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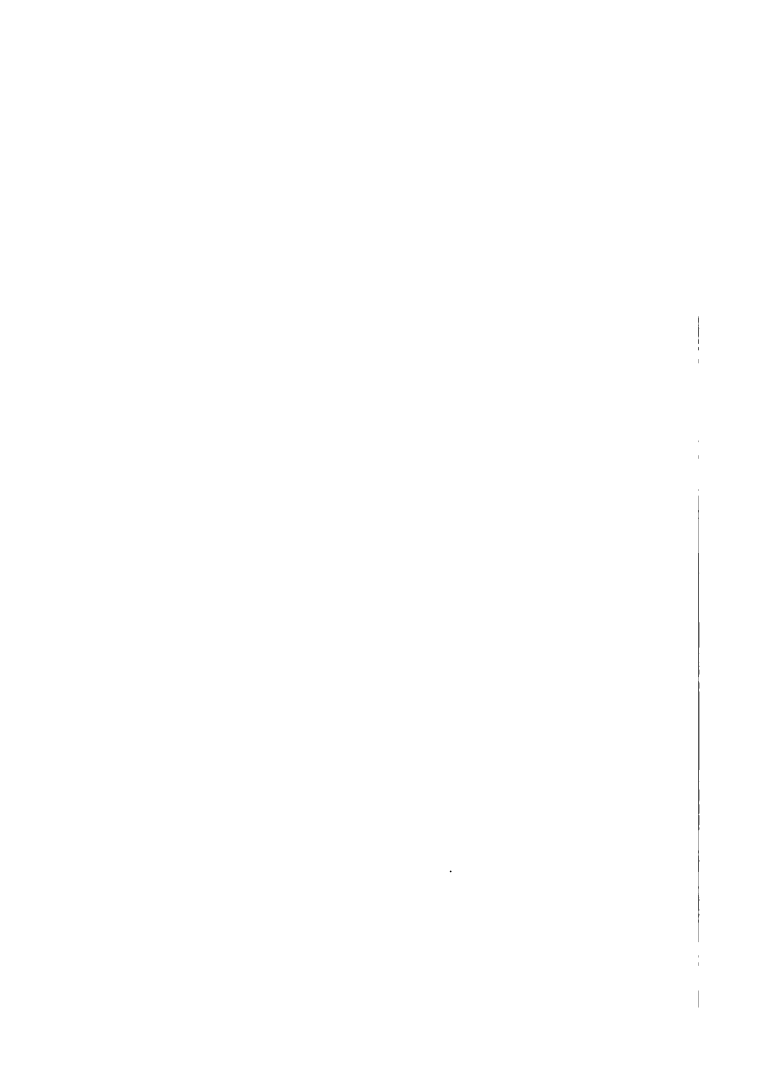




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RULE AND CEREMONIAL
OF THE
Third Order of St. Francis,

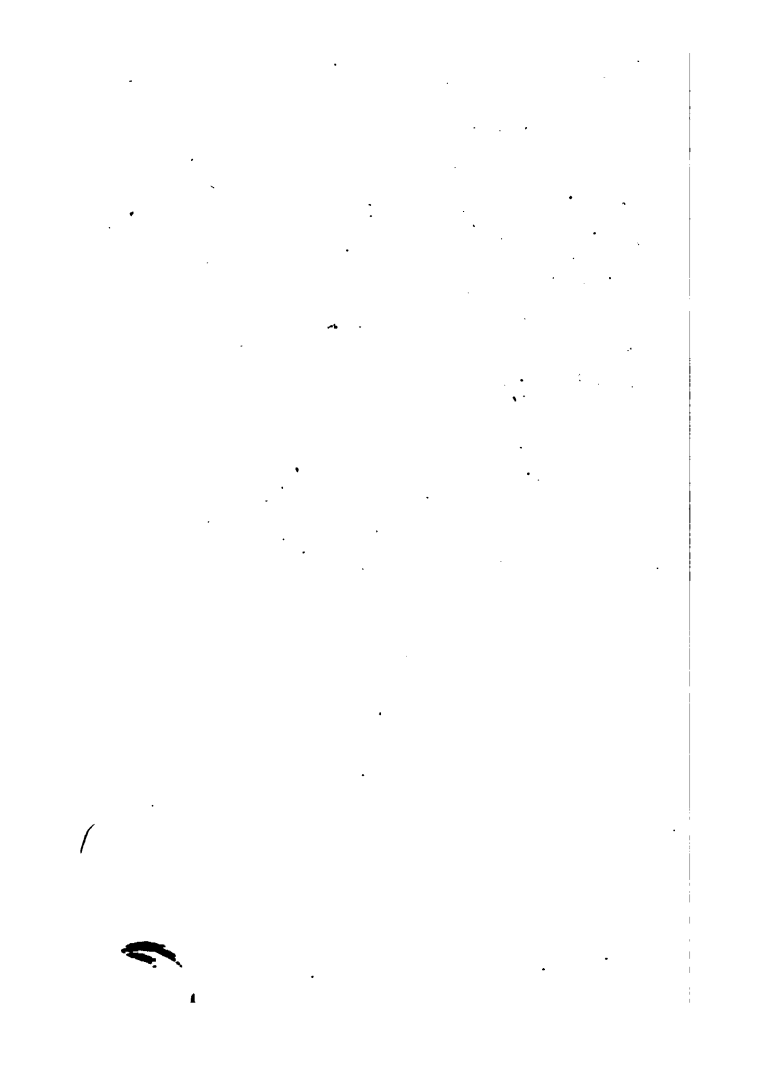
ACCORDING TO THE CONSTITUTION OF LEG XIII. AND THE
DECREE OF THE SACRED CONGREGATION OF RITES



Published by the Franciscan Fathers, Stratford, London, E.

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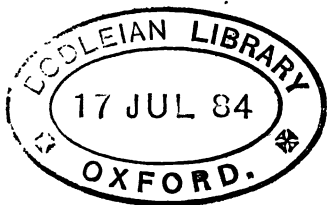
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Censor deputatus.

Imprimi potest.

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THIRD ORDER OF ST. FRANCIS

CONSTITUTION

OF OUR MOST HOLY LORD LEO XIII., BY DIVINE
PROVIDENCE POPE, CONCERNING THE RULE OF
THE THIRD SECULAR ORDER OF FRANCISCANS

LEO, BISHOP,

SERVANT OF THE SERVANTS OF GOD. FOR A PERPETUAL
REMEMBRANCE OF THE MATTER.

THE merciful Son of God, who, in laying an easy yoke and light burden upon men, made provision for the life and for the salvation of all, bequeathed to the Church which He established not His power alone, but His mercy also, that so the blessings obtained through Him might, by the same continuance of love, be propagated for all ages. And therefore, just as all that Jesus Christ did or said throughout His life was marked by a gentle wisdom and the greatness of an unconquered benevolence, so, too, each institution of the Church displays a wondrous indulgence and leniency, from which it is

seen that in this respect too the Church resembles God, Who is Love. Now, it is the special work of this maternal affection wisely to adapt the law—so far as may be—to the age and its manners, and at all times to observe the greatest discretion both in precepts and in requirements. And the result of this habitual charity and wisdom is that the Church is enabled to join an absolute and eternal unchangeability of doctrine to a prudent variation of discipline. Conforming Our mind and heart to these principles in the exercise of the Pontificate, We deem it Our duty to consider impartially the nature of the times, to weigh circumstances, that so no one should be turned aside by difficulties from the practice of useful virtues. We have now been pleased to submit to this rule the association of Franciscans of the Third Order—styled the Secular—and to determine with care whether it were best to make some slight modifications in its laws because of the changes in the times. That illustrious institution of Our Father Francis was warmly commended to the faithful by Us in Our Encyclical Letter *Auspicato* which We published on the 17th of September of last year. We published it with no other wish or aim than this—that by it as many as possible might be recalled on Our invitation to the pursuit of Christian sanctity. For the chief source of the evils which oppress the world, and of the dangers which threaten it, is the neglect of Christian virtue; and men cannot heal the former nor can they avert the latter in any way except by hastening to return, publicly and in private, to Jesus Christ, Who ‘can save for ever

all those that draw nigh through Him to God' (Heb. vii. 25).

The Franciscan Institutes are based wholly on the observance of the precepts of Jesus Christ; for the holy founder had no other aim than that the Christian life should be exercised in those precepts—as in a gymnasium—with greater diligence. The first two Franciscan Orders, of course, which were instituted for the exercise of great virtues, pursue a more perfect and diviner aim; but they are the heritage of a few—of those, namely, to whom God has given the grace to strive with a special zeal for the sanctity of the evangelical counsels. But the Third Order is adapted to the many; and the records of times gone by, and the nature of the society itself, both show how great is its influence in promoting justice, honesty, and religion.

We must render thanks to the Author and Helper of all good counsels, that the ears of the Christian people were not closed to Our exhortations. From many places We hear that devotion to Francis of Assisi has been aroused, and there is everywhere an increase in the number of persons seeking admittance into the Third Order. Wherefore, as though to give fresh impulse to men already running, We determined to turn Our thoughts to all that in any way hinders or retards this salutary race of souls. And first We saw that the Rule of the Third Order which Nicholas IV., Our predecessor, approved and confirmed in his Apostolic Constitution *Supra Montem* on the 18th of August 1289, is not in all points suited to the present age and

present customs. Hence, since the duties prescribed could not be fulfilled without excessive difficulty and inconvenience, it has hitherto been necessary to dispense with a majority of the most important rules on the petition of the associates; that this could not be done without injury to the common discipline will readily be understood. Then, too, there were other matters in the association which called for Our attention. The Roman Pontiffs, Our predecessors, welcomed the Third Order from its birth with the greatest of good-will, and granted its members very many valuable Indulgences for the expiation of theirsins. The scope of these Indulgences has become in the lapse of time somewhat confused, and it has often been a matter of discussion whether the Pontifical Indulgence applied in certain cases, when it could be gained, and of what kind it was. Assuredly there has been no want of foresight on the part of the Apostolic See in this matter—Pope Benedict XIV., for instance, in his Constitution *Ad Romanum Pontificem*, of the 15th March 1751, set himself to put an end to previous doubts. Since then, however, many more have naturally risen. We have been induced by the consideration of inconveniences of this kind to appoint certain Cardinals of the Holy Roman Church, who are members of the Sacred Council of Indulgences and Sacred Relics, to review the original Rule of the Tertiaries with care, and to collate and examine all the Indulgences and privileges, and when they had formed a mature judgment on the matter to let Us know what they thought

should be retained and what altered, in view of the condition of the times.

When this was done as We had ordered, the Cardinals proposed to alter the former Rule and adapt it to the present mode of life by changing of certain chapters. In the matter of Indulgences, that there may no longer be any room for doubt, and that all risk of doing anything illegal might be avoided, they thought that We would do well and wisely if We were to revoke and abrogate all Indulgences which have hitherto been in force, and to decree others to the association *ex integro*.

Therefore, for the good and happiness of the future, for the increase of the glory of God, the encouragement of piety and of zeal for all virtues, We, by Our present letters, in virtue of Our Apostolic authority, renew and sanction, as We have said before, the Rule of the Third Order of the Franciscans, called the Secular. It must not be thought that in consequence of this act anything is taken from the nature of the Order, which We fully intend should remain unchanged and intact. And furthermore, We will and ordain that the associates shall enjoy the remissions of sins, or Indulgences, and privileges enumerated in the index subjoined, totally suppressing all Indulgences and privileges which the Apostolic See has granted the association before this day, no matter at what time, or under what form or name.

RULE

OF MEMBERS OF THE THIRD OR SECULAR ORDER
OF ST. FRANCIS.

CAP. I.*Concerning the Choice, the Novitiate, and the
Profession of Members.*

1. It is forbidden to take any one as a member, unless he be more than fourteen, of good morals, of peaceable disposition, and, above all, exact in the practice of the Catholic religion, and of tried obedience to the Roman Church and the Apostolic See.

2. Married women are not to be admitted without the knowledge and consent of their husbands; if it is thought this knowledge and consent should in any case be dispensed with, it should only be done on the motion of the priest who is the judge of the conscience of the woman.

3. Those admitted into the sodality must wear a small scapular and the customary cord, else they will be deprived of the privileges and rights.

4. All who enter the Third Order, whether men or women, shall make a year's novitiate; then making the profession prescribed by the Rule of the Order, they shall promise to observe the laws of God, to obey the Church, and, if they fail in their profession, to make the required satisfaction.

CAP. II.

Concerning the Rule of Life.

1. Members of the Third Order will refrain from excessive cost and elegance in their dress and toilet, and will observe—each according to his state in life—the rule of moderation.

2. They will refrain with the utmost caution from dangerous stage-plays and dances, and from all revelry.

3. They will be frugal in eating and drinking, and they will neither sit down to table nor rise up from it without first devoutly and gratefully invoking God.

4. Each will fast on the eve of the feast of the Immaculate Virgin Mary and on that of their Father Francis; those will merit great praise who, in addition, in accordance with the original Rule of the Tertiaries, either fast on Friday or abstain from flesh-meat on Wednesday.

5. Members will confess their sins each month, and will also approach the holy table monthly.

6. Tertiaries who are ecclesiastics, inasmuch as they read the Psalms daily, need do no more under this heading. Laymen who neither recite the canonical prayers, nor the prayers in honour of Mary commonly known as the Little Office of the Blessed Virgin Mary, must say the Lord's Prayer, the Angelic Salutation, and the *Gloria Patri* twelve times a day, unless they are prevented from doing so by ill-health.

7. Let those who have to make wills dispose

of their property by bequest, each at his own time.

8. In their home-life let them study to lead others by their example, to promote pious practices and all that is good. Let them not allow any books or papers from which any injury to virtue can be feared to be brought into their houses or read by those who are under their care.

9. Let them sedulously exercise kindness and charity among themselves and towards their neighbours. Let them take care, whenever they can do so, to settle quarrels.

10. Let them never take an oath except in case of necessity. Let them never say anything base, nor utter scurrilous jests. Let them examine their consciences nightly as to whether they have perchance done anything of the kind ; if they have, let them atone for the error by penitence.

11. Those who can conveniently do so should assist daily at Mass. They will attend the monthly meetings, which the prefect will give them notice of.

12. They will contribute—each according to his means—to a common fund, from which the poorer members of the association may be relieved especially in time of sickness, or from which provision may be made for the dignity of divine worship.

13. Let the prefects either visit in person any member who is ill, or else send some one to perform the offices of charity. And when the sickness is serious, let the prefects urge the sick man, by warning and persuasion, to attend in time to the matters which affect the purification of his soul.

14. At the funeral of a deceased member, the members who belong to the same town and those visiting it should assemble and say a third of the prayers to Mary instituted by Father Dominic—that is, the Rosary—for the heavenly comfort of the dead man. And priests should pray at Mass, laymen, if possible, after the reception of the Holy Eucharist, for the eternal rest of their deceased brother.

CAP. III.

Concerning the Offices, the Work of the Visitor, and the Rule itself.

1. The offices are to be assigned in meetings of the associates. These offices will be held for three years. No one can, without good reason, refuse any office tendered him, and no one is to discharge the duties of his office negligently.

2. The Curator, who is termed the Visitor, will make diligent inquiry to see whether the rules are observed with sufficient strictness. For this purpose he will, if possible, visit the place where the societies are established every year, or oftener if need be, and will call a meeting at which all prefects and all members of the congregations have been ordered to attend. Should the Visitor recall any associate to his duty by an admonition or command, or should he assign him any salutary penance, such associate will receive the admonition with modesty, and will not refuse to perform the penance.

3. The Visitors are to be chosen from the First

Franciscan Order or from the Third Regular Order, and the custodes, or guardians, will select them when asked to do so.

4. Disobedient or offending members are to be admonished of their duty three times; in the event of further disobedience they will be bidden to leave the Order.

5. Those who commit any breach of these rules do not thereby incur the guilt of sin, except in so far as they also offend against the divine law and the laws of the Church.

6. Should there be any serious and good cause to prevent any one from observing any provision of the Rule, such person may be dispensed from that part of the Rule, or the regulation may be prudently commuted. The faculty and power of granting such dispensation or commutation will rest with the ordinary prefects of the Franciscans of the First and Third Orders, and with the above-named Visitors.

INDEX OF INDULGENCES AND PRIVILEGES.

CAP. I.

Concerning Plenary Indulgences.

Tertiaries of either sex, after confessing their sins in accordance with the Christian rite, and receiving the Holy Eucharist, may obtain a Plenary Indulgence on the days and with the conditions subjoined:

1. On the day of their entering the Order.

2. On the day when they make their first profession.

3. On the day when they assemble for the monthly meeting or conference, provided only that they visit some church or public oratory, and there pray for the welfare of the Church.

4. On the 4th of October, the feast of their Father and Lawgiver St. Francis; on the 12th of August, the feast of St. Clare, Virgin and Lawgiver; on the 2nd of August, the feast of the basilica dedicated to Mary Queen of Angels; and also on the day of the solemn anniversary of the Saint in whose church the association is erected, provided only that they have visited that church with a pious object, and made the usual prayer to God for the Church's welfare.

5. Once in every month, on a day to be chosen by each member, on condition that they devoutly visit some church or public oratory, and there remain for some time in prayer, according to the intention of the Supreme Pontiff.

6. As often as, through desire of a more perfect life, they make a retreat of eight days consecutively, for the purpose of devoting themselves to meditation.

7. And also if, when on the point of death, they implore the holy and saving name of Jesus either aloud or, if speech be beyond their power, in their hearts. And they may enjoy the same privilege if, though unable to make their confession and receive the Holy Eucharist, they are heartily sorry for their sins.

8. Twice a year they may receive the blessing

of the Sovereign Pontiff, provided they have prayed for some time for his intention, and on the same condition they will receive what is called the Absolution or Blessing, on the following days: (1) On the Feast of the Nativity of the Lord Jesus Christ; (2) on the Feast of the Resurrection; (3) on the Feast of Pentecost; (4) on the Feast of the Most Holy Heart of Jesus; (5) on the Feast of the Immaculate Conception of the Blessed Virgin Mary; (6) on the Feast of Joseph, her spouse, the 19th March; (7) on the 17th September, the Feast of the Impression of the Sacred Stigmata of Father Francis; (8) on the 28th August, the Feast of Louis, King of France, the heavenly and salutary patron of members of the Third Order; (9) on the 19th of November, the Feast of Elizabeth of Hungary.

9. And also, once a month, those who recite the Pater, Ave, and Gloria five times for the safety of the Church, and once for the intention of the Sovereign Pontiff, will derive the same Indulgences and remissions of sin as are granted to those who perform the stations at Rome, or who make a devout visit to the Portiuncula, the holy places of Jerusalem, or the church of James the Apostle at Compostella.

10. If on any of the days when the Stations are marked in the Roman Missal they pay a visit to any church or oratory to which a confraternity is attached, and there make the customary prayers for the Church, they will in that church or oratory, and on those days, enjoy the fullest privileges enjoyed by those who are resident in or visitors to Rome.

CAP. II.

Partial Indulgences.

1. All Tertiaries of either sex who visit a church or oratory wherein an association of the Third Order is founded, and there offer prayer for the safety of the Church on the day on which the Sacred Stigmata were divinely imprinted on their Father Francis, and also on the Feast of St. Louis, King, of St. Elizabeth, Queen of Portugal, St. Elizabeth of Hungary, St. Margaret of Cortona, or on twelve other days, which are left to the choice of each member, subject to the approbation of the Prefect of the Order, will by that prayer gain an Indulgence of seven years and two hundred and eighty days.

2. As often as they are present at Mass or other divine offices, or at the public or private meetings of the association; as often as they entertain the poor, or allay, or help to allay, quarrels, or assist at a religious procession, or accompany the august Sacrament when It is being borne anywhere, or, when unable to accompany It, if they at the sound of the bell say the Lord's Prayer once and the Angelic Salutation; as often as they recite the same prayer and salutation five times for the Church, or commend to God the souls of deceased members of the association; as often as they bear the dead to the grave, or recall one who has been led astray to his duty, or teach any one the commandments of God and the other things necessary for salvation, or do any other work of charity of this kind: so often will each of them, for

each of these actions, gain an Indulgence of three hundred days.

The Tertiaries may, if they prefer, apply all and each of the above-mentioned Indulgences, whether partial or plenary, in expiation of the sins and the pains of the dead.

CAP. III.

Privileges.

1. Priests who belong to the Third Order can have the favour of a privileged altar, no matter at what altar they are celebrating Mass, on three days in each week, unless they have obtained a similar privilege on another day.

2. And when they offer the Holy Sacrifice for the repose of the souls of deceased Tertiaries the altar is always and everywhere privileged.

And We will that all and everything decreed above hold good and stand and be valid for ever, notwithstanding all Constitutions, Apostolic Letters, statutes, customs, privileges, and other rules issued by Us or by Our Apostolic Chancery, and all else to the contrary. Let no man, therefore, act in opposition to these Our Letters in any particular. But should any one dare any such infringement of these Letters, let him know that he will incur the wrath of God Almighty and of His Apostles Blessed Peter and Paul.

Given at Rome, at St. Peter's, on the 3rd of the

Kalends of June, in the year of the Incarnation of Our Lord one thousand eight hundred and eighty-three, and in the sixth year of Our Pontificate.

C. CARD. SACCONI, *Pro Datarius*.

TH. CARD. MERTEL,

Visa de Curia I. De Aquila de' Visconti,
Loco ✠ plumbi. *Reg. in Secret. Brevium.*

I. CUGNONI.

APPENDIX.

STATIONS OF THE CHURCHES OF ROME.

Days on which the Indulgences indicated at page xii. paragraph 10 of the Rule may be gained.

The First, Second, and Fourth Sundays of Advent,
Indulgence of 10 years and 10 quarantines.

The Third Sunday of Advent, Indulgence of 15
years and 15 quarantines.

Christmas Eve, Indulgence of 15 years and 15
quarantines.

Christmas night and morning (*Aurora*), Indulgence
of 15 years and 15 quarantines.

Christmas Day, plenary Indulgence.

Feasts of St. Stephen, St. John the Evangelist, the
Holy Innocents, the Circumcision, the Epi-
phany, Septuagesima Sunday, Sexagesima
Sunday, Quinquagesima Sunday, Indulgence
of 30 years and 30 quarantines.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secreto*).

V. Et ne nos inducas
in tentationem.

R. Sed libera nos a
malo.

V. Memor esto congrega-
tionis tuæ.

R. Quam possedisti ab
initio.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Mentes nostras, quæ-
sumus Domine, lumine
tuæ claritatis illustra, ut
videre possimus quæ
agenda sunt, et quæ recta
sunt agere valeamus.
Per Christum Dominum
nostrum.

R. Amen.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father (*secretly*).

V. And lead us not into
temptation.

R. But deliver us from
evil.

V. Be mindful of Thy
congregation.

R. Which Thou hast
possessed from the begin-
ning.

V. O Lord, hear my
prayer.

R. And let my cry come
to Thee.

V. The Lord be with
you.

R. And with thy spirit.

Let us pray.

Enlighten our minds,
we beseech Thee, O Lord,
with the light of Thy
countenance, that we may
see what ought to be done,
and may be enabled to
accomplish that which is
right. Through Christ
our Lord.

R. Amen.

If the assembly be held solemnly, or the visitation be made, the *Veni Creator* is sung instead of the *Veni Sancte Spiritus*.

Hymn.

Veni Creator Spiritus,	Come, O Creator Spirit
Mentes tuorum visita,	blest! [Thy rest;
Imple superna gratia,	And in our souls take up
Quæ tu creasti pectora.	Come, with Thy grace
	and heavenly aid,
	To fill the hearts which
	Thou hast made.

Qui diceris Paraclitus,	Great Paraclete! to Thee
Altissimi Donum Dei,	we cry: [most high!
Fons vivus, Ignis, Charitas,	O highest gift of God
Et spiritalis Unctio.	O fount of life! O fire of
	love! [above!
	And sweet Anointing from

Tu septiformis munere,	Thou in Thy sevenfold
Digitus Paternæ dexteræ,	gifts art known;
Tu rite promissum Patris,	Thee Finger of God's
Sermone ditans guttura.	hand we own; [Thou!
	The promise of the Father
	Who dost the tongue with
	pow'r endow.

Accende lumen sensibus,	Kindle our senses from
Infunde amorem cordibus,	above, [flow with love;
Infirma nostri corporis	And make our hearts o'er
Virtute firmans perpeti.	With patience firm, and
	virtue high, [supply.
	The weakness of our flesh

Hostem repellas lon- gius,	Far from us drive the foe we dread,
Pacem que dones protinus; Ductore sic te prævio	And grant us Thy true peace instead;
Vitemus omne noxium.	So shall we not, with Thee for guide, Turn from the path of life aside.

Per te sciamus da Pa- trem,	O, may Thy grace on us bestow [to know,
Noscamus atque Filium,	The Father and the Son
Teque utriusque Spiri- tum	And Thee through endless times confess'd [blest.
Credamus omni tempore.	Of Both th' eternal Spirit

Deo Patri sit gloria,	To God the Father, with
Ejusque soli Filio,	the Son, [in One,
Cum Spiritu Paraclito,	And Holy Spirit, Three
Nunc et per omne sæcu- lum.	Be glory while the ages flow, [below. From all above, and all

In Paschal Time.

Deo Patri sit gloria,	All glory while the ages
Et Filio, qui a mortuis	run [Son
Surrexit, ac Paraclito	Be to the Father, and the
In sæculorum sæcula.	Who rose from death; the same to Thee, O Holy Ghost, eternally

*R. Amen.**R. Amen.*

V. Emitte Spiritum tuum, et creabuntur.

V. Send forth Thy Spirit, and they shall be regenerated.

R. Et renovabis faciem terræ.

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

Oremus.

Let us pray.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful; grant us by the same Holy Spirit to be truly wise and ever rejoice in His consolation. Through Christ our Lord.

R. Amen.

R. Amen.

2. *At the end of the assembly.*

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Pater noster (*secreto*).

Our Father (*secretly*).

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. Confirma hoc Deus, quod operatus es in nobis.

V. Confirm, O God, what Thou hast worked in us.

R. A templo sancto tuo, quod est in Jerusalem.

R. From Thy holy temple, which is in Jerusalem.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Præsta nobis, quæsumus Domine, auxilium gratiæ tuæ, ut quæ, te auctore, facienda cognovimus, te adjuvante, implere valeamus.

Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

Ant. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Ps. De profundis clam-

Let us pray.

Grant us, we beseech Thee, O Lord, the help of Thy grace, that what through Thee we have learned we ought to do, we may by Thy assistance be enabled to accomplish.

We give Thee thanks, O Almighty God, for all Thy benefits. Who livest and reignest world without end.

R. Amen.

V. Let us pray for our benefactors.

R. Be pleased, O Lord, to grant eternal life to all who for Thy name's sake do good unto us. Amen.

Ant. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

Ps. Out of the depths

avi ad te, Domine : Domine have I cried unto Thee,
ne, exaudi vocem meam. O Lord : Lord, hear my
voice.

Fiant aures tuæ inten- Let Thy ears be atten-
dentes : in vocem depre- tive to the voice of my
cationis meæ. supplication.

Si iniquitates observa- If Thou, O Lord, wilt
veris, Domine : Domine, mark iniquities, Lord,
quis sustinebit ? who shall stand it ?

Quia apud te propitia- For with Thee there is
tio est : et propter legem merciful forgiveness, and
tuam sustinui te, Domine. by reason of Thy law I
have waited for Thee, O
Lord.

Sustinuit anima mea My soul hath relied on
in verbo ejus : speravit His word ; my soul hath
anima mea in Domino. hoped in the Lord.

A custodia matutina From the morning
usque ad noctem : speret watch even until night,
Israel in Domino. let Israel hope in the
Lord.

Quia apud Dominum Because with the Lord
misericordia : et copiosa there is mercy, and with
apud eum redemptio. Him plentiful redemp-
tion.

Et ipse redimet Israel : And He shall redeem
ex omnibus iniquitatibus Israel from all his iniqui-
ejus. ties.

Requiem æternam dona Eternal rest give to
eis, Domine. them, O Lord.

Et lux perpetua luceat And let perpetual light
eis. shine upon them,

V. A porta inferi.

V. From the gates of hell.

R. Erue, Domine, animas eorum.

R. Deliver their souls, O Lord.

V. Domine exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Deus, veniæ largitor, et humanæ salutis amator, quæsumus clementiam tuam, ut nostræ congregationis Fratres, propinquos et benefactores, qui ex hoc sæculo transierunt, Beata Maria semper Virgine intercedente cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

O God, the giver of pardon and lover of the salvation of men, we beseech Thy clemency that Thou wouldst grant the Brethren, relations, and benefactors of our congregation who have departed from this world, to attain, through the intercession of Blessed Mary ever Virgin and all Thy Saints, to the fellowship of perpetual bliss.

Fidelium, Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tri-

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their

bue peccatorum: ut in- sins; that by the help
 dulgentiam, quam semper of pious supplications
 optaverunt, piis supplica- they may obtain the par-
 tionibus consequantur. don they have always
 Qui vivis et regnas in desired. Who livest and
 sæcula sæculorum. reignest world without
 end.

R. Amen.

R. Amen.

V. Requiem æternam
 dona eis, Domine.

V. Eternal rest give to
 them, O Lord.

R. Et lux perpetua lu-
 ceat eis.

R. And let perpetual
 light shine upon them.

V. Requiescant in
 pace.

V. May they rest in
 peace.

R. Amen.

R. Amen.

ARTICLE II.

CEREMONIES FOR THE CLOTHING OF NOVICES.

After the opening of the assembly, the postulant kneels at the altar-rail, and the priest, in cotta and white stole, standing or sitting on the predella of the altar, asks him:

Quid postulas?

What dost thou ask?

Respondit:

To which he replies:

R. Pater, ego humiliter
 postulo habitum Tertii
 Ordinis de Pœnitentia,
 ut cum eo salutem æter-
 nam facilius consequi
 valeam,

Reverend Father, I
 humbly ask for the habit
 of the Third Order of
 Penance, that thereby I
 may the more easily ob-
 tain eternal salvation,

Then the priest says: *Deo gratias*, and gives a very short exhortation, praising the holy resolution of the postulant, and confirming him therein by showing the excellence and value of the Third Order. Then he turns towards the altar and blesses the habit, saying:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

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

R. Who made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Omnipotens sempiterne Deus, qui per mortem Unigeniti Filii tui Domini nostri Jesu Christi, mundum restaurare misericorditer dignatus es, ut a morte perpetua nos liberares, et ad gaudia perduceres paradisi: respice, quæsumus, pietatis tuæ oculo devotam hanc familiam tuam, hic hodie in tuo nomine congregatam, cujus famulus tuus B. Franciscus, ut tibi auge-

Let us pray.

Almighty and everlasting God, who by the death of Thy only-begotten Son, our Lord Jesus Christ, hast mercifully deigned to redeem the world, that Thou mightest deliver us from everlasting death and lead us to the joys of paradise; look down, we beseech Thee, with a tender glance upon this devout family assembled here in Thy name this day, and which was instituted by

atur credentium numerus, extitit Institutor. Illam super firmam petram, quæ Christus est, confirma, ut ab omnibus turbationibus mundi, carnis et diaboli sit segura; et incedens per tuorum semitam mandatorum, meritis acerbissimæ Filii tui Passionis, et Immaculatæ Matris ejus semper virginis Mariæ, ac B. P. N. Francisci, omniumque Sanctorum, gaudia æterna possideat. Per eundem Christum, &c.

R. Amen.

Oremus.

Domine Jesu Christe, qui tegumen nostræ mortalitatis induere, et in præsepio pannis involvi dignatus es, quique glorioso Confessori tuo B. P. N. Francisco tres Ordines instituere salubriter inspirasti, ac eosdem per

Thy servant Blessed Francis, that the number of Thy faithful ones might be increased. Establish it firmly upon that rock which is Christ, that it may be safe from the assaults of the world, the flesh, and the devil; and walking in the way of Thy commandments, it may, by the merits of the most bitter Passion of Thy Son, and of His Immaculate Mother Mary ever Virgin, and of our holy Father Francis and all the Saints, obtain eternal joys. Through the same Christ our Lord.

R. Amen.

Let us pray.

O Lord Jesus Christ, who hast deigned to put on the garb of our mortality, and be wrapped in swaddling-clothes in the manger; and hast graciously inspired Thy glorious Confessor, our holy Father Francis, to insti-

summos Ecclesiæ Pontifices, tui Vicarios, approbare fecisti, immensam tuæ clementiæ largitatem suppliciter exoramus, ut hæc indumenta, quæ idem B. Franciscus ad pœnitentiæ indicium, ac pro valida contra sæculum carnem et dæmonem armatura commilitones suos fratres de Pœnitentia in Tertio Ordine portare constituit, benedicere ✠, et sanctificare ✠ digneris, ut hic famulus tuus (*vel hæc famula tua*), ea devote suscipiens, te ita induat, ut in spiritu humilitatis viam mandatorum tuorum ad mortem usque fideliter percurrat. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

If there be several to be clothed, he will say the above in the plural.

tute three Orders, and caused Thy Vicars, the Supreme Pontiffs of Thy Church, to approve them; we humbly beseech the abundance of Thy clemency to bless ✠ and sanctify ✠ these garments which the same Blessed Francis ordained to be worn by his fellow soldiers the brethren of Penance in the Third Order, as a mark of penance and a strong armour against the world, the flesh, and the devil; that this Thy servant, who devoutly receives them, may so put on Thy spirit that he may humbly and faithfully walk in the way of Thy commandments until death. Who livest and reignest world without end.

R. Amen.

Blessing of the Cord or Girdle.

Oremus.

Let us pray.

Deus, qui ut servum redimeres, Filium tuum per manus impiorum ligari voluisti, benedic quæsumus, cingulum istum; et præsta, ut famulus tuus, qui (*vel* famula tua, quæ) hoc pœnitentiæ ligamine præcingitur vinculorum ejusdem Domini nostri Jesu Christi perpetuo memor existat, tuisque semper obsequiis alligatum (*vel* alligatam) se esse cognoscat. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum, &c.

R. Amen.

O God, who in order to redeem a slave didst will that Thy Son should be bound by the hands of wicked men; bless, we beseech Thee, this girdle, and grant that Thy servant, who is girded with this penitential band, may be ever mindful of the bonds of the same Jesus Christ our Lord, and regard himself as perpetually attached to Thy service. Through our Lord Jesus Christ Thy Son, who with Thee, in the unity of the Holy Ghost, liveth and reigneth world without end.

R. Amen.

The priest sprinkles the habit and cord with holy water without saying any words. Then, kneeling at the foot of the altar or on the predella, he begins the *Veni Creator*, which he recites or sings alternately with the assistants to the end. He then turns to the postulant kneeling before the altar, and says:

Exuat te Dominus veterem hominem cum actibus suis, et cor tuum

May the Lord take from thee the old man with his works, and turn

avertat a sæculi pompis thy heart away from
quibus abrenunciasti, the pomps of the world,
dum baptismum suscep- which thou didst re-
isti. nounce when thou wert
baptised.

R. Amen.

R. Amen.

Then he invests him with the habit or scapular, saying :

Induat te Dominus May the Lord clothe
novum hominem, qui se thee with the new man,
cundum Deum creatus est who is created according
in justitia et sanctitate to God in justice and the
veritatis. holiness of truth.

R. Amen.

R. Amen.

Giving him the cord, he says :

Præcingat te Dominus May the Lord gird
cingulo puritatis, et ex thee with the girdle of
tinguat in lumbis tuis hu- purity, and extinguish in
morem libidinis, ut man- thee all concupiscence,
eat in te virtus continen- that the virtue of conti-
tiæ et castitatis. nence and chastity may
ever dwell in thee.

R. Amen.

R. Amen.

He then gives him a lighted taper or candle, saying :

Accipe, Frater caris- Receive, dear Brother,
sime (*vel* Soror carissima), the light of Christ, as a
lumen Christi, in signum sign of immortality, that
immortalitatis tuæ, ut being dead to the world
mortuus (*vel* mortua) thou mayest live to God,
mundo, Deo vivas, fugiens and fly the works of dark-
opera tenebrarum. Ex- ness. Arise from the

urge a mortuis, et illuminabit te Christus. dead, and Christ will enlighten thee.

R. Amen.

R. Amen.

Finally the priest turns towards the altar and intones the psalm :

Laudate Dominum omnes gentes : laudate eum omnes populi : Praise the Lord, all ye Gentiles: praise Him, all ye people :

Quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum. For His mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

Gloria Patri, &c.

Glory be to the Father, &c.

V. Confirma hoc Deus quod operatus es in nobis. *V.* Confirm, O God, what Thou hast worked in us.

R. A templo sancto tuo quod est in Jerusalem. *R.* From Thy holy temple, which is in Jerusalem.

V. Salvum fac servum tuum (*vel* salvam fac famulam tuam). *V.* Save thy servant.

R. Deus meus, sperantem in te. *R.* Who hopes in Thee, O my God.

V. Mitte ei Domine auxilium de sancto. *V.* Send him help, O Lord, from Thy holy place.

R. Et de Sion tuere eum (*vel* eam). *R.* And from Sion protect him.

V. Nihil proficiat inimicus in eo (*vel* in ea). *V.* Let not the enemy have power to hurt him.

R. Et filius iniquitatis non apponat nocere ei. *R.* Nor the son of iniquity be able to harm him.

V. Domine exaudi orationem meam. *V.* O Lord, hear my prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come to Thee.

V. Dominus vobiscum. *V.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

Oremus.

Let us pray.

Deus misericordiæ, Deus pietatis, Deus a quo bona cuncta procedunt, sine quo nihil sanctum inchoatur, nihilque perficitur, precibus nostris benignus assiste, et hunc famulum tuum (*vel* hanc famulam tuam), cui in tuo sancto nomine sacrum pœnitentiæ habitum imposuimus, ab omnibus periculis mentis et corporis tua protectione defende, et concede ei in sancto proposito, ad finem usque perseverare, ut peccatorum suorum remissione percepta, ad consortium electorum tuorum pervenire mereatur. God of mercy, God of compassion, God from whom all good things proceed, without whom no holy work is begun or accomplished, graciously listen to our prayers, and defend from all dangers of soul and body this Thy servant, whom we have clothed in Thy name with the garb of penance; and grant that he may persevere unto the end in his holy purpose, that obtaining the remission of his sins, he may attain to the fellowship of Thy elect.

Deus qui per Immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum præparasti : quæsumus, ut qui ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque mundos, ejus intercessione, ad te pervenire concedas.

O God, who by the Immaculate Conception of the Blessed Virgin didst prepare a worthy habitation for Thy Son ; we beseech Thee, that as by the foresight of His death Thou didst exempt her from all stain, so we, purified by her intercession, may come to Thee.

Deus, qui mira Crucis mysteria in tuo devotissimo Confessore B. Francisco multiformiter demonstrasti, da famulis tuis, ipsius semper exempla sectari, et assidua ejusdem Crucis meditatione muniri.

O God, who hast in manifold ways shown forth the mysteries of the Cross in Thy devout Confessor B. Francis, grant that Thy servants may ever follow his example, and be fortified by the constant meditation of the same Cross.

For a Brother.

Deus, qui B. Ludovicum Confessorem tuum de terreno regno ad cælestis regni gloriam transulisti ; ejus, quæsumus, meritis et intercessione, Regis Regum Jesu Christi Filii tui, facias

O God, who didst translate Blessed Louis, Thy Confessor, from an earthly realm to the glory of a heavenly kingdom ; we beseech Thee, by his merits and intercession, to make us companions.

nos esse consortes. Qui of the King of Kings,
tecum vivit, &c. Jesus Christ Thy Son,
who liveth and reigneth
with Thee, in the unity of
the Holy Ghost, world
without end.

R. Amen.

R. Amen.

For a Sister.

Tuorum corda Fide- O God of mercy, en-
lium, Deus miserator, lighten the hearts of Thy
illustra, et B. Elisabeth faithful, and by the glori-
precibus gloriosis, fac nos ous prayers of Blessed
prospera mundi despiciere, Elizabeth grant us to de-
et cælesti semper con- spise worldly prosperity,
solatione gaudere. Per and ever rejoice in heaven-
Christum Dominum nos- ly consolation. Through
trum. Christ our Lord.

R. Amen.

R. Amen.

*V. Domine exaudi ora-
tionem meam.*

*V. O Lord, hear my
prayer.*

*R. Et clamor meus ad
te veniat.*

*R. And let my cry
come to Thee.*

*V. Benedicamus Do-
mino.*

*V. Let us bless the
Lord.*

R. Deo gratias.

R. Thanks be to God.

Turning towards the assistants, he will bless them all,
saying:

Benedictio Dei omni- May the blessing of Al-
potentis Patris, et Filii mighty God, Father, ✠
✠ et Spiritus Sancti, de- Son, and Holy Ghost, de-

scendat super vos, et scend upon you and dwell
 maneat semper. with you for ever.

R. Amen.

R. Amen.

After the ceremony the name and surname of the Novice, his native country, domicile, and the date of his clothing, will be entered in the register as follows :

Anno Domini In the year of our
 mense die Lord . . . the . . . of . . .
 in ecclesia N in the church of . . . (or
 (*vel oratori*) *vel* in loco oratory or house), in pre-
 decenti domus . . .), præ- sence of the congregation
 sente Fratrum (*vel Soror-* of Brothers (or Sisters) :
 um) Congregatione :

Infrascriptus ego N. I, the undersigned
 Director (*vel sacerdos* N. . . . Director (or priest
 facultate munitus, *aut* having the faculty, or Visitor,
 Visitator *aut* Guardianus) or Guardian), have
 habitum Tertii Ordinis given the habit of the
 Penitentium S. Francisci Third Order of Penitents
 imposui Domino N.N. (*vel* of St. Francis to N.N. . . .
 Dominæ N.N.), habenti living in
 domicilium in civitate . . .
 (*vel loco*).

In quorum fidem ego
 scripsi.

In testimony whereof
 I have signed.

ARTICLE III.

CEREMONIES FOR THE PROFESSION.

On the day of the profession a solemn meeting is held, and the altar is ornamented as on festivals. The Novice, clothed if possible with the complete (or large) habit of the Order, or at least wearing exteriorly the scapular and cord, kneels before the altar; while the priest, in cotta and white stole, kneels on the predella, and intones *Veni Creator Spiritus*, with the verse and prayer (as at p. 3) and the following prayer :

<p>Da quæsumus, Domine, huic famulo tuo (<i>vel</i> huic famulæ tuæ), quem (<i>vel</i> quam) Ordinis habitu decorare jam dignatus es, ad inchoati operis perfectionem feliciter pervenire. Per Christum Dominum nostrum.</p>	<p>Grant, we beseech Thee, O Lord, that Thy servant, whom Thou hast already clothed with the habit of this Order, may happily attain to the perfection of the work which has been begun. Through Christ our Lord.</p>
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R. Amen.

R. Amen.

Then the priest, seated at the altar, asks the Novice kneeling before him :

<p>Frater N. quid postulas?</p>	<p>Brother N. what dost thou ask ?</p>
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The Novice answers :

<p><i>R.</i> Pater, postulo admitti ad sanctam professionem in Tertio Ordine S. Francisci, ut in eo usque ad mortem Deo serviam.</p>	<p>Reverend Father, I ask to be admitted to holy profession in the Third Order of St. Francis, that I may serve God in it until death.</p>
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Having answered *Deo gratias*, the priest will briefly set forth the holiness of the profession about to be made, expressly mentioning that such profession does not include any vow or obligation binding under pain of sin ; and that, in conformance with the Rule and the declarations of the Holy See, Tertiaries are not *in conscience* bound to more than the rest of the faithful. At the same time he will commend and strengthen the fervour of the Novice by the examples of the Saints and other salutary reflections suited to the circumstances. This brief exhortation ended, the Novice, kneeling with joined hands before the priest, will pronounce the following form of profession :

<p>Ego N. . . . coram Deo omnipotente, ad honorem Immaculatæ B. V. Mariæ, et B. Patris Francisci omniumque Sanctorum, promitto servare mandata Dei toto tempore vitæ meæ, et Regulam Tertii Ordinis, ab eodem Beato Francisco institutam, juxta formam a Nicolao Papa Quarto et a Leone Decimotertio confirmatam ; item satisfacere ad Visitoris placitum pro transgressionibus contra eandem Regulam commissis.</p>	<p>I, N in the presence of Almighty God, to the honour of the Immaculate and Blessed Virgin Mary, and of the Blessed Father Francis, 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 confirmed by Popes Nicholas IV. and Leo XIII. ; likewise to satisfy, as the Visitor may decide, for any transgressions committed against the said Rule.</p>
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Then the priest will reply :

Et ego ex parte Dei, si And I, on the part of

hæc observaveris, pro-mitto tibi vitam æternam. In nomine Patris, et Filii et Spiritus Sancti.

God, promise thee, if thou observest these things, life everlasting. In the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

R. Amen.

All rise and the *Te Deum* is sung, and the Brothers (or if there be too many, the Discreets or Counsellors only) will salute the newly professed, saying: *Pax tecum*; to which he will answer: *Et cum spiritu tuo*. The Sisters will salute a new Sister in the same manner.

The *Te Deum* being ended, the priest says:

V. Confirma hoc Deus quod operatus es in nobis.

V. Confirm, O God, what Thou hast worked in us.

R. A templo sancto tuo, quod est in Jerusalem.

R. From Thy holy temple, which is in Jerusalem.

V. Salvum fac servum tuum (vel salvam fac famulam tuam).

V. Save Thy servant.

R. Deus meus sperantem in te.

R. Who hopes in Thee, O my God.

V. Mitte ei Domine auxilium de sancto.

V. Send him help, O Lord, from Thy holy place.

R. Et de Sion tuere eum (vel eam).

R. And from Sion protect him.

V. Nihil proficiat inimicus in eo (vel in ea).

V. Let not the enemy have power to hurt him.

R. Et filius iniquitatis non apponat nocere ei.

R. Nor the son of iniquity be able to harm him.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus, piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes, ut qui petentibus postulata concedis, eosdem non deserens ad præmia futura disponas.

Deus, qui per Immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum præparasti, quæsumus, ut qui ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque

Let us pray.

O God, whose mercies are without number, and the treasure of whose goodness is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency that as Thou dost grant the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, who by the Immaculate Conception of the Blessed Virgin didst prepare a worthy habitation for Thy Son; we beseech Thee, that as by the foresight of His death Thou didst exempt her

**mundos, ejus interces-
sione, ad te pervenire con-
cedas.**

**Domine Jesu Christe,
qui, frigescente mundo, ad
inflammandum corda nos-
tra tui amoris igne, in
carne beatissimi Patris
nostri Francisci passionis
tuæ sacra Stigmata reno-
vasti; concede propitius;
ut, ejus meritis et preci-
bus, crucem jugiter fera-
mus, et dignos fructus
pœnitentiæ faciamus.**

from all stain, so we,
purified by her inter-
cession, may come to
Thee.

O Lord Jesus Christ,
who, when the world was
growing cold, didst renew
the sacred marks of Thy
Passion in the flesh of
our most Blessed Father
Francis, that our hearts
might be inflamed with
the fire of Thy love;
mercifully grant that by
his merits and prayers
we may always carry the
Cross, and bring forth
worthy fruits of penance.

For a Brother.

**Deus, qui B. Ludovi-
cum Confessorem tuum de
terreno regno ad cœlestis
regni gloriam transtulisti;
ejus, quæsumus, meritis
et intercessione, Regis
Regum Jesu Christi Filii
tui facias nos esse con-
sortes.**

O God, who didst
translate Blessed Louis,
Thy Confessor, from an
earthly realm to the glory
of a heavenly kingdom;
we beseech Thee, by his
merits and intercession,
to make us companions
of the King of Kings,
Jesus Christ Thy Son.

For a Sister.

Tuorum corda fidelium,
Deus miserator, illustra ;
et B. Elisabeth precibus
gloriosis, fac nos prospera
mundi despiciere, et cæ-
lesti semper consolatione
gaudere.

Deus, qui famulum
tuum (*vel* famulam tuam)
a vanitate sæculi conver-
sum (*vel* conversam) ad
bravium supernæ vocatio-
nis assequendum accen-
dis ; pectori ejus illabere,
et gratiam tuam, qua in et
perseveret, illi infunde :
ut protectionis tuæ muni-
tus (*vel* munita) præsi-
diis, quod te donante promisit,
adimpleat, et sancte vi-
vendi aliis semper exem-
plum præbens, ad ea, quæ
perseverantibus promissa
sunt, æterna præmia per-
veniat. Per Dominum,
&c.

R. Amen.

O God of mercy, en-
lighten the hearts of Thy
faithful ; and by the glo-
rious prayers of Blessed
Elizabeth grant us to
despise worldly prosperity
and ever rejoice in heaven-
ly consolation.

O God, who dost en-
kindle Thy servant, whom
Thou hast called from
the vanity of the world, to
strive after the reward of
the heavenly vocation ;
visit his heart and
fill it with Thy grace,
by which he may be
enabled to persevere ;
that fortified by Thy pro-
tection, he may fulfil
what by Thy inspiration
he has promised, and,
offering to others the ex-
ample of a holy life, may
attain to the eternal re-
wards promised to those
who persevere to the end.
Through Christ our Lord.

R. Amen.

The newly professed then receives the blessing given by
St. Francis to his disciples.

<p>Benedicat tibi Dominus, us, et custodiat te. Ostendat Dominus faciem suam tibi, et misereatur tui. Convertat Dominus vultum suum ad te, et det tibi pacem. Dominus te ✠ benedicat.</p>	<p>May the Lord bless thee and guard thee. May the Lord show thee His face and have mercy on thee. May the Lord turn His countenance towards thee and give thee peace. May the Lord bless thee.</p>
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R. Amen.

R. Amen.

Then to all present:

<p>Benedictio Dei omnipotentis, Patris, et Filii ✠ et Spiritus Sancti descendat super vos, et maneat semper.</p>	<p>May the blessing of Almighty God, Father, ✠ Son, and Holy Ghost, descend upon you and dwell with you for ever.</p>
--	---

R. Amen.

R. Amen.

Finally he presents the foot of the crucifix to be kissed by the newly professed, as a sign of perpetual love towards Jesus Christ and of the eternal covenant made with Him.

At the close of the assembly the following entry is made in the register:

<p>Infrascriptus ego N.N., Director (<i>vel</i> sacerdos) ad professionem in Tertio Ordine Pœnitentium S. Francisci admisi Domi- num N.N., qui receperat</p>	<p>I, the undersigned N. N., Director (<i>or</i> priest), have admitted to profes- sion in the Third Order of the Penitents of St. Francis N.N. . . . who</p>
--	---

habitum anno had received the habit
mense die

In quorum fidem, &c. In testimony whereof I
have signed.

Then follows the signature of the Director or of the
priest duly authorised.

Should a Novice be in danger of death before the year of novitiate has expired, the profession may be anticipated, and may be made to *any Confessor*, if a priest having the power cannot easily be had (in which case the Minister-General declares every Confessor to have the power); but such profession must not be inscribed in the register unless the person dies, because in case of recovery it must be made over again, and then be registered.

ARTICLE IV.

MEETING OR PRIVATE CONFERENCE OF THE COUNSELLORS.

Once a month the Father Visitor or Director, the Minister, all the officials, and the other Counsellors will meet privately. The Father Director, or Visitor, or Guardian will preside, and the other officials and Counsellors will take their places according to rank, and will say:

Veni, Sancte Spiritus, Come, O Holy Ghost,
reple tuorum corda fide- fill the hearts of Thy faith-
lium, et tui amoris in eis ful, and kindle in them
ignem accende. the fire of Thy love.

Sub tuum præsidium We fly to thy patron-
confugimus, Sancta Dei age, O Holy Mother of
Genitrix: nostras depre- God; despise not our pe-
cationes ne despicias in titions in our necessities,
necessitatibus nostris; but deliver us always

sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Respice, beate Pater Francisce, de excelso cælorum habitaculo, et deprecare pro populo tuo, populo quem elegisti, ut serviat coram te omni tempore in ministerio Domini.

from all dangers, O ever glorious and blessed Virgin.

Look down, O Blessed Father Francis, from thy sublime dwelling-place in heaven, and intercede for thy people, the people thou hast chosen, that they may ever labour in the service of the Lord before thee.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secreto*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Memor esto congregationis tuæ.

R. Quam possedisti ab initio.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo,

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father (*secretly*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Be mindful of Thy congregation.

R. Which Thou hast possessed from the beginning.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit,

Oremus.

Mentes nostras, quæsumus Domine, lumine tuæ claritatis illustra, ut videre possimus quæ agenda sunt, et quæ recta sunt agere valeamus. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

Enlighten our minds, we beseech Thee, O Lord, with the light of Thy countenance, that we may see what ought to be done, and may be enabled to accomplish that which is right. Through Christ our Lord.

R. Amen.

At the end of the Conference.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secreto*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Confirma hoc Deus quod operatus es in nobis.

R. A templo sancto tuo, quod est in Jerusalem.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father (*secretly*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Confirm, O God, what Thou hast worked in us.

R. From Thy holy temple, which is in Jerusalem.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. Dominus vobiscum. *V.* The Lord be with you.
R. Et cum spiritu tuo. *R.* And with thy spirit.

Oremus.

Let us pray.

Præsta nobis, quæsumus Domine, auxilium gratiæ tuæ; ut quæ, te auctore, facienda cognovimus, te adjuvante, implere valeamus. .

Grant us, we beseech Thee, O Lord, the help of Thy grace, that what through Thee we have learned we ought to do we may by Thy assistance be enabled to accomplish.

Deus, sine quo nihil est validum, nihil sanctum, multiplica super nos misericordiam tuam, ut te rectore, te duce, sic transeamus per bona temporalia, ut non amittamus æterna. Per Christum, &c.

O God, without whom nothing is strong, nothing holy, multiply Thy mercies upon us, that, governed and directed by Thee, we may so pass through temporal goods that we may not lose those which are eternal. Through Christ our Lord.

R. Amen.

R. Amen.

Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis: qui vivis et regnas in sæcula sæculorum.

We give Thee thanks, O Almighty God, for all Thy benefits. Who livest and reignest world without end.

R. Amen.

R. Amen.

V. Benedicamus Domino.

V. Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

V. Et fidelium animæ *V.* May the souls of
per misericordiam Dei the faithful departed,
requiescant in pace. through the mercy of God,
rest in peace.

R. Amen.

R. Amen.

ARTICLE V.

THE ELECTIONS.

The *Veni Creator* is said or sung. After the elections have been made and the names published, the *Te Deum* is sung. Then :

V. Confirma hoc Deus *V.* Confirm, O Lord,
quod operatus es in what Thou hast worked
nobis. in us.

R. A templosancto tuo, *R.* From Thy holy
quod est in Jerusalem. temple, which is in Jeru-
salem.

V. Ora pronobis, Sanc- *V.* Pray for us, O Holy
ta Dei Genitrix. Mother of God.

R. Ut digni efficiamur *R.* That we may be
promissionibus Christi. made worthy of the pro-
mises of Christ.

V. Signasti, Domine, *V.* Thou hast signed,
servum tuum Franciscum. O Lord, Thy servant
Francis.

R. Signis redemptionis *R.* With the marks of
nostræ. our redemption.

V. Domine exaudi ora- *V.* O Lord, hear my
tionem meam. prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come to Thee.

V. Dominus vobiscum. *V.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

Oremus.

Let us pray.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut, qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

O God, whose mercies are without number and the treasure of whose goodness is infinite; we render thanks to Thy most gracious Majesty for the benefits Thou hast bestowed upon us, evermore beseeching Thy clemency that as Thou grantest the petitions of Thy supplicants, Thou wilt not forsake them, but wilt prepare them for the rewards to come.

Deus, qui per Immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque mundos, ejus interces-

O God, who by the Immaculate Conception of the Blessed Virgin didst prepare a worthy habitation for Thy Son; we beseech Thee, that as by the foresight of His death Thou didst exempt her from all stain, so &c,

sione, ad te pervenire concedas.

Domine Jesu Christe, qui, frigescente mundo, ad inflammandum corda nostra tui amoris igne, in carne beatissimi Patris nostri Francisci Passionis tuæ sacra Stigmata renovasti: concede propitius; ut, ejus meritis et precibus, crucem jugiter feramus, et dignos fructus pœnitentiæ faciamus. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Benedicamus Domino.

R. Deo gratias.

Benedictio Dei omnipotentis, Patris, et Filii ✠ et Spiritus Sancti descendat super vos et maneat semper.

R. Amen.

purified by her intercession, may come to Thee.

O Lord Jesus Christ, who, when the world was growing cold, didst renew the sacred marks of Thy Passion in the flesh of our most Blessed Father Francis, to inflame our hearts with the fire of Thy love; mercifully grant that by his merits and prayers we may always carry the Cross and bring forth worthy fruits of penance. Who livest and reignest world without end.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

May the blessing of Almighty God, Father, ✠ Son, and Holy Ghost, descend upon you and dwell with you for ever.

R. Amen.

The same order is followed in the election of Sisters.

ARTICLE VI.

CEREMONY FOR THE VISITATION.

The arrival of the Visitor having been announced and the congregation being assembled, the Brothers (or Sisters) will sing the following verses of Psalm cv. :

Confitemini Domino Give glory to the Lord,
quoniam bonus: quoniam for He is good: for His
in sæculum misericordia mercy endureth for ever.
ejus.

Quis loquetur potentias Who shall declare the
Domini: auditas faciet powers of the Lord? who
omnes laudes ejus? shall set forth all His
praises?

Beati qui custodiunt Blessed are they that
judicium: et faciunt keep judgment: and do
justitiam in omni tem- justice at all times.
pore.

Memento nostri, Do- Remember us, O Lord,
mine, in beneplacito po- in the favour of Thy
puli tui: visita nos in people: visit us with Thy
salutari tuo: salvation.

Ad videndum in boni- That we may see the
tate electorum tuorum, ad good of Thy chosen, that
lætandum in lætitia gentis we may rejoice in the joy
tuæ: ut lauderis cum of Thy nation: that Thou
hæreditate tua. mayst be praised with
Thy inheritance.

Gloria Patri, &c. Glory be to the Father,
&c.

V. Memento congrega- V. Be mindful of Thy
tionis tuæ. congregation.

R. Quam possedisti ab initio.

R. Which Thou hast possessed from the beginning.

Oremus.

Conscientias nostras, quæsumus Domine, visitando purifica: ut veniens Dominus noster Jesus Christus Filius tuus, paratam sibi in nobis inveniat mansionem. Qui tecum vivit et regnat, &c.

Let us pray.
Cleanse, we beseech Thee, O Lord, our consciences by Thy visitation, that when our Lord Jesus Christ Thy Son shall come, He may find a dwelling-place prepared for Him within us. Who liveth and reigneth, &c.

R. Amen.

R. Amen.

Then the *Veni Creator*, with the verse, response, and prayer, is said.

The visitation will be closed with the Canticle of Zachary :

Benedictus Dominus Deus Israel : quia visitavit, et fecit redemptionem plebis suæ.

Blessed be the Lord God of Israel : because He hath visited and wrought the redemption of His people :

Et erexit cornu salutis nobis : in domo pueri sui.

And hath raised up a horn of salvation to us, in the house of David His servant.

Sicut locutus est per os sanctorum : qui a sæculo sunt, Prophetarum ejus.

As He spoke by the mouth of His holy Prophets, who are from the beginning ;

Salutem ex inimicis

Salvation from our ene-

nostris : et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris : et memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem nostrum : daturum se nobis,

Ut sine timore, de manu inimicorum nostrorum liberati : serviamus illi,

In sanctitate et justitia coram ipso : omnibus diebus nostris.

Et tu, puer, Propheta Altissimi vocaberis : præibis enim ante faciem Domini, parare vias ejus.

Ad dandam scientiam salutis plebi ejus : in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri : in quibus visitavit nos oriens ex alto.

Illuminare his, qui in tenebris et in umbra mor-

mies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember His holy testament.

The oath which He swore to Abraham our father, that He would grant to us,

That, being delivered from the hand of our enemies, we may serve Him without fear,

In holiness and justice before Him all our days.

And thou, child, shalt be called the Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare His ways.

To give knowledge of salvation to His people, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness and in

tis sedent: ad dirigendos the shadow of death; to
pedes nostros in viam direct our feet into the
pacis. way of peace.

Gloria Patri, &c.

Glory be to the Father,
&c.

V. Visitasti terram et
inebriasti eam.

V. Thou hast visited
the earth, and hast plen-
tifully watered it.

R. Multiplicasti locu-
pletare eam.

R. Thou hast many
ways enriched it.

Oremus.

Let us pray.

Da famulis tuis, Do-
mine, indulgentiam pec-
catorum, consolationem
vitæ, gubernationem per-
petuam: ut tibi servien-
tes, ad tuam jugiter mise-
ricordiam pervenire mer-
eantur.

Give to Thy servants,
O Lord, forgiveness of
sins, consolation of life,
and perpetual guidance;
that serving Thee, they
may deserve ever to ob-
tain Thy mercy.

Familiam tuam, quæ-
sumus Domine, continua
pietate custodi; ut quæ
in sola spe gratiæ cæles-
tis innititur, tua semper
protectione muniatur.
Per Christum, &c.

Guard, we beseech Thee,
O Lord, Thy family with
constant care; that as it
relies solely on the hope
of Thy heavenly grace, it
may ever be defended by
Thy protection. Through
Christ, &c.

R. Amen.

R. Amen.

The Benediction of the B. Sacrament will be given if permis-
sion has been obtained; otherwise the prayers will be said
as at the end of the Conference.

ARTICLE VII.

RITE TO BE OBSERVED IN INAUGURATING A NEW
CONGREGATION.

The President will open the meeting by singing Psalm cx.

Confitebor tibi, Domine, I will praise Thee, O
in toto corde meo: quoniam Lord, with my whole
niam audisti verba oris heart: for Thou hast
mei. heard the words of my
mouth.

In conspectu angelo- I will sing praise unto
rum psallam tibi: adora- Thee in the sight of the
bo ad templum sanctum angels: I will adore to-
tuum, et confitebor nomi- wards Thy holy temple,
tuo. and give glory unto Thy
name.

Super misericordia tua For Thy mercy, and
et veritate tua: quoniam for Thy truth: for Thou
magnificasti super omne, hast magnified Thy holy
nomen sanctum tuum. name above all.

In quacumque die in- In what day soever I
vocavero te, exaudi me: shall call upon Thee, hear
multiplicabis in anima me: Thou shalt multiply
mea virtutem. strength in my soul.

Confiteantur tibi, Do- Let all the kings of the
mine, omnes reges terræ: earth give glory to Thee,
quia audierunt omnia ver- O Lord: for they have
ba oris tui. heard all the words of
Thy mouth.

Et cantent in viis Do- And let them sing in
mini: quoniam magna the ways of the Lord:

est gloria Domini.

for great is the glory of the Lord.

Quoniam excelsus Dominus, et humilia respicit: et alta a longe cognoscit.

For the Lord is high, and looketh on the lowly: and the lofty He knoweth afar off.

Si ambulavero in medio tribulationis, vivificabis me: et super iram inimicorum meorum extendisti manum tuam, et saluum me fecit dextera tua.

If I shall walk in the midst of tribulation, Thou wilt quicken me: and Thou hast stretched forth Thy hand against the wrath of mine enemies, and Thy right hand hath saved me.

Dominus retribuet pro me, Domine misericordia tua in sæculum: opera manuum tuarum ne despicias.

The Lord will repay for me; Thy mercy, O Lord, endureth for ever: O, despise not the works of Thy hands.

Gloria Patri, &c.

Glory be to the Father, &c.

V. Sperate in eo omnis congregatio populi.

V. Let every assembly of the people hope in Him.

R. Effundite coram illo corda vestra.

R. Pour forth your hearts before Him.

Oremus.

Let us pray.

Omnipotens sempiternus Deus, qui misericordia tua hos fideles specialiter aggregasti: in eorum corda, quæsumus, Paraclitum

Almighty and everlasting God, who in Thy mercy hast specially formed these Thy faithful into one body; we be-

qui a te procedit infunde; illosque in tua fide et caritate corrobora, ut temporali congregatione proficiant ad æternæ felicitatis augmentum.

Deus, qui de vivis et electis lapidibus æternum majestati tuæ præparas habitaculum: largire his fidelibus benedictionem tuam; ut et ipsi tamquam lapides vivi superædificentur super lapidem vivum Dominum nostrum Jesum Christum Filium tuum.

Defende, quæsumus Domine, Beata Maria semper Virgine intercedente, istam ab omni adversitate familiam: et toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis. Per Dominum, &c.

R. Amen.

seech Thee to send into their hearts the Paraclete who proceeds from Thee, and strengthen them in Thy faith and charity; that by this temporal union they may profit unto the increase of their eternal felicity.

O God, who of living and chosen stones dost prepare for Thy Majesty an eternal habitation; bestow upon these faithful ones Thy benediction, that they also, as living stones, may be built up upon the Living Rock, our Lord Jesus Christ Thy Son.

Defend, we beseech Thee, O Lord, by the intercession of the Blessed Mary ever Virgin, this family from all adversity; and while prostrate before Thee with their whole heart, graciously protect them in Thy clemency from all snares of their enemies. Through our Lord Jesus Christ, &c.

R. Amen.

The *Veni Creator* being recited with the prayers usually said at the beginning of the Conferences, the President will name the officials. Then he will announce the various days in the year on which they may gain the Indulgences, and this first meeting will terminate with the *Te Deum*; after which will be sung :

V. Benedicamus, Patrem et Filium, cum Sancto Spiritu. *V. Let us bless the Father and the Son with the Holy Ghost.*

R. Laudemus, et superexaltemus eum in sæcula. *R. Let us praise and exalt Him for ever.*

V. Confirma hoc Deus quod operatus es in nobis. *V. Confirm, O God, what Thou hast worked in us.*

R. A templo sancto tuo, quod est in Jerusalem. *R. From Thy holy temple, which is in Jerusalem.*

V. Memor esto congregationis tuæ. *V. Be mindful of Thy congregation.*

R. Quam possedisti ab initio. *R. Which Thou hast possessed from the beginning.*

V. Domine exaudi orationem meam. *V. O Lord, hear my prayer.*

R. Et clamor meus ad te veniat. *R. And let my cry come to Thee.*

V. Dominus vobiscum. *V. The Lord be with you.*

R. Et cum spiritu tuo. *R. And with thy spirit.*

Oremus.

Let us pray.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est the- O God, whose mercies are without number, and the treasure of whose

saurus; piissimæ majestatis tuæ pro collatis donis gratias agimus: tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eisdem non deserens ad præmia futura disponas.

Deus, largitor pacis, et amator caritatis; da famulis tuis in nomine tuo congregatis veram cum tua voluntate concordiam: ut ab omnibus liberentur adversis.

Deus, qui per Immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum præparasti: quæsumus, ut qui ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque mundos, ejus intercessionem, ad te pervenire concedas.

Deus, qui Ecclesiam tuam Beati Francisci

goodness is infinite; we render thanks to Thy most gracious Majesty, evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, the giver of peace and the lover of charity; grant to Thy servants assembled in Thy name true conformity to Thy will, that they may be delivered from all adversities.

O God, who by the Immaculate Conception of the Blessed Virgin didst prepare a worthy habitation for Thy Son; we beseech Thee, that as by the foresight of His death Thou didst exempt her from all stain, so we, purified by her intercession, may come to Thee.

O God, who by the merits of Blessed Francis

meritis foetu novæ prolis
 amplificas : tribue nobis
 ex ejus imitatione terrena
 despiciere, et cælestium
 donorum semper partici-
 patione gaudere. Per
 Dominum, &c.

R. Amen.

V. Benedicamus Do-
 mino.

R. Deo gratias.

V. Fidelium animæ
 per misericordiam Dei
 requiescant in pace.

R. Amen.

dost increase Thy Church
 by a new progeny ; grant
 us by imitating him to
 despise earthly things,
 and ever to rejoice in the
 participation of heavenly
 gifts. Through our Lord,
 &c. *R.* Amen.

V. Let us bless the
 Lord.

R. Thanks be to God.

V. May the souls of
 the faithful, &c.

R. Amen.

Benediction of the B. Sacrament is given at the end, or at least the simple blessing as mentioned above for the clothing. After the ceremony the President and the officials will place in the archives the register of clothings and professions and the other books of the congregation, with their respective titles ; and also an authentic attestation of the erection, which may be as follows :

Anno Domini In the year of our
 mense die Lord I, the under-
 Infrascriptus ego N. . . . signed N. . . . Guar-
 Guardianus (*vel* Visitator dian (*or* Visitor *or* Direc-
aut Director *aut* sacerdos tor *or* priest possessing
 facultatibus legitimis a faculties received from
 N. . . . receptis munitus) N. . . .), have erected a
 crexi Congregationem congregation of the Third
 Tertii Ordinis sub invo- Order under the invo-
 catione et patrocinio S. cation and patronage of S.
 N. . . . in loco . . . Testi- N. . . in . . N.N. . . be-

bus N.N. . . . præsen- ing present as witnesses.
 tibus. In quorum fidem In testimony whereof
 cum testibus subscripsi. I have signed my name
 along with the aforesaid
 witnesses.

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ARTICLE VIII.

FORM FOR GIVING THE PAPAL BENECTION.

By concession of Leo XIII. the Papal Benediction may be given twice a year, according to the form prescribed by Benedict XIV. ; but not on the same day, nor in the same place in which it has been given by the Bishop. And as, according to the aforesaid form, the Benediction is to be given to '*the people*,' it ought not to be given separately to individual Tertiaries, but to the congregation assembled, and must be given by the President; it being understood that to him this faculty is committed.

The Director or other authorised priest, in cotta and white stole, will go without accompanying ministers to the altar, and kneeling will say :

V. Adjutorium nos- *V.* Our help is in the
 trum in nomine Domini. name of the Lord.

R. Qui fecit cælum et *R.* Who made heaven
 terram. and earth.

V. Salvum fac popu- *V.* O Lord, save Thy
 lum tuum, Domine. people.

R. Et benedic hæredi- *R.* And bless Thine
 tati tuæ. inheritance.

V. Dominus vobiscum. *V. The Lord be with you.*

R. Et cum spiritu tuo. *R. And with thy spirit.*

Then he rises and says the following prayer :

Oremus.

Let us pray.

Omnipotens et misericors Deus, da nobis auxilium de sancto, et vota populi hujus in humilitate cordis veniam peccatorum poscentis, tuamque benedictionem postulantis et gratiam, clementer exaudi: dexteram tuam super eum benignus extende; ac plenitudinem divinæ benedictionis effunde; quæ bonis omnibus cumulatus, felicitatem et vitam consequatur æternam. Per Christum Dominum nostrum.

Almighty and merciful God, grant us help from Thy holy place, and mercifully hear the prayers of Thy people, entreating with an humble heart for forgiveness of sins, and begging for Thy blessing and grace; graciously extend over them Thy right hand, and pour upon them the fullness of the divine benediction, by which, being enriched with all good things, they may obtain eternal life. Through Christ, &c.

R. Amen.

R. Amen.

Then, standing at the Epistle side of the altar, he will give the Blessing, making the sign of the Cross once only with the Crucifix, and saying aloud :

Benedicat vos omnipotens Deus, ✠ Pater, et Filius et Spiritus Sanctus. May Almighty God, Father, ✠ Son, and Holy Ghost, bless you.

R. Amen.

R. Amen.

ARTICLE IX.

FORMULA OF THE BLESSING, WITH THE PLENARY
INDULGENCE, FOR SECULAR TERTIARIES.

Besides the Papal Benediction, another Blessing with a plenary Indulgence is granted to the Tertiaries on certain days, mentioned in the Bull of Leo XIII., *Misericors Dei Filius*.

In giving it, the following formula must be used (Brief *Quo Universi*, 7 July 1882). It may be given *privately* to Tertiaries by any Confessor, but may be given *publicly* by those only who hold special faculties.

<p><i>Ant.</i> Intret oratio mea in conspectu tuo, Domine; inclina aurem tuam ad preces nostras; parce Domine, parce po- pulo tuo, quem redemisti sanguine tuo pretioso, ne in æternum irascaris no- bis.</p>	<p><i>Ant.</i> May my prayer appear in Thy sight, O Lord; incline Thine ear unto our supplications; spare, O Lord, spare Thy people, whom Thou hast redeemed with Thy Pre- cious Blood, lest Thou be angry with us for ever.</p>
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Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Pater noster (*secreto*).

Our Father (*secretly*).

V. Et ne nos inducas
in tentationem.

V. And lead us not
into temptation.

R. Sed libera nos a
malo.

R. But deliver us from
evil.

V. Salvos fac servos
tuos.

V. Save Thy servants.

R. Deus meus, speran-
tes in te.

R. Hoping in Thee, O
my God.

THE BLESSING, WITH PLENARY INDULGENCE. 47

V. Mitte eis, Domine,
auxilium de sancto.

R. Et de Sion tuere
eos.

V. Esto eis, Domine,
turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat in-
imicus in nobis.

R. Et filius iniquitatis
non apponat nocere nobis.

V. Domine exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Send them, O Lord,
help from Thy holy place.

R. And from Sion de-
fend them.

V. Be unto them, O
Lord, as a tower of
strength.

R. From the face of
the enemy.

V. Let not the enemy
prevail to hurt us.

R. Nor the son of in-
iquity have power to harm
us.

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.

Oremus.

Deus, cui proprium
est misereri semper et
parcere: suscipe depre-
cationem nostram, ut nos,
et omnes famulos tuos,
quos delictorum catena
constringit, miseratio tuæ
pietatis clementer absol-
vat.

Let us pray.

O God, whose property
is always to have mercy
and to spare; receive our
supplication, that we and
all Thy servants, who
are bound by the chains
of sin, may by Thy com-
passionate tenderness be
mercifully absolved.

48 THE BLESSING, WITH PLENARY INDULGENCE.

<p>Exaudi, quæsumus Domine, supplicum pre- ces, et confitentium tibi parce peccatis : ut pariter nobis indulgentiam tri- buas benignus et pacem.</p>	<p>Hear, O Lord, we be- seech Thee, the prayers of Thysupplicants, and spare the sins of those who con- fess to Thee, that Thou mayst graciously bestow on us both forgiveness and peace.</p>
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<p>Ineffabilem nobis, Do- mine, misericordiam tuam clementer ostende : ut si- mul nos et a peccatis om- nibus exuas, et a pœnis, quas pro his meremur, eripias.</p>	<p>Mercifully show unto us, O Lord, Thy unspeak- able mercy, that Thou mayst both free us from our sins and save us from the pains we have de- served by them.</p>
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<p>Deus qui culpa offend- eris, pœnitentia placaris : preces populi tui suppli- cantis propitius respice ; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte. Per Christum Dominum nos- trum.</p>	<p>O God, who art offend- ed by sin and pacified by penance ; regard with fa- vour the prayers of Thy suppliant people ; and turn away the scourges of Thy wrath, which we have deserved by our sins. Through Christ our Lord.</p>
---	--

R. Amen.

R. Amen.

Then is said *Confiteor, &c., Misereatur, &c., Indulgentiam, &c.* ; and the priest continues :

<p>Dominus noster Jesus Christus, qui beato Petro Apostolo dedit potestatem ligandi atque solvendi, ille vos absolvat ab omni vin-</p>	<p>May our Lord Jesus Christ, who gave to Bless- ed Peter the Apostle the power of binding and loosing, absolve you from</p>
--	--

culo delictorum, ut habeatis vitam æternam, et vivatis in sæcula sæculorum. every chain of sin, that you may have eternal life, and live for ever and ever.

R. Amen.

Per sacratissimam Passionem et mortem Domini nostri Jesu Christi; precibus et meritis beatissimæ semper Virginis Mariæ, beatorum Apostolorum Petri et Pauli, beati Patris nostri Francisci, et omnium Sanctorum, auctoritate a Summis Pontificibus mihi concessa, plenariam Indulgentiam omnium peccatorum vestrorum vobis impertior. In nomine Patris, et Filii ✠ et Spiritus Sancti.

R. Amen.

If this Indulgence be given immediately after sacramental absolution, the priest begins with *Dominus noster Jesus Christus, &c.*, omitting all that precedes these words, and substituting the singular for the plural number.

When circumstances do not admit of the entire form being used, the priest, omitting the rest, may say :

Auctoritate a Summis Pontificibus mihi concessa In virtue of the authority granted to me by the

R. Amen.

Through the most holy Passion and death of our Lord Jesus Christ; by the merits and prayers of the most Blessed Mary ever Virgin, of the holy Apostles Peter and Paul, of our holy Father Francis, and of all the Saints; in virtue of the authority granted to me by the Sovereign Pontiffs, I impart to you a plenary Indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Ghost.

R. Amen.

plenariam omnium peccatorum tuorum Indulgentiam tibi impertior. In nomine Patris, et Filii ✠ et Spiritus Sancti. Sovereign Pontiffs, I impart to thee a plenary Indulgence of all thy sins. In the name of the Father, ✠ and of the Son, and of the Holy Ghost.

R. Amen.

R. Amen.

ARTICLE X.

ABSOLUTION AT THE HOUR OF DEATH.

The Father Director, or any approved Confessor, may give the Tertiaries the plenary Indulgence for the hour of death. He will use the following form:

V. Pax huic domui. *V.* Peace be to this house.

R. Et omnibus habitantibus in ea. *R.* And to all who dwell therein.

Then is said the *Asperges*, after which the priest says:

V. Adjutorium nostrum in nomine Domini. *V.* Our help is in the name of the Lord.

R. Qui fecit cælum et terram. *R.* Who hath made heaven and earth.

Ant. Ne reminiscaris, Domine, delicta famuli tui (*vel ancillæ tuæ*), neque vindictam sumas de peccatis ejus. *Ant.* Remember not, O Lord, the offences of Thy servant (*or Thy handmaid*), and take not revenge of his (*or her*) sins.

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Pater noster (*secreto*).

Our Father (*secretly*).

V. Et ne nos inducas
in tentationem.

V. And lead us not
into temptation.

R. Sed libera nos a
malo.

R. But deliver us from
evil.

V. Salvum fac servum
tuum (*vel* salvam fac an-
cillam tuam).

V. O Lord, save Thy
servant.

R. Deus meus, speran-
tem in te.

R. Who hopeth in
Thee, O my God.

V. Domine, exaudi ora-
tionem meam.

V. O Lord, hear my
prayer.

R. Et clamor meus ad
te veniat.

R. And let my cry
come unto Thee.

V. Dominus vobiscum.

V. The Lord be with
you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

Clementissime Deus,
Pater misericordiarum, et
Deus totius consolationis,
qui neminem vis perire in
te credentem atque spe-
rantem, secundum multi-
tudinem miserationum
tuarum respice propitius
famulum tuum N. (*vel*
famulam tuam), quem (*vel*

O most gracious God,
Father of mercies and God
of all consolation, who
wouldst that none should
perish who believe and
hope in Thee; according
to the multitude of Thy
mercies look favourably
upon Thy servant N.,
whom the true faith and a

quam) tibi vera fides et spes christiana commendant. Visita eum (*vel* eam) in salutari tuo, et per Unigeniti tui Passionem et mortem, omnium ei delictorum suorum remissionem et veniam clementer indulge: ut ejus anima, in hora exitus sui, te judicem propitiatum inveniat, et in Sanguine ejusdem Filii tui ab omni macula abluta, transire ad vitam mereatur perpetuam. Per eundem Christum Dominum nostrum.

R. Amen.

Christian hope commend unto Thee. Visit him in Thy salvation; and through the Passion and death of Thy Only-begotten Son graciously grant unto him the pardon and remission of all his sins, that his soul at the hour of its departure may find in Thee a most merciful judge; and, cleansed from every stain in the Blood of the same Thy Son, may be worthy to pass to everlasting life. Through the same Christ our Lord.

R. Amen.

If, however, the sick person be so near death that there is no time either for the *Confiteor* or the prayers, the priest will give the Indulgence at once, saying:

Dominus noster Jesus Christus, Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi: per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi

May our Lord Jesus Christ, Son of the living God, who gave to His blessed Apostle Peter the power of binding and loosing, in His most loving mercy receive thy confession, and restore to thee that first

stolam primam, quam in baptis-
mate recepisti: et ego, facultate mihi ab
Apostolica Sede tributa, Indulgentiam plenariam,
et remissionem omnium peccatorum tibi concedo.
In nomine Patris, et Filii
✠ et Spiritus Sancti.

robe which thou didst receive in Baptism; and by the faculty given to me by the Apostolic See, I grant to thee a plenary Indulgence and remission of all thy sins. In the name of the Father, and of the Son, ✠ and of the Holy Ghost.

R. Amen.

R. Amen.

Per sacrosancta humanæ reparationis mysteria, remittat tibi omnipotens Deus omnes præsentis et futuræ vitæ poenas, Paradisi portas aperiat, et ad gaudia sempiterna perducatur.

Through the most sacred mysteries of man's redemption may God Almighty remit to thee the pains of the present and the future life, open to thee the gates of Paradise, and bring thee to everlasting joys.

R. Amen.

R. Amen.

Benedicat te omnipotens Deus Pater, et Filius
✠ et Spiritus Sanctus.

May God Almighty bless thee, Father, and Son, ✠ and Holy Ghost.

R. Amen.

R. Amen.

And if death be actually upon him, the priest will say:

Indulgentiam plenariam et remissionem omnium peccatorum tibi concedo, in nomine Patris, et

I grant to thee a plenary Indulgence and the remission of all thy sins. In the name of the

Fili ✠ et Spiritus Sancti. Father, ✠ and of the Son, and of the Holy Ghost.

R. Amen.

R. Amen.

Concordat cum originali, *In Fidem, &c.*

Ex Secretaria Sacrorum Rituum Congregationis,
die 27 Junii 1883.

LAURENTIUS SALVATI, *S.R.O. Secretarius.*

TE DEUM LAUDAMUS.

Te Deum laudamus : We praise Thee, O
te Dominum confitemur. God : we acknowledge
Thee to be the Lord.

Te æternum Patrem : All the earth doth wor-
omnis terra veneratur. ship Thee : the Father
everlasting.

Tibi omnes angeli : tibi To Thee all angels : to
coeli et universæ potes- Thee the heavens and all
tates ; the powers therein ;

Tibi cherubim et se- To Thee cherubim and
raphim : incessabili voce seraphim : continually
proclamant ; cry ;

Sanctus, sanctus, sanc- Holy, holy, holy : Lord
tus : Dominus Deus Sa- God of Sabaoth.

Plenisunt cœli et terra : Heaven and earth are
majestatis gloriæ tuæ. full : of the majesty of
Thy glory.

Te gloriosus : Aposto-
lorum chorus.

The glorious choir of
the Apostles.

Te Prophetarum : laud-
abilis numerus.

The admirable com-
pany of the Prophets.

Te Martyrum : candida-
tus laudat exercitus.

The white-robed army
of Martyrs : praise Thee.

Te per orbem terrarum :
sancta confitetur Eccle-
sia.

The Holy Church
throughout all the world :
doth confess Thee.

Patrem : immensæ ma-
jestatis.

The Father : of infinite
majesty.

Venerandum tuum ve-
rum : et unicum Filium.

Thy adorable, true :
and only Son.

Sanctum quoque : Para-
clitum Spiritum.

Also the Holy Ghost :
the Comforter.

Tu Rex gloriæ : Christe.

Thou art the King of
Glory : O Christ.

Tu Patris : sempiternus
es Filius.

Thou art the everlast-
ing Son : of the Father.

Tu ad liberandum sus-
cepturus hominem : non
horruisti Virginis uterum.

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

Tu devicto mortis acu-
leo : aperuisti credentibus
regna cœlorum.

When Thou hadst over-
come the sting of death :
Thou didst open the king-
dom of heaven to all be-
lievers.

Tu ad dexteram Dei
sedes : in gloria Patris.

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

Judex crederis : esse

We believe that Thou



venturus.

shalt come: to be our Judge.

* Te ergo quæsumus, tuis famulis subveni: quos pretioso sanguine redemisti.

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

Æterna fac cum Sanctis tuis: in gloria numerari.

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

Salvum fac populum tuum, Domine: et benedic hæreditati tuæ.

O Lord, save Thy people: and bless Thine inheritance.

Et rege eos: et extolle illos usque in æternum.

And govern them: and lift them up for ever.

Per singulos dies: benedicimus te.

Day by day: we bless Thee.

Et laudamus nomen tuum in sæculum: et in sæculum sæculi.

And we praise Thy name for ever: yea, for ever and ever.

Dignare, Domine, die isto: sine peccato nos custodire.

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

Miserere nostri, Domine: miserere nostri.

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

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.

O Lord, let Thy mercy be shewed upon us: as we have hoped in Thee.

In te, Domine, speravi: non confundar in æternum.

O Lord, in Thee have I hoped: let me not be confounded for ever.

* Here it is usual to kneel.

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