

A BUNDLE OF MYRRH



MANUAL OF THE THIRD
ORDER



St. Francis blessing St. Louis and
St. Elizabeth

A BUNDLE OF MYRRH

The Manual
of the Third Order Secular
of the
American Congregation of
Franciscans

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A bundle of myrrh is my well-beloved unto me,
It shall lie all night betwixt my breasts.

Cant. 1, 3.

Myrrh is bitter to the taste, but efficacious for cleansing and preserving. Christ is myrrh. He dwells in His Church, cleansing, preserving and healing her life. He dwells in His elect souls, the mystically dead, embalming them with sweetness and beauty. This little book is a bundle of myrrh, sent out in the name of the pierced Christ and His little servant Francis, the hands of both of whom drop the myrrh of sufferings and blessings. The rules and admonitions given herein are for the cleansing, preserving and healing of your souls. They are framed to enable you to share in our Lord's life here and hereafter, the Passion and pain now, the Resurrection and reward in the end. At times you will find them bitter, yet will they always give you health, sweetness and peace at the last.

This book may be obtained from
The Franciscan Monastery, Merrill, Wis.,
for fifty cents the copy.

PART I.

GENERAL INFORMATION

THE AMERICAN CONGREGATION OF FRANCISCANS

The American Congregation of Franciscans is a spiritual family existing within the larger relationship of God's Household, the Church, pledged to the worship and service of God. It consists of the First Order, the Order of St. Francis; the Second Order, the Poor Clares; and the Third Order, the Tertiaries; together with the Confraternities associated with them. Friends of this American Franciscan family have banded themselves together in the Greyfriars Association, which is a voluntary association of friends and helpers, not a confraternity of associates, of the Franciscan Order, though many of the members of the Greyfriars Association do belong either to the Third Order or to the Confraternities. To become a member of the Greyfriars Association one has only to send an alms to the Order of St. Francis, 212 Pier St., Merrill, Wis. To everyone who gives an alms there is sent *The Little Chronicle*, a leaflet published monthly in the interests of the Order.

THE ORDER OF ST. FRANCIS

The Order of St. Francis is a community of priests and laymen in the American Church, called of God to dedicate themselves under the "Gospel Rule" of St. Francis of Assisi. The true Franciscan life is a life of union with the Sacred Heart of Jesus in the contemplation of God and the devotion of oneself to the salvation of the world in prayer, cheerfulness, simplicity, gentleness, chastity and obedience as means of perfection, and as being with poverty the qualities most pleasing to the Seraphic Father Francis. The Order is supported by the labour of its members and by the alms of the

Faithful, "the Table of the Lord." The daily offering of the Divine Office and of Holy Mass is as much a part of the Franciscan life as of the Benedictine or any of the Contemplative Orders, but it is not the sole or chief work of the Franciscan Order, nor is it of obligation to offer it solemnly as with the Benedictines.

The Franciscan vocation is to imitate the life of the Lord Jesus as Saviour of the world. The Sacred Heart is the title which our Lord Himself used when referring to the virtues of His character as God-made-Man. "Learn of Me, for I am meek and lowly of Heart." The term "Sacred Heart" therefore calls to our mind all the virtues which went to make up His life of loving devotion as He offered himself a victim for the redemption of the world. Every Franciscan is called to dedicate his life also as a victim in union with our Lord, and from this life of dedication springs his vocation to prayer and service. The Order of St. Francis may be described as a contemplative-active Order. No greater ecstasies or mystics have ever been produced than St. Francis, or St. Bonaventure, the foremost teacher of practical mysticism, or St. Peter of Alcantara, or St. Joseph of Cupertino, and the active side of the Franciscan life, which has given the Church many of her greatest theologians, missionaries, poets, scientists and soldiers, is too well known for mention. Yet, whether the Holy Rule develops the ecstasies of a St. Anthony or the generalship of a St. John Capistran, it is the spirit of penance and devotion, the well-spring of which is the Sacred Heart of Jesus, which gives rise to these different types of sanctity.

The American Congregation of Franciscans is a Congregation of the Strict Observance, and its Constitution and customs are modelled upon those of the ancient English province of Greyfriars, and also upon the Capuchins, the Recollects of France, and, to a slight extent, the Alcantarines of Spain.

THE POOR CLARES OF REPARATION AND ADORATION

The Poor Clares, a community of Franciscan nuns following the Rule of St. Clare of Assisi, and under the spiritual direction of the Order of St. Francis, hope to develop in the American Church the enclosed life of prayer. When the number of nuns is sufficient to carry out the life as laid down in the Rule, the community will consist of enclosed sisters and extern sisters, both living the life of reparation, the former giving themselves to perpetual adoration and intercession in the presence of the Blessed Sacrament and to manual work, the latter managing the external affairs of the community and engaging in any other good works possible according to their Rule. The spirit of the Order is one of simplicity and joy in poverty as exemplified by the Holy Babe in the Manger, of reparation for the sins of the world and devotion to the salvation of mankind as exemplified by our Lord on the Cross and of contemplation and prayer as exemplified by the Sacramental Presence in the Tabernacle. Love for souls is the chief note of the Order. Women living in the world may share in the life of the Order by becoming Tertiaries. The sisters support themselves by their own labor as far as possible. Alms in money or in kind are solicited (especially books) and may be sent to the Reverend Mother, 704 East Third St., Convent of the Blessed Sacrament, Merrill, Wisconsin.

Nowadays not many people believe prayer to be a real work for God. That is why they pray so little themselves. The basis of the life of the Poor Clares is found in the three Gospel principles of Purification, Expiation and Love. We all need to purify ourselves by discipline and self-denial, else our evil inclinations will carry us to perdition. But those who pray must especially strive after purification because only the pure in heart can see God. St. Paul announces the principle of expiation when he says "So then death worketh in us but life in

you." He meant that his sufferings and his spiritual crucifixion (II Cor. 4, 8ff.) brought spiritual life to the Corinthians in the same way that the prayers, tears and self-denial of a mother bring back her wayward son to God. Thus the Poor Clares offer themselves for the conversion of the world in union with and by virtue of the one, all-sufficient sacrifice of Christ upon the Cross. The motive principle of this is love. Because we love our Lord, we want to be like Him and to suffer for His sake and to make ourselves one with Him in His offering of Himself for the world.

THE THIRD ORDER

The Third Order Secular consists of both men and women who live in the world but try to carry out Franciscan principles in their lives. The Rule under which they live has come from St. Francis himself, and those who wish to do so, are permitted to make a life Profession of this Rule.

THE CONFRATERNITIES

THE CONFRATERNITY OF SAINT FRANCIS

The Confraternity of Saint Francis provides a rule of life for earnest, practical Catholics who love St. Francis and wish to have the spiritual benefit of association with his Order. Correspondence should be directed to the "Confraternity of St. Francis, Care of the Order of St. Francis," etc.

THE CONFRATERNITY OF SAINT SAVIOUR

The Confraternity of Saint Saviour provides a rule of life for busy people who believe that their chief business in life is to be Christians. All the members of the two Confraternities, as well as Ter-tiaries, are associates of the O. S. F. Correspondence should be directed to the "Confraternity of St. Saviour, Order of St. Francis," etc.

THE GREYFRIARS ASSOCIATION

This is an association of the friends of the Order. The only requisite for membership is the yearly

alms, which includes subscription to and goes toward the publication of The Little Chronicle. To the Greyfriars Association the Order of St. Francis looks for such friendship and aid as any individual member feels drawn to give. Where there are six members of the Greyfriars Association, a Ward may be formed to work for the Order of St. Francis in any way the Ward desires. The Order earnestly solicits the establishment of Wards wherever possible and invites correspondence to this end.

MEMORIAL FOR THE RELIGIOUS LIFE

As a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

V. My Beloved is mine.

R. And I am His.

Let us pray:

O God, Who dost call to Thyself whomsoever Thou wilt, because all souls are Thine: For the glory of Thy great Name and the good of Thy Holy Church, we pray Thee evermore to direct, extend and sanctify all our Religious institutes, and both to increase the number of souls dedicated to Thee in Holy Religion and to establish them in Thy Love. Who livest and reignest forever and ever. Amen.

IS THIS NEW ORDER NEEDED?

(Reprinted from The Little Chronicle)

Everywhere today God is drawing men to a great love for His blessed servant, Francis. God be thanked that some of those most helped by the example of St. Francis and who show most love to him, are people who disown the name "Catholic." Not that St. Francis was any the less a Catholic because he lived a life so lovely that all are in love with him, for as one of his antiphons says:

Francis, a Catholic, yea, and a man apostolic in all things:

Taught that the Faith of the Church should be held and that priests should be honoured.

For many years books about this holy man have been pouring from the press, "Societies of Franciscan Study" have been organized, and best of all, suffrages have gone up to the Throne of God asking Him to restore the Franciscan ideal and Order to the Church. God has heard these prayers. There have been at least three successful Franciscan revivals in the Church of England and two successful attempts in the American Church. Our own Franciscan foundation is the youngest community in the Church, although it professes the most ancient Rule so far to be observed in the American Church. Our history goes back only a few years as a formally recognized Community, but the genesis of our community was much further back than that, and the various agencies, spiritual, circumstantial, providential, that have brought it into being and shaped its course are too sacred and intimate for discussion here. We ask you to pray for us that God may give us a double portion of our seraphic father's spirit of poverty, humility, joy-in-sacrifice and love for all God's creatures.

In this age of materialism and unbelief, of pride and sensuality, of mad pleasure-seeking and utter defiance of all that is holy in family life, do we not need an Order to stand especially for poverty and faith, for humility and penance, for the joy of self-sacrifice and the exceeding sanctity of human life? Always God has raised up an Order to fight the "zeitgeist" or particular evil spirit of the age. Our age is much like that of St. Francis' time, as Canon Knox-Little points out in his life of St. Francis. Will it be strange if, after all these prayers and this stirring of interest in St. Francis, our little community has, in the divine plan, a little bit to contribute to the upbuilding of God's Kingdom at this time?

PART II.

PARTICULAR INFORMATION REGARDING THE THIRD ORDER

THE THIRD ORDER SECULAR OF ST. FRANCIS

Motto:—In the world but not of the world.

I. THE ORDER

The Order of Penance, or the Franciscan Tertiaries, is a real Order. It has always been considered so to be by the Church, and its history has ever been one of glorious achievement for God. The members of this Order are not "Religious" (i. e., monks or nuns) and do not take the three vows of Religion (unless they are organized into monastic or religious communities by virtue of which they cease to be Tertiaries Secular and become Tertiaries Regular) yet the Friars of the First Order (the Order of St. Francis) and the Nuns of the Second Order (the Order of Poor Clares) consider all Tertiaries their real brothers and sisters in the Franciscan family. It should be noted that the Tertiaries are not connected merely with the First Order, but that they stand in a relation of equal fellowship with both the First and the Second Order. The purpose of the Third Order Secular is to help people living in the world to share in the life, and therefore in the graces and privileges, of the Franciscan Order. Those who become Tertiaries do not cease to live their ordinary lives in the world in a normal and natural manner; rather they obligate themselves by their Rule to live the normal and natural Christian life in a way more pleasing to God.

II. THE RULE

The Rule of the Tertiaries fixes a certain minimum of Franciscan principles which are to be ob-

served, so that those sacred principles which St. Francis was called by God to disseminate in the world, may be practiced not only by members of the First and Second Orders, but also by people who live in the world. According to the old proverb, the aim of the Franciscans is to come "through Francis to Christ." The Rule of the Third Order was written in very early times, probably by St. Francis himself, and is the instrument whereby the Holy Spirit would lead each Tertiary to perfection. The version of the Rule given in this manual is a simplified form of the ancient Rule, with certain changes and additions made by proper authority, to fit it to present day needs. Dispensations from parts of the Rule can be granted temporarily by the Director when there is sufficient reason for them.

III. THE HABIT

The Tertiaries' habit is a plain grey tunic and a white cord with four knots in it. In ancient times the Tertiaries always wore their Habits in the place of secular clothing, but because of modern conditions, this Habit cannot be worn in this country. It is permissible, however, for our Tertiaries to have such a Habit made for themselves and to wear it when visiting in the houses of our Order. They may also be buried in it. In place of this greater Habit, the little Habit of the Order, consisting of a scapular and small cord, is worn under the ordinary clothing, and this scapular and cord must be worn always by the Tertiary unless for good reasons a dispensation is obtained from the Reverend Director of the Tertiaries. The scapular consists of two small pieces of cloth of the same material as the Habit of the Friars and Poor Clares, held together by two lengths of tape, and is worn over the shoulders, so that one part of the scapular rests on the breast and one on the back of the Tertiary. It is permissible to substitute white tape for the original tape as frequently as desired, and the two pieces of grey cloth may be enclosed in linen or muslin coverings to keep them clean. New cords and scapulars

can be obtained for twenty-five cents each from the Grace Dieu Press, Merrill, Wisconsin.

IV. ADMISSION

1. Postulancy:—After a person applies for admission to the Third Order, if he is found eligible, the Director will notify him that he has been accepted as a Postulant, and he must then begin living under the Rule and make monthly reports as to how he has kept it. The postulancy is designed to show the Postulant whether he has a vocation (i. e., desire and fitness) for the life of the Third Order. It must be understood that membership in the Third Order is not a thing to be lightly given, and that it leads to a life of such privilege and grace, as well as responsibility, that one must have a real vocation for it. The postulancy shall be as long as the Director desires, ordinarily not less than three months.

2. Novitiate:—When the Postulant is admitted to the Novitiate, he takes his first definite step in the Franciscan life. He is "Clothed" (i. e., he is invested with the little Habit) and given a new name by which he is to be known in the Order, (selected in honor of the Saints or of some mystery of the Faith). As he has now become a real Franciscan, he is under obedience, so far as the Rule ordains, to the Franciscan Order; i. e., as a member of the family and sharing in the life of the Franciscan household, he comes under the direction of the head of that household in those matters which are defined by the Rule. The Novitiate lasts for at least a year and a day. All the Franciscan Rules command that each person desiring to enter the Order shall be examined as to whether he accepts the whole of the Catholic Faith. To facilitate the observance of this command of St. Francis, the American Congregation of Franciscans has a *Credenda*, or statement of belief, to which each postulant of the First, Second, and Third Orders before clothing must give assent. Inasmuch as the American Congregation of Franciscans is one spiritual

family within the larger relationship of God's Church, and lives under Rules expressing the same ideals, and shares in the same devotions, and wears the same grey Habit, it is necessary before all things that they be bound together by unity of belief in "the Faith once for all delivered to the Saints."

V. PROFESSION

After the Novitiate has been served, the Novice may be admitted to Profession for the space of one year. He may renew this annual Profession for three succeeding years, at which time, if it seems best, the Director may admit him to Life Profession. However, the common custom is to admit to Life Profession after the year's novitiate, and this seems to be the best plan in most cases. It is not to be understood that this Profession is of like nature with the Vows of Religion, nor that this Profession binds one to observe the Rule under pain of sin. The Rule is intended to make one's salvation more certain, and to accept it under pain of sin would tend to render salvation more difficult. However, if any Tertiary disobeys the Rule out of "contempt of rule," such disobedience would certainly be a sin; and there are some things commanded in the Rule which are also commanded by God or by the Church under pain of sin, so that to disobey these precepts is of course sinful, not because they are in the Rule but because they are precepts of obligation upon all the faithful. Ordinary disobedience to the Rule deprives the Tertiary of the grace gained by obedience; non-observance of the Rule cuts the Tertiary off from any share in the graces and spiritual privileges of the Franciscan Order. Profession fixes a Tertiary permanently as a member of the Franciscan family, proves his sincerity in seeking the Third Order Rule and Life, and entitles him to the spiritual privileges thereof for eternity.

VI. OF THE SACRED HEART AND THE SAINTS

The spirit of St. Francis is an exemplification of

the Spirit of the Sacred Heart of Jesus. For this reason the American Congregation of Franciscans is especially dedicated to the Sacred Heart; and the Feast of this divine mystery, together with the preceding eight days of the Feast of Corpus Christi, are observed every year as the Solemn Novena of our American Franciscan family. All Tertiaries will desire to cultivate a special devotion to the Sacred Heart of our Lord; and the Blessed Sacrament is the Well of Salvation out of which we may draw all the virtues of the Sacred Heart: it is therefore recommended to those Tertiaries who cannot attend Mass every day, that they make frequent visits to the Blessed Sacrament.

Even now in this earthly life we may live in the Kingdom of Heaven by cultivating friendship with the Saints, the friends of God: in this way we may make the Communion of Saints a present reality to us, and not merely a hypothetical something to which we attain after death. The Blessed Virgin Mary, stainless and immaculate, is the sole Patroness of the whole Franciscan family, and the three Orders of St. Francis are in a special sense her very own. All Franciscans will naturally place in the foremost rank of God's friends, our Seraphic Father St. Francis. Tertiaries ought to reverence the Saints of our Order, and especially those of their own Third Order, among whom St. Louis of France and St. Elizabeth of Hungary were first and chief: for this reason these two royal and saintly Tertiaries are considered the special patrons of the Third Order Secular.

VII. SPIRITUAL PRIVILEGES

The Tertiaries are remembered daily in Mass, Office, and the other prayers of the Order, and share in all the graces which God gives to the Order. Catholic theology teaches that every special effort for God brings a special blessing. The life of the Friars and Nuns of St. Francis is an attempt to offer up a special service, and thus obviously merits special blessings in return. All Tertiaries

shall have the special pastoral care and love of the Friars, and as far as possible, they may share in the life of the Order. At death they may be buried in the greater Habit of the Third Order, and they will be remembered perpetually thereafter in the Requiem Masses which are constantly offered for the members of the order. Who shall doubt that they shall also be owned hereafter by St. Francis as his children?

VIII. THE REVEREND FATHER DIRECTOR

The Father Minister of the Order of St. Francis, who is the superior of all the Friars and Nuns of the American Congregation of Franciscans, will appoint from time to time, as necessary, a Friar to be the Director of the Tertiaries of the American Congregation. He shall have such authority as the Father Minister or the Chapter General of the Order of St. Francis shall delegate to him. It is to his care and direction that the Tertiaries are ordinarily committed.

IX. MONTHLY REPORT

In view of the intimate connection between the Friars and Tertiaries, and in order to imitate the Daily Chapter of Faults of the "Religious," each Tertiary,—Postulant, Novice, or Professed—is obliged to make a monthly report to the Director of the Tertiaries as to how he has observed the Rule.

X. OBLIGATIONS

The Rule obliges each Tertiary to the following spiritual exercises:

1. Grace before and after meals.
2. The usual fast and abstinence days commanded on page xxiv. of the Book of Common Prayer, together with the vigils observed by the order.
3. Daily examination of conscience.
4. Monthly Confession as a minimum.
5. Weekly Communion as a minimum.
6. Daily Meditation.

7. A daily Office. (See note below)
8. Daily intercession.
9. Monthly report to the Director.

Those who follow the Sacerdotal Rule have additional obligations.

NOTE

Each of these exercises is the counterpart of certain observances of the Franciscan Friars and Nuns. The Office may be explained as follows: Every Priest and "Religious" of the Catholic Church is bound to the daily recitation of certain prayers which are known as "the Divine Office." The chief duty of a Priest or "Religious" is to pray, and since this is true, it is natural that the system of daily prayer which he offers to God for the Church and her needs should be spoken of as his "Office." The Divine Office has come down to us from antiquity, and is composed of Psalms, hymns, verses of Holy Scripture, prayers, etc. It has several different forms. Morning and Evening Prayer, as found in the Book of Common Prayer, is the Office which the secular clergy of the Anglican communion are bound to recite daily. "Religious" are bound to the recitation of a larger Office, consisting of a combination of eight Offices instead of these two. A smaller edition of this last form of the Divine Office, consisting of eight tiny Offices of prayer, and called the "Little Office of Our Lady," has always been the standard Office for Tertiaries. Copies of the Little Office may be obtained from the Grace Dieu Press, Franciscan Monastery, 214 Pier Street, Merrill, Wisconsin. In place of the Little Office, the illiterate have been allowed to say daily twelve Our Fathers, twelve Hail Marys and twelve Glory be's. Our Third Order Rule still retains this permission so that, in case of illness or any other emergency, our Tertiaries can always fulfil the obligation of the Office by the recitation of these Our Fathers, Hail Marys and Glory be's. In the American Congregation of Franciscans, since we have added to the original Tertiaries' Rule a meditation and intercessions as a part of the daily devotional life, we have

provided as a substitute for the Little Office, the recitation of the Psalms for Morning and Evening Prayer as appointed in the Book of Common Prayer. In one respect this is better than the Little Office of Our Lady, since it provides for a regular recitation of all the Psalms just as the Divine Office does.

XI. ORGANIZATION

When the number of Professed Tertiaries is sufficient, they will be asked to organize themselves, and to hold yearly or triennial conferences, in order to carry on and perfect their share of the work for God to which Franciscans are called. The Priests Tertiaries have already been constituted into the Priests' Fellowship, with a special Rule. Membership in the Priests' Fellowship of Tertiaries is of two sorts, first those who are bound by the Rule; second, those who add to this a simple vow, either annual or perpetual, of celibacy. Simple vows are dispensed by the Bishop or by the Order where sufficient reason exists. Tertiaries of the Priests' Fellowship under simple vows of celibacy are known as Oblates of St. Francis. Deacons and candidates for Holy Orders are eligible for membership in the Priests' Fellowship either as oblates or otherwise, and any cleric may observe merely the ordinary Tertiaries' Rule, and thus not seek membership in the Priests' Fellowship, if he prefers.

THE RULE OF LIFE OF THE THIRD ORDER

"In the world but not of the world."

In the name of God. Amen.

1. Members of the Third Order will refrain from excessive cost and elegance in their dress and toilet, and will observe, each according to his state of life, the rule of moderation.
2. They will refrain with the utmost caution from objectionable dances, moving-picture plays and stage-plays, and from all revelry.
3. They will be frugal in eating and drinking.

And they will neither sit down to the table nor rise from it without devoutly and gratefully invoking God.

4. They will be careful to abstain from meat on each Friday of the year except Christmas Day, on the Ember and Rogation Days, on Wednesdays as well as Fridays during Lent, on all Vigils appointed and on the Eve of the Feast of their Father Francis. Those will merit great praise who, in addition to this, in accordance with the original Rule of the Tertiaries, either fast on Fridays or abstain from flesh meat on Wednesdays.

5. They will examine their consciences daily, confess their sins at least monthly and will approach the Holy Table every week. They are to remember however that the ideal thing is to be present at Mass daily. They will assist at Mass (or celebrate Mass) at least once a month for the American Congregation of Franciscans.

6. They will make a daily meditation. It will be sufficient to fulfil this rule, to read a few verses of Holy Scripture and pray over them, ending with the Anima Christi, or to say devoutly a part of the Rosary, carefully considering the Mystery while saying the Hail Marys, but those living under the Sacerdotal Rule are bound to spend at least fifteen minutes daily in meditation.

7. They will say daily, for their Office, the Psalms appointed in the Book of Common Prayer for the morning and evening of each day, or else recite the Little Office of the Blessed Virgin Mary, unless they are prevented from offering their Office to God by something which they can in good conscience offer to Him in the place of saying the Office. It is permissible, according to St. Francis' own Rule, to substitute Our Fathers, etc., for the daily Office, therefore it is allowed to anyone to say twelve times the Our Father, the Hail Mary, and the Glory be in place of the Office. Tertiaries who

are ecclesiastics will recite carefully every day the Divine Office in lieu of the foregoing.

8. They will, of their charity, practice the Christian duty of intercession. To this end they will say daily the Memorial for God's blessing upon the American Congregation of Franciscans, and will add to this an Our Father and Hail Mary for the ten intentions of the Order.

9. In their home life let them study to lead others by their example, to promote pious practices and all that is good. Let them not allow any books or papers from which any injury to virtue can be feared, to be brought into their houses or read by those under their care. In particular they must strive to be loyal to their Church, their parish and their priest, so that they may be an example therein to others.

10. To promote peace and proper preparation for death let those who have property to dispose of make their wills without unnecessary delay.

11. Let them painstakingly exercise kindness and charity among themselves and toward their neighbors; and, whenever they can, let them strive to settle quarrels. Every day they should do at least one act of charity out of love for God, even though it be no more than to throw a crumb to a bird.

12. Let them never use an oath except in case of necessity. Let them never use indecent language nor utter vulgar jokes. Let them examine their consciences every night as to whether they have perchance done anything of the kind; if they have, let them do penance for the fault.

13. They will contribute daily by their prayers and interest and influence, and as often as they can by alms, to the support and upbuilding in the Kingdom of God of the American Congregation of Franciscans, of which they are members.

14. It is presupposed that all Tertiaries will observe the six precepts of the Church; and that they

will inform themselves about the life of St. Francis and endeavor to acquire the Franciscan virtues of gentleness, courtesy, love of souls, spiritual poverty or detachment, and the like; and that they will remember that they are truly a part of the Franciscan Order of the American Congregation. To the end that this sacred membership may not be forgotten, each Tertiary will make a monthly report to the Reverend Father Director as to how the Rule has been kept, and will also perform any penance he assigns when the Rule has been broken. (Make your report brief, merely giving the number of the rule broken and stating the nature of your failure. See Examen below.)

NOTE

A good biography of St. Francis, written however from the Roman point of view, is Everybody's Life of St. Francis, by Maurice Egan, which can be found in most public libraries. The Little Flowers of St. Francis, a collection of legends, is very helpful in understanding Franciscan ideals.

THE SACERDOTAL RULE

All men in Holy Orders are expected to conform to the following additional rules if they desire to belong to the Priests' Fellowship.

15. They will say the Divine Office, either in the form of Prayer Book Mattins and Evensong or in the form which the Friars use.

16. If they are priests they will remember that the normal rule is to celebrate Holy Mass daily, and that they must do so unless hindered by sufficient reason, but the celebration of Holy Mass four times weekly, among which all Prayer Book feast days are to be numbered, will be considered fulfillment of this rule. At least once a month they will offer a Mass for the American Congregation of Franciscans.

17. They will spend at least one half hour daily, Sundays, Holy Days of Obligation, days spent in

travelling and a period of two weeks for vacation excepted, in study of the Holy Scriptures or in other Sacred Studies. It will not, however, be considered a breach of the Rule if three hours weekly be spent in such study, regardless of the amount daily.

18. They will make a yearly retreat of two days or two retreats of one day each.

19. They will never wear secular or unclerical dress except when doing manual work.

20. Those who feel divinely drawn to do so, will merit great praise if they add to this Sacerdotal Rule, the sacred obligations of celibacy in the form of simple annual vows or simple perpetual vows.

THE VIGILS OBSERVED IN THE AMERICAN CONGREGATION OF FRANCISCANS

1. The Vigils of our Lord:
Christmas Eve, Dec. 24.
The Vigil of Easter, being Easter Even.
The Vigil of the Ascension.
The Vigil of Pentecost.
2. The Vigils of our Lady:
Vigil of the Purification, Feb. 1.
Vigil of the Annunciation, Mar. 24.
Vigil of the Immaculate Conception, Dec. 7.
Vigil of the Assumption, Aug. 14.
3. The Vigils of the following Apostles and Saints.
St. Matthias, Feb. 23.
St. John Baptist, June 23.
St. Peter and St. Paul, June 28.
St. James, July 24.
St. Bartholomew, Aug. 23.
St. Matthew, Sept. 20.
St. Simon and St. Jude, Oct. 17.
All Saints, Oct. 31.
St. Andrew, Nov. 29.
St. Thomas, Dec. 20.
4. Also the Vigil of our Seraphic Father, St. Francis, Oct. 3.

THE SIX PRECEPTS OF THE CHURCH

1. To attend Mass every Sunday and Holy Day of obligation.
2. To keep the prescribed Fasts and Abstinences of the Church.
3. To use the Sacrament of Penance at least when in mortal sin.
4. To Communicate at least three times a year of which Easter is to be one.
5. To give alms according to one's ability.
6. Not to marry an unbaptized person, nor within the prohibited seasons, nor within prohibited degrees of relationship. (To marry outside of the Church is most dangerous and ought not to be done, for the Catholic and the Protestant cannot in good conscience encourage each other in religious practices since each must feel the other's religious practices to be untrue; and the Protestant will often not allow the fulfillment of God's law regarding the birth of children or their upbringing as devout, enthusiastic Catholics. The very least that any Catholic can do before marriage is to have it understood, first, that there is to be no restriction of childbirth contrary to God's law, and, secondly, that every child is to be brought up in the true religion.)

AN EXAMEN ON THE RULE

PART I. MATTER FOR CONFESSION AND ABSOLUTION

(Do not include this in your report but examine yourself by it in preparation for your monthly Confession)

NOTE: The numbers prefixed below refer to sections of the Rule.

1. Do I observe the rule of moderation in dress and in my general life?

2. Have I attended objectionable dances, stage-plays or movies? Taken part in riotousness and revelry?

3. Am I frugal in eating and drinking?

9. In my home life, do I try to set a good example and to promote pious practices and all that is good? Do I discourage bad reading or looking at evil pictures? Am I loyal to the Church, my parish and priest?

11. Have I been kind and charitable to other Tertiaries and to my neighbor?

12. Do I use oaths? Indecent language? Make vulgar jokes?

13. Am I doing my duty to the American Congregation of Franciscans in interest, prayer and alms?

14. Do I keep the Six Precepts of the Church? Am I striving to acquire Franciscan virtues? What progress have I made in conquering my besetting sin? Do I acquiesce in venial sins, or am I combating them in any way?

PART II. MATTER FOR MONTHLY REPORT

(Reports should be made briefly by number and section of the Rule, as shown below, e. g.: 3b, 4d, 5a, 12, etc.)

3. Have I omitted grace: a) before meals? b) after meals?

4. Have I broken fast: a) Friday? b) Ember or Regation? c) Lenten? d) Vigils? e) Weekly Wednesday abstinence (for those who have assumed that rule)?

5. Have I omitted: a) Daily Examen? b) Monthly Confession? c) Weekly Communion? d) Have I assisted at Mass for the American Congregation of Franciscans at least once this month?

6. Have I made a daily Meditation of prescribed length?

7. Have I said the Office in its entirety every day?

8. Have I omitted to say daily: a) the Memorial for the American Congregation of Franciscans? b) an Our Father and a Hail Mary for the Ten Intentions of the Order of St. Francis?

11. Have I omitted the daily Act of Charity?

12. Have I omitted the daily Examen?

14. a) What virtue am I now striving to gain?

b) Have I made my Report promptly every month?

c) Have I worn the Little Habit constantly?

THE SACERDOTAL RULE

16. Have I said Mass: a) at least four times weekly? b) on all appointed days? c) at least once this month for the American Congregation of Franciscans?

17. Have I devoted at least three hours to study every week?

18. Have I made a yearly retreat?

19. Have I worn lay or secular dress contrary to the Rule?

THE CREDENDA

FOREWORD

Each of the three Seraphic Rules, i. e., the Rule of the Friars, the Rule of the Poor Clares and the original Rule of the Tertiaries, strictly demands that each person desiring to enter the Franciscan Order is to be examined as to whether he accepts whole-heartedly the faith revealed by God through the Church. The times of Saint Francis were much like our own. Then, as now, many of those on whom the Church had a right to depend as her chief supporters were disloyal and disaffected through unbelief or worldliness. Franciscans should make

loyalty to God and His Church their first rule. The following statement has therefore been adopted by the American Congregation of Franciscans as an epitome of the Catholic faith, particularly of those parts of it which are often denied in these days. This is not meant to imply that every point mentioned in the Credenda is de fide. The Assumption of the Blessed Virgin, to give one example, is merely a pious opinion, but it is a pious opinion held so generally by Catholic theologians that it would be presumptuous for us who are not theologians to deny it.

THE CREDENDA

I. I, N., believe and profess with a most firm faith that the American Church (and those Provinces of the Catholic Church in communion with the Archbishop and Primatial See of Canterbury) are Provinces of the true Catholic Church of God, and therefore the heir, along with all other communions of the Catholic Church, to every teaching, devotion and practice of the whole Church or any part of it since its foundation by Jesus Christ.

II. I also believe that the Holy Catholic Church is inspired and guided by the Holy Ghost to be the teacher of God's truth, and that therefore, I am obliged to receive and believe as the infallible truth of God whatever the Church teaches de fide, and I acknowledge that I am obliged to receive these truths as a whole, and not because I am able to give reasons for them, but because they come to me on the authority of the Church which is, when she speaks by Catholic Consent, the authority of God Himself.

III. And I believe that the faith is to be determined by an appeal to the three Creeds of the Church (commonly called the Apostles', the Nicene and the Athanasian), to the Sacred Scriptures as interpreted by the Fathers, and to the common teaching of the whole Catholic Church; so that whenever a doctrine is held by the Churches of the

East and West together, I, because I am an Anglican, am bound to accept that doctrine.

I look upon the Credal statements and the liturgies of any portion of the Catholic Church, not as sources of teaching, but as witnesses to the Faith which lies back of them, so that the official documents of any particular part of the Catholic Church are to be interpreted by the Catholic Faith and not contrariwise. (See note 1 at end of Credenda.)

And I accept the Apostolical and Ecclesiastical Traditions and all other observances of the Catholic Church as Catholics in general have always accepted them.

IV. I also believe the Sacred Scriptures according to that sense which Holy Mother Church has held and does hold them, to whom alone it appertains to judge of the true sense and interpretation of the Holy Scriptures; neither will I ever take and interpret them otherwise than according to the consentient teaching of the Fathers.

V. I also believe that there are truly and properly seven Sacraments of the new law constituted by Jesus Christ our Lord, and necessary to the salvation of mankind (though not all generally necessary, i. e., universally necessary for everyone), to wit: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders cannot be repeated without sacrilege.

I also accept and admit the received and approved Ceremonies of the Catholic Church used in the administration of the aforesaid sacraments.

I also believe that in the Mass there is offered unto God a true, proper and propitiatory sacrifice for the living and the dead, and that in the most Holy Sacrament of the Eucharist there are truly, really and substantially the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ. Furthermore, I accept as a healthy,

devout, and Catholic practice the reservation of the Holy Eucharist for the purpose of adoring our Lord there present as well as for the communion of those unable to be present at Mass.

VI. I also believe that there is a Purgatory, and that the souls therein detained are holpen by the suffrages of the Faithful. I receive likewise the belief that the Saints, reigning together with Christ, are to be honored and invocated; and that they offer prayer to God for us; and that their relics are to be venerated; and that, although lateia may be offered only to God, yet duleia is in justice offered to the Saints, and hyperduleia to the Ever-Virgin Mother of God.

I accept also the received opinion of Catholic theologians regarding the Immaculate Conception and the Assumption of the Blessed Virgin Mary. (See note 2 and 3 at the end of the Credenda.)

I assert also, according to the canons of the Holy Councils, that the images of our blessed Lord and His Holy Mother and also of other Saints are to be had and retained and that due honor and veneration are to be given to them.

VII. I also believe with my whole heart, and accept the Faith of Mother Church, that our Lord Jesus Christ is true God and true Man, and that when He was conceived in the womb of the Ever-Virgin Mary by the Holy Ghost, He did not cease in any sense to be God, nor did he lay aside any of the attributes of His Godhead, so that the Man Jesus Christ always was, from the first moment of His conception, and still is, true and eternal God: and since He is the second Person of the Blessed Trinity, even though incarnate as Man, He neither did nor could sin.

VIII. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the Sacred Canons and Seven Oecumenical Councils, to wit: Nicea (A. D. 325), Constantinople (A. D. 381), Ephesus (A. D. 431), Chalcedon (A. D. 451), Constantinople II (A. D. 553), Constantinople III

(A. D. 680) and Nicea II (A. D. 787).

The true Catholic Faith, without which none can be in a state of salvation, which I now freely profess and sincerely hold, I promise, vow and swear with God's help to hold and profess whole and entire to the end of my life. So help me God. Amen.

NOTES

1. The statement in part three of the Credenda defines the authority of the Book of Common Prayer as a witness to the Catholic faith. By "Credal statements" is meant such statements of doctrine as The Thirty-nine Articles.

2. It is not contended that these two received opinions of Catholic theologians regarding the Immaculate Conception or the Assumption of the Blessed Virgin Mary are *de fide*. The Immaculate Conception has always been held among Franciscans, and those Catholics who have rejected it have always had a theory closely akin to it. All Catholics agree that the Blessed Virgin was delivered from sin, and this would seem to include a complete deliverance from every kind and condition of sin, which would include deliverance from original sin. Therefore, some kind of a special cleansing of the Blessed Virgin Mary, practically equal in after-effect to the Immaculate Conception, has been advanced by the opponents of the Immaculate Conception theory. The Immaculate Conception doctrine teaches that when God infused a soul into the body of the Blessed Virgin at the first moment of her conception, He preserved this soul of hers from any taint of original sin, by virtue of the foreseen merits of His only begotten Son. It is difficult to see how God could permit our Lady to be in a state of malice (i e., of sin, either actual or original) toward her Son, and yet this would have been the case if she were not Immaculately Conceived. The Immaculate Conception does not teach that our Lady had a "Virgin Birth" as our Lord did.

3. Regarding the pious opinion of the Assumption,

it has been held so widely and for so long that one must set one's own opinion against the collective mind of the Church in order to deny it. It would seem to have been a dishonor to our Lord if the body of His Mother, which belonged in a special way to Him, had corrupted and decayed after her death. This opinion maintains that our Lady died and was given Resurrection on the third day and an Assumption into Heaven comparable to the translation of Enoch and Elijah in the Old Testament times.

HOW TO BECOME A TERTIARY

If you desire to become a Tertiary you should notify the Reverend Director of Tertiaries at the Franciscan Monastery, Merrill, Wis., that you have read the Rule, etc., and that you desire to be enrolled in the Third Order. In making this application to become a Tertiary, you should distinctly state that you will be loyal to the Order of St. Francis, and that you accept its Credenda, and that your purpose is to cultivate the spirit of St. Francis to the glory of God as far as He makes it possible for you to do so. It would be well to enclose a testimonial from your pastor unless you are known personally to one of the Friars or Nuns. The first step will be to notify you that you have been received as a Postulant, and then you will begin living the Rule just as if you were a Tertiary. After a few months of this, if you have been able to persevere in keeping the Rule, you may be invested with the Little Habit of the Third Order. This is normally done by a Franciscan Friar. If this should prove impossible, you may be received in the following manner; the scapular and cord, already blessed, will be sent you by the Director, and after making your Confession and Communion, you may invest yourself with them, afterwards kneeling down and saying some of the prayers from the Office for the Clothing of a Postulant. You will then forward to the Director a signed statement of what

you have done, using for this purpose a printed form furnished by the Order.

PROFESSION

If it is not possible for you to make your profession at the hands of a Franciscan Friar, or some representative of the Order, it can be made as follows: When you have received permission to make your profession, which can only be after a novitiate of at least a year, you will be given a printed formula of profession for your signature. After making your Confession and Communion, recite this formula before the Altar, sign your name, read some of the prayers from the Office for the Profession of a Novice, and forward the instrument of your profession to the Reverend Director of Tertiaries.

PART III.

THE CEREMONIAL OF THE THIRD ORDER

ASSEMBLIES OF THE THIRD ORDER

1. It is fitting that the more important assemblies of Tertiaries be opened with the celebration of the Mass of the Holy Ghost, or of the Sacred Heart, or of St. Francis.
2. Other assemblies may be opened with the Veni Creator, etc., from the Clothing Office, and other devotions, such as the Litany of St. Francis and hymns.
3. Assemblies shall always be closed with prayer for the dead and for the benefactors of the Order, ending with the Franciscan Blessing:
"May the Immaculate," etc.

THE MASS OF ST. FRANCIS

INTROIT

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by Whom the world is crucified unto me, and I unto the world.

Ps. 142. I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.
V. Glory.

COLLECT

O God, Who by the worthy deeds of Blessed Francis our Father hast enlarged Thy Church with a new offspring: grant that, after his example, we may despise the things of the world; and ever delight in partaking of Thy heavenly gifts. Through.

EPISTLE. Gal. vi. 14

Brethren: God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

GRADUAL

Blessed are the poor in spirit: for theirs is the kingdom of heaven. V. Blessed are they that mourn: for they shall be comforted.

Alleluia, alleluia. V. The poor and lowly Francis entereth heaven rich in glory: he is welcomed with celestial hymns of praise, alleluia.

TRACT

(From Septuagesima till Easter, in place of the Alleluias above is said.)

V. Loving Father Francis, be still mindful of thy

children. V. Stand before the Supreme Judge, and plead for thy poor family. V. Obtain for us love for Jesus and love for souls.

THE ALLELUIA

(During Eastertide there is said in place of the Gradual)

Alleluia, Alleluia. V. Whom have I in heaven but Thee, O Lord? Alleluia. V. And there is none I desire upon earth in comparison with Thee. Alleluia.

HOLY GOSPEL, S. Matt. xi. 25

At that time, Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

OFFERTORY

The Lord taketh up the simple out of the dust and lifteth the poor out of the mire; that He may set him with the princes, even with the princes of His people: He maketh His eunuch Francis to keep house, and to be a joyful father of children.

SECRET

Sanctify, O Lord, the Gifts which are dedicated unto Thee: and, at the intercession of blessed Francis, purify us from every stain of sin. Through.

COMMUNION

Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel: from the Lord of hosts, which dwelleth in Mount Zion.

POST-COMMUNION

May heavenly grace, we beseech Thee O Lord; make fruitful Thy Church which Thou wert pleased to adorn with the glorious merits and examples of Thy Confessor, blessed Francis. Through.

OFFICE OF THE BENEFACTORS

1. All standing, the Officiant shall say:

V. Let us commemorate all the friends, kinsfolk and benefactors of the Order. Grace be unto them, and peace.

R. From God our Father and from the Lord Jesus Christ.

2. Then shall be named any who are to be commemorated, both of the living and of the dead. After the last name has been read, there shall be said "And many others."

3. Then shall the Officiant say:

Let us pray.

Vouchsafe, we beseech Thee O Lord, to reward with eternal life, all those who do us good for Thy Name's sake. R. Amen.

O God who has called us to poverty that we might know our need of Thy love, and of the love of our brethren who minister to our needs for Thy sake: make us to love and cherish them, and to minister to them of what Thou hast given us, even as they minister to us of what Thou hast given them.

And may the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

THE OFFICE FOR CLOTHING A POSTULANT WITH THE HABIT OF THE THIRD ORDER

I. THE INTERROGATION

1. The celebrant, vested in surplice and stole and sitting in a chair near the Altar, shall interrogate the postulant, who comes and kneels before him:

My son (or, my daughter: or, my children, etc.), what dost thou (do ye) desire?

The Postulant:

Reverend Father, I ask of thee the habit of the Third Order of Penance, that therewith I may the more easily obtain eternal salvation.

The Celebrant:

Thanks be to God.

2. Then the celebrant may exhort the postulant regarding the value and excellence of the Rule, etc.

II. THE BLESSING OF THE HABITS

Afterward he shall say:

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Almighty and everlasting God, Who by the death of Thy Only-begotten Son, our Lord Jesus Christ, hast mercifully vouchsafed to regenerate the world, that Thou mightest deliver us from everlasting death and lead us to the joys of Paradise: look down, we beseech Thee, with a tender glance upon this dedicated family (which was instituted by Thy servant Blessed Francis that the number of the faithful ones might be increased) here assembled in

Thy name this day; establish it firmly upon that rock which is Christ, that it may be safe from the assaults of the world, the flesh, and the devil, and that it may walk in the way of Thy commandments, and, by the merits of the most bitter Passion of Thy Son, as also of His Immaculate and Ever-Virgin Mother Mary, and of our holy Father Francis and all the Saints, obtain eternal joys. Through the same Christ our Lord.

R. Amen.

Let us pray.

O Lord Jesu Christ, Who didst make Thyself of no reputation, taking upon Thyself the form of a servant and clothing Thyself with our humanity; yea, in Thy poverty as a little Babe in the manger even suffering Thyself to be wrapped in swaddling clothes; and hast graciously inspired Thy glorious Confessor, our Holy Father Francis, to found three Orders, and hast caused Thy Holy Church to approve them by her highest authority: we humbly beseech Thee in the abundance of Thy mercy to bless and sanctify these garments which the same Blessed Francis ordained to be worn by his fellow-soldiers, the brethren and sisters of Penance of the Third Order, as a mark of penance and a strong armour against the world, the flesh, and the devil; that this Thy servant (or handmaiden) who earnestly desires to receive them, may so put on Thy spirit that he (she) may humbly and faithfully walk in the way of Thy Commandments until death. Who livest and reignest forever and ever.

R. Amen.

(Blessing of the Cord or Girdle)

Let us pray.

O God, Who to redeem and free the slave, didst ordain that Thy Son should be bound by the hands of wicked men: bless, we beseech Thee, this girdle, and grant that Thy servant (or handmaid) who

binds himself (herself) therewith as a penitential bond for his (her) own body, may always be mindful of the fetters of the same Jesus Christ our Lord, and know himself (herself) as bound perpetually to Thy service. Through the same Christ our Lord.

R. Amen.

3. The priest then sprinkles the habit and cord with holy water without saying anything. Then, kneeling at the foot of the altar or on the footpace, he begins the

III. VENI CREATOR

1. Come Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with Thy grace and heavenly aid,
And fill the hearts which Thou hast made.
2. O Paraclete, to Thee we cry,
O Heavenly Gift of God most High,
O Fount of Life, O Fire, O Love,
O Sweet Anointing from above.
3. The mystic sevenfold gift is Thine,
Dread Finger of the Hand Divine,
Sure Promise of the Father, Thou
Who dost the tongue with speech endow.
4. Vouchsafe with light each sense to fire,
And every heart with love inspire;
The weakness of our mortal state
With deathless might invigorate.
5. Drive far away our ghostly foe,
And Thine abiding peace bestow;
If Thou be our preventing Guide,
No evil can our steps betide.
6. Through Thee may we the Father own,
Through Thee to us the Son be known;
Be this our never-changing Creed,
That Thou dost from Them Both proceed.

7. All praise to God the Father be;
All praise, Eternal Son, to Thee
All praise as is for ever meet,
To God the Holy Paraclete. Amen.

V. Send forth Thy Spirit and they shall be made.

R. And Thou shalt renew the face of the earth.

Let us pray.

God, Who didst teach the hearts of Thy faithful people by the sending to them the light of Thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in His Holy Comfort. Through Christ our Lord.

R. Amen.

IV. THE INVESTITURE

4. The celebrant then turns toward the postulant and says:

The Lord put off from thee the old man with his deeds, and be thou renewed in the spirit of thy mind.

He then invests him (or them) with the habit or scapular, saying:

The Lord put on thee the new man, which after God is created in righteousness and true holiness.

5: The postulant kisses the habit and says in a low voice:

O God, Who hast given me the grace to wear the holy habit of St. Francis, give me the grace also to walk worthy of the vocation wherewith I am called.

(It is suggested that this prayer be always said when putting on the habit.)

6. The celebrant then gives him the lighted candle, saying:

Receive the light of Christ, to signify thine immortality, so that dead to the world, thou mayest live unto God.

7. The celebrant then gives him the name by

which he is to be called in the Third Order.
My Son (or My Daughter), hereafter thou shalt be known in the Third Order as Brother (or Sister) N.

V. THE FINAL PRAYERS

8. Then turning toward the altar, he says:

V. O praise the Lord, all ye heathen: praise him all ye nations.

R. For his merciful kindness is ever more and more toward us; and the truth of the Lord endureth forever. Praise the Lord.

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, is now and ever shall be; world without end. Amen.

V. Confirm this work, O God, which Thou hast wrought in us:

R. From Thy holy temple which is in Jerusalem.

V. O Lord, save Thy servants:

R. Who put their trust in Thee.

V. Send them help from Thy holy place;

R. And evermore mightily defend them.

V. Let the enemy have no advantage of them:

R. Nor the wicked approach to hurt them.

V. Be unto them, O Lord, a strong tower;

R. From the face of their enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Lord Jesu Christ, grant that we may be clothed with the virtues and constrained by the love to Thy most Sacred Heart; that being conformed to the image of Thy goodness we may be counted worthy to be made partakers of Thy redemption.

O God Who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for Thy Son: we beseech Thee that Thou Who didst preserve her from every stain of sin through the foreseen death of Thy Son, wouldst grant us to be

made pure by her intercession and so to come unto Thee.

O God, Who by the worthy deeds of Blessed Francis our Father hast enlarged Thy Church with a new offspring: grant that, after his example, we may despise the things of the world; and ever delight in partaking of Thy heavenly gifts.

Pour down upon us, we beseech Thee, O Lord, that Spirit of courage and constancy wherewith Thou didst strengthen Thy blessed martyr, William Laud, for the defence of the Catholic Church; that filled with the same Spirit, we who on earth do praise his triumphant contest, may attain to fellowship with him in the glory of heaven. Through Jesus Christ, our Lord, Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, ever one God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

9. Then shall the celebrant ascend to the Altar and bless everyone present and all members of the American Congregation present or absent.

VI. THE BLESSING

May the Immaculate Virgin Mother of God, who is the special patroness and protectress of all Franciscans, receive you under her white mantle of purity, and by her mighty intercession ever keep you safe from all the evil and defilements of the world. May our blessed Father Francis obtain for you a love for the passion of our Lord Jesus Christ and a share therein. May the gentle St. Clare stand before the throne, glad to ask for you the graces of faith, courage and endurance like unto hers. May St. Bonaventure, the Seraphic Doctor, by his teaching and prayers, lead you to the fulness of mystical love. May St. Bernardine plead for you that the

sacred name of Jesus may be written deep in your hearts and all your actions. May St. Elizabeth and St. Louis, who despised the glory of this world out of love for the Crucified, obtain for you to seek first in all things the Kingdom of God. May St. Anthony, the courteous and generous, obtain for you whatever you most need. May the Sacred Heart of Jesus fill you richly with every virtue of His holy servant Francis. In the name of the Father and of the Son and of the Holy Ghost.

And the blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst you and remain with you always.

R. Amen.

10. Then the record of the clothing shall be properly made and signed as follows:

In the year of our Lord _____, the _____ day of _____, in the Church of _____, in _____, I, the undersigned, gave The Habit of the Third Order of the Penitents of St. Francis to N. N., living in _____, and henceforth to be known as _____.

Signed:

Attest:

THE OFFICE FOR THE ADMISSION OF A NOVICE TO PROFESSION IN THE THIRD ORDER

1. On the day of the profession the altar is ornamented as on festivals. If it be a Franciscan Church the candles on the altar or shrine of St. Francis or our Lady are lighted. The novice, clothed if possible in the complete (or large) habit of the Order, or at least wearing the scapular and cord over his secular clothes, comes forward and kneels before the celebrant, who sits in a chair near the altar, vested in surplice and white stole.

I. THE INTERROGATION

2. Then the priest, seated before the altar, asks the novice kneeling before him:

Brother N., what dost thou desire?

The novice:

Reverend Father, I desire to be admitted to holy profession in the Third Order of St. Francis that I may serve God therein unto death.

The celebrant:

Thanks be to God.

3. The celebrant then briefly exhorts the novice on the holiness of the profession he is about to make, expressly mentioning, however, that such profession does not include any vow or obligation binding under pain of sin, and that Tertiaries are not in conscience bound to more than the rest of the faithful. This ended, the *Veni Creator* is recited, all kneeling.

II. VENI CREATOR

1. Come Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with Thy grace and heavenly aid,
And fill the hearts which Thou hast made.
2. O Paraclete, to Thee we cry,
O Heavenly Gift of God most High,
O Fount of Life, O Fire, O Love,
O Sweet Anointing from above.
3. The mystic sevenfold gift is Thine,
Dread Finger of the Hand Divine,
Sure Promise of the Father, Thou
Who dost the tongue with speech endow.
4. Vouchsafe with light each sense to fire,
And every heart with love inspire;
The weakness of our mortal state
With deathless might invigorate.

5. Drive far away our ghostly foe,
And Thine abiding peace bestow;
If Thou be our preventing Guide,
No evil can our steps betide.
6. Through Thee may we the Father own,
Through Thee to us the Son be known;
Be this our never changing Creed,
That Thou dost from Them Both proceed.
7. All praise to God the Father be;
All praise, Eternal Son, to Thee;
All praise as is for ever meet,
To God the Holy Paraclete. Amen.

V. Send forth Thy Spirit and they shall be made.
R. And Thou shalt renew the face of the earth.

Let us pray.

God, Who didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort.

O God, Who hast not disdained to reveal Thyself to the childlike and lowly of heart: grant that after the example of blessed Francis our Father we may learn to count the wisdom of this world as foolishness; and only to know Jesus Christ crucified.

Grant, we beseech Thee, O Lord: That the prayers of Thy Saints of our Order may succour this Thy servant, and their examples stir him up to a life like unto theirs whose sacred habit he wear-eth. Through Christ our Lord.

Amen.

III. THE PROFESSION

4. This ended, the celebrant shall again take his seat, and the novice kneeling before him, shall pronounce his vow with folded hands, as follows:

I, N., in the presence of Almighty God, and for

the honour of the Immaculate and Blessed Virgin Mary, of Blessed Francis our Father, and of all the Saints, promise to observe during my whole life the commandments of God and the Rule of the Third Order, instituted by the same Blessed Francis, according to the form authorized by the American Congregation of Franciscans; likewise to satisfy, as the Director may decide, for any transgressions committed against the said Rule.

The celebrant:

And I, on the part of God, promise thee eternal life if thou dost observe these things. In the Name of the Father, and of the Son, and of the Holy Ghost.

Amen.

5. Then all rise and the Te Deum is said or sung.

IV. TE DEUM LAUDAMUS

We praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all Angels cry aloud: the Heavens, and all the Powers therein;

To Thee Cherubim and Seraphim: continually to cry,

Holy, Holy, Holy: Lord God of Sabaoth; Heaven and earth are full of the Majesty: of Thy glory.

The glorious company of the Apostles: praise Thee. The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee. The holy Church throughout all the world: doth acknowledge Thee:

The Father: of an infinite Majesty;
Thine honourable, true: and only Son;
Also the Holy Ghost: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man:
Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death:
Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our judge.
(Here all kneel)

We therefore pray Thee, help Thy servants: Whom Thou hast redeemed with Thy precious blood.

(Here all rise)

Make them to be numbered with Thy Saints: in glory everlasting.

O Lord, save Thy people: and bless Thine heritage. Govern them: and lift them up for ever.

Day by day: we magnify Thee;
And we worship Thy Name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin. O Lord, have mercy upon us: have mercy upon us.

O Lord, let Thy mercy lighten upon us: as our trust is in Thee.

O Lord, in Thee have I trusted: let me never be confounded.

V. FINAL PRAYERS

6. The Te Deum ended, the celebrant shall say:

V. Confirm the work which Thou has wrought in us, O God:

R. For Thy holy temple's sake which is at Jerusalem.

V. O Lord, save Thy servants:

R. Who put their trust in Thee.

V. Sent them help from Thy holy place:

R. And evermore mightily defend them.

V. Let them enemy have no advantage of them:

R. Nor the wicked approach to hurt them.

V. Be unto them, O Lord, a strong tower:

R. From the face of their enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God Who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for Thy Son: we beseech Thee that Thou Who didst preserve her from every stain of sin through the foreseen death of Thy Son, wouldst grant us to be made pure by her intercession and so to come to Thee.

O Lord Jesu Christ, Who, when the love of many was growing cold, didst renew the sacred marks of Thy Passion in the body of Blessed Francis our Father to inflame our hearts with the fire of Thy love: graciously grant, by his worthy deeds and prayers, that we may ever bear our cross and bring forth fruits worthy of repentance.

(If a brother is professed)

O God, Who hast translated the blessed King Louis from an earthly realm to the glory of the heavenly kingdom: make us, we pray Thee, at his intercession, and for his sake; to sit in heavenly places with the King of kings, Jesus Christ, Thy Son.

(If a sister is professed)

O Merciful God, enlighten the hearts of Thy faithful people: and as Thou didst teach the blessed Elizabeth in a short time to fulfil a long time; so do Thou grant that we may excel rather in good works than in length of days.

O God, Who dost enkindle in Thy servant (handmaid) whom Thou hast called from the vanity of the world, a desire to obtain the reward of a heavenly vocation: Visit his (her) heart and fill it with the grace of perseverance; that fortified by Thy protection, he (she) may fulfil what by Thine inspiration he (she) hath promised, and, offering to others the ensample of a holy life, may attain to the eternal rewards promised to them that endure to the end. Through Jesus Christ our Lord, Thy

Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end.
Amen.

VI. THE BLESSING

7. Then the newly professed is sprinkled with holy water, and blessed with the blessing given by St. Francis to his disciples:

The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift us His Countenance upon thee and give thee peace. The Lord bless thee.
Amen.

8. Then shall the celebrant ascend to the Altar and bless all present as follows:

May the Immaculate Virgin Mother of God, who is the special patroness and protectress of all Franciscans, receive you under her white mantle of purity, and by her mighty intercession ever keep you safe from all the evil and defilements of the world. May our blessed Father Francis obtain for you a love for the passion of our Lord Jesus Christ and a share therein. May the gentle St. Clare stand before the throne, glad to ask for you the graces of faith, courage and endurance like unto hers. May St. Bonaventure, the Seraphic Doctor, by his teaching and prayers, lead you to the fulness of mystical love. May St. Bernardine plead for you, that the sacred name of Jesus may be written deep in your heart and all your actions. May St. Elizabeth and St. Louis, who despised the glory of this world out of love for the Crucified, obtain for you to seek first in all things the Kingdom of God. May St. Anthony, the courteous and generous, obtain for you whatever you most need. May the Sacred Heart of Jesus fill you richly with every virtue of His holy servant Francis. In the name of the Father and of the Son and of the Holy Ghost.

And the blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst you and remain with you always.

Amen.

9. Then the record of the Profession shall be properly made and signed as follows:

In the year of our Lord _____, the _____ day of _____, in the Church of _____, in _____, I, the undersigned, admitted to Profession in the Third Order of the Penitents of St. Francis, Novice N., who had received the habit. _____

Signed:

Attest:

THE YEARLY RENEWAL OF PROFESSION

On the anniversary of profession, the Tertiary may renew his sacred engagement by kneeling before the Blessed Sacrament in any Church and silently repeating the following:

To the worship of Almighty God, the Father, the Son and the Holy Ghost, and for the honor of the Immaculate and Blessed Virgin Mary, of Blessed Francis our Father, and of all the Saints, I, Brother N., renew my profession and promise to observe during my whole life the commandments of God, and the Rule of my Order, even unto death. Amen. Then he may repeat some of the collects at the end of the Office for Profession.

THE VOW OF CHASTITY

1. Only after due probation and with the consent of a prudent director or confessor should any lay-Tertiary be permitted to make this vow, and at first it should be taken for only a year at a time. Priest-Tertiaries, however, are recommended, after the example of many saints, to take a life vow of Chastity as the greatest sacrifice they may offer to God.
2. It is fitting that the vow should be made at a celebration of Holy Mass. After Mass and Communion, the Veni Creator, etc., as in the Office of Clothing a Postulant, shall be said.

3. Afterwards the elected spouse of our Lord shall kneel (if a woman, with a lighted candle in her hand) in front of the Bishop or priest and say:

THE VOW

I, Brother N. (or Sister N.), a poor miserable sinner, out of love for my Lord Jesus Christ, in Whose mercy and protection I place all my confidence and hope, of my own full and entire free will, without any constraint whatsoever, do choose this day this same my Saviour to be my only Lord, Master and Spouse; and in pledge of this spiritual contract I do hereby dedicate and consecrate myself unto Him, and do promise and vow to serve Him in Chastity unto death (or, for the coming year), humbly beseeching His grace that I may fulfill in deed what I here pledge by word; and may God and all His saints, especially our Lady and Blessed Francis, give me their help. Amen.

4. Then, if it be a woman whose vows are received, shall the Officiant bless the ring with these words:
V. Our help is in the name of the Lord.
R. Who hath made Heaven and earth.

Let us pray.

O God, Who hast said, All souls are Mine: bless alike with Thy holy blessing this Thine handmaid and her ring which is a symbol of union with Thee; and grant that through all the circle of her years she may ever cling to Thee, and attain at last to the Eternal Nuptials unto which by Thy gracious promises Thou dost cause Thy Faithful servants to look forward with yearning and hope, Who livest and reignest God for ever and ever.

R. Amen.

5. Afterwards, putting the ring on her finger, the Officiant shall say:
I espouse thee to Jesus Christ. In the name of the Father and of the Son and of the Holy Ghost. Amen.

HANC ANNULAM

Receive this ring as a sign of eternal love and union betwixt thyself, who art an unworthy sinner, and Jesus Christ, the Lord of glory. Let it be a constant reminder of thy pledge of fidelity, and a sure warning against the carelessness that so soon groweth into unfaithfulness. Amen.

6. But if a man be thus vowed to God, in place of a ring, a crucifix shall be blessed as follows:

V. Our help is in the name of the Lord.

R. Who hath made Heaven and earth.

Let us pray.

Bless, O Lord Jesus Christ, this Thy Cross, whereby Thou didst deliver the world from the power of the devil, and didst by Thy Passion overcome the tempter to sin, who rejoiced in the fall of the first man by his eating of the forbidden tree.

Then Holy Water shall be sprinkled on the Cross.

Be this Sign of the Cross hallowed in the Name of the Father, and of the Son, and of the Holy Ghost; and let all who for the Lord's sake shall bow down or pray before this Cross, find health of body and soul. Through Christ our Lord. R. Amen.

7. Then shall the Officiant give the crucifix to the man saying:

Let this crucifix be henceforth a lantern unto thy feet and a light unto thy way. Meditate upon it day and night. Let it lie, as a bundle of myrrh, through all the darkness of this earthy life upon thy breast, that when joy cometh in the morning of eternal life, we may reign with Christ in heaven, even as we suffered with Him on earth. R. Amen.

8. The man, taking the crucifix, shall devoutly kiss it and say:
God forbid that I should glory save in the Cross

of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world.

R. Amen.

ODOREM SUAVITATIS

Receive, O Lord, the sweet savour of our sacrifice. Look with favour upon this Thy servant who consecrates himself to Thee, body and soul, as a victim dedicated to Thy service. Let him find in Thee the satisfaction of every desire. Give him, by Thy Immaculate Mother's Intercession, the grace of continence, chastity and perseverance. Let the martyrs who died for Thee obtain for him the grace to live for Thee. Seal him as Thine own both for time and for eternity. Amen.

9. Then shall be said some of the prayers from the end of the Profession Office concluding with the Franciscan blessing.

10. Then the vow shall be written out in full by the Professed, and recorded in the Annals as follows:

In the year of our Lord _____, the _____ day of _____, in the Church of _____, in _____, I, the undersigned, admitted to The Simple Life (or Annual) Vow of Chastity of the Oblates of St. Francis, Father N., living in _____

Signed:

Attest:

PART IV.

VARIOUS DEVOTIONS

THE CHIEF FESTIVALS OF THE ORDER

January: 16, First Franciscan Martyrs.

February: 22, St. Margaret of Cortona, Tertiary, the Franciscan Mary Magdalen.

March: 6, St. Collette, Reformer of the II Order.

April: 16, Solemn Commemoration of St. Francis, Day of St. Francis' Profession, on which day all renew their vows or profession; 23, Blessed Giles, companion of St. Francis; 28, Bd. Lucius, first Tertiary.

May: 17, St. Pascal; 21 St. Bernardine.

June: 4, Novena to St. Anthony begins; 13, St. Anthony.

July: 8, St. Elizabeth of Portugal, Tertiary.

August: 2, St. Mary of the Angels, dedication feast of the first Franciscan Church; 12, St. Clare; 16, St. Roch, Tertiary; 25, St. Louis, Patron III Order.

September: 14, Holy Cross Day, on which both the ancient English Province and our own Congregation were founded: 17, Stigmata of St. Francis.

October: 4, St. Francis' Day.

November: 19, St. Elizabeth of Hungary, Patroness III Order.

December: 8, Conception of Our Lady, Patroness of the whole Franciscan Order.

THE DAILY OFFICE

The devotions suggested herewith are not of obligation; but they form a convenient way of fulfilling sections 7 and 8 of the Rule.

PRAYER BEFORE OFFICE: "APERI DOMINE"

Open thou, O Lord, my mouth to bless Thy Holy Name. Cleanse also my heart from all vain, evil and wandering thoughts; enlighten my understanding, enkindle my affections, that I may be able to say this office worthily with attention and devotion, and be meet to be heard before the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

O Lord, in union with that divine intention wherewith Thou didst Thyself while upon earth offer Thy praises to God, I now offer this office to Thee.

Then say Our Father and Hail Mary secretly for the ten intentions of the Order, and add the Creed as an act of faith, for the increase of faith and Catholic practice among Anglicans. Then say:

V. O God, make speed to save me. R. O Lord, make haste to help me. Glory be to the Father, Etc. Alleluia. (From Septuagesima to Easter, Alleluia is omitted, and instead, is said: Praise be to Thee, O Lord, King of eternal glory.)

On all festivals the antiphon is repeated entire both before and after the Psalms. On other days nothing is said before the Psalms except:

Blessed Francis prophesied and said.

Then recite the Psalms for the morning or evening, or both sets of them together, if that is more convenient, as they are given in the Book of Common Prayer. Afterwards repeat the antiphon, etc., as below:

MEMORIAL FOR THE AMERICAN CONGREGATION OF FRANCISCANS

ANTIPHON: Blessed Francis prophesied and said: I have seen the roads from all nations full of a great multitude of men coming to us, and desiring to live under our Holy Rule, and to put on the

sacred Habit of our blessed vocation: the French and Spanish are hastening, the Germans and English are on the run, and great is the crowd of them that hurry along, speaking other tongues. V. Their sound is in mine ears as they come and go. R. Under the orders of Holy Obedience.

Let us pray.

Grant, O Lord, to the American Church, many souls endued with the spirit of our blessed Father Francis: and call them together under the Seraphic Rules, that the work Thou didst once begin in manifesting Thy glory in the lowly may be continued in our generation. Through.

Or this:

Stir up in Thy Church, O Lord, Thy Holy Spirit, in whose power our Blessed Father Francis served Thee: that we, being filled with the same Spirit, may give all diligence to love what he loved, and to do the works which he taught. Through.

In place of the above memorial, the following may be use:

ANTIPHON: Blessed are the poor in spirit: for theirs is the kingdom of heaven. V. The poor and lowly Francis entereth heaven rich in glory. R. He is welcomed with celestial hymns of praise.

Let us pray.

Let a double portion of the Spirit of our Seraphic Father be upon us, O Lord: that like him, we may be inflamed with the love of the Sacred Heart of Jesus; in contemplation of Thee, and in devotion of ourselves to the salvation of the world. Through.

On Franciscan festivals may be added:

THE COMMEMORATION OF ALL FRANCISCAN SAINTS

ANTIPHON: The Lord taketh up the simple out of the dust and lifteth the poor out of the mire: that He may set him with the princes, even with the princes of His people. V. He maketh His eunuch

Francis to keep house. R. And to be a joyful father of children.

Let us pray.

O God, Who hast adorned the Seraphic Order with the triumphs of many saints; with the passion of Blessed Berard and his Companions and other martyrs put to death for Christ, and with the virtues and miracles of holy confessors, the seraphic Doctor Bonaventure, the faithful Bishop Louis, the fervent preachers of Jesus, Anthony and Bernardine, the mighty soldier Capistran, the righteous King Louis, and many other servants of God, together with St. Clare and St. Elizabeth and virgins and matrons without number: by their intercessions, deliver us, we pray Thee, from the perils of life in this world and bring us to the eternal joys of heaven. Through.

Then is added:

V. O Lord, hear my prayer. R. And let my cry come unto Thee. V. Let us bless the Lord. R. Thanks be to God. May the souls of the faithful, through the mercy of God, rest in peace. Amen.

Then is said secretly, for the intentions of our superiors: Our Father, adding, V. The Lord give us His peace. R. And life everlasting.

THE TEN INTENTIONS OF THE ORDER OF ST. FRANCIS.

For which shall be said daily an Our Father and a Hail Mary. (See Rule 8.)

1. For the intentions of the O. S. F.
2. For the increase and the sanctification of all Religious Communities, especially of our American Franciscan family.
3. That our Second Order, devoted to prayer and adoration, and following the Rule of St. Clare, may be guided and blessed in their attempt to develop an enclosed Order in the American Church.
4. For the firm establishment of the Franciscan

life in the American Church and for fidelity to our Franciscan ideals.

5. For the progress of the restoration of the Catholic Religion in the Anglican Communion.

6. For God's blessing upon all our Seminaries and schools and other charitable institutions.

7. For high Priestly ideals and holiness and a spirit of martyrdom for the Faith for our Bishops and Priests.

8. For one's own Bishop or Bishops, Priest or Priests and one's own parish.

9. For the conversion of sinners, heathen, heretics and Protestants, and for all the missions of the Church.

10. For the carrying out of the desires of the Sacred Heart everywhere in the world, especially for the reunion of Christendom.

The first intention, which is "for the intentions of the O. S. F." means that you are praying for the general life, purposes and work of the O. S. F. and also the particular plans, efforts, etc., that the Order has in mind at the time you are remembering them.

THE FRANCISCAN CROWN

Once there was a young man who had a special devotion to our Lady, and he was wont to crown a certain statue of her every day with flowers where he went to make his devotions to her. As a reward for his piety, our Lord gave him a vocation to the Order of St. Francis. At first he was happy; but because obedience never permitted him to make his devotions to our Lady in his accustomed way, he became greatly troubled, and decided to leave the Order. It was then that our Lady appeared to him, so the legend runs, and commanded him to present her every day with a crown of prayers. Thus originated the Franciscan Crown, a rosary composed of

seven decades, the mysteries being the Seven Joys of our Lady:

First joy, The Annunciation.

Second joy, The Visitation.

Third joy, The Nativity.

Fourth joy, The Adoration of the Magi.

Fifth joy, The Finding in the Temple.

Sixth joy, The Resurrection.

Seventh joy, The Crowning of our Lady in Heaven.

After the Seventh Decade, two Hail Marys are added, to make seventy-two in all, the number of our Lady's years on earth, according to tradition. Then is finally added an Our Father and Hail Mary for church unity and the intentions of all the Bishops and our Superiors.

The Rosary of St. Dominic, as it was first in the order of time, has kept the foremost rank, and is world-wide in its renown, while the humble Franciscan Crown of our Lady's Joys has flourished only in the solitudes of Seraphic hermitages, so hidden that even its origin is uncertain, and the legend told above is all we know of that. However, this devotion is very precious in God's sight, and many Saints of the Order testify to its holiness and helpfulness.

ANIMA CHRISTI

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the Side of Christ, wash me.

Passion of Christ, strengthen me.

O Good Jesus, hear me.

Within Thy Wounds hide me.

Suffer me not to be separated from Thee.

From the malicious enemy defend me.

In the hour of my death call me

And bid me come to Thee,

That with Thy Saints I may praise Thee

For ever and ever. Amen.

HYMN TO ST. FRANCIS.

(English Hymnal, 108; American Hymnal, 126;
The New Hymnal, 433.)

1. From the streets of lone Assisi
Rang a voice of piercing might
Through the orange-groves and myrtles,
In the sunshine and the night;
Through the world that lay in darkness
Rang that sweet and thrilling cry,
When our Francis called the nations
To the Wisdom from on high.
2. O thou messenger of Jesus!
O thou saint of gentle love!
Who didst see thy God in all things,
And didst dwell with him above;
Like the Angel, in mid-heaven,
With the everlasting scroll,
Thou didst bear the Gospel tidings
To each lost and darkened soul.
3. In the likeness of thy Master
Thou wast poor as poor could be,
But in sorrow and in suffering
God was glorified in thee;
How resplendent were thy footsteps
On the day when thou wast sealed,
And the myst'ries of the Kingdom
To thy spirit were revealed.
4. On Alverna thou wast kneeling
In a rapture deep and high,
When the Seraph, six-winged, cross-borne,
Burned before thee in the sky:
Then there flowed those lines of splendour
On thy hands and feet and side,
That transformed thee to the Image
Of thy Saviour crucified.
5. From Alverna and Assisi,
As if borne on Seraph wing,
Thou didst seek the rock-built City,

In the Garden of the King:
Now the gleaming throne of jasper,
Whence there fell the Morning Star,
Is thy throne, thou sweet Saint Francis,
Where the crowned and sceptred are.

6. From that glory, Father Francis,
Look upon us day by day;
We implore thee for thy blessing,
In this steep and narrow way:
Make us humble, by thy prayers,
Make us more and more thine own,
Till the night has passed for ever,
And we see thee on thy throne.

THE MIRACULOUS RESPONSORY IN HONOUR OF ST. ANTHONY

(American Hymnal, 89, the New Hymnal, 473)

Wonders, if thou fain wouldst see—
Error, death, calamity,
Devils, sickness, leprosy
Vanish at his praying.

Mighty chains' rigidity,
Lifeless limbs' debility,
Lost things, yea, the very sea,
All obey his saying.

Danger and necessity,
Change into felicity;
Clients of St. Anthony
Celebrate his praying.

Mighty chains, etc.

Glory to the Trinity,
Father, Son and Spirit be;
Glory to the unity,
Everyone be paying,

Mighty chains, etc.

V. Pray for us, O blessed Anthony.

R. That we may be worthy of the promises of Christ.

Let us pray.

Let this devout commemoration of blessed Anthony, Thy Confessor, give joy to Thy Church, O God: that she may always be strengthened with spiritual help and attain to the fruition of eternal joys. Through Christ our Lord. Amen.

HYMN TO ST. LOUIS

(American Hymnal, 499; The New Hymnal, 44.)

1. Hail, glorious Saint! our Patron dear!
We come to praise thy blessed name;
Saint Louis! Deign our voice to hear;
Thy prayers we seek, thine aid we claim.
2. No crown with earthly jewels bright
Circles around thy saintly brow;
With rays of everlasting light
The King of kings hath crowned thee now.
3. A Saint wert thou upon a throne;
Amid the pomp and cares of state,
Thy heart was fixed on God alone
With faith and love inviolate.
4. Among incessant toils of life
Our lot, dear Saint, is cast like thine;
O help us in our daily strife!
Who crave thy patronage benign.
5. Sin thou didst fear as worse than death
(Thy mother's lesson to her child):
Preserving till thy latest breath
Thy robe baptismal undefiled.
6. O Saint most pure, for us obtain
Our sins by penance to efface;
Keep soul and body free from stain
By strict fidelity to grace.
7. Perfect as father, spouse, and son,
Our Lord hath set thee forth to show

The crown of justice may be won
In every calling, high or low.

8. Teach us, dear Saint, like thee to prove
Saints in the world—and so become
A guide and help to those we love,
And sanctify the life of home.
9. True child of Francis stigmatized,
Christ's passion was thy constant theme;
His thorny crown more dearly prized
Than royal diadem supreme.
10. Noblest of heroes! for the Cross
Thine arms in battle didst thou wield;
For Christ enduring every loss,
Then, for Him, dying on the field.
11. The world, the flesh, the enemy,
Beset our path on every side;
Aid us to fight—and bear with thee
The standard of Christ crucified.
12. Blest son of Francis! be thou nigh
Throughout our life-long war with sin;
Like thee, victorious may we die—
With thee, a crown of glory win!

HYMN TO ST. ELIZABETH.

(American Hymnal, 14; The New Hymnal, 399;
or any Long Meter tune.)

1. Look on us from thy glorious throne,
Elizabeth! our mother sweet,
Child of St. Francis! at thy feet,
Behold his children and thine own.
2. With glory crowned what bliss is thine.
Meet lover of Christ crucified!
Whose lesser loves were sanctified,
And centered in His love Divine.
3. No cruel wrong—no earthly ill,
O perfect follower of thy Lord!

Could wring from thee one murmuring
word,
Or part from thee His holy will.

4. With love of Christ our hearts inflame,
Our actions all to roses turn,
Help us all sinful deeds to spurn—
And e'er live worthy of our name.
5. Oh teach us joyfully to bear
The trials sent to us by God,
And, bending 'neath our Father's rod,
His will to do with loving care.
6. Seraphic mother! ask the grace
That we may follow Christ through life.
And when death ends our earthly strife
To die, like thee, in His embrace.
7. Take then our soul, and lead her on,
By love and suffering perfect made,
To win a crown that ne'er shall fade,
And reign with Jesus, God's own son.

THE CONFITEOR

(Tertiaries are requested to use this form of it)

I confess to God Almighty, to Blessed Mary, Ever-Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the Holy Apostles Peter and Paul, to our Blessed Father Francis, to All Saints, and to Thee, Father, that I have sinned exceedingly in thought, word, and deed: by my fault, by my own fault, by my own most grievous fault; wherefore I beg Blessed Mary Ever-Virgin, Blessed Michael the Archangel, Blessed John Baptist, the Holy Apostles Peter and Paul, our Blessed Father Francis, All Saints, and Thee, Father, to pray for me to the Lord our God.

LAUDETUR
NOMEN JESU
IN AETERNUM