

taken in 1655, 1656, and 1661; it therefore effected little change in the already existing situation. Four bishops, however, who were favorable to Jansenism, of whom the most noted were Nicolas Pavillon, Bishop of Alet, and Henry Arnould, Bishop of Angers and brother of Antoine Arnould, published the bull in their mandates in which they introduced the famous distinction between *droit* and *fait*. In 1667 the Holy Office condemned these mandates and named a commission to proceed against the four bishops, an action that provoked violent reactions in the French episcopate.

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[L. J. COGNET]

## REGINA CAELI LAETARE

The Marian antiphon traditionally sung at the conclusion of the hour of Compline during Paschaltide; since 1742, by decree of Benedict XIV, it has also been used to conclude the ANGELUS during the same season. Its earliest appearance is as the Magnificent antiphon for the octave of Easter in a MS of the Local Roman chant tradition, dating from c. 1200 [text only in J. M. Thomasius, *Opera Omnia*, ed. A. F. Vezzosi (Rome 1749), 4]. Its use as a concluding antiphon for Compline dates from about the mid-13th century. Two melodic settings, both in mode VI, are given in current editions of the Roman chant books. The first and more elaborate of these is the one traditionally associated with the text (probably early 13th century); it differs entirely from the melody found in the MS of the local Roman tradition, the music of which seems to have been used only in Rome and its environs. The second, simpler setting emerged during the later decades of the 17th century and probably was composed by Henri Dumont.

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[R. J. SNOW]

## REGINALD, VALERIUS

Jesuit moral theologian, known also as Regnault and Raynault; b. Usie in the diocese of Besançon, France, in 1543 or 1545; d. Dôle, 1623. After completing his eccle-

siastical studies at Paris where he studied under Johannes MALDONATUS and Juan de MARIANA, among others, he entered the society in 1573. Then followed a long and brilliant teaching career in the society's colleges, notably at Dôle, where he taught moral theology for 20 years. His *Praxis fori paenitentialis* (Lyons 1616) ranks among the classics of CASUISTRY.

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[R. A. COUTURE]

## REGINALD OF CANTERBURY

Latin poet and Benedictine monk; b. “Fagia,” probably the present Faye-la-Meuse, Poitou, France, c. 1040; d. soon after 1109. Where he was educated, though supposedly the abbey school of Noyers, is still a matter of conjecture, and it is only probable that he was professed at BEC. He had certainly, however, become a monk of ST. AUGUSTINE'S ABBEY, Canterbury, by 1092. Reginald wrote accomplished Latin verse and was familiar with the work of at least some of the classic poets. His name is associated with that of HILDEBERT OF LAVARDIN, to whom he lent his poems. His principal work is a life of St. Malchus, a Syrian hermit, written in some 4,000 lines of Leonine hexameters.

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[P. BLECKER]

## REGINALD OF ORLÉANS, BL.

Also known as Reginald of St. Gilles; Dominican preacher; b. Orléans, France, 1183; d. Paris, Feb. 1, 1220. Reginald took the doctorate in Canon Law at the University of Paris in 1206 and taught there for the next five years. In 1212 he was elected dean of the canons of Saint-Aignan, Orléans. St. DOMINIC received him into his order in 1218 after a nearly mortal illness during which Our Lady is said to have appeared and shown Reginald the DOMINICAN habit. On Reginald's return from a pilgrimage to the Holy Land Dominic sent him to Bologna, where he erected a priory at the Church of St. Nicholas of the Vines (now San Domenico). In the summer of 1219 he was sent to Paris to help the young Dominican

foundation at the university. He died the following February. Acclaimed for his preaching and holy life, he was beatified by Pius IX in 1875.

Feast: Feb. 17 (formerly Feb. 12).

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[M. MARKOWSKI]

## REGINALD OF PIPERNO

Theologian; b. Piperno, Italy; d. Anagni, 1290. After joining the Roman province of the Dominican Order, he met THOMAS AQUINAS in 1259. Reginald became secretary, constant companion, confessor, and intimate friend of Aquinas. He accompanied Aquinas on all his journeys and gave his funeral oration at Fossanova. He finished Aquinas's commentaries on St. Paul's Epistles, the Gospel according to St. John, and the *De anima* of Aristotle. He is probably also the author of the supplement to the third part of the *Summa theologiae* of Thomas; this supplement was taken from Aquinas's commentary on the *Sentences* but arranged in the manner of the *Summa*. Reginald succeeded his friend in the chair of theology at Naples. Aquinas had dedicated to Reginald the *Compendium theologiae*, the *De substantiis separatis*, and the *De iudiciis astrorum*.

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[A. WALZ]

## REGINO OF PRÜM, COLLECTION OF

Regino was born about 840 probably in Altrip, near Speyer. He entered the monastery of Prüm in the Eifel (Rhine mountains); was elected abbot after the abdication of Abbot Farabert in 892; resigned in 899; and was appointed abbot of St. Martin's in Trier on the initiative of Abp. Ratbod of Trier. He died there in 915.

Regino was the author of three works: (1) *De harmonica institutione*, preface to a corrected new edition of the Trier *Antiphonarium*; (2) *Chronicon*, a universal chronicle from the birth of Christ to 906, dedicated to Bp. Adalbero of Augsburg; (3) *Libri duo de synodalibus causis et disciplinis ecclesiasticis*, a practical vademecum for

episcopal visitations and circuit court, composed at the suggestion of Archbishop Ratbod and dedicated to Archbishop Hatto of Mainz. This work in fact covers the entire area of episcopal diocesan administration and provides a vivid and graphic source for the study of ecclesiastical life of the period because of its detailed treatment of the matters with which it deals. Book one treats of ecclesiastical persons and things. It begins with 96 questions that were to serve as guidelines for the bishop on the occasion of parochial visitations. The following 455 chapters provide the legal basis for the precepts and prohibitions whose contravention is examined in the circuit court. Book two deals with the laity. Its 454 chapters contain procedural regulations, 89 questions, and a copious description of the various delicts and their penalties.

The sources used were generally of Roman origin and those deriving from the Carolingian Reform: canons and decrees from the *HISPANA COLLECTIO* and especially the *HADRIANA COLLECTIO*; canons from Frankish councils; 14 fragments from the FALSE DECREALS; numerous texts from the Fathers of the Church, ecclesiastical writers, and monastic rules; fragments from the *Breviarium Alaricianum* and its interpretation; and texts from genuine and forged collections of capitularies. Regino altered many of the texts to make them better serve his purposes. He was full of the dominant thought of the Carolingian reform and specially anxious for a close tie with the Roman Church. His work had only limited success in the 10th century, but when BURCHARD OF WORMS used it in the following century, it was assured of a great and lasting influence.

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[G. MAY]

## REGIS, JOHN FRANCIS, ST.

Missionary to the French Huguenots; b. Fontconverte, Diocese of Narbonne, southeastern France, Jan. 31, 1597; d. La Louvesc (Ardèche), Dec. 31, 1640. Under the care of his devout parents, Jean, a successful merchant, and Marguerite de Cugunhan, he developed an interest in