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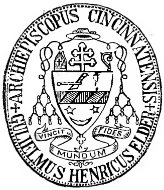
CONCILIUM CINCINNATENSE

PROVINCIALE V



HABITUM ANNO 1889

A DIE 19 AD DIEM 26 MAII

CINCINNATI, O.:
KEATING & Co., 31 Longworth
1893.

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LITTERAE S. CONGREGATIONIS DE PROPAGANDA FIDE RELATE AD APPROBATIONEM CONCILII PROVINCIALIS CINCINNATENSIS V.

ROMA LI 3 LUGLIO 1893.

Illme. ac Rme. Dne:

Heic adnexum ad Amplitudinem Tuam mitto Decretum recognitionis Synodi Quintae Cincinnaten. quod licet inde a mense Julio anni 1891 signatum fuerit a meo praedecessore fel. mem. Emo. Card. Joanne Simeoni, expediri tamen non potuit ex mandato S. Congregationis antequam transmitteret Amplitudo Tua Statuta quaedam Dioecesana circa admissionem puerorum ad primam communionem. Hanc primam morae causam alia subsecuta est, infirmitas nempe Emi. Card. Zigliara Relatoris hujus Positionis; quo, re infecta, demortuo adduci ad exitum tandem hujusmodi negotium debuit per alium designatum Emum Relatorem. Praeter modificationes vero, quae in Decretis Synodi praedictae inductae sunt, juxta adnexum exemplar, monuit S. Congregatio inserendam esse per extensum in Actis Professionem Fidei a Patribus Concilii factam.*

Ego vero Deum precor, ut Te diutissime sospitet.

A. T.

Addictissimus Servus,

M. Card. Ledochowski, Praef.

†*Archiep. Larissen,* Secr.

*Pag. 14.

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APPROBATIO.

DECRETUM.

S. Congregationis De Propaganda Fide:

Cum anno 1889 convocati ab Archiepiscopo Cincinnatensi, sacrorum Antistites illius Provinciae Ecclesiaticae Statuum Foederatorum Americae ad Synodum Provincialem in ipsa Cincinnatensi urbe quinto celebrandam a die 19 ad diem 26 mensis Maii supradicti anni convenerint, ac plura quae ad ecclesiasticum regimen spectant utiliter sapienterque constituerint; edita a se Decreta ad hanc Sacram Congregationem Fidei Propagandae, uti par erat, expendenda atque recognoscenda miserunt; Emi. vero Patres hujus Sacri Concilii Christiano Nomini Propagando praedicta Decreta ad maturum examen revocata in Comitiis Generalibus habitis die 25 superioris mensis Maii, quibusdam inductis mutationibus in adnexo exemplari exhibitis, recensuerunt ac recognoverunt.

Quam Emorum Patrum sententiam SSmo D. N. Leoni PP. XIII relatam ab infrascripto Sacrae ejusdem Congregationis Secretario in Audientia habita die 31 memorati mensis Maii, Sanctitas Sua benigne adprobavit, ratamque habuit, ac præsens hac super re Decretum confici jussit.

Datum Romae ex Aedibus S. C. de Propaganda Fide die 18 Julii An. MDCCCLXXXXI.

[L. S.] *Joannes Card*, Simeoni Praefectus.

†*Ignatius Archiep.* Tamiathen. Secrius.

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Acta Concilii Cincinnatensis,

PROVINCIALIS QUINTI,

Cincinnati, a die 19 ad diem 26 Maii, Anno S. R. 1889, Deo Opitulante, Celebrati.

LITTERAE INDICTIONIS.

NOS GULIELMUS HENRICUS

DEI MISERATIONE ET SEDIS APOSTOLICAE GRATIA ARCHIEPISCOPUS CINCINNATENSIS, PROVINCIAE CINCINNATENSIS METROPOLITA,

Reverendissimis Fratribus Episcopis, Praepositis et Superioribus Regularibus, Ceterisque Nostrae Provinciae Personis Ecclesiasticis, quae de jure vel consuetudine Concilio Provinciali interesse debent, Salutem in Domino:

Episcopi Cincinnatensis Provinciae, collatis inter se consiliis, arbitrati sunt expedire convocare Concilium Provinciale, praesertim quum septem anni ab ultimo concilio habito jam elapsi sint.

Quare implorato Jesu Christi clementissimo auxilio, et invocato Matris ejus Virginis Mariae, horum Statuum Foederatorum Patronae Primariae, potentissimo patrocinio, auctoritate Nostra metropolitana utentes, hisce litteris indicimus *Quintum Concilium Provinciale Cincinnatense*; illudque in Ecclesia Nostra Metropolitana St. Petri in Vinculis, Cincinnati, in diem 19^{am} Maii proxime futuri, in quam incidit Dominica IV post Pascha solemniter aperiendum esse, decernimus et convocamus.

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Quamobrem Rev^{mos} ac Ill^{mos} Episopos Suffraganeos, et superiores regularium hujus Provinciae aeque ac ceteras personas ecclesiasticas, quae de jure vel consuetudine Synodo Provinciali interesse tenentur, in Domino hortamur, iisque in quantum opus est praecipimus et mandamus, ut ipsi tempore et loco a Nobis statutis, conveniant ad Concilium celebrandum. Et omnes, et singulos monemus et adhortamur ut Concilio ipsimet intersint, nisi justo retenti fuerint impedimento, quod si forte contingat, idipsum per procuratorem sui loco missum legitime probare tenebuntur.

In hoc vero Concilio Provinciali post Professionem Fidei ab omnibus solemniter emissam, juvante Spiritu Sancto, deliberabitur de societatibus vetitis, licitis, catholicis et piis; de bonis ecclesiaticis deque modo ea tenendi; de modo procedendi in causis quae Curiae Dioecesanae referuntur; de doctrina christiana parvulis tradenda, de educatione catholica; de collationibus theologicis, de debita festorum observantia, necnon de aliis disciplinam christianam spectantibus prout Nobis et Concilii Patribus expedire videbitur.

Ut autem omnia ad Omnipotentis laudem et gloriam perfici queant, atque Concilium dignum sortiatur exordium, felicemque et fructuosum progressum et exitum habeat, benedictione cœlesti maximopere indiget. Divinum autem auxilium Nobis non deerit, si humili spiritu sinceroque animo illud exoramus. Praecipimus, ergo, sacerdotibus Nostrae Dioeceseos, ut, juxta praescripta Coeremonialis Episcoporum, tribus Dominicis ante initium Concilii, seu Dominica I.ª II.ª III.ª post Pascha, populum doceant quid sit Concilium quaeque ejus utilitas, et provocent populum ad sacramentorum frequentationem et preces assiduas. Dictis Dominicis, sub pomeridiana Devotione recitent cum populo, et quidem lingua vernacula, *Litanias B. M. V.*, et orationem "*Deus qui corda fidelium*," etc.; et, a Dominica I.ª post Pasha usque ad Concilii finem, sub Missa tam cantata quam lecta, dicent, ut pro gravi et publica causa orationem "*Deus in te sperantium fortitudo*," etc., ex Dominica prima post Pentecosten; tandem post singulas Missas, dictis consuetis orationibus, recitent semel "*Pater Noster*" et "*Deus qui corda fidelium*" etc. Roga-

mus ut et Episcopi Nostri Suffraganei preces publicas pro fausto Concilii initio, progressu et exitu fundere mandent in omnibus suarum Dioeceseon Ecclesiis.

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Datum Cincinnati ex Aedibus Nostris Archiepiscopalibus in festo Circumcissionis D. N. I. C., die 1^{a} Januarii, anno Reparatae Salutis millesimo octingentesimo octogesimo nono.

✠ *Gulielmus Henricus Elder*,
Archiepiscopus Cincinnatensis.

Henricus Moeller, Cancellarius.

CONGREGATIO PRIVATA PRÆLIMINARIS.

Sabbato die 18 Maii.

Anno reparatae salutis 1889 die duodevigesima Maii quae erat Sabbatum ante Dominicam IV. post Pascha in aedes Archiepiscopales convenerunt Ill^{mi} ac Rev^{mi} Provinciae Cincinnatensis Praesules necnon et Adm. Rev^{dus} P. J. Gleeson, V. G., pro tempore Administrator, tamquam Procurator Episcopi Nashvillensis.

Consessui Patrum praefuit Ill^{mus} Rev^{mus} Guilielmus Henricus Elder, Archiepiscopus Cincinnatensis. Convenere Patres, ut Adm. Rev^{dus} P. J. Gleeson, Procurator Episcopi Nashvillensis, conventibus Praesulum cum voto decisivo interesset.

Ill^{mus} ac Rev^{mus} Praeses nomina eorum proposuit qui officiales Concilii constituerentur, quos probarunt Patres. Designati sunt: Ill^{mus} ac Rev^{mus} Episcopus Wayne Castrensis, Promotor; Ill^{mus} ac Rev^{mus} Ep^{us} Columbensis et Ill^{mus} ac Rev^{mus} Ep^{us} Grandormensis, Judices Excusationum et Querelarum; Adm. Rev^{di} Nicolaus A. Moes, S. T. D., et Thomas S. Byrne, S. T. D., Secretarii: Rev^{dus} Aemilianus Sele, S. T. D., Notarius; Rev^{di} Henricus Moeller, S. T. D., Joseph Pohlschneider, S. T. D., et Matthaeus O'Brien, Cæremoniarii; Rev^{di} Joannes Mackey, Hermanus Kemper, Jeremias Murray et Joseph Quatman, Praefecti Hospitii; D^{ni} Joseph Schmidt, Joseph Denning, Joannes Murphy, Daniel Horgan, E. Wolfstyn, Joannes Vogedes, M. Heintz, L.

Tieman, Michael Mulvihill, A. Adelman, A. Nowacek, R. Denk, Cantores; quibus absolutis finis conventui impositus est.

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CONGREGATIO PUBLICA PRAELIMINARIS.

SABBATO HORA 3 P. M., DIE 18 MAII, 1889, HABITA.

In nomine sanctissimae et individuae Trinitatis. Amen.

Anno a nativitate Domini Nostri, 1889, die Sabbati 18 Maii, hora 3 pomeridiana convenerunt omnes synodales, quotquot jam advenerant, in aedes archiepiscopales, et habita est congregatio generalis praeparatoria in presbyterio Ecclessiae Metropolitanae. Praesidebat Illustrissimus ac Reverendissimus Gulielmus Henricus Elder, Archiepiscopus Cincinnatensis. Precibus a Metropolita recitatis synodalibusque brevi allocutione salutatis, nomina, omnium qui de jure vel de consuetudine Concilio Provinciali interesse debent et Theologorum, qui a Reverendissimis Praesulibus adducti vel designati erant, a Cancellario legi jussit. Lectis nominibus idem Praeses quaesivit num elenchus completus esset aut quos praetermissos scirent praesertim eorum, qui votum decisivum habent. Nemine quem referente, Illustrissimus D. Archiepiscopus catalogum officialium concilii in congregatione privata hora 10 antemeridiana ab Episcopis praeparatum publicari mandavit, publicatumque omnes Patres approbarunt.

Postea instante Promotore, decretum de secreto servando et de libellis restituendis ex mandato praesidis a Secretario lectum fuit. Quae se facturos omnes qui aderant synodales sub fide sacerdotali promiserunt. Litterae ab aliquibus qui aberant receptae a Promotore tradebantur judicibus excusationum. Adm. Rev. Patritius Gleeson, V. G., rogatus, num litteras haberet procurationis ab Episcopo Nashvillensi in pia peregrinatione Hierosolymitana absenti, respondit, easdem jam mane coetui Episcoporum praeparatorio traditas esse.

Mox Promotor postulavit, catalogum particularium Congregationum seu Commissionum Theologorum materiamque ab unaquaque tractandam annuntiari. Sed Episcopo, cujus fuerat hunc elenchum conficere, respondente eundem nondum esse paratum, Metropolita materias

a quinque Theologorum Commissionibus tractandas annuntiavit et nomina membrorum Commissionum in prima Sessione solemni publicari, e Patrum consensu jussit. Post haec, lectio decretorum de praejudicio non afferendo, de methodo vitae in Concilio servanda, de non discedendo in crastinam diem dilata est, cum secus bis facienda esset.

Demum Illmus ac Rmus Praeses hoc promulgavit Decretum:

NOS GULIELMUS HENRICUS ELDER,

Dei et Apostolicae Sedis gratia Archiepiscopus Cincinnatensis:

Illmis ac Rmis Episcopis et omnibus qui Concilio intersunt salutem in Domino:

De consensu Rmorum Patrum statuimus et decernimus Primam Sessionem Solemnem crastina die quae est Dominica quarta post Pascha in Ecclesia Metropolitana celebrandam esse hora 9 cum dimidia, ad quam igitur omnes Synodales invitamus.

Gulielmus Henricus Elder,
Archiepiscopus Cincinnatensis,

Quo decreto promulgato et recitato "Sub Tuum Praesidium" consessus dimissus est.

DECRETA AD CONCILII APERITIONEM PERTINENTIA.

GULIELMUS HENRICUS, ARCHIEPISCOPUS CINCINNATENSIS.

Pacem et Salutem in Domino.

DECRETUM DE APERIENDO CONCILIO.

Cum in die festo Circumcissionis D. N. J. C, die 1ª Januarii, juxta sanctiones canonicas, litteras pro Concilio hoc provinciali convocando ediderimus quibus obtemperantes, Illmi ac Rmi Episcopi caeterique omnes intra hujus Provinciae limites degentes qui de jure vel de consuetudine adesse debeant, hoc rite convenerunt; ad laudem et gloriam Omnipotentis Dei et in honorem ejusdem Immaculatae Virginis Mariae, horum omnium

Statuum primariae Patronae, omniumque Sanctorum ad augmentum Catholicae Fidei atque ad disciplinae sanctae decorem promovendum: decernimus Concilium hoc provinciale Cincinnatense V die 19 Maii a. s. r. 1889, aperiendum et jam esse apertum. In nomine Patris et Filii et Spiritus Sancti, Amen.

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† *Gulielmus Henricus Elder*,
Archiepiscopus Cincinnatensis.

GULIELMUS HENRICUS, ARCHIEPISCOPUS CINCINNATENSIS.

DECRETUM DE PROFESSIONE FIDEI EMITTENDA.

Tridentini Concilii Decretis, ac Pontificiis Constitutionibus libenter ac reverenter obedientes omnibus Patribus hujus Concilii in Domino injungimus, ut Fidei Professionem juxta formulam a Pio Papa IV concinnatam emittant una cum clausula de R P. Primatu deque ejus infallibili magisterio addenda juxta Pii IX f. r. praescriptum. Injungimus etiam, ut juxta ejusdem Concilii praescriptum prius legantur Decreta De Fidei Professione. Sess. 25 De Refor. Cap. II "COGIT TEMPORUM" et de Residentia, Sess. VI De Refor. Cap. I, Sess. 23, De Refor. Cap. 1, "CUM PRŒCEPTO."

† *Gulielmus Henricus Elder*,
Archiep. Cincinnatensis.

GULIELMUS HENRICUS, ARCHIEPISCOPUS CINCINNATENSIS.

DECRETUM DE OFFICIALIBUS EORUMQUE MUNERIBUS.

Quoniam ad negotia in Concilio expeditius pertractanda opus sit, ut ministri quidam, sive Officiales, designentur, qui Patribus variis in fungendis officiis praesto sint, valdeque intersit ut horum munera clare definiantur; ideo, de Patrum consensu, decernimus pro hoc Concilio Provinciali Quinto Cincinnatensi deligendos esse Officiales qui sequuntur:

I. *Secretarium*, cui adsignabitur coadjutor. Horum erit; Acta omnia Episcoporum, in privatis eorum praesertim Congregationibus, accurate describere; quae a Patribus suggeruntur in formam, si opus

fuerit, conciliarem redigere, eademque Concilio perlegere discutienda; Sessionum et Congregationum tam particularium quam generalium Acta, a Notario accepta, recognoscere, trutinae submittere ac ut decet emendare; omnia Concilii documenta caute custodire, sive sint typis impressa sive scripto exarata; eorundem exemplaria tempore opportuno Patribus tradere ac Synodalibus prout opus erit distribuere; eaque demum finitis deliberationibus adjuvante notario, in unum collecta ad S. Sedem transmittere.

II. *Notarium.* Notarii erit: quae acta fuerint in publicis Sessionibus ac Congregationibus describere, eaque ad Secretarium referre. Acta firmare et Decreta.

III. *Promotor* cujus erit, actionem Patrum tam in privatis quam in publicis Episcoporum et Synodalium Congregationibus et Sessionibus instando dirigere atque urgere, quo omnia ordinate atque expedite gerantur.

IV. *Judices Excusationum et Querelarum.* Quinque judicum Excusationum erit, eorum in prima instantia, causam judicare, qui cum Concilio jure interesse debuerint, tamen abfuerunt, procurationum instrumenta ab absentibus confecta examini submittere, omniaque ad Concilium demum referre. Querelarum autem judices "accusationes et querelas ipsis delatas audiant diligenter, et ad Nos in Concilio referant, controversias autem, antequam hoc ipsum Concilium de more dimittatur, vel componere studeant, vel ex compromisso ad arbitros rejiciant, vel ad Nos in Concilio referant." Iidem porro Judices pro Excusationibus ac pro Querelis constituentur, quo majori in agendo simplicitati et expeditioni consulatur.

V. Demum. *Magistros Caeremoniarum*, *Magistros Hospitii*, *Cantores* aliosque quorum obvia sunt munera.

DECRETUM DE PRAEJUDICIO NON AFFERENDO.

Normae a Sacrosancto Concilio Tridentino sancitae (Sess. II.) morem gerentes, decernimus, "quod si forte contigerit aliquos debito

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in loco non sedere, et sententiam . . . . . . proferre, Congregationibus interesse, et alios quoscumque actus facere Concilio durante nulli propterea praejudicium generetur, nullique novum jus acquiratur;" adeo ut, post conclusum Concilium omnia circa praecedentiae quaestionem in eodem loco ac ante permaneant.

DECRETUM DE METHODO VITAE IN CONCILIO SERVANDA.

Cum Episcopi et Sacerdotes sint Lux mundi ac Sal terrae a Domino designati, profecto deberent cum toto vitae decursu, tum vero praesertim quando in unum, afflante Spiritu Sancto sint congregati, lucere tanquam lucernae in domo Dei, et exemplo sancto, tanquam sale, corda inspectantium fidelium condire, ut videntes eorum opera bona, glorificent Patrem nostrum qui est in coelis. Quapropter memores verborum Psalmistae: "Nisi Dominus aedificaverit Domum, in vanum laboraverunt, qui aedificant eam," studeant omnes hujus Concilii Patres ac synodales precibus assiduis ad Patrem Luminum effusis, ab eo efflagitare divinam illam sapientiam quam omnibus corde humili ac fide plena rogantibus dat affluenter et non improperat; Ipse enim "pro bona voluntate operatur in nobis et velle et perficere."

Concilio igitur durante omnes singulis diebus sacris vacent meditationibus, Sacrosanctum Sacrificium vel offerant, vel saltem eidem devote adsistant; in tota vitae ratione ita se gerant, ut omnibus sint aedificationi bonumque Christi odorem circumquaque diffundant, quo omnes ad pietatem eorum aspectu moveantur.

Quumque magno Nobis in hoc Concilio imposito operi imparibus omnino simus viribus, Confratres Nostros in Domino rogamus, quatenus sapientissimis suis consiliis Nos adjuvent, ut Nobiscum cooperante Spiritu Sancto, quae ecclesiis nostris sint majori bono, vel ad Religionem sanctam amplificandam ornandamque, vel ad corrigendos abusus, qui ex fragilitate humana forte irrepserint, atque ad disciplinam sanam roborandam et Nobis ipsis clare innotescant, et sapientibus firmentur decretis. De rebus in Concilio pertractandis omnes igitur mentes suas plena libertate pandant, ea tamen ratione, ut "fraternam charitatem

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invicem diligentes," omnia nostra in charitate fiant! Uti enim monet post Toletanum Concilium, Sacrosancta Tridentina Synodus: "In sententiis dicendis, in loco benedictionis considentibus Domini Sacerdotibus, nullus debeat aut immodestis vocibus perstrepere aut tumultibus perturbare; nullus etiam falsis vanisve aut obstinatis disceptationibus contendere; sed quidquid dicatur, sic mitissima verborum prolatione temperetur, ut nec audientes offendantur, nec recti judicii acies perturbato animo inflectatur." (Sess. II.)

"Et quoniam," monente eodem Concilio, "oportet Episcopos esse irreprehensibiles, sobrios, castos, domui suae bene pracpositos, hortamur etiam, ut ante omnia quilibet in mensa servet sobrietatem, moderationemque ciborum, deinde cum in eo loco saepe otiosi sermones oriri soleant, ut in ipsorum Episcoporum mensis divinarum Scripturarum lectio admisceatur." (Sess. II.)

Singulis igitur diebus in mensa, praeter Sacrarum Litterarum selectum caput Martyrologium etiam perlegetur Romanum. Demum quo abundantius in Nos quae bono sint Ecclesiae deliberantes Spiritus Sancti dona descendant, enixe in Domino omnes fideles in Metropolitana hac degentes urbe rogamus, ut die noctuque instent orationibus, ecclesias frequentent, peccata sua animo contrito confiteantur, sacraque communione digne reficiantur; ut placato Domino, peccata nostra vel parentum nostrorum non amplius reminiscatur, sed tam Sacerdotibus quam concreditis ipsis gregibus omnia elargiatur bona.

DECRETUM DE NON DISCEDENDO.

Ut consentientibus omnibus ad finem feliciter perducantur nostrae in Domino deliberationes, districte ne quis Synodalium discedat nisi finito Concilio et subscriptis ejusdem Actis atque Decretis, absque gravi ac justa causa, a Nobis post relationem Excusationum Judicum in Concilio probandam, prohibemus. Quod si hujusmodi obtinuerit licentiam, si fuerit Episcopus, non prius discedat quam Procuratorem rite constituat qui ejus gerat vices. Quod si quis, quod absit, secus egerit, poenas a sacris canonibus sancitas incurrere se sciat,

† *Gulielmus Henricus Elder,*
Archiepiscopus Cincinnatensis.

I. SESSIO SOLEMNIS.

In nomine Domini. Amen.

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Die 19 Maii, hora nona cum dimidia, quemadmodum heri, in congregatione præliminari enunciatum fuit in aedes archiepiscopales convenerunt Illmi ac Rmi Praesules cum Superioribus ordinum et religiosarum congregationum aliisque, qui legitime vocati vel designati fuerant.

Hora decima, ad majoris campanae sonitum thure imposito ab Illmo. ac Rmo. Concilii Praeside, hymnoque "Veni Creator" intonato, Synodales sui ordinis vestibus induti, processione formata e domo archiepiscopali, per aream eidem adjacentem ad ecclesiam metropolitanam solemniter processerunt, psalmos cantantes, pulsantibusque interim ritu festivo campanis metropolitanae aliarumque ecclesiarum civitatis. Ecclesiam ingressi ordine convenienti in choro dispositi sunt. Deinde Illmus. et Rmus. D. Metropolita Missam Solemnem de Spiritu Sancto pontificaliter celebravit, assistentibus Adm. R'do J. C. Albrinck, V. G.,Archidiacono, Revdo. Thoma Walsh, Diacono, et Domno Michaeli Loney, Subdiacono; et ad thronum Rdis. H. Ferneding et J. B. Murray.

Absoluto Sacro, cum Illmus Episcopus Clevelandsis, designatus concionator, negotio necessario detentus synodo nondum interesset, Rmus. Praeses concionem ad populum clerumque habuit.

Deinde sessio prima hujus Concilii solemnis juxta ritum a Pontificali Romano praescriptum aperta est. Decantatis igitur de more Psalmis, Litaniis et orationibus, Illmus. et Rmus. Metropolitanus, petente promotore, ut Concilium aperiretur, decretum de Concilio aperiendo legi mandavit. Quo facto Concilium esse apertum declaratum est. Postea Illmus. ac Rmus. Promotor postulavit ut decreta Concilii Tridentini, "De Professione Fidei" et "De Residentia," legerentur. Cui petitioni, interrogante Praeside, annuerunt Patres. Itaque a Secretario elata et clara voce lecta sunt.

Decreto De Professione Fidei perlecto Metropolita, ad altare conversus, clara voce, Professionem Fidei legebat juxta formam a Pio IV. praescriptam una cum additamento Pii IX. Postea singuli Patres et synodales terni vel quaterni ad pedes Praesidis acceserunt et breviori forma assensum praebuerunt.

PROFESSIO FIDEI.

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Ego N. firma fide credo et profiteor omnia et singula, quae continentur in Symbolo Fidei, quo Sancta Romana Ecclesia utitur; videlicet, Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum Filium Dei Unigenitum, et ex Patre natum, ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato passus et sepultus est, et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum Dominum, et vivificantem, qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et Ecclesiasticas traditiones, reliquasque ejusdem Ecclesiae observationes, et constitutiones firmissime admitto et amplector.

Item Sacram Scripturam juxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum Scripturarum admitto; nec eam umquam nisi juxta unanimem consensum Patrum accipiam et interpretabor.

Profiteor quoque septem esse vere et proprie Sacramenta novae legis, a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet Baptismum, Confirmationem, Eucharistiam, Poenitentiam, Extremam Unctionem, Ordinem, et Matrimonium; illaque gratiam conferre, et ex his Baptismum, Confirmationem, et Ordinem, sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae Catholicae ritus, in

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supradictorum omnium sacramentorum solemni administratione recipio et admitto. Omnia et singula quae de peccato originali et de justificatione, in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio.

Profiteor pariter, in Missa offeri Deo verum, proprium et propitiatorium sacrificium, pro vivis et defunctis : atque in sanctissimo Eucharistiae Sacramento esse vere, realiter, et substantialiter Corpus et Sanguinem, una cum anima et Divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiae panis in Corpus, et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia transubstantionem appellat.

Fateor etiam sub altera tantum specie, totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas Fidelium suffragiis juvari. Similiter et Sanctos una cum Christo regnantes, venerandos atque invocandos esse; eosque orationes Deo pro nobis offerre; atque eorum reliquias esse venerandas. Firmissime assero, imagines Christi, ac Deiparae semper Virginis, necnon aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse; illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam Catholicam et Apostolicam Romanam Ecclesiam, omnium Ecclessiarum matrem et magistram agnosco; Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Jesu Christi Vicario veram obedientiam spondeo ac juro. Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et Infallibili Magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et rejectas et anathematizatas ego pariter damno, rejicio et anathematizo. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor, et veraciter teneo, eamdem integram et inviolatam, usque ad extremum vitae spiritum constantissime (Deo

adjuvante) retinere et confiteri, atque a meis subditis vel illis quorum cura ad me in munere meo spectabit, teneri, doceri et praedicari, quantum in me erit, curaturum. Ita ego idem N. spondeo, voveo ac juro. Sic me Deus adjuvet, et haec sancta Dei Evangelia.

Quo facto, Illmo ac Rmo promotore instante, lecta et probata sunt decreta " De Officialibus eorumque Muneribus," " De Praejudicio non afferendo," " De Methodo Vitae in Concilio servanda," " De non Discedendo."

Demum Promotor petiit ut, nominibus eorum qui ad Concilium vocati fuerant quique eidem vel de jure vel de consuetudine interesse debent vocatis, absentes notarentur. Cum consensu omnium Patrum Secretarius Synodalium catalogum publice perlegit. Hi ad vocationem nominum responderunt :

Illustrissimus ac Rmus D. Gulielmus Henricus Elder, Archiepiscopus Cincinnatensis, Praeses.

Illmus ac Rmus D. Gulielmus G. McCloskey, Episcopus Ludovicopolitanus.

Illmus ac Rmus D. Joseph Dwenger, Eppus Wayne Castrensis.

Illmus ac Rmus D. Franciscus Silas Chatard, Eppus. Vincennopolitanus.

Illmus ac Rmus D. Joannes Ambrosius Watterson, Eppus. Columbensis.

Illmus ac Rmus D. Henricus Joseph Richter, Eppus. Grandormensis.

Illmus ac Rmus D. Camillus P. Maes, Eppus. Covingtonensis.

Illmus ac Rmus D. Joannes Foley, Eppus. Detroitensis.

Adm. Rev. Patritius J. Gleeson V. G. Procurator, Illmi ac Revmi Joseph Rademacher, Eppi. Nashvillensis.

Reverendissimus D. Fintanus Mundwiler, O. S. B., Abbas S. Meinradi.

Rmus D. Augustus Bessonies, V. G., Praelatus domesticus Sanctitatis Suae.

Rmus D Felix M. Boff, V. G., Praelatus domesticus Sanctitatis Suae.

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Rmus. D. Eduardus Joos, V. G., Praelatus domesticus Sanctitatis Suae.

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Rmus. D. Ernestus Windthorst, Camer. Supernum.

Vicarii Generales:

Admod. Rev. Joannes C. Albrinck.

Admod. Rev. Ferdinandus Brossart.

Ordinum et Religiosarum Congregationum Superiores—

Adm Rev. P. Hieronymus Kilgenstein, Provincialis fratrum minor. S. Francisi.

Adm. Rev. P. Alexander Hughes, Provincialis C. Passionis.

Rev. P. Henricus Schapman, S. J., Rector Collegii St. Xaverii, Cincinnati.

Adm. Rev. Landolinus Beck, Provin. C. Fratrum Mariae.

Adm. Rev. Gulielmus Corbey, Provincialis C. S. Crucis.

Superiores Seminariorum Majorum—

Adm. Rev. Thomas S. Byrne, S. T. D, Rector S. Mariae ad Montes, Cincinnati.

Adm. Rev. Nicolaus A. Moes, S. T. D., Rector S. Mariae, Cleveland.

Adm. Rev. Isidorus Hobi, O. S. B., Rector S. Meinradi.

Theologi—

Rev. Hermanus C. Ferneding, pro Archiepiscopo Cincinnat.

Rev. Joannes B. Murray, pro Archiepiscopo Cincinnat.

Rev. Bernardus H. Engbers, Ph. D., pro Archiepiscopo Cincinnat.

Rev. Aemilianus Sele, S. T. J. C. D., pro Archiepiscopo Cincinnat.

Rev. A. B. Oechtering, pro Episcopo Wayne-castrensi.

Rev. E. F. Walters, pro Episcopo Wayne-castrensi.

Rev. S. Bauer, pro Episcopo Clevelandensi.

Rev. Dionysius O'Donaghue, pro Episcopo Vincennopolitano.

Rev. Gulielmus F. Hayes, pro Episcopo Columbensi.

Rev. Franciscus Dutton, pro Episcopo Columbensi

Rev. C. J. Roche, pro Episcopo Grandormensi.

Rev. Jacobus Pulcher, pro Episcopo Grandormensi.
Rev. Gulielmus Cassander, pro Episcopo Covingtonensi.
Joannes M. Mackey, Ph.D., pro Procuratore Nashvillensi.

Absentes Notati—

Illust. ac Rmus Richardus Gilmour, Eppus Clevelandensis.
Illust. ac Rmus Joseph Rademacher, Eppus Nashvillensis.
Rmus Benedictus Abbas Cisterc. de Trappa.
Adm. Rev. Martinus Bouchet, V. G.
Adm. Rev. J. H. Brammer, V. G.
Adm. Rev. Antonius Scheideler, V. G.
Adm. Rev. F. X. Specht, V. G.

Ex Superioribus Ordinum et Congreg Religiosarum—

Adm. Rev. Eduardus Sorin, Superior Generalis C. S. Crucis
Adm. Rev. Henricus Drees, Superior Generalis C. PP. Sanguinis.
Adm. Rev. D. J. Meagher, Provin. O. P.
Adm. Rev. Hugo Lilly, Provin. O P.

Ex Rectoribus Seminariorum Majorum—

Adm. Rev. Georgius McCloskey.

Ex Theologis Rev. Henricus M. Calmer, S. J., et Rev. F. Wimsey, pro Eppo. Ludovicopolitano.

Rev. Joannes F. Friedland, pro Eppo. Detroitensi.
Rev. Joannes Veale, pro Procuratore Nashvillensi.

Deinde promotor institit, ut catalogus Synodalinum in quinque commissiones distribuendorum publicaretur una cum materia a singulis tractanda. Quod factum est:

I. COMMISSIO.

De Bonis Ecclesiasticis et titulo quo teneri debent.

Praeses: Illustrissimus ac Reverendissimus Camillus P. Maes, Episcopus Covingtonensis.

Adm. Rev. J. C. Albrinck, V. G.
Rev. E. P. Walters.
Rev. Gulielmus Cassander.

Rev. A. B. Oechtering.
Rev. Joannes F. Friedland.
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Rev. C. F. Roche.
Rev. Henricus M. Calmer, S. J.

II. COMMISSIO.

De Doctrina Christiana efficaciter tradenda Parvulis et Juvenibus.

De Stipendio pro Missis celebrandis.

De Nominibus quibus designare expedit sacerdotes in variis gradibus sacri ministrii.

Praeses: Illustrissimus ac Reverendissimus Gulielmus G. McCloskey, Episcopus Ludovicopolitanus.

Reverendissimus Ernestus Windthorst.
Adm. Rev. Ferdinandus Brossart, V. G.
Adm. Rev. Isidorus Hobi, O. S. B.
Rev. Aemilianus Sele, S. T. D.
Rev. Dionysius O'Donaghue.
Rev. Gulielmus F. Hayes.
Rev. Franciscus X. Dutton.
Rev. T. C. Pulcher.
Rev. J. M. Mackey, Ph. D.
Rev. Bernardus H. Engbers, Ph. D.

III. COMMISSIO.

De Scholis Catholicis parochialibus et privatis.

De Collationibus Ecclesiasticis.

Praeses: Illustrissimus ac Reverendissimus Joseph Dwenger, Episcopus Wayne-castrensis.

Rmus Fintanus Mundwiler, O. S. B.
Rmus Eduardus Joos, V. G., Praelatus Domesticus S. S.
Adm. Rev. J. C. Albrinck, V. G.
Adm. Rev. Gulielmus Corbey, Prov. C. S. C.
Adm. Rev. Henricus Drees, C. P. S.
Adm. Rev. Hugo Lilly, O. P.

Rev. Joannes B. Murray.

Rev. H. C. Ferneding.

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Rev. F. A. Wimsey.

Rev. S. Bauer.

Rev. Gulielmus F. Hayes.

Rev. J. C. Pulcher.

Rev. C. J. Roche.

IV. COMMISSIO.

De Processu Judicali.

Praeses: Illmus ac Rmus Riccardus Gilmour, Episcopus Clevelandensis.

Rmus F. M. Boff, V. G. Praelatus Domesticus.

Adm. Rev. Isidorus Hobi, O. S. B.

Rev. Aemilianus Sele, S. T. D.

Rev. C. J. Roche.

Rev. S. Bauer.

Rev. C. P. Walters.

Rev. Gulielmus F. Hayes.

Rev. F. X. Dutton.

Rev. Gulielmus Cassander.

Rev. Joannes Veale.

V. COMMISSIO.

De Societatibus.

Praeses: Illmus ac Rmus Franciscus Silas Chatard, Episcopus Vincennopolitanus.

Rmus Augustus Bessonies, V. G., Praelatus Domesticus.

Rmus Eduardus Joos, V. G., Praelatus Domesticus.

Adm. Rev. Hieronymus Kilgenstein, Prov. O. S. F.

Rmus Felix M. Boff, V. G., Praelatus Domesticus.

Rmus Fintan Mundwiler, O. S. B.

Adm. Rev. F. Brossart, V. G.

Rev. Joannes F. Friedland.
Rev. Joannes Veale.
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Rev. Joannes M. Mackey, Ph. D.
Rev. H. C. Ferneding.

Postea ad instantiam Promotoris, consentientibus Patribus, dies 24 Maii, ejusque hora nona antemeridiana pro II. Sessione Solemni habenda statuta est, similiterque Missa de Requiem pro Episcopis Provinciae inde a Concilio Provinciali IV. defunctis, die 21 Maii, hora nona antemeridiana celebranda indicta est.

Promulgata est etiam Congregatio privata pro die 20 hora nona antemeridiana et prima Congregatio generalis habenda hora tertia cum dimidia ejusdem diei. His omnibus ex ordine peractis, Promotor institit pro actis Sessionis conficiendis eaque se confecturum promisit Notarius.

Impertita a Metropolita solemni benedictione, Synodales ad aedes archiepiscopales recesserunt.

PRIMA CONGREGATIO PRIVATA.

HABITA FERIA II DIE 20 MAII.

Hora nona cum dimidia A. M. in aedes Archiepiscopales convenerunt Patres rochetto et mozzetta induti, Praeside Illmo. ac Revmo Gulielmo Henrico Archiepiscopo Cincinnatensi. Abfuit Illmus. ac Revmus. Episcopus Clevelandensis gravi negotio impeditus. Interfuit quoque superpelliceo indutus Adm. Revdus. Patritius J. Gleeson, Procurator Episcopi Nashvillensis qui piam peregrinationem Hierosolymitanam peragebat. Adsidebat cum voce consultiva Revmus. Fintan Mundwiler, O. S. B. Abbas, rochetto et propria mozzetta indutus. Omnia ut supra in subsequentibus Congregationibus etiam observata sunt. Aderant etiam Secretarii. Abfuere Revmus. Abbas M Benedictus O. C. et Adm. Revdus. Eduardus Sorin, Superior Generalis C. S. S. C.

Precibus, quae in libello cui titulo "Praxis Synodalis" reperiuntur, absolutis, proposuit Illmus ac Rmus Epus Columbensis ut inter

Judices Excusationum et Querelarum duo Secretarii et Notarius cooptarentur, quod Patribus placuit.

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Deinde relatione facta a Praeside Primae Commissionis de iis quae in eadem peracta sunt agi coeptum est de bonis Ecclesiasticis deque titulo quo eadem teneantur oportet. Cum vero de hac materia in Congregatione Generali Theologorum non adhuc tractatum fuerit Patribus visum est satius esse nihil de eadem definire.

Interim Illmus. ac Rmus. Praeses quasdem quaestiones Patribus aperuit ut de iisdem eorum consilia exquireret. His expeditis et precibus fusis, finis huic conventui impositus est.

PRIMA CONGREGATIO GENERALIS.

HORA 3½ P. M. FERIA II., DIE 20 MAII HABITA.

Hora 3½ P. M. in ecclesiam metropolitanam convenerunt omnes Synodales vestibus sui ordinis induti. Praemissa a Praeside invocatione Spiritus Sancti, Promotor institit, ut qui Congregationi Praeliminari non interfuerunt, promissionem de secreto servando libellisque restituendis et Professionem Fidei emitterent. Sed professione Fidei eorum interim ad proximam Solemnem Sessionem ex consensu Patrum dilata, secretum ac libellorum restitutionem tantum spoponderunt. Fuerunt autem :

Adm. Rev. Hugo Lilly, Vicarius Fratrum Praedicatorum.
Rev. Alexander Hughes, Superior Congregationis Passionis.
Rev. Franciscus Wimsey.
Rev. Franciscus X. Dutton.
Rev. Henricus M. Calmer, S. J.

Postea lecta et discussa fuit Primae Commissionis relatio : De bonis ecclesiasticis, etc. Metropolita ad faciendas, si ita videretur, animadversiones omnes synodales hortatus iterum iterumque monuit ut singuli theologi, quid de materia subjecta sentirent, liberrime exprimerent. Qua facultate multi usi sunt. Consultatione et discussione usque ad horam 5½ protracta, Promotor dilationem in crastinum diem petiit. Annuntiata Missa de Requiem pro Episcopis ab ultimo Con-

cilio Provinciali defunctis, post quam sessiones privatae habendae essent et secunda Sessio Generalis hora $3\frac{1}{2}$ P. M. et Oratione "Sub tuum praesidium," dicta, conventui hodierno finem imposuit Praeses.

MISSA DE REQUIEM PRO PRAESULIBUS DEFUNCTIS.

Hora nona Feriae III. quae erat dies 21 Maii, Patres Concilii talari et mozzetta nigri coloris, theologi ceterique presbyteri vero superpelliceo induti, assistebant solemni Missae de Requiem, quam celebravit Illmus. ac Rmus. Franciscus Silas Chatard Episcopus Vincennopolitanus ab Archiepiscopo invitatus: Presbytero assistente Adm. Rev. Thoma S. Byrne S. T. D., rectore Seminarii majoris Sanctae Mariae ad Montes; Diacono Rev. Thoma Walsh, et Subdiacono Domno Augusto Heiman. Archiepiscopo, Cappa Magna induto, ad Thronum assistebat Adm. Rev. J. C. Albrinck V. G. cum Rmis. Domnis Augusto Bessonies et Eduardo Joos, Praelatis domesticis Sanctitatis Suae. Missa finita Illmus. Episcopus Ludovicopolitanus in piam memoriam Joannis Baptistae Purcell, Archiepiscopi Cincinnatensis et Augusti Mariae Toebbe, Episcopi Covingtonensis, qui ab ultimo Concilio Provinciali obierunt, eloquentem sermonem habuit.

Post concionem absolutiones consuetas ad castrum doloris peregerunt secundum Caerimonialis Episcoporum rubricas quattuor Episcopi seniores: Ludovicopolitanus, Wayne-Castrensis, Vincennopolitanus, Columbensis una cum Metropolitano.

SECUNDA CONGREGATIO PRIVATA.

HABITA FERIA III, DIE 21 MAII, HORA $11\frac{1}{2}$ A. M.

Absoluto Sacro Piaculari pro Praesulibus qui post ultimum celebratum Concilium vita decessere, convenerunt Patres more solito.

Acta ultimae Congregationis Privatae lecta et, correctis corrigendis, probata sunt. Deinde Epus. Columbensis, Praeses Congregationis Excusationum, retulit causas Illmi. ac Rmi. Nashvillensis, Rmi. M. Benedicti, O. C. Abbatis; Admodum Revdorum. Hugonis F. Lilly, O. P. Procuratoris Adm. Revdi. D. J. Meagher, O. P. Provin-

cialis ; Georgii McCloskey dioecesis Ludovicopolitanae V. G ; et Henrici Drees, Superioris Congregationis PP. S., qui ab Illmo. ac Rmo. Praeside Concilii vocati non advenerant. Judices Excusationum causas allatas pro validis et legitimis habuerunt, quorum judicium Patres ratum habuerunt. Quaerelam a quodam sacerdote ad Concilium delatam Patres non esse admittendam censuere cum hodie munus excipiendi in Synodo causas criminosas passim conquieverit. Quibus expeditis, comitiis finis impositus est, et proxima Congregatio privata indicta ad horam nonam cum dimidia diei sequentis.

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SECUNDA CONGREGATIO GENERALIS.

HABITA FERIA III, HORA 3½ P. M.

Statuta hora omnes Synodales in Ecclesiam Metropolitanam ad sua loca convenerunt et praemissis praemittendis celebrata est Secunda Congregatio publica. Secretarius, postulante Illmo. ac Rmo. Promotore, compendiariam relationem Primae Congregationis legit, quae ab omnibus Patribus approbata fuit. Deinceps eodem Illmo. ac Rvmo. Promotore instante, Secunda Commissio retulit quid de materia sibi assignata sentiret et quae decreta proponeret. Relatio primum lecta per partes discussa est. Illmus. ac Rmus. Promotor rogavit ut Schema ex manuscripto lectum typis imprimeretur singulisque Patribus exemplar daretur. Quod et promittebat Secretarius.

Annuntiatis pro hora nona feriae quartae privatis sessionibus tum Episcoporum tum theologorum et tertia congregatione generali hora 3½ P. M. habenda Illustrissimus Praeses, nomine. Adm. Rev Rectoris Seminarii majoris S Mariae ad Montes, omnes synodales ad prandium in eodem Seminario hora I feria IV ex animo invitavit, ubi etiam si patribus ita placuerit, tertia generalis congregatio haberi possit. Patres omnes promiserunt Recitato "Sub tuum praesidium" secunda congregatio generalis in pace dimissa fuit.

TERTIA CONGREGATIO PRIVATA,

HABITA FERIA IV, DIE 22 MAII, HORA $9\frac{1}{2}$.

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Hora statuta consederunt Patres una cum Secretariis, et acta praecedentis Congregationis, emendatis emendandis, probarunt. Cum Adm. Revdum Eduardum Sorin Superiorem Generalem Congregationis S. S. C. in Europa ob graves causas absentem esse Illmus. ac Rmus. Epus. Wayne Castrensis testatus fuisset eum uti legitime excusatem Patres habuere.

Quaestione proposita num Superiores Religiosorum infirma valetudine vel alia de causa domi detenti teneantur procuratores deputare, Patres censuerunt eos non teneri.

Decretum I. de Decretis Concilii Plen. Balt. III solemniter promulgandis, lectum est et approbatum; deinde Decretum II, schematis Commissionis I. scilicet de Decretis Conciliorum Plen. Balt. et Provincialium nec non et statutis dioecesanis pro norma adhibendis in Seminariis et in juniorum sacerdotum examinibus, esse rejiciendum Patribus visum est, cum in conciliis superioribus de hoc jam satis provisum sit.

Ad examen dein revocatum est Decretum III. de modo quo securitati bonorum Communitatum religiosarum melius consulatur, atque re fuse discussa et adjectis quibusdam verbis ad sensum Patrum melius et clarius exprimendum, nemine renuente, comprobatum est. Postea lectum est et ad trutinam revocatum Decretum schematis quo cavetur ne homines privati bona Ecclesiastica nomine ac jure proprio possideant. Re mature perpensa, idem, sicuti jacebat, non esse probandum Patres putarunt sed novum, quod incipit "Quoniam ad Ordinarium jure divino" in ejus locum suffecerunt et probarunt.

Materiam paragraphi tertiae sub Decreto V. Schematis Commissionis I. ut prostat, nemine contradicente, probarunt Patres.

Patribus placuit nuncium telegraphicum ad Sanctum Patrem D. N. Leonem P. P. XIII f. r. mittere quod his concipitur verbis :

Beatissime Pater :

Archiepiscopus et Eppi. Provinciae Cincinnatensis in Concilio coadunati suam erga Te et Sanctam Sedem obedientiam et reverentiam

toto corde profitentes humiliter petunt ut Benedictionem Apostolicam sibi ceterisque Synodalibus atque fidelibus pro tua gratia impertiri digneris.

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ELDER.

Litterae Pastorales ad clerum et populum tunc ex parte lectae et juxta vota Patrum emendatae et castigatae sunt sed cum, antequam ad finem perventum fuerit, hora coenae advenisset sessio prorogata fuit ad horam nonam cum dimidia sequentis diei, et precibus persolutis, omnes recesserunt.

TERTIA CONGREGATIO GENERALIS,

FERIA IV. HORA $3\frac{1}{2}$ P. M.

Reversi e seminario synodales, excepto Rmo. Eppo. Covingtonensi, hora statuta in presbyterium ecclesiae metropolitanae convenerunt, ubi oratione consueta dicta protocollum hesternae congregationis lectum paullum correctum approbatum est. Cum secunda commissio quaestionem de titulis "rectoris" "pastoris" tribuendis sacerdotibus curatis antea praetermissam nondum discussisset, tertia commissio promotore instante, et praeside annuente per secretarium renuntiavit, quid de materia sibi assignata sentiret et commendaret. Tota materia deinceps fuit plene discussa. Quaestio autem de conferentiis pastoralibus, suggerente Epo. Vincennopolitano, remissa fuit ad theologos pro diligentiori discussione.

Postea promotori roganti, num quarta commissio materiam sibi assignatam *De judiciis* discussisset responsum est praesidem Commissionis, negotio quodam necessario adhuc in remotis detinere sed eadem nocte ejus adventum expectari. Patribus tamen placuit mandare, ut quarta commissio praeside Epo. Grandormensi cras hora 9 materiam propositam discuteret et quid sibi videretur quam primum ad Congregationem referret. Demum, promotore instante, Rev. F. Friedland theologus Detroitensis, qui infirmitate domi detentus, prima vice aderat secretum se servaturum libellosque restituturum coram Metropolita promisit, fidei professionem emissurus in II. sessione solemni feria VI.

Proxima sessione generali in horam $3\frac{1}{2}$ P. M. sequentis diei indicta haec Congregatio post pias ad B. M. V. preces soluta est.

QUARTA CONGREGATIO PRIVATA,

HABITA FERIA V. DIE 23 MAII, HORA $9\frac{1}{2}$.

Huic Congregationi interfuere omnes Patres, excepto Epo. Ludovicopolitano, qui nuntio excepto orphanotrophium suae dioeceseos fuisse igne deletum domum reversus est. Adfuit etiam Epus. Clevelandensis hucusque gravibus nogotiis domi detentus. Deinde brevi relatione eorum quae in ultima sessione acta fuerant, lecta et probata, schema Commissionis II. cum Theologorum animadversionibus recitatum Patrum deliberationi submissum fuit. In hoc Schemate agebatur de doctrina Christiana efficaciter tradenda, de stipendiis pro Missis, et de titulis quibus sacerdotes qui in dioecesi variis muneribus funguntur, insigniri expedit. In primo ad examen revocata fuit sectio prima et re mature perpensa placuit Patribus praeambulum una cum paragraphis prima et secunda expungere, cum hac de re alias satis provisum esset eidemque Eppi. singuli providere possent. Ad paragraphum tertiam quod spectat, de hac materia jam in Congregatione superiore tractatum est. In paragrapho quinta agebatur de tollenda obligatione Catechismum a Concilio Balt. III. praescriptum adhibendi in doctrina Christiana pueris tradenda et Patres nil hac de re esse statuendum duxere, cum in futura editione ea quae in eodem Catechismo minus recta habentur ad trutinam revocari et si expediat corrigi possint.

Iis expeditis agi coeptum est de sectione, *a*) sub titulo de Stipendiis pro Missis. Patres censuerunt esse relinquendum singulis Episcopis in Synodis dioecesanis quid justum sit hac de re statuere. Patres discutiendam aggressi sunt sectionem, *b*) sub eodem titulo, scilicet, de eleemosynis a fidelibus contributis pro una Missa aut pro certo Missarum numero quae in communi ad intentionem contribuentium applicandae sunt. Re in longum et latum disputata Patres ad praecavendum ne fidelibus scandalum offeratur vel species avaritiae in re tam sancta sacerdotibus irrogetur statuerunt hunc abusum e medio esse tollendum

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in eumque finem tulerunt Decretum quod incipit " Ubicumque die Commemorationis." www.libtool.com.cn Tunc ad manus pervenit nuntium telegraphicum a Summo Pontifice f. r. quod omnibus surgentibus, ab Illmo. ac Rmo. Praeside perlectum est. Hisce concipitur verbis:

ROMA, DIE 23 MAII, 1889.

Rmo. Elder, Archiepiscopo Cincinnatensi:

Petitam pro Archiepiscopo, Episcopis ceterisque Synodalibus ac fidelibus Apostolicam Benedictionem Summus Pontifex grato libentique animo impertiri dignatus est.

CARDINALIS RAMPOLLA.

Quo lecto trutinae submissa est ultima Sectio hujus schematis: De titulis tribuendis sacerdotibus in variis gradibus ministerii. Placuit Patribus hac de re statuere sicut in Decreto V. prostat. Hisce peractis et fusis precibus terminata est Congregatio, indicta Congregatione proxima ad vesperam hora septima.

QUARTA CONGREGATIO GENERALIS,

FERIA V, HORA 3½ P. M. HABITA.

Loco, hora et ritu consueto aperta est haec quarta congregatio cui et Rmus. Epus. Clevelandensis diu desideratus adfuit sed a qua absens erat Rmus. Epus. Ludovicopolitanus, qui ob orphanotrophium suum infeliciter igne consumptum subito domum revocatus erat. Praecedentis congregationis actis lectis et approbatis et quarta commissione nondum parata, quinta commissio relationem suam discussioni subjecit. Tota materia a theologis et praesulibus discussa, secunda commissio, quid sibi videretur de titulis " rectoris " et " pastoris " missionaris tribuendis examinandum ad consessum generalem retulit. Tandem nuntium telegraphicum a Sumo. Pontifice Leone XIII receptum omnes synodales stantes a Secretario lectum grato animo audierunt.

Notificato secunda Sessione Solemni feria VI, hora 9 habenda et quinta et ultima Congregatione generali hora 3½ P. M. Synodales implorando B. M. V. praesidium recesserunt.

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QUINTA CONGREGATIO PRIVATA,

HABITA FERIA V, DIE 23 MAII, HORA 7 P. M.

Omnibus de more peractis et succincta enarratione eorum quae in ultima Congregatione gesta fuerant, lecta et probata, absente Epo. Ludovicopolitano, deliberationi Patrum submissa est Sectio prima schematis Commissionis III, ubi proponebatur ut ii qui scholis parochialibus praesunt singulis annis conveniant et de mediis ad scholas promovendas consilia inter sese conferant. Sed cum hujusmodi conventus essent dubiae utilitatis et nova Eppis. et sacerdotibus onera imponerent, Patres eosdem non habendos esse censuerunt.

Deinde ad examen revocata est Sectio secunda et Patres censuerunt in locum ejusdem esse substituendum Decretum VII uti prostat inter Decreta lata, cujus initium est " Casu quo pueri."

Venit tunc consideranda Sectio III " De Collationibus Theologicis" sed cum in Concilio Balt. III ceterisque Conciliis sat provisum sit nil hac de re in Decretis statuendum esse duxerunt Patres, rogarunt tamen ut Archiepiscopus nonnullos ex Theologis ad instar Commissionis designaret, scientia peritos et experientia doctos qui consilia inter se conferendo ordinem agendorum in collationibus servandum conficerent eo fine ut sacerdotes uberiores inde haurirent fructus et ut idem Eppis. inservire posset pro norma in ordinandis collationibus theologicis. Juxta vota fecit Praeses.

Schema Commissionis *De Societatibus* ad examinandum in medium prolatum est et Patribus visum est expungere totam primam Sectionem ea ratione ducti quod superiora Concilia decreta opportuna pro rei necessitate tulerint.

Sectione ad regimen religiosum societatum spectante satis excussa Patres Decreta et praeambulum quae ut in schemate prostant rata habuerunt. Quibus expeditis, more solito Congregatio terminata est.

SECUNDA SESSIO SOLEMNIS.

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FERIA VI, HORA 9 HABITA.

In nomine Domini. Amen.

Die 23 Maii anni 1889, feria sexta quae fuit festum B. M. V. titulo auxilii Christianorum hora nona matutina habita est secunda Solemnis Sessio, quae indicta erat loco et more solito. Illmo. ac Rmo. Metropolita in suo throno cappa magna, et episcopis rochetto et mozzetta indutis, missam solemnem de festo cum cantu et organo celebravit Illmus. ac Rmus. Episcopus Grandormensis, ministrantibus Reverendo Domine Joanne Schoenhoft, S. T. D. presbytero assistente, Reverendo Thoma Walsh, Diacono, et Joanne Cawley, Sub-diacono. Illmo. ac Rmo. Archepiscopo autem adsistebant iidem qui in Missa de Requiem ei inservierunt. Celebrato Sacro Reverendissimus Episcopus Wayne Castrensis habuit sermonem de B. V. M., quo finito, vestibus ab unoquoque juxta dignitatem et ordinem assumptis post preces synodales in Pontificali Romana pro secundo die Synodi praescriptas accurate persolutas inchoata fuit haec altera Sessio Solemnis.

Ad instantiam Illmi. ac Rmi. Promotoris omnes synodales de mandato Illmi. ac Rmi. Praesidis nominatim vocati sunt Hi absentes notati sunt.

Illustrissimus ac Rmus. Epus. Ludovicopolitanus.

Illustrissimus ac Rmus. Epus. Columbensis.

Rmus M. Benedictus Abbas Cister. de Trappa.

Rmus D. Ernestus Windthorst.

Adm. Rmus M. Bouchet, V. G.

Adm. Rmus J. H. Brammer, V. G.

Adm. Rmus F. X. Specht, V. G.

Adm. Rmus Antonius Scheideler, V. G.

Adm. Rmus. Eduardus Sorin, Supr. gen. C. S. C.

Adm. Rmus Henricus Drees, Supr. gen. C. P. P. S.

Adm. Rmus Josephus D. Meagher, O. Fr. P

Adm. Rev. Georgius McCloskey, Rector Seminarii majoris Ludovicopolitani.

Rev. Joannes Veale.

Postea Illmo. ac Rmo. Promotore instante ii quorum nomina sequuntur et qui in prima Sessione Solemni nondum aderant Professionem Fidei juxta formulam a Pio IV et Pio IX praescriptam emiserunt:

Remus. ac Illmus. Episcopus Clevelandensis.

Adm. Rev. Hugo Lilly, O. Fr. P.

Rev. Joannes F. Friedland.

Rev. H. M. Calmer, S. J.

Rev. F. A. Wimsey.

Omnibus ex ordine peractis Illmus. ac Rmus. Archiepiscopus, postulante ita Illmo. ac Rmo. Promotore, decreta quibus Patres primam manum jam admoverant, legi et publicari jussit. Secretarius igitur clara et intelligibili voce Decreta I, II, III, IV, V, VI, e manibus Illmi. ac Rmi. Metropolitae recepta legit lectaque Patres sententiam rogati unanimiter approbarunt.

Rogante inde Illmo ac Rmo Promotore ut tertia et ultima Concilii Sessio indiceretur die 26 hora 9½ matutina, Illmus ac Rums Praeses votis Patrum de more collectis et relatis consensit et annunciavit tertiam Sessionem Dominica V, post Pascha statuta hora celebratum iri a Rmo. et Illmo. Epo. Ludovicopolitano.

Tandem Illmus. ac Rmus. Promotor eodem modo ac in prima Sessione Notarium rogavit ut de rebus omnibus gestis instrumentum conficeret quod se praestiturum, Notarius spopondit. Impertita a Metropolita solemni benedictione in pace discessum est.

V. CONGREGATIO GENERALIS,

FERIA VI. HORA 3½ POMERIDIANA 24 MAII.

Feria VI. die 24 Maii hora, loco et ritu consueto, aperta est haec congregatio. Aberant ob causas graves Illmi. Episcopi Ludovicopolitanus et Columbensis. Lectis et approbatis praecedentis congregationis actis pertractata sunt quae adhuc restabant. Ad instantiam promotoris schema quartae commissionis longiori discussioni subjectum est et agitatum. Demum Episcopus Covingtonensis formam quandam de

fundo pro sacerdotibus deficientibus constituendo legi et discuti fecit. Materia tandem sibi proposita a Concilio exhausta, Congregationibus publicis finis feliciter impositus est. Ad instantiam Illmi. ac Rmi Promotoris Illmus. ac Rmus. Praeses encomiis cleri synodalis zelum, in discutiendis quæstionibus solertiam, et conspicuam in proloquendo modestiam et caritatem ornavit. Quibus finitis haec ultima generalis congregatio absolvitur hora circiter sexta P. M. suffragio "Sub tuum praesidium," etc., et omnes recesserunt in pace.

CONGREGATIO PRIVATA VI.

HABITA FERIA VI. D. 24 MAII, H. 7:30 P. M.

Recitatis precibus consuetis, omnibus praesentibus, excepto Illmo. ac Rmo. Ludovicopolitano, Illmo. ac Rmo. Archiepiscopo de more praesidente, lecta et probata fuere quae in ultima Congregatione paracta fuerant. Deinde Sectio de regimine practico Societatum perpensa fuit et quibusdam emendationibus factis paragraphos primam, alteram et tertiam, nemine renuente, ratas fecerunt Patres

Postea Schema Commissionis IV. scilicet " De Processu Judiçiali " discussioni a Patribus subjectum est. In longum abiit disputatio et diversas protulerunt sententias haud inter se consentientes, et tandem tota quæstio, cum fuerit maximi momenti et non facili negotio decernenda, in proximam congregationem maturius perpendenda, remissa est. Instante Illmo ac Rmo Promotore, ceteris annuentibus, post preces fusas, huic coetui finis impositus est.

SEPTIMA CONGREGATIO PRIVATA,

HABITA SABBATO DIE 25 MAII, HORA 9½ A. M.

Omnes Patres de more convenere in aedes Archiepiscopales et relatione gestorum in ultima sessione lecta et probata, quaestio inter Patres exorta est de Sociis Singularibus, utrum scilicet pro damnatis habendi sint nec ne? Alii putarunt eos non esse damnatos, neque, dummodo sint in bona fide, iis Sacramenta esse deneganda. Ratio

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allata est quia inter Societates damnatas in Const. Apostolicae Sedis non recensentur et quia profitentur se nihil moliri contra Ecclesiam vel rempublicam. Haec sententia aliis non placuit cum quoad originem iidem sint ac Massonici qui in Constitutione Apostolicae Sedis nominatim excommunicatione percelluntur et praeterea cum apud vulgus pro damnatis non minus quam Massonici habeantur. Insuper patroni hujus sententiae affirmarunt eos pro vetitis in Bullis Pontificiis comprehendi, ut affirmatur in Rescripto Cong. Inquisitionis dato die 21 Augusti, 1850, ad Illmum. ac Rmum. Franciscum Patricium Kenrick, Antistitem Philadelphiensem, et cum ab hoc tempore S. Cong. nihil in contrarium dixerit haec decisio ceu suprema regula sequenda est saltem usquedum nova proferatur.

Tandem consiliis collatis inter se, Patres convenerunt in modo " restrictivo " hucusque erga Socios Singulares servato nihil immutandum esse donec decisio a Sancta Sede prodierit. Hac quaestione e medio sublata venit iterum discutienda quaestio de Processu Judiciali ut Patres duxere nullum de hac re decretum ferendum, praesertim cum in Constitutione " Cum Magnopere " praecipiatur in casibus dubiis diversisque in praxi difficultatibus consulendum esse S. Cong.

Dein altera pars Schematis "de appellatione Extrajudiciali" ad examen revocata est et cum non potuerint inter se convenire de ferendo decreto Patres votis omnium praehabitis putarunt satius fore ut Commissio Epporum. ab Illmo. ac Rmo. Praeside constitueretur quae dubitationes et difficultates jam ortas vel orituras hac super re S. Congregationi de Prop. Fide diluendas mitteret. Eppi. Vincennopolitanus et Covingtonensis ad hoc explendum munus delecti sunt.

Tunc "Ordo Agendorum " pro Collationibus theologicis a speciali commissione conscriptus relatus est, Patribusque placuit ut typis imprimeretur et exemplaria distribuerentur. Hora prandii instante discesserunt Patres iterum convenire in eundem locum hora $3\frac{1}{2}$.

CONGREGATIO OCTAVA ET ULTIMA,

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HABITA SABBATO DIE 25 MAII, HORA, 3½.

De more precibus dictis et relatione Congregationis ultimae lecta et approbata, Decretum propositum est, ubi agitur de causis propter quas sacerdos titulo sustentationis privatur, quod reperitur in decretis latis, quodque ratum Patres fecerunt. Postea lectio Litterarum Pastoralium continuabatur. Hora coenae instante sessio prorogatur ad horam 7½ vespertinam, qua hora iterum Patres convenerunt et propositum est Decretum in quo statuitur sacerdotes privilegio inamovibilitatis non gaudentes ad nutum Episcopi etiam ad munus inferius transferri posse, quod suffragia omnium Patrum sortitum est.

Haec duo ultima Decreta in Schemate theologis in Congregatione Generali submisso non reperiuntur. His omnibus peractis finis Congregationibus Episcoporum impositus est et Patres in pace recesserunt.

III. SESSIO SOLEMNIS.

DOMINICA V. POST PASCHA HORA 9½ MATUTINA.

In Dei nomine. Amen.

Die 26 Maii anni 1889 hora nona cum dimidia matutina prout indictum fuerat ex decreto in fine Sessionis secundae, initium fuit tertiae hujus concilii Provincialis Sessionis, praesentibus omnibus Patribus, reliquisque, qui aliis Sessionibus interfuerunt. Ad Metropolitanam Ecclesiam Concilii Patres et Synodales, aliique sacerdotes et clerici eodem ritu et ordine ac in prima sessione processionaliter se contulerunt.

Missam Solemnem de Philippo Nerio pontificaliter celebravit Illmus ac Rmus Episcopus Ludovicopolitanus, senior suffraganeus, assistentibus Adm. Rev. Ferdinando Brossart, V. G. Covingtonensi, Archidiacono, Rev. Thoma Walsh, Diacono, et Domno. M. Mulvihill, Subdiacono. Metropolitae cappa magna induto et assistenti in throno adfuerunt iidem ministri ac in Missa de Requie.

Evangelio Missae cantato Illmus ac Rmus Episcopus Columben-

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sis concionem habuit de Romano Pontifice. Missa finita precibusque synodalibus in Pontificali praescriptis dictis, hymnoque "Veni Creator" decantato, Illmus ac Rmus. Promotor modo et verbis consuetis postulavit ut decreta in hac tertia et ultima Sessione publicanda edicerentur. Metropolita igitur decreta VII, VIII, IX et X, Secretario tradidit legenda. Quibus lectis Secretarius et Notarius de mandato Illmi. ac Rmi. praesidis vota e singulis Patribus exquisierunt et esse omnia favorabilia retulerunt Metropolitae, qui statim annuntiavit Decreta modo lecta Patribus omnibus placuisse et ideo agendas esse gratias Deo, Patribus respondentibus "Deo gratias." Postea Illmus. ac Rmus. Promotor institit pro subscriptione Decretorum. Quare decretis super Altare ad cornu epistolae positis, Metropolita, reliqui Episcopi ordine suae consecrationis et Procurator Episcopi Nashvillensis libenter sua quisque manu subscripserunt definientes. Subscripsit et Rmus. Fintanus Mundwiler, Abbas S. Meinradi, et in attestationem documentorum demum firmavit Notarius.

Post nominum appelationem institit Illmus. ac Rmus. Promotor pro fine imponendo Concilio et consentientibus Patribus promulgatum est Decretum de concilio terminando:

Gulielmus Henricus Elder, etc.

Quum omnia quae hoc Concilium Provinciale deliberanda, statuenda, decernenda sibi proposuit, Deo adjuvante, jam peracta et ad fidem deducta sint, nihilque supersit, quod deliberandum foret, praetereaque pastoralis cura Rmos. Patres, qui huic Synodo intersunt, ad gregem eorum sollicitudini subditum revocet; de assensu eorumdem Rmorum. Patrum statuimus et decernimus, huic synodo nunc finem fieri et jam factum esse. Deo gratias.

Gulielmus Henricus Elder,

Archiep. Cin.

Notarius rogatus de instrumento hujus Sessionis ultimae conficiendo se id praestiturum promisit.

Rebus ad hunc finem perductis surrexit Illmus. ac Rmus. Episcopus Ludovicopolitanus, senior suffraganeus et nomine omnium Illmo.

ac Rmo. Archiepiscopo gratias rependit uberrimas propter benignitatem et caritatem, qua plus quam auctoritate labores concilii ad finem felicem perduxerat.

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Archiepiscopus stans ad altare verbis omninm animos commoventibus gratias retulit Patribus sinceras de eximio eorum zelo et de bona erga se voluntate laudavitque fraternam caritatem et concordiam quae inter omnes Comprovinciales existit.

Denique Illmo. ac Rmo. Promotore alta voce praecinente, omnibusque Synodalibus respondentibus, cantatae sunt solemnes acclamationes. In quarum fine Metropolita intonabat hymnum "*Te Deum*" quem chorus continuavit. Quo expleto Patres Concilii a Metropolita accipiebant osculum pacis quod sibi invicem quoque reddebant. Impertita demum ritu consueto benedictione solemni omnes in pace recesserunt.

Nicolaus A. Moes, } a Secretis.
Thomas S. Byrne, }
Aemilianus Sele, Notarius.

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DECRETA IN CONCILIO PROVINCIALI CINCINNATENSI V. LATA.

I. In Concilio Provinciali Cincinnatensi omnium V. et primo post Concilium Plenarium Baltim. III. Deo propitio legitime congregati, ejusdem Plenarii Concilii decreta a S. S. recognita et Delegato Apostolico jam promulgata denuo solemniter promulgamus, et ab omnibus ad quos spectat in Nostra Provincia religiosissime observari jubemus.

II. Ut securitati bonorum ecclesiasticorum caveatur mandamus, servata in omnibus Constitutione "Romanos Pontifices" ut omnes religiosae communitates et instituta religiosa non exempta vel quibus non aliter provisum est in constitutionibus a S. Sede approbatis sese incorporari seu sibi jus a potestate civili tribui curent possidendi bona communitatis ut personae, quatenus eorum officiales, legitime constituti—juxta requisita propriae constitutionis et legis civilis, bona communitatis nomine teneant et, servatis de jure servandis, administrent.

Omnimode et strictissime prohibemus ne ulla individua membra alicujus communitatis non exemptae suis nominibus ac si essent fideicommissarii perpetui incorporentur, sed tantum ut officiales regulariter electi secundum regulas communitatis et jura Ecclesiastica, nisi ex speciali S. Sedis concessione. Si quae autem persona religionem votorum simplicium ingressa, bona propria habuerit, ea poterit sub nomine proprio retinere, dummodo eorum administratio per se ipsam non fiat.

III. Quoniam ad Ordinarium jure divino spectat pauperibus et pupillis sibi subditis providere et insuper cavere ne media ad hujusmodi finem collata dissipentur, curent Ordinarii ne homines privati, sive clerici sive laici pia instituta ad misericordiae opera deputata, pro quorum erectione et sustentatione fideles subsidia conferunt, instituant absque Ordinarii approbatione, vel eadem nomine ac jure proprio possideant; curent insuper Ordinarii ut ea quam primum transferant in Episcopum aut in societatem seu corporationem ab eo sancitam ad eorum alienationem

praecavendam. Episcopus autem bona suae fidei commissa nomine piae causae tenet, in hujusque bonum, juxta mentem Ecclesiae custodit et administrat.

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IV. Ut fideles adulti qui ob pristinam praesertim scholarum et sacerdotum inopiam non raro minus instructi inveniuntur, et juvenes qui scholam dimittunt totusque populus majore fructu in religione catholica instituantur, volumus et hisce praecipimus ut curatores animarum, non omissa tamen Evangelii explanatione juxta praescripta a Concilio Trient. et a Conc. Plen. III. Balt., Tit. VII DeDoctrina Christiana Cap. I, No. 216, catechismum Romanum ducem sequentes speciales de eodem conciones orando et meditando bene praeparatas habeant sicque dispositas ut spatio 3 vel 4 annorum in Dominicis per annum, (Diebus festivis sermo rationi festi congruus fiat) integra ejus materia sermonibus concionatoriis exponatur.

V. Ubicumque die Commemorationis Omnium Fidelium aut alia qualibet occasione adhibitis sic dictis "pious lists" aut alio quocumque medio pecunia confertur a fidelibus intuitu Sacrificii Missae ad intentiones contribuentium applicandi, tot semper Missae celebrari debent quot stipendia juxta taxam dioecesanam continentur in summa totali sic contributa.

VI. Placet Patribus Vicarium Generalem et Rectores Seminariorum Clericalium titulo "Admodum Reverendus" ceteros vero sacerdotes saeculares titulo "Reverendus" designare

Visum est insuper Patribus ut nomen "Rector" non tribuatur nisi sacerdotibus privilegio inamovibilitatis gaudentibus et ut ceteri sacerdotes curam pastoralem gerentes nomen "Pastor" sibi vindicent.

VII. Casu quo pueri vel puellae frequentant alias scholas praeter parochialem, prohibemus quominus rectores earumdem scholarum pueros vel puellas ad Sacram Primam Communionem vel Confirmationis Sacramentum suscipiendum admittant, quin prius Episcopum certiorem fecerint dictos pueros et puellas legibus et statutis dioecesanis hac in re servandis obtemperasse.

VIII. Adoptantes omnia quae a Concilio Plenar. Balt. III, n

244 sqq. et a Concilio Provinc. Cinc. IV, Art. 6 et 7, sancita sunt de societatibus, sequentia addimus:

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1°. Essentiale erit ut sodales omnes Encyclicis Litteris aliisque documentis Summi Pontificis nec non decretis SS. Congregationum perfectam obedientiam exhibeant; proprii etiam Ordinarii praeceptis obtemperent, facilesque se praebeant Directori Spirituali quem auctoritas ecclesiastica nominare debebit.

2°. A bibliothecis summa cura excludantur libri et ephemerides quae fidei et moribus adversantur; ex alia parte solerter provideantur quae optima sunt et in fide et moribus instruant.

3°. Pariter abstineant sodales a discussionibus vel confabulationibus quibus innuatur propositiones quas auctoritas Ecclesiae quomodolibet reprobavit, non esse dignas reprobatione.

4°. Societates quae exercitium practicum charitatis et auxilii, in tempore mortis, aut adversae valetudinis, aut inopiae propter defectus laboris praeseferunt sunt promovendae.

5°. Profectus Sodalium in humanis litteris praesertim Christianis, in philosophia christiana et in veritate historica, adhibitis praesertim lectionibus, quam diligentissime est quaerendus.

6°. Quae ad vitae solatium et salutem apta sunt, favere licet ac debito modo, prosequi eo praesertim fine ut juvenes, qui ordinarie amoenis hujusmodi oblectamentis gaudent, alliciantur.

IX. Sacerdotes privilegio inamovibilitatis non gaudentes sunt amovibiles ad nutum Episcopi qui potest eos removere a munere et alio transferre etiam ad munus inferius servata tamen decisione S. C. de Propaganda Fide 28ª Martii 1887 scilicet "Ad validitatem *actus* "necessaria est instructio canonici processus in casibus remotionis "peragendae vel translationis ad munus inferius in poenam criminis, "vel reatus disciplinaris; in aliis autem casibus non requiritur quidem "instructio processus canonici, sed opus est ut hujusmodi remotiones vel "translationes fiant graves ob causas, et habita meritorum relatione, "juxta dispositionem Conc. Plen. Baltim. III. Tit. II. C. V. § 32. Si "in casu translationis fiat recursus ad S. Congregationem haec remittet

" recursum ad Metropolitam, vel si agatur de Metropolita ad Metropo "litam vicinorem."www.libtool.com.cn

X. Inhaerentes Decreto Conc. Balt. II. § 3, de aerario constituendo atque administrando ad sacerdotum infirmorum decentem sustentationem, stricte injungimus sacerdoti curam animarum gerenti, ut pecuniam in hunc finem statuto tempore colligat vel solvat, et ad Episcopum mittat.

XI. Quod vero spectat ad sacerdotes qui propria culpa se indignos vel inhabiles ad excercendum sacrum ministerium reddiderint, Episcopus paternis imprimis atque repetitis monitis eos ad veram resipiscentiam invitet, non omissa declaratione eisdem facienda, si non resipuerint, de amittendo jure ad sustentationem ab Ordinario petendam. Si vero nullum exhibentes resipiscentiae signum in prava vivendi consuetudine perseverent. Episcopus non tenetur ad sustentationem illis praebendam, quemadmodum S. Congregatio de Propaganda Fide quoad ordinatos *titulo missionis* declaravit, die 4ª Februarii 1873. Qua in re alia plura statuta sunt a Conc. Plen. Baltim. III. Tit. II. Cap. VII. § II, 3, no. 70-73.

† *Ego Gulielmus Henricus,*
Archiepiscopus Cincinnatensis,
Definiens Subscripsi.

† *Ego Gulielmus Georgius,*
Episcopus Ludovicopolitanus,
Definiens Subscripsi.

† *Ego Joseph,*
Ep. Waynecastrensis,
Definiens Subscripsi.

† *Ego Riccardus,*
Episcopus Clevelandensis,
Definiens Subscripsi.

† *Ego Franciscus Silas,*
Episcopus Vincennopolitanus,
Definiens Subscripsi.

† *Ego Joannes Ambrosius,*

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Episcopus Columbensis,

Definiens Subscripsi.

† *Ego Henricus Joseph,*

Episcopus Grandormensis,

Definiens Subscripsi.

† *Ego Camillus Paulus,*

Episcopus Covingtonensis,

Definiens Subscripsi.

† *Ego Joannes S.,*

Episcopus Detroitensis,

Definiens Subscripsi.

Ego Patritius J. Gleeson,

Procurator Ep. Nashvillensis,

Definiens Subscripsi.

Ego Fintanus Mundwiler, O. S. B.,

Abbas Sancti Meinradi,

Subscripsi.

Ego hujus Concilii notarius testor, exemplar esse genuinum et cum originali concordare.

Ita est.

Aemilianns Sele,

Notarius Concilii.

Concordat cum originali,

Henricus Moeller,

Cancellarius.

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PASTORAL LETTER

OF THE FIFTH PROVINCIAL COUNCIL OF CINCINNATI.

A. D. 1889.

To Our Venerable Brethren of the Clergy and our Dearly Beloved Children of the Laity of the Province of Cincinnati; Health and Benediction:

The Fifth Provincial Council of Cincinnati which has just closed its sessions, Ven. Brethren of the Clergy and Dearly Beloved Children of the Laity, is the first solemn gathering of the Bishops of this Province in council since the promulgation of the acts of the III Plenary Council of Baltimore, and it becomes us therefore to proclaim anew the binding force of its decrees and directions on all the churches of the Dioceses subject to us. We have carefully examined into its effects on practice and discipline, and have endeavored to yet further render it efficacious of good. The acts of this Fifth Provincial Council will be made known only after recognition by the Holy See. Following however the good custom of our Fathers in the Faith, we address you affectionately a few words of instruction and encouragement ere we separate.

I.

We call attention to the fact that this Provincial Council is the first of the new century of our country, made one by its Constitution and by the Inauguration of George Washington as President of the United States, the centennial anniversary of which we have just joyfully celebrated. What a change from that beginning. A handful of Catholics, a few Priests have been

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multiplied into 10,000,000 of faithful children and a hierarchy of one Cardinal, 12 Archbishops, 71 Bishops, and 8,000 Priests. The modest churches and humble houses of charity of that day are replaced by magnificent temples, and splendid institutions for the sick, the poor, and the erring, springing up, everywhere, as if by enchantment, the fruit of the Spirit of God brooding over the Church. Truly have we cause for thankfulness, thankfulness to Him to Whom alone all the honor is due, for He it is Who has given the increase.

This feeling of gratitude for God's beneficent watchfulness over the Church, during the past century will soon find a fitting occasion to manifest itself in the celebration of the foundation of the Hierarchy in the United States, in the centennial celebration of the nomination of our first Bishop, the Right Rev. John Carroll, afterward first Archbishop of Baltimore. The first fruit, we may say, to the Catholic Church, from the new order of things, was the inestimable gift of this Bishop, one of the successors of the Apostles, whom the Holy Ghost placed here to rule the church. She was no longer to be dependent on others far away and but imperfectly acquainted with her wants; for a spouse was given her to tenderly watch over her, to think of none but her, to spend himself for her, and with dependence upon no other save that one whom Jesus Christ, in the person of Peter, named as His successor and vicar for all time to teach and rule, he was to be absolutely free to provide for her in any way that might seem best to his loving solicitude. Certainly this is a title for gratitude to a kind Providence, who so had shaped the course of events, that the church of America, should under the egis of a free Republic, come forth, in the dignity of God's handmaid, free, " by the freedom wherewith Christ has made us free." (Gal. iv. 31.)

This wonderful development, Dearly Beloved Brethren, is due under God to the providential independence of our country as one of the peoples of the world, and to its Constitution so wise and prudent, so conservative of good, so full of regard for the dignity and the rights of man, and above all so judicious in

recognizing the right of conscience, the liberty to worship God according to its dictates. In this its framers rose above the prejudices of centuries, and adopting the provision which the founders of the Catholic Colony of Maryland had made its fundamental law, that all professing Christians of whatever denomination should be allowed to worship and practice their religion without interference or penalties of any nature, they thus threw open the gates to oppressed Catholics. In this new and unoccupied soil the seed of the faith took root, and, unembarrassed by the obstacles thrown around it elsewhere, grew vigorously till the branches have spread on every side, and all find shelter under its beneficent protection. This is most certainly a legitimate cause for gratitude, and the gratitude we feel should not be one merely of words. It should show itself in deeds. In what manner? It should take the practical form of appreciation of our citizenship, and of fidelity to its duties. The first duty of a citizen is that of obedience to law; for as the Apostle tells us: all power is from God. Although we have the right to name our rulers, it is only the condition for placing them in the position in which they exercise the authority, which springs from the essence of social life, without which society is impossible, and which therefore comes from God the author of society. The Catholic citizen must for this reason obey with humility, as to God, for conscience sake; and in this obedience to authority and law is summed up his duty to the state.

Again a citizen will not discharge his duty to the community unless he conscientiously use his noble right of suffrage. He must appreciate his responsibility, and deem such use of this right to vote a duty of charity to his fellow-countrymen. He must not shirk it. He must intelligently study the issues, inform himself of their tendencies, and cast his vote according as he judge fit. The right to vote is not an inherent. inalienable right; it is a trust given to each citizen by the community, with the tacit understanding that it be used for the public good. Therefore, to be careless of the public good—much more, to act against it, is to betray the trust, to trample on a

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Christian duty of charity, and a crime against one's neighbor, and therefore sinful. To ignominiously barter one's vote, to accept a bribe for it, only one with the disposition of a pariah or a slave would do. The man who would tamper with votes, and use bribery, is an enemy to his country, and gives evidence of a spirit so selfish that words fail to stigmatize it.

In the manly and Christian manner which the teachings of our Holy Mother the Church, filled with the charity of her Divine Spouse, dictates, are we to fulfill our duties as citizens toward the authority which rules, to the persons who represent authority, and to our fellow-citizens; "Tribute to whom tribute; honor to whom honor." (St. Paul, Ephesians, xiii. 7.) In this way shall we manifest the genuine worth of the Faith we have from God, and, doing His will, thereby prepare ourselves for the better citizenship we are to enjoy hereafter with the Saints in the house of God, in the heavenly city, the Jerusalem which is above. "For you are fellow-citizens of the Saints and of the household of God." (St. Paul, Ephesians ii.)

II.

While our earthly life has its great importance, of far greater value is the life of the spirit. We belong more especially to the supernatural order, by the grace of God, and this is the life which calls for our greatest care. We cannot do better than direct your attention to the beautiful and deeply spiritual teachings of the recent Encyclical Letter of our most Holy Father Pope Leo XIII, of Christmas, 1888. We earnestly recommend it to the clergy for their own guidance and for others, and to the Laity for their study and meditation. Let us all remember in the words of that letter, that "the whole essence of a christian life is to reject the corruption of the world, and to oppose constantly any indulgence in its concupiscence; this is taught in the words and deeds, the laws and principles, the life and death of Jesus Christ, *the author and finisher of faith.* * * Let men understand that it is most contrary to christian duty to follow,

after the manner of the world, pleasures of every kind, to be afraid of the hardships attending a virtuous life, and to deny nothing to self that soothes and delights the senses. * * Putting a curb upon the passions that would master us is the noblest and greatest freedom." With the Sovereign Pontiff we urge a life of prayer; and we should pray the longer and more earnestly the greater the need. Our Savior, the Man God, gave us the example; He was wont to pass the night in prayer and He said to us all: "watch and pray;" "the spirit is willing but the flesh is weak." Frequent use of the Sacraments, and the salutary devotions to the Sacred Heart and to the Holy Mother of God, we earnestly recommend in fulfillment of the precept of Christ: "Pray always."

III.

We should be wanting in our duty to you, dearly beloved brethren, as well as to our Most Holy Father in God, the Sovereign Pontiff, the successor of Peter and the Vicar of Jesus Christ, did we neglect to call your attention to the condition in which the implacable hostility of the sworn enemies of the Church has placed him. For many years past—during, in fact, our life-time—the war between the organized societies which reject revelation, and take only what they call the light of reason for their guide, and the Church and its Head has been going on. It has culminated in the subjection of the Pope to their domination, and in the words of Pope Pius IX. of holy memory, repeated often by his illustrious successor Pope Leo XIII., the Head of the Church *is under a hostile rule.* It is a matter of history that he has been deprived of his temporal principality by violence. The cannon which the invading army of the Italian Government trained on the walls of the Holy City, and with which they opened the breach in the walls at the Porta Pia, echoed throughout the world. By the breach entered every element that aimed at the destruction of Christianity, and set itself up to carry out its fell purpose. Misrepresentation and fraud were used without scruple to mislead public opinion

with regard to the disposition of the people of Rome, who had remained in the greater part faithful to their ruler, the Pope. The proof of this, if any be needed, is to be found in the overwhelming vote of the Catholic citizens of Rome, in the municipal elections, which enabled them, till the late organized effort of the Italian invading element, made up principally of office-holders, military men and employees of the government, succeeded in overcoming the supporters of those in favor of the Church, to have in their hands the administration of the affairs of the city, in spite of a mayor, appointed by the King of Italy and his ministers, and of all the means used against them. So marked has been the influence of the Church, that in the struggle to get possession of the children, "the schools of the Pope," as the Romans call them, have two children to one the government schools can succeed in securing with all their pressure on a host of employees to cause them to give them their children. While this is the real state of things, showing the disposition of the people and their attachment to their Religion, on the other hand every engine is used against the Church. Materialism is openly taught in the university, and the press is made the vehicle of attacks on every dogma, not excepting the Divinity of our Lord Jesus Christ; while the stage is directed against the Faith by representing even Christ Himself, who is blasphemously made to speak according to the ideas of prevalent unbelief.

Is it any wonder, then, that the Sovereign Pontiff has time and again protested against this enormous injustice and iniquity? that he has called attention to these murderous attempts against his spiritual power and his children of Rome, at the same time that he claimed the restoration of that temporal power wrongfully taken from him? Is it at all surprising that the Bishops of the whole world have repeatedly united in proclaiming the necessity of the temporal power, providentially bestowed upon the Popes, as a necessary condition for their spiritual independence? Is it to be wondered at that the most prominent statesmen have recognized in the present state of the world that same necessity? Is it surprising that not only Catholic powers, but non-Catholic,

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like that of Germany, should keep their Ambassadors to the Pope, even while having their ministers at the court of the King of Italy? Is it strange, under these circumstances, that the Catholics of all countries should show themselves united in declaring the necessity of the Temporal Power? The Catholics of the British Isles, those of Belgium, of France, of Austria, of Germany, of Spain, in their addresses to the Holy Father, have openly proclaimed the necessity of restoration of the Temporal Power of the Sovereign Pontiff; and the recent passage of a Draconian law against those in Italy who claim his rights for the Pope, shows that this movement is going on in the very country itself, in spite of all a powerful government can do to perpetuate its deed of violation of the rights consecrated by centuries of possession, and possessed not for the ill of any one, but for the benefit of the children of the Catholic Church throughout the world.

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Uniting ourselves with our brethren of the Episcopate everywhere, and with the exemplary Laity who on all sides give evidence of their filial devotion to the Holy Father and to his rights, we too, Dearly Beloved Brethren, raise our voice, and declare the Temporal Power of the Pope necessary to the proper exercise of the spiritual rule of the Head of the Church, condemn its unjustifiable spoliation by the Italian government, and demand its restitution.

IV.

The education of the young, in whom the Christian life is to begin next merits our notice. The efforts of both Clergy and Laity in carrying out the legislation of the III. Plenary Council have been most satisfactory and worthy of all praise. This is a vital matter, and we must not flag in it. We have no intention or desire of being aggressive on this point. We want only what law and strict justice entitles us to; this and nothing more; our sincere desire being to live in peace and harmony with our fellow citizens as charity dictates. Those who do not agree with us will have no cause to regret just satisfaction of our claims; for as,

according to the expression of the celebrated Cardinal Pallavicini, “the citizens are what their education makes them,” our youth will be so trained as to avoid what is utopian, socialistic, and subversive of order, and to follow what is practically useful, respect the rights of each and all, of the state and of the individual, and unswervingly obey the law. Moreover, in the Catholic school the child is taught to know God, to love and serve Him; and this not in generalities, but in detail, so as to know his duties. The decalogue being explained, each precept separately, with the secondary conclusions and applications necessarily emanating from them, those moral teachings are imparted which preserve a generation in the fear of God and in purity of life. Such is the inestimable blessing of a Catholic education, which redounds to the benefit of the state, first, in the life of the individual; secondly, in the influence of example on the community, which like a delightful aroma spreads around the good odor of Christian virtue, alluring men “to run in its ways.”

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V.

Since the meeting of the Bishops in Plenary Council in Baltimore in 1884, a resolution of the venerable Fathers of that Council has been carried out, and our Most Holy Father, Pope Leo XIII. has lately issued a brief in which he officially approves the foundation of the Catholic University, the selection of Washington as its site, and the rules which are to govern it, naming as its chancellor, his Eminence Cardinal Gibbons, and his successors, for the time being, occupying the Archiepiscopal See of Baltimore. The Rt. Rev. Dr. Keane, Bishop of Jassa, has been named rector, and professors have been appointed, who, as talent and superior ability are not national but cosmopolitan, have been chosen from different countries, as they could be found ready and fitted to take part in this important work. We have thus thoroughly launched this great undertaking rendered possible by the generous aid of the Laity, and it behooves us all to aid it according to our means, and as circumstances permit. In this

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school of higher education will be taught whatever serves for the clear interpretation and understanding of the Sacred Scriptures, Hebrew, Syriac, Greek, Archæology, which enables us to know the manners and customs of the Jews and of the early Christians, all that regards the history of God's people; Philology, Hermaneutics and Exegesis, which enable us to comprehend the meaning of words, their force, their application in the text, and the sense of the Inspired Word.

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VI.

The legislation of the III. Plenary Council of Baltimore is so ample on the subject of forbidden societies that it is necessary only to direct the Clergy to diligently study it, and take it as their rule in all things, and we bid the faithful follow the guidance of the Pastor who has charge of their souls, avoiding such societies, the bane of the social order, the danger of free peoples, and the great slavery of our day.

We think it well to add a word of warning against membership in societies not condemned by the church, but which are almost wholly under non-catholic control. The reason for this is first, that non-prohibition of any society by no means implies approbation of it. Moreover, the leadership in many societies is generally confided to those not of the Catholic faith—to men of ability and of information superior to that of the rank and file, but who, not unfrequently, are or may be, though honestly, unsound in their principles of morality and social duty. Contact with such influence is hurtful, and manifests itself in neglect of religious duties and in the broaching of doctrines subversive of society. We therefore renew the recommendation of the III. Plenary Council.

Societies of Catholics may be divided into simple organizations of Catholic laymen, and into Catholic societies proper, which have the approbation of diocesan and pastoral authority, are guided by a Spiritual Director named by eclesiastical authority, and enjoy the privilege of appearing in the church and in its processions in a body, with their badges and banners.

With regard to societies of Catholic laymen organized for some purpose, beneficial or other, it must be borne in mind that such organization by no means exempts the members from the observance of their Christian duties, and that they must in no way set aside the regulations which the Bishop of the diocese may have judged fit to adopt and promulgate for the protection of the people against intemperance or disorder of any kind, such as is the ordinary result of Sunday excursions and picnics. A contrary action on the part of these organizations scandalizes the community and fosters an indocile spirit, from which no good can come.

The Catholic Societies, on the other hand, being under the immediate direction of the Church, should be as the apple of his eye to the Pastor of a flock. Societies of this character are of different kinds, and each kind, though with the others under general legislation, calls for the special direction suited to its nature. It would be too much to go into minute detail on this point, but a few words are called for.

One of the most useful means of doing good among the young men, at the present time, is to unite them in societies under the guidance of the Church, for mutual assistance in sickness or at death, by insurance and benefits, in providing for the poor, in obtaining employment for each other, in fact, in any legitimate manner. A feature which has been found very advantageous is the association of young men in a social and literary way by regular organization, called sometimes a Catholic Union. Such associations, when well conducted, can be of very great advantage to the Church. But to be useful they must not only have proper supervision, but the members must be penetrated with the spirit of fidelity and devotion to the Faith and be filled with that fraternal charity which bears and forbears. Such a disposition will achieve wonders in a Catholic community; for not only will it cultivate an excellent spirit in the whole body Catholic, but it will enable those who direct to improve the minds of the members in various ways; while the refinements of social culture will be within the reach of those who otherwise might be

deprived of them and be led to seek enjoyment in the excitement of dissipation. To attain these two objects, the safe culture of the mind and legitimate social enjoyment, it will be absolutely necessary to bear in mind certain principles.

The first regard the mind. As we are children of God, we must be obedient and docile to the Church. For this reason it is a fundamental point for the members of a Catholic society of the nature referred to, that they take as their rule of thought the Encyclical Letters of our Most Holy Father, the Pope; also the regulations of the Diocese, and the directions of the Bishop; while they be guided by the Priest who will have been named by ecclesiastical authority to be their Spiritual Director.

They shall also have a good library of useful and approved books from which should be carefully excluded whatever is hurtful to faith or morals. With this restriction the library should be as copiously supplied as possible.

Lectures and readings at proper time by competent and approved persons will be found very useful; and informal but carefully conducted conversations will provide not only entertainment but useful and profitable instruction. Other literary features may be added. The greatest care must be taken, however, to exclude discussion in any sense favorable to views which the church discountenances, and which are so prevalent at the present day. These will serve no good purpose, but end inevitably in the disruption of the most carefully regulated society. Whatever is spoken of in these gatherings should tend to foster a noble spirit of devotion to everything that is good.

To render more assured success in the above direction, it will be of use to join with the literary feature the social. The rooms of the Society may be well furnished and provided with what may be needed for all proper amusements and those recreations so grateful after a day of occupation. Games of different kinds, and bodily exercise in a gymnasium are much recommended as enjoyments affording not only a very great attraction for young men, but relaxation of mind and an antidote to the bodily restraint to which most persons in business are enslaved by circumstances.

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Regarding such a Catholic social organization as very beneficial to the members, and useful to the Catholic community of any city, we hereby earnestly commend it.

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VII.

We deem it our duty to exhort Pastors to impress upon the faithful the duty of hearing Mass and of abstaining from servile work, on days of obligation, under pain of mortal sin. It requires a grave cause to exempt any one from the obligations, and the faithful should consult their Confessors with regard to the reasons they have, lest they become lax in this important matter. Where there is question of keeping open the places of business on such days, the Pastor of the Congregation should by all means be consulted. Where he is permitted to do so, a Catholic employer should see his Catholic employees have time to hear Mass. In each Mission, where this can be done, a Mass, earlier than usual on Sundays, should be celebrated, to give working men an opportunity to discharge their obligation. In all that relates to Divine Worship the Clergy will do everything in their power to render the church attractive to the people by what solidly instructs and edifies, and by all that is beautiful in the adornment of God's house, and in the ceremonies.

In conclusion, Dearly Beloved Brethren, we exhort you in the bowels of charity to value your birthright as members of the Mystic body of Christ, as co-heirs with Jesus Christ, as sons of God brethren of Him who is "the first born among many brethren" (St. Paul, Rom. VIII, 29.) Be not ashamed of your Lord, but glory in Him and in the imitation of Him; "for whom God foreknew those He predestined to be conformable to the image of His Son," (St. Paul, ibid.) "Remember," exclaims the great Doctor of the Church, Pope St. Leo the Great, "Remember O Christian! thy dignity, and being made a sharer of the divine nature, return no more by degenerate conversation to thy former vileness."

We owe this to ourselves, we owe this to our brethren in the faith, we owe it to all our fellow-countrymen. "This is the

victory which overcometh the world—our faith" (1 St. John, V. 4.) This victory we are to win first over what is an obstacle to us individually, and then over those not of the faith by the peaceful ways of the Gospel. Even as the cultured nations of old, not yet enlightened by God's truth, saw the wonderful life of faith of the early Christians,—"the faith which worketh by charity"—(St. Paul, Galatians, V. 6.), and were thereby brought to the knowledge of the truth, so may we, Dearly Beloved Brethren, by our fidelity to our Holy Religion and to the deeds of charity it fosters, gain over the vast number of those among whom we live. May this quiet and noble influence dispel the clouds of prejudice and enable them to see clearly that, as there is but one Lord, so is there but one fold and one Shepherd, Jesus Christ, Who, through His Vicar, the Sovereign Pontiff the Bishop of Rome, the successor of Peter, presides in the church and "gives to all who seek it, the truth of faith." (*St. Peter Chrysologus—Letter to the Patriarch Eutyches.*)

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Given under our hands in Provincial Council at Cincinnati, this twenty-sixth day of May, in the year of our Lord, one thousand eight hundred and eighty-nine.

†William Henry, Archbishop of Cincinnati.
†William George, Bishop of Louisville.
†Joseph, Bishop of Fort Wayne.
†Richard, Bishop of Cleveland.
†Francis Silas, Bishop of Vincennes.
†John Ambrose, Bishop of Columbus.
†Henry Joseph, Bishop of Grand Rapids.
†Camillus Paul, Bishop of Covington.
†John S., Bishop of Detroit.
Patrick J. Gleeson, Procurator of the Bishop of Nashville.

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