

THE CATHOLIC CHURCH
IN ACTION





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The Catholic Church in Action

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WITH THE COLLABORATION OF

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✠ PATRICK CARDINAL HAYES

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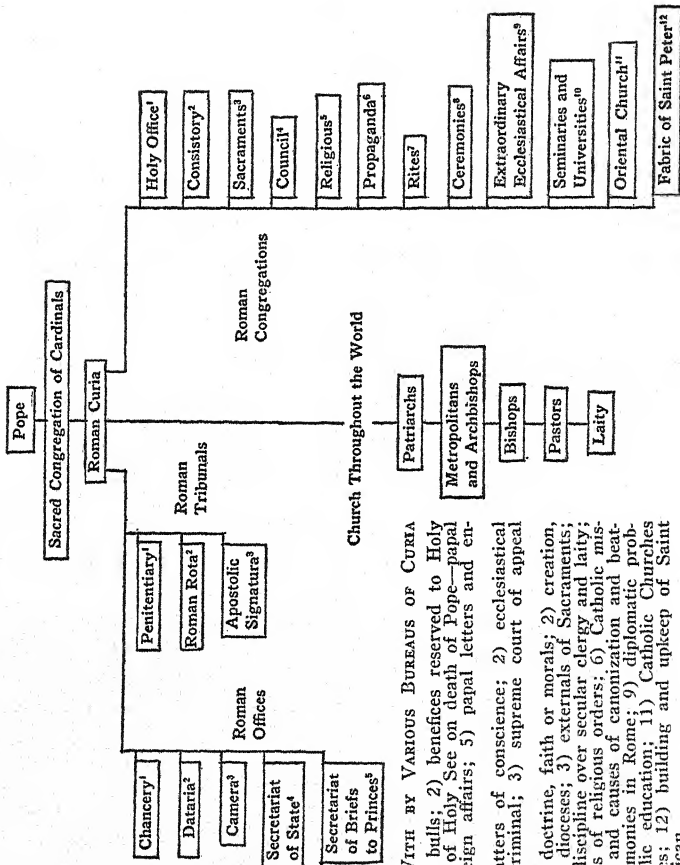
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THE CATHOLIC CHURCH
IN ACTION

ORGANIZATION OF THE ROMAN CATHOLIC CHURCH



MATTERS DEALT WITH BY VARIOUS BUREAUS OF CURIA

OFFICES: 1) papal bulls; 2) benefices reserved to Holy See; 3) registry of Holy See on death of Pope—papal finances; 4) foreign affairs; 5) papal letters and encyclicals; 6) matters of conscience; 7) ecclesiastical cases, civil or criminal; 8) supreme court of appeal or review.

CONGREGATIONS: 1) doctrine, faith or morals; 2) creation, administration of dioceses; 3) externals of Sacraments; 4) ecclesiastical discipline over secular clergy and laity; 5) internal affairs of religious orders; 6) Catholic missions; 7) liturgy and causes of canonization and beatification; 8) ceremonies in Rome; 9) diplomatic problems; 10) Catholic education; 11) Catholic Churches of non-Latin rites; 12) building and upkeep of Saint Peter's and Vatican.

INTRODUCTION

IN THIS book an attempt is made to describe briefly and accurately the main outlines of the organized system by means of which the Catholic Church carries on its work in the world today. Only the most elementary summary of this tremendous subject is possible within the limits of a single volume, not meant for ecclesiastical students, but for the average reader, whether Catholic or non-Catholic, who would like to know in a general way how the Church is constructed and how its various parts are put together to function within the frame-work of the institution as a whole. There are a multitude of works, ranging from the most profound theological, historical, and scientific studies of the universal Church, or of its various parts, down to the most elementary pamphlets, but so far as we know, there is no other book in English which provides the average reader with a non-controversial, general account of the whole subject.

It is a non-controversial account in the sense that its authors (or perhaps its compilers would be the more accurate designation) make no effort to prove or to defend the fundamental spiritual, moral, and intellectual teachings of the Church. These teachings are simply stated, or reported, when and where their statement is necessary for the reader to grasp the meaning, the purpose, the end of the operations of the Church as an entity, or of any particular department of its intricate organization.

There are at least two good reasons for believing that a book like this is likely to be useful today and in the years immediately ahead of us. There is, first of all, the interest created by the steadily increasing activities of the Catholic Church throughout the world and, secondly, the still more important fact that the effects and

consequences of these activities are not confined to the avowed members of the Church, but are also affecting profoundly the whole human society of which Catholics form a comparatively small minority, yet a highly important one because of the social consequences of their beliefs as taught and controlled by a world-wide, centralized organization, by far the oldest and most deeply rooted of all human institutions.

We think that few competent observers of the trends of the age would deny, and most would agree, that since the close of the World War the Catholic Church has been positively active, in a higher degree and on a broader scale than at any time since just before the Counter Reformation. It also seems clear to many of these observers—though on this point there is less agreement—that the Catholic Church is the one great institution to escape the confusion, or threatened confusion, which has overtaken practically all the nations and States, and their forms of organization, along with the economic, political and social systems which have bound humanity together in an unstable yet, on the whole, workable mode of life during the past few centuries.

Now all things save the Catholic Church are in a condition of flux. The end of an epoch appears to have come and to have been followed by an interval of universal confusion. Today mankind is harried by world-wide revolutions and wars and threats of future wars; plagued by economic disaster on a gigantic scale; while millions upon many millions of men, women and children are suffering from bitter want in the midst of abundant food and of all the other material things necessary for human sustenance and shelter. Vast political and economic forces, their main ideas stemming from the writings of men like Marx, the Communist, or Sorel, the Syndicalist, and incorporating the instinctive yearnings of great multitudes, have arisen within a few years to change the life of the world more profoundly even than was done by the treaties after the war, when great empires were abolished and so many new nations were created. Communism, Fascism, National Socialism, functioning through dictatorships of various types, have struck harder blows at the social forms built up in the nineteenth century, or which had lasted from earlier times, than the

war and peace treaties combined. While Russia, Turkey, Poland, Italy, Germany, Austria, and Spain have flamed with revolution or war, and their social systems have been changed or transformed in spirit, all other European and American nations, without exception, have been affected in greater or lesser measure by the same or similar forces. Meanwhile, Asia and Africa are not immune; on the contrary, as we well know, China and India and Japan and Egypt and the black peoples of Africa are rising up in opposition to the dominance over them of Western powers, and simultaneously are struggling amongst themselves for economic or political or racial advantages or supremacy.

Although the statement may be disputed by others, both the leaders and the members of the Catholic Church hold strongly to the belief that the Catholic Church alone remains unaffected by the disintegrating forces which are at work everywhere else—preparing the way, no doubt, for the advent of the new epoch, whatever that epoch may be. They hold that this is true in spite of many facts which may seem to disprove the statement. It might be said, for example, that the Church has been deeply affected, even in some respects changed, in its forms of action, by the treaty with Italy which settled the long-standing "Roman Question," and by the revolutions in Spain and Mexico and Germany and Russia. But such changes in the modes of her activity in no wise affect the essential activities of the Church, nor the unchanging nature of her mission in the world, however they may be limited here or there, or locally suppressed. There are great losses suffered by the Church, no doubt; material losses, and the falling away from her of many of her children, and the hampering of her work, and the restricting of her influence in many countries, as the vast world struggle goes on. But great renovations and new ground are gained elsewhere, and within the Church there is no grave interior struggle to hamper its work. Since the abortive movement known as "modernism" came to an end under Pius X some thirty years ago, the inner peace and harmony of Catholicism have not merely been undisturbed, but have been intensified. All the energies of the Church have been integrated in that remarkable and continuous positive activity

which has characterized her since the ending of the World War, and more particularly since the election of Pope Pius XI in 1922.

Catholics, of course, and with them those non-believers who nevertheless are sympathetic to Catholicism (those, for example, who believe that Catholicism is an integral part, if not actually the fundamental basis, of European and American civilization, and who, therefore, hold that its religious doctrines, or anyhow the social effects of its doctrines and of its spiritual and moral discipline, are socially beneficial), necessarily rejoice in this extraordinary revival of the energetic, positive forces of the ancient Catholic Church. Protestant Christians, on the other hand, differ greatly in their reactions to this phenomenon. There are those, and perhaps they are an increasing number, who heartily welcome it. They believe that, in spite of what they regard as its errors in doctrine or discipline, or, particularly, its claims to supreme authority, Catholicism, when it is energetic and not feeble or lax, upholds and tends to unite the moral and educational forces of Christian civilization against the sapping, or the open attacks, of non-Christian or anti-Christian, or purely atheistic, opponents. Other Protestants, again, are puzzled, disturbed and uncertain, hardly knowing whether to be glad or sorry that the Church which seemed to them—and to the leaders of nineteenth century secularism—to have definitely lost its powers in the world, has now so strangely and powerfully revived. Their point of view would seem to be that if Catholicism has at long last learned how to adjust itself, and to play a co-operative part, with other Christian bodies, then its new strength is welcome; but if, on the other hand, the Catholic Church intends or will be led by the inherent logic of its own doctrines to reassume a dictatorial rôle, then this Catholic renaissance is certain to become a source of embarrassment and perhaps serious trouble. Others again—the dwindling descendants of those Protestant Christians, who were taught by the Centuriators of Magdeburg and their many imitators in England and Scotland, to regard Rome as Babylon the Accursed, the mother of all errors, and the Pope as Anti-Christ himself—are frankly and painfully alarmed, and regard the situation with the keenest apprehension. But perhaps this mood is a

mere curiosity and not an active religious fact of the day. Still, it exists.

Outside of the various Christian bodies, this renaissance of Catholicism creates a singular variety of reactions.

The leaders of the new religion of revolutionary materialism, popularly known as Marxian Communism, of which the dominating center is in Moscow, and which is organized almost as strictly and as logically as Catholicism itself, recognizes in the reawakened and militant energies of the world-wide Catholic Church, the chief and irreconcilable, if not unconquerable, enemy of its own equally extensive program of world unity among mankind. Outside of the ranks of organized or at present unorganized adherents of Communism, there are increasing multitudes of people who have dropped fellowship with all forms of organized and traditional supernatural religion. (including orthodox Judaism). These people are either contemptuously indifferent to the revival of Catholicism, regarding it as a temporary and evanescent thing, something rather like the last rally of an incurably sick man just before his death agony begins, or else they consider it as being purely artificial, a last desperate effort on the part of a priestcraft threatened by destruction and, of course, selfishly anxious, as all privileged classes throughout history have been, to perpetuate its own position of profit and power at the expense of the multitude of humble men and women.

No matter how the phenomenon may be interpreted, its reality is unquestionable. The Catholic Church today is positively active on a scale and with an intensity of disciplined energy which is of vital concern to all thoughtful men and women who wish to know something of the great forces which are contending today for the leadership and control of the thoughts and actions of mankind. That the Catholic Church is, to say the least, certainly one of the major forces of the world—even if it only represents, as its enemies believe, a declining and baseless superstition—is generally admitted. Its own claim, of course, is that it is incomparably, uniquely, the supreme spiritual power in all the world. As we have already stated, it is not the purpose of this book to argue for the truth of this claim. Yet in order to make compre-

hensible even an outline sketch of the mechanism by means of which the Catholic Church attempts to realize this claim, it is necessary to give a brief definition of what is meant by the term, "The Catholic Church in Action." Upon that definition each and every item of the multitudinous activities of the Catholic Church absolutely depends for justification by the believers in the Church, and for correct understanding by all others.

First of all, then, by the term "the Catholic Church" we mean that visible society, real, one, and actively at work in the world today, which was established by Jesus Christ nineteen hundred and thirty-four years ago. Furthermore, we mean that visible society, real, one, and clearly present before the world today, which is in communion with the Apostolic See of Rome, and which accepts not only the supremacy of that See, but also the infallibility of its occupant, the Pope, when, as shepherd and teacher of all the faithful, he defines a matter in faith or morals. In continuance of this attempt at description of what a Catholic means when he says that he believes in his Church—we say that we mean, by the Catholic Church, that visible society, embracing all sorts and conditions of mankind, which claims and exercises Divine Authority and which says, as she has said since the beginning of her history, and which Catholics believe she will continue to say until the end of time: "I alone know fully and teach adequately those truths which are essential to the life and final happiness of the human soul. I alone am that society wherein the human spirit reposes in its native place; for I alone stand in the center whence all is seen in proportion and whence the chaotic perspective of things falls into the right order. Mankind cannot feed itself—for that is death at last. I alone provide eternal sustenance from that which made mankind. The soil of my country alone can fully nourish mankind. Here, in me alone, is reality. For I alone am not man-made, but am of divine foundation and by my Divine Founder perpetually maintained."

Many readers will, no doubt, recognize in the above paragraph a paraphrase and also a direct quotation from a lay historian and interpreter of the Catholic Church, taken from the first chapter

of Hilaire Belloc's book, "The Catholic Church and History." His words form the clearest and most forceful expression of what Catholics believe about the Church that is likely to be found outside of the strict theological definitions.

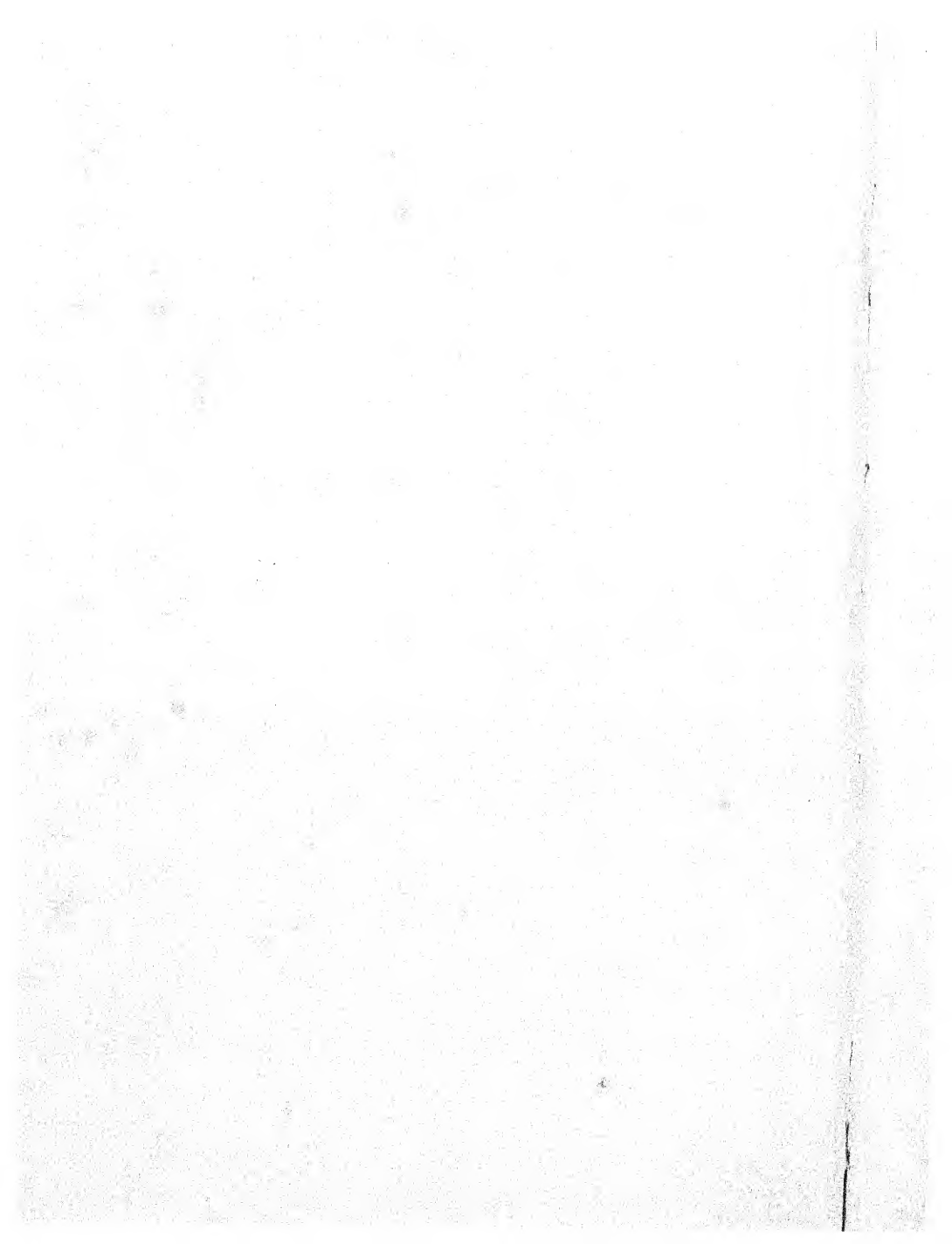
To this definition of the living reality of the Church there should be added a secondary yet essential consideration for the purposes of this book, as follows:

The Catholic Church, unique and supreme as it is—at least in theory—in its spiritual and moral and intellectual claims, is in one respect, however, in exactly the same position as any other society or organization of men formed to deal with other men, governing over or co-operating with other societies. Like these other societies, it must possess its material physical structure, its instruments and appliances; and it must also have a due order and practical system among all its parts in a way which will be adapted to its own purposes. In other words, it must have, like any purely secular organization—whether governmental, educational, or business—its directors or rulers, its committees and sub-committees, its affiliated organizations and groups. It must have its own offices, its buildings, its vehicles of communication; and it needs constantly the use, if not the actual possession, of all necessary means by which to gain, hold and employ the practical apparatus of its work.

With this conception of the Catholic Church in mind, we shall be in a better position to understand the actual organization of the mighty machinery of the Church, as it functions day by day in action.

Part One

ROME—THE CENTER



Chapter I

PETER'S CITY

ROME, the capital of the Roman Empire at the time—about the year 42—when the Apostle Peter there established his seat, has ever since occupied the position of capital of the Catholic world. It is not the teaching of the Church that visible, tangible possession or occupancy of Rome, or any part of Rome, is absolutely necessary to her existence or functioning. The Pope would still be Bishop of Rome, and hold and exercise all his spiritual rights as such, even were he physically resident in Africa, or China or Palestine or America, as some future Pope may be. Natural reasons—for example, earthquakes that might destroy Rome and cause the submergence of its area in the Mediterranean Sea—might compel the removal of the physical center of the Catholic Church. Or political reasons, such as the complete success of an anti-Catholic revolution, might produce the same effect. At one time in its long history, indeed, a succession of Popes resided and ruled the Catholic world from Avignon in France. Political reasons explained that episode in the Church's history: briefly, the ambition and compelling power of the French monarchy. But as those reasons were not of the absolute character of the hypothetical ones mentioned above—the physical destruction of Rome, or permanent banishment of the Church by a government powerful enough to accomplish such an act—the Avignon interval was regarded as a great misfortune by the more enlightened Catholics of that time, and was finally remedied by the efforts of a long line of devoted children of the Church. All the Popes of the so-called "Babylon Captivity" at Avignon, however, were still the Bishops of Rome.

Nearly two thousand years of practically continuous associa-

tion of the supreme head of the Catholic Church with Rome, beginning with the living and the deaths by martyrdom there of St. Peter, the Chief of the Apostles, the first of the Popes, and St. Paul, the greatest of all Apostles in his power of propagating the Gospel of Jesus Christ; over three hundred years of persecution and martyrdom, culminating in the conversion to her doctrines of the Roman Empire; followed by all the mingled glories and miseries, triumphs and defeats, of the centuries which followed that of Constantine—all this creates an atmosphere, and the ties of myriad sacred traditions, which marks Rome as the visible center of the Catholic Church. Today, the Church seems securely seated there; more so, indeed, than seemed to be the case a century ago.

From the time of Pepin the Short—751—until 1870, the Pope, in addition to his rôle as head of the Catholic Church throughout the world, and Bishop of Rome, was also the temporal ruler of a part of Italy. The new Kingdom of Italy, after the military attack on Rome on September 20, 1870, deprived the Sovereign Pontiff of his temporal rights, property and independence, and for nearly sixty years—refusing the terms of settlement proffered by the State—he remained virtually a prisoner in the Vatican. In 1929, Italy by the Lateran treaties again gave formal recognition to the Pope's status as temporal sovereign and created Vatican City as a civil State, and although the territorial limits within which the Pope exercises his temporal, in so far as it is separated from his spiritual, sovereignty, is now limited to the narrow space of forty-eight hectares, or approximately one-fourth of a square mile, he is nevertheless a sovereign in the strictest sense of international law.

Vatican City is, then, in the temporal order, as much of an international sovereign personality as Great Britain or the United States of America. Indeed, the Holy See has always contended that it possessed this personality, and we can cite here the fact that between the annexation of the Papal States in 1870 and the recognition of the sovereignty of the Pope by the Treaty of February 11, 1929, no less than 29 temporal Powers had diplomatic

agents accredited to the Sovereign Pontiff resident within the Vatican, to show that in the opinion of twenty-nine world Powers, the Holy See, even without title to its territory, was a sovereign nation to which diplomatic agents could be sent and actually were accredited.

James Brown Scott, an eminent authority on the law of nations, in addressing the American Society of International Law, shortly after the signing of the Lateran treaties in 1929, says: "There can be no doubt that the Pope is a sovereign in the strictest sense of international law—elective, it may be, but absolute in the exercise of his powers. The extent of territory has nothing to do with sovereignty, any more than the stature of the sovereign with the exercise of his admitted rights. As Vattel has put it in a telling phrase, 'A dwarf is as much a man as a giant is.'"

"There is, therefore, no limitation of sovereignty, if sovereignty can be limited, because of the restricted territorial sphere in which its powers are to be exercised. Sovereignty is an invisible right to be exercised within a visible space. In the case of the Supreme Pontiff, there are two kinds of sovereignty: spiritual and temporal. The spiritual he exercises within a spiritual domain, that is to say, within the community of the Holy Roman Catholic Church, irrespective of territorial lines; and the temporal sovereignty he exercises within the limits of the City of the Vatican. Both are combined within his person, as both are admitted to be necessary to the exercise of the functions spiritual and temporal with which he is vested."

In addition to jurisdiction over the territory within the bounds of Vatican City as determined by the Lateran Treaty, February 11, 1929, the Pope has certain extraterritorial possessions within the city of Rome, and in other parts of Italy, in which he enjoys, as regards the Italian government, the same diplomatic and fiscal immunities as embassies and legations in any other foreign capital. Such are the Basilicas of St. John Lateran, St. Mary Major, and St. Paul with the buildings attached to these; the edifice of St. Calixtus near Santa Maria in Trastevere; the papal summer palace of Castelgandolfo; the property sites on the Janiculum Hill of the Congregation for the Propagation of the Faith, and

other properties in this neighborhood, formerly belonging to the State, the ex-convent buildings annexed to the Basilica of the Twelve Apostles, and to the churches of Sant' Andrea della Valle and San Carlo ai Catanari; the palaces of the Dataria, the Cancellaria, the Propagation of the Faith in the Piazza di Spagna, the Holy Office, the Convertendi, the palace of the Vicariate, the sanctuaries of St. Francis of Assisi, of St. Anthony and of Loretto (these, of course, are not in Rome but in Assisi, Padua and Recanate), and the Catacombs. Briefly, these properties are considered as buildings attached to the papal dwelling and as such, property belonging to Vatican City. As such, they are governed by the authority of the Pope.

Shortly after the signature of the Lateran agreements, the Pope promulgated the "fundamental law" of Vatican City, stating in its Article I that "the Sovereign Pontiff, sovereign of the City of the Vatican, has full legislative, executive and judiciary power therein." This provision did not greatly change the existing order of things; the Pope continued to exercise what he had always claimed—temporal as well as spiritual sovereignty over the territory of the Vatican and those members of the papal household who surrounded him. Thus, now as before, the Pope is the only authority over the members of his court, his majordomo, his prelates and officers and others whose permanent residence in Vatican City has been approved. This is also true of the Swiss Guard, the Noble Guard and the Vatican Guard, and other functionaries necessary for the proper dignity and administration of the property of the Holy See, and with its special international council of financial experts, the bureau administering the funds paid as indemnity by the Italian government, in fulfilment of the Lateran accord. As for the Cardinal Secretary of State, who acts for the Sovereign Pontiff in papal negotiations with temporal governments, there is no reason to suppose that he may not so act in negotiating conventions or treaties between Vatican City and other States.

So long as the Pope's temporal sovereignty over the Vatican was contested by the Italian government, the Holy See was hampered in passing legislative measures binding over even his

most intimate collaborators in the government of the Universal Church. This abnormal condition is now done away with—the contesting government and all other governments have recognized the Pope's full temporal powers in Vatican City.

Consequently, almost immediately on the promulgation of the treaty with Italy in 1929, the present Head of the Church pronounced as sources of the laws governing the new state of Vatican City: a) the code of Canon Law and the apostolic Constitutions; b) the laws promulgated by the Sovereign Pontiff for the City of the Vatican or by another authority delegated by him, as well as those regulations legitimately promulgated by competent authority. Certain laws originally promulgated by the Kingdom of Italy are still in effect in Vatican City because, after examination, they were found in harmony with the papal intention and because the Pope willed their continuation in force. In June, 1929, the Pope passed a new penal code for Vatican City and certain other stipulations not included in the Italian Civil Code, but of special application to the conditions of government prevailing in Vatican City.

As far as the administration of justice within these limits is concerned, without attempting to cover the whole ground, it is perhaps well for us to know the following:

In civil matters, in cases when the competence of the sole judge is not established, and, in penal matters, when it is necessary to judge offenses, the judicial power is ordinarily exercised by a tribunal of first instance and by the tribunal of the Rota, functioning as a court of appeals; in extraordinary cases, recourse may be had to the supreme tribunal of the Signatura. . . . (Art. 10).

When the tribunal of the Rota and the supreme tribunal of the Signatura function as judicial organs of Vatican City, their deliberations must take place within its territory. . . . (Art. 14).

The functions of sole judge in civil matters are exercised ordinarily by the president of the tribunal of first instance or by one of the judges of the tribunal designated by him. . . . (Art. 11).

In the tribunal of first instance, the functions of judge of instruction are confided by the president to a judge of the tribunal at the beginning of each year; that of public minister or promoter of justice is assigned by the dean of the Rota, to one of the consistorial advocates. . . . (Art. 13).

Article 22 of the treaty between the Holy See and Italy is thus formulated:

At the request of the Holy See and in virtue of a delegation which may be given it case by case, or in a permanent manner, Italy will obligate itself to punish, on its territory, crimes which may be committed in the City of the Vatican, except when the author of the crime has taken refuge in Italian territory, in which case he will be prosecuted, without further formality, in accordance with the terms of Italian law.

In accordance with these provisions, civil justice can be and actually is exercised in the papal territory. There are on record since 1929 such cases as the attempt on the life of a canon of St. Peter's, a theft in the Vatican Basilica, and disorders and disturbances in various parts of the City.

It is, also, well for us to know that all the collaborators, functionaries and servants of the Pope are not necessarily citizens of the Vatican City—but all citizens of the Vatican are directly or indirectly by their spiritual attributions, or their temporal duties, attached to the service of the Pontiff. The cardinals of the Curia have an exceptional status in this respect. It is sufficient for them to reside in Rome to become citizens of the State of Vatican City. It would not be suitable for the chief collaborators of the Pope in the administration of the Church, to be submitted to any other jurisdiction than that of its Head.

The other citizens of the Vatican are, with their families, "those who reside in a permanent manner in the City of the Vatican, for reasons of dignity, charge, office or employment, when this residence is prescribed by law, or by a regulation, or when it is authorized by the Sovereign Pontiff, or in his name by the Cardinal Secretary of State, if it is a question of persons attached in any capacity whatever to the pontifical court or to any office mentioned in Article 2 of the fundamental law of the City of the Vatican—or else authorized (always in the name of the Pope) by the governor, in the case of other persons." (Law on the right of Citizenship and sojourn in Vatican City, Art. 1).

Thus, the right of citizenship and residence in Vatican City is

identified with the service of the papacy; it was not, however, in order to rule over the Vatican population that the Pope became a temporal sovereign. It is rather because of their association with the sovereign of Vatican City that the citizens of Vatican City have been granted their citizenship.

It follows that certain regulations are in effect there that would not apply to any other State. For instance, no societies or associations may be formed in these limits except such as are established by canon law; authorization is necessary for a public meeting, to carry arms, to set up a printing press, for the right of reproduction by photography or other processes of all objects within and without the Vatican, to offer to the public, even gratuitously, printed matter, statues or other objects. All sorts of vendors are absolutely forbidden to exercise their trade in these precincts. A guide or interpreter may only offer his services after receiving a special authorization from the Governor.

Property and buildings in Vatican City may not be acquired or transferred without special authorization of the Governor; neither can they be changed or improved without the same permission. Goods and provisions may be introduced into the papal stores for the benefits of citizens only and without duty. These citizens are, of course, free individually to make purchases outside, but they must, in this case, pay the duties imposed by Italian law. No shop, studio or commercial or industrial enterprise may be set up in Vatican City without the authorization of the Governor.

The Governor of Vatican City, to whom the Sovereign Pontiff has confided these administrative duties, is a layman, named by him and responsible to him, a citizen of the City and obliged to reside therein. He appoints and supervises the various Vatican employees and in general exercises great powers calling for high moral qualities and integrity in the incumbent of this position. In extreme cases, the Governor of Vatican City may have recourse to the Holy Father and to the Rota, but his main counselor in his administrative duties is the personage known as the "general counselor of State." He, too, is appointed by the Pope and must give his advice each time it is requested by the Holy

Father or the Governor; especially must he be consulted when it is a question of passing laws or regulations for the government of Vatican City. This general counselor need not necessarily reside at the Vatican or be a citizen thereof; he is a layman.

The Governor has also the assistance of a general council composed of the directors general of the three principal bureaus of the Vatican City administration—of the secretariat, of the monuments and museums and galleries, of the technical services—and presided over by an officer possessing special competence in administrative and technical matters. He is not obliged to reside at the Vatican, is not an employee thereof, and receives no emoluments.

In subsequent chapters we shall examine the organization of the spiritual domain of the Papacy, the great spiritual sovereignty which flows from the City of the Vatican as a center, crossing the artificial boundaries of the States of the entire world in order to reach and govern—in matters alone of faith and morals—every man, woman and child belonging to the Catholic Faith. To follow the analogy drawn by Dr. Scott, as the federal government of the United States is exercised from the District of Columbia, within which it exercises exclusive jurisdiction, over the forty-eight states of the American Union, the spiritual government of the Catholic world is exercised from Vatican City by the Pope of Rome. In Vatican City he also possesses legal title to property and exclusive civil jurisdiction over persons residing within its limits. The machinery which we find working here is probably the most far-reaching and perfectly adjusted human organization in the world.

The center of the Catholic Church is, then, Saint Peter's and the Vatican: St. Peter's, the vast basilica, whose glorious dome rises toward heaven to point out to earthly travelers the burial place of the Prince of the Apostles, the first ruler of the Christian world; the Vatican with its innumerable halls, galleries, apartments, museums, library and chapels, ornamented by the great geniuses of all times—the residence of the Pope, the living successor of Peter. Here Leo III lived in the days of Charlemagne; here in buildings erected during the fifteenth and sixteenth cen-

turies, have dwelt all Popes of the modern age; here after the occupation of Rome by Victor Emmanuel II in 1870, three rulers of the universal Church lived out their days without once crossing the threshold; even now the most active of modern Pontiffs rarely avails himself of the change of civil status granted by the Lateran treaty to leave the boundaries of Vatican City.

But nothing is more true than to say that all the world comes to the Pope and to Rome. Each year hundreds of thousands of persons of every race and station of life, non-Catholics as well as Catholics, penetrate the bronze doors, mount the Scala Pia, cross the Court of Saint Damasus, and by another and monumental staircase, reach the apartments of the Pontiff, the Common Father of the Faithful, into whose presence no one goes without emotion. We see him in the Vatican surrounded by his court, the pontifical family, from the greatest to the most humble: the Cardinal Secretary of State, the Palatine prelates to the secretaries, the chamberlains, the *bussolanti*, the guards of every rank. In this Palace is permanently installed the Secretariat of State and the numerous dependent services; here assemble the congregations of Cardinals which are the councils of the Pope; here come to report the Cardinal Prefects of the congregations, the bishops of the whole world; the Ambassadors of Powers, their princes and ministers; here flock pilgrims from every corner of the earth.

Every sort of business is transacted at the Vatican: the business of a State with its multiple consequences in the temporal order; the business of intelligence, of souls, of truth and of doctrine, the examination of questions of philosophy, theology and social order. From the Vatican are issued the papal utterances of various types, some of them solely concerned with subjects relating to Catholics as such; many others dealing with the most difficult problems of today and of all time. All alike are based upon immutable principles, founded upon Divine authority. From the tribunals of the Papacy thousands of decisions are made, bringing to Christian souls certainty, peace and joy, or else fear and remorse, and sometimes revolt, the possibility of which, however, is never flinched at when truth and justice are at stake, for Cath-

olics believe that in Rome dwells that Power which binds and looses not only on earth, but in heaven, not only in time but in eternity.

The question may be raised that if Rome and the Vatican are all that we say, of what use are the other Catholic churches of the world, indeed of other nations? Has not the center absorbed all else? The answer is that it has not, that Rome has drawn all to itself that all might be unified and vivified; it is the center from which flows and to which returns the current of spiritual life. The poorest parish or mission church in a remote quarter of an uncivilized land is an integral part of the great Roman organization. It is never left to itself nor unprotected, nor does its existence depend solely upon the apostolic zeal of a single priest, missionary or group. It is at all times supported and guarded from the center of the Christian world; should one of its ministers be removed by death or sickness, should he falter in the performance of his duties, he is replaced by another, and, if need be another—the life of the Church goes on without interruption.

Since the very beginning of Christian history, Rome has drawn to itself the spiritual and intellectual elements of the nations. Many countries have today in Rome their sanctuaries, their hospices, schools, even sometimes their own quarters. Thus we see the Orientals, the Syrians, the Egyptians, the Greeks at the foot of the Aventine, on the way to Ostia, along the Tiber: *Ripa Graeca, Ecclesia Graecorum, Schola Graecorum*. Already in the eighth century, national hospices were built about the Vatican to house the pilgrims to Rome. The Franks built their church to Saint Petronilla, near which Charlemagne erected the Schola Francorum. From that time forward almost every nation of the earth joined the march on the Holy City and established there a national representation. Montaigne said of Rome that it was "the metropolitan city of every Christian nation. Spaniard or French, each is at home here. To be a prince in this State, one has only to be a Christian, from where it does not matter."

In modern times, constituted nations, emperors and kings are represented at the Vatican by their Ambassadors and ministers.

No less than forty of these representatives are at present resident in Rome, and the Holy See has in turn sent to foreign capitals about thirty-five nuncios, not counting the "apostolic delegates" who do not have diplomatic character (as in the United States).

To protect themselves from schism and heresy, to strengthen their allegiance to the Holy See, Catholics throughout the world have established about the Chair of Peter national colleges and seminaries where the most select of their young ecclesiastics may absorb the doctrines and spirit of Peter and bring back to their native land the strength and integrity of Faith which they have drunk at the fountain head of Christian knowledge. At Rome there is an English College, a Germanic College, a Greek College, a College for Maronites, for Scotch, for Irish, for Belgians, for French, for South Americans, for North Americans, for seminary students of Illyria, Poland, Armenia, Bohemia, Spain, Ruthenia, Portugal, Holland, Rumania, Yugo-Slavia, Brazil, Ethiopia.

Moreover, all religious orders and nearly every congregation has a house of studies in Rome and are represented there either by a procurator general or the superior general himself. Of the latter we may cite the Jesuits whose general resides at the Germanic College, founded by St. Ignatius; the Benedictines (the primate of fifteen branches of Benedictines) at St. Anselmo on the Aventine, the Capuchins, the Carmelites, the Augustinians, the Dominicans, the Franciscans, the Redemptorists, the Servites and many others. More and more, societies for the propagation of the Faith and mission bodies are making it their headquarters.

We can easily understand the alarm of those outside the Catholic Church, who do not understand her divine and unearthly mission, when they see such a concentration of force and influence in Rome. They would be justified in their fears were this power to be placed in the hands of a man who was a man like others—a Roman Emperor or a dictator who could use this influence over consciences for his own aggrandizement or that of national interest. But the sovereign who reigns at the Vatican is not a man like other men. He knows that he is but the delegate of the Judge by Whom he will himself be judged, the Vicar of

Christ on earth, and the successor of the humble Peter. At every hour he feels himself responsible for his stewardship before his own conscience, before men, and before Sovereign Wisdom and Sovereign Justice. He cannot forget that every one of his actions is fraught with eternal consequences for himself and for his flock.

Chapter II

THE VATICAN

No OTHER buildings in the world are so closely associated with the intermingled traditions of supernatural religion and secular government as are those of the Vatican. Unless we glance at least briefly at the historical background out of which arises the living system of today, no comprehension of that system as it is displayed in contemporary action is possible.

According to some authorities, the name Vatican is derived from the Etruscan town "Vaticum"; other savants hold that in very ancient pagan days the hill of the Vatican was part of a country district covered with farms, having on it a temple in honor of Divus Pater Vaticanus, in which this god expressed himself in oracles or prophecies. It may be so; we cannot presume to decide when learned men differ on such points; but as it is certainly true that the Catholic religion has incorporated into its system all the elements of pagan religion and ritual and ceremony and customs which it found to be in harmony with the truths revealed by Christ, it would be quite fitting that a place once dedicated to a local pagan religion should become the holy city of that universal religion which came into the world to unite mankind in the worship of the One God of all.

However that may be, for the first successors of St. Peter, as for the Chief of the Apostles himself, the Vatican hill was not a place for a dwelling, but a burying-ground, a place of death. St. Peter, it is now generally admitted, was crucified in Rome toward the year 67, and his mortal remains interred just outside the Circus of Caligula, the scene of the execution of Christians under Nero. This tomb received also the body of the second Pope, St. Linus, likewise a martyr. Over the resting-place of St.

Peter, his third successor, St. Cletus, erected a "memorial" or commemorative chapel and near this for two centuries the tombs of the Popes were placed.

The first basilica of St. Peter of the Vatican was raised on this same site by the Emperor Constantine, an unusual and magnificent construction with five aisles, where in the ensuing ages the most imposing functions of the Church were celebrated. Constantine exhumed the body of the first of the Apostles, placed it in a silver coffin, in turn enclosed in a sarcophagus and surmounted it with a cross of gold weighing one hundred and fifty pounds. On the cross two names were intertwined in silver letters, that of Saint Helena and of her son, Constantine the Great. A magnificent mortuary chapel was then built in the crypt of the new basilica, its walls lined with plates of gold studded with jewels. This chamber is exactly under the high altar in St. Peter's, but it has been sealed since the time of Clement VIII (1592-1605), and for many years before. When, during the reign of that Pontiff, the altar was being rebuilt, part of the pavement gave way, and the Pope hurriedly summoned, was the last to see the sarcophagus, for he was overwhelmed with awe and had the opening hurriedly closed with a thick layer of masonry.

It was Pope St. Symmachus (498-514) who made the most far-reaching enlargements to the Vatican of the first five centuries. He began by reconstructing the Constantinian Basilica, and adorning the atrium with colored marbles and mosaics; he replaced the primitive fountain of purification by the celebrated *Pigna* or pine-cone of bronze we still see, spouting water from every leaf, but at another place in the court which bears its name. Pope Symmachus also caused another fountain to flow in the Place before St. Peter's and restored the staircase leading to the new atrium.

Pope St. Symmachus furthermore restored the episcopal palace built by Constantine near the basilica and arranged quarters for the Pontiffs and their entire suite, lodged since the time of Pope Melchiades in the Palace of the Laterani. Although succeeding Popes continued to regard the Lateran as their permanent residence, the plans of Symmachus were eventually incorporated

into that immense mass of stone, bronze and marble, which we know as the Vatican.

No building in history has suffered the vicissitudes of the older St. Peter's; but after every wave of invasion by barbarous hordes and infidels, the Popes returned to their work of expanding and embellishing the tomb of Peter. In 846 the basilica suffered a supreme tragedy. The Saracens assaulted Rome and where even Goth, Hun and Vandal had been restrained by fear and veneration, they callously profaned the church of the Popes. The treasure of centuries of piety were pillaged. What could not be carried away was destroyed. When the invaders had been repelled at Ostia, Pope Leo IV resolved to do all in his power to prevent the recurrence of the catastrophe and to enclose all of Papal Rome within a powerful fortification. From the Basilica to the Castle of St. Angelo he built a rampart forty feet in height, reinforced by many towers. From the Viale Vaticano we may see today the bastions of this ancient wall, and it was within the limits of the Leonine City, so called because of its Pope-builder, that the present Vatican City received its general outline.

When after the exile of Avignon, Pope Gregory XI returned to Rome, he found the Lateran, charred by fire and abandoned for many years, to be uninhabitable. He installed himself at the palace of the Vatican, which has since been the regular residence of the head of the Catholic Church and the permanent quarters of its government. The end of the Great Schism or reign of the anti-Popes coincided with the dawn of that remarkable period in art and learning known as the Renaissance; St. Peter's and the Vatican are the triumphs of the architecture of the time.

It was Nicholas V (1447-1455) who dared to raze the Constantinian basilica then more than a thousand years old, whose ancient walls had been rebuilt and strengthened countless times, its devastated altars raised again and again after each invasion of the barbarian. Here Charlemagne had been crowned in 800 the Emperor of the Roman Empire, here Alfred the Great of England was anointed as a child (853)—within our brief space it is impossible even to outline the history of the older St. Peter's. But even as early as 1450 the walls were bulging and it was

obvious that drastic reconstruction was required. The actual rebuilding did not begin until 1506, but Nicholas V deliberated with his architects, Rosellino of Florence and Alberti, the plans of the new basilica and laid out the three great features of the new St. Peter's; the great piazza with the central obelisk, the two campaniles, and the dome. The great humanist Pope, who although born in Tuscany of needy parents, was one of the lordliest patrons of the arts that the world has ever known, did not live to see his magnificent projects put into execution. It was Julius II, aided by the renowned architect Bramanti, who inaugurated the work, and it went on for more than a century, the main part of St. Peter's and the façade being completed in 1612. In 1626 Urban VIII was able to dedicate the new St. Peter's where Bramanti, Sangallo, Raphael, Michael Angelo, Maderno and many others had displayed the best of their genius.

A first view of St. Peter's of the Vatican is unforgettable; from the distance its dome—built in two years by Sixtus V from the plans of Michael Angelo—floats like a bubble in the air. Seen at sunset, covered with a rose-colored light, the enormous mass has an unearthly aspect and resembles some immense triumphal arch. It is impossible to describe in a few words the grandiose proportions of this cathedral. Several large churches could be set inside it. The great vestibule is 468 feet by 50; the nave is 613 feet long, the transept 449. Its dome rises 449 feet above the ground; its ground space is six acres. But were a church or other public building to be erected twice the size of St. Peter's, it still could not compare with it. Even from a human point of view there is no building that possesses one atom of its historical interest; its very walls are impregnated with the essence of a great spiritual force.

On entering St. Peter's, the vast extent of the interior clad in marble and gold, the height of the cupola soaring toward the infinite, make one think for the first time within a building of a "view". The funerary monuments of the Popes are innumerable; the styles and schools of every age are represented in a profusion of precious materials. The cumbrous statues of Bernini have not succeeded in destroying the effect of harmonious grandeur and

superhuman strength given to St. Peter's by Michael Angelo. Within this gigantic framework are displayed the masterpieces of mosaic mounting to the very summit of the dome—the flamboyant glory of the apse—the *cathedra* of the Prince of the Apostles—the main altar with its high baldaquin of bronze, and wreathed columns ornamented by Bernini with the bees of Urban VIII, the Barberini Pope—while the ever-burning ring of lamps around the Confession with its staircase leading to the tomb of the Apostle Peter, directs attention to the very corner stone of the Church.

A canonization or an Easter Sunday in St. Peter's are days when the cathedral seems really alive. Suddenly the silver trumpets are sounded from the great dome, a thunder of acclamation breaks out and the Pope, the tiara on his head, enveloped in an ample cloak of gold, is borne in on the high red *sedia gestatoria* or portable throne, which advances slowly on the shoulders of twelve *sedari* in brocaded livery, toward the altar of the Confession. Against one of the immense pillars of the cathedral is the venerable statue of St. Peter, cast in the fifth century from the bronze of the statue of Jupiter Capitoline; seated in his chair, the symbolical keys in his hands, one foot almost entirely worn away during the centuries by the kisses of the faithful, he seems to watch with pride the triumphal cortège of his successor.

If it is difficult to describe the glories of St. Peter's, it is impossible even to enumerate the riches of the Vatican—with its hundreds of rooms, art galleries, museums and chapels. As we know, the pontifical palace is a vast monument added to and embellished by almost every Pope, consequently bearing the mark of many periods and styles, but especially that of the Renaissance. After the return of the Popes from Avignon and the burning of the old Lateran palace, Nicholas V began the first important work in 1450 with the edifices of the Belvedere, the Chapel of the Blessed Sacrament, and the oratory decorated by Fra Angelico of Fiesole, depicting the lives of two great martyrs, Stephen and Lawrence. Sixtus IV had constructed the Vatican library and the Sistine Chapel, enriched under Julius II with the famous frescoes of Michael Angelo. From the age of thirty-three to

thirty-eight, this great artist painted alone the great epic of humanity from the creation of the world to the Sybils. It is told that when his task was completed he could scarce descend from his scaffold, that he could no longer look at his feet, and that when he wished to read, he had to raise the paper above his head. When he was nearing sixty, he returned to the scene of his pain and of his triumph, and spent six years in painting the Last Judgment on the end wall of the Chapel, that awe-inspiring conception depicting Christ with the elect on his right hand, and at the left the damned precipitated into endless torment.

The Sistine Chapel is the scene of the Conclaves of the Church when the Popes are elected; on these occasions the red thrones of the cardinals are lined against the walls on either side. Here also the Princes of the Church receive the red hat and take their oaths before the altar, under the great Crucifix where the pale blood-drained Christ looks down upon them as they swear thenceforth to serve Him "unto the shedding of their blood."

At the end of the 15th century, Innocent VIII and Alexander VI were renowned as "Pope-builders," the latter erecting the colossal walls of the part of the Vatican known as the Borgia apartment, painted with the frescoes of Pinturicchio. Julius II raised a vast marble wall all about the hill of the Vatican and joined the Belvedere of the Popes to the Pontifical Palace. Julius's successor, Leo X, appointed Raphael architect of the Vatican and under his direction the loggia of St. Damasus was completed; Paul III (1545) was responsible for the Pauline Chapel and that noble baroque chamber, the Sala Regia, designed by the architect Antonio de Sangallo.

With Sixtus V were completed the main lines of the Vatican as we see them today. He built the great hall of the Vatican library, the wings of the courtyard of St. Damasus, and removed the obelisk of Caligula weighing nearly a million Roman pounds, from the Sacristy of St. Peter's where it marked the site of Peter's crucifixion, into the center of the Piazza before the church. Under Paul V (1605-1621), a member of the noble Borghese family, the Vatican assumed its definitive aspect, if we may so speak of a place where building has never ceased to go on.

The Vatican now forms a building of over one thousand rooms, halls and chapels, twenty courts, all of which cover a floor space of nearly 66,000 square yards. The Vatican proper shelters many of the bureaux and services of the papal organization which the Pope wishes to have near at hand—of these we may mention particularly the Secretariat of State, the Congregation of Ceremonies, the Secretariat of Brief to Princes, the commission administering the property of the Holy See, the Apostolic Camera and several pontifical commissions such as those for canon law, biblical studies, sacred art and Russian affairs.

The Pontifical apartment properly so called, has been located since the time of Sixtus V in the great palace overlooking the Piazza of St. Peter. Access is gained through the bronze gate and the Court of St. Damasus, where a large marble staircase mounting to the first floor, leads through the apartment of the Cardinal Secretary of State up to the second floor and into the Clementine Hall. Here the Swiss guards are constantly on watch at the threshold of the dwelling of the Holy Father. Then ten or so halls, the antechamber of the *bussolanti*, the hall where the Palatine guard is on duty, the hall of tapestries, that of the Noble Guard, the Throne Room, the secret antechamber where a knight of the cape and sword and the commander of the Noble Guard are in attendance, finally three small rooms preceding his private library where the Holy Father gives his audiences. When the pilgrimages are large, the Holy Father receives in the Hall of the Consistory, the Royal or Ducal Hall, or in the Hall of Benediction, an enormous chamber exactly above the Portico of the Basilica of St. Peter, where as many as three thousand persons may be gathered at one time. It receives its name from the fact that from its central loggia, the newly elected Pope appears before the populace waiting in the square below and gives *urbi et orbi* (to the city and to the world) his first benediction.

With the signing of the Lateran treaties in 1929, a new phase of Vatican reconstruction—or rather additions—began and has continued vigorously. In response to the enlarged responsibilities brought about by the legal restoration of the Pope's temporal power, Pius XI has equipped the new Papal State with every

resource of modern science, and added many new buildings, profoundly modifying the physical aspects of the hill of the Vatican.

The ordinary entrance to the new Vatican City is through two passages at the southern end of the basilica of St. Peter. The first of the new buildings to meet the view is the Palace of Justice on the Place of St. Martha, a new court for the judgment of suits coming within the civil jurisdiction of the Holy Father—for instance a theft in St. Peter's.

The Palace of the Governor of Vatican City is a large white construction in brick and stone, of modern style with a fine approach, facing the apse of St. Peter's. It shelters the administrative services of the Vatican State and a few princely apartments destined for illustrious visitors to the Holy Father; to it is annexed a private chapel with some good sculptures.

Another handsome white building not far away is the new Vatican Railway Station, especially constructed for the reception of official visitors to the Vatican. It is a vast hall of honor in precious marbles, with two smaller halls to right and left, one for the Pontifical court and the other for the diplomatic corps. The approach from within the Vatican City is through a columned peristyle, ornamented with a large fountain, the arms of Pius XI crowning the façade. The trains enter from Rome on a branch of the Viterbo line, passing through a gigantic bronze door, ordinarily kept closed. To the station is attached the garage of the Vatican, a cement structure for the motors belonging to the service (122 in 1933) and carrying the plate SCV (Stato della Città del Vaticano).

The Vatican observatory at the far end of the City is lodged in a tower of the old wall of Leo IV. There has been a pontifical observatory since the end of the 16th century when a tower was built by Gregory XIII in connection with the work of the calendar reform. For succeeding centuries and especially during the early part of the nineteenth century, it was the scene of important meteorological observations; on the fall of the Papal States, however, all scientific work ceased there when the house of Savoy installed itself in 1870 in the Quirinal and the prelates formerly housed in that Palace took refuge in the old Vatican observatory.

After Leo XIII had been some twelve years in the papal chair, he received, on the occasion of his jubilee, some scientific apparatus of great value, which gave him the idea of restoring the observatory to its original purpose. The learned Barnabite, Father Denza, was placed in charge and from that time forward the Vatican observatory took its place as one of the first in the scientific world. The Gregorian tower was found unsuitable for the modern astronomical equipment, and it was again Leo XIII who took over for this purpose the old Leonine tower, built in 848, as a part of the fortifications against the Saracens. This tower is about ninety feet high and is divided into three stories; it contains highly valuable magnetic apparatus and a powerful photographic installation. Under Father Lais of the Oratory of St. Philip, and in more recent times under Father Secchi, S.J., its work has been considered of great importance. As Leo XIII declared in founding the modern observatory: "The Church and its pastors have never held aloof from true and solid science, either in divine or human matters; on the contrary, they embrace it, they favor it and contribute towards its progress with love, so far as it is within their power."

Following the old wall of Pope Leo, we pass before the Grotto of Lourdes (where the present Pontiff comes every day to pray in the course of his walk) before arriving at a building of simple proportions: the Vatican radio station. With apparatus installed by Marconi, and constantly improved by his experiments, the station is at present directed by Father Gianfranceschi, S.J., and is one of the most powerful in the world with undoubtedly the finest equipment in existence. In addition to the usual radio apparatus, voltmeters, rheostats, dynamos of 4,000 to 6,000 volts, it possesses a machine for radio-vision, and an apparatus for ultra-short wave lengths, the only one of its kind. On Sundays and the feast days of the Church, this apparatus transmits a short sermon and a service for the sick; on different wave lengths are broadcast the choir of St. Peter's, the sounds of its bells and on solemn occasions, the voice of the Sovereign Pontiff may be heard to the extreme limits of the earth.

The new Pinacoteca of the Vatican, designed by Senator Bel-

trami, is built on the site of the old gardens, and is a rectangular building in rose-colored stucco, its walls decorated with mosaics. Entirely lighted from above, its galleries contain the finest masterpieces of Giotto, Raphael, Titian, Da Vinci and other famous works of the Vatican collection. Beneath it are studios for restoring works of art in accordance with the newest and most scientific methods.

The Vatican has now its own post office and stamps, the latter highly prized by collectors, the first printing having brought in a revenue of fifty-seven million lire. Letter boxes are found everywhere within the limits of the City, and a corps of letter-carriers wear a special uniform with visored helmet. The special telephone installation is also modern in every detail; it was inaugurated with great ceremony by the present Pope who himself turned on for the first time the current of the central station. There is a Papal store or *Annona*, where foodstuffs and other articles may be purchased by the subjects of the Pope (including the Cardinals of the Curia who do not live within the limits of Vatican City) for a very low price due to the fact that there is no State tax on articles sold within the Papal domains. The City has its own greenhouses with the most beautiful collection of orchids in the world—seven hundred varieties; a school for tapestry weaving and another for mosaic workers.

Of undoubtedly the greatest interest to scholars, the Vatican Library has been enriched under the Pontificate of Pius XI by the addition of a new wing, new equipment, a new reading room, a card catalogue made in accordance with the rules of the American Library of Congress, and the re-classification and re-cataloguing of the Library according to the most modern methods. The interest of the Holy Father, inaugurating a golden age for the Library, is not difficult to understand. Himself one of the greatest scholars ever to occupy the chair of Peter, he was for some years Prefect of the Vatican Library, and the impulse which he gave to the work in that office has been multiplied many times during his reign and under his protection. He feels that the libraries of the institutions of the Catholic Church throughout the world are in need of assistance from a central

library, and that the Vatican Library should cooperate with them and its treasures be made accessible to scholars of every creed and nation. With this end in mind, he sent Monsignor Tisserant, the director of the Vatican Library, to America to study modern library methods.

Several years later the Carnegie Endowment for International Peace became interested in the modernization of the Vatican Library and worked out, in accordance with the Holy Father and officials of the Library, a plan whereby four American librarians (Dr. W. W. Bishop, Mr. Charles Martel, Professor J. C. M. Hanson and Mr. W. W. Randall) should spend some months in 1928 in the Vatican Library to familiarize themselves with the problems of that institution, and that four of the Vatican Library staff (Messrs. Benedetti, Scalia, Bruni and Giordani) should come to the United States to acquaint themselves with the methods employed in the Library of Congress, the Library of Columbia University and of the University of Michigan. The Holy Father is particularly interested in the question of the preservation of manuscripts and rare books and has had installed new devices which, without human attention, will keep the humidity and temperature in the book stacks at a proper relationship. A new method of housing books has been adopted, and steel shelving installed, more than seven miles, three stories high, being necessary to house this immense collection.

The total number of manuscripts in the Vatican Library is somewhere in the neighborhood of 60,000; the catalogue of manuscripts filling 170 volumes. An official count of the incunabula in 1928 revealed a collection of 6,836 items, one of the most important in the world. It is well to remember that the Vatican Library is primarily a manuscript and incunabula library, and that it attaches the greatest importance to printed books dealing with the subject of manuscripts. This does not mean, however, that it is not also an important collection of printed books on all subjects. Of these it possesses in the neighborhood of half a million volumes. Pope Pius XI has been instrumental in adding more than 80,000 printed volumes within the last seven years and almost 6,500 manuscripts.

Such is a very brief impression of Vatican City proper. As we have previously said, there are outside the limits of the City, and in Rome itself, various churches, universities and other buildings containing offices of the Roman Curia which, under the terms of the Lateran treaty, are treated as an extension of the papal domain, and enjoy in international law the same extraterritorial privileges as embassies in a foreign country, being exempt from expropriation or taxation by the Italian government.

Chief among these is the historic palace of the Propaganda near the Piazza di Spagna. It is occupied by the great missionary Congregation itself, having apartments for the Cardinal Prefect and the Secretary, numerous offices and services such as the press service *Fides*, the headquarters of the Society for the Propagation of the Faith, the Society for the Aid of Native Clergy, and so on. Formerly, in the same palace, but now removed to the Janiculum hill, is the Urban College of the Propaganda for the education of several hundred young priests of every nation and country who are preparing themselves for a life of missionary labor. Beside the new Urban College are the buildings of the Pontifical Atheneum of the Propaganda Fide where theology and philosophy are taught, and having the right to confer academic degrees.

Of all the Pontifical institutes, the Gregorian University enjoys a privileged place. Occupying since 1930 its splendid new quarters on the Piazza della Pilotta, its courses in ecclesiastical subjects under the direction of the Jesuits, are attended by more than two thousand students from all the national seminaries and colleges in Rome.

To continue this rapid enumeration of Pontifical buildings enjoying the immunity of the Lateran Treaty, there are: the Biblical Institute founded by Pius X in 1909; the Pontifical Oriental Institute, whose work is directed toward Moscow and Byzantium; the Archaeological Institute and Lombard Seminary; the Palace of St. Calixtus near St. Mary Trastevere where we find at work the Congregation of Seminaries and Universities and the Papal Commission for the Revision of the Vulgate (the Bible). The Palace of the Apostolic Chancery, one of the most majestic buildings designed by Bramanti, is the seat of several

Roman congregations; and the office of the Apostolic Dataria, a more modern building, is on the slopes of the Quirinal, the scene of the trials of the Roman Rota, and the residence of the Cardinal Dataria. The headquarters of the Congregation of the Holy Office is situated on the very boundaries of Vatican City and is a building of exceptional historic interest.

On the Piazza Scossacavalli, in the Palace of the Ospizio dei Convertendi, is installed the Sacred Congregation of the Oriental Church. The seat of the Cardinal Vicar of the Diocese of Rome is the Palace of the Vicariat on the Via della Pigna. Enjoying the same exceptional status are the Palaces of St. Andrea della Valle, of St. Charles ai Catinari, and of the Basilica of the Twelve Apostles, joined to the Churches bearing their names. Likewise, the Palace of St. Apollinaris, used by various institutes for higher studies, such as the Pontifical School of Sacred Music, the Faculty of Law of the Roman Seminary, etc.; and the house for spiritual exercises for the clergy, situated on the Coelius and including the Church of Saints John and Paul and the Passionist Monastery.

Those three splendid churches known (with St. Peter's) as the four major basilicas, visited by every pilgrim to Rome who wishes to gain the indulgence of the Holy Year, are equally the property of the Holy Sec. "Mother of all Churches" is the Lateran, seat for over a thousand years of the Roman Pontiff. For several centuries before our era, this magnificent domain was the property of the great Roman family of the Laterani. Confiscated by Nero in 313 it was given by the Emperor Constantine to Popes Melchiades and Sylvester, who emerging with the Church from the dark passages of the Catacombs, built the first Christian basilica in Rome, dedicating it to the Holy Saviour. With its adjoining baptistry and the *Sancta Sanctorum*, the ancient edifice was visited by every human catastrophe—invasion, pillage, earthquake, and fire; but arose again and again from its ruins. The last restoration dates from the Renaissance, and Pope Sixtus V made it the object of his particular attention, building there in the abandoned Place of the Patriarchum the magnificent palace which was later to shelter the great Papal collection of pagan and

Christian antiquities. Since 1927 it has housed the Missionary Ethnological Museum and there was signed on February 11, 1929, the famous Lateran Treaty. The day before this treaty with Italy was made, Pius XI, breaking the long imprisonment of the Popes which had lasted since 1870, came to the Lateran to celebrate his fiftieth anniversary as a priest.

St. Mary Major, the Church of the Mother of God, on the Esquiline Hill, is a privileged church of the Popes. According to the legend surrounding the origin of this basilica, Mary herself designated the spot of its erection in letting fall a shower of snow in the middle of August. To commemorate this miraculous event, there is still held every year in August a charming ceremony during which a band of young girls let fall a shower of white rose petals from the dome of the Church, which was first known as *Sancta Maria ad nives* or as the Liberian Basilica in honor of Pope Liberius who erected it in the fifth century. Although the interior was restored in the seventeenth and nineteenth centuries in the style of the period, the basilica still retains its original form with five naves, a triumphal arch of the fifth century, and a series of magnificent mosaics above the thirty-six marble columns. The ceiling, the only Renaissance note in the interior, was covered by the architect Sangallo with the first gold brought from America. We find the tombs of some six or seven Popes in St. Mary Major's, and the ancient painting of the Madonna, traditionally ascribed to St. Luke, is honored in the chapel of the Blessed Virgin. Under the altar of the Confession are preserved the relics of the Apostle St. Matthew.

Inseparably linked to Peter in Rome and to the Church which he founded, is the influence of the great Paul. According to an old tradition, they were martyred on the same day, and a small chapel near the gate of St. Paul marks the spot where they bade each other farewell. Pilgrims to Rome during the centuries would repair from the hill of the Vatican where the Prince of Apostles lay buried, to the tomb of the Apostle of the Gentiles on the Ostian Way. The original basilica of St. Paul, like that of St. Peter, was built by Constantine, and, escaping many of the catastrophes which befell the Church of the Popes, prolonged its

venerable existence until the nineteenth century. But on July 16, 1823, as the aged Pontiff Pius VII lay dying in the Palace of the Quirinal, a tremendous fire swept over the Basilica Ostiense. Leo XII was untiring in his efforts to rebuild St. Paul's on the exact plot of the old basilica and it was reconstructed with a new forest of monolithic columns from the quarries of many parts of the globe. The great triumphal arch in mosaics of the fifth century, was happily saved from the disaster and with its representation of Christ the King, surrounded by SS. Peter and Paul and the ancients of the Apocalypse, was incorporated in the new building. The exterior of the new basilica is decorated with a series of 260 medallions of the Popes, showing their uninterrupted succession since Peter. Consecrated by Pius IX on the day following his definition of the dogma of the Immaculate Conception, and in the presence of the many bishops coming to Rome for this occasion, it is attached to the Holy See by many memories and many realities.

In addition to the properties held and administered by the Holy See which already have been mentioned, two other possessions dealt with by the Lateran Treaty should be mentioned—the summer home of the Popes, and the sacred soil of the Catacombs.

Article 14 of the Lateran Treaty makes the following provision: "Italy recognizes in the Holy See full proprietorship of the Pontifical palace of Castelgandolfo with all its endowments, appurtenances and dependencies, which are already in possession of the Holy See, and obliges itself to cede to the latter all rights thereto, and further within six months of the going into effect of the present treaty to make over the villa Barberini in Castelgandolfo, with all its endowments, appurtenances and dependencies." The history of this negotiation is of no little interest. The Palace of the Castelgandolfo alluded to was for centuries the country home of the Popes. From time immemorial the property belonged to the Savelli and Gandolfi families of Genoa, but was purchased by Urban VIII (1623-44) who had constructed on the site—a most salubrious one, be it said, where quick escape could be made from the heat of the Roman summer—a palace designed by the architect Maderno. A miniature Vatican, it too contained halls

for the various Papal guards and *bussolanti*, a throne room, a long picture gallery and a little chapel profusely decorated by Bernini; as well as quarters for the Cardinal Secretary of State and other prelates of the Papal household.

Here the Popes took up their residence in summer, received royal visitors and conducted much of the business of the Papacy. When the Popes began their term of imprisonment in the Vatican after the fall of the Papal armies in 1870, the law of guarantees assured them the extraterritoriality of the Pontifical domain of Castelgandolfo, but neither Pius IX, Leo XIII, Pius X, Benedict XV nor Pius XI ever availed themselves of the use of their summer home. On the conclusion of the Lateran accord, however, a new state of affairs came into existence and Pius XI did not hesitate to claim Castelgandolfo as Papal property. Although he might have chosen a more vast and sumptuous domain, the former Papal summer palace contained so many memories and venerable traditions that the Papacy regarded it as family property, inalienable and holy. Moreover, Italy was willing to turn over to the Holy See, in addition to the former Papal dwelling, the villa Barberini and the small Cybo palace.

The present summer property of the Popes, with its hundred acres, containing at one end the old Castelgandolfo, and at the other the villa built upon the site of the palace of the Emperor Domitian, with the Cybo palace between, makes a spacious and shady retreat for the Roman Pontiff on the shores of Lake Albano.

A further interesting clause in the Vatican Treaty reads as follows: "The disposition of the catacombs existing in the ground of Rome and in other parts of the territory of the Kingdom is reserved to the Holy See, and in consequence all pertaining to their guard, management and preservation. It may, therefore—in observance, however, of the laws of the State and respecting the law of one third—proceed to the necessary excavations and the transfer of the holy bodies." This solicitude on the part of the Holy See for the ancient dwelling place of the Christian Church and the tomb of so many of its martyrs is understandable. On the very day of his election, Pope Pius XI confided in Monsignor

Respighi, the prefect of Pontifical ceremonies, his intention of giving a new impetus to the study of sacred archaeology and of creating a commission and an Institute having as their special purpose the charge of the catacombs. This project was immediately carried into effect and on December 11, 1925, the Pontifical Institute of Christian Archaeology was founded by an act of the Holy See. The present Pontiff expressing his confidence in the Commission of Sacred Archaeology charged with watching over "the most sacred patrimony of the great Christian family," called for support from the great intellectual forces of the Catholic world and himself made a large personal donation for this object. Facing St. Mary Major, a palace soon arose to shelter the new Pontifical Institute; it was finished on February 11, 1928, and courses in archaeology were shortly opened. Here the methods of the great Papal archaeologist, de Rossi, are followed and taught to a large body of students; after three years of study and research, a diploma of master of Christian archaeology is given.

This brief outline of the Holy City of Catholic Christianity sketches the historical background and the present physical extent of the central properties of the Church, the domain of its supreme ruler. Let us now draw closer to that dominating figure about whom the whole complex organism of the Catholic Church revolves, and upon whose unique power all its manifold activities depend: the Pope. We shall first deal with the Papacy in general, next with the modern Popes whose work prepared the ground for the contemporary resurgence of Catholic Action, and then with the personal work of the Pope as it is carried on today.

Chapter III

THE PAPACY

IF THE Vatican, together with St. Peter's basilica, is the material center of the Catholic Church, the site of its supreme administration, the Pope is the spiritual center of the Vatican and of St. Peter's, and of all the hundreds of thousands of subordinate spheres of the Church's activities throughout the world. As we have said before, the Catholic Church could function if the Vatican and St. Peter's were destroyed or made inaccessible to the Pope and his helpers; but without a Pope there could be no Catholic Church. For the Pope is not merely the honorary superior of the members of the episcopate of the Catholic Church; he possesses of right full jurisdiction over the faithful in every diocese of the world.

The Œcumenical Council of the Vatican has defined the papal primacy as follows: *the chief of the bishops, the Pope is himself the bishop of every diocese*. In matters of faith, morals and discipline his authority is supreme and he has universal power over the hierarchy and the faithful, to regulate, to legislate, to control and to dispense. His tribunal is the court of last instance in these matters, and no one may appeal from his decision. This is the substance of the Code of Canon Law in its canon 218, and these rights are not merely speculative—the Pope uses them. Between Rome and all the dioceses of the Catholic world, relations are direct and uninterrupted. This was never more true than today when the Holy See has concentrated in its hands the effective government of the Universal Church. The progress of modern civilization, rendering communication with Rome and the exchange of correspondence more rapid and more sure has strengthened the already close bonds between the Holy See and

all members of the great Catholic family. The Vatican Council of 1870 which defined the infallibility of the Pope and his Primacy in the Roman Church, beliefs which had always been latent in the Church but not a part of its defined dogma, contributed to this centralizing policy of the modern Church and marked for it a new phase of existence.

Nor is this merely a matter of the higher government of the Church. The Papal authority pervades and unifies each and every activity of Catholicism. Every part and all functions of the Catholic Church presuppose and depend upon the powers of the Pope; from the declaration of an infallible dogma of the Faith to the least important ecclesiastical action, carried on in any part of the world, whatever it might be—let us say, the blessing of a rosary by a priest, not that any Catholic would consider this sacramental action trivial, but in comparison with the stupendous importance of the exercise of the papal infallibility it is insignificant. The point to be remembered is that no Catholic priest, acting officially as a priest, could bestow a blessing upon a set of rosary beads unless he had been duly authorized to do so. He must first have been ordained as a priest by a bishop; but that bishop could not give the priest the right to exercise his ministry unless that bishop were in full communion with the Holy See, with the Pope. The Church is strictly a *hierarchy*. The Pope occupies the supreme height of that hierarchy. The right and the power to do so, all Catholics believe, came in the first instance from Almighty God, through the acts on earth of Jesus Christ.

The hierarchical structure and action of the Church, therefore, consists not merely in the fact that one class of functionaries in this institution is superior in dignity and power to another class, or that certain individuals are higher than others in these respects—it is more than that because each class or individual derives from a superior class or individual the commission to act in the Church's name, and the Church acts in the name of God. Without that divine commission, all other qualifications would be useless. Thus, the principle of absolutely legitimate and final authority binds together the entire organization of the Catholic Church.

As Father Ronald Knox remarks:¹

Since our Lord said to His Apostles, "As the Father hath sent me, so also I send you," there has been no moment at which the Church has not been sending out her representatives, her ambassadors, with fixed powers over a delimited sphere of human souls. . . . In spiritual matters, the layman obeys his parish priest, that priest his bishop, and that bishop, though the powers which he holds are personally his, is limited in the exercise of them by his responsibility to a higher control—that of the Holy See.

Thus all authority flows downward and outward through given channels from the general source of it. From the bishops, the legitimate successors and spiritual descendants of the Apostles of Christ, at whose head, and chief among them, exercising supreme and in certain respects unique authority is the Pope—the successor of Simon Peter, the chief of the Apostles.

Thou art Peter; and upon this rock I will build my Church and the gates of hell shall not prevail against it. (16 Matthew 18).

Feed my lambs. . . . Feed my sheep. . . . (21 John 15-17).

But I have prayed for Thee, that thy faith fail not; and thou, being once converted, confirm thy brethren. (23 Luke 32).

Upon these words of Jesus Christ, Catholics base their faith in the mission and the power of Peter and his successors, the Popes of Rome. First, the Papacy was constituted as the corner-stone of that society which the Saviour called his Church—all that was not united to the Papacy could not belong to the Church of Christ. In the second place, the Popes were charged by their Divine Master to defend that Church against the attacks of the evil powers. These assaults would not destroy the Church, but Christ predicted that they would be frequent and terrible. Thirdly, the Pope was placed in his position as Pastor or shepherd, not only to protect his lambs against the ravishers, but to guide and to conduct his flock, to direct it in the ways of development and progress desired by God. Finally, the highest mission of the Papacy, and the indispensable condition of the others, was its

¹ *The Church on Earth*, pp. 26 and 28.

establishment as the indestructible and living Guardian of the common faith—a faith which in its foundations was to remain changeless from the beginning, but had unceasingly to be applied throughout the centuries to the exigencies of time and place, among all sorts and conditions of mankind, on to the end of the world.

Thus Catholics have regarded the 261 successors of Peter as the Bishops of Rome and the heads of the Catholic Church. They consider that the papal succession, despite the existence of anti-Popes, has been uninterrupted since the time of the Apostles, that the Pope is the spiritual ruler of all Catholics everywhere and that he is infallible in matters of faith and morals. Since we desire our readers to go along with us with as complete an understanding as possible of our non-controversial description, we shall make no attempt to prove the case for the truth of these beliefs held by Catholics in regard to the Popes, but shall content ourselves with pointing out certain considerations necessary for an appreciation of the Catholic attitude.

Perhaps most difficult for non-Catholics to understand is the acceptance of the infallibility of the Pope. It should be borne in mind that a very real distinction exists between what might be termed the functioning of the Popes in their spiritual and moral capacity as the visible head of Christ's Church on earth, the extent and scope of their authority to teach and to govern and the frailties or even the gross sins of many of them as human beings. Despite the fact that the Pontifical throne has been besmirched by the private lives of such pontiffs as a Sergius III, a John XII or an Alexander VI, Catholics hold that these Popes did not err in matters of dogma nor did they attempt by any pronouncement to justify their own conduct. "The bulls of these monsters," as Joseph de Maistre tells us, "were irreproachable." "God," said the Blessed Bellarmine, "doubtless wished to show that the power of Rome did not owe its conservation to human direction nor to prudence, and that the rock on which it rests is so strongly fortified by a singular protection of God, that the powers of Hell could not prevail against it."²

² *De Romano Pontifice*, Preface.

There has never been a heretic, never a schismatic who did not try to justify his own conduct, but no Pope, however sinful, has at any time attempted, as Pope, to say one word which would justify his personal conduct. This, at all events, is the position maintained by the official expounders of Catholic teaching, and accepted by the faithful.

Let us examine briefly the private lives of several of the most conspicuously bad and weak of the Popes in relation to their official pronouncements.

In the tenth century, that period of profound humiliation for the Papacy, the papal chair fell into the hands of rival factions of the noble Roman families who contended in filling it with unworthy creatures. During the reign of the Corsican Pope Formosus (891-896) one of the most important offices of the papal court, the *vestiarius* was confided to a certain Theophylact whose ambitious and immoral wife, Theodora, soon obtained sufficient power to meddle directly in Roman affairs. She demanded castles and estates for political favors and before long her husband was the richest man in Rome. Her two daughters, Theodora the Younger and Marozia were still more ambitious, and with their mother played a preponderant part in Roman politics, to such an extent that in 904, on the death of Pope Leo V, the family of Theophylact was in a position to control the papal elections, their choice falling upon Sergius III. Theodora's daughter, Marozia, married to Alberic, Duke of Camerino, took up her residence at Castle St. Angelo, and certain veiled allusions of the chroniclers of the period, such as Luitprand and Flodoard and even the *Liber Pontificalis*, would seem to confirm the belief that Marozia was the mistress of Sergius III. It is generally supposed that Sergius, who was undoubtedly under the control of the wicked and immoral woman, was the father of John XI, unquestionably the son of Marozia. This is the first time—and we may remember that nearly a thousand years had passed since the Church was founded and that such chroniclers as Luitprand were only too anxious to blacken the Papacy—that so grave an accusation can be made against any Pope. But despite this suspected disorder in his private life, Sergius, from the chair of Peter, fought re-

lently against the schism of Photius and issued many bulls in encouragement of monastic life.

The influence of the house of Theophylact continued after the death of Sergius. His four successors owed their elections also to this source, although their reigns were brief and they seem to have been done away with when they asserted their independence. Finally, in 931, Marozia had the papal throne bestowed on her own son, John XI, notable for his weakness and under the domination of his brother, Alberic. Alberic's son Octavian became Pope John XII at the age of sixteen years (although some historians say he was twenty-two). "The life of this Pope was the most monstrous of scandals," says the Abbé Mourret. "He spent his days and nights in gambling, hunting and orgies, during which he was said to drink the health of the devil." Yet, the Abbé Mourret further tells us, he constituted himself the defender of social order in re-establishing the Holy Roman Empire; the restorer of violated canonical law in delivering, at least for a time, the Papacy from the yoke of Italian feudality; the restorer of religious life compromised by disorders; and the supporter of the monastic institution. Of sixteen bulls or letters from his hand, nine have for objects the safeguard of the rights and prerogatives of those monasteries from which was to come the restoration of the Church and of the Papacy.

The Papacy again fell into evil hands in the eleventh century. Benedict IX, a nephew of Benedict VIII and of Pope John XIX, was elected through the machinations of the Counts of Tusculum of which family he was a member. A child of twelve years of age and already perverted in morals, his election was obtained by bribery and intimidation. His private life was scandalous and his public life ruled by family greed and the despotism of the Emperor Conrad II. Yet, inspired by St. Odilo of Cluny, he made some useful regulations of a political and even disciplinary character.

One of the worst Popes on record, even making allowances for the exaggerated accusations of his enemies, was Alexander VI. Elected in 1492 by dint of lavish promises and clearly simoniacal intrigue, this member of the worldly and unscrupulous Borgia

family flaunted his unworthiness before the eyes of the world by his open and undue attachment to his illegitimate children—Caesar, Lucrezia and the Duke of Gandia—and by the loose life he continued to lead even after his elevation. Protecting himself against threats of reform and deposition for simony by intrigues with the French King Charles VIII, Alexander carried on a long struggle with the Italian nobility and petty Italian tyrants with a view to securing the political independence of the Holy See. However, what was broad-sighted in his political designs was entirely subordinated to the aggrandizement of his family and during his reign the States of the Church became almost completely the personal property of the Borgias. Pastor—the leading modern historian of the Papacy—tells us, nevertheless, that it is quite certain in religious matters Alexander did nothing and published no document which could be censured. Not only this, but he was mindful of the integrity of the faith and interested himself in the development of foreign missions. He also arbitrated disputes between nations, preventing armed difficulties between Spain and Portugal over their new possessions in America.

Having called attention to, and freely admitted, the blemishes in the lives of certain Popes of the Catholic Church, let us also briefly examine the other side of the medal. Even the most drastic critics of Catholicism would admit that in the long dynasty of several hundred rulers of the Church, the great majority were good men, and a number of them unquestionably reached a high degree of sanctity.

The spirit of the courageous Peter remains forever associated with the throne from which each new Pope speaks to the entire world. Whatever may have been the individual character of any man occupying that throne, the Church has never ceased to hold up the Apostle as its ideal. Jean Carrère, that modern writer on the Papacy who has so well understood its nature and mission, says:³ "Now, what was and is this ideal? The exact and absolute antithesis of that represented by the Roman Empire." We know that of the first sixty Popes all but three are honored by the Church as saints and many as martyrs—a testimony not only to

³ *The Pope* by Jean Carrère. Translated by Arthur Chambers. New York, 1926.

their zeal in following the example of the Apostle Peter, but also to the fact that the pagan persecutors recognized the primacy of the bishops of Rome and, in eradicating Christianity, wished to strike at the source. The apparent defeat of the Church in these early times was the most decisive of victories. It was the struggle of moral force against material strength; of Peter against Caesar. Carrère says:⁴ "The more Peter is killed, one Pope after another, the more his strength increases and the more Caesar's domination diminishes."

When in 452, Attila with his barbarians swept into Italy, there was no Emperor or armies found to stop him, none save Leo, the Pope of Rome, who advanced to meet him armed only with the courage of his divine mission. The meeting of Leo and Attila is one of the greatest moments of history. It was the Papacy which saved not only Christianity but civilization in this hour. No one has ever known what St. Leo said to the fierce Attila when they met, but after listening to the Pontiff, Attila withdrew without the shedding of a drop of blood, and the West was saved from a lapse into barbarism from which it might never have recovered.

Only a few years later Pope Leo I was face to face with Genseric the Vandal chieftain, in a fresh effort to save the Empire of Rome, now reduced to a shadow of its former greatness. Its ruler Maximus, powerless to check the invader, could think of nothing better than to prepare for flight. Exasperated by his cowardice, the mob massacred the Emperor and mad terror seized Rome, for the Vandals were at the city gate. Alone of all, St. Leo stood fast, and advanced to meet the invaders. All that he could obtain, however, was a promise to spare the churches and the lives of those who offered no resistance. "Thus," says Villari,⁵ "amidst the frightful ruin of the Roman world, it was left to the representative of religion and of the Church alone to show forth the dignity of human nature and the grandeur of human heroism. The sack of the city by the Vandals was, without a doubt, the downfall of ancient Rome. The new Rome is already

⁴ *Ibid.*, p. 69.

⁵ P. Villari, *Le Invasioni Barbariche in Italia*, p. 122.

rising, different but no less wonderful. The glory of the Capitol is no more, but that of the Lateran and the Vatican begins to appear."

Not only was St. Leo courageous in word and deed, but his writings are reckoned among the most notable documents of Christian literature. At a time when the learning of classical Rome was forgotten or falling into decadence, the Church in the person of this Sovereign Pontiff, was most energetic in the encouragement of art and letters. Leo's Latin was of so fine a quality that it was long preserved as a model in the documents of the medieval chancelleries and is still called *cursus leonicus*.

Of the same mettle as Leo I was Gregory the Great (540-604) who, coming to the pontificate when the mission of the Papacy seemed in jeopardy, was to impart to it a lustre which insured its prestige for generations to come. A brilliant scholar and of noble birth, he had abandoned the world with a few companions to found a monastery and to practice the rule of St. Benedict, when he was sought out by Pope Benedict I to take charge of ecclesiastical affairs in one of the districts of Rome. Later he was made nuncio to the imperial court of Constantinople, and became convinced during this voyage of the mission of the Papacy alone to save his country and Western civilization. Most unwilling, however, to enjoy honors of any kind, he was overcome at his election to the chair of Peter and tried by flight to evade the crushing burden in store for him. Escaping Rome in a wicker basket, he wandered for three days among the caves and woods of the Sabine hills. Discovered, he was brought back in triumph to Rome and consecrated himself to a life of the most uninterrupted and far-reaching activity. St. Gregory was responsible for the introduction of a centralizing policy in the government of the Church. He was a friend and faithful subject of the Emperor Maurice, but did not hesitate to resist him when he claimed the power to prevent officials and soldiers from taking holy orders. He wrote the *Liber regulae pastoralis* which was a guide for secular priests as the Benedictine Rule was for the members of religious orders. Of his enormous correspondence eight hundred and forty-eight letters remain to us. He developed the liturgy

and established the ecclesiastical plain chant which bears his name. He combatted the schism of the patriarch of Constantinople; defended Rome against the Lombards; and sent missions to Persia, Arabia, and parts of Africa, and to England the missionary known as St. Augustine of Canterbury. An indefatigable reformer of the clergy, he watched over the welfare of the national churches. He loved above all the people of Rome and his charities were unbounded, a special department being set up in his reign to supervise the distribution of alms (this department still exists in the Vatican and we shall hear something of its administration later). Bossuet says:⁶

This great Pope instructed Emperors, brought comfort to the people of Africa, confirmed in Spain the position of the Visigoths, newly converted from Arianism, preached the gospel to the English, reformed discipline in France, broke the Lombards, saved Rome and Italy, humbled the rising pride of the Patriarchs, enlightened the whole Church by his learning, and governed East and West with as much strength as humility.

In no matter what history of Europe, we may read of the great rôle played by Gregory VII, the monk Hildebrand, in the midst of the terrible tenth century. Then the whole of Europe was plunged into darkness and bloodshed, and nowhere were the disorders worse than in Rome and in the Church itself.

Hildebrand was a monk of obscure origin, the son of a carpenter. He spent years in study and prayer dominated by a driving desire to find some cure for the evils he saw about him. Physically small and corpulent, he was austere and unflinching in character. For nearly thirty years before his elevation he had been a constant adviser to and supporter of the Papacy, had played a large part in its government, and was aware as no other living man of the abuses within the Church and the need of ecclesiastical reform. He was firmly convinced that the chief sources of the evils afflicting the Church, and hence the world itself, were lay investiture, simony and personal ambition among the clergy. Princes were at that time the real and effective masters

⁶ Bossuet, *Discours sur l'Histoire Universelle*, Part I, 11th epoch.

of bishoprics and monasteries, just as the Emperor was of the Papacy at the end of the tenth century. Gregory refused to separate the question of the liberty of the Church from the basic question of the superiority of the spiritual authority over the temporal. In this matter he came face to face with the authority of the kings of Europe. Philip I of France gave but feeble support to the deposed bishops. In England grave difficulties were created between William the Conqueror and the Holy See. But it was in Germany that the struggle was to reach its height in the terrific struggle between Gregory VII and the Emperor Henry IV.

Few scenes in all history are more singular and striking than the scene at Canossa when Henry, having tried by treachery, force, and every other means in his power to overcome the resistance of Hildebrand (even to the point of having him attacked on the altar as he celebrated Mass on Christmas night, 1075) came at last to the castle of Matilda at the foot of the Apennines to beg forgiveness from the Pope. The Abbé Mourret describes the episode in Volume IV, *Histoire de l'Eglise*: "On the morning of January 25, 1077 . . . Henry IV, standing barefoot in the snow and clothed in the woolen robe of a penitent, knocked at the fortress door. There he remained until evening, moaning, weeping and craving pardon. On the two following days a like scene was enacted. On the evening of the third day he betook himself to a tiny chapel dedicated to St. Nicholas, where he found the Abbot of Cluny and the Countess Matilda at prayer. He redoubled his entreaties and at length the Countess Matilda, and afterwards also St. Hugh, consented to approach the Pope. Gregory himself was won over and promised to restore the King to communion with the faithful on the morrow, subject to the following conditions: first, that Henry should appear before a diet composed of the princes of the Empire and there answer whatever accusations were lodged against him, and, secondly, that until judgment had been pronounced he was to take no part whatever in the government of the Kingdom and should make whatever satisfaction was demanded of him."

It is true that Henry's repentance did not last, and that he re-

newed his struggles, and that Gregory died worn out before the principle for which he contended could be established—that of the supremacy of the spiritual over the temporal power in all that relates to the ecclesiastical organization of the Church—but Gregory's battle was not lost so far as the Church itself was concerned. For that battle—always the same in its meaning, however diversified and changing were the combatants and the circumstances—continued on through the centuries.

For after Gregory VII, Adrian IV, Alexander III, Gregory IX, Innocent IV, Sixtus V, Innocent XI, and nearer to our own time, Pius VII and Pius IX—whom Carrère calls “those two immaculate incarnations of the first Peter” and “the two purest martyrs to the unchanging Caesar”—were forced to struggle with the Caesars of their times. Carrère says:⁷

I only quote the most illustrious; those whom the flames of the blazing struggle have lit up most brilliantly before the eyes of men. But among those whom glory had touched more lightly, humble plebeians or great patricians raised to the throne of the Apostle, how many has splendid conquest exalted from time to time to the sublimity of heroes or saints? No doubt there have been among the mass many unworthy Popes, but Peter has quickly redeemed Peter. In what dynasty, of no matter what reign, can be found a succession of courageous and splendid beings to equal these whom profane history itself acclaims as the torches of humanity?

⁷ Jean Carrère, *The Pope*, p. 81.

Chapter IV

THE MODERN POPES

SO FAR as the personal character of the Popes is concerned, no scandals of any sort have besmirched them now for centuries. But always their struggle against the powers of Caesarism have continued, as the events of our own times in many countries sufficiently show. In Russia, Mexico, Italy, France, Germany and elsewhere the Popes of the last half century have had to fight as strenuously as their predecessors for the liberties and rights of the Church. A brief survey of the activities of the four Popes prior to Pius XI, the present Pontiff, will serve to indicate the continuity of that never-ending combat, and to sketch the background of world-wide activities of those rulers of the Church in modern days who prepared the way for the resurgence of its powers which mark the present pontificate.

Five Popes, including the present Pontiff, have ruled the Church during the last sixty years—Pius IX, Leo XIII, Pius X, Benedict XV, and Pius XI. In 1876 Pius IX had been thirty years Pope. The six years previous had been for him practically a term of imprisonment—self-imposed, perhaps, according to the judgment of the world, but to him and his successors compelled by their duty to their supreme office. This imprisonment began in 1870 when the property of the Church was confiscated by the new government of United Italy, creating the Roman Question: briefly, the contending claims to the Eternal City on the part of the Church and the Italian State, which was finally to be solved in 1929.

The two great dogmas proclaimed in 1854 and 1870 respectively, the Immaculate Conception of the Virgin Mary and the Infallibility of the Pope, had produced those effects which in-

variably follow the promulgation of dogma by the Church. The faith of loyal Catholics was intensified and energized, and a confused, clamorous outbreak of storms of criticism arose among the sects separated from the stem of the Church, and the various schools of secular philosophy and of anti-Christian politics which throughout the world were in active fermentation. At the time of the Vatican Council—1870—the world was just entering that era which was to come to judgment and condemnation in the years between 1914 and 1918. For with the crushing of the power of Austria by Germany in 1866, and the overwhelming defeat of France by Germany in 1870-71, preceded by the defeat of the Southern Confederacy in the United States, the Western nations had entered upon an era of intensified nationalism and imperialism. Then through new energies set in operation by the industrial revolution, and all the vast physical powers placed at the disposal of man by the enormous development of science and invention, the world drove forward into that epoch which history may later on refer to as the era of materialism.

The hour when the Council assembled was one of the darkest in the whole history of the Church. The secessionist and rebellious forces, which since the birth of the Church have contended against her, now, after their many defeats, seemingly concentrated all the disruptive elements of the century to bring the Church to that bed of death to which her enemies have so often consigned her. In Italy, bishops were imprisoned, Church property was confiscated wholesale, particularly in the Holy City itself, religious orders were expelled, education was almost completely in the hands of a hostile State. In Germany, that persecution of the Church under Bismarck, which goes by the name of the *Kulturkampf*, was at its height. In Russia the Catholic clergy and laity were subjected to ruthless repression. Even in Catholic Austria, the Concordat of 1855 had been abolished and the Church was placed under the control of the civil government. In France was rumbling a volcano of anti-Catholic opposition which was to flame forth a few years later. The countries, where Protestantism was predominant and where it took a much more active part in molding the foreign policies of the governments than seems

to be the case today, gave strong encouragement to the new Italian government in its opposition to the Church. Nor did there come to the aged and failing Pius IX (the eyes of the world might have seen in his feebleness and decline the very symbol of the Church herself) aid or encouragement from governments of countries whose people were Catholic. It was indeed a dark hour for the Papacy. No doubt there were those who remembered the force of that saying which is trite as truth itself, that for the Church at least these dark hours come only before the dawn of a new day of light and life.

In 1878, there ascended the throne of the Fisherman Leo XIII, the first of the four Popes with whom the contemporary history of the Catholic Church in its resurgence is associated. With him began that reassertion of spiritual, moral and intellectual power which was to rally the disheartened and scattered forces of the Faith against the rising might of the armies of materialism. Deprived of all natural resources, ignored by nearly all governments and strongly opposed by the most powerful among them, Leo XIII at once began to speak as one having legitimate authority, not only to the peoples directly under his spiritual jurisdiction, but to the entire world; not only to the people as such, but to their governments and to the individuals who through hereditary power or individual genius at that time were predominant in public affairs. On the very day of his election in 1878, Leo notified Germany and Russia, and expressed the hope of seeing relations with them re-established. Russia sent the more cordial reply, but both governments were non-committal. The world gave slight attention at first to this voice that with such calm but powerful assurance now spoke from the prison of the Vatican.

That voice soon compelled attention. Its utterances began to produce their effect. Bismarck speedily found that he was unable to govern without Catholic support. He began that very year his pilgrimage to Canossa. Several of the most odious of the Prussian laws against the Church were relaxed. The Center Party, the Catholic political bloc formed because of necessity, strengthened by the voice of Leo, won battle after battle. By 1883 bishops were being appointed by Rome to various long vacant Sees. The fol-

lowing year diplomatic relations with the Vatican were resumed, and three years later State and Church in Germany had composed the main points of their quarrel. The next year, in 1888, Bismarck proposed Leo as arbitrator in the dispute over the Caroline Islands.

Enough could be said to fill volumes about the struggle in Germany and Leo's participation in it, and of the important results of that struggle, not only in Germany, but throughout the world. Yet Germany was but one item in the score of problems which confronted Leo. The ups and downs of the struggle in Russia, for example, with its effects in Poland and other countries bordering on the Czar's dominions, would fill another volume. In 1879, after the attempt on Alexander's life, Leo held out hands of friendship to the Czar. When the third Alexander reached the throne in 1883, a temporary agreement was reached. A few episcopal sees were tolerated and the more stringent laws against the Catholic clergy were slightly relaxed; but in the next year Leo's position for the Ruthenian Catholics was answered by a bitter increase of persecution. It was not until 1894 that diplomatic relations were re-established.

The great storm brewing in France did not break in its full force until after Leo had passed from the scene. He remained on good terms with the government of France throughout his entire pontificate, despite the minor manifestations of the spirit of opposition to the Church, such as the gradual suppression of the religious orders, and the gradual increase of civil power over education. Leo called on all French Catholics to accept the Republic. The powerful Monarchical party would not listen to him, but his wisdom was greater than theirs. His policy was to stand the Church in good stead in later years.

In Belgium also there were storms over educational questions leading to the breaking-off of relations between the Vatican and the Belgian government in 1880. But in 1885 the new Catholic government restored diplomatic relations. In Italy, Leo maintained the attitude of protest forced upon Pius IX, with regard to the Kingdom of Italy and its usurpation of Rome, and the seizure of the property of the Church. He desired the complete

independence of the Holy See and its restoration as a real sovereignty. He upheld the prohibition against Italian Catholics taking part in political elections, in the hope that the government would be obliged to come to terms.

Only bare mention can be made of Leo's activities in connection with the Church in other countries. In England, for example, where the hierarchy had been reconstituted by Pius IX in 1850, there were such important events as the elevation of John Henry Newman to the Cardinalate—an event which conjures up the enormously important story of the Oxford Movement—and the development of the remarkable growth of the Church in England which today is continuing so fruitfully. There was the investigation of the cardinal problem of the validity of Anglican Orders, and the decision confirmed by the Pope that Anglican Orders were null and void. There was the restoration of the Scottish hierarchy in 1878. Ten years later the hierarchy was established in British India. In Ireland, in 1879, there began the gradual recognition of Catholic rights in the field of education. The passing of the Intermediate Education Act, which appropriated money for prizes, exhibitions and the like, irrespective of creed, was a decided step in favor of the Church, since previously the State had given no assistance whatever to Catholic education. In 1888, there was a message to the bishops of Brazil on the abolition of slavery. The following year the first Plenary Council of the Church of Latin America was held in Rome. And so throughout the world proceeded Leo's ceaseless activities.

His relations with the Church in the United States are naturally of particular interest. From the time of the birth of the Republic, when the Catholics counted only thirty to forty thousand souls, with a handful of priests, the growth of the Church had been extraordinary. By 1900 there were fourteen ecclesiastical provinces and ninety-one bishops ruling a Catholic body of close to 11,000,000. The great increase and progress of the Church was particularly concentrated through immigration between 1800 and 1900. As Archbishop Canevin has said, in dealing with the statement that there had been a leakage from the Church in the United States of more than ten millions who should have been

Catholics: "No body of Catholics in history approached to anything like the marvelous progress which this poverty-stricken, hard-working, unlettered, persecuted Catholic minority in the United States made between 1800 and 1900. Churches, schools, colleges and universities have sprung up all over the land; institutions of mercy and charity are there to testify to the love of these people for their fellowmen. There could not have been defections and apostasies of millions of Catholics, and at the same time a material and earthly progress of religious institutions and a Catholic virility that have not been surpassed in any nation or in any age. The stalwart faith and loyalty and piety of the Catholics of this country today, their unity and devotion to the Vicar of Christ, the position of the Church in the United States, prove that, amid the conflicts of the nineteenth century, faith and fidelity supported and sanctified the lives and work of those who preceded us, and ought to determine us not to accept without proof the statements of prejudiced minds that the Church has failed in this republic, that our losses have been greater than our gains, especially when we consider that our mission to those outside the fold and gains by conversion have been as great, if not greater, during the last one hundred years than in any country of Europe."

In 1884, Pope Leo confirmed the decrees of the Third Plenary Council of Baltimore, one of the great landmarks in the history of the Catholic Church in the United States. The number of prelates at the Third Plenary Council was almost double that of those who attended the Second Council in 1866, eighteen years before, when the late Cardinal Gibbons had served as assistant chancellor. Now, as Archbishop of Baltimore, he presided over seventy-one archbishops and bishops of the United States.

With the purely ecclesiastical portion of the work of the council, the laws and regulations laid down for the government of the Church in the United States, we cannot deal here; but there were other matters considered at the Third Plenary Council, or which came to fruition because of the seeds sown by that council, which may properly come within the limits of even this brief chronicle. There was, for a prime example, the foundation of

the Catholic University of America. Favorably considered by the Second Plenary Council in 1866, the idea was allowed to lie dormant until the Third Council. The university opened its doors in 1889, when Pope Leo sent Monsignor Satolli as Papal Legate to Washington, to attend the ceremonies. The university soon became the center of many important movements in Catholic educational progress. The same year saw the first Catholic Congress in the United States, held in memory of the first century of Catholic life in the United States under an established hierarchy.

When we look at Leo's prodigious activities we should not forget that his intellectual labors, his interest in the arts and sciences, in philosophy, and in the study of the forces that are the springs of modern problems—the relations of capital and labor, for example—were as intense and produced results perhaps even more important than his executive and diplomatic efforts. His great encyclical letters began the modern restatement and application of Christian philosophy, and of Christian principles as applied to all the main social problems of our troubled age. He gave his powerful support to the reformation of the study of ecclesiastical history on scientific lines. He established the Vatican Observatory. In 1903, the year before he died, he initiated the Biblical Committee, to guide Catholic students of the Scriptures.

Although the heads of the great governments and the chief voices of the press of the world vied with each other in paying tributes of respect and honor to Leo when he died—it might have seemed that he had re-established the dignity and the proper importance of the Papacy even in the eyes of those who did not recognize its supreme spiritual authority—there was a marked reaction when Pius X ascended the throne of the Fisherman. It appeared to have been Leo the man, not Leo the Pope, who had won the reluctant admiration of the world, and that its respect was a mood and not a conviction of mind. There seemed to be a concerted effort to disparage Pius. Great newspapers and reviews referred to him scoffingly as a peasant—forgetting that in the Catholic Church the equality of souls in the eyes of God is not a mere abstract principle, but a principle of its action. This has been true ever since the time when Christ chose humble men

to build His Church, and when the highly educated and mighty intellectual Paul, great as he was in the work of the Church, was placed second in rank to the unlettered fisherman, Peter. Two of the great modern Popes, Leo XIII and Benedict XV, were of aristocratic birth; Pius X was of the peasantry; the living Pope, Pius XI, sprang from the bourgeoisie, the middle class. Of Pius X it can be said—what to Catholics is the highest thing that can be said of any man or woman—that he is held to be a Saint. All Christendom confidently awaits the hour when the Church's voice raised in due process of canonization will confirm the popular belief that he had attained that union with Divinity, that cooperation of his own will with the will of God which according to Catholic teaching is the supreme success of human life.

"To restore all things in Christ," was the motto of his pontificate, and what he accomplished in the eleven years of his service as God's vicar forms one of the great chapters in the entire history of the Church. If Pope Leo XIII was the Pope whose work began the modern restoration of the world influence of the Catholic Faith, it was Pius X who was the spiritual dynamo. His intense preoccupation with the interior work of the Church set in operation vast streams of power which ever since his reign have been spreading and growing and moving the intellectual, moral, educational, missionary and social activities of Catholics throughout the world. During the brief time that he guided the life of the Church, three of the most serious heresies that have ever threatened the Catholic Faith were destroyed: Gallicanism, Jansenism and Modernism. Gallicanism—which although associated with only one country, France, may be taken also to mean all tendencies and efforts to break the unity of the Catholic Church by bringing its organization and psychology under the domination and official control of the secular state—he overthrew by naming and consecrating nineteen bishops for France as his own appointees. No bishops had so been named for several centuries, without being presented or in some way designated by the French government that had consistently protected Gallicanism as a schism which would keep France apart from the Universal Church and French Catholics subservient to the secular

aims of their rulers. The French retaliated with a series of drastic laws, seizing Church property, exiling the religious orders, and attempting the complete secularization of education. Jansenism, that spirit and practice of a cold, inhuman, ultra-puritanical spirit which the Church has fought, especially in France, for centuries, Pius X met with his teachings and decrees, insisting on the frequent, even the daily reception of Holy Communion on the part of the laity, and the early reception of the Sacrament by little children. Modernism, that compendium of all the heresies, as Pius X termed it, was dealt its death-blow. He initiated the restoration of Gregorian Music, abolished the right of veto at papal elections claimed by several governments, reformed the Canon Law, and in many other ways, too numerous for examination, dealt with the institutions, systems, customs and rites of the Church preparing them for use by the rising force of the spirit which was rejuvenating the Church.

When the successor of Pius X, Benedict XV, entered the Vatican, the world was at war, and before that war ran its course, it might have seemed that the progress made by the Church since the dark hour when Pius IX passed away, and all the work of Leo XIII and Pius X, would be brought to naught. At the beginning of Benedict's pontificate, only fourteen states were represented at the Holy See. The many and apparently powerful attempts carried on throughout almost the whole of the World War period to discredit the Papacy, to make it appear partisan and humanly biased, are difficult to comprehend today when just minds throughout the world recognize the fact that the Holy See during those years was the one power that strove for peace. The similarity if not the identity of the proposals for peace issued by Benedict XV and later made the basis of the armistice proposals of President Wilson, is obvious to any fair mind. But in spite of all misrepresentations and misunderstandings, the truth did become apparent and before Benedict died, worn out by his incessant labors and responsibilities, twenty-six nations officially recognized the world-wide moral influence of the Catholic Church through representation at the Vatican.

"The peace of Christ in the Kingdom of Christ" was the motto

chosen by Pope Pius XI, the reigning Pontiff, when he ascended the throne of the Fisherman in 1922. It bound together the aspirations of the four Pontiffs who had preceded him. Inheritor of the special problem of the Roman question, bequeathed by Pius IX to his successors, Pius XI seemed to concentrate in his own person the diverse qualities which were predominant in the other Pontiffs following Pius IX. Like Leo XIII, and Benedict XV, he was faced with great political and diplomatic problems, and he speedily showed that he was possessed of the natural abilities necessary for success in such matters. No doubt his experience as Papal Legate to Poland after the World War, when he personally witnessed the events of the Polish-Soviet war of 1920, had prepared him for his greater diplomatic and political tasks as Pope. Yet his previous career had been remote from the field of such strenuously practical affairs, for most of his life as a priest had been devoted to a chaplaincy in a community of contemplative nuns in Milan, and to the retired and highly specialized work of a librarian and scholar in the Ambrosian Library of Milan and the Vatican Library. From the first of these duties, perhaps he derived that deep devotion to the inner, mystical, spiritual life of the Church which was so markedly characteristic of Pius X. Few pontificates have ever been marked with as many evidences of the importance placed by the Church upon spirituality as that of Pius XI. During the Holy Year of 1925, and the special Holy Year of 1933-34, decreed in commemoration of the nineteenth centennial of the Passion, Death and Resurrection of Jesus Christ, scores of men and women—martyrs, founders of religious congregations, mystics, teachers, writers, apostles of charity and enlightenment—have been publicly honored by the Pope and inscribed upon the lists of the Blessed and of the Saints.

On the very day of his election, February 6, 1922, Pius XI indicated in a very dramatic fashion his intention of dealing with the Roman question. For he at once appeared on the exterior balcony of the central church of Christendom and publicly gave his blessing to the world and to the city. From time immemorial the Popes, when elected, have made it their first affair to give that blessing. Before the capture of Rome in 1870 they would go

from church to church in the Sacred City, freely dispensing the blessing of the Vicar of Christ. But all the Popes since then, until Pius XI—Leo XIII, Pius X, and Benedict XV—as a part of their policy of resistance to the usurpation of their just rights were, as the phrase goes, prisoners of the Vatican, and the great blessing was given inside the Church of St. Peter's. But now, the new Pope came forth. Here was a symbol of the fact that the life force of the Church had become positive—a resurgent energy again after the long centuries of rear-guard, self-defensive action which had been brought about by the Reformation and the succeeding era of secularization. Beneath him in the rain stood, with uplifted eyes, that multitude in which were represented all sorts and conditions of mankind, all nations and races, all faiths, all philosophies, all the problems of humankind. These words are used advisedly. Rome at that time was filled not only with many thousands of Catholic visitors and pilgrims from all the world; a number of secular, international conferences were in session there: a congress of financiers, a meeting of scientists, another having to do with education, another with art and archaeology, another with agricultural problems. The World War was over, but the even greater world war from which we have not yet emerged was on: the spirits of anarchy, of bolshevism, of mindless materialism, of paganism, of sordid commercial profiteering at the expense of war-shattered peoples, and the spirits of excessive nationalism and state absolutism, these and similar spirits were abroad on the earth. Without being too fanciful, it might be said that the crowd in St. Peter's Piazza that morning was humanity itself; that these men and women were actors in some vast mystery drama approaching a crisis—a crisis wherein the children of men, whose idols and false gods had failed them, now, at the beginning of a new day, after a night of blackness and death, turned once again to God, and asked Him for a sign of hope, of faith, of love—and above them, moving forward to help them, the whole Church moving with him, God guiding both, the Vicar of Christ blessed them and traced above them that Cross the following of which is the one hope of the world.

However this may be, the symbolic meaning which a Catholic

could read into that impressive scene was proven at least relatively true by the subsequent actions of the new Pope to transmit the spiritual and moral and intellectual forces of the Church into the arena of contemporary affairs. His institution of the Feast of Christ the King was his affirmation of the central principle of the action of the Church, namely, its unalterable conviction that everything in the world—humanity in its totality, and all individuals, and all institutions of every sort and kind—are subject to the sovereignty of Christ, even if, as St. Thomas Aquinas said,¹ “He does not yet exercise the fullness of His power.” Governments, nations, and the inter-relations of these, economic systems, and all the institutions of society, should of right, according to the Church, base their actions upon and be guided in their performance thereof by the teachings of Christ as expounded by His Church. Therefore, as Pius X declared in a letter to the French bishops in 1910: “To labor for the reform of civilization is a religious work of the first order, for there is no true civilization without moral civilization, and no true moral civilization without the true religion.”

In his many and highly important Encyclical letters, and in his constant dealings with many governments, and a vast variety of questions, Pius XI has striven to actualize the potential primacy of Christian teachings. Particularly did he grapple with momentous issues in his *Quadragesimo Anno* (Forty Years After) in which he celebrated the fortieth anniversary of Leo XIII's famous Encyclical on the struggle between capital and labor, the *Rerum Novarum*, reaffirming and strengthening the latter's plea for the solution according to Christian principles, of the economic problem which now so harasses the world.

¹ *Summa Theologica*, III, 9, lix, 2.4.

Chapter V

THE POPE AT WORK

I

BY ASSEMBLING some of the more significant facts concerning the unique powers controlled by the Pope, and briefly describing his highly complex activities, we may hope to understand how all his powers, both spiritual and secular, are unified and controlled by the principle of his authority, granted and upheld by Christ, to act as God's vicar on earth. Broadly speaking, the duties of a Pope may be divided into two main divisions: first, his purely spiritual tasks and responsibilities as a priest, as a bishop, and as Pope; second, his responsibilities and tasks as the temporal Sovereign of Vatican City. Neither in theory nor in practice, of course, can these divisions be absolutely separated. The second division depends upon the first, and could not exist without the first; but the first bears no necessary connection, in religious doctrine, to the second. For the second is only a matter of expediency.

Practical experience has proven that the Church can function most efficiently when she possesses an absolutely separate and independent corporate status, subject to no earthly power whatsoever. Should that status be denied to her, she could still continue to function, even if badly handicapped. But she could not possibly exist merely as a temporal sovereignty. Her Kingdom is not of this world, nor does it exist to serve the purposes of this world—even its highest and worthiest purposes. Her Kingdom, however, functions partly *in* this world, purely and simply as an instrument, or tool, of her work of aiding and guiding human souls during their passage through the conditions of earth and time to the attainment of eternal life in the Kingdom of Heaven. At

any rate, such, in very rough and limited terms, is the Catholic view. In what follows, we shall see something of how the Pope carries on his work of directing the efforts of the Church, and of the State which is the instrument of the Church in seeking her purely spiritual ends.

The word Pope comes from the Greek *πάππας*, and is equivalent to the Latin *pater*, or Father, and is used solely within the limits of the Catholic Church to designate the Bishop of Rome and the visible head of the Catholic Church. *Papa* in Italian, *Pape* in French, *Papst* in German, the occupant of the Chair of Peter is to all the faithful, the head of the great Christian family who look upon him in their necessities for that paternal solicitude which a father shows to his sons. We find the name Pope applied by Saint Ignatius, the disciple of the Apostles, to Saint Linus, Peter's first successor; it was soon to become the title common to all bishops. In the eighth century, to avoid confusion, Gregory II called himself *Dominus Papa*, but in the eleventh century Gregory VII was to prohibit the use of the title by all save the Bishop of Rome, to show more clearly the universality of his charge and to throw into stronger relief his unique position as the father of Christendom (in the Orthodox Church the word is still used in a plural capacity).

The Pope has many other titles. These are the heritage of nearly two thousand years of history; and every one is expressive of Catholic doctrine, the souvenir of some great controversy, or forms a link between the Church and the ages which preceded the creation of the Church. By virtue of the character and authority of his institution as supreme head by Christ, he is variously known as the Vicar of God (name applied by Nicholas III), the Vicar of Christ (Vatican Council), *Pater Patrum* (Roman Council of 649 and Council of Carthage), Rector of the Universal Church (Council V of the Lateran), etc. Because Peter was chief of the Apostles, the Roman See has from early Christian times been *Apostolicus* and its bishop the *Papa Apostolicus*. Because he is a priest, the Pope is called by St. Bernard *Sacerdos magnus*, and by the Council of Calcedonia *Princeps sacerdotum*; because of the superiority of his Pontificate over all others, he

is called *Pontifice*, just as the highest priest of pagan Rome was called *Pontifice maximo*, and the members of his college *pontifices*, a name which according to Varron, came from *pontis facio*, because the first priests of Rome received their office for having made the bridge over the Tiber. To show that this Pontificate is inseparable from the See of Rome, the Pope is *Romano Pontifice*, *Summus Romanis Pontifex* and *Papa senioris Romanae*, and his See, his curia, his cathedral, and his court are all qualified by the adjective "Roman."

Officially, the Roman Pontiffs sign bulls and other solemn documents as "Bishop, Servant of the Servants of God." This manner of subscription was adopted by Gregory the Great at the time of the Oriental heresies (circa 592) in order to confound the pride of the chief ecclesiastic of Constantinople who attributed to himself the title of *oecumenical patriarch*. Less solemn documents are signed by the Pope as *Papa* (P. P. in abbreviation). He is ordinarily addressed as "Holy Father" or "Your Holiness," both titles dating from remotest antiquity. Inseparable from his dignity as Pope, the Pontiff is, as we have seen, Bishop of Rome, and he exercises within the Roman diocese the same rights and duties as other bishops in their respective dioceses. He is also: 1) Archbishop or Metropolitan of the Roman Province, with the same jurisdiction as other Metropolitans in their provinces (we shall see later just how these dioceses and provinces are constituted and administered); 2) the Primate of Italy with ecclesiastical jurisdiction over all the Italian provinces; 3) the Patriarch of the Occident, a quality belonging to the Holy See as founder of the churches of the Occident in general; and 4) Sovereign and administrator of the goods and temporal dominions of the Holy See.

The rights pertaining to the Pope can be summed up under the designation of "Primacy" which term signifies, first the actual right to rule over the whole Church (*primatus jurisdictionis*), and, secondly (*primatus honoris*), certain privileges belonging to him because of his position. The first carries with it the supreme right of legislation, together with power to grant dispensations and privileges, the supreme right of administration, the control

of ecclesiastical appointments, the regulation of divine worship and the liturgy, the supreme right of supervision, the supreme ecclesiastical jurisdiction, and the representation of the whole Church before the world. The *primatus honoris* includes certain honorary political rights, most of which have gradually disappeared—for instance, the Coronation of Emperors, a ceremony which was revived, but in a mutilated form, by Napoleon Bonaparte; besides this, it provides for a distinctive dress, the *sedia gestatoria* (portable throne) and other special insignia of the papal dignity.

The informal garb of the Pope in his apartments and on ordinary occasions is a cassock of white silk, the pectoral cross, purple silk slippers embroidered with gold crosses, and, when out of doors, a red mantle and red hat (papal red); on occasions of state, an alb (usually trimmed with costly embroideries and lace), a red shoulder cape trimmed with ermine, a gold embroidered stole, a small white cap, or a red velvet cap trimmed with fur. At religious services he wears what is practically the liturgical dress of an archbishop. On certain solemn occasions and at functions not of a religious nature, the Pope wears the tiara, a head-dress which is a combination of mitre and crown, having three gold circlets. Other papal insignia are the fisherman's ring, the crozier terminating in a cross, the pallium (a collar of white wool embroidered with six crosses) which, in contrast with the archbishops who display it only on certain occasions, he wears always and everywhere. Every article of dress, every ornament or accessory used by the Pope either in his ecclesiastical functions or his duties as sovereign of his temporal possessions, has a special meaning, or is connected with sacred or secular rituals or customs, some of them going back to remote antiquity, having their origins in Jewish or Pagan ceremonies or habits, some of them developed or designed quite recently.

According to the law in the matter, every adult Catholic male, even a lay person, is eligible to the Papacy. Nevertheless, since 1378 the Sacred College has always chosen a Cardinal from those present at the Conclave, and since the Renaissance, the Pope has always been an Italian, although in the Middle Ages French,

Spanish, Germans, Dutch or English were often elected. The Conclave (Latin for closed chamber, due to the fact that the election is held in absolute privacy and all outside communication forbidden the Cardinals during this time) was formerly called for the eleventh day following the death of the Pope, but since 1922 this delay has been extended to fifteen days, with the possibility of extension to eighteen, to facilitate the attendance of American Cardinals and of others from a distance.

Nowadays the election takes place in the Sistine Chapel which is completely transformed for the occasion. The altar is covered with a piece of tapestry representing the descent of the Holy Ghost upon the Apostles and above the altar hangs a violet baldachino with red border edged with gold. On the highest step of the altar is the papal throne awaiting the new Pope. Along the walls are placed the thrones of the electors and in front of each a small table bearing his arms and name in Latin. The votes are examined before a large table in front of the altar; nearby is the celebrated stove in which, when no election is obtained, the papers are burnt with damp straw—the traditional black smoke or *fumata* announcing to the populace before the Vatican that the Church is still without a head. When the choice is finally made, the voting papers are burnt without straw, the white smoke being the first news to the outside world of the election.

A two-thirds majority of votes is necessary for a Cardinal to be elected Pope. In former times two other methods of election were employed besides scrutiny, namely, election by inspiration or acclamation, and election by compromise—the first being adopted when all the Cardinals unanimously acclaimed one of their number as Pope, and the second by the transference of the choice to a certain limited number of assembled voters. In the latter case, where a two-thirds majority was still unobtainable, votes were taken in favor of the candidate who had secured the votes of a certain majority (the *accessit*). This method, was however, abolished by Pius X in 1904, and election by scrutiny is the only method now in use. Pius X also abolished the right of veto formerly held and sometimes exercised by national governments, the last occasion being the veto cast by Austria against

Cardinal Rampolla in the conclave which elected Pius X. Each Cardinal in turn, according to seniority, bears to the altar his paper on which he has written his choice, folded and on a level with his head. He kneels and takes an oath, "I call the Lord Christ, my future judge, to witness that I am electing the man whom in the sight of God I judge the most proper to be elected." He then places his vote in a chalice on the central table.

As soon as the Pope is elected, the Secretary of the Conclave, the *ceremoniarii*, and the sacristan are summoned into the chapel. The Pope elect is asked whether he accepts his election, and when an answer is received in the affirmative, he indicates the name which he wishes to take; for since the time of Sergius IV in the eleventh century, the person elected has always changed his name. It is at the moment of acceptance of the election that the papal jurisdiction passes to the new Pope; he is clothed in the papal vestments, and receives for the first time the homage of the Cardinals who kiss his hand and foot (*adoratio*), and the ring of the fisherman from the Cardinal Chamberlain, in whose keeping it has been since the moment of death of his predecessor. Meanwhile the first Cardinal-deacon proclaims to the waiting populace that a Pope has been elected; and the new Pope gives his first blessing *urbi et orbi* (to the city and to the world). His coronation takes place on the following feast or Sunday.

II

The dignity and lofty authority of the Roman Pontificate impose upon it the necessity of independence and a certain ceremony in keeping with its sovereign state. It is not perhaps far-fetched to see a beginning of the Papal court in the escort of priests and laity who accompanied Pope St. Melchiades (311-14) to the first public council of the Church held at the Lateran or in the *servientes armorum* attached by Constantine to St. Sylvester (314-15). As the Pope is today the spiritual sovereign of three hundred millions of people, from every nation of the earth, his court is a reflection of the catholicity of the Church, and we find in his entourage natives of almost every country: representatives of the

great religious orders, and in general, of all those conglomerate elements that go to make up the Universal Church.

The Court of St. Peter, or the persons surrounding the Roman Pontiff, is divided into the Papal Family or Household (*Famiglia*) and the Papal Chapel (*Capella*). By the first we understand all those ecclesiastics and laymen most intimately attached to the person of the Holy Father and in actual or honorary service in the Apostolic Palace.

Coming first in the Papal Family are the two Palatine Cardinals: the Cardinal Dataria whose duty it is to write all apostolic letters concerned with the fitness of candidates for consistorial benefices reserved to the Holy See;¹ and the Cardinal Secretary of State² whose rôle, constantly growing in importance, is that of Prime Minister of the Pope and director of pontifical diplomacy.

Next come the Palatine Prelates: the Majordomo of His Holiness; the Master of the Apostolic Camera; the Auditor of His Holiness (as secretary of the Apostolic Signatura); and the Master of the Apostolic Palace.

The Majordomo is the chief steward of the papal household, providing for the material and personal needs of the Vatican. Acting in the name of the Holy Father, he appoints the papal chamberlains, chaplains, etc., and during the vacancy of the Holy See, he becomes governor of the Conclave and in general control of the personnel of the Apostolic Palace. Ordinarily, in public non-liturgical ceremonies, he ranks with the patriarchs and bishops of the Papal Chapel, as more especially attached to the person of the Pontiff, and is among the prelates called *di fiocchetti* (with the Vice-Camerlengo, the Auditor of the Apostolic Camera and the Treasurer), meaning originally that these dignitaries have the right to ornament their carriages with violet tassels.

The Master of the Apostolic Camera regulates all matters concerning the daily and personal service of the Pope; he superintends the private and public audiences of the Holy Father and constantly accompanies him in these audiences and ceremonies.

¹ See pp. 148-9. Roman Offices, Dataria.

² See pp. 155-60. Roman Offices, Secretariat of State.

Both he and the Majordomo exercise their functions not only while the Pontiff is alive, but until he is actually buried; then only do they change their violet garments for black and assume the mourning worn by other prelates. The Master of the Apostolic Camera is also the guardian of the fisherman's ring.

The Auditor of His Holiness has an important rôle in papal affairs of justice, and the incumbent sometimes fills the functions of Secretary of the Supreme Tribunal of the Apostolic Signatura, or supreme court of justice.

The first to receive the title of Master of the Apostolic Palace was Saint Dominic; since 1216, when he was appointed by Pope Honorius III, the office has always been held by a Dominican. He is the theological councilor of the Pope and as such holds audiences on regular days. He is charged likewise with the granting of the *imprimatur* in Rome and the supervision of sermons preached in the Vatican chapels. By virtue of his office, he is a member of the Congregation of the Holy Office.

The private chamberlains, called *partecipanti*, are divided into two classes: the first, five in number, are prelates charged with definite functions; the others, whose number varies, are chamberlains with varying duties in the personal service of the Pope.

In the first category of five, the Private Almoner distributes the papal charity, which is considerable, and he is also empowered, by delegation, to accord the favor of the papal benediction. The Secretary of Briefs to Princes, always an excellent Latinist, is charged with drawing up the principal communications of His Holiness to the heads of governments, and in consistory, takes a leading rôle in causes of canonization. The Secretary of the Cypher has the delicate task of attending to correspondence in code; and the Regent of the Dataria (who has replaced the sub-Dataria), is the immediate head of the office of that name on which depends the appointment to consistorial benefices reserved by the Holy See. The Secretary for Latin Letters draws up and writes in Latin in the name of the Holy Father those letters not falling within the realm of the Secretary of Briefs to Princes.

The second group of private chamberlains *partecipanti*, those

said to be "in the ordinary service of the papal antechamber," are subdivided into ecclesiastical chamberlains and lay chamberlains. Of the first the cup-bearer (*pincerna, coppiere*) bears a title which does not in these days correspond to his duties; he is actually in charge of the table of His Holiness, and as first in rank of the private chamberlains, the assistant of the Master of the Camera. The present incumbent of the position is also chaplain of the Noble Guard. The Secretary of Embassy (*nuntius*) is in charge of the relations between the person of the Pope and sovereigns coming to Rome. The *vestiarius* is the ecclesiastical chamberlain having to do with the papal wardrobe, and one of his duties is to present the red biretta to those newly-made cardinals who are present in Rome at the time of the consistory at which they are elected. The papal Sacristan (*praefectus sacrarii apostolicae*) is always of the Augustinian Order and the titular Bishop of Porphyreon. Until the Lateran Treaty he was always curator of the Apostolic Palaces; he is now Vicar General of the Vatican City, his jurisdiction extending to the Lateran Palace and the Villa of Castelgandolfo, but not including the Basilica of St. Peter with its chapter and clergy. The Sacristan is a specialist in the matter of relics, having many documents in his possession and being in charge of a chapel rich in the remains and belongings of persons canonized by the Church as saints.

The lay chamberlains of His Holiness are members of such noble Roman houses as the Ruspoli, Sacchetti, Serpuli-Vrescenzi and Massimo families. The Grand Master of the Sacred Hospice is the first of the chamberlains with cape and sword, and is the personage who welcomes sovereigns when they are received in audience by the Pope. Others of this group are the Quartermaster of the Apostolic Palace and Gardens (*Forerius maior*), who is first of the Palatine officers after the Majordomo; the Grand Equerry, a purely honorary title; and the General Superintendent of Posts.

The fourth group of the Pontifical Family are all those ecclesiastics honored with the prelature and attached to the Sovereign Pontiff. They do not necessarily reside in the Vatican, many of them being dispersed throughout the world. They may

be divided as follows: 1. Patriarchs, Archbishops and Bishops assisting at the Pontifical Throne; 2. the Apostolic Protonotarial Prelates; 3. the Prelatial colleges of the Roman Curia; 4. the domestic prelates of His Holiness not belonging to any college.

1. The College of Assistants at the Throne are those ecclesiastics whose duty it is to aid the Holy Father when he celebrates Pontifical Mass. To receive this title, a prelate must be a bishop; the honor is usually conferred spontaneously by the Holy Father and by a decree written in a vellum book which summarizes the privileges attached to the office. The prelate assistants to the throne have a special rank in the Pontifical Chapel, and in papal ceremonies two among them hold the book and candle before the Pope.

2. The College of Protonotaries is the most ancient group of the Roman prelature, having been founded by Pope Clement, successor of St. Peter. In general they are charged with drawing up and authenticating the official documents sent forth from the Holy See. Pope Pius X by his *motu proprio*, or "spontaneous decree" of February 21, 1905, divided them as follows: a) protonotaries *partecipanti*, or active protonotaries, who live in Rome and perform the actual functions of their office. They form a limited college of seven members with considerable privileges, who have a delegate to the Congregation of Rites for processes of beatification and canonization, and another to the Propaganda for drawing up the acts of martyred missionaries with the same process in view. They, like bishops, have the right of the portable altar, and to create "black" protonotaries and doctors in theology. They are outside of the jurisdiction of any bishop save that of the Bishop of Rome. b) supernumerary protonotaries, receiving their title from the fact that they are canons of the patriarchal basilicas of St. John, St. Peter, St. Mary Major and certain churches outside of Rome (for instance the palatine cathedrals and chapels in Concordia, Florence, Padua, Palermo, etc.). c) protonotaries "ad instar" who are elevated to this office by special brief with the exception of members of a few chapters who have possessed the title from time immemorial. d) titular or "black" protonotaries, a little known dignity, nevertheless a class to which

belong all Vicar Generals and capitulary Vicars, *durante munere*. The right of appointment to this last category of protonotaries is not reserved to the Holy See; it may be made by nuncios and the college of protonotaries *partecipanti*.

3. The Prelatial Colleges of the Roman Curia are composed: a) of the prelates members of the Apostolic Signatura who are the consultors of the supreme court of the Catholic Church. Among them are the "referendary prelates" who defend their client's interests and read his statements; b) the prelate auditors of the Rota, who are the judges of that tribunal, numbering about ten but functioning three at a time, and who also have a voice in canonization causes. They are also each in turn sub-deacons at Pontifical Masses and one of them always carries the cross. They are of different nationalities, since it is advisable to have persons speaking the different languages in a court which tries cases from every part of the world; c) the prelate clerics of the Apostolic Camera, charged with the administration of the property of the Holy See when it is vacant. It is presided over by the Cardinal Camerlengo of the Holy Roman Church whose duties in an interregnum are to convoke the cardinals and preside over the conclave which elects a new Pope. In normal times the finances of the Holy See are handled by the "administration of property of the Holy See," which is the ministry of finance of the Catholic Church.

4. The domestic prelates not belonging to any college are immovable, receive the title by special brief, and have the right to the insignia *ubique terrarum*.

A further body of pontifical chamberlains are divided into separate groups according to their functions. Thus there are secret, or intimate chamberlains, honorary chamberlains, and honorary chamberlains *extra urbem*, or residing outside of Rome. Among these are the members of the college of Masters of Pontifical Ceremonies, having charge of the executive and practical side of the ecclesiastical services in the Vatican. Their head is the prefect of ceremonies, by virtue of his office as Apostolic protonotary.

The secret or private chamberlains are unlimited in number and their functions are purely honorary. They were originally

decorated with the title after having been sent on a special mission by the Pope. They are still called for by the papal carriages or automobiles when in the actual service of the pontifical antechamber (that is to say, on duty in the ante-rooms leading to the reception hall of the Pope). The ecclesiastical chamberlains wear in the papal chapel a scarlet cape in winter, with a hood of ermine, and in summer, of silk. This costume is also used when a chamberlain is appointed a legate. In the papal court these chamberlains wear a violet cassock and a cloak called *mantellone*, descending to the feet. Most of this group of clerical chamberlains do not reside in Rome, but are scattered in different dioceses throughout the world. Their appointment lasts only during the lifetime of the Pope who names them. The lay chamberlains of this category belong to the best families of various nations in the world. Their full dress resembles that of French courtiers under the Valois, with cross-hilted sword and chain ending in two-crossed keys. In undress uniform they are attired in black frock coat and chain. Five of these lay chamberlains are constantly on duty in the antechamber being designated in turn "di numero" (by numbers). They are assisted by the supernumerary private chamberlains³ who also should be of noble family and whose functions cease with the death of the Pontiff who has appointed them. When they come to Rome they should present themselves to the Master of the Apostolic Camera who assigns them a week's service, during the term of their visit. At the end of each week the Sovereign Pontiff receives those of this group who have been on duty during the week.

The military household of His Holiness consists of the Noble Guard, the Swiss Guard, the Palatine Guard and the Pontifical Gendarmes. The members of the Noble Guard, who are composed of about fifty officers of titled Italian families, rank immediately after the domestic prelates; and the officers of the other three corps, after the chamberlains. A detachment of the Noble Guard precedes the Pope when he leaves his apartments and

³ To distinguish the chamberlains *di numero* from the supernumerary chamberlains, the former wear, attached to the gold chain which is their insignia, a large medallion of gold enameled with red for the secret chamberlains, and blue for the honorary chamberlains.

accompanies him in audiences and ceremonies. They are only present as a body on solemn occasions, such as Pontifical Mass at St. Peter's, or the occasion of a jubilee; it is these noblemen who on days of great ceremony sound the silver trumpets from the heights of the cupola of St. Peter's. The corps is under the general direction of the Cardinal Secretary of State, and as far as daily service is concerned, under that of the Master of the Apostolic Camera. Its leader is called the *Commandatore* and has the rank of lieutenant-general. The principal officers of the Noble Guard are also chamberlains of the cape and sword, and one of their number is the standard-bearer of the Holy Church—an hereditary duty in the family of the Marquis Patrizi. It is a Noble Guard who carries the calotta or skull-cap to newly elected Cardinals residing outside of Rome.

The Swiss Guard (whose colorful costume is said to have been designed by Michael Angelo), is really Swiss, members of families of the Catholic cantons of their country. They were first recruited by Pope Julius II in the sixteenth century, and in later centuries fought nobly in the cause of the Pontifical States. Since the re-establishment of temporal power in 1929, they have resumed their former functions of guardians of the frontier of the Papal domain. They are also guards of the Apostolic Palace, but may not penetrate farther than the first antechamber. They number about 110 men under command of a colonel, and enlist for five years, after which they return to Switzerland.

The Palatine Guard was founded at a much later date, receiving its title from Pius IX in 1859; it was organized along the line of the old *capoti*, or city militia. These guards are on duty in the service of the antechamber, in parades, pontifical chapels and wherever else the Holy Father is present with ceremony. They are around three hundred in number and belong for the most part to Roman families of the middle-class; as a rule they do not reside in the Vatican.

The Papal Gendarmes on the other hand, who assist in the guard of the august person of the Sovereign Pontiff and to the order and safety of the Apostolic Palaces, are lodged in the Vatican with their families. They are especially useful in directing

visitors through the labyrinthine halls of the Vatican. Since the creation of Vatican City, their number has been supplemented by a group of gendarmes exclusively employed in police service within the City limits.

The Chaplains of the Pontifical Household include: a) the Private and Secret Chaplains who assist the Pope when he officiates privately or assists at a Mass of Thanksgiving. They are train-bearers of His Holiness and carry the crucifix before him when he is not at the head of the Sacred College, yet wears the mozetta and stole; b) the honorary secret chaplains whose title is purely honorific, and who are undetermined in number. Their office ceases with the Pontificate; c) the honorary chaplains *extra urbem*, who when in Rome fill the office and discharge the duties of private chaplains, and who outside of Rome have the title of Monsignor and the costume of chamberlain; d) the private clerics, two in number, who are charged with the service and the private chapel of the Pope and prepare the altar for his Mass. Today their offices are more or less honorary. The present Pontiff for private celebrations usually calls upon a chamberlain *partecipanti* and a valet, but as soon as the Mass, while remaining a low Mass, still assumes a certain solemnity, he calls upon the private almoner, the sacristan, master of ceremonies, chaplains and clerics; e) the common chaplains who are named for life and who act as acolytes and assistants in pontifical chapels.

The Apostolic Preacher is always a Capuchin and preaches the Advent and Lenten stations before the Pontifical Court, the Pope assisting in a screened tribune. The Confessor of the Pontifical Household is always a Servite of Mary; his place in the papal chapel is immediately after that of the Apostolic Preacher. The assistant Sacristan of the Apostolic Palaces is like the Sacristan, an Augustinian, and since the constitution of Vatican City and the erection of a parish, he has become also the Vicar General of the Pontifical State.

Finally, in the Pontifical Household are the physician to His Holiness, the head valet or aide-de-chambre, the deans of the hall, head ushers of the various apartments, the *bussolanti* or lay chamberlains in the service of the pontifical apartments. These

last carry the *sedia gestatoria*, and their costume in the ante-chamber is a short cloak or *mantellone* in red velvet, embroidered with the arms of the Pope, red stockings and small clothes. When carrying the *sedia*, they add a red cape without hood.

The personages and colleges that, in great Church and public ceremonies, make a part of the cortège of the Pontiff rather than of the sovereign, are called the Pontifical Chapel. They are primarily all those who make up the Pontifical Family and comprise, in order of precedence: the Sacred College of Cardinals; the College of Patriarchs, Archbishops and Bishops assisting at the throne; the Vice-Camerlengo of the Holy Roman Church; the Princes assisting at the Throne (Prince Colonna and Prince Orsini); the General Auditor of the Apostolic Camera; the General Treasurer of the same office; the Majordomo of His Holiness; the Minister of the Interior; the Archbishops and Bishops; the Apostolic Protonotaries; the Auditor of His Holiness; the Commandatore of the Holy Ghost; the Regent of the Chancery; the Abbot *nullius* of Monte Cassino and other abbots and prelates *nullius*; the abbots general of monastic orders and Canons Regular in the order given in the *Annuario Pontifico*; the Generals and Vicar Generals of Mendicant Orders; the Chief Magistrate of Rome (a post now vacant); the Master of the Sacred Hospital (always a Prince Ruspoli); the auditor prelates of the Rota; the Master of the Pontifical Palace; the prelate clerics of the Reverend Apostolic Camera; the voting prelates of the Signatura; the Masters of Pontifical Ceremonies; the Private and Honorary Lay and Clerical Chamberlains; the College of Consistorial Advocates; the Private and Honorary Chaplains and Private Clerics of His Holiness; the Procurators-General of the Mendicant Orders; the Apostolic Preacher; the Confessor of the Pontifical Family; the College of Procurators of the Sacred Apostolic Palaces.

The Ministers assisting at the functions of the Pontifical Chapel are the Sacristan of His Holiness; the Canons of the three patriarchal basilicas, who serve as assistant priest, deacon and sub-deacons in Pontifical Masses; the College of the Pontifical Choir; the Acolytes and Thurifers; the Clerk of the Chapel;

the Master Bearers of the Virga Rubea or Red Rod, so called because of the batons they carry; the Keeper of Tiaras; the Mace-Bearers who are generally goldsmiths of Rome (Raphael and Benvenuto Cellini were Mace-Bearers and the latter modeled and engraved a mace for his own use which may still be seen at the Vatican); the Apostolic *cursores* or ushers.

A great many of this vast number of persons, it should be stated here, live outside the Vatican limits. The principal personages in this papal cortège, such as the cardinals, bishops and prelates, assemble before the great pontifical ceremonies in a large chamber called the robing hall, near the vesting room where the Pontiff himself puts on his robes.

III

Perhaps the best way to gain a realization of the complex yet highly unified organism over which the Pope rules with absolute authority, is to follow the present Pontiff through a typical working day.⁴ For him, as for all bishops, or priests, whether they rule over immense multitudes, or merely serve a mission chapel in some remote wilderness, the first and foremost action of the day is the offering up of the Holy Sacrifice of the Mass. The Pope, after rising at seven o'clock, at once goes to his private chapel to celebrate his Mass. When it is over, he has breakfast—a cup of coffee and milk and a small roll of bread. If the weather permits, he takes air and exercise in the Vatican gardens, or in the corridors adjoining the gardens if it is raining. By eight o'clock, however, he is at his desk in his private study, attended by three secretaries and a stenographer. From the immense correspondence that daily flows into the Vatican, those letters requiring the Pope's personal attention have been selected and classified. Some he reads, others are read to him. Part of them are answered at once, the Pope dictating his replies, while orders and instructions are given as to those requiring investigation or

⁴ A French author, M. Georges Goyau, devoted a whole book to the subject of a single day in the life of the Pope—*Une Journée du Pape*, ed. Flammarion. See also Arnaldo Cortesi in the *New York Times*, August 10, 1930.

further attention. For, while a considerable part of the papal authority is necessarily delegated to various congregations and offices and individuals, the ramifications of whose activities extend all over the world, no important decision is valid unless ratified, if not initiated, by the Pope.

Every day one or more of the heads of the twelve Sacred Congregations are received by Pius XI. Each Congregation must report to him once a week. Less frequently, yet regularly, the heads of the various tribunals and offices also must report to him regarding the progress of those affairs under their jurisdiction, and they invariably request advice, guidance or a final decision. In the case of the Cardinal Secretary of State, there is a daily audience, which begins promptly at nine o'clock. The Cardinal Secretary brings to the Pope the digested summaries of reports received by him from the Papal nuncios and internuncios, Apostolic legates and envoys who represent the Holy See in all countries in formal relation with the Vatican. However, this daily conference covers a much wider area than that defined by the formal inter-relations of the Holy See and the secular governments. The Cardinal Secretary reads to the Pope a summary of world events drawn from newspapers as well as private reports, and lays before His Holiness press clippings which he considers to be of great interest or importance. The Pope is known to be keenly alert to the significance of the press reactions to Vatican policies and affairs. Following this survey of world news and opinions, the Pope informs his Secretary of State of his decisions and directs or confirms instructions to be sent to the Papal representatives throughout the world. These daily conferences shape the supreme policies of the Catholic Church in connection with its actual, daily operations as a sovereign power dealing with other sovereign powers concerning those matters which affect human souls.

At least an hour, sometimes much longer, this conference goes on, after which the Holy Father receives those heads of the various departments of the Vatican administration who are on his list for an audience. Then begins a series of conferences with visiting cardinals, archbishops and bishops, who bring to him

information or suggestions regarding not only the ecclesiastical affairs of their dioceses, but also of the political or economic situation of their respective countries. Following these high ecclesiastics come the visiting diplomats accredited to the Holy See who have applied for and have been granted audiences with the Pope. All these conferences are regulated by strict laws of precedence. Immemorial traditions of etiquette combine with practical methods produced by centuries of experience to regulate the complex business of the Pope's daily conduct of his affairs. No doubt, at times, the mechanism creaks here and there; nevertheless, it is on the whole a marvel of efficiency.

It is required by Canon Law that all the Archbishops and Bishops of the world must journey to Rome at intervals regulated by the distance of their sees from the capital of Catholic Christendom, to make what are called their visits *ad limini*, and report as to the progress or problems of their respective dioceses. Hardly a day passes without several such audiences, and each one necessitates preliminary work for the Pope in bringing up to date his information concerning each diocese so that he may better understand and more effectively deal with the problems brought to him for consultation or disposal.

In addition to his ecclesiastical visitors, the Pope must also receive lay groups or individuals, non-Catholic as well as Catholic, who for various reasons possess a claim upon his time and attention. These visitors range from visiting monarchs or heads of governments, or the most distinguished figures in world affairs, to humble and obscure people who nevertheless may bring information of the keenest interest to the Holy Father—for example, a priest who has been a prisoner in Bolshevik Russia, or an exile from Mexico, or a laywoman unknown to the world who has founded some new form of religious work.

These private audiences may continue until about 12:30 or 1 o'clock, when they are suspended so that the Holy Father may receive the many hundreds of the children of the Church (among whom mingle many visitors who are not Catholics, but are curious to see the Pope) who daily are granted a public audience. These audiences take place in a series of halls adjoining the papal

apartment, lined with the pilgrims and visitors, who kneel when the Pope appears, and kiss his ring as he walks along the double lines, blessing the throng, occasionally addressing a few words to those presented to him by members of his suite, or those who specially attract his attention. Quite often he ends the audience by delivering a short address. Occasionally the address may attract world-wide attention by its connection with some important situation, as, for example, when his audience may be a group of pilgrims from some country like Germany or Spain or Mexico where Church and State may be involved in a grave controversy. During the Holy Years of Jubilee of 1925 and 1933-34, the reception of pilgrims was on a tremendous scale; hundreds of thousands from all parts of the globe were received.

Returning to his study, the Pope resumes his private audiences before he partakes of his luncheon. Often it is 2 or even 3 o'clock before he sits down to his simple meal—usually a dish of "risotto" (boiled rice), or a thick vegetable soup, followed by boiled meat (except on days of abstinence) and vegetables, and a small glass of wine. Fruit and coffee finish the meal. On rare occasions, it is said, the Pope will allow himself a cigar. At this, as at all his meals, the Pontiff, in accordance with Vatican etiquette, eats alone, though a few of the more intimate members of his household are usually in the room. Frequently a secretary will be summoned to sit near him and go through correspondence left over from the morning conference.

After luncheon, retiring for half an hour or a little more, the Pope takes up a duty which he shares with his bishops and priests, that of reading the Divine Office from his breviary, and he also recites a portion of the rosary. Following this interlude of prayer and meditation, the Holy Father goes back to his audiences and conferences. At 4 o'clock in the winter and at 6 o'clock in the summer, he breaks off work for at least an hour which he spends walking in the Vatican gardens. When the weather is really bad, but only then, he takes his exercise in the loggias.

At about 8 o'clock the Pope has a dinner much more frugal than his luncheon, usually two boiled eggs and a cup of hot milk or tea. Then, in common with the members of his household, he

says his evening prayers. After that, there will be conversation, or a book will be read aloud, or perhaps a newspaper or magazine article, often provoking a keen discussion. At about ten o'clock the Pope walks again in the loggias, looking out at the illuminated square of St. Peter's, and Rome beyond the near frontier of the tiny Papal State, after which he retires to his private apartments. Often his light will be shining until 2 o'clock in the morning, for invariably he reads for several hours. Not more than five hours does he give to sleep.

Such a routine day does not include the even more strenuous duties and unceasing strain upon his energies and endurance which the Pope must often face on the numerous days of great religious functions in which he must be the principal figure—Pontifical Mass in St. Peter's on Easter Sunday or other great feasts, or canonization ceremonies which were so frequent during the Holy Years. A canonization will last from 8 A.M. until 1 P.M., including Mass, which the Pope must celebrate fasting, dressed in heavy robes, wearing the cumbrous mitre on his head, or the massive triple crown. Nor have we tried to examine a host of other responsibilities and duties which pertain to his position. He administers the revenues of the Holy See without accounting to any one; and while there is ample assistance for him so far as the routine work in this task is concerned, upon the Pope alone final responsibility and authority rests, and he is constantly obliged to make the most weighty decisions. Moreover, he must rule the state of Vatican City, through the Governor appointed by him; he must attend the meetings of those congregations, three in number, of which he is the Prefect; he oversees the religious administration of the diocese of Rome, and of the Roman Province, through his Cardinal Vicar. Then there are special interests, such as the Vatican Library, of which he was librarian for many years; or the development of the scientific and cultural institutions of Vatican City—such as the radio station, the astronomical observatory, the mosaics studio, the printing plant of the *Osservatore Romano*, Vatican City's daily newspaper—and many other things, all connected with the fact that he is, above everything else, the supreme religious head of the Catholic world.

Chapter VI

THE CARDINALS

WHILE supreme and absolute authority over the government of the Church rests in the hands of the Pope, he is assisted by auxiliaries or counselors and organized bodies entrusted with delegated authority, and charged with the gravest responsibilities and duties. Chief among these—the Princes of the Church—are the members of the Sacred College of Cardinals, more particularly, the Cardinals of the Curia: constituted by those Cardinals, some thirty in number, who reside in Rome and take a regular part in the administration of the Church. When there are no vacancies the Sacred College should number seventy members, the limit having been fixed by Sixtus V in recollection of the fact that Moses chose this number of wise men to aid him in the government of Israel. Its origin goes back to the chief personages of the Roman clergy during the first centuries of Christendom. The word cardinal comes from “cardo”, or hinge. It might be said that upon these dignitaries swing the doors of the Church, since it is from among them that the Pope is selected, and without a Pope there could be no Catholic Church. The color of their official robe symbolizes their vow to serve the Church even unto the shedding of their blood.

The Pope chooses the cardinals in all liberty—as he is the supreme legislator of the Church, no Canon Code can restrain him if he wishes to disregard it. Nevertheless, the Code of Canon Law makes certain restrictions regarding these appointments which reflect the general intentions of the Papacy.

First of all the cardinals must be priests. Although it has been

the general custom for centuries, it is an innovation in the Canon Law of 1918.¹

How then does it happen that there are "cardinal-deacons"—the members of the Sacred College being divided into Cardinal-Bishops, Cardinal-Priests, and Cardinal-Deacons? Cardinal-Deacons used in reality to be deacons, but the term is today applied to the titularies of the old diaconal churches of Rome. In this connection it is well to recall that the Sovereign Pontiff assigns to every new Cardinal, even if he resides far from Rome, one of the churches corresponding to those presided over by the assistants of the Popes of the early ages. Upon the Cardinal-Deacons devolves, so to speak, the material tasks of the Sacred College. Thus it is usually the dean or head of the Cardinal-Deacons who burns the voting papers at the Conclaves for the election of a new Pope and who later announces the election to the crowd awaiting in the Piazza of St. Peter's.

The Cardinal-Priests are descendants of the first pastors of Rome, and titulary of some Roman church where, even if they reside abroad, their portrait is constantly exposed. A great number of the Cardinal-Priests have received episcopal consecration, being either the bishop or archbishop of some diocese in another part of the Catholic world, or a former Papal nuncio or legate. But there are always a certain number of plain priests among them.

Cardinal-Bishops are the heads of the suburbicarian dioceses of Rome—they have been the same from time immemorial, and are as follows: Ostia, Porto, Albano, Frascati, Palestrina, Sabina and Velletri.

Each of the three orders of Cardinals possesses a chief who has special functions, and the chief of the order of Cardinal-Bishops, who since the fourth century has been the Bishop of Ostia, is the dean of the Sacred College. It is this dignitary who first places on the head of the newly-elected Pope the *tiara* with three crowns, the *triregno*.

¹ The last member of the Sacred College not to have been ordained was Cardinal Mertel who died in 1899 under the Pontificate of Leo XIII. His status was considered almost an archaeological curiosity.

When a vacancy occurs in the Sacred College, the cardinals of the same order, that is bishop, priest or deacon, also residing in Rome, and next to the deceased in standing, have the right to choose between the *tituli* he holds and the vacant one. The oldest Cardinal-Deacon may choose the last vacant title among the Cardinal-Priests, and the oldest Cardinal-Priest may likewise choose that of the last Cardinal-Bishop.

There is no age limit for appointment to the cardinalate, but since they must now all be priests, this condition implies another. To be ordained in the Catholic Church, a priest must have completed his 24th year, and a Cardinal-Bishop must have passed the age of thirty, this being the minimum canonical age for the episcopal honor. But this rule has not always been in force; the history of the Middle Ages and of the Renaissance shows us mere children wearing the red hat. In the fifteenth, sixteenth, and seventeenth centuries, Cardinals of twenty years and even of seventeen and sixteen were not rare. John de Medici, the future Pope Leo X, was only fourteen when his uncle, Innocent VIII, created him Cardinal. Odet de Châtillon, brother of Admiral Coligny, the leader of the French Huguenots, himself became a Protestant and was married in England in his Cardinal's costume, having been promoted to that dignity at the age of eleven years by Clement VII on the instance of Francis I. Such abuses did not exist in the early Church, but arose toward the fourteenth century from the custom of appointing Cardinals at the request of temporal princes (they were called crown-Cardinals), a privilege which soon began to be considered by certain sovereigns as a right and which they often used to honor their relatives, to win over a powerful and hostile family, or to reward the zeal of councilors or ministers. This led to the custom of detaining such ecclesiastical dignitaries at court instead of permitting them to go to Rome to sit in Curia.

The Council of Trent proscribed these abuses, fixing the age required for the episcopate at thirty years and decreeing the same for all Cardinals—but as we have said before, the Popes are not bound in this matter, and in 1576, less than fifteen years after the Council, Gregory XIII created Cardinal a bastard of the

Archduke Ferdinand of Austria who was only seventeen years of age. Since the time of Pope Benedict XIV, however, the Popes have rarely appointed anyone to the Sacred College not of ripe years, and already of prominence for their learning, their virtues and high position in the episcopacy, or who have rendered great service to the Holy See in matters of administration or diplomacy.

In the terms of the Canon Code, at present in force, the Sovereign Pontiff chooses only men "remarkable for their doctrine, piety and prudence in the handling of affairs." Ecclesiastics who may not now enjoy the cardinalate dignity are: those of illegitimate birth, fathers of families even when they enter orders after the death of their lawful wives, or the brothers, uncles, nephews or first cousins of any living Cardinal. We must repeat: these rules do not bind the Pope in an absolute manner, but they show the general intention of the Church in the matter.

The very idea of the cardinalate, i.e., councilors to the Pope and his aides in the government of the Church, would seem to imply that the members of the Sacred College reside near him in Rome. Such was in fact the ancient custom: all Cardinals resided in Curia. The first Cardinal who was also bishop of a diocese outside of Rome and continued to live there, although he made long visits to the Papal City, was William of Champagne, Archbishop of Rheims (appointed 1179), but for several centuries his case was exceptional. In the thirteenth century, we read, several French prelates were appointed Cardinals but they had to reside in Rome and their sees were provided, on their elevation to the cardinalate, with other bishops.

After the Great Schism which gave rise to the abuses of accumulative benefices and the abandonment of residence by bishops, numerous Cardinals came to Rome to sit in the Curia, but continued to enjoy the revenues of their dioceses. This state of affairs was done away with in the great reforms of the sixteenth century—the Council of Trent insisting upon the necessity of prelates charged with the care of souls dwelling among their flock, an obligation stronger than that of residence in Curia.

Nevertheless, the old tradition that Cardinals should remain

near to the Pope has left its trace in the present Code of Canon Law. First, a Cardinal who is also a bishop must have, upon his elevation to the Sacred College, a special dispensation to keep his see, because the promotion to the cardinalate *ipso facto* renders vacant any other position previously filled by the new dignitary. Furthermore, even when dispensed by the Pope from residence in Rome, foreign Cardinals once more fall under his power the moment that they put foot in Rome and may not return home without the positive authorization of the Holy Father. As for the Cardinals of Curia, the old rule has remained the same; they may not leave Rome without the permission of the Sovereign Pontiff.

As we shall take up in subsequent chapters the offices and duties of Cardinals of the Curia, we shall devote a few paragraphs here to the status of foreign Cardinals.

There have been no crown-Cardinals, i.e., appointed at the instance of chiefs of State, since the nineteenth century, although this does not mean that recommendations from such sources are entirely ineffective. The Pope, however, is absolutely free to select the Cardinals where he pleases. It is necessary, of course, that there should be a greater number of Cardinals in Rome than elsewhere, for it is the seat of the government of the Church, of the Sacred Congregations to which are referred all matters of the innumerable dioceses throughout the world, but the Sovereign Pontiff also chooses many foreign Cardinals in accordance with the provision of the Council of Trent, Session XXIV, Chap. 1, which requires that Cardinals, insofar as possible, be chosen from all nations.

In addition to their specifically religious rôle, many Cardinals have played highly important parts in political life. European history from the early medieval period onward, is full of the names of those Princes of the Church whose statesmanship placed them among the Emperors and Popes and Kings as their equals or even as their superiors, so far as the possession and exercise of political power was concerned. It will suffice to recall such names as those of Langton, Wolsey and Pole, of England, or Richelieu of France, or, bringing the subject down to our own day, Cardinal Consalvi, who contended with Napoleon; Antonelli, who

fought vainly, but with great ability against the dissolution of the temporal powers; Rampolla, who served Leo XIII as Secretary of State; and Gasparri, who aided the present Pontiff to solve the Roman Question. Sometimes the political Cardinals were far more the servants of their own kings or nations than of the Popes or of the spiritual interests of the Church—for example, Richelieu, who in promoting the nationalistic ambitions of France, did not hesitate to support Protestant powers against Catholic nations when the advancement of France in secular matters was involved. Other Cardinals, like Fisher of England, however, would and did sacrifice their lives in upholding the rights of the Church against the assaults of their own national sovereigns. Many others, again, have served both their own nations and the universal Church so steadfastly and equitably as to become great champions of both national and spiritual rights. Cardinal Mercier of Belgium, in our own day, was such a figure. It may be that Cardinal von Faulhaber of Munich may become equally celebrated as a result of his struggle against the absolutist tendency of the Hitler regime in Germany.

It is, however, not only because of the political power and influence of Cardinals that the matter of "representation" in the Sacred College is of interest to the nations of the world. There are far higher, more spiritual matters involved than those of the political sphere. The ideal of the universal Church, in which all races and all nations are unified by their allegiance to the spiritual and moral teachings of Christ, continues to dominate the world action of that Church. The fact that the Sacred City of the Church has been for two thousand years the central city of a powerful Catholic country, Italy, is sufficient reason in itself to explain why the majority of the Popes and Cardinals have been Italians. Nevertheless this fact does not affect the principle that all other nations should take part in, and share the labors of administering the high command of the Church.

Upon the death of Gregory XVI (1846), there were eight foreign Cardinals. Pius IX in the thirty-two years of his pontificate created 123 Cardinals, choosing fifty-one outside of Italy; at his death in 1878 there were twenty-five foreign Eminences. There

were also twenty-five on the death of Leo XIII in 1903 (one from the United States, Cardinal McCloskey) in contrast to thirty-nine Italian Cardinals. In 1914, on the death of Pope Pius X, there were thirty-two Italian Cardinals and twenty-five foreign Cardinals (by this time three from the United States—Cardinals Farley, Gibbons and O'Connell). In 1915 the usual proportions were reversed: twenty-nine Italian Cardinals and thirty-one foreign Cardinals. Since then the division has been more equal: thirty-two Italians and thirty-two foreigners (it is rare that all seventy cardinalates have titularies, for vacancies occur rapidly in the ranks of the Sacred College, as many as ten being often vacant). The *Annuaire Pontifical* of 1932 shows twenty-six Italian Cardinals and twenty-nine foreign Cardinals of whom four are from the United States—Cardinals Dougherty, Hayes, Mundelein and O'Connell.

Nationality is not the only problem which must be considered by the Sovereign Pontiffs in making appointments to the red hat. At the same time that he fixed the number of Cardinals at seventy, Sixtus V decided that in the future the Sacred College should also count four regular members from the four great mendicant orders, men especially well grounded in theology. Even if this regulation has not been literally observed, the custom has long been to appoint a certain number of religious to the rank of Cardinal. In 1929 there were, among sixty-three Cardinals, eleven members of religious orders—three Dominicans, two Benedictines, one Jesuit, one Servite, one Scolopian, one Salesian, one Redemptorist, one regular Canon of St. John Lateran. It is true, however, that certain of these, provided with important archbishoprics, appear to have been selected out of consideration for their sees rather than for their status as members of a religious order.

Under the present procedure, promotions to the cardinalate occupy three consistories of the Church: the first and third secret, the second public. It was formerly the custom of the Pope to consult each existing Cardinal before these promotions, but modern Pontiffs choose their Cardinals in all independence and are not obliged to consult the Sacred College. When the Sovereign

Pontiff has made his choice, he assembles the first secret consistory, makes an address announcing the names of those he proposes to elevate to the red hat and then says as a matter of form: "*Quid vobis videtur?*" or, "How does it seem to you?". This question receives no reply, the Cardinals simply rising to express their assent. The Pope then pronounces the formula "Therefore, by the authority of Almighty God, that of the Apostles Peter and Paul and our own, we create X . . . Cardinal of the Holy Roman Church."

It sometimes happens that the Pope nominates a Cardinal without at once proclaiming his name in consistory, this being done when certain considerations, especially of a political nature, make it advisable to keep such a selection secret until a more opportune moment. In such cases he announces in the first secret consistory when creating other Cardinals in the usual manner, that there are one or more others whom he "reserves in his breast" *in pectore*, in Italian "in petto." This reservation *in pectore* confers no immediate right on the interested person; the Pope may even change his mind, and should he die before making public his choice, even if it is in writing and known to his successor (as a matter of fact, the Sovereign Pontiff usually gives the name of this new Cardinal in a closed envelope into the keeping of one of his confidants), the latter is not bound by it. There is no doubt that some Cardinals *in petto* have never received the red hat, if indeed they ever knew of their secret dignity. The only effect of the Pope's reservation is to date the appointment of the Cardinal concerned back to the time of his silent creation at the consistory in which the matter was first mentioned by the Sovereign Pontiff. The advantage of the procedure is to give precedence in the Sacred College to personages engaged in delicate work highly useful to the Holy See which might be frustrated by a premature announcement of their elevation to the cardinalate. Such a case was that of Cardinal Perraud who reorganized the Society of the Priests of the Oratory in France and whose creation as Cardinal *in petto* by Leo XIII was not announced for two years. When he finally assumed his place in the Sacred College, he took precedence over his colleagues in the same order

who had been appointed between the time of his election *in petto* and the public announcement of his elevation.

In the usual course of events, the news of their election in consistory, following the papal announcement, is conveyed to the new Cardinals by a *biglietto* of the Papal Secretary of State. Shortly thereafter a master of ceremonies of the Vatican, wearing a violet cape, comes to notify them of the hour when the Pope will bestow upon them the red biretta. This ceremony takes place in the Sala Reale of the Vatican in the presence of the other Cardinals, and is not to be confounded with the presentation of the "red hat" at the public consistory. At the end of the minor ceremony, a dignitary of the Pontifical Court also remits the red "calotte" or skull-cap, to the new Cardinal who, returning to his residence, receives the visits *di calore*—high dignitaries of the Church, the papal nobility and the diplomatic corps coming to do him homage. The older Cardinals do not make these visits but send their gentlemen.

If the newly elected Cardinal lives away from Rome, the biretta is carried to him by a special ablegate (thus Monsignor Ratti, the present Pius XI, was ablegate for Cardinal Bourret and Cardinal Gruscha). The ceremony of bestowing the biretta in these cases takes place according to very carefully prescribed rules and in certain countries in the presence of the chief of the State. Cardinal Ceretti, Papal Nuncio in Paris, received the biretta at the presidential residence of the Elysée in the presence of M. Gaston Doumergue, a Protestant President, who not being able canonically to perform the ceremony, himself, had the biretta bestowed by Cardinal Dubois, Archbishop of Paris. The red hat, however, may not be sent in this manner and is only given by the Holy Father himself. Cardinals created abroad must go to Rome for it within the year, and it is granted in the first consistory following their arrival. The red skull-cap is directly transmitted to the foreign Cardinal by a member of the Noble Guard who has made the trip for the purpose.

But in the usual procedure for Cardinals residing in Rome, the first secret consistory takes place on a Monday; on the following Thursday the public consistory is held for the formal reception

of the red hat according to rites more than seven hundred years old and established by Pope Innocent IV. A few moments before the opening of the assembly, the newly elect take the customary oaths in the Sistine Chapel before three Cardinals, the heads of the orders of bishops, of priests and of deacons—oaths prescribed by Popes Julius II, Pius V, Sixtus V and Gregory XV. Following the arrival of the Pope, they enter the Sala Regia or Hall of the Consistory where “At the end,” we are told by M. Georges Goyau,² “the Pontifical throne is raised; it is covered with violet silk, embroidered in gold. It is as though framed by the superb tapestry of the Lions: between Justice and Charity, Religion places her foot on the globe of the world, and the two crouching lions uphold the standards of the Church stamped on a red background with a tiara and two crossed keys. To the right and left of the Pope two benches are placed. . . . Each of the new Cardinals is accompanied by two older members of the Sacred College. Three times the new Princes of the Church bend their knees before the Sovereign Pontiff, kissing his foot, his hand, and finally receiving from him the kiss of peace, which they in turn give to each of their colleagues. Then with his own hands the Pope places the hat upon the Cardinal, pronouncing the following formula: ‘For the praise of God Almighty, and the ornament of the Holy and Apostolic See, receive the red hat, the special insignia of the Cardinal’s dignity: by this is signified that even to death and the shedding of blood you should show your courage for the exaltation of Holy Faith, the peace and tranquillity of Christian peoples, and the maintenance and increase of the Holy Roman Church.’” This public consistory usually takes place before a hall crowded with prelates, diplomats and nobility.

At the secret consistory immediately following the public ceremony, takes place the interesting “opening and closing of the mouth” of the new Cardinals, the vestige of a more ancient custom whereby a longer space of time occurred between the *occlusio* and the *aperitio oris* and the new Cardinals went through a certain period of waiting or novitiate before actually giving their opinions in consistory or the meetings of congrega-

² *Gouvernement de l’Eglise*, Vol. II, p. 15.

tions. At the present time, however, the Pope commences the meeting of the second secret consistory by saying, "We close your mouth so that neither in consistory, nor in the congregations, nor in other functions as Cardinal can your advice be given." He then usually makes an address regarding matters of interest to the Church and sometimes proceeds to the preconization of bishops before he says, "We open your mouth, so that in consistory, in congregations and in other functions as Cardinal you may give your advice."

The Pope then places upon the finger of the new Cardinal a sapphire ring and indicates to him the name of the Roman church of which he is to be the titular—a purely nominal charge, for the Cardinal Vicar of Rome is in reality responsible for the clergy of the Church in question. As we have seen, however, every Cardinal must have such a church, and in addition to having his portrait exposed there, he sends to it alms, very often of considerable amount.

We commonly think of a Cardinal robed from head to foot in brilliant red robes.³ Now, with the sole exception of the red "calotte" and biretta, the Cardinals appear most often in other garb, and they wear their red cassocks only at great ecclesiastical ceremonies when they are completed by the *cappa magna*, a magnificent mantle of scarlet silk, with opening for the head and with a cape of white ermine; the train, borne by a bearer, is no less than five meters in length—a beautiful and splendid costume, the creation of a poet in color. In Advent and Lent, or in times of mourning for a Pope (that is, during the time of the vacancy of the Holy See) Cardinals wear purple robes, being then distinguished from simple bishops only by red buttons and trimmings. But red or violet, these cassocks are worn only at ecclesiastical ceremonies. The street dress of a Cardinal consists of a black cassock with red bindings and buttons, a red girdle and red hose,

³ In Rome visitors are sometimes confused by the appearance of the students of the Germanic College, familiarly called by the Romans "shrimps" or *gamberi cotti*. It is true that they wear red, but their cassock is of a different shade from that of a Cardinal—being quite frankly carmine—and it carries a black girdle. The story is that in days gone by these young clerics were so turbulent that they were given this brilliant and conspicuous garb in order to be more easily watched by the police.

and a black hat of the size usually worn by clerics, with red and gold band and tassels. At receptions and gala visits, this costume is completed by a great cape of red moiré silk, to which we may add the red cap the Cardinal always wears. In his own palace or apartments he wears this cap, leaving his biretta on a silver platter in the antechamber to show that he is at home, *a casa*.

To repeat, the cap and biretta are the only distinctive details common to all members of the Sacred College, for Cardinals belonging to religious orders retain the costume of their religious family—a Benedictine Cardinal remains clothed in black, a Franciscan in gray (the primitive color of the Franciscans, since exchanged for brown by all members of the order save those who are bishops and Cardinals).

The "pontifical hat" of the Cardinals conferred by the Pope at the public consistory is not worn, and figures only on the following occasions: at the creation of the Cardinal; on his death when it is placed at the foot of his bier; at his funeral when it is usually carried by his valet, and finally it is hung from the roof of the choir of his cathedral above his tomb, where it remains until it falls to dust. (Thus we may see in St. Patrick's Cathedral in New York two red hats suspended from the ceiling above the sanctuary).

Among the ecclesiastical privileges of the Cardinals are the following: they may hear confessions everywhere and absolve from censure, except in cases reserved to the Pope in a special manner, or which would involve the violation of the secret of the Holy Office; they may choose any priest as confessor for themselves or their intimates; preach anywhere without the authorization of anyone; celebrate Mass anywhere they choose; officiate pontifically with cross and mitre, throne and baldachino, even when they are not bishops and without notifying the bishop of the place, unless the ceremony is to take place in his cathedral; consecrate churches, altars, bless abbeys, give confirmation and confer minor orders even if they have not themselves received the episcopal consecration. They take precedence over bishops and archbishops, patriarchs and nuncios of the Holy See. Since 1630 they have borne the title of "Eminence". In the international

protocol they enjoy the rank of royal princes given them by the Congress of Vienna, and they may treat with kings on a basis of equality.

Their greatest prerogatives, however, are the election of the Pope and participation in the general government of the Church. For we must not forget that the essential and original rôle of Cardinals is to act as "councilors" of the Sovereign Pontiff. Of course, they fulfil this function in a great many varying ways and in accordance with their abilities and circumstances—for it often happens that a Cardinal is of great value to the Holy See in a place far distant from Rome. All Cardinals possess—because they are the Pope's "councilors born"—the extraordinary privilege, not generally known, of reporting authentically words pronounced before them by the Sovereign Pontiff. But it is a right that is seldom exercised.

The "consistory" is the assembly of Cardinals presided over by the Pope: a consultative assembly where even a majority of votes does not carry an obligatory effect, and whose deliberations are simply to enlighten the Pontiff who alone makes the decisions. Formerly the consistories were frequent and regular and many difficult matters were taken up and examined by them, but since the creation of the Congregations and the division of work entailed by it, much of this is done in the ordinary routine of the various bureaus of the papal government. Nowadays the consistories are only called for matters of special importance and when the Pope deems it advisable. In the strict sense of the word, they are no longer organs of government and have become simple ceremonies; the Cardinals rarely replying to the Pope's formal request for advice, their presence really serving to give more weight and dignity to the words and actions of the Pope.

Nevertheless, all the forms of the ancient consistories are retained. The day before, the Cardinals are informed by a Pontifical *cursor* of the hour of the assembly. They assemble at the stroke of an enormous clock, mentioned in various liturgical ceremonies as the *campana magna consistorialis*. When the Cardinals have taken their places in the hall, the Pope enters accompanied by his prelates. At the end of a moment the "guardian of

the consistory" says, "*Extra omnes*" or "All out," and the Holy Father remains alone with his council. The supreme governing body of the Church is in action.

Ordinarily he addresses them in Latin upon some important ecclesiastical matter, such as the relations of the Holy See with a particular country, the signing of concordats, or the matter of some special field of Catholic work. Or he announces the names of legates appointed by him to represent him at some ceremony or congress; if there are any, he proclaims the new Cardinals. In the case of a Holy Year, the Pope also announces in this address the date of its opening and he designates the Cardinals who will solemnly open the "Holy Door"—ordinarily walled up in the walls of the basilica. This Pontifical address is usually given to the press, but sometimes publication is forbidden by the Holy Father and silence imposed upon his auditors of the Sacred College.

Each year in one of the secret consistories the Pope names the chamberlain or treasurer of the Sacred College, an annual appointment; should the post of Chancellor or that of Camerlengo of the Roman Church become vacant, it is in these secret consistories that a successor is appointed.

The Holy Father then reads the list of promotions of archbishops and bishops made since the last consistory; the Cardinal Chancellor recording them as secretary of the council. All these appointments and promotions are concluded by the formula we have already seen, "*Quid vobis videtur?*", "How does it seem to you?"—but the reply is known in advance; the Cardinals simply rising and bowing in assent.

An exception in this matter occurs in the case of consistories dealing with causes of beatification or canonization. The Sovereign Pontiff here turns the word over to the Cardinal Prefect of Rites and when the life, virtues and miracles of the candidates to liturgical honors are made known, the advice of each Cardinal is asked. As these questions are so long and thoroughly examined beforehand, it usually happens that the reply is *placet* (agreed), but, in principle, the Cardinal may reply in the negative.

In the secret consistory the Pope accords the pallium to patriarchs and metropolitans recently promoted, also to archbishops whom he wishes to honor in this way. At these times, the Cardinals are also allowed to vote for another "title" for themselves, or for a vacant seat as Cardinal-Bishop. Usually two secret consistories take place in the same week, the second having especially as its object the "opening and closing of the mouth" of new Cardinals, the bestowal of the rings and their titles to a Roman church.

The public consistories are conducted with far more pomp and are attended not only by the Cardinals but by auditors of the Rota, prelates of the Signatura, masters of the Sacred Palace, chamberlains and the nobility. In addition to the giving of the red hat to Cardinals and the cross to legates charged with certain missions, it is matters of canonization which take up these assemblies. The consistorial advocates, mostly laymen, plead in Latin the cause of their heavenly clients. Of course the great bulk of investigation in these matters has been done elsewhere, but every beatified person in instance of canonization must have his cause pleaded in three separate public consistories, and one can say that these pleadings take up more time in these assemblies than anything else, and are not allowed to continue uninterruptedly but are distributed among the other proceedings.

At a given signal, the advocates advance in a body, accompanied by the secretary of the Congregation of Rites, before the throne of the Pope, and one of them begins his discourse. Shortly after the master of ceremonies stops him and a group of Cardinals leave the hall to seek in the chapel adjoining, the newly created Cardinals about to receive the red hat. The advocate takes up his address after their departure, and is interrupted again when they return, and so on. Moreover, the advocates do not go unchallenged; the Promoter of the Faith who fills the role in beatifications and canonizations of "devil's advocate," calls attention to various proscriptions in the papal bulls, and the Pope usually returns the matter for further study and report by the Congregation of Sacred Rites.

Beside the secret and public consistory, there is a semi-public

one, much rarer and usually preceding the liturgical solemnities of canonization. It is not open to the public, but attended, in addition to the Sacred College, by other interested prelates, such as archbishops, patriarchs and foreign ecclesiastical dignitaries often in great numbers in Rome at these times, especially when the cause of some saint of their nation is under consideration.

The only matter taken up at the semi-public consistory is the approaching canonization, the Sovereign Pontiff wishing to have a last and solemn consultation in the matter. Generally the result is a foregone conclusion by this time; nevertheless, those attending are allowed to give their free opinion replying by *placet* or *non placet*. After the consultation, the Pope usually announces the date when the formal ceremony of the canonization or beatification will take place in the Basilica of St. Peter's.

We may sum up by saying that formerly the actual business of the government of the Church took place in the consistories, but since the foundation of the Congregations the Cardinals collaborate with the Pope in the measure that they take part in the work of these bodies. Every Congregation is headed by a Cardinal, as well as most of the Offices and at least two of the Roman Courts. Furthermore, every Congregation counts several Cardinals among its members; as a matter of fact, the Cardinals are really the members, the other functionaries simply acting as their aides or auxiliaries.

As soon as the Pope has conferred the red hat on a Cardinal, he assigns him to one or more of these departments—even foreign Cardinals living away from Rome are so assigned, although their duties are merely nominal. We will now take up the actual division and work of the Congregations, Offices and Tribunals of the Roman Curia.

Chapter VII

THE ROMAN CONGREGATIONS

It is estimated that there are about 350,000,000 people over whose spiritual interests the Catholic Church today has jurisdiction. Roughly speaking, this number equals the combined populations of Soviet Russia, the United States of America, Germany, France, and Great Britain. These Catholics are distributed among all the races and nations and countries of the earth, ranging in density of mass from the almost solid blocks of such countries as Italy, Poland, or Southern Ireland, to a handful of converts among the Eskimos, or the scattered remnants of persecuted members of the Church in Soviet Russia. They embrace the extremes of human culture and mental development. In some lands Catholicism has been organized for nearly two thousand years; in others, it is gaining its first converts; in others, again it is recovering strength lost in the past; in still others it is losing ground.

Everywhere, however, there are continually arising problems affecting the highest interests of human beings, which must be referred to the supreme authority of the Church for study and settlement. For, according to the doctrine of the Church, which binds together all this multitude, every man, woman and child has a personal work to do, a strict duty, which is superior to all other human works or duties: namely, the work of obeying the laws of God, as revealed by Him, and administered in this world by the Church established by Him expressly for that purpose. The practical problems which arise out of this primary obligation differ enormously, but all of them—whether it be the final determination of a dogma of the Faith, or a minor detail relating to ritual, or the business affairs of a missionary station—are con-

nected logically and, for a Catholic, essentially, with the primary spiritual purpose of the Church.

Two other points should also be borne in mind, when considering the organization of the Church. First, that the Faith delivered to the Church by Christ cannot in any way be changed, subtracted from, or added to. It is absolutely immutable. It must be held intact for all time.

But, second, the circumstances of time and space, the growth or the decline of temporal things—nations, systems of secular government, social institutions, schools of philosophy, the discoveries of physical science—are continually changing. Therefore, the instrumental agencies of the Church must be competent to serve the immutable things faithfully, yet flexibly, and in accordance with circumstances. In the highest and most accurate sense of the words, they are expedients. No Catholic, of course, makes the claim for the Church that its operating organization is perfect, either as a whole, or in any of its parts, or that the organization cannot be changed or improved. Indeed, the whole history of the Church is in one sense the record of the ups and downs, the partial successes, and the many failures of the human servants of the Church in the never-ending effort to implement its spiritual forces more and more effectively, or to reform its organization and modes of action.

When, however, we gain some insight into the almost overwhelming gravity and complexity of the problems and affairs which must be administered by the Pope and his counselors, it is more and more evident that the organization through which they work is at least the equal of, if not superior to, any existing governmental or business organization. It has been built up slowly through twenty centuries upon elements existing prior to the birth of the Church itself. Some of these elements were taken over from the Jewish ecclesiastical system; others from the Roman (and pagan) religions and civil methods; all were adapted to the new and absolutely unique purposes of the Christian Church. Thus, changing as to details, or to meet new developments of human society as they arose, the most ancient customs and traditions of humanity are commingled with the most modern devices

in the present mechanism of the Church in action. But if the Pope should use—as on several occasions he has used—the radio to communicate a message with his own voice which is heard by millions simultaneously in many parts of the earth, the doctrine upon which that message is grounded will be identical in essence with the doctrine which guided some Pope in the days of Nero when he sent a message, laboriously written on parchment, by a messenger who was obliged to walk hundreds of miles to some group of the faithful in Asia Minor.

* * *

Let us now turn to the next most important element in the governance of the Church in action: the Roman Congregations. These are eleven in number, as follows: Congregation of the Holy Office; Congregation of the Consistory; Congregation of Sacraments; Congregation of the Council; Congregation of Religious; Congregation of the Propaganda; Congregation of Rites; Congregation of Ceremonies; Congregation of Extraordinary Ecclesiastical Affairs; Congregation of Seminaries and Universities; and Congregation of the Oriental Church.

Generally speaking, the matters brought to these congregations are petitions dispatched to Rome from dioceses or religious orders or missionary organizations, or individual Catholics, from all parts of the world, requesting authoritative decisions of disputes or problems which have not been satisfactorily disposed of by the diocesan or local courts or authorities. When such a petition, usually accompanied by other documents offered in evidence, is received by one of the congregations, it is first examined by the secretary, or assessor, to see if it is properly the business of his department. If not, it is transmitted to one of the other congregations. If it is of a contentious nature, the congregation does not deal with it: such questions are referred to the tribunals, for only the Congregation of the Holy Office possesses judicial as well as administrative powers.

This decision is not always simple; it is often difficult to draw a line between the domain of administration and that of justice. Much depends on the state of mind of the parties in dispute. For

example, if a pastor considers himself wronged in some matter by the members of a religious order who serve a hospital situated in his parish, and the case cannot or, in fact, has not been settled by the higher authorities of the diocese, the pastor will petition the intervention of the Congregation of the Council. If the pastor and the religious align themselves as adversaries, the affair is of a judicial nature. In this case they must have recourse to another system, not a part of the work of a congregation: testimony of witnesses and lawyers' pleas. In other words, the Canon Law must be applied. On the other hand, if the parties, without relinquishing any of those rights which they consider belonging to them, should simply ask that the controversy be examined by the congregation and settled, the congregation will deal with the affair. The judiciary and administrative are less opposed on the basis of the question than by the manner in which the interested parties make their appeal. Although the congregations do not admit a petition when it foresees a danger of judicial process, it may always refer a matter to a tribunal when in the course of the study of the question difficulties arise which could not at first be foreseen.

When, in any particular case, it is decided that the matter does not come within the jurisdiction of the tribunals, it remains to be seen whether or not it should be referred to another congregation. For example, if the superior of a convent desires to obtain permission for one of its members, who is ill, to receive Communion without fasting more often than is allowed by Canon Law, he is confronted by the following problem: All religious, whether men or women, are submitted to the jurisdiction of the Congregation of the Religious; but everything that concerns Holy Communion is within the province of the Congregation of the Sacraments. If, therefore, the jurisdiction of the congregation seems doubtful, the secretary submits the case to the assembly of major officials, to whom the decision belongs. If they are unable to decide it, the Pope appoints a special commission of cardinals whose powers expire when a decision is reached. Since 1918 this intermittent institution has had occasion to function but three or four times.

The Roman Congregations do not publish all their decisions. An enormous number of these have no interest whatever, except to those who solicit them. But if they contribute to the interpretation of some point of Canon Law or are of interest in jurisprudence, they are published in the *Acta Apostolicae Sedis*, created by the bull of Pius X. This is really the official organ of the Holy See. Those receiving this bulletin possess the exact and official text of a pontifical document. When a decision should be published, the prelate who is secretary or assessor of the congregation, communicates the text, signed by him, to the editorial staff of the *Acta*, and the latter is responsible for its correct printing by the Vatican Press.

Until 1908 it was impossible to have direct access to the congregations. It was necessary to utilize the good offices of an accredited agent or "expeditor," before the Dataria, or Apostolic Chancery. Papal regulations aimed at their activities show that they have not always been free from the reproach of exploiting their clientele. However, the system had its good points, because it spared the congregations much trouble, especially correspondence inevitable for persons who were not acquainted with the practices of the Curia and the information which must be furnished them. But it offered many inconveniences, especially that of imposing additional expense on the petitioners.

It is always difficult to attack the privileges of a corporation; much more so to suppress its monopoly. Pius X had the courage to operate this reform. Four lines of the constitution, *Sapientis consilio* suffice: "The door of the congregations are open to all the world, the exclusive privilege of the apostolic expeditors is abolished."

At present, therefore, all Catholics have the right to present a request directly to the congregations. In practice, however, almost every bishop has a regular agent, employed for all matters except those which the bishop wishes to treat directly. Private persons, priests or the faithful, unless they are able to take advantage of the good offices of a friend residing in Rome, ordinarily address their petition to their own diocesan administration, to have it forwarded to its correct destination. In any case, before dealing

with any petition, the congregations address themselves as a matter of principle to the bishops from whose diocese the request emanates. It is better that he should give his opinion at once in transmitting the request.

With these general facts concerning the work of the Roman Congregations in mind, let us now briefly consider the Congregations separately.

CONGREGATION OF THE HOLY OFFICE

This congregation, one of the three of which the Pope himself is the Prefect, holds the highest rank in the Curia, because it possesses the supreme jurisdiction over matters of "doctrine, of faith and of morals." Historically, it stems from the "Supreme and Universal Inquisition" set up by Pope Paul III in 1542, which in turn was a development of ecclesiastical legislation growing up from the earliest ages of the Church. The positive suppression of heresy—the denial of truth—by ecclesiastical and civil authority in Christian society is as old as the Church itself. The right and the duty to do so springs, according to Catholic teaching, from two facts. First, that true religious belief is something objective, the gift of God, and therefore outside the realm of free, private judgment; second, that the Catholic Church, the divinely appointed custodian of true religious belief, is "a society perfect and sovereign, based substantially on a pure and authentic Revelation, whose first and most important duty must naturally be to retain unsullied this original deposit of faith."¹ No claim of the Catholic Church is more strongly disputed by those who deny or oppose her authority, and by them the instrument of the exercise of that claim, the Inquisition, is the most strongly condemned of all the modes of the Church's action. Into the controversy over this matter, this book cannot enter, our purpose being here, as elsewhere, to confine ourselves to describing—not explaining nor defending—as plainly and as briefly as possible, the animating principle of the various main departments and agencies of the Catholic Church in action.

¹ See *Catholic Encyclopedia*, article "Inquisition," vol. VIII, pp. 26-38.

The old papal Inquisition was a loose organization extending throughout the Christian world with innumerable personnel, its tribunals generally confided to Dominican and Franciscan friars. The "Supreme and Universal Inquisition," founded by Paul III, consisted of a central bureau in Rome, formed of a restricted number of the cardinals, charged with the task of guarding Christian doctrine throughout the world, and was in general respects, despite many modifications of procedure since the sixteenth century, the direct origin of the Holy Office of today.

In one respect, the Holy Office differs from all the other congregations—in that it exercises both judicial and administrative powers, while the others have only administrative power, or, at least, may only use judicial power at the request of the parties interested. Thus, the Holy Office in dealing with all matters which directly or indirectly concern faith or morals, will not only judge heresy, and the offenses that lead to suspicion of heresy, but where it pronounces an adverse judgment, will also apply the canonical punishments incurred by heretics and schismatics. When books or sermons or other writings are judged, if not exculpated or, on the other hand, condemned as heretical, they yet may be censured as erroneous, temerarious, scandalous, or "offensive to pious ears."

Since 1918 the Holy Office has been responsible for the judging of books, not only of theology, but of all kinds, in their relation to faith and morals. Before that time this was the work of a special congregation, that of the Index. From the very beginning of its existence, the Church condemned the writings of schismatics, and all books which were judged to be dangerous to the morals as well as the faith of Catholics. A catalogue ordered by the Council of Trent in 1562 gave not only a list of books prohibited at that time, but a set of rules regarding the publishing and reading of books. Leo XIII in 1897 reformed the code of penalties of the Index and the procedure for condemning books. With the great distribution of printed matters nowadays, greater jurisdiction in this regard is now placed in the hands of the bishops of the world. According to the present Code of Canon Law, local ordinaries (bishops) must either in person or through

priests especially designated for the purpose, watch over books published or sold in their territory; and it is their right and duty to prohibit books or other publications for a good reason. However, they should refer to the Congregation of the Holy Office those books which require a more searching examination, or works which for their effective prohibition demand the weight of the supreme authority. Furthermore, it is the duty of the faithful, and especially of the clergy and men of learning, to refer books which they believe pernicious to the ordinary of the diocese or to the Holy See.

Thus in every episcopal Curia there are official censors who examine the works published by Catholics, and especially such as refer to ecclesiastical subjects, religion and morals. Such examiners, who bear the title *censor librorum*, are taken from either the secular or religious clergy, and should be men of tried learning and prudence. Their opinions on books are given in writing; if it is favorable, the Ordinary affixes his *imprimatur* (Latin, let it be printed) which we see on the reverse side of the title page of such books, accompanied by the *nihil obstat* of the censor.

The existence of these general rules explains the absence from the Index of many well-known works of immoral literature. Such works simply have escaped from being brought before the supreme authority. Many Catholics imagine that they may read books not listed within the *Index librorum prohibitorum* because "they are not on the Index," and complaints are often heard that certain works not listed are far more dangerous or scandalous than others specifically mentioned. These objections are answered by the Reverend Father Esser, a secretary of the former Congregation of the Index: "A special reason is necessary before the Roman congregations give a black mark to a book which the general decrees have already placed in the category of forbidden books. This reason is most often furnished by the denunciation of a bishop or other authorized person who calls to the attention of the Holy See the harmful or dangerous character of such a writing. On such occasions, and not with the intention of choosing the worst representatives of a bad type of literature, the Holy See is frequently called upon to examine other books which do

not enter within the general decrees." The Index is far more apt to contain mention of works on theology or religion than those on obscene subjects which fall naturally under the general proscription and whose perversity any moral man or woman can judge for himself. Thus we often find mentioned in the Index editions of the Bible from non-approved sources, works on biblical, theological or religious matters, even when they are not bad, or the accounts of visions, apparitions, miracles or revelations, even if they are intended to edify, if they do not bear the stamp of ecclesiastical censorship. Other books are condemned because they champion positive heresy or schism, or theories dangerous to faith and morals, as for example, suicide, spiritualism, or because they ridicule Catholic beliefs.

The decisions of the Holy Office in this matter are binding on Catholics and they are forbidden to possess, read, keep, sell or lend to others a condemned book. The Holy Office may authorize exceptions in the case of examiners, nuncios, delegates, savants, professors, or writers, who are obliged to read the theories advanced in these books in order to combat them.²

Although the Congregation of Sacraments has jurisdiction in general matters pertaining to marriage, to the Holy Office is referred the question of mixed marriages and of the "Pauline privilege." The latter is called the "Apostolic case" and refers to these words of the first Epistle to the Corinthians, 7:12-15:

If any brother has a wife that believeth not, and she consent to dwell with him, let him not put her away.

And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean; but now they are holy. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

² The last edition of the Index (594 pages) appeared in 1929 from the presses of the *Typographia Polyglotta Vaticana* and is entitled the *Index Librorum prohibitorum* (Catalogue of Forbidden Books). So far it has appeared only in Latin, although each edition is generally translated into the principal languages.

It follows that if one of a married couple (pagan or Jew—this rule does not deal with Catholics and non-Catholics) becomes converted to Christianity and the other refuses to live with him or her, or tries to prevent the practice of his or her religion, or to enforce him or her to renounce it, such a marriage is null and the convert is free to remarry. We can see that this is a rare case nowadays in civilized countries, but is more apt to arise in mission lands. There it is a real problem and is currently applied, many missionaries are necessarily specialists in the matter. We can imagine the complications, among polygamous peoples, for instance, where it may happen that one of the wives is converted with her husband, but she is not the oldest wife, who remains antagonistic and besides, is not wanted by the husband. These matters are referred in the last instance to the Holy Office by the vicars or apostolic prefects of mission countries, although they themselves are given general jurisdiction in ordinary cases.

Mixed marriage is another matter, and here the activity of the Holy Office becomes more administrative than judicial. It is not so much a question of settling a delicate question of jurisprudence brought by cases arising under the Pauline law, as it is of prescribing rules in the matter of mixed marriages to be followed by bishops in regions where these marriages are frequent, and where the bishops have indults permitting them to grant dispensations themselves. The Catholic doctrine in this matter is well-known: marriages between Catholics and unbaptized persons are null and void, marriages between Catholics and non-Catholic Christians are valid, but forbidden without special dispensation. The latter is granted in those cases where the religion of the Catholic party is not apparently subject to danger and where the non-Catholic contractant agrees to allow the first to practice his or her religion and to bring up the children in the Catholic faith. These promises must be formally made in writing. Despite these guarantees, the Church is frankly opposed to mixed marriages, earnestly advises against them, and the Holy Office accords these dispensations reluctantly. So much so, that liturgical rites are refused in these marriages. There can be no nuptial Mass, no benediction of the couple or blessing of the

rings; the ceremony cannot be celebrated in a Church, nor is it recognized at all unless celebrated by a Catholic priest. Mixed marriages do not enter under the jurisdiction of the Holy Office only at the time they are contracted; this congregation has exclusive right to pronounce later as to their validity should it be called into question for any reason whatever.

4. The Eucharistic fast of priests falls also under the authority of the Holy Office. Before celebrating Holy Mass, every priest must fast from midnight. Until 1923, there was no exception to this rule, although a number of requests had been received for alleviation in the case of those unfortunate priests who hear confessions before Mass, perform the Holy Sacrifice and preach, then journey to a neighboring parish to say a High Mass and preach once more. We know that these cases are not unusual. In 1923 the Holy Office granted bishops and other prelates with territorial jurisdiction the right to grant dispensations from this fast, but only in individual instances and as a concession, carrying with it the necessity of informing the Holy Office of the case in all its details, the bishop to consider himself gravely bound in conscience. Also the priest was only to be permitted liquid refreshment to the exclusion of alcoholic beverages, and to take care that no scandal was given in the matter.

Another class of questions submitted to the Holy Office is concerned with matters of an alleged supernatural type—the “visions” of a supposed ecstatic; or “revelations” claimed to have been granted to individuals; or spiritualistic practices into which Catholics have been drawn, or into which there is grave danger that they may be drawn. For example, there is a peasant girl living today in Konnersreuth in Germany, who claims to have visions of the scenes of Christ’s life and death in Palestine, and whose claims are taken seriously by many high ecclesiastics. At present, her case is in the hands of the bishop of her own diocese, who without either officially approving or condemning the claims made by this girl, or on her behalf by others, is content for the present to watch the matter carefully. Such a case might eventually reach the Holy Office in the form of a question, the answer to which would be the judgment of the Church, either

forbidding the faithful to place credence in the supernatural character of the Konnersreuth phenomena, or allowing it. It would all depend upon the evidence submitted. Such phenomena may occur—in which case it may, according to Catholic belief, be either divine or diabolical in their origin; or they may be hysterical illusions; or they may be quite fraudulent.

Similarly, questions of spiritualism are considered. Holding as it does that the soul of man survives after death, the Church does not judge all spiritualistic phenomena as necessarily fraudulent, or as mere illusions, but it does hold that spiritualism is fraught with dangers and disappointments; for these reasons she has forbidden such practices to her children. But while the practical conduct of Catholics in this matter is wisely guided by the Church, she recognizes that the vital questions raised by spiritualism call none the less for careful, prudent and scientific investigation. It may be appropriate to cite here for the benefit of those interested in these matters, two decisions of the Holy Office which show not only the type of case submitted to its judgment, but also the grounds on which they were solved.

The first, a decree of March 30, 1898, ratified by His Holiness Pope Leo XIII (See the *Analecta Ecclesiastica*, vol. VI, p. 187) has to do with the practice of automatic writing:

Question: "Titius, while excluding from his purpose any compact with the spirit of evil, is accustomed to evoke the souls of the dead. His method is this: Being alone in his room, without any kind of external ceremony, he prays to the leader of the heavenly hosts to grant him the opportunity of conversing with the spirit of some definite person. He waits for a little time and then he feels his hand moved, and by this he learns the presence of the spirit. Then he explains what he wants to know and his hand writes the answers to the questions proposed. All these answers are in accord with the Faith and with the Church's teaching regarding a future life. For the most part such replies relate to the state of the soul of some dead person, the need that it has of prayers, and complaints of the negligence of its relatives. In the circumstances explained, it is asked whether this practice of Titius is permissible."

To this the answer was returned: *Uti exponitur non licere* (under the circumstances explained, it is not permissible).

Twenty years later, on April 26, 1917, the following decree of the Congregation of the Holy Office was ratified by His Holiness Pope Benedict XV:

Question: "Is it lawful, by means of a medium, or without a medium, whether hypnotism be employed or not, to take part in any sort of spiritistic communications or manifestations, even such as present an appearance of sincerity and piety, either by questioning the souls of spirits or by listening to the answers received, or merely by looking on, even with a silent or explicit protest that one has no wish to have anything to do with evil spirits.

"The Most Eminent and Reverend Fathers decided that in every one of these suppositions the answer must be in the negative."³

The Holy Office is both a tribunal and a congregation, the secrecy surrounding its statutes and proceedings inspire a good deal of mystery; its deliberations are sealed with the secrecy of the confessional, and its archives are jealously closed. Many historians criticize the Holy Office for this secrecy, and attacks have been made on the Church for concealing documents which, it is claimed, would but prove the culpability of the Holy See in certain matters. The truth is more banal: the secrecy surrounding the Holy Office has as its object to protect individual reputations—many matters judged by this congregation are other than errors of opinion.

The Holy Office is one of the congregations presided over by the Pope; its decrees are always submitted for his approval. Among its high officials are several Dominicans, a vestige of the time when the sons of St. Dominic were the most active workers of the Inquisition. As it is a tribunal, it counts among its personnel a promoter of justice who takes the rôle of prosecutor, and an official advocate who defends the accused.

CONGREGATION OF THE CONSISTORY

The duties of this congregation are: 1) to prepare the work of the consistories of cardinals; 2) to designate, in countries not under the authority of the Congregation of Propaganda, new

³ *Acta Apostolica Sedis*, vol. IX, p. 268.

dioceses and chapters, both cathedraic and collegiate, to divide when necessary dioceses already existing, to elect bishops, their coadjutors and auxiliaries, and apostolic administrators; 3) finally, it has to do with everything pertaining to the administration of all dioceses not under the authority of the Propaganda or of the Congregation of Oriental Churches.

Its first duty, that of preparing the agenda of consistories, is by no means so arduous as in former years when much of the actual business of the government of the Church was transacted in these assemblies, but the congregation is more than occupied with diocesan affairs throughout the entire world.

The questions of the dismemberment of old dioceses and the formation of new ones is a most delicate matter, calling for detailed study of conditions and the consideration of such matters as the size of the territory, its population, financial resources, number of vocations to the priesthood. The frequent sacrifice of legitimate interests calls for the most just and diplomatic procedure.

The election of bishops is a routine duty of the Consistory, except in those cases where the appointments are made under the terms of a concordat, when it passes to the province of the Congregation of Extraordinary Affairs, owing to the necessity of negotiation with civil authorities. We will see in another chapter⁴ the procedure followed for the election of bishops in various countries; the work of the Consistory in these selections is arduous. In many ways it keeps itself constantly informed of the qualifications of priests available for promotion (not waiting until a vacancy actually occurs). Chief among these methods are the "lists" drawn up every two years by already existing bishops (method in use in the United States), but the Consistory is not satisfied with these recommendations and makes careful inquiries, often through the nuncio or apostolic delegate, regarding the qualifications of the candidates.

The rôle of the Consistory in recruiting the bishops of the Church (it might be called the "personnel bureau" of the Holy See) makes of it one of the most influential bureaus of the Curia.

⁴ See Chapter XII, "The Hierarchy."

Its part in the administration of the dioceses under these bishops is equally important, as it is charged by the present Code of Canon Law with "their constitution, their preservation and their condition." The Congregation sees to the faithful performance of duties by the ordinary, examines written reports on the condition of the dioceses (even of those bishops appointed by a concordat), prescribes apostolic visits, orders measures judged necessary and opportune and has general management of both the business and the intellectual side of seminaries.

The obligation of all bishops to pay regular visits to the tombs of the Apostles is one of the most ancient traditions of the Church. The new Canon Code has dissociated these visits *ad limina* from the obligation of reporting once every five years to the Consistory, and although many bishops submit these reports on the occasion of their personal visits to Rome, such is not always the case. European bishops must come to Rome every five years; those beyond the seas are not obliged to do this more than once a decade; but *all* bishops must make a quinquennial report to the Consistory. The order in which these reports are handed in is rotated, so that every year the Consistory must examine the condition of one-fifth of the dioceses of the entire world. The bishops do not choose the form of this document. It is rigorously prescribed by the Consistory in the form of a questionnaire, and calls for detailed information regarding the bishop himself (his age, date of consecration, etc., and a brief history of his diocese); regarding finances of the diocese; faith and worship; actual work transacted by the bishops; complete list of and comments on the diocesan curia; seminaries; clergy in general; the cathedral chapter; religious orders; the faithful, followed by a general summary of the entire report. This report is not simply filed away in Rome. It is carefully read and answered by suggestions and even orders from the Consistory. Its effect is sometimes the unannounced arrival in a diocese of an apostolic visitor, coming from Rome with full powers to make an inquest and often even to act on his findings.

The Consistory is presided over by the Holy Father, and its personnel includes three of the most important members of the

Sacred College: the Secretary of the Holy Office, the Secretary of State, and the Prefect of the Congregation of Seminaries and Universities. Most of the decisions of the Consistory are reached at a full meeting of the cardinal members, and are notified by decrees; the nomination of a bishop, however, is the object of an apostolic bull.

CONGREGATION OF SACRAMENTS

The "Congregation of the Discipline of the Sacraments" has existed only since 1908, resulting from the *Sapienti consilio* of Pius X, and its full title goes far in describing its functions. It has to do with the *external* discipline of the sacraments, not with doctrines concerning them, which fall to the Holy Office, nor with attendant ceremonies which come within the province of the Congregation of Rites. Of three sections of this congregation, two deal with matrimonial problems, the third with everything pertaining to sacramental discipline outside of marriage. All matters concerning impediments to marriage come to the first bureau—consanguinity, affinity, spiritual relationships, previous promises to marry, etc.

The second section deals with questions involving the validity of marriage, the annulment of non-consummated unions, and *sanatio in radice*, or the secret validation of invalid marriages without securing a renewal of consent. As this last matter is not generally well understood even by Catholics, it is perhaps well to add that this *sanatio* can be granted only by the Holy See; and there is no validation of this kind for a marriage which has an impediment of the natural or Divine Law, but only for a marriage which was null because of some ecclesiastical obstacle. In other words, the Church can undo what it has done; and this action may retroact so that, by a sort of legal fiction, the marriage will then be considered to have been legal from the beginning; it is especially useful in the legitimization of children already born of such a union.

The third bureau accords certain dispensations to candidates for the priesthood (when this does not conflict with the rights

of the Congregation of Religious in matter of persons in religious orders), the regulation of ordination, dispensations regarding the time and place for celebration of Mass, the reservation of the Blessed Sacrament, permission for simple priests to give confirmation, etc.

Cases which the Congregation thinks would be best treated by judicial procedure are handed over to the tribunals of the Curia of which we shall read in the next chapter. The Congregation of Sacraments is presided over by a cardinal prefect, aided by a secretary and other officials; it counts nine cardinals among its members, all of whom are appointed by the Sovereign Pontiff. Its decisions are notified in divers ways: dispensations for marriage, under the form of a brief, are drawn up by the Congregation itself; permissions to have a private chapel are sent out by the Chancery of Apostolic Briefs who receives the necessary indications from the Secretary of the Congregation of Sacraments.

CONGREGATION OF THE COUNCIL

Founded by Pius IV in 1564, by the bull *Alias nos*, this is the oldest of the Roman Congregations after the Holy Office. Briefly, it is that congregation, originally charged with carrying out and interpreting the reformatory provisions of the Council of Trent, which has become a sort of arbiter in all questions of ecclesiastical discipline, with jurisdiction over the secular clergy and the faithful. To it are submitted questions raised in the matter of the observance of the commandments of the Church—fasting, tithes, pious associations and unions, pious bequests, charitable societies, the offering for the Mass, benefices, ecclesiastical property, diocesan taxes, clerical immunity—finally, regarding the holding of Church Councils, and revising the work of such councils, episcopal synods and conferences.

It might be likened to a Ministry of the Interior.

CONGREGATION OF RELIGIOUS

Before the reform of the Curia by Pius X in 1908, members of religious orders came under the jurisdiction of the then exist-

ing Congregation of Bishops and Regulars. This congregation was charged with difficulties arising between the diocesan (or secular) and religious clergy, also between bishops and their subjects, lay or clerical, between bishops and religious, between different religious houses, and the affairs of religious persons. After referring disputes to the tribunals of the Curia, and giving to the Consistorial, the Council and the Congregation of Sacraments those functions we have just seen, Pope Pius restored the old "Congregation of Religious" of Sixtus V, subtracting from it all that pertained to the affairs of the bishops. Its present jurisdiction and powers are as follows: all that has to do with the vows, the property, the studies, the privileges of religious; difficulties between superiors and subordinates; dispensations to religious in all matters save that of the Eucharistic fast, which falls under the Holy Office. It also supervises the material, moral and social situation of religious returned to the world; in many cases eventually also of their later return to religious life.

Its clientele consists of all those generally called "religious," a term including members of regular religious orders who have taken the three solemn vows of poverty, chastity and obedience, members of religious congregations who live in community but who have taken only simple vows, members of the secular third-orders. (For almost two centuries the Church has not authorized the foundation of new religious "orders" with solemn vows. All new groups of religious recently formed have been "congregations" with simple vows.) We will explain all these matters in a separate chapter, endeavoring to confine ourselves here to such as relates directly to the work of that bureau of the Curia called the Congregation of Religious.⁵

A religious order owes its origin to its founder, but its legal and canonical life to the approval given it by ecclesiastical authority. Nowadays every new congregation receives its existence from the bishop of the territory where it is founded. But the bishop, before giving this necessary approbation, must first consult the Congregation of Religious. The new "religion" (a term which may be applied in general to orders and congregations) is

⁵ See Chapter XVI, "The Religious Orders."

at the first stage of its career, placed under the supervision of the sponsoring bishop even when it opens new houses in other dioceses (it is said to be of diocesan right, and the bishop has all power over it, except that of suppression. For this he must have recourse to Rome). When the congregation is well established and has borne results in the field of work for which it was established, the superior general may ask from the Holy See the *decretum laudis* under which it passes to the direct jurisdiction of the Pope. The supplication is addressed to the Holy Father, but sent to the Congregation of Religious with a report on the history of the congregation, the state of its personnel, its financial situation, condition of its novitiate and printed copies of the constitution, accompanied by testimonial letters, in sealed envelopes, from the bishops of all dioceses where the order is working.

If these are approved by the Congregation of Religious, the *decretum laudis* is granted, and the new congregation passes from the supervision of the bishop of the diocese to that of Rome. But this is not total approbation. The new "religion" must show that it can succeed under the new conditions. Frequently its constitution is changed when the *decretum laudis* is given—this means that the new regulations must be given a trial, and the Holy See awaits full proof of the vitality and zeal of the new religious family. When the superior general considers this fully proven, he presents a new request for approbation *ad experimentum* of the constitutions and for the approval of the "religion" itself. It seldom happens that this is given fully at one time; the matter is kept before the Congregation of Religious until it is perfect to its last detail. Thus we see that this bureau pronounces on the very existence of new religious groups, oversees their foundation and sanctions their progress.

Just as bishops are required every five years to submit a detailed report on their diocese to the Congregation of the Consistory, the Code of Canon Law requires the superior general of every community to submit a similar report to the Congregation of Religious. It must be prepared with the utmost care; in the case of orders and congregations of men, to be signed by the council or the prior or superior; in the case of communities of

women, countersigned also by the bishop of the diocese where the mother house is situated. The history of the foundation of the institution, its canonical condition and principal difficulties for the last twenty years must be reviewed. Then a detailed report on the personnel, professed and novices, on the houses of the order, their condition and finances—a complete summary of the spiritual and material life of the “religion.”

As in most of the bureaus of the Curia, the Congregation of Religious does not handle affairs pertaining to the Oriental Churches—which is the business of a separate bureau. Many Latin religious working with the missions are also responsible to the Propaganda for their missionary activity—but in all matters having to do with their character as a religious, they remain under the care of the Congregation of Religious.

CONGREGATION OF THE PROPAGANDA

The curious name, “Red Pope,” is often applied to the cardinal prefect of the congregation entrusted with the highly important duty of Catholic expansion. The Congregation of the Propagation of the Faith (*de Propaganda Fide*) pushes the development of the Church in the lands of pagan, heretical and schismatic peoples, and administers Catholic missions throughout the world.

Although the Church has from its beginning zealously followed the command of its Founder, “to preach the Gospel to all nations,” the Propaganda as a congregation is not one of the oldest. It was created by Gregory XV in 1622, after certain complications in the mission work of the Church, the history of which is not uninteresting: From their very beginnings, the orders of St. Francis and St. Dominic had as one of their principal objects the conversion of pagan peoples. Their superiors were responsible for the work of missions, and although they received sanction and encouragement from Rome, the mission work was not actively directed by the Curia. Later on, in the fifteenth and sixteenth centuries, the work of evangelization beyond the seas became a veritable monopoly of Spain and Portugal, both countries pushing their conquest to many shores where their first gesture was to

plant the Cross. Unfortunately, the prerogatives given them by the papal bulls resulted not only in religious, but political and commercial privileges, and as we may imagine, to many and bitter conflicts between the two. When in 1493 Christopher Columbus returned from his famous voyage to America, a dispute arose between Spain and Portugal regarding the newly-discovered territories. King Manoel of Portugal claimed them in virtue of pontifical privilege and the monopoly of the Militia of Christ (the successors of the Knights Templars); Ferdinand, the Catholic, made his claim by the right of discovery and other ecclesiastical privileges, and sent Cardinal Carvajal to Rome to sustain his cause. The result is well known. Alexander VI took a map of the world (which we may still see in the Museum of the Propaganda), and drawing a line from top to bottom, passing through the Azores at their farthest point west, gave to Portugal jurisdiction over lands discovered, or to be discovered, to the east of the line, and jurisdiction to Spain over the west.

While the hegemony of Spain and Portugal in the newly discovered territories lasted, this scheme did not work badly, but with the encroachments of England and Holland, the ancient privileges and the work of Christian evangelization came into conflict. The Portuguese and Spanish clergy were considered enemies by the new conquerors, and when French priests and religious tried to go to the relief of the abandoned neophytes, the Portuguese and Spanish inquisitors, in possession of great privileges and papal bulls, excommunicated and expelled the missionaries of other nations passing through their territory. It was as the result of repeated efforts to adjust these difficulties that the Holy See decided to break with the past and to revoke privileges manifestly inapplicable under the new circumstances.

The authority of the Propaganda is in a constant state of flux; the better it does its work, the sooner a given territory passes from its jurisdiction. By the present Code of Canon Law it is responsible not only for mission lands, but for "countries where the ecclesiastical hierarchy, although organized, is incomplete in certain details." Under these terms certain countries long remain under the Propaganda when their ecclesiastical organization ap-

pears on the surface to have been highly developed. In 1908, under the constitution *Sapienti consilio*, the Propaganda underwent a considerable amputation by the passing to a regular status under the other congregations of England, Scotland, Ireland, Holland and Luxembourg in Europe; in North America, of the United States, Canada and Newfoundland. Furthermore, in 1917, upon the creation of the Congregation of Oriental Churches, missions not of the Latin rite were also subtracted from the province of the Propaganda.

The domain of the "Red Pope," however, is still tremendous. In 1930 the Propaganda was responsible for 93 archbishoprics and dioceses, 222 vicariates and 93 prefectures. On the mission rosters appeared more than eleven thousand priests (3,000 of them native), 5,000 brothers (fifteen hundred native), 28,000 women religious (eleven thousand native). We must remember that as the pioneers of faith advance, they first create "missions" dependent upon the nearest apostolic prefect. When the mission attains a sufficient development, it, too, becomes a prefecture; later, and especially if a native clergy can be recruited, it is made into an apostolic vicariate. When it acquires the necessary resources in personnel, institutions and money—in other words, when it has become independent and self-supporting—it may be made into a diocese. Still, it must remain dependent upon the Propaganda until Catholic life throughout the entire country has been definitely organized.

Broadly, we may say that the Propaganda has jurisdiction over all Asia, except the Bishopric of Goa (the Portuguese possessions in India); all Africa, except Algeria and the dioceses of Carthage and Angola; all Oceanica, except the Philippines; a part of South America, Central America, several islands of the Antilles, Mexico and Alaska. In Europe it has also under its care the Scandinavian countries, the Latins of the Balkan States, a part of Germany, of Switzerland, and of Gibraltar.

The Propaganda controls societies of clerics and seminaries especially and uniquely destined for the missions—other religious come under their own Congregation, even when engaged in mission work. For the countries submitted to it, this Congrega-

tion up until 1908 wielded much of the power divided among other bureaus of the Curia in the case of ordinary dioceses in countries not under its control. Only matters of conscience, reserved to the Sacred Penitentiary, escaped it. In matters requiring special knowledge, such as dogma, rites and the sacraments, it often, of its own free will, consulted another congregation. Following the re-organization of Pius X, however, it has had certain limitations placed upon its powers. Strictly judicial matters are now referred to the Roman tribunals; and the Propaganda must refer to their respective congregations matters concerning dogma, matrimonial cases and general liturgical rules. It still possesses, however, for territories submitted to it, those rights usually belonging to the Consistory, the Council, the Congregation of Sacraments (marriage questions excepted), Rites (for cases of individual dispensation), and, finally, of the Congregation of Seminaries and Universities.

The bishops, vicars and prefects of mission countries hand in their quinquennial reports not to the Consistory, but to the Propaganda, a report carefully prescribed in form in 1922 and calling for detailed information of an administrative order. The Congregation is particularly interested in the formation of a native clergy, and where it exists, requires an account of its work, disposition and relations with foreign missionaries.

The necessity of providing missionaries with books of instruction, catechisms and prayer-books, brought about, as early as 1626, the foundation of the *Typographia Polyglotta Vaticana*. It prints books in fifty or sixty languages.

The question of finances is one of the most perplexing before the Propaganda, for it draws no revenue from the immense territory it administers; instead, it is faced with the problem of providing funds for the missions and their personnel. Owing to the favors of the Popes, however, and the great generosity of the faithful in the matter of foreign missions, it is generally well provided for. In this respect, the Propaganda profits by a curious monopoly granted by the Holy See—that of the cardinals' rings. Each new cardinal receives his ring from the Propaganda, and in turn makes an offering to it of a generous sum of money.

The Society of the Propagation of the Faith, founded in Lyons in 1822, has materially assisted the missionary work; indeed, so important is its part in the life of the missions that its headquarters were transferred to Rome in 1922 and was attached to the Propaganda.

The Propaganda must bear not only the expenses of the missions themselves, but also of the institutions where young ecclesiastics are prepared for mission work, for instance of the Urban College in Rome. It must pay the traveling expenses of the missionaries to countries where they are needed, provide for their sojourn in Rome while they are studying, and furnish them with funds for charitable purposes.

The secretary of this Congregation is, of right, president of the general council of the Society of the Propagation of the Faith, composed of the presidents of various national councils and other ecclesiastic and lay members appointed for five years by the cardinal prefect. The president is assisted by a vice-president who must be a Frenchman, out of regard to the great part played by France in the foundation and development of the work.

CONGREGATION OF RITES

At the present time, the Congregation of Rites deals with two special and very different fields: the liturgy of the Latin Church (not only the Roman rite, but of other Latin rites like the Lyonaise, the Ambrosian and the Mozarabic), and causes of beatification and canonization.

The Catholic Church has ever lifted her eyes toward heaven to seek models and protectors among the company of the Blessed who have manifested heroic virtues on earth and whose names she may inscribe upon the calendar of the Saints. The Holy See reserves to itself the power to canonize and to beatify (the difference between the two we shall explain a bit further on), and the Popes have always attached great importance to prudence in these matters, calling for a serious investigation of the virtues and miracles of candidates for liturgical honors. It is a special section of the Congregation of Rites which is charged with the

causes of beatified persons and saints. In addition to the cardinal members, a long list of personages (an apostolic protonotary, three auditors of the Rota, the Master of the Sacred Palace⁶ and a promoter of the faith or "devil's advocate," a special college of consultors and others not belonging to the college, but summoned at its request: postulators, lawyers, interpreters, medical experts for the study of miracles) take part in the proceedings, which are usually of considerable interest and which we shall briefly summarize as follows:

Let us begin with beatification, as most beatified persons are later canonized. The two processes do not engage in the same measure the authority of the Sovereign Pontiff: beatification permits the faithful to render a certain deceased person liturgical honors; canonization affirms that the saint is enjoying celestial beatitude. A bull of canonization, but not a brief of beatification, engages the infallibility of the head of the Church, so much so that to deny the sainthood of a canonized person constitutes heresy. In the second place, the two acts have not the same application as to place: beatification authorizes a public cult only in a limited territory; canonization extends to the universal Church. Furthermore, so far as the cult itself is concerned, beatification has not the effect of canonization. For example, it is impossible, without special authorization, to name a church for a beatified person or to use his relics in an altar stone.

Any Catholic individual or group may solicit the opening of a process of beatification, but this may only be accomplished through a postulator. This personage must be a priest, either secular or religious, residing in Rome, and he must possess authority to fulfill these duties before the Congregation of Rites. In the case of St. Theresa of Lisieux, the postulator was Father Rodriguez, a Carmelite, charged, in January 1909, by Monsignor Lemonier, Bishop of Bayeux, to open the proceedings. It was his duty to act as patron of the cause of the young religious who had died only twelve years before, but of whose sanctity and wonder-working powers so many examples had already been given; further, to do all in his power to hasten the discussions

⁶ A Dominican and usually the theological advisor of the Popes.

of the Congregation of Rites, to present favorable documents and witnesses, to choose and inform the advocates, to serve as intermediary between the Curia and the Carmelite Order, the spiritual family of Theresa, so intensely interested in the recognition of her sanctity.

So well did Father Rodriguez represent his heavenly client, that a year later Monsignor Lemonier was authorized by the Congregation of Rites to undertake the examination of the writings of Theresa, to ascertain that nothing ever fell from her pen which could be used as an objection against her holiness or her orthodoxy. All her writings were subjected to the most thorough scrutiny, even her letters and notes being examined. On December 10, 1912, a decree of the Congregation of Rites, pronouncing upon the inquest held at Bayeux, declared Theresa's writing worthy of approbation. Then, in Bayeux a double process was opened: the first to verify Theresa's reputation of saintliness, the reality of her virtues and of her miracles; the second to prove that there had never been a violation of the rule of Urban VII forbidding all public cult of such a person until Rome had permitted it. These proceedings took place in the diocesan tribunal, the rôle of judge being taken by the bishop himself, or by three priests delegated by him. File after file of testimony was sent to Rome. The Congregation of Rites authorized the examination of these papers and their translation into Italian. From the information so furnished, the advocate of the cause drew up the summary of Theresa's life, grouping all the numerous written requests that she be given the honors of the altar. At every turn he had to meet the objections of the "promoter of the faith," whose role in these causes we may compare to that of state's attorney or prosecuting attorney in a criminal case. It is his duty to oppose the request so long as there is any legitimate reason to do so; at every step he challenges the advocates. All documents must pass before him and he has the right to criticize them so long as there is in them the possibility of an erroneous statement. He must be received everywhere at all times during the process, even if he wishes to give the cardinals information by word of mouth. He has his regular audiences before the Pope.

In the case of Theresa, the jousts between her advocate and the promoter of the faith had been terminated at the beginning of 1914—questions and objections, replies and counter-replies, filling many volumes were in the offices of the Congregation. In the regular course of events they should have been allowed to remain there ten years before the episcopal process was again opened, but in the case of Theresa, a notable exception was made and on January 10, 1914, the Congregation declared the debates open in Rome; on June 9th it closed them declaring the cause might be introduced, a decision approved by Pius X within twenty-four hours. Meanwhile, in Bayeux, the process continued; it proved conclusively that the cause of Theresa had not been compromised by any premature cult—a decision approved by the Congregation of Rites in March 1916 and ratified ten days later by Benedict XV. On November 4, 1917, all authentic copies of the Bayeux process were before the Congregation of Rites and henceforth the decision was in the hands of Rome alone. But this case was most unusually expeditious.

The apostolic process of beatification is a long-drawn-out affair. In the ordinary course of events, 1946 would have been the first moment at which the world might expect to see Theresa beatified, for according to the rules made by Pope Benedict XIV, many years before, fifty years should elapse between the death of the servant of God and the supreme fulfillment of the process of beatification. But despite this fact, Rome was hearing from every corner of the globe, for even above the tumult of the World War, thousands of voices were begging for the exaltation of the humble Carmelite. So instead of delaying the process for twenty-seven years, Benedict XV on September 22, 1919, decided that the discussion of Theresa's claims might be admitted. Every detail of her short life was investigated, her advocate and the promoter discussing every incident. On three occasions they engaged in violent contradictions—before the "anti-preparatory congregation"; before the "preparatory congregation"; and before the "general congregation." Finally, on August 14, 1921, the Sovereign Pontiff proclaimed, after receiving the advice of the third congregation, that Theresa had practiced, to an heroic degree, the

theological virtues of faith, hope and charity and the moral virtues of justice, prudence, foresight, force and temperance. Many facts supported the general pleas.

So much for Theresa's virtues; in this respect her cause was gained. It was still necessary to prove the authenticity of the miracles attributed to her. Her advocate almost immediately presented three cures: six doctors were appointed to examine them, specialists in those diseases which she was claimed to have cured. Again the promoter of the faith entered into the arena—not that he denied the possibility of miracles, but he asked if the facts in these cases did not admit of a more natural explanation. Two of the miracles were pronounced impossible of any doubt, and were submitted to the examination of two more physicians. On January 30, 1923, the Congregation of Rites pronounced in favor of the reality of the miracles, Pius XI concurring on February 11th of the same year.

Thus the apostolic process was concluded and the beatification assured. There could be no doubt that when the final question was put "Is it possible to proceed in all safety to the beatification of the servant of God?", the affirmative answer would be given. This was done by the Congregation of Rites on March 19, 1923, and confirmed by Pope Pius XI. There remained only the formal ceremonies; the discourses in public consistory and the solemnities in the Basilica of Saint Peter. In the chapter on Cardinals we have seen something of the proceedings in consistory in such cases of beatification and canonization.⁷ As for the ceremonies in St. Peter's, the solemn beatification of St. Theresa took place on April 29, 1923. A great sea of humanity filled the vast basilica to overflowing. At ten o'clock in the morning the ceremony commenced by the solemn reading of the brief of beatification. When the reading was done, the basilica which had remained dark, its immense obscurity lighted only by the six ritual candles burning upon the altar, before the Chair of Peter, the paschal candle beside it, was suddenly illuminated. Above Peter's chair shone a gigantic picture of the newly Beatified surrounded by angels, her hands lifted towards heaven, letting fall roses. A voice intoned

⁷ See pp. 97-9.

the Te Deum, invoking Theresa for the first time as Blessed; a hand lifted the censer before the relic of Theresa exposed on the altar. That voice and that hand were those of Monsignor Lemo-nier, the Bishop of Bayeux. He presided at the ceremony and celebrated the solemn Mass in the presence of the whole Congre-gation of Rites; at its conclusion, reciting the office of Theresa, its text, prepared by the liturgists, having been put in its final form by the Pope himself. At five o'clock in the evening of the same day, the Holy Father, carried on the *sedia gestatoria*, de-scended in great ceremony into the basilica, in order to associate himself, in his turn, with the prayers to Theresa. After the bene-diction, the order of Carmelites, according to traditional rites, presented him with the portrait of their daughter on silk, the story of her life richly bound, and a bouquet of flowers.

Following the beatification of Theresa, many miracles followed in quick succession. In one month the accounts of at least thirty were sent to Rome. Now, as for her canonization, it was only necessary to prove two or three, the advocate of Theresa's cause was fully justified in requesting the Congregation of Rites to consider without delay the cause of her canonization. It was not difficult to disarm the objections of the promoter of the faith. Her new miracles were recognized January 27, 1925, by the anti-preparatory congregation; recognized again by the general con-gregation on March 17th in its session held in the presence of Pius XI. Then in secret and public consistory, the canonization of Theresa was discussed by the cardinals and approved on both occasions. Finally, on April 22, in the Consistorial hall of the Vatican, thirty cardinals, two patriarchs, a great number of arch-bishops and bishops, three mitred abbots, were presented with a summary of the life of Theresa, together with summaries of the lives of five other Blessed, and were asked by Pius XI to give their advice. Every cardinal and patriarch rising, in turn, gave his vote: so numerous were the archbishops and bishops that several only answered, in the name of all. Pius XI then announced that the consent was unanimous, asked for prayers, and stated that on May 17, 1925, Theresa would be proclaimed a Saint at St. Peter's. On this solemn day, the Sovereign Pontiff himself

sang the Mass before all the members of the Sacred College, and after the Gospel read the bull of canonization proclaiming St. Theresa of the Child Jesus a Saint of the Roman Catholic Church, to be honored as such throughout the world.

* * *

The Catholic Church has always held that the form of worship is an expression, perhaps the most faithful, of the belief itself. It leaves no matter of liturgical procedure unregulated, and in the matter of the Sacraments, especially of the celebration of the Mass, the Congregation of Rites takes up all questions of outward form or *execution* not prescribed by the Congregation of Sacraments. Such questions as the official text of prayers, sacred music, the attitude and gestures of the celebrants of the offices and their assistants, the form of liturgical ornaments, vestments and furnishings, the arrangement and decoration of Churches are reserved to the Congregation of Rites.⁸

This same bureau prepares modified editions of the breviary, of the missal, the ritual, the pontifical, the ceremonial for bishops, the martyrology. It draws up formulas for the blessing of places not necessarily of an ecclesiastical nature—for instance, of homes, of libraries, of archives, of aeroplanes (recently it even published the text for a benediction of seismographs). It prescribes rules for the celebration of feasts of the Church; it authorizes or rejects the innovations of modern art in Church vestments, sculpture and painting.

The liturgy being a matter having to do very largely with symbolism and history, the Congregation must be composed of experts in these fields. Its personnel is recruited from among historians, rubricists, hagiographers (experts in the study of the lives of saints), and musicians of the Church.

The Congregation of Rites is also charged with the question of the regulation of the cult of relics. It is, perhaps, well to explain here what the Church means by relics. A relic is not necessarily a part of the body of a saint, nor even of his clothing. It was customary in the early days of Christianity, to celebrate the

⁸ See also Chapter XVIII, "The Liturgy."

divine sacrifice over the tombs of the martyrs, and this before the practice arose of dividing their remains. It was not possible, of course, for every altar to be erected over such a sepulchre and it was deemed sufficient to deposit in each a "memorial," a "gage," an object which in some way would invoke the recollection of the confessor of the faith. These *memoriae* or *pignora* or *reliquiae* were sometimes an object having touched the body of the saint, a piece of linen marked with several drops of his blood—but oftener still it was a small vial containing a little oil taken from the lamp that burned beside his tomb. Even today we must sometimes give this broad and primitive sense to the word "relic." In this way we may explain the numerous relics of St. Peter—many altars possess them and yet we know that the tomb of the Chief of the Apostles still guards its secret. Of course, this is not always the case, and a great many of the relics honored today are really parts of the mortal body of some saint or at least of the clothing that has enveloped or at some time touched the body.

The Congregation of Rites does not distribute relics—its main object is to prevent abuses in the cult of which they are the object. It regulates the exposition of relics, the form of reliquaries, and pronounces on questions of authenticity. Certain relics require special authorization to be transferred from one church to another; the Congregation of Rites gives or refuses this permission, as well as that for the public veneration of relics of persons not canonized but simply beatified.

CONGREGATION OF CEREMONIES

Formerly a part of the Sacred Congregation of Rites, this bureau regulates the ceremonies to be observed in the Pontifical chapel and court, as well as the functions which the cardinals perform outside of the Pontifical chapel; and it settles questions of precedence among the cardinals and ambassadors from foreign nations to the Holy See. Thus we see its main field of action is in Rome itself. It is always presided over by the Cardinal Dean of the Sacred College, and possesses but two functionaries, a

secretary and under-secretary. It has its bureau in the Vatican where the pontifical *ceremonii* serve it as consultants.

CONGREGATION OF EXTRAORDINARY ECCLESIASTICAL AFFAIRS

Unlike the other congregations, this bureau does not take measures of its own accord or, properly speaking, give decisions. It gives advice which the Pope may take if he wishes, and for the carrying out of which he takes personal responsibility. The scope of the congregation was defined in Pope Pius' constitution of 1908 as follows: "It has to do only with matters which the Sovereign Pontiff refers to its examination through the Cardinal Secretary of State; especially with the most important diplomatic problems between the Vatican and the governments of the world." Since 1918, however, its jurisdiction has been enlarged to include the affairs of certain countries where ecclesiastical conditions may be said to be abnormal, that is, regulated by concordats and involving dealings with the civil authorities in such matters as the appointment of bishops, division of dioceses, etc. We have seen previously that the power of the Consistory does not extend to countries under these conditions; and as the conclusion of concordats is becoming more and more frequent (see the recent one with Germany), the rôle of the Congregation of Extraordinary Ecclesiastical Affairs is becoming increasingly important.

As the business before the body is largely a matter of diplomacy, we can understand its close relation to the Secretariat of State⁹ and the fact that the Papal Secretary of State is also the Prefect of the Congregation of Extraordinary Affairs. As the question of episcopal appointments is often before the Congregation, its personnel includes the Cardinal Secretaries of the Holy Office and of the Consistory. Most of the functionaries of Extraordinary Affairs belong also to the Secretariat of State, of which they form a section, that of extraordinary affairs: the same secretary and sub-secretary, *minutanti* and archivists. The Congregation has its own consultants.

⁹ See "The Roman Offices," p. 155.

CONGREGATION OF SEMINARIES AND UNIVERSITIES

Formerly charged with the care of all education in the Papal States, this Congregation since the loss of the Papal provinces exercises its action over higher Catholic education in every country of the world not under the Propaganda, and controls seminaries throughout the world.

In Catholic establishments of higher learning, the congregation intervenes in the nomination of rectors, deans and even professors. It has submitted to it programs of study, special rules for examinations and competitions, and oversees the orthodoxy of teaching. The financial régime of these institutions is also an object of its interest. In countries where Catholic organizations of this kind are incorporated into State universities, the part of the Congregation in their government is regulated by the provisions of a concordat.

The seminaries were placed under this Congregation as late as 1915, by Pope Benedict XV. They came formerly within the province of the Consistorial Congregation, which has not lost interest in the matter. We will recall that a section of the quinquennial report of bishops must be devoted to the subject of seminaries in his diocese. This explains the presence of the Prefect of the Congregation of Seminaries and Universities in the Congregation of the Consistory and, vice versa, the Cardinal Secretary of the Consistory is a member of the Congregation of Seminaries and Universities, while an assessor of each congregation is one of the assessors of the other. Once in every three years the bishops must hand in answers to a questionnaire submitted by this bureau regarding the condition of seminaries. If between these reports a seminary adopts a new manual of philosophy, or theology, of Holy Scripture or canon law, the bishops must at once inform the Congregation. The questionnaire, divided into seven articles, requires particulars regarding the personnel of seminaries, their buildings, financial situation, piety and discipline, studies, ordination and the personal relations of the bishops with the seminaries as well as what has been done in the matter of recruiting new priests.

CONGREGATION OF THE ORIENTAL CHURCH

As we have reserved for a later chapter¹⁰ the complex but interesting matter of the Oriental Churches and their relation with Rome, we shall here content ourselves with a brief word concerning the work of the bureau of the Curia having full and exclusive jurisdiction over all non-Latin churches. This jurisdiction includes persons, discipline and liturgy, even if the question equally interests the Latin Church. It is a policy of "hands off" with other Congregations—only the Holy Office keeps its universal rights vis à vis the Congregation of the Oriental Church. Bishops, clergy, monks and laymen of the Oriental rites have recourse to it alone; questions of a contentious nature are referred by it to the proper tribunal. The congregation is presided over by the Sovereign Pontiff himself and immediately directed by a cardinal secretary who has regular audience with the Holy Father three times a month. It is a very large congregation; in 1929 it included twenty-nine cardinals. A special commission within the congregation follows Russian affairs.

CONGREGATION OF THE FABRIC OF ST. PETER

Like the Congregation of Ceremonies, this body has to do with purely local matters in the Papal City. Under the direction of Cardinal Pacelli, the Secretary of State and arch-priest of St. Peter's, it deals with questions pertaining to the building and upkeep of the Basilica of St. Peter and the Vatican Palaces.

¹⁰ See Chapter XV, "The Eastern Churches."

Chapter VIII

THE ROMAN TRIBUNALS

THE Congregations of the Curia which we have reviewed are especially and above all administrative bodies—except the Holy Office—and questions, even of a disciplinary nature, submitted to them for settlement, are usually regulated by a general rule for the common good, rather than out of strict regard to matters of law in each case. The tribunals of the Church, sitting in Rome, however, are legal institutions for the application of the Canon Law, rendering strictly judicial sentences in controversies between individuals, or between moral persons and physical individuals. As each of the tribunals possesses a different and very distinctive character, as well as an organization suited to its needs, a study of the ensemble or of traits common to all is not necessary, as in the case of the Congregations.

THE SACRED PENITENTIARY

The first and oldest of the tribunals, this court takes cognizance of all matters relative to the *forum internum* (the conscience), outside of the Sacrament of Penance. This tribunal proceeds without formalities, and accords absolutions, dispensations and favors. Evidently, there is no cause for recourse to its jurisdiction except in reserved cases, that is, when absolution cannot be granted by an ordinary confessor. The average Catholic might never have occasion to resort to its judgments, and as its work is of a very delicate and confidential nature, we hear little about it, for those matters with which it deals are without effect in public life, no civil judge may take into account the judgments of the Peniten-

tiary, and its absolutions and dispensations are rendered only in "the internal forum," for the peace of souls.

As a court, its jurisdiction is unique, the Church exercising over the faithful a much greater authority than civil societies over the actions of their members—an authority extending to thoughts and deeds unknown to any save to the persons concerned and to their consciences. Civil societies are interested in public order, infractions of law being only forbidden or punished if they are known. The Church has another aim: to lead men to eternal life; it has the power "to bind and to loose." Consequently, in addition to offenses against Christian society, it occupies itself with secret acts, known to only the conscience, which affect the relations of the soul with God. It is this last category of matters which are dealt with by the Sacred Penitentiary.

The visitor to Rome, especially in jubilee years, is often puzzled in the major basilicas (St. Peter's, St. John Lateran's, and St. Mary Major) by the appearance of a very long rod protruding from certain of the confessionals; from time to time this rod is gently tapped upon the forehead of a kneeling individual. These are the confessionals of the minor penitentiaries with the rod, a touch from which symbolizes the granting of an indulgence (an indulgence being the remission of at least part of the punishment justly incurred for the commission of sin, after the sinner has obtained pardon for the guilt of sinning). In each of the basilicas these penitentiaries form a college recruited from one of the great orders named by the Cardinal Grand Penitentiary, and are given powers for absolution of reserved cases¹—dispensation from vows, and so on. In St. Peter's especially, pilgrims from almost any country may find a confessor capable of hearing them in their own language. We have all seen the confessionals marked "pro lingua hispanica; pro lingua gallica; pro lingua hungarica."

These minor penitentiaries receive their powers from the Apostolic Penitentiary, but do not form a part of it. That body now

¹ "Reserved cases" apply to certain exceptionally grave mortal sins which ordinary confessors are forbidden to absolve. The chief reason for this restriction of the power of confessors is to deter evil doers by the difficulty of obtaining absolution.

includes, beside the Cardinal Grand Penitentiary, thirteen functionaries as follows: the regent, the theologian, the dataria, the corrector, the sealer, the canonist, the secretary, the substitute, three writers, a registrar and an archivist. The first six are the major officials of the tribunal, and form the *Signatura* of the Sacred Penitentiary, an assembly similar to the *congresso* of the congregations. They are the grand "pardoners" of the Church.

The Cardinal Grand Penitentiary is the principal personage of the tribunal, and all its decisions are rendered in his name. Usually he makes a special study in each case, and sometimes reaches a decision without consulting other members; in very grave instances he refers them to the Pope. He is appointed for life, and his powers do not cease during the vacancy of the Holy See. It is he who assists the Sovereign Pontiff on his death-bed and gives him absolution. He also marks the Pope's brow with ashes on Ash Wednesday (when out of respect for the exalted rank of the Vicar of Christ, the words "Remember, man, thou art dust," are omitted). During Holy Week this Cardinal occupies, in rotation, the "penitential thrones" in each of the great basilicas (St. John Lateran on Palm Sunday, St. Mary Major on Holy Wednesday and St. Peter's on Holy Thursday and Good Friday). Although rarely appearing in public, he may be seen on these days—an aged man with a red cap sitting on a throne and hearing the confession of all who present themselves, no matter how charged with sins, interdictions or excommunications. An indulgence is granted to all who kneel before his throne, conferred by touching the forehead of the penitent with his long gold rod.

At the beginning and end of the Holy Years, the Cardinal Grand Penitentiary takes an important part in the ceremonies. He presents to the Pope the gold and ivory hammer with which five knocks are made at the Holy Door of St. Peter's: three knocks by the Sovereign Pontiff himself, the other two by the Penitentiary. At the close of the jubilee year, when the Door must again be sealed, the same dignitary hands to the Pope the silver trowel to lay on the first mortar.

The regent of the Sacred Penitentiary occupies, in relation to

the head of the tribunal, a position similar to that of secretary to the prefect of a congregation; he signs documents in the absence of the first cardinal, conducts ordinary affairs of the tribunal; he is chosen by the Pope, but his written appointment comes from the Grand Penitentiary. It is scarcely necessary to explain the functions of the theologian, the dataria, the corrector, the *sigillator* or sealer of documents, or of the canonist. The theologian is charged with the most complex questions of moral theology, and is usually a Jesuit.

The Sacred Penitentiary gives not only absolution, but dispensations, commutations, "sanations" and condonations. Absolution is generally given by it indirectly—that is, in replying to such requests, power in most cases is given to a confessor, usually to him who has transmitted the penitent's request. Dispensations are given in multiple cases: for individual obligations or vows when they are not known to the public, and may be broken without scandal, as for instance when a person makes a vow, the accomplishment of which he finds beyond his forces; for impediments to marry when they are of an "occult" nature, as for instance impediments because of crime or relationships resulting from adultery. By "sanations" we are to understand the validation, with retroactive effect, of an act for some extrinsic cause tainted with nullity. When the nullifying factor remains secret and there is no reason to prove the intervention of the Holy See, the Sacred Penitentiary is consulted.

The same tribunal, in very rare cases and for sufficient and grave cause, may also grant condonations or remission of debts. Thus, for instance, if a heritage were accepted under conditions, oral or secret, but accepted, and the beneficiary later found himself unable to fulfill those conditions without grave injury to himself or others, he would address himself to the Penitentiary.

Any Catholic may have recourse to this tribunal, either through his confessor (who surrounds his request with every precaution and places his letter in a double sealed envelope, even if it is transmitted through the diocesan bureau), or the supplicant may directly address "His Eminence the Cardinal Grand Penitentiary, Palazzo del S. Officio, Roma."

In 1908 the former Congregation of Relics and Indulgences was suppressed by Pope Pius X and the first matter entrusted to the Congregation of Rites, the matter of indulgences to the Holy Office. But in 1917, Pope Benedict XV, considering the question of indulgences so closely related to the matter of penitential discipline, transferred this section to the Sacred Penitentiary. The Holy Office still examines questions of doctrine regarding indulgences, controlling doctrinal matters in prayers and devotions, but the usage and concession of these favors are regulated by the Penitentiary. A special annex of the tribunal has been created for this purpose, possessing five consultants and other special functionaries.

THE SACRED ROMAN ROTA

The Tribunal of the Rota, which takes its name from the revolving table at which the judges formerly sat, is one of the oldest bureaus of the Curia. It existed long before the creation of the congregations of cardinals when the Popes, in a first effort to lighten the labors of the consistories, had certain causes examined by chaplains occupying in the Curia a rank immediately after the cardinals. These officials examined cases referred from all parts of the world, and when the matter was ready for consideration, laid them before the Sovereign Pontiff, who himself made the decisions. This was the origin of the tribunal or *auditorium* of the Rota, and as for many years it judged the chief ecclesiastical processes of Christianity (as well as the temporal suits in which the Pontifical States were involved), it was called by several Popes the "Supreme Court of the Christian world." After the creation of the Roman congregations by Sixtus V, many categories of contention were gradually taken from the Rota, and with the abolishment of the papal power in 1870, its power would appear to have been greatly diminished. But the venerable institution was restored to much of its influence by Pius X in 1908, and has become again one of the most interesting and active tribunals in existence.

In the constitution *Sapienti consilio*, Pope Pius stated: "Basing our action on that of our predecessors, Sixtus V, Innocent XII

and Pius VI, we order and ordain that all contentious matters, both civil and criminal, which call for judicial action, with witnesses, testimony, etcetera, be referred to the Tribunal of the Rota (exception is made of the so-called major cases)." The organization of the Rota was regulated by the same document as follows: "The Sacred Roman Rota is composed of ten prelates, called auditors, chosen by the Roman Pontiff. They must be priests and of mature age, doctors at least of theology and canon law, notable for the dignity of their lives, their prudence and their juridical knowledge. At the age of seventy-five they become *emeriti* and cease to be active judges. The body is presided over by a dean, who is only the first among equals. Auditors who violate secrecy or who, through culpable negligence or deceit, cause injury to the contesting parties, are required to make good this damage; and they may be punished either on the demand of the injured party, or by the Apostolic Signatura, the sentence being confirmed below." These regulations were not greatly altered by the new Canon Code of 1918, the principal change being that instead of fixing the prelates at ten, the new constitution simply said that the Rota was to be composed "of a certain number of auditors." Nothing is said in either regulation about the distribution of the auditors by nationality. In 1929 they were divided as follows: seven Italians, a Frenchman, an Englishman and a German.

Each of the auditors of the Rota is assisted in a part of his work by an *aiutante di studio* who may be either an ecclesiastic or a lay person, provided he has a doctor's degree in canon law and is of irreproachable character. This functionary is chosen by the auditor he is to assist; his appointment must be approved by the college of judges and by the Holy Father himself. Other officials of the tribunal: a promoter of justice who is something like a prosecuting attorney and who defends the public interests, a "defender of the bond" who has an assistant or substitute, and whose services are necessary in applications for annulment of marriage, two notaries or clerks, one of whom keeps the minutes of proceedings. All the personnel of the Rota is on the payroll of the Holy See.

In theory, everyone may appear personally to defend his cause before the Rota, but, as in any other court, it is difficult to forego the services of specialists acquainted with the law and procedure of the court. The advocates or lawyers practicing before the Rota are not a part of the personnel, but must be acceptable to it. They must pass an examination before the auditors, must be doctors in canon law, and must have studied for three years at the special school for lawyers attached to the tribunal. They must take an oath to fulfill their duties conscientiously, and when requested by the dean, to lend their assistance gratis to indigent persons coming before the tribunal.

The Sacred Rota dispenses justice in two ways—either three judges sitting in turn, or the whole tribunal sitting. The mechanism of the rotation of judges and all the procedure of the Court is regulated with meticulous care and shows the ardent desire of the Church that its justice be above reproach. When the Court sits by threes, the judge whose appointment bears the earliest date, presides over the session and acts as *ponente*. The debates are conducted in writing, although oral discussions sometimes take place when they are necessary to throw light upon questions of detail. Such an audience is given in presence of the three judges in a session presided by the *ponente*, and a stenographic report made of the proceedings. The first pleading of the case by the lawyer of the defendant is printed and a number of copies must be deposited with the clerk. Unless an exception is permitted by the *ponente*, it must not exceed twenty pages. The lawyer of the plaintiff has twenty days to reply, and has right to ten pages, printed. Replies and counter-replies are permitted, so we can form an idea of the mass of material to be examined and weighed by the judges.

We must remember that the Rota is a court of appeal; few cases come before it in first instance. A case already pleaded before a diocesan official may be referred either to the tribunal of the metropolitan (the archbishop of a province consisting of several dioceses)—or to the Rota. In canon law, for a sentence to be final, i.e., no longer susceptible to appeal, it must confirm a previous sentence; in other words, the same suit must have

obtained concordant decisions in two successive instances. If, on the contrary, the two sentences are contradictory, the party which loses the second instance may make a new appeal. If the first appeal is made to the metropolitan, it comes next before the Rota; if the Rota has already given a judgment, the case may come before it a second time, but the three judges—indeed no one of them—may not be the same, the order in which they sit being controlled to prevent such a circumstance.

The Rota is not competent as a court of first instance with two exceptions: in civil cases when bishops are involved, or when one of the parties to the dispute is a moral ecclesiastical personage having no superior other than the Pope—as dioceses or certain religious orders and congregations.

It was the following clause in the constitution *Sapienti consilio* of 1908 "All contentious causes, not of major importance, treated by the Roman Curia, shall henceforth be judged before the tribunal of the Rota" which flooded that court with those cases now most discussed in connection with it, namely, requests for the annulment of marriage. This category of cases is far greater than any other kind judged by the tribunal, but they are by no means the only matters submitted to it.

As to annulments of marriage, of course the Rota cannot declare null a marriage which was really valid; it can only examine and discover, if it is there, the nullity of a union which presents an appearance of validity. Its investigations are as carefully made as those of any court in the world. A reader of the decisions of the Roman Rota in the Marlborough-Vanderbilt and Marconi-O'Brien cases—which caused world-wide controversy—would be assured by the nature and amount of testimony, and the painstaking consideration of law and motives, that the procedure was all in strictest compliance with canon law. The opinion often heard expressed when cases involving wealthy or prominent persons are being heard, that only such cases are able to secure annulment because of the cost involved, is not supported by the facts.

In cases where the Rota positively recognizes grounds for annulment, the cost is, it is true, large. It is true that a lengthy

procedure on the part of a court not supported, as are civil courts, by the laying of taxes and contributions, will be costly. But the cost varies greatly with the circumstances of the applicants. Canon 1914 of the Code of Canon Law declares that "Poor persons, entirely unable to pay, are entitled to assistance gratis; those who are not, have right to a reduction of costs." Moreover, the advocates practicing before the Rota are required by oath to provide assistance in these cases.

Here are some figures in the matter, more powerful than any argument: Between October 1916 and October 1922 the Rota examined 117 matrimonial causes; for 69 of them no reduction in costs was granted and they were all paid in full. But in 39 cases (approximately one-third of the total), the decision of the Rota was entirely gratuitous, and in the other nine cases a small offering was made. Of the 69 cases brought by wealthy persons who paid costs in full, only 46 obtained a favorable decision, whereas of the 48 others, 39 entirely gratuitous and 9 semi-gratuitous, eight only failed.

Of 52 requests for annulment of marriage presented to the Rota in 1930, fourteen were granted, thirty-eight refused. Eighteen of these requests were based on a defect of consent, which since a recent famous case (Marlborough-Vanderbilt) has been a very popular ground for application. Of these, two marriages were declared null and the remaining sixteen valid and binding. As for the financial situation of the persons applying to the Rota in 1930, exactly one-half of them paid and the remaining half received decisions gratis. Of the twenty-six paying cases in 1930, five of the marriages were declared null, and twenty-one of them valid. Of the twenty-six gratuitous cases in 1930, nine cases were declared null and seventeen marriages valid—thus for fourteen annulments granted in 1930, costs in five annulments were paid for and nine granted without any cost.²

The decisions of the Rota are listed once a year in the *Acta Apostolicae Sedis*, and sometimes a Rotal sentence is published here in full, particularly when the case offers special interest of a

² These figures taken from *Revue Apologétique* (August 1, 1932) and *Etudes* (April 20, 1931).

legal nature. Most of the decisions appear later, however, in a separate publication, issued under the care of the dean of the court; proper names are not always given, being replaced by letters or initials.

THE APOSTOLIC SIGNATURA

This tribunal may be roughly termed the Supreme Court of the Catholic Church. There is no appeal from its decisions. Its procedure was codified by Paul III in 1540, constituting it the ecclesiastical court of appeal and revision, even in regard to decisions of the Rota. Its present composition, jurisdiction and procedure are based on three documents: the *Lex Propria*, annexed to the constitution *Sapienti consilio* of 1908 (which completely revised the scope and powers of the old Signatura), the *Regulae servandae*, approved by Pius X in 1912 and the autographed instructions of Benedict XV, dated June 28, 1915. The new code of Canon Law has modified its charter on two points only.

The tribunal of the Signatura, unlike the Rota, is composed of cardinal-judges. Under the present Code, there is no restriction to their number—now usually around ten. Their decisions are made in full session, being presided over by a prefect, aided by a prelate secretary chosen by the Holy Father. Two notaries form the personnel, one being charged with reports of proceedings and bookkeeping, and the other with the archives and communications. The court has two categories of consultants: a college of voting prelates and a college of prelates "*referendarii*," the first seven in number, the second unlimited.

The ordinary category of cases decided by the Signatura are as follows:

1. Violation of professional secrecy by auditors of the Rota, or any damages done by them in an unjust or invalid proceeding,
2. "Exceptions of suspicion" against auditors of the Rota, i.e., doubt of impartiality of these judges,
3. Revision of decisions of the Rota,
4. *Restitutio in integrum* against judgments rendered by the Rota, i.e., Canon Law, like Roman Law, admits that in case of grave

and flagrant wrongs resulting from a legal judgment which cannot be attacked in the ordinary way, a competent jurisdiction may re-establish the plaintiff in the *statu quo ante*,

5. The *restitutio in integrum* may be applied only to cases definitely decided. Certain sentences do not fully make clear the status of persons concerned—for instance in marriage cases, a marriage is valid or it is not; sometimes the status of the person concerned remains in suspense to leave the interested party free to present supplementary arguments. And it may happen that the Rota refuses to reopen a case which it considers it has examined sufficiently. Appeal in these instances are made to the Apostolic Signatura,
6. Conflict or jurisdiction between two higher ecclesiastical courts, for instance between two metropolitan courts. In such cases, appeal may be made either to the papal nuncio of the country, or to the Apostolic Signatura.

The same tribunal also examines cases submitted to the Sovereign Pontiff for extraordinary judgments—here tendering to him their advice, rather than a legal judgment. The procedure of the Signatura is somewhat like those of the congregations, with the difference given by its legal character. Unlike other tribunals, and especially the Rota, however, it does not have to set forth in its decisions the reasons for its judgment.

Chapter IX

THE ROMAN OFFICES

THE Roman congregations, as we have seen, have an element common to all, likewise the Roman tribunals, the duties of the former class being of an administrative nature, of the latter, judicial. Not so with the Roman offices; they are a heterogeneous number of bureaus which cannot be placed in either of the other two classifications, and whose duties differ greatly in scope and importance. The Chancery and Secretary of Briefs transact the actual business of drawing up pontifical documents; the Secretariat of State extends its activity throughout the world in the diplomatic and political fields (like any Ministry of Foreign Affairs); the Apostolic Camera is a papal Ministry of Finance with limited powers; the Dataria, which formerly controlled all supplications addressed to the Sovereign Pontiff, has lost most of its former glory and now grants minor ecclesiastical benefits not administered by the Consistory or Propaganda.

THE APOSTOLIC CHANCERY

This is the bureau charged with the preparation and expedition of apostolic letters *sub plumbo*, or bulls, concerning the provision of consistorial benefices, erection of new dioceses, canonization of saints, announcement of Councils or a Holy Year, and other important affairs of the Church.

Papal bulls are much less used than in former times, now being replaced in matters not of the highest importance by briefs. The latter are prepared by the Secretariat of Briefs. The bull is the work of the Chancery; it takes its name from the leaden seal

(*bullae*) which marks its authenticity as the oldest form of pontifical letter.

To anticipate this very question of the nature of communications emanating from the Pope personally (not from the congregations), which will arise again in dealing with the Secretariat of Briefs to Princes and Latin Letters, we might say a few words here regarding the forms, contents and appearances of the different kinds of papal letters. They belong to eight different types: decretal letters (*litterae decretales*), the autograph (*chirographum*), the encyclical (*litterae encyclicae*), the apostolic epistle (*epistola apostolica*), the apostolic constitution, the (*motu proprio*), the apostolic letter (*litterae apostolicae*), the simple letter (*epistola*).

Aside from the autograph letter, ordinarily addressed to a cardinal, usually to the Secretary of State, in which the Holy Father informally states his views on some important point, but does not formulate an administrative measure, the papal letters fall into their various classifications much less because of their exterior form than because of their subject matter. Decretal letters are usually the official proclamation of a canonization. Encyclicals, the most familiar to the laity and the most widely published, generally refer to a subject of interest to Catholics throughout the world: social justice, modernism, birth control, etc., the Pope addressing them "to Our Venerable Brethren, Patriarchs, Primate, Archbishops, Bishops and other Local Ordinaries enjoying Peace and Union with the Apostolic See." It is the duty of these officials of the Church to see that the contents are made known widely among the faithful. (We shall consider their highly important place in Catholic action in a later chapter devoted to that subject.) The *epistola apostolica* usually contains instructions to an individual or group, especially to guide them in some grave situation in their part of the world, thus, this form was employed by Pope Pius XI in writing the Mexican bishops in 1926 during the persecution of the Church by the civil powers of their country. In other words, it is a letter of public character, but not like the encyclicals which are of universal interest.

So far we have spoken of pontifical letters, tracing a line of

conduct or giving instructions or advice—not, however, those of an administrative or legislative order. Under the three following forms the Pontiff makes regulations, modifies other regulations and prescribes rules to be followed: the *motu proprio* is not due necessarily to the initiative of the Pope, but he takes full responsibility for the rules set forth in such a document, ordinarily addressed to no person in particular. For instance, certain matters of liturgical music were regulated by Pius X in this way. It is an edict or decree in the usual sense of the term.

The apostolic constitution has to do with the establishment and modification of ecclesiastical territories or institutions. The *litterae apostolicae* differs but little from it, being in many cases, a letter on a similar subject but dealing with a vicariate or a prefecture rather than a diocese. The simple *epistolae* of the Holy Father are letters written by him of an ordinary, or we might say, social nature—congratulations, expressing good wishes or thanks. These are addressed to cardinals, bishops, religious or lay people on the occasions of jubilees, anniversaries, conferences, marriages, etc.

Decretal letters (proclaiming canonizations) and apostolic constitutions form the usual subjects of bulls, and are issued by the Apostolic Chancery. The bull is written on antique parchment, the brief on vellum. The bull bears the lead seal and the signature not only of the Pope, but of the Chancellor, the cardinal chief of the bureau dealing with the subject treated, and of two apostolic protonotaries. The matrice for the seal of each Pope attached to his bulls is engraved with the heads of Peter and Paul facing each other and separated by a small Latin cross, on the reverse being the name of the reigning Pope, as *Pius Papa XI*. At the death of a Pope this matrice is solemnly broken, and one of the first acts of his successor is to have engraved his own to attach to documents drawn up during his pontificate. At the head of the bull, the Pontiff is referred to as "Bishop, servant of the servants of God," but the brief does not use these words—instead the Pope's name, as *Pius Papa XI*. Bulls are drawn up but not delivered by the Chancery; they are sent for transmission

by the bureau of the Curia which submitted the affair—most often the Consistory.

The personnel of the Chancery is no longer so great or so important as in other times. It is now composed of a regent, two *minutanti*, an archivist-protocolist and three copyists or writers, one of whom acts as sealer. The force is under the supervision of the Cardinal Chancellor, a dignitary of the Church who, in the Middle Ages, enjoyed great powers. The office had been empty for many centuries when restored by the *Sapienti consilio* in 1908 to a position of usefulness but not to its former glory. The appointment of the Cardinal Chancellor and that of the Cardinal Chamberlain (*Camerlengo*) are the only ones made in consistory, and in this assembly the Chancellor holds his traditional office as notary. The regent who assists him in the active work of the bureau, is responsible for the drawing up of the papal bulls in the form and wording established from time immemorial. The copyists in this bureau must be masters of penmanship, although they are no longer required to use the special writing called *bullatica* or "letter of St. Peter," in ancient characters and without punctuation, which was used until 1878, when abolished by a *motu proprio* of Leo XIII.

THE DATARIA

The Dataria originally formed a part of the Papal Chancery, and the prelate at its head long enjoyed one of the most powerful posts in the government of the Church. This came about from the fact that no petition to the Pope could be granted until the date was officially affixed. This had to be done before the Pontiff, and gave the official charged with dating access to his presence at all times. It gradually came about that he was the one who presented the petitions to the Pope, and much of their fate depended on his recommendations. The Dataria also kept the registers of favors granted, and to them were entrusted the "*compenendes*," or alms, to which these grants often gave rise. As his task increased, the necessity for aid arose, and an auxiliary was given him. Documents of the sixteenth century already refer to his

office, and it appears that his position by that time, and perhaps long before, had been removed from dependence on the Chancery. At any rate it is clear that at that epoch, the Dataria was the tribunal where favors were obtained, and the Chancery the tribunal whose rôle consisted in the actual drawing up of the documents of concession.

As the number of benefices accorded by the Church became greatly lessened, under the conditions of modern society, and the property of the Church diminished as the result of the Protestant Reformation detaching whole nations from Rome, the Dataria became less and less active. Furthermore, the development of the Secretariat of Briefs, whose head was given the power to bestow numerous favors of a special nature, sapped its power from within. Toward the end of the nineteenth century, the greatest part of its task lay in according dispensations for impediments to marriage.

The Curial reform of Pius X created the Congregation of Sacraments and marriage questions passed into the domain of the new bureau. The duties of the Dataria were stated by the new constitution to be "the examination of the fitness of candidates for non-consistorial benefices reserved to the Holy See." These terms were further defined by the new Canon Code, and we find the actual power of the Dataria to grant favors counts for little outside of Italy. In theory, the Pope may appoint to all the benefices, but we have seen that in most parts of the world these matters are administered by the Consistory or the Propaganda. The benefices handled by the Dataria are ordinary benefices such as a parish or a canonry. Qualifications of candidates to these posts are examined by the Dataria, it prepares and delivers their title of nomination. In the city of Rome, moreover, the Dataria plays the part of a pension bureau, fixing the amount of charges imposed by the Pope on certain beneficiaries and paying to each pensioned person, from this amount, the sums due him.

Beside the Cardinal Datarious, eight employees are sufficient for this work. Certain of the more important grants are made by bull. In these cases the Dataria itself may draw up the document without recourse to the Chancery.

THE APOSTOLIC CAMERA AND FINANCES OF THE HOLY SEE

The Apostolic Chamber or Camera is a survival of the temporal power of the Popes. It formerly administered the finances of the Papal States, but since 1870 has had little to do save in the interim between the death of a Pope and the election of his successor. The duties of the Camera are defined by the Code of Canon Law as follows: "To this office is confided the care and administration of the property and temporal rights of the Holy See, above all at that moment when it becomes vacant." The important words in this definition are "above all," for outside the period of vacancy in the Holy See, the Apostolic Chamber is reduced to inaction. Under the Cardinal *Camerlengo* (or Chamberlain), the officials of the Chamber are as follows: the vice chamberlain, auditor, treasurer, clerks and chancellor.

The *Camerlengo* of the Holy Roman Church (not to be confounded with the *Camerlengo* of the Sacred College, who is elected each year) assumes the regency of the Holy See upon the death of a Pope. When the Sovereign Pontiff has breathed his last, the *Camerlengo* convokes the prelates of the Apostolic Chamber (as listed above) to the pontifical apartments, and before them makes the official declaration of the death of the head of the Church, after striking three times with a silver hammer upon the forehead of the defunct. He then draws up the mortuary document which serves as the civil act of decease, and which all his subordinates sign with him. Then, assisted by the same persons, he officially takes possession of the Sacred Palaces and has a number of inventories made. During the interval before the Conclave, the supreme power of the Church lies with the cardinals, but it is the *Camerlengo* who actually carries out measures ordered by them: together with the cardinals, heads of the cardinalate orders, he wields the executive power during the vacancy of the Holy See, and, during this time, he wears the keys of the Vatican at his waist and carries in his hand the baton of commander with its golden apple. Everywhere he is preceded by a guard.

At the first meeting of the Sacred College following the death

of the Pope, the Camerlengo has the fisherman's ring and the leaden stamp for signing bulls of the deceased Pope broken before the assembly by the prefect of ceremonies. He makes all practical arrangements for the Conclave of Cardinals at which the new Pope is to be chosen. As we have seen, this conclave cannot now take place later than eighteen days after the demise of the Pontiff. At the opening session of the Conclave, the Camerlengo personally sees that the doors are locked and that no intruder is allowed.

Elected for life, the Camerlengo is the only head of a *dicasteria*, or bureau, with the exception of the Cardinal Grand Penitentiary, whose term does not expire upon the death of the Pope. The Cardinal Chancellor and the Cardinal Dataria no longer have charge of their office; the last act of the Cardinal Secretary of State is the notification of the Pontiff's death to the diplomatic corps.

In normal times, however, and outside of these extraordinary duties resulting from the vacancy of the Holy See, the employees of the Apostolic Chamber enjoy purely honorary dignities. Who then actually administers the finances of the Holy See? The answer is, a special commission of the Palatine administration,¹ directed by three cardinals, assisted by a cardinal secretary and a personnel of technicians, accountants, bookkeepers and legal counsel. No member of the Apostolic Chamber is a part of this commission, and although at the present time the cardinal who presides over it happens to be also Camerlengo, it is not because of this office that he figures at the head of the "cardinalate commission for the administration of the property of the Holy See"—it is because he is the Secretary of State. Every Thursday the cardinal secretary of the commission must make a fiscal report in person to the Sovereign Pontiff.

Generally speaking, the receipts of the treasury of the Pope may be classified as ordinary receipts, and extraordinary receipts. The ordinary receipts comprise, first, the revenues derived from the capital restored to the Holy See by the government of Italy in 1929 in settlement of the claims against Italy presented by the

¹ See also Chapter X, "The Papal Commissions," p. 162.

Holy See on the basis of the loss to the latter of the revenues formerly derived by it from the property and domains confiscated in 1870 by Italy; and, second, the revenues derived from Peter's Pence, the annual contributions made by Catholics throughout the world to the exchequer of the Holy See.

In regard to the first item, the amount cannot be stated precisely, except by the Vatican; and no public statement of Vatican finances is ever made, except in the most general terms. In 1929, 750,000,000 lire (about \$150,000,000) was accepted by the Holy See as compensation for the confiscation of 1870, this sum being considered an extremely low valuation of the loss sustained by the Church. This money was invested in Italian state bonds, and other securities. No doubt, like all securities bought in that year, the Papal holdings have since greatly shrunk in value. At best, however, any income from such a capital figure would be only a minor source of the revenues required to operate the central organization of the world-wide papal system.

It is upon Peter's Pence, among the ordinary receipts, that the Pope must principally rely. The origin of the custom of thus contributing to the papal treasury has been traced by historians as far back as the year 787; it arose in England and afterward spread to other northern countries. The custom became a fixed obligation, regulated by both ecclesiastical and civil law, and it lasted, with some breaks, down to the time of Henry VIII. It was abolished in 1534. A penny from every household became the usual contribution. Sweden, Norway and Iceland, which countries followed in many respects the religious customs of England, were regular sources of Peter's Pence for centuries. Other countries adopted the custom, but in many parts of the world, as, for example, Portugal, the Two Sicilies, Poland, etc., the existing records do not always permit students of this subject to distinguish Peter's Pence from feudal tribute which was the price of papal protection.

The Reformation put an end to Peter's Pence for centuries. Not until the time of Pius IX was it revived, apparently, by a Catholic committee in France;² although some authorities assign

² *Catholic Encyclopedia*, vol. XI, p. 774.

revival to a voluntary contribution organized by the Confraternity of St. Michael, in Vienna, in 1860, which spread first to Ireland and then to the rest of the world. After the occupation of Rome in 1870 by the Italian government, and the rejection by the Holy See of the annual payment offered by Italy (3,250,000 lire), Peter's Pence became the principal support of the Pope. As early as 1866 the amount received was stated to be about \$1,800,000 annually. Later on, the annual receipts rose to perhaps \$4,000,000; but then they fell off heavily when the troubles between the Church and State in France affected the contributions in that country, which for long led all others in generosity to the Head of the Church—a place now held by American Catholics. For the most part, the contributions today are sent to Rome through the bishops; collections being made in the churches, or by many organizations formed for that purpose.

Among other receipts that may be classified among the ordinary ones (although all are subject to many fluctuations, particularly, of course, during times of war or of economic difficulties), are those, for example, derived from the revenues of vacant benefices in some parts of the world.

Again, there are certain revenues derived from what might be called indirect contributions; that is to say, from taxes of all kinds laid by the different organisms of the Vatican: Chancery and Dataria for the collation of benefices, dispensations of marriage, etc.; tribunals for the examination, judgment and forwarding of sentences; special offerings for papal titles of nobility, orders of knights, prelatures and from the post office and museums and other institutions of Vatican City; from sales, fees, or entrance tickets.

The extraordinary receipts are still more difficult to evaluate, because their source is from its very definition irregular and unknown. Such are gifts and legacies, some of an imposing amount, and the offerings brought by pilgrimages. But these contributions are offset by the expenses of a canonization, which, simply for the ceremonies and the decoration of St. Peter's entails costs of hundreds of thousands of lire.

Finally, the three domains of Assisi, Loretta and Padua con-

stitute, under the form of real estate, an important support to the budget of the Holy See, for from them rents bring in a substantial revenue. Among other resources of this kind, one can also place the percentage from offerings collected in the two French sanctuaries of Lourdes and Lisieux. This percentage has served, among others, as far as the sanctuary of Lisieux is concerned, to reconstruct the Roman *Russicum*, or Russian Seminary, of the Holy See.

The expenses of the Holy See are extremely varied. They range from the construction of a seminary to alms to a devastated Church, or an indigent mission, or contributions to relief funds in cases of famine, flood, earthquake, in or out of Italy. It goes without saying that they also include the expenses of the numerous and stately, but often poorly paid, personnel of the Vatican.

The Popes, when able to be so, are always very generous. Benedict XV, it is said, was excessively benevolent. Pius XI, known to be keenly attentive to the good order of the treasury, also gives largely. Immediately on his accession, he gave to the German cardinals five hundred thousand lire for their compatriots who were victims of the fall of the mark. A short time afterward, he contributed to the sanatorium of French clergy at Thorenc, a check for one million. The Pio-latino-americano Seminary has been endowed with six million lire for scholarships, as a result of a Mexican lady's very large gift.

Ordinarily all these alms pass to their recipients, through the Pontifical Almoner, who since 1277, has figured among the intimates of the Sovereign Pontiff. Today he has the title of *eleemosynarius secretus*. The sums distributed by him (there are many others which do not pass through his hands) are estimated at five or six million lire a year.

Other funds are handled under the Pope's direction, by the secretary of the cardinalate commission for the handling of the property of the Holy See, who joins to this important charge that of being the administrator of the Sacred Palaces and Vice-President of the Economat of Ecclesiastical *Dicasteriae*, or bureaus. Every Thursday he has an audience with the Pope, and it is

with him that he regulates all expenses foreseen by the Holy See, to their last detail. This official has under his direction about twenty employees, and controls the funds of the Vatican, properly so called, some of which are deposited in banks outside of Italy. It may be added that the Vatican possesses a special cellar in which are kept certain securities and gold in ingots.

It is supposed, but nothing positive on this point is publicly known, that the annual income of the Holy See, from all sources, amounts to about 180,000,000 lire, or \$30,000,000. Against this must be budgeted all fixed charges and ordinary expenses, as well as the papal alms.³

THE SECRETARIAT OF STATE

The two great central organs of Roman policy in its dealings with the outside world, are the Propaganda and the Secretariat of State. The Propaganda, which has been discussed in the chapter on Congregations, extends its influence to mission countries; the Papal Secretariat of State, to all countries where the ecclesiastical organization is established and regular. Since the reform of Pius X, its influence has been greatly increased, not only by bringing under its jurisdiction many important countries like England and the United States, but also by submitting to the Cardinal Secretary of State two organs of the Curia, independent before that time: the Congregation of Extraordinary Ecclesiastical Affairs, and the Secretariat of Apostolic Briefs.

The Papal Secretary of State is the Prime Minister of the Pope and the director of pontifical diplomacy. Although the Pope always possessed intimate advisers, until the fifteenth century there was no need for him to have a special office of the Curia to negotiate or discuss diplomatic agreements. This necessity arose with the growth of the temporal power of the Popes, the Protestant Reformation which subtracted whole nations from his authority, and with the establishment of the modern state, since which time the foreign relations of the Holy See have been car-

³ This figure is given by London and Pichon, *Le Vatican et le Monde Moderne*, Paris, 1933, p. 325.

ried on through treaties and agreements, necessitating the appointment of representatives to foreign countries. Since 1918 their number has greatly increased.

In the days of the Medicis, and even before, when nepotism had implanted in the highest positions of Rome and even in the papal chair the members of powerful Italian families, the papal Secretary of State was the "cardinal nephew." Although not always bearing this relation to the reigning Pontiff, this functionary was for over a century a close relative of the Pope. In many cases, the preferment gave rise to dissatisfaction in the Curia and incompetent administration of important Papal affairs. The custom was ended in 1676 by the unfortunate events of the reign of Clement X when Cardinal Palussi, not the nephew, but the uncle of the Pope's niece's husband, profiting from the weakness of an octogenarian Pontiff, made many imprudent rulings and brought about unfortunate quarrels with several foreign ambassadors to the Vatican, notably with the envoy of Louis XIV.⁴

The disappearance of "cardinal nephews" did not take place without some inconveniences. Deprived of the support of a member of his family whose power automatically rose and fell with his own, the Popes were still faced with embarrassing rivalries in the Sacred College. The Cardinal Secretary of State and the Cardinal Camerlengo were often at odds especially in the days of the Papal States, when the latter official was still active in the administration of the property of the Holy See. So great were the conflicts between Cardinals Pacca and Consalvi, one Camerlengo and the other Secretary of State under Pius VII, that Gregory XVI by a *motu proprio* of 1833, deprived the Camerlengo of all rights of a political order, and stated that the Secretary of State was to be charged with the temporal government of the Church and its relations with the outside world. Since the birth of Vatican City as a State, the latter official also

⁴ It is scarcely necessary to give further examples of these abuses. History has not spared the Medicis and the Borgias, but an interesting light is thrown on the subject by M. Georges Goyau when he says: "Certain Popes in other ages enriched their nephews. Pius IV, Gregory XIII, Sixtus V made theirs work. The second variety of nepotism is wrongly accused. They did not exploit the Church to the profit of their families, but their families to the service of the Church: Charles Borromeo, nephew of Pius IV, was an ascetic and a saint."

enjoys certain prerogatives of an interior order lost to the office since the Piedmontese occupation of Rome in 1870. That event gravely disrupted the Papal system.

Today, the Secretary of State acts as Minister of Foreign Affairs. He is, furthermore, Prime Minister and the immediate collaborator of the Pope. Under the last title, he is consulted on almost every important matter with which the Papacy has to deal. He sees the Sovereign Pontiff daily. Every Friday he receives individually and in the order of precedence, the ambassadors and ministers of powers represented in Rome—the diplomatic audience. Furthermore, less solemn audiences are granted by him, upon request, to all agents or visitors coming to Rome with any matter which it is desired to bring to the personal attention of the Holy Father. The great mass of business which he must direct can be realized when we consider that today the Holy See is in official relations with eighty Powers.

The Secretary of State transacts all this enormous work of papal diplomacy through three bureaus of the Secretariat:

(1) The section of Extraordinary Ecclesiastical Affairs. The Congregation of Extraordinary Ecclesiastical Affairs⁵ forms about the Prime Minister or Secretary of State who convokes it, at the order of the Pontiff when he judges necessary, a sort of consulting council or commission. It discusses all great matters of Vatican policy: the general relations of the Holy See with States, concordats, and the constitution of dioceses, and the promotion of bishops. Needless to say that the members of this Congregation are the most competent persons to deal with these questions, for almost all of them are former nuncios or secretaries of State, with extensive experience in political and foreign affairs. The section of Extraordinary Affairs is headed by the Secretary of the Congregation, the first dignitary of the Secretariat of State after the Cardinal Secretary, and, under his orders, a sub-secretary and eight employees.

The affairs of each country are closely examined by functionaries who have resided in those countries, who know its history perfectly, its geography, customs, and its government and po-

⁵ See p. 131.

litical tendencies. The correspondence from China, for instance, is dealt with first by former missionaries who study and comment upon it. The Holy See is unique among the chancelleries of the world in having in its service men of every nationality, who without regard to rank, grade or seniority may be placed in that bureau where they will be most useful.

(2) *The Substitute Secretary of Cypher* is charged with current business, dispatches to papal nuncios, legates and other agents of the Vatican throughout the world, and the relations with the diplomatic corps accredited to Vatican City. The latter are more numerous today than ever before—in 1901 they numbered 19; now there are more than forty.⁶

The Holy See, on the other hand, has 39 diplomatic representatives abroad. In accordance with the practice of modern diplomacy, the Secretariat of State and representatives of the Pope in foreign countries correspond when necessary in cypher (hence the name of the bureau). The very confidential position of Substitute and Secretary of the Cypher makes of the dignitary occupying this office the most intimate collaborator of the Cardinal Secretary of State.

Another function of this second division of the Secretariat of State is the material work of preparing the *dossiers* and examining the qualifications of those recommended for papal dignities and pontifical decorations. Such positions as apostolic protonotary, and prelate of the papal household, are filled by the Secretary of State himself. Others less important, as prelates of the Chamber, chamberlains, and chaplains, are selected by the Majordomo of His Holiness for the length of his reign. The Secretary of State, as "Grand Chancellor of Pontifical Orders," grants, upon the instructions of the Pope, the following orders for services rendered to the Church and the Papacy:

The Supreme Order of Christ, one class, of knights who wear the decoration of the order suspended from a special collar;

The order of Pius IX, four classes, Commanders with the Badge, Knights of the Great Ribbon, Commanders and Knights;

The Order of St. Gregory the Great, granted for military or civil

⁶ See Chapter XI, "The Church's Diplomatic Service."

services and with two divisions, civil and military, each division subdivided as follows: Grand Cross Knights of the First Class, Grand Cross Knights of the Second Class, Commanders and simple Knights;

The Order of St. Sylvester, especially created to reward masters of the various arts, has three classes: Grand Cross Knights, Commanders and Knights;

The Order of the Golden Militia or the Golden Spur, formerly part of the Order of St. Sylvester, re-organized by Pius X as a separate order with membership limited to one hundred;

The Order of the Holy Sepulchre, consisting of Grand Cross Knights, Commanders and Knights, created to encourage trips to the Holy Land by those who might give aid to the holy places. The Latin Patriarch of Jerusalem is the rector and perpetual administrator of the Order.

Papal decorations are:

The Pro Ecclesia et Pontifice, established by Leo XIII on the occasion of his golden jubilee in 1888 and awarded to those who had aided in making the jubilee a success. It consisted of three classes, but in 1906, was reduced by Pius X to one, the Gold Cross, and is now conferred upon those who, in a general way, deserve well of the Pope because of services rendered to the Church;

The Benemerenti Medals, instituted by Gregory XVI to reward civil and military daring and courage;

Medal of the Holy Land, designed by Leo XIII, and is bestowed by the custodian of the Holy Land on worthy pilgrims as a testimonial of their pilgrimage.

The *Golden Rose*, a special honor formerly bestowed on churches, cities, sovereigns and other distinguished persons—in recent times reserved to Catholic queens. It is a golden ornament set with gems, and is blessed by the Pope on the fourth Sunday of Lent, known as *Laetere* or Rose Sunday. The ornament is formed of a central flower and a number of smaller roses, skillfully wrought by papal artisans. In the heart of the large flower is a small covered cup in which musk and balsam are placed at the annual blessing, the same rose being used each year at this ceremony, until given away. It was bestowed upon Elizabeth, Queen of the Belgians, in honor of her silver wedding anniversary in 1925. Among past recipients of the Golden Rose were Isabella I of Spain, Mary Queen of Scots, Eugenie, ex-Empress of the French.

Furthermore, the Papacy, through the Secretariat of State, grants titles of nobility like any other court, prince, duke, mar-

quis, Palatine count or baron. These titles may be either for life or they may be hereditary, according to the merits of the case.

(3) *The Chancery of Briefs*—The third section of the Secretariat of State is charged with the actual drawing up of papal briefs. It is presided over by the Chancellor of Briefs and has a personnel of four *minutanti* for the preparation of the briefs, of an accountant-bookkeeper, three penmen and three archivists. Briefs emanating from a congregation bear only the signature of the Cardinal Secretary of State. The titles of protonotary, of prelate of the papal household, assistant to the pontifical throne, are granted by briefs—likewise, the orders and titles of nobility.

SECRETARIAT OF BRIEFS TO PRINCES AND LATIN LETTERS

This bureau came into existence with the custom of the Sovereign Pontiffs to send letters or briefs to princes, bishops and persons of consequence whom they wished to honor. The respective directors of these two offices have an audience with the Pope twice a month, and submit to him their minutes. Chosen among the best Latinists of the Curia, they write the briefs on parchment and the letters on special paper. The former are signed by the Pope, and the latter receive the stamp of the fisherman's ring and the signature of the secretary. The sealed envelopes are then handed to the Secretary of State, who sends them to the persons honored by nuncios or special messengers. Sometimes the Pope writes these letters with his own hand. Such communications are very rare and are considered a great honor to the recipient. The language of all encyclical letters—which deal with subjects of universal importance—is prepared by the Secretariat of Latin Letters, even when this bureau has nothing to do with the thought therein expressed.

With this, we end the outline description of the bureaus of the Curia, the main working instruments of the Catholic Church. They have been created, developed and suppressed throughout the ages in accordance with the needs of the times, but always with prudence and wisdom. Such is the force of institutions and

traditions within the Papal government, that even apart from the fact that Catholics believe the bark of Peter to be divinely guided, it must be admitted that even if the conduct of papal affairs fell for a time into inexperienced and awkward hands, the essential direction of the Church would remain the same. Changes and reforms are slowly realized, by insensible degrees, the greatest care being always taken not to interrupt the continuity which assures the prestige and power of the institution.

We scarcely can find an example in the history of the Church, of an organ created for a certain function, being abolished or even radically transformed on the day that function disappeared. New instruments were forged, but the old were not broken; more often, care was taken to preserve to these their name, their form and even their place in the immense organization they were no longer capable of serving. Nevertheless, and most often, they again found their place, in the natural course of events or because of unforeseen circumstances, always useful in some manner and always regulated in the most minute detail.⁷

⁷ Maurice Pernot, *Le Saint Siège, l'Eglise Catholique et la Politique Mondiale*, p. 43. Paris, 1929.

Chapter X

THE PAPAL COMMISSIONS

WE HAVE seen that there are in papal Rome several distinct administrations. The Curia, comprising the Sacred Congregations, Offices and Tribunals, is charged with the general government of the Church. In addition, Vatican City has its governor, its police, its postal service, in short all those things necessary for the government of a small temporal state. The Vatican with its palaces, library and museums, is administered by staffs and officers who make up the household of the Roman Pontiff and are known as the Palatine Administration. Then there is, in addition, the religious administration of the diocese of Rome of which the Pope is the bishop, but governed by the Cardinal Vicar, assisted by two priests who are pastor and assistant pastor of the Vatican "parish"—a parish very much like other parishes in the Catholic world.

Another distinct entity is the chapter of St. Peter's Basilica, self-ruling and separate from the Vatican. A body of considerable size, its arch-priest, who happens to be the Cardinal Secretary of State, has under him twenty-eight canons in *cappa* and ermine mantles, three incumbent clergy, twenty-three clerics, fifteen members of the Giulia chapel and nine friars who form the college of the Penitentiary. Besides St. Peter's proper, this chapter has six parishes and ten other churches in Rome subject to its authority.

Aside from all the administrations named above, are the Pontifical Commissions. They are not mentioned in the Code of Canon Law and some, though not all, are a part of the Roman Curia. Certain of them occupy places of great importance in the

general government of the Church—others have to do with the affairs of Rome and Italy.

The following commissions are mentioned in the *Annuario Pontifico* for 1933: Pontifical Commission for Biblical Studies; Pontifical Commission for the Interpretation of Canon Law; Commission for the Codification of Oriental Canon Law; Pontifical Commission for Russia; Pontifical Commission for the Work of the Preservation of the Faith in Rome and the Construction of New Churches; Pontifical Commission for the Revision and Correction of the Vulgate; Pontifical Commission of Sacred Archaeology; Central Pontifical Commission for Sacred Art in Italy; Permanent Commission for the Safeguard of Historic and Artistic Monuments of the Holy See; Heraldic Commission for the Pontifical Court; Special Cardinalate Commission; Prelatial Commissions to decide controversies in the Palatine Administration; Cardinalate Commission for the Administration of the Property of the Holy See.

The *Pontifical Commission for Biblical Studies*, instituted by Pope Leo XIII in October 1902, and having its headquarters at the Palace of the Vatican, is composed of cardinals named by the Pope and of consultors who are authorities in Biblical science. Its duties, as outlined by its venerable founder and faithfully carried out by the Princes of the Church and eminent authorities who form a part of the body, are: a) to facilitate the study of philology and allied sciences and knowledge of the primitive manuscripts; b) to seek diligently the Catholic sense of Holy Scripture as the Church has determined it; c) to observe charity in those matters which admit of free interpretation.

The *Pontifical Commission for the Interpretation of the Code of Canon Law* was instituted on September 16, 1917, a few months following the promulgation of the new Code by Benedict XV. This memorable decree marked Pentecost Sunday in the year 1917 and the termination of thirteen years of the most painstaking labor on the part of a large number of erudite scholars and specialists in canon law. The commission for the codification of canon law was appointed by Pius X in 1903 and dissolved only after a *Codex* had been drawn up which would

supersede all existing collections of papal laws, a unique event in the history of the Holy See, for until that time, no Pope had ever published at one time a body of legislation which would cover the whole life of the Church. This Code thenceforth took the place of the various official compilations published with the special approval of former Popes, of the volumes of decrees and declarations published by various organs of the Curia over a period of many years, and of the many existing private collections of papal laws.

The benefit of such a new code was considered of inestimable value, not that it contained startling changes in canon law, but rather that it gathered together in one place the existing laws of the Church, eliminating many regulations that had dropped out of use, or which had been revoked or suspended in the course of the centuries. But lest any think that the Code meant that the legislation of the Church had come or would ever come to an end, a new commission was appointed immediately on the publication of the new Code. Since the activities of the Church are ever changing and developing with the progress of civilization, new decisions, new amendments, declarations regarding the meaning of the laws, exceptions and particular regulations to cover peculiar circumstances in certain countries and dioceses, are constantly needed. Benedict XV, in his decree creating the commission to handle these matters, decided that any and all new laws must be examined by it, as well as future circumstances which might make necessary the repeal of certain canons of the new Code. Any interpretative decisions issued by the Holy Father himself or by any of the sacred congregations were to be turned over to it; new laws which might be needed were also to be formulated by this committee into canons and inserted in the Code at their proper places. Thus the Code might be considered at all times as the one, authoritative and complete lawbook of the Latin Church.

A glance at a few of the decisions made by this commission in the course of its existence will illustrate the wide range of its highly technical labors in applying the law of the Church:

Are holy-days of obligation which are kept in some country or diocese by reason of particular laws, ancient custom or special concession of the Holy See, but which are not among the days enumerated by the Code in Canon 1247 as holy-days of obligation, abolished by the code insofar as the duty of hearing Mass and abstaining from servile work is concerned? *Answer:* Those days are abolished as holy-days of obligation. (February 17, 1918; *Acta Ap. Sedis*, X, 170).

What is to be said concerning a marriage contracted before the Code became law, and which was rendered invalid by an impediment which has been abolished by the Code? Does such a marriage become valid by the very promulgation of the Code, or does it need a dispensation, sanatio, etc., even after the promulgation of the Code? *Answer:* They are not automatically validated by the promulgation of the Code, but need a dispensation, sanatio, etc. (June 2-3, 1918; *Acta Ap. Sedis*, X, 346).

If, while retaining their own Rite, Orientals ask to be admitted into the novitiate of a religious community of the Latin Rite for the purpose of preparing themselves to establish religious houses and provinces of an Oriental Rite, the permission of the Holy See is not required for admission to the novitiate. (November 10, 1925; *Acta Ap. Sedis*, XVII, 583).

The Commission for the Codification of Oriental Canon Law: It is stated in the first canon of the Code of Canon Law promulgated in 1917, that its laws are obligatory only for Catholics of the Latin Rite, except in those matters which, by their very nature, affect also the Oriental Church. There is nothing new about this ruling; it has obtained for many centuries because of the great differences in manners and customs, we might almost say of the very nature of the Oriental peoples and those of European stock. Then, too, the Holy See has always recognized the right of existence of the rites or forms of liturgy used in the Orient, so venerable by their origin and practiced by many of the Fathers of the Church. She makes no efforts for their latinization, but constant watch is kept from Rome that nothing is introduced into them that might be contrary to Catholic faith or dangerous for the health of souls, for in principles of faith and morals, all Catholics in union with the See of Peter must recognize the infallible teaching authority of the Supreme Pastor.

The active solicitude of the Popes for their flock in the Orient resulted, as we saw in an earlier chapter on Congregations, in the creation in 1917 of a special Congregation for the Oriental Church which had formerly been under the rule of the Propaganda.¹ To this Congregation, of which the Sovereign Pontiff is himself the Prefect, are reserved all affairs of any kind referring to persons, discipline and rites of the Oriental Churches, even those of a mixed nature, that is, affecting partly a Catholic of the Oriental and partly of the Latin rite, as in cases of marriage between persons of the two rites. The Congregation of the Oriental Church has for the churches of the Oriental rites, all powers of the other congregations combined, save that of the Holy Office. The present commission for the codification of Oriental canon law, created by Pope Pius XI in 1929, works in harmony with the above-mentioned Congregation, much of its personnel being the same, with special consultors for each of the following rites: Abyssinian, Armenian, Bulgarian, Coptic, Byzantine Greek, Italo-Albanian, Malabar, Maronite and Syrian. To these were added the regular consultors of the Sacred Congregation for the Oriental Church, and a still further group who have been appointed for the research and examination, from the historical point of view, of the sources of Oriental law and the traditions and discipline of the various rites, and who publish the collection called *Documenta*.

Pontifical Commission for Russia: Originally a part of the Congregation for the Oriental Church, this commission was made autonomous by papal decree of April 6, 1930, and its headquarters fixed at the Vatican. The number of Catholics of the Russian rite has greatly increased in the last few years, but their guidance and safeguard is one of the most thorny problems that confronts the Church today. In Soviet Russia, as we know, the practice of all religion is proscribed by the State, and the hierarchical organization of a Uniat Oriental Catholic Church upon the soil of Russia is even more difficult than in the days of the Czars. The Orthodox Church was then the religion of the State and practically impregnable because of the material force that

¹ See Chapter XV, "The Eastern Churches."

sustained it, and because of the power of tradition and a well-nigh irreconcilable prejudice in the popular mind against the Latin rite with which the Roman Catholic Church was associated. Today among the Russian refugees in France, in Germany and Czechoslovakia, we find a number of Catholics of the Oriental rite; a recent census of Poland places their number at 16,000 in that country, and there are reputed to be many more in Manchuria.

To the Pontifical Commission "pro Russia" are referred all problems concerning these scattered Russian Catholics, in whose sufferings of body and soul the Holy See has shown so great a concern. The Pontifical donations for the relief of these refugees have amounted to large sums—others showing charity in this matter have received the special commendation and blessing of Pope Pius XI, whose apostolic ardor has been excited by Russia ever since those days when as nuncio to Poland, he had endeavored to work out a plan for the re-organization of the hierarchy. On March 24, 1927, he made the following statement: "Every day, without exception, every day now for a long time, immediately after awaking, We remember Russia at Holy Mass—all its priests, all its confessors and all its faithful, Catholics and those who are not Catholics. At every Holy Mass We penetrate Russia with Our Lord Jesus Christ. Every day Jesus goes there with Us, from Minsk to Vladivostok, from Tiflis to the Solovki Islands. We bless, We pray, We hope together and, above all, We suffer with them—with them all."²

The *Pontifical Commission for the Preservation of the Faith in Rome and the Construction of New Churches*, instituted by Pope Leo XIII in 1902 and re-organized and enlarged by Pius XI in 1930, is an institution of local interest divided into two

² There is, at present in Paris, in the Motherhouse of the Sisters of Charity, an American nun who has personally during the last nine years, raised over two million francs for the relief of Russians in that city alone. She is at present (January 1934) paying the rent of 26 families, giving to 24 other families weekly pay envelopes which contain the same amount as if they were French citizens receiving the dole or "chômage." Ninety more families are receiving from her weekly packages of food, clothing, bedding and household necessities. Her work received the approval of Monsignor d'Herbigny, until lately the president of the pontifical commission for Russia, and was reported to the Holy Father.

sections as its name indicates. Both have offices in Rome, via Goberti, 60, and are presided over by a cardinal who has bi-monthly audiences with the Holy Father in his capacity as bishop of the diocese of Rome.

Pontifical Commission for the Revision and Correction of the Vulgate: The Church considers it as an essential part of her doctrinal mission to define and interpret the Bible, both Old and New Testament, as well as the apostolic tradition in those things concerning faith and morals. Already in the sixteenth century, the Council of Trent called for a complete revision of the Vulgate, and although progress was made on this work by learned scholars working independently under the direction of the Holy See, it was not until 1907 that a pontifical commission for the purpose was created by Pope Pius X. The work was confided to the Benedictine Order under the presidency of a cardinal of the Curia. In 1914 Benedict XV gave the commission fixed rules and regulations as well as headquarters in the Palace of St. Calixtus. In July 1921 a great impression was created by Cardinal Gasquet, at that time presiding over the commission, when before the Catholic Biblical Congress held in Cambridge, he gave an account of the methods of scholarship used. In 1926 the revision of *Genesis* was completed and Dom Quentin was able to offer to Pius XI the first volume of the revised Vulgate, since regarded by Biblical students and critics as of unparalleled excellence. In 1929 the second volume, containing *Exodus* and *Leviticus*, was also placed in the hands of the Sovereign Pontiff.

By some years the oldest of the bodies under discussion in this chapter, is the *Pontifical Commission of Sacred Archaeology*, created in 1851 long before the papacy lost its temporal power in Italy. Even when sequestered in the Vatican, Pius IX continued to promote the exploration of subterranean Rome—one of the greatest archaeologists of all time being then in charge of the work, the celebrated John Baptist de Rossi, whose methods of study and research have been followed by his successors until the present day. The Christian museum of the Lateran was enriched under Leo XIII by the Eucharistic inscription of Abercius, Bishop of Hierapolis, presented to the Holy See by the Sultan

Abd-ul-Hamid. Later there was discovered in the property of the Marquis Pellegrini-Quarantotto in Rome, the Jewish cemetery mentioned by Bosio in the seventeenth century, and a hundred inscriptions of rare value were soon offered to Pius X.

When, in 1922, the commission celebrated its seventieth anniversary, a report was presented on the work of the last five years showing archaeological finds of great value and much progress in explorations, but also underlining the tremendous expense to which the commission was put by the continuation of its labors in subterranean Rome and the periodical publications published by it with such scrupulous regularity. It was on this occasion that the Holy Father called for the interest of intellectuals in the Christian world in the work and made a large personal donation to aid the commission in its pecuniary difficulties. Not content with this display of interest, the Pontiff established in 1925 the Pontifical Institute of Christian Archaeology, in its handsome palace facing the Basilica of St. Mary Major. When the Lateran Treaty was drawn up, he reserved to the Holy See the disposition of the catacombs beneath the soil of Rome and full right to proceed with the necessary excavations.

Attached to the Vicariate or religious administration of Rome is the *Central Pontifical Commission for Sacred Art in Italy*, a continuation of the commission charged by Pius X in 1912 with drawing up a list of the artistic treasures of the dioceses and churches of Rome, and consulting with the ordinary bishops as to the measures necessary for their preservation. This commission has had much to do with the installation of the *Museum Petri-anum* and has worked in conjunction with the *Permanent Commission for the Safeguard of the Historic and Artistic Monuments of the Holy See*, created in 1923 with the purpose of "obtaining more uniformity and continuity in the work of conservation and responsibility." The latter body is a sort of ministry of Beaux Arts, organized for the benefit of Vatican City and its buildings, present and future.

The *Heraldic Commission for the Pontifical Court* was instituted by Benedict XV in 1915 to examine, control and keep up to date, the lists of the Roman patricians and nobility, in order

that due precedence might be observed in all papal functions. The Master of the Apostolic Camera heads this group and the papal masters of ceremonies are naturally members.

Canon 245 of the new Codex provides that "If any controversy arises concerning competency between the Sacred Congregations, tribunals and offices of the Roman Curia, a committee of cardinals which the Roman Pontiff shall designate, will decide the questions." This *Special Commission of Cardinals* is appointed to deal with each question that arises in conformity with the instruction of the Pontiff. There are also prelatial commissions to judge controversies and differences which may arise in the Palatine administration.

Under Roman Offices,³ we discussed in connection with the duties of the Apostolic Camera and the finances of the Vatican, the special commission of cardinals for the administration of the Holy See. There is no need for further explanation of its composition and competency, except to say that this is the active bookkeeping department of the Popes and is presided over by the Cardinal Secretary of State. Its offices are in the Vatican and the secretary of the commission is received each Thursday in audience by the Pope.

³ Pages 145-61.

Chapter XI

THE CHURCH'S DIPLOMATIC SERVICE

THE rapid and continuous growth of the Vatican's diplomatic service since the World War has been the most striking of the facts which have directed public attention to the revival of the activities of the Catholic Church. From Rome there has extended throughout the world a net-work of Papal envoys—legates, apostolic delegates and apostolic nuncios, internuncios and *chargé d'affaires*. The status of apostolic delegate is purely ecclesiastical. Nuncios and internuncios, on the other hand, deal with political affairs, and possess a definite and firmly established rating among the diplomatic corps in those countries to which they are accredited; indeed, according to the act of the Congress of Vienna in 1815, which still is generally followed in Europe, the papal nuncios and internuncios are regarded as the heads, or deans, in matters of ceremonial precedence and dignity, of the diplomatic body in the respective capitals where they are placed. From the point of view of the Church, however, both the ecclesiastical and the diplomatic envoys of the Pope serve the selfsame interest—the spiritual mission of the Papacy.

The Pope's right to send representatives to every part of the world has been exercised from the earliest age of the Church, and became ever more widely exercised in proportion to the freedom and spread of Christianity. At times denied by the powers of the secular State, it has always been vigorously upheld by all the Sovereign Pontiffs. Generally speaking, the papal right has ordinarily been recognized by the nations of the world except in epochs of strife between the Church and the State. When his right was questioned in Germany in 1784, Pius VI wrote: "By virtue of his Apostolic prerogative, while providing for the care

of all the lambs and the sheep confided to him, the Roman Pontiff discharges his Apostolic duty also by delegating ecclesiastics for a time or permanently as may seem best, to go to distant places where he cannot go and take his place and exercise such jurisdiction as he himself, if present, would exercise." The character of the Apostolic nuncio was defined and stated in the diplomatic note of Cardinal Consalvi to the Spanish government (January 9, 1802) and also in Cardinal Jacobini's letter of April 15, 1885 to the same government. The Vatican Council (session IV, cap. III) expressly stated that the Pope had this right, and the Constitution *Apostolicae Sedis* contains an excommunication reserved *speciali modo* to the Pope against those who harm, expel or unlawfully detain papal delegates or nuncios.

Papal legates are almost always cardinals or bishops destined for the cardinalate honors, and are vested with extensive powers. There are ordinary legates or *legati missi* (those sent on a special mission, as to preside at some important ceremony abroad, or appointed to meet an emperor or sovereign visiting Rome); *legati nati* (born legates) whose powers are attached to an archiepiscopal see (nowadays these are hardly more than honorary titles); and legates *a latera* who exercise by deputation all the privileges which the Pope ordinarily reserved to himself, and are sent on missions of the greatest importance, for example, the negotiations for a concordat.

In countries that have no established relations with the Holy See, the representatives of the Pope, or apostolic delegates, have a purely ecclesiastical character, with the duty of watching over the status of the Church in the territory assigned to them, and of keeping the Sovereign Pontiff informed on the subject. They are sent by the Congregation of Propaganda to missionary countries and by the pontifical Secretary of State to countries, like the United States, which have no representative at the Vatican. The following territories have apostolic delegates (1933): Africa (for the missions), South Africa, Albania, Antilles, Australasia, Bulgaria, Canada and Newfoundland, China, Belgian Congo, Egypt, Arabia, Erythria, Abyssinia and Palestine, Esthonia, United States of America, Georgia and the Caucasus, Greece, Guatemala,

Eastern India, Indochina, Japan, Mesopotamia, Kurdistan and Armenia Minor, Mexico, Persia, Philippines, Syria, Turkey.

The Apostolic delegation to the United States is of great importance and is practically equivalent to a nunciature of the first class, a status which it cannot formally possess, however, until or unless the United States should re-establish its diplomatic relations with the Vatican which were broken off in 1867 after an existence of some eighteen years. The present delegation was established by Leo XIII, January 24, 1893, and in his encyclical addressed to the bishops and archbishops of the United States on January 6, 1895, the same Pope declared: "When the Council of Baltimore had concluded its labors, the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This we perceived could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American delegation. Accordingly, as you are well aware, we have done this. By this action, as we have elsewhere intimated, we wished first of all, to certify that in our judgment and affection America occupied the same place and rights as other states, however powerful and imperial."

From the beginning the apostolic delegation to the United States has been granted the fullest powers. It is even able to decide appeals by definitive sentence (that is, without appeal to the Curia), although this does not mean that appeals may not be made from a sentence of a diocesan or metropolitan curia directly to Rome. Moreover, this power was expressly confirmed and renewed in 1908 when the United States passed from the régime of the Propaganda to the common law of the Church. All apostolic delegates to the United States have been elevated to the cardinalate immediately following their occupancy of the office.

When established relations exist between the Holy See and a civil government, the papal representatives have, in addition to their ecclesiastical mission, a diplomatic character like the representatives of any other sovereign power whose duty it is to treat with the civil government. Their ecclesiastical faculties are usually conveyed to them by a special Brief and they are given special jurisdiction according to the needs of the country to which they

are sent. They also carry credential letters to the ruler of that country, and special instructions in writing. Nuncios, as a rule, are titular archbishops, although it sometimes happens that bishops and archbishops of residential sees are appointed to the office. Nuncios are of the first and second class, this difference being that those of the first are usually promoted to the cardinalate at the end of their mission. France, Germany, Spain, Italy, Poland, have nuncios of the first class; Austria, Brazil, Portugal, etc., of the second.¹

In the order of pontifical diplomacy, internuncios follow the nuncios. They are also often titular archbishops, having a diplomatic status, but sent to governments of less importance. They are equivalent to ministers of the second class in other State Departments; they have the same faculties as nuncios, and carry similar credentials and instructions.

Another class of papal diplomat is the so-called Apostolic Visitor who may be the bishop, prelate or simply member of a religious community. His mission is purely ecclesiastical, and he is usually sent to examine the status of a diocese, religious community or seminary.

We have seen in the chapter on Cardinals that a Roman prelate or private chamberlain, is sent to bear the biretta to a new cardinal not resident in Rome. He is called an apostolic ablegate and is accompanied by a member of the Noble Guard who carries the *zucchetto* and by a private secretary. The biretta is not conferred by him, however, but in his presence by the head of the State in diplomatic relations with the Holy See, otherwise by the highest ecclesiastical dignitary in the country. The Bearer of the Golden Rose, an office established permanently in 1895, is appointed especially to carry the Golden Rose to distinguished individuals—usually to a Catholic princess.

Papal nuncios and internuncios are assisted by a prelate who is auditor or sometimes councilor of the nunciature, and a secretary. In the absence of a nuncio or apostolic delegate, his place is usually taken by the auditor, with the title of *chargé d'affaires*.

In late years the Vatican has greatly multiplied its diplomatic

¹ Cf. *Annuario Pontifico*, 1933.

personnel of every rank, and has intrusted it with the most delicate missions in a world torn by social revolution and by international dissensions. Like other powers, it has called to its aid students, specialists and thinkers—men versed in the social sciences, forward-looking and discreet. This vast personnel is not a heavy burden upon the finances of the Holy See. In comparison with the remuneration of the diplomatic agents of other Powers, their salaries are ridiculously small; but they carry on actively and effectively the policy of the Vatican, of representation on all important ecclesiastical occasions and delicate negotiations for agreements between the Holy See and civil powers.

We have but to follow the diplomatic career of Monsignor Ratti, now the reigning Pope, formerly a man of letters and Librarian of the Vatican, to appreciate the very difficult and important situations with which these envoys have had to deal, during and since the World War. Let us briefly review the situation which faced the Vatican when, in April, 1918, Monsignor Ratti was summoned from his desk in the Vatican Library to a private audience with Pope Benedict XV and informed that he must leave his work at once and go to Poland as Apostolic visitor. (But first we must recall that during Monsignor Ratti's administration, the library had become an adjunct of the diplomatic service of the Pope because of its usefulness as a source of information regarding world conditions, and that during the war the Sovereign Pontiff and his Secretary of State, Cardinal Gasparri, had frequently consulted the Prefect on questions of international law and relations where his historical knowledge and research made him an authority; also that he was one of the best linguists at the Vatican Court, invaluable in personal relationships, and a shrewd judge of men.)

The collapse of Russia had liberated from the dominion of the Czar the eastern provinces of Poland. A nation of nearly thirty millions of people, of whom more than two-thirds were Catholic, was about to resume its national independence and had become of prime importance in European affairs because it was the most powerful barrier between advancing Russian bolshevism and the

nations of the West. Early in 1918, urgent appeals for assistance and encouragement began to pour into the Vatican from Poland.

Even although the Holy See fully realized the international importance of the new Poland, the first claim upon its attention was, of course, the religious interests of the Polish people. The complex ecclesiastical administration of the country set up during the epoch of its dismemberment and political control by Russia, Germany, and Austria, had been shattered by the war. In the eastern provinces the Catholics of the Uniate rites had been compelled to conform outwardly, at least, to the Russian Orthodox Church. During the whole period of the partition, Russia had been actively antagonistic to Polish Catholicism. In the western region of Poland, where the population was predominantly Catholic, the Polish Church had long suffered repression from both German and Russian rule, while in Galicia, where Austria had governed, the Catholics made up about ninety percent of the population, and had bitterly resented the Austrian rule in spite of the fact that Austria was a Catholic country. Now as a result of the war, with the consequent resurrection of a politically reunited Poland, the ecclesiastical situation was chaotic. Many of the most important sees were vacant. In many others, especially in the East, the entire framework of parochial and diocesan organization had to be recreated. Such was the situation which was to confront Monsignor Ratti, although it had not fully developed when he was dispatched from the Vatican, before the war was ended, to survey it and report back to the Holy See.

Ludendorff's offensive against the British Fifth Army in March (1918) had broken down the long trench warfare on the western front, [writes Denis Gwynn] and his second offensive against the French had just been launched. At the Vatican it was clear, before Ratti started, that the end of the great war was already in sight. Allenby's swift advance through Palestine showed that Turkey's powers of resistance were exhausted. Bulgaria would drop out, if Turkey were to be compelled to make a separate peace. And in both Germany and Austria, once he had crossed the Alps, Ratti realized immediately that a general collapse was imminent, if Ludendorff's desperate offensive did not achieve an overwhelming victory. Starvation and general exhaustion faced him everywhere as he passed be-

hind the barriers which had for four years shut off Central Europe from all access to the sea.

To emphasize the religious character of his mission, he had determined to reach Warsaw in time to take part in the festivities of Corpus Christi. Deputations from Poland had come as far as Berlin to meet him. As they escorted him on the remainder of his journey, it became a triumphal progress. When he reached Wloclawek on the eve of Corpus Christi, the whole town turned out to greet him, the bishops heading a great procession with banners and processional crosses. It was the first intimation of the emotional scenes which were to greet him in Warsaw the next day when, in his capacity as the Pope's envoy, he carried the sacred monstrance in procession at the Cathedral, and gave the solemn benediction surrounded by Polish bishops. His credentials from the Pope were addressed only to the bishops of Poland, in his capacity as Apostolic Visitor for Poland and Lithuania. With the civic authorities, he was to have no formal status. But the dividing line between religious and civil activities was indefinable. He had brought with him large supplies of comforts for the Italian prisoners in Germany as a gift from the Pope; and for the relief of distress in Poland, he had a large donation from the Holy Father which he lost no time in handing over to the Archbishop of Warsaw.²

Monsignor Ratti's mission to Poland, which had been intended to last for a few months, extended to a full year when, upon the recognition of Poland as a State *de jure*, the Vatican was requested to appoint a papal nuncio. Monsignor Ratti by this time was acting as Apostolic Visitor for all countries formerly under the Russian Emperor, and with large responsibilities he had traveled everywhere in a vast and disorganized territory, visiting dioceses, holding councils of bishops, recommending bishops for vacant sees, receiving endless deputations and giving private interviews with inexhaustible patience. Paderewski's government especially requested that he be nominated as Papal Nuncio—and he was raised to this rank, and given the titular office of Archbishop of Lepanto in June 1919. He was consecrated in the Cathedral at Warsaw, surrounded by a brilliant assemblage of ecclesiastical dignitaries, while General Pilsudski attended in state, together with prominent figures in the diplomatic corps

² From Denis Gwynn, *Pius XI*, pp. 75-6, 78-81, London, 1932.

among whom numbered the Director of the American Red Cross work in Poland, Mr. Herbert Hoover.

The difficulties faced in Poland by the representative of the Holy See were so complex and formidable that it was not until 1925, when that representative had himself become the Pope, that the concordat with Poland was signed. There were the claims of the Ruthenian Catholics, with their separate rite, fully recognized by the Holy See, but surrounded with a mass of local privileges, exemptions, or traditional or temporary arrangements. There were the problems connected with vested interests or special arrangements which had grown up between the Polish Church and the German government; also, those in Galicia, concerned with Austrian interests. Moreover, there was the paramount question of the break-up of the landed estates by the new Polish government, affecting huge property interests of the Church itself. Again, there were the serious conflicts on nationalistic grounds between the Polish Catholics and the Lithuanian Catholics. However, in the end, all these problems were solved, at least sufficiently enough to provide the basis for the concordat set up in 1925.

By the year 1932, Pope Pius XI had concluded concordats with some thirteen World Powers. Of these the most important were the Lateran Treaty, Concordat and Convention with Italy, signed in 1929, after years of patient negotiations. The Concordat with Germany in 1933 abrogated the previous arrangements with Bavaria and Prussia. At present, however, the question of the permanence of the German Concordat is an open one; the Church faces one of its most serious situations vis à vis Nazi Germany.

Leo XIII stated the policy of the Church in the matter of concordats when he said, in his encyclical *Immortale Dei*:

God has divided the government of the human race between two powers: the ecclesiastical power and the civil power; the first relates to divine things, the second to human things. Each one of them is sovereign in its sphere. Nevertheless, as their authority is exercised over the same subjects, it may happen that the same thing, although under a different aspect, may belong to the jurisdiction of both

powers. And sometimes the circumstances are such that, to assure harmony and guarantee peace, the chiefs of States and the Sovereign Pontiffs come to an agreement in a treaty; in these cases the Church gives striking proofs of her maternal charity, in pushing as far as possible her indulgence and her compliance.

In all modern concordats, the Church remains firm upon two conditions essential for it: it insists on freely appointing its own bishops, although it admits a "droit de regard" by the civil government. The decision, however, is prepared and taken by Rome alone, without presentation of a candidate or any sort of observation from the civil power, and if the latter formulates objections, Rome considers herself free to disregard them without committing thereby an unfriendly action. The second stipulation included in almost all diplomatic instructions of this kind under Pius XI has been the recognition by civil power of *Catholic Action*, that is, the apostolate of the laity organized under the direction of the hierarchy.

* * *

The Holy See has been surrounded by a permanent diplomatic corps representing other world powers since the sixteenth century, and its right to receive legates was exercised and recognized even during those dark years when the papacy was deprived of its temporal power, despite the fact that the right of active as well as passive representation was identified in certain minds with the Popes insofar as they were the temporal heads of the Pontifical States.

When, on the morning of September 20, 1870, the aged and broken Pius IX found himself deprived of his States and at the beginning of his long term of self-imprisonment in the Vatican, he was surrounded by the diplomatic corps to the Holy See. During the fifty-nine years that followed, the corps attested by its continual presence, the position in which many world powers held the despoiled papacy, and when, in 1929, the State of Vatican City came into being, none showed more genuine rejoicing than the body of diplomats accredited to the Vatican.

Their dean, Signor Magalhaes de Azeredo, Ambassador of Brazil, on this occasion (March 9, 1929) addressed the Holy Father in these words:

Among the remarkable facts connected with the history of the Holy See in this great *oevi spatium*, greater still by the powerful and rapid rhythm of events than by the actual count of years, there is one which particularly merits attention on this occasion and in this discourse, first because of its real importance, and secondly, because it concerns us directly. I refer to the continual presence of the diplomatic corps—greater or in less numbers at various times, but always regularly constituted—about the papal throne. As a whole, and despite occasional absences and such vicissitudes as may occur to a similar body of men anywhere, it has never abandoned the post of honor it has held here since September 20, 1870.

While jurists, journalists and amateurs in international politics discussed the essence and even the existence of the sovereignty of the Popes, and certain identified this character *sui generis* with an implicit negation of such existence . . . our presence here attested tranquilly, silently and in the face of the entire universe, that the Popes (the problem of the territory to be restored remained open because of their reiterated protests against an accomplished fact) continued to be sovereigns as before, since the sovereign Powers would not have delegated their ambassadors and ministers to plead their interests before a personage not qualified to receive them, that is to say, not possessing the essential attribute of sovereignty.

Various clauses in the treaty between the Holy See and Italy cover the status of envoys of foreign governments to the Holy See, stating that they continue to enjoy in Italy all prerogatives and immunities surrounding diplomatic agents in international law, and that they may continue to reside in Rome itself where they will enjoy all those courtesies due them even if the State which has sent them to the Holy See is not in diplomatic relations with Italy. Italy also promised to leave free all communication between the Vatican and the outside world including belligerents and the Holy See, and likewise promised free access of bishops from all over the world to the Apostolic See.

The duties of ambassadors and ministers of foreign powers to the Holy See are practically the same as though they were accredited to any other country. They have a dean (the oldest

diplomat in point of appointment), and the same grades and ranks as elsewhere. Their duties involve the transmission of communications, negotiation of concordats and accords, representation of their country at solemn ceremonies, and all those matters that arise in the normal course of diplomatic procedure. It is perhaps of interest to know that the dean of the diplomatic corps to the Vatican addresses himself in the French language to the Pope when he speaks in the name of his colleagues, and that the Holy Father generally replies in the same language. French, as the language of diplomacy, is also frequently employed in accords and concordats, and this with countries such as Lettonia (concordat of 1922); with Poland (concordat of 1925); Lithuania and Rumania in 1927; Czechoslovakia (modus vivendi of 1928); and, of course, in the French accords of 1926 regarding liturgical honors.

There is no doubt that the diplomacy of the Church has gained signal victories in recent years. That the nations of the world are aware of the importance of competent representation in Rome is shown by the fact that at the beginning of 1933, the following Powers maintained diplomats at the Vatican Court: Germany, Argentina, Austria, Bavaria, Belgium, Bolivia, Brazil, Chile, Colombia, Costa Rica, Spain, France, Great Britain, Haiti, Holland, Honduras, Hungary, Ireland, Italy, Lettonia, Liberia, Lithuania, Monaco, Nicaragua, Panama, Peru, Poland, Portugal, Prussia, Rumania, Santo Domingo, San Marino, Salvador, Czechoslovakia, Venezuela, Yugoslavia. The Order of Malta also possesses a legation in Rome, the envoy extraordinary and minister plenipotentiary to the Vatican being His Excellency Prince Ruffo della Scaletta (1933). The dean of ambassadors is that of Brazil and the dean of ministers plenipotentiary the Nicaraguan minister.

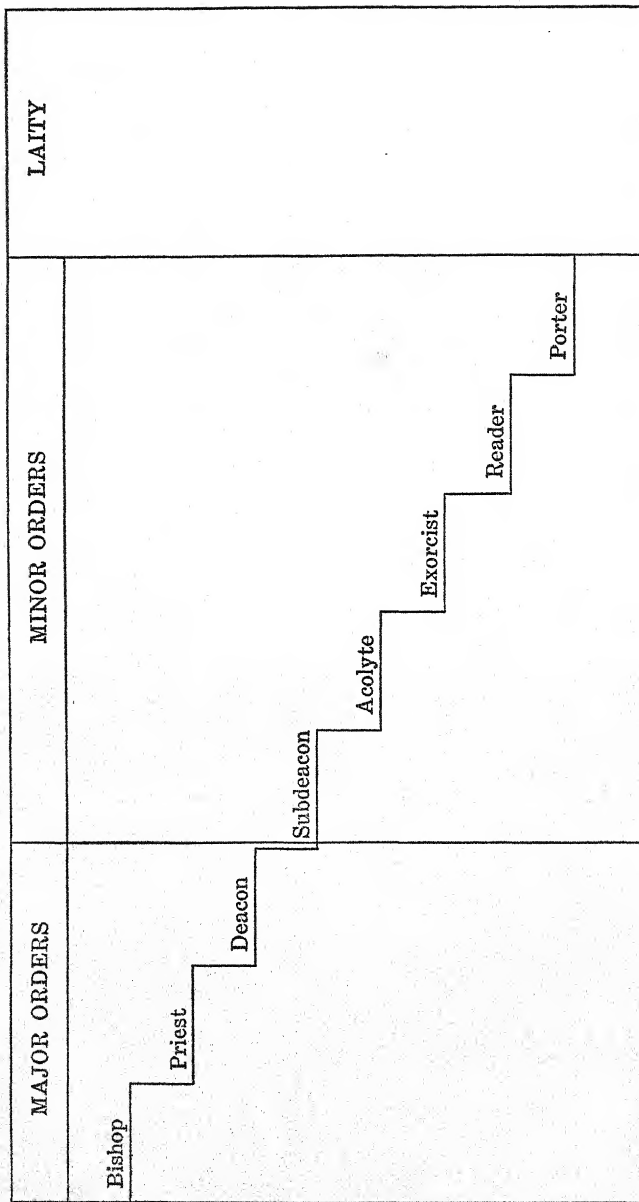
The United States was represented by a minister at the Vatican from 1848 to 1867. This representation was initiated at a time when the liberal attitude of the newly elected Pope, Pius IX, had excited a considerable popular interest and approval in the United States; it passed out of use, although never formally ended by the United States government by any executive act, at the time

when the temporal power was obviously drawing to its close. While commercial relations between the United States and the Papal States were of little extent, and Congress and the State Department considered the diplomatic relation of small importance, the more subtle yet powerful values of American representation at a court where the diplomacy of a large part of the world was concerned with the moral and spiritual influence of the world-wide Catholic Church, seems to have been recognized fully by the American representatives themselves, as their correspondence attests. It is interesting to know that President Roosevelt's paternal grandfather was one of these representatives. The question of the resumption of these relations, while discussed academically from time to time, does not at present seem to belong to the realm of practical statesmanship in this country.

Part Two

THE CHURCH THROUGHOUT THE
WORLD

HIERARCHY OF ORDER IN THE CATHOLIC CHURCH



Chapter XII

THE HIERARCHY

UP to this point we have observed the Catholic Church at the center of its activities, in Rome, in the Vatican City. From that center radiate the almost innumerable lines of communication with the agencies of the Church throughout the world. We shall now deal with the chief of these exterior agencies, or departments, begging our readers to bear in mind, however, that any division of a study of the Catholic Church into "center" and "circumference," or "interior" and "exterior" is only a convenient method of description. For all parts of the Church are bound together so vitally that in order fully to understand any one part, it is necessary to grasp its organic relation to all other parts in the unity of the One Thing which all parts make up. So, while in the first section of this book we have been fixed at Rome, examining the functions of the Pope, and the Cardinals and Congregations and all the rest of the central mechanism, or organs rather, of the living body of the Church, we found ourselves at the same time compelled to look outwards from Rome toward all the rest of the world in order to understand the full significance of the work being done at the center. And now as we turn to look more closely at the workings of the Church outside of Rome, we shall similarly find ourselves constantly looking back toward the center.

What binds all things in the Catholic Church together is the principle of Hierarchy—of which principle the Pope is the supreme visible center and highest point, as the bishops, of whom he is the chief, constitutes the supreme division or order of hierarchical power and authority. Around each bishop in the Church, whether he be the Pope as Bishop of Rome, the Holy

See, or a bishop ruling any see in any country, or ruling any division of a missionary land in which the diocesan organization has not yet been established, the hierarchical principle is to be found organically functioning. It is of primary importance to grasp the fact that the whole idea of hierarchy, in the view of the Catholic Church, is not that of a system imposed artificially from without, but is the necessary expression of the fundamental inner law of spiritual life. The word "hierarchy" (which comes from two Greek words meaning "sacred" and "rule" or "command") denotes the totality of ruling powers in the Church, and connotes the care and control of holy or sacred things. The "hierarch" is one who has actual care of these things; one who both commands and obeys, but does not obey those he commands. Therefore, among all hierarchs, or custodians and rulers of sacred things, there is a gradation of authority which exists, according to the teaching of the Church, even among the angels of God, the purely spiritual beings that compose the heavenly hierarchy on which the ecclesiastical, visible, human hierarchy is modelled. The supreme task of the human assembly of hierarchs—subject to sin as it is and to human weaknesses of all kinds, but preserved from tampering with or injuring the essential truths of Christ's revelation, the original deposit of the Faith, by the gift of infallibility—is the guiding of man to his eternal salvation. All duties, tasks or responsibilities, entrusted to the hierarchs, are subordinated to this supreme mission, and should properly be connected with it.

There are certain considerations of a general nature which may be helpful for those to whom the Catholic conception and practice of the principle of hierarchy are difficult to grasp, and which are even repugnant because of their association in many minds with notions of an arbitrary power artificially imposing its authority.

Such readers would, we think, readily grant that since man is a social being, neither born nor likely to live alone, he is submitted from earliest childhood to the authority and teaching of others. From his parents he receives not only life, but his first education; in after years he is instructed and influenced by his

academic training and what goes on about him—even the greatest and most individualistic genius is impressed by his environment and the instruction he receives. This social being is thus in his natural life submitted to a hierarchy of authority which is not an artificial tyranny, but which flows from the very nature of things. No matter how high he is placed he is subordinated on some side to the very power which he wields.

It is, of course, true that the systems of social and religious authority, even although based upon and flowing from the very nature of things, readily become perverted, totally fallacious at times or grossly tyrannical, whether they be parental or family disciplines or tribal or national or imperial or religious laws and customs. But the Catholic Church claims to be exempt from this, saying that her system is immutably true and good so far as it deals with the really essential parts of the spiritual mission entrusted to her by God.

Since the Catholic Church is not only a spiritual body, but an external association with rights like any other society to a directing personnel, there is nothing unnatural nor revolutionary in the idea of an ecclesiastical hierarchy. If we submit unquestioningly, as most of us do, to human power which we believe of benefit to the community and of protection to ourselves, we may logically admit an ecclesiastical hierarchy with right to teach the Gospel and administer the Sacraments—in other words the human and living channels through whom the members of the Church receive the spiritual benefits of revelation and grace.

It is Catholic belief that there exists in the Church founded by Christ, a fundamental distinction between the directing body or clergy and the faithful or laity. The principle of hierarchy is thus of divine institution and permits the grouping, according to rank, of the clergy, submitted to the bishops of dioceses, who are in turn subject to the Pope, Bishop of Bishops and Head of the Church.

Or we may define the hierarchy as that body of the clergy between whom ecclesiastical power is divided according to distinct and subordinated degrees. Hierarchy of order is that series of persons who possess the power to celebrate the divine Mysteries.

The hierarchy of jurisdiction is the series of persons charged with the government of the Church either in the matter of teaching the true doctrine or in directing souls.

The hierarchy itself is in part of divine institution, in part of ecclesiastical institution. From the point of view of order, the bishops, priests and other ministers of the altar are of divine institution—a teaching in the present Code of Canon Law (can. 108, par. 2) which recalls the article of faith defined by the Council of Trent: “If anyone says that there does not exist in the Catholic Church a hierarchy instituted by order of God and composed of bishops, priests and ministers, let him be anathema” (Sess. XXIII, can. 6, chap. 4). The other degrees of the hierarchy of order—subdiaconate, functions of acolyte, exorcist, reader and porter—are of purely ecclesiastical institution. The Church could institute them without touching anything essential in sacramental discipline; they may be considered as subsidiary to the diaconate. The Council of Trent in defining the hierarchy of divine institution, called deacons ministers and a similar statement is made in the Code of Canon Law.

In the hierarchy of jurisdiction, only two degrees are of divine institution: the sovereign pontificate and the episcopate subordinated to it. The Pope possesses over the Church the primacy or supreme power of jurisdiction. He has dogmatic and disciplinary jurisdiction over all ecclesiastical matters both as regards teaching and government; he is at the same time doctor, legislator, judge and administrator. This jurisdiction is universal, extending over both clergy and laity; it is ordinary jurisdiction in that he does not hold it in virtue of any delegation; it is immediate in that he may deal directly with any members of the Church; it is sovereign because all in the Church are subordinate to him and he to none—in a word, he is the bishop of bishops, of the hierarchy as well as of the faithful. The whole Church is his diocese, not only that portion of it enclosed within the walls of Rome.

But just as the authority of Peter survives in the Pope of Rome, that of the Apostles is perpetuated in the bishops of the Catholic Church who have naturally increased in number with the spread of Christianity. Catholics hold that the bishops as a body are the

successors of the Apostolic College which like the Papacy, was of divine institution. Thus the power of each bishop over his diocese, the right to govern it, is a direct power which the Pope cannot suppress or reduce to too narrow limits. It is called *ordinary* power in that it is a direct effect of his position as bishop, and is not merely *delegated*; that is to say, the bishop does not act merely in the name of the Pope, though subject to his control and authority. In many cases, however, which exceed the *ordinary* powers of a bishop, inasmuch as they deal with the general discipline of the Church, the bishops are given special powers as papal representatives.

The Hierarchy of Christ transmitted to Peter and his descendants, and of the Apostles transmitted to the successors of the Twelve, has been a tenet of Catholic faith from the beginning. The other degrees of the hierarchy of jurisdiction did not appear until later, certain of them not until centuries after the Apostolic period; such are metropolitans, patriarchs, cardinals, archdeacons, etc. The Church, naturally, does not claim that every ecclesiastical office and division of jurisdiction was set forth by Jesus Christ; rather that the principle of these divisions belonged to the Divine Plan. Like earthly governments she claims the right to create certain posts and divisions of rank and power in accordance with expediency and the varying needs of time and place. The following orders of hierarchy and divisions of jurisdiction are established by Canon Law in the Church today:

* * *

The territory over which each bishop exercises his ordinary power is known as a diocese; it is the basis of the organization and division of the Catholic world. It must form a complete entity and be self-sufficient under the government of the bishops, assisted by his vicar general and surrounded by his canons. Reasons of utility and order have brought about in the Church the grouping of a certain number of dioceses into provinces under the direction of a metropolitan who is bishop of the principal diocese of the group. Metropolitans have always had the title of archbishop (or chief of bishops) but they share it with titular

archbishops who govern a diocese without suffragans or who have jurisdiction over no territory save that of an extinct archdiocese. The powers and duties of a metropolitan bishop are existent and very real. He has active rights over the bishops of his province and over the province itself. He has as his duty to watch over the observance of faith and discipline in his territory, to summon provincial councils or synods at regular intervals, to pass laws and render ecclesiastical judgments for the whole province.

Plenary Councils may be held by the ordinaries of several ecclesiastical provinces with permission of the Holy See, which will appoint a legate to convoke and preside over the meeting. The following dignitaries must be present with a decisive vote: besides the papal legate, the archbishops, residential bishops (who, if impeded, may be replaced by their coadjutor or auxiliary bishop), the apostolic administrators of dioceses, abbots or prelates *nullius*, vicars apostolic, prefects apostolic, vicars capitular. Titular bishops in the territory where the Council is held, must, if summoned by the papal legate, likewise put in an appearance. Other persons of the secular or regular clergy when invited to the Council have only a consultative vote.

At least every twenty years there must be a Provincial Council in each ecclesiastical province called by the archbishop of the place, or if the archiepiscopal see be vacant, by the oldest bishop. The place is appointed after consultation with all those who have a right to attend and the church of the archdiocese is recommended. The Provincial Council is attended by all suffragan bishops, abbots and prelates *nullius* and suffragan bishops who are not subject to any archbishop—as well as all those mentioned above who have a right to attend the Plenary Council. The cathedral chapters or diocesan consultors must be asked and must send two representatives who have, however, but one consultative vote. Major superiors of clerical exempt Orders and of monastic congregations who live in the province must be summoned and must come or give reason for their absence. The acts of both Plenary and Provincial Councils are subject to revi-

sion and approval of the Sacred Congregation of the Council (q.v.) before publication.

Vicars and prefects apostolic are appointed to the mission field where the territorial divisions are unstable and where dioceses have not yet been formed. The vicar apostolic is a priest ordinarily endowed with a character of episcopal order who governs in the name of and by authority of the Pope and not in virtue of the ordinary power which a bishop has over his diocese. The head of an apostolic prefecture (ordinarily existing in a territory even less developed than a vicariate) is named by the Propaganda and does not always have the episcopal character. Nevertheless, like the apostolic vicar, he receives from the Holy See over his missionaries the same powers and privileges as a bishop possesses over his clergy—but it is a delegated and not an ordinary power.

An administrator apostolic is a prelate who, by direct delegation of the Holy See, administers a diocese or a territory equivalent to a diocese. His appointment is usually temporary and may be made while a bishop is still in possession of the see, the latter retaining his title, but his functions being suspended, or the administrator may be appointed for a vacant see. Sometimes his appointment is perpetual because the Holy See does not wish longer to consider as a diocese the territory in question. There are at present in the Church, about forty apostolic administrators with perpetual appointment, one third of whom are assigned to mission lands.

The primate formerly supervised to a certain extent several ecclesiastical provinces belonging to the same nation. At present, however, in the Latin Church this title, like that of patriarch, does not denote superior jurisdiction, but merely the honor of precedence. Such are the patriarchal titles of Venice or Lisbon. Patriarchs precede primates, primates precede metropolitans, the metropolitans precede bishops, except in their own dioceses where the latter precede all archbishops and bishops except cardinals, papal legates and their own metropolitans.

Abbeys and prelatures *nullius* are ecclesiastical jurisdictions independent of the ordinary hierarchy. The prelates who rule over

them are called abbots *nullius* if their church is abbatial; prelates *nullius* if their church is a secular prelatey—they are both directly subject to Rome alone. Such ecclesiastics, even if not consecrated bishops, have the right to consecrate churches and altars in their district and to many other rights and privileges ordinarily ascribed to bishops. In their own territory they may make use of the insignia of a bishop with throne and canopy and celebrate the sacred functions according to the Pontifical. Outside their district they may wear the pectoral cross, the ring and purple cap.

In his own diocese the *residential* bishop (this name is given to the bishop who is at the head of a diocese whose name he bears and where he has his residence, as opposed to the *titular* bishop who only bears the title of an episcopal see, often no longer in existence or in the power of infidels or non-Catholic Christians), has all powers necessary for government and administration: legislative power to settle ordinary disputes between his subordinates in ecclesiastical matters, coercive power to inflict punishment. He is thus the legislator of his diocese, on the sole condition of not placing himself in opposition to the laws of the Universal Church or those promulgated by the bishops of the province united in authorized assembly under the presidency of the metropolitan in provincial council.

Since the position of a bishop of the Catholic Church is of so high a character, his part in the organization of such pivotal importance, he exercises the greatest care in the selection of candidates and insofar as possible guards jealously her rights in the matter. In his encyclical *Sapientiae Christianae* of January 10, 1890, Leo XIII said "they are truly princes in the Catholic hierarchy; and as each one of them is intrusted with the government of a particular Church, they are as St. Thomas says 'like the principal workers in the construction of the spiritual edifice' and they have the members of the clergy to share their work and execute their decisions. . . . It does not belong to any individual to arrogate to himself, in their regard, the office of judge confided by Our Lord Jesus Christ to the only shepherd he has placed over his lambs and his sheep."

As we have seen, the choice of bishops is theoretically the

business of the Congregation of the Consistory, Canon 248 of the Code attributing to this bureau of the Roman Curia in a general way the duty of proposing to the Sovereign Pontiff the bishops to be considered and to make the preliminary inquiries regarding these prelates.

However, there exists in different countries a wide divergence of method in the matter of the nomination of bishops. In the first place, countries under the Propaganda submit the matter of the nomination of bishops, as well as that of the territorial modification of ecclesiastical circumscriptions, to the Congregation of the Propaganda, and this applies not only to mission countries but to those where a ruined Catholic hierarchy has been re-established in only an embryonic manner—such as the Scandinavian States.

Secondly, the Churches of the Oriental Rites elect their bishops without reference to the Consistory; it is the Congregation of Oriental Churches which deals with this matter.

Thirdly, there is a traditional provision in certain bishoprics that the titularies be elected by the chapters: in Switzerland this is true of the bishoprics of Bâle, of Saint-Gall and Coire, in Germany of the ancient sees of Cologne, of Treves, of Munster, Paderborn, Breslau, Ermland, Fribourg-im-Brigau, Rottenburg, Mayence, Limbourg, Fulda, Hildesheim, Osnabruck, and the two sees of Berlin and Aachen (Aix-la-Chapelle) created by the concordat of June 1929 between the Holy See and Prussia.

A bishop elected in any of these ways has, of course, need of the investiture of the Sovereign Pontiff, but if he has the qualifications required by canon law for the episcopacy, he has a strict right to papal confirmation. In these cases there is no question of the choice in Rome, but simply of the examination of the qualities of the elected. When, as the result of concordats, or of governmental intervention in the nomination of a bishop, the affair is placed on the diplomatic plane, the examination is conducted by the Congregation of Extraordinary Ecclesiastical Affairs.

Governmental intervention in the matter of the election of bishops may be produced under various forms. In certain coun-

tries there is real election by civil governments. Today this is true in France for the sees of Metz and Strasburg (because of the concordat of 1801 still in force in Alsace-Lorraine) and in Haiti and Peru (in the last two countries it being the Congress, not the head of the State, which exercises the privilege).

But the election of bishops by the civil governments is exceptional in the Church today. The general law and practice consists in what is called "free collation"—namely, the Holy See itself chooses its candidates by means of its normal organs for this kind of business.

The Consistory may be informed of the qualifications of priests suitable for the episcopacy by nuncios, by an influential bishop, by ecclesiastics or laymen. The communication of such names to the Cardinal, Secretary or Assessor of the Congregation by a person well known to them and accompanied by detailed information, is often favorably acted upon. As a matter of fact, the Congregation does not bind itself to any official method of attaining such information, but several means are used. The first is that of the *terna* or three recommendations by an electoral college (composed in England and Holland of cathedral canons, in Ireland of all the canons and pastors of the diocese) which meets at once when a bishopric becomes vacant and designates three candidates whose names are in turn submitted to the bishops of the province at a meeting held three days later. If the bishops approve all three candidates, two of them, or none at all, the minutes of their discussions are sent to Rome. In the meanwhile, the result of the meeting of the first electoral college is already on its way to Rome. The fact that the bishops have not approved them does not mean that the procedure must be repeated. The Congregation reserves the right to proceed as it sees fit.

A second system is in force in a few countries like Portugal, Croatia, Austria, Hungary, Luxemburg, Ecuador and Uruguay, where matters of Church and State are separated and where the choice of bishops reposes on the *Normae* of Pius X in the absence of more recent provisions. This method might be called that of

"suggestion by request." According to it, the Cardinal Prefect of the Consistory should write every two years to the bishops and religious superiors in those countries where free choice of candidates is exercised to have their opinions as to what clergy among them are of episcopal caliber, what rank of life they come from, what their family, their mental attainments, their knowledge of doctrine, their piety, prudence, their character, what their age is and what posts they have filled. The replies should be surrounded with the utmost secrecy. When the vacancy of a see occurs, the secretary of the Congregations communicates the fact to the cardinal members and each of the latter try to obtain information on the diocese. Then they meet, consult the files and after discussion submit their opinion to the Holy Father. This method was followed in Italy up to the time of the new concordat—and is therefore worthy of mention, for the Italian peninsula counts not less than three hundred residential bishops, not to mention the numerous titular bishops provided with nominal sees. This practice of electing bishops, however, is rapidly disappearing in favor of a third procedure gaining more and more in favor with the Consistory.

In this third method the initiative does not come from Rome. According to this method, introduced in the United States since 1916, into Canada and Newfoundland in 1919, in Scotland in 1920 and Brazil and Mexico in 1921, the drawing up of lists of priests suitable for the position of bishop is a regular duty of the bishops already in charge of the field. These lists should be drawn up at regular intervals, so that when vacancies occur they are already at hand in Rome.

The number of lists submitted varies with each country—one for each ecclesiastical province in the United States, Brazil and Mexico; the same for Canada in principle, but because of the peculiar circumstances, there are cases where several provinces may be united, the bishops co-operating in the preparation of a single list. The American bishops should first consult their irremovable pastors and diocesan consultors; the bishops of Scotland consult their canons, elsewhere the prelates are not obliged

to make any inquiries unless they so desire, although they may sound out certain ecclesiastics if they like. The rest of the procedure is practically the same everywhere.

At the beginning of Lent, each bishop sends to the metropolitan who presides over the assembly of bishops, the names of likely priests with details concerning their age, antecedents, their actual residence and principal work. Such priests do not have to be of the bishop's own diocese, but he should know them personally. Such suggestions are strictly secret and the prelate is not authorized to make them known to anyone except the archbishop who receives them. When the latter has received all such lists from his bishops, he compiles them into an alphabetic list and, without mentioning from whom each name was received, returns to each bishop the complete list, so that each one may make discreet inquiries regarding the candidates he does not know. A short time after Easter the bishops meet on a date fixed by the archbishop, without ceremony or discussion of any kind, "like a meeting of friends," as the text runs, so that no indiscretions are risked.

Strict secrecy is kept in regard to all that passes at the meeting, each candidate being voted upon, but in such a way that no one else may know how each bishop votes.

The secretary of the meeting next draws up minutes of the results of the voting, one copy of which goes into the secret archives of the archbishopric; another, duly signed, is addressed to the Consistory in Rome and forwarded through the nunciature or apostolic delegation, whichever happens to exist in the territory. If neither exists, then the minutes are sent by some other means which the archbishop considers safe.

Once the Consistory is in possession, by one means or another, of the name of prospective bishops, it proceeds to what is called the "canonical process." This investigation is a complete and searching inquiry made by the Congregation itself of the qualifications and suitability of the candidates. The Council of Trent made certain rules regarding it; it was regulated in detail by Popes Gregory XIV and Urban VIII. According to the terms of the constitution *Si processus* of the latter Pope, completed by a

consistorial decree of March 13, 1631, the proceedings fell upon the shoulders of nuncios and legates in countries where they were established; elsewhere upon the bishop of the candidate. It consisted in formally examining witnesses who were "serious, pious, prudent, educated" upon the qualifications of a candidate—his relatives, intimate friends or his enemies not included. The witnesses were to declare upon oath the nature of their relations with the candidate, details regarding his origin, family, legitimacy of birth, age, ordination, frequentation of the Sacraments, purity of faith, integrity of habits, character and judgment, his studies and university degrees, his successive positions, if he has ever given scandal or incurred canonical censure. Finally, what did the witness himself think of the candidate's qualifications for the post. While these inquiries are going on, a simultaneous investigation was to be made concerning the vacant diocese: its extent, population, clergy, convents, seminaries, charitable organizations, resources, etc.

* * *

Since 1924 the Consistory has called for a more informal inquiry than that prescribed by the *Si processus*. The decree of February 23, 1924, states that "for the formal interrogation of witnesses is substituted a secret inquiry." The files are drawn up by the nuncios and now contain the same information as that obtained under the older system, but this information is obtained in any way that the informant may judge most prudent.

According to the new Code of Canon Law, the requisites of a candidate for the episcopate are five: he must be born of legitimate wedlock; he must be at least thirty years of age; he must have been ordained priest for at least five years; he must be of good character, piety and zeal for souls, prudent and otherwise qualified to govern the diocese to which he is assigned; he must be a doctor or licentiate in theology or Canon Law, in an institution of learning approved by the Holy See, or at least he must be well versed in these sciences. A religious must have a similar degree from major superiors or at least have their testimony re-

garding his learning. It is not expected that any candidate without these qualifications will be presented from any source.

Every bishop needs the canonical provision or institution in order lawfully to take charge of a see. The Pope is the only one to institute a bishop—even those elected, presented or designated by a civil government.

Unless prevented by legitimate impediment, every person promoted to the episcopate must be consecrated within three months after receiving the Apostolic letters and he must go to his diocese within four months. He is considered as in canonical possession of his diocese as soon as he exhibits, either in person or by a procurator, the Apostolic letters to the cathedral chapter, the secretary of the chapter or the chancellor of the diocesan curia being present to make official entry of the fact in the records of the diocese. Where there are no cathedral chapters, the diocesan consultors take the place of the chapter.

The ceremony of consecrating a bishop is one of the most solemn and impressive known to the Church. The day chosen should be a Sunday or feast of an Apostle, and if the consecration takes place outside Rome, it ought to be in the cathedral of the diocese and within the province of the bishop-elect, although he may for special reasons be permitted to select another church or chapel for the ceremony. The consecration takes place during a Mass celebrated both by the consecrator (who is usually an archbishop of another diocese delegated for the purpose by the Roman Pontiff) and the bishop-elect. A separate altar is erected for the new bishop near the place at which the consecrator celebrates Mass. The consecrator wears full pontificals of the color of the Mass of the day; the assistant bishops are vested with amice, stole and cope of the same color and a white linen or damask mitre; the bishop-elect in amice, alb, cincture, white stole crossed on the breast, cope and biretta. First the senior assistant bishop presents the elect to the consecrator and the Apostolic commission is read. After this the new bishop, kneeling, takes an oath promising obedience to the Holy See, to promote its rights, honors, privileges and authority, visit the city of Rome at stated times and render an account of his stewardship to the

Sovereign Pontiff, to carry out all Apostolic commands and to preserve and administer the possessions of the Church. He is then examined, questions concerning the canons of the Church and articles of faith being proposed to him.

The consecrator then begins Mass and continues down to "Oremus, aufer a nobis," at which point the elect is led to his altar by the assistant bishop and two Masses continue simultaneously down to the last verse of the Gradual, Tract or Sequence exclusively. At this point the elect is again presented to the consecrator and sets forth to him the duties and powers of a bishop. The clergy and faithful are asked to pray for the newly elected bishop and while the Litany of the Saints is recited or chanted, he lies prostrate on the floor of the sanctuary.

The consecration proper now begins. The consecrator takes the book of the Gospels and opening it, places it on the neck and shoulders of the elect, and the book is so held until the presentation of the ring. The next step, the imposition of hands, is commonly considered the essence of the consecration. The consecrating bishop and his assisting bishops place both hands on the head of the elect saying, "Receive the Holy Ghost." During the singing of the "Veni Creator Spiritus," which follows, the consecrator first makes the sign of the Cross with holy chrism on the crown or tonsure of the new bishop and then anoints the rest of the crown. This anointing symbolizes the gifts of the Holy Ghost and is bestowed after a prayer beginning, "May constancy of faith, purity of love, sincerity of peace, abound in him." The anointing of the hands of the bishop follows to indicate the powers given him, and the consecrator then makes the sign of the cross three times over the hands of the anointed, saying, "Whatsoever thou shalt bless, may it be blessed, and whatsoever thou shalt sanctify, may it be sanctified, and may the imposition of this consecrated hand and thumb be profitable in all things to salvation." The hands so consecrated are then joined and the new bishop places them in a linen cloth suspended from his neck.

He is then presented with the episcopal insignia. With hands still joined, he receives between the index and middle fingers the

crozier which symbolizes his character of shepherd over his spiritual flock. He is admonished by the consecrator to rule with justice and meekness but not to neglect strictness of discipline through love of peace. The ring, a symbol of the bishop's mystical espousal to Holy Church, is placed on the third finger of his right hand. The book of the Gospels is then taken from the bishop's shoulders and handed to him with the command to go and proclaim the Divine Word to the souls in his care. He then receives the kiss of peace from the consecrator and assistant bishops; the latter conduct him to his altar, where the crown of his head is cleansed with crumbs of bread. The new bishop then washes his hands and proceeds at the same time as the consecrator to the Mass which is then said as usual, through the Offertory. At this point the new bishop is led to the consecrator's altar where he presents to the latter two lighted torches, two loaves of bread and two small barrels of wine—in accordance with an ancient custom according to which the faithful made these offerings on such occasions for the support of the clergy and the maintenance of worship. From Offertory to Communion the Mass is said at the same altar by the bishop and consecrator together, the bishop standing at the Epistle side of the consecrator's altar. At the Communion the bishop and consecrator partake of the same Host and Wine. The ablutions, however, are taken from different chalices and the bishop then remains at the Gospel side of the consecrator's altar and both continue down to the blessing inclusively. Here the consecrator blesses the mitre and places it on the head of the new bishop, referring to it as a helmet of protection and salvation. The gloves are next blessed and placed on the bishop's hands. He is then enthroned—if in his own cathedral, on the usual episcopal throne; otherwise, on the faldstool or predella from which the consecrator has arisen. During the singing of the *Te Deum* which follows, the new bishop goes in procession with the assistant bishops through the Church and gives his blessing to the people. On returning to the altar—or in his own cathedral to the throne—he gives the final solemn blessing as usual.

The new bishop with mitre and crozier from the Epistle cor-

ner of the altar, now faces the consecrator and assistant bishops who have grouped themselves on the Gospel side and, making a genuflection, he chants "*Ad multos annos*" (Unto many years). He goes to the middle of the predella and repeats the same gestures; finally approaching the consecrator, he kneels and chants the same words in a higher tone of voice. He then receives the kiss of peace from the consecrator and assistant bishops, returns to the altar and recites the Gospel of St. John, after which all depart in peace.

We have spoken in a general way of the legislative, judicial and coercive power of bishops which he must exercise in accordance with the laws of the Church. This includes everywhere in his diocese the right to exercise the *pontifical*, which means to perform those functions in which, according to the laws of the liturgy, the use of the pontifical insignia of the crozier and mitre is required.

A bishop is obliged to reside personally in his diocese even when he has a coadjutor bishop and he may not be absent from his diocese more than two or at most three months, either for continuous or interrupted periods in a year. The time included for the visit to Rome, or absence to attend Provincial or Plenary Councils is not included, although the bishop may not prolong these last absences before combining with them the time allowed for his vacation. Neither should he be absent from his cathedral church in Advent, Lent, or Christmas, Easter, Pentecost or Corpus Christi, except for grave reasons.

The bishop is also obliged to apply Holy Mass for the people under his charge on certain days, to make report of the state of his diocese every five years according to the formula issued by the Holy See, to make the visit *ad limina* (a visit to Rome to venerate the tombs of the Apostles, Saints Peter and Paul), to visit every place within his diocese at least once in five years either in person or, if legitimately excused, through his vicar general or another priest given requisite authority.

On the occasion of his visitation, the bishop may be accompanied by two of the clergy. All persons, goods, and pious insti-

tutions are subject to his visitation, even though exempt,¹ within the limits of his diocese, unless special exemption is proved to have been granted them by the Holy See. The bishop is cautioned by Canon Law, however, not to unduly prolong his visitation nor to place unnecessary expense upon the places visited; nor is any donation allowed to be given on these occasions either to the bishop or to any of the clergy accompanying him. Concerning his living and traveling expenses, the legitimate custom of the various dioceses should be adhered to.

Among the privileges of a bishop are, in his own diocese, to precede all archbishops and bishops except his own archbishop, cardinals, and papal legates; to wear the episcopal insignia according to liturgical laws, to receive the income of the *mensa episcopalis*, to grant certain indulgences in places of their jurisdiction, to erect in all churches of the diocese the throne with the canopy.

Only the Pope can give a coadjutor to a bishop. This ecclesiastic is given to the *person* of a bishop with right of succession, sometimes also to the *see*, and differs from the auxiliary bishop in that the latter has not the right of succession. The Apostolic letters appointing these bishops set forth his rights; unless otherwise stated, the coadjutor given a bishop who is entirely incapacitated, is granted the rights and duties of the bishop. Otherwise he may only exercise such duties as the bishop may commit to him, although the bishop should not habitually delegate to another what the coadjutor is able and willing to do. When requested by the bishop, the coadjutor has the right to perform the pontifical and all other functions of the episcopate. When he is given to the *see* he can, in the territory of the diocese, perform all the duties of the bishop except sacred ordination.

In order to take canonical possession of his office, the coadjutor must show his letters to the chapter and in countries where there is no chapter, to the diocesan consultors. Should the bishop be entirely incapacitated by illness, coadjutors of any kind are not required to show their letters to him but to the chapter.

A coadjutor, like a bishop, must reside within the bounds of

¹ See Chapter XVI, "The Religious Orders" for *exempt* religious houses.

his diocese from which, except in the period of vacation, he may be absent only with the permission of his bishop. A coadjutor with right of succession becomes the Ordinary immediately on the vacancy of the diocese to which he was appointed, provided he took legitimate possession by showing his letters to the proper authorities. On the other hand, the office of the auxiliary bishop expires with that of the bishop, unless his letters of appointment read otherwise. If the coadjutor was given to the *see*, his office continues even when the see becomes vacant.

Diocesan synods are ecclesiastical councils or conferences which must be held at least every ten years in each diocese for discussion of the needs of the clergy and people of that diocese. It is generally convoked and presided over by the bishop and held in the cathedral. It should be attended by the vicar general, the canons of the cathedral or the diocesan consultors, the rector of the diocesan seminary, at least of the major seminary, the deans, at least one deputy of each collegiate church, the pastors of the city where the synod is held, one pastor at least from each deanery who is elected by the pastors of that district, the abbots who are actual superiors and one of the superiors of each clerical order in the diocese, to be designated by their provincial,—or the provincial himself may attend.

The bishop has the right to call other ecclesiastics to the meeting, provided enough priests are left in each parish to attend to the care of souls.

Like the Roman Pontiff, each bishop is assisted by a diocesan curia who aids him in the government of his diocese. To this body belong the vicar general, the official, the chancellor, the promoter of justice, the *defensor vinculi*, the synodal judges and examiners, the parochial consultors, the auditors, notaries, cursors and apparitors.

Most powerful and influential of these is the vicar general, who is appointed by the bishop and may be removed by him at any time at his will. By the very fact of his appointment, he receives from the bishop participation in his ordinary power over the diocese. He is the bishop's *alter ego* in administrative matters. He does not possess the power of order, not having (that is, as a

general rule) the episcopal character, and not having received the episcopal consecration which gives the bishop the power to confer *all* the Sacraments, especially those of Confirmation and of Orders.

Reasons such as vast extent of territory, the existence of a population of divers races, or speaking many languages, in other words, those which made the appointment of a vicar necessary in the first place, permit the designation of more than one vicar general. This is not usual, however, and in cases where several vicar generals exist in the same diocese, they are supposed only to exercise their power within the limits assigned to them.

The vicar general must be a priest, at least thirty years of age, a doctor or licentiate in theology and canon law, or at least well grounded in these subjects, and outstanding for his character and judgment. A strange but wise provision in Canon Law is that he must not be related to the bishop in the first or second degree. By virtue of his office, the vicar general has in the diocese, entire jurisdiction in spiritual and temporal matters to the extent of the bishop's ordinary jurisdiction, with the exception of those matters which the bishop has reserved to himself or which lawfully require a mandate from him. Among the duties of the vicar general are to refer to the bishop the principal acts of the curia, and to inform him of matters of discipline among the clergy.

If the vicar general is not a titular bishop, in which case he has the privileges and honors due to a bishop, he has by virtue of his office, the privileges and insignia of a titular protonotary apostolic and usually the title of monsignor. Titular protonotaries wear a black cassock and silken sash of the same color which hangs down on the side and ends in two tassels. They may wear the rochet and black mantle and at Holy Mass and other functions they may use the extra candle on a small stand with a handle called the "palmatoria." The office of the vicar general expires by resignation, dismissal by the bishop, or vacancy of the see.

Every diocesan curia should include a chancellor; he must be a priest, and is charged with keeping the acts of the curia in the

archives and with the general care of the same. By his very duties he is a notary, and he may have an assistant whose title is vice chancellor. Other notaries may be appointed by a bishop either for general duties or for specified occasions, and he may even appoint laymen as notaries, but in criminal cases involving the clergy, the notary must be a priest. Within the diocese where he is appointed, the notary should draw up the acts and transactions in judicial proceedings, keep minutes of the proceedings, and open to those who have the right to consult them the acts and documents on file and to attest to the authenticity of copies.

The episcopal archives must be kept in a safe and convenient place and their index and classification kept up to date; the Ordinary should inquire about any documents that are missing and may take any steps he deems proper to have them returned. The chancellor alone has the key to the archives which must be kept locked, and no one may enter them without permission of the bishop or the vicar general and the chancellor. Documents taken out of the archives must be returned within three days unless the Ordinary for very special reasons sees fit to allow a longer period of time. A signed receipt is always left for any document withdrawn from the archives. A special place is provided for documents that should remain secret, e.g., such documents as the proceedings of trials for bad behavior. These papers are burnt after the death of the individual concerned or after ten years from the period of the trial, only a brief abstract being preserved in the secret files. Documents not of such secret character are free to be inspected by anyone interested, and persons have a right to ask that a legal copy be made of them, but at their own expense.

A cathedral chapter is a group of priests of experience and merit whose principal function it is to celebrate the canonical offices in the cathedral church, and to be thus on hand to form a council for the bishop who should take their advice in certain of the more important affairs of diocesan administration, especially those involving the temporary or definite disposal of temporal property. The cathedral chapter is also charged with the *ad interim* administration of a diocese when the see is vacant, and it

is their duty to appoint a vicar capitular immediately unless the Holy See has otherwise provided.

Chapters of cathedral canons do not exist in the Church organization of the United States and certain other countries, but their duties are carried out by diocesan consultors nominated by the bishop. There are at least six in each large diocese and four in dioceses where there are fewer priests; the diocesan consultors must live in the episcopal city or a nearby place in order to be readily available to the bishop.

There are between four and twelve synodal examiners and parochial consultors in each diocese, proposed by the bishop and approved in the diocesan synod. These functionaries lend their services in the matter of the examination and appointment of pastors, in ecclesiastical trials, the examination of candidates for ordination and of priests to be approved for confessions and preaching, and the yearly examination of the junior clergy.

A diocese, like the Universal Church, cannot remain without authoritative direction. Thus, careful rules have been made for an *ad interim* administration should a see be deprived of its head. For many centuries this *ad interim* government of a diocese was a duty of the clergy of the diocese under the supervision of the metropolitan or a neighboring bishop. Then it fell upon the chapter, the council of the bishop. But experience proved that a college of several persons makes a bad administrator, and the obligation was imposed of confiding these powers to a vicar—hence, the name vicar capitular given to the person so delegated. He must be named within eight days following the vacancy of the see. However, his authority is limited to matters of current administration and he may not take any measure which would engage the diocese or the administration of the future bishop.

The vicar capitular must be nominated even if the vicar general of the former bishop still remains in the diocese, because this auxiliary formed a sole moral person with the bishop, and his functions ceased with that of his chief. It is scarcely necessary to say that the vicar capitular must be a priest, of at least thirty years of age. Also, he must not be among those whose names have been presented to Rome for the bishopric. The cathedral

chapter, and after his election, the vicar capitular, have ordinary episcopal jurisdiction in spiritual and temporal matters except in those expressly forbidden by law. When the new bishop appointed by the Holy See takes charge of the diocese, he has the right to request from the vicar capitular and other officials of the diocese an account of their actions during the vacancy.

The pastors of a group of parishes are united under the general supervision of a dean or vicar-forane who has peculiar powers variable at the will of the bishop. He is responsible for the periodical meeting of "ecclesiastical conferences" at which the priests meet to discuss certain questions of theology, Holy Scripture, canon law or ecclesiastical history which are proposed to them by the bishop of the diocese. The deans have the right and duty to watch over the clergy of the district, to see that they live according to the laws of the Church, to see to it that the bishop's orders are carried out in their district, to see that rules concerning the keeping of the Blessed Sacrament are observed and that the churches and objects used for divine worship are kept in proper condition. To attend to these matters the dean makes visits to the parishes under his charge at stated times indicated to him by his bishop, and he must make a report to the bishop at least once a year.

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The pastor (a word taken from *pasco*, feed) is the individual priest or moral person (because a religious order or community may be in charge of a parish) on whom a parish has been conferred with rights to the benefice of that parish. Pastors exercise the care of souls under the authority of the bishop of the diocese and they are irremovable when they enjoy the right of perpetuity, in other words, they may only be removed or transferred by the Holy See for canonical reasons.

Pastors are bound to exercise the care of souls for all who are not legitimately exempt from his jurisdiction; they are bound to live in the parochial house near the church in their charge or for exceptional reasons in some other place close at hand; they are bound to apply Holy Mass for their congregation on all Sundays

and holy days of obligation; they must administer the Sacraments to the faithful as often as they legitimately request it, must celebrate the Divine Offices, become acquainted with their people, admonish the erring, assist the poor and the sick and give special care to the instruction of children in the Catholic faith. They must also keep the parish records of baptism, confirmation, marriages and deaths and take care to have the census book as correct as possible—these records, in authentic copy, should be sent at the end of each year to the episcopal curia.

Quasi-pastors are pastors in districts which are subject to the Propaganda. If a parish is united to a religious house, a cathedral or collegiate chapter, or any other body of men of full right, the religious superior of the chapter or other legal body to which the parish is attached will appoint a parochial vicar. The vicar has the actual care of souls and must receive a suitable salary from the income of the parish. During the vacancy of the parochial office, the bishop may appoint a *vicar economus* who rules the parish *ad interim*. If a parish is too large, or if for some other reason the pastor alone cannot take care of the work, the bishop may appoint one or several assistants called in law *vicarii co-operatores*. By the term "rector of churches" is meant in Canon Law those priests who have charge of a church that is neither parochial nor capitular, nor annexed to a religious community which holds services in that church. Such is a church connected with a seminary or college, conducted by the clergy.

The simple priest, who can celebrate the Divine Mysteries, possesses the essential of sacerdotal power. It is an article of Catholic faith that bishops alone may communicate to others this power by ordination. The Sacrament of Holy Orders is considered of an ineffaceable character—"Thou art a priest for eternity"—and to give to the clergy the graces necessary to teach and govern the faithful in spiritual matters. According to the Council of Trent, the priesthood which a bishop is empowered to communicate in its plenitude, is composed of degrees forming a hierarchy thus divided: porters, readers, exorcists, acolytes, sub-deacons, deacons, priests. The first four are called minor, the others major orders. The tonsure is not an order properly so

called, but is conferred today in a ceremony which ranks the elected among the clergy of the Catholic Church.

The Pope by his election receives the investiture of his supreme authority. Elected head of the Church he becomes Pontiff and necessarily—if he is not already—bishop by the Sacrament of Orders. The successor of Peter is by right and necessity, Bishop of Rome. To the plenitude of the power of jurisdiction which he possesses by his election, he must join the plenitude of the power of Order. The law of the Church provides that if he is not already a bishop, he be at once consecrated like any ordinary bishop. The episcopate which is the plenitude of the priesthood, is of the same nature for the Pope as for the head of the smallest diocese in the world.

The ordination of major orders is reserved to bishops. This is why all ceremonies of ordination are contained in the Pontifical. The solemn ceremonies with which the Church surrounds the ordination of a priest shows the supreme importance she attaches to the ecclesiastical function. The essential part of the Ordination ceremony is the imposition of the hands by the ordinary bishop and the assisting priests, the unction of the hands, and the presentation of the chalice and paten containing the wine and the host.

According to the Canon Law of our day, no priest may be ordained without being attached to a particular diocese, religious order or congregation; vagrant clerics are not at all recognized. In ancient times a priest attached to a certain church was called clerk cardinal of that church, that is to say, he was attached to it like a door to its hinge (in Latin *cardo*). As a vestige of the first sense of this word "cardinal," the attachment of a priest to his diocese is called incardination or incorporation. The transfer of a priest from one diocese to another requires from the bishop of these dioceses letters of excardination and of incardination.

The clergy in general enjoy a certain number of immunities; those doing them physical violence are guilty of sacrilege. All cases against them, both civil and criminal, must be tried in ecclesiastical court unless for certain countries other provisions are made. Cardinals, legates, bishops and other high prelates may not be sued in secular courts without permission of the Holy See.

All others, clerics and religious, who enjoy "the privilege of the forum" cannot be sued in civil court without permission of the Ordinary of the place where the case is tried. The Ordinary, however, should not refuse such permission if the plaintiff is a lay person. All clerics are exempt from military service; when forced to pay debts they should not be deprived of what is necessary for a decent living.

Among the obligations of clerics are intense practice of piety and good works. Priests must say Mass at least on Sundays and holydays of obligation and must make a spiritual retreat at specified times. All clerics must go frequently to confession, must make each day a meditation of some duration, visit the Blessed Sacrament, say the rosary and examine their conscience. Priests must continue after ordination to study the sacred sciences and undergo periodic examinations in these subjects as outlined by their bishop. They must attend diocesan conferences, must recite daily the canonical offices, must wear an appropriate clerical garb in accordance with the legitimate custom of the place (thus in America clerics are distinguished only by a black suit and Roman collar, whereas in France they must wear the soutane or cassock on the street). They must not give bail, nor play games of chance with money, nor visit places nor attend performances unbecoming or even foreign to their calling. Without Apostolic indult, they may not practice medicine nor surgery, nor may they run for offices of senator or deputy in those countries where there is a prohibition of the Pope. They may not volunteer for military service without permission of their bishop, nor must they take part or help in any way in internal revolts and disturbances of public order. They must not be absent from their diocese for any length of time without the permission of their bishop. Clerics in major orders are forbidden to marry, except in certain of the Oriental churches which are exempt from this provision of the Roman Canon Law.

In the next chapter we shall follow the priest from his place in the hierarchy of the Church, to trace more fully his activities in the parish of the diocese, the immemorial place of his ordinary work in the Church.

Chapter XIII

THE PARISH AND THE PARISH PRIEST

EVERY Catholic priest—even the most adventurous explorer-missionary who ever pushed his canoe into the unknown tributaries of the Mississippi or trod barefooted the primeval solitudes of the Arizona desert—was in the old days, and his counterpart is today, an organizer of human society, an apostle of civilization as well as of the Gospel, an agent of law and order. But his central field of labor is the parish, the center and core of the Church, just as the family is the center and core of the human organization which we call the State.

First the mission—then, as soon as possible, and as the realization of the purpose of the mission, the parish: a permanent group of Christian people under the spiritual authority of their parish priest, or pastor; the parish uniting with other parishes to form the dioceses, under the Supreme Pastor and Bishop, the Pope, who is the direct representative of Jesus Christ, forming the Universal Church. So it has been through the centuries of the Christian era; so it is today, and so it will be until the end of time.

The parish! At the dawn of every day its life awakes. Its center is the parish church, and the awful yet familiar center of the Church is the Tabernacle, on the altar before which burns unceasingly the sacred lamp; the Tabernacle in which dwells—among His children, their food, their life, their light—Jesus Christ in the Holy Eucharist.

The church door opens, lights appear. The windows faintly show a dimly colored radiance. Through the dusky or quite dark streets come those who wake early to greet and to meet their Lord. Humble workers, mostly; usually mothers; but there are young girls and young men (the vocations these—the priests and

nuns to be); and others too, for whom the ways of the official religious life are closed, but who follow Christ in their hard, laborious and burdened lives.

Now, too, from a building near the church, there comes a silent procession of strangely garbed women. There is only a clicking of rosary beads to mark their passage. These are the sisters from the school—from the school where God is taught as well as worldly knowledge.

All take their places. A boy appears, ushering the vested priest within the sacred enclosure, before the altar where two candles burn, and the book lies open.

“Introibo ad altare Dei,” says the Priest
“I will go unto the altar of God!”

That is the great business of the day in this parish, in every parish, every mission wherever there are Catholics. The Mass, it is the Mass that matters! God descending unto man that man may rise unto God, and God becoming flesh that the children of God may receive their daily Bread. Mass follows Mass; the day grows stronger; the workers go forth to their tasks; the sisters and the children to their schools. And work begins in the hospitals and asylums and convents and in the institutions of charity. The pastor and his assistants turn also to their tasks; so different from the tasks of any other class of men in the world because it issues from and is guided by a concept of life that is radically different from that of others. The difference is the same difference that exists between the Mass, which they alone perform, and all other actions possible to mankind.

But a priest may not celebrate Mass alone; he must be assisted by a child or a man. In some cases a woman may make the responses from behind the communion rail, at which times the priest should serve himself at the altar placing close at hand the cruets of water and wine—although this necessity rarely arises in even a fair-sized parish Church. Now this small fact is the symbol of a greater truth: the server, no matter how young or heedless he may be, holds at the foot of the altar the rôle of the

Christian people of the parish; it is in the name of the whole parish that he replies to the celebrant of the Mass and presents to him the matter of the sacrifice. Here is the whole life of the parish in summary: the priest, alone charged by God to accomplish the essential work, sole dispenser of the Sacraments and graces conferred by them; but not the priest *by himself*, rather the priest in the midst of the faithful, the priest seconded by the faithful, the priest giving to the faithful and receiving from them.

The parish priest has many other tasks—he is teacher and preacher, and guide, friend, consoler and leader; he is philanthropist and inspirer. But so, too, are other men who are moved by other ideals and other motives. He is all that such men may be, and does all that they may do, but beyond all their actions and apart from all other things, he moves, set apart forever, in a region where others may not enter. He is steward of the spiritual treasury of the Church of Christ, authorized and empowered Minister of Christ's Sacraments. His people are to him, first of all, immortal beings. They can *never* die. Each one is an individual, absolutely equal to all others in spiritual rights. Soon they must pass from him—some today, some tomorrow, some a little later, but all of them inevitably are going to pass from time and all earthly conditions into eternal life—a life in which their lot, whether of happiness or of misery, will be fixed absolutely by their own will, freely choosing here and now. And in order that they may make the supreme choice of this right, and abide by it until eternity, the Sacraments were instituted, and the church was formed by God Himself, and the priest appointed as His minister.

As human beings, as intellectual and civilized members of communities, and nations, of course, both priest and people have the ordinary, temporal, secular work of men and women to do. But they know and act upon the knowledge that all these things derive their supreme importance from the fact that they are part of the spiritual plan.

* * *

The work which makes the parish priest and the parish itself

so important has reached its present form in a line of development that originated in the very beginning of the Church.

The Apostles and their companions preached the Gospel at first chiefly in the larger cities, where Christian communities were soon founded, under the care of these bishops and their successors. We find reference to this primitive organization in the Epistles of St. Paul. From the cities the Word of God was carried into the country districts, and soon superiors or pastors were appointed to watch over these flocks. In documents of the fourth century the word *parochia* or *paroecia* is used denoting a territory under the authority of a *chorepiscopus* or *presbyter* stationed in the country.

It was many years before the parish reached its present form (the extra-urban parish having commenced its development with the peace accorded to the Church by Constantine), but as soon as each bishop's flock grew so large that he could no longer administer to its spiritual needs nor assemble them from distant places for prayer and worship, priests were appointed to celebrate the Holy Mysteries in the midst of the people, to instruct and baptize them. In the time of St. Augustine there were parishes established in Africa and Spain; in Southern Gaul country parishes are mentioned in the beginning of the fifth century. They existed also in the Teutonic-Frankish realms where feudal barons built oratories and chapels in their vast domains. The minor houses of worship built for serfs and dependents were subject to the priest of the parish.

The subdivision of episcopal cities into several parishes is much more recent, and did not commonly exist, save in Rome, before the tenth and eleventh centuries. During a certain period the Councils of the Church required that the inhabitants of rural districts not too far removed from the episcopal city repair to the central church for at least certain feasts of the year. Moreover, when a parish, after it became too populous, was divided into several parishes, the mother-parish reserved the exclusive right to administer baptism and refused to part with the one and only baptismal register.

With time and change of circumstances, however, the bishops

were obliged to extend the powers that they had conferred on pastors and to increase their liberty of action. Today the parishes of the Catholic Church are largely self-supporting and self-governing units with a larger measure of independence and autonomy than is commonly supposed.

According to Canon Law, a parish, as we now understand it, is divided as follows: "The territory of each diocese should be distributed into districts, and to each of these should be assigned a special church with a determined part of the flock, over which is to be placed a local pastor who shall take the necessary care of souls." The three usually assigned features of a parish are then a fixed territory, people belonging to a special church and a residential priest, known as the pastor. The three fixed conditions for the existence of a parish in the canonical sense of the term are: a) a resident pastor, b) endowment, c) boundaries.

The details of a parish organization vary widely with the condition of the church in the various countries of the world. In mission lands where vicariate or prefectures Apostolic replace the established dioceses of other countries which come automatically under the Congregation of the Consistory, the minor ecclesiastical divisions with their own rector are called quasi-parishes and are attached like the other ecclesiastical organizations of the country to the Propaganda. Hence, in the continental United States there are parishes because the dioceses are under the jurisdiction of the Sacred Consistory, with the exception of the vicariate of Alaska, and American insular possessions, "mandates," or claims. As considerable controversy and misunderstanding, however, have in the past surrounded the status of parishes in the United States, a word concerning them may not be out of place here.

From the beginning the question of benefices or endowment was a thorn in the side of the growing Church in the United States since the laws of the colonies, based on the English laws, were hostile to Catholics, or at least discriminated against them. It is true the first amendment to the Constitution reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," but this amendment re-

strained *Congress* and not the various State legislatures, which assumed varying attitudes toward Church property.

In 1785, John Carroll, the first Bishop of Baltimore, stated in a report to Rome: "There is properly no ecclesiastical property here, for the property by which the priests are supported is held in the names of individuals and transferred by will to devisees. This course was rendered necessary when the Catholic religion was cramped here by laws, and no remedy has yet been found for this difficulty, although we made an earnest effort last year." Gradually, however, general incorporation laws were passed by many but not all States with reference to church property of every denomination, so that Christians might have in the United States an equal right to profess their religion and worship as they saw fit, and to support and maintain their pastors and religious institutions. This law which made each church a distinct corporation, possessing the rights and privileges of a citizen of the State with right to acquire and possess property of every description, to purchase estates, receive legacies and so on, presented another difficulty. Father Vincent Harold, who resided in this country from 1808-1813, part of which time he acted as Vicar General to Bishop Egan, concisely states this difficulty in a report to the Propaganda in Rome written toward the end of the year 1820:

When this law was enacted, the American Catholic Church had not, nor has it yet, a native priesthood. They were obliged to receive those who came to them from foreign countries, with whose character they were unacquainted, and of whose continuance in America they could not be secured. Was it to be expected that they would commit all the property of their church and all its legal rights to persons such as these? The income of the churches is principally derived from an annual rent which each member of the congregation pays for his seat (pew) in the church and from a sum which is required for each interment in the cemetery; every church has its cemetery. From the money raised in this way, all the expenses of the church are defrayed, the salary of the clergy, the ornaments of the altar, the hire of the Sexton and Organist, the repairs of the edifice &c. &c. &c. These pew rents and burial charges are recoverable by law. It was considered an odious and a dangerous thing for the priest to appear in a Court of Justice, as the prosecutor of his flock even for the recovery of just debts. Yet this would sometimes have been inevitable had he been

appointed the legal representative of the church property. It was, therefore, thought prudent that a certain number of the respectable lay members of each church should be elected for these purposes. The Pastor is always President of the board, and no act of the trustees can have legal force without his signature. To prevent the abuse of power, the lay trustees are annually elected. The priest is the only member whom the law recognizes as permanent without election. I do not know whether I have succeeded in making this institution intelligible to your Eme., but a more minute detail would encroach too much on your time and patience.

I have called this trustee system an evil, but it was perhaps an unavoidable one. The best and most intelligent Catholics, with whom I have conversed on the subject, regretted, as I did, that such a mode of Church administration had ever been devised. The power of the trustees is too great and undefined and they have sometimes greatly abused it, as secular persons always will do, when they are permitted to meddle in ecclesiastical affairs. There is, however, no serious evil to be apprehended from them so long as the Priest makes himself respected by the body of the people.¹

Anything like a full discussion of the dissensions caused by the trustee system would require a volume to itself, leading as it did in several parts of the country, to revolts from ecclesiastical authority, and even to schism. Suffice it to say that when the Third Plenary Council of Baltimore met in 1884 it forbade pastors to appoint trustees without the consent of the bishop, and made other regulations regarding meetings, reports, etc., and from that time onward the evils of the trustee system became obsolete. The present Code (canon 1184) commands trustees to take care of Church funds, but not to interfere in the spiritual administration of the parish, and the Holy See has declared that preferable to the aid of laymen as sole trustees of a parish is the vesting of church property in a board comprising the bishop, his vicar general, the pastor and two laymen.

The present civil laws in the United States pertaining to the trustees of a church vary but little in the various States. Until 1922, however, even after the new Canon Code of 1918 had been promulgated and in effect, and despite the fact that control of the dioceses of the United States had passed in 1908 from the

¹ Peter Guilday, *The Life and Times of John England*, p. 28. New York, 1927.

Propaganda in Rome to the Consistory, some doubts still existed as to whether at least some of our parishes were parishes in the canonical sense of the term. On November 10, 1922, a letter was sent from the Apostolic Delegation to the bishops of this country which set the matter at rest. As this document so clearly reveals the various channels through which the decisions of Rome reach the bishops of the world, we shall quote it in full. The question was referred to the President of the Commission for the Authentic Interpretation of the Code of Canon Law and was answered by the Cardinal President of the Commission through the Apostolic Delegation in Washington.

Apostolic Delegation No. 3096—F.

Rt. Rev. and Dear Bishop:—Notwithstanding the fact that several years have elapsed since the promulgation of the N.C. of C.L., there still seems to be some uncertainty in the United States as to the nature of the parishes in this country and as to the consequent obligation of the pastors who are in charge of them. Both these questions have been debated in published articles from time to time. In order definitely to end this uncertainty, I deem it my duty to communicate to you an official answer which I received from the Cardinal President of the Commission for the Authentic Interpretation of the Code of Canon Law.

Under date of March 20, 1921, I submitted to the said Commission the following *dubium*:

“For the erection of a parish which has not the character of a benefice: (*Ia pars*), is it necessary that the Ordinary should issue a formal decree declaring explicitly that he erects a certain district into a parish; or, (*Ila pars*), is it sufficient that, having divided a certain territory into several districts, the respective limits of which are definitely indicated, he assigns to each district a rector to take charge of the people and the church thereunto pertaining, according to Canon 216, No. 1 and No. 3?”

Under date of September 26, 1921, His Eminence Cardinal Gasparri, President of the above-named Commission, answered: “*Negative ad primam partem*,” i.e., that a special decree of the Ordinary is not necessary for the erection of a parish; and, “*Affirmative ad secundam partem*,” i.e., that it is sufficient, *quod hoc*, for the erection of a parish, that the Ordinary define the territorial limits and assign a rector to the people and the church within said limits.

His Eminence, the President of the Commission added, moreover, that a parish is always an ecclesiastical benefice, according to Can.

1411, No. 5, whether it has the proper endowment (resources or revenue), if it be erected according to the provisions of can. 1415, No. 3.

In a second *dubium*, I asked further if, after the promulgation of the Code, a special decree on the part of the Ordinary was necessary to constitute as canonical parishes those which, previous to the promulgation of the New Code, had been established in the manner described in the part of the first *dubium* as set forth above. The answer was that no decree is necessary, and that such parishes became canonical parishes, *ipso facto*, on the promulgation of the Code.

It is evident from this official answer, that all the parishes of the U. S. having the three necessary qualifications; viz. (1) a resident pastor; (2) endowment (resources or revenue according to the provisions of can. 1410 and 1415, No. 3); and (3) boundaries, are not only parishes in the strictly canonical sense, but are also ecclesiastical benefices. Hence, pastors in the U. S. are real, canonical pastors (*parochi*), having all the duties and obligations pertaining to such an office and (according to can. 466 and 399) are specifically bound to apply the *Missa pro populo* on Sundays and on Feastdays of obligation (including those that have been suppressed), this obligation binding them in conscience unless dispensation or commutation be received from the Holy See.

With sentiments of esteem and best wishes, I am

Yours sincerely in Xo

✠ JOHN BONZANO,
Archbishop of Melitene,
Apostolic Delegate²

Canon 216, section 4 of the New Code of Canon Law recognizes the establishment of parishes not divided by territory but by the difference of language of people in the same town or city, provided the permission of the Holy See is first obtained. There are in the United States, especially in large cities like New York, Chicago and St. Louis, a number of such *national parishes*, for in consequence of immigration, the people of various nationalities on arriving on these hospitable shores asked for priests of their own race who could speak their language. The congregation gathered under the spiritual leadership of a priest speaking several languages could not be defined as a national parish, but when a priest is exclusively appointed for a portion of the faithful

² Rev. Charles Augustine, *The Canonical and Civil Status of Catholic Parishes in the United States*, pp. 63-5, St. Louis, 1926.

who were or are united by reason of speaking the same language, there was and is a national parish in the strict sense *provided it was or is recognized as such by the ecclesiastical authorities*. The national churches are more or less extraordinary phenomena in canon as well as civil law, but when established in the regular way, there is no reason to doubt that they are canonical parishes in the full sense of the term. There is some question, however, about rural national parishes, since they often extend over an indefinite territory and hence really lack one of the three conditions of a canonical parish, i.e., a boundary.

There are also existent *family and personal parishes* which were constituted in the past for royal houses or an ambassador and his retinue. A personal parish might exist for soldiers or exiles in a penal colony. This category of parishes, however, is not approved in the New Code of Canon Law which nevertheless states that those already in existence shall not be changed without consulting the Holy See.

There exist also, and even in countries where the Latin Rite prevails, parishes of a different rite than Latin. They are considered as lawfully established, since Canon Law leaves the Oriental discipline untouched. Thus there are in the United States a number of Greek-Ruthenian parishes, especially in Pennsylvania, under the jurisdiction of a Ruthenian bishop. There is some doubt whether these parishes may be called "canonical" in the sense of the term as explained in the letter of the Apostolic Delegate, but there is no doubt that they are lawful and recognized by the Roman Church.

There also are in many countries, but not so far as we know in the United States, *consistorial* parishes or benefices, i.e., those whose establishment and appointments are reserved to the Apostolic See. There are, however, many *religious* parishes, namely those incorporated with a religious community by virtue of an Apostolic indult. These parishes are cared for by a monastery or convent, though the actual pastor alone is in reality the pastor with a pastor's rights and duties. Permission for the establishment of such a parish must be given by the local Ordinary and it is usually the occasion of a formal contract drawn up between the

bishop and the religious community. Two papers are drawn up at such times; one, that of the bishop going to the Consistory, and the other made out by the religious community to the Congregation of Religious. Distinct from such parishes are those *temporarily* entrusted to the care of members of a religious order. If a bishop has lost a number of priests through death or other causes, he may ask a religious superior to let him have a priest for a while. In this case the parish temporarily entrusted to the religious is not a religious parish, in the special sense of the word "religious" which denotes the jurisdiction of a religious order.

An important distinction has in the past been made between removable and irremovable parishes, according to the degree of permanency enjoyed by the pastor. The Third Plenary Council of Baltimore demanded that an irremovable parish possess (a) a conveniently equipped church, (b) a school for boys and girls, (c) a decent presbytery, and (d) sufficient funds for the support of the priest, church and school. The new canon law does not contradict these wise regulations, but it does state in canon 216:

This law of the new Code does away with the difference between pastors of European countries and those of countries like the United States; both are equally pastors, no matter whether they are irremovable or otherwise, whether they have a fixed income or get their salary from the voluntary offerings of the faithful. For many centuries past the immovability from office and the endowment of the church were considered essential to a pastorship in the strict sense of the word. In more recent decrees concerning pastors, there has been a noticeable tendency not to insist so much on the irremovable feature of the office. The condition of the Church in many countries at the present time makes it impossible to have a benefice connected with the parish.

The Roman Pontiff as head of the Universal Church may erect or establish parishes in any part of the world. This power is usually exercised through the diocesan bishop or local Ordinary. Cardinals may not erect parishes within their titular churches nor may metropolitans interfere with their suffragan bishops in the matter. Abbots or prelates *nullius* exercise over the territory under them the same rights as bishops in their diocese. Religious

superiors have no rights whatever with regard to establishing parishes.

Among the sources of parish income mentioned by canon law are: property owned by the church or parish as a corporation; certain and regular contributions from a family or juridical person; voluntary but dependable offerings of the parishioners to their pastor; stole fees (these are the fees given, not as a payment of salary, but as part of the cleric's decent support and are regulated by the diocesan statutes—such are stipends from foundation Masses); and, for collegiate or cathedral churches only, the daily distributions, minus one third.

A canonical requirement for the establishment of a parish is *proof* that an endowment has been provided. The requirements in this matter are much less rigid than formerly, for legal proof (i.e. gathered from documents or witnesses) is no longer necessary. The New Code of Canon Law states specifically for the first time, "it is not forbidden to establish a parish or quasi-parish even if a sufficient endowment is not immediately available, provided it can be reasonably foreseen that the necessary support will be forthcoming." (Canon 1415). Hence all that is necessary is that the bishop should be morally certain that sufficient funds will be forthcoming. Some guarantee must be offered for the necessary support of church and ministers, but the Code leaves it to each Ordinary to judge whether the guarantee is sufficient to warrant the establishment of a new parish.

The Church discourages the permission to begin any building before a good sum is on hand, and also binds the Ordinary, after consultation with the diocesan board of administrators, to see to it that the parish endowment fund is invested at once "in safe and interest-bearing property or titles." The money and interest may not be used for any other purpose. The investment is canonically invalid until the Ordinary has consulted the diocesan (not local) board for proper administration of church property. He is not bound by this advice, but is bound to hear it. He is bound by the express stipulation that a donation be applied to a certain church—he cannot direct it to another parish.

Two conditions for the erection of a benefice or parish are (1)

that those who are interested must be invited and heard. This supposes the hearing by the Ordinary of neighboring priests, lay persons who presumably will belong to the new parish, and founders or prospective donors of funds. The invitation to these persons may be issued in the form of a public edict, appearing in a diocesan or local newspaper, setting forth time and place for the appearance of interested persons; (2) a *written document* should be drawn up stating the name and place of the benefice or parish, and describing the endowment, rights and obligations. As a designation of strict limits is necessary for a canonical parish, the boundaries should be accurately set forth.

Every parish consists according to Canon Law of three elements: the pastor, the parishioners, and the church in which the people worship and the pastor exercises his functions.

From the Ordinary of his diocese the pastor receives his appointment, and with the exception of parishes reserved to the Holy See (of which none would appear to exist in the United States), Ordinaries have the unimpeded right to appoint pastors to vacant parishes as they deem fit. Once installed, the jurisdiction of the pastor is an *ordinary* jurisdiction, as the canonists have it, that is to say, a jurisdiction which is regularly attached to his pastorship, and except for cases especially reserved, the pastor has no need to receive a *delegation* of power for the performance of his functions. A vacant parish should be provided with a pastor within six months after the bishop has been notified of the vacancy; only special circumstances of place and persons can permit a delay. For instance, unsafe conditions by reason of a shifting population; or if there be a lack of priests qualified for parish work. During the World War a decree of the Congregation of the Council permitted bishops to delay the provisions of parishes, but this decree was revoked by the Roman Pontiff very shortly after the close of the War.

The conferring of parishes or benefices by a bishop upon a priest must be *free of charge*. Any contrary practice is regarded as simoniacal, null and void as transactions, and not binding upon conscience. Neither is a bishop allowed to require, even conditionally, an annual or other subsidy for his cathedral, semi-

nary or other charitable institution when he appoints a pastor.

On the other hand, the bishop may attach *pensions* to parish benefices. This is no more than fair to former pastors or assistant priests retired for old age after years spent in service to the people of the parish. A part of the church's income is set apart for this lawful purpose; in the United States it is an allowance drawn from the parish revenues, not from the pastor's salary or income. However, no parish is to be burdened with a new tax on account of a pension and the bishop may only decree it if there is something left after the expenses of the parish have been cared for.

The functions of movable and irremovable pastors do not differ; it is when their removal, transfer or law of residence is considered that a marked distinction exists. An irremovable pastor cannot be removed or transferred unless for a canonical reason, viz. a reason which is set forth by the law of the Catholic Church. Other pastors are removable, such as religious and those who are in charge of quasi-parishes which have not yet attained the status of a canonical parish. Pastors who are members of the secular clergy may be permanent.

To return to the functions of the pastor: he is expressly charged *with the care of souls*. He is head of the parish and he has the right to command and to expect obedience and loyalty, but he is also a spiritual father and the very nature of his office vests him with another character and another kind of responsibility than that of temporal heads or political administrators.

It is this primary function of the parish priest which when displayed in its fullness has placed the seal of personal sanctity upon such figures as St. John Baptist Vianney, the Cure of Ars, or St. Vincent de Paul, and has invested the whole body of the priests of the church, for the multitude of the laity, with a halo of love and grateful reverence. As there have been Popes and bishops who have fallen far short of the lofty ideals of their sacred characters, so, too, there have been many instances of parish priests who have given scandal; but no truth is held more firmly by Catholics than that the human failings or sins of the clergy in no way minimize, still less destroy the effects of the Sacraments administered by them, and that on the whole

the personal merits of the priesthood as a body far outweigh the personal defects or failures of a minority.

The first duty of a pastor towards his flock is to administer to them the Sacraments. He introduces the new-born into the Christian family, pouring the baptismal waters upon their head. This ceremony, apparently so modest, gives to the pastor one more child and increases by just so much his paternal responsibilities. In blessing marriages, the pastor calls the grace of God down upon the new family and in a sense takes upon himself their cares and responsibilities. In the name of God he pardons the sinners of his flock; to souls already advanced in sainthood he gives good counsel and the needed direction. He dispenses to all who come the Eucharistic Communion, the God he calls down each day upon the altar at Mass. He does all in his power to bring his people oftener to the Holy Table—by the number of communions he judges whether his parish is truly *alive*. That even little children may be nourished as soon as they may understand the consequences of the act, by the Body of Christ, he devotes himself with special interest to their instruction that they may make their First Holy Communion at an early age. Finally, he carries to the sick and dying the comfort and graces of the Sacrament of Extreme Unction that they may prepare themselves for the journey from time to eternity; and when God calls to Himself a member of the parochial family, it is the pastor who blesses the body of the dead, prays in the name of the Universal Church for the repose of his soul and conducts him to the field of the dead where he sleeps in consecrated ground under the protection of the Cross.

In addition to the primary obligation of the pastor to dispense the Sacraments are his moral and official obligation to hold Divine services, to watch over his people's moral welfare and insofar as possible, to ward off any danger to faith and morals that may threaten the children in the schools, to dispense charity to the poor and the sick and to care for the education of the young. To impress the truths of faith more firmly upon the minds of the faithful, the pastor must see to it that sermons are preached frequently in his church, and at least regularly at High

Mass on Sunday. Often an order of the bishop calls for a sermon at all Sunday Masses.

We are all familiar with the form of these discourses. After the Gospel is read upon the Altar, either the celebrant of the Mass or another priest ascends the pulpit. After giving necessary announcements concerning the welfare of the parish, feast-days and the offices of the church, publishing the banns of marriage and recommending the dead to the prayers of the faithful, the pastor speaks to his people of the truths of their religion. Pastors often make arrangements to bring to their people, and especially during Lent, preachers of religious orders whose eloquence might arouse them to greater fervor and devotion. Wherever possible, they also arrange for an annual retreat with separate services for men, women and children, at which times great importance is attached to the sermons. Particularly important is the preaching of missions. These are periods during which special efforts are exerted, usually by members of religious orders, or of diocesan mission groups trained for this work, to arouse the fervor of the parish and renew its zeal.

The spiritual administration of a parish supposes that the pastor should be personally acquainted with his parishioners insofar as this is possible. He is particularly charged to interest himself in the children, to see (especially in those cases when they go to public schools or other institutions where no religious instruction is given) that they begin the study of the catechism as soon as they are able and receive their First Communion and are confirmed by the Bishop at an early age.

Parish books must be kept in which are registered the baptisms, marriages, deaths and results of a census of the parish. Of the first four an authentic copy must be sent every year to the diocesan archives. Old parish registers have often constituted an invaluable source of information for the historian, but the ecclesiastical law enforcing the keeping of these registers has a more practical and vital purpose. They furnish protection to the parishioner in case the validity of his marriage is attacked or other information needed.

The pastor must also keep a register of confirmations and

burials. He should notify the pastor of the parish where they were baptized, of the marriage of a couple actually living in his parish, or married by him, and he publishes banns three times in advance of a marriage and notes the fact upon his register.

He must also (and this brings us to the temporal administration of the parish) keep regular account of the foundations for Masses to be said or for which the faithful have turned over to him the honorarium. He must also keep ledgers or journals of the receipts and expenses of the parish. He must administer the property of the parish according to law, and if he has been culpably negligent in the performance of this duty, he is bound to make restitution himself. He is entitled to *fees* established by approved custom (such as for baptisms, marriages, etc.) or by lawful taxation determined by the provincial council or in an assemblage of the bishops of the province. He is also entitled to a salary sufficient for his decent support.

In large parishes the work is divided between the pastor and his assistants, who are appointed from among the secular clergy by the local Ordinary after consultation with the pastor.

Lay auxiliaries of the pastor are the sacristan, the organist and the choir (who are often the paid employees of the church), choir boys and altar boys. But it is not only among those actually attached to the church that the pastor has the right to find his auxiliaries, nor even among the school teachers or the sisters of his hospitals and orphanages. Every good parishioner can be of assistance to his pastor. There are many good women, often busy women and mothers of families, who devote time each week to the care of the altar linen, of the surplices of priests and altar boys, to the adornment of the church and altar. Others, both men and women, place themselves at the disposition of the priest to teach the catechism. There are few parishes without a group of "ladies of charity" or a Conference of St. Vincent de Paul, two organizations for the relief of the poor to whose work we shall refer later.

Just who are parishioners? They are the baptized Roman Catholics living within the defined boundaries of a determined parish. Exception is made only of those Catholics who are mem-

bers of a national parish, established as we have already noted, for the persons of a different nationality speaking a different language from that of the parish church. These persons should attend the national church established for their needs. Their adult children, however, are not bound, after learning the language of the country, to attend the national church, but are free to join the parish church of the territory in which they live. As a matter of fact, they themselves, once they have learned the language, are not obliged to submit to the jurisdiction of the church erected for the people of a foreign colony.

With regard to different *rites*, which are divided broadly as we know into Oriental and Latin, it is the ruling of the Code of Canon Law that every Catholic belongs to that rite in which he was baptized. The wife, however, who belongs to another rite than her husband, may join the rite of her husband. Should dissolution of the marriage occur, she is free to return to her own rite. It has been necessary to make the following special regulations for the Ruthenian congregations in the United States: (1) where there are no churches or priests of their rite, if they live at a great distance from the Ruthenian church, they may conform to the Latin rite; (2) if they have acquired permanent residence in the United States, they may, if they desire, pass over to the Latin rite if they first obtain permission of the Holy See (i.e., from the Congregation of the Oriental Rite); (3) otherwise, they are subject to their own pastors and bishops and must contribute to their support.

The third and vital element of each parish is, of course, the parish church, the visible sign of its existence and of its life. It encloses the reality of the Divine Presence, the Eucharistic God Whom every Catholic believes to be present upon the altar under the appearance of the Host.

The essential parts of every parish church are the altar and the sanctuary, and choir, the baptismal fonts, the confessionals, the pulpit, the sacristy and the bells. The altar is a consecrated table in the center of which is placed the altar stone. (The first altar, of course, was the table of the Cenacle where our Lord participated with his Apostles of the Last Supper.) This stone

is consecrated for the purpose and contains relics of some saint; without it, no Mass may ever be said, even in traveling, on the sea or in camps. Above the altar stone rises the tabernacle containing the Holy Eucharist; on either side are retables upon which may be placed lights, relics and flowers. A cross always surmounts the altar and should be higher than the candelabra. Sometimes the effigy of the Crucified is replaced by the Host solemnly exposed in the midst of lights to the adoration of the faithful. Before a tabernacle containing the Blessed Sacrament a light should burn night and day; it is usually a lamp suspended from the ceiling of the church by a chain. Beside the main altar, there are usually several smaller altars on either side of the church or in lateral chapels. These altars are usually dedicated to the Sacred Heart, to the Blessed Virgin or St. Joseph and their tabernacles do not ordinarily contain the Blessed Sacrament, although Mass is frequently said there, especially on the feasts of those holy personages to which the altars are dedicated.

Before the altar is the sanctuary, separated from the rest of the church by the communion rail. To either side of the sanctuary is the choir or places where the clergy not actually taking part in the ceremonies may assist at the sacred functions. In cathedral churches, the bishop's throne is contained in this enclosure, and in his own church, each pastor has a seat of honor which he uses when not officiating.

Every parish church contains its baptismal font, which is filled for baptisms with the water blessed on Holy Saturday or the eve of Pentecost. Not only are members of the parish baptized in this font, which is usually in a chapel to one side at the rear of the church, but it is a frequent ceremony for children making their First Communion to pass before it and renew their baptismal vows.

A confessional is absolutely necessary for the confession of women (a man may make his confession anywhere), and in each diocese its form must be approved by the bishop. The pulpit, too, is an essential part of church furniture—from it is delivered the word of God. Usually in this country it is placed to the front of the Church and to one side of the altar; in these days it is

not so high as in those older times when in vast cathedrals, the priest addressed a sea of humanity below.

The sacristy contains the vestments and altar vessels when they are not in use. It is here that the priest and his attendants robe themselves for the ceremonies of the Church, and although the sacristy is not, like the Church, a holy place where silence must be observed, it is still to be respected.

Bells were not invented by the Church, but she has since the beginning imposed their use in every church and chapel of the Christian religion. She has legislated for their use, and prescribed a beautiful ceremonial for their blessing, replete with Christian symbolism. The bishop of the diocese himself blesses the bell of each new church—a lengthy and stately ceremony in which the bell is washed and anointed, sprinkled with holy water, marked with crosses, and incensed. As a rule it bears the figure of some saint to whose honor it is dedicated and it is provided with a suitable inscription. Every day throughout the world these bells are ringing the Angelus—at morning, noon, and evening—recalling the Incarnation of the Son of God.

Chapter XIV

THE MISSION FIELD

ANYTHING like a complete account of the Catholic Church's activities in the mission field would have to begin the story with the missionary work of Christ Himself, and would be essentially the whole history of the Church from its origin down to the present day. For the teaching of the Gospel of Christ, the spreading of belief in that Gospel throughout all the races and nations of humanity, and the organized direction of the religious life of the believers everywhere comprise the fundamental, never-changing action of the Catholic Church. Upon that central task all others depend, or from it they derive. The Church must always expand; it can never be static. While it is, of course, quite true that to care for and to develop the religious life of those nations or parts of nations which are Catholic through hereditary influences is today a main activity of the Church, nevertheless, the chief article of the Church's divine commission is to go forth with her message to those races or nations of mankind who have not yet been evangelized, or which so far have resisted Christ.

The energy with which this primary duty of the Church has been performed has varied greatly, it is true, in the past ages of the Church. Like all other modes of the life of the Church, it has been subject to the fluctuating zeal or devotion or ability of the human instruments responsible for carrying it on, or directing it. But at no time has it even been suspended. And in our own day it is being pushed with great determination. Under the present Pope, Pius XI, the Church has increased by nearly one-third the mission territories existing at his accession to the Papacy in 1922. At the very beginning of his reign, he explicitly turned his special attention to the development of the mission

field and it is said that no other Pope has ever imposed upon himself from month to month and from year to year a more strenuous and continuous activity in the evangelization of the world.

One of the first and most important actions of this missionary Pope was the concentration in Rome of the resources of the missionary apostolate. Upon the already active Missionary Union of the Clergy he urged the establishment in every diocese of the Union for the purpose of sending funds to Rome for the missions. In a *motu proprio* of May 3, 1933, he stated that Rome was to be the center where should be sent "all the collections, even small, made in every nation and by all the sons of the Church for the benefit of the missions in general." He made no objection to the collection of funds and the acceptance of benefactions by missionary institutes, according to their own methods, but he wished the Society for the Propagation of the Faith—which for over a hundred years had been one of the chief supports of the missions—to be transferred to Rome, so that the distribution of its funds could be made under the eyes of the Pope himself and by a council to be chosen by him through the intermediary of the Propaganda.

In thus placing directly in the hands of the Holy See the powerful instrument laid over a hundred years before at the disposition of the Church for the spreading of the Gospel, Pius XI carried out the original intention of the founder of the Propagation. According to her first biographer, Pauline Jaricot, the saintly woman of Lyons, who with that mixture of idealism and practicality which characterizes the French soul, had made of the "petit-sou" the instrument of spiritual conquest in the remotest corners of the globe, expressed during her lifetime the desire "that the distribution of alms collected by the Council of the Propagation of the Faith be made by the Propaganda at Rome, so that the distribution could be effected with perfect familiarity with the respective needs of each mission. It seemed to her more fitting, and at the same time more natural, that bishops should not have to expose their distress to others than the members of an ecclesiastical congregation directly dependent upon

the Holy See." In transforming the Propagation of the Faith from French supervision to that of the pontificate, the Pope was not unmindful of the rights of a nation that had not only founded and organized the Propagation, but had contributed, between 1822 and 1922, 293 millions of the 500 million francs collected by it for the missions. The Pontiff, therefore, ordained that the French nation should have a special right of participation in the new council general of the Society. The vice president of the Society is always to be a Frenchman, and this nation has the right to two seats on the council.

The Holy Father himself noted that the directors of the Society, both in Lyons and in Paris "as sons totally submitted to the Church, declared themselves ready to adopt those measures which the Apostolic See might wish to adopt for the future relative to a work so dear to their own hearts and those of their fellow citizens.

"In this," continued the Pope, "they showed themselves worthy of their name of Catholics and of Frenchmen, by publicly testifying that in their eyes the apostolate for the diffusion of the reign of Christ in the world was of such value as to subordinate any other sentiment, even those which were dearest to the heart and most legitimate." The just and submissive spirit of the Society elicited this further praise from the Holy Father: "We so greatly appreciate such a disposition of mind—which is not only personal to them but common to all the Catholics of France—that we wish to give it solemn and public praise *in faciem Ecclesiarum*."

A new era was thus opened for the Society of the Propagation of the Faith. Its direction was removed to Rome where it is housed in the commodious building of the Propaganda. Its general council assembles regularly once a month; at the beginning of March of each year the budget for the relief of missions is carefully planned, and all foreign members are begged to be present especially on this occasion. According to its statement of 1931, its receipts, in spite of the world economic crisis, amounted to more than fifty-one million Italian lire. Since 1922 it had collected 462,032,292 lire.

The *motu proprio* of June 24, 1929, coordinated in Rome, under the direction of the Pope and the Congregation of the Propaganda, the action of the Society of the Propagation of the Faith, as well as that of the Association of the Holy Childhood and of the Society of St. Peter the Apostle. The first association was likewise founded in France and has saved since its foundation more than twenty million abandoned children in pagan lands and annually cares for some 500,000. In 1929 it collected for this work more than 27,748,000 francs. The Society of St. Peter the Apostle interests itself in raising funds for the preparation of a native clergy, and in the same year (1929) collected for this work more than 11,525,000 francs.

One of the early acts of the reign of Pius XI was the appointment of three apostolic delegates to the principal mission lands—Indo-China, China and South Africa. A French Jesuit, a missionary bishop of China, Msgr. Lecroart, was on June 7, 1922, charged with an apostolic visit to the missions of Indo-China; Monsignor Celso Costantini, sent as apostolic delegate to China was to establish a direct bond between the sovereignty of the Holy See and the sixty-three mission territories of the Celestial Empire; finally Father Gijlswijk of the Order of Preachers, became on December 7, 1922, the apostolic delegate to South Africa.

These prelates were to observe and act upon conditions in territories where missionary activity could no longer be considered as a contact between adventurous priests and "savages." The exercise of mission work had inevitably become mixed with all sorts of political and social conflicts. In China, there was to be reckoned with the friction between a rising national feeling and the claims of the various protecting Powers; in Africa, outbursts of passion, one might almost say of social hatred, between the mulatto and black populations. A whole series of intricate problems had to be considered by these papal envoys, problems which were not only those of the Church in China and South Africa, but were often of a general nature which within the restricted horizon of his mission post, the missionary could not always distinguish for himself, nor could he settle them. The apostolic delegates, without exercising any authoritative jurisdic-

tion, assembled under their auspices the various chiefs of mission, and outlined to them what must henceforth be the common law of action.

Three councils were held in the same year to legislate upon the conditions of religious life in three great regions, under the direct inspiration of a representative of Rome, thus uniting more closely to the center of spiritual unity missionaries of various congregations and nationalities. Stress was laid upon the exclusively spiritual aspect of missionary work, and upon the rôle of the Holy See in coordinating their efforts and as the supreme arbiter of questions in the missionary field.

The immediate effect of this centralizing policy was to make the Church in China, South Africa and Japan, more aware of its spiritual personality, for as often happens in the history of the Holy See, an affirmation of authority becomes the guarantee of liberty. We might say that the Church implanted in these regions a sort of spiritual "Home Rule" which was to have great effect upon the whole future direction of missionary labors.

A further innovation of the present Pope, and indeed the result of his study of missionary conditions and the reports of his delegates, has been the policy of encouraging seminaries for the training of native priests. The Catholic priesthood has in recent years been augmented by a growing number of Africans and Asiatics. Like Saint Paul, Saint Matthew and Saint Mark, the present Pontiff affirms the supranational character of the Church and refuses to admit any barriers of race and color among its ministers. "Their sublime vocation," he proclaimed in a pontifical message of June 15, 1926, to the bishops of China, "is received not from governments but from the Lord." He stated that the Church, even in face of governmental interference and political pretensions had affectionately assisted the native peoples to whom it preached the Gospel, had protected their rights, and was often the only one to do so. From which he concluded that "the Church always opposes among its ministers any worldly influence or nationalistic spirit. But above all it opposes these things among those sent in its name to preach the Gospel in foreign lands. It has always claimed the right to preach the

Gospel without any political interference. It has never permitted its missions to be used as a political instrument by earthly powers."

In the encyclical *Rerum Ecclesiae* of the same year, Pius XI outlined a complete program, in furtherance of plans already begun under Benedict XV, to make the Church, so far as possible, self-sufficient and independent of European missionaries in mission countries. To this end he urged upon missionary bishops the encouragement and increase of the native clergy, and the development of their responsibility. Among their own people they would know the best way of making converts; they could preach and teach across the difficult barrier of language. In time of wars or political disturbances, they would not be under suspicion as foreigners. European missionaries, the Holy Father added, must regard themselves as pioneers and must give way to the native clergy they had helped to train and establish. He observed frankly that European countries are not at present supplying the clergy which they themselves need.

Above all, the European missionaries must not admit any suggestion that "such natives are of an inferior race and of obtuse intelligence." Experience had shown that the natives of the remote regions of the East and of the South could hold their own with European races. The "extreme slowness of mind" of those living in the barbarous regions was to be attributed to the conditions of their lives. These bold statements preceded an explicit command to missionary bishops to extend their seminaries, and encourage in every way the formation of a native clergy. The native Catholics must be freely admitted to the ancient religious congregations, and encouraged to found houses of such orders in their own countries. He recalled the great Trappist monastery in the Vicariate of Peking, with its hundred monks, of whom the majority were Chinese, as an example to be followed in extending the contemplative as well as the active orders.

The Pope urged foreign missionaries to distribute their activities as widely as possible, relying when possible upon the assistance of native catechists, rather than a concentration in the

larger centers. They must heal the sick and care especially for the young; also teach agriculture and industry and the arts among the poor, while not neglecting the spiritual care of the upper classes. Rather than building costly buildings and magnificent churches (which would follow in due time), they must extend missionary activities far and wide, and build up self-reliant native churches, so that they, the missionaries, might be ready, when the time came, to start again in new mission fields.

The Church has realized that in countries like China the chief obstacle to the spread of the faith has been the prejudice against foreign missionaries, regarded by the natives, and especially the xenophobes and young communist parties, as subservient to the political aims of various foreign nations, and that this prejudice can only be removed when the missionaries of China can impose respect, not by recourse to foreign protection, but to Chinese authorities and courts. In other words, not until the missionaries in China are Chinese citizens, could the Faith be safely planted. Already remarkable results have been attained despite the vicissitudes of that unhappy country. The first six native Chinese bishops were consecrated by Pope Pius XI with his own hands on October 28, 1926. Since that time several of them have died, but there are in China now, more than twelve native bishops. Practically half of the clergy and members of religious communities are now natives of China, and the number of missionary districts has grown by nearly fifty; churches and chapels have increased from 11,500 to nearly a thousand more. Moreover, the Pope's recommendation that the native style of architecture be used in building schools and churches has been carried out. So greatly has native sentiment been affected by these changes that in recent years of upheaval and chaos in China, in spite of many martyrdoms and local persecutions, the Catholic missionaries have in general been able to stay at their posts.

On October 30, 1927, a Japanese priest, the first Japanese student ever to sit upon the benches of the Propaganda, became a bishop. He, too, was consecrated by the Pope and was given charge of the diocese of Nagasaki. He took possession of his charge over two thirds of the Catholic population in Japan from

the hands of the French priests of the Foreign Missions who freely transferred into his keeping the cathedral and seminary they had constructed. Then they themselves went further, to form a new diocese, that of Fukuoka, where there were then less than four or five thousand Catholics.

In 1931 in Notre Dame of Paris, Cardinal Verdier ordained the first young Negro priest of the Fathers of the Holy Spirit. On June 11, 1933, the Pope consecrated six more Asiatic bishops—Annamite, Hindu, Chinese. The Ethiopian Pontifical College was inaugurated in Rome on November 1, 1931—and countless seminaries for the training of native priests have been erected in the various mission fields.

From the pronouncements and activities of the present Pope we see that it is the policy of the Church not only to plant Christ in mission lands, but to plant Him enduringly. Such a plantation can defy political vicissitudes, upheavals of every kind, revolutions which may bring about the eviction of European missionaries by belligerent and victorious nationalists, or their expulsion by a native uprising. The more we examine the policy of Pius XI, the more we see that in the eyes of the Church mission work is viewed as one of its most positive organizing forces.

While the purely spiritual purpose of the missions is primary, the historical rôle and the importance of the geographical and ethnological discoveries of the missionaries are not to be questioned, and Pius XI, a man of science, wished to familiarize Catholics everywhere with the scientific work of the missions. To this end he organized in Rome in the Jubilee year of 1925, a great missionary exposition, or a panorama of missionary action. In this exposition the scientific, medical and literary part of the missions received an important place. The mission work, the Pontiff stated, was too often conceived by Catholics as a devout work, a work for pious people, priests and religious, but outside the interests of their daily lives. He wished to stress the value of a work of world importance, of great value, not only to religious, but to civil society. At the close of this exposition, he instituted permanently at the Lateran, beside the Museums of

Pagan and Christian Antiquities, the present Ethnological Missionary Museum.

His wish that the resources brought to the study of science and history of the missions by the Missionary Exposition of the Vatican and the Missionary Museum of the Lateran be more generally appreciated, has been realized. The monumental *Bibliotheca Missionum* undertaken by Father Streit, is practically finished and will include ten volumes. For the last ten years there has been held an annual Missionary Week at Louvain, where the scientific work of the missions are reported upon and studied by the specialists in the field. The reports of these discussions are published in book form, and form a valuable record of the Catholic apostolate.

In France there was founded in 1923 by Père Piolet, a Jesuit, the Société des Amis des Missions, presided over by such leading personalities as M. Bapst, Ambassador of France, and by Admiral Lacaze. The association publishes a valuable review, the *Revue d'Histoire des Missions*, and by lectures and communications to the press, it endeavors to popularize the work of the Catholic missions. The French Colonial Exposition of 1931 counted among its most important exhibits the Pavilion of Catholic Missions. The Congress of Missionary students was held in this pavilion under the presidency of Maréchal Lyautey, and was largely attended by university students and others interested in the spiritual and colonizing forces of the missions.

The Catholic Students Mission Crusade organized in 1918, counted at the end of five years, 227,000 members among Catholic students in America.

The Catholic Press—*Agence Fides*, created in 1927, by the superior council of the Pontifical Society of the Propagation of the Faith—distributes to the Catholic press throughout the world, news interesting the missionary apostolate. A missionary almanach, the *Année Missionnaire*, is published in France.

Missionary vocations have greatly increased with the spread of general interest in the work, and a number of new missionary congregations have been established in addition to the older institutes working so long and untiringly in the field. More than

500 institutions of priests, of brothers, and of sisters are at present attached to the missionary army. Most of them are religious communities which also have other activities, although there are societies specially and exclusively destined for the missions. Such are the Foreign Mission Congregation of Paris, Milan, Burgos, Maryknoll, Quebec, the African missions of Lyons, the White Fathers, the Picpucians, the Missionaries of Scheut, of Mary Hill, of Parma, of Verona, of the Consolata of Turin, of the Divine Word, of Immensee (Switzerland), and the Canadian Missionaries of St. Francis Xavier. More than fifty-one nationalities are represented among the members of these institutes.

Brothers to the number of five thousand (roughly) are acting as teachers, nurses and assistants in mission fields, and belong to twenty-eight different institutes. Among these are the Brothers of the Christian Schools (*Frères des Ecoles Chétiennes*), who have eight hundred and fifty members in the Near East and the Balkans, in Insular Africa, the Congo, the Philippines, in Indo-China and in China. The Marists have one hundred and fifty brothers in Japan, Hanoi and Morocco; the Little Brothers of Mary more than five hundred in the Near East, India, Oceanica, Congo and other parts of Africa. The Brothers of Christian Education of Ploermel and other congregations render important aid to mission priests as catechists, architects, carpenters, nurses, etc.

It was an express desire both of the present Pope and of his predecessor, Pope Benedict, that special encouragement be given to the formation of women missionary religious. Congregations of women have multiplied and developed in unexpected proportions. There are now more than 50,555 missionary religious belonging to 447 institutes of women. The Franciscan Missionaries of Mary have seventeen houses in India, in China forty-one houses. They are also active in Burma, in Ceylon, in Mongolia, Manchuria, Japan, the Philippines, and many parts of Africa. The Missionary Sisters of Our Lady of the Apostles have houses in Egypt and in Western Africa. The Sisters of the Holy Ghost second the efforts of the Holy Ghost Fathers in Africa, and the Little Servants of the Sacred Heart, working as

catechists among the blacks, aid in their apostolate the Fathers of the African Missions of Lyons.

To these exclusively missionary congregations we must mention also some of the principal congregations of women who, while engaged in other work, send a large number of their members to the missionary field. The Sisters of Charity have numerous houses in Africa (Egypt, Madagascar, Morocco, Congo, Abyssinia), in Asia (China) and in Oceanica. The Sisters of St. Joseph of Cluny have more than six hundred of their number divided among the missions of Africa, of Madagascar, of India, Oceanica and America; the Sisters of St. Paul of Chartres have seven hundred in their missions of China, Corea, Indo-China and the Philippines. Of course, there are many others.

It is not astonishing that by their zeal these women of the Catholic apostolate have been able to arouse vocations among other women in the countries where they are expending their lives and efforts. It is estimated that there are at present in mission countries more than eleven thousand native women religious employed as catechists among the women and children and as nursing aids.

Despite the almost superhuman efforts of the foreign missionaries and the great increase in native clergy and religious, the urgency of mission work has rendered necessary the existence of native lay catechists. The employment of the catechist, far from impeding the development of the native clergy, is indeed an encouragement to it. Not only does it lead to greater piety and zeal among the laity, but it is oftentimes a direct road to the priesthood. The catechists are at the present time the indispensable helpers of the clergy—they are properly appointed auxiliaries attached to the missions in a regular and permanent manner whose work is the conversion of pagans and the enrollment of neophytes.

Their duties vary greatly between the various missions and sometimes within the same mission. Certain of them travel constantly within a given territory for the purpose of giving religious instruction. Others accompany the missionary as companions, collecting information, acting as councillor, secretary, man of

confidence and factotum of the priest. Other catechists act as masters in the mission schools or as "chief of post." These last preside over the assemblies of Christians in the absence of the missionary, conduct prayers and singing, visit the sick, prepare the dying to receive the last sacraments and bring the priest to such as are in extreme need.

Given the importance of the role of the catechist in countries where priests are few, it is evident that their recruitment, formation and placing are among the greatest cares of the missionary. A great many missions have adopted the system of the *Normal Catechist Schools*, or institutions for the instruction of native young men—sometimes accompanied by their wives—who wish to act as mission helpers. Once in the field, they receive of necessity, a small salary from the missionary. Needless to say, it is almost a famine wage, but in general so great is the zeal of these native catechists that the work accomplished by them is of tremendous and permanent value. There are, at present, some 136,234 such missionary catechists and baptizers helping the Catholic cause in the mission field.

Special interest has been brought in recent years to the subject of medical aid to the missions, and not only have missionaries been urged to give more time to the study of diseases in the territories where they labor, but several societies of medical missionaries have been founded and numerous associations formed among the laity for sending medical supplies to foreign lands. Extremely valuable scientific work has been accomplished by missionaries in the field. The Jesuits of the Belgian Congo have made valuable discoveries regarding the disease of sleeping-sickness, and the Medical Foundation of the University of Louvain has established a course of six months' study of native diseases by Belgian Missionaries. Dr. Anna Dengel, a native of the Tyrol and a physician of repute, founded in Washington, D. C., in 1925, a Society of Medical Missionaries, composed of women doctors and nurses who have as their work the care of Mahometan women in the Apostolic Prefecture of Kashmir, India. This religious institute, although young and struggling, has already enlisted in its ranks a number of women doctors of

prominence and has built two hospitals in the district assigned to it, providing up-to-date facilities for the care of patients.

How vast is the work confronted by the missionaries in India may be judged by the fact that the nine dioceses of the north of India, with a population of one hundred and seventy-five million—about equal to that of the whole of Africa—have only 120,000 Catholics, and it is in this very part of India that Christianity is now face to face with Islamism in its most compact and its most aggressive form. Calculating that in order to maintain a Catholic country, there should be twenty priests to each thousand Catholics, India alone would need 320,000 priests, or more than exist today in the entire world. India today has seventy-one millions of Mahometans, 224,000,000 Hindus (Brahminists), eleven million Animists, three or four million Buddhists; a block of at least 320 million pagans. In contrast, there are five million Christians, of whom some three and a half million are Catholics. In 1931 there were some 31,729 persons employed by the various Protestant sects for the evangelization of India. The Catholic missionary force is much smaller: 3,762 priests, 820 brothers, 7,525 women religious. There are 1,740 churches with resident priests, fifty seminaries, forty-seven normal schools, 5,158 elementary and high schools, 377 orphanages.

It is well known that the greatest obstacles to the conversion of India is the caste system. Although the lower castes or the outcasts are sometimes converted, the higher castes very rarely are. The entrance into the Church of Madras of some hundred Brahmins was exceptional. Still, Catholics may consider the following figures: In 1800 there were not more than one hundred thousand Catholics in India; in 1900 there were more than two million; in 1925 they passed the three million mark.

Through Burma we enter into the Buddhist country. Pure Buddhists, however, are rare. In general, less closed to the Faith than Hindus, or Mahometans, conversions among them are not easy, and in general it is not among the Burmese and Siamese that conversions are made in Indo-China, but among the Carians, an agricultural people, and the Annamite immigrants. In the Malay Peninsula the same conditions prevail; it is not generally

the natives who become Catholics but the Europeans there and the Chinese workers. In French Indo-China, especially to the North, in Tonking, we are in a missionary country which has called for the utmost heroism. From the very beginning the Jesuit missionaries were greeted with great cruelty and persecution, and their successors, the Dominicans and priests of the Seminary of Paris, fared no better. Martyrs do not count. In the history of Annam, Corea and Japan, the trials of the modern missionaries equal those of the first Christians. Of eighteen missions in this territory, fourteen are French and belong to the French Missionaries of the Seminary of the rue du Bac.

In China there are, roughly estimated, four hundred and forty million of inhabitants, Buddhists or Confucianists. An old civilization, but in decadence. The common people have deep natural virtues and it is here that the Catholic faith has made most progress in the last fifty years, despite the antipathy or rather the hatred of the cultured classes of mandarins for Europeans—an antipathy which has, at certain times, turned toward the missionaries. There are now over 2,500,000 Catholics in China, 78 apostolic vicariates, 28 apostolic prefectures, twelve mission territories. According to the *Annuaire Pontifical* of 1933, there are in China 2,176 foreign missionaries and 1,504 native priests, in other words, about one Chinese priest for each 1,677 Christians; thirty-three grand seminaries and seventeen small, 2,544 seminarists, 306 orphanages caring for 20,480 little girls and 1,900 boys—which brings us to the remarkable work of the Association of the Holy Childhood. Boys in China are rarely abandoned, but girl children are often forsaken at birth and left to die of exposure. Our priests and nuns have organized “baptizers” of both sexes who go into cities and villages seeking these little waifs, confer baptism on them and bring to the orphanage those whom death has spared. Through the financial aid of the society above-mentioned, founded in France but now spread throughout Christendom, thousands of abandoned children have been baptized and cared for in the institutions of the society.

Catholic schools in China of every grade have some 280,000 pupils. The numbers of those instructed and cared for in these

institutions grow annually, but if the resources in men and money were tenfold, they would not be enough for the work which should be done. Higher education is particularly inadequate. While the Protestant missions have thrown their greatest efforts into the institutions of higher education in the large cities, the Catholics have only the Aurora University in Shanghai, a college in Tientsin under the direction of the Jesuits, while American Benedictines have lately erected a university in Peking.¹

The Chinese field has always made a strong appeal to the missionaries of every nation. The French alone administer to the needs of a population of over a million five hundred thousand Catholics. The vicariates are divided among fifteen religious societies: Jesuits, Franciscans, Dominicans, Lazarists, the Foreign Missions of Paris; then among the more recent societies like the Fathers of Scheut, the Seminaries of Milan, Parma and Rome who went into China in the nineteenth century—and finally among the new-comers, the Benedictines of St. Odile, Fathers of the Divine Word, Capuchins (all German), then the Salesian Fathers (Italian), the Irish of St. Colomba, the Americans of Maryknoll, also others whose territory is not yet autonomous—Passionists, Picpucians, Fathers of Betharram, Salvatorians, etc.

But if China is the scene of great missionary activities, there remain almost untouched the great adjacent countries of Thibet, of Komonoor and Sin-Kiang, of Mongolia, where the Fathers of Scheut are working against overwhelming odds, and Manchuria, where the missionaries of Paris have recently called to their aid the Canadian and German Benedictines. The Vicariate of Ouen-san, belonging to the Benedictines, is astride the Corean frontier and it is from this point that we penetrate into the Japanese Empire.

The missionary history of Corea is one of blood and persecution. Anti-religious outbreaks which ravaged the kingdom until 1880 led to the martyrdom of twelve bishops, French missionaries, three of whom perished in 1839 with hundreds of their flock and nine in 1866. Matters were bettered somewhat by the treaties

¹ These facts taken from *Ecclesia*, Paris, 1928.

signed with the United States, Japan, England, Germany and France and by the opening up of Corea at the close of the Sino-Japanese War, but conversions are very slow. There are now about one hundred thousand Catholics. The increase of Japanese influence in Corea in recent years has not helped Catholicism, and the Protestant missionaries are very active.

Corea has twenty-two million inhabitants, Japan has sixty-five. Mission conditions in Japan are particularly difficult, and Christianity has never regained the position it occupied over three hundred years ago, when in 1600, after fifty years of labor, the mission founded by St. Francis Xavier counted more than three hundred thousand converts. All but a handful of these were wiped out in a fierce persecution and no missionaries were able to enter the country until eighty years ago. At that time the Priests of the Foreign Missions of Paris re-entered Japan and with the tiny nucleus of natives who had remained faithful, the work was taken up again. They have not, however, succeeded in converting more than one hundred thousand natives, whereas the Protestants, who entered at the same time, have some 130,000. The chief obstacles to the spread of Christianity in Japan are the materialistic civilization imported from the Occident and readily adopted by the Japanese character, and the cult of the State under the name of Shintoism—in reality a national religion. A Japanese bishop was consecrated by Pope Pius XI in 1927. The French Marists have many colleges, particularly flourishing in the dioceses of Tokio, Osaka and Nagasaki. The Fathers of the Divine Word, the Jesuits, Capuchins, and Dominicans are also in Japan.

Formosa is a part of the Japanese mission field, at present administered by the Spanish Dominicans, who counted in 1931 about six thousand Catholics. In Oceanica, the Caroline and Marianne Islands have been Japanese since the War.

These islands are peopled by the Malay race coming from Asia and practicing since the thirteenth century a degenerate form of Mohammedanism, mixed after immigration with the natives—aboriginal animists and head-hunters. In the English part of Borneo where the population may be roughly placed at eight hundred thousand, the Fathers of Mill Hill have been able

to convert some nine thousand to Christianity. Dutch Borneo has some five thousand Catholics among a million inhabitants—the vicariate is in charge of the Capuchin Fathers.

The intricate maze of islands called the Malay Archipelago, formed until 1903 but a single vicariate, that of Batavia, administered by the Dutch Jesuits, a gigantic mission of fifty million inhabitants with several thousand scattered Catholics, mostly European. Protestant missionaries were making strong advances, having been earlier in the field, that is, in modern times, for we must remember that the Moluccans were first taught Christianity in the lifetime of St. Francis Xavier. In 1903 the vicariate of New Guinea was created and handed over to the Fathers of Issoudun who were given the Dutch part of this great territory, and the Kei Islands where the Jesuits had already planted the seeds of Christianity. The same missionaries received in 1919 the Island of Celebes where they found an intelligent people, similar to the Japanese, but already much affected by the Protestantism which followed in the wake of the Dutch conquest. Today the Jesuits administer the Catholic missions of Java—the Capuchins, Fathers of the Divine Word, the Missionaries of Issoudun, Fathers of Picpus and of the Sacred Heart have the rest. Conversions are difficult. There are about one hundred thousand Catholics today; for about twenty years considerable progress has been made among the Mussulmans of Java (eight thousand were converted in 1923).

Four centuries of Spanish domination established a native church in the Philippine Islands of some 8,500,000 Christians (Tagals, Vizaya). There are some ten millions today, not counting the Aglipay schismatics and the Protestants. Besides these there remain enough Mussulmans to justify the continuance of the missions—also a million or so savages in the mountains of Luzon and Mindanao (animists and generally barbarians). The aboriginal negritos rest apart in the west of Luzon and in the Islands of Palawan where the Fathers of the Divine Word and of Scheut are laboring among them.

The revolution of 1898 and the ensuing conquest were disastrous for Catholicism. The Catholic missions lost state support,

Protestantism entered, then the Aglipay schism (a form of freemasonry) declared itself in 1910. Despite these factors, however, Catholicism is fairly strong, but the crying need is for greater educational facilities among the faithful.

In the Philippines the prefecture of Palawan alone is dependent upon the Congregation of the Propaganda. The other missions belong to the dioceses. Eleven bishoprics are grouped under the metropolis of Manila, in most of which non-Catholics are fairly numerous. The religious orders had formerly good success in this territory but the revolution banished the Franciscans, Dominicans, and Augustinians. They were replaced by the Fathers of Scheut in 1908 and the Fathers of the Divine Word in 1909. As we said above, missions have been established by these orders among the Igorots to the north. The Jesuits administer the missions of the dioceses of Cagayan and Zamboango. They have under their care at present some 315,000 faithful partly conquered from fetichism. There remain to be converted at least 220,000 Mussulmans and pagans.

There are in Oceanica some 250,000 Catholic natives, against 420,000 Protestants and two million infidels. The missionaries in these islands have to work in a vast and scattered territory, far from civilization. Further difficulties are caused by barbarism and laziness among the islanders, their numerous dialects (differing with almost every tribe), the rivalry with Protestant missions which in many places were first in the field, the rapid decrease of the native races themselves from maladies imported by the Europeans, and finally the invasion of the islands by the Chinese, Hindu and Annamite immigration.

The Caroline and Marianne Islands, formerly on the route between America and the Philippines, are today served by the Spanish Jesuits. In the other islands of the Pacific, French missionaries are in the majority—the Picpus Fathers reached the Hawaiian Islands in 1827 and have today vicariates in Tahiti and the Marquesas Islands with the prefecture of Cook. The Marist Fathers, coming in 1832, have today seven vicariates; Central Oceanica, Navigator, Fiji, New Caledonia, New Hebrides, North and South Solomon, with Maori missions in New Zealand. The

largest missions for the Papuans are in New Guinea. Some of these islanders are pacific, others the most ferocious of head-hunters, but they are not inaccessible to the Gospel, and the Catholic missionaries have gained great influence with them.

Although the Church is completely organized in Australia and New Zealand, these countries still remain on the rolls of the Propaganda. There is considerable work to be done among the natives. The Maoris in New Zealand are a fine race; several thousand are under the care of the Marists and the Fathers of Mill Hill; the rest are Protestant.

The Australian aborigines are much more numerous. They are scattered among the desert parts of the Continent in the north and northwest. There are some 59,000 of them, but the apostolate among them has yielded scant results. The Abbey of New Nursia, founded in 1867 by the Benedictines, counts ten parishes and some 2,660 souls.

In the islands of the Indian Ocean the most important mission is Madagascar where the Premonstratensian Fathers, the Italian Trinitarians and the Canadian Fathers of Salette have accomplished much in recent years. A native clergy is in formation. The Seychelles Island, in the diocese of Port Victoria, an English colony, is almost entirely Catholic: 22,000 faithful among 25,500 inhabitants. The Swiss Capuchins minister to the spiritual needs of a mixed population of blacks, yellows and whites, from every country. The Mauritius and Reunion Islands have, in addition to secular clergy, the Jesuits and Holy Ghost Fathers by whom missions are established in these places for Malagash, Hindu, Chinese and African immigrants and for the former black slaves.

Islamism and fetichism reign in the African continent; Islamism in the north among the populations of the white race (Arabs, Berbers); fetichism in the south among the Negro races (tribes of the Sudan, Kafirs, Bantus, etc.) while on the frontiers of these peoples and religions, there are infiltrations more or less considerable of fetichism among the Mussulmans, and especially of Islamism among the blacks.

Of the Christian churches which in the fourth century covered the African coast of the Mediterranean, nothing remained after

the Islamic invasions but seven hundred thousand monophysite Copts in Egypt, to whom we must add those of Abyssinia (Ethiopia)—perhaps a million in all, from which modern Catholic missionaries have not been able to win back more than 25,000. During the Middle Ages and up until the time of the Portuguese discoveries, Africa was a closed door which the Catholic missionaries tried in vain to enter. The apostolate was taken up again in the sixteenth century, and churches and even dioceses were founded not only in the neighboring archipelagoes of the Azores and the Canaries, but in Guinea, the Congo, in Mozambique, on the Zambezi, in Ethiopia and even in Madagascar. These missions again suffered from the persecutions of Portugal in the eighteenth and the sectarian spirit of the nineteenth century. Of the work of the Jesuits and other religious, there remains today but phantom traces and it is extremely difficult to arrive at a true reckoning of the former Catholic conditions in these territories.

In the last century, the Catholic missionary work in Africa was again taken up in earnest. The Lazarists entered Abyssinia in 1832; the Holy Ghost Fathers arrived in Western Africa, the Capuchins took up their work among the Gallas, and the Jesuits in Madagascar. Since then, the territories added to the mission field, and the number and nationalistic variety of mission congregations, both priests and nuns, have rapidly and greatly increased. At present, out of a population of 130 to 150 millions, the Church counts about four millions of Catholics, of whom 2,300,000 are natives, with about seven hundred thousand catechumens. The native converts and catechumens are divided among 110 missions, administered by twenty societies. More than 2,800 priests are laboring in Africa, of whom 160 black priests bespeak the advent of a native clergy.

In addition to the areas indicated above, there are also many parts of South and Central America, and of North America, where mission work is carried on, among Indians, Negroes and Eskimos.

The establishment of dioceses practically everywhere in the United States has not put an end to pioneer work among the Indians and Negroes within the country and the natives of its

overseas dependencies. We are still facing missionary conditions in the south and west. Only a small proportion of the twelve million Negroes in this country belong to the Catholic Church—less than two and a half percent, while of the present Indian population of around 350,000, approximately one hundred thousand are Catholic. Among the organizations for the support of these missions are the Pontifical Society for the Propagation of the Faith, the Holy Childhood Association, as well as the following specifically American organizations: Catholic Church Extension Society, the Catholic Missionary Union, the Commission for Catholic Missions among the Indians and Negroes, the Bureau of Catholic Indian Missions, the Catholic Board for Mission Work among the Colored People, the Marquette League for Catholic Indian Missions, the Society for the Preservation of Faith among Indian Children. No survey of mission work among Indians and Negroes is complete without mention of the work of Mother Katherine Drexel who, in 1889, founded the Congregation of the Blessed Sacrament for mission work among these races and devoted her large private fortune to the same object.

At present more than two hundred and twenty-five priests are working among the Negroes, over eight hundred nuns and one hundred and thirty lay teachers. Over one-third of the priests are Josephites; over thirty are Holy Ghost Fathers, and the remaining members of one of ten other mission bodies, whereas around sixty are diocesan clergy. From the latest available statistics, we find that the dioceses of the South have a Negro population of around 135,000; 60,000 are in Mississippi and 31,000 in the diocese of New Orleans. The remaining one hundred thousand Negro Catholics are scattered over other parts of the Union, and of these Baltimore has 36,000 and New York 15,000.

There are some 154 Indian mission centers with a total of 340 churches and chapels. The workers among them consist of about two hundred priests, sixty brothers and some 450 sisters. Around ninety mission schools are attended by 6,353 children and thirty-seven government schools are visited by priests.

Christianity was first preached in Alaska by the Russian Orthodox Church which even today has a bishop for the territory,

residing in San Francisco. The Roman Catholics at present number over nine thousand, of whom about four thousand are natives. The field is at present cared for by the Jesuits, a vast territory of 1500 miles from east to west and five hundred miles from north to south.

In the Hawaiian Islands, the Picpus Fathers have today some 113,000 Catholics for whom to provide. The archipelago was discovered in 1778, and the islands were consecrated to Christ in 1819, when a naval chaplain baptized two of the principal personages among the natives. The heroic work of Father Damian among the lepers is one of the finest pages in the annals of mission history.

Canada and Newfoundland are today one-third Catholic in population, but a vast expanse to the north is still mission land. Canada has 110,000 Indians and over three thousand Eskimos, of whom about 75,000 are Catholic.

In Latin America, colonized from Spain and Portugal, the majority of inhabitants are at least nominal Catholics. On the other hand, there are in remote and sparsely settled territories, everywhere, Indians and peons in a degraded condition who need missionary care, whereas many of the established dioceses are missionary in the sense that they must go abroad for part of their personnel and sustenance. There are two mission territories in Mexico, one cared for by Mexican Jesuits, the second, the Vicariate of Lower California, in care of secular clergy. In British Honduras, chiefly peopled with West Indian Negroes, there is also a Jesuit mission. The Catholics of the Bahamas, a group of twenty islands under British control, are under the care of the Archdiocese of New York. Catholicism is the religion of almost all who practice in Cuba, Haiti and Santo Domingo, but general living conditions are hard, and the work of the clergy is carried on under the most depressing circumstances. In the Lesser Antilles, the Dutch Colony of Curacao is a Vicariate Apostolic, under the Dominicans, 51,000 of the 56,000 being Catholic. There is an archdiocese and suffragan diocese in the English Antilles embracing 650,000 souls of whom 235,000 are Catholic.

French Guiana is still an Apostolic Prefecture. The mixed

populations of British and Dutch Guiana (of the 430,000 inhabitants, 175,000 are Asiatics, mostly Hindus and Moslems, imported as laborers, and 25,000 bush negroes, escaped slaves, who have reverted to primitive conditions) are under the care of the Jesuits and Redemptorists. There are Catholic missions among the Indians of Venezuela, Colombia, Ecuador and Peru.

Nine missions to the Indians are also established within the vast stretch of the Amazon area of Brazil, where some six hundred thousand aborigines are to be found. The southern regions of South America, Chile, the Argentine, and Uruguay are, because of climatic and economic conditions, the most promising for the future. The population is growing rapidly in these regions where the present governments are strong and comparatively stable. There are four missions among the Fuegians living in or near the "frigid living tomb" at the tip of the Continent, among the Araucans (about 100,000 strong) living in the Andes, and the Changos on the northern coast. Three mission fields are also maintained in the Argentine. Uruguay is the only country of South America without a mission.

Great and substantial as has been progress in the mission fields of the world during the pontificate of Pius XI, the Church cannot afford to rest upon her arms. The command of Christ to teach His Gospel among all men is as urgent today as it was nineteen hundred years ago. For despite all that the many centuries of missionary labors have accomplished, Catholics today must face the hard fact that there are more than one billion and forty-three millions of men who do not know the Catholic faith, and that even to occupy in the twenty-first century the same numerical place that they hold today, Catholics must double their numbers. For these reasons, the leaders of the Church impress upon the faithful their imperative duty of supporting the missions with men, women, money, and prayer.

EASTERN CATHOLIC RITES ¹

NAMES OF RITES	CHIEF LOCATION	CHURCH OF WHICH IT FORMERLY FORMED PART	DATE OF REUNION WITH ROME
1. Chaldean	Mesopotamia and Persia ..	Nestorian	1651. From 1607 to 1670 the whole Nestorian Church was Catholic. A part of it then returned to schism.
2. Malabar Catholic ..	States of Cochin and Travancore and Malabar Coast	Malabar (Nestorian) ..	In the sixteenth century the whole Church (previously Nestorian) became Catholic. In the seventeenth, part of it again fell away.
3. Catholic Coptic ..	Egypt	Coptic	1741.
4. Catholic Abyssinian ..	Abyssinia	Abyssinian	From 1585 to 1640 the whole Church was Catholic. The present rite dates from 1689.
5. Catholic Syrian ..	Mesopotamia and Syria ..	Jacobite	1781. Under the leadership of Ignatius Giave. A large proportion of the Armenians were Catholics from the twelfth to the fourteenth centuries.
6. Catholic Armenian ..	Turkey, Russia, Galicia, etc.	Gregorian Armenian ..	The Catholic Armenians date from that period. Have no dissident counterpart.
7. Maronite	Republic of Great Lebanon, Syria, Palestine, United States and Canada.		
Greek or Byzantine Uniates, made up of ..	Greece and Turkey, Southern Italy	Orthodox Eastern Church.	1861. Never separated.
8. Pure Greek	Italy and the United States ..	"	Remained Catholic, until the end of thirteenth century. Present rite dates from 17th century.
9. Italo-Greek-Albanian ..	Constantinople	"	
10. Georgian	Syria, Palestine, Egypt, United States and Canada ..	"	1724.
11. Melkite	Turkey and Bulgaria	"	1860.
12. Bulgarian	Jugo-Slavia	"	1611.
13. Serbian	Rumania and the United States	"	1700.
14. Rumanian	Poland and scattered ..	"	1605.
15. Russian	Galicia, Czecho-Slovakia, Hungary, the United States ..	"	
16. Ruthenian	Canada and Brazil	"	
17. Podcarpathian - Ruthenian	Czecho-Slovakia and the United States	"	1595.
			1595.

¹ This table is based on one prepared by W. L. Scott for his pamphlet "Eastern Catholics" published by the Catholic Truth Society of London, 1927.

Chapter XV

THE EASTERN CHURCHES

PREEMINENTLY difficult among the greater problems faced by the Catholic Church is the separation which for nine centuries has existed between it and the great mass of Eastern Christians of the so-called Orthodox Churches. Were it not for the fact that there are some eight million Catholics of various Eastern rites who acknowledge the Pope of Rome as Supreme Pontiff as well as Western Patriarch, the claim to universality of the Catholic Church would appear to be most drastically denied, and the Church as it stands today would be considered as almost solely a product of, and adaptable only to, Western European mentality, save for its slight extension through missionary efforts in such countries as China, Japan, India and Africa. It is true that the position of these eight million Eastern Catholics seems strangely anomalous among the three hundred or more million Catholics obedient to Rome, and the one hundred and seventy millions of dissident "Orthodox" Christians, yet their existence preserves the material proofs of the universality of the Church and powerfully supports the Church's doctrine that the primacy of Peter is far more than merely a patriarchal right over one part of the Catholic Church.

These Eastern Catholics, often called "Uniates," are divided into nine fully organized churches, and numerous smaller groups, in almost every case corresponding in rite to one of the dissident Eastern Churches; yet they are united in their conception of Catholic faith and morals and in conscious communion with Rome. All these Catholics differ from the Catholics of the Western Church in their customs, discipline and liturgy—chiefly by the various forms and languages in which they celebrate the

Mass. In contrast to the well-nigh universal use of Latin by members of the Western Church, the Oriental rites are carried out in various languages, some dead as Coptic and Gheez, some in older forms of languages still spoken, as the Armenian, others in the vernacular, Rumanian or Arabic. Among the principal customs remarked among them and not common to the Western Church are: permission for marriage of priests *before* ordination (about half of their secular clergy are married); Communion in both forms (bread and wine); the administration of Confirmation immediately after Baptism by immersion; the use of leavened altar bread. The Western Church recognizes their rites and customs as of equal authenticity and dignity with its own and considers them the legitimate descendants of the flock of the Great Fathers of the Church, of St. Athanasius, of the Cyrils and the Gregories, of St. John Chrysostom, none of whom celebrated the Roman Mass or prayed in Latin.

In order to gain a general idea of the present composition of Catholic groups of Eastern rite, it is best to examine briefly the main facts of the whole problem of "the Eastern Churches." For, with the exception of the Byzantine Greeks in Italy and the West Syrian Maronites, each Uniate Church has been formed from one or another of the schismatical ones by members of the dissident Churches who returned to Rome; their organization is comparatively late, dating in most cases from the 16th and 17th centuries. Catholics in such Eastern countries as China and Japan, converted from paganism to Catholicism by Western missionaries, are not considered here, belonging as they do to the Latin rite. Moreover, these churches are not organized in one body; each keeps the rites (with modifications made in some cases at Rome for dogmatic reasons) of the corresponding dissident group.

Since the Council of Ephesus in 431 there never has been a unified Eastern Church corresponding to the Western Church of which the Pope of Rome is Bishop and Patriarch. But without exception, the dissident churches of the East were once in communion with the center of unity at Rome. Separated at various times by schism and heresy, they continue to profess the Catholic

faith, their canon law does not differ greatly from that of the Eastern Catholics, and their liturgies and rites are recognized and respected in Rome. Moreover, their orders and Sacraments are treated by Rome as valid, and Western Catholics may resort to them in the exceptional circumstances mentioned in the Canon Code and special pontifical orders. In their relation to the Church of Rome, they are not, as is often stated, on a common footing with the Protestant churches which have broken away from the Western Patriarchate. They have on the contrary maintained organic continuity with churches that once were in union with Rome, and they "represent the authentic Catholic Christianity of the East of the first ten centuries, modified by the history of the subsequent nine hundred years during which they have been separated from, and in varying measures opposed to, the theological development and religious life of the Western Church."¹

The original division of the Eastern and Western Churches was an accident of political development and coincided with the divisions of the Roman Empire under Diocletian in 284, and the sons of Theodosius I in 395, finally made permanent by the establishment of the Empire of the West by Charlemagne in the year 800.

During this time there were two great schisms having their origins in the Christological controversies of the fifth century. The first—Nestorianism (which taught, rightly, that there were two natures in Christ, but wrongly that there were two distinct persons as well, the human and divine) was condemned at the Council of Ephesus in 431, and gave rise to the Nestorian Church; and, it is claimed, to the original Malabar Christians, although the present Malabar Catholics deny that their ancestors were ever Nestorians. The second heresy, Monophysism (teaching the other extreme, that Christ has but one nature and has but one person, and that divine) was condemned by the Council of Chalcedon in 451, but was adhered to by the Copts, the Abyssinians, the Jacobites and the Armenians.

But the main body of Eastern Christians remained for six centuries after the Council of Chalcedon in communion with

¹ Donald Attwater, *The Eastern Churches*, p. 2.

Rome, Christianity being governed by five patriarchs: the Patriarch of Rome (who ruled over the West), and the Patriarchs of Alexandria, Antioch, Constantinople and Jerusalem. For these six centuries the Eastern Churches under them undoubtedly acknowledged the primacy of Peter, records and documents of the Seven Oecumenical Councils showing that the principle of the authority of Rome was a part of the creed of the Eastern Church.²

Photius, the originator of the Great Schism, in possessing himself of the patriarchal see of St. Ignatius, tyrannically deposed by the Emperor Michael III, was anxious to have the approval of Rome for his election. It was when this approval was withheld that he started the controversy which was eventually to divide Eastern and Western Christianity and led to his excommunication by Pope Nicholas I in 863.

The Schism of Photius did not spring from theological differences, although they were afterwards made the excuse; the real factors were the Caesaro-paganism of the Byzantine emperors and the ambition of the see of Constantinople. The Byzantine emperors, considering themselves as holding office by divine right, came to struggle with the conception of the Roman See that its supreme position and privilege were of divine appointment.

When Emperor Michael III died in 867, Photius fell from power, but the harm had been done. Union, re-established with Rome before his death, lasted only until 1053, when the Patriarch of Constantinople, Michael Cerularius, suddenly arose against Pope St. Leo IX. He closed all the Latin Churches in Constantinople, declared against certain Western customs and struck the Pope's name from the liturgy. Failing reconciliation by two papal legates sent from Rome, Cerularius and two of his prelates were excommunicated on July 16, 1054.

The vast group of Christians submitted to the Patriarch of Constantinople were not and never have been excommunicated by the Holy See. They, themselves, separated from Rome and their example was followed by the other Eastern Patriarchates,

² See S. H. Scott, *The Eastern Churches and the Papacy*.

forming what is known as the Orthodox Eastern Church. The division of Christians in the East from those in the West was thus complete, and although they were re-united for two brief periods—once at the Council of Lyons in 1274 and again at Florence in 1439—the union was ephemeral, brought about by political considerations and not really wanted by the Orientals.

The Eastern Church today consists of four distinct divisions. The Nestorians and Monophysites (who are the descendants of those who separated themselves at the Councils of Ephesus and Chalcedon in the fifth century from the main body of Christianity) form two divisions made up of six separate churches, two of them national. The third division, the Orthodox, is schismatical, and first in size and importance among the Eastern Churches, consisting of some eighteen autocephalous churches, mostly national and in communion with each other. The fourth division consists of the Uniates or Catholics of Eastern rite. As they are in communion with Rome, it is with the fourth group we are principally concerned. Although they are in number greatly inferior to the other branches, they form as we have said, a very important part of the Catholic economy, their position showing the terms on which reunion between the East and West is possible. Conditions among them are constantly fluctuating for like all Christians of the Orient, they follow and are submissive to their ecclesiastical leaders to a degree that is scarcely possible in the Occident. Consequently, if their Eastern bishops secede from communion with Rome or fall into heresy, they generally carry the people with them. Moreover, national conditions in many countries, especially in Russia, have led to the wide dispersion of Catholics of this rite and great changes in the status of their hierarchy. However, the following Catholics of Oriental rite exist today, and the information concerning them is as near correct and up to date as it is possible to make it:

I. THE CHALDEANS. These are descendants of Nestorians who returned under their patriarch, John Sulaka, to the Catholic Church in the sixteenth century. Their patriarch-Katholikos, called "of Babylon," lives at Mosul and is the successor of the ancient Nestorian patriarch. His flock, now estimated at 70,000

souls, are chiefly to be found in Irak and Persia, having been greatly reduced since the World War by Turkish massacres and deportations. Their ways are very similar to those of the Nestorians, from whom they have had important converts in recent years. Their canon law depends on the bull of Pius IX, "Reversurus," of July 12, 1867, published for the Armenians and extended to the Chaldees in 1869. Their liturgical language is the Eastern Aramaic dialect of Syriac, a dead language, of which a modern form called by them Chaldean, is their ordinary spoken language. Hence the name applied to the group.

2. THE MALABAR CATHOLICS of the East Syrian or Chaldean rite, also known as the Catholic Christians of St. Thomas, number at present about 500,000 and are to be found in the native States of Cochin and Travancore and on the Malabar coast, the southern portion of the west coast of India. At the beginning of the seventeenth century, the whole Malabar Church was Catholic, but fifty years later a section of it established relations with the Jacobites (or adherents of the ancient Monophysite heresy) and the dissidents, numbering some 300,000 are now split up into seven warring sects. The liturgical language of the Catholic group is Syrian, although they themselves speak Malayalam. They are governed by their own native bishops.

3. THE CATHOLIC COPTS, a part of the Church of Egypt and formerly Monophysite, united with Rome in 1741 and have increased considerably in recent years, now numbering about 36,000 souls under their patriarch who is known as the Patriarch of Alexandria (of St. Mark). Coptic is, of course, a dead language and even their priests understand very little of it and all speak Arabic, their service books giving an Arabic text in parallel columns with the Coptic.

4. THE CATHOLIC ABYSSINIANS also number only about 30,000, and separated in 1839 from the great bulk of the Abyssinian Monophysite Christians. Their rite is derived from the Coptic, but has retained strong vestiges of Judaism. At present their liturgy is in a state of disorganization; Gheez, an Ethiopian dialect, is the liturgical language. They have at present no bishop of their own rite, but are under a Latin apostolic delegate. An

Abyssinian College was established at Rome in 1919 and much is hoped for as a result of this step.

5. THE CATHOLIC SYRIAN CHURCH dates from 1781, when a number of Jacobite bishops, their priests and people, agreeing on union with the Western Church, elected as their patriarch Ignatius Giave, and sent to Rome asking for recognition. It was received, but Giave was deposed by Jacobite members of his own flock and a rival patriarchate set up. The Catholic group persisted, however, and the Catholic Pure Syriac Rite dates from this time. In 1783 they were again given a patriarch and their members have increased to 50,000 in Syria and Iraq with six archbishoprics and four bishoprics; and 14,500 scattered in other parts of the world, almost entirely without clergy. These Syriac Catholics or Catholic Syrians are not to be confused with the Catholic Melkites, or the Maronites, both of whom live in Syria and form distinct groups with their own rites.

6. CATHOLIC ARMENIANS. There have been efforts at reunion of the Armenian Church with Rome since the twelfth century, but in each case a Gregorian party set up rival patriarchs and bishops. From 1375 until 1740 the Armenian Catholics were unorganized and without a head, when Monsignor Abraham Artzivian was appointed patriarch-Katholikos of Cilicia as Peter I, with his residence alternately in Syria and Constantinople. In the period between 1915 and 1920, the Catholics suffered equally with the dissident Armenians in the Turkish massacres, losing ten bishops, one hundred and thirty priests, over one hundred nuns and thousands of communicants. In the territory of the patriarchate there are today only about 42,000 left—others are scattered about the Levant. They have colonies in Austria, France, Poland, Italy and Greece and an old colony of about 36,000 in Rumania. It is impossible to form any idea of their fate in Russia—there was formerly an Armenian Catholic see of Artvin immediately subject to the Pope.

An important element of their Catholicism is the Melchitarist monks who follow the rule of St. Benedict, and have many monasteries in the Balkans, at San Lazzaro outside Venice, in Vienna and elsewhere; they have missions throughout the East, also

schools and presses that produce important liturgical, historical and theological works.

The liturgical language is ancient Armenian, although those of the Armenians who live in Syria speak, not Armenian, but Arabic. Since 1869 all the Armenian Catholic priests must be celibate.

7. THE MARONITES are the only Eastern Catholics without any dissident counterpart. Although the history of the Maronite nation and Church is obscure, they have formed since the Arab conquest in 636 a completely organized church under their own patriarch, known as the "Patriarch of Antioch and all the East." The present laws of the Maronites were drawn up at the great national council held in 1736 at the Monastery of Our Lady of the Almond Trees in Lebanon.

The Maronite country itself is now part of the Republic of Great Lebanon which is under French mandate. The total Maronite population is about 430,000 of whom 300,000 are in Syria. Many thousands have in late years emigrated to the United States, where they have nearly forty churches. They are often highly cultured, and have a paper of their own, in Arabic, issued in New York. They are intensely loyal to the Holy See, claiming that throughout their long history they have never wavered in allegiance to Rome, but they also say that they are "not Catholics, but Maronites" because by "Catholic" they mean Greek Catholic or Melkite. In districts where they have no church, they are perfectly willing to attend the Latin services.

8. THE GREEK OR BYZANTINE UNIATES are variants of the ancient rite of Constantinople and correspond to the Orthodox churches. They call themselves "Greek Catholics" by which they mean they are Greek or Byzantine in rite and Catholic in religion; the Greek orthodox dissidents never calling themselves Catholic. The Uniates are 1) the Pure Greeks; 2) the Italo-Greek-Albanians in Calabria and Sicily; 3) the Georgians; 4) the Melkites; 5) the Bulgarians; 6) the Yugoslavs; 7) the Rumanians; 8) the Russians; and 9) the Ruthenians.

The *Pure Greeks* are those of Greek nationality and the Byzantine rite. Needless to say, the greatest number of Greeks belong to the Orthodox Church. The Catholics among them con-

tinue to use the rite, but are governed by their own bishop, whose seat is at Athens.

Byzantine Catholics residing in Southern Italy and Sicily are a remnant of the old Church of Greater Greece and remained faithful to Rome even at the time of the Great Schism in the eleventh century. At one time very numerous, they were disappearing rapidly in the fifteenth century, when they were reinforced by the Albanians fleeing before the hordes of Islam. This *Italo-Greek-Albanian Church* now numbers around 90,000 communicants, some 20,000 of whom are in the United States, the others to be found mainly in Italy. They use Greek as their liturgical language, but have, as a result of surrounding influence, greatly latinized their rites. The old Italo-Greek hierarchy ceased to exist even before the coming of the Albanians, but in 1735 three ordaining bishops were appointed, although generally speaking, the clergy and laity were subject to the Latin ordinaries. In 1919, however, a regular bishopric was established, that of Lungro, with full jurisdiction over all Italo-Greeks in Calabria.

So far as we are able to discover, there exists but one *Georgian* congregation, that of Constantinople (last remnant of the old Georgian Church destroyed by Russia). This one group still uses its own language, although it has no hierarchy of its own, but is subject to the Latin delegate.

The Arabic-speaking Catholics of the Byzantine rite are of considerable importance. Known as *Melkites*, or imperialists, because they accepted the decrees of Chalcedon (and the laws of the Roman Empire) as against the Monophysists and Copts, they joined the Great Schism in the eleventh century and were for long included in the Orthodox Eastern Church. In 1724, however, a Catholic was elected Patriarch of Antioch and led about a third of his people back to union with Rome. They now number about 165,000, and their patriarch bears the title not only of Melkite Patriarch of Antioch, but of Alexandria and Jerusalem as well. Mostly to be found in Syria, Palestine and Egypt, about 14,000 have emigrated to the United States and Canada. Usually merchants and traders, they make good Catholics and in districts unattended by their own clergy, they prefer attending Latin

services to those of the Ruthenian Catholic churches. Their liturgy is identical with the latter, but the liturgical language is Arabic of a semi-classical form, somewhat mixed with Greek, whereas that of the Ruthenians is Church Slavonic. Their rite is also quite distinct from that of the Catholic Syrian Church.

The Bulgarian Catholics also use Slavonic and are now few in number, since the War, less than 10,000. Likewise the Yugoslav Catholics (41,500 Croatized Serbs, dating from 1611). Each has a bishop of their own rite.

By the treaty of Versailles, a number of Catholics of Byzantine rite, presiding in Transylvania, became subjects of Rumania, together with an equal number of their Latin co-religionists. Next to the Ruthenians, the *Rumanian Catholics* form the largest body of Eastern Uniates, numbering about 1,400,000 with a metropolitan and four suffragans, and a small colony in the United States. Their rite is similar to the Ruthenians, but the liturgical language is vernacular Rumanian and their church music is not the same.

The *Russian Byzantine Catholic Church* has only existed since 1905, for up until that time no Russian was permitted to withdraw from the Orthodox Church. A slight relaxation of the law at this time led to many conversions, while the Revolution in 1917 permitted a Catholic revival which gave promise of good results, bringing about as it did the conversion of many Orthodox priests and intellectuals to Catholicism. But in 1923, the Bolshevik religious persecution put an end to the progress made in this direction; as a matter of fact, it was directed more furiously against Oriental Catholics than members of the Orthodox Church; the newly-appointed Exarch of the Russian Byzantine Catholics, Monsignor Leonid Feodoroff, being cast into prison with all his priests. The situation of Russian Catholics scattered throughout the world is of grave concern to Rome, which has appointed a special papal commission for Russian relief. It is generally appreciated that a great field of labor lies open to the Church among the Russian refugees, but that the best results will not be obtained by an imposition upon them of the Latin rite.

The *Ruthenians* are the largest of the Eastern Catholic rites, and are the descendants of the Catholics of southwest Russia and Poland who, abjuring their schism in 1595, came after the partition of Poland under the rule of Austria. They are Ruthenians ecclesiastically and Polish Ukrainians nationally, over three and a half million of them now living in Galicia, and over 610,000 in the two Americas (Brazil, Canada and the United States).

The *Podcarpathian Ruthenians* (of whom there are half a million in Czechoslovakia, and 310,000 with a bishop in the United States) differ from the Ruthenians of Galicia, being citizens of the former kingdom of Hungary and Magyar in sentiment, as well as to a considerable extent in speech. Alone of the Ruthenians, the diocese of Hajdudorog has since 1912 had Greek as its official language, although there are many exceptions to the rule in actual practice.

Of the Catholic Churches of Byzantine rite, it may be observed in general that they suffer greatly from lack of organization among themselves. Before his death, Pope Leo XIII examined the possibility of restoring a Uniat (Melkite) Patriarch of Constantinople to have jurisdiction, or at least primacy, over the Catholics of his rite. Such steps have to be taken with extreme care, however, for the national particularism in religion and rite makes such organization difficult, as Eastern culture is based upon the liturgical expression of religion and Eastern Catholics share the Orthodox fear of "latinization."

The question of the union of the Church is today more than ever to the fore. The need felt by all the Christians of the earth to understand each other and to present a united front to the increasing power of materialism and godless philosophies is stronger than ever before. Both in the Catholic and the Orthodox Churches there are many signs of a common regret that for so long both have been deprived of each other's special contributions to theology, philosophy, general culture and Christian living, and of a growing desire to seek for a reconciliation. The

work of such a man as Nicholas Berdiaev, an Orthodox Russian layman, an exile in France, whose philosophical writings have lately won the highest type of influence in Europe, is doing much to increase Western knowledge and appreciation of Eastern Christian thought. Since the Russian Revolution overthrew the most powerful of the Orthodox Churches, which had been so closely united with, and rigidly controlled by, the former Russian government, many individual Russian Orthodox ecclesiastics and laymen have returned to the unity of the one Church which throughout nearly two thousand years has preserved intact its independence of all secular dominance, and have sought to make such a return general. From the Catholic side, many efforts are being made to encourage such a movement, through organized groups, and by individuals, the chief part in this work being played by the special Roman Congregation, *Pro Ecclesia Orientali*, created by Pope Benedict XV in 1917, and by the Pontifical Oriental Institute. Various congresses for studying and discussing the many difficult and intricate problems involved are being constantly held. According to one of the workers in this field, The Most Reverend Andrew Szeptyckyj, Catholic Ruthenian Archbishop of Iwvow, underlying all other difficulties is the main psychological difference between the Western, or Latin, type of mind, and the Eastern, or Slav, mentality. Broadly speaking—according to this great authority—the Eastern mind views the Church predominantly in its mystical, almost purely spiritual character; the Western mind is inclined to place the greatest emphasis upon the juridical character of the Church, “with all the framework essential to such an institution, putting into the background everything that does not directly concern the outward and social aspect of the Church. On the other hand, one may contemplate only the spiritual side of the Church, putting in the first place sanctifying grace which unites every member to Christ, and member to member, and putting aside all thought of the temporalities. These two viewpoints are perfectly legitimate: the notion of the Church as a whole includes and synthesizes

them. The one were incomplete without the other; the denial of one by the other would be an error."³

With allowances for many exceptions and qualifications, it may be true to say that Western Catholicism appears to the Orthodox Christian to be committed to the first view, while the average Western Catholic looks upon the Eastern Christian as committed to an unbalanced mysticism, and unduly submissive to State, rather than ecclesiastical, authority. But as the Western Church unfolds, as it is now doing, its unifying doctrine of the mystical Body of Christ, it will do much to satisfy the Eastern desire for a deep spiritual conception of the Church. At all events, no activity of the Church is being more steadily, patiently, or hopefully carried on than the effort to bridge the age-old chasm between the Catholic Church and the dissidents of the Eastern Churches, between whom the now existing Eastern Catholic rites provide stout and enduring links. The spirit in which the Church pursues this particular task was expressed by Pope Leo XIII when he addressed the Orthodox Christians in these terms:

"First of all we turn a look of great affection to the East whence came salvation to the world. We have glad hope that the Eastern Churches, illustrious by their ancient faith and glories, will return whence they have departed. This, we hope especially, because of the no great distance that separates them from us; so that when little is removed, in the rest they agree with us; so much that for the defence of Catholic doctrine, we take arguments and proofs from the rites, the teaching and practices of Eastern Christians."⁴

³ See his Article "Catholic and Orthodox Mentality," *The Commonweal*, October 8, 1930.

⁴ *Praeclara gratulationis*, June 29, 1894.

Chapter XVI

THE RELIGIOUS ORDERS

THE part played by the Religious Orders in the action of the Catholic Church is only second in importance to the function of its strictly hierarchical organization. By the term "Religious Orders" is meant the large number of organized societies within the Church, ranging from such historic groups as the Benedictine, Dominican, Franciscan and Jesuit Orders, originating many centuries ago, to Congregations created, by comparison, only yesterday. The time-honored method of describing their relation to the Church is by comparing them to military formations—the armies, or regiments, or companies, organized under and led by commanders of varying degrees of authority, all subject to the supreme authority of the Commander-in-Chief, the Pope.

Such a comparison, however, while practically useful if not pushed too far, is at best a figure of speech of a strictly limited kind. Perhaps we may gain a more comprehensive idea of the place occupied by these groups in the Church by means of another mode of metaphor. Suppose that we think of the Catholic Church not merely as a mighty organization, embracing a multitude of minor organizations, but rather as a world society—a universal form of society embracing all nations and peoples, at least in its plan of action, in its intentions, however far from being perfectly actualized its plan and intentions may be. This world society has its supreme governing body in the persons of the Pope and Bishops and Priests—the hierarchy. Within this world society the religious orders might be figuratively regarded as constituting highly specialized classes, set apart and trained for the performance of many different types of spiritual, moral, intellectual and corporal works, under the authority, in all cases, of the

supreme hierarchy, yet functioning with almost complete autonomy in their special fields, so far as the ways and means of carrying on their works are concerned.

Putting the matter in still another way, it may be said that the Religious Orders combine in the highest possible degree, as yet manifested by mankind, the operations of two great forces which universally move all men, and which are often in violent conflict, but the harmonization of which, in principle, and the co-operation of which in action, are absolutely necessary to effect so that mankind may realize its fullest, richest, and truest order of life. One of these forces is individualism—the expression of personal life. The other is the union of personal lives in a corporate, social life.

Undeviating unity of belief in the doctrines of the Church, of which inner assent is the spiritual force, and full and energetic obedience to the laws of the Church is the exterior manifestation, is above all things necessary to the action of the Church. Nevertheless, there can be, and at all times there actually has been, a great variety of modes and methods of religious action, and of what may be called "specialization" in the performance of religious work, on the part not only of individual Catholics, but of organized groups. These modes may vary from the extremely personal and individual manifestations supplied by hermits, for example,—of which class St. Anthony of Egypt is the classic antique type—men or women who live in solitude and seclusion, either for purposes of asceticism or of mysticism, or of both combined, to highly gregarious and well organized and numerous societies carrying on vast works of education, missionary labors, or various types of charitable activities. Nor is the ascetic and mystical life followed only by individuals; on the contrary, there are many organizations within the Church whose primary purpose is that of cultivating asceticism and mysticism, while a certain amount of the cultivation of these two things is a common element in the work of all religious organizations within the Church.

The usefulness not only to the Church, but to human society in general of the work of the religious orders which are mainly

devoted to education, and charity—in the more restricted sense of that word, connoting social service, the collection and dispensing of alms, the care of orphans, prisoners, old people, the sick, the insane—is understood and praised by all, except the avowed enemies of the Church. Much more difficult to understand and still more to comprehend, even for many Catholics, is the rôle of the ascetic and contemplative orders, and of the part played by asceticism and contemplation in all religious orders. In the estimation of the Church, the contemplative life as contrasted with the active religious life is of a superior kind. Generally speaking, the two types are, as we have already stated, manifested in all religious orders and congregations—but in a greatly varying degree. In some societies, the emphasis is placed upon the contemplative life; in others, and these are the great majority, and contain by far the greater number of members, the active life prevails. Yet one common purpose animates all the members of all the orders, and that is the personal purpose, the supreme end, sought by all the individuals composing the organizations, namely, the sanctification and final salvation of their own souls.

According to Catholic teaching, the chief duty of all men is to love, worship, and obey Almighty God, and by doing so to know and to enjoy eternal life with Him in heaven. To enable them to fulfill that duty, the Church was established. Its Sacraments are the main channels of the assistance rendered by the Church to her children. Prayer and good works supplement the action of the Sacraments. Some of the religious orders are organized to employ the power of prayer more constantly than others, which give more time and energy to the doing of good works. Carthusians and Discalced Carmelites are considered as contemplative orders (among many others which might be mentioned) for they are shut away from the active life not only of the world, but of the Church in strictly secluded cloisters to pursue the life of contemplation, of mystical prayer and self-immolation. The Little Sisters of the Poor, or the Sisters of Charity, or the Christian Brothers, are examples of congregations considered to be living the active life—ministering to the poor, the sick, the orphans, the aged, or conducting schools.

But no instructed Catholic could think that the life of the cloistered Carmelite was inactive, even in the most practical sense; or the life of the nursing or teaching or missionary religious was not (or at least might not be) contemplative or mystical, in the highest degree. A bishop in the mission field, for example, desperately in need of priests, and teachers, and doctors and nurses and working people of all kinds, will strive to obtain a community of contemplatives to live their cloistered life in his district because he regards such a community as a spiritual power house, so to speak, a group of experts in the spiritual science of prayer, drawing down the grace of God for the enlightening and energizing of his workers and his people. Thus the first bishop of the United States, John Carroll, after his consecration, immediately asked for and obtained a community of Carmelites to settle in Baltimore to pray for the active workers in building up the Church in this country. Not that contemplative orders do not know the cares and burdens of temporal labors; for in the time when they are not engaged in their strenuous routine of liturgical ceremonies and prayer, and their individual meditations and studies and exercises of penance, mortification, reparation and worship (all intended for the benefit of others as well as themselves), they are constantly at work, supporting themselves—gardening, or farming, or sewing, making vestments, or writing books. Similarly, the members of the active orders not only endeavor to spiritualize all their prescribed occupations and duties by the "intention" which directs their efforts, the intention to prove their love of God and of God's children, their fellow men, by their works; but also what time and energy are not consumed in that way are devoted to contemplative exercises and devotions. Nothing more than this very sketchy and quite inadequate account of the contemplative element in the activities of the Church can be given here, but the subject itself, thus indicated, is of primary importance to those who seek a fuller comprehension of the Church in action.

Reverting to the military comparison, it may be said that no sovereign in the world is or has ever been served by so mighty an army as that which surrounds the person of the chief of the

staff of the Catholic Church, as he—in the person of each successive Pope, from Peter the Apostle to the present time—leads the warriors of Christ the King. These hosts are the Religious Orders—thousands upon thousands of men and women, vowed to poverty, celibacy and obedience, set apart from the world and who may not have for themselves, if they are true to their vows or obligations, any worldly ambition or earthly belonging. Yet their concerted action, the absolute but always freely determined submission of their wills to the central authority of the Catholic Church, is a greater force than that at the disposal of any world power. A unique phenomenon in history, worthy of study and an attempt at comprehension.

These vast forces are neither recruited or drafted by the Church. They are essentially volunteers, never conscripts. Generally young and able-bodied when they enlist, often coming from wealthy homes and with good prospects of worldly success, these men and women flock of their own free wills into monasteries and convents in response to a spiritual call. They are the souls who deliberately will to follow the counsel of Christ when he said to the rich young man: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me."

This was not stated as an obligation incumbent upon all Christians for whom the precept was "to keep the commandments"; not to kill, not to steal, not to commit adultery or render false witness; to honor parents and to love God above all, and one's neighbor as oneself—but it was a counsel for those who wished "to be perfect." The Church has always maintained the distinction between what her Founder commanded for all and what He counselled for the smaller number of those competent to follow such counsels of spiritual and moral heroism. A religious vocation is, then, a calling to the perfect life, a desire to follow it, and a conviction that one is among those chosen by Christ to walk in His footsteps, literally and constantly, in a life of poverty, of chastity and of obedience. It does not necessarily mean a vocation to the priesthood; for women, of course, this would be impossible, and among the orders of men, many are not, nor do they expect

to be, priests. The Christian Brothers, a teaching order, for example, by the will of their founder, St. John Baptist de la Salle, cannot be priests.

The religious vocation is to Catholics one of the greatest proofs of sanctifying grace, of that great spiritual force flowing from God, ordinarily through the Sacraments of the Church and which purifies and strengthens human wills. But laying aside motives of a supernatural order, we may observe that the life of a religious is not necessarily unnatural, that it accords very well with the temperament of certain individuals who feel the need of doing something superior to the ordinary and of rising above the average man and woman. Other impressionable and nervous souls are not able to cope with a life in the world. They are confused and unhappy, and have need of the support which community life gives to them. Such special cases are, however, very much in the minority among the followers of the religious orders. A contrasting type is composed of men and women who lay down the finest intellects and imperious wills on the altar of self-sacrifice. Among them have been many great geniuses—Benedict, Dominic, Francis, Ignatius, Clara, Theresa of Avila, the great founders and reformers of religious orders; others are content to seek and maintain the humblest and most retired places.

A fact which demonstrates the vitality of the idea of the dedicated religious life is that there are proportionately just as many, if not more "religious"—as the members of these groups are called—in the twentieth century as in the first centuries of the Church, or in the middle ages, when the great monastic orders reached the height of their influence. Changes in social structure have brought about many alterations in the customs and work of religious communities, but they have affected in no way the principle of religious life, which seems to make the same appeal as in the time of Christ. So far as the attachment of religious congregations to Rome is concerned, it is closer now than ever before.

Considering the great services rendered by these bodies to the Holy See, it is a striking fact that the Popes have not taken a greater part in their creation. This work has conspicuously been

the expression of individual genius, of personal powers of creation and leadership. Rather, it has been the policy of the Sovereign Pontiffs to stand aloof from the founding of the multiple orders and congregations, intervening only when their approval was requested and examining with great attention the new necessities and social changes which gave rise to these new organizations or brought about changes in the old societies. Over two centuries ago the Church ceased its approval of the constitutions of new religious orders with solemn vows. New institutes created for certain conditions in modern life are allowed to prescribe simple vows only, and all must remain in close contact with the cardinalate Congregation of Religious which examines constantly into their usefulness and activities, and may, if it considers it wise, suppress those whose work it considers inefficacious or no longer necessary.

"Religious" are those who have made in any religious institute approved by the Church, the vows of chastity, poverty and obedience. Although asceticism was practiced by many individual hermits and groups of men and women in the early days of the Church, the true fathers of the actual religious families, who gave a durable basis and form to conventual life, were St. Basil in the fourth, St. Augustine in the fifth, and especially St. Benedict in the sixth century. Early monastic orders like the Cistercians, Trappists, Basilians, Carthusians, Camaldolese, all followed the rule of St. Benedict, whereas the variety of religious who appeared toward the eleventh century under the name of "canons regular" were submitted to the Augustinian regulations, originally drawn up by St. Augustine, the great Bishop of Hippo. Such are the Premonstratensians, the canons of St. John Lateran, of the Holy Cross, the monks of St. Bernard, etc.

Religious orders only in a partial sense, were the Knights of Malta, Order of Teutonic Knights, Knights Templars, organized at the time of the crusades in defense of the cause of Christ by force of arms, or for the establishing and maintaining of hospitals and other charitable works in connection with the Crusades.

The twelfth century, opening a second epoch in the history of monasticism, gave birth to a new form of religious life. As a re-

action against the power and temporal possessions of the military orders and canons regular (as an order, not as individuals), in virtue of their very constitution and position (for the canons regular were contemplatives and penitents occupying themselves with tilling the fields or study when not at prayers), St. Francis and St. Dominic founded the brothers minor and the preaching brothers, or the mendicant friars, so called because not only the members, but the orders themselves could not possess property. These orders gave a great place to practical action; for centuries they were foremost in the battalions of the Church, fighting fearlessly against heresy, ransoming slaves, caring for the poor, the sick and the wounded, traveling and preaching in the most remote quarters of the globe, their convent in their heart, the rosary at their belt, their crucifix in their hand. "You shall be the athletes of the faith," wrote Honorius III to the Preachers. "The dogs of God," they were called by another Pope.

Centuries passed. The decadence of moral life during the Renaissance, then the Protestant Reformation and Catholic counter-Reformation, created other needs. To instruct youth and direct consciences there appeared the "clerks regular," of which the most celebrated are the Jesuits, and "ecclesiastical congregations" or societies of priests, like the Sulpicians, Oratorians, and Lazarists.

The Society or Company of Jesus offers a most interesting aspect of the varied conceptions of religious life. Their organization is very supple, yet very centralized, their discipline highly defined and strict. Obligated by their work to mingle with the world, the formation of a Jesuit is long and slow (he is rarely professed before the age of 35). The obedience of the Jesuit, on which so much stress is laid, does not differ so greatly from that of other religious orders, but St. Ignatius's conception of the order as a military formation was much more original.

For the innumerable needs of modern society many new institutes of men and women have sprung up. Destined for the missions, the instruction of various classes of society, the evangelization of cities or the rural districts, works of material or spiritual charity, the intense practice of a particular virtue or the exercise

of various methods of contemplation—there exists a religious order for practically every need. Many of the smaller religious societies have disappeared, having been suppressed or simply dying out; but all of the great Orders still exist side by side, the oldest with the most recent, each following the spirit of its rule and adapting itself as best it may to the transformation of the conditions of life.

The present Canon Code makes the following distinctions among religious: religious with simple vows are professed members of a congregation; regulars are professed members of an order; sisters (*sorores*) are women religious with simple vows; nuns (*moniales*) are women religious with solemn vows, or if the very nature of things or the context does not imply otherwise, they are women religious whose vows by rule should be solemn, but which have been declared simple by the Holy See.

The distinction between simple and solemn vows is very difficult to the lay mind. Since the time of Boniface VII, vows have been divided into simple and solemn vows, according as the Church recognizes them as such, extending to one and the other judicial effects of a more or less extensive nature. Foremost is its effect of this distinction on the solemn vow of chastity. A solemn vow of chastity invalidates subsequent marriage, whereas as a general rule, the simple vow makes it only illicit. Dispensation or rather commutation of solemn vows may be made only by the Pope. All solemn vows are perpetual, but simple vows may be perpetual or temporary.

The Code of Canon Law makes the following further distinctions in speaking of religious orders: a religion, or religious institute in general, is any society approved by legitimate ecclesiastical authority, whose members in accordance with the constitution of their society makes public vows, either perpetual or temporary, to be renewed, if temporary, after the lapse of a specified time. An order is a "religion" in which solemn vows are made; a congregation is a society with simple vows only, whether perpetual or temporary. A monastic congregation is a union of self-governing monasteries under one superior; an exempt religion is an institute with solemn or simple vows, which is responsible directly to Rome

and is not under the jurisdiction of the local bishop. A pontifical religion or institute is one which has been approved or commended by decree of the Holy See and thus subtracted from the jurisdiction of the bishop of the diocese where it was formed. A diocesan institute is one erected by an ordinary (a bishop or archbishop) and as yet without the pontifical decree. If the members of an organization are generally received into the priesthood, it is called a clerical organization; otherwise it is lay. A religious house is the residence of any religious organization—a regular house being one which belongs to an order, and an established house one in which there are at least six professed religious, four of whom must be priests, if the institute is clerical. A number of religious houses within the same territory and governed by the same superior is said to belong to a province.

A hierarchy of superiors exists for religious orders and congregations as for the government of priests and laity. Most of the principal orders are at present divided into national groups and subdivided into provinces, each containing a number of establishments, houses and convents. The general governs the whole order, the provincial governs the province, and an abbot, prior, provost, rector, warden or superior each separate community. At the first stages of its career, every religious order is submitted to the full jurisdiction of the bishop of the diocese where it is established; after the order has received pontifical approval, it is responsible directly to the Holy See.

In most religious orders, higher superiors hold office only for a short length of time and within a period provided by the constitution. An exception is the General of the Jesuits who is elected for life, as are the Abbots of Benedictine communities. Local superiors must not be appointed for more than three years; if the constitution permits, they may be reappointed to a second, but not to a third consecutive term in the same house. Superiors must reside in their own houses and not leave except under conditions permitted by their constitution. They must see that their religious are informed of all papal measures regarding the religious life and that they are observed. The constitution and papal decrees regarding each order must be read at least once a year

on a stated day in each house. Superiors must also see that instruction in Christian doctrine is given at least twice a month to lay brothers and lay sisters and domestic servants in their houses.

In the case of women religious, the local ordinary must generally be consulted regarding the investment and reinvestment of community funds, including gifts and dowries. Religious institutions may not, without the express consent of the Pope, contract debts amounting to more than \$6000, or for smaller amounts without the written consent of superiors or the diocesan ordinary. All monasteries of nuns, even exempt, must make an accounting once a year to the local ordinary and their regular superior. All religious superiors are warned not to run into debt, unless their ordinary revenues are sufficient to pay interest and extinguish the debt within a reasonable time.

The conditions of admittance to religious life vary greatly with the constitutions and purposes of the various orders and congregations. The candidate is first given a trial period, as a postulant, within the walls of the convent. After having shown a declaration signed by his bishop testifying to his birthplace, residence, age, habits, vocation, position and education, he is given the habit of a novice. He must furnish proof that he has no debts or pecuniary obligations, that there exists no accusation of crime against him and that he has never incurred any canonical censure, irregularity or hindrance. The novitiate must last at least one full year, following which the religious pronounces his vows in accordance with the rules of his order.

Clerical religious must, like secular priests, have a period of training in theology and philosophy and kindred subjects. If their own order or congregation is not provided with a house of studies, they may go to a public Catholic university or to the scholasticate of another province or order or to the regular seminary of the diocese. While following their courses, they must reside in an approved institution, and be under the special guidance of a prefect who has the proper qualifications as master of novices. They must have two years of philosophy and four years of theology. After their studies are completed, they are examined

annually for five years by some qualified member of their institute.

By canon law all religious communities, in which there are four members or less, must recite Divine Office daily in unison, if their constitutions so prescribe, exemptions being made only for lawful impediments. They must, moreover, make an annual retreat, attend daily Mass if possible, go to confession weekly and receive Holy Communion frequently. They must also perform the work and devotions prescribed by their rules. On the other hand, all religious enjoy certain clerical privileges defined by canon law.

The Holy See alone may grant religious the right to pass from one institute to another. On the other hand, and for good reason, a religious may abandon his or her congregation or order. He may be granted an indult of excommunication by the diocesan authority or the Holy See, and return to the world, but must still remain bound by his vows or other obligations, or he may be granted an indult of secularization according to which he is entirely free from his vows or rule, unless he has taken major orders. Religious with temporary vows are quite free to return to secular life when the term of their vows has expired; their institute, on the other hand, for a just and reasonable cause, can dismiss them at the same period, though not on the score of ill-health. Such changes are quite lawful. Unlawful is the action of an apostate who, having made perpetual vows, leaves his community with the intention of not returning. The three crimes for which religious are immediately dismissed from their institute are 1) public apostasy from Catholicism; 2) flight with a person of the opposite sex; 3) attempted marriage or civil marriage.

Several of the larger monastic orders have lay associations connected with their religious life and sharing their spiritual favors. These are simple societies of persons of all ages, both sexes and any condition of life, who are trying to live an unworldly life while remaining in the world, and nothing distinguishes them in an exterior manner from the mass of the laity. They try to bring

more perfection to their practice of the commandments of God and of the Church and all Christian virtues, to conform in general to the spirit of the great orders to which they are attached, and to carry out the particular form of piety cultivated by that order. They generally honor with special devotion the saints of their order. Individually, these persons have little or nothing to do with the Congregation of Religious in Rome, but their constitutions and privileges must be approved at that source. One of the external privileges of a member of a third Order is to possess and wear on certain occasions, and to be buried in, the monastic habit of the great organization which they have joined.

In addition to the lay tertiaries there are regular tertiaries who externally differ but little from regular congregations. They live in common, wear a special habit which is blessed, recite the Divine Office daily, or say corresponding prayers either in private or in unison. They promise to practice certain mortifications and observe days of fasting and abstinence beside those prescribed for ordinary Catholics.

The Third Orders were established as far back as 1134, dating from the time of St. Norbert. The most widely spread is the Seraphic Third Order, or that of St. Francis, founded by that saint and first approved by Pope Honorius III in 1221. The Dominican Third Order was approved by Pope Gregory IX in 1229. Another, that of the Servites, obtained pontifical approval in 1424—the Carmelites and Augustinians, founding similar bodies in the same century. Since 1727, the right to found Third Orders has been reserved to the Holy See.

The statistics of these religious men and women are very difficult to obtain, but it has been estimated that there are about four hundred thousand monks and eight hundred thousand nuns, not counting priests and regulars who are estimated at four hundred thousand—a grand total of one and one-half millions of persons devoting their whole lives, without any reserve, to God and to the Catholic Church in action.

Chapter XVII

CATHOLIC EDUCATION

IT IS in the field of education that the Catholic Church most clearly and definitely acts in the fullest possible measure to realize her own conception of her nature and her mission. Primarily and essentially in her action among men, she is today what she has been from the beginning of her existence, and what she necessarily must be until the end of the world, namely, a teaching organization. "Going, teach ye all nations," Christ said to the Apostles. The words are not an admonition: they are an imperative command. Throughout the entire history of the Church the most powerful of human forces—anti-Christian or non-Christian governments of many types, from violently persecuting pagan emperors to secularized modern States which have abandoned Christian principles—have striven either to destroy, or to restrict, or to leave no place for, the action of the Church in education.

Against all such efforts the Church has ceaselessly struggled. Pope Pius XI was the voice of the Church when in answer to Mussolini's claim that the State was superior to all other organized forces in the field of education, and that on this point he, as the head of the Italian State was "intractable," the Pontiff replied: "We can never agree with anything that restricts or denies the right given by God to the Church and the family in the field of education. On this point we are not merely intractable, we are uncompromising."

From this position the Church has not and may not recede, and the Pontiff followed up his declaration by an encyclical letter, issued December 31, 1929, "On the Christian Education of Youth," in which he restated the claims of the Church and laid down both the principles which guide the course of the Church in

education and the general rules by which these principles are to be applied in contemporary conditions. Pope Pius XI, in all he said, whether in direct response to Mussolini, or in his formal utterance of abstract doctrine, simply applied, or repeated, what the Church has taught from its beginning, and which it must continue to teach until the end of time.

Anything like a full exposition of the principles of Catholic education, or the world-embracing system of their application, is impossible here; all that can be attempted is a brief and rudimentary summary of the matter, in which, for our present purpose of sketching the outlines of the action of the Church today, there are three main considerations, followed by a description of a few other points connected with them:

1. Catholic parents are bound by the law of the Church to see to the religious and moral education of their children as well as to their civic and bodily training. They may not take an attitude of indifference towards this obligation nor may they transfer it wholly to others.

2. The separation of moral and religious from purely intellectual education is not possible. No intellectual nor cultural attainments may serve as a substitute for virtue; on the contrary the more thorough intellectual education becomes, all the greater is the need for proper moral development. Moral education and religious education are inseparable, and religion may not form simply one of many subjects taught in a school. It must permeate the instruction in other subjects and should consist not merely in the teaching of the dogmas of faith and the precepts of divine law, but must also be a training in the exercises of religion—prayer, attendance at divine worship, and reception of the Sacraments. Since Catholic schools are the only ones that fully provide these conditions for Catholic children, Catholics must strive everywhere and always to establish such schools in obedience to the divine mandate laid upon them all, both ecclesiastics and the laity. That mandate, and the further truth that the Church is a perfect society, necessarily proves the right of the Church to establish such schools.

3. A system of education which unites the intellectual, moral

and religious elements upon the basis of divinely revealed Truth, also insures the performance of social duties and inculcates a spirit of law and order. Therefore, the most effectual preparation for good citizenship is a schooling that enables a man to uphold or oppose a social movement, or a man-made law because it is right or wrong, just or unjust, when measured by the laws established by God, and entrusted to His Church for the guidance of all humanity. Hence, no damage can come to any State from the Christian education of youth by the family and Church; on the contrary, it is clear that civil society derives the greatest benefits therefrom. From this fact flows the consequence that it is the duty of the State to protect in its civil enactments the natural rights of the family as regards the education of its offspring, and the super-natural rights of the Church in the realm of the Christian education of youth.

Catholics are not alone in recognizing the need of moral and religious education of children in schools administered under their supervision. Many other religious bodies more or less carry out the same procedure. In this country orthodox Jews and many Christian denominations maintain schools and colleges and, of course, ecclesiastical seminaries. Indeed the freedom and right of the family to send children to these denominational schools is upheld by the law of the United States. The decision of the Supreme Court in the Oregon School Case, decided on June 1, 1925, is based on the natural law and reads in part as follows:

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties.

Neither does the position of the Church in establishing and maintaining Catholic schools for the use of Catholics imply a condemnation of public schools in so far as they answer the purpose for which these are established. So far as citizenship and patriotism are concerned, Catholic children are instructed in their

civic duties in the same way as in public schools; Catholic schools teach everything that is taught in the public schools and in addition they teach religion and religious morality. Catholics do call attention to the fact that in justice they have the right to compensation for the expense involved in setting up their own schools and in giving education in citizenship; in other words their argument is based on the claim that if secular education is given in parochial schools to the satisfaction of State authorities, the schools should be compensated by the State in the same manner as the public schools. Despite the fact that this contention is generally unrecognized, especially in the United States, Catholics have set up at great sacrifice and cost a system of parochial schools unsupported by the State.

Passing on from the fundamental considerations, let us call attention briefly to the Church's past accomplishments in the field of education, which in the western world for many centuries was entirely entrusted to her supervision, and to the methods by which she now seeks to control the formation of Catholic youth.

In the first centuries of the Christian era, great stress was laid on the importance of education in the home, the only influence to counteract the effects of the teaching of pagan schools. Gradually there sprang up private schools for Christian youth, taught by Christians. When in the fourth century monasticism developed as a protest against pagan influence and standards of living it began at once to fulfill the educational needs of the time. The State schools of the Roman Empire were falling into decay, and although the monastery and episcopal schools were both instituted for the purpose of training the members of religious orders and of the clergy, neither declined from the beginning to admit secular scholars. Parochial schools, too, were created at an early period, and although their original purpose was to foster vocations to the priesthood, the Council of Vaison (529) stipulated that their pupils were not to be denied the right to marry when they reached the proper age should they decide that they were not destined for the clerical state.

However the main burden of lay education in the early Middle

Ages was borne by the monasteries, generally divided into internal and external schools, the first for novices, future members of the order, the second for the children of the villagers and nobility. Young girls at the same time were received into convents for their general education and in many countries open schools were held by the nuns for the use alike of rich and poor. At a very early period we find the monasteries giving in their out-schools for the laity instruction in the seven liberal arts, the reading of Latin authors, and music; the monks likewise taught medicine, agriculture, building and decorative arts. These schools were conducted by organized bodies of teachers, who had withdrawn from the world to devote their whole lives, from a higher motive, to literary and educational work. There are many documents to prove that this instruction was given free of charge and poorer students were even maintained at the expense of the monastery or by gifts made to them for this purpose by bishops and princes.

In addition, we find already existing in the 8th century cathedral schools, run by the clergy of the cathedral church, under the direct control of the bishop, and "canonicate" schools run by the canons of the local church in towns and cities where there was no cathedral. These were divided into elementary and higher schools and their program and methods greatly resembled those employed in the monasteries. Guild schools, hospital schools and city schools, the last dating from the thirteenth century, were all under ecclesiastical control, encouraged and supported by the Church and hierarchy. The Council of Rome, held in 853, ordained that all bishops should set up "in every episcopal residence, among the populations subject to them, and in all places where there is such need," masters to instruct in literary studies and the seven liberal arts. Moreover the zeal of ecclesiastical rulers was upheld and greatly assisted by civil authorities. The cooperation of Church and State in the development of education was an outstanding feature of the Middle Ages and such powerful princes as Theodoric in Italy, Alfred in England and Charlemagne in the Frankish Kingdom joined their authority to that of bishop and council in procuring adequate instruction for both clergy and laity under the supervision of the Church.

The love of learning, the search for truth, the erudition of the scholars of the Middle Ages were forgotten outside Church circles after the breaking of Christian unity in the sixteenth century, and the coming of the modern age of secularism, but modern scholarship is now reviving the knowledge of medieval education. The revival of Greek philosophy after the Dark Ages, and the development of scholasticism, produced distinct advances in educational methods. Under such doctors as Thomas Aquinas and Albertus Magnus what was best in pagan culture and science was united in a consistent whole with the Christian doctrine; by a system based on logical reasoning and accurate thought a synthesis was effected of the highest products of Greek thought and the teachings of Christian theology. The same spirit of inquiry led to the founding of the great universities. Popes and secular rulers cooperated. Teaching all the known branches of art and science, university education was made available both to ecclesiastical and to lay students. The mediaeval university was the expression of the Church's educational theories in all their completeness: a harmonious unity in which philosophy and theology walked hand in hand, in which scientific truth and all culture were eagerly pursued for a high end, the perfection of man and the glory of God.

Through certain exaggerations placed by the Renaissance on pagan culture, this unity was weakened, and the individualistic teachings of the Reformation brought about the gradual secularization of learning. Universities, lost to the Church, changed their ideals, systems, and methods. Philosophy was detached from theology, and science was declared sufficient to itself. The positive teachings of Christianity were replaced by new theories of life and for the last three centuries, outside of Catholic institutes the tendency has been to place education on a purely naturalistic basis.

The loss of the universities, the confiscation of monastic property, and the opposition of governments, added immeasurably to the burdens of the Church in the educational field. Nevertheless, she still sought to carry on her work through insistence on a thorough education of her clergy in the seminaries and the estab-

lishment and development by her bishops and priests of parochial schools. Following the Reformation, special religious orders both of men and women were founded for the education of youth—there are today hundreds of these educational congregations with tens of thousands of members devoting their whole time to the education of the Catholic laity. There has arisen in almost every country of the world a distinctly Catholic system of education—parish schools, academies and certain universities, which either had remained under the control of the Church, or were established at a later period by the Holy See.

The organization of Catholic education necessarily differs in detail in various countries in accordance with governmental attitudes and local economic and cultural conditions, but we may consider the Catholic school system in the United States as functioning in a manner satisfactory to the legitimate aspirations of the Church. It is true that Catholic and other denominational schools receive no support from the government in this country. On the other hand, they are not interfered with, and definite efforts are made to identify their curriculum in secular subjects with the public schools of the State and to fill the same hygienic and sanitary requirements.

The fact that many millions of Catholic children are attending public schools is due mainly to the fact that Catholic schools are economically impossible in many districts, and it is estimated that from one-fourth to one-third of the Catholic children of school age are living in country districts. In the poorer localities of cities and towns, the parochial schools are again unable to provide for the large numbers of children of elementary school age. Parish schools are increasing rapidly, however, in both cities and rural districts, and it is now possible to say that over a half of the Catholic children of elementary school age are receiving their education in the parochial schools of the United States.

There are over 50,000 teachers engaged in the parish schools of the United States, fully nine-tenths belonging to religious institutions. More than 275 teaching bodies are taking part in this work, including independent convents as well as congregations and orders. Many of these religious orders have several thousand

members in the schools of this country, others less than a hundred. Sisters teaching in a parish school generally receive from \$300 to \$500 a year from the school (the sum being paid to the community), brothers from \$400 to \$600 a year. Lay teachers in Catholic schools constitute at present about 14% of the total number of teachers employed. These laymen and lay women have a definite place to fill in the scheme of Catholic education; colleges and universities especially have need of teachers with types of professional training procured with difficulty by the members of religious orders. In general they too make great financial sacrifices; salaries rarely reaching the same level as those paid by secular institutions. A recent strong movement among Catholic educators has as its object the securing of adequate salaries for Catholic lay teachers so that professors of exceptional ability may be secured for Catholic colleges. Through the self-sacrificing life of these men and women, religious and lay persons, it is possible to maintain the cost of schooling in a parochial school at under one-third of that in a public school. The schools themselves are either free or pay, the tuition fees in the latter being paid to the head of the school. The free schools, by far the greatest in number, are supported from the parish treasury and even where small tuition fees may be counted upon, it is usually necessary for the parish to provide part of the school expenses. Catholic children are rarely denied entrance into a parochial school for inability to pay tuition and although they are still faced with the necessity of buying books, most frequently some arrangement is made in the case of very poor children to bear this expense also.

The number of Catholic elementary schools in the United States according to the Department of Education of the National Catholic Welfare Council is at present 7,942 with an attendance of 2,193,160. The total number of pupils in Catholic educational institutions of all kinds, including colleges, academies, industrial, reformatory, and eleemosynary schools is 2,628,695.

The Catholic school system in this country extends from the kindergarten period, through graduate studies and into the various activities of adult education. There are also religious vacation

schools for children unable to attend Catholic institutions, and various types of educational institutions, such as the training of the blind, deaf, mentally deficient and orphan or dependent children.

The Catholic elementary schools are organized within each diocese, which formulates its own laws and policies. The bishop, who is in direct control, is officially represented by the diocesan superintendent of schools who acts as executive officer of the diocesan school board. Usually this superintendent is a priest of the diocese who has special training in educational methods; it is his duty to inspect the schools, confer with the community supervisors, direct the program of studies for the diocese, organize its educational resources, control the personnel of the teaching force and see that it keeps abreast of modern educational thought.

The community supervisors are members of religious teaching orders who study the teaching work done in their respective orders and report on it to their religious superiors. These religious, men and women, are teachers of many years' experience, familiar with the needs of the schools of the locality and with the personal qualifications and fitness of the members of their order. Collaborating with the diocesan superintendent of the schools and the pastors of the parishes in which they carry on their work, they are of great assistance in the reorganization of courses of study, in the selection of textbooks and in personnel adjustments in the various schools.

The Catholic elementary schools are usually run by the members of a particular religious order who act both as teachers and principal. They are prepared for their work by normal school training quite as adequate as that given in State colleges for teachers, and it cannot be complained that they do not keep up with the developments in educational theory. The large attendance of religious, both men and women, at summer schools and university extension courses throughout the country bears witness to their professional spirit and anxiety to bring the best methods available to the training of children in the Catholic schools.

The parish school is at the very core of the Catholic educational

system in the United States, the training of the child's early habits and attitudes being considered essential in forming a Catholic outlook upon life. The Church has thrown the greatest amount of pressure upon priests and bishops in the matter of erecting and enlarging parochial schools. The increase in secondary schools during the last fifteen years has been equally remarkable, Catholic junior and senior high schools have increased over 60 percent and the number of students attending them over 200 percent, although the need for this development may be judged by the fact that even now only about one-third of the Catholic children of high school age are attending Catholic high schools. A movement to group the Catholic high school students of various city parishes into central high schools is proving more efficient and economical than the upkeep of a number of smaller high schools functioning separately. Most Catholic high schools give a four year course, although the separation of junior and senior high schools as we find it in the east and middle west corresponds to the same separation we find in the public school system. About 90 percent of the teachers in Catholic high schools are religious.

There are also in the United States several hundred colleges and universities under the control of the Church. The canonical erection of a Catholic university or faculty is reserved to the Holy See, and such a university or faculty must have their statutes approved by the Roman Congregation of Seminaries and Universities. Each of the leading Catholic universities has in addition to schools of theology and philosophy, professional courses in medicine, law, engineering, commerce, social service and education that compare very favorably with those courses given in secular schools. The requirements for admission to the graduate schools are kept at the level of acceptable standards anywhere.

One educative faculty of the Church over which there should be no dispute is its right to control the training of its clergy. Not that this right also has not been contested—in countries where the Church received State support certain governments have in the past claimed the power to erect seminaries and regulate their

organization. Whatever may be its other disadvantages, the separation of the Church and State, where operated, has greatly added to the Church's liberty in this respect. The encyclical *Jam pridem* of Leo XIII affirmed that the erection and government of seminaries is an exclusive right of ecclesiastical authority and Canon 1352 of the present Code is stating nothing new when it declares that it is the proper and exclusive right of the Church to educate the men who desire to give themselves to the ecclesiastical ministry. It would not be an autonomous society if it could not form its directing body in full independence.

The Church has always concerned itself deeply with the moral and intellectual formation of its clergy, but this formation has been more or less complete at various periods and in various parts of the world, according to the facilities offered in this respect. Jesus Christ himself spent three years initiating His Apostles in their great duties. Silas, Luke, Titus, Timothy, Crescent and Clement were the pupils of St. Paul; Mark, Rufus, Pancreas, Marcian, those of St. Peter. We see the early Fathers of the Church like St. Augustine, St. Basil and St. Martin, grouping about them communities of clerics destined for holy orders. During the first ten centuries priests were trained in the immediate entourage of the bishops and country pastors, the Council of Toledo declaring that those consecrated by the will of their parents from early childhood to the clerical state should be instructed in the "house of the Church" in the presence of the bishop, and by those especially charged with this work. The Council of Tours (513) laid down a similar rule; the priest should not be ordained before the legal age (then placed at 30), but before receiving orders he should live at the house of the bishop (*in episcopis*) to learn his functions. During this time his character and conduct should be judged as well as his intellectual capacity.

In addition to these episcopal schools, clerics in Italy and Gaul were received by the pastors of rural parishes where they were taught to read the psalms, the Holy Scripture and to know the law of God. At first this method was followed through with happy effect, but as we know the 6th and 7th centuries were, in

the West at least, periods of deep intellectual decadence. This formation of the clergy reflected the general state of civilization and a great number of them were completely illiterate, not even knowing how to write. Particularly deplorable was this condition in the country districts, where not only were general education and culture hard to come by (in those days even a scroll of manuscript cost a fortune), but also there existed the custom of recruiting the clergy not only from the presbyterial schools but by popular election among the villagers—wherefore it sometimes happened that even the serfs and serving classes were designated for the clergy, honest and worthy men in many cases, but utterly unprepared for the priesthood except by the good life of an ordinary Christian.

A relative improvement of general conditions in the Carolingian period was followed by the tenth century, the age of iron, when morals and culture were at a low ebb. A moral blight fell upon the clergy and the greatest negligence was practiced in preparing future priests. The love of riches and luxurious living, simony, all ravaged the Church. In the 11th century Gregory VII restored discipline, and in the 12th episcopal and monastic schools flourished once more; then at the beginning of the 13th century great universities were established. These institutions were frequented not merely by the élite, but also by throngs of students emerging from the lower strata, so that the influence of a Thomas Aquinas, of a Duns Scotus, of a William of Occam and many others permeated far beyond the boundaries of the great institutions where they lived and taught.

Intellectually the educational situation was improved, but the Council of Trent (1563), in creating seminaries for the clergy along the lines that they exist today, called attention to grave abuses of another sort and answered an evident need. At its 23rd session the Council declared: "If youth does not receive a proper education, it is prompt to follow the delights of the world. If from the tenderest age, it is not formed in piety and religion, before the habits of vice take hold of the whole man, it never perseveres perfectly in ecclesiastical discipline, and if it does so persevere it has need of very powerful and particular aid from

Almighty God." The Council then decreed that each and every cathedral and metropolitan Church erect, in accordance with its means, a college especially affected to the training of ecclesiastical students either near the cathedral or at some other place to be elected by the bishop.

This was the beginning of the Roman College founded by the Jesuits in 1565, and soon afterwards Charles Borromeo established two lesser seminaries and one great seminary in his immense diocese of Milan. Other new congregations of "clerks regular" were instituted for the formation of the clergy. None have rendered greater service to the Church than the Sulpicians, founded in 1642 by Father Olier, who have played such an important part in the formation of the clergy of the United States.

It is safe to say that for many years the seminary has been the normal means for the education of the clergy. It is a Canon of the present Code that every bishop should erect a seminary or college, in accordance with the means and requirements of his diocese, where a certain number of young men are to be educated for the clerical state. If he is not able to go to this expense he must send his students to an outside seminary, unless there is an interdiocesan or provincial seminary erected by the Holy See. If the bishop has no proper means or revenues for the maintenance of a seminary and its students, he can order pastors and rectors of churches to take up at stated times a collection for the purpose; he can impose a seminary tax; or if these two courses are not sufficient, he can annex some simple benefices to the seminary.

The bishop has the principal authority not only in the erection but in the government of his seminaries. He must follow closely its administration and progress, reporting at regular intervals to the Congregation of the Consistory; he must visit the seminary frequently, watch over the manner in which secular and ecclesiastical sciences are taught, and obtain personal knowledge of the vocation and character and standing in studies of the pupils, especially at the time of ordination.

At the head of every seminary there must be a rector for the government of the house, professors, an *economus*, distinct from

the rector, to administer the temporal goods, two ordinary confessors and a spiritual director. All owe obedience to the rector in the exercise of his functions and the latter should watch that the professors properly attend to the duties of their office. Moreover, the Code recommends that all these offices be held by men outstanding both for knowledge of doctrine and for virtue and prudence of character.

The bishop is likewise aided in the administration of seminaries by two commissions, one for discipline, the other for the temporal arrangements, each composed of two priests chosen by the bishop with the advice of the chapter or of the diocesan consultants; the vicar general of the diocese, priests living in the bishop's house, the rector and *economus* of the seminary, and the ordinary confessors being all excluded from either board. The members of these commissions are nominated for six years and may be reappointed. Their rôle is only consultative but their advice must be requested in all important matters. By an exception to this rule, Benedict XV has permitted the Sulpician Order to administer seminaries, under certain conditions, without the aid of these commissions.

The bishop may receive into the seminary only boys of legitimate birth, whose character and intentions admit the belief that they will persevere and succeed in the sacred ministry. The student must present certificates of legitimate birth, of baptism and confirmation and a testimonial of his good habits. Should he come from another seminary or a religious house, the bishop should obtain information regarding him from his former superiors and the reasons for his dismissal or transfer.

Students of the lower grades of the seminary should be instructed first in religion: then a thorough study of Latin and of their own language and instructions in other subjects corresponding to the general culture in their respective countries. In the higher seminary the course of philosophy, together with allied subjects, must last two years. The regular theological course requires four: the students must receive instruction in dogmatic and moral theology, in Sacred Scripture, Church history, canon law, liturgy, sacred eloquence and ecclesiastical chant. To these

courses are added lectures on pastoral theology, with practical instructions on how to teach the catechism to children and adults, to hear confessions, visit the sick and assist the dying.

Canon Law also enters into details concerning the interior piety and moral formation of the seminary students. It indicates the minimum of pious exercises and prayer: every day the students must take part in common morning and night prayers, and in meditation and assistance at Mass; there is confession once a week,¹ and the frequent reception of Holy Communion; and on Sundays and holydays, assistance at solemn Mass and Vespers; finally they are required to participate in the other sacred ceremonies of the Church, especially in the diocesan cathedral if, in the opinion of the bishop, discipline and studies do not suffer.

The Roman colleges are, generally speaking, those seminaries where young men of the same nationality reside during the period of preparation for the priesthood. The student body is usually made up of the most promising young aspirants to Holy Orders and are sent by their families or bishops to study under the exceptional conditions that can be found in Rome alone. As they serve in a certain measure to keep up in the various countries of the world that spirit of loyal attachment to the Holy See which is the basis of unity, the Sovereign Pontiffs have at all times encouraged the founding of these colleges, and the Propaganda has maintained the Urban College where students of every nation are received until such time as they are numerous enough and conditions are ripe enough to found a separate national institution.

The colleges are, then, halls of residence where students follow the same régime as in a seminary at home—exercises of piety, study in private and review of subjects treated in class. Some of the colleges have special courses of instruction, especially in languages and liturgical music, but as a rule the students from all the national groups follow regular courses in philosophy and

¹ The liberty of confession of seminary students is assured in many ways—the rector, except in extraordinary cases, may not hear the confession of the seminarians under him. Beside the two ordinary confessors, others are designated to whom the seminarians may freely address themselves.

theology given at the central institution of the Propaganda, and the Gregorian University, the Roman Seminary, and the Minerva.

The Roman colleges are grouped in several clusters, each including a center of purpose of instruction and a number of affiliated institutions. Each college has at its head a rector designated by the episcopate of the country to which the college belongs and appointed by the Pope. He is assisted by a vice rector and a spiritual director. Discipline is maintained by means of the *camerata* system in which the students are divided into groups each in charge of a prefect who is responsible for the observance of rule. Each *camerata* occupies its own section of the college building, has its own quarters for recreation, and goes its own way about the city on the daily walk prescribed by the regulations. Meals and chapel exercises are in common for all students of the college. While indoors, the student wears the cassock with a broad cincture; outside the college, the low-crowned, three cornered-clerical hat and a cloak or *soprana* are added.

In Roman colleges the scholastic year begins in the first week of November and ends about the middle of July. In most of the courses the lecture system is followed and at stated times formal disputations are held in accordance with scholastic methods. The course of studies, whether leading to a degree or not, is prescribed. The usual degrees (baccalaureate, licentiate and doctorate) are conferred in philosophy, theology and canon law; since 1909 degrees in Sacred Scripture are conferred upon students who fulfill the requirements of the Biblical Institute. Each college spends the summer vacation at its *villegiatura* or country house located outside the city and generally in or near one of the numerous towns on the slopes of the neighboring hills. Student life in the "villa" is quite similar to routine of the academic year in regard to discipline and religious exercises; but a larger allowance is made for recreation and for occasional trips through the surrounding country. And while each student has more time for reading along lines of his own choice, he is required to give some portion of each day to the subjects explained in the classroom during the year.

Of greatest interest to Americans is of course the North Ameri-

can College, founded in 1859, chiefly through the activities of Archbishop Hughes of New York and Archbishop Kendrick of Baltimore. So great was the interest of Pope Pius IX in the creation of this institution that for \$42,000 he purchased the building—the old Visitation convent of the Umilitá—still used for the college and presented it for use by the American bishops on the condition that they would furnish it and raise funds for its upkeep. The summer residence of the American College is the Villa Santa Catarina at Castelgandolfo. The college is administered by a board of the archbishops of Baltimore, New York and Philadelphia. A rector is responsible for internal management and discipline; he is assisted by a vice rector and a spiritual director.

Many other countries, of course, have their students at Rome, the center of the Catholic Church, while nearly all parts of the world which are unrepresented by national colleges have students in the Propaganda. So is the universal mission of Christianity at once symbolized and actualized. At Rome, as in all the countries from which the students come, and in all branches of the education given by or under the influence of the Church, that education, while neglecting no subjects or methods by means of which intelligence is developed, knowledge acquired, and character formed, places one subject supremely above all others, even as she places one teacher uniquely above all others, namely, the subject of the life and the lessons of that Teacher, Jesus Christ, as He Himself directed that she should do.

Chapter XVIII

THE LITURGY

ANYTHING like a complete account of the place occupied by the Liturgical Movement in the action of the Catholic Church today would require a volume in itself, not a mere chapter in which all that can be done is to sketch the subject in outline. It would not be true to say that the movement to revive popular interest in, and a fuller understanding of, the liturgy is the most important activity of the Church; because Catholic Action consists of a simultaneous demonstration of all the major forces of the Christian religion, acting in a cooperative, unified fashion, and emphatically does not consist in the exaltation of any one element to the neglect, still less to the exclusion of, the others.

But it perhaps is true to say that the Liturgical Movement is the most strikingly characteristic element of the general action of the Church, because it is in itself the visible, concrete means of binding all members of the Church together, not only in so far as it rules their public conduct in all forms of official worship of God—which is one of the chief duties of the Church, and of all members of the Church individually, to offer up—but because it also tends to unify and direct the actions of Catholics in all the highly diversified fields of work into which they enter. This is so, first of all, because the liturgy is essentially the Church *in action*; the Church performing its function of service, the service of God; therefore, all the members of the Church, both the official servants of the Church, and the laity, when participating in the liturgy, are doing that act which is the foundation for all their other acts as Catholics; and, secondly, this direct, positive, required participation in the public service of the Church so deeply influences their minds and their souls as to orientate all other

activities toward Catholic purposes, Catholic ends, and Catholic methods of seeking those purposes and those ends.

The word "liturgy" itself is derived from a Greek compound originally meaning a public duty—a service of the state undertaken by a citizen. It gradually began to mean more specifically the public service of the temple, and at last the religious sense predominated, and was applied especially to the function of the priests, the ritual service of the temple. The Old Testament, in the Greek translation, used the word in this sense. In the New Testament it thus became definitely established. Therefore, the word was taken over by the Church and came to mean "the public, official service of the Temple in the Old Law." In the Eastern churches, however, the word "liturgy" was restricted to the chief official service of the Church, the Sacrifice of the Holy Eucharist, which the Western Church calls the Mass. But the Western Church—with which, of course, we are concerned in all but one chapter of this book—uses "liturgy" to denote all the rites, ceremonies, prayers and sacraments of the Church as distinguished from private devotions. There are even many ceremonies, devotional exercises, and set prayers, offered by the Church, or conducted by her official ministers, which are not considered liturgical. The rosary, for example, even when recited in a Church, led by a priest, is not liturgical. Neither is Benediction of the Blessed Sacrament.

Although mental and private prayer is held in high esteem by Catholics, and is encouraged by the hierarchy, the fundamental concept of the Church as an hierarchical society, calls for exterior as well as interior expression, public as well as private prayer, under the guidance of appointed heads. The liturgy, to repeat, is the official and public workshop that the Church renders to God. That, in the words of St. Benedict, "God may be adored in all things," she has drawn up rules for every detail of public worship—the books to be used, the formulas of prayer, the ends sought through prayer, the sacred chant, the specifications of time and place. And because the ceremonies of the Church are performed in public in the midst of the faithful and in the name of all and for all (because the Communion of Saints is an article of the

Catholic creed), it follows that the organization and accomplishment of these rites is not of interest to priests alone. They intimately concern the laity as well.

The Liturgical Movement, therefore, far from being a mere esthetic revival, or an awakening of historical interest in ecclesiastical rites, ceremonies and art, deeply as art and historical studies are concerned in it, is the re-affirmation of the dogmatic truth, instinctive in every true Catholic, no matter what his esthetic and scholarly training or background may be, that public worship is the primary and indispensable source of the true Christian spirit. Hence active participation in public worship, in particular in the Sacrifice of the Mass, is necessary for the life of the Christian soul, and for the communication of that Christ-life to the souls of others.

Two Popes of our own day have insisted upon this principle in the strongest of terms, Pope Pius X stating in his first *motu proprio* of November 22, 1903 that "The true Christian spirit has its *first and indispensable* source in active participation in the sacred mysteries and the public and solemn prayer of the Church," and Pope Benedict XV urging the organizers of the Liturgical Congress of Montserrat in July 1915, "to spread among the faithful an exact knowledge of the liturgy; to instill in their hearts a taste for the sacred formulas, rites and songs by which, in union with their Common Mother, they render worship to God; to draw them into active participation in the sacred mysteries and ecclesiastical feasts, which serve to unite the people to the priest, to bring them back to the Church, to nourish piety, strengthen faith and perfect life."

Moreover, the Catholic Church sees in the liturgy, and especially before the social ills that confront society today, the solution of many of our modern problems. Many sociologists, even those who are not believers, recognize in religion a restraining force highly beneficial to the maintenance of public order. The respect for authority, which is at the basis of all society, is strongly inculcated by the liturgy—witness its many forms of prayer for authorities, both spiritual and temporal, for the welfare of nations, for the maintenance of peace, etc. And although insisting upon re-

spect for leaders, the liturgy constantly reminds them of their obligations to rule wisely and well. As for the faithful, their equality in the sight of God is never lost from view. Through the liturgy, rich and poor, master and servant, unite on an equal footing in the churches and at the Eucharistic table. Moreover, we may not neglect the socializing effects of prayer—the prayer of the Church as a society, which brings all men together regardless of nationality, race, birth, intelligence or culture.

The Catholic knows too that there is nothing, not even the very least of the ceremonial observances and customs of the Church, which is idle or insignificant. They express some high spiritual truth, or symbolize some great principle, or shadow forth some sacred mystery. They are full also of the suggestions and memories of the history of man in his relations with God. The garments of the clergy, the utensils, some of the ceremonies, link those living today with the generations of old—with the pre-Christian centuries, the Greeks, the Romans, the Jews of the ancient Temple. They recall the catacombs and the first great persecutions, the primal martyrs and saints. The very color of the robes of the priest carries its lesson; red, the hue of blood, is worn on a day when a martyr is commemorated; also, as the color of flame, it is worn in the season of Pentecost, to recall the tongues of fire that descended on the Apostles.

So, in a hundred direct and a thousand indirect memorials and suggestions, the liturgy binds together the faithful of all the ages, of all classes, nations, races, and conditions, not merely as spectators of the varied ceremonies of the Church, but as participants in the Action of a religion that is super-national, super-racial and universal. And not only does it do this in a religious sense, it also does it in a social, a cultural sense: it provides a center of unity for civilization, a center of order and law and discipline for all, and for individuals it opens as well sure channels of personal communication with the Divine.

Catholic theology goes far deeper than these considerations, however, in its explanations of the liturgy, in the doctrine of the Church considered as the Mystical Body of Christ on earth. All the members of the Church are regarded as being truly incorpo-

rated in Christ, through the Church, of which the liturgy is the Action.

* * *

The origins of the liturgy go back to Jesus Christ Himself. It was Christ Who instituted the Mass and the Sacraments, Who laid down their first rules and charged His Church with their completion and adaptation to time and circumstance. Like the dogma revealed by Christ, the liturgy based upon it is old but ever new, each century adding contributions which are but out-growths of the original doctrine. The feasts and devotions of the Sacred Heart and of St. Joseph are, for instance, comparatively recent—the incorporation of these feasts into the liturgical cycle are proof that the Church, far from combatting modern devotions, strives only to regulate and subordinate them to the official worship.

The importance of the liturgy as a study is to ecclesiastics second only to dogmatic and moral theology. To the lay person, after learning the essential truths of his religion and the rules of Christian life, there is nothing more essential than an understanding of the rites and formulas used by the Church in the administration of the Sacraments and in public worship. For any instructed Catholic knows that most of these rites and formulas are based on some truth of dogma as defined by the Church at different stages of its history.

The principal subjects with which the liturgy is concerned, and which it defines and explains are: I) the Eucharistic Sacrifice of the Mass, the center of the whole life of the Church; II) the other Sacraments; III) the sacramentals; IV) the breviary and the divine office; V) the liturgical year and, VI) the liturgical books.

I. THE MASS

In the Christian language of the Orient the liturgy *means* the Mass. If, since the 17th century, it has taken on a more general sense, the Church still maintains that it is the greatest act of the Christian liturgy, around which all other ceremonies have been

formed and developed. And although the Eucharist is but one of the seven Sacraments, it enters as an element into several of the others and into the principal sacramentals.

This position as the central rite in all liturgies it has occupied since the beginning of Christianity. Although in the various rites of the East and of the West it differs in language, in music, and certain forms, its essential elements are the same: the epistle, the gospel, the offertory, the preface, the consecration, the elevation and the communion exist in all. Taking as a basis the Roman liturgy, common to some three hundred and fifteen million Catholics throughout the world, let us examine some of the details of the great ceremony which Catholics believe to represent, to recall and to apply the sacrifice of Christ upon Calvary.

In memory of those early times when only the baptized Christians were permitted to attend the performance of the sacred mysteries—the catechumens or persons under instruction withdrawing after the recital of the opening prayers of the Mass—the ceremony today is divided into two parts known as 1) the Mass of the Catechumens, and 2) the Mass of the Faithful.

The Mass of the Catechumens may be subdivided as follows: 1) Preparatory prayers; 2) Introit, Kyrie and Gloria in excelsis; 3) Collect; 4) Epistle, Gradual, Tract, Allelulia, Sequence; 5) Gospel, homily and announcements; 6) the Credo.

To prepare the soul with the proper dispositions to approach the greater moments of the Holy Sacrifice, the Church first calls for the recitation of Psalm 42, the Confiteor, and other introductory prayers for pardon and purification. In the form that it is used today this formula of preparation dates only from the tenth century, but certain of its elements, notably the Confiteor and the prayer *Aufer a nobis* (Take away from us our iniquities) are much older. In Masses for the dead and in Passion time, Psalm 42 is omitted.

The Introit, like the Epistle and Gospel, varies each day and corresponds to the feasts of the liturgical year. It consists usually of an anthem, the verse of a psalm and the *Gloria Patri*, although some Introits are drawn from other books of the Old and New Testaments and some few are not even from Sacred Scripture.

The Kyrie is a short litany of Greek origin, and recalls the times when the faithful, headed by the Pontiff, went in procession to the station churches in Rome. At High Mass the altar is incensed during the singing of the Introit and the Kyrie. The *Gloria in excelsis* is equally of Greek origin and in the Occident was used at first only at midnight Mass on Christmas. Gradually extended to Sundays, feasts of martyrs and other saints, it is now a part of every Mass except in Advent and Lent, the penitential seasons.

The Collect (*collecta*, reunion) likewise recalls the primitive custom of repairing to the station churches where the celebrant of the Mass said a prayer which would serve as introduction to the liturgical function. It is often accompanied by other prayers said, on their feasts, in honor of certain saints.

The Epistle takes its name from the Epistles or Letters of the Apostles, although they are sometimes taken from the Acts or, on rare occasions, from some book of the Old Testament. The Gradual, Tract, Allelulia and Sequence are different varieties of chant. The Gradual is a response, the Allelulia an anthem; the Tract and Sequence are chants without repetition or refrain. All are ordinarily taken from the Psalms, with the exception of the Sequences, which are of ecclesiastical composition.

The Gospel is the extract from the New Testament or the words of God, which in the Catholic Church is given great importance as the text of the day. Great solemnity surrounded in early Rome the reading of the Gospel, and the customs there adopted are still used at solemn high Mass. Whereas the Epistle is always said at the right hand of the altar, the Gospel is said at the left—a vestige of the primitive church construction when there were two pulpits or *ambons* in every Church for the reading of the Epistle and Gospel. At solemn high Mass the deacon, preceded by the thurifer and acolytes with lighted candles goes in procession to the left side of the sanctuary where the book is held for him, and here chants the Gospel aloud. It is preceded and followed by prayers recited in a low tone, prayers consisting of verses and responses of antique origin. The homily or sermon (originally an explanation of the Gospel) immediately follows the Gospel and in our churches today is usually accompanied by

announcements of the feasts of the week, parish activities, publication of banns of marriage and other communications from the pastor to the faithful. Originally a bishop alone had the right to preach and comment upon the Gospel, but as Christianity spread and parishes formed he was allowed to delegate for the purpose priests or deacons. In Jerusalem in the fourth century, several priests were often invited to preach at the same Mass, the bishop of the place following them with the final remarks.

The Credo was introduced into the Mass as a protestation of faith, following the early heresies. The form now used, that adopted at the Councils of Nice and Constantinople, dates from the fourth century and contains a full résumé of the Catholic faith.

[In primitive times, as we have said, immediately following the Gospel and homily, the catechumens and penitents were sent away from the place of sacrifice. The preparatory Mass was finished, and up until the fifth century, it was understood that all who remained would take part in the communion. The Mass of the Faithful was now about to begin, a second and entirely new ceremony. It even happened at times that the first part of the Mass was not followed by the sacrifice, and although no such custom has prevailed since the early centuries, traces of this division are still to be found in the liturgy.]

The second division of the Mass, its essential part, contains the sacrifice and Eucharistic banquet. It may likewise be grouped into six sub-divisions: 1) Offertory and *Lavabo*; 2) Preface and Sanctus; 3) Canon; 4) *Pater Noster* and fraction of the Bread; 5) Agnus Dei, kiss of peace, communion and post-communion; 6) Final prayers and *ite missa est* or dismissal. Every Catholic knows that if he misses the Offertory, the Consecration (which occurs in the Canon), or the Communion, he has not assisted at Mass.

Originally, at the Offertory the faithful themselves presented the bread, wine and other gifts to the priest. This is the origin of the collection of money which is made today at this part of the Mass. The faithful not only offer this material gift to God, but they associate themselves with the priest in the prayers offering separately each of the sacred species. At high and pontifical

Masses the ceremonial in use today is very close to that of the fifth and sixth centuries. The deacon, who has previously placed the corporal on the altar, presents to the celebrant the paten and Host which the priest offers to God the Father. He then pours the wine into the chalice, to which the subdeacon adds the water—and both are given to the priest who offers them in the same manner as the Host. There is for the Offertory a formula proper to each Mass, consisting like the Introit of one or two verses of a Psalm, formerly chanted in its entirety as the faithful brought their gifts to the altar. After the Offertory at solemn Masses the incensing of the altar is likewise accompanied by a special prayer, while at the ablution of hands the priest recites Psalm 23, the Lavabo. The prayers of the Secret, which follow, correspond to the Collects, although one is much like the other in sense, as they all beg God in some form to accept the offerings of the faithful and to give in return spiritual strength and help.

The Preface and the dialogue preceding it were originally considered a part of the Canon of the Mass, which does not begin today, however, until the *Te igitur* following the Sanctus. The text of the preface varies with the liturgical season, there being at present thirteen different forms. The Sanctus was in use among the Christians of the first centuries as one of the canticles to Christ, even before its incorporation into the Mass. Tertullian refers to it, likewise the Acts of Saints Perpetua and Felicita. However this may be, it was certainly introduced into the Mass by the third century, for it is to be found in all the ancient liturgies. With slight variations its first part is founded on a text of the prophet Isaias in his famous vision (Is. vi. 1-3), whereas its second part, the Benedictus, is drawn from Psalm 117, applied on Palm Sunday to Our Lord as he rode into Jerusalem upon the eve of His Passion. Hosanna was a cry of joy and triumph among the Jews, and as used here it has never been translated into Latin. The Sanctus is always sung, not said, at solemn Masses.

The actual Canon of the Roman Mass is composed of a number of prayers closely bound to one another, corresponding to the acts and intention of the sacrifice. The *Te igitur*, begging the Father to bless the offering, makes mention of the Church spread

throughout the world, of the Pope, the bishops and all ministers, and the faithful in union with the Church. The *Communicantes* has further reference to the spiritual society which is the Catholic Church, associating the prayers of the priest and faithful with the merits of the Blessed Virgin, the Apostles and other Saints. The words of the Consecration are those used by Our Lord Himself at the Last Supper, and we may consider this part of the Mass as still existing in its apostolic form. The elevation of the Host and Chalice were not practiced prior to the twelfth century, but were introduced to emphasize the secular belief of the Roman Church in the efficacy of the words of consecration. The other prayers of the Canon are the *Unde et memores*, the *Supra quae* and *Supplices*, the Memento of the dead, the final doxology and the second elevation which is connected with the Our Father.

The presence of the *Pater Noster* or Lord's Prayer in the Mass is quite natural when we consider in what honor it was held by the first Christians. It was introduced into the Canon by St. Gregory in the sixth century, which does not mean that he was the first to prescribe its use in the Mass itself. For centuries before it had been used as a preparation for communion following the breaking or fraction of the Host. It now precedes that ceremony, which consists in the separation of the consecrated Host into three parts, one of which the priest places in the chalice saying, "May this mixture and consecration of the Body and Blood of Our Lord which we are about to receive, procure for us life everlasting."

The *Agnus Dei* was first introduced into the Mass by Pope Sergius in the eighth century. The three prayers following it, to be considered as preparation for the communion, are not of so ancient origin. The *Pax Domini* and following prayers are pleas for peace, and in solemn Masses they are accompanied by the kiss of peace, a symbol of the fraternal charity and union that should reign among Christians.

The priest celebrating the Mass communicates under both forms—the Bread and Wine. In the first centuries the people also received in their hands the consecrated Host and drank from the same chalice. The present custom of the faithful communicating of the Host alone was introduced little by little into the West

for reasons of convenience and practical facility. It is but a question of discipline, since Catholics believe that Christ is equally present under both forms.

After ablution of the chalice, to remove those particles of the Host which may adhere to the sides of the Chalice, or to his fingers, the priest recites the post-communion, which is in reality a prayer of thanksgiving.

Next the priest turns toward the people and having said "The Lord be with you," announces the end of the eucharistic action in the words *Ite missa est*, "Go, the Mass is ended." This is the real end of the Mass, but in the course of the centuries the custom arose of reciting the Last Gospel or Gospel of St. John, replaced on certain days by another Gospel having to do with the feast. The prayers recited after Mass at the foot of the altar, are of recent institution, having been added by Pope Leo XIII.

A word concerning the distinctions between Masses: A low or private Mass is one recited in a low voice and without solemnity; the high or chanted Mass is said with far more ceremony, the principal parts being sung and the celebrating priest assisted usually by a deacon and sub-deacon; a Pontifical Mass is said by bishops or other high prelates and is celebrated with even more solemnity. It is therefore in the latter that we find the ancient rites most carefully preserved. Wherever possible in every parish a High Mass must be celebrated every Sunday. It is the official parochial or liturgical Mass and Catholics are urged and expected to attend it whenever possible.

The ceremonies and actions accompanying the prayers of the Mass are as carefully prescribed as the prayers themselves. They are the subjects of the *rubrics*, so called because in liturgical books these directions are ordinarily printed in red to distinguish them from the text of the prayers which is in black. The gestures and attitudes of the priest are fixed at every place with the most minute care: the signs of the cross, genuflections, and inclinations, are regulated by precise rules.

The vestments worn by the priest at Mass are likewise carefully prescribed, and they are put on in a given order and with special prayers for each. Neither is their color a matter of in-

difference. They are white for the feasts of Our Lord, the Blessed Virgin and saints who are not martyrs; red for the feasts of the Holy Ghost and the martyrs, green on ordinary Sundays except in the Pascal season when white is retained; violet during Advent and Lent (except upon feast-days), on ember days and vigils; black on Good Friday and in Masses for the dead. Rose colored vestments are worn on two days of the year, on Laetare Sunday in Lent and Gaudete Sunday in Advent.

Catholics are supposed to follow the Mass attentively, mentally uniting themselves with the priest in all that he says and does. Although pious reading and the recitation of the rosary and other prayers have in the past been permitted for children and ignorant persons who could not be expected to follow the liturgy—and while these customs still prevail—they are by no means encouraged by the Church. Catholics are expected to provide themselves with a missal or Mass-book and to follow exactly the ceremonies of the liturgy, uniting themselves consciously with the corporate action of the Church.

Before leaving the subject, it may be well to say a few words concerning the devotions to the Blessed Sacrament outside the Mass (there is no question of communion, since this act normally takes place during the Mass). Outside of the Holy Sacrifice, the Church favors a liturgical cult of the Eucharist considered as a Sacrament. It is reserved in every Catholic Church where It receives many evidences of public and private devotion. The Benediction of the Blessed Sacrament, however, is a non-liturgical ceremony which made its appearance after the sixteenth century, when Mass was no longer said in the afternoon or evening. It was originally united to Vespers or Complies, parts of the Divine Office which has as its center the Sacrifice of the Mass. Thus we see that the Mass has the undisputed place of honor in the Catholic liturgy, all other ceremonies, even those which have as their center the Eucharist itself, being subordinated to it.

II. THE SACRAMENTS

Holy Communion is the complement of the offering and consecration of the sacred Species at the Mass, and is the moment

when the Sacrament of the Holy Eucharist is administered to all who wish to participate in the Sacrifice. In the Latin Church, Holy Communion is received by the faithful in the form of bread only, the Council of Constance (1415) having decreed that only priests shall communicate under the two forms, since it has always been the teaching of the Church that Christ existed entirely under both forms, and there were various reasons making it difficult for the laity to communicate under both. In the Mass, after the prayer *Domine non sum dignus*, the faithful approach the communion rail, and the priest, having himself communicated at the altar and saying various prayers, among them an absolution and blessing of the communicants, descends from the altar and distributes a small Host to each, saying, "May the Body and Blood of Our Lord Jesus Christ preserve thee to life everlasting."

Besides the Eucharist, the Catholic Church teaches that there are six other Sacraments instituted by Christ for the sanctification of the faithful.

The sacrament of Baptism is the first to be received by any Catholic; the ceremonies surrounding it go back to the most venerable origins. As the first converts to Christianity, consequently the first to be baptized, were generally adult pagans or Jews, it was necessary to give them instruction in the truths of the new faith. These persons under instruction were known as catechumens. Having had explained to them the Creed, the Our Father, and the Gospels, they were submitted to rites of purification, anointings and exorcisms. Baptism was usually administered on the eve of Easter or Pentecost, and the main and essential rites consisted then, as it does today, of the pouring of water on the head—sometimes on the whole body—in the name of the Persons of the Blessed Trinity.

Baptism as actually administered by the Church and especially in the case of adults, still retains many of the ancient forms. For instance the priest breathes upon the person about to receive the sacrament, making upon him the sign of the cross—a vestige of the ancient exorcism. Salt, the symbol of wisdom, is placed upon the tongue; the renunciation of Satan, his works and pomps, now made by the godfather and godmother in the name of the child,

was used by the early Church, also the profession of Catholic faith. The same is true of the anointing with oil and chrism, also the laying on of the white veil, and the burning candle—symbols of purity and ardent faith. Traces of the ancient custom of conferring Baptism at stated times during the year remains to us also in the liturgies of Holy Saturday and the Saturday before Pentecost. The epistles and gospels throughout Lent are often addressed to the catechumens and allude to Baptism.

Due to the fact mentioned above that Baptism was usually conferred on adults, the sacrament of Confirmation followed Baptism very closely, and the two rites were connected. Now that Baptism is conferred upon children as soon after birth as possible, whereas it is considered advisable to await the age of reason to administer Confirmation, the two are no longer so closely united in the ritual, although many prayers make reference to the former custom, such as that in which the bishop, turning toward the persons to be confirmed, commences by a brief invocation of the Holy Spirit, and extending his hands towards the Christians who are mentioned as having just emerged from the baptismal waters, thanks God for having regenerated and pardoned them; then he calls down the Holy Spirit with the plenitude of his gifts. The sacrament of Baptism is administered by a priest—in danger of death a lay person may baptize—but ordinarily in the Latin Church only a bishop may confirm.¹

The essential elements of the sacrament of Confirmation are the imposition of the hands, the anointing with holy chrism on the forehead in form of a cross, the prayers and benediction.

Penance or confession is, from the liturgical point of view, the simplest of the sacraments. It is essentially of a private nature and takes place secretly between the priest and the penitent. There is no matter analogous to the water, wine, bread, or oil used in the other sacraments, no rites similar to ablution or anointing; only an accusation made in no matter what conditions of time and place, and a formula of forgiveness recited by the

¹ The bishop is the ordinary minister of confirmation, and the rites are given in the Pontifical; but as a simple priest, with special powers may also confirm, in mission countries for instance, this ceremony is also contained in the ritual.

priest. We read in the Pontifical of another ceremony in connection with the sacrament of Penance which formerly took place on Holy Thursday: the reconciliation of public penitents. This ceremony was applied to a class of sinners having merited the most rigorous treatment of the Church; their period of penitence extended ordinarily during the period of Lent, at the end of which it was lifted by the bishop and the sinner re-admitted to the communion of the Church.

The sacrament of Extreme Unction, given to dying persons to prepare them for death, has as its essential ceremony the anointing of the organs of the five senses with holy oil, accompanied by a special prayer for each. The Ritual also provides prayers and devotions for the use of the sick and dying, and it is understood that for the sick person to benefit fully from them while still possessed of strength and intelligence, he should not await the last moment to have recourse to Extreme Unction.

The rites of Holy Orders next to that of Baptism have preserved the greatest number of their older elements. The order is one: but the priesthood, possessed by a bishop in its plenitude, includes degrees of the hierarchy, sub-divided as follows: porters, lectors, acolytes, sub-deacons, deacons, priests. As a matter of fact it is the part that the ministers of the altar take in the Mass that marks their degree in the hierarchy. The porter guards the doors of the sanctuary and rings the bells, the lector reads the Old Testament, the acolyte carries the candle at the Gospel and presents the cruets containing water and wine to the sub-deacon. The sub-deacon reads the Epistle at the Mass and carries the chalice and host to the altar; he likewise pours several drops of water into the wine. The deacon reads the Gospel, pours the wine into the chalice and touches the sacred vessels containing the Eucharist. The priest explains the Holy Scripture that has been read, consecrates the Bread and Wine, and gives Holy Communion. The bishop, who possesses orders in their fullness, celebrates the Mass pontifically, and it is during the Mass that he ordinarily confers the minor and always the major orders, which is the reason that we find all the ordination ceremonies in the Pontifical.

Theologians do not agree on the question of whether or not the minor orders are a sacrament. They may be so considered in so far as they are a necessary step to the major orders. The rite used in their administration is in broad outline as follows: the archdeacon having called by name, one after the other, those who are to be ordained, the bishop indicates to them the duties attached to the order he is about to confer upon them, and then places in their hands the objects or instruments which they are privileged to use: the porter receives the keys of the church, the lector the book of Lessons; the exorcist, the book of exorcisms (for which the missal is usually substituted nowadays); the acolyte the candlestick with burning candle and the cruet he presents at the altar. Then the bishop blesses those he is about to ordain and implores upon them grace worthily to perform their functions.

Concerning the sub-diaconate, there is also some hesitation on the part of theologians as to its status as a sacrament, since unlike the diaconate and priesthood, it does not call for the imposition of hands, one of the essential rites of the Sacrament of Orders. It is usually given to the candidate on the Saturdays of Ember week, the Saturday before Passion Sunday or Holy Saturday. It is at this ceremony that the bishop warns those about to be ordained that they are making an irrevocable decision, abandoning their independence to consecrate themselves to the Church, and obliged thenceforth to guard their celibacy. He invites them, if they accept their obligations, to take a step forward. This rite is naturally omitted in the ordination of religious, as they have already made the same promises at the time of their profession. The candidates then prostrate themselves, and the litany of the saints is chanted. Then, after a long address on the function of the sub-diaconate, the bishop presents to each candidate the empty chalice and paten: the archdeacon places in their hands the cruets full of water and wine. Next the bishop clothes them with the vestments of their rank, and gives to each the book of the Epistles, since it is the duty of the sub-deacon to read these at Mass. At the Mass following these ceremonies, one of the newly-ordained sub-

deacons immediately putting into effect the duties of his office, reads the Epistle in a loud voice.

Immediately after the Epistle, and usually at the same Mass (because the orders are generally given to seminary classes or groups of young men having reached the same point in their ecclesiastical studies), the ceremonies of the Mass are interrupted for the ordination of the deacons. The candidates kneeling before the bishop, the archdeacon begs the latter to give them the diaconate or the charge of priesthood, *onus diaconii*, *onus presbyterii*, and the bishop says, "Are they worthy?" After receiving this assurance, he proceeds to the ordination and begins by warning the people assisting at the Mass that he has chosen these clerics to the diaconate, but still desirous of not bestowing the dignity on the undeserving, he invites those present to declare to him at once any existing impediment of which they may be aware. The bishop then makes a detailed explanation of the duties of the diaconate, and the litany of the saints is chanted. Proceeding, the bishop gives two benedictions to the candidates and chants a long prayer in the manner of a preface, imploring upon them the divine graces. Then comes the rite regarded by the Church as essential to ordination: the prelate extends the right hand over each, saying "Receive the Holy Ghost, etc." and holding his hand aloft, resumes the chanting of the interrupted preface, praying for the descent of the Holy Ghost on the deacons. The deacon is then vested by the bishop with stole and tunic (dalmatic) and the book of the Gospels is placed in his hand.

Since the ordination of a priest and the consecration of a bishop are described in some detail elsewhere² in this book, we will not repeat save to say that the necessary rites are the imposition of hands, this time of both hands, upon the head of the person to be ordained, first by the ordaining bishop and then by all the priests present; the vesting with the sacerdotal garments, the stole crossed on the breast, and the chasuble; the anointing of the hands with the oil of the catechumens, during which last ceremony the *Veni Creator* is sung. The bishop then has the new priest touch

² See chapter on "The Hierarchy," pp. 185-210.

the chalice containing wine and water, the paten containing the Host, conferring upon him the power to celebrate the Mass. The Mass of ordination then continues, the new priest reading all the prayers at the same time as the bishop, con-celebrating with him the rest of the Holy Sacrifice. At the end of the ceremony several supplementary rites of ordination follow. The new priests recite the Creed, and the bishop again imposing his hand on each, gives them the power to remit sin. Several monitions and benedictions follow, parts of which go back to the early days of the Church. Among them is the promise of obedience made by each of the new priests to the bishop, placing his joined hands in those of his superior.

Unlike all the other sacraments, the sacrament of Matrimony is not administered by a bishop or priest, but the contracting parties themselves. From the liturgical point of view marriage is in a separate category; in the other sacraments the rite is a protocol imposed by the Church on its ministers in the application of the matter and form of the sacraments, whereas in this the priest only *assists* in the name of the Church, at the contract between the wedded pair. Their public exchange of promises, together with the benediction of the priest, fulfills the essential conditions of a sacrament. The attendant ceremonies differ greatly in various parts of the world, local customs and traditions playing a larger part than in the other sacraments. A special Mass is contained in the Missal for use at weddings, of which the outstanding features are two formulas of benediction following the Our Father and another at the end of the Mass. The nuptial benediction is given specially to the wife. All Catholics are urged and expected to be married at a nuptial Mass, but it is not an essential part of the sacrament of Matrimony, since certain impediments, for instance the marriage of a Catholic with a non-Catholic (for which a special dispensation is required) makes its celebration impossible.

III. SACRAMENTALS

In speaking of the celebration of Mass and the administration of the Sacraments we have mentioned many objects, gestures and

prayers which surround the essential rites instituted by Christ. They are the observances and holy objects employed by the Church in its external cult and are known as sacramentals. Their purpose is to excite devotion and produce salutary effects in the soul. The Church does not claim that they remit sin or produce grace like the Sacraments, but they act *ex opere operantis Ecclesiae* or through the Church's intercession, *ex sua impetratione*, or through the powerful impetratory value of the Church's prayer, as the Canon Code has it (Canon 1144).

The value of these material objects and gestures consecrated or blessed by the Church is one of the most beautiful and consoling elements of the Catholic liturgy, and although they are efficacious only in so far as used with the proper dispositions by the faithful, we nevertheless believe them to possess in themselves a definite spiritual potency. Space does not allow us to describe all the rites and formulas by which the numerous sacramentals are conferred. Let us mention but two:

Holy water, for instance, which we keep in our churches and homes and with which we make the sign of the cross, is a sacramental assuring us divine protection because of the prayers of the Church which exorcise and bless this element. The water for this use is blessed on Holy Saturday and on Sundays before High Mass.

The blessed palm procured at Mass on Palm Sunday, often kept in the homes throughout the year, is a sacramental carrying our thoughts back to the day on which Christ rode into Jerusalem amid the acclamations of the people. By this blessed branch we place ourselves under the protection of the Church which in blessing it begs God, "that in every place where these palms are kept, may the inhabitants thereof obtain His blessing, that all danger which might harm them being taken away, God may protect these souls ransomed by Jesus Christ."

"These small and familiar gestures," says a great Dominican theologian of our day, "these insignificant objects: an aspersion of holy water, a cross traced on the forehead or on the breast, a formula of prayer—all these things, entering into the great spiritual current become efficacious because of our psychological

make-up in which the senses play so great a part. It is a tendency of human beings to seek symbols in nature; to speak or act by metaphors; to attach to things used in material life a sense corresponding to the moral order. . . . Place these symbols in the service of a religious idea; do so with sentiments corresponding to the action, in the name of a tradition common to Christians under the shelter of the formal institution of the authority which directs the group—and you have the sacramentals.”³

IV. THE DIVINE OFFICE

The canonical hours which are observed daily by all the Catholic priests of the world are known as the divine office, and like the rest of the liturgy, have the Mass as their center. The faithful too are urged to follow the texts of the Mass, to base their private devotions in so far as possible on the divine office, making their morning and evening prayers as near as possible to the Hours of Prime and Compline which are the official morning and evening prayers of the Church.

The divine office as given in the breviary consists of an office for the night, Matin and Lauds, and another for the day, Prime, Tierce, Sext, None, Vespers and Compline. These eight canonical hours correspond to the Greco-Roman division of the day into three periods of three hours each, four watches by day and four by night. The canonical hours given in the breviary are necessarily followed each day by every Catholic priest and members of most religious orders. It is obviously difficult for the laity to do the same, nor are they expected to do so, with one exception: Every Sunday afternoon Vespers are recited in all Catholic Churches, and the Catholics of the place, freed from the material cares and duties of the week, are expected to attend.

The office of Vespers, after the usual introduction to all the canonical hours—The Psalm *Deus in adiutorium* [O God come to my assistance]—is composed of various psalms and anthems, usually five for each day, varying with the feasts of the liturgical year. They are followed by a short lesson, a hymn, a verse, an

³ A. D. Serullanges, O.P., *Revue des Jeunes*, December 25, 1913, pp. 281-290.

anthem, the *Magnificat* and a few prayers. In attending this beautiful service, the faithful show their good dispositions and participate in the great spiritual treasury of prayer of the Catholic priests and religious, many of whom, especially in the monastic orders, pass the greater part of their lives in the recitation and chanting of the office, in the continual and unceasing praise of God.

V. THE LITURGICAL YEAR

The feasts of the liturgical year are not the mere historical commemoration of the events of the life and death of Christ; they have a definite objective value celebrated in conjunction with the Mass throughout the Church year. According to one present day authority on the liturgy: "Just as all the historical events that made up Christ's Redemption found their final consummation in the Sacrifice of Calvary, so does the liturgico-mystical renewal of them throughout the Ecclesiastical Year become operative again in the order of grace, through Calvary's perpetuation on our altars. We must indeed learn, study, make intellectually our own, their historical significance and moral lessons; but what is more important still is our sharing in the specific graces and merits they have won for us, which become, as it were, present again, are made to operate again in space and time, by the power of the Church's prayer."⁴

The first, and probably for several centuries, the only feast celebrated in the Church, was Easter, the anniversary of the passion, death and resurrection of Christ. As a matter of fact in those days every week had its feast, Sunday, which is really a celebration or anniversary of the day on which Christ rose from the dead. Pentecost, or the feast of the descent of the Holy Ghost upon the Apostles fifty days after Easter, was the next feast to be celebrated in the Church. After the fourth century the feasts of Christmas and the Epiphany were added, and from that time forward all the events of the life of Christ were observed on the appropriate days: to the observance of His birth, passion, death and resurrec-

⁴ W. Michael Ducey, O.S.B., "Theological Aspects of the Liturgical Movement," from *The Homiletic and Pastoral Review*, July, 1934, p. 1030.

tion, were added the commemoration of His fast in the desert (Lent), His baptism, presentation in the temple, ascension into Heaven. The anniversaries of the deaths of martyrs were likewise observed, also various feasts of the Blessed Virgin.

Today the liturgical year is divided into seven seasons. *Advent* (a preparation for the coming of Christ) is the time included between the four Sundays prior to Christmas, and varies from twenty-one to twenty-eight days. The missal and breviary contain special texts and chants to prepare Christians for the great feast; the preaching of St. John the Baptist, the prophecies of Isaias referring to the Messiah, the Gospels predicting the end of the world and the coming of Christ are the principal themes of the liturgy for this period.

The second season, the *Christmas time*, extends from Christmas day until Septuagesima Sunday (which may fall, according to the date of Easter, any time between January 16 and February 22). During this period consecrated to the Mystery of the Incarnation, other kindred feasts are observed such as the Epiphany or visit of the Magi, and the Presentation in the Temple.

Septuagesima includes the time between Septuagesima Sunday and Ash Wednesday, an intermediate time which serves in a way as a transition between the joyful and sorrowful events of Christ's life. On Septuagesima Sunday the word "Alleluia" disappears from the liturgy, not to be used again until Holy Saturday.

Lent is the richest of the liturgical periods, including as it does the mystery of our redemption by Christ on Calvary. Ash Wednesday is the first day of Lent and it begins forty days of fasting and abstinence (with the exception of Sundays), ending on Holy Saturday at noon. Its last two weeks are known as Passion Time as they were the days on which the sufferings and death of Christ actually took place.

During *Easter time*, extending from Easter Sunday until the fortieth day thereafter or Ascension Day, the Church celebrates in its liturgy the glorious events attendant on Christ's Resurrection. All the Lenten penances are suppressed and the triumphant Alleluia is frequently to be heard in the liturgy.

The ten days from the Ascension to Pentecost passed by the

Apostles in retreat in the Cenacle, are also marked with joyful observances. Pentecost itself was in the primitive Church specially consecrated to the neophytes who had just received the sacrament of Baptism.

The *time after Pentecost* is the longest period of the liturgical year and comprises from twenty-three to twenty-eight weeks, according to the variations of Easter. It begins on Trinity Sunday, the Sunday following Pentecost, and lasts until the first Sunday of Advent. Among the feasts of Christ celebrated during this long period are Corpus Christi (the Thursday after the octave of Pentecost), the Sacred Heart (Friday after the octave of Corpus Christi), the Exaltation of the Cross (September 14), and the Feast of Christ the King (last Sunday of October).

The liturgical cycle also includes, in addition to the anniversaries of Jesus Christ, feasts of the Blessed Virgin, of the angels and of the saints. There is scarcely a day of the year on which we do not recall the virtue of one of the servants of God—their names are entered on the calendar which is included in the beginning of every missal or breviary and the *ordo*, which is a directory for the use of dioceses, mentions also local feasts celebrated in the province or region. This sanctoral cycle is called the Proper of the Saints, and with the Proper of the Times, divides up the liturgical year.

The saints are divided by the liturgy into different categories: Apostles, Martyrs, Confessors, Pontiffs (or Bishops), Doctors, Abbots, Virgins, Holy Women.

The Church also reserves to the dead a special place in the liturgy. The feast of All Souls is observed on November 2, a special Mass for the dead being celebrated at this time as also on days of burial and remembrance. The Missal and Breviary contain special offices and Masses and the Ritual devotes a whole chapter to the office and commemoration of the dead. All these ceremonies are expressive of pardon and hope; the bereaved Catholic is never without the consolation of which St. Paul speaks, "that you be not sorrowful, even as others who have no hope."

It has required years to establish the liturgical cycle as it now

exists. Every Pope and every age have added their observance, like the strata of a geological formation; every Christian country has furnished its element: texts, rites, usages, feasts, martyrs, saints. As it now stands, it is a superb monument to the glory of God and expresses the highest aspiration of the Christian, his religious ideal.

VI. THE LITURGICAL BOOKS

We have referred frequently to the Missal, the Breviary and other liturgical books. The approved books which indicate the rites and ceremonies for ordinary use in the Latin Church are these two, together with the Ritual, the Martyrology, the Pontifical and the Ceremonial of Bishops; to all of which may be added other works such as the *Kyriale*, having reference to liturgical music. Besides, there are other liturgical books approved for churches of the Oriental rite, for churches of the Latin rite such as the Mozarabic and Ambrosian, others special to religious orders and congregations. The latter for institutes of the Roman rite, are as a rule the same as those used by the Latin Church in general with certain supplements or Propers, containing mention of what is proper or particular to a certain diocese or religious congregation. But all these are exceptions and are not well known to nor used by the great mass of Catholic laity.

Most Catholics, however, are familiar with the Missal, containing all the prayers and rites of the Mass. Abridgements are made for use by the faithful, every ordinary prayerbook now containing the Ordinary of the Mass, but as time goes on they tend to become fuller and nearer to the exact text of each day's liturgy used by the priest. The Missal, under a very modest appearance, contains treasures of doctrine, and from the literary point of view great beauties of expression. The Epistles and Gospels in it give us the most beautiful pages of the Old and New Testament; collects, secrets, postcommunions, are all admirable formulas of prayer; its hymns include the most venerable and beautiful melodies of all time.

Like the Missal, the Breviary is of a composite character, containing the Psalter (the 150 psalms of David), the Lectionary

(extracts from the Old and New Testaments), the Homiliary (collection of sermons and homilies), the Responses and Antiphons. All those in Holy Orders, from the time of receiving the subdiaconate, as also most religious, are obliged to recite the Breviary every day. It is also used by the faithful who understand the importance of the divine office and appreciate the beauty and inspiration to be found in its pages.

The Ritual and Pontifical are less familiar to the laity, being the text and directions for the various ceremonies and benedictions given by the ministers of the Church. It is considered useful, however, for the ordinary Catholic likewise to meditate upon the ceremonies of Baptism and Confirmation, to follow intelligently the rites of ordination, the dedication of a Church, the blessing of a house.

The Martyrology is read daily in religious communities and seminaries, usually at the end of the principal meal, and recalls the principal martyrs and saints whose feasts are celebrated in various parts of the world. Through its use, like that of the Missal and Breviary, Christians all over the world are reminded of the evangelical mysteries and of the saints, so that in the words of St. Augustine "We may make haste to imitate, those whom we delight to honor."

The Pontifical is the book of functions reserved to bishops. It is divided into three parts, the first containing the ordination (tonsure, minor orders, sub-deacons, deacons, priests, bishops, Sovereign Pontiff) and benedictions for the various states of life (monks, religious, abbots, abbesses, virgins, widows, kings, queens, emperors, princes, and soldiers). The second is a collection of the benediction for objects (churches, altars, cemeteries, sacred vessels, bells, arms, ships, etc.). The third contains the ceremonies which the bishop must accomplish on different days of the year (Ash Wednesday, Holy Thursday, etc.), the measures he must take in certain special circumstances (councils, synods, excommunications, reconciliations, visits of parishes, receptions, pontifical Masses). Finally, a supplement relates to the announcement of movable feasts, the reception of the pallium, and the administration of sacraments in exceptional circumstances.

The Ceremonial of Bishops differs from the Pontifical in that it does not contain the rites themselves, but only rules necessary for their observance, especially in cathedral or college chapters. Of the three books composing it, the first instructs the bishop regarding his election, vestments, functions, provincial councils and diocesan synods; the second gives information regarding the solemn offices of the liturgical year; the last describes the reception of civil authorities.

* * *

It is not possible to enter into the many other subjects connected with the liturgy, such as the Gregorian chant, architecture and art, all of high interest and mounting importance as a subject for study by the laity. These subjects are most profitably discussed by experts and in a technical manner, although the results of their studies flow forth in an ever increasing stream resulting in the greater beauty of the churches, and of the ceremonies of the church, and deeply influencing the religious life of the masses. Most countries today have well organized associations for the study and promotion of the knowledge of the liturgy in connection with the arts that minister to the Church.

Chapter XIX

CATHOLIC LAY ACTION

It is in its relations with the laity that the Catholic Church most clearly reveals both its deepest spiritual nature and the definitely legal character of its material organization. Moreover, it is in the field of what is termed "Catholic Action" that the Church most strikingly displays the evidences of that world-wide resurgence, or revival, of a progressive, positive spirit which is so apparent today.

It is the lay element of the Church that is definitely recognized as the operative factor in this tremendous movement. The lay element, however, is not—nor, for reasons soon to be stated, can it ever be—the controlling factor of that movement. It is, we repeat, the operative factor in the vital sense that the whole movement depends for its vitality upon the laity's power of clearly understanding the precise place that they occupy in the program of the Church in action, and then of proceeding efficiently and vigorously to carry out the work assigned to them, or initiated by them.

There is no limit set to lay initiative save that which is unalterably established by the very nature of the Catholic Church, out of which are drawn the laws and regulations governing its juridical character. As we have had many occasions to observe throughout this book, it is upon the principle of Authority that the structure of the Church is built. It is by Authority, therefore, that the lay element in the Church must be directed, and by which its own initiative—its ability to launch new works, or revivals of old works, of Catholic Action—is conditioned. No question is of greater interest, or of more practical importance, both to Catholics and to non-Catholics, than whether or not the limits placed to

lay action within the Catholic Church by the immutable subordination of the laity to the clergy will hamper or aid the progress of Catholic Action. It will be well, therefore, carefully to consider this question before it is possible to formulate a correct judgment as to whether the Catholic Church is entering upon an era of expansion and increasing influence in world affairs, or whether its renewed activity is merely caused by its efforts to maintain and strengthen the organization of its own members primarily as a defensive movement. To use a military figure of speech, the question might be put as follows: Is the Catholic Church entering upon a state of siege, or is it taking the field for a campaign of aggressive action?

The starting point of any discussion of this matter is, we think, to be best found in a consideration of the general position of the laity in its relation to the Church, as that position is defined by the authority of the Church itself.

The word "laity" is derived from a Greek word meaning "the people," and denotes "the body of the faithful, outside of the ranks of the clergy." The word "faithful" embraces all the members of the Church, clergy and laity alike, from the Pope down to the humblest lay individual. This word separates all Catholics absolutely from all infidels, that is, from all unbaptized persons. The differences which exist between Catholics and other baptized persons giving allegiance to Protestant forms of Christianity, or to Church organizations not Protestant but regarded by the Catholic Church as being schismatical or heretical, need not detain us at present. Our main concern is to attain a general idea of the position of the Catholic laity within the Catholic Church.

It would be legally correct to say that the word "laity" is opposed to the word "clergy," in somewhat the same sense that the word "faithful" is opposed to the word "infidel," insofar as the words are used to define clearly established, separated, and unalterable classes. An infidel can pass out of his class, or status, by being baptized, thus becoming one of the faithful. But a Catholic could not become an infidel. He might, it is true, abjure Catholicism, and deny every article of the Catholic creed, but, in the judgment of the Church (which is the point of view that is being fol-

lowed here), he could not become an infidel again—he would be a heretic, an apostate, a renegade, a “fallen-away Catholic,”—but still a Catholic, not an infidel. For once a soul has received the seal of baptism, it has been finally separated from the mass of infidel souls; it cannot again be as it was.

As the Sacrament of Baptism, then, thus irrevocably marks all souls receiving it, so does the Sacrament of Holy Orders impart another and equally permanent character to any soul validly receiving it. A layman can become—or rather, he can be made, a cleric—but no cleric can ever return to the status of a layman. A cleric may reject the Faith, and renounce, so far as he personally is concerned, his belief in his clerical status, and turn himself for the rest of his life to an exclusively lay occupation; but in the eyes of the Catholic Church, he is still a cleric—a rebellious one, and culpable, but nevertheless, eternally marked with the character sealed upon him by the Sacrament of Holy Orders.

The laity and the clergy alike are members of the Church considered as a society; but the laity do not and cannot occupy the same rank, nor are they capable of performing the same functions as the clergy. The clergy alone are the depositories and ministers of the spiritual authority entrusted to the Church by God. This authority has three main branches, or aspects, namely, government, teaching, and worship. The laity constitute those over whom this spiritual power is exercised—who are governed, taught, and sanctified by the Church. But, to repeat—for this distinction is fundamentally operative in all forms of Catholic Action—laymen are not, and cannot be, the depositories nor the ministers of the spiritual power given by God to His Church.

Many great Saints, it is true, have been members of the laity; and many great and lasting works and movements of Catholic Action have been initiated or led by laymen and laywomen; but these facts in no wise conflict with the doctrine summarized above. The Saints achieved their sanctity in full and undeviating obedience to the instituted Authority of the Sacred Hierarchy; their works or movements invariably were *authorized*, and commissioned by the clerical authority, no matter how original, with the layman or laywoman who conceived the new work, that new

work may have been. St. Francis of Assisi, for example, was a layman when he originated his vast movement, and when he founded his society. There were individual clerics who distrusted, even opposed, his ideas and the methods created by him to execute them; but legitimate clerical authority, to which Francis was unwaveringly obedient, accepted Francis, approved his work, and commissioned him to proceed with it.

So, too, St. Ignatius, founder of the Jesuits, was a layman when he conceived his special work and began to realize his individual, original ideas. He, too, encountered suspicion and powerful opposition, but legitimate authority accepted, eventually, his main plan, and commissioned him and his society to carry on and to perpetuate the special work within the Church, and for the Church, of the Society of Jesus.

It is true, of course, that St. Ignatius finally became a cleric; but the point to be grasped is that it was as a layman that he began and for a long time continued the preparatory labors of a wholly new and original development of Catholic Action. If, however, he had been angered by the opposition he encountered, and had rejected Authority, and still persisted in organizing a movement, he might have become the leader of a schism or a heresy; his work under such circumstances would have finally resulted in a cleavage, large or small, in Catholic unity, and not, as really happened, in a strengthening of that unity. Scores of similar instances of lay movements, some of which retained their lay character; others becoming clerical through the receiving of Holy Orders by their lay leaders, or by the eventual development of clerical control, might be cited from the earliest ages of the Church down to our own times. For example, as we have seen in an earlier chapter, the vast work of the foreign missions is largely dependent for its support upon the society mainly created by the zeal and vision of a laywoman. The International Eucharistic Congress—today one of the most solemn and important forms of the public demonstration of the Catholic Faith—was also largely due to a laywoman's energy.

But no matter how eminent or how numerous may be the members of the laity who attain to the highest personal sanctity,

or who initiate great movements of Catholic devotion, or who display the highest talents, even to the degree of genius, in aiding the development of the Church, they never come forward acting independently, nor on an equal footing with the constituted heads and leaders of the Catholic community. It is only the approval, the confirmation, and the direction of their efforts on the part of the ruling powers of the Church which legitimize such efforts.

Individual members of the laity, lacking such validation of their proposed works or plans, cannot proceed with them. If they attempted to do so, that fact itself would prove them deficient in a correct understanding of Catholicism, or else convict them of disobedience of the most serious kind to a fundamental law of the Church. Nevertheless the laity has a full right to share in the spiritual goods and benefits of the Christian society, which right implies a corresponding obligation on the part of the clergy to share such benefits, or bestow such goods, in as far as the obtaining of benefits and goods depends upon the intervention of the appointed ministers of religion and of the spiritual authority. However, in order that they may duly receive their share of these spiritual goods, the laity must make use of the means of sanctification instituted by Jesus Christ in His Church and placed in the charge of the clergy. In addition, the laity, being properly subject to ecclesiastical authority, must necessarily obey and respect it; which again implies its right to obtain from the clergy direction, protection, and service. So, for the laity, rights and duties are always and invariably correlative.

The duty of the Catholic laity, which is primary and the foundation of all others, is to believe. Hence, the first obligation of the laity is to learn the truths taught by the Church, and then to develop and practice its religion. Being thus obliged to learn and practice its religion, it has the right to turn to the clergy for instruction and direction and service. Furthermore, since a Catholic's moral conduct should be in keeping with his Faith, his duty is to preserve and strengthen his spiritual life, by the means established by Christ in His Church: the Divine service, especially the Mass, the Sacraments, and other sacred rites,

and by supplementary means, such as attendance at non-liturgical, non-obligatory services of prayer and devotion, at missions, and retreats. All this, of course, in addition to purely personal and private prayer.

In all such communal practices, the laity has a right to look to the clergy. In some cases, the recourse to the ministry or the direction of the clergy on the part of the laity is obligatory, in other cases it is optional. It is obligatory, for example, for all Catholics to attend Mass on Sundays and Holy Days of obligation, and to confess their sins and receive the Eucharist at least once a year. Failure to do so (save through illness or other good reason) results in the self-excommunication of the delinquent person from the Church; it is a mortal sin. But it does not necessarily act as a permanent exclusion from the body of the Church, either in time, upon this earth, or in eternity, for that sin, like all others, may be repented of, confessed and absolved.

In other words, the laity has the duty of strictly observing what are called the precepts or commandments of the Church; in addition, they are invited, even urged, to follow also the counsels of the Church. For example, the frequent, even the daily, reception of communion—which implies also the frequent use of confession—the assisting at Mass even when not required, even daily—frequenting the Divine Office—obtaining the celebration of Masses for the benefit of the souls of the dead, or for the benefit of living souls, are, together with many other things, counselled to the laity, and require the services of the clergy, but they are wholly optional. On the other hand, there are many obligatory and also free acts which assist the sanctification of the laity, but do not require the help of the clergy, for example, fasting and abstinence on the days when such acts are obligatory; private prayer, which is optional; avoidance of servile work on Sundays and Holy Days of obligation, which is commanded; and a multitude of other things, some of which will be mentioned when we come to consider more particularly the bearing of these general considerations upon the subject of the new movement of Catholic Action which has become one of the characteristics of the contemporary life of the Catholic Church.

Out of these relations existing between the laity and the clergy, some of them obligatory, others optional and voluntary, which all together makes Catholic life so rich and deep—and the richer and deeper in proportion to the extent to which the laity adds to its obligations the use of the counsels of the Church—there arise a number of duties of the laity toward the clergy which are of high importance. Their observation builds up a strong and massive Catholic community; their neglect or violation undermines and weakens the Church, to such an extent, indeed, that at certain times, in certain places, the Church itself—locally speaking—may be destroyed. That is to say, while it is of Faith—and nearly two thousand years of history supports this belief—that the Church, visibly present in the world, can never fail, wholly and utterly, simply because Christ promised Her a perpetual life—nevertheless, the Church as it functions in a particular place may, and often has, pined away to a miserable remnant, or has even totally disappeared.

Chief among these duties of the laity to the clergy, the observance or the violation or neglect of which are so important in their effects, are two: first, that respect and deference are due from the laity to the clergy, especially, of course, in the exercise of their sacred functions, because of the Divine authority with which they are invested, but also in all the unofficial relations between the laity and the clergy—even when the conduct of the latter is not in keeping with the sanctity of their state. For the clergy remain God's chosen ministers, with all their powers of dispensing the benefits of the Sacraments unimpaired, even in the case of those among them whose human failings or deficiencies are obvious.

The second chief duty of the laity, which indeed is a strict obligation, is to contribute, in proportion to their means and the varying circumstances of different cases, towards the expenses of Divine service and the support of the clergy. These contributions fall under two distinct classes: first, there are the gifts and offerings of the faithful for the general upkeep of the Divine services and the support of the clergy; second, the gifts and offerings connected with those acts of the ministry which are asked for by

the laity, such as stipends for marriage and funeral services, for special Masses, and other things. In the first class, there are no fixed sums; the whole matter is left to the generosity of the faithful in responding to the needs of the Church as made known to them by the clergy or by their own observations. In most countries today these voluntary offerings have taken the place of the incomes that various divisions of the Church, or groups of the clergy (such as religious orders, cathedral chapters, etc.), were formerly possessed of, generally arising from landed property; or which were derived from tithes, no longer recognized by secular governments; or which, in certain countries, were paid by treaty agreement with the Church to take the place of property revenues abolished or expropriated by the State. The stipends for the clergy in the second general class, however, are usually determined by ecclesiastical authority, or by recognized custom, and their payment is regarded as demanded in justice; this payment not being considered as a purchase of sacred things, of course, which would be simony, but as offerings for the Divine service and for the clergy on the occasion of certain definite acts.

As concerns the duties and rights of the laity towards the clergy in matters lying apart from the sacred ministry, but belonging to the proper realm of ecclesiastical authority, the duties—which are binding upon both clergy and laity alike—call for submission and obedience to the legitimate hierarchical authority: the Pope, the Bishops, their appointed representatives, and, in a proportionate degree, the parish priests and other ecclesiastics. Nothing in Catholic life is more clearly defined, more generally understood, and more universally carried out in action, than the immutable principle that “the decisions, judgments, orders, and directions of our lawful pastors, in matters of doctrine, morals, discipline, and even administration, must be accepted and obeyed by all members of the Christian society, at least insofar as they are subject to that authority.”¹

Up to this point this duty simply corresponds with the ordinary duty of the members of any society whatsoever—for no society possessing rules and regulations could endure without the loyal

¹ *The Catholic Encyclopedia*, vol. VIII, p. 750.

obedience of its members. But the duty of the Catholic is stricter than mere conformity, for the authoritative decisions and directions of the Catholic hierarchy, in all matters concerned with faith and morals, bind him not only to exterior acts and formal obedience, but also are matters of conscience, for they demand loyal interior acceptance. On the other hand, the very purpose of the exercise of supreme authority being to serve the welfare of the Christian people—the Pope himself, as exemplar to all holding posts of authority and bearing the title “servant of the servants of God”—the laity has the right to require that the clergy shall exercise their prerogatives with care, vigilance, and justice and may refer all disputes with individual pastors to higher ecclesiastical authorities for decision. It is likewise their right to consult the ecclesiastical authorities in all cases of doubt or difficulty not only as concerns their relations with the clergy, but also in all matters pertaining to their own private and personal religious or moral problems.

It may be well to sketch, at this point, how the differentiation of the laity from the clergy—which is so distinctive a mark of the Catholic Church in action as well as in theory—applies in the three main fields of Catholic Action, that of divine worship, of doctrinal teaching, and of Church government. We have already stated with some fullness, the general principles which require such a differentiation, but a few details of the matters affected by the principle will perhaps be useful.

It may be said that the expression “the liturgy” covers all the various acts and ceremonies of the Divine worship, including the essential act of Catholic worship, the Holy Sacrifice of the Mass. Now, in all liturgical functions, the clergy alone are the active ministers. Yet laymen are far from being mere spectators, or passive recipients of the benefits of the Mass. They really join in offering the Sacrifice, through the ministry of the priest, as many of the prayers of the Mass indicate. They reply—or may do so, if they possess the requisite liturgical knowledge, which today is being so widely taught to them—to the salutations and invitations of the celebrant, thus taking their part in the solemn prayer; and

they especially participate in receiving the Holy Victim by Communion.

But no layman may ordinarily even sit or stand within the sanctuary, or even serve the priest—still less, of course, offer the supreme Sacrifice. However, this ancient law has been modified by the fact that the inferior orders of the clergy having almost completely disappeared, the custom has arisen of permitting lay persons to perform minor clerical functions, so that servers at low Mass, thurifers, or incense bearers, or acolytes, are today generally boys or laymen, at least in most parish churches.

In administering the sacraments, and other liturgical functions, the same principle rules. There is one important exception, namely, that the laity may in certain cases administer baptism, which cases often occur when children are in danger of death. The sacrament of matrimony is regarded as being of lay authorship, but the liturgical administration is reserved to the clergy.

Turning now to the field of the teaching of doctrine, as we have said above, the body of the faithful is defined as the *Ecclesia docta*, the Church taught, in contrast with the *Ecclesia docens*, the teaching Church. The latter consists of the Pope and the Bishops. Therefore, the laity is not competent nor authorized to speak in the name of God and the Church. Hence, they cannot preach in Church, or undertake to expound or defend the Catholic doctrine in public, unless expressly authorized to do so, as, for example, in the case of the lay members of various Catholic Evidence societies who, after being trained by ecclesiastical teachers, are permitted to speak in public places, although never in Catholic churches. There are also certain highly competent laymen who receive a *missio canonica*, or due ecclesiastical authorization, to teach theology in seminaries and universities; while other lay teachers in lesser schools are allowed to give religious instruction. The use of the laity in the mission field as catechists is also an extension of a privilege, within strictly defined limits, not the exercise of a right of the laity.

In what concerns all matters of jurisdiction and administration, again the controlling principle is that the laity as such possess no

powers; but they may be commissioned or delegated to exercise specific, limited rights, in especial when there is no question of strictly spiritual jurisdiction, for instance, in the care or administration of ecclesiastical property. Canon law explicitly denies competence to lay persons to hold real jurisdiction in the Church. For this reason, it is their duty to obey, not to command, so that no official act requiring real, primary ecclesiastical jurisdiction can properly be performed by them; if so attempted, such acts are null and void. Therefore, a layman cannot be the head of a church or of any Catholic community, nor legislate in spiritual matters, nor act as a judge in essentially ecclesiastical cases.

Neither is it possible for the laity—even when acting as members of a secular governing authority—to bestow ecclesiastical jurisdiction on clerics under the form of an election conferring the right to an episcopal or other benefice. Such an election held by the laity alone, or one in which the laity took part, would be null and void. This law refers, of course, to canonical election in the proper sense of the term, an election conferring jurisdiction or the right to receive it; for if it is merely a question of the selection of an individual, to be presented as a candidate for an office, the election to which is strictly in ecclesiastical hands, the laity may be allowed to participate, as they sometimes did in the early ages of the Church; but the real electors then were the clerics. It is true that the secular lay powers have often encroached on the ground of spiritual jurisdiction, especially in the case of episcopal elections. But the Church never yielded her claim to supreme spiritual jurisdiction, as the age-long struggle over the question of lay investitures historically proves.

The laity may, however, and often has, and to some extent still does, enjoy in certain cases real rights connected with the selection of ecclesiastics to hold office, provided that these rights do not invade the domain of the primary spiritual jurisdiction. There are governments, for example, that may nominate clerics to bishoprics or other ecclesiastical offices, having obtained that privilege by concordats with the Holy See. Again, the right of patronage by lay persons is recognized by canon law. Patrons are those who out of their own resources have established a benefice,

or have provided an ample part of its endowment, which part must be more than one-third. Such patrons may retain for themselves and their descendants the right of naming the holders of the benefice—provided, always, however, that those who are nominated are satisfactory to the competent authority. This right of presentation to a benefice, as it is called, therefore, is strictly a privilege granted, not a right inherently due to the laity.

In what concerns the administration of the finances of the Church, which are provided mainly by the laity, it is recognized that equity requires that the laity should participate. Hence, under such names as "trustees," "parish councils," "building councils," and the like, and acting under rules drawn up or approved by the ecclesiastical authority, there are almost universally to be found throughout the Church, laymen charged with or cooperating with, the clergy in the care of the temporal goods of churches and other ecclesiastical establishments. Even here, however, the laity acts by virtue of a privilege granted by the superior authority of the Church, which, of course, could not abandon the control of property essential to the functioning of the sacred mission of the Church. And laymen acting in such committees or boards are bound by canon law and episcopal laws and regulations, and must never encroach upon the reserved domain of spiritual things. There are chapters full of the records of the unhappiness and trouble caused by lay trustees in the early history of the Church in the United States, when such trustees attempted to usurp the ecclesiastical authority in such matters, for example, as the appointment of pastors.

In addition to lay representation on parish or cathedral boards of the type described above, there are also numerous educational and charitable institutions, founded, financed, and sometimes directed by, lay people, which are not, strictly speaking, church property, though generally speaking they are subject to the control of the ordinary authority, the bishop of the diocese in which they are situated. The material aspect of these institutions is not the most important thing; they exist primarily to promote moral and spiritual ends, and the Catholic laity would not be the Catholic laity did it not recognize and act upon the knowledge that

in order to attain its ends, it requires the authoritative guidance and direction of its lawful pastors.

These general considerations, with the specific illustrations of their application chosen from among a multitude of instances, of the relations between the laity and the clergy, lead us back to the point established above, namely, that the laity in all matters concerned with the functioning of the Church—even when functioning at their highest possible pitch of corporate activity—are always auxiliary to the clergy, and never the leaders of the clergy. This fact brings up the consideration of another point which is vitally important to grasp and understand. It is that there is not, nor can there possibly be, anything essentially inferior in the position or powers of the laity as compared with the clergy *in what concerns the main purpose of the Church*, namely, the sanctification of individual souls.

Sometimes poorly instructed or lukewarm Catholics, as well as those outside of the Church, deduce from the facts presented above concerning the superior juridical rights of the clergy, a false conclusion to the effect that the Church (as Algar Thorold puts the matter) "contains two systems radically differing, the one intended for priests and religious, the other for lay persons. Perfection is in this view necessarily and exclusively attached to the former, which is the supreme and ultimately real expression of the religion; the laity can be at best but amateur Christians."²

Such a view, however, is quite wrong. The clerical state—the state, that is, of those who have deliberately chosen to vow and devote themselves completely to the official service of the Church—is, of course, higher than and superior to the secular state in which live those Catholics who have not had the clerical vocation granted to them. But it is not necessarily a superior condition for attaining the supreme purpose to which Christian souls are bound to labor to attain, namely, their sanctification. A layman, as an individual, may well be superior in sanctity (as in general intelligence, or in personal strength of body or in possession of wealth) to the priest whom he obediently serves as an auxiliary in some particular work of corporate Catholic action; but that per-

² *Catholic Mysticism*, by Algar Thorold, p. 63.

sonal superiority in no way gives him superiority or even equality of status in the ordered system of the Church.

Nor can the lay state for those whose vocation it is to live in it—those who constitute the vast majority of the Christian people—be regarded as either superior or inferior to the clerical state as regards the main business of the Christian life, incumbent upon both clergy and laity, the salvation of their souls. Indeed, no such questions disturb Catholics, whether they are clerics or lay members of the Church, unless they are very ignorant, or weak in their Faith. Catholics accept the hierarchical structure of the Church, and the ordered classification of powers and rights, as of Divine institution; moreover, both the laity and the clergy find that this structure of the Christian society is more fully consonant with the facts of human life, and with the conditions best suited for the functioning of a spiritual society, than any other form. Without such a belief, of course, the Catholic Church could not exist. That the belief is not an illusion, but is the recognition of and adhesion to an absolute truth—this is the vital atmosphere which sustains the universal Church of Christ.

So far, we have traced, with the utmost brevity compatible with giving an outline of a tremendously extended and complicated subject, what may be termed the fixed, unchanging relations of the laity to the clergy which in their totality make up the Action of the Church—as in the previous chapters we have described the main lines and coordinate functions of the organized Church from which the lines of action proceed and radiate throughout the world. There remains to be considered the subject of Catholic Action in its new, contemporary aspect, as distinguished from the traditional, historically familiar modes, and this consideration will fittingly conclude all that has gone before.

Primarily, Catholic Action—as that term is used now—may be described as both the *intensification*, and the more highly organized *collective* direction of the Apostolic mission of the Church to the world, built upon the “participation of the laity in the apostolate of the hierarchy,” to use words of Pope Pius XI, or, to quote from him again, “Catholic Action is nothing else than the apostolate of the laity under the leadership of the Bishops.”

The term, in its special application to the needs of the present age, is new. But the practice of the things denoted by the term was commanded and directed and blessed by Christ, the founder of the Church, and has since then always been carried on, now vigorously, again more slackly and languidly, corresponding to the waxing or the waning of the corporate energy of the Church. According to one authoritative writer on the subject, "the first and most glorious example of 'lay promotion of the cause of Christ,' was given by the Mother of God in her dealings with her Divine Son and with the Apostles. We have further examples in the disciples, the Samaritan woman, and in those numerous laymen and laywomen to whom St. Paul refers in his epistles as 'helpers in the Kingdom of God,' 'my fellow laborers,' 'my helpers in Christ Jesus'."³

Throughout the nearly twenty centuries of the history of the Church, the example set by the lay helpers of Christ and His first Apostles have carried on their work of participating in the public mission of the Church, in subordination to its lawful pastors, in almost innumerable ways. Sometimes, in fact, mostly, this participation was given in local, particular forms—each church having its more or less well organized groups of lay people acting in the service of that one Church; even as today a parish will have its own board or committee of lay trustees, or its altar society, or its sodality, or association of lay people for carrying on prayer or other pious practices in common.

Generally speaking, the sodalities, or confraternities, found in all Catholic parishes, are federated on a diocesan or even a world-wide basis. The organization of these groups arose in the early period of the middle ages, mainly as a development of the great religious orders, such as the Dominicans, the Carmelites, the Servites, and the Franciscans. Similar groups, having no connection with the religious orders, arose through the action of many bishops. One of the earliest was an association formed at Le Puy, in Languedoc, France, in the year 1183, its object being to pray "for the restoration of peace." It is interesting to note

³ *A Catechism of Student Catholic Action*, by the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago.

that a layman, a carpenter, named Pierre Durant is said to have been its founder. Works of charity, as well as the benefits of prayer, were conspicuously the objects of these confraternities.

There was a great decline both in the numbers and the effectiveness of these associations during the last period of the Middle Ages, part of that general decline of ecclesiastical life which prepared the way for the Reformation. With the renewal of Catholic vigor produced by the Counter Reformation, however, and the growth of the many new religious congregations, the confraternities and sodalities once more sprang up, many of them continuing their corporate existence to this day.

Anything like a complete list and description of these confraternities, pious associations, and sodalities would occupy several volumes. They are spread throughout the world in missionary countries as well as in the regularly organized portions of the universal Church, many of them having a history which goes back to the early ages of the Faith, at least by the link of venerable traditions, while others, again, spring up in answer to the most modern developments of social life. Included in their number are great societies like the Third Order of St. Francis, with millions of members in many countries, attached to the Franciscan order; and the Holy Name Society, which has a Dominican origin, and is mainly under Dominican direction.

Generally speaking, this vast multitude of lay groups may be classified into three main streams of purpose, or intention, although they cannot be regarded as absolutely distinct from each other, for indeed the unity of Catholic life embraces them all. The first class includes the societies which have for their main purpose to cultivate, develop, and increase personal and corporate piety, and devotion, in a word, sanctity. The second class embraces those sodalities founded chiefly to promote "the spiritual and corporal works of mercy." The third class includes those associations the main purpose of which is to work for the welfare and improvement of definite groups or classes of humanity.

In the first class of confraternities, the most profound mysteries of religion are the special object of the devotional life of their members, and of the practical efforts by means of which they seek

to spread their influence. Such are the confraternities of the Most Holy Trinity, or the Holy Ghost, the Most Holy Name of Jesus, and the triple ring of sodalities formed about the Person of the Savior for the veneration of the Most Holy Sacrament, of the Sacred Heart, and of the Passion. Others—so numerous that even the Catholic Encyclopedia does not attempt to exhaust their enumeration—exist specially to honor the Blessed Virgin; while others again are devoted to the cults of angels and saints recognized as the spiritual patrons of districts, cities, shrines, and whole countries—St. Michael the Archangel, or St. Gabriel, St. Joan of Arc, St. George of England, St. Boniface of Germany, St. Anthony of Padua, St. Joseph, and a host of others. Some of these societies, like the Third Order of Blessed Mary of Mount Carmel, for example, encourage the pursuit of the highest degrees of the mystical life of prayer, others are vast popular movements of demonstrative piety (such as the public processions of the Holy Name Society provide); others devote themselves to the nocturnal adoration of the Blessed Sacrament; others to works of Reparation—acts of adoration of the Sacrament offered in expiation for the sins of Catholics who wilfully neglect the Sacraments; others again devote themselves in a particular manner to the practice of the Way of the Cross.

The second class, devoted to what are termed the spiritual or corporal works of mercy, are many that closely resemble groups included in the first class, because they are named after angels or saints, while, on the other hand, associations which are listed in such works of reference as the Catholic Encyclopedia among the first class, could also be properly placed in the second class—for example, the societies of expiation. However, to indicate the general character of the second class, mention may be made of the many sodalities for the relief of the souls in purgatory. No Church doctrine, perhaps, more strongly and deeply influences the Catholic folk, from top to bottom of the social or intellectual scale, than the belief that the souls of the dead are aided to support and shorten the pains of their condition after death by the Sacraments and prayers and good works “offered up” for them by those still living.

Another group of sodalities, such as the "Bona Mors Confraternity," has for its purpose the special preparation of the members for a holy death. Others, in great numbers, labor through prayer and other religious acts for the conversion of sinners, or the conversion of heretics, or for the reunion of heretical and schismatical Christian churches with the Catholic Church; or for the propagation of Christian doctrine; or for the promotion of temperance or total abstinence in the use of alcoholic drinks; or for the benefit of the poor, in particular the St. Vincent de Paul Society; or for the promotion of the missions.

The third class of societies work for the promotion of the spiritual, moral, or material good of certain specific classes of society. Here, again, no hard and fast line of cleavage can be drawn between this class and the others described. All alike are unified by the same fundamental principles; all in greater or lesser degree resemble each other in various methods; the sole difference is a specialization in the matter of the main task to which this or that sodality, or group of sodalities, is devoted. There are, in this third class, confraternities in many countries having for their object the development of Christian mothers, to bring up their children with due care to their moral welfare and under the direction of the Church. There are many associations of Mass servers and sacristans; of church musicians; of workers in behalf of immigrants; of Catholic workmen and farmers and sailors—literally a great host of associations covering the whole world, bound together by the Faith, ruled by the laws of the Church, and interpenetrating the whole of human society. In their totality, they form the Christian leaven of the mass of mankind.

Now, in conclusion, it may again be said that the Catholic Action of today is simply the effort being made to increase the effectiveness, heighten the power, and make more rapid the world-embracing influence of the Church at a time of universal social crisis. In addition to the traditional societies of the laity described above, many new associations are being formed, but all conform to the general pattern of the older ones, inasmuch as the immutable principles of Catholicism guide and direct all their activities. For example, an American Catholic layman, Mr. Michael

O'Shaughnessy, was the leader of a small group of laymen who founded, with the approval and by the authority of the Bishops, the League of Social Justice, which now has many thousands of members in more than forty dioceses in the United States, Canada, Mexico, and many South American countries. The members of this league take a pledge to go to Mass at least once a week, in addition to the obligatory Sunday Mass, to pray for the promotion of social justice; secondly, to study the papal teachings on social justice and the literature explaining and seeking practical methods to apply these teachings; and thirdly, to live up to these teachings in their own lives.

This organization is a typical example of lay cooperation with the apostolic mission of the Bishops. A layman conceived the idea, he inspired other laymen to rally to its support; the idea was submitted to the legitimate authority, was approved, and was put into operation. It is based upon the primary principle of Catholic Action—as defined by Pope Pius XI, namely, “the pursuit of personal Christian perfection.” As a necessary consequence, again to quote the Pontiff, “this first step implies a knowledge of our Faith, a deep personal love of Christ and His Church, and a zeal and determination to think and live all phases of our lives as Catholics.”

This realization of the personal part in the work of religion is inseparable from realization of another truth. This was expressed by the Pope in his letter on Catholic Action addressed to the Cardinal Patriarch of Lisbon in March 1934, when he said: “As every Christian receives the supernatural life which circulates in the veins of the Mystical Body of Christ—that abundant life which Christ Himself said He came to bring on earth, so he must transfuse it into others who either do not possess it, or who possess it too sparsely and more in appearance than in reality.”

What has been given to a soul by God must be shared with other souls; that is the key to Catholic Action. And Catholic Action is the supreme task of the Church—the carrying out of the command of Christ: “Going, therefore, teach ye all nations.” “The apostolate of the hierarchy,” in the words of the Apostolic

Delegate of the Holy See to the Church in the United States, Archbishop Cicognani, "is to infuse into society the spiritual life of Christ."

The laity's immemorial part in that apostolate is today being shaped into new forms of action to meet the new needs of this age, and by the intensification of the older, traditional forms. There is no innovation, so far as the doctrine and the discipline of the Church are concerned, that would be a contradiction in terms, for Catholicism is immutable truth; but there can be continual development of the truth, fuller understanding of the truth, increased devotion to the truth, and, particularly, the living of the truth. It is this practical application of its mission which is the work of the Church today, denoted by the term of Catholic Action. Every great doctrine of the Faith, and each and every detail of its immense organization—outlined in this book—is given its meaning and receives its value in that outpouring of the spiritual life of Christ which is Catholic Action.



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