

*Ad. Usam
Fr Paul O.G.F*

THIRD ORDER MANUAL
OF THE
AMERICAN CONGREGATION OF FRANCISCANS

The Shield of the Third Order

Better than
their royal
crowns of gold
the blessed Saints



Louis and
Elisabeth loved
the earthly crown
of Jesus Christ

Third Edition, published in 1962
at Little Portion, Mount Sinai, N. Y.

FRANCISCANA
Third Order

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Dedicated to the Reverend
Walter Frank JOHN Hayward, O. S. F.,
sometime beloved Father Director
of our Third Order, who entered
into eternal rest Jan. 8, 1956.

TABLE OF CONTENTS

PART ONE: INTRODUCTORY INFORMATION

	Page
The Attraction of a Christlike life	3
The American Congregation of Franciscans	6
The Third Order Secular	11
The Priests and Oblates of the Third Order	13
The Binding Force of the Rule	13
Loyalty to Catholic Discipline	15
Fasting and Abstinence	16
The Eucharistic Fast	17
Days of Abstinence	20
Days of Fasting	22
Holy Days of Obligation	23
Our Credenda as a Treaty of Peace and Basis of the Spiritual Life	24
Note: The Two Sources of Knowledge	27
Other Associations in our Spiritual Family	32
The Six Precepts of the Church	35

PART TWO: THE WAY OF LIFE

The Evangelical Rule	37
Examen on the Inner Rule	49
Examen on the Outer Rule	52
The Statutes of Government	54

**PART THREE: THE CEREMONIAL AND
OTHER DEVOTIONS OF THE THIRD
ORDER** 63

ASSEMBLIES OF THE THIRD ORDER
THE LITANIES

Litany of Saint Francis	65
Litany of Saint Clare	67
Litany of Saint Anthony	69
Litany of Saint Louis	71
Litany of Saint Elisabeth	73

THE INVESTITURE OF A POSTULANT	74
THE PROFESSION OF A NOVICE	85
THE PROFESSION OF A VOW OF CHASTITY	94
THE YEARLY RENEWAL OF PRO- FESSION	104
THE DAILY OFFICE	106
VARIOUS DEVOTIONS	108
The Franciscan Crown of our Lady's Joys	108
Prayers used often by the Friars	109

PART ONE: INTRODUCTORY INFORMATION

The first edition of this our Third Order Manual was published in 1924, under the title **A BUNDLE OF MYRRH**, at Merrill, Wisconsin where our Religious were at that time located, the second in 1929, under the title **THE LITTLE BOOK OF THE RULE**, at Mount Sinai, New York. This third edition attempts to emulate the devotional brevity of the former rather than the didactic amplitude of the latter, with the result that informative or devotional material easily available from other sources is not included. It is assumed that all who need such material are likely to be already in possession of it, inasmuch as those who seek our Third Order will normally be those whose convictions have matured by virtue of their instruction in and practice of the Catholic Religion within the American Episcopal Church or some other part of the Anglican Communion. It should be noted, however, that the former Manuals may be used, if convenient, except for those points changed in the Rule.

The Attraction Of A Christ-like Life

Our tertiaries are men and women who have attempted to dedicate themselves to God in a special way, as a result of an inward drawing which is believed to be the guidance of the Holy Spirit; but partly at least they have found inspiration in the life and good works of Saint Francis of Assisi. He was

INTRODUCTORY INFORMATION

a man who learned to love God passionately, and therefore tried to follow the Gospel of our Lord Jesus Christ with the abandon of a complete human generosity.

He did not feel a vocation to reform others but to reform himself, with the result that many people, attracted by the winsomeness of his life, demanded of him permission to live under his direction as he did. So, without any desire to be the founder of a new Religious Order, he became the founder of three: The First Order, called in Latin *Ordo Fratrum Minorum*, which is usually put into English as *Order of Friars Minor*, although *Minores* was meant to connote that class of people who in the Bible are technically called the poor or the humble, for which reason the First Order of the American Congregation of Franciscans is entitled *Order of Poor Brethren of Saint Francis*, or *Order of Saint Francis* for short; the Second Order, established under the leadership of Saint Clare of Assisi, and therefore often called *Order of Poor Clares*; and the Third Order, named *Brethren and Sisters of Penance*, but always popularly called *Third Order of Saint Francis*, and hence its members are known as *tertiaries*.

The exact beginning of the Third Order is obscure, but Franciscan tradition

INTRODUCTORY INFORMATION

says that men and women whose duties obviously lay in the world rather than in the cloister sought to join the friars and nuns of Saint Francis, and so he decided to found a new kind of Order, consisting of people who must live in the world as secular Christians, but who would take very seriously the teaching of the Gospel of our Lord Jesus Christ, and discipline themselves under a rule as a part of his spiritual household, and in this way find a vocation parallel to the friars and nuns.

Francis is the best known and loved Saint of Western Christendom. He has been called the most Christlike man since the Apostles. The impact of his dedicated life and teaching has continued to our own day. Many Religious Institutes have come into being as the result of his example, and so have called him their spiritual father, even when there has been no organic union with any of the three Orders which claim official and unbroken descent from him.

However, in his time almost all of Western Christendom was one visible Communion and fellowship under the Western Patriarch, the Bishop of Rome. To him, as chief Bishop of the West, all Western Christians of necessity owed some sort of ecclesiastical obedience. After the time of Saint Francis, Western Christendom was split by

INTRODUCTORY INFORMATION

schisms and heresies, and those who are now of the Papal Obedience sometimes resent the ascription of the title Franciscan to anyone or anything outside that Obedience. But it is interesting to note that even within that Obedience the First Order now has three forms, the Friars Minor, the Friars Conventual and the Friars Capuchin; and the Poor Clares likewise exist in several groups; and the Annunciation nuns and the Conceptionists are often reckoned as parallel groups to the Clareses, although they have their own peculiar rules; and the Third Order, from being composed purely of Secular Christians who took no monastic vows, has developed a number of Congregations of nuns or friars devoted to various good works under special rules, for which reason they are called Tertiaries Regular.

So has God blessed the dedication of the little poor man of Christ throughout the centuries in various parts of the earth. And we believe that he, like the Prophet Isaiah, rejoices in heaven, saying: Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of Hosts.

The American Congregation of Franciscans

"American Congregation of Francis-

INTRODUCTORY INFORMATION

cans" is a convenient designation for an aggregation of Orders, First, Second and Third, and their Associates, which had their origin in the American Episcopal Church. When we speak of the Third Order or "tertiaries" we do not ordinarily have in mind monks or friars or nuns (who are technically known as "Regulars" because their lives are regulated by "monastic" vows, and also called "Religious" because they are vowed to special religious observances) but Christians who must live and work in the world (hence technically known as Seculars). But, as said above, tertiaries have often been moved to take the three vows which Religious take, and so to make the *Third Order Secular* into the *Third Order Regular*. At the time these words are being written some dedicated women in England who were secular tertiaries of the American Congregation are serving God as tertiaries regular, having taken the three vows of religion as *Mission Sisters of the Charity of Saint Francis*. Franciscan Religious regard all secular tertiaries as their brothers or sisters in the Franciscan family. Tertiaries stand in a relation of equal fellowship with the Religious of the First and Second Orders and with each other.

Our Congregation is a spiritual family organized within the Household of God, that

INTRODUCTORY INFORMATION

is, within the wider relationship of the whole of God's family on earth. It came into existence from a group of people who had agreed in 1908 to pray that the Franciscan life might be raised up in the American Episcopal Church. Thus faith and prayer were the means by which God has given our Congregation to His Church, and faith and prayer should be the abiding characteristic of every one of us.

The first step in the organization of our Congregation was a meeting in Cincinnati, Ohio, on the Feast of the Sacred Heart in 1917, after nine days of special prayer kept earlier in the year. (This is annually commemorated in our "Solemn Novena".) There were present such members of the prayer group as had felt called to pledge themselves to the ideals of the spiritual life as exemplified in the three Orders which Saint Francis founded. These gradually took form and developed amongst us.

The Sacred Heart, as symbolic of Christ's redemptive love, is looked upon as the origin and divine exemplification of "the Franciscan spirit". Preoccupation with our Lord as Redeemer gave the Order its motto, "Jesus" which is expounded into "Jesus only, Jesus always, Jesus in all things".

INTRODUCTORY INFORMATION

The sole Patron Saint of the Order is our Lady. Franciscans have thus merited the name "the Friars and Nuns of Mary". Saint Francis is not the Patron of the Order, but rather the Founder and Father. Three Saints are felt to stand in a special relationship to the Third Order, namely: Saint Louis of France, "Protector" of the Third Order Brethren; Saint Elisabeth of Hungary, "Protectress" of the Third Order Sisters, and Saint John Baptist Vianney, "Protector" of the Priests-Tertiary.

Franciscans have of necessity stressed penitence as a note of the inner life and penance as its outward expression because the religion of the Gospel is one of redemption from sin and is first of all a call to penitence. Penitence is only another form of charity. It is our repentant love meeting the wounded love of God.

Love made Saint Francis poor; it also made him a penitent and drove him to a life of constant prayer and devotion. Poverty, penance and prayer were the three expressions of the love of Saint Francis.

Our Lord Jesus manifested the ideal of poverty in the Manger, and the ideal of penance on Calvary and the ideal and centre

INTRODUCTORY INFORMATION

of our prayer life in the Blessed Sacrament. These three manifestations of the love of the Sacred Heart, the Manger, the Cross, and the Altar, are exemplifications of the three-fold Franciscan spirit of poverty, penance and prayer, and are the manifestations of divine love upon which all Franciscans have ever dwelt with loving contemplation and devotion. Christmastide, Passiontide and Corpus Christi Tide are therefore times of great devotion to the true Franciscan.

The "Three Notable Duties" of the Christian life which our Lord laid down in the Sermon on the Mount are prayer, fasting (which is a form of penance) and almsgiving (which pertains to the spirit of holy poverty), and these "Three Notable Duties" have their place in the Rule. The tertiary may likewise share in the observance of the three vows of the friar and the nun to some extent: in poverty by frugality, simplicity, almsgiving and detachment; in chastity by personal purity, by devotion to the family life which is based on the vow of marital chastity and by disciplining the affections, especially in maintaining charity and good will in all his relationships with unpleasant people; and by obedience to Holy Church, our priests, our Rule and our customs. To what extent any tertiary shares in these things will depend on his own inclination and good will.

INTRODUCTORY INFORMATION

The Third Order Secular

The Third Order has had various titles in the past, such as "The Penitents of Saint Francis", "Order of Penance", "Franciscan Tertiaries" and the proper names given to groups which have vowed themselves to God in specialized forms of good works. When we speak of secular tertiaries as comprising an "Order" the term is considered to be justified for reasons such as these: it is a real Order because it possesses an official Rule; because it has a system of organization and discipline under the direction of a recognized Religious Order; because it maintains a novitiate; because it invests its members with an authorized religious insignia; because it confers upon its members many spiritual benefits; and because it has, through its Rule and various spiritual advantages, produced many great Saints and Servants of God.

The purpose of our Third Order might be said to be this: "To come through Francis to Christ." The degeneration of the social system of today would be gone tomorrow if the Franciscan Third Order could spread among all classes of people. The increase of divorce and consequent disappearance of the Christian home; the increase of luxury and materialism; the increase of unfaith and disbelief, the increase of lust and greed, the dangers of war

INTRODUCTORY INFORMATION

and class hatred, would be checked because the spirit of the Third Order is definitely and directly opposed to all these things. Read the Rule and check it up with these evils and see for yourself. The tertiary is called: to sanctify and elevate passion through the Sacraments; to train and develop the mind through the Catholic faith; to maintain home life and fellowship with others in peace and love by the grace of God; to sweeten all life, even that of dumb beasts, through kindness, courtesy and charity; to help and uplift through service, especially in the service of Holy Church towards which the tertiary should maintain an attitude of especial reverence and obedience; and to oppose materialism by unshaken faith in the power of the supernatural. For any one person to do all this would mean to be a Saint, but at least the Third Order helps those of good will and earnest intention to tend toward these things. In a word, the spirit of the Holy Gospel—Jesus only, Jesus always, Jesus in all things. It exists to satisfy the God-implanted desire for heroism which exists in those who must be in the world but do not wish to be of the world.

The aim then is first the sanctification of self, second the sanctification of the Church we love, third, the sanctification of the world. It is to this vocation that a tertiary is called.

INTRODUCTORY INFORMATION

The lay secular tertiaries of Saint Francis are, as we have seen, men and women living normal Christian lives in the world under a special Rule which adapts Franciscan Observance to life in the world. Such tertiaries are not expected to assume the monastic obligation of celibacy. It is rather their vocation to make Christian homes; and hence holy marriage, with of course special attention to the teaching of the Church regarding the Sacrament of Marriage and the Christian home, is normally the proper vocation of a secular tertiary.

The Priests and the Oblates of the Third Order

For priests-tertiary there is a special rule and organization within the Third Order. Of this we need not speak here as Chapter XIII of the Rule (which see) deals exclusively with priests. Some priests, as well as a few lay folk, become Oblates of the Third Order, and information regarding these is to be found in the section of this manual called "The Ceremonial" in "The Profession of a Vow of Chastity".

The Binding Force of the Rule

The Rule of the Third Order has gone through many revisions since it was first in-

INTRODUCTORY INFORMATION

stituted, and our version of it aims at continuity of the basic principles of its original form with adaption in detail to our present-day conditions.

It is not to be understood that the tertiary is bound to observe this Rule under pain of sin, except in so far as any regulation thereof is part of the divine law or of the precepts of Holy Church. The Rule is intended to make one's salvation more secure, and to accept it as binding under pain of sin would tend to make salvation more difficult. Consequently infractions of the Rule are never sinful except when they are infractions of the precepts which would bind under pain of sin if they were not in the Rule (such as the obligation of attending Mass, etc.) and except when, with a complete lack of generosity, the Rule is disobeyed out of contempt for it.

The Rule of Life, therefore, and the various customs and regulations of our Order, since they do not bind under pain of sin (except in so far as they are a part of the divine law or the precepts of Holy Church) may for sufficient reason be dispensed. Dispensation is an act of authority; one should be humble enough to seek a dispensation when necessary, so as to remain under obedience, for those who have had a dispensation from a competent

INTRODUCTORY INFORMATION

authority are still within the law. A commutation is a dispensation which substitutes something which can be done for that which cannot be done.

The Father Director of our Third Order is the competent authority for dispensations from our Third Order Rule, but the ordinary confessor should be consulted regarding dispensations from the Church's general rules of discipline.

LOYALTY TO CATHOLIC DISCIPLINE

The twentieth century is not distinguished for emotional stability, or loyalty to principles which work hardship, or obedience to ecclesiastical authority, or perseverance in Christian heroism, but every tertiary should strive for these things as a matter of course. In the area of worship and discipline Catholics of the Anglican Obedience have in general interpreted or supplemented their official formularies by the usages traditional to Western Christendom from which they get their origin. It is necessary therefore to set up minimum standards of observance in our Congregation if we are to have clear ideas in this important matter.

INTRODUCTORY INFORMATION

Fasting and Abstinence

Those Christians who rejoice in being described as non-Catholics have seldom in recent times felt any obligation to any form of fasting or to any ecclesiastical rules of abstinence whatsoever. Lacking in any conception of loyalty to Catholic law about the Eucharist, such folk do exactly what they find convenient or pleasing to themselves in regard to Mass attendance and the eucharistic fast.

Anglo-Catholics, however, have made much of, and suffered much from and for, the discipline of the eucharistic fast which was formerly required by all of Catholic Christendom, East and West. But no longer can we appeal to a universal usage. Now the largest part of Catholic Christendom in point of communicant strength has a discipline which professes to adjust the ancient practice to changed conditions and is certainly in the interests of more frequent Communion for people of all classes and places. There have also been a revision of the general rules of fasting and abstinence. To what authority shall we appeal now? To the practice of the Eastern Orthodox Communion? Or shall we be guided by our own personal notions in what we ourselves do and in what we teach others?

INTRODUCTORY INFORMATION

On page li of the current edition of the American Book of Common Prayer is a table of fasts. These are also described as days on which the Church requires a measure of abstinence. It does not make clear who are bound by these requirements or who are exempt, or what is meant by fasting and abstinence, nor is anything said about the eucharistic fast which from the earliest times has been regarded as the most sacred fast of all. In interpretation of what the Church requires the American Congregation of Franciscans has considered it wise to adopt as a minimum standard those rules which now obtain in the rest of Western Catholic Christendom in so far as they fit in the framework of Prayer-Book disciplines; with the proviso (a) that anyone who feels bound to keep more rigorous rules may do so with the consent of his spiritual director, and (b) that everyone bound by rules peculiar to the particular province of the Church in which he belongs, or to a religious association with more severe rules than these minimum rules, continue in these special disciplines.

The Eucharistic Fast

Holy Communion, being the divinely appointed means of sacramental union with Christ, is more important than obedience to

INTRODUCTORY INFORMATION

a man-made rule, no matter how sacred or ancient. That is to say, in as much as the traditional fast from all foods and liquids, including water from midnight until reception of the Blessed Sacrament, has prevented many people from receiving Holy Communion, it has seemed wise to modify the ancient rules of the fast to meet modern needs and conditions. (Certain widely accepted usages furnish precedents for these concessions, such as (a) the fact that the general rules of fast and abstinence have had to be modified in view of changing conditions of human life, so that nowhere now are Christians expected to fast as did our ancient forefathers in the faith, (b) the concessions customarily granted to the dying, the sick and the infirm, and (c) the rules that have had to be made for those in the armed forces going into battle.) Those who suffer most from the rigor of the traditional eucharistic fast are those clergy who are obliged to celebrate more than once a day, sometimes even with a considerable journey between Masses. However, those clergy and layfolk who are able to observe the ancient rule of complete fast from all solid foods and all liquids from midnight until reception of the Most Holy are admonished to continue to do so for the glory of God and the good of their souls but with this addition: Those who celebrate or receive the Holy Eucharist at midnight or in the very

INTRODUCTORY INFORMATION

early hours of the day must be fasting according to section 3.

1. Bishops have the right to permit daily Masses in the hours after midday whenever the spiritual good of a notable number of the faithful demand it. (By "notable number" may be understood the same number of persons as would justify a priest in saying two Masses on a Sunday or Holy Day.)

2. The minimum period now demanded for the eucharistic fast for both clergy and laity is three hours from solid food and alcoholic beverages and one hour from non-alcoholic beverages, but in no case is the fast considered to be broken by drinking water, i. e., anything popularly considered to be water. (Thus mineral or carbonated water may be received.)

3. The fast as specified in Section 2 above is obligatory for priests celebrating and layfolk receiving the Eucharist at midnight or very early on the morning. (For the celebrant at Mass the period of fast must be computed backward from the beginning of the Mass, but for those he communicates only from the moment of their reception, and this is also true for the sick mentioned in the following section.

4. The sick (by which term is now to be understood even those suffering from the infirmities of old age or from some passing

INTRODUCTORY INFORMATION

ailment, such as a severe cold, headache or attack of indigestion), whether they are priests or layfolk, are dispensed from the regulations of sections 2 and 3 above to this extent: they may take non-alcoholic beverages (milk, fruit juices, tea, coffee, etc.) and true and proper medicines in liquid and solid form up to the moment of their celebration or reception of the Eucharist. However, as has always been the case, no fast before reception of the Most Holy is required of the dying.

Days of Abstinence

It is part of the doctrine of the Church that every Catholic, even after his sins have been forgiven in the Sacrament of Penance, must do penance in order to satisfy God's justice for the temporal punishment due to sin. The eternal punishment of our serious sins is taken away by the merits of Christ in the divine tribunal of penance but it remains for us to give temporal satisfaction for them. Knowing human nature, the Church realized that, even though we admit this obligation, we would put it off from day to day until the end of our lives would be upon us without our having done any penance. Hence Catholic discipline demands that we will at least do penance on certain days throughout the year. Since most of our sins consist in indulging

INTRODUCTORY INFORMATION

the appetites of our body beyond what is lawful, it is appropriate to do penance by curbing them even in what is lawful. Abstinence, therefore, is to refrain from eating flesh meat. It does not, however, affect the quantity of the food we may take on days of abstinence. All Catholics who have attained the use of reason, which is commonly at seven years, are bound by the law of abstinence unless otherwise dispensed. The law of abstinence is considered to be abrogated whenever a holy day of obligation falls on a day of abstinence as one can not fast and feast at the same time.

The days of abstinence are (quoting the Prayer-Book) "All the Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts." Besides these Fridays we recognize as abstinence days these fast days: Ash Wednesday, Christmas Eve, Easter Even and the Vigil of Pentecost, concerning which see the rules of fasting given below.

By modern custom the three Rogation Days, Wednesdays in Lent except Ash Wednesday, and Vigils except those of Christmas and Pentecosts are not abstinence days, but our friars and nuns continue to keep Lenten Wednesdays as heretofore.

INTRODUCTORY INFORMATION

Days of Fasting

For the same reasons as those given above in regard to abstinence, the Church has designated certain days as days of fast alone or as days of fast and abstinence. Those who are obliged by the law of fasting are not to eat more than one full meal a day. This may be taken either at noon or in the evening or the individual may take as much or as little at the other meals provided that, combined, they do not equal a full meal. The law of fasting obliges all those who have completed their twenty-first year and have not yet completed their fifty-ninth year, unless they are otherwise dispensed. Days of fast are abrogated by Holy Days of Obligation.

Pregnant women, all who must do very heavy manual work, those in the armed forces or in institutions under compulsory regulations, and all those over 59 years of age or who are under medical care which forbids fasting are not bound to the fast.

Easter Even is a day of fast and abstinence through the noon meal, or until midnight for those who do not have the vigil ceremonies until then, i. e., until Holy Weekends. The Vigil of Christmas except when it occurs on Sunday and the Vigil of Pentecost are now the only Vigils of fast and abstinence required

INTRODUCTORY INFORMATION

by the discipline of the American Congregation of Franciscans.

Holy Days of Obligation

Because of Christ's command, Do this in remembrance of me, we are divinely obligated to worship at Mass, and the Church interprets this as our obligation, under pain of sin, to assist at Mass on all Sundays and Holy Days of Obligation. Our Saviour suffered crucifixion to give us the Sacrifice of the Mass, and only a most serious reason, such as illness, accident, great distance from a church, etc., can excuse us from this obligation.

Our Congregation has ruled that no day not listed in the Prayer-Book as "Feasts to be observed in this Church" should be reckoned as a day on which the American Church demands Mass-attendance under pain of sin; for which reason we recognize as Holy Days of Obligation, in addition to Sundays, only these four days: Christmas Day, New Year's Day, Ascension Day and All Saints' Day. But as Special Days of Devotion, on which we Franciscans should assist at Mass if possible are March 25, April 16, Thursday after Trinity Sunday and the second Friday after that, August 12 and 15, September 17, October 4, December 8.

INTRODUCTORY INFORMATION

OUR CREDENDA AS A TREATY OF PEACE AND BASIS OF THE SPIRITUAL LIFE

The Rule which Saint Francis produced for his First Order demands that each aspirant thereto give evidence of whole-hearted acceptance of the Catholic religion; and the Rule which Saint Clare wrote for the Second Order reiterates this demand of the aspirants to the Poor Clares; and the original Rule of the Third Order repeats this demand of all who would be tertiaries. Then, as now, many of those whom the Church might rightly expect to be her chief supporters were disloyal or disaffected through unbelief or worldliness. All such are likely to stir up controversy. It is obvious that a Religious Order needs unity; and one great means of this is coherence in the faith.

Concern for interior peace and concord is not the only motive for requiring a profession of faith. Faith in the faith is a vital thing; it furnishes a program for moral and spiritual growth; the hardihood necessary to the fulfilment of a Franciscan vocation, which is a call to total disposability for God, must needs have the firm foundation of total commitment to total Christianity. For Francis and his age the religion of the Undivided Church was basic, but of course nothing was known of later papal developments in theology

INTRODUCTORY INFORMATION

which took place after the final schism between East and West.

The obedience to the prescriptions of the Franciscan Rules and in imitation of the practice of some other Anglican Religious Communities, the American Congregation has drawn up a credenda or statement of belief which is summarized below.

1. Belief that the Anglican provinces are part of the true Catholic Church and thus heirs to every teaching, devotion, and practice of the whole Church or any part of it.

2. Belief that the Holy Spirit guides the Church and leads her into all truth, so that she is the divinely appointed witness to and teacher of revealed truth, with authority to demand the consent of faith from those who would live as her children.

3. Belief in the Nicene, Apostle's and Athanasian Creeds as held and interpreted by the Church. The Nicene Creed is "Catholic" in the sense that it is accepted by Catholic Christendom, both East and West. The Apostle's Creed is the baptismal Creed of the West. The Athanasian Creed is used in the West as a liturgical canticle (e.g., in the Breviary at Prime and in most Books of Common Prayer at Morning Prayer, but only on certain days) in celebration of God Who as Trinity and as Incarnate is the Object of our worship

INTRODUCTORY INFORMATION

wherein alone Christian salvation is to be obtained. (Statements put forth by an organized group are to be interpreted by the formal constitution of that group; the Anglican provinces of the Church are constituted on the basis of the dogmatic affirmations of the Undivided Church whereby our formularies are to be interpreted; the Thirty-Nine Articles, for example, are to be understood in accordance with the Catholic faith, not contrary wise.)

4. Belief in the Holy Scriptures as interpreted by the whole Catholic Church and the consentient teaching of the Fathers.

5. Belief in the Seven Sacraments and the Sacrifice of the Mass.

6. Belief that there is an "Intermediate State" and that the souls therein detained are helped by the suffrages of the Faithful. Belief in the Invocation of Saints. Subscription to the Immaculate Conception and the Assumption of the B. V. M. as Pious Opinions, i. e., not as dogmas imposed on us by Anglican authority, but as inferences from revelation which have been made and defended by great Theologians and Doctors of the Church and therefore demanding reverent consideration by those who are not Theologians. (See the Note below.)

7. Belief in the perfect Divinity, perfect Manhood, and sinlessness of our Lord.

8. Acceptance of those things decreed

INTRODUCTORY INFORMATION

at the Seven Ecumenical Councils in so far as they were accepted by the Undivided Church.

Note: The Two Sources of Knowledge

Franciscan friars, nuns and tertiaries have the purpose of living the Catholic spiritual life in its fulness, to which end they must give that complete "obedience to the faith" which enables them to attain to complete "obedience of faith". These are Saint Paul's words in Romans I, 5 and XVI, 26 in which he declares our God-given vocation to call all nations to the obedience of faith through obedience to the faith. Rejection of any part of the faith "once for all revealed" by God is disobedience to Him even though through ignorance and misunderstanding it may not be culpable. To reject revelation in whole or in part is to produce a defect in faith.

The Creed asserts that God the Uncreate is the Creator and Preserver of all things visible and invisible; and then proceeds to summarize His revelation of things unseen, i. e., things not open to direct observation but knowable from the grace and truth which came by Jesus Christ.

Christianity teaches that not one but two sources of knowledge are available to us, corresponding to the visible and invisible. By direct experimentation with the "visible"

INTRODUCTORY INFORMATION

and the use of analytical reasoning the physical sciences have been developed. These sciences are good in so far as they are true or properly used.

The use to which a science is put, which same depends on the faulty wisdom of men, determines its moral or spiritual value. Instance Hitler's use in some concentration camps of a scientific method to solve the biological problems which annoyed him. Who will deny that such a use of science is unspiritual and wicked?

Rationalism accepts only one source of truth, the evidence gained from the use of the senses, and means a limitation of knowledge. Many who claim to be Christians suffer from the spiritual poverty produced by this rationalistic attitude toward knowledge—an attitude widespread in today's shallow thinking about religion.

Dictionaries give as the primary meaning of the word "science" an accumulated and established body of knowledge. Theology is therefore a science. Because it systematizes our knowledge of God's self-revelation, it is the veritable queen of sciences. It deals with the primary causes and ultimate destinies of "the visible", concerning which the physical sciences have no knowledge, and have no

INTRODUCTORY INFORMATION

right to speak, since they deal, not with primary causes, but only with secondary things open to direct observation.

Truth is reality. God is truth, the ultimate reality. Theology, philosophy and the natural sciences cannot be contradictory if they mirror God and His ways and purposes.

Over 3000 years ago God made an alliance with a motley crowd of poor folk whom He had delivered from slavery (Exodus XXIV, 3-8). The true religion thus began as a corporate thing. The chosen people possessed God because He possessed them. God taught them of Himself through Prophets whom He illuminated by His Spirit, and their corporate spiritual experiences forced them into corporate affirmations of faith. When the God-Man came He authenticated and amplified these affirmations. As He said, He came not to destroy but to fulfil, that is, to fill full of meaning and activate the divine revelation.

Catholic theology is a systematization of the accumulated body of spiritual knowledge established by Christ. Theology deals with "dogmas", the reasoned statements of belief put forth authoritatively by the Church to protect revealed truths which have been denied. They are affirmations made necessary by

INTRODUCTORY INFORMATION

over 3000 years of spiritual experiences of the people of God. And the Church's theologians try constantly to penetrate more deeply into the revealed mysteries of the faith and endeavor to solve problems of which those unlearned in theology are not even aware. When after many years these speculations are reasoned out, in conformity with the whole tenor of revealed truth, they become the corporate affirmations of large numbers of spiritual experts, and are known as pious opinions.

One of the most important of these is the belief, propagated by the Franciscan tradition of theology, that God created "all things visible" with the purpose of one day becoming incarnate therein, and that therefore the incarnation was not, so to speak, an afterthought occasioned by man's sin and need of redemption. This "Scotist" pious opinion is now usually accepted by theologians.

But connected with this widely-accepted Franciscan opinion regarding the cosmic implications of the incarnation, two other cosmic implications are proposed which deserve reverent attention. They deal with the possibility that, in two instances not made specifically clear by the Scriptural record of revealed truth, the redemptive power of the 'cosmic Christ' was effective beyond ordinary expectations.

INTRODUCTORY INFORMATION

The first of these to be accepted by all Christians, East and West, was the Assumption, the belief that Mary, Full of Grace, died, but that death could not hold that body in the bonds of the grave from which came Jesus our Resurrection and Life. Thus was postulated that the consecrated body of Mary did not become food for worms, but was given immediate resurrection after death. Her body had been especially sanctified by the overshadowing of the Power of the Highest so as to bring forth that humanity of Christ which rose gloriously from the dead, and thereby she was justly given a share in His resurrection which was declared to be the first fruits of the final resurrection.

The Eastern Church has not developed the other theological opinion because her doctrine of sin and grace has not developed in the way the Western doctrine has done, such as is to be found in the Book of Common Prayer, and therefore is untroubled by a question which arises from the Western doctrine of original sin. This kind of sin shows itself as our innate hostility to goodness when goodness demands hardships of us. Hostility to goodness is hostility to Ultimate Goodness, God Himself. If Mary was ever in a state of original sin, she was in a state of hostility to her unborn Son which would have been dis-

INTRODUCTORY INFORMATION

honorable to Him and to her God-given motherhood. Original sin is a defect in our relationship to God, due to our lack of "original grace" — the grace of union with God from the moment of our origin. Hence there is predicated a gift of grace to Mary to make possible her motherhood as it needed to be. Gradually, through much controversy the thesis was perfected that the primal act of redemption of the "cosmic Christ" was the redemption of His Mother from the first moment of her conception, so that she might be "full of grace" and so fulfil her awesome vocation of Theotokos or God-Bearer. This is the theological theory called "the immaculate conception". It has nothing to do with the human act of generation. It lies wholly within the act of God in the infusion of her human soul (rational or psychic life) into that which was conceived.

OTHER ASSOCIATIONS IN OUR SPIRITUAL FAMILY

In addition to the Three Orders which make up the American Congregation of Franciscans there are in 1962 three groups of "Associates" as part of our spiritual family.

Some secular priests who feel no vocation to actual membership of the Order, such as secular tertiaries have found, have nevertheless sought association with the

INTRODUCTORY INFORMATION

friars on the basis of liturgical prayer and Catholic priesthood. These have bound themselves to unity with our liturgical and apostolic vocation by a rule of faithfulness in the daily recitation of the Prayer-Book Office and in discharge of duties in the Church of God. Some laymen have joined themselves to this association with our Orders. All of these "Associates" are expected to report in a general way as to their progress in these matters. Their report may be made orally or by letter once each year in Saint Francis Tide (September 17 to October 11). They are remembered by name along with the prayerful reading of the roll of tertiaries in the formal Community Intercessions at Little Portion.

Women who have knowledge of the work and life of prayer of our Claresses, and many men also, are bound together with our nuns in the Fellowship of Prayer. Each nun may, with permission, "adopt" some person who is known to be in special need of God's help, and make that person's need a matter of special personal prayer. Doubtless many who know nothing of this, especially some of our priests in times of great difficulty, have obtained graces of illumination and fortitude from the constant ministry of one of our "silent apostles of the cloister". Those who are members of the Fellowship of Prayer recognize this ministry and share in it.

INTRODUCTORY INFORMATION

Saint Benedict Joseph Labre has the title "Franciscan Cordbearer" which indicates that he was a member of the Archconfraternity of Saint Francis which flourished in his time. As a parallel to this once well-known association our friars have established their "Confraternity of Saint Francis", open to both men and women who wish to live by the six precepts of the Church. They may include in this rule any individual obligations (e.g., rules about frequency of Confession and Communion or the intercessions of the Confraternity of the Blessed Sacrament). They report to the Warden of the Confraternity in Saint Francis Tide. Often these "confraters" of our Congregation eventually join the Third Order.

Confraters and Associates are invited to meetings of tertiaries when it is possible to do so. Information about the Fellowship of Prayer is obtainable from Saint Clare's Convent, Maryhill, Mount Sinai, Long Island, New York. Inquiries about Priest and Lay Associates and the Confraternity of Saint Francis should be made of Little Portion Monastery, Mount Sinai, Long Island, New York. Members of these three groups, as well as our tertiaries, may wear the emblem of our Congregation (the Franciscan coat of arms, in the form of a pin for women and a buttonhole insertion for men, obtainable from the Claresses).

INTRODUCTORY INFORMATION

Much is said of the need of a lay apostolate. Only the laity can bring Christian judgment to bear upon the moral and spiritual issues raised by scientific research, industrial and commercial developments, social relationships and anti-religious propaganda. To penetrate the unevangelized population more and more with Christian principles there should be the setting up of "cells" of intelligent practical Christians within the framework of the aforesaid groups of secularists or the implantation of a solitary but dedicated propagandist if not a cell. The American Congregation of Franciscans has for part of its mission at least the providing of an "apparatus" in its Third Order and Associates for quiet, unspectacular lay evangelism.

The Six Precepts of the Church

- i. To attend Mass every Sunday and Holy Day of obligation. The Order recognizes four yearly Holy Days of Obligation in addition to the Sundays; Christmas Day, New Year's Day, Ascension Day and All Saint's Day.
- ii. To keep the prescribed Fasts and Abstinences of the Church.
- iii. To use the Sacrament of Penance at least when in mortal sin.
- iv. To Communicate at least three times a year of which Easter is to be one.

INTRODUCTORY INFORMATION

v. To give alms according to one's ability.

vi. Not to marry an unbaptized person, nor within the prohibited Seasons (Advent and Lent), nor within prohibited degrees of relationships.

PART TWO: THE WAY OF LIFE

THE EVANGELICAL RULE

In the Name of our Lord and Saviour Jesus Christ, here beginneth the Rule and Life of the Brethren and Sisters of Penance who live in private houses; which Rule was granted verbally to Blessed Luchesius the first tertiary in the year of our Lord 1221 by the Seraphic Father himself, and shortly thereafter put in writing, and afterwards developed, and emended in the letter, the better to preserve its spirit, as the changing conditions and customs of human life have made necessary.

The Rule and Life of our Order is this, to wit, to follow the Holy Gospel of our Lord Jesus Christ whilst living in the world, and to do so in such wise as to partake of His redemptive love, and share in His redemptive mission to the world for which He died; and thereby to glorify God in the sanctification of ourselves and in seeking the sanctification of our neighbor.

This life can be lived only within the Mystical Body of Christ; to which we were given union through our baptismal covenant, and in which we are to find union with our brethren and sisters of our Order. Hence, joined together in Christ, let us zealously foster the community spirit of the Franciscan family to which we belong.

To this end things both inward and outward are set forth in this Rule, the former constituting an Inner Rule, the latter an Outer Rule, and both affording us a way to organize our lives for more generous service of God and His people.

Let us often examine ourselves by the points of our Inner Rule, that we may more contritely confess our sins and seek God's grace to become what He would have us be. As for our Outer Rule let us report, as is required, to the Father Director or his delegate concerning our observance of the Regulations therein, and do such penance as is assigned us.

(At the end of this current version of the Rule are Exams which every tertiary is urged to use, so as to excite persevering generosity in our dedication to God.)

I. Of Clothing; and of Moderation in All Things

1. Let the brethren and sisters who belong to this Order refrain from extravagance and luxury in their dress and living, and rather observe, each according to his or her state of life or vocation, due simplicity in apparel, and like moderation in all other things.

2. Let them also refrain from un-Christian amusements. The Lord Jesus graced a wedding feast, where was much merriment,

with his first miracle, wrought at the intercession of our Lady. Tertiaries should be cheerful and gay and courteous since they belong to Him Who is the Light of the World, and follow in the steps of Saint Francis who was known as God's Saint Sunbeam. But such private and public amusements — plays, dances, parties, riotous revelling — as would be condemned by our Lord and shunned by his Mother are occasions of sin to any Christian, and the tertiary may have no part in them.

II. Of Frugality; and of Thanksgiving

1. Let them be frugal in eating and drinking.
2. And let them neither sit down to the table nor rise from it without devoutly and gratefully invoking God. (This saying of grace is by Catholic custom confined to actual meals.)

III. Of Fasting and Abstinence

1. Let them obey the discipline of Holy Church in regard to fasting and abstinence.
2. Let them likewise practice fasting with abstinence on the Vigils of Christmas, Easter and Pentecost.
3. They will merit great praise who, in addition to these precepts of fasting and abstinence, in accordance with the original Rule of the Third Order, either fast from food on Fridays or abstain from flesh-meat on Wednesdays, but to this rule none are bound.

IV. Of Prayers

1. Let them say kneeling every day their morning and their night prayers.
2. Let those who are not in Holy Orders daily recite the Divine Office in whole or in part, that is to say, at least two Hours, of which one is to be either Matins or Lauds or Vespers, or, according to the custom of our Congregation, let them say the whole Psalter once a month as ordained in the Book of Common Prayer. However, according to Saint Francis' own precept, it is permissible to substitute certain other prayers for the daily Office; wherefore, anyone may say twelve times the Our Father, the Hail Mary, and the Glory be, in place of the Office, but let this not be done save by such as be sick or cannot read, or by such as be hindered through some great emergency from reading the Office.
3. The brethren who are ecclesiastics, since they be bound to recite the Divine Office, are in no way constrained by the foregoing regulations concerning the Office and its substitutes.
4. Let them, of their charity, practice the Christian duty of intercession. (To this end they may say daily the Memorial for God's blessing on the American Congregation of Franciscans, adding to this an Our Father and Hail Mary for the intentions of the friars, of the nuns and of the other tertiaries.)

V. Of Meditation

1. Let them make a daily meditation. To fulfill this rule, it will suffice 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. Those who meditate in some other way, however, thereby duly fulfill this rule.
2. But they who live under the Sacerdotal Rule be bound to spend at least fifteen minutes daily in meditation.
3. However, on days of special devotion, such as Sundays and other Holy Days and days set aside for some special acts of worship, if the tertiary have spent more than his usual period in liturgical worship, this extra period of prayer may be offered to God in the place of a formal meditation.

VI. Of Confession and Communion; of the Payment of Dues; and of the Prohibition against Bearing Arms and Taking Oaths.

1. Let them examine their consciences daily, confess their sins at least monthly, and approach the Holy Table at least every week. Let them remember however that the perfect observance of prayer calls for daily assistance at Mass, or in the case of priests, for the daily offering of this Holy Sacrifice.

THE WAY OF LIFE

those who be unable to attend the Monthly Assemblies shall send an offering from time to time to the Almoner, whoever may be appointed as such, unless they be too poor to do so.

VIII. Of Works of Mercy; and of Healing Discords.

1. Let the brethren and sisters, according to their opportunities, give themselves to some special work of mercy, either corporal or spiritual, and to the service of Holy Church. 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.

2. Let them remember that in all their dealings with others they are called as Christians, and more especially as Franciscans, to carry out the principles of the Holy Gospel of our Lord Jesus Christ. They be the brethren and sisters of all men, and the weal and welfare of the least of God's folk is of concern to them.

3. Let them never be unmindful of cruelty to the dumb creation of the Lord God, for how can we love Jesus if we shut any of His creatures out of our hearts?

4. Let them painstakingly exercise kindness, charity and courtesy among themselves and toward their neighbors; and, whenever they can, let them strive to settle quarrels, and let them always endeavor to promote peace and good will.

5. Let the brethren and sisters, when there

THE WAY OF LIFE

is illness, strive to help each other both in temporal and in spiritual matters.

IX. Of the Deceased Brethren and Sisters

1. When one of the brethren or sisters of our Order shall die, the other members of the Order who live in that town or place should endeavor to be present at the burial.

2. Let them have a particular care for the departed, by procuring Masses to be said, by assisting at Mass from time to time, and by offering prayers and devotions for the comfort of the Holy Souls.

3. Let each tertiary from time to time say the Office of the Dead, or in place thereof, seven decades of the Franciscan Rosary of the Crown of our Lady's Joys, for the repose of the souls of the deceased religious and tertiaries of our Order.

X. Of Making Wills, and of Home Life

1. To promote peace and proper preparation for death, let such as have property to be disposed of after death make their wills without unnecessary delay; and three months after a postulant has begun keeping the Rule, that is, before beginning the novitiate, is the time allowed for the fulfillment of this regulation of our Seraphic Father.

2. In their home life let them study to lead

THE WAY OF LIFE

others by their ensample, and to promote pious practices, and all that is good. Let them be mindful that charity, courtesy, kindness, patience and forbearance should always begin at home, and proceed thence elsewhere.

3. As far as in them lies, let them not allow any books or papers from which injury to virtue or faith can be feared, to be brought into their houses or read by such as be under their care.

XI. Of Dismissal; and of Avoiding False Doctrine.

1. Let them that be guilty of notorious evil living or scandal or of open and wilful disobedience to our Order be admonished.

2. If no amendment of life occurreth after three admonitions, let them be dismissed from the Order; and let such never be readmitted except with the consent of the Father Provincial of the Order of Saint Francis and the other chief officers of our Order in the Province.

3. Furthermore, that we may be one in faith, even as we are one in name, in habit, in ideals and in vocation, let each aspirant before investiture with the Holy Habit, make his profession of the Catholic Faith.

THE WAY OF LIFE

XII. Of the Accusation of Faults; and of Striving after Virtue.

1. To the end that each brother or sister of our Order may be constantly exercised in this Rule, and be saved from carelessness and disobedience, let each and every tertiary make a report (monthly during the postulancy and novitiate, and after profession as is arranged for the individual) as to any breaches of this Rule to the Father Director or to whomsoever may be appointed as his representative in this matter.

2. When penance is assigned for breaches of the Rule, let each one perform the same humbly, cheerfully and without delay.

3. And each brother and sister of our Order shall have always one virtue singled out to strive after and to practice.

XIII. Of Clerks in Holy Orders of the Third Order, All of Whom be Bound to the Sacerdotal Rule.

1. The brethren that be clerks in Holy Orders or candidates for this same sacred office be bound to say the Divine Office, either in the form of Prayer Book Matins and Evensong or in the form which the friars use, as it hath been said above in Chapter IV; and according to the tradition of Holy Church, they may, if they wish, follow the Kalendar of our Congregation and its customs in all these things.

THE WAY OF LIFE

2. Those that be priests will remember that the perfect rule is to celebrate Holy Mass daily, and that they should do so except they be 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.

3. At least once a month let the priests offer a Mass for God's blessing upon our Order and our Congregation of Franciscans, as is said above in Chapter VII.

4. Let all clerks in Holy Orders and the candidates for this sacred office spend at least one-half hour daily, Sundays, Holy Days of Obligation, days spent in traveling 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.

5. Let all clerks and candidates make a yearly retreat of two days or two retreats of one day each.

6. Let the clerks in Holy Orders never wear secular or unclerical dress save when doing manual work or when there be some other proper reason agreeable to Canon Law and ecclesiastical decency.

7. Those clerks in Holy Orders who feel divinely drawn to do so, will merit great

THE WAY OF LIFE

praise if, with the consent of their confessor, they add to this Sacerdotal Rule, the sacred obligations of celibacy in the form of simple annual vows or simple perpetual vows.

EXAMEN ON THE INNER RULE

Preparation for Sacramental Confession

Prologue. Am I really a penitent? Do I strive earnestly to follow the Holy Gospel? Have I spiritual ideals? Or do I drift? In particular, am I seeking the grace of perseverance in generous co-operation with the redemptive love of Christ for me and for all mankind? How do I deal with my hostilities?

Chap. I. Am I extravagant? Worldly in dress? In living? Do I live more expensively than I have a right to live? Is my clothing in accord with my state in life? Do I aim at moderation in things that pertain to physical life? Are my amusements Christian? Do I attend movies, plays, dances, parties, to which our Lord would not wish me to go?

Chaps. II. and III. Do I over-eat? over-drink? Am I gluttonous? Do I keep the fasts and abstinences of the Church and Order?

Chaps. IV and V. Do I neglect my prayer life? Do I strive after growing reverence, attention and recollection in prayer? Do I seek to know God?

Chap. VI. Am I earnest and fervent in self-examination, Confession and Holy Communion? Have I sinned mortally by missing Mass on Sundays and Holy Days of Obligation? Am I loyal to the Church? my parish? the priest? the Order? Have I spoken ill of any of these? Do I contribute to the Church and Order as much as I ought? Am I a disreputable person? talkative? bragging? irritable? irreverent? obscene? profane? controversial?

Chap. VII. Do I go to Mass as often as I can and ought? Am I reverent at Mass? Do I neglect any meetings of a Fellowship of the Order which it would be possible to attend, and if so, why? Or the payment of alms?

Chap. VIII. Do I have the spirit of service? Am I serving my parish as I should? Do I seize the opportunities to do the works of mercy? The corporal works of mercy are: (i) To feed the hungry and give drink to the thirsty; (ii) To clothe the naked; (iii) To harbour the stranger and needy; (iv) To visit the sick; (v) To minister unto prisoners and captives; (vi) To visit the fatherless and widows; (vii) To bury the dead. The spiritual works of mercy are: (i) To instruct the ignorant; (ii) To correct offenders; (iii) To counsel the doubtful; (iv) To comfort the afflicted; (v) To suffer injuries with patience; (vi) To forgive offences and wrongs; (vii) To pray for the living and the dead. Do I

seriously practice charity? courtesy? Am I concerned about the welfare of God's creatures, man and beast? Am I cruel to man or animal? Am I just to my employer and employee?

Chap. IX. Have I charity toward the dead? Do I pray for them? Do I have Masses said for them?

Chap. X. In making my will did I remember God and the Church? Do I consider the influence of my word or example on others? Do I promote devotion, pious practices and all that is good? Am I charitable? courteous? kind? patient? forbearing? In my own home? with others?

Chap. XI. Do I partake in other peoples' sins by encouragement or concealment? Do I live the Catholic Faith? Do I study it? Thank God for it? Easily give way to doubt? Do I abhor unbelief and heresy?

Chap. XII. Am I careless about the Rule? about reports? about performing my penances? Do I strive to do works of penance and mortification or rather am I self-indulgent? Do I really strive after a particular virtue all the while, so that I can make progress in sanctification?

Chap. XIII. Clerics should examine themselves on their ordination vows and on the following points: (i) prayer life of the priest, in what it should consist and how seriously I try to fulfill the ideal; (ii) parochial or

other priestly duties; (iii) studies and general attempt to grow in priestly efficiency; and (iv) duty to the Order.

EXAMEN ON THE OUTER RULE

Regulation I (Chap. II, 2 of the Rule). (a) Omitted grace before meals, ... times; (b) after meals, ... times.

Regulation 2 (Chap. III). Broken abstinence or fast: (a) Fridays, ... times; (b) Ember Days, ... times; (c) Lenten Wednesdays (for those who have assumed that rule), ... times; (d) Vigils, ... times; (e) weekly Wednesday abstinence (for those who have assumed that rule), ... times; (f) Ash Wednesday, ...; (g) Good Friday, ...; (h) Lenten Ferias....

Regulation 3 (Chap. IV). (a) Omitted morning prayers, ... times; (b) evening prayers, ... times; (c) Omitted daily Office, ... times; (those who say Divine Office or Little Office shall in place of the foregoing specify how many Hours of the Office have been omitted, ... Hours); omitted to say (d) daily Mem. for Am. Cong. Fran. or some prayer for this intention, ... times; (e) omitted daily Our Father and Hail Mary for intention of all our brethren and sisters, ... times.

Regulation 4 (Chap. V). Omitted daily (or, in case of those bound to Sacerdotal Rule, failed to make at least daily 15 minute) meditation, ... times.

Regulation 5 (Chap. VI). Omitted (a) daily examen, ... times; (b) monthly Confession, ... times; (c) weekly Holy Communion, ... times.

Regulation 6 (Chap. VII). (a) Failed to assist at (or, celebrate) Mass once a month for the Am. Cong. Fran., ... times; (b) failed to attend monthly Fellowship (if there is such), ... times. (No report is to be made regarding alms.)

Regulation 7 (Chap. VIII). Omitted the daily act of charity, ... times.

Regulation 8 (Chap. IX). Omitted duty in case of a departed tertiary, ... times.

Regulation 9 (Chap. X). Omitted to make a will (this applies only to those who have property), ...

Regulation 10 (Chap. XII, 3). I am now striving to gain the virtue of..... (Other matters for the report.) (a) Failed to make my report promptly... times since my last report; (b) failed to wear the Little Habit or its proper substitute, times; (c) failed to say my penance, times.

Those bound to the Sacerdotal Rule should also examine themselves on the Regulations of Chapter III of the Rule.

THE STATUES OF GOVERNMENT

I. Of the Pastor of our Order and his Deputies

1. The centre of unity in the American Congregation of Franciscans, as in any Religious Institute, is the superior general thereof, which same with us is the Father Minister of the Order of Poor Brethren of Saint Francis. Obedience to him as the administrator-in-chief of the affairs of the Congregation, the executor of the Rule and regulations of all three Orders and their Associates, and the chief spiritual director of all these Orders and affiliates is the means whereby union and unity is maintained. But it is impossible for the Father Minister, though according to the Rule that Saint Francis wrote he is the minister and servant of all, like our Lord, to minister in person to each individual member of the Congregation; therefore he must needs delegate his authority to others who give pastoral care as his deputies. However, all who thus rule in the Order do so, not as absolute monarchs, but according the written laws of the Order, so that all, those who obey and those who rule, are under obedience. Furthermore, the Father Minister is assisted by a council of advice, known as his Discretorium, and to their vote many things must be submitted according to the Franciscan observance of Religion. But back of the Father

Minister and his Discretorium is the Chapter General (so called to distinguish it from the Daily Chapter, or a House Chapter (i. e., a convocation of the friars in a single place to deal with a local problem). By the Chapter General the Father Minister is elected and the office put upon him by obedience.

2. It is the duty of the Father Minister to appoint the Father Director of the Third Order, whenever he finds it necessary to do so, or any other officers to act as his deputies. The Father Director is the Father Minister's Vicar for the Third Order, and should have such duties as are herein assigned to him or which Father Minister delegates to him; and in the appointment of the Father Director, Father Minister shall act with the advice and consent of his Discretorium, subject to review by the Chapter General.

3. It is also the duty of Father Minister to amend or revise the regulations of the Third Order, with the consent of his Discretorium, and subject to review by the Chapter General, if changes in these regulations seem to be necessary.

4. Dispensations or Commutations (which latter are to be preferred to Dispensations if practicable) of Third Order regulations may be granted for a specified period of time by the Father Director or his appointed representative when there is just cause for the same, provided no matter of divine precept is thus abrogated.

5. Disobedient or offending members of the Third Order may be dismissed from the Order after three separate admonitions, provided the admonitions and the dismissal proceed from Father Minister or his delegate.

6. Records should be kept, especially a Roster of our active members and of those who persevered to the end of their lives. These records are to be kept at whatever place is headquarters for our Order.

7. It is also desirable that there should be a Third Order Fund; and plans and rules for this fund should be part of the aforesaid records.

II. Of Admission to The Order

1. Each person who seeks admission to the Order shall, before Investiture with the Habit, serve as a postulant until at least six successive reports as to the keeping of the Rule have been made to the Father Director or his representative; and none shall be admitted to the postulancy except such as be: (i) of sufficient maturity in the judgment of the Father Director, and hence not those in high school or college unless the Father Director has evidence of persevering devotion and dedication in such; (ii) of good character and peaceable disposition; (iii) exact in the practice of the Catholic religion, that is to say, in the doctrine, discipline, and worship of the Church; and (iv) loyal to his or her parish and priest.

3. Married women shall not, except for some special reason approved by the Father Director or his representative, be received into the Order without the knowledge and consent of their husbands, nor shall divorced persons be received except with the specific approval of the Father Director.

4. No postulant shall be clothed and no novice professed except with the consent of the Father Director or his representative.

5. It is the duty of professed tertiaries to submit to the judgment of the Father Director in all simplicity and charity any grave reason which they may know why a novice should not be professed.

6. No novice shall be professed who has not served a novitiate of a year and a day, or longer if necessary; for twelve consecutive reports must be made before asking for profession; except in case of sickness unto death, in which case any priest of the Church is hereby empowered to receive the profession. However, if the tertiary recovers from the illness this profession must be afterwards ratified by the Father Director; and before the ratification, the tertiary must complete the full time of the novitiate.

7. After profession a tertiary is bound to make a report concerning observance of the Rule only at the Ember Seasons, or once a year on the anniversary of profession, or at some other time, as it may be arranged by

the Father Director. Such reports need not to be as detailed as those made during the period of the postulancy and novitiate when permanent habits of obedience to the Rule are in process of being made.

III. Of the Sacerdotal Fraternity

1. The priests in the Third Order shall form the Sacerdotal Fraternity of the Third Order.

2. The members of the Sacerdotal Fraternity are bound by the Rule of Life, as other tertiaries are, but they shall have the right to make any further legislation for themselves which in their judgment seems wise, provided this legislation is desired by a majority of the Sacerdotal Fraternity and has the consent of the Chapter General.

IV. Of the Oblates of Saint Francis

1. Clerks in Holy Orders and the lay-folk of the Third Order who are able to undertake the vow of celibate chastity or either one or both of the other two vows of Holy Religion and are moved thereto by divina inspiration, may do so if they have the consent and approval of a prudent confessor or director who knows their souls and their needs.

2. Holy prudence must be exercised in so serious a matter and one of such far-reaching consequences as the vow of celibate chastity;

for which reason attention is called to the prescriptions given in the Office for the Profession of A Vow of Chastity, all of which must be strictly obeyed.

V. Of the Fellowship

1. Wherever there are three tertiaries in a parish or place, these may, with the approval of the Father Director, organize themselves into a Fellowship for the purpose of growing in mutual charity, in the encouragement of each other in Franciscan observance, and in helping each other in good works. Such a Fellowship had usually be best begun in a monthly Corporate Communion.

2. The Fellowship exists for spiritual purposes, and the members thereof are to grow in charity toward God and man through their fellowship one with another. Dislike of another tertiary is to be used as an opportunity of practicing forbearance, courtesy and the other virtues of our vocation.

3. Any Fellowship that includes tertiaries living at some distance, or two or more combined Fellowships may constitute a Custodia for the furtherance of community action and unity.

4. In Saint Francistide each Fellowship should elect a Guardian, and any other officers if necessary, to serve for one year. The Brother or Sister or Father Guardian shall be

THE WAY OF LIFE

the presiding officer of the Fellowship.

5. The Fellowship should undertake some corporate devotion each month, or oftener, such as a corporate Holy Communion, the public recitation of the Office, or a conference about our ideals, life, and Rule, and shall conduct business meetings.

VI. Of the Diaspora

1. Tertiaries not connected with a Fellowship shall be "tertiaries-at-large", constituting the Diaspora of the ecclesiastical division of the Church (diocese or province) in which they live.

2. The Diaspora shall, where possible, be organized as a Fellowship, and some effort made to overcome the isolation and separation of its scattered members, and to introduce a spirit of fellowship among them.

VII. Of the Habit

1. Those admitted into the Order must wear either the Little Habit or the Greater Habit, else they shall fail to receive the spiritual privileges and graces of the Third Order as long as they fail to wear it, unless the Father Minister grant to the professed some other insignia to wear in token of dedication to God as a Franciscan.

2. But the Greater Habit of the Order shall

THE WAY OF LIFE

never be worn except in friaries, convents and religious houses of our Congregation, and at gatherings of tertiaries of our Congregation. At other times it may be worn on public occasions only with permission from the Father Director or his representative. These limitations as to the wearing of the Greater Habit are necessary to avoid what many will believe to be mere exhibitionism, whereas the tertiary is called to glorify God by righteousness of life rather than by the wearing of a particular garb.

3. However, it is permissible for any novice or professed tertiary to be buried in the Greater Habit.

4. Moreover, to all tertiaries of our Congregation a standing dispensation is hereby granted to lay aside the habit while bathing or while taking their rest in bed at night. In times of prolonged illness, however, the tertiary is bound to seek a further dispensation if it become difficult to wear the habit.

VIII. Of Application for Admission to our Order

1. Before making formal application to be received as a postulant in our Third Order there should be secured from the headquarters of the Order (which will be Little Portion Monastery, Mt. Sinai, New York, unless it is otherwise appointed), and studied the

THE WAY OF LIFE

packet called "Materials for Study for Those Aspiring to the Third Order".

2. If study of the matter induces a sense of vocation to our Third Order the Application given below should be sent to the Father Director, along with enough information as may enable him to judge as to the suitability of our Third Order to the spiritual needs of the aspirant. To this end a letter from one's confessor or pastor will be helpful

3. The Application should be made in the following form:-

I accept the Credenda, and hereby apply to become a member of the Third Order Secular of Saint Francis of the American Congregation of Franciscans, and I promise to be loyal to it. My purpose in becoming a tertiary is to cultivate the spirit of Saint Francis as far as I may in my own life.

Signed: _____
Full Name

Address

Date

PART THREE: THE CEREMONIAL AND OTHER DEVOTIONS OF THE THIRD ORDER

ASSEMBLIES OF THE THIRD ORDER

The more solemn or important Assemblies should open with a celebration of Holy Mass. The others are fittingly opened with the Veni Creator, or with one of the Litanies, unless some other suitable devotions are available.

The following outline of the Assembly may be adapted to local conditions:

- i. *Opening devotions.*
- ii. *The business meeting.*
- iii. *Reading from one of the recommended books or an address or conference on Franciscan vocation and spiritualities.*
- iv. *Collection of alms. (See Chapter VII, 3, of the Rule, and the comments thereon in the Observances.)*
- v. *Investitures or Professions.*
- vi. *Concluding devotions.*

*Assemblies may fittingly conclude with Benediction of the Most Holy Sacrament or with **The Great Blessing of Saint Francis.** But if no Priest is present, the following may be used.*

Let us pray for the grace of perseverence.

God of mercy, God of love, God from whom all good things do proceed, and without whom no good thing is either begun or brought to completion: mercifully hear our

THE LITANIES

prayers, and by thy protection defend from all dangers of mind and body the friars, nuns and tertiaries of our Franciscan family, and also our Associates; and grant unto us all to endure unto the end in the holy resolution of serving thee in this our Order, so that finally we may obtain complete remission of all sin, and come unto the blessed company of thy saints in heaven. Through Christ our Lord. Amen.

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. R. Amen.

THE LITANIES

Each Litany is begun as follows:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Christ, hear us.
O Christ, graciously hear us.
O God the Father, of heaven:
have mercy upon us.
O God the Son, Redeemer of the world:
O God the Holy Ghost:
O Holy Trinity, one God: have mercy upon us.

THE LITANIES

I. The Litany of Saint Francis, our Seraphic Patriarch.

Saint Francis, Seraphic Father: pray for us.

Saint Francis, Patriarch of the Poor:

Saint Francis, Founder and Leader of three armies of God:

Saint Francis, Abraham of the Gospel by reason of thy countless children:

Like unto the Baptist in the preaching of penance;

Like unto Moses, giving the law of perfection:

Like unto Elijah, borne aloft in a fiery chariot:

Herald of the great King:

Messenger of peace:

Valiant knight of Christ:

Mighty lover of souls:

Ensample of Gospel perfection:

Spouse of Lady Poverty:

Model of dedicated chastity:

Master of holy obedience:

Sublime in corporal penance:

Uplifted in heavenly contemplation:

Marked with the Stigmata of Jesus:

Verily a living crucifix:

Wholly set on fire of seraphic love:

Lover of the Babe of Bethlehem:

Lover of the Sacred Passion:

Lover of the Blessed Sacrament:

Lover of the Name of Jesus:

Lover of the Holy Scriptures:

Lover of all the creatures of God:

THE LITANIES

Physician of the sick:
Light of the blind:
Healer of the lepers:
Raiser of the dead:
Terror of demons:
Enthroned in Lucifer's place:
Apostle of the infidels:
Martyr in desire:
Confessor of the Faith:
Virgin in soul:
Endowed with the virtues of the Sacred Heart:
Saint Francis, our Advocate:
pray for us.

O Lamb of God, that takest away the sins of
the world: spare us, O Lord.
O Lamb of God, that takest away the sins of
the world: graciously hear us, O Lord.
O Lamb of God, that takest away the sins of
the world: have mercy upon us.

Y. Pray for us, O blessed Father Francis.
(Alleluia.)
R. That we may be worthy of the promises of
Christ. (Alleluia.)

Let us pray.

O God, who resistest the proud, and
givest grace unto the humble: grant us,
through the intercession of our blessed Father
Francis, to decrease in pride, and to increase

THE LITANIES

in that humility which is so pleasing to thee;
that following in his footsteps, we may attain
the gifts of thy grace. Through Christ our
Lord. R. Amen.

II. The Litany of Saint Clare, First-Born of the Second Order.

(The litany begins as above)

Saint Clare, first-born of thy Order:
pray for us.
Saint Clare, spouse of the Crucified:
Saint Clare, lover of the Blessed Sacrament:
Saint Clare, lover of the Sacred Heart:
Saint Clare, lover of the Sacred Wounds:
Saint Clare, lover of the Sacred Name:
Saint Clare, lover of the Sacred Gospel:
Saint Clare, to thy mother forenamed
"resplendent":
Saint Clare, resplendent with the light of
Jesus:
Saint Clare, resplendent in thy noble heritage:
Saint Clare, resplendent in thy renunciation
thereof:
Saint Clare, resplendent in clinging to the
altar as thy portion:
Saint Clare, resplendent as first abbess of a
great Order:
Saint Clare, resplendent in putting the Sara-
cens to flight:

THE LITANIES

Saint Clare, resplendent in reparation for
the sins of the world:

Saint Clare, resplendent in wondrous
miracles:

Saint Clare, little plant of Saint Francis:

Saint Clare, princess of the poor:

Saint Clare, duchess of the humble:

Saint Clare, mistress of the chaste:

Saint Clare, abbess of the penitent:

Saint Clare, alabaster box of ointment broken
at the feet of Jesus:

Saint Clare, received at death by a choir of
virgins:

Saint Clare, censer of sweet perfume filling
heaven and earth:
pray for us.

O Lamb of God, that takest away the sins of
the world: spare us, O Lord.

O Lamb of God, that takest away the sins of
the world: graciously hear us, O Lord.

O Lamb of God, that takest away the sins of
the world: have mercy upon us.

Ÿ. Pray for us, O blessed Mother Clare.
(Alleluia.)

℞. That we may be worthy of the promises of
Christ. (Alleluia.)

Let us pray.

O God, who hast raised up blessed
Clare as a shining lamp of holiness to lighten

THE LITANIES

the way before a multitude of virgins: by her
merits and prayers grant to us who do call to
mind her commemoration, that in this life we
may walk in thy light, and in the life to come,
may forever enjoy the light of thy countenance.
Through Christ our Lord. ℞. Amen.

III. The Litany of Saint Anthony, the greatest
son of Saint Francis.

(The Litany begins as above)

Saint Anthony of Padua:
pray for us.

Saint Anthony, glory of the Friars Minor:

Saint Anthony, greatest son of Saint Francis:

Saint Anthony, playmate of the Holy Child
Jesus:

Saint Anthony, devout client of our Lady:

Saint Anthony, messenger of the Sacred Heart:

Saint Anthony, holy prophet of God:

Saint Anthony, doctor of divine truth:

Saint Anthony, preacher of grace:

Saint Anthony, keeper of the Scriptures:

Saint Anthony, ark of the covenant:

Saint Anthony, hammer of heretics:

Saint Anthony, terror of infidels:

Saint Anthony, horror of evil spirits;

Saint Anthony, searcher of consciences:

Saint Anthony, consoler of the sorrowful:

Saint Anthony, gentlest of saints:

Saint Anthony, example of obedience:

THE LITANIES

Saint Anthony, gem of poverty:
Saint Anthony, lily of chastity:
Saint Anthony, rose of patience:
Saint Anthony, violet of humility:
Saint Anthony, apostle of the Saviour:
Saint Anthony, martyr in desire:
Saint Anthony, confessor of the faith:
Saint Anthony, virgin in soul:
Saint Anthony, finder of lost things:
Saint Anthony, helper of all that invoke thee:
pray for us.

O Lamb of God, that takest away the sins of
the world: spare us, O Lord.
O Lamb of God, that takest away the sins of
the world: graciously hear us, O Lord.
O Lamb of God, that takest away the sins of
the world: have mercy upon us.

V. Pray for us, O blessed Anthony.
(Alleluia.)

R. That we may be worthy of the promises
of Christ. (Alleluia.)

Let us pray.

O Lord Jesus, who didst manifest thyself to Saint Anthony in the form of a little child: grant, by his intercession; that we may be converted and become as little children, and so obtain our petition from thee. Who livest and reignest God, for ever and ever.
R. Amen.

THE LITANIES

IV. The Litany of Saint Louis. Protector of the Third Order.

(This litany begins as above.)

Saint Louis, Most Christian King: pray for us.
Saint Louis, brave soldier of Jesus Christ:
Saint Louis, our gentle Franciscan brother:
Saint Louis, dutiful son of a good mother:
Saint Louis, faithful husband of a worthy wife:
Saint Louis, tender father of a Christian
family:
Saint Louis, wise ruler of a happy kingdom:
Saint Louis, generous builder of temples of
God:
Saint Louis, obedient son of Holy Church:
Saint Louis, loving protector of Christendom:
Saint Louis, apostle of the Gospel of Jesus:
Saint Louis, martyr of the Holy Sepulchre:
Saint Louis, confessor of the Faith:
Saint Louis, chaste and temperate in body:
Saint Louis, devout and prayerful of soul:
Saint Louis, rich in spiritual goods:
Saint Louis, exalted by humility:
Saint Louis, crowned with glory in heaven:
pray for us.

O Lamb of God, that takest away the sins of
the world: spare us, O Lord.
O Lamb of God, that takest away the sins of
the world: graciously hear us, O Lord.
O Lamb of God, that takest away the sins of
the world: have mercy upon us.

THE LITANIES

℣. Pray for us, O blessed Louis. (Alleluia.)
℞. That we may be worthy of the promises of Christ. (Alleluia.)

Let us pray.

O God, who didst exalt blessed Louis thy Confessor from an earthly realm to the glory of thy heavenly kingdom: grant, we pray thee, that by his merits and intercession: we may be made heirs of the King of kings, even thy Son our Lord Jesus Christ. Who liveth and reigneth for ever and ever.
℞. Amen.

V. The Litany of Saint Elisabeth, Protectress of the Third Order.

(This litany begins as above.)

Saint Elisabeth, Princess of Hungary:
pray for us.
Saint Elisabeth, Duchess of Thuringia:
Saint Elisabeth, mother in Israel:
Saint Elisabeth, queen in the Kingdom of God:
Saint Elisabeth, friend of the outcast:
Saint Elisabeth, consoler of sinners:
Saint Elisabeth, nurse of lepers:
Saint Elisabeth, devoted wife of Louis the Good:

THE LITANIES

Saint Elisabeth, famous exemplar of Christian widowhood:
Saint Elisabeth, fervent spouse of the Son of God:
Saint Elisabeth, humble in prosperity:
Saint Elisabeth, patient in adversity:
Saint Elisabeth, mighty in penance:
Saint Elisabeth, wondrous in prayer:
Saint Elisabeth, first-born of the tertiaries regular:
Saint Elisabeth, protectress of our Order:
Saint Elisabeth, the "dear saint" of Holy Church: pray for us.

O Lamb of God, that takest away the sins of the world: spare us, O Lord.
O Lamb of God, that takest away the sins of the world: graciously hear us, O Lord.
O Lamb of God, that takest away the sins of the world: have mercy upon us.

℣. Pray for us, O blessed Elisabeth. (Alleluia.)
℞. That we may be worthy of the promises of Christ. (Alleluia.)
Let us pray.

Merciful Lord, we pray thee to pour the bright beams of thy grace into our hearts: that, by the glorious prayers of thy Saint Elisabeth, we may learn to despise all worldly prosperity, and ever to rejoice in all heavenly consolation. Through Christ our Lord. ℞. Amen.

THE INVESTITURE OF A POSTULANT WITH THE THIRD ORDER HABIT

Articles needed for this Office

1. A Surplice and Stole for the Priest; 2. A Habit, i.e., the Greater Habit if possible, otherwise the Little Habit (Scapular and Cord) for each Postulant; 3. One candle, which should be lighted just before this Clothing Office is begun; 4. Holy Water (which may be omitted if none be at hand); 5. Forms for making the Record.

On a table near the sanctuary or on the Altar itself at the Epistle side, the Habits to be blessed are laid out, the Scapulars in one place, the Cords in another. Only one candle need be used even if several Postulants be invested.

The Priest, vested in surplice and stole, standing, at the Altar Rail or choir entrance, and assisted, if possible, by one or more Tertiaries, puts to the Postulant kneeling before him the following interrogation (and if there be several Postulants they shall answer in concert).

I. THE INTERROGATION

(During which the Congregation stands)

THE PRIEST: Dearly Beloved, what
dost thou desire?

CLOTHING OFFICE

THE POSTULANT(s): Reverend Father,
I desire the mercy of God, and the Habit
of the Third Order of Penance, that
therewith I may the more easily obtain
eternal salvation.

THE PRIEST: Thanks be to God.

Then the Priest, if he so wish, may exhort the Postulant the value and excellence of the Rule, etc.

II. THE BLESSING OF THE HABIT

(During which the congregation continues to stand.)

V. Our help is in the Name of the Lord.
R. Who made heaven and earth.
V. 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, everlasting God, forasmuch as through the death of thy Only-Begotten Son, our Lord Jesus Christ, thou hast in mercy regenerated the world, so to deliver mankind from eternal death and open to them the joys of paradise: we beseech thee to look with mercy also upon us, assembled here today in thy Name, for we be a family dedicated to thee, the which thy blessed servant Francis

CLOTHING OFFICE

founded, to increase the number of thy faithful people; establish us upon that firm rock, which is Christ, and keep us safe from the world, the flesh and the devil; and grant that after this life we may, with our blessed Lady Mary, our holy Father Francis, and All Saints, behold thee in eternal joy.

O Lord Jesus Christ, who didst make thyself of no reputation, taking upon thyself the form of a servant and clothing thyself in the vesture of our human nature, and didst inspire our holy Father Francis to found three Orders: we beseech thee of thy boundless mercy to bless and sanctify these forms of the Franciscan Habit which are wont to be worn by the brethren and sisters of the Third Order as a sign of penitence, and as a strong armour against the world, the flesh, and the devil; and grant that every member of this Third Order of Penance may, with its Habit, put on Christ, and in union with him walk humbly and faithfully in the way of thy commandments.

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, these symbols of Christ's fetters; and grant that whosoever is now to be bound therewith may accept the Franciscan cord as a penitential bond for the body, and be happily bound to thy service now and forever. Through the same Christ our Lord. R. Amen.

CLOTHING OFFICE

(Then the priest sprinkles the Habit or Habits and the Postulant or Postulants with holy water, if it is used, saying meanwhile:)

Thou shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me and I shall be whiter than snow.

III. THE VENI CREATOR

*(During which the Congregation kneels.)
Then, kneeling before the Altar, the Priest begins the Veni Creator, in which the people join, as follows.*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

CLOTHING OFFICE

Teach us to know the Father, Son,
And thee, of both, to be but One;

That through the ages all along,
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit. Amen.

V. O send forth thy Spirit, and they shall be
made (alleluia). *R.* And thou shalt renew the
face of the earth (alleluia).

Let us pray.

Grant, we beseech thee, O Lord: that
the prayers of the Saints of our Order may
succour us thy servants; and that the ensam-
ple of them whose sacred habit we wear, may
stir up to a life like unto theirs. Through
Christ our Lord. *R.* Amen.

IV. THE INVESTITURE

(During which the Congregation stands.)

*The Priest then turns to the Postulant (and if there
is more than one Postulant the whole of this section
called The Investiture shall be said in turn to each),
and says:*

CLOTHING OFFICE

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

*The Postulant kisses the Scapular and says in a low
voice:*

O God, who hast given me the grace
to wear the holy habit of Saint Fran-
cis, give me the grace also to walk
worthy of the vocation wherewith I
am called.

*This prayer should always be said when putting on
the Habit.*

*The Priest then invests the Postulant with
the Scapular and Cord. It is fitting that here he should
be assisted by other Tertiaries, saying meanwhile:*

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

*The Priest then gives the Postulant the lighted candle,
saying:*

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

CLOTHING OFFICE

The Priest then confers the new name by which the novice is to be known in the Third Order, saying:

My Son (or daughter), hereafter thou shalt be known in the Third Order as Brother (Sister or Father) N.

Then, turning toward the Altar and standing up, the Priest says the final prayers.

V. THE FINAL PRAYERS

(During which the congregation stands until Let us pray.)

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. Stablish the thing, O God, that thou hast wrought in us. **R.** For thy holy temple's sake at 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.

CLOTHING OFFICE

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. 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.

God of mercy, God of love, God from whom all good things do proceed, and without whom no good thing is either begun or brought to completion mercifully hear our prayers, and by thy protection defend from all dangers of mind and body this (these) thy servant (s) on whom in thy blessed Name we have placed the holy habit of penance; and grant him (her or them) to endure unto the end in the holy resolution of serving thee in this our Order, so that finally he (she or they) may obtain complete remission of all sin, and come unto the blessed company of thy saints in heaven. Through Christ our Lord. R. Amen.

VI. THE BLESSING

At the end the Priest, if he be a Franciscan Friar or Tertiary, shall conclude with this Great Blessing of Saint Francis unless he desire to omit it because Benediction of the Most Holy Sacrament is to follow. If

CLOTHING OFFICE

the celebrant be not a Franciscan, he shall conclude the Office with his blessing or with Benediction of the Most Holy Sacrament.)

The Preface to the Blessing

At the foot of the Altar steps, and facing the people, the Priest says this Preface to the Blessing.

℣. Our help is in the Name of the Lord.
℟. Who hath made heaven and earth.

℣. O Lord, save thy people. *℟.* And bless thine inheritance.

℣. Lord, hear my prayer. *℟.* And let my cry come unto thee.

At the end of the following invocation, the Priest makes the sign of the Cross on himself, not over the people.

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 Saint Clare stand before the throne, glad to ask for you the graces of faith, courage and endurance like unto hers. May Saint Bonaventure,

CLOTHING OFFICE

the Seraphic Doctor, by his teaching and prayers, lead you to the fullness of mystical love. May Saint Bernardin plead for you that the sacred Name of Jesus may be written deep in your heart and all your actions. May Saint Elisabeth and Saint 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 Saint 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. *℟.* Amen.

Then the Priest ascends to the footpace, and facing the people says the Salutation.

℣. The Lord be with you. *℟.* And with thy spirit.

Then he faces the Altar and says:

℣. Let us bless the Lord. *℟.* Thanks be to God.

Then he kisses the Altar, turns to the people, and gives them the Blessing which Saint Francis gave to Blessed Leo, making the Sign of the Cross over the people at the last sentence.

CLOTHING OFFICE

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace. The Lord bless you. R. Amen.

THE RECORD

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 Saint Francis
to....., living
in....., and
henceforth to be known as.....

Signed: (Name of Priest)

Attest: (Name of Novice,
secular and religious

THE PROFESSION OF A NOVICE
OF OUR THIRD ORDER

Articles needed for this Office

1. A Surplice and Stole for the Priest; 2. A Habit, i.e., The Scapular and Cord (a Greater Habit if possible, otherwise the Little Habit) for each Novice; 3. Holy Water (which may be omitted if none be at hand); 4. Forms for making the Record.

The Novice shall, if possible, be clothed in the Greater Habit, or at least shall wear the Little Habit (Scapular and Cord) above the secular clothes.

At the proper time (e.g., after the devotions and sermon) the Priest, vested in Surplice and Stole, seated in a chair at the Altar rail or Choir entrance, and assisted by one or more Tertiaries, puts to the Novice kneeling before him (and if there be several Novices they shall answer in concert), the following interrogation.

PROFESSION OFFICE

I. THE INTERROGATION

(During which the Congregation stands.)

THE PRIEST: Dearly Beloved, what dost thou desire?

THE NOVICE: Reverend Father, I desire the mercy of God, and the grace of holy profession in the Third Order of Saint Francis that I may serve God therein unto death.

THE PRIEST: Thanks be to God.

II. VENI CREATOR

During which the congregation kneels. Then kneeling before the Altar, the Priest begins the Veni Creator, in which the people join, as follows.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight.

PROFESSION OFFICE

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;

That through the ages all along,
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit. Amen.

✠. O send forth thy Spirit, and they shall
be made (alleluia). ✠. And thou shalt renew
the face of the earth (alleluia).

Let us pray.

God, who hast not disdained to reveal
thyself to the childlike and lowly of heart:
grant to us, we beseech thee; in imitation of
our blessed Father Francis; that we may
learn to count the wisdom of this world as
foolishness, and only to know Jesus Christ
and him crucified. Through the same Christ
our Lord. ✠. Amen.

PROFESSION OFFICE

III. THE PROFESSION

(During which the Congregation stands.)

The Priest then rises and seats himself, and proceeds to the profession. If there be more than one Novice admitted to Profession, the whole of this section called The Profession shall be said in turn to each.

The Novice rises, comes to where the Priest is sitting, and kneeling there, pronounces the Act of Profession with folded hands; and if the Priest receiving the Profession be a Friar or a Tertiary, he shall clasp the folded hands of the novice in his own.

If necessary, the Priest repeats the Act of Profession phrase by phrase, and the novice repeats the same after him, (in which case someone should hold the Ceremonial for the Priest to read).

THE ACT OF PROFESSION

I, N., for the worship 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 Ameri-

PROFESSION OFFICE

can Congregation of Franciscans; likewise to satisfy, as the Father Director may decide, for any transgression committed against the said Rule.

THE PRIEST: 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.

IV. TE DEUM

Then, all standing, there is said from the Book of Common Prayer or other source the Hymn called Te Deum, after which are added the Final Prayers.

V. THE FINAL PRAYERS

(During which the congregation stands until Let us pray.)

℣. Stablish the thing, O Lord, that thou hast wrought in us. *℟.* For thy holy temple's sake at Jerusalem.

℣. O Lord, save thy servant. *℟.* Who put their trust in thee.

℣. Send them help from thy holy place. *℟.* And evermore mightily defend them.

℣. Let their enemy have no advantage of them. *℟.* Nor the wicked approach to hurt them.

PROFESSION OFFICE

℣. Be unto them, O Lord, a strong tower.
℞. From the face of their enemy.

℣. Lord, hear my prayer. ℞. And let my cry come unto thee.

℣. The Lord be with you. ℞. And with thy spirit.

Let us pray.

O God, who hast inspired us thy servants to turn away from the vanity of the world, and to strive after a heavenly reward; take possession of our hearts, and fill us with thy grace, that we may remain true to thee, and be so fortified by the aid of thy protection, as to fulfill these things which thou hast inspired us to promise, and make us to be wholesome examples unto thy people, and that we may obtain those eternal rewards which thou hast promised unto such as endure unto the end. Through Christ our Lord. ℞. Amen.

VI. THE BLESSING

At the end the Priest, if he be a Franciscan Friar or Tertiary, shall conclude with this Great Blessing of Saint Francis unless he desire to omit it because Benediction of the Most Holy Sacrament is to follow. If the celebrant be not a Franciscan, he shall conclude the Office with his blessing or with Benediction of the Most Holy Sacrament.

PROFESSION OFFICE

The Preface to the Blessing

At the foot of the Altar steps, and facing the people, the Priest says this Preface to the Blessing.

℣. Our help is in the Name of the Lord.
℞. Who hath made heaven and earth.

℣. O Lord, save thy people. ℞. And bless thine inheritance.

℣. Lord, hear my prayer. ℞. And let my cry come unto thee.

At the end of the following invocation, the Priest makes the Sign of the Cross on himself, not over the people.

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 Saint Clare stand before the throne, glad to ask you the graces of faith, courage and endurance like unto hers. May Saint Bonaventure, the Seraphic Doctor, by his teaching and prayers, lead you to the fullness of mystical love. May Saint Bernardin plead for you that the sacred Name of Jesus may be written deep in your heart and all your actions. May

PROFESSION OFFICE

Saint Elisabeth and Saint 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 Saint 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. R. Amen.

Then the Priest ascends to the footpace, and facing the people says the Salutation.

V. The Lord be with you. R. And with thy spirit.

Then he faces the Altar and says:

V. Let us bless the Lord. R. Thanks be to God.

Then he kisses the Altar, turns to the people, and gives them the Blessing which Saint Francis gave to Blessed Leo, making the Sign of the Cross over the people at the last sentence.

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace. The Lord bless you. R. Amen.

PROFESSION OFFICE

THE RECORD

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 Saint Francis, Novice N.

Signed: (Name of Priest)

Attest: (Name of Professed,
secular and religious)

THE PROFESSION OF A VOW OF CHASTITY

Introduction

In the American Congregation of Franciscans an Oblate is a Tertiary who has added one or more of the Vows of Religion (Poverty, Chastity, Obedience) to the obligation of the Third Order Rule. Oblates who live in community with our Friars or Nuns are called Conventual Oblates. Those who are not Conventual Oblates usually add only the Vow of Chastity to their Act of Profession. This Vow of Chastity is a Simple Vow, i. e., it is a Vow that may be dispensed either by the Bishop of the Diocese or by the Father Minister of the Congregation for a just reason. But inasmuch as such a Vow constitutes a gift to God, and the failure to fulfill it an act of theft and sacrilege, no dispensation can be justly granted except for those grave reasons which moral theologians give as making such dispensation legitimate.

The authorities of the Third Order are warned to exercise due prudence in regard to Vows of Chastity, which same are to be taken only on the terms laid down in the Admonition to the Candidate for the Vow in the following Office. Those who would be Priests are asked to consider the vocation to celibacy, following the example of many ser-

THE VOW OF CHASTITY

vants of God and in obedience to widespread ancient practice, as a generous act of personal and individual dedication to the service of Almighty God. On the day when the Vow is made, it is fitting that the Candidate should attend Mass and receive Holy Communion. But if the Vow be made at a time when the Profession Office is to be used, the following Order for the Professing of the Vow shall be inserted in the Profession Office immediately after the Act of Profession. On the other hand, if the Vow be made after Mass or at some time apart from the Profession Office, the *VENI CREATOR* with prayers following as in the Profession Office shall first be said, and then shall follow the Office as below, which same, however, may be dispensed with if no Priest is at hand to officiate, for then the Oblate should be authorized to sign a written Vow and use such forms of devotions from this book as seem fitting.

Articles needed for this Office

1. A ring for a woman in the case of the taking of a Perpetual Vow of Chastity.
2. Holy Water, which may be omitted if none be at hand.
3. A copy of this Ceremonial for the Officiant.
4. A Surplice and Stole for the Officiant unless he is to be otherwise vested.
5. Forms for making the Record.

THE VOW OF CHASTITY

ORDER FOR PROFESSING THE VOW

After the opening devotions mentioned above in the Introduction, the Candidates, fitly habited, shall kneel in front of the Priest-Officiant, properly vested, and seated in a chair near the Altar or Choir entrance. Then the Priest shall speak as follows.

The Admonition

Dearly Beloved: All the citizens of the Holy Commonwealth of Christ on earth are called to live in Chastity and are vowed thereto. The unmarried are bound to abstain from the gratification of those natural desires which by divine precept find their proper and sacred fulfillment only in Holy Wedlock; and to this end a Vow of Renunciation of the sinful desires of the flesh is required of everyone at Baptism, thereby to establish the soul in the state of Chastity of Abstinence. In the Solemnization of Holy Matrimony the bride and groom are required to make a further Vow of Chastity, that they may give themselves to each other in mutual fidelity and thus enter upon the state of Marital Chastity. Two other states of chastity are approved by the Church, namely, that established by the Vows of Holy Religion, whereby a man or woman is made a professed member of a Religious Community, and that whereby a Priest or a Lay Person who is not a Religious

THE VOW OF CHASTITY

makes an oblation of body and soul in Celibate Chastity for the purpose of serving God in a special form of dedication.

It should be noted that we were born innocent, not chaste. Chastity is acquired only by the chastening of the natural affections and desires. We may even be constrained thereby to do violence to certain of our emotional and sensuous impulses to the end that we may love God more than our own pleasures. To obtain this mastery of ourselves repeated choices of obedience to God must be made, and hence constant seeking of his help is necessary.

Those who make a Vow of Celibate Chastity thereby offer their affections to God, to be rendered unto Him as a daily and continuous sacrifice of love; and all such, even if they be not members of a Religious Community, are bound to guard their Vow, as Religious should do, by abstaining from even such innocent social contacts as are unfitting to one thus dedicated. Therefore anyone who, out of love for God, would give back to God the privileges that might otherwise pertain to Holy Marriage must always act as one whose body and human affections have been given to God in a form of dedication different from that of either the unmarried or the wedded.

THE VOW OF CHASTITY

Members of our Third Order who desire to make the Vow of Celibate Chastity are bound by the following regulations, which same are conditions imposed as a part of the Vow: The Vow may be taken only by permission from one's Ordinary Confessor, given after a period of at least a year of probation wherein to explore the means and methods of detachment necessary ever to be pursued by one who would live a celibate life; the permission must be ratified by the Father Minister of our Congregation; the Vow must needs be taken at first for a year only, although with a life intention; it may be renewed annually for as long a period as seems wise, usually for at least three successive year periods; and after a due period under the Temporary Vow of Chastity, the Perpetual Vow may be pronounced if permission is given by Father Minister.

Then the Officiant shall address any who desire to pronounce the Vow of Chastity; and if there be more than one to make this Profession, he nevertheless shall speak in the singular number, thus addressing each individually:

Hast thou fulfilled the aforesaid regulations prescribed by our Third Order for those who propose to take upon themselves a Simple Vow of Celibate Chastity?

THE VOW OF CHASTITY

And the Candidate or Candidates shall answer:

Reverend Father, I have so done in the hopes of pleasing God.

THE PRIEST: Thanks be to God.

The Vow

Then is said (by each in turn, if there be more than one Candidate):

I, Father N (or Brother or Sister N), a servant of God, 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.

THE PRIEST: And I, on the part of Al-

THE VOW OF CHASTITY

mighty God, promise thee eternal life if thou dost observe those things. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Priest should, after the pronouncing of the Vow, cause its written form to be laid upon the Altar.

For a woman only, when taking the perpetual Vow.

Then, if it be a woman whose perpetual vow is received, the ring is blessed, as follows:

℣. Our help is in the name of the Lord.
℞. 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

THE VOW OF CHASTITY

and reignest God for ever and ever. *℞.* Amen.

After which the priest sprinkles both the ring and the Oblate with holy water, saying: Thou shalt purge, etc.

Then, putting the ring on the fourth finger of the right hand of the woman, the priest shall say:

I espouse thee to Jesus Christ, the Incarnate Son of God. In the Name of the Father and of the Son and of the Holy Ghost. Amen.

Then the espoused woman shall devoutly kiss the ring and say:

With this ring hath my Lord Jesus Christ betrothed me. My Beloved is mine, and I am his. Set me, O Lord, as a seal upon thine heart, as a seal upon thine arm: for love is strong as death. *℞.* Amen.

Then the priest adds:

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 VOW OF CHASTITY

the carelessness which so soon groweth into unfaithfulness. R. Amen.

In every case the Priest says the following Prayer of Dedication:

Receive, O Lord, the sweet savour of our sacrifice. Look with favour upon this thy servant (or servants) who doth consecrate 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.

Then shall be said the Final Prayers, as ordered on page 89 and the following pages of the Profession Office.

THE RECORD

Then the record of the Vow shall be properly made and signed (as follows) and sent to the Father Director.

THE VOW OF CHASTITY

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

Signed: (Name of Priest)

Attest: (Name of Oblate, secular and
religious)

THE YEARLY RENEWAL OF PROFESSION

April 16th. is the Feast of the Solemn Commemoration of Saint Francis, the day upon which he made his profession of what afterwards became "the Franciscan Religious Life," and on this day it is customary for all Franciscans of the three Orders to renew their Act of Profession.

April 16th. often falls within Holy Week or the Octave of Easter, during which time the celebration of the Office of all feasts or solemnities except those of Holy Week or Easter is prohibited. In such case the observance of the Commemoration of Saint Francis is transferred to the first open day after Low Sunday; but in this event the Renewal of Profession takes place as usual on April 16th.

If possible the Renewal of Profession should be made after Mass or at least in church. The only form essential is the Act of Renewal given below, but it is fitting that the Veni Creator or the Litany of Saint Francis be said before the Act of Renewal, and afterwards, the Te Deum with some of the accompanying prayers from the Profession Office.

However, if the Act of Renewal is to be made publicly at a Mass celebrated at an Assembly of the Third Order, it should be done immediately after the celebrant's Communion, without any introductory or con-

RENEWAL OF PROFESSION

cluding devotions, each Tertiary repeating slowly and solemnly:

The Act of Renewal of Profession

To the praise and adoration of God, whose I am, and in honour of our Lady Mary, the Mother and Mistress of our Order, and of our Seraphic Father Francis, and of All Saints, and of all the servants of God who have worn the holy habit, I hereby renew the Act of Profession, whereby I dedicated my life to God, and did pledge myself to observe the Commandments of God, the Precepts of the Church and the Holy Gospel Rule of the Third Order of our Congregation. Amen.

Praised be God the Father who hath brought me to this state of grace and salvation. Amen.

Praised be God the Son who hath given himself on the Cross for me and who doth wash me in his Precious Blood and feed me with his Sacred Body. Amen.

Praised be God the Holy Ghost who dwelleth in me and leadeth me on the path of my vocation. Amen.

And praised be God for his Angels and his Saints who do compass me about with so great a cloud of witnesses. May they assist me always, that finally with them, I may gaze on God forever face to face, in his eternal and glorious Kingdom, world without end. Amen.

THE DAILY OFFICE

Our friars and Claresses say the Divine Office (Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline) daily from the Anglican Breviary (according to their own special Kalendar), the text of which is conformed to the Anglican Missal, so that these two books constitute a consistent liturgical whole. Several other forms of the Divine Office are in use in Anglican Communities, and permission may be obtained from the Father Director to use any one of these if there is a reason for not using that which is traditional to Franciscans. But for most of our tertiaries, who use the Prayer-Book Psalter for their Office, the following may be useful as a convenient method for praying the same.

First is said Our Father and Hail Mary secretly for the intentions of the Order, and then the Creed as an act of faith, for the increase of faith and Catholic practice among Anglicans. Next say:

℣. O God, make speed to save me.
℞. O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.
From Septuagesima to Easter, the Alleluia is omitted, and instead is said:
To Thee, O Lord, all honour be, King of endless majesty.

THE DAILY OFFICE

On all festivals the Antiphon is repeated entire both before and after the Psalms. On other days nothing is said before the Psalms, except as follows:

Francis poor and lowly.

Then are recited the Psalms for 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 is said the Antiphon, etc., as below.

Francis poor and lowly entereth heaven rich: and is honoured with the songs of heaven. (Alleluia.)

℣. Blessed are the poor in spirit. (Alleluia.)
℞. For theirs is the Kingdom of Heaven. (Alleluia.)

Let us pray.

Grant, O Lord, to the American Church, many souls endued with the spirit of Saint Francis: and call them together under the Holy Rule; that the work thou didst once begin in manifesting thy glory in the lowly may be continued in our generation. Through Christ our Lord. Amen.

℣. Let us bless the Lord.
℞. Thanks be to God.

✠ May the souls of the faithful, through the mercy of God, rest in peace. Amen.

VARIOUS DEVOTIONS

THE FRANCISCAN CROWN OF OUR LADY'S JOYS

This rosary or chaplet consists 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 Saint 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 small friaries and isolated hermitages of the Order. Even its origin is uncertain. The story is that a young man who, before entrance into the Order, had delighted

VARIOUS DEVOTIONS

in decorating shrines of our Lady with flowers, was grieved that his new life of obedience did not permit this, and therefore invented this "Franciscan Rosary" as being a better form of devotion than an offering of flowers.

Prayers Used Often by the Friars

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 Jesu, 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.

A Prayer of Saint Francis in Honour of the Blessed Sacrament

(which he said when passing churches.)

V. Both here, and in all thy churches throughout the whole world, we adore thee, O Christ, and we bless thee.

VARIOUS DEVOTIONS

R. Because by thy holy Cross thou has redeemed the world.

For Little Portion

Jesus said unto His Apostles, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat.

V. O that I had in the wilderness a lodging place of wayfaring men. (Alleluia.)

R. That I might leave my people and go from them. (Alleluia.)

Let us pray.

O God, who hast said, I will allure thy soul, and bring her into the wilderness, and will speak comfortably unto her: grant to thy servants and handmaids at Little Portion, all things temporal and spiritual that be needful for the upbuilding both of their habitation and of their life therein; that labouring and praying alone with thee, they may fit themselves for their work in the world which thou didst make and redeem through thy Son, Jesus Christ our Lord. R. Amen.

For Temporal Help

Delight thou in the Lord: and he shall give thee thy heart's desire.

V. Give us this day. (Alleluia.)

R. Our daily bread, O Lord. (Alleluia.)

VARIOUS DEVOTIONS

Let us pray.

O God, who orderest the lives of thy people, calling one to poverty and another to abundance, as is meet for the perfection of their souls: be mindful of the Poor Brethren and the Poor Clares at Little Portion, who greatly hope and trust in thee; and as they minister to thy people of spiritual things, so do thou put it into the hearts of thy people to minister to them of temporal things, for thou thyself are the giver of all good. Through Christ our Lord. R. Amen.

For the Religious Life

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

V. My Beloved is mine. (Alleluia.)

R. And I am his. (Alleluia.)

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 Communities, especially our brethren

VARIOUS DEVOTIONS

and sisters of our Three Orders, 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. *R.* Amen.

For Our Third Order

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

V. O Lord, arise, help us. (Alleluia.)
R. And deliver us for thy Name's sake. (Alleluia.)

Let us pray.

O Lord God Almighty, who in faith and prayer hast raised up amongst us the Third Order of Saint Francis: we beseech thee to endure the Brethren and Sisters of Penitence with apostolic might; that loving Jesus with all their hearts, and following well his Holy Gospel, they may persevere (under the patronage of our blessed Lady and the invocation of our Seraphic Father Francis and their other heavenly protectors) in godly devotion and good works, until they all be gathered together at thy right hand. Through the same Christ our Lord. *R.* Amen.

VARIOUS DEVOTIONS

For the Propagation of the Faith

Have mercy upon us, O Lord God of all, and behold us: and send thy fear upon the nations that seek not after thee. (Alleluia.)

V. Shew new signs. (Alleluia.)
R. Make the time short. (Alleluia.)

Let us pray.

O God, who willest that all men shall be saved, and come to the knowledge of the truth: send forth, we beseech thee, labourers into thy harvest, and enable them to speak the word with all boldness; that thy word may run and be glorified, and that all nations may know thee, the one true God, and him whom thou hast sent, even Jesus Christ our Lord. Who liveth and reigneth for ever and ever. *R.* Amen.

Or this for the United States

O God, who hast said that the kingdoms of this world are become the kingdoms of our Lord and of his Christ: we beseech thee to fulfill thy promise in us, the people of the United States; and grant that thy Son, the King of kings, may reign over us for ever and ever. *R.* Amen.

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