



RE-UNION OF THE EASTERN CHURCHES

Their Protection and Discipline.

Leo, Bishop, Servant of the Servants of God.

The dignity of the Eastern Churches, shown forth by ancient and distinguished monuments, is great veneration and glory through the whole Eastern world.

We, also, moved and led on by not less zeal, at the very beginning of Our Pontificate turned Our eyes in love on the Christian nations of the East.

We have already been able to give certain help to these Churches. We have founded a college in this city itself for the education of the Armenian and Maronite clergy.

Now, among the Christian nations so lamentably torn from us we hasten to call, to exhort, to beseech, the Orientals first of all, with the greatest Apostolic and Paternal charity.

Indeed, we have always worked on this plan in the clerical institutes founded for Eastern people, and we shall follow the same plan in those to be founded.

shines forth their closest unity with the Roman Church from the very beginning. Nor perhaps is there anything more admirable to illustrate the note of Catholicity in God's Church than the singular evidence which is shown it by the different ceremonial forms and the noble tongues of antiquity, made more noble by the use of them by the Apostles and the Fathers.

Wherefore the true Church of Christ, as she greatly desires to preserve inviolate those things which, as being divine, are unchangeable.

Therefore, since this diversity of Oriental liturgy, proved by facts, besides its other worth, is turned into so much honor and use to the Church, surely it is in less part of our duty that care should be taken lest damage through imprudence should arise from those ministers of the Gospel whom the charity of Christ leads out of the West to those Eastern nations.

No. VI.—Priests, whether Latins or Orientals, must not, whether in their own churches or in those of another rite, absolve any one in cases which are reserved to their own ordinaries, unless faculties are conceded by the said ordinaries.

No. VII.—Orientals who, even with the Bishop's permission, may have adopted the Latin rite, may be allowed, with the consent of the Apostolic See, to return to their former rite.

No. VIII.—A woman of the Latin rite who has married a man of an Oriental rite, as also a woman of an Oriental rite who has married a man of the Latin rite, may on entering, or during, married life, go over to the rite of her husband.

No. IX.—Any Oriental dwelling outside the Patriarchal territory shall be under the rite of the Latin clergy, but shall remain scrupled in his own rite.

No. X.—If any community or family or person, now separated from the Church, shall return to Catholic unity, a condition having been laid down as necessary that the Latin rite should be embraced, such must remain attached to that rite for the time.

No. XI.—Every Latin missionary, whether secular or regular, who, by counsel or help shall win over any Oriental to the Latin rite, besides *suspensio a divinis*, which he will incur *ipso facto*, and the other penalties inflicted by law said Constitution.

long time according to a rite not his own, is not therefore to be considered to have changed his rite.

No. III.—The Latin sodalities of religious who labor for the education of youth in the East, if they have in all other matters he must continue submitted to his parish priest.

No. IV.—The same regulations must be carried out, as far as can be, in sodalities of religious women who are employed in the education of girls in convents and schools, and if, owing to times and circumstances, any change should seem fitting, it must not be made before the consent of the Patriarch and the permission of the Apostolic See has been obtained.

No. V.—New colleges for the education of youth, or houses of religious of either sex, according to the Latin rite, must not be opened in the future until the consent of the Apostolic See has been asked and obtained.

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and writers are so rich, to the common good, will more largely abound, with that wished for result that the doctrine of the Catholic priesthood rising forth, and the praise of unsullied example shining bright, their separated brethren will more eagerly be the embraces of that Holy Mother.

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THE ROSARY OFA JESUIT.

It was on the 10th of March, 1815, when a religious of the Society of Jesus ascended the scaffold in Glasgow. John Ogilbi was his name and his great crime consisted in saying that the spiritual power belonged to the Pope and not to the king, who at the time was James I. When he was being led to the scaffold, a Protestant minister came up to him, and protesting great affection and concern, spoke thus:

"My dear Ogilbi, I feel sorry for you and extremely regret your obstinate resolution to endure such a disgraceful death." Father Ogilbi feigning fear of the gallows, answered: "What can I do? I am powerless to prevent it. They declared me guilty of high treason, and therefore I must die."

"High treason! Nothing of the kind," replied the Protestant. "Swear off your papism, and you will at once be pardoned, furthermore you will be overwhelmed with favors."

"You are joking!" "No; I am in earnest, and have a right to speak thus, since the Protestant Archbishop sent me to offer you dowry a rich prebend, if you decide to pass into our ranks."

"With these words they arrived at the scaffold. The Protestant insisted that the Jesuit should consent to live. Father Ogilbi replied that he was willing to do so, if his honor would not be contaminated.

"I told you already," answered the minister, "that you will be loaded with favors and honors." "Well then," answered Father Ogilbi, "repeat your promise before the crowd."

"With the greatest pleasure." "Hear me," shouted Father Ogilbi, turning toward the people; "listen to the proposition made to me." And the Protestant minister spoke in a loud voice.

"I promise to Mr. Ogilbi life and the daughter of the Archbishop in marriage with a dowry of a rich prebend, provided he be willing to pass over into our ranks."

"Are you inclined," asked Father Ogilbi of the crowd, "to bear witness, if it is necessary, to this proposition that you heard just now?" "Yes," roared the crowd, and Father Ogilbi made ready to descend from the scaffold.

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THE PASTOR AND PEOPLE

The pastor of a parish is like the father of a family—bound to take care of the souls committed to him, under obligation to set them a good example, and entitled to respect and obedience.

THE PASTOR AND PEOPLE (continued)

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