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INCARDINATION AND EXCARDINATION OF SECULARS

AN HISTORICAL SYNOPSIS AND COMMENTARY

A DISSERTATION

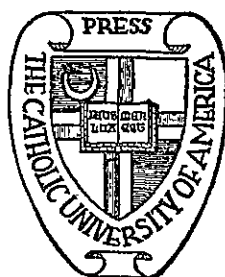
*Submitted to the Faculty of Canon Law of the Catholic University
of America in Partial Fulfillment of the Requirements
for the Degree of*

DOCTOR OF CANON LAW

BY

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WASHINGTON, D. C.
1941

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TO

MY ESTEEMED UNCLE

REV. JAMES T. HIGGINS

Whose Honor it Was

To be Enrolled as a Graduate Student Priest at

The Catholic University of America

The Year of its Foundation

and

Who Departed This Life

During his and its Golden Jubilee Year

FOREWORD

EARLY in the life of the Church it became apparent that a confinement of effort within territorial bounds would best promote the realization of world evangelization by the successors of the Apostles and their co-workers in the sacred ministry. A diocesan clergy was the result, subject in each territory to the jurisdiction of the ruling Bishop. Once thus organized, honorable reasons were not lacking from time to time for exchanges between dioceses of their clerical personnel. Canonical transfers of clerics and priests from one territory or diocese to another were allowed under regulation even from the early Christian centuries, as is witnessed by the canons of the provincial and general councils of the period.

Since attachment to a diocese in perpetuity was secured in the first instance through the medium of ordination, the disengagement of a cleric and his reattachment elsewhere was likewise considered achieved by the authorization of another Bishop to ordain the same cleric to a higher order in the new locality. Thus, sacred ordination had a close connection with canonical transfers, or with excardination and incardination as this process has since become known, and the close relationship of the two has never been severed. Legislation adopted by the Church for the latter process always involved the former. In fact, through most of the Church's history, the subject of incardination and excardination as such is not found at all in Church legislation, but must be sought out and gathered from various official pronouncements *De Ordine*.

It is true that much was written in centuries past on holy orders, and in particular about the proper Bishop for ordination and the ordination title, but very little was ever done in the way of abstracting from these two subjects the implicit legislation of the Church concerning excardination and incardination. Scant consideration was given to the matter by the canonists, and whatever few pertinent articles appeared in ecclesiastical periodicals were only phase treatments.

Meanwhile the basic law itself became more complicated with the passage of centuries. Five distinct periods may be discerned, in each of which a different discipline with reference to holy orders was enforced, and the greater part of these enactments were cumulative. Furthermore, every change in legislation potentially had four different effects according to the class of subjects to whom it was applicable, namely, to lay candidates for the clerical state, minor clerics, major clerics, and priests. Special laws, too, were enacted governing the canonical transfers of certain groups, such as clerics from foreign lands. A lack of uniform terminology throughout caused much confusion and added to the difficulty of a correct understanding of the common law. Various interpretations of the law when applied to particular cases gave rise to frequent contests in ecclesiastical courts to determine the diocese to which a cleric owed his allegiance, and these the Holy See was called upon again and again, even in the same particular instance, to adjudicate.

The Code of Canon Law clarified the situation very definitely by giving to the Church for the first time a clear-cut division of legislation on the two subjects, incardination and ordination, dealing with each under its own proper title, even though they still remained related subjects. This, however, did not settle all difficulties. The Code itself required interpretation in the light of a preceding legislation already ill understood, thus accentuating the long felt need for a general detailed study, both historical and canonical, of the whole field of legislation with regard to the excardination and incardination of clerics.

It is that need which the present work aims, however humbly and inadequately, to satisfy. To the writer's best knowledge it is a pioneer publication on the subject. The original purpose was to include in its scope the law concerning canonical transfers to and from Religious Institutes, but that was found infeasible. Accordingly, as its title indicates, it is restricted to the study of the incardination and excardination of seculars only, although it may be remarked that a separate study of the same question with respect to Religious is in process of preparation by another writer who himself is a member of a Religious Congregation.

Because of the fact that this is the first general treatise on the subject, it was thought advisable to incorporate in the foot-notes much of the source material to invite a better criticism and evaluation of the conclusions herein reached in the more specialized and scientific studies that may follow.

The extensive treatment given to the subjects of the proper Bishop for ordination and the ordination title was made necessary because of the close nexus between ordination and incardination, and also because at the time this work was begun, in 1927, no treatise existed in the English language on those two fundamental related subjects. Since then, in the year 1935, a doctoral dissertation in English on the subject of the "Proper Bishop for Ordination" was published at the Catholic University of America, Washington, D. C., by the Reverend John M. Moeder, J.C.D., to whom, therefore, the humble apologies of the author are tendered for seemingly having transgressed on his canonical field.

More space, too, than may seem warranted has been given to the commentary on canon 114. The reason is that virtual incardination and excardination of clerics through the reception of a residential benefice, of which this canon treats, has been the source of more litigation in ecclesiastical courts than any other phase of the excardinary process. It is the canon which is styled by one author "dangerous for unwary Bishops," because of the automatic way in which it secures its effect independently of their expressed will. It was felt, therefore, that a detailed examination of all the possible consequences of the application of canon 114 would serve to eliminate much of the previous misunderstanding about the virtual process of incardination upon which the aforesaid conflicts were based.

The research and assembly of source material for this work was accomplished during the years 1927-1929. In the long interval that elapsed between that and its final publication, during which time the writer was functioning as an assistant pastor in a busy city parish, it was inevitable that newer editions of many of the works consulted should emanate from the press. While some of these were procured and incorporated, it was found impossible to do so for all, but a comparison of a few

of them and a scrutiny of the most recent Juridical Periodical Articles leads to the conclusion that the use of the older editions has not substantially affected the argument.

It is well recognized that incardination and excardination is a very practical subject, and in this study an effort has been made to provide the reader with a practical guide in the execution of these processes as well as with a basis of theoretical knowledge for such action. The formulæ of letters and documents contained herein have been drawn up according to the latest prescriptions of ecclesiastical law; they are not obligatory, but merely indicative of safe practice. The various charts provided are intended to summarize and simplify the text so as to enable the reader to ascertain at a glance the law governing the more complicated phases of the entire problem. It is sincerely hoped that as a result of this work the history of incardination and excardination will be clarified and its present procedure simplified.

The writer is especially indebted to Rev. Clement V. Bastnagel, J.U.D., of the Faculty of the School of Canon Law, for his painstaking care and invaluable suggestions in correcting the lengthy manuscript of this work, and to all the Faculty members of the same School for their extreme kindness and sympathetic direction. He wishes to express his appreciation likewise to the personal staffs of the John K. Mullen of Denver Memorial Library at the Catholic University of America and of the St. Charles Borromeo Seminary Library at Overbrook, Pa., for the many willing and generous courtesies extended to him, and to the Reverends William D. Bruckmann, S.T.L., and Peter J. Klekotka, J.C.D., for the special assistance they rendered. Finally, he acknowledges his sincere gratitude to the Sisters of the Immaculate Heart of Mary and the priests attached to the parish of St. John the Baptist, Manayunk, Pa., including his former and present pastors, Rt. Rev. Msgr. Eugene Murphy, dec'd., and Rev. John J. McKenna, and his fellow Assistants, Revs. Connell Clinton, J.C.D., Ignatius C. Reynolds, James F. Connor, and Robert J. McVeigh, for the many sacrifices they made in his behalf, and also to all those who in any way helped to bring this work to a successful conclusion.

TABLE OF CONTENTS

	PAGE
FOREWORD	vii
SECTION I	
Historical Synopsis	
CHAPTER I	
THE TERMS <i>Incardination</i> AND <i>Excardination</i>	1
ARTICLE I. ETYMOLOGY OF THE TERMS	1
ARTICLE II. SIGNIFICANCE OF THE WORD <i>Cardinal</i>	2
ARTICLE III. <i>Incardinate</i> AND ITS SYNONYMS	7
ARTICLE IV. <i>Excardinate</i> AND ITS SYNONYMS	12
CHAPTER II	
EPISCOPAL AND PAROCHIAL ORGANIZATION	14
ARTICLE I. BEFORE 300	14
1. The East	14
2. The West	16
ARTICLE II. 300 TO 500	18
1. The East	18
2. The West	21
ARTICLE III. 500 TO 1100	26
ARTICLE IV. 1100 TO THE CODE	32
CHAPTER III	
THE INITIAL DIOCESAN ATTACHMENT OF LAYMEN	36
ARTICLE I. REASON AND NECESSITY OF A PERMANENT BOND BETWEEN DIOCESAN CLERICS AND THEIR BISHOP	36
ARTICLE II. THE PROPER BISHOP FOR THE FIRST ORDINATION AND ATTACHMENT OF LAYMEN	40
1. Ancient Law (Before 1100: Origin)	40
2. Medieval Law (1100-1563: Origin; Acquired Domicile)	45
3. Tridentine Law (1564-1694: Origin; Acquired Domicile; and <i>Familiaritas</i>)	54
4. Innocentian Law (1694-1906: Origin; Acquired Domicile; and <i>Familiaritas</i>)	58
5. Pre-Code Law (1906-1917: Origin; Acquired Domicile; <i>Familiaritas</i> ; and Quasi-incardination)	63

	PAGE
ARTICLE III. TITLE OF ORDINATION FOR LAYMEN	64
1. The First Five Centuries	66
2. From 500 to 1100	71
3. 1100 to the Council of Trent	75
4. Council of Trent to the Code	79
ARTICLE IV. THE CEREMONY OF INITIAL ENLISTMENT	84
ARTICLE V. THE QUASI-EXCARDINATION AND QUASI-INCARDINATION OF LAYMEN	89
1. Special Requisites for the Reception of Dismissed Seminarians	96
2. Special Requisites for the Reception of Foreign-born Laymen in the Dioceses of the United States of America	97
CHAPTER IV	
INCARDINATION AND EXCARDINATION OF DIOCESAN CLERICS ..	98
ARTICLE I. THE PROPER BISHOP FOR ORDINATION OF DIOCESAN CLERICS	98
1. Ancient Law (Prior to 1100: Origin)	98
2. Medieval Law (1100 to the Council of Trent: Origin; Acquired Domicile; and Benefice)	103
3. Tridentine Law (1564-1694: Origin; Acquired Domicile; Benefice; and <i>Familiaritas</i>)	108
4. Innocentian Law (1694-1898: Origin; Acquired Domicile; Adequate Benefice; and <i>Familiaritas</i>)	111
5. Pre-Code Law (1898-1917: Origin; Acquired Domicile; Adequate Benefice; <i>Familiaritas</i> ; and Incardination) ..	113
ARTICLE II. VARIATION AMONG PROPER BISHOPS	116
1. Ancient Period	116
2. Medieval Period	116
3. Tridentine Period	119
4. Innocentian Period	122
5. Pre-Code Period	126
ARTICLE III. TITLE OF ORDINATION FOR DIOCESAN CLERICS ..	126
1. Titles Recognized by Common Law	127
A. Benefice	127
1°. Requisites for a benefice to be a legitimate title of ordination	127
2°. Conditions for the resignation of a benefice held as a title of ordination	130
B. Patrimony	131
1°. Origin and nature of it	131

Table of Contents

xiii

	PAGE
2°. Requisites for patrimony to be a legitimate title of ordination	134
3°. Alienation of patrimony	137
C. Pension	138
1°. Origin and nature	138
2°. Requisites for canonical pension to be a legitimate title of ordination	139
2. Titles Contrary to Common Law	139
A. Title of the Mission	140
1°. Its origin	140
2°. The required oath	142
3°. Nature of the "title of the mission"	145
B. Title of Service of the Church or Diocese	148
1°. Origin and history	148
2°. Nature	151
ARTICLE IV. METHODS AND REQUISITES FOR THE EXCARDINATION AND INCARDINATION OF DIOCESAN CLERICS	154
1. Ancient Period (Prior to 1100)	154
A. Minor and Major Clerics	154
B. Priests	159
2. Medieval Period (1100 to the Council of Trent)	160
A. Minor and Major Clerics	160
B. Priests	162
3. Tridentine Period (Council of Trent to 1694)	162
A. Minor and Major Clerics	162
B. Priests	171
4. Innocentian Period (1694-1898)	172
A. Factors Which Bound the Cleric to His Diocese More Securely	172
1°. Decrease in number of benefices	172
2°. New titles of ordination	174
3°. Gratuitous seminary education	178
4°. Oaths of diocesan service	183
B. Minor and Major Clerics	184
1°. Their diocesan stability	184
2°. Methods of excardination and incardination ..	186
a) Residential benefice	187
b) Letters of excorporation	188
c) Indirect method: acquisition of a new proper Bishop	189

	PAGE
3°. Special requisites for certain groups	192
a) Subdeacons and deacons ordained <i>titulo missionis</i>	192
b) Foreign-born clerics emigrating to the United States of America, especially from Poland	192
C. Priests	193
1°. Diocesan stability strengthened	193
2°. Methods of excardination and incardination	202
a) Acquisition of a residential benefice	203
b) Letters of excorporation or excardination	204
§ 1. Acceptance <i>in perpetuum</i> of letters of release	204
§ 2. Formal incardination in the United States of America	208
§ 3. Presumptive incardination in the United States of America	210
3°. Special requisites for certain groups	213
a) Priests ordained <i>titulo missionis</i>	213
b) Priests emigrating to the United States of America from Italy	214
c) Foreign-born priests emigrating to the United States of America, especially from Poland	216
5. Pre-Code Period (1898-1917)	216
A. The Decree " <i>A primis</i> "	216
B. Opinions on Influence of Decree as to Abrogation of Previous Methods	219
1°. Affirmative opinion	219
2°. Negative opinion	225
3°. Which opinion to be followed in practice	231
C. Methods of Excardination and Incardination	231
1°. Formal letters	231
2°. Indirect method—acquisition of a new proper Bishop	236
D. Special Requisites for Certain Groups	238
1°. Those in sacred orders <i>titulo missionis</i>	238
2°. Those dismissed from other seminaries	239
3°. Foreign-born minor clerics emigrating to the United States of America	239
4°. Emigrating priests	240

Table of Contents

xv

	PAGE
ARTICLE V. CONSENT OF A CLERIC TO HIS OWN EXCARDINATION	246
ARTICLE VI. STATUS OF THE ORIENTAL CLERGY IN THE UNITED STATES OF AMERICA	254
CHAPTER V	
THE COMPETENT AUTHORITY FOR EXCARDINATING AND INCARDINATING DIOCESAN CLERICS	258
Coördinated Schemata	
HISTORICAL SUMMARY OF RELATIONS BETWEEN BISHOPS AND CLERICS	263
SECTION II	
Canonical Commentary	
CHAPTER VI	
CANONICAL ASSIGNMENT (Canon 111. - § 1)	287
ARTICLE I. THE MEANING OF CANONICAL ASSIGNMENT ..	287
ARTICLE II. ITS NECESSITY	290
ARTICLE III. THE DEFINITION OF A <i>Diocese</i>	294
ARTICLE IV. AFFILIATION WITH A RELIGIOUS INSTITUTE ...	297
CHAPTER VII	
INITIAL DIOCESAN INCARDINATION (Canon 111. - § 2)	299
ARTICLE I. FIRST TONSURE THE VALID INSTRUMENT OF INITIAL INCARDINATION	299
1. Singleness of the Process	299
2. Validity an Absolute Requisite	300
ARTICLE II. LICITNESS OF INITIAL INCARDINATION	301
1. Requisites on the Part of the Subject	301
2. The Proper Bishop (Canon 956)	302
A. For Promotion of Laymen to the Clerical State ...	310
1°. Through original diocesan domicile still retained	310
a) Domicile	310
§ 1. Meaning	310
§ 2. How secured	311
§ 3. Legal or necessary domicile	318
§ 4. How lost	320
§ 5. Plurality of diocesan domiciles	321

	PAGE
b) Origin	322
c) How original diocesan domicile makes a Bishop the proper Bishop	324
2°. Through simple acquired diocesan domicile fortified by an oath	330
a) The oath	330
§ 1. Reason for oath	330
§ 2. Nature of oath	333
b) Exceptions from the oath	337
§ 1. Clerics already incardinated by first tonsure	338
§ 2. Lay candidates for tonsure destined for deferred alien incardination	341
§ 3. Professed Religious of non-exempt Congregations and those belonging to non-exempt societies without vows ..	342
§ 4. Lay candidates for tonsure destined for immediate alien incardination	346
B. For Promotion of Laymen Who Have No Domicile	348
1°. Who come under this heading	348
2°. Reply of the Pontifical Code Commission in 1919	350
3°. The solution	353
C. For the Elevation of Tonsured Clerics to Higher Orders	355
1°. Contending opinions	356
a) The Bishop of the place of domicile alone is the proper Bishop	356
b) The Bishop of incardination is exclusively the proper Bishop	359
2°. The authoritative interpretation	369
ARTICLE III. THE <i>Terminus</i> OF INITIAL INCARDINATION	371
1. Incardination in One's Proper Diocese	371
2. Lawful Methods by Which Proper Lay Subjects Become Incardinated in Alien Dioceses	372
A. Direct Méthods	373
1°. Initial incardination in a definite alien diocese (Canon 111. - § 2)	373
a) The preliminary agreement	373
b) The reception of tonsure for its service....	374
c) Exception from the oath of domicile.....	376

	PAGE
2°. Deferred incardination in an indefinite alien diocese (Canon 969)	377
a) Legal procedure of canon 969, § 2	378
b) Exception from the oath of domicile	379
c) Assurance of execution of deferred incardination	380
B. Indirect Method—Acquisition of a New Proper Bishop	382
CHAPTER VIII	
FORMAL EXCARDINATION AND INCARDINATION OF SECULAR CLERICS (Canon 112)	384
ARTICLE I. GENERAL NOTIONS	384
ARTICLE II. THE ORDINARIES	387
ARTICLE III. THE LETTERS	388
1. Their Character	388
2. The Signatures	392
3. Sample Formulæ	392
ARTICLE IV. COMPETENCY FOR ORDINATION TO HIGHER ORDERS	396
CHAPTER IX	
EXCEPTIONS TO THE POWER OF GRANTING EXCARDINATION AND INCARDINATION (Canon 113)	397
ARTICLE I. THE VICAR GENERAL	399
ARTICLE II. THE VICAR CAPITULAR OR THE ADMINISTRATOR	401
CHAPTER X	
VIRTUAL EXCARDINATION AND INCARDINATION OF SECULAR CLERICS THROUGH A RESIDENTIAL BENEFICE (Canon 114)	403
ARTICLE I. EXISTENCE OF THIS METHOD PRIOR TO THE CODE	404
1. Before 1898	404
2. Between 1898 and 1918	405
ARTICLE II. VIRTUAL EXCARDINATION	406
1. The Cleric	407
2. The Dismissing Ordinary	407
3. The Permission	408
A. Consent to Accept an Alien Residential Benefice	408
B. Permission to Depart Perpetually from the Diocese	413

	PAGE
ARTICLE III. VIRTUAL INCARDINATION	416
1. The Receiving Ordinary	416
2. Conferring of the Benefice	417
A. Actual Conferment	417
B. Its Formality	418
C. Perpetuity	418
D. Acceptance	420
E. Installation	421
3. The Residential Benefice	423
A. Notion of an Ecclesiastical Office	424
1° In the pre-Code legislation	424
2° In the Code	426
B. Notion of a Benefice	448
1° A juridical entity	449
2° Constitution by competent ecclesiastical author- ity	451
3° Perpetuity of constitution	453
4° Constitutive elements: office and revenues	455
C. The Annexed Obligation of Residence	457
4. Which Diocesan Offices Can Be Residential Benefices ..	461
A. The Diocesan Curia	461
1° The Vicar General	462
2° The Chancellor	463
3° The Notaries	463
4° The Synodal Examiners and Parish Priest Con- sultors	463
5° The <i>Officialis</i> and <i>Vice-Officialis</i>	464
6° The Promoter of Justice and the Defender of the Bond	465
7° The Synodal and Pro-Synodal Judges	466
8° The Auditors	468
9° The Court Beadles	470
B. Canons Capitular	470
C. Diocesan Consultors	473
D. Vicar Capitular	474
E. Vicars Forane	474
F. Pastors	477
G. Parochial Vicars of Moral Persons	480
H. Parochial Administrators	484
I. Substitute Pastors	484
J. Parochial Adjutants	485
K. Assistant Pastors	486

Table of Contents

xix

	PAGE
1°. The position of an assistant pastor is an office in the strict sense	486
2°. Can an assistant pastorate be a benefice?	488
3°. Perpetual and temporary parochial vicars in the pre-Code legislation	491
4°. A perpetual vicarage was a benefice	493
5°. To which class the position of an assistant pastor belonged	494
6°. Perpetual chaplaincies	495
7°. How an assistant pastorate can now become a benefice when constituted as a perpetual assistant vicarage	498
L. Rectors of Churches	503
M. Chaplains	504
N. Ordinary and Extraordinary Confessors	507
O. Rectors of Seminaries	508
P. Other Seminary Positions	509
Q. Secretaryships	509
ARTICLE IV. RETROACTIVITY OF THE VIRTUAL METHOD.....	510
CHAPTER XI	
EXCARDINATION OF SECULAR CLERICS—GENERAL REQUISITES (Canon 116)	514
ARTICLE I. FOR LICITNESS OF EXCARDINATION	515
ARTICLE II. FOR VALIDITY OF EXCARDINATION	519
Corollary—Excardinating Bishop to be notified of the subsequent incardination ...	521
CHAPTER XII	
INCARDINATION OF SECULAR CLERICS—GENERAL REQUISITES FOR LICITNESS (Canon 117)	524
ARTICLE I. THE CANONICAL TITLE	526
1. The Place of Service	526
2. The Source of Sustenance	527
A. Canonical Titles of Ordination in the Code	527
B. For Whom is a Canonical Title Necessary?	528
C. Substitution or Provision of a Canonical Title for an Incardinated Major Cleric	529

	PAGE
ARTICLE II. THE DOCUMENTS	531
1. Legal Document of Legitimate Excardination	531
2. Testimonial Letters	533
A. For Native-born Clerics	533
B. For Foreign-born Clerics	538
1°. In general	538
2°. Priests emigrating from Europe and the Medi- terranean countries to America and the Philip- pine Islands	540
C. For Orientals in the United States of America	545
3. Responsibility for Truth of the Testimonial Letters ...	547
ARTICLE III. THE OATH OF PERPETUAL SERVICE	548
1. Nature of the Oath	548
2. Reason for the Oath	550
3. The Proper Ordinary for Receiving the Oath	553
CONCLUSIONS	554
BIBLIOGRAPHY	557
LIST OF ABBREVIATIONS	565
BIOGRAPHICAL NOTE	567
ALPHABETICAL INDEX	569
CANON LAW STUDIES	589

SECTION I

HISTORICAL SYNOPSIS

CHAPTER I

THE TERMS *Incardination* AND *Excardination*

ARTICLE I

ETYMOLOGY OF THE TERMS

THE verb *to incardinate*, whenever used in an ecclesiastical sense from the sixth century to the time of the Code, invariably meant to perpetually attach a person, particularly a cleric, to a new diocese after he had been transferred from another, with a view to the engagement of his services as an ecclesiastic.

The verb *to excardinate*, appearing for the first time in the nineteenth century, meant, correlatively, to perpetually transfer a person from a diocese to which he already belonged.

Each of the two words is a compound of a preposition with the adjective *cardinatus*. This adjective was first used in the time of Caesar Augustus by an authority on architecture, Marcus Pollio Vitruvius,¹ and it has its root in the classical Latin word *cardo*, a hinge.² To understand the metaphorical use of the word *cardo*, it must be explained that a hinge originally consisted of a point-like extremity on one beam, requiring a cavity at the end of another, so that the former, inserted into the latter, could revolve. A door, for example, was made by erecting a strong vertical beam, with round, pointed projections at both ends, between two other beams placed horizontally, above and below the doorway, with cavities prepared in the ends of them in such a position that the projections of the vertical beam would fit into the cavities of the transverse beams, allowing the vertical beam a free, revolutionary movement. Sufficient paneling was then added to the vertical beam to cover the area of the doorway. Thus the door had two hinges or *cardines*. The

¹ *De Architectura Libri Decem ad Caesarem Augustum*, Lugduni (1552).

² Freund-Leverett, *Lexicon*, "cardo."

vertical beams were called *scapi cardinales*, that is, the beams bearing the *cardines* or points.³

The use of the word *cardo*, however, was not confined to a rotary object. It was a generic term applicable to the tenon and mortise principle of attaching one beam to another.⁴ Consequently a beam was said to be *cardinated* if it had tenons or projections on its extremities making it possible for it to be attached in a fixed manner to another beam,⁵ and the same was termed *intercardinated* when it was actually attached.⁶

ARTICLE II

SIGNIFICANCE OF THE WORD *Cardinal*

Authors are inclined to establish a real connection between the terms *incardinate* and *cardinal* so that in a general way *to incardinate* would always mean *to make a cardinal*. They are moved to do so by the coexistence of the two terms so frequently in the letters of Pope Gregory I as well as by their ap-

³ "Fores ita compingantur, uti scapi cardinales sint ex altitudine luminis totius duodecima parte."—Vitruvius, *De Architectura*, Lib. IV, cap. 6, *De ostiorum et antepagmentorum sacrarum aedium rationibus*, p. 153. The uprights had to be one-twelfth longer than the aperture because of the jutting points.—*Ibid.*, Annotat., p. 156. Hence, too, the distinction between the male and female in a hinge: "In eo autem minus tympanum includatur *cardinibus* ex torno, *masculo* et *foemina* inter se coartatis, ita uti minus tympanum, quemadmodum epistomium, in maiore circumagendo arcte leniterque versetur."—*Op. cit.*, Lib. IX, cap. 9, *De horologiorum ratione*, p. 397; *ibid.*, Annotat., p. 399.

⁴ "... regulae capitibus ad normam coagmentatos, et inter regulam et ancones a *cardinibus* compacta transversaria, ..."—*Op. cit.*, Lib. VIII, cap. 6, *De perductionibus et librationibus aquarum, et instrumentis ad hunc usum*, p. 343. "Supra trabes collocentur capreoli *cardinibus* alius in alium conclusi, in altitudine excitati pedes IX..."—*Op. cit.*, Lib. X, cap. 20, *De testudine, etc.*, p. 440. On this passage the Annotator remarks: "*Cardinibus* alius in alium conclusi—*Cardines* hoc loco intelliguntur extremae capreolorum partes, quae in cavum induntur, quomodo *cardinatum* tignum dicitur capite proximo. Idem in postibus, trabibus, transversariis, scapis, parastatis intelligendum. Ipsum autem cavum nostri materiarii *mortesium*, *cardinem* vero *tenonem* dicunt."—*Ibid.*, Annotat., p. 440.

⁵ "Erigebantur et arrectaria duo compacta . . . coniuncta capitibus transversario *cardinato* tigno, et altero mediano inter duos scapos *cardinato*, et laminis ferreis religato: ..."—*Op. cit.*, Lib. X, cap. 21, *De aliis testudinibus*, p. 441; Freund-Leverett, *Lexicon*, "*cardinatus*."

⁶ "Eae [postes compactiles] concluduntur superne *intercardinatis* trabibus..."—Vitruvius, *op. cit.*, cap. 20, *De testudine ad congestionem fossarum paranda*, p. 440.

parent common stem. Before tracing the historical development of the verb *to incardinate*, therefore, it is the purpose of this Article to attempt to give a definite decision on the ancient meaning of the word *cardinal* and its bearing on the subject of this study.

There are four general opinions, each of which will be considered in turn.

1st. A cardinal meant any priest, deacon, (or even cleric) permanently attached to a church or diocese.

2nd. A cardinal meant a Bishop, priest, or deacon who, being forced because of persecution or some other reason to abandon the church or diocese to which he belonged by ordination, was temporarily attached to another church or diocese.

3rd. A cardinal was a Bishop, priest, or deacon attached to the principal church of the diocese, and in later years it included also those attached to any principal church within the diocese.

4th. A cardinal was the principal or ruling officer, whether Bishop, priest, or deacon of a diocese, church, oratory, or *diaconia*, who was at the same time permanently attached thereto.

1. *First opinion.* A cardinal was any permanently attached priest or deacon.—This opinion is advanced by a consultant of the Sacred Congregation of the Council,⁷ by Hatch,⁸ Sägmüller,⁹ Devoti,¹⁰ Creusen,¹¹ and Chelodi.¹² According to them, *to incardinate* meant to ascribe a priest or deacon permanently to a particular church.

This opinion is erroneous. In Chapter III of this study it will be shown that as early as the fourth century all clerics were

⁷ On discussion of *Dubia* proposed on Aug. 21, 1897—*AA&KR*, LXXIX (1899), 95-96.

⁸ *Organization of Early Christian Churches*, (8th impression, London, 1918), p. 206, note 25.

⁹ Art. "Cardinal,"—*Catholic Encyclopedia* (*Cath. Ency.*), III, 333 b.

¹⁰ *Institutionum Canoniarum Libri IV* (*Instit. Can.*), (2 vols., Leodii, 1883), lib. I, tit. III, sec. II, § 23, note 4.

¹¹ Vermeersch-Creusen, *Epitome Iuris Canonici* (*Epit.*), (2. ed., 3 vols., Mechliniae-Romae: H. Dessain, 1924-1925), I, n. 307.

¹² *Ius de Personis* (*De Pers.*), (2. ed., Tridenti: Libr. Edit. Tridentum, 1927), n. 156.

permanently attached by law to the church of their first ordination and yet all were not designated as cardinals, for oftentimes mere priests were mentioned without such a title.¹³

2. *Second opinion.* A cardinal was an exiled Bishop, priest or deacon temporarily placed in another church.—The most recent and staunchest proponent of this theory was Tamagna,¹⁴ who read that meaning out of the epistles of Pope Gregory the Great and who concluded, therefore, that to *incardinate* in the early ages meant the act of thus transferring a cleric temporarily.

His opinion is incorrect because: a) on one occasion a cardinal priest was constituted by ordination in his own church,¹⁵ and b) in other cases such an interpretation would be repugnant to the rest of the context, e. g., where the clergy or people of a church asked the Pope to send them some particular individual as their cardinal priest, and were congratulated by the Pope on having asked for such a man.¹⁶

3. *Third opinion.* A cardinal was a Bishop, priest or deacon (later on even a cleric) attached to the principal church of the diocese or, still later, to any principal church within the diocese.—In other words, the term *cardinal* was understood to have primarily referred to a place, and only secondarily to the persons thereto attached. Bellarmine,¹⁷ Wernz,¹⁸ and De Meester¹⁹ follow this view.

It lacks probability because even oratories, which were by no means principal churches, had their cardinals.²⁰

¹³ Cf., e. g., Greg. Mag., lib. I, epist. 15—MPL, LXXVII, 460-461; *ibid.*, epist. 53—MPL, LXXVII, 515; *ibid.*, epist. 78—MPL, LXXVII, 532; *ibid.*, epist. 81—MPL, LXXVII, 534; lib. IV, epist. 11—MPL, LXXVII, 679; lib. VI, epist. 12—MPL, LXXVII, 803.

¹⁴ *Origini e Prerogative De' Cardinali*, cap. III, especially n. 49. He claimed that he followed Gonzales, Reiffenstuel, Lancellottus, Fleury, and Florente.—*Ibid.*, p. 98.

¹⁵ Greg. Mag., lib. I, epist. 15—MPL, LXXVII, 460-461.

¹⁶ *Ibid.*, lib. II, epist. 9—MPL, LXXVII, 545; *ibid.*, lib. III, epist. 13—MPL, LXXVII, 614-615; cc. 5-6, C. XXI, q. 1; *ibid.*, lib. III, epist. 14—MPL, LXXVII, 615.

¹⁷ *De clericis*, lib. I, c. 16.

¹⁸ *Ius Decretalium*, (3. ed., 6 vols., Prati, 1915), I, n. 359, ss.

¹⁹ *Iuris Canonici et Iuris Canonico-Civilis Compendium (Compendium)*, (ed. nova, Brugis: Sumptibus et Typis Societatis Sancti Augustini, 1923), II, n. 553.

²⁰ Greg. Mag., lib. IX, epist. 70—MPL, LXXVII, 1007; lib. XII, epist. 11—MPL, LXXVII, 1225-1226.

4.^e Fourth opinion. A cardinal was a proper residential clerical Superior.—He was the Titular and Primary Beneficiary of a place.²¹

This opinion is truly correct and best agrees with the usage of the term *cardinalis*. The *scapi cardinales* of Vitruvius,²² be it remembered, where the word occurred for the first time, meant the beams bearing the *cardines* or points. Since Varro and Cicero used *cardines* to denote the points or poles of the earth; Pliny, in the first century, to denote the main points of the year separating the seasons; and Quintillian, in the same century, to describe the four quarters or points of the heavens,²³ it was but logical for the adjective *cardinalis* to become synonymous with *chief* or *principal*, as it did, at least by the fifth century, in the writings of the grammarian, Servius Honoratus.²⁴

Applied ecclesiastically, *cardinalis* assumed the meaning of an important or principal cleric of a church. Its first known use as such was in the Council of Rome under Pope Sylvester in 314.²⁵ Efforts to trace it earlier in the Church are based on fragmentary accounts of the *Liber Pontificalis*. Thus Clement divided the City of Rome into seven Regions; Evaristus distributed the titles in the City of Rome to the priests; Hyginus

²¹ In a general way this opinion was defended by: Panvinus, *Romani Pontifices et Cardinales S.R.E.*, Appen. *De Episcopatibus, Titulis, et Diaconis Cardinalium Liber (De Episcop.)*, p. 51; Polydorus and Ciaconius—Kleiner, *Dissertatio de origine et antiquitate cardinalatus (Dissert. de orig. et antiq. card.)*, cap. III, nn. 13-14 (Schmidt, *Thesaurus Iuris Ecclesiastici potissimum Germanici sive Dissertationes Selectae in Ius Ecclesiasticum [Thesaurus]*, II, Dissert. IX); Thomassinus, *Vetus et Nova Ecclesiae Disciplina circa Beneficia et Beneficiarios (Eccl. Discip.)*, P. I, lib. II, cap. CXV, nn. 2-6; Van Espen, *Ius Ecclesiasticum Universum (Ius Eccles. Univ.)*, I, P. I, tit. 22, cc. 1, 6, 8; and others cited in Tamagna, *Origini e Prerogative De' Cardinali*, cap. III, n. 44.

²² Cf. *supra*, p. 2.

²³ Freund-Leverett, *Lexicon*, "cardo."

²⁴ *Ibid.*, "cardinalis."

²⁵ "Presbiter autem cardinalis nisi in LXIV testibus non deponatur; diaconus cardinalis urbis Romae nisi in XXVII testibus non condemnabitur..."—Actio I, c. 3 (Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, II, 623; c. 2, C. II, q. 4); "Ut diaconi non essent plus vel amplius per parochiarum examen nisi duo et diaconos cardinales urbis Romae septem;..."—*Ibid.*, c. 6 (Mansi, II, 625); "A subdiacono usque ad lectores omnes subditi sint diacono cardinali viro reverentissimo, in ecclesia representantes ei honorem..."—*Ibid.*, c. 7 (Mansi, II, 625; c. 5, D. XCIII); Ferraris, *Biblioth.*, "Cardinales," Art. I, § 3.

put the clergy in order and distributed the posts of honor; Fabian distributed the Regions of the city to the deacons; Dionysius gave the churches to the priests; and Marcellus constituted twenty-five titles in the City of Rome, quasi-dioceses, for the baptism and penance of the multitude of pagan converts and for the burial of the martyrs.²⁶ Panvinius²⁷ understands the *titles* here spoken of to be the churches of Rome, which were placed in charge of priests, the *chief* of whom in each *title* was called the *cardinal priest*. In like manner, the *Regions* of Rome he understands to be seven sections of the city which were placed in care of deacons, so that each in his own Region would have exclusive care of the poor, the widows, and the orphans, but that when it became necessary to assign more than one deacon to a Region, the first or principal one in each section was called a *cardinal deacon*, and that these were the cardinal priests and deacons mentioned in the Council of Rome in 314.

Confirmation of this opinion is found also in the fifth century, when the term *cardinal Bishop* designated a Bishop who was a residential Superior in contradistinction to one who was only visiting. Pope Gelasius (a. 492-496) wrote to a Bishop Celestine authorizing him to go to another diocese in the capacity of a visitor, not as cardinal Bishop, and to confer the priesthood on Julian, a deacon of the church of St. Eleutherius.²⁸

Considerable weight is further added to this opinion by the following observations: a) whenever a see was made vacant another Bishop was sent as *cardinalis sacerdos* or chief shepherd;²⁹ b) whenever the clergy and people were without a

²⁶ *Liber Pontificalis*, ed. Duchesne, I, pp. 123, 126, 131, 148, 157, 164. The supposed letter of Pope Anacletus to all Bishops (c. 2, D. XXII), in which the Apostolic See is called *cardo* "because by it all churches are ruled as a door is ruled by its hinge," on which text many authors relied in explaining the origin and meaning of the various derivatives of *cardo*, is Pseudo-Isidorean.—Cf. Hinschius, *Decretales Pseudoisidorianae et capitula Angilrami* (Lipsiae, 1863), p. 83.

²⁷ *De Episcopatibus, Titulis, et Diaconis Cardinalium*, pp. 51-52.

²⁸ ". . . suprascriptum presbiterii honore decorabis, sciturus [eum] visitatoris, nomine te, non cardinalis creasse pontificis."—C. 3, D. XXIV. *Eum* is inserted into the text at the place indicated in the Roman edition of 1582.

²⁹ Greg. Mag., lib. I, epist. 79—MPL, LXXVII, 533; *ibid.*, lib. II, epist. 37—MPL, LXXVII, 575; c. 42, C. VII, q. 1; *ibid.*, lib. III, epist. 13—MPL, LXXVII, 614-5; cc. 5-6, C. XXI, q. 1.

cardinal Bishop they petitioned the Holy Father to send them onë; ³⁰ c) any Bishop, sojourning in another diocese, was forbidden to exercise the authority of a cardinal Bishop over the same; ³¹ d) after an oratory was built and consecrated, it was a matter for decision whether or not a resident priest should be placed in charge of it as a cardinal priest (*cardinalis presbyter*); ³² e) on one occasion when a church was left not only without a chief shepherd but even without a priest to care for the dying, the neighboring Bishop was commissioned to go there and *ordain* a cardinal priest, two deacons, and in the parishes of the diocese three priests.³³

From the foregoing it can well be concluded that the expression *to make a cardinal* was not interchangeable in meaning with the expression *to incardinate*.

ARTICLE III

Incardinate AND ITS SYNONYMS

The verb *to incardinate*, as an ecclesiastical expression, seems to have been used for the first time in the sixth century by Pope Gregory I. Various excerpts from his epistles in which it was used, especially in conjunction with the idea of "making a cardinal," are here given.

Si eum post haec cardinalem facere volueris, nisi Pontificis sui cessionem solemniter meruerit, abstinendum ab omni *incardinatione* memineris, . . . ³⁴

³⁰ Cf. *supra*, p. 4, footnote 16.

³¹ Greg. Mag., lib. XIV, epist. 7—*MPL*, LXXVII, 1310; c. 3, D. XXIV.

³² *Ibid.*, lib. II, epist. 12—*MPL*, LXXVII, 548; *ibid.*, lib. IX, epist. 70—*MPL*, LXXVII, 1007; *ibid.*, lib. XII, epist. 11—*MPL*, LXXVII, 1225-6.

³³ "Gregorius Balbino episcopo Rosellano. Pervenit ad nos quod Populanensis Ecclesia ita sit sacerdotis officio destituta . . . jubemus dilectioni tuae, ut, hujus praecceptionis auctoritate communitus, memoratae Ecclesiae visitator accedas, ut unum cardinalem illic presbyterum et duos debeas diaconos ordinare. In parochiis vero praefatae Ecclesiae tres similiter presbyteros, quos tamen dignos etc."—Greg. Mag., lib. I, epist. 15 (*MPL*, LXXVII, 460-1).

³⁴ Greg. Mag., lib. 1, epist. 83 (italics inserted)—*MPL*, LXXVII, 536.

Gregorius Agnello episcopo de Fundis, qui nunc in civitate *incardinatus* est Terracinensi.⁸⁵

C. 5. Relatio cleri simul et populi Terracinae degentis nos ualde letificat, ob hoc, quod de tua fraternitate bona testatur. Et quia defuncto pontifice suo Petro sibi *cardinalem* postulant te constitui *sacerdotem*, eorum desideria necessario complenda preuidimus . . . Quicquid uero de predictae rebus ecclesiae uel eius patrimonio, seu cleri ordinatione promotioneue, et omnibus generaliter ad eam pertinentibus sollerter atque canonicè ordinare facereque prouideris, liberam habebis, quippe ut sacerdos proprius, modis omnibus facultatem.

C. 6. Illud quoque fraternitatem tuam scire necesse est, quoniam sic te predictae Terracinensis ecclesiae *cardinalem* esse constituimus *sacerdotem*, ut et Fundensis ecclesiae pontifex esse *non* desinas, nec curam gubernationemque eius pretereas, quia ita fraternitati tuae sepe dictae Terracinensis ecclesiae curam iniungimus ut Fundensis ecclesiae tibi iura potestatemue nullo modo subtrahamus.⁸⁶

Pastoralis officii cura nos ammonet, destitutis ecclesiis proprios constituere sacerdotes, qui gregem dominicum pastorali sollicitudine gubernare debeant. Propterea te Iohannem ab hostibus captiuatum Lesimanae ciuitatis episcopum in Squillitana ecclesia *cardinalem* necesse duximus statuere *sacerdotem*, ut et susceptam semel animarum curam intuitu futurae retributionis inpleas. Et licet tua sis hoste imminente depulsus, aliam, que a pastore uacat, debes ecclesiam gubernare, ita tamen, ut si ciuitatem illam hostibus liberam effici et Domino protegente ad priorem statum contigerit reuocari, in eam, in qua *prius ordinatus es*, ecclesiam reuertaris; sin autem predicta ciuitas continua captiuitatis calamitate premitur, in hac, in qua es *incardinatus* a nobis, debeas ecclesia permanere.⁸⁷

Praesentium lator Felix *diaconus*, cum nullatenus in haereticorum dogma lapsus sit, nec a catholica fide discesserit, pravis illectus aduersus Constantinopolitanam synodum suspicionibus, in Istricorum se separatione removerat. Qui cum Romam venisset, recepta a nobis iuvante Domino ratione, excessum suum, recepta

⁸⁵ Title to lib. III, epist. 13 (italics inserted)—MPL, LXXVII, 614.

⁸⁶ Greg. Mag., lib. III, epist. 13 *ad Agnellum Episcopum* (italics inserted)—Cc. 5-6, C. XXI, q. 1.

⁸⁷ Greg. Mag., lib. II, epist. 37 *Ioanni Episcopo Squillatino* (italics inserted)—MPL, LXXVII, 575; c. 42, C. VII, q. 1.

Dominici corporis 'communione, correxit. Quia ergo, . . . non in haeresim incidit, . . . imbecillitati ejus atque necessitatibus consulentes, maximeque sustentationi ejus pietatis intuitu providentes, in tua Ecclesia Syracusana eum praevidimus *cardinandum*; sive ut officium diaconatus expleat, seu certe ut sola ejusdem officii pro sustentanda paupertate sua commoda consequatur, in tuae fraternitatis volumus hoc penderè iudicio.³⁸

Fraternitatem tuam a nobis petisse recolimus, ut Gratianum ecclesiae Enafrenae *diaconem* tuae concederemus ecclesiae *cardinandum*. Et quoniam nec episcopum, cui obsecundare debeat, propria habet ecclesia, hoste scilicet prohibente, quo suum debeat ministerium exhibere, petitionem tuam non praevidimus differendam. Idcirco scriptis tibi presentibus eum necessario duximus concedendum, habiturus licentiam illum *diaconum* nostra interueniente auctoritate ecclesiae tuae, Deo propitio, constituere *cardinalem*.³⁹

A brief study of these excerpts will show that in every epistle Pope Gregory used the word *cardinate* or *incardinate* to refer to the act of *transferring* a Bishop, priest, or deacon to a church or diocese different from his native church, but always in the capacity of a cardinal, i. e., as a residential Superior. However, the converse is not true, namely, that in his letters every constitution of a cardinal priest or deacon was termed an *incardination*, especially when the cleric was to be made a cardinal priest or cardinal deacon in the very church of his first ordination.⁴⁰

The Roman Correctors of the Decree of Gratian add weight to this belief,⁴¹ as does also John the Deacon in the seventh

³⁸ *Ibid.*, lib. IV, epist. 14 (italics inserted)—MPL, LXXVII, 684.

³⁹ *Ibid.*, lib. VI, epist. 11 *Fortunato Episcopo Neapolitano* (italics inserted)—MPL, LXXVII, 802; c. 5, D, LXXI. *Cardinandum* is a correction inserted in the Roman edition.

⁴⁰ Cf. *supra*, pp. 6-7, footnotes 28, 33; c. 6, D, LXXIV.

⁴¹ "Cardinandum: Antea legebatur: ordinandum. Emendatum est ex ipsa epistola. Cardinare vero, seu cardinalem constituere (quod est in fine huius capituli), ita videtur B. Gregorius accepisse, ut canonicam translationem significet. Nam quum tempore S. Gregorii canon 6 concilii Chalcedonensis accurate observaretur, ut nullo modo daretur alicui locus in ecclesia (qui nunc titulus vocatur) nisi simul ad eum locum ordinaretur, quum aliquis iam ordinatus, necessitate aliqua in aliam ecclesiam transferebatur, ut in illa in eodem gradu, quo in prima ordinatus erat, deserviret, in secunda dicebatur *incardinari*; quod ex isto nunc indicato loco patere potest, et ex l. 3, epist. 14 et alibi."—*Notationes Correctorum*, c. 5, D, LXXI.

century when, writing the life of Gregory the Great, he says of him that he took care to incardinate in vacant sees those Bishops who had to abandon their own sees, and that those whom he could not readily incardinate he sent to other Bishops for sustenance, and that he was very prudent in incardinating clerics of other dioceses either into his own diocese or into the dioceses of others.⁴²

From the seventh to the end of the eleventh century no variation in the meaning of the term is in evidence.⁴³

From the twelfth to the eighteenth century it did not appear in official documents at all, e. g., in the Decretals of Gregory IX, the canons of the Councils, particularly of Trent, Papal Bulls or Letters, or even in the Latin lexicons of the period.⁴⁴ Only a few exceptions occur, such as in the provincial Synod of the Greek Maronites held on Mount Libanus in 1736,⁴⁵ and in a letter sent to all the Bishops of Etruria in connection with their convention at Florence in 1786-1787.⁴⁶

Widespread use of the term *incardination* along with its correlative *excardination* began only in the latter part of the nineteenth century. It was the Roman Curia which adopted it in

⁴² *Vita S. Gregorii*, lib. III, §§ 15, 16, 19—MPL, LXXV, 133.

⁴³ "Synodale, ut episcopus alterius civitatis in alia Ecclesia possit *incardinari*."—*Liber Diurnus Romanorum Pontificum*, cap. III, t. 11 (MPL, CV, 77); Adrian II, a. 868, ep. 7—Mansi, XV, 823-824; *ibid.*, ep. 11—Mansi, XV, 828; Hincmar, Abp. of Rheims, a. 874, *Capitula in Synodo Rbemis data*, cap. 1—MPL, CXXXV, 795; John VIII, a. 876, ep. 13 *ad Bituricenses*—Mansi, XVIIa, 13; *ibid.*, ep. 14 *ad episcopos Provinc. Bitur.*—Mansi, XVIIa, 14; Adam, Canon of Bremen, XI cent., *Gesta Hammaburgensis Ecclesiae Pontificum*, cap. 215—MPL, CXLVI, 626; Ivo of Chartres, XI cent., ep. 131, *ad Wilgrinum*—MPL, CLXII, 140; Urban II, a. 1092, ep. 71—MPL, CLI, 356-7; Mansi, XX, 671.

⁴⁴ Gerardi Joannis Vosii *Etymologicon Linguae Latinae* (Amstelodami, 1662); Ambrosii Calepini *Dictionarium* (ed. noviss., Lugduni, 1681); Basilii Fabrii Sorami *Thesaurus Eruditionis Scholasticae* (Hagae-Comitum, 1735); *Vocabularium Latinum et Italicum* (Romae, 1792); *Totius Latinitatis Lexicon* Aegidii Forcellini, (Schneelbergae, 1831).

⁴⁵ "... Nemo presbyterum vel clericum ab aliena dioecesi ad propriam transferat, ... vel eum in propria *incardinet* ecclesia, nisi consensum dante ordinario ..."—Italics inserted. *Constitutiones et Canones*, P. III, cap. IV, n. 24 (Mansi, XXXVIII, 193).

⁴⁶ "Tutti i sacerdoti, che abbiano beneficio residenziale, dovrebbero essere *incardinati* alla chiesa, dove sia fondato il loro beneficio, . . ."—Italics inserted. Sec. XXI (Mansi, XXXVIII, 1004-5).

its discussions and responses, but which broadened its meaning so as to include the permanent attachment of any cleric or, in later years, even of a lay person to a new diocese after his transfer from another.⁴⁷

America, a vast new missionary field, requiring the acquisition of many priests from abroad, had much to do with the development of the terminology for canonical transfers. In 1829 the First Provincial Council of Baltimore used the classical Latin word *cooptare* (to receive or admit into a body) to designate the transfer and enlistment of a foreign cleric in the service of a church here.⁴⁸ This and another expression, namely, *incorporare*, were used here throughout the major part of the nineteenth century until it became the practice of the Church to use the term *incardination* exclusively.⁴⁹

The Code of Canon Law in canon 111, §2, however, has given to the term a more comprehensive meaning than it ever had before. To be *incardinated* now means to be permanently attached or admitted to the clergy of a diocese, whether by transfer from elsewhere or by initial tonsure in one's own diocese.⁵⁰

⁴⁷ S.C.C., *Solutionis seu Excardinationis*, 18 dec. 1869 et 19 feb. 1870—ASS, V (1869), 477-478, where the Commentator discusses the word; S.C.C., *Taurinen., Adscriptionis seu Incardinationis*, 25 aug. 1877—ASS, X (1877), 485-491; S.C.C., *Viglevanen seu Mediolanen., Excardinationis*, 8 maii 1886—ASS, XIX (1886), 122-125; S.C.C., decr. "A primis," 20 iulii 1898—ASS, XXXI (1898-1899), 49 ss.; AER, XX (1899), 179 ff.; S.C. Ep. et Reg., *Viterbien., Excardinationis*, 14 iulii, 1905—ASS, XXXIX (1906), 207 ss.; S.C.C., decr. "Vetuit," 22 dec. 1905—ASS, XXXVIII (1905-1906), 407 ss.; S.C.C., *Romana et Aliarum*, 15 sept. 1906—ASS, XXXIX (1906), 486 ss.; S.C.C., decr., 24 nov. 1906—ASS, XXXIX (1906), 600 ss.; AER, XXXVI (1907), 292; S.R.R., *Londonen.*, 9 ian. 1912—AAS, IV (1912), 249 ss.; S.C.C., *Bismarckien. et Aliarum*, 31 ian. 1913—AAS, V (1913), 34 ss.; S.R.R., Decis. XXII, 17 apr. 1913—*Decisiones seu Sententiae*, V, 249 ss.; S.C.C., *Dioecesis T.*, 27 ian., 1917—AAS, X (1918), 18 ss.

⁴⁸ *Decreta*, n. II—Mansi, XXXIX, 295.

⁴⁹ I Plenary Council of Baltimore, a. 1852, *Decreta*, n. 9—Mansi, XLIV, 675; II Provincial Council of New Orleans, a. 1860, *Decreta*, n. 9—Mansi, XLVIII, 23; II Plenary Council of Baltimore, a. 1866, *Decreta*, nn. 108-9, 121, 314—*Conc. Plen. Balt. II Acta et Decreta*, pp. 75, 78, 166; I Provincial Council of Quebec, a. 1851, *Decreta*, n. XIII—Mansi, XLIV, 585; III Plenary Council of Baltimore, a. 1884, *Decreta*, nn. 62-3—*Acta et Decreta Conc. Plen. Balt. III*, p. 32.

⁵⁰ Vermeersch-Creusen, *Epitome*, I, n. 202; Wernz-Vidal, *Ius Canonicum ad Codicis normam exactum (Ius Can.)*, II *De Personis* (2. ed., Romae: Universitas Gregoriana, 1928), n. 58.

ARTICLE IV

Excardinate AND ITS SYNONYMS

The preposition *ex* prefixed to the ancient adjective *cardinatus*, already analyzed,⁵¹ gives the notion of one thing being detached from another. To *excardinate* in ecclesiastical language vividly represents the release of a cleric from the diocese to which he antecedently belonged. Though the etymology is old, the term is new. It did not appear in any important Church laws or documents prior to the nineteenth century, and is not mentioned in the major Latin lexicons.⁵² After 1865, the Roman Curia used it frequently in the sense just defined, just as it did its correlative *incardination*.⁵³

The idea of detaching a cleric from one diocese in order to subject him to another is as old as the establishment of the territorial divisions of the Church. This will be fully discussed in Chapters III and IV. All that pertains to the present Article is to note the synonyms which were used to express what is now termed *excardination*. There were many. Very often the words *transire* (to pass over), *transferre* (to transfer), *migrare* (to change one's habitation), *discedere* (to depart), and *recedere* (to go away from) are found in the text of the canons of the various councils, and it is apparent from the context that they signify a canonical change of diocese.⁵⁴

In the Ancient Period of the Church "dimissorial letters" (*litterae dimissoriae*) was recognized as a traditional, accepted

⁵¹ *Supra*, p. 2.

⁵² Gerardi Joannis Vosii *Etymologicon Linguae Latinae*; Ambrosii Calepini *Dictionarium*; Du Cange, *Glossarium*; Basilii Fabri Sorani, *Thesaurus Eruditionis Scholasticæ*; *Totius Latinitatis Lexicon* Aegidii Forcellini; Harper's *Latin Dictionary*; Freund-Leverett, *Lexicon*.

⁵³ ASS, I (1865), 361-2, note 1; *supra*, p. 11, footnote 47. Summary of responses given by the Bishops of the world on matters of ecclesiastical discipline to be treated in the Vatican Council, Quaest. IX, n. 245—Mansi, XLIX, 354-5; S.C.C., *Resp.* 29 maii 1880—ASS, XIII (1880), 522-526.

⁵⁴ E. g., IV Council of Carthage, a. 398, cap. 27—Mansi, III, 953; Council of Chalcedon, a. 451, c. 10—Mansi, VII, 362; c. 3, C. XXI, q. 2; II Council of Nice, a. 787, c. 10—Mansi, XIII, 429, 751; Synod of Szabolcs, Hungary, a. 1092, cap. 18—Mansi, XX, 769; Provincial Council of Tours, a. 1583, tit. 14—Mansi, XXXIVa, 834.

term for excardination,⁵⁵ though the meaning of dimissorial letters after the twelfth century and also in the Code is vastly different.⁵⁶ Sometimes the letters by which a cleric was released from his diocese were called *formatae*,⁵⁷ *Apostoli*,⁵⁸ or *Commendatitiae*,⁵⁹ and in the nineteenth century they received still other new names, such as *litterae excorporationis*,⁶⁰ *litterae remissoriales*,⁶¹ *litterae discessoriae*,⁶² *litterae discessoriales*,⁶³ and *exeat*.⁶⁴

One of the beneficial effects of the Code was to establish technical terminology in the entire sphere of Canon Law. Because of its specific use in canons 111 to 117, *excardination* is now the sole term employed to designate the perpetual release of a secular cleric from a diocese as a concomitant effect of his canonical attachment to another diocese or of his perpetual affiliation with a Religious Institute.

⁵⁵ Thomassinus, *Eccl. Discip.*, P. II, lib. I, cap. V, n. 5; Bingham, *Antiq.*, Bk. II, ch. IV, n. 5; Bk. VI, ch. IV, n. 4; Gasparri, *De Sacra Ordinatione*, n. 863; Ojetti, *Synopsis Rerum Moralium et Iuris Pontificii*, II, n. 1805.

⁵⁶ Moeder, *The Proper Bishop for Ordination and Dimissorial Letters*, pp. 41, 79 ff.

⁵⁷ Thomassinus, *Eccl. Discip.*, P. II, lib. I, cap. V, n. 5; Bingham, *Antiq.*, Bk. II, ch. IV, n. 5.

⁵⁸ Du Cange, *Glossarium*, "Apostoli."

⁵⁹ VI Council of Paris, a. 829, lib. I, cap. 36—Mansi, XIV, 561-2; Glossa in c. 5, X, *de clericis non resident.*, III, 4.

⁶⁰ I Provincial Council of Westminster, a. 1852, *Decreta*, cap. XXIX, n. 7—Mansi, XLIV, 750.

⁶¹ S.C.C., 22 iun. 1871—ASS, VI (1870), 495.

⁶² S.C.C., litt. ency. (*ad Epp. Ital. et Amer.*) 27 iul. 1890—*Collectanea S. C. P. F.*, n. 1734, § 4.

⁶³ S. C. Consist., decr. "*Ethnographica studia*," 25 mar. 1914—AAS, VI (1914), 182 ss.

⁶⁴ III Plenary Council of Baltimore, a. 1884, *Decreta*, n. 67—*Acta et Decreta Conc. Plen. Balt.* III, p. 34.

CHAPTER II

EPISCOPAL AND PAROCHIAL ORGANIZATION

MANY brilliant works on this subject already exist. It is to the purpose of this study here and now only to give to the reader a brief framework of facts and conditions in a chronological order, to provide a background of easy reference for the correct understanding of what is to follow.

ARTICLE I

BEFORE 300

1. *The East*

The Apostles were not circumscribed by any territorial limits in the exercise of their spiritual authority. They acted as protectors and visitors to the Christian foundations in various cities. Divinely authorized to transmit their powers, they associated with themselves in the ministry men like Timothy and Titus, Barnabas and Luke, and constituted others in certain capacities variously designated as Bishops (ἐπίσκοποι),¹ priests (πρεσβύτεροι),² or presidents (προιστάμενοι).³ Some of these, at least, were the first Bishops of the Catholic Church, who were set to rule and ordain others.⁴

The *Bishops* of the second century already were jurisdictionally limited to the flock over which they were placed, as, for instance, Ignatius of Antioch and Polycarp of Smyrna. No exact territory was assigned as yet, but they were established

¹ *Acts*, XX, 28; *Phil.*, I, 1; 1 *Tim.*, III, 2; *Titus*, I, 7.

² *Acts*, XI, 30; XIV, 22; XV, 2, 4, 6, 22, 23; XVI, 4; XX, 17; XXI, 18; 1 *Tim.*, V, 17, 19; *Titus*, I, 5.

³ 1 *Thes.*, V, 12; *Rom.*, XII, 8.

⁴ *Acts*, XX, 28: "Attendite vobis, et universo gregi, in quo vos Spiritus sanctus posuit episcopos regere Ecclesiam Dei, quam acquisivit sanguine suo." *Titus*, I, 5: "Huius rei gratia reliqui te Cretae, ut ea, quae desunt, corrigas, et constituas per civitates presbyteros, sicut et ego disposui tibi."

as residents in the important cities where the major Christian communities existed, and the sphere of their influence over nearby smaller cities and villages was the indeterminate extent of their jurisdiction.⁵ By the year 250 it seems reasonably certain that every city of importance had become the residence of a Bishop.⁶

The place of worship in Apostolic times was the private house, as can be deduced from St. Paul's epistles.⁷ By legacy or gift, some such places must have become the property of the Church, for St. Ignatius of Antioch repeatedly spoke of the Bishop's church in the city.⁸ Likewise, he left no doubt that the Bishop alone was the episcopal pastor of the entire city; that to his church all the faithful had to come on days of divine worship to attend the only eucharistic sacrifice, celebrated by him alone, and to receive from his hands the sacraments.⁹

Other clergy than the Bishop embraced priests, deacons, and those who had received only minor orders,¹⁰ which latter in-

⁵ St. Ignatius of Antioch (a. 117) addressed his epistles only to the churches of the largest cities, and never made mention of any other than the Bishop's church, thus, for example: "...Sicut ergo Dominus sine Patre nihil facit... sic etiam et vos sine episcopo, sive presbyter, seu diaconus, sive laicus. Non ergo aliquid rationabile vobis videtur extra ipsius sententiam; tale etenim iniquum est et Deo inimicum... Omnes adunati ad templum Dei concurrite, sicut ad unum altare."—*Ad Magnes.*, cap. VII, 1-2 (MPG, V, 668); *idem, ad Smyr.*, cap. VIII, 1—MPG, V, 713.

⁶ In Egypt alone there were one hundred bishoprics by the time of the Synod of Alexandria (a. 324)—Funk, *Manual of Church History*, I, 34; Van Hove, "Diocese,"—*Cath. Ency.*, V, I; Natalis Alexander, *Historia Ecclesiastica Veteris Novique Testamenti* (*Hist. Eccl.*), t. VII, cap. V, art. VI.

⁷ 1 Cor., XI, 22; Rom., XVI, 1, 4, 5; Coloss., IV, 15; 1 Cor., XVI, 19; Phil., I, 2; Bingham, *Antiq.*, Bk. VIII, ch. I, n. 13 (t. II, pp. 369-70).

⁸ See footnote 5 immediately above. Pliny the Younger, proconsul of Bithynia, related to Emperor Trajan, about the year 112, concerning the Christians: "They assemble before dawn at a fixed hour and all together sing a hymn to Christ as to God."—*Epist.* X, 97 (Lesêtre, *La Paroisse*, p. 11).

⁹ See above on this page, footnote 5.

¹⁰ Priests and deacons were certainly in existence, as one can gather from the New Testament as well as from the rules concerning them in the early fourth century councils and synods, e. g., c. 13 of the Synod of Neocaesarea (a. 314-25)—Mansi, II, 541-2; Synod of Ancyra, a. 314, c. 13—Hardouin, II, 275-6. Some minor orders were in existence in the second century, for St. Ignatius Martyr, a. 117, wrote to the Antiochians: "Saluto Hypodiacnos, Lectores, Cantores, Janitores, Laborantes,

cluded chanters (*cantores*) and grave-diggers (*laborantes*). These were to assist, or, in the case of priests, to substitute for, the Bishop in the many phases of church worship.¹¹

Rural Bishops, later known as *chorepiscopi* (*χωρεπισκοποι*), were the established delegates of the city Bishops for the evangelization of the villages wherever the number of Christians warranted it.¹² They enjoyed some episcopal powers, but were dependent on the city Bishop, and were the pastors of the first country churches, having about them priests, deacons and minor clergy, who aided them while they celebrated the sole sacrifice in the rural town.¹³

This Period saw the beginning of Religious in the Church, when in the third century men like St. Paul of Thebes and St. Anthony fled into the desert places of Egypt to find more intimate union with God by living a spiritual, mortified life in solitary huts, and by seldom communicating with the outside world. They received the name of anchorites (*anachoretæ*) or hermits (*eremitæ*). Obviously they were not clerics.¹⁴

2. The West

Persecution made the problem of organization more difficult than in the East. The Christians were forbidden to meet in any regular place, so in Rome they chose private homes (*tituli*) and

Exorcistas.—Thomassinus, *Eccl. Discip.*, P. I, lib. II, cap. XXX, n. 2. All the present minor orders are listed in the third century in a letter of Pope Cornelius to Fabian, Bishop of Antioch, a. 252.—Eusebius, *Hist. Eccl.*, I. VI, c. 43 (MPG, XX, 622). The subdiaconate, be it remembered, is still a minor order in the Oriental Church and was in the Latin Church until the twelfth century—Many, *De Sacra Ordin.*, n. 8, 3°, 4°. *Tonsurati* did not exist prior to the fourth century.

¹¹ Pighi, *Institutiones Historiæ Ecclesiasticæ (Instituts.)*, I, p. 13.

¹² Cf. Synodal letter of the Bishops of the Council of Antioch, a. 269—Eusebius, *Hist. Eccl.*, I. VII, c. 30 (MPG, XX, 709-20), in which mention of rural Bishops is made. Cf. also the listing of *chorepiscopi* as an established institution in the early councils of the fourth century, e. g., Synod of Ancyra, a. 314, c. 13—Hardouin, II, 275-6; Council of Nicaea, a. 325, c. 8—Hardouin, I, 326; Mansi, II, 671-2.

¹³ Bastnagel, *The Appointment of Parochial Adjutants and Assistants* (Washington, D. C.: The Catholic University of America, 1930), pp. 7-9.

¹⁴ Chelodi, *Ius de Personis*, n. 246; Vermeersch-Creusen, *Epit.*, I, n. 538; Fanfani, *De Iure Relig.*, n. 8; Schäfer, *De Relig.*, n. 10; Huddleston, "Monasticism,"—*Cath. Ency.*, X, 461d; Fortescue, "Eastern Monasticism,"—*Cath. Ency.*, X, 467-8.