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Atchis-yf, I-

IX V'CU'ATIOX AGAINST SCHOOL THEOLOGY

It is: Eicv'ical *Mystici Carperis* has natural y .-r-vK-d .i
... interest in tie te.nchir.a abo-it Christ's Myst.'i; Body.
... by-pr- litct oi that inter-st has bee- the irequcutly re-
... «'Cki tnit .he school ihe^iouy since the Maldie Aues lit' .n
y. :e_'C.'teil to consider the Church .is the Body of Jesus
> a serious charité. It .escrves atte.:l?>n.
I .r.p.; .tton seems to be .hat the 'inters 0l t.)to,og:c.i. vocks
' .>:; .arks and universities si.ece the Mu! .c .lires nave laud
■ ' ;t the truths preserved in the doam.'ic ;κ.π.>η ot tie
r'ris. If the 3ccjs.ili.>n ha- any '-U' .toute mundat.:
Ii-' .; :ü ■ sia.uid contain a te.iciimu utv.r.y alien to tie itera-
' .-o l ti.-io' .ray troin tne tni-ldie of the uteentn century u: tu
I " .leu'nring of the twentieth. The ana? sis of the *Mystic*.
r ' .t wd. show whether the charge jusirie : or no'.
-rxati- set'jn u: the *Mystici C-rpwis* is dl.-idλ! .-o
r tie first part tlx Holy Father desert' e? me V-lurch .in
' .i. Body of Chri-i. In :he second ne * - .■'b' et me u m
I . 'i' -s XII begins his first section by ic-h.ng "es.y the Catr.oiii.
■ ' ■ -pi.y d-wtribed as a Λ'iv. He irjornts us mat u:e Cnur. h
■ ; η.e; because it is visible and organized, possessing a vis.bie
' -t.t.at. .η. visible sacramental worship and visible members.
tre body of *Christ* because our Lord is at once its funde».
..... "e vs support. The term *Mystici ti* Br-dy ot (hrist is appued
' - .; ■i. since it is distinct from our Lord's -.nysicii t'ody an-i
' - ' .e 'une superior to an ordinary society or m<'r'... uo.iy m tear
I i-' .c.yde o: unity absolutely ind- pendent o: an.l s.;>erior to
" -- cd section .of the -dginatic part, the dlyric: *Corpsrts*
' - ' * .e -l < t- pes r. bonds or Communications by .: aicn. men a.e
" " ' .nfr within the t'hurrh. Those men .:ho are united to
' ■ pr-'t-ssing Ills ianth. being sub.ect tn tne egi.-imj.,e
' "I r--TH He has set over His sheepto.d. -nci partaking m t^e
' ■ ■ rs.,ip. >.hi.'h He instituted, are i.-td to r-e ■'■.ued m poda_.
I m municacii with Christ. The secon.i type ot com-
I -Ï l .-m 3.--C- ÛÛ t: P'-tber "■s-rh Eawit's ecui.-n si the
' -t < .χ.-v Y.irt. The Azie-ica Pre-s. ✎ - PP. ;4--7.

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municipion is spiritual and invisihic. It consists in the
ical virtues of faith, hope and charity. Our union is
perfected by the Holy Ghost dwelling within us. It is
in the Eucharistic sacrifice, which is pre-eminently the
Mystical Body.

l

In the light of the actual text of the *Synodus* made against the school theology would seem to be various elements which are brought together in the systematic section have all been considered in the standard sacramental theology since the Middle Ages. Moreover, the theses used by the Holy Father have been developed since the controversies against the early Protestants.

H.

There is certainly no ground for saying that the thesis on the Catholic Church has been neglected since the Middle Ages. These conclusions received their scientific development at the hands of the Controversialists. Cardinal Stanislaus (1579; felt called upon to refute the objections of Brenus by Pöschel that (himself, and not Peter Soto (1563), was responsible for this thesis?)

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h

Although earlier theologians commonly taught that our Founder of the Church this portion of theology did not have anything like its present theological development until the end of the seventeenth century, Theologians dealt with our Lord's Mystical Body, not only in his treatise *De* also in various parts of the *Verbo* of the Church, as the *Apology* was never absent from theology, was found in the *Synodus* of the Cardinal Johann de Turnhout, 1463, one of the theologians after the Middle Ages. The most important

iii
h

Theological work on the double commandment with the Catholic Church was developed in the sixteenth century (from the Council of Trent, 1545, in the *Decretum*) to St. Robert Bellarmine (but). The *Decretum* of the Holy Ghost in *De* *Trinitate* *Sacramentorum*. The various tracts *De* *Ecclēsiā*, *De* *Sacramentis* *Sancti* *Mystici* *Corporis*.

Sct. *Præfatio* *Præfatio* *Benedicti* *III*. *De* *Ecclēsiā*, Vol. I. p. 535; also p. *De* *Ecclēsiā*, L. 2. U. 4**.

Int... is r-x one dogmati.: element in the .ifw.'. i Corporis neglected v overlooked in the standard literature of scho«»' theology since th- MC!/? Ages. Obviously not every author taught every p'in'. Main there •■ere various individual writer< and tea»iters wh) pre- Cements nt the Mvsti.-at Body d-itrn-- imperfectly and ir-

The charge however is ievcl'ed a' school theology .i»

... h.irire cannot i>c nus'.itied.

is c.ne thing to sav 'hit the older school ihe-i jgians did nut 'h.' ' :.e theology o; 'heMvstic.il Body and quite -mother to deny !.t 'he 7y;/i.-i Corber:< and 'he various competent theological

on'ths same subject Li our own time repre.sen.t a definite «s theological science. Modern theologians such as Mura-

û. mo.nd Gtuden have advanced the work of sacre I theology enn- :Ale..blv by writing their treatises on the Mystical Body. They nave

?râ«l a work which previous theologians h.ul left undone, not because the older writers failed to consider the t-udtrng. but simply st-Melv because the science was r.ot idr enough ub ^.-el m prevu-us fixes fr th? sort of work these re- ent theologians nave accomp^ne-c

Atat Pope Pius has dune, --nil what the -s...» - .»η.,.o,ia.i. c: ta- M-Hcal Body has e done, is to bring tngetner lr-.m even- parr ot ■.Wo,-':?c. various theses which will heln men t.. appretute tnc i'.ñ nit- truth «! the Carholu Lhurens u.mr. - -th <>ur L-nd. Li Ti.i-E thi- they acred in accordance with thu prmcip.-c laid aown :>y

& Constitution

Γö; rak-ht obta

certtû" understanding.—and a most ne divine mysteries through the use of r,itur...y and by a comparison of trie ; with the List end of man? The ns nt th.'- Mys'.i-al Body hive simply -t- -eni 'u @f their doctrine by bringing

n- er lem, nt* which arc- e.plained in many parts of .sa- red doctrine.

I!» -vi'ers «! S.A.,; -he-'onv û™! the fitn-en-entury to ths nme- ts-n h -re ^lectina the teachh-g on the My-Jtictl Body

*tpr« L-cause' this' section tf x-cred d-wtrine -ms t-en cavel-iped ir. tmrov,n times. Theyknew audespu...-td t .! - e. i

•W.- even though d.-y did not ""d ' •ifî; 'h- Mvs'.iral '•7* »f treatise on this subject- Γ,-' ;

“vv'z Chrst. ;ind the u'.ler sciiï” -'.. ; *.. 'a. ... Th,' theology of ** b"”: at

ii:: i ' « --nn »» Λ?i- h uni

message about the connection of the Catholic Church with the school theologians knew and taught the theology of the Mystical Body. A complete theological treatise on the Mystical Body; in which all the theological elements pertinent to the Church with our Lord are brought together and compared, for the still more perfect and profound understanding of the mystery of the Mystical Body is one of the great necessities of our day. It would be new in the extreme for modern theologians for not having done what has been distinctly a twentieth century work.

The theses which have formed the school theology on the Mystical Body since the first part of the eighteenth century were first put in scientific theological form by the classical ecclesiologists (among them John de Turrecremata to Francis Sylvius (1612). This group these men devoted great attention to the teaching of the Mystical Body. Some of them, like the brilliant controversialist Flacianus (1543) and Cardinal Inghisi made the formula "Blessed Sacrament" serve as a definition of the Church.* All of them joined the "Mystical Body of Christ" to a great number of other designations, all of which served as names and figures of the Catholic Church.

The medieval ecclesiologists used all of these names in their proofs. Thus, the name of Christ in any one of a dozen variants occupies prominent positions among these names. These names or figures listed and used by the school theologians, both proper and metaphorical, found in the writings of the Fathers, and applied to the Catholic Church. Some, like *Agnes* and *Immaculate Conception* were taken from the Old Testament Kingdom. Others, as for example *Corfu*, *Edumna*, and *the Holy Spirit* are found in St. Paul's epistles. Still others like *the Holy Spirit* came from Old Testament prophets. The Fathers of the Church used these names in various ways.

...? ... YI" ... ecclesiologists and if these ... They ... ? ... Lie ... red ... nt ... Ga of *j-e ... Uissical ec-dcsio-k-gisis empl-j-

... Lie ... red ... nt ... Ga of *j-e ... Uissical ec-dcsio-k-gisis empl-j- ...

... Tb.fi names *Sagena* and .1/»^ were used to snow that
 i-rs a? 'veil as riifntenus men were to be found tn the ran^s of the
 Mki-ant. The visibility of the Church was attested in pass-
 ai- ■?? ?; spoke <?; it as *Cit'ics* and .Hoe-. In each case the classical
 I : took either the passage in scripturc meeting directly to
 I . ■-r.n or the patriotic. statement in which a scriptural text was
 'rùted in :be Ciiureb. and. employed this statement in proposing

Iin- ■pre grr.ti many of these names, i'urrecrmata.' explains
 -7 *■(of J.em ard Francis Sonnies /1576 l eighteen. l nomas
 ■' t;Â . Francis Suarez (1017), St. Robert Bellarmino (1621'
 "is Syivins 'iò-îp' ali employ over forty of them. I.acii name
 .. «.y.; tjæ existence of one definite set <> c-.aracteristics in
 I . ■.*.: 'Cb.urJn. The ven- multitude of these names tended to
 ' ' ■«e c...i«sical theologians against the temptation to earn- any
 - . ■. ■j^v i.; extmva.yant lengths. Tney could not etisni forget
 '■' ' -i.r.- ■■.rcini.cation which St. Paul called the Body of Ciirist
 ' ' -r. ' anpared i;y our Lord to a net in which bod: good and D.id
 =-r. ■■ñv r-r.idnicd. The Church which was calieu the garden ei -
 I T- w is ah.. known as rhe sheepfold of Christ; containing tii/'se
 "I- . -r -?-r.n. our Lord bad set Ilis vicar on earth. As a result
 .. r. t.;η •hro'ig! the writings of these classical school theo-o-
 tne errors reluthe to the Mvstical Bodv reproved ia the

Ai- n..me Mvstical Body was r. vita* factor in >he
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 ■ the merit imrxrtant controversie* in ti.c treati.e .0.'
 I ■ I ' _i e.;:?, v.idnus ways of ir.terpr?..: tite term Body of
 "... Tii'tii- >■;■,iη,A| djuerer.res were seit.vd a s' .lo-ηv λ'Λ.
 ' ■ -r i itv "I. it marked, the del.-ius >! emc...: grace,
 ar- a-; as wel: k-i-wn as d spate ■ulwfiem the
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the Church as receiving a vitii considere0 a merabe s
Dominican Cardinal John de 3* result he refused the utie^
a living part, of a Jiving organism. ' . l g;n \vithoegh sanes@
member to Catholics in the state ot m o cburch nr be jarti l
well as righteous men could beiont,* 0 dignity ami the -.lesJri-
Catholic Church, they had no righ>
of members.7 , . w!;nued for some ---

The restricted use of the term ITlcm^.'l' ,.,,ηρηί ·»ì d>* ^utW
Theoretically St. Robert Bellannme did)

practice he habitually spoke of smful ^r(gor.· »i
Church rather than as members of this aocx ·· ^ <<εγο f- '■'
(1603) rightly considered that this ,l:fferCTMLtance? Ada* D—
title of member was a matter ot slight T cremata's tgr~ '
(1632)«- and Francis Sylviusll finally rjccret oi
ology since it rested upon an unwarranted ■ * b

Iake Turrecremata and like the other
Latomus taught that the Mystical Bocy ot < o*- _ conta,w:f'
existing Catholic Church. However the ?re@.' ^,M-,πIV'
sialist believed rhat the title Mywicai Body oernngeu p *
group li-rir.g lb? life of charity within that Church. ÌÀ:
existing Catholic Church, the permixia. possesses
spiritual resources ar.d dignities by reason of the righteous \
rocrabct. Thus, according u> Latonnis, Ecrle^ .
prii'tK-rlly thnrmh n-vt primarily designated as the Bocy —
Aiphonsijs s 1559) drew a «omewnat simiP-r j, .-:Ài
tween he names *Cerfus Christi* and *O^i<f Chriv.i.* · ÿ^.

* (i. iivipuin liw' : Robfr.i B. ■ a; · s>
< i-w.it n ; .i
f .aria Ci
Cf. 2A. J: J...! .vit. j~ '· Vb?)-ll r
af-.:IM nle, Liber
- .ls. lit, 1605. Vol. îH. D\ . L Pe
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t. tub 2, coi '3 îii'. ni. f. n> 'r"
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'-TD M*. . · X · ■'lj iîi Cf."» J
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... focusing on the unity of the Church 'was instrumental in the sermo- thening away from Gits manner <1 interpreting ... of the Mystical- Body.

The controversy relative to the proper definition of the ... n triaant of the New Testament was likewise decided in toe ... name *Cjrbits* .Ifvs'ic:irn. Some of ilie classical ecclesiolo-

I, iiv Su.i"ez and. Svjvius.'4 were convinced that an occult 'hock; r.nt i-c numbered among those who belong to the Church. Basing their argument ujxjn the fact that me

... is he Body of Chris., they reasoned that a man who belongs ... should have some part of that itie. Since faith is the ... act in the supernatural order, they concluded mat the

... received no vital influx from Christ and ... -nr i,e considered as a member ot me Church. ... as they io sted 'iron deiir/ng the Church as me society of those

... ave t'χ- divine l'ait'i, rather than as the congregation of ... -iorr-ess ;;>τ faith/' A good number oi early school the- ... ,ñ-l (ypc. ,χδññBoη.

... r-ci..ns, among teem St. Peter (anisius \ 150,) isc. tv inert ... Gregorv 0; Vna-niia. preferred to donne the < hutch ... -r. tion of i;c profession of faith rather than in terms oi the divine

... These theologians m-o used the concept of the Mystical ... ;,satiare th,dr owe. conclusions. They distinguished two ... member* of die Mystical Body are connected with

* L. rd. They s-jokc of an externa: and an internal communication the Church, and they held that the external communication ... r-, ,',r.s.i.ute a man as a member ol me (.run.,;

... 'iit iwretir. lacking Gm inward b-v.'ds m' t'Y'u a».!' ... se t-jTnhere»l aiirir the ranks >I the < 'lurch Military ... Iri- -^essii r. the exterrai communv-aüi-n.'*

... C:-rr-ri-: steaks of l::c*e two bonds of ur.ini! wit!. I'bf.st ... -ia-s ri em as St. Ro-sert Beiarmine d.id. in liis /> s ^ :j ... -f' T. i- intervst'mj t- ' n- rc that in tl'c .IIm.'.'Wi'

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the inward and outward bonds of unity with our Lord are under the name of the Body of Christ which before St. Robert Cornutus had fully described these of unity and had designated them as the spiritual and the communication with the Church. St. Robert simple distinction which Latomus had employed to show the effects of communication and used that distinction to show that even the heretics might be true in the Body which is Christ, in as much as they possess a real, though unity with the head of that Church. Catholic Theology since has accepted his argument and his definition. It has thereby approximated his use of the *Corpus mysticum*.

The concept of the Mystical Body enters into most of the teaching of the *De Ecclesia* as a proof or an explanation of St. Robert's teaching. The other names of the Church are used by Robert, like the other classical ecclesiologists, never permit us to forget that the institution he was describing and defending was the society which St. Paul had described as Christ's Body. The theses of the classical theology on the Catholic Church

S X J Wn T *ε theSfS in the light of the Mystical Body

Mystical Body ⇔ certain "id not neglect the doerac -

theologians CrSpt "Oberi and his fellows came 'rem unregulated anvint- " ? Bod>-ana"gy rather than failure ip consider A eO'd number of subsequent of terms body and soul oi ** include them in their own writings, i neglected the purpose for which St. R.?"7- terms. Thus the body and the soul ;f d:*1

ciere ultimate iron, f-n* u;n;j 2' to oe considered as societies in some way distir- of vJ-jt tm-y had been in die *I f Etri#**

ti-- GrnoiL « hun-j * r'il ?i n'@l were joined together in. t:c imit)'

It :iak well over

St. Robert BrEanr.fc^ . . . a ha:: io o^mpLcte Üdf ir.i. Tbo. pr-xf--? however

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Di-w. and



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nr.- of nary manuah U'4' <7ontr°c terthiU.^ about lie soul and John Polnaan : ult; purpose fo_

i ■copied what bt- f'^^h M-fthout thing why factors which had i-'ng tenns had been re^Tii ' j the outward Iwtids of

s.

"Wr ndhm the eaasiolops of ies^ tett's terminolo-v on the visible of St-theology through the

' ^-pnjwn * Bl.al? „f 3?-40). and Honoratus Tour- a ii. fc., ... Lr:Cr<x sotn* ξ, ιλ το Π^ ' Thec^tica appeared some

ci:arles du Pics?^ .., de Ecclesia Christi of hir

' * ' ?' Argentre, n[the Mystical Body for great, is the analogy

i a."j!" Jr" <On:rere v8β£1Λπ fnu*4.1' j tfac natural human body

■ mental teaching °n. Cb<r':,ta?aljd properties of the

J- «« fac Mystical Body of ineh> a . «-.gsecÛEg tiie concept of the

ii body. However he prdP«V Wth care ess rahmdung his -"■ Jnd -ailed to check hjs tc3X°fatively -Etif attention to the Kiiin-Biai jfv paid con ç micrences quite at

■ -iTra-s of rhe Church- A* - T . .-s predecessors, -ince Wit; t, îr.. pn.aruncef.cnÆ Church cor.ld be defined

tY o-'-'-g êe first t." sUg^ { iiaroed the soui of the Church.-3

.op of What st. R'. '*??. £:mSeif had brought up the concept

.. ti*;Uiz Φ00)»,t nOt be an element in such a deonition applied the name soul to it precise!

■ ■.....' -N t hut-ch. a b.»sir factor in seyeraj faulty expLira-

'J. ■■ e. p.< .s'. . c'hurch itscii,ratner than cheex+'-m-'il bond

Γ. "Il' T"l' ,au?h: tha: ■.■atechumens

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' '-■urer tnight be saved

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Toumely listed a great number of <dif. 01 - -

In his theses however, the name
others. The same tendencies v.'hi'i-l apjtear Ji - - ^"■_lfs
 are manifest in his. As a matter of f,-nct,Toume!v'veati-r:::ers.
 tñan had his younger colleague. «hcc D'Argentrè hail - - -
 rièuniii'in of the Church in function of the soul. rourneiv ac!Jj;
 offered such a definition. Lurthern|
 effective in popularizing unis comf..s on Hurter's A Li
Literarius lists D'ArgcnIre's *Element# Tuenla^*. <s a ra-
 Toumeiy's manuals were aiming the most ixrputat 'landboo-- B
 hision-of theological education.

Where Toumely had simply offered a deünui'^ " t Λ r-r-S». !
 terms <-i the soul, the brilliant German Je"ui-
 made a triple definition of rhe Church tbc J'' 'j5 al" ... ■
 Two of Kiiber's formulae describe the Church iruf«ciau...
 function of the soul alone, and the other io iuncii·-·-n: ■-,', .
 The inadequate definition in the light I'æ "...-i .
 Robert's definition of the Church itseH. ^Iie | ./. .
 scribed the Church "adequately": took in botn ihe \$o--

The famous Sorbonne theologian Louis
 the soui of the Church as a society in some manner Il'slICC. t-

visible Church itself."
 Although some few school vaMs incorp<irate^ S ths t is-
 about "he soJ. <of the Church into iheir trea^ses ll a! Aae-âl
 applicarion <oi the Mys-:;<a! Body concept w:li' neter ,,eifl
 aian.r.g the > h-LstLs. Popu'urizers rathe7 'nan proponents^
 school :heo!<-jj- employed it. The school theology as a w. ■
 tir.ued the th"«5 ui the .lasaicil ecdesiolog*315. î^sscs
 the ligT. of ar; .ur-irate Mystji a! Body tea- hill^ Tnc sc-oo m-
 since the middle aç-s prepare i the way for rhe ' ■rA"ru.
Weskittigoti. D C. T?st.?il ' rTFi/>Kn Fi.vt**

* *Prisistitto* K>1 î >A. Tfc.,' **Di Jbeclr'i: l'À n it'**. S--.jn^ -'bo'. l'*,?i
 » .V.,MFA.,... . Ec.. - - - b.r.x.,,k. 19t' r., : **H
 ? Γ>X·-|:i: Tms ■?·4 k 4 ^ .iβi.
 A... .. Ks J'..id Kiim iifu P V'... .. >. .I>...
 'A... .. r., 4u.-.«Kodnia, Ed'tio ■.■<. r - s-'S'.
 ** D« 5<x A'm. Tu S'...: ■ M.c-, s î --ôib^βi (α'... (et.,it'...)

Answers to Questions

THE COLOR OF THE AXTEPENDIUM

S. Ji-fs. The An»epen<li:i:m—Ptf/.MiW *Altaris*—is supposed to
r.d ir. color io the feast <i the day or the office; before the
e-i-: i-i-niment exposed it is to be white. Now, when the a'tar
-in proriTÍv adorn:;! f«r a feast, e.g., the Exaltation of the Holy
' r. í es tre reti antependium have to be removed for Benediction
' a-
Sacrament during the afternoon? *Or.* again, what
• ■■:;< the color *ni* the antipenilium on the Vigil of Pentecost when
l-r-i- notes—_lb. in Off., Viol. in Bcned. Fontis. Rub. in Miss.r

rr Our correspondent is quite correct in his general statement
t: di! antf-pendiem should correspond in color with, the office and
! the <lav, White, however, is always to be uv.i wkn the
!-:-:; Sacrament is solemnly exposed, even though a diierent ·ó λ γ
'i i ■ 'rihed fi-r the vestments of the Mass. Thus, it the *l o r y E*">ure
■ ■ C>:ns on Pentecost Sunday, a day which excludes tre x otivc
'-:-: i i the Blessed Sacrament, the vestments should tie re! but the
! r:-r. l-m, v hñu·.

■ c-aj r-ronosed, · η die Feast of die Exaltation of the Hily
! · the red untqxñdiuzr. should be replaced by a wi-itt on-· 'or
j t ir, ihr aitemcon. In any case, white is th.' o-ior for τl-
;: rs d at. a3 rhe day following is the Feast of :lk Sewn
· ■ Et-: the \ igii *Pentecost*, authors generally . v. c. Martin-
†† f λ II. *C.r.\ XXXI, 4*, direct that tiie violer .intepcndiir: be
> J -er t e red one, the former to be removed jusr before the M iss.
! r i : :i n is rxij tt the white color designated in the (V.h; mr the
: :; Litte Hours being recite»! with the altar hu-g -nm tts
■ nt r^iptndiu·!. (Cf. Martinucci et ai.

WniXAS J. I.U.Í.OV.

HOSPITAL TRi'.-BLEMS

Ac.'tfvrrt j. May the authorities oi . Cathode h'Wpba. permit :
i- ·ertom· the rite of i-imucision >π a child in tñ.e