

THE LITTLE BOOK
OF THE RULE



OF THE THIRD ORDER SECULAR
OF THE
AMERICAN CONGREGATION OF FRANCISCANS

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THE LITTLE BOOK OF THE RULE
*of the Third Order Secular of the American
Congregation of Franciscans*

*Wherein Is Contained
An Introduction of General Information,
and the Rule and Constitutions and Cere-
monial.*

Part I. The Gospel Rule of St. Francis.

*Part II. The Constitutions consisting of
the Statutes and the Observ-
ances.*

Part III. The Ceremonial.

*Published in the year of salvation MCMXXXIX, at
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Dedicated

To the Crown of Thorns of the King of kings which (as the Third Order Shield on the cover of this book doth represent) was more to St. Louis and St. Elizabeth than their crowns of gold.

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CAUTION

Prospective tertiaries are cautioned that the size and complexity of this book does not indicate that Third Order obligations are burdensome. Our tertiaries are for the most part scattered and isolated and hence need a manual of reference covering every point that may come up in their Third Order life. The whole Rule of the Third Order is explicitly or implicitly contained in the "Prologue to the Rule," page 33. The Introduction gives general information for those poorly informed about the Third Order. The Statutes are for those who must govern the Third Order. The Observances are a detailed explanation of the Rule. The Ceremonial is for public services of the Third Order. Hence the short "Prologue to the Rule" contains all that is necessary for ordinary use.

INTRODUCTION

General Information About the Third Order Secular

I. CONCERNING THE AMERICAN CONGREGATION OF FRANCISCANS.

1. Of its origin.

The American Congregation of Franciscans is a spiritual family within the wider relationship of God's Church, which, through a long process of development, came into existence out of a group of people who had banded themselves together in 1908 to pray that the Franciscan life might be raised up in the American provinces of the Anglican Communion.

Thus faith and prayer were the means by which God has given our Congregation to His Church, and faith and prayer should always be the abiding characteristic of every one of us.

The immediate occasion of the organization of our Congregation was a meeting in Cincinnati on the Feast of the Sacred Heart in 1917, when there were present such members of the prayer group as had been led to pledge themselves to the ideals of the religious life as exemplified in the

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three Orders which St. Francis founded. These: the First Order, the Order of Friars Minor; the Second Order, the Order of the Poor Clares; and the Third Order, the Order of Penitents; gradually took form and developed amongst us.

2. Of the inter-relationship of the three Orders.

Each of these three Orders is a unit in itself, but each one also supplements and perfects the other two Orders, so that all are needed for the complete whole of the Franciscan Order. Hence our three Orders are banded together in a combination of Orders, known as a "Congregation".

The American Congregation therefore, consists of the Order of Friars Minor (which in our Congregation we call the "Order of Poor Brethren of St. Francis," or more briefly, the "Order of St. Francis"), together with such women of the Second Order and such persons of both sexes of the Third Order as place themselves under the spiritual oversight of the Order of St. Francis. In addition to these three Orders, various Institutes or Confraternities of seculars may be, and have been, aggregated to our Congregation as "associates" of the three Orders.

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3. Of the title "American."

Our Congregation is known as "American" because it was such in origin and the term "American" is used to describe it by way of modesty and convenience, not by way of exclusiveness or sectarianism. For by it we show that we in no way claim to encroach on the rights and prerogatives of our brethren of the Roman Obedience and that neither do we make any exclusive claim for ourselves within the Anglican Obedience. It is our privilege and duty to welcome within our Congregation anyone who has a vocation to our Rule and the right to receive the Lord Jesus at our altars.

4. Of the right of spiritual oversight which is vested in the Order of Friars Minor or Poor Brethren of St. Francis.

The oversight and spiritual direction of our Third Order, as has always been the custom of the past, is vested in the First Order of St. Francis. This is the "Great Order" which God has chosen to be the foundation of the other two Franciscan Orders.

5. Of the tertiaries' relationship to the First and Second Order.

The friars of the First Order and the nuns of the Second Order and the religious of the Third

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Order Regular look upon all secular tertiaries as their brothers and sisters in the Franciscan family. It is to be noted that tertiaries are not connected merely with the First Order but that they rather stand in a relation of equal fellowship with both the First and Second Orders.

II. CONCERNING THE ORDER OF PENITENTS OF ST. FRANCIS

1. Of its recognition by the Holy Church.

The Order of the Penitents of St. Francis, which is also spoken of as the "Order of Penance" or the "Franciscan Tertiaries," is a real Order. Many times in the past its right to this title has been officially recognized by Holy Church, and its history has been one of glorious achievement for God.

2. Of its claim to be a real Order.

It is a real Order because it possesses an official Rule, put forth by authority and interpreted by its Constitutions; because it has a system of organization and discipline under the direction of recognized Religious; because it maintains a recognized novitiate; because it invests its members with an authorized religious habit; because it confers upon its members many spiritual benefits; and because it has, through its Rule and its spiritual advantages, produced many great saints and servants of God.

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3. Of the purpose of the Third Order.

The purpose of the Third Order Secular is to help people living in the world to share in the life, and therefore in the graces and privileges, of the Franciscan Order. Those who become tertiaries do not cease to live their lives in the world in a normal and natural manner; rather, they take upon themselves the obligation to live the normal and natural Christian life in a way more pleasing to God. It teaches us to be "in the world but not of the world." Its whole method and spirit aims at this great ideal—to make secular Christians as perfect as possible.

4. Of the distinction between tertiaries secular and tertiaries regular.

The members of the Third Order Secular of St. Francis are not Religious (i.e., monks or nuns), since they do not take the three vows of holy religion. However, in times past, some tertiaries were moved to add the three vows of religion to their Third Order obligations and thus attained within the Third Order the status of "Religious." Consequently, it is usual to distinguish between the Third Order Regular (consisting of those bound by the three religious vows to a Rule, i.e., "regula," sometimes called the Conventual Third Order) and the Third Order

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Secular, which consists of tertiaries not living in convents or monasteries, but in the world (i.e., "saecula"), and hence technically called "secular". This book of the Rule deals only with the Third Order Secular of the American Congregation of Franciscans.

5. Of the priests-tertiary and the oblates of St. Francis.

For priests-tertiary there is a special rule and organization within the Third Order. Of this we do not need to speak here as Chapter XIII of the Rule deals exclusively with priests. Many priests also become oblates. The lay secular tertiaries of St. Francis are, as we have seen from the above, 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.

Nevertheless, Our Lord himself teaches us that "there be some that have made themselves

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eunuchs for the Kingdom of Heaven's sake." (St. Matt. 19:12) Hence the Church has always recognized as a great act of worship and sacrifice the taking of a vow of celibacy, and many secular tertiaries have been moved to add a "vow of chastity," that is, the obligation of celibacy, to the ordinary Third Order requirements. Such tertiaries are known in our Congregation as oblates-tertiary.

Our tertiaries who seek to become oblates must fulfill the following conditions: (i) The vow of chastity may be taken only with the advice and consent of a wise director or confessor who knows the needs and capabilities of the person who takes the vow; (ii) A life-long vow of chastity may not be taken until the tertiary has spent at least three consecutive years under annual vows; (iii) The life vow may not be taken by any one under the age of 24, at which time the Church permits men to take the life-long and irrevocable vows of the priesthood; and (iv) The perpetual vow of chastity taken by the tertiary is assumed on the understanding that it is dispensable by the Father Minister (i.e., the superior general) of the Order, or by the Diocesan Bishop.

Under certain circumstances an oblate may also take a vow of obedience or of poverty,

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though this is unusual. An oblate of the Third Order is therefore a tertiary who adds one or more of the three vows (i.e., poverty, chastity and obedience) to his Third Order obligations.

III. CONCERNING THE RULE OF LIFE

1. Of its purpose.

The Rule of Life fixes a certain minimum of Franciscan principles for observance among tertiaries. In this way those sacred principles which St. Francis was called by God to disseminate in the world, may be practiced not only by members of the First and Second Orders, but also by people who live in the world. According to the old proverb, the aim of the Franciscans is to come "through Francis to Christ."

2. Of its origin.

The Rule of the Third Order was written in very early times, perhaps by St. Francis himself; if not by St. Francis, certainly by some of his associates, on the basis of the verbal Rule which he gave to Blessed Luchesius, the first tertiary. The Rule should be revered. It is the instrument whereby the Holy Spirit would lead each tertiary to perfection. The version of the Rule given in this manual is a simplified form of the ancient and original Rule, with certain changes

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and additions made by proper authority to fit it to present day needs. Each one of the twelve chapters of our present Rule is similar in name, spirit and substance to the corresponding chapter of the same number in the original Rule. Chapter XIII is our modern addition to make the Third Order Rule a suitable one for priests of our own Communion, and takes the place of Chapter XIII of the ancient Rule which is obviously a later addition to the first form of the ancient Rule.

3. Of the Roman Third Order Secular Rule.

The Third Order Secular Rule observed at present in the Roman Obedience was drawn up by the authority of Leo XIII, and is a revision of several previous revisions of the ancient Rule. Since the modern Roman Rule is not entirely suited to Anglican use it seemed best to take the ancient Rule and revise this for our use rather than to make a revision of a Rule that was already revised almost beyond recognition. Our present Rule will be found to agree with the present Roman Rule in its positive precepts, but it contains in addition several points from the ancient Rule, and it represents a somewhat more advanced devotional ideal than is given for our

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Roman brethren. Our ideal is to return as far as possible to primitive observance.

4. Of its authority.

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 where 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.).

5. Of dispensations.

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.

Many persons do not recognize the principle of dispensation, but every tertiary is expected to recognize the principle and act on it. It is common to find Church people who do not scruple to break the law of the Church regarding the

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Friday abstinence or some other discipline which they may find inconvenient and who at the same time reproach any one who seeks a dispensation, with wishing to evade the Church law. This is a strange misconception. Dispensations are granted in reverence for the law. Every Catholic must always be under obedience to the discipline of the Church. Yet because rules are meant to express certain principles and these principles are always bigger than the law itself, the principle is sometimes best secured in some other way than the letter of the law ordains. For example, the Church has certain laws of abstinence. They are meant to strengthen the will and elevate the soul. But if a person is physically unable to keep the Church's law on the point, the result of enforcing the law in that particular matter does not result in spiritual good to the subject. Therefore, a dispensation should be granted by proper authority. This dispensation is an exercise of authority, and the person who lives under a dispensation is just as completely under obedience as the person who keeps the law. But the person who refuses to keep the rule because he finds it inconvenient is one who is disobedient and lawless in spirit.

The two principles regarding dispensation

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which our Order recognizes are: (i) A dispensation is a wound in the rule, i.e., it breaks up the observance of the letter of the law, and hence is never to be lightly granted lest laxity creep in; (ii) A dispensation is an act of authority, and therefore keeps the one dispensed under obedience even though it is not obedience to the letter of the Rule. Hence no permanent dispensations should be issued, but rather each dispensation should be for a specified period, and renewed if necessary.

In seeking a dispensation, one should go to the proper authority. It pertains to one's bishop or parish priest or ordinary confessor to interpret and dispense the ordinary laws of the Church. It pertains only to the Order and its superior to dispense the laws of the Order.

As far as possible, it is wise for the authority to issue a commutation when dispensing, i.e., substitute something of less rigour in place of the regulation dispensed, such as omitting the use of butter on abstinence days, when by dispensation meat is eaten.

However, an inability to keep the Rule which arises from sudden sickness or old age comes from the dispensation of God. Yet unless a formal dispensation has been received, all breaches

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of the Rule should be mentioned in the monthly report.

6. Of disobedience.

Ordinary disobedience to the Rule deprives the tertiary of the grace gained by obedience, and non-observance of the Rule cuts the tertiary off from any share in the graces and spiritual privileges of the Franciscan life. Since the Rule is not binding under pain of sin, it is to be hoped that lapsed tertiaries are not usually in a state of sin because of their omission to observe the Rule.

7. Of expulsion from the Order.

Open disobedience or scandalous life, after three admonitions, merit expulsion from the Order. Only thus can discipline be maintained and scandal avoided.

IV. CONCERNING THE HOLY HABIT

1. Of occasions when the whole habit may be worn.

The tertiaries' habit in ancient times was a plain grey tunic and a white cord with four knots in it. In those days, they wore their habits in place of secular clothing, but because of modern conditions, the habit is now only thus worn in Catholic countries. It is permissible, however,

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for our tertiaries to have a habit made for themselves and to wear it when visiting in the houses of our Order or at Third Order gatherings. They may also be buried in it. But it is never to be worn otherwise except by explicit permission from the Father Director.

2. Of the Greater Habit.

Our Congregation has adopted as "the Greater Habit," a black tunic or cassock with a large grey scapular, held in at the waist by the white cord. To this women add a white veil such as are worn by Red Cross workers.

3. Of the Little Habit.

In place of this Greater Habit, the Little Habit of the Order, consisting of a scapular and small cord is worn under the ordinary clothing, and this scapular and cord must always be worn by the tertiary unless for good reasons a dispensation is obtained.

The small scapular consists of two small pieces of cloth of the same material as the Habit of the Friars or the Poor Clares, held together by two lengths of tape, and is worn over the shoulders, so that one part of the scapular rests on the breast and the other part on the back of the tertiary. It is permissible to substitute white tape

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for the original tape as frequently as desired, and the two pieces of grey cloth may be enclosed in coverings to keep them clean.

The scapular of the Little Habit is larger than the scapulars worn by some Catholics as an aid to devotion, such as the "Carmelite scapular," for which reason the Third Order scapular is often called the "large" scapular, and the various "scapulars of devotion" are known as the "small" scapulars. These small scapulars are often less than two inches square; the large scapular is about twice this size. For the small scapular, the Roman Church permits the substitution of the so-called "scapular medal" but the large scapular or Little Habit of our Order must always be worn by our tertiaries with this exception, namely: in our Congregation a standing dispensation from wearing the Little Habit has been granted for the purposes of bathing or for purposes of taking rest at night. However, in the latter case, it is recognized as a praiseworthy custom to retain the Little Habit.

V. CONCERNING ADMISSION

1. Of the postulancy

After a person applies for admission to the Third Order, if he is found eligible, notification will be sent that he has been accepted as a

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postulant, and he must then begin living under the Rule and make monthly reports as to how he has kept it. The postulancy is designed to show the postulant whether he has a vocation (i.e., desire and fitness) for the life of the Third Order. It must be understood that membership in the Third Order is not a thing to be lightly given. Since it leads to a life of such privilege and grace, as well as responsibility, the aspirant must show evidence of a true vocation for it. The postulancy shall be as long as the Director appoints, ordinarily not less than three months.

2. Of the novitiate.

When the postulant is admitted to the novitiate, he takes his first definite step in the Franciscan life. He is "clothed" (i.e., he is invested with the Little Habit) and given a new name by which he is to be known in the Order (selected in honour of the Saints or some mystery of the Faith.). As he now has become a real Franciscan, he is under obedience, so far as the Rule ordains, to the Franciscan Order; i.e., as a member of the family and sharing in the life of the Franciscan household, he comes under the direction of the head of that household in those matters which are defined by the Rule. However,

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no secular tertiary owes in justice the same kind or degree of obedience as a religious.

The novitiate lasts for at least a year and a day. In practice, it is often extended beyond this time.

All the Franciscan Rules command that each person desiring to enter the Order shall be examined as to whether he accepts the whole of the Catholic Faith. To facilitate the observance of this command of St. Francis, the American Congregation of Franciscans has a "Credenda," or statement of belief, to which each postulant of the First, Second, and Third Orders before clothing must give assent. Inasmuch as the American Congregation of Franciscans is one spiritual family within the larger relationship of God's Church and lives under Rules expressing the same ideals, and shares in the same devotions, and wears the same grey habit, it is necessary before all things that they be bound together by unity of belief in "the Faith once for all delivered to the Saints" that they may be both of one mind and one heart.

3. Of profession.

After the novitiate has been served, the novice may be admitted to profession. It is not to be understood that this profession is of like nature

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with the Vows of Religion, for which reason tertiaries are to avoid speaking of their profession as "taking vows," nor that this profession binds one to observe the Rule under pain of sin. Rather profession fixes a tertiary permanently as a member of the Franciscan family, proves his sincerity in seeking the Third Order Rule and Life, and entitles him to the spiritual privileges thereof for eternity. Profession is a permanent contract between the tertiary and the Order. The tertiary contracts to observe the Rule in return for which the Order contracts to grant spiritual privileges.

VI. CONCERNING THE SACRED HEART AND THE SAINTS

1. Of Our Lord and St. Francis.

The spirit of St. Francis is an exemplification of the spirit of the Sacred Heart of Jesus who said "Learn of Me, for I am meek and lowly of Heart." For this reason, the American Congregation of Franciscans is especially dedicated to the Sacred Heart. As we have seen, our Congregation began on Sacred Heart Day in 1917, and every year the feast of this divine mystery, together with the preceding eight days of the Feast of Corpus Christi, are observed as the

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"Solemn Novena" of our American Franciscan family.

All tertiaries will desire to cultivate a special devotion to the Sacred Heart of our Lord; and the Blessed Sacrament is the Well of Salvation out of which we may draw all the virtues of the Sacred Heart; it is therefore recommended to those tertiaries who cannot attend Mass every day, that they make frequent visits to the Blessed Sacrament.

If we will, we may live in the Kingdom of Heaven even while we are on earth. The Communion of Saints is a reality. We need only to believe it and act on the truth of it to make it so. For this reason, we, whose vocation is to live for spiritual things, are under a special obligation to cultivate our relationship with God's friends, the Saints.

2. Of our Patroness.

The Blessed Virgin Mary, stainless and immaculate, is the sole Patroness of the whole Franciscan family, and the three Orders of St. Francis are in a special sense her very own, and there is a legend among Franciscans that she ever wishes to shelter them under her white mantle which was gained for her by the defense

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of the Franciscan Order against those who wished to deny her immaculate conception.

3. Of the Saints of the Order.

St. Francis as our Father, St. Clare as the first-born of the Second Order, and St. Louis and St. Elizabeth as the protectors of the Third Order will have a place in our affections close to our Lady. We may rightly expect them to be our intercessors in heaven since we belong to their family on earth. Neither will we forget the other Franciscan Saints who are our brothers and sisters. Affiliation with those who follow the Holy Rule and the sacred ideals of St. Francis in the world must mean affiliation with the whole body of Franciscan Saints in heaven, and a sharing in their grace both now and hereafter.

VII. CONCERNING OUR SPIRITUAL PRIVILEGES

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

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have the special pastoral care and love of the friars, and as far as possible, they may share in the life of the friars and nuns. They are welcome at any time as visitors in the Religious Houses of the Congregation. At death they may be buried in the Greater Habit of the Third Order, and they will be remembered perpetually thereafter in the Requiem Masses which are constantly offered for the members of the Order. Who shall doubt that they also shall be owned hereafter by St. Francis as his children?

VIII. CONCERNING THE HOPES AND PURPOSES OF OUR THIRD ORDER

It is clear that the Third Order had its origin in the love which St. Francis bore our Lord Jesus. St. Francis was a great reformer, but by accident, not design. He was raised up to call men back to Christ. This in itself is the origin of all real reformation.

Men and women of all stations of life joined his Third Order. "Through Francis to Christ" was the path they trod. And it is reckoned that ninety tertiaries have been canonized as saints or given the title "Blessed"—kings, artisans, simple folk, queens, religious, fallen women—a motley crowd of good and bad people who through the Third Order found blessedness.

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The effect on society has been incalculable. To mention one thing only, it is to the tertiaries that the doing away with feudalism is credited. The great things done in the past can be done again. 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 evils of :—the increase of divorce and the 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 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 physical 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 mater-

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ialism 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 towards these things. In a word, the spirit of the Third Order is the spirit of the Holy Gospel—Jesus only, Jesus always, Jesus in all things.

The great need amongst us Anglicans is to gather together in a corporate body men and women who have such an ideal. In time we hope God will raise up among us lodges and hostels of secular tertiaries and even Religious of the Third Order who will corporately work for these ideals. For the present, at any rate, we have the beginning of a spiritual family of one mind and one heart within the wider relationship of God's Church which can realize its spiritual solidarity in an age when "men's hearts are failing them through fear." Let us work together that the American Congregation may be a "house of defense built very high," a "city of refuge" to which we may flee in our spiritual peril.

Isolation is always a danger. Isolated tertiaries are less alone than other isolated Catholics, but they should strive to keep in touch with the

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Order as much as possible. Report on the Rule and reading The Little Chronicle, the monthly leaflet of the American Congregation (which each and every tertiary is certainly in duty bound to get and peruse) will be a great help. As far as may be, tertiaries should be gathered into Fellowships and realize through them the blessings of corporate life in the Third Order. And one of these blessings will be to learn how to get along with uncongenial and diverse types of people, which is always the chief problem in the community life of the friars and nuns.

IX. CONCERNING TERMINOLOGY

The unusual terminology of the Order needs explanation. St. Francis forbade his friars to use the term "Superior" as a title. The head of a monastery or friary, St. Francis called "Father Guardian," and the chief officer of the Order the "Father Minister," for Our Lord came not to be ministered unto but to minister. Canon Law and common custom make it necessary to refer to the officers of a religious Order as "superiors" but with Franciscans this is the mere technical name of the office and not the proper title which the officer bears. Assistant superiors are called "Vicars."

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The head of the Poor Clares is called the "Reverend Mother," or the "Reverend Mother Abbess."

The chief superior governs with the aid of a council called the "Discretorium" because it is supposed to be composed of people of discretion and prudence.

The monasteries of friars are grouped together into provinces. The "Fellowship" of tertiaries corresponds to a monastery, and is in charge of a "Guardian," and the Fellowships are grouped in provinces, over each of which is set a "Father Director."

The Father Director of the Third Order is appointed by the Father Minister unless the Father Minister wishes to act as such himself. The Father Director of the Third Order is thus the vicar superior general or provincial of the Third Order Secular.

PART I
OF THE LITTLE BOOK OF THE RULE
—
THE GOSPEL RULE OF ST. FRANCIS
—

*For the Third Order Secular of
the American Congregation of Franciscans*
—

*Would you know St. Francis? Read his
Rule. Would you know his Rule? Study
his life.*

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and secondly, to lay down a certain minimum of observance to which every tertiary is bound.

Wherefore, it is to be understood that tertiaries be not bound under pain of sin to do more for God or to observe the Holy Gospel more carefully than other Christian folk. But their vocation, as set forth in this Rule, *inviteth* them to strive after a certain inner ideal, and *commandeth* them to fulfill certain regulations as to the outer life. These regulations be ten in number, to wit:—

1. Grace before and after meals. (*See Chapter II, 2.*)

2. Fasting and abstinence. (*See Chapter III.*)

3. Daily morning and night prayers, kneeling; the daily Office; and daily intercession. (*See Chapter IV.*)

4. Daily meditation. (*See Chapter V.*)

5. Daily examination of conscience; monthly confession of sin; and weekly Holy Communion. Also they may not unnecessarily bear arms. (*See Chapter VI.*)

6. Monthly offering of Holy Mass for our Order and Congregation; monthly attendance at the Fellowship meeting (if there be such), and the monthly alms. (*See Chapter VII.*)

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7. A daily act of charity. (*See Chapter VIII.*)

8. Assistance at the burial of our departed when possible. (*See Chapter IX.*)

9. The making of a will. (*See Chapter X.*)

10. The monthly report on the Rule, and the striving after a virtue. (*See Chapter XII.*)

In addition to this, clerks in Holy Orders are called to the particular regulations of the Sacerdotal Rule. (*See Chapter XIII.*)

These above regulations, which be the Outer Rule of our Order, are a means of grace, as well as the other godly things mentioned in the Rule which constitute the Inner Rule of our Order. Since disobedience to any point of the Rule doth not of itself constitute sin, but rather the loss of grace which God will give to them that are obedient, it behoveth us to practice generosity in our life and devotion. Such as be disposed to generosity are the folk that God calleth to the Third Order of Penance.

Wherefore, in reparation for our faults and our failures to keep the Outer Rule, let us do penance gladly and swiftly, as we are bidden by the Father Director or his representative. And as touching the Inner Rule, let us often examine our consciences thereon and confess our sins to God.

THE RULE

CHAPTER 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, since they belong to Him Who is the Light of the World, and follow in the steps of St. Francis who was known as God's St. 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.

CHAPTER 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.

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CHAPTER III.

Of Fasting; and of Abstinence.

1. Let them keep the law of Holy Church in regard to fasting and abstinence, the which is, to fast from food on Ash Wednesday and Good Friday; and to abstain from flesh-meat on each Friday of the year (except Christmas Day and the Feast of the Circumcision), on the Ember Days, and during Lent on the Wednesdays in addition to the Fridays.

2. Let them likewise abstain from flesh-meat on the Vigils appointed by our Order, especially on the Eve of the Feast of their Father Francis.

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.

CHAPTER IV.

Of Prayers.

1. Let them say kneeling every day their morning and their night prayers.
2. Let them daily recite the Little Office of the Blessed Virgin Mary, or in place thereof, the Little Office of the Passion, or, according to the

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custom of our Congregation, let them say the whole Psalter once a month as ordained in the Book of Common Prayer. However, according to St. 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 Divine Office, are in no way constrained by the foregoing regulations concerning the Little 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.

CHAPTER V.

Of Meditation.

1. Let them make a daily meditation. To fulfill this rule, it will suffice to read a few verses of

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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.

CHAPTER 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.

2. Let them in particular be loyal to Holy Church, and obedient to all her precepts. Let the lay-folk of our Order be loyal to their parish and to their priest; let none of the brethren and sisters of our Order speak of Holy Church, or her clergy, or her religious, or her sacred wor-

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ship except with due reverence, charity and prudence, ever remembering that the Church is the body of Christ, and that any sin against the Church is an offence against the Person and the Majesty of Incarnate God; let them, according to their means, give alms and contribute to the support and needs of Holy Church and our Order. In all these things they should be an ensample to others.

3. Moreover, the brethren and sisters of penitence are ever to be mindful that they be followers of the Prince of Peace, and are called to live at peace with God through penitence, and at peace with man through charity; not persons given to brawling, quarreling and disputation. Wherefore none of the members of our Order shall carry murderous arms or weapons except they be in danger of life or limb or be ordered to carry them by competent authority.

4. Let them never use an oath save in cases of necessity, the which are, for peace, faith, calumny and witness.

5. Let them never use indecent language nor utter vulgar jokes. Moreover, let them examine their consciences every night as to whether, perchance, they have offended in these matters. If

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they have, for the fault, let them do their penance, the which is, three Our Fathers for each offence.

6. And in regard to religious controversy let them ever bear in mind the ensample of Our Lady who knew how to maintain a holy silence, and who, when troubled over the things of God, kept all these things and pondered them in her heart.

CHAPTER VII.

Of the Mass; and of Assembling each Month.

1. Let them that can conveniently do so, assist daily at Holy Mass. But all be bound at least once a month to assist at Mass (or, if they be priests, to celebrate Mass) for our Order and Congregation.

2. Let all the brethren and sisters of a town or place assemble together every month at an appointed time in a church designated by the Ministers, there to assist at divine exercises, and to hear the divine word, unless they be dispensed therefrom.

3. And at this time let them who can do so give to the Almoner an ordinary coin, which shall be used for the relief of the sick and poor, and for the burial of the dead, especially for any of our own Order who may be in need, and also for the use of Holy Church. And those who be

unable to attend the Monthly Assemblies shall send an offering from time to time to the Almoner of the Province unless they be too poor to do so.

CHAPTER 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 to-

ward their neighbours; and, whenever they can, let them strive to settle quarrels, and let them always endeavour to promote peace and good will.

5. Let the brethren and sisters, when there is illness, strive to help each other both in temporal and in spiritual matters.

CHAPTER 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 endeavour 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 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 soul of the deceased brother or sister.

CHAPTER 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 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.

CHAPTER 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 St. 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.

CHAPTER 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 monthly report (unless otherwise ordered in individual cases) 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.

CHAPTER 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 Order or candidates for this same sacred office be bound to say the Divine Office, either in the form of Prayer Book Mattins 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 Franciscan Kalendar and customs in all these things.

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 a sufficient 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 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.

PART II
OF THE LITTLE BOOK OF THE RULE

—
THE CONSTITUTIONS OF THE
THIRD ORDER SECULAR

1. The Statutes. 2. The Observances

—
*The Rule tells us what we must do. The
Constitutions tell us how we must do it.*

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*Our Constitutions consist of the Statutes
and the Observances. The Statutes regulate
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OF THE LITTLE BOOK OF THE RULE.

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THE CONSTITUTIONS

The First Part Whereof Are

THE STATUTES

wherein are laid down the laws of government for our Order.

STATUTE I.

Of the Rule.

1. The Statutes, the Observances, the Ceremonial, and the Rule itself may be revised and amended by an action of the Chapter General of the Order of St. Francis. The Third Order may through its provincial organizations petition the Chapter General of the Order of St. Francis for any desired changes.

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2. Those who are guilty of a breach of the Rule and Constitutions of our Order do not thereby incur any guilt of sin, except in so far as they also by such breach offend against the divine law or the precepts of the Church. But every tertiary is bound to make restitution for any such breaches by performing the penance assigned by the Father Director or his representative.

3. Should there be any serious and good cause to prevent anyone from observing any of our regulations, such persons may be dispensed from that regulation, or the regulation may be prudently changed or "commuted" into something equivalent. The Father Director shall determine which officers of the Third Order have the right to grant such dispensations and commutations. Dispensations are an exercise of authority, and those who obey dispensations are as much under obedience as those who obey the letter of the law. Wherefore, that all members of our Order may be always under obedience to its authority, no members may ever "dispense themselves."

4. Each dispensation shall state clearly for how long it holds good.

5. Disobedient and offending members are to be admonished as to their duty three times; in

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the event of further disobedience, they are to be dismissed from the Order.

STATUTE II.

Of Admission to the Order.

1. Each aspirant shall serve a postulancy of at least three months unless the Father Director or his representative shall dispense the postulancy in whole or in part.

2. None shall be admitted to the postulancy except such as be: (i) at least 15 years of age; (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.

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

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which they may know why a novice should not be professed; and in the case of a priest, he shall not be professed except he be elected to profession by a majority vote of the professed priests of the Third Order.

6. The postulants, as well as the novices, shall be under the direction of a professed religious or tertiary of our Congregation, known as the Master or Mistress of Novices, who shall undertake their instruction in all things that pertain to our life.

7. No novice shall be professed who has not served a novitiate of a year and a day, 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.

STATUTE 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 and the Constitutions, as other tertiaries are, but they shall have

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the right to make any further legislation for themselves which in their judgment seems wise, provided it has the consent of the Chapter General of the Order of St. Francis.

3. No priest shall be admitted to profession in the Third Order except he first be elected to profession by a majority of votes of the professed members of the Sacerdotal Fraternity.

STATUTE IV.

Of the Oblates of St. Francis.

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

2. Prudence demands that the vow of chastity should be taken at first for a year at a time; and no tertiary of our Congregation shall take a life vow of chastity without the consent of the Father Minister nor until at least three successive year-periods have been spent under the vow of chastity, nor until the subject has attained 24 years of age, and lay-folk should usually spend more than three years in annual vows.

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3. These vows of chastity shall be simple even when perpetual, and thus dispensable for a grave cause by the Father Minister or the Bishop of the Diocese.

4. Tertiaries who have taken the vow of chastity or either one or both of the other two vows of Holy Religion are to be known as Oblates of St. Francis. If such oblates live in community with either the friars or nuns, they are known as conventual oblates.

STATUTE V.

Of the Government of the Third Order.

1. The Father Minister of each province of the Order of Friars Minor of St. Francis, in the capacity of superior of the friars, nuns and tertiaries of his province, shall appoint from time to time, as necessary, a priest of the First or Third Order to be the Father Director of the tertiaries of the province.

2. Where there is no provincial organization of the Order of St. Francis, the Father General of the Friars Minor shall be charged with the duty of providing for the tertiaries as it seems necessary.

3. To the care of the Father Director, the tertiaries are committed in all ordinary matters,

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but he is to have only such authority as the Father Minister or the Chapter General of the Order of St. Francis shall delegate to him.

4. The Father Director, with the consent of the Father Minister, shall appoint officers to assist him according to the need, such as Visitors, Masters or Mistresses of Novices, Secretaries, Almoners, Procurators, and any other officers which he deems necessary.

5. No tertiary shall refuse any office to which he is appointed or elected except for a good and sufficient reason, of which the Father Director or his representative shall be the judge.

6. The Father Director shall take order for the government of the Fellowships and Custodias of the Province according to the best interests of the Third Order, and shall call upon the officers of the Third Order to assist him in developing the spirit and life of the Third Order and in maintaining its discipline and Rule. To them he shall delegate his authority as he deems necessary.

STATUTE VI.

Of the Discretorium.

1. The Father Director shall have a council, called the Discretorium, with whom he may con-

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sult in regard to all problems and difficulties arising in the Third Order.

2. The Discretorium shall be composed of the chief officers of the Province, such as the Visitors, the Custodes, etc.

STATUTE VII.

Of the Fellowship.

1. The Fellowship is the smallest group of organization within a Province, and corresponds to the monastery or friary of the Order of St. Francis, even as the Custodia corresponds to a Custodia within a Province, and the Province corresponds to the ordinary provincial organization of the Order of St. Francis.

2. Wherever there are three tertiaries in a town or place, these shall constitute a Fellowship of the Third Order.

3. A Fellowship is never to be a parochial organization, though it may ask of the Reverend Clergy the boon of sometimes using the parish church for meetings.

4. For every Fellowship the Father Director will appoint a priest as Chaplain, who need not necessarily be a tertiary.

5. In St. Francistide, each Fellowship shall elect a Guardian and any other necessary officers

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to serve for one year. The Brother or Sister or Father Guardian shall be the presiding officer of the Fellowship.

6. 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.

STATUTE VIII.

Of the Diaspora of the Province.

1. Tertiaries not connected with a Fellowship shall be "tertiaries-at-large," constituting the Diaspora of a Custodia or Province.

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.

3. A Fellowship of the Diaspora shall not be bound to the rule of regular meetings.

STATUTE IX.

Of the Custodias.

1. Wherever there are twelve (this being the apostolic number) or more tertiaries in a town or place, a regional organization within the Prov-

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ince, known as a Custodia, may be constituted.

2. The purpose of the Custodia is to band together as large a number of tertiaries as possible to incite them to good works and devotion.

3. A Custodia should be erected by the Father Director wherever there are a sufficient number of tertiaries in a local area, but it will seldom be possible to divide Provinces systematically into Custodias.

4. There should be a monthly meeting of the Custodia for the same purpose as the regular meetings of the fellowship.

STATUTE X.

Of the Common Fund.

1. In remembrance of the early Christians, who had all things in common, the Third Order shall have a Common Fund in charge of the Almoner.

2. Each tertiary will be given an opportunity to contribute to this fund in the monthly meeting, and the tertiaries of the Diaspora will be expected to contribute their offerings from time to time. But no dues are demanded of the tertiaries, and any such offering is understood to be a free-will offering in love and charity. And those tertiaries who have no material thing to

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contribute shall contribute holy humility by suffering their poverty cheerfully.

3. From this fund, at the direction of the Father Director or his representative, the expenses of the Third Order are to be paid, and the needs of any of the poor among our brethren and sisters shall be ministered unto.

4. The Father Director shall submit every year to the Discretorium a report of these disbursements, signed by the Almoner.

STATUTE XI.

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.

2. But the Greater Habit of the Order shall be worn only in friaries, convents and religious houses of our Congregation, and at gatherings of the religious or the tertiaries of our Congregation.

3. The Father Director or his representative may give permission to a tertiary to wear the Greater Habit if circumstances warrant it. But no tertiary shall ever wear the Greater Habit

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other than as directed in section 2 above without such special permission.

4. Each novice and professed tertiary has the right to be buried in the Greater Habit if so desired.

5. In our Congregation, however, a standing dispensation is hereby granted to those who wish to avail themselves of it, 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.

STATUTE XII.

Of the Roster of the Order.

1. Every year in St. Francistide the Secretary Provincial shall send out a revised roster of the Third Order to the brethren and sisters of the Province.

2. From time to time other communications shall be sent, such as notices of clothings, professions, deaths and dismissals, and it shall be the duty of each tertiary to keep his or her own roster revised from this list.

3. It is a praiseworthy custom to pray daily for the members of the Order or Province by name.

THE CONSTITUTIONS CONTINUED

The Second Part whereof are

THE OBSERVANCES

wherein we have a commentary on the Rule and our observance thereof.

INTRODUCTORY CONSIDERATIONS.

I. Concerning our Congregation, its dedication and its motto.

1. The three Orders and the other institutes of our Congregation form one spiritual family, dedicated to the Sacred Heart of Jesus, and under the protection and invocation of our Immaculate Lady, our Seraphic Father, and the other Saints of the Order. It was on the Feast of the Sacred Heart in 1917 that our Congregation had its beginning. It is the example of St. Francis and his holy followers who have ever been our inspiration.

2. Since our vocation as Franciscans is to follow the Holy Gospel; and since the Holy Gospel is summarized in the word, "Jesus"; and since to this Sacred Name Franciscans have ever had a special devotion, the motto of our Congregation and our Order is "Jesus." The Spirit and Rule of our Order can be summarized as: "Jesus only, Jesus always, Jesus in all things." Devo-

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tion to Jesus is characteristic of the true Franciscan.

3. The sole patron saint of the Order is Our Lady. Franciscans have thus merited the name "the Friars and Nuns of Mary." St. 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 and are sometimes mistakenly called the patrons of it, namely: St. Louis of France, "protector" of the Third Order brethren; St. Elizabeth of Hungary, "protectress" of the Third Order sisters, and St. John Baptist Vianney, "protector" of the priests-tertiary.

II. Concerning our right to the name "Franciscan."

1. Charity is our aim; peace is our safeguard. It is well that we should forestall controversy with such as challenge our right to be called Franciscans. We are quite content to limit our claim to be Franciscans to this one sense only, namely, that we follow the Rule of St. Francis and strive to live in his spirit. In a word, we do not claim to be in any sense corporate members of any one of the various Franciscan Orders of the Roman Obedience. Identity of ideals, meth-

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ods and purposes with the blessed Francis himself constitute a spiritual identity with Franciscanism that leaves us content with such strictures as the querulous feel it necessary to make.

2. If any one wishes to deny us the right to the name of our Seraphic Father in whose spirit of charity God has called us to live, we must suffer this gladly as a slight penance for the sins which have rent Holy Church asunder, and so have made it impossible for those who follow St. Francis to be all of one Communion and Obedience.

III. Concerning the Spirit of St. Francis.

1. The spirit of St. Francis is the spirit of love. His aim was ever to follow the Holy Gospel in the most perfect way, and love is the chief precept of the Holy Gospel, the fulfillment of all the law and the prophets. It was because his soul burned ardently with a love like that of the holy seraphim that he has ever been called "seraphicus".

2. It was love that moved the Lord Jesus to leave the glory of heaven and the worship of the angels that He might be born on earth in poverty and humility. Likewise it was love that made our Seraphic Father poor and humble.

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Because he loved us he gave up all things for that love, even himself and his own ways. Poverty, humility and charity were thus the particular virtues of St. Francis, and they likewise are characteristic notes of our Rule of Life.

3. Our Order is called the Order of Penitents because the religion of the Gospel is one of redemption for 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.

4. Love made St. 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 St. Francis. The Friars Minor are called to the expression of love as poverty, and the Poor Clares to love as prayer. The Third Order therefore has the vocation to express love especially in the form of penitence and the good works which spring therefrom, i.e., worship, kindness, courtesy, helpfulness, and the like.

5. The Sacred Heart may be considered the divine exemplification of the spirit of St. Francis since under the symbol of the Sacred Heart the charity, humility and poverty of Jesus are wor-

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shipped and supplicated, and the Sacred Heart is therefore a symbol to us of our life and vocation. He has commanded us: "Learn of Me, for I am meek and lowly of Heart."

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

7. 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

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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 in 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.

IV. Concerning the Devotions of our Order.

1. Nothing so reveals the inner spirit of an Order as the outer devotion. Franciscans, as we have seen, have always been conspicuous for a three-fold devotion to Jesus as Incarnate God. Their love of the Sacred Name and the Sacred Heart are but evidence of it. This three-fold devotion has been summarized as: (i) *Cultus Incarnationis*; (ii) *Cultus Passionis*; and (iii) *Cultus Eucharisticus*.

2. "*Cultus Incarnationis*" is devotion to Jesus coming to save man by emptying Himself of all things and being born in poverty as the Babe of Bethlehem. Devotion to our Lady His Mother; to the Franciscan Rosary of our Lady's Joys; and to the Holy Childhood of Jesus; are but extensions of this cultus.

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3. "*Cultus Passionis*" is devotion to Jesus dying in penance for the sins of man as the Victim on Calvary. Devotion to the Passion; to the Sacred Wounds; to the Stations of the Cross; and to all the objects of the passion; is but an extension of this cultus.

4. "*Cultus Eucharisticus*" is devotion to Jesus coming to be the centre of our prayer, consolation and sanctification in the Presence on the altar in the Blessed Sacrament. Devotion to Divine Office; to Holy Mass; to the praise and worship of God; to the Eucharistic Mystery in all its various forms; is but an extension of this cultus.

5. Devotion to the Holy Ghost as the agent of these mysteries; to the Holy Angels as the guardians of the same; to the Holy Apostles as the preachers of the same; to the Sacred Scriptures, and especially to the Holy Gospel, as the record of the same; and to the Church as the treasury of the same; are but a varying form of the underlying three-fold cultus of the Order, expressing outwardly its inward spirit, the spirit of love manifested in poverty, penance and prayer.

V. Concerning the Prologue of the Third Order Rule.

1. Our Rule is known as the "Evangelical,"

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or "Gospel" Rule, because it is based on the Gospel and has for its aim to help us to follow the Holy Gospel with greater devotion. This is the unique characteristic of the Rule which St. Francis wrote. He aimed purely and simply at the Gospel ideal. The pages of the Gospel rather than Rule itself is the true Rule of the Order.

2. St. Francis gave Blessed Luchesius, the first tertiary, a verbal Rule. On the basis of this, a written Rule was begun in 1221. It is not known who wrote it. If St. Francis did not, at any rate some of his companions or helpers must have written it on the basis of the verbal Rule of which he was the author. Our present Rule incorporates verbatim the first sentence of the ancient Rule.

3. Our own Rule is a simplified and modernized version of the original Rule. The Third Order Rule was meant to change as do conditions of human life. The spirit of the Rule must be preserved even at the expense of the letter. Hence changes in its text must sometimes be made.

4. We must reverence our Rule and look upon it as the instrument by which the Holy Spirit would help us to observe the Holy Gospel more perfectly and so would bring us to perfection.

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We must never forget that often in the past He has made great Saints through its observance.

5. There are two aspects to the Rule. Some of its regulations lay down what may be called external duties, or certain things which must be done from day to day. These regulations which we call the Outer Rule, are ten in number for lay tertiaries. For priests others are added in the final Chapter of the Rule. These ten regulations (strictly they are more than ten if we count their subdivisions) are not arduous, yet they outline a Christian program of action. They may be summarized thus:—

(1). Grace before and after meals, so that we may realize God's goodness in caring for us, and remember that we must eat and drink to God's glory (See I Cor. 10, 31). The friars and nuns who live by faith on alms, begging for their daily bread, have a long grace before and after meals, which emphasizes the thought that "the poor shall eat and be satisfied" if they trust in God's good providence. The form of grace before and after meals given below is quoted from the Ceremonial of the friars and nuns.

(2). The regulations of fasting and abstinence carry out our Saviour's com-

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mands as recorded in the Holy Gospel. Moderation or temperance is the first Gospel virtue the Rule asks us to strive after, and the external observances of fasting and abstinence tend to develop that great virtue which is one form in which the tertiary practices what the friar or nun terms poverty and penance.

(3). Daily morning and evening prayers, daily Office and daily intercession are three parts of the daily duty of prayer.

(4.) The daily meditation is mentioned separately from the other obligations of prayer because it is on a somewhat different basis. Our daily prayers, Office and intercession we owe to God and his Church as a work to be performed to His glory and their good. Our meditation is for the good and sanctification of our own soul. It is an attempt to seek God for one self and grow in knowledge of Him.

(5). Daily examination of conscience, monthly confession, weekly Holy Communion and the prohibition against bearing arms are bracketed together because these rules all spring from a love of Jesus in the Blessed Sacrament. In Jesus all are brethren. Why

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should we wish to kill? To prepare for receiving Him we need to examine ourselves and be cleansed from our sins. In these regulations we have the ideas of penance, love and peace, all characteristic Franciscan notes.

(6). The three monthly duties pertaining to the good of the Order are next considered: the monthly Mass assisted at or offered for the Order; the Monthly Assembly; and the monthly alms. These latter two duties are not binding in every case, as Chapter VII of the Rule and of this Book of Observances make plain. Almsgiving is coupled with prayer and fasting in our Lord's great Sermon on the Mount as the "Three Notable Duties" of the Christian Life. Fasting is penance; almsgiving is a giving up of our goods, like unto the monastic vow of poverty. In a word, the first six points of the Outer Rule have to do with prayer in various forms, with penance (fasting, examination of conscience, confession) and with the spirit of poverty through almsgiving, frugality and moderation.

(7). The daily act of charity is the simplest and sweetest of our duties, and repre-

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sents the Gospel spirit in action. Courtesy and cheerfulness are a form of charity toward others always much needed in this life.

(8). Assistance at the burial of our departed when possible is a working out of the spirit of Christian charity toward the dead. It is a religious obligation to pray for the dead. To help bury the dead is one of the seven corporal works of mercy.

(9). Making a will is in the interest of peace and love and also of almsgiving.

(10). The report on the Rule is the most important of the tertiary's duties, for it keeps him in touch with the Order and helps him to persevere. But he reports only on this Outer Rule, and not on the other matters which belong to the Inner Rule. The specific attempt to strive all the while after a specific virtue is another evidence of the Gospel-spirit of the Rule.

6. The rest of the Rule, after these precepts have been extracted represents the Inner Rule. In it we see the beautiful ideal of holiness toward which we are invited to strive. Lest we should sometimes be discouraged, the Rule makes

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the point that we are not in duty bound to strive after these things. Rather we are "invited" to do so. If we fail to do so, we are failing to receive the extra blessings which would attend our efforts. But our failure to do so is not of itself sinful. Infractions of the Inner Rule, when they are sins, are sinful not because they are in the Rule but because they would be sinful for any one. If we were bound to observe the Rule under pain of sin that obligation would vastly increase our opportunities for sin. Hence the Rule, far from being a help, would render salvation more difficult. Yet if we are to realize what a help and encouragement to spiritual growth the Rule is, we should often examine ourselves on the Inner Rule in preparation for the Sacrament of Penance. An examen on the Inner Rule will be found on page 108.

7. If, after reading the Rule and Constitutions carefully, anyone is moved by divine inspiration to seek admission to our Order, such an one should make the following:

APPLICATION

I accept the Credenda, and hereby apply to become a member of the Third Order Secular of St. Francis of the American Congregation of Franciscans, and I promise to

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be loyal to it. My purpose in becoming a tertiary is to cultivate the spirit of St. Francis as far as I may in my own life.

Signed: [*Full Name.*]

[*Address*]

[*Date.*]

8. Enclosed with the Application should be a personal letter or testimonial from a priest or the name of priest as reference, unless the aspirant is known to one of the friars or nuns or one of the priests-tertiary. This is done to fulfill Statute II, which says, "None shall be admitted to the postulancy except such as be (i) at least 15 years of age, (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 parish and his priest."

9. This application should be sent to the Reverend Father Director of the Third Order, at the Monastery of the friars, the address of which is given on the front page of this book.

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10. If the application is approved, the aspirant by virtue of this approval becomes a postulant, and is put under the charge of the Master or Mistress of Novices. Notification of the action will be sent to the aspirant in any case, with information as to whom monthly reports are to be made.

11. If a postulant or a novice fails to report for three successive months, such failure merits dismissal from the postulancy or novitiate.

12. The postulant may ask the Master or Mistress of Novices for investiture with the habit as soon as three monthly reports have been made, and shall also express his or her preference for the "New Name"; but the postulant must be patient if asked to serve a longer postulancy, and cheerfully obedient if the name is refused.

13. The Secretary General keeps a record, known as "the Book of the Novices," and in this is placed the records of investiture or clothing and of any other matters connected with the novitiate.

14. As a sign of the new life which the postulant begins when invested with the habit, a "New Name" is given. God changed the name of Jacob to Israel, Saul to Paul, Cephas to Peter;

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Naomi's name was changed to Mara; and Our Lord tells us that upon him that overcometh shall be written His Own New Name (Rev. 3:12). So also does the tertiary change his name, or rather add, to the "Christian name" a "religious name." But this name is not used except in the documents and fellowship of the Order, and is the "secret of the King" rather than an external title. (Note: The novice does not prefix "Father," "Brother" or "Sister" to the "New Name" until after profession; until then "Novice" or "Priest-Novice" is used.)

15. The postulant is allowed to express a preference for the "New Name", but it shall rest with the Novice Master or Novice Mistress to decide what the name shall be. Only thus can undue duplication be avoided or the ideals and history of the Order sufficiently emphasized. In every case it shall be the name of a Saint or of a mystery of our Holy Religion which shall be chosen for the "New Name." In case of a woman, the name "Mary" shall be added before or after the name unless the name chosen is already one of Our Lady's names or titles. The novice should seek information from the Public Library or other sources as to the devotional associations of the "New Name" that it may thus

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become a devotional help. As we have seen, Our Lady is the sole patroness of our Order and we are "the Brothers and Sisters of Mary," for which reason every sister of our Order bears her name and every brother of our Order is her knight and servant. Tertiaries do well to join the Living Rosary of Our Lady of Little Portion, a Confraternity connected with the Poor Clares. (Address the House of Prayer, Mount Sinai, Long Island, New York, if information is desired.)

16. The novice, when presented with a candle at investiture, should offer this candle at the shrine of St. Francis with a prayer for blessing and perseverance. When this cannot be done at the service of investiture, it is suggested that the novice write the sacristan of the Monastery or the Convent to have such a candle offered there. Ten cents will amply cover the cost of such a candle. But this custom is not of obligation.

17. The novice should always kiss the scapular when putting it on, and recite the prayer given in the Ceremonial in the Office of Clothing.

"O God, who hast given me the grace to wear the Holy Habit of St. Francis, give me the grace also to walk worthily of the vocation wherewith I am called."

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18. The novice, at the end of the novitiate, must formally ask the Master or Mistress of Novices for profession, in some such words as these:

“Having now served twelve months in our novitiate, I apply to the Order for profession, so that I may thus dedicate myself more completely to God.

Signed: [*Religious name.*]

[*Secular name, and address.*]

[*Date.*]

19. The Secretary General keeps a record known as “The Book of the Professed,” and in this is placed the charter of the profession when it is sent to him by the priest who officiates at the profession.

I.

Concerning Chapter I. of the Rule.

1. Chapter I of our Holy Rule calls us to customs of simplicity in dress and life, of which

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the holy habit should be ever a symbol to us. We should never wear clothes which we feel to be inconsistent with the holy habit.

2. Section 2 calls us to holy joy and reverence in the midst of all the pleasures of this life. Tertiaries should be happy and joyous, but the fount of joy should be within, not without. Happiness is a state of the soul and does not consist in external things. If we are unhappy, our condition is the result not of external conditions but of our attitude of mind. If we cannot change the conditions we can, if we will, change our attitude toward them.

II.

Concerning Chapter II. of the Rule.

1. This chapter calls us to the custom of frugality. Since Christians no longer do any fasting worthy of the name, at least they should never over-eat or over-drink. Drunkenness and gluttony are twin sins. Let us revenge ourselves on our inability to fast by a continuous and consistent frugality.

2. Before meals the tertiary is recommended as a minimum to say the following Grace, meanwhile making the sign of the cross first upon himself, then over the food:

"Bless us, O Lord, and these thy gifts, of which through thy bounty we are about to partake. Through Christ our Lord. Amen."

3. If occasion demands that Grace shall be said with less ostentation than this, to sign oneself is sufficient, repeating at least the first eight words of the Grace silently.

4. After meals the tertiary is recommended as a minimum to say the following Grace, meanwhile signing himself:

"We give thanks to thee, O Almighty God, for all thy benefits. Who livest and reignest world without end. Amen."

5. It will be sufficient when Grace is said privately to repeat only the first eight words.

III.

Concerning Chapter III. of the Rule.

1. Much misunderstanding is found among both our priests and lay folk regarding fasting and abstinence. This is not strange, for the Anglican Communion has not defined the terms save for the statement in the Book of Common Prayer that Ash Wednesday and Good Friday are days of fasting, and that there are other days of fasting on which the Church requires abstinence. We have thus in the Prayer Book a

recognition of the two-fold discipline regarding food, namely, fasting and abstinence. Fasting means *going without food*. Abstinence means diminishing the *quality of food*, i.e., going without meat. But it should be noted that since the 10th. Century the Western Church has not literally required a going without food on fast days (the so-called "black fast"). In the 14th. century it began to be customary on fast days to take a full meal at noon, and shortly after this century, to take a light meal at night in addition to the full meal at noon. Since 1800 the Roman Church has also permitted a piece of bread and some liquid nourishment (such as coffee) at breakfast time. This reduces fasting to the practice of one full meal a day and two slight repasts.

2. It is easy to dismiss the whole matter of fasting by saying that since the Church does not seem to take the matter seriously there is no need for her people to do so. The fact still remains that Our Lord commanded fasting and so does the Church and our Third Order Rule. Modern conditions of life put an intolerable strain upon our bodies and nervous systems, and the Church does wisely to adapt her discipline to modern needs. Hence those who are loyal to the Church will be glad to fulfill at least this small minimum

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which is still looked upon as binding among Catholics of our day.

3. Our Congregation therefore recognizes the following laws of fasting and abstinence as binding upon us all, with the hope that tertiaries will sometimes do more than this bare minimum:

(i) The fast before Holy Communion is abstinence from both food and drink, even water, from midnight till Holy Communion is received.

(ii) On Ash Wednesday and Good Friday, three repasts are allowed, a very light breakfast, a full meal at noon and a light supper, or these three repasts may be taken in some other order if it is more convenient. (This means only one full and satisfying meal on a fast day, and of course prohibits the use of flesh meats.)

(iii) Abstinence days are kept by going without flesh meat. Be it noted also that certain vigils and other days are by Roman use called fast days, but they are as a matter of fact through dispensation practically no more than abstinence days and hence our rule for tertiaries is to abstain from meat on all Wednesdays and Fridays in Lent and on certain vigils and the Ember Days.

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4. All the vigils in the Kalendar are kept with abstinence by our friars and nuns, but our secular tertiaries are bound to abstain from meat only on the following seven vigils:

(i) The Vigils of Our Lord, which are—
Christmas Eve, Dec. 24.
The Vigil of Easter, being Easter
Even or Holy Saturday.
The Vigil of Pentecost, which is
also an Ember Day.

(ii) The Vigils of Our Lady, which are—
The Vigil of the Assumption, Aug. 14.
The Vigil of the Patronal Festival
of our Order, the Immaculate Con-
ception, Dec. 7.

(iii) The Vigil of our seraphic Father,
St. Francis, Oct. 3.

(iv) The Vigil of All Saints, Oct. 31.

5. The vigils of the apostles and other saints which are found in our kalendar, and which are kept by the friars and nuns but which are not kept by Catholics of the Roman obedience, nor by members of the American Church since these vigils have been taken out of the American Prayer Book, are not of obligation on our American secular tertiaries. Our tertiaries who are not living within the provinces of the American

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Church are advised to follow the directions of their parish priests in regard to the keeping of vigils which this rule does not make of obligation. Rogation days are no longer binding as abstinence days in the American Church.

II.

Concerning Chapter IV. of the Rule.

1. It is well to "prepare thyself before thou prayest, and be not as one that tempteth God." To this end, the prayer given in the Ceremonial, "Aperi Domine," should be recited with special devotion.

2. It is also recommended to those who say the Divine Office that each Hour of the Office be said for the intentions used by the friars and nuns in reciting the Divine Office, which intentions are, at—

MATTINS, as an act of adoration of the Divine Majesty, and in commemoration of our Lord apprehended after His agony by wicked men and bound with cruel bonds for our sins; for the complete dedication of ourselves and of the coming day to God.

LAUDS, as an act of adoration of the Divine Majesty in union with the adoration which the

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Sacred Heart of Jesus and all Saints and Angels continually offer to God, and in thanksgiving for all God's favors.

PRIME, as an act of adoration of the Divine Majesty, and in commemoration of our Lord scourged, reviled and blasphemed for our sake; for our enemies, and for our benefactors, associates, friends and kinsfolk.

TERCE, as an act of adoration of the Divine Majesty, and in commemoration of our Lord condemned to death, and also in commemoration of the coming of the Holy Ghost; for the Church and her needs, especially the Catholic movement; and for all unto whom we minister.

SEXT, as an act of adoration of the Divine Majesty, and in commemoration of our Lord nailed to the Cross; for all the Religious of the Church.

NONE, as an act of adoration of the Divine Majesty, and in commemoration of the piercing of our Lord's side, and the breaking of His Sacred Heart, so that He died upon the Cross; for all the dead in Christ, and all the dead in sin; sinners, heretics, lapsed Catholics and heathen.

VESPERS, as an act of adoration of the Divine Majesty, and in commemoration of our

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Lord taken down from the Cross and laid in His Mother's arms; for increase in sanctification and numbers for our Franciscan Congregation.

COMPLINE, as an act of adoration of the Divine Majesty, and in commemoration of our Lord buried in the Holy Sepulchre, and in veneration of All Saints; for all the sick, the suffering, the sorrowful, the desperate and the dying.

THE OFFICE OF THE DEAD

(And on All Soul's Day, the Divine Office)

THIS OFFICE, as an act of adoration of the Divine Majesty, and in commemoration of the resurrection of our Lord; for the eternal rest of all the faithful departed, specially of them for whom we are bound to pray. [Here names may be mentioned.]

3. The Rule allows lay tertiaries the choice of four different forms of the Office. First, there is the Little Office of Our Lady, but this Office is too long for busy people. Second, there is the Little Office of the Passion. (Both of these are out of print and will not be available until January, 1930.) Third, there is the simple recitation of the whole Psalter as divided up into thirty sections in the Book of Common Prayer. Many find this an uninteresting Office, but it was the

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Office which Our Divine Lord said while on earth and was the only Office known to the early monks and hermits of the Catholic Church, and it is still the chief content of the Divine Office itself. What better Office could one desire who is unable to say the Divine Office? Fourth, there is the Our Father, Hail Mary and Glory be, repeated twelve times. (It is possible to obtain a chaplet or "Rosary of the Office" with an explanation of it from the Poor Clares: Cost, 50 cents; address House of Prayer, Little Portion, Mount Sinai, Long Island, New York.) Tertiaries should seek instruction in the meaning of the Psalms, and some notes on the Psalter are in preparation which will be published with the Little Breviary.

4. The Office is not a mental, but a vocal prayer, and even when said silently, each word should be formed with the lips and tongue.

5. The tertiaries are commanded by Chapter IV, 4, to practice the Christian duty of intercession. To this end they are bound at least to say daily the Memorial for God's blessing upon the American Congregation of Franciscans or some other prayer for that purpose, and an Our Father and an Hail Mary for the intentions of the Order. It is suggested that the Our Father and Hail

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Mary before Office always be said with this intention, and that the Creed, when said with them, be offered for an increase of faith among Anglicans.

The Memorial for God's Blessing on our Congregation.

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

V. Blessed are the poor in spirit. (Alleluia.)

R. 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 St. 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.

V.

Concerning Chapter V. of the Rule.

1. It is recommended that the "Veni Creator" in the form given in the Ceremonial be said as a preparation for meditation by those who have

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time to spend fifteen minutes or more a day in mental prayer.

2. Each tertiary should seek instruction in the art of mental prayer from his confessor or spiritual director.

VI.

Concerning Chapter VI. of the Rule.

1. Tertiaries should remember that the Blessed Sacrament is the Well of Salvation, full of Living Water, out of which we may draw all the graces of the Sacred Heart. Jesus in the Sacrament of His love will give us every grace we need to fulfill our vocation. Tertiaries are people whom God has "called" and He will not fail to give grace to those who have responded.

2. But we must hunger and thirst after righteousness if we would be filled; and the best spiritual appetizer is a worthy confession. It is not necessary to work oneself into a state of emotion in order to make a worthy confession. We need only to ask God for light, examine our consciences with care, and then simply and confidently, but with sincere purpose of amendment, confess to the Great Physician in the hearing of His priest, all our sickness of soul.

3. The form of "Examen on the Rule" given

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on page 108 should at least sometimes be used in addition to any other examination questions, and the form of *Confiteor* there given should be recited either as a part of the preparation or in the act of making one's confession.

4. The Examen of the Conscience at night prayers need not be long or minute to be helpful. It is recommended that in this evening Examen the tertiary ask God for light, and then question himself thus:

- i. What have I thought about today?
- ii. What have I talked about today?
- iii. How have I done my work today?
- iv. How have I done my prayer today?

5. As a final point of the Examen, there should be a particular Examen on Section 5 of Chapter VI. Have I used indecent language or vulgar jokes? If the tertiary has failed in this respect, the penance should be said at once, which is three Our Fathers for each offense.

6. It is a helpful practice to make a Particular Examen each day as to one's besetting sin or concerning the special virtue which one is striving to gain.

7. In the morning prayers, a helpful practice is to make an Examen of Forethought, the which

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is, to ask God for light, and then look forward to the coming day, considering what trials and temptations are likely to be met. To be forewarned is to be forearmed.

8. The six precepts of the Church are:

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.

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

vi. Not to marry an unbaptized person, nor within the prohibited seasons, nor within prohibited degrees of relationships.

9. Alms are looked upon as sacred by the Franciscan; sacred both in the giving and the receiving; for they are given in love and are a token of the infinite charity of the Sacred Heart.

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10. For a follower of the Prince of Peace to carry murderous weapons is a strange anomaly, unless there be some reason for it which we feel the Prince of Peace would recognize as legitimate. This regulation is not meant to forbid hunting (although one cannot imagine our Lord or St. Francis killing wild animals for recreation's sake) since moral theologians do not forbid it. It is meant to forbid the silly, vain and dangerous custom of carrying firearms without grave reason.

11. We must be mindful of the Gospel precept, "Let your communications be Yea, yea; Nay, nay." (St. Matt. 5, 37.) Why should anyone find it necessary to re-inforce conversation with oaths? Is it because the swearer feels his reputation for truth-telling is known to be poor, so that he must call upon God as his witness? Franciscans are allowed to affirm the truth of what they say in order to establish peace or faith and in cases of calumny (i.e., when someone has been lied about) and witness-bearing.

12. The word "peace" has always been a Franciscan method of greeting and blessing. St. Francis did away with feudalism (i.e., systematic feud-making as a political method) and the constant petty wars of his age through the peace-

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regulations of the Third Order. "Pax" on the letterheads of the friars and nuns is in token of the peace-loving Franciscan vocation.

VII.

Concerning Chapter VII. of the Rule.

1. The Fellowship can very easily fulfill the duty of assembling each month by undertaking a corporate communion, at which all should assist at Mass to fulfill Chapter VII, 1 and 2 of the Rule, and Statute VII, 6. In this way the altar will become our centre of unity. In Christ we are all one, and in Him we may all come into touch with each other.

2. It is well, where this can be done, that the Fellowship meet together for reading and discussing books about our Order and life. From time to time the Father Director has issued an official list of such books.

3. But each tertiary is to be on guard at such meetings to bridle the tongue, to speak courteously, and neither give nor take offense. The real test of a good tertiary is how he wears under the strain of fellowship with others.

4. One of the Fellowship, usually the Guardian, should act as Almoner and should collect at this monthly meeting the "ordinary coin;" but

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it must be collected without ostentation and as far as possible in secret. The Gospel commands secrecy in almsgiving. (St. Matt. 6, 1-4.)

5. Everyone should give according to his or her means and generosity; and if anyone be too poor to give, let that one give of humility by giving nothing.

6. At stated intervals, the Almoner of the Fellowship should send in these alms to the Almoner Provincial. In the same way those who do not attend Fellowships should make their offerings.

VIII.

Concerning Chapter VIII. of the Rule.

1. The soul grows by loving God and man. To refuse to love those who are unlovely is to coarsen and stunt one's own soul. We must make a point of loving any tertiary we do not like. To this end our Lord has gathered together in our Order the unlike.

2. It is not always possible to *like* everyone, but love is an expression of the will, and consists in unselfish service and kindness. By the grace of God we can love those whom we dislike.

3. The love of St. Francis overflowed his heart until he loved even the dumb creatures of

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the Lord God, and these humble creatures, usually so full of fear of us "lords of creation," came to him for help and protection. The nobility of a man is better shown in drawing brute beasts in love to him than in making them fear him.

4. We can always help each other, both in temporal and spiritual matters, by prayer if no other way is open.

IX.

Concerning Chapter IX. of the Rule.

1. We must also be careful to practice charity toward the dead.

2. Since we are brothers and sisters of each other, we should at least endeavour to be present when a member of our own Fellowship dies.

3. Moreover, we should pray daily for the dead, and at least once a year, if we can, ask some priest to say a Mass of Requiem.

4. It is suggested that each tertiary say the seven decades of the Franciscan Rosary of the Crown of Our Lady's Joys for the repose of the soul of any member of the Fellowship who has departed this life. See page 194.

X.

Concerning Chapter X. of the Rule.

1. Much sin in the matter of bickering, uncharity, quarrels and wasteful extravagance

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would be prevented if each person made a will. Three months after the postulant has begun keeping the Rule, that is, before beginning the novitiate, is the time allowed for the fulfillment of this regulation of the Rule.

2. There are so many good books to be read that surely it is a great sin to waste time and stain the memory with evil or deceitful books. St. Paul commanded the evil books to be burnt. Tertiaries should especially read the four Gospels. No better spiritual reading can be found than these. Those who are heads of homes ought to see that Chap. X, 3 is well-observed.

XI.

Concerning Chapter XI. of the Rule.

1. Toward one who has been dismissed from our Order, charity in thought, word and deed is of precept.

2. Chapter XI, 3, calls for the making of a profession of faith. Each postulant must state in writing that he or she accepts the Credenda (see page 100), which is a summary of faith and belief in those points in which the whole Catholic Church, East and West, is in agreement. Whosoever cannot assent to it is putting himself or herself outside the pale of Christian belief as

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it has been inspired in the whole Church by God the Holy Ghost, and so becoming one with those who deny in whole or in part the faith and pious opinions of Mother Church. Franciscans have always been afraid of believing too little, rather than too much, of the glorious truth of God.

XII.

Concerning Chapter XII. of the Rule.

As near as possible to the first Friday of each month, at which time we honour the Sacred Heart of Our Lord, every tertiary should make the monthly report. (The Examens on the Rule will be found on pages 107 and 108.)

XIII.

Concerning Chapter XIII. of the Rule.

The Sacerdotal Fraternity should set an example of priestliness to our lay-folk of the Order and to other priests, and should be especially mindful of the souls of the members of their own Order. Tertiaries have a special spiritual *relationship to each other and priests-tertiary are the natural pastors for the Third Order.*

APPENDIX TO THE OBSERVANCES

I.

THE CREDENDA

Foreword

Each of the three Seraphic Rules, i. e., the Rule

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of the friars, the Rule of the Poor Clares and the original Rule of the tertiaries, strictly demands that each person desiring to enter the Franciscan Order is to be examined as to whether he accepts whole-heartedly the faith revealed by God through the Church. The times of Saint Francis were much like our own. Then, as now, many of those on whom the Church had a right to depend as her chief supporters were disloyal and disaffected through unbelief or worldliness. Franciscans should make loyalty to God and His Church their first rule. The following statement has therefore been adopted by the American Congregation of Franciscans as an epitome of the Catholic faith, particularly of those parts of it which are often denied in these days. This is not meant to imply that every point mentioned in the *Credenda* is *de fide*. The Assumption of the Blessed Virgin, to give one example, is merely a pious opinion, but it is a pious opinion held so generally by Catholic theologians that it would be presumptuous for us who are not theologians to deny it.

THE CREDENDA

I. I, N., believe and profess with a most firm faith that the American Church (and those Provinces of the Catholic Church in communion with

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the Archiepiscopal and Primatial See of Canterbury) are Provinces of the true Catholic Church of God, and therefore the heir, along with all other Communion of the Catholic Church, to every teaching, devotion and practice of the whole Church or any part of it since its foundation by Jesus Christ.

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

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

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

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

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

V. I also believe that there are truly and properly seven Sacraments of the new law constituted by Jesus Christ our Lord, and necessary to the salvation of mankind (though not all generally necessary, i. e., universally necessary for everyone), to wit: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Or-

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der, and Matrimony, and that they confer grace, and that of these, Baptism, Confirmation and Orders cannot be repeated without sacrilege.

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

I also believe that in the Mass there is offered unto God a true, proper and propitiatory sacrifice for the living and the dead, and that in the most Holy Sacrament of the Eucharist there are truly, really and substantially the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ. Furthermore, I accept as a healthy, devout, and Catholic practice the reservation of the Holy Eucharist for the purpose of adoring our Lord there present as well as for the communion of those unable to be present at Mass.

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

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I accept also the received opinion of Catholic theologians regarding the Immaculate Conception and the Assumption of the Blessed Virgin Mary. [See notes 2 and 3 at the end of the *Credenda*.]

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

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

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

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D. 431), Chalcedon (A. D. 451), Constantinople II (A. D. 553), Constantinople III (A. D. 680) and Nicea II (A. D. 787).

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

NOTES

1. The statement in part three of the *Credenda* defines the authority of the Book of Common Prayer and the Thirty-nine Articles as a witness to the Catholic faith.

2. It is not contended that these two received opinions of Catholic theologians regarding the Immaculate Conception or the Assumption of the Blessed Virgin Mary must be accepted by Anglicans as *de fide*. The Immaculate Conception has always been held among Franciscans, and those Catholics who have rejected it have always had a theory closely akin to it. All Catholics agree that the Blessed Virgin was delivered from sin, and this would seem to include a complete deliverance from every kind and condition of sin, which would include deliverance from original sin. Therefore, some kind of a special cleansing of the Blessed Virgin Mary, practically

equal in after-effect to the Immaculate Conception, has been advanced by the opponents of the Immaculate Conception theory. The Immaculate Conception doctrine teaches that when God infused a soul into the body of the Blessed Virgin at the first moment of her conception, He preserved this soul of hers from any taint of original sin by virtue of the foreseen merits of His only begotten Son. It is difficult to see how God could permit our Lady to be in a state of malice (i.e., of sin, either actual or original) toward her Son, and yet this would have been the case if she were not Immaculately Conceived. The Immaculate Conception does not teach that our Lady had a "Virgin Birth" as Our Lord did.

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

II.

EXAMEN ON THE OUTER RULE

Regulation 1. (a) Omitted grace before meals, . . .times; (b) after meals, . . .times.

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

Regulation 3. (a) Omitted morning prayer, . . .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; (f) omitted daily Our Father and Hail Mary for intention of all our brethren and sisters, . . .times.

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

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

Regulation 6. (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. Omitted the daily act of charity, . . . times.

Regulation 8. Omitted duty in case of a departed tertiary, . . . times.

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

Regulation 10. I am now striving to gain the virtue of

Regulation 11. (a) Failed to make my report promptly . . . times since my last report; (b) failed to wear the Little Habit, . . . times; (c) failed to say my penance,

III.

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?

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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 disputatious 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

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I neglect the Fellowship? 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 or 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

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influence of word and example in 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.

IV.

HOLY DAYS OF OBLIGATION.

In the American Congregation, we recognize as Holy Days of Obligation, all Sundays and the following feasts as well: 1. Christmas Day; 2. New Year's Day; 3. Ascension Day; 4. All Saint's Day. It is a serious thing to tell the faithful that under pain of mortal sin they must hear Mass, and while undoubtedly there is justification for adding certain days to this list, the Order does not feel that it can require more than is plainly indicated by the Anglican Communion in her Prayer Book and general practice. These are certainly the chief festivals of the Prayer Book. They were Holy Days of Obligation before the Reformation. (They are also held to be obligatory by the Roman Church.) It would seem impossible to tell an Anglican that he has an obligation to hear Mass under pain of mortal sin on a day on which the Prayer Book provides no special office.

THE FRANCISCAN CONFITEOR

(Tertiaries are requested to use this form of it.)

I confess to God Almighty, to Blessed Mary Ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles

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

PART III
OF THE LITTLE BOOK OF THE RULE

THE CEREMONIAL
OF THE THIRD ORDER SECULAR

INDEX

- I. *Assemblies of the Third Order.*
 - II. *The Veni Creator.*
 - III. *The Litanies.*
 - IV. *The Great Blessing of St. Francis.*
 - V. *The Clothing Office.*
 - VI. *The Profession Office.*
 - VII. *The Admission of an Oblate.*
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PART III
OF THE LITTLE BOOK OF THE RULE

THE CEREMONIAL
of the Third Order Secular

THE GENERAL RUBRICS

The rites and ceremonies given herein are in strict conformity to the Ceremonial of the First Order of our Congregation. To secure unity of observance in the Congregation, it is our privilege to maintain the same customs throughout the Second and Third Orders as in the First Order. None of these customs herein described should be set aside for new customs no matter how praiseworthy the new ones may seem.

Exactitude and care in performing the worship of the Church and our rites and ceremonies is a mark of that reverence and obedience to the Church which characterizes a true Franciscan.

A custom of the friars, to which tertiaries are not strictly bound, is to pronounce such words of the liturgy as must be said aloud, in a full, round even manner, even sounding the -ed in the past tenses of the verb. (If English is to be our liturgical language, it should be treated in a liturgical way.) The only exception the friars make to this rule is in the hymns or

metrical devotions where the meter requires the elision of the e.

There are two endings to collects, the long ending and the short ending. Where the long ending should be said it has been printed in full. The short ending is either "Through Christ (or, the same Christ) our Lord," or, "Who livest and reignest forever and ever."

When the "Alleluia" is given in a parenthesis, thus:—(Alleluia), it is meant to indicate that it is said in Eastertide, that is from Easter Even through the Saturday before Trinity Sunday. These Alleluias are never properly said at any other time.

The rubrics have been drawn up with great care in hope of being as easily understood as possible.

I

ASSEMBLIES OF THE THIRD ORDER.

1. *The Rule calls for a monthly Assembly in each town or place where there are tertiaries. [See Chapter VII, 2, of the Rule, and the comments thereon in the Observances.] The more solemn or important Assemblies should open with a celebration of Holy Mass. The others are fittingly opened with the Veni Creator, page 122, or with one of the Litanies, page 125, or with a recitation of the Office.*

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

- i. *Opening devotions. (See rubric 1 above.)*
- ii. *The business meeting.*
- iii. *Reading from one of the recommended books or an address or conference on the Order.*
- 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.*

3. *Assemblies may fittingly conclude with Benediction of the Most Holy Sacrament or with The Great Blessing of St. Francis. But if no*

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priest is present, they shall conclude as follows:

The Commemoration of Benefactors of Our Friars and Nuns

All standing the officiant begins:

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

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

Here the names of any benefactors may be read, ending:

And many others.

Let us pray.

Vouchsafe, O Lord, to reward with eternal life all them that do us good for thy Name's sake. *R.* Amen.

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

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

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V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace. *R.* Amen.

II.

VENI CREATOR SPIRITUS

(This devotion is used daily in the choirs of our friars and nuns and at their clothings, professions, etc.)

1. *Kneeling before the altar, the priest recites or sings (unless a precentor does it for him) the following hymn, alternating the stanzas with the congregation.*

Priest:

1. Come, Holy Ghost, Creator blest;
Vouchsafe within our souls to rest;
Come with thy grace and heavenly aid,
And fill the hearts which thou hast made.

People:

2. To thee, the Paraclete, we cry;
To thee, the Gift of God most high;
O Fount of life, O Fire, O Love,
The soul's Anointing from above.

Priest:

3. The sevenfold gifts of grace are thine,
O Finger of the hand divine;
True Promise of the Father thou,
Who dost the tongue with speech endow.

People:

4. Thy light to every sense impart,
And shed thy love in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

Priest:

5. Drive far away our ghostly foe,
And thine abiding peace bestow;
If thou be our preventing Guide,
No evil can our steps betide.

People:

6. Through thee may we the Father own,
Through thee to us the Son be known;
Be this our never changing creed,
That thou dost from them both proceed.

Priest and people:

7. To thee who, dead, again dost live,
All glory, Lord, thy people give;
All glory, as is ever meet,
To Father and to Paraclete. Amen.

V. Send forth thy Spirit and they shall be made. (Alleluia).

R. And thou shalt renew the face of the earth. (Alleluia).

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2. *Then the priest says the following prayers, standing and facing the altar.*

Let us pray.

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

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.

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

LITANIES—ST. FRANCIS

III.

THE LITANIES

Each Litany is begun as follows:

Kyrie eleison. (*Or*, Lord have mercy upon us.)

Christe eleison. (*Or*, Christ have mercy on us.)

Kyrie eleison. (*Or*, 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.

Holy Mary:

pray for us.

Immaculate Virgin:

Mother and Mistress of our Order:

pray for us.

1. **The Litany of St. Francis, our Seraphic Patriarch.**

St. Francis, Seraphic Father:

pray for us.

St. Francis, Patriarch of the Poor:

St. Francis, Founder and Leader of three armies
of God:

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St. 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:

Physician of the sick:

LITANIES—ST. FRANCIS

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:

St. 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.

V. Pray for us, O blessed Father Francis.
(Alleluia).

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

Let us pray.

Then one or more of the following collects

is said, under one ending:

O God, who by the merits of our blessed Father Francis dost increase thy Church with a new offspring: grant, we beseech thee; that after his pattern we may learn to despise all things earthly, and ever to rejoice in the partaking of thy heavenly bounty. [Through Christ our Lord.]

O Lord Jesu Christ, who when the world was waxing cold, to the inflaming of our hearts with the fire of thy love didst renew in the flesh of our most blessed Father Francis the sacred marks of thy passion: mercifully grant that by his merits and intercession, we may be enabled ever to bear thy Cross, and to bring forth fruits worthy of repentance. [Who livest and reignest forever and ever.]

O God, who in many fashions didst shew forth in thy Confessor our blessed Father Francis the wondrous mysteries of the Cross: grant us, we beseech thee, ever to follow the pattern of his devotion, and, continually thinking on the same holy Cross, thereby to be defended against all temptations. [Through Christ our Lord.]

God, who didst bestow Blessed Francis on us, for to be our teacher and leader in following

the ways of thy Only-Begotten Son: grant, we beseech thee, that we who do honour his memory on earth; may one day be partakers of his glory in heaven. [Through the same Christ our Lord.]

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 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.

2. **The Litany of St. Clare, First-Born of the Second Order.**

(The litany begins as above)

St. Clare, first-born of thy Order:
pray for us.

St. Clare, spouse of the Crucified:

St. Clare, lover of the Blessed Sacrament:

St. Clare, lover of the Sacred Heart:

St. Clare, lover of the Sacred Wounds:

St. Clare, lover of the Sacred Name:

St. Clare, lover of the Sacred Gospel:

St. Clare, to thy mother forenamed "resplendent":

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- St. Clare, resplendent with the light of Jesus:
St. Clare, resplendent in thy noble heritage:
St. Clare, resplendent in thy renunciation thereof:
St. Clare, resplendent in clinging to the altar as thy portion:
St. Clare, resplendent as first abbess of a great Order:
St. Clare, resplendent in putting the Saracens to flight:
St. Clare, resplendent in reparation for the sins of the world:
St. Clare, resplendent in wondrous miracles:
St. Clare, little plant of St. Francis:
St. Clare, princess of the poor:
St. Clare, duchess of the humble:
St. Clare, mistress of the chaste:
St. Clare, abbess of the penitent:
St. Clare, alabaster box of ointment broken at the feet of Jesus:
St. Clare, received at death by a choir of virgins:
St. Clare, censer of sweet perfume filling heaven and earth:
pray for us.

LITANIES—ST. CLARE

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

Let us pray.

Then one or more of the following Collects is said, under one ending.

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

We beseech thee, O Lord, that like as we do celebrate the memory of blessed Clare thy Virgin: so she may intercede for us; and that we may become partakers with her of eternal joy and joint heirs of thy Only-Begotten Son. [Who livest].

O God, who hast filled the world with the splendid virtues of blessed Clare, thy Virgin, by

whom thou hast also increased thy Church with a new offspring: be pleased to grant; that we may so follow in her steps as to attain unto the splendour of her eternal glory. Through Christ our Lord. Amen.

3. The Litany of St. Antony, the greatest son of St. Francis.

(The Litany begins as above)

St. Anthony of Padua:
 pray for us.
 St. Anthony, glory of the Friars Minor:
 St. Anthony, greatest son of St. Francis:
 St. Anthony, playmate of the Holy Child
 Jesus:
 St. Anthony, devout client of Our Lady:
 St. Anthony, messenger of the Sacred Heart:
 St. Anthony, holy prophet of God:
 St. Anthony, doctor of divine truth:
 St. Anthony, preacher of grace:
 St. Anthony, keeper of the Scriptures:
 St. Anthony, ark of the covenant:
 St. Anthony, hammer of heretics:
 St. Anthony, terror of infidels:
 St. Anthony, horror of evil spirit:
 St. Anthony, searcher of consciences:

St. Anthony, consoler of the sorrowful:
 St. Anthony, gentlest of saints:
 St. Anthony, example of obedience:
 St. Anthony, gem of poverty:
 St. Anthony, lily of chastity:
 St. Anthony, rose of patience:
 St. Anthony, violet of humility:
 St. Anthony, apostle of the Saviour:
 St. Anthony, martyr in desire:
 St. Anthony, confessor of the faith:
 St. Anthony, virgin in soul:
 St. Anthony, finder of lost things:
 St. 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.
*Then one or more of the following collects
 is said, under one ending:*

CEREMONIAL

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

Let thy people, we beseech thee, O Lord, be assisted by the devout and continual supplication of thy illustrious Confessor, blessed Anthony: that in the present thy grace may make us less unworthy; and in the future may give us eternal joy. [Through Christ our Lord].

O Lord Jesus, who didst manifest thyself to St. 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 world without end. *R.* Amen.

4. The Litany of St. Louis.

Protector of the Third Order.

(This litany begins as above.)

St. Louis, Most Christian King:
pray for us.

St. Louis, brave soldier of Jesus Christ:
St. Louis, our gentle Franciscan brother:
St. Louis, dutiful son of a good mother:
St. Louis, faithful husband of a worthy wife:
St. Louis, tender father of a Christian family:

LITANIES—ST. LOUIS

St. Louis, wise ruler of a happy kingdom:
St. Louis, generous builder of temples of God:
St. Louis, obedient son of Holy Church:
St. Louis, loving protector of Christendom:
St. Louis, apostle of the Gospel of Jesus:
St. Louis, martyr of the Holy Sepulchre:
St. Louis, confessor of the Faith:
St. Louis, chaste and temperate in body:
St. Louis, devout and prayerful of soul:
St. Louis, rich in spiritual goods:
St. Louis, exalted by humility:
St. 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.

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

R. 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,

IV.

THE GREAT BLESSING OF
ST. FRANCIS

which he gave to Blessed Leo.

1. *This blessing may be given only by a friar or a priest-tertiary of our Order. It is used on all solemn occasions.*

2. *The priest, vested in surplice and stole, stands, facing the altar and says:*

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

R. Who hath made heaven and earth.

V. O Lord save thy people.

R. And bless thine heritage.

V. The Lord be with you.

R. And with thy spirit.

3. *Then the priest turns, and without ascending the altar steps, faces the congregation and prays the following prayer, making the sign of the cross upon himself at the end.*

May the Immaculate Virgin Mother of God, who is the special patroness and protectress of all Franciscans, receive you under her white mantle of purity, and by her mighty intercession ever keep you safe from all the evil and defilements of the world. May our blessed Father Francis obtain for you a love for the passion of our Lord

Jesus Christ and a share therein. May the gentle St. Clare stand before the throne, glad to ask for you the graces of faith, courage and endurance like unto hers. May St. Bonaventure, the Seraphic Doctor, by his teaching and prayers, lead you to the fullness of mystical love. May St. Bernardine plead for you that the sacred name of Jesus may be written deep in your heart and all your actions. May St. Elizabeth and St. Louis, who despised the glory of this world out of love for the Crucified, obtain for you to seek first in all things the Kingdom of God. May St. Anthony, the courteous and generous, obtain for you whatever you most need. May the Sacred Heart of Jesus fill you richly with every virtue of his holy servant Francis. In the name of the Father and of the Son and of the Holy Ghost.
R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

4. *Then the priest ascends the altar steps, kisses the altar, and from the footpace gives the blessing, making the sign of the cross over the people at the last sentence.*

The Lord bless you and keep you; the Lord

CEREMONIAL

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

CLOTHING OFFICE

V.

THE ORDER FOR THE CLOTHING OR INVESTURE OF A NOVICE

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 postulant; 3. One candle, which should be lighted just before the Clothing Office is begun; 4. Holy water, which may be omitted if none is at hand; 5. A copy of this Ceremonial for the priest and one for each postulant; 6. A table and a chair if they are to be used (See Rubrics 3 and 5); and 7. Forms for making the record.

1. *The following Order of Investiture may be dispensed with when no priest is at hand to officiate, in which case the postulant will be authorized to assume a habit which has been blessed beforehand for this purpose.*

2. *For this ceremony it is fitting that the candles be lighted at the altar and at the shrines of Our Lady and of any Franciscan Saint, if there be such in the church.*

3. *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. (Note that only the Little Habit need be blessed if the Greater Habit is used for the clothing ceremony). Near this table or on it should be placed the holy water and a lighted wax candle. Only one candle, as has been said above, need be used even if several postulants be invested.

4. It is a praiseworthy custom for the secretary or the priest to call the postulants (if there be several) to the rail by reading aloud their names. It is well for each postulant to have the names, secular and religious, on a tag where the priest can read them at the giving of the name.

5. At the proper time (e.g., after the devotions and sermon) the priest, vested in surplice and stole, either standing, or seated on a chair at the altar rail or choir entrance, and assisted by one or more tertiaries (see rubric 11), puts to the postulant kneeling before him (and if there be several postulants they shall answer in concert), the following interrogation.

I. The Interrogation.

(During which the congregation stands.)

The priest:

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

The postulant:

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.

6. Then the priest, if he so wish, may exhort the postulant regarding 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 hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my prayer 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 eter-

CEREMONIAL

Thou shalt purge me, O Lord, with hyssop, 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.)

8. Then, kneeling before the altar, the priest begins the *Veni Creator*, which, however, may be omitted if it was said at the beginning of the Assembly. For this hymn and its accompanying prayers, see page 122.

IV. The Investiture.

(During which the congregation stands.)

9. 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:

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

10. 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 St. Francis, 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.

CLOTHING OFFICE

11. The priest then invests, the postulant with the scapular and cord (and 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 righteousness and true holiness.

12. The priest then gives the postulant the lighted candle, saying:

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

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

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

14. Then, turning toward the altar and standing so, the priest says the final prayers. But he may omit them altogether if *Benediction of the Most Holy Sacrament* is to follow:

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.

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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 livest and reignest forever and ever.]

(A memorial of St. Elizabeth, at the clothing of a sister.)

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

(A memorial of our Seraphic Father)

O God, who by the merits of our blessed Father Francis dost increase thy Church with a new offspring: grant, we beseech thee; that after his pattern we may learn to despise all things earthly, and ever to rejoice in the partaking of thy heavenly bounty. [Through Christ our Lord.]

(A memorial of Our Lady, Patroness of our Order.)

O God, who didst cause the blessed Virgin to be conceived without stain of sin, that she might

CLOTHING OFFICE

be made a dwelling place meet for thy Son: we beseech thee, that like as thou, foreseeing the merits of the death of the same thy Son, didst preserve her from all defilement, so thou wouldst suffer us in purity of heart to attain unto thee. Through the same Christ our Lord. R. Amen.

VI. The Blessing.

16. *At the end the priest shall conclude with the Great Blessing of St. Francis, as given on page 138 unless he desire to omit it because Benediction of the Most Holy Sacrament is to follow.*

The Record.

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

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

Signed: [Name of priest.]

Attest: Novice N.

18. *When the habit of the Third Order is granted without the formality of the foregoing service, as must sometimes be done, the record is made as above by the proper authorities, omitting the words "in the church of.....in"*

VI.

THE ORDER FOR THE PROFESSION OF A TERTIARY.

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. A copy of this Ceremonial for the priest and one for each novice; 5. A chair for the priest, and a table, if one is to be used; 6. Forms for making the record.

1. *The following Order for Profession may be dispensed with when no priest is at hand to officiate, in which case the novice will be authorized to make the profession in writing according to the form sent him by the Father Director.*

2. *For this ceremony it is fitting that the altar be ornamented as on festivals, and that the candles be lighted at the altar and at the shrines of Our Lady and of any Franciscan Saint, if there be such in the church.*

3. *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.

4. *It is a praiseworthy custom for the secretary or the priest, to call the novices (if there be several) to the rail by reading aloud their names.*

5. *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 (see rubric 9), puts to the novice kneeling before him (and if there be several novices they shall answer in concert), the following interrogation.*

I. The Interrogation.

(during which the congregation stands.)

The priest:

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

The novice:

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

The priest:

Thanks be to God.

II. Veni Creator.

(During which the congregation kneels.)

6. *Then, kneeling before the altar, the priest begins the Veni Creator, which, however, may be omitted if it was said at the beginning of the Assembly. For this hymn and its accompanying prayers, see page 122.*

III. The Profession.

(During which the congregation stands.)

7. *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.*

8. *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.*

9. *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 American 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. R. Amen.

IV. Te Deum Laudamus

10. *Then all standing the following hymn is said or sung. But note that it may be omitted if it be used immediately afterwards at Benediction of the Most Holy Sacrament.*

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

All the earth doth worship thee: the Father everlasting.

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

To thee Cherubim and Seraphim: continually do cry,

Holy;

Holy;

Holy, Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee:

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

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

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

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

We believe that thou shalt come: to be our judge.

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(Here all genuflect)

We therefore pray thee, help thy servants:
whom thou hast redeemed with thy precious blood.

(Here all rise)

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

O Lord, save thy people: and bless thine
heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever, world without
end.

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

O Lord, have mercy upon us: have mercy upon
us.

O Lord, let thy mercy lighten upon us: as our
trust is in thee.

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

11. *Then the priest says the final prayers.
But he may omit them altogether if Benedic-
tion of the Most Holy Sacrament is to fol-
low.*

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V. The Final Prayers.

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

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.

V. Let their enemy have no advantage of
them:

R. Nor the wicked to hurt them.

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

R. From the face of their enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

12. *Here he says one or more of the
following collects. Only the final collect is
ended.*

(For the grace of perseverance.)

God of mercy, God of love, God from whom
all good things do proceed, and without whom

CEREMONIAL

no good thing is either begun or broughtⁿ 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.]

(A Memorial of the Sacred Heart.)

Grant, we beseech thee, Almighty God; that we who, glorying in the most sacred Heart of thy well-beloved son, do call to mind the excellent benefits of his love towards us, may evermore rejoice in the operation within us and in bringing forth the fruits of the same. [Through the same Christ our Lord.]

(A Memorial of Our Lady, Patroness of our Order.)

O God, who didst cause the blessed Virgin to be conceived without stain of sin, that she might be made a dwelling-place meet for thy Son: we beseech thee, that like as thou, foreseeing the merits of the death of the same thy Son, didst preserve her from all defilement, so thou would-

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est suffer us in purity of heart to attain unto thee. [Through the same Christ our Lord.]

(A Memorial of our Seraphic Father)

O Lord Jesu Christ, who when the world was waxing cold, to the inflaming of our hearts with the fire of thy love didst renew in the flesh of our most blessed Father Francis the sacred marks of thy passion: mercifully grant that by his merits and intercession; we may be enabled ever to bear thy Cross, and to bring forth fruits worthy of repentance. Who livest and reignest forever and ever. R. Amen.

VI. The Blessing.

13. *At the end the priest shall conclude with the Great Blessing of St. Francis, as given on page 138, unless he desire to omit it because Benediction of the Most Holy Sacrament or Mass is to follow.*

The Record.

14. *Then the record of the profession shall be properly made and signed as follows:*

In the year of our Lord....., the..... day of....., in the Church of..... in.....I, the undersigned, admitted to Profession in the Third Order of the

Penitents of St. Francis, Novice N.

Signed: [*Name of priest*].

Attest: [*Name of professed, secular and religious*].

15. *When profession is granted without the formality of the foregoing service, as must sometimes be done, the record is made as above by the proper authorities, omitting the words "in the Church of..... in....."*

VII.

THE ORDER FOR THE ADMISSION OF AN OBLATE.

1. *An oblate is a tertiary who has added one or more of the vows of religion (poverty, chastity and obedience) to the obligations of the Third Order Rule. Oblates who are professed in community among 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 technically called "a simple vow," i.e., it is a vow that may be dispensed for good reason either by the Bishop of the Diocese or by the Father Minister General of the Congregation.)*

2. *The authorities of the Third Order are warned to exercise due prudence in regard to vows of chastity, which should be taken only with the consent of a wise director or confessor, and should be renewed annually for three years before perpetual vows are taken. Priest-tertiaries are recommended, after the example of many servants of God, and in obedience to the mind of the Church as expressed in Catholic canon law, to make a life vow of chastity as the highest act of personal and individual dedication in the worship of Almighty God.*

CEREMONIAL

3. *The perpetual vow of chastity may not be made by any one under the age of 24, at which age the Church permits the solemn and irrevocable vows of the priesthood to be taken. Furthermore, the consent of the Father Minister General is required before the perpetual vow can be valid as an oblate of our Order.*

4. *It is fitting that the vows be made after Holy Mass and the Reception of Holy Communion.*

5. *If the vow be made at the time the Profession Office is said, the following "Order for the Profession of the Vow" shall be inserted in the Profession Office immediately after the Act of Profession and before the Te Deum.*

6. *If the vow be made at another time, the following order shall be observed.*

- i. The Veni Creator.
- ii. The "pronouncing of the vow" as given below. (Then, if the vow has been taken in the presence of religious or oblates of the same sex, the monastic kiss of peace should be given.)
- iii. The Te Deum and all that follows in the Profession Office, page 156. But the Te Deum should be said only when the perpetual vow is made, except when the an-

ADMISSION OF AN OBLATE

nual vow is made in connection with profession.

The Order for the Pronouncing of the Vow. The Vow.

Articles needed for this Office:—A surplice and stole for the priest, unless he officiates in mass vestments; 2. The crucifix at the first annual vow, or a ring for a woman taking the perpetual vow; 4. The candle, in the case of a woman oblate, and this should be lighted and handed to her when she comes forward to pronounce the vow; 4. Holy water, which may be omitted if none is at hand; 5. A copy of this Ceremonial for the priest and one for each oblate whose vows are to be received; 6. A table and a chair if they are to be used (see rubrics 3 and 5 of the Clothing Office); and 7. Forms for making the record.

1. *The following Order for the Admission of an Oblate may be dispensed with when no priest is at hand to officiate, in which case the oblate will be authorized to sign a written vow and to assume a crucifix (or ring) which has been blessed beforehand.*

2. *Rubrics 2, 3, 4 and 5 of the Clothing Office (necessary changes being made) should be observed.*

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3. *The oblate-elect, clad if possible in the Greater Habit (if a woman with a candle in her hand), shall kneel in front of the priest (vested in surplice and stole and seated in a chair at the altar rail or choir entrance) and shall pronounce aloud:—*

The Vow.

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

the help of the confessor - Amen.
The priest:

And I, on the part of God, promise thee eternal life if thou dost observe those things. In the Name, etc.

ADMISSION OF AN OBLATE

For a woman only, when taking the perpetual Vow.

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

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

R. Who hath made Heaven and earth.

Let us pray.

O God, who hast said, All souls are mine: bless alike with thy holy blessing this thine handmaid and her ring which is a symbol of union with thee; and grant that through all the circle of her years she may ever cling to thee, and attain at last to the Eternal Nuptials unto which by thy gracious promises thou dost cause thy faithful servants to look forward with yearning and hope. Who livest and reignest God for ever and ever. R. Amen.

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

6. *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.

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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.

11. *Then shall be said some of the prayers from the end of the Profession Office concluding with the Franciscan blessing, page 138.*

The Record.

12. *Then the record of the vow 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 the Simple Perpetual (or Annual) Vow of Chastity of the Oblates of St. Francis, Father N., living in

Signed: [Name of priest.]

Attest: [Name of oblate, secular and religious]

RENEWAL OF PROFESSION

VIII.

THE YEARLY RENEWAL OF PROFESSION

1. *April 16th. is the Feast of the Solemn Commemoration of St. 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.*

2. *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 St. 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.*

3. *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 if the Veni Creator or the Litany of St. Francis be said before the Act of Renewal, and afterwards, the Te Deum with some of*

CEREMONIAL

the accompanying prayers from the Profession Office.

4. *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 concluding 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.

RENEWAL OF PROFESSION

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.

IX.

THE ORDER FOR BENEDICTION
OF THE
MOST HOLY SACRAMENT.

1. *After the priest places the Most Holy Sacrament, exposed in the monstrance, on the throne, incense is offered. Meanwhile is sung, all kneeling:*

O Salutaris Hostia.

O saving Victim, opening wide

The gate of heaven to man below:

Our foes press on from every side,

Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend

For evermore, blest One in Three;

O grant us life that shall not end

In our true native land with thee. Amen.

2. *Any suitable devotion may be used here, such as the Te Deum, or a hymn, after which incense is again offered while there is sung:*

Tantum ergo Sacramentum.

Therefore we, before him bending,

This great Sacrament revere;

Types and shadows have their ending,

For the newer rite is here;

Faith, our outward sense befriending,

Makes our inward vision clear.

Glory let us give and blessing

To the Father and the Son,

Honour, might and praise addressing

While eternal ages run;

Ever, too, his love confessing,

Who from Both with Both is One.

Amen.

V. Thou gavest them Bread from Heaven.
(Alleluia).

R. Containing in itself all sweetness.
(Alleluia).

3. *The priest rises to sing the collect:*

Let us pray.

O God, who in a wonderful Sacrament hast ordained unto us a memorial of thy passion: grant us, we beseech thee, so to worship the sacred mysteries of thy Body and Blood; that we may ever feel within ourselves the fruits of thy redemption. Who livest and reignest forever and ever. R. Amén.

4. *The priest, having received the humeral veil, takes the monstrance into his hands, and makes the sign of the cross once over the congregation. (But if a bishop or other prelate be celebrant he makes the sign of the cross thrice.)*

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5. *Descending from the altar and kneeling, the priest, with the people, makes an act of thanksgiving and reparation.*

The Divine Praises.

Blessed be God.

Blessed be his holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be his Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in his angels and in his saints.

6. *Note that sometimes in Franciscan churches there is inserted before the final sentence of the Divine Praises, the clause, "Blessed be our Seraphic Father Francis." Likewise it is now common to insert "Blessed be St. Joseph, her most chaste spouse."*

7. *While the Most Holy Sacrament is being replaced in the tabernacle, the following Psalm may be sung, usually with the antiphon:*

BENEDICTION

Let us forever adore the Most Holy Sacrament.
(Alleluia).

Psalm 117. Laudate Dominum.

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

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

Glory be to the Father, and to the Son: and to the Holy Ghost.

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

Antiphon: Let forever adore the Most Holy Sacrament. (Alleluia).

X.

THE MASS OF ST. FRANCIS.

The following Mass is the proper from the Franciscan Liturgy for the Feast of St. Francis, Oct. 4th:

INTROIT. *Gaudeamus.*

REJOICE we all in the Lord, keeping holy-day in honour of Blessed Francis: in whose Solemnity the Angels rejoice and glorify the Son of God. *Ps. 33.* Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. *V.* Glory be.

COLLECT

O GOD, who by the merits of our blessed Father Francis dost increase thy Church with a new offspring: grant, we beseech thee; that after his pattern we may learn to despise all things earthly, and ever to rejoice in the partaking of thy heavenly bounty. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end. *R.* Amen.

On the Octave Day is said the following:

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

The Lesson from the EPISTLE of blessed Paul the Apostle to the Galatians. *Gal. 6.14.*

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

GRADUAL. *Ecclus. 50.6, 7.* He was as a morning star in the midst of a cloud, and as the moon at the full. *V.* And as the sun shining upon the temple of the Most High.

Alleluia, alleluia. *V.* O Patriarch of the poor, blessed Francis, by thy prayers increase in the love of Christ them whom thou dost number as thine own: unto whom, like the dying Jacob,

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with dim, unseeing eyes and crossed hands, thou didst give thy blessing. (Alleluia.)

SEQUENCE *as below.*

In votive masses after LXX, instead of the Gradual above there is said the following:

GRADUAL *Ps. 73.* Thus my heart was grieved, and it went even through my reins. *V.* Nevertheless, I am always by thee: for thou hast holden me by my right hand.

TRACT. *Ps. ibid.* Whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee. *V.* My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. *V.* It is good for me to hold me fast by God.

In Eastertide, instead of the Gradual and Tract, is said:

Alleluia, alleluia. *V. Ps. 73.* My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. Alleluia. *V.* Francis poor and lowly entereth heaven rich, and is honoured with the songs of heaven. Alleluia.

SEQUENCE. *Sanctitatis nova signa.*

To be omitted in votive masses.

Those new signs now we are telling —
Loving signs, yet awe-compelling—
Which do show in Francis dwelling
Such high gifts of sanctity.

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Gathered he a flock all newly,
And as shepherd tended duly;
Gave, to make his sheep more ruly,
Christ's commands their law to be.
This new Order all surpriseth
When its life at first upriseth,
Which the Gospel state compriseth,
Under Francis' Holy Rule.
He this Rule reformeth purely
That the laws of Christ securely
May direct his children surely
In an apostolic school.
Won by alms their food is wholly,
Barefoot, and in habit lowly,
With a cord begirt, they solely
Unto God their lives do give.
Francis, poverty in choosing,
Wealth and honour all refusing,
Counting this world gained by losing,
Showeth how his sons should live.
He with tears and bitter crying
Mourneth wasted time ere dying
To the world, and crucifying
Flesh's affections and its lust.
To his saddened heart's elation,
On the Mount in prayer's prostration,
Sudden cometh consolation

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Which God giveth them that trust.
5. Hidden in the rock he yearneth
After God alone; yea, spurneth
Lesser joys, and greater earneth,
Learning thus great mysteries.
Not by bread alone he liveth;
All his time to prayer he giveth,
All earth's ties and bonds he riveth,
All are offered Christ to please.
6. Sudden then an apparition
In seraphical condition,
Wounded, tokening Jesus' mission,
He beholdeth in the air.
Francis gazeth, faint and ashen,
On these signs of Jesus' passion,
Which his flesh in bitter fashion,
Deep do burn and blister there.
7. By God's seal he thus is sealed,
God's sweet wounds that never healed,
Hands and feet and side congealed,
Five wounds deep with pain and blood.
With the vision words are blended,
He dark secrets comprehended;
God the Spirit him defended,
All his soul with light did flood.
8. Flesh in hands and feet are moulten
Hard and black like nails, yet golden

MASS OF ST. FRANCIS

Seem they unto Francis, holden
Fast in pain, which is love's due.
Mark ye well—his side was riven,
And the nails were deep in-driven,
But no human hand had striven;
God himself did pierce him through.
9. Those dread signs of crucifying
Token his victorious dying,
World and flesh and fiend defying;
Dying, yet alive in might.
Father Francis, by thy praying,
Keep our souls from sin's dread slaying;
All life's dangers thus allaying,
Bring us to eternal light.
* 10. Father loving, Father holy,
Plead that we may love God solely,
And with all thy children lowly
May be crowned by Christ the King.
Plead for them who love thee dearly,
Them whom thou hast taught so clearly
In thy Rule, that they right nearly
By thy side in heaven may sing. Amen.
Alleluia.

The Continuation of the HOLY GOSPEL according to Matthew. *St. Matt.* 11.25.

AT that time: Jesus answered and said: I thank thee, O Father, Lord of heaven and earth, because

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thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father. And no man knoweth the Son but the Father: neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

The CREED is said throughout the whole Octave.

OFFERTORY. *Phil.* 1. Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain.

SECRET

SANCTIFY, O Lord, these oblations; and, at the intercession of our blessed Father Francis, cleanse us from the defilement of all our iniquities. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end.

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The PREFACE of St. Francis is said throughout the whole Octave according to the rubrics:

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord Holy, Father Almighty, everlasting God. Who by thy most high goodness and mercy hast exalted unto the merits and virtues of the Saints, thy blessed servant, the praiseworthy Confessor Francis: whose soul inwardly by the operation of the Holy Spirit hath of seraphic love been most fervently kindled; and whose body outwardly hath of the same been marked with the sacred Stigmata, the mark of our Crucified Lord Jesus Christ. Therefore with Angels, *etc.*

COMMUNION. *Rom.* 8. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

POSTCOMMUNION

O LORD, who didst vouchsafe to illumine thy Church with the wondrous righteousness and example of thy Confessor our blessed Father Francis: grant, we beseech thee; that the bounty of thy heavenly grace may evermore increase and multiply the same. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee,

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in the unity of the Holy Ghost, ever one God, world without end. R. Amen.

In votive masses there is said the following:

INTROIT. *Mihi autem absit.* Gal. 6. GOD forbid that I should glory, save in the Cross of our Lord Jesus Christ: by whom the world is crucified unto me, and I unto the world. Ps. 142. I cried unto God with my voice: yea, even unto the Lord did I make my supplication. V. Glory be.

And the CREED is not said.

Other Solemnities of St. Francis.

The Franciscan liturgy gives several other Masses of St. Francis, the collects of which will be found at the end of the Litany of St. Francis, page 128, and these may be used on the proper days (according to the following table) in place of the collect of the foregoing Mass. Note that the long ending to the collect is used as given above to the prayers.

1. April 16th, the Solemnity of St. Francis, the 4th Collect of the Litany.

2. May 25th., the translation of St. Francis, the collect is as follows:

O God, who didst adorn the body of our blessed Father Francis with the signs of the passion of thy Son, and didst wondrously lift up his soul in heaven: mercifully grant that we who

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celebrate his translation; may be given grace to crucify our flesh with its affections and lusts, and to come unto our true native land in heaven. Through.

3. July 16th., the Canonization of St. Francis, the 4th. collect of the Litany.

4. Sept. 17th., the Stigmata of St. Francis, the 2nd. collect of the Litany, with the long ending: who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. Introit as for votive masses.

5. Oct. 3rd., the Vigil of St. Francis, 5th. collect of the Litany.

6. Dec. 12th., the Invention of St. Francis, the collect is as follows:

O God, who didst bring the precious body of our blessed Father Francis out of darkness into light: grant, we beseech thee; that by his intercession we may be led out of the night of sin, and may direct our steps into the way of peace and righteousness. Through.

XI.

THE DAILY OFFICE.

For those who say the Prayer Book Psalter.

The devotions suggested herewith are not of obligation; but they form a convenient way of fulfilling Chapter V of the Rule.

Prayer Before Office: "Aperi Domine"

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

O Lord, in union with that divine intention wherewith thou didst thyself while upon earth offer thy praises to God, I now offer this office to thee.

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

V. O God, make speed to save me.

R. O Lord, make haste to help me.

Glory be to the Father, etc., Alleluia. (*From Septuagesima to Easter, the Alleluia is omitted, and instead is said: Prase be to Thee, O Lord, King of eternal glory.*)

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

Francis poor and lowly.

Then recite 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 repeat the antiphon, etc., as below.

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

V. Blessed are the poor in spirit. (Alleluia.)

R. 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 St. 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

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generation. Through Christ our Lord. Amen.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

May the souls of the faithful through the
mercy of God rest in peace. *R.* Amen.

In conclusion, say the Our Father, and:

V. The Lord give us his peace.

R. And life everlasting. Amen.

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XII.

OTHER DEVOTIONS.

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 St. Francis in Honour of the Blessed Sacrament

(which he said when passing churches.)

V. Both here, in the Sacrament of thy love,
and in all thy churches throughout the whole
world, we adore Thee, O Christ and we bless
thee. *R.* Because by thy holy Cross thou hast
redeemed the world.

The Rosary or "the Little Psalter
of the Incarnation"

The most ancient form and the fullest and most complete as a system of prayer is the "Dominican Rosary." The "Franciscan Rosary of Our Lady's Joys" is a compendium of the joyous and the glorious mysteries of the Dominican Rosary. A third form of the rosary is the "Rosary of our Lady's Sorrows." There are many other forms of this great devotion but these three are the best known.

Outline of the Rosary Devotions

1. Introductory Prayers, which are the Apostles' Creed, the "Our Father," three "Hail Marys" and a "Glory be."

2. Themes for Meditation, as given below, after each of which are recited—

3. A "decade" or series of prayers, consisting of an "Our Father," ten "Hail Marys" and a "Glory be to the Father."

Those who cannot meditate may at least mention to themselves the mystery and recite the other prayers.

The Dominican Rosary

When this is said in its entirety the "Hail Mary," which is the Gospel Psalm or Canticle of the Incarnation, is recited once for each Psalm of the Psalter, i.e., 150 times.

I. The Joyful Mysteries (or themes or meditation) are:—

1. The Annunciation.
2. The Visitation.
3. The Birth of Our Lord.
4. The Presentation in the Temple.
5. The Finding in the Temple.

II. The Sorrowful Mysteries are:—

1. The Agony in the Garden.
2. The Scourging at the Pillar.
3. The Crowning with Thorns.
4. The Carrying of the Cross.
5. The Death on the Cross.

III. The Glorious Mysteries are:—

1. The Resurrection.
2. The Ascension.
3. The Coming of the Holy Ghost.
4. The Assumption of Our Lady.
5. The Coronation of Our Lady.

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The Franciscan Rosary

(Properly known as 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 St. Dominic, as it was first in the order of time, has kept the foremost rank, and is world-wide in its renown, while the humble Franciscan Crown of Our Lady's Joys has flourished only in the solitudes of Seraphic hermitages, so hidden that even its origin is un-

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certain, so that certain legends are all we know of that. However, this devotion is very precious in God's sight, and many Saints of the Order testify to its holiness and helpfulness.

(Rosaries of various types and prices can be purchased from the Grace Dieu Press, Little Portion.)

Prayers for Our Congregation

God has blessed our friars and nuns with great poverty, like unto that of Our Lord while upon earth. Your earnest prayers are asked to help them obtain the means of livelihood, food, raiment, fuel, etc.

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.

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

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

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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.

R. Our daily bread, O Lord.

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 art 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 as the bridegroom

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rejoiceth over the bride, so shall thy God rejoice over thee.

V. My Beloved is mine.

R. And I am his.

Let us pray.

O God, who dost call to thyself whomsoever thou wilt, because all souls are thine: for the glory of thy great Name and the good of thy Holy Church, we pray thee evermore to direct, extend and sanctify all our Religious Communities, especially our brethren and sisters at Little Portion, 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. (Alleluia.)

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

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St. Francis: we beseech thee to endue 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.

For the Living Rosary

In me is all grace of the way and of truth: in me is all hope of life and of virtue. (Alleluia.)

V. I have budded forth as the rose. (Alleluia.)

R. Growing by the rivers of water. (Alleluia.)

Let us pray.

O God, whose only-begotten Son, by his life, death, and resurrection, hath obtained for us the rewards of everlasting salvation: grant, we beseech thee; that thy servants of our Confraternity, recalling these mysteries in the most holy rosary of the blessed Virgin Mary, may both follow the examples and attain to the benefits that

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thou dost shew forth therein. Through the same Christ our Lord. *R.* Amen.

For the Propagation of the Faith

Have mercy upon us, O Lord God of all, and behold: 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.

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.

