

Catholic Church, Diocese of  
Trenton,

# STATUTA

## DIOECESIOS TRENTONENSIS,

### QUÆ IN SYNODO DIOECESANA SECUNDA,

DIE VICESIMA QUINTA MENSIS JUNII, A. D. 1896,

In Ecclesia Cathedrali Beatæ Mariæ Virgini Dicata,

TRENTONII HABITA,

SANXIT ET PROMULGAVIT

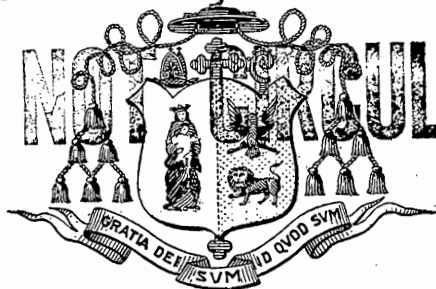
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JACOBUS AUGUSTINUS McFAUL,

EPISCOPUS TRENTONENSIS.

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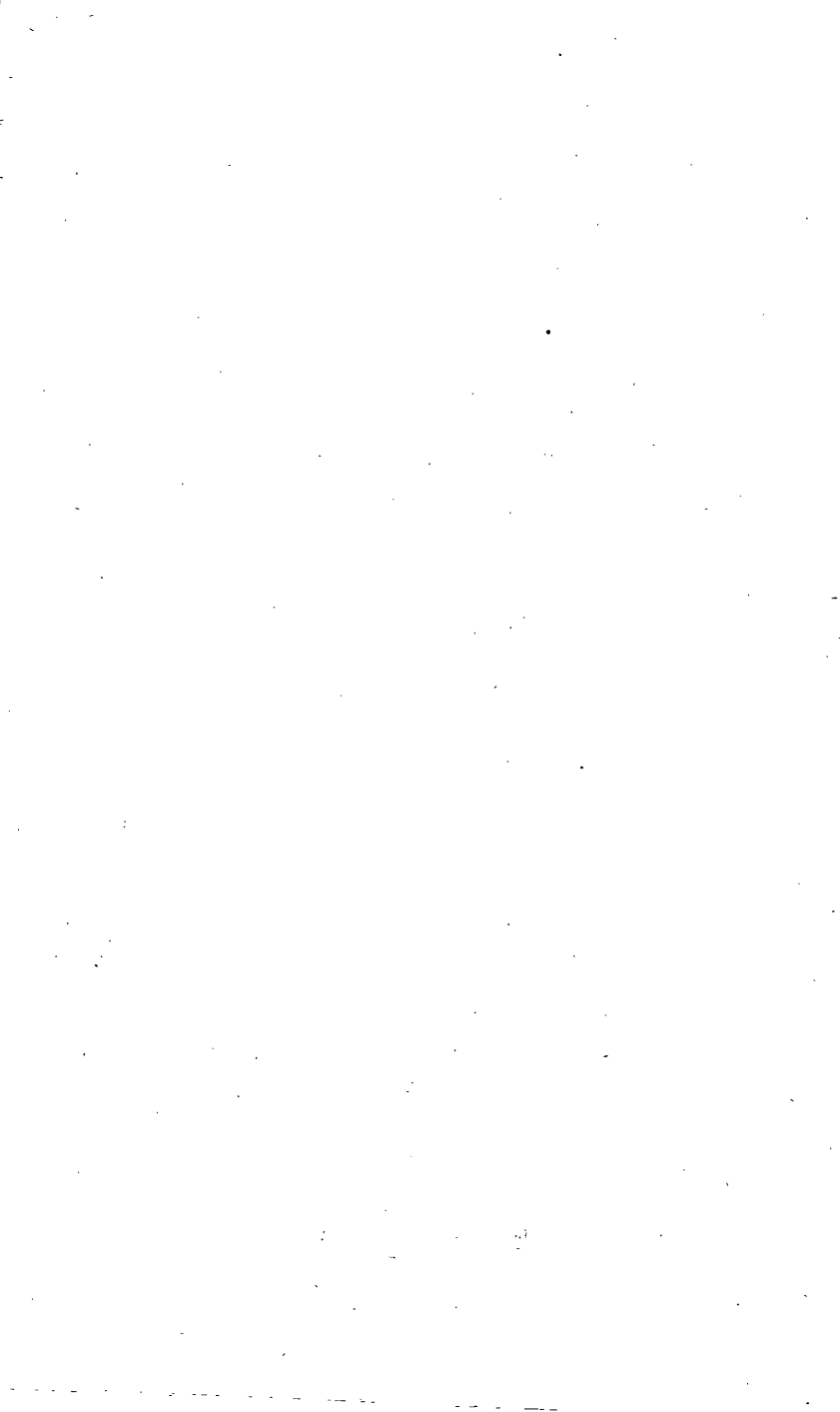
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TRENTONII,  
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1897.



# INDEX GENERALIS.

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	Pagina.
ACTA SYNODI TRENTONENSIS SECUNDÆ.....	3
OFFICIALES SYNODI.....	5.
SYNODALES ET ABSENTES.....	6
OFFICIALES DIOECESEOS.....	10
RECTORES MISSIONARIJ INAMOVIBILES.....	12
PROCEMIUM.....	13
STATUTA SYNODI TRENTONENSIS SECUNDÆ.	
CAPUT PRIMUM.—CONCILIORUM BALTIMORENSIUM, NEO-ERORACENSIS ET SYNODI TRENTONENSIS PROMULGATIO.....	17
CAPUT SECUNDUM.—DE FIDE.....	17
CAPUT TERTIUM.—DE SACRAMENTIS.	
I. De Sacramentis In Genere.....	20
II. De Baptismo.....	24
III. De Confirmatione.....	27
IV. De Sanctissima Eucharistia.	
1°. De Asservatione et Renovatione Sanctissimi Sacramenti.....	29
2°. De Sacra Communione.....	31
3°. De Sacro Viatico.....	33
V. De Pœnitentia.....	35
VI. De Extrema Unctione et Cura Infirmorum.....	40
VII. De Ordine.....	43
VIII. De Matrimonio.....	44
CAPUT QUARTUM.—DE CULTU DIVINO.	
I. De Sacris Cæremoniis et Officiis.....	51
II. De Sacra Suppellectili.....	52
III. De Sacrificio Missæ.....	55
IV. De Cultu SS. Sacramenti.....	58
V. De Festorum Observantia.....	61
VI. De Cantu Ecclesiastico.....	64
VII. De Prædicatione et Doctrina Christiana.....	65
VIII. De Exequiis et Sepultura.....	69
IX. De Piis Confraternitatibus.....	73

	Pagina.
CAPUT QUINTUM.—DE INSTITUTIONE JUVENTUTIS.....	76
CAPUT SEXTUM.—DE PERSONIS.	
I. De Officialibus Episcopi.....	79
II. De Rectoribus Eorumque Adjutoribus.....	81
III. De Regularibus.....	84
IV. De Vita et Honestate Clericorum.....	86
V. De Zelo Animarum.....	91
CAPUT SEPTIMUM.—DE BONIS ECCLESIASTICIS.	
I. De Ædificiis.....	93
II. De Cœmeteriis.....	96
III. De Reditibus et Expensis.....	96
IV. De Sustentatione Sacerdotum.....	100
V. De Libris et Regestis.....	102

## APPENDICES.

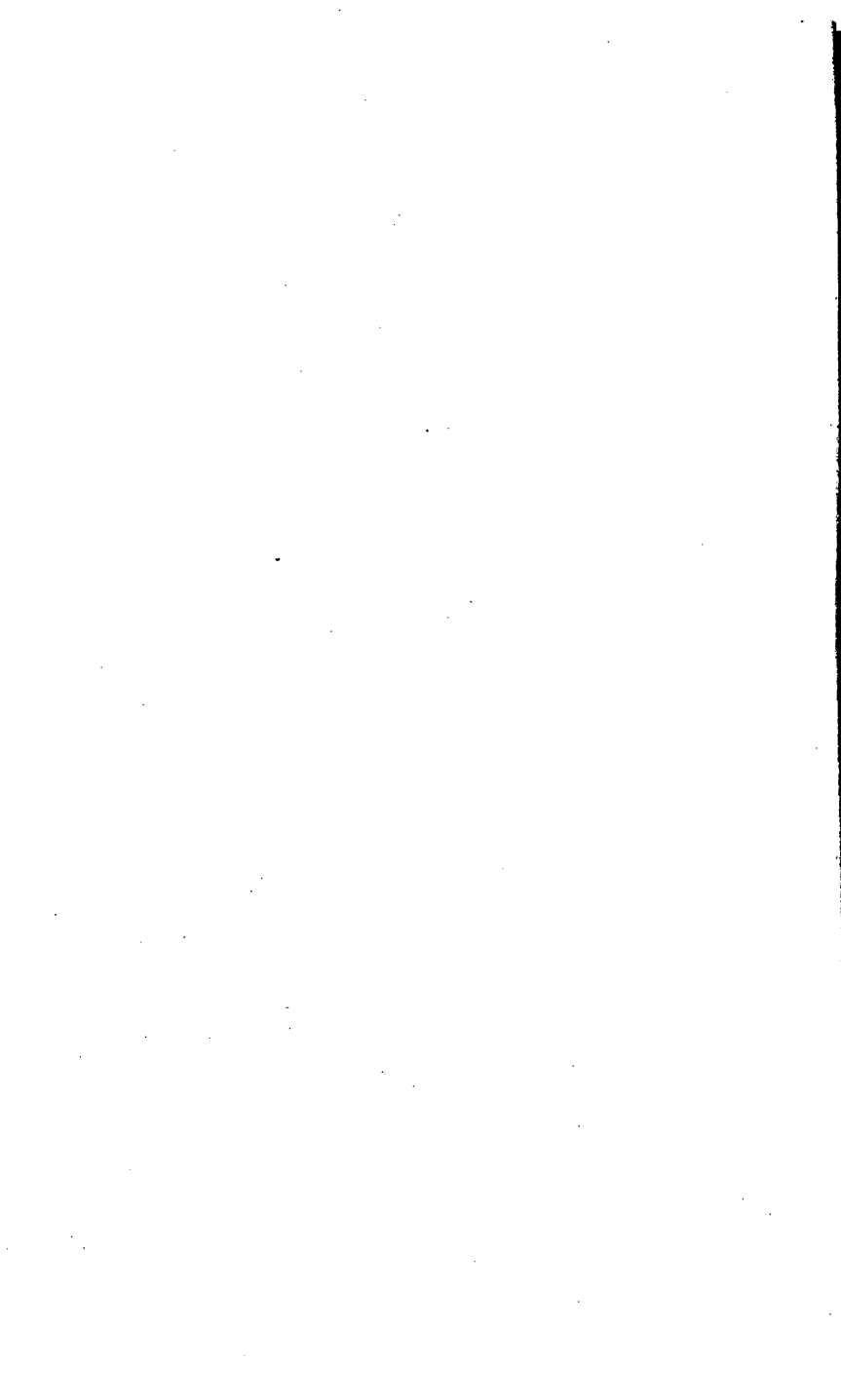
I. BY LAWS OF THE DIOCESAN CLERICAL FUND.....	109
II. FACULTATES DIOCESANÆ.....	110
III. FORMS TO BE USED IN OBTAINING DISPENSATIONS.....	115
IV. FORMULA OF PROMISES TO BE MADE BY THE NON-CATH- OLIC PARTY PREVIOUS TO MARRIAGE.....	117
V. (a) NOTITIÆ.....	118
(b) FINANCIAL STATEMENT.....	120
VI. METHOD OF KEEPING CHURCH ACCOUNTS.....	122
VII. CHURCH CORPORATIONS IN THE STATE OF NEW JERSEY.	
(a) Sections of an Act Entitled " <i>An Act to Incorporate Trustees of Religious Societies</i> ".....	124
(b) Supplement to an Act Entitled " <i>An Act to Incorporate Trustees of Religious Societies</i> ".....	125
(c) Form for Certificate of Incorporation.....	127
(d) Instructions for Forming a Church Corporation....	127
(e) By-Laws of Church Corporations in the Diocese of Trenton.....	128
VIII. FORMS OF RESOLUTIONS FOR THE BOOK OF MINUTES.	
1. Resolution for the Election of two Lay Members as Trustees.....	131
2. Resolution for the Election of a Treasurer and Secretary.....	131
3. Resolution for the Erection of a New Church or Other Building.....	132
4. Resolution to Mortgage Property of Church Cor- poration.....	132

	Pagina.
5. Resolution to Convey Lands.....	132
6. Resolution for a Church Corporation Note.....	133
IX. (a) FORM OF CHURCH CORPORATION NOTE.....	133
(b) FORM OF CHURCH CORPORATION CHECK.....	133
X. METHOD OF CHANGING CORPORATE TITLES OF CHURCHES.	
(a) A Supplement to an Act for Changing the Corporate Titles of Churches.....	134
(b) Form of Resolution for Changing the Title of a Church Corporation.....	134
(c) Form for Document, to be Filed in the County Clerk's Office, when Changing the Title of a Church Corporation.....	135
XI. INSTRUCTIONS REGARDING DEEDS, ETC.	
(a) Deeds of Conveyance, etc.....	136
(b) Form for Correcting Errors in Deeds.....	136
(c) Instructions Regarding Diagrams of Property Be- longing to Church Corporations.....	138
XII. FORM OF CEMETERY RECEIPT.....	139
XIII. TAXES .....	140
XIV. GENERAL INSTRUCTIONS REGARDING WILLS.....	140
XV. LEGAL TITLES OF CHURCH AND OTHER CORPORATIONS IN THE DIOCESE OF TRENTON.....	143
INDEX RERUM NOTABILIUM.....	149



ACTA SYNODI

TRENTONENSIS SECUNDÆ.



## I. ACTA SYNODI

### TRENTONENSIS SECUNDÆ.

Quum Episcopi munus sit salutare fidei pabulum gregi præbere, eundem prudenter regere, necnon leges pro rerum temporibus atque cleri populique conditione ferre, quibus a viis pravis arceantur et ad tramitem veritatis Christianæ ducantur, Tridentini juris memor et ad disciplinam in Diœcesi sibi commissa promovendam, Illustrissimus ac Reverendissimus Jacobus Augustinus McFaul, Episcopus Trentonensis, per Litteras die 25a Maii, A. D. 1896, datas, Synodum Diœcesanam secundam, Suae Dominationis primam, die 25a Junii, A. D. 1896, in Ecclesia Sua Cathedrali celebrandam indixit, et ad eam omnes vocavit Sacerdotes sæculares atque etiam regulares quotquot curæ animarum in Diœcesi operam dabant. Habita est Synodus tempore ab Episcopo præstituto, siquidem die 25a Junii, hora octava et dimidia antemeridiana, et Reverendissimus Episcopus Missam Pontificalem de Spiritu Sancto celebravit, Synodalibus omnibus adstantibus. Adfuerunt in Sanctuario, Illmus. ac Revmus. Episcopus, Diaconus et Subdiaconus Missæ Pontificalis RR. DD. Josephus Thurnes et Theophilus Degen, RR. DD. Petrus L. Connelly et Bernardus T. O'Connell, qui Diaconi ad honorem officio fungebantur, et tamquam Presbyter Assistens Adm. R. D. Thomas R. Moran, V. G., Sanctitatis Suae Prælatus Domesticus.

Missa finita, Episcopus, precibus quæ in Pontificali Romano pro Synodo inchoanda præscribuntur rite persoluitis, ad instantiam Promotoris Synodum inceptam declaravit. Officialibus Synodi proclamatis, et decretis præliminaribus perlectis, Secretarius omnium nomine professionem

fidei juxta formam Pii Papæ IV. concinnatam cum additione a Pio IX. præscripta, legit, quam singuli, bini accedentes ad Episcopum, tactis Sanctis Evangeliiis, juramento firmarunt.

Meridie omnes recesserunt, prorogata Sessione ad horam secundam P. M. Hora itaque secunda pomeridiana, omnes Synodales in Ecclesia Cathedrali iterum convenerunt. Revmus. Episcopus allocutionem habuit in qua Synodum necnon præcipua in ea statuenda disertissimis verbis enuntiavit. Deinde Examinatores Synodales renunciati sunt, quorum singuli, lectis Evangeliiis Sanctis, juramentum de munere fideliter exsequendo in manibus Episcopi emiserunt. Postea Statuta, quæ jam in cœtibus præparatoriis coram Episcopo ante Synodi celebrationem habitis parata fuerant, a Secretario lecta sunt. Decretis autem præcipuis perlectis, Episcopus, ne forte ipsius præsentia libertati discussionis aliquo modo obstaret, recessit. Synodales vero, Adm. Revdo. Promotore moderante, libere mentem suam de decretis prælectis aperuerunt.

Denique Revmus. Episcopus ad Synodum reversus, nonnulla a Clero proposita enodavit. Facta demum admonitione de decretis observandis, seseque precibus omnium commendans, Synodo finem imposuit. Decantato solemniter Hymno "*Te Deum*," et accepta benedictione episcopali, omnes in pace recesserunt.

## II. OFFICIALES SYNODI.

PROMOTOR—Adm. Rev. D. Thomas R. Moran, V. G.,  
 SECRETARIUS—Rev. Joannes H. Fox,  
 NOTARIUS—Adm. Rev. Fredericus Kivelitz, V. F.

## PROCURATORES CLERI.

Adm. Rev. D. Joannes A. O' Grady, V. F. R. M.,  
 Rev. D. Patritius F. Connolly.

## JUDICES QUERELARUM ET EXCUSATIONUM.

Adm. Rev. D. Bernardus J. Mulligan, V. F. R. M.,  
 Adm. Rev. D. Robertus E. Burke, V. F.,  
 Rev. Joseph Thurnes,  
 Rev. Joannes F. Brady, R. M.,  
 Rev. Gulielmus P. Cantwell,  
 Rev. Theophilus Degen.

## MAGISTRI CÆREMONIARUM.

Rev. D. Gulielmus J. FitzGerald,  
 Rev. D. Michael J. Hagerty, D. D.

## CANTORES.

Rev. D. Gulielmus F. Dittrich,  
 Rev. D. Dionysius Duggan,  
 Rev. D. Joseph Keuper,  
 Rev. D. Gulielmus Miller,  
 Rev. D. Petrus J. Petri.

## III. SYNODALES.

## ADFUERUNT.

*E Clero Sæculari :*

Adm. Rev. D. Moran, Thomas R., V. G.,

Rev. D. Baranski, Michael,

“ Bogaard, Martinus A., v. d.,

“ Brady, Joannes F., R. M.,

“ Brennan, Michael J.,

“ Bric, Mauritius E.,

Adm. Rev. D. Burke, Robertus E., V. F.,

Rev. D. Cantwell, Gulielmus P.,

“ Carey, Bartholomæus W.,

“ Connelly, Petrus L.,

“ Connolly, Patritius F.,

“ Coughlan, Michael J.,

“ Crean, Ricardus A.,

“ Czernecki, Franciscus,

“ Damjanovics, Theodorus,

“ Degen, Theophilus,

“ Dernis, Petrus,

“ Devine, Jacobus F.,

“ Dittrich, Gulielmus F.,

“ Dolan, Michael E.,

“ Duggan, Dionysius J.,

“ Dunphy, Gulielmus F.,

“ Egan, Eduardus J.,

“ Egan, Joseph A.,

“ Farrington, Jacobus H.,

“ FitzGerald, Gulielmus J.,

“ Flanagan, Joseph F.,

“ Fox, Joannes H.,

“ Gammell, Joannes,

“ Graham, Joannes A.,

- Rev. D. Griffin, Joannes J.,  
 " Hagerty, Michael J., S. T. D.,  
 " Healy, Thomas B.,  
 " Hendrick, Jacobus,  
 " Hogan, Thaddæus, R. M.,  
 " Kelly, Dionysius S.,  
 " Kelly, Petrus J.,  
 " Kenny, Joannes H.,  
 " Keuper, Joseph,  
 Adm. Rev. D. Kivelitz, Fredericus, V. F.,  
 Rev. D. Lawrence, Joannes A.,  
 " Leahy, Gualterius T.,  
 " Lynch, Gulielmus H.,  
 " Lyons, Stephanus M.,  
 " McCormack, Thomas J.,  
 " McCullough, Joannes J.,  
 " Miller, Gulielmus H.,  
 Adm. Rev. D. Mulligan, Bernardus J., V. F. R. M.,  
 Rev. D. Murphy, Joannes M.,  
 " Murphy, Joannes W.,  
 " Norris, Joannes W.,  
 " O'Connell, Bernardus T.,  
 " O'Connor, Joannes R.,  
 " O'Donnell, Michael C.,  
 " O'Farrell, Joannes J.,  
 " O'Farrell, Gulielmus J.,  
 Adm. Rev. D. O'Grady, Joannes A., V. F. R. M.,  
 Rev. D. O'Hanlon, Thomas J.,  
 " O'Leary, Joannes M.,  
 " O'Reilly, Michael A.,  
 " Orzechowski, Martinus F.,  
 " Petri, Petrus J.,  
 " Phelan, Cornelius,  
 " Reynolds, Jacobus A.,  
 " Rigney, Joseph A.,

- Rev. D. Roche, Thomas A.,  
 “ Russi, Gulielmus H.,  
 “ Ryan, Joseph A.,  
 “ Spigardi, Cæsar,  
 “ Sweeney, Joannes J.,  
 “ Szymanowski, Stephanus,  
 “ Thurnes, Joseph,  
 “ Treacy, Gulielmus P.,  
 “ Van Riel, Antonius,  
 “ Walsh, Simon B.,  
 “ Ward, Henricus,  
 “ Zielinski, Julianus,  
 “ Zimmer, Joseph J.

*E Clero Regulari :*

- Rev. P. Baran, Felix, O. M. C.,  
 “ Lehner, Franciscus, O. M. C.,  
 “ Ludwig, Bernardinus, O. M. C.,  
 “ Reich, Leonardus, O. M. C.,  
 “ Rheiner, Ambrosius, O. M. C.,  
 “ Reuter, Dominicus, O. M. C.,  
 Adm. Rev. P. Zoller, Bonaventura, O. M. C.,  
 Rev. P. Farrell, J. J., O. S. A.,  
 “ Fedigan, Joannes J., O. S. A.,  
 “ Flynn, Eduardus, O. S. A.

## ABFUERUNT.

(LEGITIME EXCUSATI.)

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- Rev. D. Dánielou, Stanislaus,  
 “ Giese, Carolus J.,  
 “ Glennon, Michael L.,  
 “ Hanley, Patritius,  
 “ McCloskey, Joannes M.,  
 “ McKernan, Jacobus,  
 “ McLaughlin, Thomas J.,  
 “ McMenamin, Neal,  
 “ Nolan, Thomas B.,  
 “ Schandel, Joannes,  
 “ Treacy, Patritius A.

*E Clero Regulari:*

- Rev. P. Block, Ægidius, O. M. C.,  
 “ Fisch, Aloysius, O. M. C.,  
 “ Lutz, Daniel, O. M. C.,  
 “ Kexel, Rogerius, O. M. C.,  
 “ Murphy, Daniel, O. S. A.

## IV. OFFICIALES DIOECESEOS.

## VICARIUS GENERALIS.

Adm. Rev. D. Thomas R. Moran, Prælati Domesticus.

## CANCELLARIUS ET SECRETARIUS.

Rev. D. Joannes M. McCloskey.

## CONSULTORES.

Adm. Rev. D. Thomas R. Moran, V. G., Præl. Domesticus,  
 Adm. Rev. D. Joannes A. O'Grady, V. F. R. M.,  
 Adm. Rev. D. Bernardus J. Mulligan, V. F. R. M.,  
 Rev. Patritius F. Connolly,  
 Rev. Joannes H. Fox,  
 Rev. Gulielmus P. Cantwell.

## PROMOTOR FISCALIS.

Adm. Rev. D. Joannes A. O'Grady, V. F. R. M.

## DEFENSOR VINCULI MATRIMONIALIS.

Adm. Rev. Bernardus J. Mulligan, V. F. R. M.

## EXAMINATORES CLERI.

Adm. Rev. D. Joannes A. O'Grady, V. F. R. M.,  
 Adm. Rev. D. Fredericus Kivelitz, V. F.,  
 Rev. Joseph Zimmer,  
 Rev. Patritius F. Connolly,  
 Rev. Joannes H. Fox,  
 Rev. Dionysius J. Duggan.

## COMMISSIO EXAMINATIONIS DIOECESANA.

Adm. Rev. Bernardus J. Mulligan, V. F. R. M.,  
 Rev. Michael L. Glennon,

Rev. Gulielmus J. FitzGerald,  
 Rev. Jacobus F. Devine,  
 Rev. Thomas J. McCormack,  
 Rev. Bernardus T. O'Connell,  
 Rev. Dionysius J. Duggan.

COMMISSIONES SCHOLARUM.

*Pro Comitatus Warren, Hunterdon et Somerset.*

Adm. Rev. Robertus E. Burke, V. F., Præses,  
 Rev. Bernardus T. O'Connell, Secretarius,  
 Rev. Joseph Zimmer.

*Pro Comitatu Middlesex.*

Adm. Rev. D. Joannes A. O'Grady, V. F. R. M., Præses,  
 Rev. Jacobus F. Devine, Secretarius,  
 Rev. Joannes F. Brady, R. M.

*Pro Comitatus Monmouth et Ocean.*

Adm. Rev. D. Fredericus Kivelitz, V. F., Præses,  
 Rev. Eduardus J. Egan, Secretarius,  
 Rev. Gulielmus P. Cantwell,  
 Rev. Jacobus A. Reynolds,  
 Rev. Michael C. O'Donnell.

*Pro Comitatus Mercer et Burlington.*

Rev. Joseph Thurnes, Præses,  
 Rev. Gulielmus J. FitzGerald, Secretarius,  
 Rev. Patritius F. Connolly,  
 Adm. Rev. Bonaventura Zoller, O. M. C.

*Pro Comitatus Camden, Gloucester, Atlantic, Salem, Cumberland, Cape May.*

Adm. Rev. Bernardus J. Mulligan, V. F. R. M., Præses,  
 Rev. Carolus J. Giese, Secretarius,

Rev. Dionysius J. Duggan,  
 Rev. Petrus J. Petri,  
 Rev. Gulielmus J. O'Farrell,  
 Rev. Franciscus Lehner, O. M. C.

## DECANI.

*Pro Comitatus Mercer et Burlington.*

Commissi sunt hi Comitatus curæ Ordinarii Dioceseos.

*Pro Comitatus Warren et Hunterdon.*

Adm. Rev. Robertus E. Burke, V. F.

*Pro Comitatus Monmouth et Ocean.*

Adm. Rev. Fredericus Kivelitz, V. F.

*Pro Comitatus Middlesex et Somerset.*

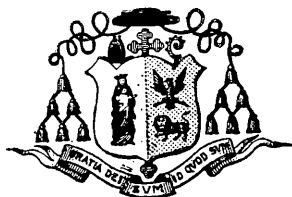
Adm. Rev. Joannes A. O'Grady, V. F. R. M.

*Pro Comitatus Camden, Gloucester, Atlantic, Salem, Cumberland, Cape May.*

Adm. Rev. D. Bernardus J. Mulligan, V. F. R. M.

## V. RECTORES MISSIONARII INAMOVIBILES.

- |                   |                                  |
|-------------------|----------------------------------|
| 1. Trentonii,     | Rector Ecclesiæ SS. Cordis Jesu. |
| 2. New Brunswick, | Rector Ecclesiæ S. Petri.        |
| 3. Camden,        | Rector Ecclesiæ Immac. Concep.   |
| 4. South Amboy,   | Rector Ecclesiæ S. Mariæ.        |



## VI. PROŒMIUM.

Statuta Diœcesana quæ sequuntur, paucis tantum mutatis, eadem sunt atque illa quæ in prima Synodo Trentonensi sub Illmo. ac Revmo. D. D. Michaele Josepho O'Farrell, primo Episcopo Trentonensi, Antecessore Nostro, fel. rec., habita, promulgata sunt. Addita quidem sunt nonnulla ex Conciliis Pl. Balt., Prov. Neo-Eboracensibus atque ex Synodis Diœcesanis præsertim hujus Provinciæ.

Cum præ manibus Sacerdotes habere debeant exemplaria Conciliorum Plen. Balt. et Prov. Neo-Eboracensium, loca ex quibus depromptæ sunt res hic summatim tractatæ, non citantur, ne libellus nimis amplificetur.

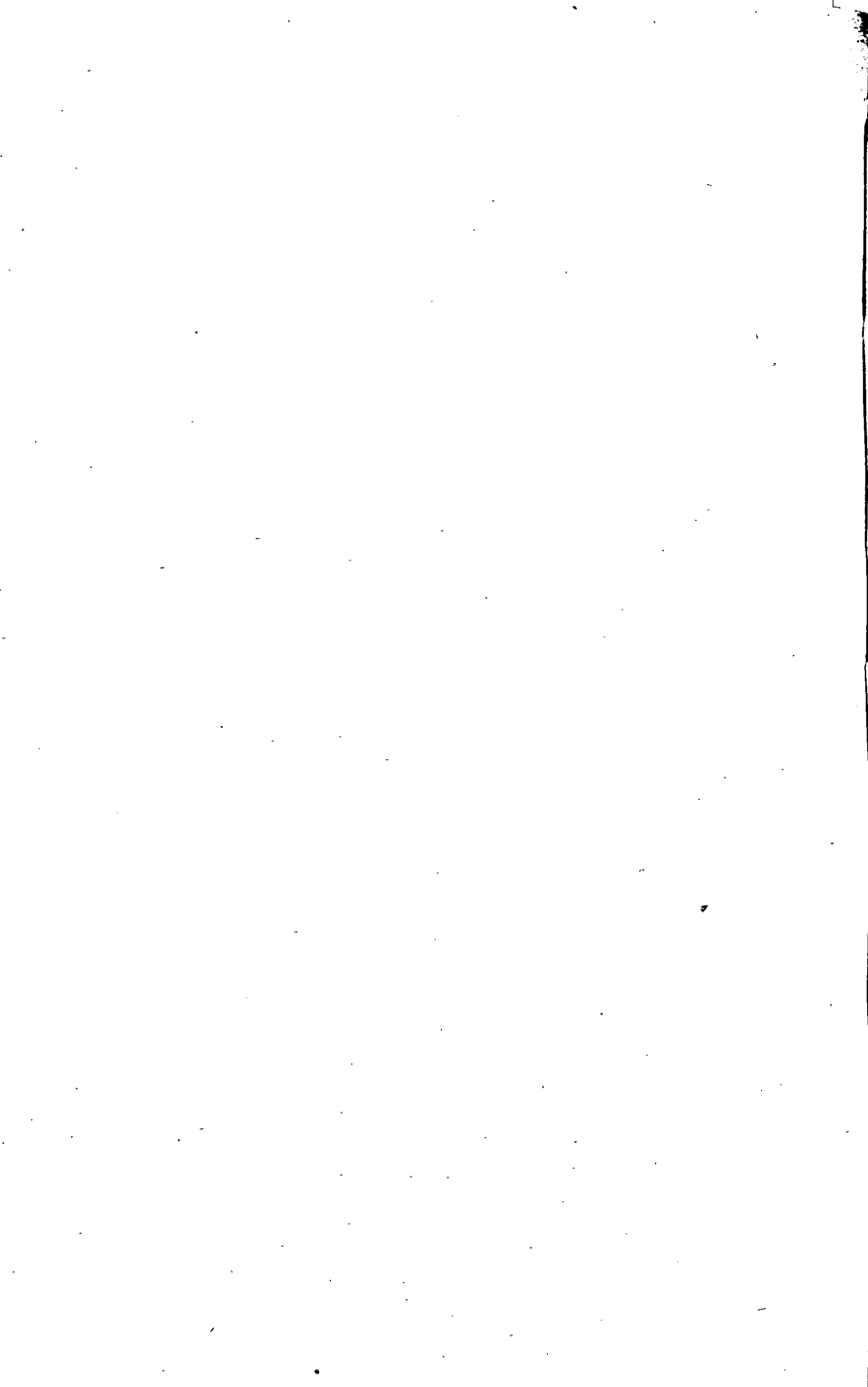
Gratias agimus Reverendissimis Episcopis Provinciæ Nostræ qui, libenti animo, Sua Statuta Diœcesana ad Nos miserunt ut labor Noster ex facili fieri posset.

Faxit Deus Optimus Maximus ut hæc Statuta Diœcesana quæ, implorato Spiritus Sancti lumine, lata et promulgata sunt, Eodem Spiritu suaviter disponente, ab omnibus quorum interest, fideliter observata, plurimum conferant ad majorem Ipsius gloriam animarumque salutem.

Quem ad finem Statuta sequentia ab hac die vim legis plenam obtinere declaramus.

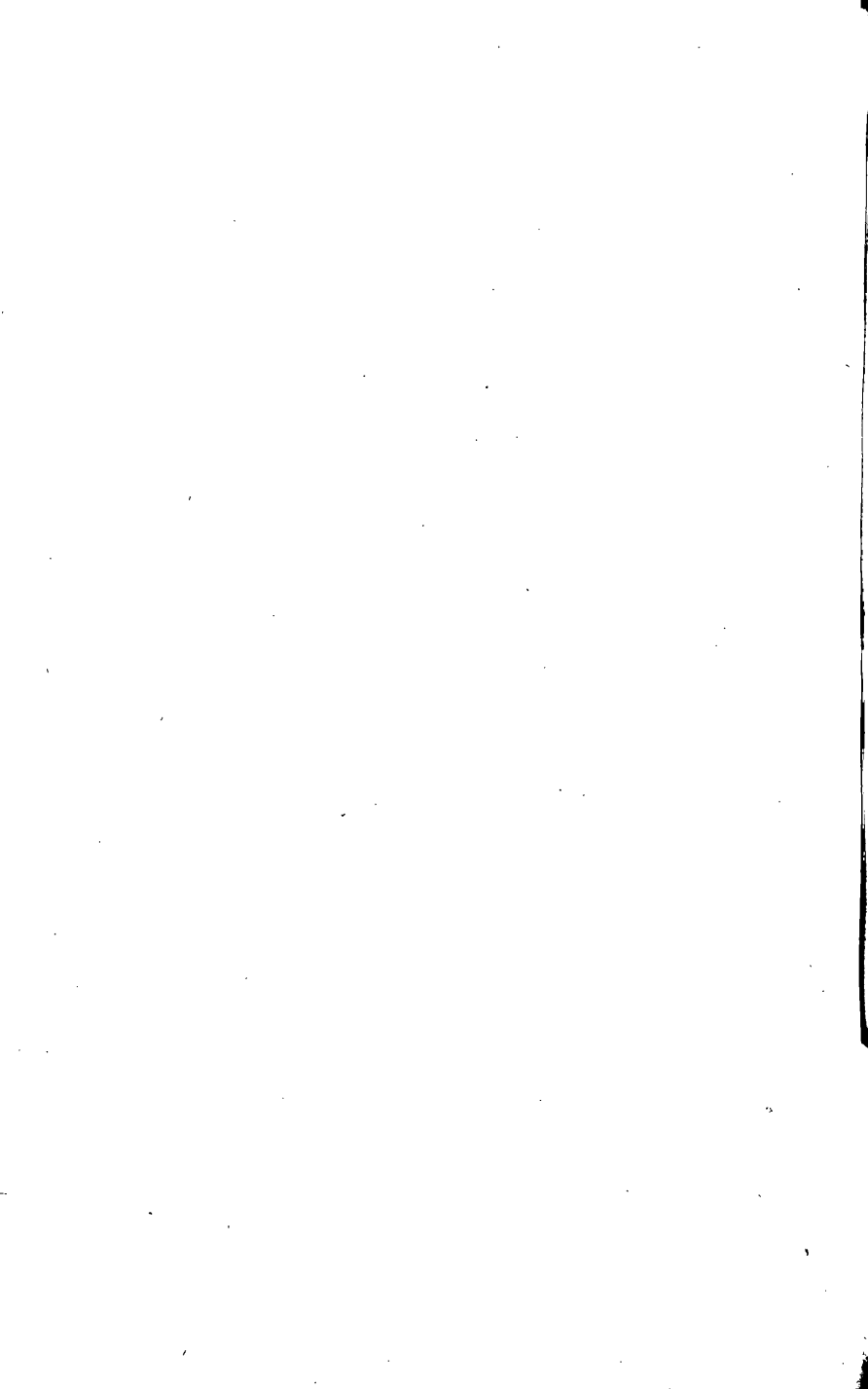
Trentonii, die 1a Julii, A. D. 1897.

† JACOBUS AUGUSTINUS McFAUL,  
*Episcopus Trentonensis.*



# STATUTA SYNODI

TRENTONENSIS SECUNDÆ.



# STATUTA.

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## CAPUT PRIMUM.

### CONCILIORUM BALTIMORENSIUM, NEO-EBORACENSIIUM ET SYNODI TRENTONENSIS PROMULGATIO.

1. Decreta Conciliorum Plenariorum Baltimorensium II. et III., et Conciliorum Provincialium Neo-Eboracensium Nos iterum hac in Synodo promulgamus et ab omnibus ad quos spectat fideliter servari jubemus.

2. Statuta vero Diœcesana in Synodo Prima Trentonensi promulgata, quatenus hisce præsentibus non revocentur, de novo confirmamus atque in pleno suo vigore permanere statuimus.

3. Ne vero horum Conciliorum decreta ob ignorantiam facilius violentur, volumus ut omnes Nostri Sacerdotes prædicta decreta una cum hujus Synodi decretis, typis impressa, præ manibus habeant sæpiusque pervolvant.

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## CAPUT SECUNDUM.

### DE FIDE.

4. "*Est autem fides,*" teste Divo Paulo, "*sperandarum substantia rerum, argumentum non apparentium,*" donum quidem

supernaturale, sine quo "*impossible est placere Deo. Credere enim oportet accedentem ad Deum, quia est, et inquirentibus se remunerator sit.*"—(Heb. XI.)

Pulcherrime hac de re locutus est Sanctus Augustinus:—  
 "Nullæ sunt majores divitiæ, nulli thesauri, nulli honores, nulla mundi hujus major substantia, quam est Fides Catholica, quæ peccatores homines salvat, infirmos curat, catechumenos baptizat, fideles justificat, pœnitentes reparat, justos augmentat, martyres coronat, virgines et viduas et conjuges casto pudore conservat, clericos ordinat, sacerdotes consecrat, regnis cœlestibus præparat, in ætérna hæreditate cum angelis sanctis communicat."

5. Inter omnes itaque pastoralis officii sollicitudines, illa potissimum prima esse debet, ut Fides Catholica non tantum incorrupta integraque permaneat, sed ut crescat et uberiores in dies fructum afferat.

6. Curent igitur animarum Rectores ut gregem sibi creditum Catholicæ Fidei pretium inæstimabile edoceant, ejusque sancta principia omnium cordibus, opitulante Deo, magis magisque pro viribus imprimant; simulque pericula quæ illam ubique labefactare minitantur, præsertim vero apud juventutem incautam denunciare omnî industria ac sollicitudine satagant.

7. Doceant insuper Sacerdotes de fide esse extra Apostolicam Romanam Ecclesiam salvum fieri neminem posse; Indifferentismum in re religiosa, seu pravam illam opinionem quæ tenet qualibet fidei professione æternam posse animæ salutem comparari, errorem esse exitiosissimum.

8. Meminerint idcirco Confessarii et animarum Curatores suos edocere quam illicitum, quamque periculosum sit hæreticorum templa invisere, ut cultui eorum adsistant, et eorum conciones audire.

9. Inter innumera quæ hac ætate quaquaversus grassantur mala, nullum est quod magis lacrymis plorari debeat, nullum quod magis fidei ac moribus Christifidelium detri-

mentum inferat quam teterrima illa tot undique volantium et peccare docentium voluminum ac libellorum contagio, qui, apte compositi ac fallaciæ et artificii pleni, pestiferas doctrinas ubique disseminant, incautorum potissimum mentes animosque depravant.

10. Pastores itaque hortamur ut fideles ac præsertim patresfamilias sæpe graviterque moneant, ut ephemerides et libros quoscumque, quibus religio aut boni mores lædi ac violari possunt, procul a se suisque domibus arceant, seduloque invigilent, ne filiorum aut domesticorum manibus terantur, et pro viribus ephemerides Catholicas librosque bonos emant atque disseminent. Hunc in finem multum commendamus erectionem bibliothecarum parochialium.

11. Catholicos laicos cum acatholicis hortamur de rebus ad religionem pertinentibus non agere. Vetamus ne publice, absque Nostra licentia, a quovis sive laico sive clerico, cum iisdem disputationes ineantur; quippe ex ejusmodi disceptationibus vix quidquam boni fructus expectari potest, et ferme semper accidit ut Christiana pax et charitas violentur.

12. Moneantur fideles ut a societatibus secretis et illicitis omnino abstineant; iis, præterea, qui ab hujusmodi cœtibus prorsus recedere noluerint, absolutio sacramentalis denegetur.

Sacerdotes nunquam temere societates quasvis declarent *secretas* et *damnatas*; nec quidquam decernant de cœtibus quorum honestas aut liceitas, aliqua de causa, in dubium vocatur, sine Nostra licentia.

13. Summam venerationem, obedientiam, atque devotionem erga Sanctam Sedem Romanam, Infallibile Veritatis Oraculum, exhibeant Sacerdotes ipsi suisque inculcent; et quum, hisce nostris temporibus, temporales Ecclesiæ possessiones detineant injusti invasores, ipsumque Christi Vicarium velut captivum habeant, moneantur fideles ut

liberaliter Spoliato Pontifici orationum et subsidiorum tributa persolvant.

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## CAPUT TERTIUM.

### DE SACRAMENTIS.

#### I. DE SACRAMENTIS IN GENERE.

14. "Cum in Ecclesia Dei nihil sanctius aut utilius nihilque excellentius aut magis divinum habeatur quam Sacramenta, Sacerdos ad quem eorum administratio pertinet, meminisse imprimis debet, se sancta tractare." Puro igitur et mundo corde ad tam sanctum officium Sacerdotem semper paratum esse oportet. Cæremonias ac ritus ita decenter gravique actione peragat, ut adstantes ad cœlestium rerum cogitationem erigat et attentos reddat. "Omnes autem qui Sacramenta suscipiunt monebit ut pie ac devote eis intersint, et ea, qua par est, reverentia suscipiant."—*Rit. Rom.*

15. "Quacunque diei ac noctis hora ad Sacramenta ministranda vocabitur (sacerdos), nullam officio suo præstando, præsertim si necessitas urgeat, moram interponat."—*Rit. Rom.*

16. Monent Patres *Conc. Pl. Balt. II.*, ut summa diligentia caveant Sacerdotes, ne quid eorum desit sine quibus Sacramenti ratio non constat, et quoties de valore Sacramenti agitur, rejectis opinionibus quas probabiles vocant, tutiores amplectantur.

17. Curabunt Sacerdotes ad quos pertinet ut materiæ Sacramentorum fideliter, sollicite ac reverenter custodiantur, atque ut sacra supellex, vestes, ornamenta, linteamina et vasa ministerii integra nitidaque sint et munda.

18. Fidelibus Sacramenta petentibus, Sacerdotes faciles se præbeant, atque populi devotioni pro rerum adjunctis libenti animo obsecundent. Curent imprimis ne sua negligentia ægrotantes subsidio Sacramentorum careant. Quorum si qui fuerint in sua Missione qui diuturno, etsi non lethali, morbo domi detinentur, singulis sæpius in anno, sed certe tempore Paschali, omnem opportunitatem ad Sacramenta suscipienda præbeant, non recusantes iis Sacram Communionem summo mane, adhuc jejunis, interdum deferre.

19. "*Ut ab ecclesiastico ordine,*" ita Benedictus XIV.; "*omnis vel minima avaritiæ suspicio aut simoniacæ labis species, in iis præsertim quæ ad Sacramentorum administrationem spectant, penitus amoveatur,*" caveant Sacerdotes ne quid exigant a fidelibus occasione Sacramenti administrandi, vel aliquid ea de re paciscantur. Improbamus illorum agendi modum, qui oblationes ante Sacramenti administrationem exigunt. Condemnandi vero penitus sunt qui Sacramenta denegant eo sub prætextu, quod oblationes vel certa pecuniæ summa non tribuantur.

20. "In omni Sacramentorum administratione superpelliceo sit indutus (sacerdos), et desuper stola ejus coloris quem Sacramenti ritus exposcit, nisi in Sacramento Pœnitentiæ ministrando occasio vel consuetudo interdum aliter suadeat."—*Rit. Rom.*

21. Proinde, dum in ecclesiis Sacramenta administrantur, volumus ut vestis talaris, superpelliceum et stola ejus coloris quem Sacramenti ritus exigit, adhibeantur; quando vero in ædibus privatis conferuntur, eadem sacra indumenta, quantum fieri poterit, adhibeantur; in omni casu stola saltem deferatur, nisi necessitas id prorsus impediatur.

22. Juxta *Rituale Romanum*, in Sacramentis administrandis adhibeatur lingua Latina. Quando vero assistentes alloquendi sunt, eam licet adhibere versionem vernaculam quam "*Excerpta*" ex *Rit. Romano* pro Nostris regionibus, approbatam exhibent.

23. *Oleum Sacrum Infirmorum* asservetur in armario (*Ambry*) exstructo in sacristia, vel potius in ipsa ecclesia prope altare majus, in facie lampadis SS. Sacramenti, vel solum, vel cum *Sacro Chrismate* et *Sacro Oleo Catechumenorum*, si pro his non fuerit armarium proprium prope ipsum baptisterium. Armaria hæc sub clave ac tuta custodia asserventur, ne S. Olea ab aliquo, nisi a Sacerdote, temere tangantur. Quando, necessitate cogente, hæc Olea in domo privata servantur, in loco proprio, honesto, ac mundo, et sub clave ac tute custodiantur. Sint Olea prædicta in suis vasculis argenteis, aut saltem stanneis, bene obturatis, quæ vascula sint inter se distincta, et propriam unumquodque inscriptionem habeat, majusculis litteris incisam, ne quis error committatur.

Curet Rector ut Olea nova, *Feria V. in Cæna Domini* benedicta, quamprimum habeat, et tunc vetera in sacris ecclesiæ lampadibus comburat. Rector, quantum fieri potest, caveat ne per laicum, sed per se vel per alium Sacerdotem, hæc Olea Sacra deferantur ab ecclesia Cathedrali. Si tamen virum laicum mittere aliquando necesse fuerit, sit ille probatæ fidei, qui Olea Sacra secure inclusa reverenter deferret ad ecclesiam parochialem. Nunquam Olea Sacra mittantur cursu publico (*by mail or express*).

24. Quum omnia secundum ordinem fieri debeant, et ut omnis discordiæ contentionisque amoveatur occasio, certos pro temporum adjunctorumque varietate jam constituimus vel in posterum constituemus limites, intra quos Rectores diversarum ecclesiarum eorumque adjutores munera sacra exercent.

25. Extra istos limites vero nullum Rectorem, aut quemcunque curam animarum inibi gerentem, volumus exire ad munera sua exercenda, nisi forte quis ad infirmorum confessiones excipiendas eum arcessiverit, vel necessitas urgeat.

26. Imo, stricte prohibemus ne quis audeat aliarum ecclesiarum fideles ad Sacramenta, præter Eucharistiam et Pœnitentiam, absque proprii Rectoris aut Nostra speciali licentia, nisi grave valde incommodum et detrimentum animabus e denegato ministerio evidenter futurum sit. Quod si, sive merito sive immerito fecerit, oblationes occasione Baptismi vel Matrimonii acceptas, titulo justitiæ transmitti præcipimus Rectori cujus fuisset hæc Sacramenta ministrare.

27. Hac autem in Diœcesi, præsertim in oppidis, inolevit consuetudo, ut iis qui in aliqua ecclesia scamna vel sedem conducunt ab ejusdem ecclesiæ Sacerdotibus omnia Sacramenta administrentur, etiamsi domicilium illi habeant intra territorium alienæ ecclesiæ. In futurum volumus ut hoc gaudeant privilegio tantum fideles qui, ante horum Decretorum promulgationem, scamna vel sedem in aliena ecclesia, extra territorium ecclesiæ ubi domicilium habent, conduxerunt.

28. Rectores ecclesiarum pro variis nationibus quarum lingua vernacula non est Anglica, juxta regulas Nostra auctoritate jam statutas vel in posterum statuendas in singulis casibus, quoad parochiæ limites obligentur.

29. Quando nova parochia erigitur, semper limites strictos Nos statuemus, et fideles in hoc novo districtu habitantes, nullatenus privilegio, n. 27 enumerato, gaudebunt.

30. Jubemus ut in qualibet hujus Diœceseos ecclesia *Sacrarium* habeatur, sive locus specialiter designatus et apte comparatus, in quem ablutiones corporalium, vasorum sacrorum, ac manuum, si Sanctissimum vel olea sacra quis tetigerit, necnon aqua in Baptismo infusa, juxta rubricarum præscripta, immittantur.

31. Præcipimus ut Rectores, in singulis suis ecclesiis, habeant libros in quibus, statim post Sacramentorum administrationem, nomina etc., accurate et propria manu scribantur.—*Vid. n. 361, 1 et seq.*

## II. DE BAPTISMO.

**32.** “Sacrum Baptisma, Christianæ religionis et æternæ vitæ janua, quod inter alia Novæ Legis Sacramenta a Christo instituta primum tenet locum, cunctis ad salutem necessarium esse, ipsa Veritas testatur illis verbis: *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei.*—(Joan. III.) Itaque summa ad illud opportune, riteque administrandum ac suscipiendum diligentia adhibenda est.”—*Rit. Rom.*

**33.** De necessitate Baptismi fideles iterum iterumque admoneantur, atque præmuniantur contra scelus illud horrendum homicidii, tam spiritualis quam corporalis, quo in utero matris, infans non baptizatus interficitur.

**34.** Volumus igitur ut Rectores acerrime ac sæpius reprehendant detestabilem parentum Catholicorum socordiam, qui, levissimis rationibus commoti, parvulorum ætatem tot casibus obnoxiam, non statim Baptismatis Sacramento muniendam curant. Itaque commendamus ut parentes qui non ultra tria milliaria ab ecclesia distant, infantuli Baptismum ultra septimam diem non protrahant.

**35.** Cum proprius Baptismi administrandi locus sit ecclesia, statuimus ut hoc Sacramentum non nisi in ecclesia vel in *Stationibus Missionum* conferatur, adeo ut, necessitate excepta, privatis in ædibus nemo baptizari debeat. Infantes vero qui longiori quam trium milliariorum spatio ab ecclesia vel statione distant domi baptizari possunt, et quidem cum omnibus cæremoniis tam ante quam post ablutionem faciendis. Rure, quando ex collato in ecclesia Baptismo magna sequerentur incommoda, *v. g.*, tempore hiemali, poterit in sacristia solemniter administrari.

**36.** Quando, propter periculum, infans domi baptizatur, qui postea commode ad ecclesiam deferri poterit, in tali Baptismate privato, omnibus quæ ablutionem præcedunt omissis, Sacerdos statim aquam infundit; ea vero quæ sequuntur,

scilicet, Chrismatis in vertice unctio, linteoli candidi et candelæ accensæ traditio, statim perficiantur. Cessante vero periculo, cæremoniæ reliquæ in ecclesia suppleantur.

37. Moneant Sacerdotes itaque parentes ut infantes quamprimum ad ecclesiam deferant baptizandos, atque faciles se præbeant Sacerdotes ut Baptismi Sacramentum non tantum die Dominica, sed omni die administrare parati sint.

38. Curent etiam Sacerdotes ut omnes fideles, præsertim medici, nutrices atque obstetrices privati Baptismatis conferendi modum rite calleant. Sédulo etiam explicent gravissimam, qua tenentur omnes, Sacerdote absente, obligationem illud infantibus vel adultis consentientibus, qui in proximo mortis periculo forte constituentur, impertiendi.

39. Neque omittant medicos tam Catholicos quam a catholicos, obstetrices et parentes monere, omnem fœtum, quocumque tempore editum, baptizandum esse vel absolute si vivat, vel conditionate si de vita dubitetur.

40. Sub gravi unus saltem patrinus in Baptismo solemnè adhiberi debet; neque licet plures quam duos adhibere, quorum unus sit vir, altera mulier. "Patrinos saltem in ætate pubertatis, ac Sacramento Confirmationis consignatos esse, maxime convenit."—*Rit. Rom.* Oportet Sacerdotes sæpius publice populo exponere significationem muneris patrinorum, cognationem spiritualem ex eo provenientem, et præsertim ad hoc munus non esse admittendos publice indignos, ut sunt infideles, hæretici, membra societatis secretæ. Si tamen indignus ad munus hoc suscipiendum veniat, prudenter et suaviter moneatur. Nulli Catholico licet hoc munus suscipere pro filiis hæreticorum a ministello baptizandis.

41. Nomina baptizandis imponenda, quatenus fieri potest, omnino sint Christiana. Si tamen parentes instent, ut imponatur nomen profanum, ceteroquin honestum, nomen alicujus Sancti ex Martyrologio Romano, primo loco superaddatur.

42. Quando diversa tum Sanctorum tum familiæ nomina in Baptismo tribuuntur, in prima interrogatione omnia nomina exprimi possunt; in sequentibus tamen formulis et precibus nomina vulgo dicta Christiana, sola sunt repetenda. In libro Baptizatorum omnia nomina, et quidem plene, recenseantur.

43. In unaquaque ecclesia, (quo nomine sacristia non venit), ubi Baptismi Sacramentum ordinarie confertur, Fons Baptismalis clavi obseratus, quamprimum habeatur; prope quem omnia quæ ad hujus Sacramenti ministrationem pertinent debite servantur.

44. Aqua Baptismalis benedicatur non tantum in *Sabbato Sancto* sed etiam in *Vigilia Pentecostes*.

45. Meminerint Sacerdotes sibi non licere, nisi necessitate urgente, uti aqua communi ad conferendum Baptismum etiam privatum, sed adhibendam esse aquam benedictam saltem breviori illa forma quæ in *Rituali Romano* reperitur.

46. Sal, quod in os baptizandi immittendum est, sit benedictum sua peculiari benedictione; neque utatur sale exorcizato ad benedicendam aquam. Asservetur in vase vitreo vel eburneo vel ligneo, minime vero in metallico.

47. Censemus infantes acatholicorum, quos ipsi parentes afferunt, baptizandos esse quoties probabilis affulget spes Catholicæ eorum educationis. Tunc omnino tamen necesse est ut Patrinus et Matrina, iique Catholici, habeantur. Meminerit autem Sacerdos, in mortis periculo, quotiescunque occasio se obtulerit, omnes infantes baptizari non solum posse, sed imo debere.

48. Sub conditione baptizandi sunt ii omnes, quos *facto diligenti examine* valide baptizatos esse morali certitudine non constat; *v. g.* (a) conversi a quacunque hæresi; (b) infantes expositi; (c) infantes a nutricibus aut obstetricibus aut medicis acatholicis in domibus privatis baptizati, nisi testibus fide dignis constet Baptismum rite valideque collatum fuisse.

49. In neo-conversis ab hæresi ad fidem excipiendis, servetur norma a *S. Congregatione S. Officii die, 20a Julii, A. D. 1859*, præscripta.—*Vide "Excerpta" ex Rit. Romano, Statibus Fœderatis accommodata.*

50. Ex Indulto Apostolico, *die 19a Februarii, 1893*, Provinciæ Neo-Eboracensi ad quinquennium concesso, in Nostra Diœcesi *Ordinem Baptismi Parvulorum* licet in adultis baptizandis adhibere.

51. Benedictionem mulieris post partum, quam *Rituale Rom.* piam et laudabilem consuetudinem vocat, Rectores maxime commendent, ejusque originem, significationem et fructus opportune explicant. Abs re non foret introducere morem in multis regionibus vigentem, ut in imitationem B. V. M., ea occasione, Deo aliquid offeratur; *v. g.* una alterave candela ad usum altaris. Extra ecclesiam vel locum ubi Sacrum fit, hic ritus non administretur.

Quamvis hæc benedictio dari possit etiam matri prolis illegitimæ, tamen (a) notorie tali; (b) matri cujus proles apud hæreticos baptizata est; (c) mulieri quæ coram præcone acatholico vel magistratu civili matrimonium contraxit, eadem denegetur, nisi scandalum reparatum fuerit.

Licet vero hanc benedictionem impertire, etiamsi proles ante Baptismum mortua fuerit.

### III. DE CONFIRMATIONE.

52. Baptismatis fonte renascentes participes efficimur gratiæ sanctificantis, et adoptionis filiorum Dei; sed præclara hæc Dei dona Confirmatio roborat, auget, perficit, sigillo velut obsignat, atque contra vim minasque inimicorum defendit ac tuetur.

Licet vero hoc Sacramentum non sit necessarium *de necessitate mediæ* ad salutem, est necessarium *de necessitate præcepti* iis omnibus, qui jubentis Dei et Ecclesiæ præcepta intelligere et adimplere possunt.

53. Hortamur itaque animarum Rectores ut, quoties opportune fieri potest, moneant nondum confirmatos de hujus Sacramenti excellentia maximaque, nostris temporibus, illius recipiendi necessitate; nec omittant monere parentes, et quotquot aliorum curam habent, peccato se reos fieri, si non satagant ut a suis liberis vel sibi subditis hoc Sacramentum suscipiatur.

54. Omnes tam pueri quam adulti bene de Confirmationis natura et fructibus instruantur, et nullus admittatur quin prius in doctrina Christiana sufficienter sit instructus. Volumus ut Sacerdotes ea occasione utantur ad confirmandos in catechismi scientia plene instituendos.

55. Admittantur ad hoc Sacramentum e pueris ii tantum qui annum decimum ætatis excesserint, quique præterea ad primam Communionem aut jam accesserint aut proxime sint accessuri.

56. Optamus vero ut prima Communio puerorum et Confirmatio eodem die non habeantur, ob meliorem quæ exinde haberi potest recipientium intellectualem et moralem præparationem. Valde tamen commendamus, ut eodem quo confirmantur die, candidati sacra Communionem insuper reficiantur.

57. Rectores non omittant monere confirmandos, moris in Ecclesia esse, ut in Confirmatione nomen alicujus Sancti addant nomini quod in Baptismo acceperunt. Hoc vero nomen simul cum nomine baptismali et cognomine (*Family name*) in charta scriptum sit, quæ à Rectore cuilibet confirmando tradenda est in testimonium eum sufficienter instructum esse ad Sacramentum hoc suscipiendum. Rectoris est etiam curare ne ullus confirmandus ecclesiam ingrediatur post Sacrum Ritum inceptum, neque ullus confirmatus discedat, nisi benedictione accepta, quam Episcopus dat post omnium Confirmationem.

58. Valde cupimus ut laudabilis Ecclesiæ consuetudo habendi paternos in Confirmatione, singulos quidem pro

singulis confirmandis, in Nostra Diœcesi introducatur. Quodsi hoc omnino fieri nequeat, saltem duo pro pueris patrini et duæ pro puellis matrinxæ adhibeantur.

59. Curent Rectores ut nomina confirmatorum, patrino-  
rum, Episcopique confirmantis, una cum die qua collata fuit  
Confirmatio, describantur accurate in *Confirmatorum Libro*,  
ob contractam ex eo munere spiritualem cognationem.

60. Sat multi sunt Catholici adulti nondum hoc Sacra-  
mento signati; volumus itaque istis Confirmationem admin-  
istrare in fine *Sacrarum Missionum*, quæ in singulis paro-  
chiis habentur.

61. In unaquaque hujus Diœceseos ecclesia ubi Rector  
habitat, habeatur Confirmatio singulis bienniis; nullibi  
ultra triennium differatur.

#### IV. DE SANCTISSIMA EUCHARISTIA.

##### 1. DE ASSERVATIONE ET RENOVATIONE SANCTISSIMI SACRA- MENTI.

62. "Omnibus quidem Ecclesiæ Catholicæ Sacramentis  
religiose, sancteq̃ue tractandis, magna ac diligens cura  
adhibenda est: sed præcipue in " conficiendo, asservando,  
"administrando suscipiendoque Sanctissimæ Eucharistiæ  
Sacramento quo nihil dignius, nihil sanctius ac admirabil-  
ius habet Ecclesia Dei; cum in Eo contineatur præcipuum  
et maximum Dei donum, et ipsemet omnis gratiæ et sancti-  
tatis fons, auctorque Christus Dominus."—*Rit. Rom.*

63. Curent ergo Sacerdotes, summo studio, "ut cum ipsi  
venerabile hoc Sacramentum, qua decet reverentia, debito-  
que cultu tractent, custodiant et administrent; tum etiam  
populus sibi commissus illud religiose colat, sancte frequen-  
terque suscipiat, præsertim in majoribus anni solemnitati-  
bus."—*Rit. Rom.*

64. Asservetur SS. Sacramentum uno tantum in Altari  
cujuscumque ecclesiæ vel ædificii in quo custodiri licet.

65. Vetamus strictissime ne Venerabile Sacramentum in ullo loco privato servetur, causa necessitatis solum excepta.

66. Pyxis (*Ciborium*) in qua Sanctissimum servatur, debet esse ex metallo, ejusque saltem cuppa sit argentea, intus deaurata, munda, operculo suo bene clausa, alboque velo serico cooperta. Dum Sanctissimum continet, super corporali nitido ac benedicto semper ponatur.

67. Lunula Ostensorii, pyxis (*ciborium*) et pyxis parva (*custodia*) benedicendæ sunt formula *Ritualis Rom.* Major Hostia separatim servetur in lunula, minime vero in ciborium deponatur.

68. Tabernaculum pro Sanctissimo regulariter debet esse lignæum; non sit ipsum versatile, sed ostiolo versatili munitum; sit tute clausum ope seræ, cujus clavis sit deaurata; pretiosum sit et maxime ornatum, intus et extra serico velo circumtectum. Etiam in parte anteriori ita obtegendum est ut, tabernaculo aperto, pyxis a circumstantibus videri non possit. Nitidum servetur et ab omni alia re vacuum. Vas florum vel quid simile, ante illud ponere non licet, sed a lateribus tantum. Neque imagines neque reliquiæ Sanctorum, aut quid aliud, præter imaginem Crucifixi, superimponi ei possunt.

69. Si prope ecclesiam Rector non habitet, aut alias tabernaculi sit sacrilegæ effractionis periculum, SS. Sacramentum in armario (*safe*) rite confecto et ornato, de nocte præsertim recondatur.

70. Clavis tabernaculi in quo reconditur SS. Sacramentum, neque relinqui in sacristia debet, neque monialibus aut laico committi, sed in loco tuto sub custodia Sacerdotis reponatur.

71. In omnibus ecclesiis et oratoriis in quibus Sacrosancta Eucharistia solet asservari, lampas ex oleo olivarum nutrita, die noctuque præ altari luceat. Omnino prohibemus ne oleum quod *Petroleum* vel *Kerosene* vocant, adhibeatur. Item prohibemus ne olei loco sic dictum *Gas* ardeat. Caveant

Rectores, ne eorum incuria lumen per aliquod tempus extinctum maneat.

72. Curetur summo studio ut purissima aptissimaque sit materia quæ ad SS. Eucharistiæ confectionem adhibetur. Hostiæ sint ex tritici farina et aqua naturali confectæ, macularum expertes et non facile in fragmenta desilientes.

Hostiæ seu particulæ consecrandæ sint recentes. Optandum foret ut non excederent quindecim dies vel ad summum mensem a tempore quo confectæ sunt. Rectorum incuria hac in re grave peccatum constituere potest. Hostiæ seu particulæ non consecratæ in loco decenti et in vasis mundis ad hoc destinatis asserventur. De vino pro Missæ Sacrificio, *vide n. 168.*

73. Particulæ consecratæ minores et hostia major semel in hebdomada, juxta votum *S. Rituum Cong.*, renoventur, veteribus consumptis, et ciborio purgato.

## 2. DE SACRA COMMUNIONE.

74. Rectores eorumque adjutores frequentem Communionem fidelibus enixe commendent. Sint faciles quolibet tempore ac prompti ad Sacram Eucharistiam omnibus digne petentibus distribuendam. Meminerint etiam præscripti *Ritualis Romani*, Communionem Paschalem ægrotis parochialibus, etiamsi Communionem extra præscriptos dies sumpserint, adhuc deferendam et administrandam esse.

75. In Sacra Communione, tum intra tum extra Missam distribuenda, Sacerdotes omnes rubricas *Ritualis Romani* accurate observent.—*Vide etiam "Ceremonial for the Use &c.," n. 153.*

76. *S. Rituum Cong.*, die 27a Junii, 1868, statuit:—"Posse in Missis defunctorum, cum paramentis nigris, Sacram Communionem fidelibus ministrari, etiam ex particulis præconsecratis, extrahendo pyxidem a tabernaculo. Posse item in paramentis nigris ministrari Communionem imme-

diate post Missam defunctorum; data autem rationabili causa, immediate quoque ante eandem Missam; in utroque tamen casu omittendam esse benedictionem." Stola pro administratione extra Missam "debet esse coloris Officio illius diei convenientis."

77. Rubrica *Missalis* in Cœna Domini sic sonat:—"Hodie Sacerdos consecrat duas Hostias, quarum unam sumit, alteram reservat pro die sequenti, in quo non conficitur Sacramentum; reservat etiam aliquas particulas consecratas, si opus fuerit, pro infirmis." Hæc rubrica evidenter vetat ne Sancta Communio distribuatur nisi infirmis, a Missa finita in Cœna Domini usque ad Sabbatum Sanctum post Missam.—*Vide etiam O'Kane, nn. 710 et 712, pg. 290.*

78. Tempus, quo præceptum annuæ Communionis impleri potest, a prima Dominica Quadragesimæ ad Dominicam SS. Trinitatis inclusive, pro Nostratibus prorogatur. Ut omnes sibi commissi ad præceptum hoc servandum adducantur, nullum non moveant lapidem animarum Rectores.

79. In foro externo, Catholicis rationis usu sufficienti gaudentibus, si publice petant, Sacra Communio nunquam denegetur, nisi publici peccatores sint, aut notorie indigni. *Vide Rit. Rom.*

80. Prima Communio puerorum sit Rectorum maxima cura, quia multum confert ad totius vitæ Christianæ rationem, ipsamque adeo æternam salutem, modus, quo quis prima vice Sacram Communionem recipiat.

81. Hinc omnes animarum Rectores sedulo curent ad Cibum Cœlestem disponere pueros et puellas, quos per ætatem ac sufficientem rerum spiritualium intelligentiam capaces judicaverint.

82. "Qua vero ætate," ait *Cat. Rom.*, "pueris sacra mysteria danda sint, nemo melius constituere poterit, quam pater et Sacerdos, cui illi confitentur peccata."

Rectorem itaque erit hac super re diligenter curare ne

quis vel per incuriam nimis cito admittatur, vel per severitatem diutius quam par sit arceatur.

Quamvis quoad ætatem requisitam nihil ab Ecclesia definitum est, hæc vero regula generalis, quæ tamen suas admittat exceptiones, statui videtur tuto posse, neminem scilicet, ordinarie loquendo, ante decimum annum Angelorum Panis participem fieri debere, nec post annum quartum decimum cuivis ceteroquin digno eum esse negandum. De Sanctissimo Viatico, *vid. n. 87.*

**83.** Per triduum ante Primam Communionem tum exercitationibus piis, tum generali potissimum confessione, proxime ad eam præparentur. Ipsa vero die, solemnitate maxima, Divinum Panem sumant, cuncto inspectante populo, et præsertim parentibus, quorum curæ postea animæ istæ, cælesti convivio refectæ, sunt ferventer a Sacerdotibus commendandæ.

**84.** Maxime optandum foret, ut omnes Rectores, majoribus solemnitatibus et festis per annum advenientibus, diem statuunt pro communi puerorum et puellarum confessione et communione. Nec possumus non commendare piam consuetudinem, qua singulis mensibus, certa die Dominica, omnes adolescentes, vel si nimis numerosi sint, altera Dominica pueri, altera puellæ Sacram Communionem recipiant.

### 3. DE SACRO VIATICO.

**85.** Infirmis quidem suadendum est ut S. Communionem sæpius sumant etsi graviter non ægrotent, nec mortis periculum immineat, sed per modum Viatici danda non est, nisi cum probabile sit quod eam amplius sumere non possint.

**86.** Ne Sacerdotes renuant S. Eucharistiam iterato deferre ad ægrotos, qui etiam perseverante eodem morbi periculo, eam sæpius per modum Viatici, cum naturale jejunium

servare nequeunt, percipere cupiunt. Octo dies, imo pro variis circumstantiis pauciores, sufficere qui inter Communiones intercedant, communis est Theologorum opinio. Hæc tamen non valent de infirmis quorum morbus est quidem diuturnus vel chronicus, non tamen periculosus. His Communio Sacra dari poterit summo mane, vel statim post mediam noctem.

87. Quoad puerorum ætatem non est hæc in re scrupulose agendum. Si qui pueri nondum satis edocti periculose decumbant, eos Divini hujus Mysterii notitia imbuere studeant Sacerdotes, neque dubitent illis Divinum hunc Cibum præbere, si Divinum Panem satis a vulgari discernere didicerint, atque aliquo erga illum pietatis sensu affici cognoverint.

88. Meminerint Sacerdotes sibi illicitum esse Sanctissimam Eucharistiam apud se retinere, aut secum deferre, nisi urgente ministerii necessitate; quæ si occurat, maxima se gerant reverentia, et ab inani quovis absterneant colloquio.

89. Cum Sanctissimum e tabernaculo extrahunt Sacerdotes, veste talari, superpelliceo et stola induti sint. In altari duæ saltem candelæ cereæ accendantur; in altaris mensa corporale extendatur. Si vero necessitas urgeat saltem stola induti sint. Parvum corporale benedictum et purificatorium deferenda, lintea sint et munda.

90. Parva pyxis, continens Sanctissimum Sacramentum, bene clausa includatur in bursa decenter ornata, ad collum appensa atque occulte super pectus innixa, ad ægrotantes deferatur. In ipsa vero ministratione præscripta *Ritualis Romani*, quantum rerum circumstantiæ sinunt, diligentissime serventur.

91. Sæpius admoneantur fideles ut in accessu Sacerdotis cum Sanctissimo Sacramento omnia necessaria, in domo præparata sint; ut videlicet ægri cubiculum mundetur, et in eo paretur mensa linteo mundo cooperta, in qua ponatur imago Crucifixi cum duabus candelis, aqua benedicta,

vas aliud cum aqua et cochleari; præterea linteum mundum ante pectus et sub mento cummunicantis ponendum.

Si quæ Hostia Sacra supersit, Sacerdos ab ægrotantis domo rediens eam non asservet domi, sed ad ecclesiam via recta procedens statim in ciborio reponat, stola indutus, etc., ut supra, *n. 89* habetur.

## V. DE PŒNITENTIA.

**92.** “Quemadmodum humanæ naturæ fragilitas et imbecillitas omnibus nota est, eamque in seipso quisque facile experitur: ita quantam habeat necessitatem Pœnitentiæ Sacramentum, ignorare nemo potest. Quod si diligentiam, quæ a Parochis in unoquoque argumento adhibenda est, ex rei, quam tractant, magnitudine et pondere metiri oportet: omnino fatebimur, eos nunquam in hujus loci explicatione adeo diligentes futuros esse, ut satis videri possit; quin etiam de hoc Sacramento, quam de Baptismo, eo accuratius agendum est, quod Baptismus semel tantum administratur, nec iterari potest: Pœnitentiæ vero toties necessitas imposita est quoties post Baptismum peccare contingat.”

*Cat. Rom.*

**93.** Adhortamur igitur Nostræ Diœceseos Sacerdotes ut saltem tempore Adventus et Quadragesimæ perattente ac diligenter legant verba saluberrima Patrum *C. Pl. Balt. II. “De Pœnitentia”*; eaque corde et animo tenentes, opere exequantur.

**94.** Cum terribilis in iudicio Divino ratio hujus Sacramenti administrationis ab unoquoque reddenda sit, volumus ut omnes Sacerdotes Nostri singulis annis totum perlustrent Tractatum Theologiæ Moralis “*De Pœnitentiæ Sacramento.*”

**95.** Meminerint Confessarii, graviter se obligari ut in hoc ipso Sacramento animas a Deo ad vitam sanctiorem vocatas in via perfectionis dirigant. Ne igitur ob ignorantiam per-

fectiori animarum illarum vitæ impedimento sint, assiduum solidæ ascesis studium non omittant. Eam addiscant ex auctoribus probatis, quales sunt S. Alphonsus M. de Liguori, S. Franciscus Salesius, Ludovicus Granatensis, Rodriguez, Scaramelli. Monet Benedictus XIV. Confessarios eos omnes suscepti muneris partes non implere, imo vero gravioris criminis reos esse, qui nulla moti sollicitudine, pœnitentes tantum audiunt, non monent, non interrogant, sed expleta criminum enumeratione, absolutionis formulam illico proferunt.

96. Nullus Sacerdos hac in Diœcesi confessiones sæcularium, aut personarum regularium Nobis subditarum, excipere extra mortis articulum præsumat, nisi aut Rectorale munus obtineat, aut a Nobis specialem licentiam scriptis aut verbis habeat.

97. Ad valide absolvendas Religiosas, illis exceptis quæ, justa de causa, extra monasterium suum versantur, specialis a Nobis requiritur facultas. Item intra Religiosarum domos confessiones personarum sæcularium ibi degentium sine venia speciali a Nobis concessa excipere non licet.—(*Votum S. Cong. Epp. et Reg.*)

98. Sacerdos quilibet, sive sæcularis sive regularis, qui hanc Diœcesim quavis de causa reliquit ut alio transeat, eo ipso manet privatus facultatibus omnibus in eadem illi concessis, quamvis postea in eandem redeat, donec eadem a Nobis denuo fuerint obtentæ.

99. Compactum anni 1810, quo Episcopi sibi invicem facultates concedebant, jamdudum abolitum est. Attamen, libertatis conscientiæ gratia, concedimus ut omnis Sacerdos extraneus, qui in propria diœcesi facultatibus ordinariis præditus cognoscitur, valeat absolvere Sacerdotem Nostræ Diœceseos, qui in hac ei confiteri elegerit, ac pariter omnes personas quæ in domo ejus veram habent habitationem.

100. Quum præter Ordinem, ad valide dimittenda peccata requiratur etiam jurisdictio, unusquisque Sacerdos ad con-

fessiones excipiendas approbatus, quas facultates habeat, quas non habeat, prudenter exquirat.—*Vid. Append. II.*

101. Legant igitur Confessarii facultates, quas eis per *Litteras* jurisdictionis concedimus. Absque enim facultate a Nobis vel a Sede Apostolica impetrata, non habent potestatem absolvendi:—

1. (a) Ab hæresi, et apostasia a fide, et a schismate eos qui in loco ubi *Sanctum Officium* exercetur, v. g. Romæ, deliquerint.—*Putzer, n. 137.*

(b) Nec eos, qui nati sunt in loco, ubi hæresis non impune grassari potest, et post abjurationem in foro externo seu judiciali (*puta sub eorum conversione ad fidem Catholicam*) iterum ibidem in hæresin relapsi sunt, si tamen de hæresi vel relapsu judicialiter fuerint accusati.—*Putzer, n. 138.*

2. Complicem sibi in quolibet peccato mortali externo contra castitatem.

3. Sacerdotem qui complicem sibi in hujusmodi peccato absolvere præsumpserit.

4. Personam in confessione, aut occasione vel prætextu confessionis, aut in loco ad excipiendas confessiones destinato, ad peccandum contra castitatem a Confessario sollicitatam, nisi prius sollicitantem Ordinario denunciaverit.

5. Personam cujuscumque sexus, quæ Sacerdotem aliquem falso de sollicitatione denunciaverit; vel sceleste procuraverit ut id ab aliis fieret.

6. A suspensionibus *ipso facto* incurrendis, et in Synodo Diocesana II. latis.

7. Catholicos utriusque sexus, qui, conjuge superstite, licet divortio civili separati, novum Matrimonium contrahere attentaverint, et inde *ipso facto* in excommunicationem Ordinario reservatam inciderint — *Vide n. 127.*

8. (a) Catholicos utriusque sexus qui post annum 1861, vel inter se vel cum parte acatholico, coram *præcone acatholico* Matrimonium contraxerint, vel attentaverint, quique

pœnam excommunicationis inde incurrerint, nisi vel ægroti decumbant, vel in carcere detineantur. (b) Eos vero qui Matrimonium coram *Magistratu civili* contraxerint, vel attentaverint, quivis Sacerdos absolvere potest, salutari prius injuncta et accepta pœnitentia a Rectore cujus sunt parochiani.—*Cfr. nn. 148 et 149.*

9. (a) Liberos Muratores (*Free Masons*), (b) Socios Singulares (*Odd Fellows*), (c) Filios Temperantiæ (*Sons of Temperance*), (d) et Equites Pythiæ (*Knights of Pythias*), donec ab illis societatibus sese prorsus amoverint.—*Cfr. Sabetti, Edit. 1896, pg. 782.*

102. Quotiescumque de casibus reservatis agitur, pœnitentes ad Nos non mittantur; sed Confessarii facultatem eos absolvendi pro natura peccati vel a Sancta Sede vel a Nobis petant.

103. Ecclesiarum Rectores qui, vi facultatis a Nobis habitæ, a censuris in *casibus notoriis* absolvunt, id sæpe utiliter facient in *publico fidelium cœtu*, convenienti prius injuncta et accepta pœnitentia.

104. Sacerdotes curati conscientia tenentur, ut alacres sint et assidui in confessionibus fidelium audiendis; necnon ut tum apud ecclesiam ubi degunt, tum apud omnes quas perlostrant Missiones vel Stationes; animabus sibi commissis omnem præbeant copiam adeundi hoc Sacramentum tantopere necessarium.

105. Enixe hortamur et obsecramus Sacerdotes ut ad tribunal Pœnitentiæ se sistant confessiones audituri singulis Sabbatis et vigiliis singulorum festorum solemnum, necnon vespere singulis feriis sextis per annum, ubi in ecclesiis confessiones frequentiores esse solent. Item, mane Dominicis festisque diebus ante primam et alteram Missam. His enim horis non deerunt pœnitentes, modo Confessarius suo ipse muneri non desit.

106. Commendamus insuper, ut horæ certæ præsertim pauperum et operariorum commoditati statuatur, quibus

quotidie, mane et vespere, copia Confessarii populo fiat. Item maxime commendamus consuetudinem, qua Rectores subinde per annum, præsertim vero tempore *Paschali* et in *Devotione Quadraginta Horarum*, ex aliis parochiis ad confessiones audiendas vocant presbyteros, ut fidelibus apud alios Sacerdotes confitendi occasio præbeatur. Dominica autem die proxime præcedente, affuturum esse Sacerdotem extraneum ad confessiones excipiendas, populo annuntiandum est.

**107.** Rectorum prudentiæ ac zelo relinquimus iudicium de parvulis ferendum, quinam scilicet septennio completo hujus Sacramenti capaces sint. Prima vero Confessio ultra annum nonum ne differatur. Gravis est Rectorum obligatio vel per seipsos vel saltem per Sacerdotes adjuutores instruere parvulos de natura hujus Sacramenti, ejus fructibus, et imprimis de recta examinis, contritionis, et confessionis praxi. Neque licet hanc curam parentibus vel scholæ magistris vel aliis laicis totam relinquere. Quoad repetitam Confessionem puerorum, valent supradicta, *n. 84.*

**108.** Confessionalia in omnibus ecclesiis publice erecta loco patenti habeantur. Declaramus autem sacristiam aut aliud cubiculum intra ecclesiam vel ei adjacens non esse ejusmodi locum patentem ac publicum, saltem nisi porta aperta maneat.

**109.** Inhibemus sub pœna privationis jurisdictionis ad audiendas Confessiones incurrendæ, omnibus Sacerdotibus sive sæcularibus sive regularibus, ne in suis ædibus, vel cubiculis, vel alibi extra confessionalia in ecclesiis, vel sacellis erecta, Confessiones mulierum vel puellarum audiant. Excipiuntur surdæ, ægitudine laborantes vel ætate decrepitæ, vel quibus alia de causa impossibile est ecclesiam adire. In his tamen adjunctis, Sacerdotes confessiones non audiant ostio cubiuli penitus clauso.

Si ob loci angustiam hoc statutum sine gravi incommodo servari non potest, consulat unusquisque conscientiæ suæ.

Etiam in Stationibus crates idoneæ in confessionalibus habeantur.

**110.** Sigillum sacramentale religiosissime ab omnibus servetur. Necessarium quandoque est publice monere fideles, ne nimis prope adstant ad confessionale cum maxima confitentium ægritudine ac molestia.

Sequens decretum *Synodi Mechliniensis*, Nostrum facimus:—"Districte injungimus Confessariis, ut in communibus colloquiis nunquam intermisceant verba de rebus in Confessione auditis, nec confitentium scrupulos, internas vexationes et ineptias referant, tacito etiam pœnitentis nomine, sub prætextu quod res ejusmodi non sint peccata."

**111.** Commendamus iter arripientibus ut ab Ordinariis locorum unde naves solvunt, jurisdictionem petant, ut itinere perdurante, fidelium secum navigantium confessiones excipere valeant, usquedum perveniant ad locum ubi alius superior ecclesiasticus jurisdictione pollens constitutus sit.

**112.** Pœnitentias pecuniarias, ut in *Rituali Romano* moneatur, sibi ipsis Confessarii non applicent, neque a pœnitentibus quidquam tanquam ministerii sui præmium petant aut accipiant. Insuper quocumque nomine oblata recusent; nec vel *ipsam Missæ eleemosynam* in hoc Sacro Tribunali offerri sinant.

## VI. DE EXTREMA UNCTIONE ET CURA INFIRMORUM.

**113.** Extremæ Uctionis Sacramentum, in solatium ægrotorum a Christo Domino institutum, non animæ solum sed etiam corpori interdum salutare, omni studio ac diligentia cuilibet Catholico gravi morbo periclitanti administrandum est, eo quidem tempore si fieri possit, cum illi adhuc integra mens et ratio viget.—*Cfr. Rit. Rom.*

**114.** Hujus Sacramenti capaces sunt et pueri graviter decumbentes, licet primam Communionem nondum susce-

perint, dummodo ita fuerint rationis compotes ut potuerint peccare.

115. Consulendum est fidelibus insistere ac precibus urgere medicum, ut, statim ac morbus periculi speciem inducit, eos admoneat ne, superveniente casu repentino, ægroti anima hujus Sacramenti beneficio privetur.

116. Non erit contentus Rector bonus ea tantum infirmorum visitatione, in qua Sacramenta confert, sed pluries eos visitabit, cum eis orabit, ad fidei, spei, charitatis, et contritionis actus excitabit, et, elicit ab eis, si possint, novo confessionis et contritionis actu, nova identidem absoluteione donabit.

117. Si forte Sacerdoti ægrotos invisenti contigerit dare consilium de rerum temporalium disponendarum ratione, religione quam maxima caveat non tantum a reatu, sed vel ab omni prorsus avaritiæ specie ac suspicione. Onus autem ipsum sive describendi, sive, nisi pro Clericis, exsequendi testamentum constanter recuset. Fere semper melius est ut advocatus adhibeatur. Nunquam etiam nisi gravissima de causa puerorum vel puellarum tutelam suscipere consentiat.

118. "In eadem infirmitate hoc Sacramentum iterari non debet, nisi diuturna sit; ut si, cum infirmus convalescit, iterum in periculum mortis incidat."—*Rit. Rom.* "Si durante eadem infirmitate," ait Bened. XIV., "post susceptam Extremam Uctionem, morbus ita remittat, ut ægrotus mortis periculum evasisse videatur, sed, antequam convalescat, iterum in vitæ discrimen relabatur, juxta præsentem disciplinam, poterit sine scrupulo, denuo Sacra Uctione muniri."

119. Meminerit Sacerdos hoc *Ritualis Rom.* præscriptum:—"Sacerdos igitur Sacramentum ministraturus, quatenus fieri poterit, parari curet apud infirmum, mensam mappa candida coopertam, itemque vas, in quo sit bombacium, seu quid simile in septem globulos distinctum, ad abstergendas

partes inunctas; medullam panis ad detergendos digitos; et aquam ad abluendas Sacerdotis manus; ceream item candelam, quæ deinde accensa ipsi ungenti lumen præbeat.”

Paretur etiam, præter effigiem Crucifixi, aqua benedicta cum aspersorio. Sacerdos vas Sacri Olei Infirmorum, sacculo serico violacei coloris inclusum, et, si longius iter peragendum est, ad collum per funiculos appensum, caute deferat. Denique operam dabit, ut quanta poterit munditia ac nitore hoc Sacramentum ministretur.—*Cfr. Rit. Rom. et O'Kane.*

Sacerdos hoc Sacramentum in ædibus privatis ministraturus super habitum gentilem saltem stola violacea sit indutus.—*Cfr. O'Kane.* In hospitibus Catholicis vero et ædibus religiosis, volumus ut a Sacerdotibus stricte serventur *Ritualis Romani* præscripta.

120. Benedictio Apostolica cum indulgentia plenaria omnibus in articulo mortis constitutis, exceptis indignis, impertiatur; etiam pueris qui ob defectum ætatis nondum sacra Communionem refecti sunt, modo peccati capaces fuerint.

Relate ad conditiones lucrandi hanc Indulgentiam, et modum ipsam impertiendi, plura extant *S. C. Indulg. decreta.*—*Cfr. Sabetti, Ed. 1896, pg. 829.*

Conditiones quæ sequuntur Sacerdotes omnes assidue attentèque perlegant:—

1. Sacerdos non confert *valide* hanc Indulgentiam, ommissa formula a S. Pontifice præscripta, nec deficientia libri ipsum excusat.

2. Non potest hæc Indulgentia *pluries* impertiri, durante eadem infirmitate, etsi diuturna.

3. Accipitur Indulgentia, scilicet lucrum Indulgentiæ proprie habetur tantum in vero mortis articulo.

4. Valida est *Benedictio* collata infirmo existenti in statu peccati mortalis, et etiam si ægrotus post *Benedictionis* receptionem lapsus sit in peccatum.

5. Invocatio saltem *mentalis* SS. Nominis *Jesu* præscribitur, quamdiu ægrotus suæ mentis compos est, ut *conditio sine qua non* ad Indulgentiam vi istius Benedictionis lucranda.

## VII. DE ORDINE.

121. Quandoquidem Sacerdos talem plerumque habet exitum in vita, qualem habuit initum a pueritia: et "*Adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea,*" (*Prov. XXII.*) magni profecto interest, ut Ecclesiæ futuri ministri a teneris unguiculis singulari studio ad pietatem et doctrinam informentur.

122. Quapropter Rectores ceterosque Sacerdotes enixe hortamur in Domino ut, quantum ex se est, gratiam vocationis ad statum sacerdotalem in juvenibus aptis et dignis foveant atque promoveant, ineptos vero et incapaces ab incipiendis vel proseguendis studiis ecclesiasticis amoveant et deterreant. Parentes quoque accurate de vocatione ecclesiastica doceant, ne ad sanctuarium indignos impellant, aut vocatos ab altari detineant.

123. Apud ædes Episcopales, unoquoque anno, tempore a Nobis statuto, Examinatores Synodales aderunt pro alumnis examinandis qui in Seminarium admitti postulant. Nemo vero tanquam hujus Dioceseos alumnus admittetur quin optima testimonia ferat a Rectore et a Collégio in quo studiis operam dedit, atque disciplinas saltem philosophicas, Examinatorum judicio, inchoare sit paratus.

124. Rector in cujus districtu clerici Seminarii, schola vacante, degunt, paterna sollicitudine super eos invigilet. Eisdem jam adhibeat in tradendo puerulis catechismo, in chori officiis inserviendis, in cæterisque id genus ministeriis ecclesiasticis. Finitis vacationibus, testimonia vitæ morumque inter ferias coram Domino scribat, eaque ad Nos clausa transmittat.

## VIII. DE MATRIMONIO.

125. Matrimonium, quod ab initio creationis non ut solum naturæ officium, sed ut res aliqua sacra a Deo institutum est, Christus ad majorem sanctitatem veri Novæ Legis Sacramenti evexit atque Ecclesiæ jurisdictioni subjecit. Quapropter, ait St. Paulus: "*Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.*"—(Eph. V.)

126. Volumus itaque ut Rectores, singulis annis, præsertim tempore Adventus ac Quadragesimæ, publice fideles instruant de supernaturali hujus Sacramenti dignitate, unitate, et indissolubili firmitate; de impedimentis ecclesiasticis, præsertim disparitatis cultus, mixtæ religionis, consanguinitatis et affinitatis; de gravissimis malis, e legis ecclesiasticæ circa hæc impedimenta neglectu, orituris.

127. Si quis attentaverit novum Matrimonium contrahere, conjuge superstite, licet divortio civili separatus, se *ipso facto excommunicatione*, Ordinario reservata, ligari nov-erit.—*Vide n. 101 sub 7.*

128. Si contingat aliquem, apparenti ligamine Matrimonii vinctum, novum fœdus inire velle eo prætextu quod irritum fuerit prius connubium, nullus Rector, et a fortiori nullus Auxiliarius, causam sua auctoritate dirimere præsumat, sed ad Nostrum tribunal referre tenetur, ubi juxta regulas juris, adhibito, si necesse visum fuerit, Matrimonii Defensore, res dijudicabitur.

129. Rector admonitus de aliquo Matrimonio in ipsius parochia contrahendo, tum *ratione officii sui*, tum *ex lege positiva*, sub gravi tenetur investigare utrum intra contrahentes impedimentum canonicum intercedat necne. Prudenter etiam inquiret utrum iis quæ a lege civili requiruntur satisfactum sit. Expediit, ut investigatio de his omnibus fiat ante proclamationes in ecclesia faciendas. Præterea, Rector tenetur inquirere, utrum nupturientes doc-

trina Christiana sufficienter instructi sint, eosque, si necessarium sit, in iis saltem fidei veritatibus instruere, quæ ab omnibus *necessitate mediæ et præcepti* scienda sunt.

**130.** Nupturientes Christianæ doctrinæ prorsus ignari neque ad bannorum proclamationem, neque *a potiori* ad Matrimonii celebrationem admittendi sunt, donec sufficienter sint instructi. Rector itaque tenetur edocere contrahentes de natura Sacramenti Matrimonii et officiis hujus status. Omni quo possunt modo, curent Sacerdotes ut fideles ad hoc Sacramentum recipiendum bene parati accedant, pro ipsius Sacramenti sanctitate. Quapropter ad Sacramenta Pœnitentiæ et Eucharistiæ prius accedere eos hortentur.

**131.** De domicilio acquirendo in ordine ad Matrimonium, Patribus *Conc. Pl. Balt. III.* petentibus, *S. C. S. Officii (die 12a Maii 1886)*, respondit:—"Se transferentes e loco ubi viget Caput—*Tametsi*—in alium locum, dummodo ibi continuo commorati fuerint per spatium saltem unius integri mensis et status sui libertatem, uti juris est, comprobaverint, censendos esse ibidem habere *quasi-domicilium* in ordine ad Matrimonium, quin inquisitio facienda sit de animo ibi permanendi per majorem anni partem."—(*C. Prov. Neo-Eb. IV., pg. 91.*)

**132.** Dum inituri Matrimonium diversi sunt districtus, ab alterutro Rectore nuptiæ celebrari possunt. *Decet* vero ut Matrimonium celebretur in ecclesia ad quam sponsa pertinet. Dispensationes vero semper petendæ sunt a Rectore ecclesiæ ubi Matrimonium est celebrandum.

**133.** Si tamen una pars sit acatholica, a Rectore partis Catholicæ tum dispensatio petenda est, tum Matrimonium coram eo celebrandum est. Si vero mulier sit acatholica et in loco valde dissito habitet, hoc in casu Matrimonium coram Rectore ecclesiæ in cujus territorio sponsa suum domicilium habet, celebretur.

**134.** Nupturientes qui ex loco dissito advenerint, certa debent proferre documenta suæ libertatis a ligaminis aliisque

impedimentis. Ad hoc tempestive moneantur ut procurent sibi *litteras testimoniales* a Rectore loci ubi novissime domicilium vel saltem quasi-domicilium habeant, aut aliter per testes bene notos, vel etiam per juramentum, probent suam libertatem. Quando agitur de *testimonio libertatis*, Rector in cujus districtu unus ex contrahentibus habitat, documentum hoc ad Rectorem, coram quo Matrimonium est celebrandum, mittere debet; si non transmittatur, facta investigatione debita, Matrimonium celebretur. Quamprimum vero admoneatur Ordinarius de supradicti Rectoris neglectu.

135. Strictè servari præcipimus quæ de bannorum proclamatione statuta sunt in *Conc. Pl. Balt. II.* Quæ sequuntur ab omnibus servari mandamus:—

(a) In omnibus locis ubi *singulis Dominicis* Missa habetur, *tres* bannorum proclamationes fieri debent. Rectoribus tamen facultatem tribuimus ut ab una ex tribus proclamationibus, *justa de causa*, dispensare valeant.

(b) In locis ubi Missa *semel* tantum in mense aut rarius habetur, fiat saltem *una* bannorum proclamatio.

(c) Si contrahentes in diversis locis versentur, in utroque loco facienda est proclamatio.

(d) Quadragesimali, vel alio tempore clauso, bannorum proclamationes perinde ac reliquis temporibus fiant, nisi dispensatio prius obtineatur. Maxime tamen amovendi sunt fideles a Matrimonio contrahendo tempore quo Matrimonii solemnitates ab Ecclesia prohibentur.

(e) Proclamationes] faciendæ sunt in ecclesia parochiali utriusque sponsi, habita etiam ratione ecclesiæ in qua scamma habent.—*Cfr. n. 27.* Rector autem, coram quo celebrandæ sunt nuptiæ, quando sponsi sunt e diversis districtibus, Matrimonium contrahi non permittat donec a Rectore alterius partis notitiam acceperit factarum proclamationum, nisi ex hujus Rectoris neglectu, Matrimonium, extra tempus statutum, deferretur. Hoc in casu, debita

inquisitione peracta, celebretur Matrimonium; Ordinarius vero statim admonendus est de supradicto neglectu.

136. Studeant Rectores praxim introducere nuptias celebrandi cum *Missâ pro Sponso et Sponsa*.—*Cfr. Missale et Rit. Rom.*

137. Quo efficacius honor tanto Sacramento debitus custodiatur, et omnis irreverentiæ periculum evitetur, exhinc stricte inhibemus ne Matrimonia fidelium, *nisi gravis urgeat necessitas*, vespertino vel nocturno tempore fiant.

138. Benedictio nuptialis datur aut denegatur juxta illud dictum: "*benedicatur non benedicta, benedicta non benedicatur.*" Itaque

*I. Conferenda est*:—(a) nuptiis primis ex parte viri et mulieris, sive hæc virgo sit sive non; (b) nuptiis primis ex parte solius mulieris; (c) nuptiis secundis mulieris, si in primis benedicta non fuerit.

*II. Conferenda non est*:—(a) nuptiis secundis ex parte viri et mulieris, neque, (b) nuptiis secundis ex parte solius mulieris, si in primis benedicta fuerit; (c) nuptiis tempore clauso celebratis; (d) nuptiis in matrimonio mixto.—*Cfr. De Herdt, Vol. III. n. 275.*

Hæc benedictio conferri potest etiam longo post nuptias tempore, dummodo alioquin rubricæ non obstant. Curent ergo Rectores, juxta regulam superiorem, ut omnes e grege suo fideles qui eam accipere possunt vel potuissent, magna hac gratia muniantur.

139. Multi non erunt, qui hanc benedictionem recipere non desiderent, postquam edocti fuerint, quanti hæc benedictio ab Ecclesia habeatur, qualis sit, quam intime conjuncta cum SS. Sacrificio, ita quidem, ut eam extra Missam dare nunquam liceat, nec *Missâ pro Sponso et Sponsa* legi possit, quando benedictio hæc prohibetur.

140. Monendi vero sunt conjuges, qui antea valide contraxerint, benedictionem hanc ad ritum et solemnitatem, non vero ad Matrimonii validitatem pertinere.

141. Matrimonia Catholicorum nunquam in domo privata, absque Nostra licentia, celebrentur; sed etiam quando ob *graves rationes* absque Missa fiunt, si aliunde nihil obstat, in ecclesia coram altari contrahantur.

142. Matrimonia mixta perpetuo damnavit atque interdixit S. Mater Ecclesia. Pius IX. fel. rec. omnes Sacrorum Antistites hortatur ut “pergant flagrantiori usque zelo Catholicos sibi concreditos a mixtis hisce conjugiiis avertere.” Quapropter omnibus Sacerdotibus Nostris in Domino jubemus, ut summa diligentia, tam publice quam privatim, fideles ab istis Matrimoniis arcere conentur.

143. Confessarios vero monemus, se conscientia teneri ad recusandam absolutionem personæ, quæ ob Matrimonium ineundum acatholicam personam invisere consuescit, nisi id ex *gravi causa* fiat.

144. Si porro Matrimonia hujusmodi ob *causas omnino justas gravesque* aliquando averti nequeant, antequam dispensatio super vel disparitatis cultus vel mixtæ religionis impedimentum petatur, sequentia semper et sanctissime observentur:—

I. Ut nullum adsit periculum ne pars Catholica ab acatholica pervertatur, et præterea promittere debet Catholica pars se pro viribus allaboraturam conversioni compartis;

II. Ut pars acatholica, et quidem *in scriptis*, promittat parti Catholicæ:—

(a) Liberum exercitium suæ religionis;

(b) Baptismum et educationem prolis utriusque sexus in fide Catholica, etiamsi partem Catholicam præmatura morte abripi contigerit;

III. Ut nulla sit ratio timendi duplicem Matrimonii celebrationem, alteram coram Sacerdote, alteram coram præcone acatholico.—*Cfr. Putzer, n. 216 et seq.*

Promissionum supradictarum exemplar (*Vide Append. IV.*) subscribatur et in *Libro Matrimoniorum* conglutinetur.

145. His nuptiis, neque intra ecclesiam neque in ipsa sacristia, aut adhibito aliquo ritu sacro, aut sacra veste indutus, Sacerdos assistat. Modus assistendi his Matrimoniis stricte servetur ut in memorato libello, "*Excerpta*" ex *Rit. Rom.* prostat.—*Vide n. 49.*

Proclamationes quæ in Matrimoniis præmittuntur non fiant in mixtis connubiis, nisi quando necessariæ et opportuna videantur iudicio Ordinarii pro detegendis impedimentis, et omissa mentione religionis eorum, qui nuptias sint contracturi.—*Cfr. Am. Ecc. Rev., Vol. VIII., 1893, pgg. 172 et seq., pgg. 213 et seq.*

146. Matrimonia clandestina, quæ *v. g.* coram magistratu civili, vel ministro acatholico, vel nullo teste præsentate, ineuntur in loco ubi *C. Tridentini* decretum "*Tametsi*" non est promulgatum, ut *v. g.* in Nostra Diocesi, quamvis graviter peccaminosa, tamen *valida* sunt, dummodo vero consensu de præsentate contrahantur, neque obstet canonicum impedimentum dirimens, *e. g. cultus disparitas* ob Baptismi in alterutra parte defectum. Caveant idcirco Sacerdotes, ne consensum matrimoniale iterum exquirant ab iis, qui clandestine quidem sed valide conjuncti sunt.

147. Vehementer reprobamus illorum agendi rationem, qui in Matrimoniis mixtis, prius coram Sacerdote Catholico, postea coram ministro acatholico contrahunt, vel vice versa.

Nolumus igitur Sacerdotes operam præstare iis quos noverint ministrum acatholicum adituros fœderis matrimonialis iterandi causa, vel qui fœdere sic inito, absque pœnitentiæ indicii benedictionem sacerdotalem petunt.

148. Ut quantum fieri possit fideles ab illicitis his Matrimoniis deterreantur, stricte denuo, post *C. Pl. Balt. III.*, statuimus, ut Catholici qui vel inter se vel cum acatholica parte coram ministro cujuscumque sectæ acatholicæ Matrimonium contrahant vel attentent, ubivis hac in regione fecerint, *ipso facto* incurrant *excommunicationem reservatam*, a qua absolvi non poterunt nisi ab Episcopo, imò a Nobis

solis, si subditi Nostri fuerint et in hac Diocesi deliquerint, nisi forte absque fraude legis alium Episcopum adeant. *Vid. n. 101 sub 8.*

149. Statuimus etiam, ut Catholici qui inter se vel cum parte acatholica coram Magistratu civili Matrimonium attentaverint vel contraxerint a quovis Sacerdote absolvi possint, salutari prius injuncta et accepta pœnitentia a Rectore cujus sunt parochiani.—*Vid. n. 101 sub 8.*

150. Meminisse juvat sequentium litterarum “*De Matrimonio non Præsumendo*” (die 15a Febr., 1892):—

“Decernimus ac mandamus ut deinceps illis in locis in quibus conjugia clandestina pro validis habentur, a quibusvis judicibus ecclesiasticis, in quorum foro causas ejusmodi matrimoniales agitari et judicari contingeret, copula carnalis sponsalibus superveniens non amplius ex juris præsumptione conjugalis contractus censeatur, nec pro legitimo Matrimonio agnoscatur seu declaretur. Hujus tamen auctoritate Decreti induci nolumus necessitatem formæ Tridentinæ servandæ ad Matrimonii validitatem, ubi illa forma modo non viget.”—*Cfr. Am. Ecc. Rev., Vol. VI., 1892, pg. 394; Sabetti, Ed. 1896 n. 853, 3.*

151. Dispensationes super impedimentis a Nobis per Nostrium Cancellarium *in scriptis* pro singulis vicibus et, nisi ad confessionis sigillum pertinent *ab ecclesiarum Rectoribus tantum* petendæ sunt. In supplici libello, præter nomina et domicilium oratorum, tum natura impedimenti vel impedimentorum, si plura sunt, tum rationes propter quas dispensatio petitur (quæ *graves* esse debent), sunt semper exponendæ. Per notitiam *telegraphicam* dispensatio nunquam est petenda. Dispensationes obtentæ in *Libro Matrimoniorum* notandæ sunt.

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## CAPUT QUARTUM.

## DE CULTU DIVINO.

## I. DE SACRIS CÆREMONIIS ET OFFICIIS.

**152.** Ecclesia, dirigente Spiritu Sancto, ea omnia ordinavit quæ Cultum Divinum respiciunt, ita ut nihil desit quod majestatem Dei deceat, nihil quod populum ædificare queat. Vestes sacras, et cæremonias omnes, quæ plebem instruant, Sacerdotem moneant, Deum honorent, ipsa præscripsit.

Omnes igitur, qui ministerio animarum operam navant, ritibus ac cæremoniis illis religiose servandis curam ac sollicitudinem impendant. Incessu ac motu gravi, et verborum distincta prolatione, atque cæteris omnibus actibus Dei instituta digne Deo peragant ac populi mentes ad Deum elevent.

**153.** Manuale Cæremoniarum ex decreto *Conc. Pl. Balt. I.* confectum et a Gregorio PP. XVI. approbatum, cui titulus "*Ceremonial for the Use of the Catholic Churches in the United States of America,*" per totam Diocesim Nostram in cultu divino adhibendum est. Mandamus itaque ut illius exemplar in unaquaque ecclesia retineatur, ejusque ritus in omnibus fideliter servantur. Vehementer commendamus omnibus Sacerdotibus Nostris, ut præter modo dictum librum cæremonialem, adhuc completum in omnes tam Missalis quam Breviarii et Ritualis rubricas commentarium habeant ad Sacræ Liturgiæ studium. Præ cæteris nominari merentur "*Sacræ Liturgiæ Praxis,*" *De Herdt,* et "*Notes On The Rubrics &c.,*" *O' Kane.*

**154.** Custodes Ecclesiæ (*Sacristans*) semel admissos sæpius monebunt Rectores et diligenter instruent in iis, quæ sui sunt muneris, signanter ut ea quæ ad cultum et officium divinum spectant, non perfunctorie, non negligenter, sed summa

decentia et debita consideratione exequantur; ecclesiam et sacram suppellectilem sibi concreditam mundam, nitidam, et bene compositam habeant; ad quod plurimum juvabit, si Rectores ipsi suo exemplo præeant, et sua etiam industria ministros ecclesiæ juvare non detrectent.

Ad Rectorem præterea spectat pueros, qui cultui divino, præsertim sacrificio Missæ, inserviunt, per se vel per alium rei liturgicæ expertum, recte instruere ut officia sua respectiva functionesque tam privatas quam solemnes, pie, devote, et ad fidelium ædificationem obire possint. Pueri isti, inter officia divina, veste talari et superpelliceo sint induti.

155. Officia divina, quocunque diei tempore, horis præfinitis peragantur, quæ potius fidelium utilitati quam privatorum quorundam commodis convenient, nec sine *gravitatione* et prævio nuntio mutari debent. Sacerdos singula officia publica ipso temporis momento statuto, nec citius nec tardius incipiat, quo non solum tædium, sed et scandalum adstantium evitatur. In exacta et accurata temporis statuti observantia satis commendari non potest bonum Rectoris exemplum.

156. Ordo jam communiter receptus quo Missa ultima, die Dominica, post horam undecimam in civitatibus non inchoatur, pro arbitrio Rectoris minime mutandus est, Nobis inconsultis.

## II. DE SACRA SUPPELLECTILI.

157. Maxima sane debet esse observantia erga sacram suppellectilem tanquam divino servitio mancipatam, imo tanquam sanctimonix participem, quæ nimirum est sanctitatis instrumentum.—*Cfr. Scavini, Theol. Mor. Vol. I., n. 829.*

Itaque suppellectilis curam Rector vel ipsemet vel per Sacerdotem adiutorem gerat, neque eam personis laicis, quamvis piis, plene committat. Ubi lintheaminum et

vestimentorum cura religiosis, sive viris sive feminis, concredita est, ea de re quam optime instruantur. Moneantur præsertim, ut paramenta vel nova vel notabiliter refecta primum Sacerdoti benedicenda afferant.

**158.** Hodie e consuetudine licet sacristis laicis omnibusque in habitu clericali ecclesiis inservientibus sacra vasa *vacua et purificata* tangere. Idem permittitur, ex privilegio Summorum Pontificum, laicis Regularibus sacristis; item monialibus sacristis ex communicatione privilegiorum. Idem dic de corporalibus, ut aiunt communiter.—*Cfr. Scavini, Theol. Mor. Vol. III., n. 770; De Herdt, Sac. Lit. Praxis, Vol. I., n. 175.*

Volumus ut hæc facultas ad alios laicos præter memoratos, omnino non extendatur.

*Prima lotio* corporalium, pallarum, ac purificatoriorum fieri debet a Sacerdotibus vel Diaconis vel Subdiaconis, et aqua lotionis mitti debet in sacrarium. Hodie tamen fit etiam a Tonsuratis.—*Cfr. Scavini, Theol. Moral., Vol. III., n. 771; De Herdt, Sac. Lit. Praxis, Vol. I., n. 171.*

**159.** Candelæ ex alba cera confectæ in Cultu Sanctissimi et Sacramentorum administratione ex repetitis Ecclesiæ legibus adhibendæ sunt.

Convenit ut in Missa et Officio lugubri, *v. g.* defunctorum, et de tempore Adventus et Quadragesimæ cerei *flavi* adhibeantur; *albi* vero in festis et solemnitatibus, præsertim exposito SS. Sacramento. Convenit insuper, ut sint benedicti.—*Vide Wapelhorst, Comp. Sac. Lit. pg. 17.*

**160.** Dum Missæ Sacrificium vel alia Divina Officia celebrantur, mandamus stricto præcepto, ut candelæ cereæ in altari ardeant, eo saltem numero quem Rubricæ requirunt, viz. :—

1. Pro Missa privata duæ;
2. { Pro Missa Cantata sex;
- { Pro Missa Solemni sex;

3. { Pro Missa Solemni de Requiem sex ;  
 Pro Missa de Requiem cum cantu sex, vel saltem  
 quatuor ;
4. Pro Benedictione cum SS. Sacramento, duodecim vel  
 saltem decem ;
5. { Pro Vesperis Solemnibus sex ;  
 Pro Vesperis non Solemnibus quatuor.—*Cfr. Am.  
 Ecc. Rev., Vol. II., pgg. 106 et seq.; De Herdt ;  
 Martinucci.*

Sebaceæ (*tallow*) tamen vel similes, maxime exposito Sanctissimo Sacramento, *extra altare* numero præscripto addi possunt, nisi alioquin obstent Rubricæ. Lumina ex “*gas*” in ipso altari stricte sunt prohibita.

**161.** Amictus, albæ, mappæ, corporalia, purificatoria, manutergia, et pallæ conficienda sunt ex lino vel ex cannabe (*hemp*), non autem ex alia quacumque materia, etiamsi hæc munditie, colore ac tenacitate linum aut cannabim æmulet aut adæquet.

**162.** Quæ circa res sacras speciatim observari oportet, perbene exposita sunt in libro cui titulus:—“*The Sacristan’s Manual,*” tum apud *De Herdt*, “*Sac. Lit. Praxis.*” De altari ejusque ornamentis, de vasis sacris et ornamentis calicis, de vestibis sacris, et quidem de iis omnibus quæ ad liturgiam sacram pertinent, disertissime tractat *Wapelhorst*, “*Comp. Sac. Lit. Praxis.*” Libros istos ut sæpius relegant, Sacerdotes omnes hortamur.

**163.** Paramenta quidem habeantur singula pro colore quo Ecclesia uti consuevit: *alba*, scilicet, *rubra*, *viridia*, *violacea*, et *nigra*, sintque pro facultatibus loci pretiosa. Fiant ex panno non vulgari, sed peculiari, aureo nempe, argenteo, serico, non autem ex lana, lino (*linen*) gossipio (*cotton*), nisi his fila serica superimponentur.

**164.** Præcipimus ut in unaquaque ecclesia Nostræ Dioceseos ea omnia præsto sint quæ secundum Ecclesiæ

præscripta ad cultum divinum rite peragendum necessaria sunt. Hic speciatim notamus pluviale, velum humerale albi coloris pro benedictione cum SS. Sacramento, atque ostensorium, thuribulum, et vas pro aqua benedicta.

**165.** Superpelliceum, ex lino contextum, sit modestum, decorum et sacris functionibus conveniens; birretum Romano birreto sit conforme.—*Cfr. Am. Ecc. Rev., Vol. VIII., 1893, pg. 205.*

**166.** Calices, vel saltem illorum cuppa et patena, lunula quoque ad exponendum Sanctissimum adhibita, sint ex auro vel argento saltem intus deaurato. Calices et patenæ, si qua adhibeantur ex aluminiò confecta, conformia sint Instructioni *S. Rituum Congregationis (die 6a, Dec. 1866)*. De Ciborio &c., *vide n. 66.*

### III. DE SACRIFICIO MISSÆ.

**167.** In SS. Missæ Sacrificio peragendo ab omnibus Sacerdotibus Nostris perquam diligenter et adamussim observandas esse rubricas *Missalis Romani* districte mandamus. Prohibemus porro, ne ullus Sacerdos sine veste talari Sacrificium Missæ offerat. Vestes privatæ alba, vestium collaria amictu circumtegantur. Item *sub gravi* prohibemus ne ullus Sacerdos intra Missam ab altari recedat, ut oblationes fidelium accipiat.

**168.** Summa conscientia omnique studio curent Sacerdotes, ut valida sit utraque hujus Sacrificii materia. Cum hac in re quod tutius est sequi oporteat, præstat vinum quod nativum dicunt comparare idque a vitis cultoribus qui Catholici sunt ac probatæ conscientiæ.—*Vid. Am. Ecc. Rev., March 1897, pg. 327.*

**169.** Hæc verba *Synodi Balt.* Nostra facimus: "Quamvis, juxta decisionem *S. C. de Prop. Fide*, animarum Pastores, etiam hi qui jure inamovibilitatis gaudent, hac in Diœcesi, neque ex justitia, neque ex charitate, Missam pro populo

sibi commisso diebus Dominicis et Festis applicare teneantur, attamen, cum id valde deceat ex charitate, eos omnes enixe in Domino hortamur, ut id muneris adeo populo utile Deoque charum exsequi pergant, a Principe Pastorum mercedem magnam nimis percepturi.”

Singulis diebus, hora statuta, hoc Divinum Sacrificium offeratur. Moneantur fideles, ut, quantum fieri potest, etiam diebus infra hebdomadam Missæ intersint, præsertim in Festis quæ dicuntur Devotionis, atque tempore Adventus et Quadragesimæ.

170. Ubi adest schola parochialis, commendamus ut Missa interdum per hebdomadam ea legatur hora, qua scholares ei assistere possint. In Dominicis et Festis de præcepto, quantum fieri potest, sit Missa specialis cui omnes pueri adesse debeant.

171. Singulis diebus Dominicis, nisi Episcopus ipse solemniter celebrat in ecclesia, ante Missam principalem facienda est aspersio aquæ noviter benedictæ.—*Cfr. De Herdt, Sac. Lit. Praxis, Vol. I. n. 132.*

Aspersio aquæ benedictæ in *die Dominica*; benedictio candëlarum in *festo Purificationis B. M. V.*; benedictio palmarum in *Dominica Palmarum*; item *absolutio post Missam de Requiem* faciendæ sunt *ab ipsomet celebrante Missam.*

172. In domibus privatis Missa non celebretur, nisi forsan Statio habeatur ubi Sacramenta fidelibus administrantur; et hoc fieri non debet absque Nostra permissione *expressa*, nisi in loco qui saltem quinque milliariis ab ecclesia distat. Cum necessarium est in privatis domibus fideles coadunare, nunquam in eas vocandi sunt, ubi potus venditatur, vel quæ alio quocunque modo minus aptæ videri possunt.

173. Maxime commendamus omnibus, ut exacte et juxta ordinem describant, in libello ad hoc destinato, accepta Missarum stipendia, vulgo “*Intentions*,” ut gravi quam exinde contraxerunt obligationi intra tempus debitum satisfaciant. Exoneratæ notentur, ut, si forte mors intervenerit

antequam omnes Missæ lectæ fuerint, certo sciatur quot exonerandæ maneant. Maximam adhibeant diligentiam in iis stipendiis ad alios Sacerdotes transferendis.

Ubi *Missæ specialis* ad intentiones multorum indiscriminatim, v. g., in die et per octavam *Commemorationis Omnium Fidelium*, offeratur, singulis vicibus, prævia et diligens facienda est populo totius rei explicatio, vel tabella in loco ecclesiæ conspicuo apponenda, qua fideles doceantur, quod pro illis ipsis eleemosynis collectis una tantum vel certus Missarum numerus celebretur.

174. Prohibemus ne quis hujus Diœceseos Sacerdos, Sæcularis vel Regularis, sine auctoritate Nostra *in scriptis*, onus Missarum in *perpetuum* vel ad *plures annos* dicendarum, quas *fundatas* vocant, in se suscipiat. Obtenta vero licentia Nostra, tale onus una cum intentione et numero Missarum, in tabella describatur, quæ in patenti loco sacristiæ maneat appensa. Idem observandum erit, cum onus alicujus operis boni in futurum præstandi oblatum suscipitur.

175. Celebrandi *bis in eodem die* facultas est ab Episcopo petenda, et in iis tantum casibus concedi potest ubi certe eam requirit fidelium vehemens utilitas. Porro ex Instructionibus Sanctæ Sedis constat binandi hanc permissionem tunc tantum præsumi posse, quando inopinata exurgit necessitas seu vehemens utilitas. Quovis in casu pro una tantum ex Missis stipendium accipere licet.

176. Vi facultatis extraordinariæ a Sancta Sede Nobis concessæ declaramus privilegiatum in qualibet ecclesia hujus Diœceseos *altare majus*, dummodo aliud privilegiatum non adsit, pro cunctis Missæ Sacrificiis, quæ in eodem altari celebrabuntur a quocunque presbytero sæculari vel cujusvis Ordinis regulari.

177. Strictè prohibemus ne ullus homo laicus munus Subdiaconi in Missa vel alia sacra functione sub quocunque prætextu obeat. Juxta repetita *S. Rit. Congr.* decreta, non

licet clerico in Ordinibus Minoribus constituto, etiam absque manipulo parato, Subdiaconi officio fungi in Missa Solemni, nisi in casu strictæ necessitatis, et dummodo non adsit alter in Ordinibus Majoribus constitutus.

#### IV. DE CULTU SS. SACRAMENTI.

178. Ad augendam devotionem erga SS. Eucharistiæ Sacramentum simulque debitam eidem reverentiam fovendam, statuit Sancta Mater Ecclesia non licere illud publice in ostensorio exponere nisi *ex causa publica ab Episcopo probata*. Concedimus porro, ut quandocunque debita cum solemnitate fieri possit, sollemnis SS. Sacramenti expositio et benedictio,

I. *Semel in die* habeatur:—

1. Singulis diebus Dominicis;
2. Festis de præcepto;
3. Diebus Festis quibuscumque primæ et secundæ classis, et duplicibus majoribus per annum, quæ in tabella Breviario Romano præfixa enumerantur, etsi non de præcepto;
4. In festo SS. Cordis Jesu; item in Ejusdem honorem prima uniuscujusque mensis feria sexta, et singulis feriis sextis mensis Maii et Junii;
5. In fine devotionis Viæ Crucis;
6. In fine precum Novendialium publicarum;
7. Singulis diebus Sacrarum Missionum tempore;
8. Primo et ultimo die mensis Mariani;
9. Singulis diebus mensis Octobris (*Vide n. 193*);
10. Ubi cumque fit devotio XL. Horarum.

II. *Bis in eadem die* expositio et benedictio Sanctissimi sollemnis habeatur:—

1. Die festo Corporis Christi singulisque diebus per Octavam;
2. Singulis diebus Dominicis, vi specialis Indulti, (*die*

14a Maii, 1876), quando secus ob magnam populi multitudinem plures fideles hoc beneficio frustrarentur. Attamen hac de re prius certior faciendus est Ordinarius, ut in adjunctorum gravitatem et veritatem inquirat.

III. *Bis per hebdomadam* in feriis, tempore Adventus et Quadragesimæ.

Prædictis omnibus vero nolumus limitare privilegia ampliora, si cui ordini religioso, vel alicui Confraternitati a Sancta Sede forte concessa sint.

179. Expositio Sanctissimi fiat in altari majore; neque Illud in ostensorio ab uno altari ad alterum transferendum est sine licentia Nostra. In quacunque expositione et benedictione SS. Sacramenti in omnibus serventur rubricæ et S. Rit. Congregationis decreta.

180. Oratio Quadraginta Horarum in omnibus ecclesiis hujus Dioceseos, ordine a Nobis singulis annis statuendo, habeatur. Curent Rectores gloriam Domini zelantes ut fideles summo omnium concursu hujus excellentissimæ devotionis fructus salutares quam uberrime hauriant.

181. Modus hujus devotionis instituendæ exstat in Appendice ad "*Ceremonial &c.*" cit.

Pius IX., b. m., (*die 28a Febr., 1864*), petente Revmo. Jacobo R. Bayley, indulgentias ceteraque privilegia Devotioni Quadraginta Horarum pro ecclesiis Romæ concessa, ad fideles Novæ Cæsareæ extendere dignatus est.

Conditiones ad indulgentias lucrificandas, quas fidelibus explicare oportet, legi possunt apud *C. Pl. Balt. II., Tit. VI., Cap. II.*

182. Indulgentiæ quas Christifideles lucrari possint sunt sequentes:—

1. *Indulgentia partialis* septem annorum totidem quadragenarum semel singulis diebus lucranda ab omnibus fidelibus qui devote visitaverint ecclesiam in qua Venerabile expositum est, et inibi pias ad Deum preces per aliquod temporis spatium effuderint.

2. *Indulgentia plenaria semel* per Expositionis triduum lucranda ab omnibus fidelibus qui confessi ac sacra Communionem refecti, ecclesiam visitaverint, in qua Sacra Eucharistia publico cultui exposita est, ibique pie oraverint, ea tamen lege ut fidelium ecclesiam prædictam visitantium concursus unoquoque tridui die perseveret.

3. *Indulgentia plenaria* supradicta applicari potest animabus fidelium defunctorum.

183. Indulsit porro Summus Pontifex ut tum confessio tum Communio ad indulgentiam hanc lucrandam fieri queant, pridie Expositionis.—(*Dec. S. Cong. Indulg. die 6a Oct., 1870.*)

184. Omnia altaria illius ecclesiæ, in qua alternatim fiet Expositio, durante Expositione, privilegiata sunt.

185. Non obliviscantur Rectores *S. Congr. de Prop. Fide* decreti, (*die 29a Apr., 1894*), ad *decennium* Episcopis hujus Provinciæ concessi, quo SS. Sac. in forma Quadraginta Horarum cum suis privilegiis et indulgentiis exponi valeat in sacellis Communitatum Sororum, dummodo in dictis sacellis possint fideles accedere ad adorandum SS. Sacramentum.

186. Omnes præterea Rectores attentos reddimus ad decretum *S. C. de P. F.*, (*die 29a Apr., 1894*), ad *quinquennium*, Episcopis hujus Provinciæ datum. Vi hujus facultatis permittimus “ut, in oratoriis Sororum religiosam domum ibidem habentium dummodo in ea quatuor saltem personæ commorentur, asservari valeat SS. Eucharistiæ Sacramentum, in tabernaculo tamen decenter exstructo et ornato, cujus clavis a presbytero retineatur, una autem saltem lampas coram SS. diu noctuque colluceat, SS. Missæ sacrificium saltem semel in hebdomada ibidem celebretur, aliaque adamussim serventur, quæ pro custodia SS. Euch. Sacramenti ecclesiasticæ leges præscribunt. Voluit insuper Sanctitas Sua ut Sorores semel sin minus in mense puellas suarum scholarum, quamvis extra religiosam domum

eædem scholæ sitæ sint, in oratorium ad SS. Sacramentum visitandum adducant.”

## V. DE FESTORUM OBSERVANTIA.

**187.** Animarum Rectores fideles moneant ut diebus Dominicis Festisque de præcepto ab operibus servilibus non necessariis omnino abstineant; Missam præceptam nisi gravi de causa audire non omittant, Vesperis benedictionique cum Sanctissimo adsint, aliisque præterea devotionis et pietatis operibus supradictos dies vere sanctificent. Et quoniam non solum id quod certo malum est, sed et quod speciem habet mali, ac magis adhuc, quod ad malum ducere solet, a Christiano homine sedulo vitari decet, generose renuntient Catholici Nostri recreationibus omnibus et avocamentis, quæ sanctitati diei Domini atque Festorum de præcepto minus congruunt vel etiam sponte sua ducunt ad transgressionem legum sive divinarum sive humanarum. Ferventi præsertim zelo inducantur fideles ut die Dominica saltem generose omittant commercium et frequentationem cauponarum (*Saloons*), ex quibus nostratibus tot mala scaturiunt. Cauponarii, hac sancta die, tabernas suas teneant clausas.

**188.** Optandum est ut Festorum, quæ et his in locis de præcepto sunt, observantia accurata inter nos vigeat. Sed cum difficile sit a servilibus operibus abstinere, iis maxime quorum opera debetur heris acatholicis, enixe adlaborandum est, ut fideles iis diebus, si infra hebdomadam cadunt, saltem Missæ assistant. Ac propterea debent Rectores, ad satisfaciendum illorum devotioni saltem unam Missam primo diluculo celebrare. Cætera omnia ut in Dominicis habeantur, quantum fieri potest, etsi vel exigua pars fidelium interesse possit. Sub finem vero diei festi habeantur Vesperæ vel saltem alia publica devotio cum benedictione Sanctissimi.

189. Festa de præcepto hac in regione sunt sequentia:—

1. Immaculata Conceptio Beatæ Mariæ Virginis; 2. Nativitas; 3. Circumcisio; 4. Ascensio Domini Nostri; 5. Assumptio; 6. Festum Omnium Sanctorum.

190. Tempore Adventus et Quadragesimæ saltem bis in hebdomada sub vespere in omnibus ecclesiis hujus Dioceseos habeantur devotiones atque sermones speciales. In oppidis sint devotiones et sermones, feriis diversis, ita ut fideles diversas ecclesias visitare possint.

191. Epiphaniæ et Annuntiationis festa jam non ut dies de præcepto, sed ut devotionis dumtaxat, externa usitata solemnitate, servanda sunt. Festi tamen SS. Corporis Christi, cujus obligatio pariter est sublata, solemnitas in Dominicam proxime sequentem est transferenda.

192. Enixe commendamus cultum SS. Cordis Jesu, in prima feria sexta cujusque mensis, et præsertim mense Junii; devotiones in honorem B. V. M. mense Maii, atque S. Josephi mense Martii. Secundum decretum (*28a Junii, 1889*), potest celebrari in unaquaque ecclesia, (vel *capella publica*) ubi de mane habentur publica officia divina erga SS. Cor Jesu, quamvis sint breviora et minuta, *e. g.* Preces vel Litanie (*a Sede Apostolica approbatæ*), Missa votiva solemnitas (*etiam sine cantu*) cum *Gl.* unica prorsus oratione, *Cr., Præf. Cruc.* et semper cum *Evg. S. Joannis* in fine. De diebus quibus prohibetur vide "*Ordo.*"

193. Mandamus ut, a prima die Octobris ad secundam sequentis Novembris cujusque anni, in omnibus ecclesiis hujus Dioceseos et in publicis Oratoriis B. V. M. dicatis, quinque saltem Decades Rosarii, adjectis Litanis Lauretanis et oratione ad S. Josephum, quotidie recitentur; quod si mane fiat, Sacrum inter preces peragatur; si pomeridianis horis, Sacramentum Augustum ad adorandum proponatur, deinde fiat benedictio cum Sanctissimo.—*Cfr. Am. Ecc. Rev. Vol. I., 1889, pgg. 351 et seq.; Epist. Encyc. Leonis XIII.; Decret. S. Rit. Cong. die 26a Aug., 1886.*

194. Festum Immaculatæ Conceptionis Beatæ Mariæ Virginis, quam Episcopi harum Provinciarum in Patronam Statuum Americæ Fœderatorum elegerunt, in omnibus Nostræ Diœceseos ecclesiis peculiari ritu ac solemnitate celebretur. Moneantur fideles ut hac die Patronali Sacramenta Pœnitentiæ et Eucharistiæ frequentent.

195. Ex *Sacræ Rituum Congregationis* decreto, (*die 28a Sept., 1872*), etiam in hisce Americæ Missionibus festum Patroni ecclesiæ (*Titularis*), sive consecratæ sive non consecratæ, celebrandum est ut festum *duplex primæ classis cum Octava*, "tum quoad Missam, si in iis ecclesiis commode celebrari valeat, tum quoad Officium, si qui Clerici ad Horas Canonicas obligati \* \* \* iisdem ecclesiis sint adscripti." Juxta *n. 384 C. Pl. Balt. II.*, concedimus, ut rure et in oppidulis, ubi difficile esset per hebdomadam plebem fidelium congregare, externa hujus festi solemnitas in Dominicam proxime sequentem transferatur, qua occasione decet ut sermo fiat in honorem Sancti Patroni vel Mysteriorum Titularis.

196. Pius IX., b. m., (*die 29a Junii, 1862*), instante primo Episcopo Novarcensi, fidelibus utriusque sexus Novæ Cæsareæ, qui vere pœnitentes, confessi, et sacra Communionem refecti, sive in festo *S. Patritii, Ep. et Conf.*, sive quocumque die infra ejusdem festi Octavam, aliquam ecclesiam vel oratorium aut capellam visitaverint, ibique per aliquod temporis spatium pias ad Deum preces effuderint juxta Summi Pontificis intentionem et pro sanctæ Fidei propagatione, *plenariam indulgentiam*, perpetuis futuris temporibus, benigne concessit.

197. Commendari meretur usus diebus *Quatuor Temporum* fideles in ecclesia congregandi ad offerendas Deo preces, ut dignos operarios mittat in vineam suam; item ad faciendas nunc supplicationes, nunc gratiarum actiones pro fructibus terræ bonaque messe.

198. Juxta Tridentinum decretum in iis quæ ad Missarum celebrationem pertinent, Episcopi tanquam Sedis Apostoli-

cæ delegati agunt; ideoque cum multa et gravia oriantur incommoda, si cœtus fidelium habeatur in *media nocte in Nativitate Domini*, prohibemus ne sine expressa Nostra licentia, in prædicto festo, ecclesia ulla fidelibus aperiatur ante horam quartam post mediam noctem.

**199.** Vesperæ in omnibus ecclesiis diebus Dominicis Festisque decantentur, neque ob alia exercitia pietatis omittantur. Quod si rure aliquando copia non sit eas habendi, hortamur Sacerdotes, ut tempore pomeridiano habito pro pueris catechismo, fideles rudimenta fidei doceant, et Sanctum Rosarium vel alias devotiones in populi ædificationem peragant.

## VI. DE CANTU ECCLESIASTICO.

**200.** Cantus omnis in ecclesia adhibendus pars est divini cultus. Unde talis sit oportet, qui ad cultum divinum promovendum fovendamque fidelium devotionem inserviat. Sit decorus, gravis et devotus; sit distinctus et intelligibilis. Cæremoniale Episcoporum jubet, ut omnino ab ecclesia arceantur sonus organi et cantus ab officio alieni, profani et mundani; cantilenæ molles, languidæ et enervatæ; omnis vocum harmonia, quæ aliquid levitatis aut lasciviæ præ se fert, ac audientium animos a rei divinæ contemplatione avocet. Penitus reprobamus praxim, scenicos numeros et modos, verbis tantummodo mutatis, in officiis divinis adhibendi. Ad hoc omne non parum contribuetur si antiquo cantui Gregoriano suus servetur honor et locus; ideoque eum in scholis parochialibus omnibus doceri valde optat *Conc. Pl. Balt. III.*; in Seminariis vero id stricte præcipit.

**201.** Cantus *Gloria* et *Credo*, sicut et reliqui cantus in Missa, item *Psalmi Vesperarum*, integri canendi sunt. Quæ sub *Introitu*, *Offertorio*, *Sanctus* et post *Elevationem* cantantur, in tantum protrahenda non sunt, ut Sacerdos otiose ad

altare distractus hæreat, ita ut non musica Missæ, sed Missa musicæ famuletur.

Inter Elevationem in Missa, et in Benedictione cum SS. Sacramento sileant cantus, vel solummodo leniter pulsetur organum.

**202.** Sciant Rectores, cum cantus ecclesiasticus ad sacram liturgiam pertineat, ipsorum munus esse invigilare, ut in suis ecclesiis cantus et musica usurpetur juxta leges et mentem Sanctæ Matris Ecclesiæ.

**203.** Nullus Sacerdotum quovis prætextu Missam cantatam continuet submissa voce, quamdiu *Gloria* et *Credo* decantantur in choro.

**204.** Optandum ut ipse populus Divina Officia cantare doceatur. Piæ huic praxi in ecclesiis majoribus initium aliquod dari posset formando et instruendo puerorum choros.

**205.** Meminerint Sacerdotes, juxta Ecclesiæ ritum, carmina, vernaculo idiomate, inter Missarum solemnias et Vesperas solemnes et Benedictionem cum SS. Sacramento decantare vetitum esse; ac proinde abusus ejusmodi carmina cantandi infra offertorium *Missæ Cantatæ* omnino eliminentur. Hujusmodi tamen, pietatis fovendæ causa, non prohibentur ante et post officia publica, in catechesibus, in exercitiis spiritualibus Missionum et Confraternitatum, in processionibus, infra Missas lectas et aliis similibus, in quibus neque liturgiæ immiscentur, neque cantuum liturgicorum speciem assumunt. De hymnis coram SS. Sacramento *vide Am. Ecc. Rev. Vol. V. (New Ser., 1896), pg. 541.*

## VII. DE PRÆDICATIONE ET DOCTRINA CHRISTIANA.

**206.** Quum Fides, quæ totam Christiani hominis vitam moderatur ac regit, oriatur “*ex auditu, auditus autem per verbum Christi,*” (*Rom. X.*) verbum hoc perpetuo in Eccle-

sia proponatur ac prædicetur necesse est. “*Quomodo*” enim, ait idem Apostolus, “*audient sine prædicante?*”—(Rom. X.)

207. Sit ergo omnis Sacerdos hujus Dioceseos assiduus in prædicatione Verbi Divini, docendo non vana vel intricata, sed quæ scire omnibus necessarium est ad salutem; non quæ admirationem erga loquentem provocent, sed quæ ipsorum audientium ædificationem, et pietatis incrementum promoveant.

208. Sermo sit facilis, brevis, purus, simplex. Ideo curent Sacerdotes ut nunquam ad concionem prodeant imparati. In doctrina Catholica proponenda sint cauti ac diligentes, non sua placita sed Christi veritatem et Ecclesiæ instituta tradentes. In erroribus hæreticorum impugnantis acerbitate abstineant, et dum fortiter in re, suaviter semper in modo procedant.

209. Præcipimus ut singulis diebus Dominicis ac Festis de præcepto, in omnibus Missis quibus adstant fideles, fiant lectio Evangelii ac brevis instructio in *lingua vernacula*; quæ instructio saltem ad sextam horæ partem, sed non ultra quadrantem protrahatur. In Missa vero principali concio fiat per dimidiam circiter horam. Reprobamus abusum intermittendi tempore æstivo verbi Dei prædicationem.

210. Res tractandæ, præsertim hac nostra hæresis, infidelitatis et apostasiæ plena ætate, versari debent in dogmatum fidei non solum explicatione, sed et solida confirmatione. Inter ea veniunt, quæ a *Con. Vaticano* in Constitutione Dogmatica:—1. “*De Fide Catholica*” definita sunt; 2. tum vero Unius Ecclesiæ Catholicæ necessitas ad obtinendam salutem (Quod dogma ut fideles impressum in animis habeant atque defixum, speciatim procurandum est); 3. Ecclesiæ auctoritas et potestas; 4. Romani Pontificis plena et suprema in universam Ecclesiam jurisdictio ejusque infallibile magisterium; 5. SS. Trinitatis, Incarnationis, Redemptionis mysteria; 6. incruentum Novi Testamenti Sacrificium; 7. Sacramentorum natura virtusque sanctifi-

candi eis inhærens; 8. æternæ aut beatitudinis aut damnationis vita futura. 9. Præter credenda, *facienda* quoque, Dei nempe et Ecclesiæ mandata virtutisque Christianæ studium animis fidelium inculcare oportet; 10. fugienda vero peccata et vitia, præsertim quæ vel scandalum pariunt, ut ebrietas choreæque immodestæ, vel sunt periculosa fidei uti lectio librorum et ephemeridum pravorum, societates secretæ, communicatio in sacris cum hæreticis; hæc omnia graviter, et quoties expedit, acri sermone insectari prædicator debet. 11. Demum sacræ liturgiæ cæremoniæ earum origines et rationes, significationes symbolicæ et utilitas diligenter populo Christiano explicanda sunt.

**211.** Enixe commendamus ut Sacerdotes curam animarum habentes, vel per se vel per alios idoneos, si legitime impediti fuerint, hæc singillatim et accurate enarrent atque evolvant ita ut omnia scitu necessaria per annum aut biennium pertractentur. Qua in re Sacerdotes maximopere adhortamur ut *Catechismi Romani* (*cujus exemplar Nostræ Diocesæ Sacerdotes apud se retineant frequenterque legant*) tanquam optimi ducis, vestigiis insistant. Ex eo rerum tradendarum seriem hauriant. Nihil tamen vetat, quin ordinem hunc abrupte aliquando liceat ad alia dicenda, quæ festi dies, aut rerum adjuncta suaserint.

**212.** In omnibus ecclesiis ubi resideat Rector habeantur supradictæ instructiones; ubi vero adsunt unus vel plures Sacerdotes auxiliarii, mandamus ut hæc series, sub vespere, ab anno in annum continuatur.

**213.** Inter Missarum solemnia præferenda est simplex instructio per modum homiliæ vel catecheseos, nisi ob rationem specialem sermo compositus habendus videatur.

**214.** Catechesis, seu adolescentulorum instructio in religione Catholica, munus est Rectorum gravissimum. Propterea pueros puellasque Dominicis aliisque diebus festivis, elementa Christianæ doctrinæ studiose et diligenter edo-

ceant. Cum Catechismo simul et historia sacra Utriusque Testamenti exponatur.—*Vide etiam n. 256 et seq.*

**215.** Sacrarum Missionum necessitatem utilitatemque pulcherrimis sane verbis enuntiavit, b. m., Pius IX.:—“Illo-  
rum (*i. e.* Concionatorum tempore Adventus et Quadragesimæ) operæ adjungere interdum oportet extraordinaria subsidia Spiritualium Exercitiorum et Sacrarum Missionum, quas ubi operariis idoneis commissæ fuerint, valde utiles benedicente Domino esse constat, tum fovendæ bonorum pietati, tum peccatoribus et longo etiam vitiorum habitu depravatis hominibus ad salutarem pœnitentiam excitandis, atque adeo ut fidelis populus crescat in scientia Dei et in omni opere bono fructificet, et uberioribus cœlestis gratiæ auxiliis munitus a perversis inimicorum Ecclesiæ doctrinis constantius abhorreat.”—*Encyc. d. 8a Dec., 1849.* Et iterum dicit (*Encyc. d. 17a Mar., 1856.*) “Cum autem Sacræ Missiones idoneis operariis peractæ summopere conducant ad fidei religionisque spiritum in populis excitandum, eosque ad virtutis ac salutis semitam revocandos, vehementer optamus, ut illas identidem in Vestris Diœcesibus agendas curetis.”

**216.** Summum igitur Rectorem sequentes, Nos statuimus, ut singulis saltem *quinquenniis* Sacræ Missiones in unaquaque Nostræ Diœceseos parochia peragantur.

**217.** Pro ea quæ domum Dei decet sanctitudine, Sacerdotibus etiam præcipimus ut neminem unquam in ecclesia notent vel reprehendant. Ab imprecationibus et maledictis omnino abstinentes, vitia quidem insectentur, sed nunquam dent occasionem suspicandi se personas, non peccata oppugnare. Maxime dedecet in Sacerdotibus Sacri Ministerii privilegiis uti ad veras vel putativas injurias ulciscendas et hoc præsertim publice et in loco quem fideles visitant ad Verbum Dei audiendum.

**218.** Quæstiones pecuniariæ e suggestu vel altaris plano non nisi raro et circumspecte tractentur; nunquam vero

negotia a religione aliena pro argumento sermonis adhibeantur.

**219.** Caveant omnes Sacerdotes hujus Dioceseos ne de rebus politicis in ecclesia loquantur, ne decessores suos sive vivos sive defunctos, aut etiam confratres suos, vel potestatem Ecclesiasticam quacumque de causa, in ecclesia vel extra ecclesiam, publice verbis, scriptis vel in ephemeridibus traducant; hæc enim omnia *sub pœna suspensionis* prohibemus.

**220.** Scripturæ Sacræ *Vulgata Editio* pro authentica habetur ab Ecclesia; sed quando verbum Dei Anglico sermone citandum est, statuimus ut Sacerdotes versione Duacensi utantur.

**221.** Nemo, sacerdotali dignitate carens, in quavis ecclesia hujus Dioceseos concionari absque Nostra prævia expressa licentia præsumat. Neque prædicare permittantur Sacerdotes extranei, qui in propria Diocesi facultatibus non sunt donati, aut a prædicando ibi fuerunt inhibiti.

#### VIII. DE EXEQUIIS ET SEPULTURA.

**222.** Exequiæ defunctorum, quantum fieri potest, in ecclesia celebrentur, ubi residens adest Rector, nisi grassans quædam pestis epidemica, vel alia gravis ratio contrarium suadeat; quibus in casibus, si commode fieri poterit, Nostra sententia prius exquiratur. In exequiis peragendis servetur *Rituale Romanum*.

**223.** Maxime desideramus ut in praxim deducantur verba *Ritualis Romani*:—"Quod antiquissimi est instituti, illud, quantum fieri poterit, retineatur, ut Missa, præsentem corpore defuncti, pro eo celebretur, antequam sepulturæ tradatur." Pauci erunt, modo pompæ funebris sumptibus moderentur, qui non poterint dare eleemosynam, ut celebretur Missa Solemnis vel Cantata de Requiem, qualis, corpore præsentem, diebus etiam duplicibus permittitur.

**224.** Quo efficacius omnes fideles ad hunc usum introducendum moveantur, b. m., Pius IX. (*die 21a Oct., 1877*), benigne concessit, ut in Nova Cæsarea "in exequiis pauperum qui solvere non valent expensas Missæ Cantatæ, *Missa privata de Requiem*, præsentem corpore, legatur iis diebus, qui permittuntur anniversaria defunctorum." Sancta Sedes, (*die 11a Febr., 1877*), concessit ut semel in anno, occasione exercitiorum spiritualium Cleri hujus Status, celebrari possit Missa de Requiem pro Sacerdotibus defunctis, etiam occurrente festo ritus duplicis.

**225.** Cupimus ut in Diœcesi Nostra introducantur, ubicumque nondum in usu sunt, ecclesiastica parvulorum funera, quibus Ecclesia innocentia ista sua membra sepulchro committi desiderat. In iis exsequendis observentur regulæ, quas de parvulorum sepultura habet *Rituale Romanum*.

**226.** Quando, sive Sacro celebrato sive non, post ritus funebres peractos, defuncti corpus non statim ad sepulturam deferendum est, vel etiam quando in Cœmeterio non sunt secuturi alii ritus ecclesiastici, semper in fine functionis dicendum est Canticum "*Benedictus*" cum antiphona "*Ego sum*," et precibus in *Rituale* subsequentibus.

**227.** Sermo de defunctis fieri potest in Missa exsequiali de Requiem; sit tamen brevis, mortuos inani laude non extollat, sed potius ad pietatem bonæque vitæ propositum vivos inducat.

**228.** Moneantur fideles ut neque pro se neque pro suis adoptent morem Paganorum, nuper ab Apostolica Sede reprobatum, defunctorum cadavera comburendi, sed ut magis corpora, aliquando revivificanda, cum ritibus et precibus ab Ecclesia statutis, in terra unde sumpta fuerunt, recondant.—*Cfr. Sabetti, Theol. Moral., n. 973.*

**229.** Sepultura ecclesiastica, aut Missa in die depositionis a defuncti Rectore, vel si ab alio de ejus consensu pera-

genda est, nisi secus decernat Ordinarius, et salvis hac in re Regularium privilegiis.

**230.** Graviter monemus Rectores, ut summam adhibeant curam abolendi omnem modum et usum, quibus exequiæ non solum scandalo plenæ sed et propter immodicos sumptus et impensas fidelibus onerosæ fiunt. Edoceant fideles, non externa illa pompa vanoque apparatu, quo persæpe vivorum potius quam mortuorum quæritur honor, animas defunctorum juvari, sed vero eleemosynis, bonis operibus precibusque piis, ac præsertim oblatione sacrificii Missæ.

**231.** Quoad vehicula (*Carriages*) pauca tantum adhibeantur et juxta conditionem familiæ. Rectorum erit, tam publice quam privatim fideles de hac lege edocere, atque firmiter, una omnium concordia, insistere ut ubique observetur.

**232.** Prohibemus, ne in ecclesia aperiatur arca (*Coffin*) ad ostendendum mortui vultum.

**233.** Morem decorandi floribus funera fidelium adultorum, tamquam a mente Ecclesiæ alienum, improbamus, atque ut a Sacerdotibus suaviter fortiterque eliminetur, in votis habemus. Satagatur præterea ut a sepultura Christiana amoveatur omnis alia pompa sæcularis quæ functionem dedecet sacram.

**234.** Pro corporibus fidelium debito honore reponendis habeantur Cœmeteria Catholica, pro opportunitate locorum vel variis Missionibus communia vel singulis propria, quæ sint sacris cæremoniis et precibus consecrata.—*Vide etiam n. 332.*

Valde optamus ut in civitatibus ubi sunt duæ vel plures ecclesiæ, unum tantum sit Cœmeterium Catholicis omnibus commune.

**235.** Pretium vero exigere potest pro loco in Cœmeterio, sed pro pecunia accepta non detur "*Deed*," sed documentum juxta formulam in Appendice XII. Pauperes gratis omnino sepeliantur.

**236.** Pecunias quæ ex Cœmeteriis derivantur nunquam

suas facere audeant Rectores, sed eas ad Cœmeteria servanda, restauranda atque ornanda, vel ad alias pias causas expendant.

**237.** Ritus ecclesiasticos nolumus adhiberi in sepultura fidelium, quodcumque eorum corpora sepeliuntur in Cœmeteriis sectarum, vel etiam in Cœmeteriis profanis, ubi adsunt Cœmeteria Catholica, nisi in sequentibus casibus:—

1. Si, alicujus Catholici defuncti, qui fuerit ad fidem conversus, consanguinei superstites sint acatholici, et fundum in alieno Cœmeterio jam possideant; 2. Quando agitur de Catholicis, qui jam ante annum 1853 proprium fundum in alieno Cœmeterio habebant, licebit pro talibus defunctis, in alieno Cœmeterio sepeliendis, ritus ecclesiasticos adhibere, sive domi, sive in ecclesia, nisi Nos id ob gravem rationem interdixerimus.—*Vid. C. Pl. Balt. II., n. 391 et seq.; C. Pl. Balt. III., n. 317 et seq.*

**238.** In his casibus, quando fieri potest, optamus ut locus, in quo humandum est corpus defuncti, secundum formulam *Ritualis Romani* a Sacerdote benedicatur.—*Vid. C. Pl. Balt. III., n. 318.*

**239.** Sepultura ecclesiastica *de jure communi* privandi sunt sequentes:—1. Infideles; 2. Apostatae; 3. Hæretici; 4. Excommunicati publici et notorii et interdicti nominatim; 5. Suicidæ; 6. Duellantes, si in ipso conflictu perierint; 7. Peccatores publici et notorii; 8. Qui morti proximi obstinate et coram testibus, Sacramenta sibi oblata respuerint. *Cfr. Sabetti, Theol. Moral., n. 973.*

**240.** Parvuli sine Baptismo decedentes et alii qui non sunt sepeliendi in Cœmeterio benedicto, seorsim in loco non benedicto sepeliantur; at infans non baptizatus in utero matris fidelis simul cum ea defunctus, idem cum ea sepulchrum habeat.

**241.** Catholici societatibus secretis alligati non solum ad Sacramenta admittendi non sunt, quamdiu ligamen cum illis non solvunt, sed etiam sepultura ecclesiastica denegari

debet iis, qui usque ad mortem in istis societatibus pertinaciter manserunt. Quodsi aliquando contigerit aliquem moribundum societati renuntiasse et pacem Ecclesiæ impetrasse, ritus sacros in ejus sepultura adhiberi permittimus, ea tamen conditione, ut socii superstites propriis ornati insignibus funus non comitentur.

**242.** In dubio vero an deneganda sit sepultura ecclesiastica, consulendus erit Ordinarius, cum id commode fieri poterit; secus autem in partes lenitatis et misericordiæ propendeat judicium.

### IX. DE PIIS CONFRATERNITATIBUS.

**243.** Meminerint Rectores omnino necessarium esse ut legibus a Sede Apostolica vel a SS. Congregationibus Rituum et Indulgentiarum circa Confraternitatum erectionem regulasque servandas latis adhæreant, ne fideles indulgentiis aliove spirituali favore priventur, si quam in ea re negligentiam Sacerdotes admiserint.

Documentum erectionis canonice factæ duplex conscribatur, unum appendendum in sacristia, alterum ad Cancellarium transmittendum, quod in archivis Nostris servetur. Ut in his omnibus tuto procedant Rectores consulant librum *Rev. F. A. Maurel, "The Christian Instructed in the Nature and Use of Indulgences."*

**244.** Maximo cum studio foveantur:—

1. Confraternitates SS. Sacramenti, B. Mariæ Virginis de Monte Carmelo, et SS. Rosarii. Privilegio fidelibus hujus Status concessa (*die 6a Julii, 1856*), omnes qui nomina dederunt Confraternitatibus B. M. V. de Monte Carmelo et SS. Rosarii, *indulgentiam plenariam* lucrari possunt quavis Dominica in mense ad Sacram Communionem accedant. Aliæ Confraternitates in honorem B. Mariæ Virginis, ab Ecclesia approbatæ; Societas quoque sub titulo Sanctæ Familiæ.

2. Sodalitates adolescentium utriusque sexus, sed præcipue puerorum. Curent Rectores, ut pueri post primam Communionem statim in Confraternitatem coadunentur, ut eo certius firmissime in via salutis incedere ac religionis pietatisque exercitiis regulariter inhærere possint.

3. Confraternitas SS. Nominis Jesu ad extirpationem blasphemiarum, et Associatio SS. Cordis Jesu.

4. Societates Temperantiæ, sive moderatum usum potus inebriantis permittant, sive totalem adoptent abstinentiam, modo principiis Christianis nitantur et in spiritu ac statutis vere sint Catholicæ.

Volumus ut omnes pueri et puellæ hujus Dioceseos statim post Sacramenti Confirmationis administrationem, totalem abstinentiam, usque ad vicesimum primum annum suum, servare promittant.

5. Societas a S. Vincentio a Paulo dicta, quæ nostris temporibus adeo accomodata videtur, et non tantum bono temporali ac spirituali pauperum providet, sed ipsos sodales ferventiores reddit; et Sodalitas Tertii Ordinis sæcularis S. Francisci.

6. Societas pro Propagatione Fidei. Hæc pia Associatio, inde ab ejus institutione a Summis Pontificibus laudibus elata, indulgentiis ac favoribus ditata, a plerisque Episcopis sive Europæ, sive harum aliarumque mundi partium Christifidelibus commendata, etiam a Nobis specialem meretur mentionem, ob excellentiam sui finis, qui est salus æterna tot nationum, adhuc in tenebris et umbra mortis sedentium. Rectores itaque hortamur ut in suo quisque districtu, ubi id nondum est factum, Associationem hanc piam instituant et foveant.

7. Societas S. Infantiae pro procurandis Baptismo et pia educatione infantium a suis parentibus derelictorum, in imperio Sinensi et vicinis regionibus. Hæc Associatio, Ecclesiæ admodum cara, facile propagari potest, præsertim inter pueros puellasque Catholicarum scholarum.

8. Societas Doctrinæ Christianæ iis locis præsertim erigenda est, ubi Sacerdos vel nullo fere modo, vel non sine aliorum auxilio infantes omnesque adolescentes in doctrina Christiana instruere potest. Ejusdem socii qualibet die Dominica in ecclesia vel alio opportuno loco congregant sui sexus adolescentulos quos doceant Christianam doctrinam. De Archiconfraternitate Doctrinæ Christianæ legatur *Maurel, op. cit. pg. 171, Art. IV.*

9. Omnigenæ demum aliæ Associationes Catholicæ et Confraternitates foveri poterunt, quas zelus erigendas suaserit, dummodo tendant omnes ad augmentum religionis in sociis, statutaque earum et directionis regulæ fuerint ab Ordinario approbatæ, atque tandem hæc statuta, inconsulto Ordinario, non mutantur. Cavendum tamen ne talium societatum, quamvis bonarum, numerus in singulis Missionibus nimis accrescat, cum secus una alterius efficaciam facile esset obstaculo.

**245.** Ne omittant Rectores vel Confraternitatum præpositi sæpius in confratrum cœtu eos instruere circa Confraternitatis finem, regularum observantiam, tum vero maxime circa indulgentiarum naturam et utilitatem, modum eas lucrandi, et applicandi fidelibus defunctis.

**246.** Vigilent Sacerdotes, ne sodalitates utriusque sexus ad pietatem fovendam atque augendam institutæ, principii sui immemores, a fine suo primario declinent et in societates conviviales degenerent.

**247.** Associationes jam recensitæ tanquam vere Catholicæ haberi possunt. Cæteræ vero, etiam aliunde bonæ, ut Catholicæ non agnoscentur, neque in ecclesiis aut ad processiones religiosas admittentur ut societates, id est, dum socii insignia societatis gerunt, exceptis tamen ordinibus militaribus et municipalibus.

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## CAPUT QUINTUM.

## DE INSTITUTIONE JUVENTUTIS.

248. Quum Sedes Apostolica scholas Catholicas maxime opportunas, imo quidem necessarias sæpe declaraverit, præcepit *Conc. Pl. Balt. III.*, superiorum Conciliorum viam premens, ut prope unamquamque ecclesiam schola parochialis, ubi nondum existeret, erigeretur. Huic legi volumus ut generose obtemperent omnes hujus Diœceseos Rectores. De impossibilitate scholam erigendi vel sustentandi Nostrum erit ferre iudicium.

249. In votis maxime habemus ut scholæ Nostræ parochiales a Fratribus vel Sororibus congregationum religiosarum, ad id muneris institutis, dirigantur. Si autem laicos magistros adhibere necesse fuerit, tales ad hoc officium seligantur, qui pupillos suos non ad litteras tantum, sed ad vitæ Christianæ quoque cognitionem et praxim doctrina et exemplo formare sciant

250. Secundum decretum *Conc. Pl. Balt. III.*, "*Diœcesanam Commissionem Examinationis*" constituimus, cujus erit magistros et magistras sive religiosi sint ad congregationem aliquam diœcesanam pertinentes, sive sæculares, qui munere docendi in scholis parochialibus fungi cupiunt, juxta regulas in Concilio descriptas examinare, eisque testimonium idoneitatis concedere.

251. Præterea constituimus "*Commissiones Scholarum*," ut a *Conc. Pl. Balt. III.* pro singulis districtibus Diœceseos præscriptas, quarum erit semel vel bis in anno unamquamque scholam sui districtus visitare et examinare et accuratam de statu scholarum relationem ad præsidem Commissionis Diœcesanæ pro notitia Episcopi transmittere. Muneris earum quoque erit confirmandos in doctrina Christiana examinare; ne quis, monente *Conc. Pl. Balt. III.*, ad Con-

firmationem suscipiendam admittatur, quin sit rite instructus de iis quæ ad naturam effectumque hujus Sacramenti spectant.

**252.** Commonefiant fideles sive concionibus sive privatis colloquiis, sese officio suo graviter defuturos, nisi omni qua possunt cura donoque scholis Catholicis providerint. De quo potissimum monendi erunt quotquot inter Catholicos divitiis et auctoritate cæteris præstant.

**253.** Omnes parentes Catholici prolem suam ad scholas parochiales mittere tenentur, nisi vel domi vel in aliis scholis Catholicis, Christianæ filiorum suorum educationi, quantum necesse est, consulant, aut ob causam sufficientem ab Episcopo sive in communi sive in individuo approbatam, eos ad alias scholas mittere ipsis liceat.

**254.** Rectoribus Missionum simul curandum est ut scholæ suæ finem ad quem erectæ sunt, reapse attingant, nullusque possit eis objici insufficientiæ aut inscitiae prætextus. Laborent ergo ut a parentibus in æstimatione habeantur, et ut pueri cum affectu et profectu eas frequentent; sæpe, semel saltem in hebdomada, eas visitent, interrogantes ac docentes pueros, et magistris animum addentes.

**255.** Statuimus et mandamus ut nemo ad munus docendi in schola parochiali in futuro admittatur, nisi qui prævio examine seabilem et idoneum probaverit.

**256.** Ubique per Diocesim scholæ instituantur Dominicales, in quibus a probatis magistris sub directione Rectoris vel ejus auxiliatorum pueri principia fidei et vitæ Christianæ præcepta doceantur. In eis præsertim satagant Sacerdotes ut pueri puellæque, post primam suam Communionem, per duos subsequentes annos Catholicam doctrinam suaque munera Christiana plenius ediscant.

**257.** Præterea in singulis Missionibus, hucusque scholam parochialem non habentibus, pueros puellasque in propriam ecclesiam vel alium locum opportunum bis vel ter in hebdo-

mada Rector convocet, ut eos elementa Christianæ doctrinæ studiose et diligenter edoceat.

**258.** Sed etiam per se Sacerdotes ipsi pro sua parte dent operam institutioni juventutis in doctrina Christiana, nec putent sibi licere quæ muneris sui sunt negligere, rejecto in alios onere juvenes aliosque rudes edocendi. Quapropter Catechesim puerorum et puellarum, Rectores præsertim summa diligentia instituant.

**259.** Assidue nitantur Rectores ut pueros Catholicos ad Catechesim et scholam Dominicalem stato tempore trahant, necnon parentes ipsos, omnibus quibus poterunt modis, inducant ne partes suas hac in re negligant.

**260.** In omnibus scholis et catechesibus adhibeatur Catechismus, jussu *Conc. Pl. Balt. III.* præparatus, sive in lingua originali Anglica, sive in versionibus ab ecclesiastica auctoritate rite approbatis.

**261.** Quater saltem in anno, nimirum, si fieri possit, circa *Quatuor Temporum* ferias, in unum colligantur pueri ac puellæ, qui nondum Sanctissimæ Eucharistiæ participes facti sunt, et postquam per aliquot dies in doctrina Christiana instructi fuerint, deinde ad confessionem vocentur adducanturque, eo modo ut accedentes benigne recipi, paterne audiri et plurimum juvari valeant.

**262.** Pariter, qui prima vice ad Sacram Mensam accessuri sunt pueri ac puellæ, diligenter ab ipso Rectore bis vel ter in hebdomada instruantur et præparentur, *per tres menses* saltem ante Communionis diem, ita ut doctrinam Christianam, de Sacramentis potissimum, edoceantur.

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## CAPUT SEXTUM.

## DE PERSONIS.

## I. DE OFFICIALIBUS EPISCOPI.

**263.** *Vicarius Noster Generalis*, præter potestatem ordinariam ei ipso jure tributam, etiam facultatibus extraordinariis, a Nobis ei concessis, uti valebit, quotiescumque ultra diem extra residentiam Nos versari contigerit.

**264.** *Consultores Sacerdotes* pietate, zelo, prudentia et doctrina conspicuos vocavimus in adjutorium, qui consiliis sapientibus Nos adjuvent, nonnihilque gravissimi oneris ac sollicitudinis Episcopalis in humeros suos suscipiant.

**265.** *Decanos* pariter seu *Vicarios Foraneos* instituere decrevimus. Eorum munus erit: invigilare presbyteris intra suum decanatum degentibus, deque iis eorumque Missionibus Episcopo referre; Sacerdotibus infirmis sollicitudinem impendere, mortuorumque funus curare; vacantibus Missionibus providere, atque earundem bona et libros conservare et custodire usque ad novi Rectoris vel pro-Rectoris adventum; Episcopum tandem in decanatu visitationem peragentem ut convitatores comitari.

**266.** *Examinatores Cleri Diocesani* sex esse volumus, quorum officium erit concursus candidatorum ad rectoratus inamovibiles dirigere et dirimere, tum etiam juniores Sacerdotes per quinquennium post ordinationem atque tum candidatos ad ordines tum alumnos qui in Seminarium admitti postulant, examinare.—*Vide n. 309.*

**267.** Constituimus etiam *Diocesanam Commissionem Examinationis ac Commissiones Scholarum.*—*Vid. nn. 250, 251.*

**268.** *Cancellariæ Nostræ* sequentes statuimus regulas pro faciliori rerum ecclesiasticarum administratione, et ad sta-

bilem in hujusmodi negotiis agendi normam consequendam :—

1. Omnes petitiones, sive pro facultatibus, sive dispensationibus, sive aliis hujus generis rebus, *in scriptis* Cancellario exhibeantur.

2. In causis Matrimonialibus, impedimentum cum suis circumstantiis, simul et causa efficaciter movens ad impetrandam dispensationem, *clare et distincte* exponatur, sub pœna nullitatis. A tergo folii, vel infra textum supplicis libelli ponatur schema (*arbor*) consanguinitatis vel affinitatis.

3. Quando agitur de dispensando super impedimentis *mixtæ religionis, disparitatis cultus, primi aut secundi gradus affinitatis, secundi gradus consanguinitatis*, aut de dispensatione *in radice*, nomina mittantur oratorum (*ficta quidem, si agatur de petenda dispensatione tantum pro foro interno*) eorumque circumstantiæ, utrum scilicet pauperes sint an sat divites, an etiam valde opulenti, super quibus fidem faciet petens. Quibus cognitis, *taxa* ad Cancellarium mittenda imponetur.

4. In petenda dispensatione a bannorum proclamatione causa vere *rationabilis et sufficiens* ad dispensandum afferri debet.

5. Cum litteris supplicationis pro dispensatione ab una ex proclamationibus tria scutata (\$3.00), a tribus proclamationibus quinque scutata (\$5.00) mittantur; remittenda si non concedatur dispensatio. Si quandoque contracturi sint pauperes, hoc tanquam sibi notum exponere, Rectoris erit.

Pro unoquoque documento a Cancellario scripto unum scutatatum (\$1.00) solvatur; ideoque taxis supradictis hæc summa addatur.

6. In dispensatione pro Matrimonio mixto petenda, Rector in supplici libello declarare debet (1) causam pro dispensatione concedenda; (2) utrum promissiones de condi-

tionibus servandis, juxta normam, supra n. 144, statutam, factæ fuerint; (3) utrum satis certum sit partem acatholicam baptizatam esse, vel, si hac de re dubitatur, cujus sectæ sit.

7. Collectæ diocesanae, item Cathedriticum, ad Cancellarium transmittantur.

8. Tituli proprietatis (*Deeds*) et tituli Societatis legalis (*Certificates of Incorporation*) antequam in tabulis publicis describantur (*recorded*), ad Nos per Cancellarium mittantur.—*Cfr. n. 326.*

9. Ratio annua (*Financial Statement*) omnis accepti et expensi cujusvis ecclesiae, necnon sic dictæ *Notitiæ*, ante diem primam Februarii ad Cancellarium transmitti debent.

269. Sacerdotes semper dispensationes *per litteras*, nunquam per notitiam telegraphicam petant, et Cancellarius eas quoque litteris transmittet.

270. In hac Synodo, juxta Constitutionem "*Dei Misericordione*" (*Benedicti XIV.*) instituimus iterum munus *Defensoris Matrimonii*, qui Matrimonia de nullitate postulata secundum regulas juris propugnabit ac tuebitur.

271. Ut judicia ecclesiastica ad normam a S. Sede præscriptam absolvantur, constituimus quoque *Procuratorem Fiscalem*, cujus munia descripta sunt in Instructione *S. Cong. de Prop. Fide* "*Cum Magnopere.*"

## II. DE RECTORIBUS EORUMQUE ADJUTORIBUS.

272. Cum præcepto divino mandatum sit omnibus, quibus animarum cura commissa est, oves suas agnoscere, pro his Sacrificium offerre, verbique divini prædicatione, Sacramentorum administratione, ac bonorum omnium exemplo pascere, pauperum aliarumque miserabilium personarum curam paternam gerere, et in cætera munia pastoralia incumbere; quæ omnia nequaquam ab iis præstari et impleri

possunt, qui gregi suo non invigilant, neque assistunt, sed mercenariorum more deserunt:

**273.** Decernimus auxiliariis Sacerdotibus licitum non esse extra rectoralem domum pernoctare, nisi de consensu Rectoris habito vel rationabiliter præsumpto; ipsis vero Rectoribus non permitti ut absque consensu Ordinarii, præterquam in inopinato necessitatis casu, de quo Nos quamprimum scripto docebunt, Dominicis aut Festis diebus de præcepto absint a Missione sua, vel ut *ultra tres dies* per ipsam hebdomadam, absque Nostra licentia expressa prius obtenta, ab ea discedant; tuncque etiam semper curabunt ut aliquis Sacerdos præsto sit qui Sacramenta subito egentibus administret.

**274.** Omnis Sacerdos, qui pro hac Diœcesi ordinatus, aut in eandem incorporatus fuerit, sese Ordinario subijcere tenetur usquedum canonice dimissus fuerit. Incorporari vero quemlibet Sacerdotem in hanc Diœcesim ex aliena advenientem tantum post conditionum a *Conc. Pl. Balt. III.* præscriptarum impletionem declaramus.

**275.** Licet parochias proprie dictas adhuc non expediat instituere, distincti tamen in hac Diœcesi habentur districtus vel cœtus, parochiarum instar, descriptis ab Ordinario limitibus, intra quos Sacerdotes vel ut Rectores inamovibiles vel ut amovibiles pro eorum ab Ordinario delegatione munera sua exerceant.—*Cfr. n. 24 et seq.*

**276.** Quum Ecclesiæ legibus bonoque animarum regimini repugnet pluribus simul ex æquo competere Rectoralem potestatem, declaramus ecclesiæ cujusque seu congregationis administrationem soli competere Rectori a Nobis designato.

**277.** Ubi præter Rectorem alii eidem ecclesiæ assignantur Sacerdotes, hi tanquam adjutores sub Rectoris regimine sacra munera exercebunt, nec eis quidquam aggredi licebit contra Rectoris voluntatem. Meminerint ergo auxiliarii presbyteri Rectorem in cura animarum præesse ac dirigere,

officii vero sui esse eidem unitis studiis cooperari. Proinde in omnibus, quæ ad regimen Missionis, ad ordinem domesticum et residendi munus spectant. reverentia et obedientia erga eum obstringuntur. Quod si autem se a Rectore in quibusdam æquo gravius tractari, pro levamine ad Episcopum recurrant.

278. Ipso vero Rectores erga auxiliarios suos benigni patris partes agant; normam vitæ Sacerdotalis ipsi præbentes, paternis suis admonitionibus eos in ministerii labore dirigant; zelum et exemplo et verbo excitent, atque prudenti experientia moderentur, et sic in omnibus adjutorum operam lubentissimam sibi præcurent.

279. *Suspensionis pœna* irretiendum fore declaramus quemvis Clericum aliquatenus faventem ædituis aliisve qui jus in Rectoribus designandis vel rejiciendis sibi usurpare attentent, aut aliis modis auctoritatis Episcopalis exercitium pravis molitionibus impedire præsumant.

280. Vehementer Sacerdotes Nostros omnes monemus nunquam eis licitum esse censuras *auctoritate propria* sive ferre, sive imo comminari.

281. Omnino prohibemus ne, ubi plures sunt in una parochia coadjutores, ad infirmorum visitationem aliaque munia similia obeunda, alternis tantum hebdomadis sese conferant, quasi, peracto suæ hebdomadæ labore, reliquo tempore ab omni officio præstando, præsertim infirmorum cura, omnino immunes essent. Hac super re Rectorum conscientiam oneramus volumusque eos omni modo procurare, ut hæc consuetudo tam religioni quam Sacerdotibus ipsis nociva, ubi obtinet, omnino abrogetur.

282. Prohibemus ne vagus Sacerdos in ulla hujus Dioceseos ecclesia vel Missione ad Sacrum offerendum admittatur, nisi Nostram licentiam *scripto* prius obtinuerit. Si vero Sacerdos clero dioceseos in his Fœderatis Provinciis sitæ adscriptus huc veniat, Sacrum offerre *in transitu* permitti potest, si tamen *litteras commendatorias* exhibeat vel sit bene

aliunde notus. Si in mente habeat *ultra tres dies* in Nostra Diœcesi commorari, ipsius erit licentiam *in scriptis* vel a Nobis vel a Vicario Nostro Generali obtinere. Præterea prohibemus Sacerdotibus omnibus curam animarum in hac Diœcesi gerentibus, ne sine venia Nostra, vel Vicarii Nostri Generalis, eaque *scripto* concessa, ad Missam etiam semel celebrandam admittant Sacerdotem quemlibet, qui huc advenit collectas instituturus.

**283.** Sacerdoti, qui olim ex hac Diœcesi dimissus fuerit, vel cui facultates Nosmetipsi abstulimus, minime licebit Missam celebrare aut aliud sacrum ministerium peragere, absque Nostra expressa licentia.—*Vide etiam n. 98.*

### III. DE REGULARIBUS.

**284.** Quantum ex monasteriis pie institutis et recte administratis, in Ecclesia Dei splendoris atque utilitatis oriatur, declarant Patres Tridentini: propterea consentaneum, immo necessarium, est ut omnes Dei Sacerdotes, tam Regulares quam Sæculares, in eundem laborent finem, promovendo nimirum gloriam Dei et salutem animarum. Absit igitur omnis dissensio, ac potius in omnibus appareant concors unitas, amorque fraternus.

**285.** Regulares haud secus ac Sæculares, exemptionibus ac privilegiis non obstantibus, parere coguntur Episcopaliū legum sanctionibus in iis quæ respiciunt curam animarum aut Sacramentorum administrationem, omnemque cultum publicum, sicut et bonorum temporalium Missionis administrationem, et in omnibus aliis, de quibus iis exemptionem non confirmavit recens hic promulgata Constitutio Leonis XIII. "*Romanos Pontifices.*"

**286.** Quando igitur Regulares cujusdam districtus regimini præpositi fuerint, ecclesia cæteraque bona ecclesiastica, quæ vel dono vel fidelium oblationibus, *intuitu Missionis* factis, acquisita fuerunt, ad congregationem seu ecclesiæ

Societatem legalem pertinere censentur, deque iis Episcopo æque ac a sæcularibus Sacerdotibus ratio reddenda est. Reliquorum vero bonorum temporalium ad Regulares quales spectantium administratio libera ipsis plene competit.

**287.** Ideo item Episcoporum jurisdictioni, saltem delegatæ, subsunt quoad domorum religiosarum foundationes, alumnorum suorum ordinationes, annuam visitationem et correctionem in casibus a jure prævisis. Quod ad libros de religione tractantes attinet, Regulares non tantum Superiorum verum etiam Ordinarii approbatione indigent.

**288.** Regulares quoque indigent Ordinarii approbatione pro audiendis confessionibus sæcularium vel monialium non-exemptarum; pro verbi autem divini prædicatione extra ecclesias sui Ordinis, non tantum suorum Superiorum sed etiam Episcopi licentiam habere tenentur.

**289.** Regulares pro certa aliqua Dioceseseos Missionem approbati, si sui Superioris mandato ad aliam in Diocesi Missionem translati fuerint, facultates antea ab Episcopo habitas exercere non valebunt, donec ab Ordinario novam approbationem acceperint.

**290.** Quoad Confraternitatum erectionem, publicam SS. Sacramenti Expositionem, monialium etiam confessiones, recurrant oportet ad Ordinarium, in cujus Diocesi degunt. Quæcumque observanda et evitanda sunt in celebratione Missæ ad Episcopum pertinent, qui his in rebus tanquam Sedis Apostolicæ delegatus prohibere, mandare, corrigere et statuere potest.—*Vide etiam n. 198.*

**291.** Meminerint se Regulares, hac in parte, privilegiis suis non juvari, et *Statuta omnia Plenaria, Provincialia et Diocesana*, eadem plane ratione, qua Sacerdotes Sæculares, districte teneri observare.

**292.** Communitates religiosæ in Missiones non introducuntur nisi de consensu Ordinarii *in scriptis*; nec introductas audeat ullus eas dimittere, inconsulto Ordinario, consensuque ejus etiam *in scriptis* habito.

293. Rectoribus Missionum et Directoribus Sororum religiosarum in Diœcesi Nostra laborantium enixe commendamus ut curent in harum domibus observari solitudinem, quæ, propriis regulis, eis præscripta est, ita ut, ob hanc clausuram passivam, neminem citra ordinationem Regulæ vel Ordinarii licentiam, claustrum suum ingredi vel in eo morari permittant.

294. Simili de causa reprobamus abusum illum quo nonnullæ Moniales huc illuc quandoque circumcursare visæ, et sæpe ad loca ab earum monasteriis remota divertere ausæ sunt, pecuniæ colligendæ gratia. Volumus ut Rectores nunquam eis hujusmodi collectas in suis districtibus permittant absque Nostra in *scriptis* licentia. Contra venientes Nobis denuntientur.

#### IV. DE VITA ET HONESTATE CLERICORUM.

295. Omnes Nostræ Diœceseos Sacerdotes in Domino hortamur, ut memores altissimæ Sacerdotii dignitatis in omnibus virtutibus studeant in dies proficere. "Cum enim," ut monet S. Synodus Tridentina, "a rebus sæculi in altiorem locum sublatis conspiciantur, in eos tamquam in speculum reliqui oculos conjiciunt, ex iisque sumunt quod imitentur. Quapropter sic decet omnes clericos in sortem Domini vocatos vitam moresque suos omnes componere, ut habitu, sermone aliisque omnibus rebus, nil nisi grave, moderatum atque religione plenum præ se ferant. Levia etiam delicta, quæ in ipsis maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem." Juxta monitum S. Pauli: "*In omnibus teipsum præbe exemplum bonorum operum, in doctrina, in integritate, in gravitate.*"—(Tit. II)

296. Proinde exoptamus, ubi plures resident Sacerdotes, ut diebus Dominicis et Festis tum Missæ Solemni vel Cantatæ, tum Vesperis et Expositioni Sanctissimi intersint, nisi caritatis vel justitiæ causa impediatur.

297. Satagant præsertim zelo pro salute animarum, pro quibus Christus Dominus Noster Sanguinem Pretiosissimum fudit, singulis diebus per meditationem magis accendi, resuscitantes gratiam quæ in ipsis est, et in memoria habentes ante tribunal divinum se esse sistendos districtam de animabus sibi commissis rationem reddituros.

*Concilio Provinciali Neo-Eboracensi I. instante, Sancta Sedes, die 3 Dec., 1854, Sacerdotibus in Provincia hac existentibus concessit, ut solvantur ab obligatione recitandi Matutinum et Laudes eo die quo per quinque horas confessiones audierint, ita tamen ut per Episcopum loci in alias preces magis congruas commutentur. Porro in hac Diœcesi volumus, ut Sacerdotes in supradictis circumstantiis tertiam Rosarii B. V. M. partem recitent.*

298. Oportet clericos vestes proprio congruentes statui semper deferre, ut per decentiam habitus extrinseci morum honestatem intrinsecam ostendant. Et sane ipse habitus, ut notant Patres *Conc. Pl. Balt. II.*, clericis perpetuo in mentem revocat quod sponte susceperunt vitæ sanctioris institutum; et plurimas in vitia labendi occasiones arcet amovetque. Hinc stricte jubemus ut Sacerdotes Nostri, domi agentes vel in templo, veste talari quæ clerico propria est, utantur. Cum foras prodeunt muneris, vel animi recreandi causa vel in itinere, breviori quadam indui liceat, quæ tamen nigri coloris sit, et infra genua producat. Stricto præcepto Sacerdotibus Nostris injungimus, ut tam domi quam foris, sive in propria Diœcesi sive extra eam degant, collare quod Romanum vocatur, gerant. Et quia ratio legis ecclesiasticæ de vestitu clericorum non minus valet de Regularibus quam de Sæcularibus, Sacerdotes quoque Regulares tenentur lege utendi collari Romano et vestitu idoneo ad distinguendum clericos a laicis, quotiescumque seposito habitu sui Ordinis proprio foras prodeunt. Supradicta valent etiam pro Seminaristis in Ordinibus majoribus constitutis.

Monet S. Carolus ne in vestitu aut habitu clericali studiosius exquisita cultus elegantia, aut nimis abjecta negligentia et affectatæ sordes appareant.—*Vide Sabetti, Edit. 1896, n. 571.*

**299.** Nicæni Patres Sacerdotum virtuti et famæ consulentes, mulieres nullas cum illis habitare permiserunt præter matrem aut sororem aut amitam, in quibus naturale fœdus nihil permittit criminis suspicari. Quam sanctissimam disciplinam, etsi consuetudo plerisque in locis emolliverit, Sacerdotes tamen hujus Diœceseos monitos volumus, ut curent eas tantum ancillas seligere, quarum ætas provecta et fama illibata omnem suspicionem amoveat. Prohibemus præterea ne sæcularium mulierum, ne suis quidem exceptis, consortio et familiaritate utantur, neve eas licet propinqua cognatione conjunctas, in eadem secum domo commorari sinant, si ullo modo, directe sive indirecte, se sacris muneribus gerendis aut rebus ecclesiasticis administrandis immisceant. Nunquam coram illis de gregis regimine, de ecclesiæ negotiis, de parochianorum vitiis aut defectibus verba faciant; quia si fuerint, quod persæpe accidit, "*verbosæ et curiosæ, loquentes quæ non oportet*" (*I. Tim. V.*), tota Sacerdotis monentis, docentis, præcipientis auctoritas corruat necesse est.

**300.** Prohibemus etiam ne Sacerdotes in suis domibus scholarum institutrices vel organistas apud se retineant. Cum feminis pietatis studio deditis nulla sit eis familiaritas, nulla consuetudo, quam non caritatis aut officii ratio postulat. Nullus Rector retineat in domo sua familias affinium aut consanguineorum. Quodsi in eadem domo cum Rectore habitent ejus coadjutores, volumus ut Rectores in prædicta domo consanguineas vel affines juniores nullo modo retineant, nisi permittente Ordinario.

**301.** Gravissimis sub pœnis edicimus ne cursibus equorum, publicis theatris, spectaculis pariter quæ vocantur "*Opera,*" aliisque istiusmodi generis oblectamentis, etiam

extra limites hujus Dioceseos, Clerici Nostri unquam intersint. Multo minus *sponsiones* faciant occasione ludorum equestrium, pignoribusque cum aliis contendant, uti fit a liberioris vitæ hominibus; quippe quorum nihil vel absque magno periculo vel absque aliorum scandalo fieri potest.

**302.** Medicinam et chirurgiam, nec lucri gratia nec charitatis specie, exerceant.

**303.** Secundum veteres canones, vetamus ne Clerici rerum bonorumve quorumlibet, aut pecuniæ mercaturam faciant; ne quæstuosas suo nomine vel sub alieni nominis involuero negotiationes exerceant; ne aliena prædia lucri causa conducant; ne pro aliis fide jubeant; ne aliorum in negotiis procuratores, inconsulto Episcopo, fiant; ne cujusvis curam ac tutelam, præterquam suorum nisi Ordinario consentiente, suscipiant.— *Vide etiam n. 338.*

**304.** (a) Ubi cum homine etiam sæculari ac de rebus temporalibus agitur Clerici tribunalia civilia non adeant, nisi res aliter componi nequeat, et de pecunia ipsi ecclesiæ debita ad jus non recurrant, nisi prius *in scriptis* obtenta Episcopi licentia. (b) Districte autem et *sub pœna quidem suspensionis* prohibemus quominus Sacerdos contra ecclesiasticam personam litem civilem, etiam de re temporali, intentet absque permissione vel Sedis Apostolicæ vel Nostræ, aut hujusmodi actionem laicæ personæ assignet. (c) Quod si ecclesiastica vel religiosa persona aliam personam ecclesiasticam vel religiosam coram tribunali civili temere citaverit de re juris stricte ecclesiastici, noverit se in censuras a jure latas incidere. *Excommunicatio autem Romano Pontifici specialiter reservata, ipso facto incurri sciatur* ab iis qui directe vel indirecte exercitium jurisdictionis ecclesiasticæ impediunt.

**305.** Modesta mensa victuque frugali utentes, nunquam in re potus, aut cibi excedant, sed vinum sibi temperent, et se vino.

**306.** Excepta necessitatis causa, quæ maxime in itinere existere solet, Clericis omnino interdicitur aditus et usus

cauponarum, inter quas istæ etiam intelligendæ sunt, in quibus præcipue cerevisia venalis præbetur.

**307.** Otium et desidiam, quasi pestem, Clerici omnino fugiant. Fructuose utantur tempore, illudque non in legendis ephemeridibus aut nugatoriis libellis inutiliter terant, sed diligenter impendant quod ex ministerii laboribus superest, studio utili et maxime rerum ecclesiasticarum.

**308.** Ut huic studio stimulus, non desit, Collationes de casibus moralibus et de aliis materiis theologicis liturgicisque saltem bis in anno, juxta methodum a *Conc. Pl. Balt. III.* præscriptam, et in locis jam designatis aut in posterum designandis, habendas esse decernimus.

**309.** Juniores de clero quotannis per quinquennium a sua ad presbyteratus ordinem elevatione dabunt specimen sacræ scientiæ theologicæ coram Nobis et Examinatoribus Cleri Diocesani.—*Vide n. 266.* Præter vitæ morumque ordinem et rationem, merita horum examinum multum conferent ad efformandum Nostrum in designandis Rectoribus judicium. Quodsi requisita Examinatorum suffragia non obtineantur, iterum iterumque examini subjiciendi erunt, arbitrio Nostro, usquedum votis Examinatorum plene satisfecerint, omni interim promotionis ad munus pastorale spe ablata.

**310.** Mandamus ut in libro speciali (*History of the Church or Mission*) singuli Rectores brevem et accuratam historiam de rebus præcipuis ad religionem Catholicam in territorio suo pertinentibus scribant, nempe, de fidei propagatione ejusdemque progressu cum veterum parochianorum nominibus, quatenus fieri potest. Hujus libri exemplar quamprimum ad Cancellarium pro Archivis Diocesanis mittatur. In posterum, hoc historiæ parochialis exemplar ad Cancellarium, singulis quinquenniis transmittatur.—*Vide n. 361, 6.*

## V. DE ZELO ANIMARUM.

**311.** Qualis fuit zelus Christi in salutem animarum, talis sit zelus Sacerdotum. Sit itaque hic zelus purus et omnis humanæ sordis expers; prudens et secundum scientiam; patiens et perseverans. Peccatores et errantes convertat, bonos confirmet, rudesque instituat, miseros sublevet, scandala de medio tollat, vitia latentia reprimat et evellat, pietatem promoveat.

**312.** Cum immania scandala ex nimia potatione apud Nostrates oriantur, hortamur Sacerdotes, et per viscera Jesu Christi obsecramus, ut omne studium in ebrietatis vitio eliminando ponant. Hunc in finem sæpe potuum inebriantium mercatores moneant ut neque ebriosis neque junioribus potum præbeant, atque ut cauponas suas die Dominica clausas servant; inducant quos potuerint fideles, ut a potibus inebriantibus etiam totaliter abstineant, vel soli, vel inita cum aliis societate, quæ spiritu Catholico regatur atque precum et Sacramentorum virtute sociis vires necessarias procuret; omnibus et verbo et exemplo auctores sint ut in hac periculosa re nunquam excedant.—*Vide n. 187.*

**313.** A theatris et scenicis ludis, iis nempe qui mali aut periculi pleni esse noscuntur, fideles prudenter avertant, tum Rectores tum Confessarii.

**314.** Choreas immodestas, quæ quotidie magis magisque frequentantur, insectentur Rectores et Confessarii, easque prorsus damnent fidelibusque interdiciant.

**315.** Ut festivitates (*Picnics, Excursions, Fairs, etc.*) quæ in piarum causarum augmentum sæpe habentur, expertes sint omnis scandali et ludibrii, Rectores omni qua par est diligentia ac zelo invigilent. Nostram licentiam præviam obtineant, conditionibusque a Nobis impositis sese strictissime conforment. Inter has condiciones hanc semper inclusam volumus, ne iis in conventibus, ullus potus inebrians (*liquors, wines or beer of any kind*) qualibet ratione venalis præbeatur.

Hæc prohibitio se extendit ad illas etiam festivitates quæ non nomine quidem ecclesiæ sed in fraudem legis, sub alio aliquo titulo aguntur, ita ut vetamus ne pecuniæ hujusmodi conventibus comparatæ, in usum ecclesiæ accipiantur.

**316.** Festivitates supradictæ, propter pericula animæ et corporis eis annexa, ut de medio tollantur enixe optamus.

**317.** Ne audeant ipsæ Sodalitates, aliæve Societates cum ecclesiis conjunctæ, festivitates istas absque Nostra licentia, pro singulis vicibus obtenta, instituire.

**318.** Omnes qualescumque supradictæ festivitates omnino prohibentur diebus Dominicis, Festis de præcepto, necnon et feriis estivalibus. Caveant insuper Sacerdotes ne festivitates in hortis (*Garden parties*) unquam protrahantur ad noctem, et ne aliæ, uti sunt *Soirées, Fairs, etc.*, desinant in choreas. Quod si sic habitæ fuerint a Societatibus quæ non subsunt auctoritati Rectoris, omnino vetamus quominus pecunia per eas comparata pro ullo opere cum Missione connexo acceptetur.

**319.** Quoniam sub gravi tenentur Christifideles diebus quoque Festis de præcepto Missam audire, non omittant curam animarum habentes ea Festa populo Dominica præcedenti annuntiare. Similiter proclament jejunium servandum tempore Quadragesimali, feriis sextis Adventus, Quatuor Temporibus et Vigiliis quorundam festorum. Fidelibus quoque ut actum pœnitentiæ et ut Fidei professionem nonnumquam in memoriam revocent Rectores abstinentiam a carnibus feriis sextis per annum observandam.

## CAPUT SEPTIMUM.

## DE BONIS ECCLESIASTICIS.

## I. DE ÆDIFICIIS.

**320.** Veterum canonum sanctionibus inhærentes, declaramus bonorum Ecclesiæ temporalium administrationem ad Ordinarium Diœceseos et de ejus commissione ad Sacerdotes ab ipso in partem sollicitudinis pastoralis vocatos de jure pertinere, nec nisi de ejus consensu et licentia laicis viris committi posse.

**321.** Cum juxta legem civilem de bonis ecclesiasticis tenendis, duo laici singulis volventibus annis in munus ædituorum eligendi sint, Rectores sedulo curabunt ut nomina eorum, qui ad hoc munus implendum apti videbuntur, opportuno tempore ad Nos pro approbatione mittantur. Juxta *Conc. Pl. Balt. II.*, nullus ædituorum numero adsciscatur "de quo sub ipsam electionem, vel paullo ante, constiterit eum societati cuius secretæ nomen dedisse, vel Sacramenta Paschalia non suscepisse."

**322.** Ædituorum electio vel reelectio quotannis peracta, *statim et accurate*, in *Libro Coetus Ædituorum* referatur, ne forte hoc omisso, Societas legalis ipsa (*Church Corporation*) coram lege pereat.—*Vide Append. VIII.*

**323.** Monet idem Concilium, ut, si quæ discrepantia Rectorem inter et ædituos de rebus gerendis conferentes oriatur, nec dissensionem componere ipsi per se valeant, controversiam dirimat Episcopus, cujus judicio omnes pareant.

**324.** Jus omne bonorum ecclesiasticorum ad Ecclesiam solam pertinet. Nullus itaque Sacerdos jure et nomine proprio teneat ecclesiam, cœmeterium, domum parochialem, vel ædes, neque alia quæcunque bona, quæ fideles vel ex toto vel ex parte in religionis subsidium vel ecclesiasticos

usus elargiti sunt, sed in Societatem legalem transferrat, ita ut Societas legalis (*The Church Corporation*) a lege civili agnita, suo nomine proprio bona prædicta possideat.

**325.** Item cum novam aliquam proprietatem ad usum ecclesiæ acquirit Rector, curet ut statim conficiatur novæ acquisitionis documentum seu titulus scriptus (*Deed*), quo jus proprietatis confertur Societati legali (*The Church Corporation*).

**326.** Tituli bonorum ecclesiasticorum (*Deeds*) Nobis exhibendi sunt, antequam in libris publicis (*County Clerk's Office*) inscribantur (*recorded*); post eorum inscriptionem vero ipsi tituli una cum ichnographia accurata, fundi longitudinem latitudinemque describens (*Survey drawn to scale*), Cancellario transmittantur in Archivis Diœcesanis a Nobis secure asservandi.

Omni diligentia cavendum est, ut tituli ecclesiarum ac reliquæ proprietatis ecclesiasticæ ita conficiantur ab omni errore, præsertim legali immunes, ut perpetuo possessiones illæ in usum debitum tuto servari possint.

**327.** Ad præcludendam, quantum in Nobis est, scandalo viam, declaramus *ipso facto suspensum Sacerdotem*, qui proprio nomine bonorum ecclesiasticorum titulum *per tres menses* retinuerit; quæ quidem suspensionis censura Nobis reservata est; etiam Sacerdos qui rem quamcunque ad Societatem legalem (*Church Corporation*) pertinentem *sine Nostra licentia* vendere attentaverit, eadem censura se innodavit.

**328.** Universalis Ecclesiæ canones vetant, ne nova ecclesia temere vel absque Episcopi auctoritate erigatur. Ideo nemini licere declaramus in hac Diœcesi de nova ecclesia ædificanda, aut veteri novis structionibus amplificanda, aut alio quocunque ædificio ad Ecclesiam pertinente erigendo, aliquid pascisci vel statuere absque facultate Nostra *in scriptis* data. Ea concessa, ædificii constructio prius non incipiatur, quam ejusdem ichnographia cum partium ac-

curata delineatione (*Plan*), item rationes impensarum atque initi contractus Nobis exhibita fuerint. Neque antequam data sit venia Nostra expressa, contractus subscribantur; qui cum signati fuerint, in libro Cœtus Ædituorum (*Book of Minutes*) accurate describantur.

**329.** Propositum Nobis est, ubi de novis ecclesiis, scholis aliisque ædificiis ecclesiasticis erigendis agitur, vocare Sacerdotes quosdam seniores, hujus rei peritos, qui rebus omnibus inspectis, pensatisque rationibus, sua Nobis consilia communicent.

**330.** Commendamus quam maxime ut in locis ubi Rector residet, domus parochialis quam primum erigatur, si nondum adsit, quæ simul cum suppellectili ecclesiæ propria erit. Fidelibus incumbit domum suppellectili necessaria instruere.

**331.** Mandamus ut omnes Rectores cautionem habeant contra damnum ex incendio oriundum (*Fire Insurance Policy*) sive in ecclesia, schola, domo parochiali, vel alio quocunque ædificio ecclesiæ proprio. Quæ quidem cautiones Societatis legalis nomine (*Church Corporation*) semper habendæ sunt, nisi aliter a Nobis ordinetur. Speciatim observanda sunt quæ sequuntur:—

1. Libellus Cautionis (*Fire Insurance Policy*) scribatur nomine Societatis legalis (*Church Corporation*). Si sunt duo vel plures libelli cautionis de eadem re, addantur hæc verba "*Other insurance permitted*" In unoquoque libello ponatur quod vulgo dicitur "*Lightning clause.*"

2. Cum Societates Cautionis (*Fire Insurance Companies*) earum solummodo rerum damno compensare consuescant quæ in libello cautionis (*Fire Insurance Policy*) singillatim et expresse enumerantur, hinc non ædificii tantum, sed et omnis suppellectilis rerumque mobilium in scripto libello mentio fiat, *v. g.* altarium, scamnorum, organorum, imaginum pictarum et sculptarum, sacrorum vestimentorum et vasorum, fenestrarum vitrearum coloribus depictarum, &c.

3. Cum, ædificio per ignem destructo, societatibus illis

liberum sit vel restituere ædificium in statum pristinum vel eam pecuniæ summam præstare, quæ ædificio in statu quo erat iterum erigendo sufficeret, monemus Rectores ne majoris pretii cautionem (*Insurance*) sibi faciendam curent, quam qui est actualis rerum, de quibus cavendum, valor.

4. Idem observandum est in cautione quotannis renovanda, cum apud nos bonorum pretium soleat in dies variare ac mutari.

## II. DE CÆMETERIIS.

**332.** Cæmeteria munda, beneque ordinata semper serventur; sint decenter ornata ac muro vel sepibus custodita. Omnino arceantur quæ loci sanctitatem et gravitatem minus decent, ut sunt, *v. g.* sculptilia profana, immania, ridiculosa. Elogia vana vel inepta vel doctrinæ Catholicæ minus consentanea monumentis ne inscribantur. Maxime desideramus ut Rectores normam statuant certasque regulas a Nobis approbandas, quibus res et negotia circa Cæmeteria rite ordinentur.— *Vide etiam nn. 234 et seq.*

## III. DE REDITIBUS ET EXPENSIS.

**333.** Ad redditus ecclesiæ pertinent collectæ factæ diebus Dominicis et Festis et feriis; item omnia quæ proveniunt ex locatione scamnorum, e cæmeterio et schola; tum legata, donationes, subscriptiones et hujus generis cætera. Ex istis ea omnia desumenda sunt, quæ ad parochiæ administrationem, cleri aliorumque salarium, ecclesiæ, scholæ, domus parochialis vel aliarum ædium ad ecclesiam pertinentium conservationem, necessaria sunt. Meminerint Rectores sui muneris esse invigilare, ne redditus ecclesiæ sua culpa dilapidentur, sed potius religiosissime eos in fines tantum expendantur, ad quos a fidelibus oblatis sunt.

**334.** Sub pœna peccati prohibemus ne ullus Rector in

hac Diœcesi suam ecclesiam ære alieno gravari permittat, nisi prius ad hoc Nostram veniam *in scriptis* obtinuerit.

**335.** Omnes pro comperto habeant, neque Episcopum neque Ecclesiæ Societatem legalem (*Church Corporation*) quocumque modo teneri ad solvendum, si quis clericus, sine Nostra licentia *in scriptis*, mutuam acceperit pecuniam aut æs alienum contraxerit.

**336.** Nulli Rectori vel ædituo licet, ecclesiæ nomine, perscriptionem ærariam (*Note*) dare; omnes perscriptiones ærariæ post ædituorum consilium (*Resolution of the Board of Trustees*) titulo Societatis legalis (*Church Corporation*) et nomine Nostro (*President of the Board of Trustees*) subscribendæ sunt.

**337.** Hortamur ut unusquisque Rector summis viribus conetur ecclesiam ære alieno quamprimum exonerare, ut, debitis solutis, alia opera bona, educationi juventutis vel aliter religioni necessaria, perfici possint.

**338.** Stricte prohibemus *sub pœna suspensionis ipso facto* incurrendæ, quæ quidem suspensionis censura Nobis reservata est, ne Rector pecuniam in sui vel ecclesiæ usum a fidelibus mutuam in custodiam (*Deposit*) accipiat, cum periculum sit, ne ære alieno obruatur cum ecclesiastici ordinis dedecore. Si vero obtenta prius a Nobis *scripta* licentia, Rector certam pecuniæ summam in custodiam acceperit, singulis annis, in relatione (*Financial Statement*) Nobis faciendâ, referantur nomina eorum qui pecuniam deposuerunt, summa depositorum et usuræ solvendæ.

**339.** Si contigerit aliquem Rectorem vel imperitia rerum gerendarum vel incuria sua ære alièno ecclesiam nimis gravasse, vel debitis haud satisfacisse, gravem satis habebimus causam eum a munere pastoralis amovendi.

**340.** Munera ecclesiasticis usibus apta, quæ a fidelibus Missionis Rectori oblata fuerunt, ut ecclesiæ proprietas habentur, nisi contrarium fuerit expresse a donatoribus declaratum.

**341.** Quod si Sacerdos pecuniam propriam in ecclesiæ seu

Missionis usum conferre velit, id non fiat nisi probante *in scriptis* Episcopo, et in libro œconomico (*Book of Accounts*) res referatur.

**342.** Quæcunque in domo rectorali aut in ecclesia bona mobilia ad Clerum pertinent, ut talia describantur; alioquin in dubio ecclesiæ adjudicabuntur. Si quis Clericorum vel laicorum bona mobilia vel immobilia ecclesiæ, domus parochialis &c., vel Missionis, sine legitima permissione, alienaverit, vel a designatis usibus contra donatorum voluntatem averterit, se in pœnas a jure latas incurrisse noverit.

**343.** Neque laicis, recto quamvis animo sint, potestas competere potest eligendi ac instituendi eos qui obire solent munus aliquod, sive ad publicum religionis cultum pertinens, sive ad primam juventutis institutionem in disciplina Christiana. Hinc haud licebit ædituorum societati ulli (*Board of Trustees*) aut laicis quibusve designare, retinere vel amandare quempiam munus hujusmodi ambientem vel habentem, nisi id expresse Rector sanxerit.

**344.** Quum insuper loca, sacris usibus semel mancipata, sancta habenda sint, nec usibus illis tradenda qui vel palam profani sunt, vel profanum morem sapiunt, nulla posthac ædituorum societas (*Board of Trustees*) nec laici quicumque alii permittantur, sive in ecclesia, sive in subterraneo sacello, sive in loco quovis Societati legali (*Church Corporation*) pertinente, conventum agere, imo nec indicere, nisi id singulis vicibus approbaverit Rector, qui de negata vel concessa venia rationem Episcopo reddere tenebitur.

**345.** Conventus (*Concerts*), etiam ii qui vocantur *sacri*, Oratoria musica et similia, nequidem ad causas pias ex pecunia inde percepta promovendas, unquam habeantur in ecclesiis sine Nostra licentia *in scriptis* prius obtenta, sive præsentè ibi, sive remoto SS. Sacramento.

**346.** Monitis *Conc. Pl. Balt. II. et III.* obsequentes, omnino prohibemus ne pecunia ad fores ecclesiæ exigatur, ut eccle-

siam intrare divinisque mysteriis adstare fidelis quivis possit. Licet tamen pro sede in ecclesia occupanda tributum consuetum exigere. Imo stricte præcipimus ut in unaquaque ecclesia constituatur spatium liberum, ubi pretium sedis solvere aut non valentes aut nolentes, Sacro interesse et verbum Dei audire possint.

**347.** Ut forensibus litibus et judiciis aditus præcludatur, hortamur Presbyteros, imo vero in Domino eis injungimus, ut de bonis suis, si qua ipsis fuerint, testamentum ad normam legum tempestive conficiant. Ita enim, ut decet, Ecclesiæ et pauperibus subvenire poterunt; et si quæ forte e rebus suis cum Missionis bonis permixtæ fuerint, ex iis hæredes injuste non ditescent. Maxime optandum ut unus saltem Sacerdos, pietate ac prudentia commendabilis in exsecutorem testamenti constituatur.

**348.** Nulli licet Rectori in ecclesia sibi subdita collectam jubere aut permittere pro opere, quod ad ecclesiæ prædictæ seu congregationis bonum directe non referatur, nisi cum licentia Ordinarii fiat.

**349.** Statuimus ut, donec aliter provideatur, in omnibus hujus Dioceseos ecclesiis, sive sæcularium sive regularium, quatuor saltem fiant singulis annis collectæ:—

1. *Prima Quadragesimæ Dominica* pro Indis ac Nigritis;
2. *Tertia Dominica Novembris* pro Institutione Clericorum;
3. *Dominica quarta Junii* pro Summo Pontifice;
4. *Feria VI. in Parasceve*, sed in officio principali tantum, pro locis piis Terræ Sanctæ.

Has Collectas omnes Rectores ecclesiarum, Dominica antecedente, accurate populo e suggestu prænuncient, et quamprimum earum summam, dempta collecta ordinaria, ad Cancellarium Nostrum transmittant.

**350.** Tributum statutum, quod vocari solet *Cathedraticum*, quotannis a singulis Rectoribus *infra Octavam Paschatis* solvatur. Desumendum est ex redditibus ecclesiæ, vel, si

plures sint in Missione, ex portionibus congruis reddituum singularum ecclesiarum.

#### IV. DE SUSTENTATIONE SACERDOTUM.

**351.** Bene sciant omnes Sacerdotes se ex ipsa ecclesia seu Missione in qua laborant (*Congregation or parochial District*) salarium et sustentationem procurare debere, atque Episcopum vel Societatem legalem (*Church Corporation*) nullatenus teneri ad salarii et sustentationis defectum suppleendum, si qua de causa Sacerdos ab ecclesia seu Missione vel nullum salarium vel compensationem minorem quam usitatam acceperit, dummodo tamen necessaria ad alimenta et tegumenta non desint, nisi hic ipse necessariorum defectus, iudicio Episcopi cum suis Consultoribus, gravi culpa ipsius Missionarii accidisset.

Minori salario quam fixo et rato semper contenti sint oportet Sacerdotes casu quo ecclesia seu Missio vel Missiones per redditus suos annuos statutam congruam suppeditare nequeant, cujus rei iudex erit Episcopus, audito Consultorum consilio.—*Vide etiam C. Pl. Balt. III., n. 273.*

**352.** Ne Sacerdotibus, labore vel senio fractis, aut longiori ægritudine languentibus, necessaria subsidia unquam deessent, pro eorum subsidio *Ærarium Diœcesanum Clericale* (*Diocesan Clerical Fund*) Nos instituimus. Taxa singulis Diœceseos ecclesiis auctoritate Episcopali imposita, ab omnibus ecclesiarum Rectoribus ex strictissima obligatione, tempore statuto, quotannis solvenda est. Regulas (*By-laws*) quibus *Ærarium* supradictum (*Fund*) regitur *vide in Append. I.*, quæ regulæ ad hæc Statuta Diœcesana, sub hoc titulo, pertinent.

**353.** Decernimus ut quilibet Rector, qui unius vel plurium, ut quandoque accidit, congregationum vel Missionum curam sibi a Nobis commissam habet, mille (\$1,000.00) scutata per annum titulo salarii recipiat; ejus vero coadjutores accipiant singuli sexcenta (\$600.00) scutata per an-

num. Si plures sint congregationes vel Missiones ex portionibus congruis redituum singularum ecclesiarum desumendum est salarium prædictum.

**354.** Eleemosynæ, quas fideles occasione administrationis *Baptismi, Matrimonii, Missæ Nuptialis, Missæ Cantatæ* vel *Solemnis de Requiem* offerunt, omnes cedant Rectori, cui soli committitur earum administratio, quique ex illis solummodo domus parochialis expensas ferre et adiutoribus suis congruam sustentationem suppeditare tenetur; ut stipendium pro Missis supradictis, si quæ celebrentur a Sacerdote assistente, pro unaquaque Missa, ipse a Rectore recipiet unum (\$1.00) scutatam.

**355.** Nomine expensarum domus parochialis intelliguntur expensæ mensales et salaria famularum vel famulorum in domo parochiali servientium; aliæ expensæ domus parochialis ex thesauro ecclesiæ solvendæ sunt. Si eleemosynæ supradictæ vero expensis domus parochialis ferendis non sufficiant, quod deest supplendum erit, *juxta Episcopi iudicium*, audito Consultorum consilio, ex ecclesiæ thesauro; si vero aliquid superest, æque dividatur inter Rectorem et ejus coadjutores.—*Vide n. 351.*

**356.** Nulli Sacerdoti licet defectum supradictum inter eleemosynas et domus parochialis expensas ex thesauro ecclesiæ supplere *sine Nostra licentia* prius *in scriptis* obtenta.

**357.** Districte prohibemus *sub pœna suspensionis ipso facto incurrendæ*, Nobisque reservatæ, ne ullus Nostræ Diœceseos Sacerdos collectas pro seipso; sive in ecclesia sive in populo faciat. Si cui ad supplendum salarii defectum concesserimus talem collectam instituere, quod suppleto defectu supererit, in thesauro ecclesiæ reponatur.

**358.** Si quis Sacerdos, Rector vel coadjutor, recreationis vel peregrinandi causa absit a parochia sua nullum salarium ei debetur. Sacerdos vero, qui ejusmodi Rectoris locum tenet, idem atque adiutoris salarium sibi retinebit et domus

expensas solvet juxta supradicta statuta.—*Vide nn. 353 et seq.*

**359.** Salarium sibi debitum Sacerdotes, nisi velint id dare ecclesiæ, opportuno tempore exigere et excipere non negligant. Si quivis Sacerdos hujus Dioceseos salarium sibi debitum ultra diem primam Januarii, singulis annis, in thesauro ecclesiæ reliquerit sine licentia Ordinarii *in scriptis* prius obtenta, id non solum ei non debetur a Societate legali (*Church Corporation*) seu ab Episcopo, sed insuper jus suum renuntiavit, atque id nullo titulo postea repetere potest. Idem decernimus quoad Sacerdotes qui salarium acceptum, Nobis insciis et inconsultis, ecclesiæ sub forma mutui (*Loan*) reddiderint; pecunia isthæc, nisi infra annum, quo salarium repositi poterat, fuerit accepta, ceu commodatoris donum tota cedit ecclesiæ, et amplius recuperari non potest.—*Vide etiam n. 341.*

**360.** Ad evitanda mala, quæ sæpius ex debitorum prorogata solutione eorumque accumulatione proveniunt, statuimus ut scholæ magistris, sive viris sive feminis, sæcularibus vel regularibus, singulis mensibus, vel saltem tertio quoque mense, salarii pensio, in illud tempus cadens, solvatur.

## V. DE LIBRIS ET REGESTIS.

**361.** Omnibus Missionum Rectoribus in Domino præcipimus ut sequentes libri, regesta parochialia continentes, quosque ad Societatem legalem (*Church Corporation*) pertinere declaramus, accurate serventur et Nobis ecclesiam vel Missionem visitantibus exhibeantur:—

1. *Liber Baptizatorum*, in quem referantur nomina baptizatorum, eorum parentum, sponsorum ac Sacerdotis baptizantis, dies nativitatis et Baptismatis.

2. *Liber Primorum Communicatorum*, in quo nomina puerorum puellarumque qui primam Communionem receperint notentur.

3. *Liber Confirmatorum*, in quo scribantur nomina confirmatorum, eorum parentum et sponsorum et dies Confirmationis, necnon nomen Episcopi Confirmantis.

4. *Liber Matrimoniorum*, qui contineat nomina contrahentium, eorum parentum, testium ac celebrantis; atque etiam diem et locum ubi Matrimonium celebratum est. Adnotetur etiam in eo num denuntiationes bannorum omissæ fuerint et quænam dispensatio obtenta fuerit.

5. *Liber Defunctorum*, qui exhibeat nomina mortuorum, eorumque ætatem, diem obitus et sepulturæ; simulque indicet eos Ecclesie Sacramentis rite munitos e vita decessisse.

6. *Liber Actorum Ecclesiæ (History of the Church or Mission)*, in quo enarretur quæ sit hujus ecclesiæ vel Missionis origo; a quo missionario incepta, ejusque prima ecclesia a quo, et quo tempore et sub quo titulo fuerit exstructa; atque simul paucis verbis commemorentur res præcipuæ, quæ notatu dignæ visæ fuerint.—*Vide n. 310.*

7. *Liber Inventarii Bonorum Ecclesiæ*, qui juxta mandatum *Conc. Pl. Balt. III.*, duplex conficiatur. In utroque hoc Inventario diligenter bona tam mobilia quam immobilia, quæ ad ecclesiam vel Missionem spectant, notentur; in eo vasa sacra sacraque omnis supellex describantur; omnia recenseantur quæcumque pertinent ad domum parochialem, scholas et cœmeterium, indicenturque redditus permanentes, si qui sint, et onera quibus ecclesia seu Missio subjicitur. Inventarii unum exemplar a Rectore et ædituis vel consiliariis subscriptum ad Cancellarium mittatur ut in Archivo Diocesano servetur, alterum in Archivo ecclesiæ vel Missionis asservetur. Inventarium, singulis annis, a Rectore et ædituis vel consiliariis recognoscatur, bona intra annum acquisita vel onera suscepta addantur, quorum item catalogus rite signatus Cancellario mittatur. Omnia quæ in Inventario sic notata non fuerint, ecclesiæ vel Missionis bona censenda esse declaramus.

8. *Liber Œconomicus* seu Redituum et Impensarum (*Book of Accounts,—Day Book, and Ledger*), in quo omnis pecunia recepta et expensa, jura et debita, perspicue et accurate suo quæque ordine describantur.

9. *Liber Cœtus Ædituorum* (*Book of Minutes of the Board of Trustees*), in quem accuratissime referantur ea omnia quæ in cœtibus ædituorum (*Meetings of the Board of Trustees*), peracta sunt.

10. *Liber Cœmeterii* cum agellorum (*plots and graves*) charta. In hoc libro agellorum numerus, nomina eorum qui eosdem emerunt, necnon emptionis tempus, accurate scribantur.

11. *Liber Status Animarum*, quem summe commendamus, juxta normam in *Rituali Romano* (*versus finem*) exhibitam describendus.

362. Si, qualibet de causa, Rector ab ecclesia vel Missione sua removeatur vel discedat, non licet ei Librum Œconomicum vel quoscumque ecclesiæ vel Missionis libros auferre aut abscondere, sed eos successori suo per se vel per ecclesiæ vel Missionis ædituos, si adsint, tradere tenetur.

363. Rector remotus Cancellario Nostro redditus, expensæ, debitorumque plenam relationem (*Financial Statement*) pro anno currente usque ad diem remotionis mittat; exemplar hujus relationis etiam det discedens successori suo.

364. Singulis volventibus annis, ineunte mense Januario, in unaquaque parochia vel Missione, duo æditui laici, vel alii viri duo ad hunc finem nominati, diligenter inspiciant omnes anni peracti redditus et erogationes. Accurata istorum redituum erogationumque relatio (*Financial Statement. Vide Append. V.*), exhibens simul summam rationemque omnium debitorum, qua status ecclesiæ vel Missionis pecuniarius clare pateat, *scripto* exaretur, cui Rector duoque viri vel æditui, supra memorati, nomina sua subscribant. Unum hujus relationis (*Financial Statement*) exemplar in loco pub-

lico prope ecclesiae portam affigatur, alterum juxta formulam in Appendice ad Cancellarium mittatur.

**365.** Eodem tempore, summa diligentia ordineque describantur "*Notitiæ*," i. e. accurata relatio status et profectus, tam spiritualis quam temporalis, parochiae vel Missionis.—*Vide Append. V.*

**366.** Statuta hæc Diocesana, quamprimum typis impressa, vim legis obtinere decernimus ac mandamus.





# APPENDICES.



# APPENDICES.

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## I. BY-LAWS

### OF THE

### DIOCESAN CLERICAL FUND.

1. The moneys of the Diocesan Clerical Fund shall be obtained by an assessment levied upon each parish church, in proportion to the number of priests in active duty in the Parish and Mission or Missions attached to the same.

2. Every Rector of the Diocese incapacitated for the work of the ministry through sickness or accident (beyond a period of three months), or old age, shall be entitled to \$600.00 per year from the Diocesan Clerical fund, and every assistant priest, incapacitated as mentioned above and beyond a like period, shall be entitled to \$400.00 per year.

3. No Rector or assistant priest of the Diocese, incapacitated as above, shall be entitled to the above allowance or any part of it, after the Rt. Rev. Bishop, with the advice of the Diocesan Consultors, has decided that he is able to perform the duties of the ministry.

4. Rectors and assistant priests of the Diocese, who, through *frailty* or *censure*, have incapacitated themselves for the duties of the ministry, shall not be *entitled* to any allowance from the Diocesan Clerical Fund, the Diocese, or the Rt. Rev. Bishop; but they may be given from this Fund such amount as the Rt. Rev. Bishop, with the advice of the Diocesan Consultors, may decide, provided that they go to some place of retreat, approved of by the Rt. Rev. Bishop or his representative, and remain there during the period prescribed by the Rt. Rev. Bishop or his representative.

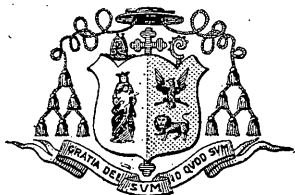
5. From the decision of the Rt. Rev. Bishop, with the advice of the Diocesan Consultors, there shall be no appeal except to the usual Ecclesiastical Courts, and any priest appealing to the civil courts against such decision falls *ipso facto* under censure, and thereby forfeits all claim upon this Diocesan Fund, the Diocese, and the Rt. Rev. Bishop.

6. The Parish to which a Rector, or assistant priest may be attached, when he becomes incapacitated as above-mentioned, shall pay such part of the allowance, mentioned in By-Law 2, as the Rt. Rev. Bishop, with the advice of the Diocesan Consultors, shall decide.

7. ~~In case~~ the amount of assistance to be rendered to priests incapacitated as above-mentioned, in the judgment of the Bishop, with the advice of the Diocesan Consultors, shall be considered too heavy for the Diocese, in case the full sums, mentioned in By-Law 2, be paid each priest, the allowance to each shall be diminished in accordance with the Bishop's decision, after receiving the advice of the Diocesan Consultors.

N. B.—These By-Laws are Statutes of the Diocese, see n. 352.

## II. FACULTATES DIOECESANÆ.



JACOBUS AUGUSTINUS,  
DEI ET APOSTOLICÆ SEDIS GRATIA,  
EPISCOPUS TRENTONENSIS

Dilecto Nobis in Christo, Reverendo Domino.....

Auctoritate Nostra ordinaria, necnon Apostolica Nobis a Sancta Sede delegata, tibi sequentes concedimus facultates in animarum salutem intra fines Nostræ Dioceseos exercendas, usque ad revocationem:—

*Nota. Recole tamen statuta Synodi Diocesanæ Secundæ, nn. 98, 289.*

QUOAD PRÆDICATIONEM VERBI DEI ET ADMINISTRATIONEM SACRAMENTORUM.

1. Prædicandi verbum Dei in ecclesiis Nostræ Dioceseos, servatis præscriptis in Statutis Diocesanis.

2. Administrandi omnia Sacramenta, Confirmatione et Ordine exceptis, servatisque servandis.

\* \* \*

#### QUOAD SS. EUCHARISTIAM.

3. (a) Celebrandi bis in diebus Dominicis et Festis de præcepto, si necessitas urgeat, ita tamen ut in prima Missa non sumpseris ablu-tionem; (b) per unam horam ante auroram et aliam post meridiem; (c) sine ministro; (d) et sub dio, et sub terra, in loco tamen decenti; (e) etiamsi altare sit fractum, vel sine reliquiis Sanctorum; et (f) præ-sentibus hæreticis, schismaticis, infidelibus et excommunicatis, si aliter celebrari non possit.

*Nota.*—*Caveat Sacerdos vero, ne prædicta facultate seu dispensatione cele-brandi bis in die aliter quam ex gravissimis causis et rarissime utatur, in quo graviter ipsius conscientia oneratur.*

4. Singulis secundis feriis non impeditis officio novem lectionum, vel eis impeditis, die immediate sequenti, celebrando Missam de Requie, in quocumque altari etiam portatili, liberandi animas, secundum tuam intentionem a Purgatorii pœnas, per modum suffragii.

*Nota.*—*1º. Per Officium Novem Lectionum hanc Missam de Requie im-pediens, præter Vigiliis, Ferias et Octavas privilegiatas ac Festa de Præ-cepto servanda, intelligitur Officium quod est superius Duplici Minori.*

*2º. Quando hujusmodi Missa de Requie tum feria II. tum feria III. impeditur, potest animabus Purgatorii suffragari per Missam de die in feria II., perinde ac si celebrata esset Missa de Requie ad formam privi-legiorum.*

5. Deferendi SS. Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro eisdem infirmis, in loco tamen decenti, si ab hæreticis aut infidelibus sit periculum sacrilegii.

\* \* \*

#### QUOAD SACRAMENTUM PÆNITENTIAE.

6. Confessiones sacramentales Christifidelium utriusque sexus excip- iendi; non tamen monialium, puellarum aliarumque personarum in monasteriis, conventibus aut conservatoriis degentium.

7. Absolvendi ab hæresi et apostasia a Fide, et a schismate quoscum- que etiam ecclesiasticos, tam sæculares quam regulares; (a) non tamen eos qui ex locis fuerint ubi Sanctum Officium exercetur, nisi in locis missionum, in quibus impune grassantur hæreses, deliquerint; (b) nec illos qui judicialiter abjuraverint, nisi isti nati sint ubi impune gras-

santur hæreses, et post judicialem abjuracionem illuc reversi in hæresim fuerint relapsi, et hos in foro conscientiæ tantum.—*Vide Statuta Syn. Diœc. II. n. 101, sub 1, (a), (b).*

8. Absolvendi ab omnibus censuris etiam speciali modo in Bulla—“*Apostolicæ Sedis Moderationi*,” d. 12 Octobris, 1869, Romano Pontifici reservatis.

His non comprehenditur facultas absolvendi:—

(a) Complicem in quolibet peccato mortali externo contra castitatem.

(b) Sacerdotem qui complicem sibi in hujusmodi peccato absolvere præsumpserit.

(c) Personam in confessione aut occasione vel prætextu confessionis, aut in loco ad excipiendas confessiones destinato, ad peccandum contra castitatem a Confessario sollicitatam, nisi prius sollicitantem Ordinario denunciaverit. *Nota.*—*Vide Sabetti, Ed. 1896, n. 786, 2º.*

(d) Personam cujuscumque sexus, quæ Sacerdotem aliquem falso de sollicitatione denunciaverit; vel sceleste procuraverit ut id ab aliis fieret.

(e) A suspensionibus *ipso facto* incurrendis, et in Synodo Diœcesana II. nn. 304, 327, 338, 357 latis.

(f) Catholicos utriusque sexus, qui, conjuge superstite, licet divortio civili separati, novum Matrimonium contrahere attentaverint, et inde *ipso facto* in excommunicationem Ordinario reservatam inciderint.

(g) 1º. Catholicos utriusque sexus qui post annum 1861, vel inter se vel cum parte acatholica, coram *præcone acatholico* Matrimonium contraxerint, vel attentaverint, quique pœnam excommunicationis inde incurrerint, nisi vel ægroti decumbant, vel in carcere detineantur. 2º. Eos vero qui Matrimonium coram *Magistratu civili* contraxerint, vel attentaverint, quivis Sacerdos absolvere potest, salutari prius adjuncta et accepta pœnitentia a Rectore cujus sunt parochiani.

(h) 1º. Liberos Muratores (*Free Masons*), 2º. Socios Singulares (*Odd Fellows*), 3º. Filios Temperantiæ (*Sons of Temperance*), 4º. et Equites Pythiæ (*Knights of Pythias*), donec ab illis societatibus sese prorsus amoverint.

(i) In casibus supra (n. 7) exceptis.

9. Absolvendi, etiam directe, a casibus in numero præcedenti sub (e) excepto n. 338, (f), et (g) reservatis; (a) ægrotos, quibus Sacra Eucharistia etsi devotionis gratia tantum, vel Extrema Unctio administratur; (b) nupturientes qui in ordine ad Matrimonii Sacramentum confitentur; (c) eos qui Sacris Missionibus vel Exercitiis Spiritualibus operam dant; (d) detentos in carcere; (e) eos, qui reservationem vel censuram, quo tempore in crimen prolapsi sunt, ignorarunt.

## QUOAD DISPENSATIONES.

10. Dispensandi quoad exercitium ordinum jam susceptorum, in quibuscumque irregularitatibus, exceptis illis, quæ vel ex bigamia vera, vel ex homicidio voluntario proveniunt; excepto insuper casu Sacerdotis ab Ordinario per sententiam particularem ab ordine aut jurisdictione suspensi, qui hanc suspensionem per ordinis aut jurisdictionis exercitium violaverit et ideo irregularitatem contraxerit.

11. Dispensandi et commutandi vota simplicia in alia pia opera; et dispensandi ex rationabili causa in votis simplicibus: (a) castitatis perfectæ et perpetuæ, non tamen in Religiosa professione emissis; (b) ingrediendi religionem, in qua vota solemnia nuncupantur.—*Cfr. Sabetti, Edit. 1896, n. 627, 3; Conc. Pl. Balt. III. n. 93.*

12. Absolvendi et dispensandi in quacumque simonia, injuncta aliqua eleemosyna, vel pœnitentia salutari.

13. Dispensandi, in casibus particularibus, quando expedire videbitur, super esu carniurn, ovorum et lacticiniorum tempore jejuniurn et Quadragesimæ; et cum operariis juxta Indultum *S. Cong. de Propaganda Fide, d. 15a Martii, 1895.*

\* \* \*

## QUOAD INDULGENTIAS.

14. (a) Largiendi ter in anno, temporibus ab Episcopo designatis, indulgentiam plenariam contritis, confessis, ac Sacra Communionem refectis; item (b) concedendi indulgentiam plenariam primo conversis ab hæresi, atque etiam (c) fidelibus quibuscumque *in articulo mortis*, saltem contritis, si confiteri non poterunt; lucrandi tibi easdem indulgentias.

*Nota.*—*Quin omnia hic enumerentur media quibus hæc indulgentia (c) lucrifera potest absque interventione Sacerdotis, operæ pretium est ad mentem revocare illud quod ex concessione Clementis XIV. per S. Cong. de Prop. Fide, die 5ta Aprilis, 1772, evulgata, omnibus Nostris et reliquis Missionum regionibus præbetur. En verba Indulti: "Quoniam autem facile contingat, ut aliqui ex prædictis Christifidelibus" (in locis Missionum degentibus) "ex hac vita decedant, quin Ecclesiæ Sacramentis fuerint muniti, et absque Sacerdotis cujuslibet assistentia, ideo Sanctissimus ex ubere Apostolicæ benignitatis fonte, etiam illis plenariam indulgentiam elargitur, si contriti nomen Jesu corde saltem invocaverint, et mortem de manu Domini, ea qua decet, Christiana animi demissione et spiritus humilitate susceperint, animamque in manu Creatoris sui commendaverint. Quæ postrema decreti pars ut Christifidelibus omnibus innotescat. eam in suis Diœcesibus ac Missionibus Antistites et Superiores memorati identidem et præsertim sanc-*

*tx visitationis tempore publicare curent ac satagant.*” Formula applicationis non est præscripta, sed sufficit, si dicatur:—Auctoritate Apostolica ad hoc mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris † et Filii et Spiritus Sancti. Amen.

15. Impertiendi Benedictionem Papalem cum Indulgentia plenaria fidelibus in locis Missionum degentibus ad extremum agonem redactis, dummodo servetur formula præscripta a Benedicto XIV. in *Const.* “*Pia Mater.*”

*Nota.*—Pro hac Benedictione recipienda requiritur ut recipiens sit in periculo mortis et, si adhuc mentis compos, ut SS. Nomen Jesu, si non potest ore, saltem corde invocet. Pro ægroto mentis compote, invocatio SS. Nominis est conditio sine qua non. Ita etiam necessario adhibenda est formula benedictionis in supracitata Constitutione præscripta ut nec libri deficientia excuset. Attamen, si adsit periculum contagii, vel si mors proxime immineat, ex declaratione S. R. C. d. 8 Maii, 1879, dicere sufficiet:—“Indulgentiam plenariam et remissionem omnium peccatorum tibi concedo. In nomine Patris † et Filii et Spiritus Sancti. Amen.”

\* \* \*

#### QUOAD BENEDICTIONES.

16. Benedicendi paramenta et alia utensilia ad Sacrificium Missæ necessaria, ubi non intervenit unctio sacra; et reconciliandi ecclesias pollutas aqua ab Episcopo benedicta, et in casu necessitatis, etiam aqua a quolibet Sacerdote benedicta.

17. Benedicendi coronas precatorias, cruces et sacra numismata, iisque applicandi indulgentias juxta folium Romæ typis impressum.

*Nota.*—Vide contenta hujus folii in Appendice ad *Rituale Romanum* sub titulo:—“*Instructio pro Sacerdotibus quibus Summus Pontifex facultatem delegat benedicendi coronas, rosaria, cruces, crucifixos, parvas statuas et sacra numismata cum adnexarum indulgentiarum elencho.*”

*Cfr.* Putzer, *Comm. in Facultates*, n. 183 et seq.

\* \* \*

#### QUOAD CONFRATERNITATES.

18. Erigendi Confraternitates B. Mariæ de Monte Carmelo, SS. Rosarii et Bonæ Mortis, cum applicatione omnium indulgentiarum et privilegiorum quæ Summi Pontifices iisdem Confraternitatibus impertiti sunt.—*Cfr.* Putzer.

\* \* \*

## QUOAD OFFICIUM DIVINUM.

19. Recitandi privatim, legitima concurrente causa, Matutinum cum Laudibus diei sequentis, statim elapsis duabus horis post meridiem.

20. Recitandi Rosarium vel alias preces, si breviarium tecum deferre non poteris, vel divinum officium ob aliquod legitimum impedimentum recitare non valeas.

*Nota.*—*Per Rosarium hic intelligitur integrum, i. e., quindecim decadum.*

21. Recitandi tertiam Rosarii partem vice Matutini cum Laudibus diei sequentis, eo die quo per quinque saltem horas confessiones exceperis.

\* \* \*

## QUOAD LIBROS PROHIBITOS, ETC.

22. Retinendi ac legendi, non tamen aliis concedendi, libros ab Apostolica Sede prohibitos, etiam contra Religionem ex professo agentes, ad effectum eos impugnandi; quos tamen diligenter custodias ne ad aliorum manus perveniant. Excipiuntur astrologici, judicarii, superstitiosi et obsceni ex professo.

23. Incedendi, quando foras prodeundum est, absque veste talari a Sacris Canonibus præscripta, ita tamen, ut semper geratur Collare Romanum ac vestes sint nigri coloris et clericalis formæ, quarum exterior sit longa.

Datum ex Ædibus Nostris, Trentonii, sub sigillo Nostro, die.....  
.....mensis....., A. D.....

De Mandato Illmi. ac Revmi. D.D.,  
Episcopi Trentonensis.

.....  
Cancellarius.

## III. FORMS TO BE USED IN OBTAINING DISPENSATIONS.

I. *Banns.*

To the Rev. Chancellor:—

N..... and N..... of this parish humbly pray the Rt. Rev. Bishop to grant them a dispensation from ..... publications of the *oanns* of marriage.

The reasons are ..... (*Here state the canonical reasons.*)

Please find enclosed \$..... for alms.

Date .....

N....., Rector.

### II. Mixed Marriage (or Disparity of Cultus).

To the Rev. Chancellor:—

N..... a Catholic of this parish, wishing to marry N..... a non-Catholic, humbly prays the Rt. Rev. Bishop, as delegate of the Holy See, to grant a dispensation from the Impediment of Mixed Religion (or Disparity of Cultus).

The reasons are ..... (Here state the canonical reasons.)

N..... the non-Catholic, was baptized in the ..... sect (or was never baptized). The non-Catholic has made the necessary promises in writing. N....., the Catholic likewise promises what is required. Every reasonable effort has been made to dissuade the petitioner from the marriage, but without avail.

Please find enclosed \$..... for alms.

Date .....

N....., Rector.

### III. Consanguinity.

To the Rev. Chancellor:—

N..... and N....., of this parish, humbly pray the Rt. Rev. Bishop, as delegate of the Holy See, to grant them a dispensation from the impediment of Consanguinity in the ..... degree. (Here state the relationship and give the genealogical tree.)

The reasons for the application are ..... (Here state the canonical reasons.)

Please find enclosed \$..... for alms.

Date .....

N....., Rector.

### IV. Affinity by Marriage.

To the Rev. Chancellor:—

N..... and N....., of this parish, humbly pray the Rt. Rev. Bishop, as delegate of the Holy See, to grant them a dispensation from the impediment of Affinity in the ..... degree. (Here state the relationship and give the genealogical tree.)

The reasons are ..... (Here state the canonical reasons.)

Please find enclosed \$..... for alms.

Date .....

N....., Rector.

### V. Illicit Affinity.

To the Rev. Chancellor:—

A..... (fictitious name) wishing to marry B..... (fictitious name), (state whether subjects of this Diocese), humbly prays the Rt. Rev. Bishop, as delegate of the Holy See, to grant a dispensation from the impedi-

ment of Affinity in the degree (*Here state the relationship*) arising from illicit copula with (*for example the sister*) of *B.*

The reasons are ..... (*Here state the canonical reasons.*)

Please find enclosed \$..... for alms.

Date ..... N....., Confessor (*or Rector*).

*VI. Sanatio in Radice.*

To the Rev. Chancellor:—

*A..... (fictitious name)* wishing to validate his (*or her*) marriage with *B.....*, (*state whether subjects of this Diocese*), humbly prays the Rt. Rev. Bishop, as delegate of the Holy See, to grant a dispensation *in radice* removing the impediment of (*for example Affinity in the first degree collateral, arising from illicit copula with the sister or brother of B.*), which he (*or she*) concealed at the time of marriage with *B.* who is still ignorant thereof.

The reasons for requesting the dispensation *in radice* are (*Here state the canonical reasons. For example, scandal and danger of incontinence, resulting from separation, if imposed; impossibility of obtaining the renewal of B.'s consent without serious danger of dissensions.*)

Please find enclosed \$..... for alms.

Date..... N....., Confessor (*or Rector*).

IV. FORMULA OF PROMISES TO BE MADE BY THE NON-CATHOLIC PARTY PREVIOUS TO MARRIAGE.

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with ..... a member of the Catholic Church, propose to do so with the full understanding that the marriage bond thus contracted is indissoluble, except by death; and I promise on my sacred word of honor that ..... shall be permitted the free exercise of religion according to the Roman Catholic faith, and that all children of either sex, born of this marriage, shall be baptized and educated according to the teachings of the Roman Catholic faith, even if ..... should happen to be taken away by death. And furthermore, I promise that no other marriage ceremony than that by a Catholic priest shall take place.

.....  
(*Signature of Non-Catholic.*)

Name of Place .....

Witness:

Date ....., 18...

.....  
(*Signature of Priest.*)



- How many have made their first Communion during the year?.....
- Have you the Registers prescribed by the Statutes?.....Are they properly kept?.....
- What additions have you made to the property of the Parish during the year? .....
- Have you sufficient Insurance on Church Property, and are the Premiums regularly paid?.....Are the Policies made payable to the Church Corporation?.....
- Have you made, in accordance with the Statutes of the Diocese, an Inventory of any articles of Church or House Furniture belonging to yourself, and have you recorded it in the Inventory Book of the Church?.....
- Have you recorded, each year, the appointment of the lay Trustees?...
-

(b) FINANCIAL STATEMENT.

Financial Statement of the Church of.....from January 1st, 189... to December 31st, 189...

Dr. RECEIPTS.

EXPENDITURES. Cr.

To Balance on hand, if any, according to last year's report.....	\$.....
Pew Rent.....	\$.....
Seats.....	\$.....
Ordinary Sunday and Holyday Collections (Plate).....	\$.....
Special Collections for Parish purposes.....	\$.....
Donations.....	\$.....
Debt paying Society.....	\$.....
Entertainments, Lectures, etc.....	\$.....
Bazaar or Fair.....	\$.....
Cemetery.....	\$.....
Christmas.....	\$.....
Easter.....	\$.....
Incidentals.....	\$.....

By Deficit, if any, according to last year's Report.....	\$.....
Clergy (salaries).....	\$.....
Clergy (extra services).....	\$.....
Choir.....	\$.....
Sexton.....	\$.....
Insurance.....	\$.....
Interest and Discount.....	\$.....
Altar Requisites.....	\$.....
House Allowance.....	\$.....
Water, Fuel and Light.....	\$.....
Taxes.....	\$.....
Repairs, (ordinary).....	\$.....
Diocesan Clerical Fund.....	\$.....
Cathedraticum.....	\$.....
Incidentals.....	\$.....

Charitable Collections:

Orphans.....	\$.....
Holy Father.....	\$.....
Indians and Colored people.....	\$.....
Sanctuaries in Holy Land.....	\$.....
Seminary (support).....	\$.....

School:

Salaries (Teachers).....	\$.....
Other Expenses.....	\$.....

Loans (during the year):

Mortgage.....	\$.....
Notes (when permitted).....	\$.....



VI. METHOD OF KEEPING CHURCH ACCOUNTS.

(DAY BOOK.)

.....(Name of Church Corporation).....

RECEIPTS.

Dr. *January.*

EXPENDITURES.

*January.*

Cr.

RECEIPTS.		EXPENDITURES.	
Dr.	Cr.	Dr.	Cr.
1897. To Balance from last year.....	\$21 25 *	1897. 3. Insurance (State property insured, amount and name of Company).....	\$50 00
1. Ordinary Collection (Plate).....	10 25	25. Discount on Note.....	1 50
“ Seats.....	35 25 *	26. Altar Requisites.....	15 00
3. Ordinary Collection.....	10 00	“ Repairs (ordinary).....	200 00
“ Seats.....	100 00	“ Clergy (salary).....	83 33
“ Pew Rent.....	100 25	“ Choir.....	20 00
10. Special Collection.....	10 00	“ Sexton.....	30 00
“ Seats.....	50 00	“ Incidentals.....	5 00
“ Debt Paying Society (or monthly collection).....	50 00	“ Salary, School Teachers.....	60 00
“ Donation.....	25 00	“ Other Expenses for School..	10 00
“ Entertainment.....	200 00	“ New Purchase of Property...	2,000 00
17. Ordinary Collection.....	32 00 *	“ New Building.....	5,400 00
“ Seats.....	10 25	“ Paid on Note.....	80 00
“ Pew Rent.....	25 00		
“ Fair or Bazaar.....	2,000 00		
“ Lecture.....	100 00		
“ Cemetery.....	40 00		
“ Incidentals.....	5 00		
24. Ordinary Collection.....	30 25 *		
“ Seats.....	10 00		
25. Note (Name of bank and date when due).....	100 00		

“ Mortgage (By whom held).....	5,000 00	
31. Ordinary Collection.....*	35 00	
“ Seats .....	12 00	
	\$8,011 50	
<i>February.</i>		<i>February.</i>
		\$7,954 88

N. B. Enter all items under the Headings given in Diocesan Financial Statement Blank.

(LEDGER.)

<i>Dr.</i>	ORDINARY COLLECTIONS.	<i>Cr.</i>
1897.		
Jan. 1. ....	\$21 25	
“ 3. ....	35 25	
“ 17. ....	32 00	
“ 24. ....	30 25	
“ 31. ....	35 00	
		1897.

N. B. Let the Headings of the Ledger correspond with the Headings of Financial Statement Blank, as this will facilitate the making out of the Statement at the end of the year.

VII. CHURCH CORPORATIONS IN THE STATE OF  
NEW JERSEY.

(a) SECTIONS OF AN ACT ENTITLED "AN ACT TO INCORPORATE TRUSTEES OF RELIGIOUS SOCIETIES," (REVISION) APPROVED APRIL 9, 1875.

It shall be lawful for any Roman Catholic Church or congregation now existing, or which may hereafter exist, in this State, to be incorporated under and by virtue of the provisions hereinafter stated:—

The Roman Catholic Bishop of the diocese in which such church or congregation may be, the Vicar General of such diocese, or during a vacancy in such offices, the Administrator of the diocese for the time being, and the Pastor of such church or congregation for the time being, or a majority of them may elect two lay members of such church or congregation and may with said laymen, sign a certificate, setting forth the name by which they and their successors shall be known and distinguished as a body corporate, and transmit the said certificate to the clerk of the Court of Common Pleas of the county in which such church or congregation may be located, whose duty it shall be forthwith to file and record the same, for which he shall be entitled to receive one dollar, and thereupon such church or congregation shall be a body corporate by the name or title so taken, certified and recorded.

The persons so signing said certificate shall be the trustees of such corporation, and they and their successors shall by such name of incorporation be able and capable to acquire, purchase, receive, have and hold any lands, tenements, hereditaments, legacies, donations, moneys, goods and chattels in trust for the use of such church or congregation to an amount not exceeding three thousand dollars a year, exclusive of the church edifices, school houses and parsonages, and the lands whereon the same are or may be erected, and burying places and the same or any part thereof to sell, grant, assign, demise, alien and dispose of; to sue and be sued, plead and be impleaded, in any court of law or equity; to make and use a common seal, and the same to alter and renew at their pleasure.

That in order to perpetuate a line of succession in the trustees of every such church or congregation, the successor in office for the time being of such Bishop, Vicar General and Pastor, respectively shall by virtue of his office be the trustee of such church or congregation in place of his predecessor, and such lay members shall hold their office for one year, and the office of any such layman shall become vacant by his removal out of the limits of such church or congregation, and whenever the office of any such layman shall become vacant by death,

removal, resignation or otherwise, his successor shall be appointed in the manner herein provided for the selection of the original lay members of such board of trustees:

That such corporation may elect annually or oftener if necessary or expedient one of their own members to be president who shall keep the minutes and enter the orders, acts and proceedings of the corporation in a book to be kept for that purpose; shall have the custody of the common seal and the papers, documents, deeds, writings and books of or relating to such corporation, and who is hereby authorized and empowered to convene such corporation as occasion may require.

That the proceedings, orders and acts of a majority of all the members of such corporation, but not of a less number, shall be valid and effectual in law; *provided*, that the same receive the sanction of the Bishop, or in the absence of the Bishop, of the Vicar-General, or in case of a vacancy in that office, of the Administrator of the diocese for the time being.

That if any corporation created under or by virtue of the provisions of this act shall be dissolved by failure to continue the succession of the trustees thereof, it may be revived and the church or congregation re-incorporated under this act in the mode herein prescribed, at any time within six years from the date of such dissolution; and thereupon all the property real and personal belonging to such dissolved corporation at the time of its dissolution shall vest in such new corporation.

That any religious association incorporated under or by virtue of any law of this State shall be and they are hereby authorized to organize under the provisions last aforesaid, relating to the incorporation of Roman Catholic churches or congregations; and upon the filing of a certificate according to the same, together with a certificate signed by the trustees of such association, consenting to such organization, all the right, title and interest of such association in any estate, real or personal, shall, with all its franchises and chartered rights, be vested in said body corporate and politic so created, subject to all the legal liabilities of said association, and the original incorporation of such association shall be null and void.

(b) SUPPLEMENT TO AN ACT ENTITLED "AN ACT TO INCORPORATE TRUSTEES OF RELIGIOUS SOCIETIES," APPROVED APRIL 9, 1875, WHICH SAID SUPPLEMENT WAS APPROVED MARCH 9, 1877.

*Whereas*, It frequently happens that conveyances of real estate are made to religious societies or corporations, in the deeds whereof the corporate name or designation of such religious societies or corpora-

tions, through error or misapprehension of the grantor, is not correctly stated :—

1. *Be it enacted by the Senate and General Assembly of the State of New Jersey*, that, in all cases where a conveyance of any real estate is made to any religious society or corporation, incorporated under or by virtue of any general or special laws of this State, and in the deed of such conveyance the corporate name or designation of such religious society or corporation as the grantees in such deeds of conveyance is not correctly stated, and where the intention of the grantor or grantors in any such deeds is signified by the use of the principal words of the corporate name or designation of any such religious society or corporation, and where such religious society or corporation have entered into possession and occupation of such real estate, it shall be lawful for such religious society or corporation to file, in the office of the clerk or register of the county wherein such real estate is located, a statement setting forth the date of such deed of conveyance, the date of the recording, and the number and page of the book of record thereof, the names of the grantor or grantors, the description of the property conveyed, the erroneous title of such religious society or corporation, as expressed in such deeds, and also the correct title thereof, which statement shall be verified by the affidavit of any duly authorized officer of such religious society or corporation, taken by any person authorized to take the acknowledgment and proof of deeds; and it shall be the duty of such clerk or register to file the said statement so verified as aforesaid in his office, and to record the same in a book to be kept for the purpose, for which such clerk or register shall receive the same fees as are now allowed for the recording of deeds.

2. *And be it enacted*, That, upon filing and recording such statement as aforesaid, the said religious societies or corporations shall be deemed to be vested in as good and perfect title to said real estate, so conveyed to them by an erroneous corporate name and designation, as though the same had been conveyed to them by their proper corporate name or designation, and the said verified statements, or duly certified copies thereof, shall be received as evidence in any of the courts of this State.

(c) FORM FOR CERTIFICATE OF INCORPORATION  
OF

.....(*Correct Legal Title of Church Corporation.*).....

NEW JERSEY, }  
..... COUNTY, } ss.

Whereas, in pursuance of an Act of the Legislature of the State of New Jersey, approved April ninth, A. D. eighteen hundred and seventy-five, entitled "An Act to Incorporate Trustees of Religious Societies." THE RIGHT REVEREND ....., ROMAN CATHOLIC BISHOP OF THE DIOCESE OF TRENTON, the Very Reverend....., Vicar General of said Diocese, and the Reverend ....., now being the Rector of the Roman Catholic Church now known as (*Title of church giving full name of Saint to whom it is dedicated.*), in the ..... of ..... in said county, have selected ..... and .....two lay members of said Church, according to the provisions of said Act, and for the purpose of incorporating said Church. Now, therefore, we, the said ..... BISHOP as aforesaid, ..... Vicar General as aforesaid, ..... Rector as aforesaid, and ..... and ..... the lay members aforesaid, do further, in pursuance of the provisions of said Act, and for the purpose aforesaid, hereby certify, that the name by which we and our successors shall be known and distinguished as a body corporate, is (*Correct legal title of Church Corporation.*).

Witness our hands, this ..... day of ....., in the year of our Lord one thousand eight hundred and .....

.....Bishop.  
.....V. G.  
.....Rector.  
..... }  
..... } Lay Trustees.

(d) INSTRUCTIONS FOR FORMING A CHURCH CORPORATION.

N. B.—Under the laws of this State, no legal contract can be made or entered into on Sunday.

No legal meeting of a Board of Trustees of any Church Corporation, for the transaction of any business, can be held on Sunday or legal holiday.

Nor can an assemblage of persons meet on said days, for the organization of any church society, sodality, beneficial, benevolent, or charitable association, if such society or associations desire to secure legal existence under our laws.

1. The Pastor of the Church to be incorporated should call upon the

Rt. Rev. Bishop and present to said Bishop the names of two laymen of said congregation to be elected by the Rt. Rev. Bishop, Vicar General, and Pastor of the proposed Corporation, to the office of lay trustees of the said Church Corporation.

2. The Rt. Rev. Bishop, the Vicar General or, during a vacancy in such offices, the Administrator of the Diocese for the time being and the Pastor of the Church to be incorporated, with said two laymen shall sign a Certificate (*Obtain a blank form from the Chancery Office*), stating the name of the proposed Corporation as briefly and clearly as possible. After this Certificate has been examined by the Rev. Chancellor, the Pastor should file and record said Certificate of Incorporation in the office of the Clerk of the Court of Common Pleas (*County Clerk's Office*) of the county in which said Church is located.

3. The original Certificate of Incorporation having been filed and recorded, and left in the office of the County Clerk, the Pastor shall obtain a *certified copy, under seal*, from the said County Clerk, of the said Certificate of said Corporation, which he shall forward to the Rev. Chancellor for preservation in the Diocesan Archives.

4. Obtain a seal with the *correct corporate title* engraved thereon, in English; an emblem may be selected, but no other words must be added to the correct corporate title.

5. Obtain a Book of Minutes and write therein a true copy of the Certificate of Incorporation. *See Appendix VII. (c).*

6. Call a meeting of the trustees and adopt the following By-Laws, which must be either printed or written in the Book of Minutes, immediately after the Certificate of Incorporation :

(e) BY-LAWS OF CHURCH CORPORATIONS IN THE DIOCESE OF  
TRENTON.

By-Laws of (*Correct Title of Church Corporation*) in the (*Village, Town, City*), in the county of....., and State of New Jersey.

At a meeting of the Trustees of "*(Correct Title of Church Corporation)*" held in....., on the.....day of.....A. D. 18....., the following By-Laws were unanimously adopted :—

I.

It is hereby decreed that the corporate powers of this Church Corporation shall be exercised, in all things, in conformity with the laws and discipline of the Roman Catholic Church existing in the United States of America, and in conformity with the Statutes of the Diocese of Trenton, New Jersey.

## II.

This Church is always bound to receive as Pastor thereof, and this Church Corporation as one of its Trustees, such priest as the Rt. Rev. Bishop of this Diocese, or, in his absence, the Vicar General thereof, or, in the case of a vacancy in the office of Bishop of the Diocese, the Administrator of the Diocese, may, from time to time, appoint; and whenever any Pastor thereof shall be removed by the Rt. Rev. Bishop, the Vicar General, or the Administrator of the Diocese, or refuse or neglect to serve as Trustee, such Pastor shall cease to be a Trustee of this Corporation, and shall no longer be recognized as Pastor of this Church, or congregation.

## III.

The officers of this Church Corporation shall be a President, a Treasurer and Secretary; the Rt. Rev. Bishop shall be *ex officio* President of the Board of Trustees; the Treasurer and Secretary shall be elected annually, and each shall continue in office until a successor be elected.

## IV.

At any meeting of the Board, a majority of the Trustees shall constitute a *quorum* for the transaction of business, but no proceedings, orders, or acts whatsoever of said Trustees shall be valid or effectual in law, except the same receive the sanction of the Rt. Rev. Bishop, or, in the absence of the Rt. Rev. Bishop, of the Vicar General, or, in case of a vacancy in the office of Bishop, of the Administrator of the Diocese for the time being.

## V.

Meetings of the Board of Trustees shall be held at such times as the said Board may direct. Special meetings may be called at any time by the Rt. Rev. Bishop, Vicar General, Administrator of the Diocese, or Pastor.

## VI.

The Treasurer, under the direction of the President, shall keep regular accounts of all the Receipts and Disbursements of this Corporation, which accounts shall, at all times, be open to the inspection of the Trustees. The funds of this Corporation shall be kept on deposit in the name of this Corporation and in some safe bank. All checks shall be signed by the Treasurer. The accounts of the Treasurer shall be examined by two members of the Board at least once a year; and on the first of January, in each year, a Statement of such accounts, together with a Statement of the assets and liabilities of the Corporation, shall be prepared and printed, or written, for the information of the congre-

gation, and laid before them. A copy thereof shall be forwarded to the Rev. Chancellor of the Diocese to be delivered to the Rt. Rev. Bishop, or, in his absence, to the Vicar General, or Administrator, as aforesaid.

#### VII.

The Pastor shall, under the direction of the Rt. Rev. Bishop, have the custody of the books and papers, and keep the corporate seal of the Church. The Secretary shall keep the Minutes of the meetings of the Board, and give notice of general and special meetings.

#### VIII.

No member or members of this Board shall have any power or authority to sign any note, or bond, or mortgage, or any other evidence of debt whatsoever, or to contract any debt whatsoever, or liability of any kind on the part of this Corporation, except in pursuance of a special resolution of the Board of Trustees for that purpose, entered on its Minutes and signed by, at least, three Trustees, and in conformity with Article IV. of these By-Laws.

#### IX.

No lay person can be elected a member of the Board of Trustees, who is not a pewholder in the church, and who is not, at least, a yearly communicant.

#### X.

The presiding officer of this Board of Trustees shall be the Bishop of the Diocese, or in his absence, the Vicar-General of the Diocese, or in the case of a vacancy in the office of Bishop, the Administrator for the time being, or by permission of the Bishop or Administrator, the Pastor who is also a member of this Board of Trustees. The Bishop of the Diocese, or in his absence, the Vicar-General, or in case of a vacancy in the said office of Bishop, the Administrator of the Diocese, may adjourn any meeting, at any time, of his own motion, for not more than ten days.

#### XI.

These By-Laws cannot be repealed, changed, or modified, nor any additional By-Laws adopted, unless by the unanimous vote of all the members of the Board, of whom the Bishop must be one. Any proposed change therein must be presented in writing and entered on the Minutes. The vote thereon shall not be taken until the next subsequent meeting of the Board.

---

## VIII. FORMS OF RESOLUTIONS FOR THE BOOK OF MINUTES.

*Instruction:—*

1st. A certain day (*not a Sunday nor a legal holiday*), between January first and March the first of each and every year, should be selected by the Rev. Pastor for calling at the Episcopal Residence to hold the annual election of lay members of the Board of Trustees. The law empowers only the clerical members of the Board, or a majority of them, to hold such election.

2nd. The election having been held the Secretary of the Board of Trustees shall record the proceedings in the *Book of Minutes*, using the following form:—

1.—*Resolution for the Election of two Lay Members as Trustees.*

At a meeting of the Board of Trustees of (*Name of Corporation*) held at the Episcopal Residence, Trenton, N. J., on this, the.....day of .....in the year of our Lord one thousand eight hundred and..... it was resolved and passed that (*John Doe and Richard Roe*), being two of the lay members belonging to the congregation of (*Name of Church*), be elected Lay Trustees. In pursuance of this resolution they were elected lay members of this Board of Trustees, subject to the approval of the Rt. Rev. Bishop of the Diocese of Trenton, for the year ending .....and to hold their said office during said period.

Approved:

.....  
(*Signature of the Rt. Rev. Bishop.*)

.....  
(*Signature of Secretary of the Board of Trustees.*)

2.—*Resolution for the Election of a Treasurer and Secretary.*

At a meeting of the Board of Trustees of (*Name of the Church Corporation*) held at (*Name of village, town, or city*) N. J., on this, the..... day of.....in the year of Our Lord.....it was resolved and passed that the Rev. (*Name of Rector of Church*) be elected Treasurer and Secretary of this Corporation, subject, however, to the approval of the Rt. Rev. Bishop of the Diocese of Trenton. In pursuance of this resolution the Rev. (*Name of Treasurer and Secretary*) was elected to the said offices.

Approved:

.....  
(*Signature of the Rt. Rev. Bishop.*)

.....  
(*Signature of the Secretary of the Board of Trustees.*)

3.—*Resolution for the Erection of a New Church or Other Building.*

At a meeting of the Board of Trustees of (*Name of the Church Corporation*) held at (*Name of village, town or city*), N. J., on this, the.....day of.....in the year of our Lord.....it was resolved and passed that (*Here name and describe the building*) shall be erected for the sum of (*Here state the cost of the building as per contract, or if there be several contracts, the amount of each and also the total amount*) and that the Rt. Rev. Bishop of the Diocese of Trenton, as President of the Board of Trustees, sign and execute under the corporate seal all papers and documents necessary for the completion of the contract (*or contracts*) and the erection of the building.

Approved :

.....  
(*Signature of the Rt. Rev. Bishop.*)

.....  
(*Signature of the Secretary of the Board of Trustees.*)

4.—*Resolution to Mortgage Property of Church Corporation.*

At a meeting of the Trustees of (*Name of Corporation*) held at (*Name of village, town or city*), N. J., on this the ..... day of ..... in the year of Our Lord ..... it was resolved and passed that the Rt. Rev. Bishop of the Diocese of Trenton, President of this Board of Trustees, sign and execute under the corporate seal, and deliver to (*Name of the party or Corporation to whom the property is mortgaged*) a bond and mortgage dated ..... in the year of Our Lord ..... made by this Corporation to the aforementioned party in the sum of ..... dollars at ..... per cent. interest covering certain property. (*Here describe the property accurately, in accordance with the deed, so that the property may hereafter be easily identified, and add a diagram with the dimensions stated thereon, as in the deed.*)

Approved.

.....  
(*Signature of the Rt. Rev. Bishop.*)

.....  
(*Signature of Secretary of the Board of Trustees.*)

5.—*Resolution to Convey Lands.*

At a meeting of the Board of Trustees of (*Name of the Church Corporation*) held at (*Name of village, town or city*), N. J., on this, the ..... day of ..... in the year of our Lord ..... it was resolved and passed that the Rt. Rev. Bishop of the Diocese of Trenton, President of this Board of Trustees, sign and execute, under the corporate seal, and deliver a deed of conveyance to be made by this Corporation (*Name of the Church Corporation*) to (*Name of the other party or Corporation*) for

certain property (*Here describe the property as in deed, and add a small diagram with the dimensions stated thereon, as in deed.*)

Approved:

.....  
 (Signature of the Rt. Rev. Bishop.)

.....  
 (Signature of the Secretary of the Board of Trustees).

6.—*Resolution for a Church Corporation Note.*

At a meeting of the Board of Trustees of (*Name of the Church Corporation*) held at (*Name of village, town or city*), N. J., on this, the ..... day of ..... in the year of our Lord ..... it was resolved and passed that the Rt. Rev. Bishop of the Diocese of Trenton, President of this Board of Trustees, sign and execute a note, in the Corporate name of this Corporation, for ..... months to the amount of \$..... payable to (*Here name the person or Corporation to whom the note is made payable*).

Approved:

.....  
 (Signature of the Rt. Rev. Bishop.)

.....  
 (Signature of the Secretary of the Board of Trustees).

IX. (a) FORM OF CHURCH CORPORATION NOTE.

\$..... (*Name of place*),.....N. J., .....18 .....  
 ..... after date (*Name of Church Corporation*) promises to pay to the Order of (*Name of Rector of Church*) at the (*Name of Bank where note is payable*) ..... Dollars, without defalcation or discount, value received.\*

.....  
 (*Name of Church Corporation.*)

.....  
 (*Name of Rt. Rev. Bishop as President of the Board of Trustees.*)

(b) FORM OF CHURCH CORPORATION CHECK.

No..... (*Name of place*), N. J., ..... 189.....  
 .....(*Name of Bank.*).....  
 Pay to the order of.....  
 .....Dollars.

\$.....

.....  
 (*Name of Church Corporation.*)

.....  
 (*Signature of Pastor.*)

Treasurer.

\*Add the percentage, if lower than legal rate.

## X. METHOD OF CHANGING CORPORATE TITLES OF CHURCHES.

### (a) A SUPPLEMENT TO AN ACT FOR CHANGING THE CORPORATE TITLES OF CHURCHES.

A supplement to an act entitled "*An Act to enable Churches to change their Corporate names or Titles,*" approved March eleventh, one thousand eight hundred and seventy-four, which said supplement was approved April 12, 1886.

1. *Be it enacted by the Senate and General Assembly of the State of New Jersey,* That section one of said act be and the same is hereby amended so as to read as follows:

*Be it enacted by the Senate and General Assembly of the State of New Jersey,* That any church that has been heretofore or may hereafter be incorporated under and by the laws of this State, may change its corporate name or title and assume another name or title by resolution passed at a meeting of its trustees, consistory or other body, by whatever name the same may be called, having management of the temporalities of said church; such resolution shall be certified under its corporate seal, and proved in the same manner as deeds for lands are required to be proved, and when filed in the office of the clerk of the county in which such church is situated, such corporation shall be thereafter known and may bring and defend actions and suits at law or in equity by such new name; *provided,* that nothing herein contained shall be construed to relieve any such corporation from any of its legal contracts, obligations, debts or other liabilities, or release any legal existing obligations, debts or other liabilities, or rights due to, held by or belonging to such corporation.

2. *And be it enacted,* That this act shall take effect immediately.

### (b) FORM OF RESOLUTION FOR CHANGING THE TITLE OF A CHURCH CORPORATION.

At a meeting of the Board of Trustees of (*Name of present Church Corporation*) held at (*Name of village, town or city*), N. J., the following resolution was passed:—

*Whereas,* The Trustees of (*Name of present Church Corporation*), have decided to change the name of said Corporation and to assume the name of (*New name of Church Corporation*) by which name it is hereafter to be known, therefore be it

*Resolved,* That the corporate name (*Present name of Church Corporation*), by which said Corporation is now known be changed, and that the said Corporation assume the name, and be hereafter known by the

corporate name and title of (*New name of Church Corporation*), and that a copy of this resolution of the change of said name, signed by the Rt. Rev. Bishop, President of (*Present name of Church Corporation*), shall be certified under the corporate seal of the present existing Corporation, and filed in the office of the County Clerk of the County of ..... pursuant to the statute in such case made and provided.

Approved.

.....  
(*Signature of Rt. Rev. Bishop.*)

.....  
(*Signature of Secretary of the Board of Trustees.*)

(c) FORM FOR DOCUMENT, TO BE FILED IN THE COUNTY CLERK'S OFFICE, WHEN CHANGING THE TITLE OF A CHURCH CORPORATION.

Whereas (*naming the present Church Corporation*), is a body corporate and politic, organized pursuant to an Act of the Legislature of this State, approved April 9th, 1875, entitled "*An Act to Incorporate Trustees of Religious Societies*," as appears by the Certificate of Incorporation duly filed and recorded in the office of the Clerk of the Court of Common Pleas, of the county of ..... in Book No. .... of Certificates of Incorporation on page .....

And whereas, The trustees of the aforesaid corporation have decided to change the former name of said corporation, and to assume the name of (*Here state name assumed*) by which name it is hereafter to be known ;

This therefore certifies that at a meeting of the Board of Trustees of the aforesaid Church Corporation held on the ..... day of ..... in the year of Our Lord one thousand eight hundred and ....., in the (*Rectory or Rt. Rev. Bishop's House*), in the (*Name of village, town or city*), N. J., in the county of ..... aforesaid it was

"Resolved, That the corporate name (*Present name of Church Corporation*) by which said corporation is now known be changed, and that the said corporation assume the name, and be hereafter known by the corporate name and title of (*New name of Church Corporation*), and that a copy of this resolution of the change of said name, signed by the Rt. Rev. Bishop, President of (*Present name of Church Corporation*), shall be certified under the corporate seal of the present existing corporation, and filed in the office of the County Clerk of the county of ..... pursuant to the statute in such case made and provided."

.....  
(*Present name of Church Corporation, and signature of Rt. Rev. Bishop as President of the Board of Trustees.*)

N. B.—The above must be certified under present corporate seal, and proved in the same manner as deeds. See Append. XI.

## XI. INSTRUCTIONS REGARDING DEEDS, &c.

### (a) INSTRUCTIONS REGARDING DEEDS OF CONVEYANCE OF LANDS TO CATHOLIC CHURCHES IN THE STATE OF NEW JERSEY.

1. The deed should be executed by the owner of the property. If the husband owns the property, the wife should join in the execution of the deed; if the title is in the wife, the husband should likewise join. Our laws require this.

2. The deed should be acknowledged before a Master in Chancery or a Commissioner of Deeds for the county where the lands lie, or before some Judge of a Court of Record of this State, *i. e.*, Chief Justice or Associate Justice, Supreme Court, Chancellor, or any of the Judges of the Court of Common Pleas. The form of acknowledgment is usually printed on back of deed.

3. The name of the Church Corporation to which the property is to be conveyed should be precisely and accurately stated in the deed, *leaving out and adding nothing in the name.*

4. Some consideration should be mentioned for the giving of the deed.

5. The form of deed most desirable is a "*Warranty Deed*," by which the grantor warrants the title, and which entitles you to sue for breach of warranty. Should the conveyance be made subject to any mortgage, judgment, or any incumbrance, it should be so stated therein.

6. There should be a reference, in the deed to be given to the Church Corporation, to the title held by the grantor, showing where and how the grantor acquired title.

7. All deeds, when possible, should be made to the Church Corporation and its *successors direct*; and in case it is necessary that a deed be made to the Bishop, it should be made to him personally, HIS HEIRS and assigns forever, and not to him in his capacity as Bishop or to his successors in office.

8. Immediately after execution, acknowledgment and delivery, the deed should be recorded in the office of the County Clerk where the lands lie, except where lands are in the counties where there are Registers; and after being recorded, the person who left them for record should procure them and deliver them to the Bishop. The office of Register exists in the counties of Essex, Hudson, and Camden.

9. The deed, of course, should always be sealed.

### (b) FORM FOR CORRECTING ERRORS IN DEEDS.

*Whereas*, The Legislature of the State of New Jersey by an act entitled "Supplement to an act entitled '*An Act to Incorporate Trustees of*

*Religious Societies,*' approved April ninth, eighteen hundred and seventy-five," which said supplement was approved March 9th, 1877, did, in and by the first section thereof, enact that, in all cases where a conveyance of real estate was made to any religious society or corporation, incorporated under or by virtue of any general or special laws of this State, and in the deed of such conveyance the corporate name or designation of such religious society or corporation, as the grantees in such deed of conveyance, was not correctly stated, and where the intention of the grantor or grantors in any such deeds is signified by the use of the principal words of the corporate name or designation of any such religious society or corporation, and where such religious society or corporation have entered into the possession and occupation of such real estate, it should be lawful for such religious society or corporation to file, in the office of the clerk or register of the county wherein such real estate is located, a statement setting forth the date of such deed of conveyance, the date of the recording, and the number and page of the book and record thereof, the name of the grantor or grantors thereof, the description of the property conveyed, the erroneous title of such religious society or corporation as expressed in such deeds, and also the correct title thereof, which statement should be verified by the affidavit of any duly authorized officer of such religious society or corporation, taken by any person authorized to take the acknowledgment and proof of deeds; and it should be the duty of such clerk or register to file the said statement so verified as aforesaid in his office, and to record the same in a book kept for that purpose.

*And whereas,* It was, in and by the second section of said act, enacted that, upon filing and recording such statement as aforesaid, the said religious societies or corporations should be deemed to be vested in as good and perfect title to said real estate so conveyed to them by an erroneous corporate name and designation as though the same had been conveyed to them by their proper corporate name or designation; and the said verified statements, or duly certified copies thereof, should be received as evidence in any of the courts of this State.

Therefore, in conformity with the provisions of said act .....  
(*Correct Title of Church Corporation*) ....., a religious corporation of this State, duly incorporated pursuant to the statute, files the following statement:—

That on the ..... day of ..... in the year 18... by deed bearing date on that day, N. N. .... duly granted and conveyed to said (*Correct Title of Church Corporation*) under and by the erroneous name and title of (*Here state erroneous Title*), all that tract and parcel of land and premises, hereinafter particularly described, situate, lying

and being in the, etc., (*description in full*). And that (*Correct Title of Church Corporation*) have entered into the occupation and possession of said land, and now occupy and possess the same.

That said grantees were erroneously designated in said deed by the name and style of (*Here state erroneous Title*) and are desirous and anxious to have said deed corrected by striking out said erroneous title and inserting the correct title of said corporation, viz., (*Correct Title of Church Corporation.*) in the place and stead thereof.

And that said deed was recorded on the ..... day of 18... in the office of the ..... of the county of....., in Book ..... of Deeds, page .....

State of New Jersey, }  
County of ..... } ss.

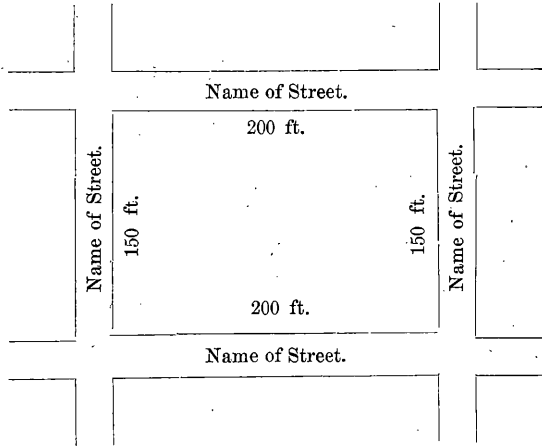
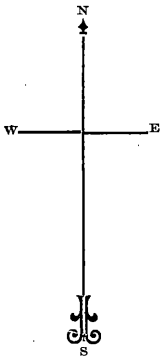
..... being duly sworn on his oath according to law, saith that he is the ..... of the Board of Trustees of ..... (*Correct Title of Church Corporation.*) and that the matters and things set forth in the foregoing statement are true.

Subscribed and sworn to be }  
fore me ..... 18... } .....

(c) INSTRUCTIONS REGARDING DIAGRAMS OF PROPERTY BELONGING TO CHURCH CORPORATIONS.

1. In order that the property belonging to Church and other Corporations of the Diocese may be properly recorded in the Diocesan Archives, and that a complete description of the same may be available when needed, the Statutes have provided that all deeds when revised by the Rt. Rev. Bishop and recorded, are to be sent to the Chancery office accompanied by a surveyor's diagram.

2. The following drawing will serve to explain how this diagram should be made. The points of the compass and all the dimensions, as described in the deed, should be noted thereon.



No.....

**XII. FORM OF CEMETERY RECEIPT.**

*(To be used for Lot or Single Grave.)*

.....(NAME OF CEMETERY.).....

PLACE.....N. J.,.....189.....

Received from.....

.....Dollars,

for the privilege of burial in ..... single grave, No.....; Section No. ...., Plot No..... in *(Name of Cemetery)* the property of *(Name of Church Corporation)*, (body corporate), in the mode used and permitted by the said Church, subject to the rules and regulations that have been, or may be adopted from time to time by said Corporation, and to the laws, usages, and discipline of the Roman Catholic Church in the Diocese of Trenton, relating to Sepulture, as well as to the rites and ceremonies to be observed at funerals, and subject also to the consent and approval of said Corporation, for erecting tombstones, monuments, fences, decorations, and structures of any kind thereon; it being understood that no deed or conveyance of any title or interest in the said land is to be executed, but that the whole title thereto, and the legal possession thereof remain in the said Corporation, and also that this privilege is not transferable or assignable by act of law or otherwise without the consent in writing of *(Name of Church Corporation.)*

LOT CERTIFICATE.

\$.....

*Treasurer of the Board of Trustees.*

## XIII. TAXES.

- Under Public Law 1894, page 354, exemptions from taxes are allowed, provided churches and institutions are incorporated under the provisions of the laws of New Jersey; then the following named classes will be exempt from the payment of taxes:—

1. All colleges, academies, or seminaries of learning, public libraries, school houses, buildings erected and used for religious worship, and the land whereon the same are situate, to the extent of five acres for each one; all personal property, furniture used therein, the endowment or fund of any religious society, college, academy, or seminary of learning. Graveyards not exceeding ten acres of ground. All buildings used exclusively for charitable purposes, with the land whereon the same are erected; all personal property and furniture used therein.

2. Under Public Law, 1893, page 225, the dwelling house owned by any religious corporation and the land upon which the same stands, while and during only the time actually used by the officiating clergyman of such religious corporation, shall be exempt from taxation to an amount not exceeding five thousand dollars, but not more than one dwelling actually used by any one religious corporation shall be so exempt.

---

XIV. GENERAL INSTRUCTIONS REGARDING WILLS.

1. All persons of sound mind and aged twenty-one years or more, are legally entitled to dispose by will of property belonging to them.

2. No specific form of words is necessary in a will, but the testator must state in the document that it is his will, and must fully and plainly set forth his intentions and wishes, so that no uncertainty may arise.

3. All wills should be in writing. Unwritten (*nuncupative*) wills are legal under some rare circumstances, as in cases of sudden dangerous sickness or accident, in the presence of at least three competent witnesses, and at the request of the person about to die; they must be written out within six days afterward, with the testimony as to the facts, and offered for probate. They are almost invariably very unsafe.

4. A last will and testament made when the testator had no issue living, wherein any issue he might have is not provided for or mentioned, if at the time of his death he leave a child, children or issue, or leave his wife enceinte of a child or children which shall be

born, such will shall be void, and such testator be deemed to die intestate. If a testator having a child or children born at the time of making and publishing his last will and testament, shall at his death, leave a child or children born after the making and publishing of his last will and testament, or any descendant or descendants of such after-born child or children, the child or children so after born, or their descendant or descendants respectively, if neither provided for by settlement nor disinherited by the said testator, shall succeed to the same portion of the father's estate, as such child or children or descendants as aforesaid, would have been entitled to, if the father had died intestate; towards raising which portion or portions, the devisees and legatees or their representatives, shall contribute proportionably out of the part devised and bequeathed to them by the same will and testament.

5. Any provision made in a will for the wife of the testator will not exclude her legal claim to dower also, unless such provision is expressly stated to be in place of dower, in which case she has a choice as to which she will take.

6. A bequest or devise to a subscribing witness is void, but does not affect the validity of the will.

7. A devise to a corporation is void unless such corporation is authorized by its charter to receive devises by will. A mistake in the exact legal name of a corporation may make a devise void. If there be any uncertainty on these points, the devise or bequest should be made to some person in trust for the corporation in question, and with clear directions as to the testator's intentions.

8. The testator should appoint one or more executors of his estate, giving them, or not, as he sees fit, power to sell or mortgage real estate, and dispose of or invest personal property; and should also appoint, guardians for his children if necessary, with full instructions as to his wishes.

9. The testator should revoke in his will any previous will he has made. A codicil to a will must be made and executed with the same requirements as a will, regarding declaration of its character, signature, witnesses, etc. Generally it is better to make a will over than to add codicils, unless they are very clear, and do not conflict with the will.

10. The date of a will must be clearly set forth.

11. The testator must know the contents of his will, must declare in the presence of witnesses that it is his will, and ask them to witness his signature to it as such. He must sign his own name at the end of the will, even though it be necessary that he be assisted in signing it, and this must be done only at his request. An acknowledgment of a

signature as his is not sufficient, if it be made by any one else, even at his own direct request.

12. Witnesses to a will must sign it as such, after the testator has signed it, and at his request, in his presence and in the presence of each other, and must append their residences after their names.

The following is a general form of will, to be modified according to circumstances:—

In the name of God. *Amen.*

I, A. B....., of ..... County of ..... State of ..... do hereby make and publish this to be my last will and testament.

First: I order and direct the payment of my debts and funeral expenses as soon as conveniently may be done after my decease.

Second: I give and bequeath (*or devise, if real estate*) to N. N. .... (Here insert a clear description of the property, money, etc., to be bequeathed, so that there will be no uncertainty about it; and state whether it is bequeathed absolutely in the legatee's own right, or only for a term of years, or for life, then to be given to some one else.)

Third: I give and bequeath (*or devise*) to N. N. .... (*insert a description, etc., as above.*)

Fourth: I give and bequeath (*or devise*) all the balance of my property of whatsoever kind or wheresoever situated to N. N.....(*insert any conditions, etc.*)

Fifth: I appoint ..... and ..... guardians of .....

Sixth: I appoint ..... and ..... executors of this my last will and testament. (*State whether or not with power to sell or mortgage property, or any other privileges or restrictions.*)

Seventh: I revoke all my previous wills, and declare this to be my last will and testament, written on ..... sheets of paper, signing the same with my name and under my seal, in the ....., county of ....., and State of ....., this ..... day of ....., in the year of our Lord, eighteen hundred and .....

.....A. B.....(Seal.)

Signed, sealed, declared and published by the said A. B. as and for his last will and testament in the presence, *as witnesses*, of us, who, at his request, and in his presence, and in the presence of each other, subscribe our names as witnesses on the day and year above written.

N. N. .... residing at.....

N. N. .... residing at.....

XV. LEGAL TITLES OF CHURCH AND OTHER CORPORATIONS IN THE DIOCESE OF TRENTON.

*Churches.*

- Trenton—"St. Mary's Catholic Church, Trenton."—(Cathedral.)  
 "The Church of the Sacred Heart of Trenton, New Jersey."  
 "The Ch. of St. Francis of Assisium, Trenton."  
 "St. Joseph's Catholic Church, Trenton, N. J."  
 "The Church of the Holy Cross, Trenton, N. J."  
 "St. Mary's Greek Catholic Church, Trenton, N. J."  
 "The Saint Stanislaus' Polish Catholic Church, Trenton, N. J."  
 The Church of the Immaculate Conception (not incorporated). Title in the "Convent of St. Francis of the Order of Minor Conventuals, Trenton, New Jersey."
- Allentown—"St. John's Church, Allentown."
- Asbury Park—"The Church of the Holy Spirit, Asbury Park."
- Atlantic City—St. Nicholas of Tolentino (not incorporated). Title in  
 "The Brothers of the Order of Hermits of St. Augustine."  
 "Our Lady, Star of the Sea, Atlantic City, N. J."
- Atlantic Highlands—"Saint Agnes' Church, Atlantic Highlands, N. J."
- Avalon—(Not incorporated). Title in "The Church of Our Lady, Star of the Sea, Cape May."
- Basking Ridge—"St. James' Catholic Church, Baskingridge."
- Beach Haven—"The Church of St. Thomas Aquinas, Beach Haven, N. J."
- Belmar—"Church of St. Rose, Belmar, N. J."
- Belvidere—"St. Patrick's Church."
- Beverly—"St. Joseph's Church, Beverly."
- Bordentown—"St. Mary's Roman Catholic Church of Bordentown, New Jersey."
- Bound Brook—"St. Joseph's Catholic Church, Bound Brook."
- Bradevelt—"Saint Gabriel's Church, Bradevelt, N. J."
- Bridgeton—"The Church of the Immaculate Conception, Bridgeton, N. J."
- Burlington—"St. Paul's Catholic Church, Burlington."
- Camden—"The Church of the Immaculate Conception, Camden."  
 "The Church of the Sacred Heart."  
 "The Church of Saints Peter and Paul, Camden."  
 "St. Joseph's Catholic Church, Camden, N. J."
- Cape May—"The Church of Our Lady, Star of the Sea, Cape May."

- Cape May Point—St. Agnes' (not incorporated). Title in "The Church of Our Lady, Star of the Sea, Cape May."
- Cartaret—"St. Joseph's Church, Cartaret, N. J."
- Clinton—"St. Mary's Catholic Church, Clinton."
- Colts Neck—"St. Mary's Catholic Church, Colts Neck, N. J."
- Dunellen—"The Church of St. John the Evangelist, Dunellen."
- East Camden—"St. Joseph's Catholic Church, East Camden."
- East Millstone—"St. Joseph's Catholic Church, East Millstone, N. J."
- East Vineland—"St. Mary's Catholic Church, East Vineland, N. J."
- Egg Harbor City—"St. Nicholas' Church, Egg Harbor City."
- Elmer—St. Ann's (not incorporated). Title in "The Church of the Immaculate Conception, Camden."
- Flemington—"The Ch. of St. Magdalene de Pazzi, Flemington."
- Florence—"St. Clare's Church, Florence, N. J."
- Freehold—"The Church of Saint Rose of Lima, Freehold."
- Gibbsborough—"St. Edmund's Catholic Church, Gibbsborough, N. J."
- Glassboro—"St. Bridget's Catholic Church, Glassboro, N. J."
- Goshen—"St. Elizabeth's Church, Goshen."
- Gloucester City—"St. Mary's Church, Gloucester."
- Hackettstown—"The Roman Catholic Church of the Assumption of the Blessed Virgin Mary."
- Haddon Heights—"Church of St. Rose, Haddon Heights, N. J."
- Haddonfield—"St. John's Roman Catholic Church in Haddonfield, New Jersey."
- Hammonton—"St. Joseph's Church, Hammonton, N. J."
- High Bridge—"St. Joseph's Church, High Bridge."
- Highlands—"The Church of Our Lady of Perpetual Help, Highlands, N. J."
- Hightstown—"The Catholic Church of Saint Anthony of Padua, Hightstown, N. J."
- Holly Beach—"St. Ann's Church, Holly Beach, N. J."
- Hopewell—"St. Alphonsus' Catholic Church, Hopewell, N. J."
- Jamesburg—"St. James' Catholic Church, Jamesburg."
- Jobstown—"St. Andrew's Church, Jobstown."
- Keyport—"St. Joseph's Catholic Church, Keyport."
- Lakewood—"The Church of St. Mary of the Lake, Lakewood, N. J."
- Lambertville—"The Catholic Church of St. John the Evangelist, Lambertville."
- Laurel Springs—"Church of St. Lawrence, Laurel Springs, N. J."
- Long Branch—"The Church of Our Lady, Star of the Sea, Long Branch, N. J."
- "St. Michael's Church, Long Branch, N. J."

- Manchester—"St. John's Catholic Church, Manchester."
- Metuchen—"St. Francis' Church, Metuchen."
- Millville—"The Church of Saint Mary Magdalene, Millville."
- Monmouth Beach—"Church of the Precious Blood, Monmouth Beach, N. J."
- Moorestown—"The Church of Our Lady of Good Counsel, Moorestown, N. J."
- Morrisville—"St. Catherine's Church, Morrisville."
- Mount Holly—"The Church of the Sacred Heart at Mount Holly, New Jersey."
- New Brunswick—"Saint Peter's Catholic Church of New Brunswick, New Jersey."  
 "The Church of the Sacred Heart, of New Brunswick, N. J."  
 "The Catholic Church of St. John the Baptist, New Brunswick."
- New Egypt—"The Church of the Assumption, New Egypt, N. J."
- New Hampton Junction—"St. Ann's Catholic Church, New Hampton."
- New Monmouth—"St. Mary's Catholic Church, New Monmouth."
- North Plainfield—"St. Joseph's Catholic Church, North Plainfield, N. J."
- Ocean City—"St. Augustine's Catholic Church, Ocean City, N. J."
- Oceanport—(Not incorporated). Title in "The Church of Our Lady, Star of the Sea, Long Branch, N. J."
- Oxford Furnace—"St. Rose's Church, Oxford Furnace."
- Perrineville—"Saint Joseph's Catholic Church, Perrineville, N. J."
- Perth Amboy—"St. Mary's Catholic Church, Perth Amboy."  
 "St. Stephen's Catholic Church, Perth Amboy, N. J."
- Phillipsburg—"The Church of St. Philip and St. James, Phillipsburg."
- Pleasantville—"St. Peter's Catholic Church, Pleasantville, N. J."
- Point Pleasant—St. Peter's Church (not incorporated). Title in "Convent of St. Francis of the Order of Minor Conventuals, Trenton, New Jersey."
- Port Elizabeth—(Not incorporated). Title in "The Church of Saint Mary Magdalene, Millville."
- Princeton—"St. Paul's Catholic Church, Princeton."
- Raritan—"Saint Bernard's Church, Raritan."
- Red Bank—"St. James' Catholic Church, Red Bank."
- Riverside—"St. Peter's Catholic Church, Riverside."
- Riverton—"The Church of the Sacred Heart, Riverton."
- Salem—"St. Mary's Catholic Church, Salem."
- Sayreville—"The Church of Our Lady of Victories, Sayreville, N. J."
- Sea Bright—"The Church of the Holy Cross, Sea Bright, N. J."

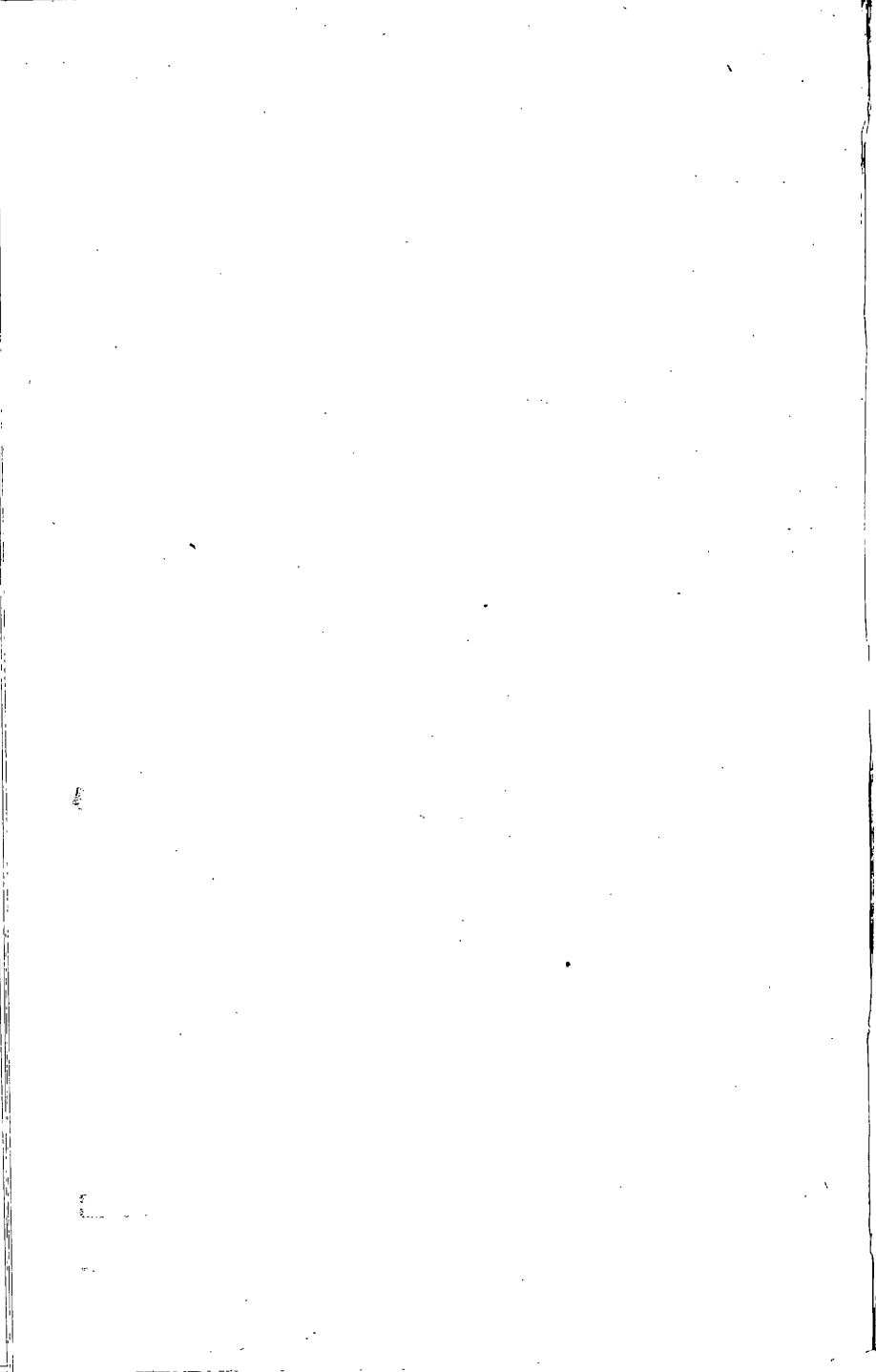
- Sea Isle City—"St. Joseph's Catholic Church, Sea Isle City, N. J."
- Snow Hill—St James' (not incorporated). Title in "St. Patrick's Church, Woodbury."
- Somerville—"The Church of the Immaculate Conception, Somerville, N. J."
- South Amboy—"St. Mary's Catholic Church, South Amboy."  
"Church of the Sacred Heart, South Amboy, N. J."
- Spring Lake—"St. Ann's Church, Spring Lake, N. J."
- Stony Hill—"St. Mary's Roman Catholic Church, Stony Hill, N. J."
- Swedesboro—"St. Joseph's Church, Swedesborough."
- Toms River—"St. Joseph's Roman Catholic Church, Toms River, N. J."
- Vineland—"The Catholic Church of the Sacred Heart, Vineland, N. J."
- Washington—"St. Joseph's Catholic Church, Washington, N. J."
- Waterford—The Church of the Holy Family (not incorporated). Title in "The Church of the Immaculate Conception, Camden."
- West Portal—St. Joachim's Church. (Not incorporated. Leased.)
- Woodbridge—"St. James' Catholic Church, Woodbridge, N. J."
- Woodbury—"St. Patrick's Church, Woodbury."
- Woodstown—"St. Joseph's Catholic Church, Woodstown, N. J."

*Other Corporations.*

- Trenton—"Convent of St. Francis of the Order of Minor Conventuals, Trenton, New Jersey."  
"Sisters of St. Francis, Trenton, New Jersey." (Hospital.)
- Bordentown—"St. Joseph's Convent of Mercy, Bordentown, New Jersey."
- Beverly—"St. Joseph's Home, Beverly, N. J."
- New Brunswick—"The Sisters of St. Francis of St. Mary's Orphan Asylum, New Brunswick, New Jersey."  
"St. Mary's Catholic Orphan Asylum, New Brunswick, N. J." (Old Title of Orphan Asylum.)
- Hopewell—"St. Michael's Orphan Asylum and Industrial School, Hopewell, N. J."



INDEX RERUM  
NOTABILIVM.



# INDEX RERUM NOTABILIUM.

*Numeri Statuta Indicant.*

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- ABSOLUTIO: Neo-conversorum, 49; a casibus reservatis, 102, 103.
- ABSTINENTIA: A potu commendatur, 244, 312; a carnibus populo in memoriam revocanda, 319.
- ACATHOLICI: Quando eorum infantes baptizandi, 47; quoad Rectorem in Matrimonio mixto, 133; quoad nuptias coram præcone, 146, 147.  
*Vide HÆRETICI.*
- ADJUTORES PRESBYTERI. *Vide AUXILIARI.*
- ADVENTUS: Devotiones speciales, 190; jejunium servandum, 319.
- ÆDIFICIA ECCLESIASTICA: Quomodo erigi vel mutari possint, 328, 329, 330.
- ÆDITUI: Non valent sibi arrogare jus in designandis Rectoribus, etc., 279; eorum electio, 321, 322, 323.
- ÆGROTI. *Vide INFIRMI.*
- ÆRARIUM DIOCESANUM CLERICALE: Instituitur, 352; By-Laws, Append. I.
- ÆS ALIENUM: Ne contrahatur a Rectoribus, 334, 335, 337, 339, 341.
- AFFINITAS: Petitio pro dispensatione, 268.
- AFFINES: Eorum familiæ non habitent in domo Rectoris, 300.
- ALTARE: Pro Missa, 160; quoad lumina, 160; Privilegiatum, 176, 184.
- ALUMINIUM: Ut materia vasorum sacrorum, 166.
- AMERICA FÆDERATA: Habet Mariam Patronam, 194.
- ANCILLÆ SACERDOTUM: Quales debeant esse, 299.
- AQUA BAPTISMALIS: Bis in anno solemniter benedicenda, 44; in Baptismo privato, 45.
- ARCA (*Coffin*): Non aperiatur in ecclesia, 232.
- ARMARIUM: Præscribitur pro SS. Oleis, 23; item pro SS. Sacramento, 69.
- ASPERSIO AQUÆ: Facienda singulis Dominicis, 171.
- ASSECURATIO: Præcipitur contra incendium, 331; quomodo, 331.
- ASSOCIATIONES SÆCULARES: Earum insignia, 247.
- AUXILIARI SACERDOTES: Abesse non possunt absque consensu Rectoris, 273; nihil faciant contra Rectoris voluntatem, sed obedientes

ei cooperentur, 277; tenentur laborare etiam extra vicem hebdomadæ suæ, 281; si habeantur, non possunt juniores consanguineæ Rectoris in domo habitare, 300.

**BALTIMORENSE CONCILIUM PLENARIUM II. ET III.:** Iterum promulgatur, 1.

**BANNA:** Proclamanda, ubi et quando, 135.

**BAPTISMUS:** Ejus necessitas, 32, 33, 34; administretur in ecclesia, 35; privatus quomodo conferendus, 35, 36; quando sub conditione iterandus, 48, 49; quomodo administrari licet adultis, 50. *Vide OBLATIONES.*

**BENEDICTIO APOSTOLICA:** In articulo mortis, 120.

**BENEDICTIO MULIERIS POST PARTUM:** Commendanda, 51; quibus danda, 51.

**BENEDICTIO NUPTIALIS:** Quando conferenda, 138, 139, 140.

**BENEDICTIO SS. SACRAMENTI.** *Vide EXPOSITIO.*

“**BENEDICTUS**”: Quando dicendum post ritus funebres, 226.

**BIBLIA:** Editio Vulgata, et Versio Duacensis, 220.

**BIÑATIO:** Quando et quomodo permittatur, 175.

**BIRRETUM:** Quale sit oportet, 165.

**BONA ECCLESIASTICA:** Pertinent ad ecclesiam solam, 324; transferantur in Societatem ædituorum, 324, 325; a Sacerdote non alienentur, 327; a nemine alienentur, 342; describantur in libro Inventarii, 342.

**BURSA:** Pro SS. Eucharistia, 90.

**BY-LAWS OF THE DIOCESAN CLERICAL FUND,** Append. I.

**BY-LAWS OF CHURCH CORPORATIONS IN THE DIOCESE OF TRENTON,** Append. VII. (e).

**CÆREMONIÆ:** Omissæ in Baptismo privato postea suppleantur, 36; ab Ecclesia præscriptæ, 152.

**CÆREMONIALE:** Baltimoreense præscribitur, 153.

**CALIX:** Qualis sit oportet, 166.

**CANCELLARIÆ:** Regulæ, 268; taxa, 268.

**CANCELLARIUS:** Ad eum transmittendæ collectæ, 268; ejus munia, 268, 269; curat titulos bonorum ecclesiasticorum, 326; ad eum quotannis mittendæ relationes, 364, 365.

**CANDELA:** In benedictione mulieris, 51; in altari quot et quales, 159, 160; sebaceæ, 160.

**CANNABIS:** Ut materia linteaminum sacrorum, 161.

**CANTUS ECCLESIASTICUS:** Qualis, 200; eliminentur abusus, 200; adhibeatur et doceatur cantus Gregorianus, 200; cesset tempore Con-

- secreationis, 201; eum doceatur populus, 204; quoad linguam, 205. *Vide* MUSICA.
- CASUS RESERVATI: Enumerantur, 101; eorum absolutio a Sacerdote impetretur per litteras, 102, 268; notorii, 103.
- CATECHESIS: In rure, 199; instituatur a Sacerdotibus præsertim Rectoribus, 214, 258, 259.
- CATECHISMUS BALTIMORENSIS: Adhibendus in scholis et catechesibus, 260.
- CATECHISMUS ROMANUS: Eum sequantur concionatores, 211.
- CATHEDRATICUM: Opportune solvendum, 350.
- CAUPONÆ: Interdicuntur clericis, 306; clausæ servantur Dominicis et Festis, 312.
- CAUTIO. *Vide* ASSECURATIO.
- CENSURÆ: Incurruntur ab aggreidente vel impediende exercitium jurisdictionis ecclesiasticæ, etc., 304; non possunt ferri a Sacerdotibus, 280. *Vide* EXCOMMUNICATIO, SUSPENSIO.
- CEREL. *Vide* CANDELA.
- CEREVISIA. *Vide* "PICNICS," CAUPONÆ.
- "CHECK": Of Church Corporation, Form, Append. IX. (b).
- CHIRURGIA: Prohibetur clericis, 302.
- CHORÆ: Immodestæ reprobentur, 314; nullæ permittuntur in "Fairs," 318.
- CHURCH CORPORATIONS IN THE STATE OF NEW JERSEY, Append. VII.
- CHRISMA (S.): Adhibeatur in Baptismo privato, 36. *Vide* OLEA.
- CLAUSURA: Fovenda in monasteriis, 293.
- CLAVIS TABERNACULI: Deaurata sit, 68; ab ipso Sacerdote custodienda, 70.
- CLERICI: Faventes laicorum usurpationi suspensione punientur, 279; qualem vitam ducere debeant, 295, 297; præbeant bonum exemplum quoad Missam et Vesperas, 296; qualibus vestibus indui, 298; quales mulieres in eorum domo habitare possint, 299, 300; quales ancillæ, 299; ne intersint cursibus equorum, etc., 301; non exercent medicinam aut chirurgiam, 302; non negotientur, etc., 303; non adeant tribunalia civilia, 304; utantur mensa modesta, 305; exercent sobrietatem, 305; non adeant cauponas, 306; fugiant otium, 307; instituant lectiones utiles, 307; juniores examen subire debent, 309; non alienent bona ecclesiæ, 342; tempestive faciant testamentum, memores piarum causarum, 347; salarium suum ex missione opportune colligant, 351, 359; clerici ægroti et senes quomodo sustentandi, 352. *Vide* AUXILIARIUM, RECTORES, SACERDOTES.
- CEMETERIA: Adsint Catholica, 234; quando pretium pro fundo exigi

- potest, 235; "Deed," 235; pecuniæ ex cœmeteriis derivatæ in pias causas expendendæ, 236; quid si in aliis sepeliantur fideles, 237; qui in alienis cœmeteriis humari possint, 237; bene custodiantur, 332; Form of Cemetery Receipt, Append. XII. *Vide SEPULTURA.*
- COLLARE ROMANUM:** Præscribitur clericis, 298; ipsis regularibus, 298.
- COLLATIONES THEOLOGICÆ:** Quare institutæ et quomodo habendæ, 308.
- COLLECTÆ:** Diocesanae ad Cancellarium transmittantur, 268; prohibeantur Sororibus circumcursantibus, 294; nulla collecta fiat nisi pro congregatione, nisi, etc., 348; quatuor saltem singulis annis faciendæ in Diœcesi, 349; pro seipsis collectas instituere prohibentur Sacerdotes, 357.
- COLOR:** Paramentorum sacrorum, 163.
- COMMISSIO EXAMINATIONIS DIÆCESANA:** Ejus munus, 250, 267.
- COMMISSIONES SCHOLARUM:** Earum officia, 251, 267.
- COMMUNIO:** Frequens, 74; Paschalis, 74, 78; ejus rubricæ, 75, 77; potest dari in paramentis nigris, 76; non denegetur nisi publice indignis, 79; sæpe deferenda infirmis, 85, 86. *Vide EUCHARISTIA.*
- COMMUNIO (PRIMA):** Qui ad eam admittendi, 82; quomodo ad eam præparandi, 83, 262.
- COMPACTUM A. D. 1810:** Abolitur, 99.
- COMPLEX:** Absolvens complicem incurrit casum reservatum, 101; non valet absolvi a complice, 101.
- CONCENTUS:** Prohibentur in ecclesiis, 345.
- CONCIO:** In quibuslibet Missis, qualis, 209; fiat de rebus necessariis ad salutem, etc., 210, 211, 212. *Vide PRÆDICATIO.*
- CONCIONATOR:** Qualis esse debeat ejus sermo, 208, 209; neminem notet in concione, 217; de rebus pecuniariis, 218; de rebus politicis et personis ecclesiasticis, 219; licentiam habeat, 221, 288.
- CONCURSUS:** Dirigendus, etc., ab Examinatoribus Cleri, 266.
- CONFESSARII:** Extranei, 99.
- CONFESSIO:** Quando, 105, 106; puerorum, 261.
- CONFSSIONALIA:** Habeantur, 108.
- CONFIRMATIO:** Necessitas, 52, 53; quales admitti possint, 54, 55; quando, 56, 60, 61; nomina, 57; patrini, 58; liber, 59.
- CONFRATERNITATES APPROBATÆ:** Quoad regulas, 243, 245; quænam fovendæ, 244, 246, 247.
- CONSANGUINEI:** Quales habitare possint in domo Sacerdotis, 299.
- CONSANGUINITAS:** Petitio pro dispensatione, 268.
- CONSTITUTIONES CONCILIORUM ET SYNODORUM:** Habendæ et legendæ a Sacerdotibus, 3.
- CONSULTORES DIÆCESANI:** Eorum munia, 264.
- COR (SS.) JESU:** Devotio commendatur erga, 192. *Vide EXPOSITIO.*

- CORPORATION LEGAL (CHURCH):** Nomine suo bona possidenda, 324; legal Titles of Church and other Corporations in the Diocese of Trenton, Append. XV.
- CRATES:** Adhibeantur pro confessionibus, 109. *Vide CONFSSIONALIA.*
- CREMATIO CADAVERUM:** Reprobatur, 228.
- CRUCIFIXUS:** Sola ejus imago imponatur tabernaculo, 68.
- CULTUS DIVINUS:** Commendetur populo, 152. *Vide CLERICI, EUCHARISTIA.*
- CURIA EPISCOPALIS:** In causis Matrimonialibus, 128.
- DECANI:** Eorum munia, 265.
- "DEEDS":** Cancellario transmittenda, 268, 326; statim conficiantur, 325; Episcopo exhibenda, etc., 326; instructions regarding, Append. XI.
- DEFENSOR MATRIMONII:** Ejus munus, 128, 270.
- DEFUNCTI.** *Vide SEPULTURA.*
- "DEPOSITS":** Non accipiantur sub pœna suspensionis, etc., 338.
- DEVOTIONES:** Tempore Adventus et Quadragesimæ, 190.
- DIAGRAMS.** *Vide ICHNOGRAPHIA.*
- DISPARITAS CULTUS:** Dispensatio petenda per Cancellarium, 268.
- DISPENSATIONES:** Petendæ per Cancellarium et a Rectoribus, 151, 268; quomodo petendæ, 268; in Matrimoniis mixtis, 268; petendæ per litteras non per notitiam telegraphicam, 269; forms to be used in obtaining, Append. III.
- DOCENDI IN SCHOLIS PAROCHIALIBUS:** Ad munus nemo admittatur, nisi habilis et idoneus, 255.
- DOMICILIUM:** Pro nupturientibus, 131.
- DOMINICA DIES:** Observanda, quomodo, 187; obligatio fidelium audiendi Missam, 187; in omnibus Missis concio habenda, 209; in ea non veneat potus, 312; annuntianda festa devotionis, 319.
- DOMUS RECTORALIS:** In ea præest Rector, 277; ejus erectio, 330.
- DONA:** Ecclesiæ proprietas habenda, 340.
- DUACENSIS VERSIO:** Scripturæ adhibenda, 220.
- EDUCATIO CATHOLICA:** Ei providendum maxime in scholis Catholicis, 253, 254.
- EPHEMERIDES:** Improbæ fugiendæ, 10.
- EPISCOPUS:** In dubio de sepultura, consulendus, 242; judicat de impossibilitate erigendi scholas parochiales, 248; de licitate frequentandi alias scholas, 253; eligit Consultores, 264; non tenetur ad solvendum æs alienum, 335.
- EQUORUM CURSUS:** Prohibentur clericis, 301.

- EUCCHARISTIA (SS.)**: Quantopere veneranda, 62, 63, 178; ubi asservanda, 64, 65; ejus materia, 72, 168; quomodo renovanda, 73; deferenda tantum in actuali ministerio, 88; quomodo deferenda et administranda, 89, 90, 91; in domibus religiosis, 186. *Vide* EXPOSITIO, COMMUNIO.
- EVANGELIUM**: Legendum diebus Dominicis et Festis, 209.
- EXAMEN**: Magistrorum et magistrarum, 250, 267; juniorum Sacerdotum, 309.
- EXAMINATORES CLERI**: Eorum munia, 266.
- EXCOMMUNICATIO**: Incurritur a nubentibus coram præcone vel magistratu civili, 101; vel jam conjugatis, 101, 127.
- "EXCURSIONS"**: Non habenda sine permissione, nec cum potibus inebriantibus, nec tempore nocturno aut prohibitis diebus, 315, 316, 317, 318.
- EXEQUIÆ**: In ecclesiis habendæ, 222. *Vide* SEPULTURA.
- EXPENSÆ DOMUS RECTORALIS**: Ad eas adhibendæ eleemosynæ, 354; ad supplendum defectum eleemosynarum, 355, 356. *Vide* OBLATIONES.
- EXPOSITIO SS. SACRAMENTI**: Fit ad arbitrium Ordinarii, 178; quibus diebus fieri possit, 178; ubi et quomodo 179.
- EXSECUTOR TESTAMENTI**: Pro clericis unus saltem sit Sacerdos, 347.
- EXTREMA UNCTIO**: Cur instituta, 113; quinam capaces, 114; opportune recipienda, 115; quando iterari potest, 118; quænam præparanda, 119.
- FACULTATES**: Amittuntur per discessum a Diœcesi, 98; quando habent extranei, 99; quænam sint, 100, 101; Diœcesanæ, Append. II.
- "FAIRS"**: Non habenda sine permissione, etc., 315, 316, 317, 318.
- FESTI DIES**: Exponi potest SS., 178; eorum observantia, 187, 188; in iis cantentur Vesperæ, 188; quinam nunc sint de præcepto, 189; qui nuper abrogati, 191; festum Patroni, 195; in iis claudantur cauponæ et non veneat potus, 312; annuntientur Dominica præcedenti, 319. *Vide* DOMINICA DIES.
- FESTIVITATES**: In iis nulla admittatur ansa peccandi, 315, 316.
- FESTUM S. PATRIII**: Indulgentiâ plenaria lucranda, 196.
- FIDES CATHOLICA**: Maximi æstimanda, 4, 5, 6, 7.
- "FINANCIAL STATEMENT"**: Ad Cancellarium transmittendum, quando, 268, 364, Append. V.(b).
- FLORES**: Non ponantur ante tabernaculum, 68; non adhibeantur in funeribus adulatorum, 233.
- FONS BAPTISMALIS**: Ubi habendus, 43.
- FORES ECCLESIAE**: Ad eas non exigatur pecunia ab intrantibus, 346.
- FORMS OF RESOLUTIONS FOR THE BOOK OF MINUTES**, Append. VIII.

- FUNDATIONES MISSARUM: Cujus consensus requiritur, 174.
- FUNEBRES RITUS: Quando separantur a sepultura, 226; pro fidelibus qui in alienis cœmeteriis sepeliuntur, 237, 238.
- FUNEBRIS CONCIO: Qualis sit oportet, 227.
- FUNERA: Quoad Missam, 223, 224; parvulorum, 225; quoad Rituale Rom., 225; ab iis removeatur omnis sæcularis pompa, 230, 231; in adultorum funeribus non adhibeantur flores, 233; quoad societates prohibitas, 241. *Vide SEPULTURA.*
- "GAS": Prohibetur in altari, 160.
- GOSSIPIUM: Ex eo non fiant paramenta, 163.
- HÆRESES: Casus reservatus, 101.
- HÆRETICI: Eorum conciones fugiendæ, 8; non publice impugnandi, 11; privantur sepultura ecclesiastica, 239. *Vide ACATHOLICI.*
- HISTORIÆ MISSIONIS: Liber habendus, 310, 361.
- HOSTIÆ: Pro conficienda Eucharistia, 72, 168; sæpe renoventur, 72.
- ICHOGRAPHIA: Cum titulis Cancellario transmittenda, 326; instructions regarding Diagrams of Property belonging to Church Corporations, Append. XI.(c).
- IMMACULATA CONCEPTIO: Festum de præcepto et patronale, 194.
- IMPEDIMENTA MATRIMONII: In ea inquirendum, 129. *Vide MATRIMONIUM.*
- IMPRECATIONES: Vitandæ a concionatoribus, 217.
- INCENDIUM: Contra id assecurantur ædificia, 331.
- INCORPORATIO SACERDOTUM: Quomodo fit, 274.
- INCORPORATION (CHURCH): Form for Certificate, Append VII.(c).
- INDULGENTIÆ: In articulo mortis, 120; in devotione XL. Horarum, 182; in festo S. Patritii, 196.
- INFANTES: Quando et quomodo baptizari possint extra ecclesiam, 35; prompte baptizandi, 37; quivis baptizandi in periculo mortis, 47.
- INFIDELES: Privantur sepultura ecclesiastica, 239.
- INFIRMI: Administrandi et visitandi, 74; Sacramentis sæpe muniendi, 85; Viaticum et Extrema Unctio iis tempestive danda, 86, 113; sæpe visitandi, 116.
- INSTRUCTIONS FOR FORMING A CHURCH CORPORATION, Append. VII. (d).
- 'INTENTIONS': Pro eis libellus, 173.
- INSTITUTIO JUVENTUTIS: De scholis parochialibus, 248 et seq.
- JEJUNIA: Tempestive populo prænuntientur, 319. *Vide QUADRAGESIMA, QUATUOR TEMPORA.*

**JURISDICTIO**: Necessaria ad absolvendum, 96, 97; pro navigantibus, 111.  
**JUVENTUS**: Docenda religionem ab ipsis Sacerdotibus, 256, 258.

**LAICUS**: Contra laicum ne agatur absque permissione Episcopi, 304; in laicam personam ne transferatur actio contra personam ecclesiasticam, 304; ne alienent bona ecclesie, 342; non possunt nominare ad officia in missione vel ab iis remove, 343; non possunt sua auctoritate conventus agere in locis sacris, 344. *Vide* **ÆDITUI**.

**LAMPAS**: Oleo nutrita semper ardeat coram SS., 71.

**LEO XIII.**: De Regularibus, 285.

**LIBERTATIS TESTIMONIUM**: A Rectore petendum, 134.

**LIBRI**: Injuriosi a fidelibus arcendi, 9, 10.

**LIBRI MISSIONIS**: Quinam habendi et quomodo scribendi, 31, 361; Examinandi ab Episcopo, 361; non sunt auferendi, 362.

**LINGUA LATINA**: Adhibenda in administratione Sacramentorum, 22.

**LINGUA VERNACULA**: In ea legendum Evangelium, 209.

**LINTEAMINA SACRA**: Sint ex lino vel cannabe, 161.

**LOCA SACRA**: Non adhibenda ad usus profanos, 344.

**LOTIO**: Corporalium, etc., 158.

**LUMINA**. *Vide* **CANDELA**, "GAS."

**LUNULA**: Ostensorii, etc., 67.

**MAGISTRATUS CIVILIS**: Quoad Matrimonium, 149.

**MAGISTRI ET MAGISTRÆ SCHOLARUM**: Examinandi, 250, 255; animus eis addatur a Sacerdotibus, 254; eorum salarii pensio singulis mensibus vel tertio saltem quoque mense solvenda, 360.

**MATERIA**: Qualis pro Eucharistia, 17, 168. *Vide* **HOSTIÆ**, **VINUM**.

**MATRIMONIA MIXTA**: De iis docendi fideles, 142; quoad pœnitentes, 143; promissiones debent fieri in scriptis, 144; formula of Promises to be made by the Non-Catholic Party previous to Marriage, Append. IV.; ubi et quomodo celebrentur, 145.

**MATRIMONIUM**: Ut Sacramentum, 125; ad id non admittendi prorsus ignari aut indigni, 130; rite ad id præparentur sponsi, 130; cum Missa nuptiali celebranda, 136; non vespertino aut nocturno tempore in ecclesia, 137; celebretur in ecclesia, 141; clandestinum, 146; quoad consensus renovationem, 146; de non Præsumento, 150.

**MEDICI**: Doceantur baptizare, 38, 39.

**MEDICINA**: Prohibetur clericis, 302.

**METHOD OF CHANGING CORPORATE TITLES OF CHURCHES**, Append. X.

**METHOD OF KEEPING CHURCH ACCOUNTS**, Append. VI.

**MISSA**: Quomodo celebranda, 167; non interrompanda, 167; quotidie

celebretur, 169; pro populo, 169; pro scholæ pueris, 170; ubi, 172; non in domibus privatis, nisi, etc., 172; per octavam Commemorationis Omnium Fidelium, 173; Missæ fundatæ, 174; quoad Subdiaconum, 177; audienda etiam diebus Festis, 187; diebus Dominicis, 187; in Nativitate Domini, 198; occasione exercitiorum spiritualium, 224; non permittatur celebrari a Sacerdote ignoto, vel hinc olim demisso, vel collectas instituturo, nisi, etc., 282, 283. *Vide* EUCHARISTIA.

MISSALE ROMANUM: Id sequantur celebrantes, 167.

MISSIONES SACRÆ: In earum fine, Confirmatio, 60; commendantur, 215; habendæ singulis quinquenniis, 216.

MONIALES. *Vide* SORORES.

MULIERES: Ubi audienda earum confessio, 109; quales in domibus Sacerdotum habitare possint, 299.

MUNERA FIDELIUM: Ad quem pertinent, 340.

MUSICA: Qualis debeat esse in ecclesiis, 200. *Vide* CANTUS.

NATIVITAS: Festum de præcepto, 189; quoad Missam nocturnam, 198.

NEO-EBORACENSIA CONCILIA PROVINCIALIA: Promulgantur, 1.

NOMEN: Quale in Baptismo, 41, 42.

"NOTE": Nulli Rectori vel ædituo licet dare, etc., 336; form of Church Corporation Note, Append. IX. (a).

NOTITLÆ: Ad Cancellarium transmittendæ, 268; describantur, 365, Append V. (a).

NUPTIÆ. *Vide* MATRIMONIUM.

NUTRICES: Sciant baptizare, 38, 39.

OBLATIONES: Illegitime perceptæ sunt restituendæ, 26; oblationes voluntariæ occasione Sacramentorum recipi possunt, 354; cedunt Rectori, 354.

OBLECTAMENTA: Vitanda, 301.

OBSTETRICES: Doceantur baptizare, 38, 39.

OFFICIA DIVINA: Fiant hora præcisa et commoda, 155; non mutanda, 155, 156.

OFFICIALES EPISCOPI: Quinam sint, etc., 263 et seq.

OLEA SANCTA: Nova adhibeantur, 23; vetera comburantur, 23; asservanda in armario, 23.

OLEUM: Nutriat lampadem Sanctissimi, 71; "Kerosene" vel Petroleum non adhibeatur, 71.

OLEUM INFIRMORUM: Asservetur in armario, 23.

"OPERA": Ei non intersint clerici, 301.

ORATORIA MUSICA: Prohibentur in ecclesiis, 345.

ORDINARIUS. *Vide* EPISCOPUS.

ORDINES: Candidati ad eos examinandi ab Examinatoribus, 123.

ORDO: Sacramentum, 121, 122. *Vide* PARENTES, VOCATIO.

ORGANISTÆ: Si feminæ, non habitent in domo Sacerdotis, 300.

ORGANUM: Tempore Consecrationis, 201.

PARAMENTA SACRA: Quot et qualia debeant haberi, 163, 164.

PARENTES: Quoad vocationem filiorum, 122; proles suas mittere debent ad scholas Catholicas, 253; ad catechesim, 259. *Vide* PUERI, SCHOLÆ.

PAROCHIÆ: Limites, 24, 25, 26, 27, 28, 29.

PARVULI: Commendatur eorum sepultura ecclesiastica, 225. *Vide* INFANTES, SEPULTURA.

PATRINI: Habendi in Baptismo et Confirmatione, 40; in Baptismo acatholicorum, 47; quot in Confirmatione 58; notandi in libro Confirmatorum, 59.

PATRONI ECCLESJARUM: Venerandi, 195.

PAUPERES: Gratuitum ingressum habeant in ecclesiam, 346; inscripti sint testamentis Sacerdotum, 347.

PECUNIÆ QUÆSTIONES: Quoad mutuum, 335; "Note," 336; quid si ecclesiæ mutuum detur, 341, 359; non exigatur pecunia ad fores ecclesiæ, 346.

"PICNICS": Non habenda sine permissione, nec cum potibus inebriantibus, nec tempore nocturno aut prohibitis diebus, 315, 316, 317, 318.

"PLAN": Ædificiorum ecclesiasticorum exhibendum Ordinario, 328.

PENITENTES: Adjuvandi a confessario, qui et quomodo, 95.

PENITENTIÆ: Pecuniariæ non applicentur confessario, 112.

PENITENTIÆ SACRAMENTUM: Ejus necessitas, 92; ad id ministrandum requiritur delegatio Ordinarii, 96.

PONTIFEX (SUMMUS): Spoliatus juvandus a fidelibus, 13.

POTUS: Causa scandalorum, 312.

PRÆCO ACATHOLICUS: Coram eo nubentes incurrunt casum reservatum, 101, 148; in Matrimoniiis mixtis, 144; in quibuslibet nuptiis, 147.

PRÆDICATIO: Ejus necessitas, 206; Qualis, 207, 208; in diebus Dominicis et Festis, 209; tempore æstivo, 209; ejus materia, 210, 211.

PRESBYTERI. *Vide* SACERDOTES, CLERICI, RECTORES, AUXILIARII.

PROCURATOR FISCALIS: Constituitur, 271.

PROMISES: Formula of, to be made by the Non-Catholic Party previous to Marriage, Append. IV.

PROPAGATIO FIDEI: Societas commendatur, 244.

PSALMI: Integri et omnes decantentur in Vesperis, 201.

**PUELLÆ**: Ubi audienda earum confessio, 109. *Vide etiam PUERI.*

**PUERI**: Ab ipso Rectore præparandi ad primam Communionem, 80; qui et quomodo ad primam Communionem accedere debeant, 81, 82, 83; eorum frequens Communio, 84; morituri Viatico muniantur, 87; eorum confessio prima, 107; ad altare servientes, 154.

**PYXIS**: Qualis, 66.

**QUADRAGESIMA**: Devotiones, 190; jejunium populo prænuntietur, 319.

**QUADRAGINTA HORÆ (DEVOTIO)**: Quando habeatur, 178; commendatur, 180; quomodo fieri possit, 181, 183; indulgentiæ, 182; altaria, 184; in domibus religiosis, 185. *Vide EXPOSITIO.*

**QUATUOR TEMPORA**: Quomodo observanda, 197; hoc tempore instruantur juniores pueri et ad confessionem vocentur, 261; eorum jejunium proclametur, 319.

**RECTORES**: Quoad curam seminaristarum, 124; eorum munia, 132, 272, 276; valent dispensare in uno bannorum, 135; quoad celebrationem Missæ, 169; eliminant abusus in cantu, 202, 203; erigere tenentur scholas, 248; tenentur ad residentiam, quomodo, 273; alii inamovibiles, alii amovibiles, 275; patres sint suis auxiliariis, eosque exemplo et verbo dirigant, 278; nequeunt ferre censuras, 280; quoad curam Sororum, 293; non retineant consanguineas in domo si habeant auxiliarium, 300; nec consanguineorum aut affinium familias, 300; Rectoris est bona ecclesiæ administrare, 320; non retineant titulum bonorum ecclesiasticorum, 327; ne contrahant æs alienum, 334; ære alieno nimis gravi ecclesiam opprimere, causa remotionis, 339; habeant librum œconomicum, 341; opportune solvant cathedraticum, 350; salarium opportune colligant, 359; quotannis mittant relationes, 363, 364. *Vide SACERDOTES, CLERICI.*

**REDITUS ECCLESIAE**: Unde præcipue proveniant, 333; eorum relatio, 364, Append. V. (b).

**REGULARES**: Laudantur, 284; Pareant legibus Diocæseos, 285, 291; in quibus non sunt exempti, 285, 286, 287, 288, 290, 292; rationem Episcopo reddere tenentur de bonis intuitu missionis datis, 286; indigent approbatione, 288; translati ad aliam in Diocesi missionem, 289; foras exeuntes gerent Collare Romanum et vestes clericales, 298.

**RITUALE ROMANUM**: Ipsum vel compendium adhibendum, 22, 49, 222; pro benedictione loculi sepulturæ, 238.

**"ROMANOS PONTIFICES"**: Constitutio Leonis XIII., 285.

**ROSARIUM MARIALE:** Cum Litanis Lauretanis et oratione ad S. Josephum per totum mensem Octobrem quotidie recitandum, 193.

**SACERDOTES:** Facile præbeant Sacramenta, 18; nihil exigant occasione administrationis Sacramentorum, 19; summa diligentia administrant Baptismum, 32; legant de Sacramento Pœnitentiæ, 93, 94; relinquentes Diocesim amittunt facultates, 98; prompte excipiant confessiones, 104; invitandi ex aliis parochiis, 106; sæpe visitent infirmos, 116; caveant tunc ab omni specie avaritiæ, 117; foveant veras vocationes ad sacerdotium, 122; instruant circa Matrimonium, 126; non assistant nupturientibus ignaris aut indignis, 130; legant libros de S. Cæremoniis, 162; non interrompant Missam, 167; instruant fideles Dominicis et Festis, 209, 213; doceant Catechismum in scholis parochialibus et Dominicalibus, 256, 257, 258, 259; nequeunt ferre censuras, 280; ignoti non permittantur celebrare, 282; quid si ecclesiæ mutuam dederint, 341, 359; collectas pro seipsis instituere prohibentur, 357. *Vide* CLERICI, RECTORES, AUXILIARII.

**SACERDOTES EXTRANEI:** Quando iis concionari liceat, 221; quando hic celebrare possint, 282, 283.

**SACRAMENTA:** In genere, 14 et seq.; sunt sancte tractanda, 14; facile præbeantur petentibus, 15, 18; eorum valor et materiæ curanda, 16, 17; non simoniace administranda, 19; administranda lingua Latina, 22; non administranda alienis subditis præter Pœnitentiam et Eucharistiam, 26.

**SACRARIUM:** Habendum in qualibet ecclesia, 30.

**"SACRISTANS":** Monendi et instruendi a Rectore, 154; quoad vasa sacra, 158.

**SACRISTIA:** Quoad Missas fundatas, 174.

**"SACRISTAN'S MANUAL":** Habeant Sacerdotes, 162.

**"SAFE."** *Vide* ARMARIUM.

**SAL BAPTISMALE:** Ejus benedictio et asservatio, 46.

**SALARIIUM SACERDOTUM:** Colligendum ex missione non ab Episcopo, 351; Rectorum, Adjutorum et loca Tenentium statuitur, 353, 358; debet opportune exigi, aliter amittendum, 359.

**SCAMNA:** In aliqua ecclesia dant jus ad recipienda Sacramenta ab illius Rectore, 27.

**SCHISMATICI.** *Vide* HÆRETICI.

**SCHOLÆ CATHOLICÆ:** Erigendæ, 248; dirigantur a religiosis vel aliis magistris piis, 249; visitandæ a Commissionibus Scholarum, 251; sustentandæ a fidelibus, 252; ad eas pueri mittantur, 253; debite ordinandæ a Rectoribus, 254; visitandæ a Sacerdotibus,

- 254; salarium magistris solvendum, 360. *Vide* PARENTES, PUERI, RECTORES, SACERDOTES.
- SCHOLÆ DOMINICALES: Ubicumque instituendæ, 256; habeantur ubi non sunt scholæ parochiales, 257.
- SCRIPTURA SACRA: Anglice citanda e versione Duacensi, 220.
- SEMINARISTÆ: Durantibus feriis, 124.
- SEMINARIUM: Candidati ad illud examinandi, 123.
- SEPULTURA: Quoad Missam, 223, 224; in sepultura parvulorum, observetur Rituale, 225; quando separatur a ritibus funeris, 226; qualis sermo, 227; a quo peragenda, 229; non fiat cum pompa sæculari, 230, 231; sit gratuita pro pauperibus, 235; pro qua pretium exigi possit, 235; quinam sepultura ecclesiastica privandi, 239; quoad parvulos sine Baptismo decedentes, 240; in dubio de sepultura consulendus est Ordinarius, 242. *Vide* CEMETERIA, FUNEBRES RITUS.
- SEPULTURA CHRISTIANA: Quibus neganda, 239.
- SIGILLUM: Religiosissime servetur, 110.
- SOCIETAS S. VINCENTII A PAULO: Commendatur, 244.
- SOCIETATES PROHIBITÆ: Iis abstinendum a fidelibus, etc., 12; de sepultura, 241; de earum funeribus, 241.
- SODALITATES PLÆ: Fovendæ, 243, 244.
- SORES RELIGIOSÆ: Valide non absolvuntur in monasteriis sine, etc., 97; quoad devotionem XL. Horarum, 185; quoad SS. Sacramentum, 186; earum cura, 293; quoad pecunias colligendas, 294. *Vide* SCHOLÆ.
- SPONSIONES: Prohibentur clericis, 301.
- STIPENDIUM: Pro Missa, 173; unum tantum accipi potest a binante, 175.
- STOLA: Adhibenda in administratione Sacramentorum, 20, 21.
- SUPELLEX SACRA: Quoad curam, 157, 158.
- SUPERPELLICEUM: In administratione Sacramentorum, 20, 21.
- SUSPENSIO: Ob favorem datum laicis qui usurpant potestatem ecclesiasticam, 279; infligi poterit ob litem immediate vel mediate intentatam personæ ecclesiasticæ, 304; incurritur a retinente titulos bonorum ecclesiasticorum, 327; etiam ab illo qui vendere attentavit bona, etc., 327; "Deposits," 338; si Sacerdos collectam pro seipso faciat, 357. *Vide* CENSURÆ.
- TABERNACULUM: Non sit versatile, 68; quale, 68; si timeatur ejus effractio, 69; ejus clavis, 70.
- TALARIS VESTIS: In administratione Sacramentorum, 21; clericis præscribitur, 298.

TAXA : Pro Bannis, 268.

"TAXES," Append. XIII.

TEMPUS PASCHALE : S. Communio recipienda, 78.

TESTAMENTUM : Non describatur pro aliis a Sacerdotibus, 117; Sacerdos non sit ejus exsecutor nisi pro clericis, 117; tempestive et valide conficiant suum testamentum presbyteri, 347; quale id eos facere deceat, 347; general instructions regarding Wills, Append. XIV.

THEATRA : Iis non intersint clerici, 301; periculosa dissuadenda, 313.

"TITLES" : Legal, of Church and other Corporations in the Diocese of Trenton, Append. XV.

TITULI BONORUM ECCLESIASTICORUM : Rector eos procuret, 325; repone[n]di in Archivis Diocesanis, 326; transmittendi Cancellario, 326; Instructions regarding Deeds, Append. XI.

TRENTONENSIS SYNODUS PRIMA : Denuo promulgatur, 2.

TRIBUNALIA CIVILIA : Temere ne adeantur a clericis, maxime contra ecclesiasticos, 304.

VASA SACRA : Qualia debeant esse, 166.

VASCULA : Pro Oleis Sacris, 23.

VESPERÆ : Cantentur in Dominicis et Festis, 199; non decurtatæ, 201; quoad instructionum seriem, 212.

VESTES CLERICORUM : Quales debeant esse, 298.

VESTES SACRÆ : Quales sint oportet, 163, 164, 165.

VIATICUM : Infirmis danda, 85; quando, 86; detur pueris morituris, si, etc., 87.

VICARIJ FORANÆ. Vide DECANI.

VICARIUS GENERALIS : Gaudet aliquando facultatibus extraordinariis, 263.

VIGILLÆ : Abstinencia observanda, 319.

VINUM : Procuretur genuinum pro Sacrificio, 168.

VOCATIO : Discernenda et fovenda a Sacerdotibus et parentibus, 122.

"WILLS." Vide TESTAMENTUM.

ZELUS SACERDOTUM : Rectores exemplo et verbo excitent zelum Adjutorum, 278; qualis oporteat esse, 311.

