosophi in conventionibus diversis veritatem de caelestibus investigaverunt. Quicumque ergo aliquod genus hominum a societate studentium segregat, manifeste commune studium impedit. Et hoc praecipue verum est de religiosis : qui quanto sunt a curis saecularibus absoluti, tanto ad studium inveniuntur magis idonei, secundum illud. Eccl., 38 25. 'Qui minoratur actu, sapientiam percipiet.'" *Contra imp. Dei cultum*, n.53.

2. "Deus praecepit praedicare, tamen ordinate, et eo modo quo utile sit salutem animarum." *Quodl. XII*, a.28, ad 1. "... necessarium est studium litterarum religioni institutae ad praedicandum et ad alia huiusmodi exercendum. Unde Apostolus dicit, Tt, 1 9, de episcopo, ad cujus officium huiusmodi actus pertinent : 'Amplectentem cum qui secundum doctrinam est fidelem sermonem : ut potens sit exhortari in doctrina sana, et eos qui contradicunt arguere.' Nec obstat quod Apostoli absque studio litterarum ad praedicandum sunt missi : quia, ut Hieronymus dicit, in Epistola ad Paulinum, 'quidquid aliis exercitatio et quotidiana in lege meditatio tribuere solet, illis Spiritus Sanctus suggererat!'" *IIa IIae*, q.188, a.5. "Paucissimi etiam inveniuntur qui sacram scripturam didicerint ; et tamen oportet praedicatorum Verbi Dei in sacra scriptura instructum esse." *Contra imp. Dei cultum*, n.121. "... et sicut patet per exemplum Apostoli, qui a opere cessabat, quando praedicandi opportunitatem habebat. Facilius autem impedirentur moderni praedicatores a praedicatione per laborem manuum quam

Thomas writes :

Nullus autem debet assumere praedicationis officium, nisi prius fuerit purgatus et in virtute perfectus : sicut et de Christo dicitur, Act. 1 i quod ' coepit Jesus facere et docere.' Et ideo Christus statim post baptismum austeritatem vitae assumpsit, ut doceret post carnem edomitam oportere alios ad praedicationis officium transire : secundum illud Apostoli ' Castigo corpus meum et in servitum redigo : ne forte, aliis praedicans, ipse reprobus efficiar.'¹

Hence it is required from bishops, who are *ex officio* deputed for preaching and teaching, that they should excell both in contemplation and in moral virtues.²

Thus out of one's own perfection, and shining excellence, one effects the perfection of others, by illuminating them, and therein lies the superiority of religious orders ordained to this kind of apostolic work.³

Salvation through Preaching and Teaching.

Only the doctrine of Christ can obtain for us eternal salvation.⁴ Yet His doctrine is not accessible for all,⁵ and even surpasses human intellect.⁶ And it is Preachers and Teachers who proclaim His doctrine.⁷ They invite the people to faith and persuade them to a

Apostoli, qui ex inspiratione scientiam praedicandi habebant ; cum oporteat praedicatorum modernis temporibus ex continuo studio ad praedicandum paratos esse." *Ibid.*, n.196. " Praedicator aliquando bene faceret non accipiendo sumptus ab his quibus praedicat, sed de labore manuum vivendo, in casibus scilicet illis quibus Apostolus laborabat, ne scandalizaret eos quibus praedicabat : qui propter avaritiam dare sumptus gravabantur . . . Aliquando autem, male facerent praedicatorum si laboribus manuum se implicarent, si scilicet per laborem a praedicatione retraherentur . . . Praedicatoribus enim non solum necessarium est ut habeant tempus liberum ab occupationibus, in quo praedicent sed etiam in quo studeant ; cum non habeant scientiam ex infusione, sicut Apostoli, sed continuo studio." *Quodl. VII*, a.18, ad 7.

1. *IIIa*, q.41, a.3, ad 1.

2. "Et quia praelatorum est in utraque vita perfectos esse, utpote qui medii sunt inter Deum et plebem, a Deo recipientes per contemplationem et populo tradentes per actionem, ideo oportet eos in moralibus virtutibus perfectos esse, et similiter praedicatorum ; alias indigne quis praelationis vel praedicationis officium assumit." *In III Sent.*, d.35, q.1, a.3, q1a 3.

3. *Ila IIae*, q.188, a.6.

4. *IIIa*, q.42, a.2.

5. "... quia etiam in doctrina sacra multa sunt occultanda, maxime infidelibus, ne irrideant, secundum illud Mt 7 6 'Nolite sanctum dare canibus.'" *Ila IIae*, q.40, a.3.

6. "Quia enim ea quae sunt fidei humanam rationem excedunt, non possunt per rationes humanas probari, ..." *IIIa*, q.43, a.1.

7. "Per hos etiam Pastores significabantur doctores Ecclesiae, quibus Christi mysteria revelantur ..." *IIIa*, q.36, a.3, ad 4.

virtuous life,¹ and thus cooperate with them externally for their salvation. They are called *architectores*, because they design the ways and means of obtaining salvation for others.² Hence the Holy Doctor, reasonably writes of them who try to impede the better accomplishment of this kind of apostolic activity :

Non solum autem impedire conatur ne religiosi fructum in Ecclesia faciant per doctrinam, veritatem sacrae Scripturae aliis exponendo ; sed, quod perniciosius est, eos a praedicationibus et confessionibus audientis, amovere conatur, ut nec fructum in populo faciant in exhortatione virtutum et extirpatione vitiorum : in quo etiam persecutores Ecclesiae Sanctae se esse ostendunt ...³

Causality of Preaching and Teaching.

God alone can internally move our will. Hence the human causality is extrinsic, that is, by way of persuasion, as has been already indicated. The Angelic Doctor writes about the nature of this persuasion as follows :

inclinat eam (voluntatem), ut amabile quoddam, et ut manifestans aliqua bona creata ordinata in Dei bonitatem. Et per hoc inclinare potest ad amorem creaturae vel Dei, per modum suadentis.⁴

Hence he defends as the common opinion of Theologians that man teaches by way of outward operation, but God by inward operation.⁵

St. Thomas clearly teaches that no man can possibly cause knowledge in others as the principal cause.⁶ At the same time he is

1. "ministri Dei, vel homines vel angeli, dicuntur urere vitia, et inflammare ad virtutes, per modum persuasionis." *Ia*, q.111, a.2, ad 1 ; cf. q.106, a.1, corp. and ad 3.

2. "In artibus mechanicis videmus quod non solum illi qui manibus operantur, licite de artificio vivunt, sed et sapiens architectus, qui manibus non laborat et alios dirigit. Sed ille qui de moribus docet, est quasi architectus respectu omnium officiorum humanorum ..." *Contra imp. Dei cultum*, n.287. "In aedificio autem spirituali sunt quasi manuales operarii qui particulariter insistunt curae animarum, puta sacramenta ministrando, vel aliquod hujusmodi particulariter agendo ; sed quasi principaliter artifices sunt Episcopi, qui imperant et disponunt qualiter praedicti suum officium exequi debeant, propter quod et Episcopi, id est superintendentes dicuntur ; et similiter theologiae doctores sunt quasi principales artifices, qui inquirunt et docent qualiter alii debeant salutem animarum procurare." *Quodl. I*, a.14.

3. *Contra imp. Dei cultum*, n.70.

4. *Ia*, q.106, a.2.

5. "Et quia exterior operatio docentis nihil operaretur nisi adesset principium intrinsecum scientiae, quod inest nobis divinitus, ideo apud theologos dicitur quod 'homo docet ministerium exhibendo, Deus autem interius operando'." *Cont. Gent.*, II, c.75.

6. "...magister non causat lumen intelligibile in discipulo, nec directe species intelligibiles : sed movet discipulum per suam doctrinam ad hoc, quod ipse per virtutem sui intellectus formet intelligibiles conceptiones, quarum signa sibi proponit exterius." *Ia*, q.117, a.1, ad 3.

also clear in stating that man acquires knowledge, through the effect of the outward action of a teacher, helping the interior active intellect of the disciple.¹ He teaches us the nature of this causality, in comparing the causality contained in the knowledge obtained through intellectual and bodily sight. He writes :

... dicendum, quod non est simile de intellectu et de visu corporali. Visus enim corporalis non est vis collativa, ut ex quibusdam suorum objectorum in alia perveniat ; sed omnia sua objecta sunt ei visibilia, quam cito ad illa convertitur : unde habens potentiam visivam se habet hoc modo ad omnia visibilia intuenda, sicut habens habitum ad ea quae habitualiter scit consideranda ; et ideo videns non indiget ab alio excitari ad videndum, nisi quatenus per alium ejus visus dirigitur in aliquod visibile, ut digito, vel aliquo hujusmodi.

Sed potentia intellectiva, cum sit collativa, ex quibusdam in alia devenit ; unde non se habet aequaliter ad omnia intelligibilia consideranda ; sed statim quaedam videt, ut quae sunt per se nota, in quibus implicite continentur quaedam alia quae intelligere non potest nisi per officium rationis ea quae in principiis implicite continentur, explicando ; unde ad hujusmodi cognoscenda, antequam habitum habeat, non solum est in potentia accidentaliter, sed etiam in potentia essentiali : indiget etiam motore, qui reducat eum in actum per doctrinam, ut dicitur in VIII Physic.: quo non indigeat ille qui habitualiter jam aliquid novit.

Doctor ergo excitat intellectum ad sciendum illa quae docet, sicut motor essentialis educens de potentia in actum ; sed ostendens rem aliquam

1. "... docens causat scientiam in addiscente, reducendo ipsum de potentia in actum ..." *Ibid.*, a.1. He explains the nature of this causality: "Sciendum tamen quod, secundum quod Aristoteles in VII 'Metaphysicae' docet, artium quaedam sunt in quarum materia non est aliquod principium agens ad effectum artis producendum, sicut patet in aedificativa: non enim est in lignis et lapidibus aliqua vis activa movens ad domus constitutionem, sed aptitudo passiva tantum. Aliqua vero est ars in cuius materia est aliquod activum principium movens ad producendum effectum artis, sicut patet in medicativa: nam in corpore infirmo est aliquod activum principium ad sanitatem. Et ideo effectum artis primi generis nunquam producit natura, sed semper fit ab arte: sicut domus omnis est ab arte. Effectus autem artis secundi generis fit et ab arte et a natura sine arte: multi enim per operationem naturae, sine arte medicinae, sanantur. In his autem quae possunt fieri et arte et natura, 'ars imitatur naturam': si quis enim ex frigida causa infirmetur, natura eum calefaciendo sanat; unde et medicus, si eum curare debeat, calefaciendo sanat. Huic autem arti similis est ars docendi. In eo enim qui docetur, est principium activum ad scientiam: scilicet intellectus, et ea quae naturaliter intelliguntur, scilicet prima principia. Et ideo scientia acquiritur dupliciter: et sine doctrina, per inventionem; et per doctrinam. Docens igitur hoc modo incipit docere sicut inveniens incipit invenire: offerendo scilicet considerationi discipuli principia ab eo nota, quia 'omnis disciplina ex praeexistente fit cognitione', et illa principia in conclusiones deducendo; et proponendo exempla sensibilia, ex quibus in anima discipuli formentur phantasmata necessaria ad intelligendum. Et quia exterior operatio docentis nihil operaretur nisi adesset principium intrinsecum scientiae, quod inest nobis divinitus, ideo apud theologos dicitur quod 'homo docet ministerium exhibendo, Deus autem interius operando': sicut et medicus dicitur 'naturae minister' in sanando. Sic igitur causatur scientia in discipulo per magistrum, non modo naturalis actionis, sed artificialis, ut dictum est." *Cont. Gent.*, II, c.75.

visui corporali, excitat eum sicut motor per accidens ; prout etiam habens habitum scientiae potest excitari ad considerandum de aliquo.¹

Undoubtedly, one can acquire knowledge without any instruction or exterior help.

... absque dubio aliquis potest per lumen rationis sibi inditum, absque exterioris doctrinae magisterio vel adminiculo, devenire in cognitionem ignotorum multorum, sicut patet in omni eo qui per inventionem scientiam acquirit ; et sic quodammodo aliquis est sibi ipsi causa sciendi, non tamen potest dici sui ipsius magister, vel seipsum docere.²

Yet he clearly teaches that the acquisition of knowledge through the help of a teacher is more perfect. He writes :

... quod quamvis modus in acquisitione scientiae per inventionem sit perfectior ex parte recipientis scientiam, in quantum designatur habilior ad sciendum ; tamen ex parte scientiam causantis est modus perfectior per doctrinam : quia docens, qui explicite totam scientiam novit, expeditius potest ad scientiam inducere quam aliquis induci possit ex seipso, per hoc quod cognoscit scientiae principia in quadam communitate.³

Again : " Intellectus agens, quamvis sit principalior causa ad aliquid quam homo exterius docens, tamen in eo non praeexistit scientia complete, sicut in docente ; ..." ⁴ This is all the more evident, when we recall the particular nature of christian doctrine,⁵ and the incapability of our intellect to understand it perfectly.⁶

Hence preaching and teaching, which by its very nature presupposes contemplation, causes perfection in others,⁷ and herein lies the superiority of the religious orders, instituted for preaching and teaching, over all other forms of religious life. The Carmelites of Salamanca give three different interpretations regarding the nature of this superiority. They write :

Primo, insistendo aequaliter contemplationi et actioni, illasque intendendo principaliter, et immediate. Secundo respiciendo principaliter, et primario solam actionem ; secundario autem contemplationem aliquam, ut medium necessarium ad recte exercendum actionem. Tertio, respiciendo

1. *De ver.*, q.11, a.1, ad 12.

2. *Ibid.*, q.11, a.2.

3. *Ibid.*, q.11, a.2, ad 4.

4. *Ibid.*, q.11, a.2, ad 1.

5. *I Ia IIae*, q.40, a.3.

6. *IIIa*, q.43, a.1.

7. " Sicut autem operans per intellectum per rationem quam apud se habet, res in esse producit ; ita etiam qui alium docet, per rationem quam apud se habet, scientiam causat in illo : cum scientia discipuli sit deducta a scientia docentis, sicut imago quaedam ipsius." *Cont. Gent.*, IV, c.13.

principaliter, et primario contemplationem, actionem vero secundario, tanquam effectum ex contemplatione derivatum, mediumque suo modo ad contemplationem conducens.¹

Rejecting the first (since it demands duality of end without subordination), and the second (contemplation cannot be a means for action), we also accept with them the third position. They say :

Restat igitur, quod illa religio dicetur vitam mixtam profiteri, quae tertio modo se gerit, nempe quae primario, et principaliter respicit contemplationem, nonquidem sistendo ibi (quod est munus vitae contemplativae), sed ex ipsa contemplatione descendendo ad opera spiritualia vitae activae circa proximum, cujusmodi sunt praedicare, sancta consilia praebere, confessiones audire, morientes in illo agone adjuvare, ministrare Sacramenta, et alia hujusmodi.²

Namely, contemplation is extended to the spiritual perfection of others by certain kind of activities. We do not here ignore the fact that purely contemplative orders can do very much for the common good by their prayers and good example, and Pope Pius XI has given us a very valuable directive on this matter. The Sovereign Pontiff writes :

Austerior sane ista vitae Contemplativae consuetudo ut in Missionum territoria, conditis coenobiis, inducatur latiusve provehatur, summos horum Ordinum moderatores, quemadmodum Nosmet impense adhortamur, sic vos, Venerabiles Fratres, Dilecti Filii, opportune importune rogando, curatote ; solitarii enim ii viri mirum quantum caelestium gratiarum vobis laboribusque vestris conciliabunt. Atque dubitare non licet quin ejusmodi monachi locum oportunum apud vos nanciscantur, cum incolae, alicubi potissimum, esti maximam partem ethnici, natura sint ad solitudinem et orandum contemplandumque proclives... Quodsi Ordinum id genus gubernatores vestris postulationibus morem gesserint et sedes suorum, ubicumque de communi consilio placuerit, collocaverint, rem fecerint et tantae ethnicorum multitudini imprimis salutarem et Nobis, ultra quam credibile est, acceptam et gratam.³

But what we say is that, besides this obligation, the religious orders instituted for teaching and preaching, perform duties more closely related with the common spiritual good ; in the words of the Common Doctor ; " qui in spiritualibus communi utilitati deserviunt vel praedicando vel sacrae scripturae insistendo ".⁴

1. SALMANTICENSES, *De Statu Religioso*, disp.II, dub.III, n.29.

2. *Ibid.*

3. Litterae Encyclicae *Rerum Ecclesiae*, 28th February, in *A. A. S.* 18 (1926) pp. 78-79.

4. *Contra imp. Dei cultum*, n.180.

In his commentary on the Epistle of St. Paul to the Romans, the Angelic Doctor gives us in summary the important notions regarding preaching and teaching. He writes :

Est autem duplex auditus : unus quidem interior quo quis audit a Deo revelante, ... alius autem auditus est, quo aliquis audit ab homine exterius loquente ... Primus autem auditus non communiter pertinet ad omnes, sed proprie pertinet ad gratiam prophetiae, quae est gratia gratis data distincte aliquibus, sed non omnibus ... Auditus enim exterior est passio quaedam audientis, quae absque actione loquentis esse non potest, unde et Dominus mandavit discipulis, Matth. : 'Euntes in universum ... Ea vero quae fidei sunt praedicatores a semetipsis non habent sed a Deo ... Et ideo Apostolus quarto subdit 'Quomodo vero praedicabunt nisi mittuntur'... Mittuntur autem aliqui a Domino dupliciter. Uno modo immediate ab ipso Deo per inspirationem internam ... Hujus autem missionis signum quandoque quidem est sacrae scripturae auctoritas, ... Quandoque autem signum hujus missionis est veritas eorum quae annunciantur ... Quandoque vero ... operatio miraculi ... Alio modo mittuntur aliqui a Deo mediante auctoritate praelatorum qui gerunt vicem Dei ... In his autem verbis, primo, commendatur processus praedicatorum, cum dicit 'quam speciosi pedes,' quod dupliciter potest intelligi. Uno modo ut per pedes intelligantur eorum processus, quia scilicet ordinate procedunt, non usurpantes sibi praedicationis officium ... Alio modo possunt intelligi per pedes affectus qui rectitudinem habent, dum non intentione laudis et lucri Verbum Dei annunciant, sed propter hominum salutem et Dei gloriam, ... Secundo tangit praedicationis materiam, quae quidem est duplex. Praedicant enim ea quae sunt utilia ad vitam praesentem, quod designat cum dicit : 'Evangelizantium pacem,' scilicet triplicem. Primo quidem annunciant pacem quam Christus facit inter homines et Deum ... Secundo annunciant pacem habendam cum omnibus hominibus ... Tertio annunciant ea per quae homo potest habere pacem in semetipso ... Et sub his tribus continetur omnia quae in hac vita sunt utilia ad salutem, vel quantum ad Deum, vel quantum ad proximum, vel quantum ad semetipsum. Praedicant etiam ea quae speramus habere in alia vita ... Verbum exterius loquentis non est causa sufficiens fidei, nisi cor hominis attrahatur interiori virtute Dei loquentis ... Et sic quod homines credunt, non est attribuendum praedicatoris industriae (...) ad fidem duo requiruntur quorum : unum est cordis inclinatio ad credendum et hoc non est ex auditu, sed ex dono gratiae ; aliud autem est determinatio de credibili et istud est ex auditu. Et ideo Cornelius qui habebat cor inclinatum ad credendum, necesse habuit ut ad eum mitteretur Petrus, qui sibi determinaret quid esset credendum.¹

1. *In ep. ad Rom.*, nn.837-844. Another important norm given by the Angelic Doctor, to be remembered by the preachers is as follows : " 'Vos estis lux mundi,' etc. ... Hic ostenditur quod debent illuminare verbo doctrinae : in quo possunt notari tria quae debent habere praedicator verbi divini. Primum est stabilitas, ut non deviet a veritate ; secundum est claritas, ut non doceat cum obscuritate ; tertium est utilitas, ut quaerat Dei laudem et non suam." *In Matt.*, n.456.

Religious Institutes ordered to the works of Preaching and Teaching are active, and not mixed, according to St. Thomas

St. Thomas writes :

Intelligibile autem est in intellectu tripliciter : primo quidem, habitualiter, vel secundum memoriam, ut Augustinus dicit ; secundo autem, ut in actu consideratum vel conceptum ; tertio, ut ad aliud relatum. Manifestum est autem quod de primo gradu in secundum transfertur intelligibile per imperium voluntatis : unde in definitione habitus dicitur, quo quis utitur cum voluerit. Similiter autem et de secundo gradu transfertur in tertium per voluntatem : nam per voluntatem conceptus mentis ordinatur ad alterum, puta vel ad agendum aliquid, vel ad manifestandum alteri. Quando autem mens convertit se ad actu considerandum quod habet in habitu, loquitur aliquis sibi ipsi : nam ipse conceptus mentis interius verbum vocatur.¹

Considering from their nature, the actual consideration of truth and its communication are not mutually exclusive. For example, "... angelum loqui angelo nihil aliud est quam conceptum suum ordinare ad hoc ut ei innotescat, per propriam voluntatem."² Hence the Angelic Doctor says that among the angels active life is not different from contemplative life.³ But it is not the same in the case of man, for :

in nobis interior mentis conceptus quasi duplici obstaculo clauditur. Primo quidem, ipsa voluntate, quae conceptum intellectus potest retinere interius, vel ad extra ordinare. Et quantum ad hoc, mentem unius nullus alius potest videre nisi solus Deus, secundum illud I Co, 2 11 : 'Quae sunt hominis nemo novit nisi spiritus hominis, qui in ipso est.' Secundo autem clauditur mens hominis ab alio homine per grossitiem corporis. Unde cum etiam voluntas ordinat conceptum mentis ad manifestandum alteri, non statim cognoscitur ab alio, sed oportet aliquod signum sensibile adhibere ... Hoc autem obstaculum non habet angelus. Et ideo quam cito vult manifestare suum conceptum, statim alius cognoscit.⁴

1. *Ia* q.107, a.1.

2. *Ibid.*, a.2.

3. "... vita contemplativa, ut supra dictum est, praecipue consistit in contemplatione Dei. Et quantum ad hoc, unus angelus alium non docet (...) Sed de his quae pertinent ad dispensationem ministeriorum Dei, unus angelus docet alium, purgando, illuminando et perficiendo. Et secundum hoc, aliquid habent de vita activa quamdiu mundus durat, ex hoc quod administrationi inferioris creaturae intendunt. Quod significatur per hoc quod Jacob vidit angelos in scala ascendentes, quod pertinet ad contemplationem, et descendentes, quod pertinet ad actionem. Sed sicut dicit Gregorius, II Moral., 'non sic a divina visione foris exeunt ut internae contemplationis gaudiis priventur.' Et ideo in eis non distinguitur vita activa a contemplativa, sicut in nobis, qui per opera activa impedimur a contemplatione." *I Ia IIae*, q.181, a.4, ad 2 ; cf. *Ia*, q.112, a.1, ad 3.

4. *Ia*, q.107, a.1, ad 1.

He has to desist from contemplation to communicate the things contemplated to the spiritual perfection of others. Hence the Holy Doctor writes :

Quidam vero ad tantum culmen caritatis ascendunt, quod etiam divinam contemplationem, licet in ea maxime delectentur, praetermittunt, ut Deo serviant in salutem proximorum ; et haec perfectio in Paulo apparet... Et haec perfectio est proprie praelatorum, et praedicatorum, et quorumcumque aliorum, qui procurandae saluti aliorum insistent.¹

And again :

est enim perfectae caritatis ut aliquis propter Dei amorem praetermittat dulcedinem contemplativae vitae, quam magis amaret et accipiat activae vitae occupationes ad procurandum proximorum salutem.²

As in the case of angels, it is in this communication of the things contemplated for the perfection of others, that the superiority of the religious orders dedicated to teaching and preaching consists, as has been often indicated.³

Our attempt here is to understand the nature of the religious institutes ordered to preaching and teaching. St. Thomas considers it as the highest form of religious life, on account of the special nature of this kind of activity, namely, it proceeds from the fullness of contemplation. Cajetan expresses it in the following words :

In articulo secundo ejusdem quaestionis, in responsione ad primum, adverte quod operatio vitae activae dupliciter se habet ad divinam contemplationem. Primo, ut effectus ipsius contemplationis. Et sic praedicare dicitur opus vitae activae ex contemplatione emanans. Alio modo, ut effectus ipsius Dei contemplati ut finis. Et sic omnia opera misericordiae sive spiritualia sive corporalia sint, ex contemplatione derivantur. Et hoc modo in littera hac dicitur quod 'dum religiosi intuitu Dei operibus vitae activae insistent, fructu contemplationis non privantur.' Nisi enim aciem

1. *De carit.*, a.11, ad 6.

2. *Quodl. I*, a.14, ad 2.

3. "... in societate angelorum omnis possidentur communiter ; sed tamen quaedam excellentius habentur a quibusdam quam ab aliis. Unumquodque autem perfectius habetur ab eo qui potest illud communicare, quam ab eo qui non potest : sicut perfectius est calidum quod potest calefacere, quam quod non potest ; et perfectius scit qui potest docere, quam qui non potest. Et quanto perfectius donum aliquis communicare potest, tanto in perfectiori gradu est : sicut in perfectiori gradu magisterii est qui potest docere altiorem scientiam. Et secundum hanc similitudinem consideranda est diversitas graduum vel ordinum in angelis, secundum diversa officia et actus." *Ia*, q.108, a.2, ad 2. "... omnes angeli, tam superiores quam inferiores, immediate vident Dei essentiam ; et quantum ad hoc, unus non docet alium... Sed rationes divinarum operum, quae in Deo cognoscuntur sicut in causa, omnes quidem Deus in seipso cognoscit, quia seipsum comprehendit : aliorum vero Deum videntium tanto unusquisque in Deo plures rationes cognoscit, quanto eum perfectius videt. Unde superior angelus plura in Deo de rationibus divinarum operum cognoscit quam inferior ; et de his eum illuminat." *Ia*, q.106, a.1, ad 1.

mentis suae in Deum ut finem fixissent, nunquam voluntas eorum moveret eos ad opera vitae activae propter Deum exercenda.¹

Thus on account of the intrinsic relation with contemplation, it is considered as a separate grade of religious life. The Angelic Doctor writes :

Illud autem tertium genus vivendi medium est inter activam et contemplativam quantum ad ea circa quae occupatur : qui quandoque occupatur in contemplatione veritatis, quandoque autem occupatur circa exteriora.²

Hence many authors call this type of life as 'mixed.' To express it in the words of a modern author :

Verum adjunxit infimum in religionibus locum illas tenere quae vitae activae, medium quae vitae mere contemplativae, supremum quae vacant vitae contemplativae redundanti in activam (*IIa IIae*, q.182, a.1), vitae scilicet quae communiter mixta dicitur, quamque moderni plures nominant apostolicam.³

But this is a term (mixed) which St. Thomas has never made use in this sense. Msgr. Paul Philippe writes :

This expression which St. Thomas never uses, can designate a life materially composed of contemplation and action, or more precisely, of exercises of contemplative life and of works of the apostolate or of mercy. It is the meaning which St. Augustine gives to the 'third type' of life, 'ex utroque compositum.' St. Thomas discards as type of life this third form composed of two others. On the contrary, he applies the augustinian concept of a compound of contemplation and action, to an operation of a very special type, the preaching and teaching of sacred doctrine, the nature of which is precisely to proceed from contemplation, as an effect from its cause.⁴

Let us examine, how far this expression (mixed life), can be justified.

In the *Prologus* to the *Secunda Secundae*, St. Thomas writes :

Post communem considerationem de virtutibus et vitiis et aliis ad materiam moralem pertinentibus, necesse est considerare singula in speciali : sermones enim morales universales sunt minus utiles, eo quod actiones in particularibus sunt.

Potest autem aliquid in speciali considerari circa moralia dupliciter : uno modo, ex parte ipsius materiae moralis, puta cum consideratur de hac virtute vel hoc vitio ; alio modo, quantum ad speciales status hominum ...

1. *In IIa IIae*, q.188, a.2.

2. *IIa IIae*, q.181, a.2, ad 3.

3. P. LUMBRERAS, O. P., 'Contemplata aliis tradere,' in *Angelicum*, vol.40 (1963), pp.391-406.

4. Msgr. Paul PHILIPPE, *op. cit.*, pp.60-61.

Primo ergo considerabimus specialiter de his quae pertinent ad omnes hominum status,

where he first treats about the theological virtues (q.1-46), and then about the cardinal virtues (q.46-170). He continues the *prologus*: "secundo vero, specialiter de his quae pertinent ad determinatos status," where the first consideration is according to the diversity of *gratiae gratis datae* (q.171-178), secondly according to the diversity of life, namely, contemplative and active (q.179-182), and finally according to the diversity of offices and states, where a general study is made in the 183rd question, and then from question 184 to question 189, he treats about the state of perfection, which is divided into three parts, namely, the 184th question is about the state of perfection in general: that which is concerned with the episcopal state is treated in the question 185; and lastly, from question 186 to 189 the consideration is about those things related to religious perfection. While treating about the religious life, he makes a four-fold distinction, first of all about the principal elements in religious life (q.186), secondly, those that can be licitly included in the religious life (q.187), thirdly, about the distinction of religious orders (q.188), and last of all a study is made on those points related to the entrance into religious life (q.189).

At present we are interested about the distinction of life into active and contemplative. After having considered the division of human life into active and contemplative, the Angelic Doctor treats each of them in particular. He defines, differentiates, and evaluates various religious orders in relation to the works of active and contemplative life. He indicates in the following words in what sense life is here divided into active and contemplative. He writes:

vita dicitur dupliciter. Uno modo, ipsum esse viventis... Alio modo dicitur vita ipsa operatio viventis, secundum quam principium vitae in actum reducitur: et sic nominamus vitam activam, vel contemplativam, vel voluptuosam.¹

From the following quotation we can understand the reason of making such a distinction. It reads:

illa proprie dicuntur viventia quae ex seipsis moventur seu operantur. Illud autem maxime convenit alicui secundum seipsum quod est proprium ei, et ad quod maxime inclinatur. Et ideo unumquodque vivens ostenditur vivere ex operatione sibi maxime proprie, ad quam maxime inclinatur: sicut plantarum vita dicitur in hoc consistere quod nutriuntur et generant; animalium vero in hoc quod sentiunt et moventur; hominum vero in hoc quod intelligunt et secundum rationem agunt. Unde etiam et in hominibus

1. *Ia IIae*, q.3, a.2, ad 1.

vita uniuscujusque hominis videtur esse id in quo maxime delectatur, et cui maxime intendit : ...¹

The life here divided into active and contemplative is the intellectual life, namely, that type of self-motion, which specifically pertains to man.² The Angelic Doctor proposes an objection from the 'Philosopher':

tres sunt vitae maxime excellentes, scilicet voluptuosa, civilis, quae videtur esse eadem ac activa, et contemplativa. Insufficienter ergo dividitur vita per activam et contemplativam.

He answers :

vita voluptuosa ponit finem in delectatione corporali, quae communis est nobis et brutis. Unde, sicut Philosophus ibidem dicit, est vita bestialis. Propter quod, non comprehenditur sub praesenti divisione, prout vita humana dividitur in activam et contemplativam.³

The endeavours of men are directed, either for the needs of the present life or for the desire for pleasure or truth. A life ordered to pleasure is bestial and hence it is unreasonable to seek after pleasure for its own sake. Therefore, there remains two types of life, namely, active and contemplative, an adequate division of human life.⁴

As has been already indicated, the division of human life into active and contemplative is based on the division of intellect into

1. *IIa IIae*, q.179, a.1. Thus for St. Thomas, life of a being, immanent to itself consists in that which is proper to it and to which it is most inclined. Elsewhere he says : "opera vitae dicuntur, quorum principia sunt in operantibus, ut seipsos inducant in tales operationes. Contingit autem aliquorum operum inesse hominibus non solum principia naturalia, ut sunt potentiae naturales ; sed etiam quaedam superaddita, ut sunt habitus inclinantes ad quaedam operationum genera quasi per modum naturae, et facientes illas operationes esse delectabiles. Et ex hoc dicitur, quasi per quandam similitudinem, quod illa operatio quae est homini delectabilis, et ad quam inclinatur, et in qua conversatur, et ordinat vitam suam ad ipsam, dicitur vita hominis : unde quidam dicuntur agere vitam luxuriosam, quidam vitam honestam. Et per hunc modum vita contemplativa ab activa distinguitur." *Ia*, q.18, a.2, ad 2.

2. "Vita hominis est secundum id a quo homo est homo. Hoc autem est intellectus. Cum ergo intellectus dividatur in activum et contemplativum, id est speculativum et practicum, videtur quod humana vita in haec duo dividi debeat." *In III Sent.*, d.35, q.1, a.1, contra 2. "Manifestum est autem quod ipsa operatio est uniuscujusque rei, quae competit ei secundum suam formam. Forma autem hominis est anima, cujus actus dicitur vivere ; non quidem secundum quod vivere est esse viventis, sed secundum quod vivere dicitur aliquid opus vitae, puta intelligere, sentire, etc. . . . Post vitam autem nutritivam et sensitivam non relinquatur nisi vita quae est operativa secundum rationem. Quae quidem vita propria est homini. Nam homo speciem sortitur ab hoc, quod est rationale." *In I Ethic.*, nn.123, 126.

3. *IIa IIae*, q.179, a.2, ad 1.

4. *IIa IIae*, q.179, a.2, c.

active and contemplative.¹ As regards the division of human intellect he writes :

Intellectus autem dividitur per activum et contemplativum : quia finis intellectivæ cognitionis vel est ipsa cognitio veritatis, quod pertinet ad intellectum contemplativum ; vel est aliqua exterior actio, quod pertinet ad intellectum practicum sive activum.²

But when we say that human life is divided into active and contemplative, we mean only that the predominance is given to the consideration of truth or action, that is :

Quidam enim sunt qui exercitiis activæ insistent principaliter, quamvis etiam quandoque contemplationis actus exequantur. Quidam vero sunt qui postpositis curis activæ, principaliter contemplationi student.³

In this context we ask, can a mixed life, a medium between contemplative and active life, be admissible ? For that there should be an operation in the intellect which is a composite of active and contemplative activity. But St. Thomas does not admit such an intellectual operation. Secondly, as already noted, the division of life into active and contemplative is considered from the predominance given to the activity related to it. Hence if there is a mixed life, equal predominance should be given to action and contemplation at the same time, which is not possible, as a hound cannot chase two rabbits at the same time. So there cannot be a mixed life according to St. Thomas, as 'life' explained above.

1. *Ibid.*

2. *Ibid.*

3. *In III Sent.*, d.35, q.1, a.1, ad 5. As regards the nature of the distinction of the intellect, "at least in his later works, St. Thomas clearly taught that the speculative and practical intellects are not really distinct faculties." (John E. NAUS, S.J., *The Nature of Practical Intellect according to St. Thomas*, *Analecta Gregoriana*, cura Pontificæ universitatis Gregorianæ edita, Roma (1959), vol. 108, *Series Facultatis Philosophicæ*, sectio B, n.9, p.14). St. Thomas himself writes in the *Summa* : "intellectus practicis et speculativus non sunt diversæ potentiae. Cujus ratio est quia . . . id quod accidentaliter se habet ad objecti rationem quam respicit aliqua potentia, non diversificat potentiam : accidit enim colorato quod sit homo, aut magnum aut parvum ; unde omnia hujusmodi eadem visiva potentia apprehenduntur. Accidit autem alicui apprehenso per intellectum, quod ordinetur ad opus, vel non ordinetur. Secundum hoc autem differunt intellectus speculativus et practicis. Nam intellectus speculativus est, qui quod apprehendit, non ordinat ad opus, sed ad solam veritatis considerationem : practicis vero intellectus dicitur, qui hoc quod apprehendit, ordinat ad opus." *Ia*, q.79, a.2. The introduction of this hellenistic thought in christian spirituality (contemplative and active life) was with solid foundation. The Angelic Doctor proposes, in accordance with the Patristic thought, Lia in the Old Testament, and Martha from the New Testament as the symbol of the active life, while Rachel of the Old Testament and Mary from the New Testament are symbols of contemplative life, cf. P. Th. CAMELOT, O.P., "Action et Contemplation dans la tradition chrétienne," in *Vie Spirituelle*, 78 (1948) pp.272-306.

A consideration from another point of view will help us to understand the nature of the division of life, especially religious life, into active and contemplative. Now according to St. Thomas, religious life is a training school where one aims by practice at the perfection of charity. One is obliged to tend to the perfection of charity.¹ The Angelic Doctor explains the nature of this charity and the obligation arising from it as follows :

status religionis est ordinatus ad perfectionem caritatis consequendam. Ad quam quidem principaliter pertinet Dei dilectio, secundario autem dilectio proximi. Et ideo religiosi praecipue et propter se debent intendere ad hoc quod Deo vacent. Si autem necessitas proximis immineat, eorum negotia ex caritate agere debent, . . .²

Thus a religious is obliged to tend to the perfection of charity by activities, which are found to correspond with the division of human life. The Common Doctor writes :

Secundo prout aliquis ad aliqua caritatis opera se obligat, quibus specialiter Deo servitur, abrenuntians saecularibus ; et hoc modo religionis nomine ad praesens utimur.

Caritas autem Deo debitum obsequium reddit secundum actus vitae activae et contemplativae. In actibus quidem activae vitae diversimode secundum diversa officia caritatis, quae proximis impenduntur : et ideo sunt aliquae religiones institutae ad vacandum Deo per contemplationem, sicut religio monastica et eremitica ; aliquae autem ad serviendum Deo in membris suis per actionem, sicut illorum qui ad hoc Deo se dedicant, ut infirmos suscipiant, captivos redimant, et alia misericordiae opera exequantur.³

And elsewhere :

religionis status ordinatur ad perfectionem caritatis, quae se extendit ad dilectionem Dei et proximi. Ad dilectionem autem Dei directe pertinet

1. Regarding the nature of this obligation, Fr. Garrigou-Lagrange writes : " Religiosi vi professionis tenentur tendere ad perfectionem proprie dictam, per media generalia seu per tria consilia et correlativa vota obedientiae, paupertatis, castitatis et per media particularia seu per regulas proprii Ordinis vel Institui." He then gives the foundation of this obligation in the following words : " Est professio religiosa, qua constituitur status religiosus, qui est status perfectionis " (cf. *IIa IIae*, q.184, a.4) : " In statu perfectionis proprie dicitur aliquis esse, non ex hoc quod habet actum dilectionis perfectae, sed ex hoc quod obligat se perpetuo cum aliqua solemnitate ad ea quae sunt perfectionis. Contingit etiam quod aliqui se obligant ad id quod non servant et aliqui implent id ad quod non se obligaverunt . . . Et ideo nihil prohibet, aliquos esse perfectos, qui non sunt in statu perfectionis (v.g. S. Benedictus Joseph Labre), et aliquos esse in statu perfectionis qui tamen non sunt perfecti." R. GARRIGOU-LAGRANGE, O. P., " *De Sanctificatione Sacerdotum*," Domus Editorialis Marietti (1946), pp.44-45.

2. *IIa IIae*, q.187, a.2.

3. *Contra imp. Dei cultum*, nn.7-8.

vita contemplativa, quae soli Deo vacare desiderat : ad dilectionem autem proximi pertinet vita activa, quae deservit necessitatibus proximorum.¹

Again: "Vita autem contemplativa directe et immediate pertinet ad dilectionem Dei: ... Vita autem activa ordinatur directius ad dilectionem proximi: ..." ²

He also mentions that perfection essentially consists in following Christ.³ And the religious who is obliged in a special manner to tend to perfection, follows Christ either by a contemplative life or active life.

Sequi autem potest aliquis Christum non solum vitae contemplativae operando, sed etiam opera activae faciendo. Unde qui relictis omnibus contemplationi vacat consilium Christi implet. Similiter qui relictis omnibus, eleemosynas corporales vel spirituales facit praedicando vel docendo.⁴

From all these considerations, we can say that 'the various religious states are defined, differentiated and evaluated in the terms of the active and the contemplative life.' A medium is not found where mixed life can be attributed. Even the activity of preaching and teaching, of which we are specially concerned, which according to many are the object of the mixed life, are activities of the active life for the Angelic Doctor. Clear and convincing texts can be quoted profusely to prove that 'Preaching and Teaching' are the works of active life according to St. Thomas. For example :

Ex quo patet quod ad activam pertinet non solum in temporalibus sed etiam in spiritualibus docendo vel corrigendo aliis providere.⁵ — Sic igitur exercitium vitae activae est non solum in saecularibus, sed etiam in religiosis. Primo quidem in quantum per virtutes morales in eis animae passiones refrenantur. Secundo quia ipsi etiam in alios possunt misericordiae officia exhibere vel docendo vel corrigendo ...⁶ — Est autem quaedam doctrina quae ordinatur ad persuadendum bonos mores, quae praedicatio dicitur et haec ad vitam activam pertinet.⁷ — Convenienter religio institui potest ad opera vitae activae, secundum quod ordinantur ad utilitatem proximorum ... Magis autem procuratur utilitas proximorum per ea quae pertinent ad spiritualem animae salutem, quam per ea quae pertinent ad subveniendum corporali necessitati ... Et ideo convenientissimum est ad praedicandum, et ad alia quae pertinent ad salutem animarum, aliquam

1. *Ia IIae*, q.188, a.2.

2. *Ia IIae*, q.182, a.2.

3. "... perfectio non consistit essentialiter in paupertate, sed in Christi sequela, ..." *Ia IIae*, q.188, a.7.

4. *Contra imp. Dei cultum*, n.191.

5. *Contra retr. hom. a rel.*, n.777.

6. *Ibid.*, n.779.

7. *In III Sent.*, d.35, q.1, a.3, gla. 1, ad 3.

religionem institui.¹ — Religio potest ordinari ad vitam activam, et ad vitam contemplativam. Inter opera autem vitae activae, principaliora sunt illa quae ordinantur directe ad salutem animarum, sicut praedicare et alia hujusmodi.² — Sic ergo dicendum est quod opus vitae activae est duplex. Unum quidem quod ex plenitudine contemplationis derivatur : sicut doctrina et praedicatio.³

Thus for St. Thomas, religious orders are differentiated according to the activities of the contemplative and active life, following the division of the intellect. The activities of the active life are twofold, some are purely exterior occupations, such as ransoming the captives and caring for the sick, while others, by their nature derive from the fullness of contemplation, such as teaching and preaching. But the Angelic Doctor sometimes speaks about teaching and preaching in terms of a 'third kind of life.' Let us examine in what sense it should be understood.

The 'third kind of life,' and the activity of preaching and teaching.

From a comparison of prudence with this augustinian notion of the 'third kind of life,'⁴ we can have an indication regarding its nature. The Angelic Doctor writes :

prudencia media est inter virtutes morales et intellectuales. Sed sicut virtutes morales pertinent ad vitam activam . . . ita intellectuales ad contemplativam. Ergo videtur quod prudentia pertineat neque ad vitam activam

1. *Ila Ilae*, q.188, a.4.

2. *Ibid.*, a.5.

3. *Ibid.*, a.6.

4. The following are certain quotations from the works of St. Augustine, to which St. Thomas makes reference. "Rursus, quia unamquamque istatum quadraginta octo sectarum potest quisque sequi habitu ceterorum philosophorum, itemque potest alius habitu Cynicorum, ex hac etiam differentia duplicantur, et nonaginta sex fiunt. Deinde quia earum singulas quasque ita tueri homines possunt atque sectari, ut aut otiosam diligat vitam, sicut hi qui tantummodo studiis doctrinae vacare voluerunt atque valuerunt ; aut negotiosam, sicut hi qui cum philosopharentur, tamen administratione reipublicae regendis rebus humanis occupatissimi fuerunt ; aut ex utroque genere temperatam, sicut hi qui partim erudito otio, partim necessario negotio, alternantia vitae suae tempora tribuerunt : propter has differentias potest etiam triplicari numerus iste sectarum, et ad ducentas octoginta octo perducitur." ST. AUGUSTINE, *De civitate Dei*, Lib.XIX, c.1, n.2. "In tribus quoque illis vitae generibus, uno scilicet non segniter, sed in contemplatione vel inquisitione veritatis otioso, altero in gerendis rebus humanis negotioso, tertio ex utroque genere temperato, cum quaeritur quid horum sit potius eligendum, non finis boni habet controversiam ; sed quid horum trium difficultatem vel facilitatem afferat ad consequendum vel retinendum finem boni, id in ista quaestione versatur." *Ibid.*, c.2. "Ex tribus porro illis vitae generibus, otioso, actuoso, et quod ex utroque compositum est, hoc tertium sibi placere asseverant. Haec sensisse atque docuisse Academicos veteres, Varro asserit, auctore Antiocho, magistro Ciceronis et suo, quem sane Cicero in pluribus fuisse Stoicum, quem veterem Academicum vult videri." *Ibid.*, c.3, n.2. "Nihil sane ad istam pertinet civitatem quo habitu vel more vivendi, si non est contra divina praecepta, istam fidem, qua

neque ad contemplativam sed ad medium vivendi genus quod Augustinus ponit, . . .

The answer given reads as follows :

prudencia dicitur esse media inter virtutes intellectuales et morales quantum ad hoc, quod in subjecto convenit cum virtutibus intellectualibus, in materia autem totaliter convenit cum moralibus. Illud autem tertium genus vivendi medium est inter activam vitam et contemplativam quantum ad ea circa quae occupatur ; quia quandoque occupatur in contemplatione veritatis, quandoque autem occupatur circa exteriora.¹

Elsewhere he speaks about the nature of *medium* in a same context. He proposes an objection, regarding the division of life into active and contemplative.

Augustinus ponit tria vitae genera : scilicet otiosum, quod pertinet ad contemplationem ; actuosum, quod pertinet ad vitam activam ; et addit tertium ex utroque compositum. Ergo videtur quod insufficienter dividatur vita per activam et contemplativam.

Let us examine the response given to this objection. He writes :

media conficiuntur ex extremis, et ideo virtute continentur in eis : sicut tepidum in calido et frigido, et pallidum in albo et nigro. Et similiter sub activo et contemplativo comprehenditur id quod est ex utroque compositum. Et tamen, sicut in quolibet mixto praedominatur aliquod simplicium, ita

pervenitur ad Deum, quisque sectetur : unde ipsos quoque philosophos, quando Christiani fiunt, non habitum vel consuetudinem victus, quae nihil impedit religionem, sed falsa dogmata mutare compellit. Unde illam quam Varro adhibuit ex Cynicis differentiam, si nihil turpiter atque intemperanter agat, omnino non curat. Ex tribus vero illis vitae generibus, otioso, actuosum, et ex utroque composito, quamvis salva fide quisque possit in quolibet eorum vitam ducere, et ad sempiterna praemia pervenire ; interest tamen quid amore teneat veritatis, quid officio charitatis impendat. Nec sic quisque debet esse otiosus, ut in eodem otio utilitatem non cogitet proximi ; nec sic actuosus, ut contemplationem non requirat Dei. In otio non iners vacatio delectare debet ; sed aut inquisitio, aut inventio veritatis : ut in ea quisque proficiat, et quod invenerit teneat, et alteri non invidet. In actione vero non amandus est honor in hac vita, sive potentia ; quoniam omnia vana sub sole : sed opus ipsum, quod per eundem honorem vel potentiam fit, si recte atque utiliter fit, id est ut valeat ad eam salutem subditorum, quae secundum Deum est ; unde jam superius disputavimus. Propter quod ait Apostolus, 'Qui episcopatum desiderat, bonum opus desiderat' (I Tm, 3 1) . . . Itaque a studio cognoscendae veritatis nemo prohibetur, quod ad laudabile pertinet otium : locus vero superior, sine quo regi populus non potest, etsi ita teneatur atque administretur ut decet, tamen indecenter appetitur. Quamobrem otium sanctum quaerit charitas veritatis : negotium justum suscipit necessitas charitatis. Quam sarcinam si nullus imponit, percipiendae atque intuendae vacandum est veritati : si autem imponitur, suscipienda est propter charitatis necessitatem : sed nec sic omni modo veritatis delectatio deserenda est, ne subtrahatur illa suavitas, et opprimat ista necessitas." *Ibid.*, c.19.

1. *Ila IIae*, q.181, a.2, ad 3.

etiam in medio genere vitae superabundat quandoque quidem contemplativum, quandoque vero activum.¹

Hence in both life (active life and contemplative life) there are operations that belong to the other life, but one of the two is principally intended. And St. Thomas is sufficiently clear in establishing that the division of life is based on this principal intention :

...vita activa et contemplativa distinguuntur secundum diversa studia hominum intendentium ad diversos fines, quorum una est consideratio veritatis, quae est finis vitae contemplativae, aliud autem est exterior operatio, ad quam ordinatur vita activa.²

And :

vita, secundum quod nunc loquimur, consistit in operatione cui aliquis principaliter mancipatur : cujus ratione omnia quae impedire possunt, dimittit ; quae autem adjuvant, quaerit et prosequitur.³

Again :

Illud tertium membrum apponitur ab Augustino, non quantum ad diversitatem vitae, sed magis quantum ad diversitatem viventium. Quidam enim sunt qui exercitiis vitae activae insistent principaliter, quamvis etiam quandoque contemplationis actus exequantur. Quidam vero sunt qui postpositis curis activae, principaliter contemplationi student.⁴

He then continues : "Sunt nihilominus et quaedam operationes quae utrumque requirunt, sicut praedicatio et doctrina."⁵

Now we are in the proper context to examine 'Preaching and Teaching,' in relation to contemplation and action. St. Thomas writes :

actus doctrinae habet duplex objectum : fit enim doctrina per locutionem ; locutio autem est signum audibile interioris conceptus. Est igitur unum objectum doctrinae id quod est materia sive objectum interioris conceptionis. Et quantum ad hoc objectum, quandoque doctrina pertinet ad vitam activam, quandoque ad contemplativam : ad activam quidem, quando homo interius concipit aliquam veritatem ut per eam in exteriori actione dirigatur ; ad contemplativam autem, quando homo interius concipit aliquam veritatem intelligibilem in cujus consideratione et amore delectatur. Unde Augustinus dicit, in libro 'de Verbis Dom.' : 'Eligant sibi partem meliorem, scilicet vitae contemplativae ; vacent verbo, inhient

1. *Ila Ilae*, q.179, a.2, ad 2.

2. *Ila Ilae*, q.181, a.1.

3. *In III Sent.*, d.35, q.1, a.2, q1a 1.

4. *Ibid.*, a.1, ad 5.

5. *Ibid.*

doctrinae dulcedini, occupentur circa scientiam salutarem': ubi manifeste dicit doctrinam ad vitam contemplativam pertinere.

Aliud vero objectum doctrinae est ex parte sermonis audibilis. Et sic objectum doctrinae est ipse audiens. Et quantum ad hoc objectum, omnis doctrina pertinet ad vitam activam, ad quam pertinent exteriores actiones.¹

That is as regards the second object, namely, the hearer, teaching pertains to the active life; as regards the first object, teaching can pertain to the active or contemplative life. We are here concerned only with that teaching which pertains to the contemplative life, for the original concept conferred here by speech, was considered out of the love of the truth itself. Hence it belongs to the contemplative life according to the first object. St. Thomas writes:

In actu autem docendi invenimus duplicem materiam, in cujus signum etiam actus docendi duplici accusativo conjungitur. Est, siquidem, una ejus materia ipsa res quae docetur, alia vero ille cui scientia traditur. Ratione igitur primae materiae, actus doctrinae ad vitam contemplativam pertinet, sed ratione secundae pertinet ad vitam activam.²

But at the same time St. Thomas clearly teaches that this contemplation pertains to the active life, rather than contemplative. . . .

. . . visio docentis est principium doctrinae; sed ipsa doctrina magis consistit in transfusione scientiae rerum visarum quam in earum visione, unde visio docentis magis pertinet ad actionem quam ad contemplationem.³

Hence teaching and preaching consist in the transmission of the things contemplated (for the spiritual perfection of others), rather than mere contemplation. And it is from this fact (communication, transmission of the things contemplated), St. Thomas establishes the superiority of the religious orders instituted for teaching and preaching above all forms of religious life. Therefore, we repeat, that it is an extension or communication of things contemplated, for the spiritual perfection of others. In other words it is principally considered in relation with others, that is to say, it is an active life. For according to St. Thomas: "vita activa describitur per ea quae ad alterum ordinantur, non quia in his solum, sed quia in his principaliter consistit."⁴

Again as we have already noted, man has to make use of external speech to communicate to others the things contemplated.⁵ And

1. *IIa IIae*, q.181, a.3.

2. *De ver.*, q.11, a.4.

3. *Ibid.*, ad. 3.

4. *IIa IIae*, q.181, a.1, ad 1.

5. We do not consider here preaching or teaching as merely exterior occupation, its intrinsic dependence on contemplation is presupposed. We also have to bear in mind that there is no contemplation at the time when it is extended to others, contemplation is only presupposed by its very nature.

St. Thomas is again very clear in stating that "*activa vita habet finem in exterioribus actibus.*"¹ That is why the Angelic Doctor concludes, that preaching and teaching involve exterior occupation and thus are to be considered as pertaining to active life.²

With these considerations let us quote certain salient ideas, from a text of St. Thomas, where he proves that teaching and preaching belong to active life.

Finis enim contemplativae vitae est inspectio veritatis, prout nunc de vita contemplativa agimus ; veritatis, dico, increatae secundum modum possibilem contemplanti : . . .

Sed activae vitae est finis operatio, qua proximorum utilitati intenditur. In actu autem docendi invenimus duplicem materiam, in cujus signum etiam actus docendi duplici accusativo conjungitur. Est, siquidem, una ejus materia ipsa res quae docetur, alia vero ille cui scientia traditur. Ratione igitur primae materiae, actus doctrinae ad vitam contemplativam pertinet, sed ratione secundae pertinet ad activam.

Sed ex parte finis doctrina solummodo ad vitam activam pertinere videtur, quia ultima materia ejus, in qua finem intentum consequitur, est activae vitae materia. Unde ad activam magis pertinet quam ad contemplativam, quamvis etiam quodammodo ad contemplativam pertineat, ut ex dictis patet.³

The tendency to conclude that religious orders instituted for teaching and preaching are mixed, is inspired by a material conception of this particular type of activity. They consider it as a type of life which is a combination of both contemplation and activity. They draw their argument to prove its superiority over purely contemplative life and purely active life from this fact. The Carmelites of Salamanca write :

. . . religiones profitentes vitam mixtam distingui essentialiter, tam a religionibus profitentibus vitam contemplativam, quam ab illis qui profitentur vitam activam. Ratio constat ex dictis ; nam finis proximus profitentium vitam mixtam continet eminenter aliarum fines, et ab unoquoque seorsim sumpto essentialiter distinguitur ; a contemplatione sola, quia actionem addit : et ab actione sola, quia contemplationem includit . . .⁴

. . . nam vita mixta, sive quae contemplationi et actioni vacat, continet eminenter rationes vitae pure contemplativae et vitae tantum activae, alioquin mixta non esset : ergo est perfectior, quam quaelibet eorum seorsim sumpta : ergo religiones profitentes vitam mixtam excedunt simpliciter alias, quae profitentur vitam vel pure contemplativam, vel pure activam.⁵

1. *IIa IIae*, q.181, a.4.

2. "... vita contemplativa simpliciter est melior quam activa quae occupatur circa corporales actus : sed vita activa secundum quam aliquis praedicando et docendo contemplata aliis tradit, est perfectior quam vita quae solum contemplatur . . ." *IIIa*, q.40, a.1, ad 2.

3. *De ver.*, q.11, a.4.

4. *SALMANTICENSIS, De Statu Religioso*, disp.II, dub.III, n.23.

5. *Ibid.*, n.28.

In the words of a modern author :

What then is the mixed life? St. Thomas has given a careful analysis of this type of life, which is peculiar only because it is constituted by a special and unique combination of the active and contemplative life ... There is however an activity that allows for a combination of contemplation and action, the activity of preaching and teaching.¹

Of course St. Thomas says that a religious order instituted for prayer and study is higher than a religious order instituted for prayer alone or study alone. But can we apply the same principle here? Namely, that the religious order instituted for teaching and preaching derives its superiority from the fact that it contains the elements of both contemplative and active life. Certainly not. Because as we have already indicated, when the superiority is considered from the part of the plurality of the end, those activities must be of the same 'genus.' "In singulis autem horum graduum potest attendi praeeminentia secundum quod una religio ordinatur ad altiozem actum in eodem genere."² But preaching or teaching and contemplation are activities of different genus. Hence the superiority here cannot be considered from the presence of *plura bona*, but from the fact of a *majus bonum*. "Sicut enim majus est illuminare quam lucere solum, ita majus est contemplata aliis tradere quam solum contemplari."³ An activity which necessarily only presupposes contemplation by reason of its first object as already indicated.⁴ Hence it is not a mixture of action and contemplation, rather it is principally an action.

Therefore, preaching or teaching is not only not a combination of action and contemplation, nor is it a life of contemplation in the ultimate analysis.

Preaching and teaching in themselves are always works of the active life, yet in certain circumstances, that is, when the content of teaching and preaching is the fruit of a great contemplative life, the activities belong primarily to the contemplative life. In the ultimate analysis, this mixed form of life is a life of contemplation; the activity is not by subtraction from but by addition to the contemplation.⁵

1. Rev. James M. EGAN, O. P., *On The Various Ways, States and Duties of Human Life*, published in *St. Thomas Aquinas, Summa Theologica, First Complete American Edition in Three Volumes*, New York, (1949), vol.III, pp.3420-21.

2. *Ila Ilae*, q.188, a.6.

3. *Ibid.*

4. Contrary to the relation between study and prayer (there is no relation between study and prayer deriving from their nature), there is an intrinsic relation between contemplation and preaching. (Of course they are activities of different 'genera,' but unified in the end, namely, effecting the spiritual perfection of others). In the ultimate analysis, it is a communication of concepts obtained through contemplation moved by the love of the truths contemplated.

5. Rev. James M. EGAN O. P., *loc. cit.* p.3421.

The Carmelites of Salamanca say :

Praesertim cum ejus finis proximus, nempe contemplatio, ut derivatur ad actionem circa proximum, proprias rationes contemplationis, et actionis eminenter contineat.¹

To these opinions, we say that preaching and teaching is primarily a communication (*tradere*) which involve in the case of man exterior activity, namely, speech. And, therefore, St. Thomas classifies them under acts of active life. The spiritual perfection of the neighbour is effected in the communication of the things contemplated, and herein lies its superiority. Hence for the Angelic Doctor, it is a spiritual soldiering² far better than the corporal soldiering,³ and even the solicitude of the preacher pertains to the active life.⁴

Another point to be remembered in this context is that the Angelic Doctor establishes the superiority of the religious order directed for teaching and preaching from an objective consideration. It seems that the Carmelites of Salamanca have made a consideration different from this. For example they write :

Unde vehementer falluntur, qui absque distinctione dicunt, illam religionem profiteri vitam mixtam, quae per se primo instituta est ad praedicandum, et docendum, et in hoc sensu intrepentantur D. Thomam quaest. 188, a.6 ; oppositum enim constat ex proxime dictis ; nam praedicatio, et doctrina, quae non redundant ex plenitudine contemplationis, sunt opera vitae pure activae ; atque ideo nequeunt esse finis proximus specificans religionem mixtam, sive quae contemplationem primario respicit, et ex consequenti actionem.⁵

But the teaching of St. Thomas is as follows :

Sic ergo dicendum est quod opus vitae activae est duplex. Unum quidem ex plenitudine contemplationis derivatur sicut doctrina et praedicatio ...

1. SALMANTICENSES, *De Statu Religioso*, disp.II, dub.III, n.29.

2. "Officium praeicatorum et doctorum est officium militum in quantum insurgunt contra hostes et vitia." *In II ad Tm*, n.46.

3. "Magis remota videtur a religionis proposito corporalis militia, quae corporalibus exercetur, quam militia spiritualis, quae utitur armis spiritualibus, scilicet sacris documentis ad errorum impugnationem : de quibus dicitur II Co, 10 14, 'Arma militiae nostrae non sunt carnalia, sed potentia Deo'." *Contra imp. Dei cultum*, n.24. "... aureola est quoddam privilegiatum praemium, privilegiatae victoriae respondens, ... In pugna vero qua contra diabolum pugnamus, illa est praecipua victoria, cum aliquis hostem non solum a se, sed a cordibus aliorum removet : quod fit per praedicationem et doctrinam ; et ideo doctoribus et praedicatoribus tertia aureola debetur. Quidam vero distinguunt tres aureolas secundum tres vires animae, ut dicentur tres aureolae respondere potissimis trium virium animae actibus. Potissimus enim actus rationalis est veritatem fidei etiam in aliis diffundere ; et huic actui debetur doctorum aureola." *In IV Sent.*, d.49, q.5, a.5, q.1, Parisiis, Vives, II, 1874.

4. "Sollicitudo autem quae exhibetur a praedicatoribus circa eos quibus praedicant, ad activam vitam pertinet." *Quodl. VII*, a.18, ad 8.

5. SALMANTICENSES, *De Statu Religioso*, disp.II, dub.III, n.30.

Aliud autem est opus activae vitae quod totaliter consistit in occupatione exteriori : sicut eleemosynas dare, hospites recipere et alia hujusmodi.¹

St. Thomas here makes the distinction from the nature of the activity. For example, a religious who enjoys a high degree of contemplation, while serving a neighbour who is sick, is not giving out the content of his contemplation, in other words, there is no intrinsic relation between his contemplation and the activity he performs, while on the other hand, preaching and teaching presuppose contemplation by the very nature. St. Thomas does not make any restriction (as the Carmelites of Salamanca do when they write : "quae non redundant ex plenitudine contemplationis, sunt opera vitae pure activae"), when he speaks about preaching and teaching. He says : "unum quidem ex plenitudine contemplationis derivatur sicut doctrina et praedicatio."² In another context he writes :

... sed vita activa secundum quam aliquis praedicando et docendo contemplata aliis tradit, est perfectior quam vita quae solum contemplatur, quia talis vita praesupponit abundantiam contemplationis.³

This *abundantia contemplationis* has got an objective value rather than a subjective consideration. The 'fullness' is required from the very nature of teaching or preaching.

... signa quae magister discipulo proponit, sunt rerum notarum in universali et sub quadam confusione ; sed ignotarum in particulari, et sub quadam distinctione. Et ideo cum quisque per seipsum scientiam acquirit, non potest dici docere seipsum, vel esse sui ipsius magister : quia non praexistit in eo scientia completa, qualis requiritur in magistro.⁴

That is why St. Thomas insists so much on the necessity of knowledge required on the part of the teacher.⁵ We have also to remember that the contemplation presupposed here is not that found among the philosophers, but among saints, that is, inspired by the love of the truths contemplated.

Certain authors show the example of Christ, the Apostles and the bishops as the model of mixed life. For example : "Sed Christus Dominus, ejusque Apostoli exercuerunt vitam mixtam : ergo religio quae hujusmodi vitam profitetur, est simpliciter perfectior". Again : "Constat autem, religionem profitentem vitam mixtam esse similiorem

1. *IIa IIae*, q.188, a.6.

2. *Ibid.*

3. *IIIa*, q.40, a.1, ad 2.

4. *Ia*, q.117, a.1, ad 4.

5. *In III Sent.*, d.25, q.1, a.1, q1a 3.

statui Episcoporum, cum isti debeant esse et contemplatione et actione perfecti." Elsewhere :

Unde religio mixta, aliis perfectior, Christi, Apostolorum, ac Episcoporum vitae similior, non respicit per se primo actionem praedicationis, aut doctrinae, sed primo et principaliter contemplationi incumbit, et deinde ex ejus redundantia procedit ad perfecta opera circa proximum ; aliter enim ipsi praedicationi, et doctrinae multum perfectionis deficeret, . . .¹

Msgr. Paul Philippe writes :

The highest model of the mixed life is our Lord himself : 'I speak that which I have seen with my Father' (Jn 8 39). 'All things that I have heard of my Father I have made known unto you.' (Jn 15 15). He imparted to his disciples what he saw, what he heard of his Father. In this way, according to St. Thomas, does the bishop exercise his holy ministry. The same can be said of the priest entrusted with preaching the word of God.²

But for St. Thomas the apostolic life of Christ was active.³ And the Apostles continued the apostolic life of Christ, whose successors are the bishops.⁴ Hence we conclude that according to St. Thomas, religious institutes ordered for preaching and teaching, are active and not mixed.

CONCLUSION

Christian perfection consists in charity, and all are obliged to tend to its perfection, in whatever circumstances they may be. Since all the gifts of the Holy Ghost are connected with charity, and since the infused contemplation proceeds from the gifts of wisdom and understanding, it derives from the basic laws of the spiritual organism, that

1. SALMANTICENSES, *De Statu Religioso*, disp.II, dub.III, nn.28, 30.

2. Msgr. Paul PHILIPPE, *op. cit.*, p.62.

3. "...vita contemplativa simpliciter est melior quam activa quae occupatur circa corporales actus : sed vita activa secundum quam aliquis praedicando et docendo contemplata aliis tradit, est perfectior quam vita quae solum contemplatur, quia talis vita praesupponit abundantiam contemplationis. Et ideo Christus talem vitam eligit." *IIIa*, q.40, a.1, ad 2.

4. "Apostoli, et eorum successores, sunt vicarii Dei quantum ad regimen Ecclesiae institutae per fidem et fidei sacramenta. Unde, sicut non licet eis constituere aliam ecclesiam, ita non licet eis tradere aliam fidem, neque instituere alia sacramenta : sed per sacramenta quae de latere Christi pendentis, in cruce fluxerunt dicitur esse fabricata Ecclesia Christi." *IIIa*, q.64, a.2, ad 3. "...utrumque officium, scilicet docendi et baptizandi, Dominus Apostolis injunxit, quorum vicem gerunt, episcopi : aliter tamen et aliter." *IIIa*, q.67, a.2, ad 1. "...status religiosorum ordinatur ad vitam contemplativam, quae potior est quam vita activa, ad quam ordinatur status episcoporum..." *IIa IIae*, q.184, a.7, obj.3. "Quicumque ergo hoc modo salutis proximorum intendit, habet quidem aliquem perfectionis effectum, sed non habet perfectionis statum nisi episcopus qui cum quadam solemni consecratione suscipit animarum curam." *Quodl. I*, a.14, ad 2 ; cf. *IIa IIae*, q.185, a.4, c. ; ad 1.

the infused contemplation must be considered as a normal expression of the growth of charity in us.

One is established in the religious state through the vows by which the hindrance of the growth in charity is removed. Hence, religious and christian life are essentially identical, namely, the perfection of both consists in the perfection of charity. The counsels, thus are considered as instruments of contemplation and the religious life is described as primarily directed to contemplation. A religious finds the unity of life even in the most troubled occupations, in his intimate union with God. These occupations are for him nothing but the expression of his love of God, by fulfilling His will, manifested here and now by the Constitutions of his religious order or by his legitimate superior. Since he is rendered a holocaust by his vows, each of his actions, however insignificant it may be, is a sacrifice offered to God on the altar of his daily life.

One can serve God by serving one's neighbour in an active life. But when one serves his neighbour in his spiritual needs, and that too, when one perfects others out of one's own perfection, it is more praiseworthy. And since common good should be preferred to particular good, that kind of religious life which is ordered to preaching and teaching, is the highest among the religious orders, even though religious order can be instituted for any objective that will come under the act of mercy. Preaching and teaching presuppose contemplation of divine things, and this contemplation pertains to active rather than contemplative life, for teaching and preaching primarily consist in the transmission of the truths than their vision. Hence religious orders instituted for teaching and preaching are active. We cannot call them mixed orders according to St. Thomas, when we consider the division of life and distinction of religious life as he has considered them.

Caesarius NALPATHAMKALAM.