

PART ONE
THE CONCEPT OF DELEGATION

CHAPTER I
PRELIMINARY NOTIONS

An examination of the nature of society not only indicates four essential elements, namely, members, the bond of union, the end and the means, but also distinctly points to the necessity of authority,¹ which, to say the least, is a *conditio sine qua non* for the existence of any society.² This principle of authority is the power of obligating the members of society, so that they may cooperate in the common goal.³ That the Church is possessed of such power is evidenced by the fact that it is constituted as a juridically perfect supernatural society,⁴ and as such has adequate power to attain its end. Consequently the Church has been endowed by Christ, not only with the power of orders,⁵ but also with the power of jurisdiction.⁶ This power of jurisdiction, as Ottaviani says, is that which the Church has for governing men, that is, for authoritatively directing their acts both with regard to faith and with regard to morals.⁷ The Code of Canon Law summarily expresses this same notion with the words "*potestas regiminis*."⁸

¹ Ottaviani, *Institutiones Iuris Publici Ecclesiastici* (3. ed., 2 vols., Romae: Typis Polyglottis Vaticanis, 1947-1948), I, nn. 15-18 (hereafter cited Ottaviani).

² Leo XIII, litt. encycl. *Immortale Dei*, 1 nov. 1885—*Acta Sanctae Sedis* (41 vols., Romae, 1865-1908), XVIII (1885), 165.

³ St. Thomas, *De Regimine Principum* (Vivès ed., Vol. XXVII), lib. I, c. I; Ottaviani, I, n. 28.

⁴ Pius XI, litt. encycl. *Divini illius magistri*, 8 dec. 1929—*Acta Apostolicae Sedis, Commentarium Officiale* (Romae, 1909—), XXII (1930), 52-53 (hereafter cited AAS).

⁵ Canon 947.

⁶ Canon 196.

⁷ Ottaviani, I, n. 112, p. 199.

⁸ Canon 196.

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RD Boyd



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