

# PREFACE

TO THE

## RULE AND STATUTES.

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THE Rule of the Third Order, written by St. Francis of Assisi himself, is simple and concise, as were all the works of the Saints.

It traces clearly and succinctly the principal duties of Tertiaries, and shows them how they may lead a life of perfection, although in the midst of the world.

But, except in some distinct and formal observances, it does not go into the practical details of everyday life.

It was therefore necessary to supplement the Rule with certain Statutes, which, while not departing from any portion of the spirit of its author, should make it applicable to persons in every position of life.

In virtue of authority received from the Holy See, the General Chapters of the Order of Friars Minor, after long discussion and mature deliberation in their general assemblies, have given an authorised interpretation of these Statutes; and this interpretation has been publicly approved and ratified by the Sovereign Pontiffs.

These Statutes have served as a basis in the

formation and organisation of the different congregations of the Third Order, and are still the powerful lever which guides the wills and directs the proceedings of all Tertiaries in their public meetings.

The Statutes approved by Pope Innocent XI. are here exactly reproduced, as well as those previously sanctioned by Pope Paul III. Tertiaries, therefore, should venerate them greatly. They are the work of men eminent for piety and learning, and it is their duty not only to study them attentively, but to try and be imbued with their spirit.

They are, in fact, a Commentary on the Rule, of which they give the practical application, and develop the whole system of legislation for the Third Order.

As we have said before, the secular Tertiaries form two distinct bodies: those that are isolated, and those that form part of a congregation.

These Statutes, however, apply equally to all, and are drawn up so that all Tertiaries should understand the personal and individual obligations of the Rule. But in the matter of discipline they are addressed chiefly to those who form part of a congregation.

These Statutes, like the Rule, are divided into twenty chapters, bearing the same titles; but we have added a short summary of the contents of each chapter, so as to make it easier to understand any doubtful point in the Rule.

## RULE OF THE THIRD ORDER.

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**CONSTITUTIO,**  
**QUA NICOLAUS PP. IV., RE-**  
**GULAM PRO FRATRIBUS**  
**ET SORORIBUS DE PŒNI-**  
**TENTIA NUNCUPATIS A**  
**S. P. N. FRANCISCO DIC-**  
**TATAM, QUIBUSDAM PRO**  
**TEMPORIS AC PERSONA-**  
**RUM CONDITIONE ADJEC-**  
**TIS, CONFIRMAT.**

—  
**NICOLAUS, EPIS-**  
**COPUS,**

SERVUS SERVORUM DEI.

*Dilectis Filiis Fra-*  
*tribus, et dilectis in*  
*Christo Filiabus Sor-*  
*oribus Ordinis Fratrum*  
*de Pœnitentia, tam præ-*  
*sentibus, quam futuris*  
*in perpetuum Salutem*  
*et Apostolicam Bene-*  
*dictionem.*

Supra montem Ca-  
 tholicæ fidei, quam po-  
 pulos gentium, qui am-  
 bulabant in tenebris,  
 discipulorum Christi  
 sincera devotio igne  
 charitatis exæstuans,

**BULL**  
**OF**  
**POPE NICHOLAS IV.,**  
**WHICH CONTAINS THIS RULE AND**  
**CONFIRMS IT.**

—

**NICHOLAS, BISHOP,**  
 SERVANT OF THE SERVANTS OF  
 GOD.

*To our well-beloved Sons*  
*and our well-beloved Daugh-*  
*ters in Jesus Christ, the Bro-*  
*thers and Sisters of the Order*  
*of Penance, present and to*  
*come, Health and Apostolic*  
*Benediction.*

The solid foundation of the  
 Christian religion, which  
 neither the most violent storms  
 nor the waves of any tempest  
 can ever overthrow, is mani-  
 festly built on the rock of  
 the Catholic faith, which t<sup>1</sup>

verbo sollicitæ prædicationis edocuit, quamque Romana tenet et servat Ecclesia, solidum Christianæ religionis positum noscitur fundamentum, nullis unquam concutiendum turbinibus, nullis quasandum fluctibus tempestatum. Hæc est enim recta veraque fides, absque cujus consortio nemo in conspectu Altissimi acceptus redditur, nemo gratus occurrit. Hæc est quæ salutis semitam præparat, et felicitatis æternæ præmia gaudiæque pollicetur. Ideoque gloriosus Christi confessor B. Franciscus hujus Ordinis institutor, viam ascendendi ad Dominum, verbo pariter et exemplo demonstrans, in ipsius sinceritate fidei suos Filios erudit, eosque illam profiteri, constanter tenere, similiter ac opere voluit adimplere, ut per ejus semitam  
 iter incedentes,

Roman Church holds and preserves, and which the disciples of Jesus Christ, full of sincere piety and ardent charity, have with a burning zeal preached to the nations who walked in darkness. This is the right and true faith, without which no one is made acceptable to, nor finds grace in the presence of, the Most High. This faith it is which opens the way to salvation, and promises the joys and rewards of eternal felicity. Wherefore the glorious Confessor of Jesus Christ, the blessed Francis, Founder of the Order, willing to show, by word as well as by example, the path which leads to God, instructed his children in this pure faith, and ordained that they should confess it boldly, preserve it always, and fulfil it in deed; so that walking fearlessly in its paths they might merit, after the probation of the present life, to enter into the possession of eternal felicity.

mererentur post vitæ  
præsentis ergastulum,  
æternæ beatitudinis ef-  
fici possessores.

## CAPUT I.

De modo examinandi vo-  
lentes intrare Ordinem.

Nos igitur, Ordinem  
ipsum opportunis favo-  
ribus prosequentes, et  
ad ejus augmentum be-  
nignius intendentes,  
statuimus, ut omnes  
quos ad servandam hu-  
jusmodi vitæ formam  
assumi contigerit, ante  
assumptionem seu re-  
ceptionem ipsorum, de  
fide Catholica, et obedi-  
entia erga præfatam  
Ecclesiam, diligenti ex-  
aminationi subdantur.  
Et si eas professi fue-  
rint firmiter, vereque  
crediderint, admitti seu  
recipi tute poterunt ad  
eamdem. Præcaven-  
dum est tamen solli-  
cite, ne quis hæreticus  
vel suspectus de hæresi,  
aut etiam infamatus ad  
vitæ observationem is-  
tius quomodolibet ad-

## CHAPTER I.

On the manner of examining  
those desirous of entering the  
Order.

We, then, wishing to bestow  
on this Order special favours,  
and lovingly to watch over  
its development, ordain that  
all those who are to be ad-  
mitted to embrace this manner  
of life shall, before their ac-  
ceptance or reception, be sub-  
jected to a close examination  
upon the Catholic faith, and  
their obedience to the Roman  
Church. And if they have  
made a sincere profession of  
this faith, and truly believe in  
it, then they may be admitted  
and received with all safety.  
But care must be taken never  
to admit anyone to this man-  
ner of life who is heretical or  
suspected of heresy, or even  
of ill-report. And if it happen  
that, through oversight, such  
a one has been admitted, he  
must be denounced as quickly  
as possible to the Inquisitors  
of heresy, in order that he

mittatur. Et si talem inveniri contigerit extitisse receptum, assignetur ille quam citius inquisitoribus pravitatis hæreticæ puniendus.

### CAPUT II.

De forma recipiendi volentes intrare Ordinem.

Cum autem Fraternitatem hujusmodi quis intrare voluerit, Ministri ad receptionem talium deputati, ejus officium, statum et conditionem solerter explorent, sibi Fraternalitatis ejusdem onera, et præcipue alienorum restitutionem apertius exponentes, Quibus præmissis, si eidem placuerit, juxta modum hujusmodi induatur, et de alienis, si quæ fuerint apud eum, satisfacere studeat in pecunia numerata, vel secundum exhibitam pignoris cautionem; seque nihilominus proximis reconciliare procuret. Qui

may be punished.

### CHAPTER II.

On the manner of receiving those desirous of entering the Order.

When anyone is desirous of entering this Order, the Ministers<sup>1</sup> deputed for the reception of such shall make careful inquiries respecting his employment, state, and condition, and clearly explain the duties of this Brotherhood, and especially the obligation of restoring the goods of others. Then, if such is his desire, the habit, according to the usual form, may be given to him, and he shall take care, if he possesses the goods of others, to make restitution either in ready-money, or to furnish his creditors with an equivalent security; he shall be equally careful to be reconciled to his neighbours. After having fulfilled all these obligations, and after the

<sup>1</sup> These ministers are indicated in the Statutes in the first two chapters.

bus omnibus ad effectum perductis, post unius-anni spatium, cum aliquorum discretorum Fratrum consilio, si is videbitur ipse idoneus recipiatur hoc modo, videlicet: ut promittat se divina precepta omnia servaturum, ac etiam satisfacturum, ut convenit, de transgressionibus quas contra hunc vivendi modum commiserit, cum interpellatus ad Visitatoris extiterit voluntatem. Et hujusmodi ab eo facta promissio, per manum publicam in scriptis inibi redigatur. Alio autem modo, nullus a Ministris recipiatur eisdem, nisi visum eis aliter fuerit, conditione personæ, ac ipsius instantia, sollicita consideratione discussis.

Ordinamus præterea statuentes, ut nullus

space of one year, he may, by the advice of some discreet Brothers, if they think him worthy, be admitted to make his profession in this manner, viz.: by promising to keep the divine precepts, and to make satisfaction for all the transgressions of which he shall have been guilty against the Rule, according as the Director shall prescribe. This promise must be registered by the public functionary. No person can be received otherwise, unless, after due deliberation, the Ministers find it expedient to make exception in favour of certain persons on account of their station or the importunity to treat them otherwise.<sup>2</sup>

Further, we ordain and decree that such as have entered

<sup>2</sup> The mode of reception prescribed in Chapters I. and II. is not observed, except when it is a question of receiving a Postulant into a Congregation of the Third Order. To Superiors of the First Order is reserved the right of ordering what concerns individual and isolated receptions, which they may do at all times.

post ipsius Fraternitatis ingressum, de eadem egredi valeat, ad sæculum reversurus. Possit tamen transitum habere liberum ad Religionem aliam approbatam. Mulieribus vero viros habentibus, nisi de ipsorum licentia et consensu, non pateat ad consortium dictæ Fraternitatis ingressus.

### CAPUT III.

**De forma habitus et qualitate indumentorum.**

Fratres insuper ipsius Fraternitatis, de humili panno in pretio et colore, non prorsus albo vel nigro, communiter vestiantur, nisi fuerit ad tempus in pretio per Visitatores de consilio Ministri ob causam legitimam, et apertam, cum aliquo dispensatum. Chlamydes quoque ac pelles absque collaturis, scis-

this Order cannot and must not quit it to return to the world. Nevertheless, it will be permitted to them to enter into any other approved Order. Married women cannot enter this Order without the permission or consent of their husbands.

### CHAPTER III.

**On the form of the habit and the quality of the dress to be worn.**

The members of this Order must be clothed in a woollen garment, humble as regards price and colour, being neither entirely white nor black, unless the visitors, for some legitimate and manifest cause,<sup>3</sup> by the advice of the Minister, grant a temporary dispensation. Their mantles, also, and furred dresses, must be without collars, clasped and not open, as decency shall require; the sleeves must be

<sup>3</sup> The will of a father, of a mother, of a Superior, of a husband, the social position, the employment which one fills, the usages of the country in which one lives, are among the number of these legitimate and manifest causes of which mention is made in the Rule.



sas, vel integras, affibulatas tamen, non patulas, ut congruit honestati, clausasque manicas Fratres habeant supradicti.

Sorores etiam chlamyde induantur, et tunica de hujusmodi humili panno factis, vel saltem cum chlamyde habeant guarnellum, seu placentinum coloris albi vel nigri, aut paludellum amplum de canabo, sive lino, absque ulla crispatura consutum.

Circa humilitatem vero panni et pellationes Sororum ipsarum, juxta conditionem cujuslibet earumdem, ac loci consuetudinem poterit dispensari.

Bindis et ligaturis sericis non utantur, pelles dumtaxat agninas, bursas de corio et corrigias simpliciter et absque serico ullo factas, et non alias, tam Fratres habeant, quam Sorores, deposi-

closed.

The Sisters also must wear a mantle and tunic of coarse cloth, or at least they must wear under their mantle a black or white skirt, or a long robe of hemp or flax made up without folds.

Nevertheless, with regard to the coarseness of the habit, should their position or the custom of the locality require it, a dispensation may be granted.

The Brothers and Sisters must not, however, wear any ribbons or silk cords; they shall only have common furred dresses; their girdle must be simple, and without any embroidery; so that, according to the wise counsel of St. Peter, the Prince of the Apo-

tis cæteris, juxta B. Petri Apostolorum Principis sulubre consilium, vanis hujus sæculi ornamentis.

## CAPUT IV.

Quod non vadant ad inhonesta convivia, et spectacula, et quod histrionibus non dent.

Sit eis ad inhonesta convivia, vel spectacula, sive curias, sive choreas accessus penitus interdictus. Histrionibus, seu vanitatis intuitu nihil donent. Et ne quidquam illis donetur a propria familia prohibere procurent.

## CAPUT V.

De abstinentia et jejunio.

Ab esu autem carniæ, secunda, quarta et sexta feria, dieque Sabbati abstineant universi, nisi aliud infr-

stles, they may renounce the vain ornaments of the world.<sup>4</sup>

## CHAPTER IV.

On the not going to immodest feasts and plays, and on not giving to actors.

The Brothers and Sisters shall be imperatively forbidden to be present at feasts, plays, public meetings, and balls where decency is not observed. They must not spend anything upon actors or in seeing vain amusements. They must also take care to forbid the same to the members of their family.

## CHAPTER V.

On abstinence and fasting.

The Brothers and Sisters shall abstain from meat on Mondays, Wednesdays, and Saturdays,<sup>5</sup> unless prevented by any illness or weakness of

<sup>4</sup> The garments mentioned in the Rule being no longer in use, Chapter III. of the Statutes must be consulted for the practical application.

<sup>5</sup> Clement VII., in his Bull *Ad uberes fructus*, of the 15th March 1526, granted the Tertiaries a general exemption from abstinence on Monday.

mitatis, vel debilitatis instantia suaderet. Minutis vero per tri-duum carnes dentur, non subtrahantur in itinere constitutis. Sit quoque ipsarum comestio licita singulis, cum solemnitatem præcipuam intervenire contigerit, in qua cæteri Christiani ab antiquo epulis carnis vesci solent. Aliis autem diebus, in quibus jejunium non servatur, ova, et caseus non negentur. Sed et cum Religiosis cæteris, in eorum conventualibus domibus, licite sumere valeant de appositis ab eisdem; sintque prandii cœnæque refectione contenti, exceptis languidis, et viatoribus, et infirmis. Sit sanis cibus moderatus, et potus, cum textus evangelicus habeat: *Attendite, ne corda vestra crapula et ebrie-*

constitution. Those who have been bled may eat meat three successive days, and the same privilege is granted to such as are travelling.<sup>6</sup> The use of meat is also allowed on solemn feasts, when according to ancient custom other Christians ate it.<sup>7</sup> They may eat eggs and cheese on other days when there is no fast. When they are with other Religious in their Convents, they may eat what is placed before them. They should be content with dinner and supper, unless they are weak, sick, or on a journey. Those who are in good health should eat and drink with moderation, remembering what is written in the Gospel: *Take care that your hearts are not made heavy by surfeiting and drunkenness.* One *Pater* must be said before dinner and supper, and the same repeated after, adding *Deo gratias.* When this is omitted, three *Paters* must be said at some other time of the day.

<sup>6</sup> These two permissions are only accorded on the days of abstinence prescribed by the Rule alone.

<sup>7</sup> See Chapter V. of the Statutes.

*tate graventur.* Prandium autem, vel cœna non nisi præmissa semel Dominica oratione, sumatur; post sumptionem cujuslibet cum *Deo gratias* iteranda: quod si omitti contigerit, dicatur tribus vicibus *Pater noster.*

Qualibet vero sexta feria totius anni jejunium celebretur, nisi forte infirmitatis, vel alia causa legitima excusentur, vel nisi festum Natalis Domini feria ipsa occurreret observandum.

Sed a festo Omnium Sanctorum usque ad Pascha, quarta et sexta feria jejunabunt; alia, quæ ab Ecclesia sunt statuta, vel Ordinariis ex causa communiter indicta, jejunia nihilominus servaturi. In quadragesima vero B. Martini, usque ad diem Nativitatis Domini, et

They must also fast on all Fridays throughout the year, unless dispensed on account of sickness, or any other legitimate cause, or when the Festival of the Nativity of our Lord occurs on that day.

They must fast every Wednesday<sup>8</sup> and Friday from the Feast of All Saints to Easter. They must also observe all the other fasts commanded by the Church, or prescribed by the Ordinaries for public causes.<sup>9</sup> They must fast every day during Advent, *i. e.* from the next day after the Feast of St. Martin till Christmas, Sundays excepted, and

<sup>8</sup> Paul III., Bull *Ad uberes fructus*, of the 3d July 1547, dispensed with this fast on Wednesday.

<sup>9</sup> That is by the Bishops.

a Dominica Quinquagesimæ usque ad Pascha, diebus singulis, exceptis Dominicis jejunare procurent, nisi aliud fortasse infirmitas, vel necessitas suaderet. Sorores gravidæ, usque ad suæ purificationis diem ab exercitatione qualibet corporali, orationibus dumtaxat exceptis, poterunt, si voluerint, abstinere.

Laborantes autem, propter fatigationis afficientis instantiam, a Dominicæ Resurrectionis festo usque ad festivitatem B. Francisci prædicti, ter in die qua exercitio laboris incumbent, licite sumere cibum possunt. Cum vero illos contigerit aliorum imminere laboribus, de cunctis appositis, die quolibet sumere licebit eisdem,

also from Quinquagesima Sunday to Easter, unless exempted on account of sickness or any other necessity.<sup>10</sup> Women with child may, if they choose, abstain from all corporal austerities, but not from prayer, until the day of their churching.

Those who are obliged to labour may, on account of their fatigue, take their repasts three times a day from Easter Sunday to the Feast of St. Francis,<sup>11</sup> and, when employed at work away from their own houses, may eat of all that is put before them, excepting on Fridays, or any other fast days appointed by the Church.

<sup>10</sup> Clement VII., *Ad uberes fructus*, and Paul III., *Ad uberes fructus*, authorised the Tertiaries not to commence the Lent of St. Martin before the first Sunday of Advent.

<sup>11</sup> These words, "To the feast of St. Francis," were substituted by Pope Nicholas IV. for these: "To the feast of S<sup>t</sup> Michael," which St. Francis had put in his Rule.

nisi sexta feria, vel dies sit alia, in qua generaliter ab Ecclesia jejunium noscitur institutum.

## CAPUT VI.

Quoties debeant confiteri per annum, et sumere Corpus Christi.

Singuli autem Fratrum, et Sororum ipsarum ter in anno, videlicet in Natalis Domini, Resurrectionis ipsius, et Pentecostes festi-  
tibus peccata propria confiteri, et Eucharistiam devote suscipere non postponent, reconciliando se proximis, et restituendo etiam aliena.

## CAPUT VII.

Quod non ferant arma impugnationis.

Impugnationis arma secum Fratres non deferant, nisi pro defensione Romanæ Ecclesiæ, christianæ Fidei, vel etiam terræ ipsorum, aut de suorum licentia Ministrorum.

## CHAPTER VI.

How often the Brothers and Sisters ought to confess and communicate in the course of the year.

All the Brothers and Sisters must confess their sins and devoutly receive the Holy Eucharist three times a year, viz. at Christmas, Easter, and Pentecost; but first they shall take care to be reconciled with their neighbour, and restore all goods belonging to another.

## CHAPTER VII.

On not carrying offensive arms.

The Brothers must not carry any offensive arms, unless it be in defence of the Roman Church, the Catholic Faith, their own country, or with the permission of their Ministers.<sup>12</sup>

<sup>12</sup> To understand this chapter, it will be well to remember that, at the time when St. Francis wrote his Rule, Italy was

## CAPUT VIII.

De dicendis Horis  
canonicis.

Dicant universi quotidie septem Horas Canonicas, videlicet, Matutinum, Primam, Tertiam, Sextam, Nonam, Vesperas et Completorium. Clerici, videlicet scientes Psalterium, pro Prima, *Deus in nomine tuo, Beati Immaculati* usque ad Legem pone, ac alios Horarum psalmos, juxta clericorum ordinem, cum *Gloria Patri* dicant. Cum vero ad ecclesiam non accedent, pro Matutino, psalmos dicere studeant, quos dicunt clerici, vel ecclesia cathedralis, vel saltim ut illiterati alii, pro Matutino duodecim, et pro qualibet Hora septem vicibus *Pater nos-*

## CHAPTER VIII.

On the recitation of the  
Canonical Hours.

The Brothers and Sisters must recite the seven Canonical hours daily, viz. Matins,<sup>13</sup> Prime, Terce, Sext, None, Vespers, and Compline. Clerks who know how to recite the Psalter must say for Prime, *Deus in nomine tuo*, and *Beati Immaculati*, as far as Legem pone, and the other Psalms of the Hours with the *Gloria Patri*, according to the ordinary rubric for the ecclesiastical office.<sup>14</sup> When they cannot go to church, they must be careful to say for Matins the Psalms which clerks are accustomed to recite, or those used at the cathedral church; or at least, they must not fail to recite, as those who cannot read, twelve *Paters* with the *Gloria Patri* for Matins, and seven for each of the other Hours, together with

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desolated by civil wars, the war of the Albigenses was throwing western Europe into disorder, and Frederic II., Emperor of Germany, threatened to invade the States of the Church at the head of a powerful army.

<sup>13</sup> Lauds are comprised in the Matins as complement and integral part of the night office.

<sup>14</sup> By the rite of the clergy it is necessary to understand Roman rite. See chapter viii. of the Statutes.

*ter, cum Gloria Patri, dicere non omittant. In quibus, videlicet Primæ ac Completorii Horis, minorem Symbolum, et Miserere mei Deus, adjiciant qui noverint. Sed si Horis non dixerint constitutis, dicant tribus vicibus Pater noster.*

*Infirmi autem, Horas hujusmodi non teneantur dicere, nisi velint.*

*In Quadragesima vero S. Martini, et etiam in majori, ecclesias in quarum parochiis habitant, matutinalibus Horis personaliter adire procurent, nisi causa rationabili excusentur.*

#### CAPUT IX.

*Quod omnes, qui de jure possunt, faciant testamentum.*

*Omnes præterea quibus de jure facultas affuerit, condant, seu faciant testamentum, et de bonis suis infra tres menses post eorum ingressum immediate se-*

*the Gloria Patri. At the Hours of Prime and Compline they must also add the Credo,<sup>15</sup> and the Miserere mei Deus if they know it; or, if they fail to do this, they should recite the Pater noster thrice.*

*Those who are sick may, if they desire it, be dispensed from reciting these Hours.*

*During Advent and Lent they must be careful to assist at the parish Matins, if they are not dispensed for some legitimate cause.*

#### CHAPTER IX.

*That all in a condition to do so should make their will.*

*All those who have the right and power to do so must make their will within three months of their entering the Order, arranging and disposing of their goods, lest any of them should die intestate.*

<sup>15</sup> That is, the Apostles' Creed.



quentes, ordinent et disponant, ne quemquam illorum contingat decedere intestatum.

## CAPUT X.

De pace reformanda inter Fratres, et alios extraneos.

De pace vero inter Fratres, et Sorores, aut etiam exteros in discordia positos facienda, sicut Ministris videbitur ita fiat, adhibito, si facultas affuerit, Episcopi diocesani consilio in hac parte.

## CAPUT XI.

Quando molestantur contra jus, aut eorum privilegia.

Si vero Fratres, vel Sorores contra jus, vel eorum privilegia, per potestates, seu rectores locorum, ubi domicilium obtinent, vexationibus impetantur, Ministri loci ad Episcopos, et alios locorum ordinarios, studeant habere recursum, juxta

## CHAPTER X.

How peace must be established.

Should any dissension occur amongst the Brothers and the Sisters, or even amongst other persons, the Ministers shall labour, in the way they may consider most suitable, to re-establish fraternal peace, having recourse, if it be necessary, to the counsels of the diocesan Bishop.

## CHAPTER XI.

What should be their conduct when subject to persecution.

If it should occur that the Brothers or Sisters are unjustly opposed in the exercise of their rights or privileges by any persons in power, or by the magistrates of the places where they dwell, the Ministers shall be careful to have recourse to the Bishop or ordinary of the place for his advice, and act according as he

consilium, et ordinationem ipsorum in talibus processuri.

shall direct, to endeavour to stop the persecution.

### CAPUT XII.

Quod caveant, in quantum possunt, a juramentis solemnibus.

A juramentis autem solemnibus omnes absterneant, nisi necessitate cogente in casibus per indulgentiam Apostolicæ Sedis exceptis, videlicet pro pace, fide, calumnia, et testimonio perhibendo, ac etiam in contractu emptionis, venditionis, et donationis, ubi videbitur expedire.

In communi quoque loquela, vitent prout poterunt juramenta. Et qui die aliqua minus caute juraverint lapsu linguæ (prout contingere in multiloquio consuevit), die ipso in sero, cum debet recogitare quid fecerit, dicat tribus vicibus Orationem dominicam,

### CHAPTER XII.

That the Brothers and Sisters should abstain as much as possible from taking solemn oaths.

The Brothers and Sisters must abstain from taking solemn oaths, except through urgent necessity in cases permitted by the Holy See; that is, in order to reestablish peace, to justify faith, to refute a calumny, to confirm evidence, or to authorise a contract of sale or donation, when deemed necessary.

They must abstain from oaths in ordinary conversation; and if, perchance, anyone, through heedlessness, is surprised into an oath (which happens to such as are great talkers), let him, on the night of the same day, when he recalls the actions of the day,<sup>16</sup> say three *Paters*, in satisfaction for such thoughtless oaths.

<sup>16</sup> St. Francis here supposes, and even prescribes the examination of conscience as one of the daily practices for the Brothers and Sisters.

propter incaute facta hujusmodi juramenta.

Memor autem sit quilibet, ut ad divina obsequia familiam propriam exhortetur.

### CAPUT XIII.

De audienda Missa et congregatione facienda.

Universi sani Fratres et Sorores cujuscumque civitatis, aut loci, diebus singulis, si commode poterunt, Missæ officium audiant; et mense quolibet ad ecclesiam, sive loca, ad quam, vel ad quæ Ministri curaverint intimare convenient, Missarum solemnia inibi audituri. Unusquisque autem, usualis monetæ denarium massario tribuat, qui pecuniam hujusmodi colligat, et eam de consilio Ministrorum, inter Fratres et Sorores paupertate gravatos, et præcipue in-

Each one must remember to exhort his family to serve God faithfully.

### CHAPTER XIII.

Of hearing Mass and attending the assemblies.

The Brothers and Sisters who enjoy good health must hear Mass every day, if they can do so conveniently. They will also attend the assemblies, which shall be held once a month in the church or chapel appointed by the Ministers, and assist at a solemn Mass, which shall be celebrated therein. Each member shall give a piece of current money to the sacristan treasurer,<sup>17</sup> who, having collected it, will distribute it, according to the advice of the Ministers, amongst the poor Brothers and Sisters, especially such as are sick, or such as are known not to have means for defraying fu-

<sup>17</sup> The word *treasurer* is the translation of the Latin word *massario*. Several editions of the Bull and the Rule say here *missario*; but the most correct editions have *massario*. This very important variation proves that the office of treasurer for the secular Tertiaries was established by St. Francis himself.

firmantes, ac eos qui funeris carere dignoscuntur exequiis, et deinde inter pauperes alios dividat congruenter. Offerant insuper de dicta pecunia ecclesie memoratae. Tuncque, si commode poterunt, virum religiosum et in verbo Dei competenter instructum habere procurent, qui eos ad poenitentiam, et misericordiae opera exercenda hortetur, sollicitè moneat, et inducat.

Studeat quilibet, dum Missae celebratur officium, et praedicationis verbum proponitur, servare silentium. Orationi et officio sit intentus, nisi eum communis utilitas Fraternitatis impediatur.

#### CAPUT XIV.

De Fratibus infirmis et defunctis.

Cum autem quemquam ex Fratibus infirmari contigerit, Ministri per se, vel per alium, seu alios, si hoc

neral expenses; and afterwards to poor persons not of the Order, according to their wants. A portion also must be given to the church in which Mass shall have been celebrated. They will be careful to procure, if it can be done conveniently, some religious well instructed in the word of God, to exhort and induce them to do penance, and to practise works of mercy.

Each member must be careful to keep silence during Mass and the sermon, and strict in saying the office and in prayer, if the duties of their state do not prevent them.

#### CHAPTER XIV.

Of sick and departed Brethren.

When one of the Order shall be sick, and shall have notified the same to the congregation, the Ministers will be careful to visit the sick

eis infirmus fecerit intinari, semel in hebdomada visitare teneantur ægrotum, ipsum sollicitè ad recipiendum pœnitentiam, prout melius et efficacius expedire putaverint, inducentes; necessaria illi de bonis communibus ministrando. Et si præfatus infirmus de præsentì luce migraverit, Fratibus et Sororibus tunc in civitate, vel loco, ubi eum contigerit mori, præsentibus nuntietur, ut defuncti exequiis procurant personaliter interesse; a quibus donec Missarum fuerint celebrata solemnia, et corpus tumulo conditum, non recedant. Hæc quoque circa Sorores infirmas, et decedentes volumus observari.

Præterea infra octo dies post ipsius sepulti obitum immediate se-

person themselves, and see also that he is visited by some other member at least once every week. They shall exhort him, as may be expedient and beneficial, to receive the sacrament of penance, and furnish him from the common purse with those things of which he stands in need.<sup>18</sup> If the sick person die, notice must be given to the Brothers and Sisters living in the town or place wherein he died, that they may assist at the obsequies, from which they must not withdraw until the Mass is finished and the body interred. The same rules are to be observed in the case of sick and deceased Sisters.

The Brothers who are priests shall each, within a week of his decease, say a

<sup>18</sup> After the preceding chapter these aids are not obligatory excepting towards the poor Brothers and Sisters, and especially in favour of those who are not in a position to defray the expenses of their funeral.

quentes, quilibet Fratrum, et Sororum ipsarum, dicat pro anima ejus, sacerdos videlicet, Missam unam; sciens Psalterium quinquaginta psalmos, et illiterati totidem *Pater noster*, et in fine cujuslibet *Requiem æternam* adjiciant. Et post hæc, infra annum pro Fratrum et Sororum tam vivorum, quam defunctorum salute, tres Missas faciant celebrari. Qui vero Psalterium sciverint, illud dicant; et cæteri Orationem dominicam centies dicere non omitant, *Requiem æternam* in fine cujuslibet addituri.

## CAPUT XV.

## De Ministris.

Ministeria quoque ac alia officia, quæ præsentis Formulæ series

Mass for the repose of the soul of the departed. Those who know the Psalter<sup>19</sup> shall each one say fifty psalms; and those who cannot read shall recite fifty *Paters*, adding at the end of each *Requiem æternam*. Besides which, they will have three Masses offered up every year for the good of the members living and dead;<sup>20</sup> and those who know the Psalter will say it once in the year for the same intention, and those who do not know it will not fail to recite a hundred *Paters*, adding to each *Requiem æternam*.

## CHAPTER XV.

## Of Ministers.

Everyone who may be elected to the ministerial or other offices appointed by the Rule

<sup>19</sup> In the time of St. Francis of Assisi the custom still existed of learning the Psalter by heart; this expression may also refer to those who are able to read the Psalter.

<sup>20</sup> The obligation of causing Mass to be celebrated is collective; it regards the congregation, and not the members individually.

exprimit, imposita sibi quisque devote suscipiat, curetque fideliter exercere. Officium autem cujuslibet certi temporis spatio limitetur. Nullus Minister instituatur ad vitam, sed ejus ministerium certum tempus comprehendat.

must accept such office with submission, and faithfully fulfil its duties. Each office shall be limited in its duration; and no Minister can be appointed for life, but only for a definite period.

#### CAPUT XVI.

**De visitatione et correctione delinquentium.**

Ad hæc Ministri, et Fratres, ac Sorores civitatis, et loci cujuslibet, ad visitationem communem in aliquo loco religioso, vel ecclesia, ubi locum hujusmodi contigerit deesse, convenient, et Visitatorem habeant sacerdotem, qui alicujus approbatæ Religionis existat, qui que illis de commissis excessibus injungat pœnitentiam salutarem. Nec quivis alius possit eis hujusmodi visitationis officium exhibere.

#### CHAPTER XVI.

**On the visitation and correction of delinquents.**

The Ministers and Brothers and Sisters of each locality shall assemble for the general visitation in some religious house, or church, if they have no more convenient place, and choose for a Visitor a priest belonging to some approved religious order, who shall impose a salutary penance on such of the members as may have committed any fault. No other person can exercise this office of Visitor.

Quia vero præsens vivendi forma institutionem a B. Francisco prælibato suscepit, consulimus, ut Visitatores, et Informatores de Fratrum Minorum Ordine assumantur, quos custodes, vel guardiani ejusdem Ordinis, cum super hoc requisiti fuerint, duxerint assignandos. Nolumus tamen Congregationem hujusmodi a laico visitari. Hujusmodi autem visitationis officium semel exerceatur in anno, nisi necessitate aliqua suadente, fuerit pluries facienda. Incurribiles vero, ac inobedientes monitio trina præveniat; qui si se corrigere non curaverint, de ipsius Congregationis consortio expellantur omnino, de consilio Discretorum.

#### CAPUT XVII.

De vitandis litigiis inter se, et cum aliis.

Vitent insuper Fratres et Sorores, juxta

And as this Order<sup>21</sup> was instituted by St. Francis, we counsel the Brothers and Sisters to take a religious from the Order of Brothers Minor for Visitor and Director, whom the custos or guardian of the same Order shall appoint when required to do so. At the same time we will not that any lay person exercise the office of Visitor or Director. This visitation shall be held once a year only, unless some urgent necessity requires that it be held oftener. Incurrible and disobedient members shall be warned three several times, and if they will not reform, they shall, with the advice of the Council, ultimately be expelled from the congregation.

#### CHAPTER XVII.

On the obligation of avoiding lawsuits.

The Brothers and Sisters will do their utmost to avoid

<sup>21</sup> "And as this Order:" this paragraph, to the words "This visitation," was added by Nicholas IV.



posse, litigia inter se; illa, si suscitari contigerit, sollicite dirimendo; alioquin de jure coram illo respondeant, apud quem potestas residet judicandi.

lawsuits among themselves; but if they find themselves involved in one, they must endeavour to settle it amicably; and if they fail, they must carry the matter before a judge, with whom rests the power of adjudicating in such cases.

### CAPUT XVIII.

Qualiter, et per quos in abstinentiis possit dispensare.

Ordinarii autem locorum, vel Visitor, cum Fratribus, et Sororibus universis, in abstinentiis, jejuniis, et austeritatibus aliis ex causa legitima, cum expedire viderint, poterunt dispensare.

### CHAPTER XVIII.

How and by whom dispensations from fasting may be granted.

The local ordinaries<sup>22</sup> or the Visitor can dispense the Brothers and Sisters from abstinence, fasts, and other austerities appointed by the Rule, for legitimate causes, and when they find it necessary.

### CAPUT XIX.

Quod Ministri eorum manifestas culpas denuntient Visitatori.

Ministri vero manifestas Fratrum et Sororum culpas Visitatori denuntient puniendas. Et si quisquam incorri-

### CHAPTER XIX.

On the declaration of notable faults.

The Ministers shall be careful to declare to the Visitor the notable faults of the Brothers and Sisters, that he may inflict penance upon them;

<sup>22</sup> By "local ordinaries" the Superiors of the First Order of St. Francis must be understood. *Statutes of the Third Order, approved by Innocent XI.*, chap. xviii.

gibilis fuerit, post trinæ admonitionis instantiam, a Ministris, de Discretorum Fratrum aliquorum consilio, Visitatori nuntietur eidem, de Fraternitatis consortio abjiciendus ab ipso, et in Congregatione postmodum publicandus.

## CAPUT XX.

Quomodo in prædictis nemo obligetur ad culpam mortalem.

Cæterum in præmissis omnibus, ad quæ Fratres et Sorores hujus Ordinis non ex divinis præceptis vel statutis tenentur Ecclesiæ, nullum ipsorum ad mortalem culpam volumus obligari, sed impositam sibi pœnitentiam pro transgressionis excessu, prompta humilitate recipiat, et efficaciter studeat adimplere.

Nulli ergo omnino hominum liceat hanc paginam nostri Statuti, Ordinationis, et voluntatis infringere, vel ei

but if he finds anyone incorrigible, after having been warned three several times, the Ministers, having taken the advice of the Council, shall denounce him to the Visitor, and cut him off from the Order, and declare his exclusion at the next assembly of the whole Congregation.

## CHAPTER XX.

This rule does not bind under pain of sin.

In fine, we will not that the Brothers and Sisters of this Order be bound, under pain of mortal sin, to observe the things contained in this Rule, if they are not already bound by the commandments of God and His Church; but they must accept with a ready humility, and fully perform, the penances enjoined for such things as they may not have observed.

It is not permitted for anyone whatsoever to contradict the tenure of our declaration, ordinance, and will, or to oppose it rashly. But if anyone

ausu temerario contrarie. Si quis autem hoc attentare præsumserit, indignationem Omnipotentis Dei, et beatorum Petri et Pauli Apostolorum ejus se noverit incursum.

Datum Reate, xvj kalendas septembris Pontificatus nostri anno secundo.—Christi anno 1289, die 17 augusti.

have the presumption to do so, let him know that he will incur the indignation of Almighty God, and His blessed Apostles St. Peter and St. Paul.

Given at Reate, the sixteenth of the calends of September, and the second year of our Pontificate, in the year of our Lord 1289, the 17th day of August.

# STATUTES AND USAGES

OF THE

## THIRD ORDER.

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### CHAPTER I.

#### OF THE WAY OF EXAMINING THOSE WHO WISH TO JOIN THE ORDER.

THE necessity for this examination is obvious, both in the interest of the Order and in that of the candidates. It is, in fact, the only way of insuring good vocations. The wish to enter it can only come from God: "A man cannot receive anything unless it be given him from heaven" (St. John iii. 27). It would be very imprudent for anyone to embark in this Order who had not proved both his strength and his dispositions, lest the day should come when he would regret his engagements, and be of the number of those to whom our Lord addressed the reproach, "This man began to build, and was not able to finish" (St. Luke xiv. 30).

Father d'Ozieri says that it would likewise be an act of grave imprudence on the part of the Order to admit anyone either of bad character or of too feeble health to bear the yoke

of the Rule. "Without faith it is impossible to please God." The first point, therefore, is to examine the candidates on this important matter. The Order can admit none who are ignorant of the principal mysteries of our Faith, of the Creed, the Lord's Prayer, the Commandments, of God and the Church, and the Sacraments, and what must be done for a due participation in them.

In these days of theological discussion, ignorance on the different points of faith is a most serious evil. Tertiaries, bound to a more perfect way of life, are therefore specially called upon to instruct themselves in all the fundamental doctrines and practices of the Catholic faith.

Submission, simple, hearty, and sincere, to the Catholic and Roman Church is the indispensable condition attached by St. Francis to the followers of his Rule. To the Pope, as the Vicar of Jesus Christ and the Head of the Church, all Tertiaries vow a loving, entire, and loyal obedience. Through that faith alone can they reach the height of perfection or reap an eternal reward.

None can be admitted to the Third Order who are suspected of heresy; for heresy is a permanent revolt against the authority of the Church and revealed Truth. Our Lord says of heretics, "You do not believe because you are not of My sheep" (St. John x. 26).

This condition, so necessary in the fifteenth century, when the so-called Reformers were im-

pregnating the people with their erroneous new doctrines, is, to the full, as important now, when Rationalism and what is called Natural Religion are spreading their poison in every class of society, and when Ritualism is ensnaring souls by substituting an imitation of the Truth for the Truth itself.

For the same reason they should abstain from reading bad or heretical books, or books condemned by the Index, unless they shall have obtained a special permission either from the Pope himself or from the Bishop appointed by him.

Let them mistrust, likewise, any new devotions, unless they have obtained the approval of the Holy See. In such cases they would do well to consult their Director.

Though the Rule does not fix the age of postulants, D'Ozieri gives it as his opinion that it is well not to admit them before eighteen or twenty.

Insolvent persons, gamblers, bankrupts, or suspicious characters of any sort are ineligible; likewise notorious tittle-tattlers, gossips, violent and bad tempers, or others whose near relations are leading infamous lives. It would be likewise imprudent, except in special and exceptional cases, to receive into the Third Order persons whose duties compel them to attend theatres or balls, or those whose life has given former cause of scandal, unless by special holiness, or by a striking conversion, they have regained their place

in public estimation, and given eminent proofs of virtue. These exceptions are justified by the example of St. Margaret of Cortona, and other Saints whose penitence and sanctity have thrown so great a lustre on the Order.

Should any Tertiary be denounced to the Bishop as holding heretical opinions, the Father Director shall examine such Tertiary, and, if necessary, report him or her to the Visitor, who will take measures accordingly.

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## CHAPTER II.

### OF THE MANNER IN WHICH TERTIARIES SHOULD BE RECEIVED INTO THE THIRD ORDER.

THE Father Rector, or Superior, having taken down the name, age, profession, and residence of the intended postulant, and having obtained all necessary information as to his character and antecedents, will present the name of the candidate to the monthly assembly; and the Council will then proceed to a secret election. Should the candidate be approved of by a majority of votes, the Father Rector will admit him to a postulancy of three months, during which time the master of the novices will take care to instruct him in all the rules and obligations of the Third Order. At the first meeting which is held after his election, the postulant will be

admitted into the chapel of the Order, and received with the form given in the second volume of this Manual. His time as a postulant having expired, the Father Director will mention his name to the Congregation as one desirous to be allowed to take the habit, so that each member may freely express an opinion as to his fitness. The matter will again be put to the vote. Should any doubt or difficulty arise, the Father Director will decide the question; and he is at liberty, likewise, to shorten the time of postulancy in favour of persons of known piety and good conduct.

When the day of clothing is fixed, the master of the novices must give notice to the postulant, so that he may prepare himself for the solemn ceremony by fervent prayer, and gain the plenary indulgence granted on the occasion by a general confession and communion. His dress must be in the mean time prepared by the Brother who is charged with that office. The tunic and cloak is not always given to novices—only the scapular and cord; but the ceremonial must be observed exactly as laid down in the second volume of this Manual.

The novitiate is the time of probation. The master of the novices must examine and judge of his dispositions, his abilities, and his piety; the novice, on the other hand, must test his powers of observing the austerities of the Rule, and give proof of his fervour and good-will. The whole future of the Third Order lies in a



right understanding of the importance of the novitiate. The master of the novices should be unremitting in his tender solicitude and fatherly zeal, should instruct him thoroughly in the spirit and constitution of the Order, form him according to the Rule, and teach him the proper recitation of the Divine Office.

The novice during this time must clear himself from debt, reconcile himself to those with whom he may have been at variance or enmity, and endeavour with all his heart to enter into the spirit of his new vocation.

At the end of the twelvemonth the name of the novice will again be given in to the Assembly by the Father Director, and his admission to the further ceremony of profession will be decided in a secret conclave and by vote. Should the majority be doubtful, the Father Director has a right to the casting vote. Should the novice be rejected, the Father Director may prolong the novitiate, unless the Council consider him ineligible from some grave cause. Should the novice be accepted, the master of the novices must give him notice of his admission, and of the day and hour fixed for his profession, so that he may procure all that is necessary, and make a previous retreat. But no novice shall be admitted to profession without a strict and severe examination from the Father Director as to the obligations imposed upon him by the Rule of the Third Order, and his willingness to perform them.

The Rule fixes a year as the time of novitiate; but this clause is not imperative, neither would the profession be nullified by its being done sooner. (See decree of Sacred Tribunal of the Rota, 11th Dec. 1570.)

Before this solemn act, the Father Director will strive to make the novice understand the full weight and extent of the obligations he takes upon himself. At the same time he will explain that in this profession he takes no regular vows, lest hereafter he should be exposed to anxious doubts and scruples. The same forms and ceremonies apply to the admission of a Sister.

It is absolutely necessary that there should be a written act of profession. Formerly it was registered by an ecclesiastical notary; but now it is considered sufficient that it should be inscribed by the Secretary in the register of the Congregation. This deed must be signed by the one professed, by the Father Rector, the master of the novices, two other witnesses, and by the Father Director. For the drawing-up of this deed, the form is given at the end of the ceremony of profession. (See the second volume of this Manual.)

In the case of serious illness, or danger of death, the Father Director, with the consent of the Council, may admit a novice to profession at any time; but should he recover, he must again go back to the rank of a novice, and be admitted in the regular manner and at the proper time.

In the Rule it is expressly stated that no one can leave the Third Order and return to an ordinary life in the world without being guilty before God. The Tertiary thus deserting the way of perfection into which he had entered cannot, it is true, be stigmatised as an apostate in religion, like one who escapes from the cloister, as that term can only, strictly speaking, be applied to those who have taken solemn vows. But he would cease to participate in the graces or merits of the Order, and lose all the Indulgences with which it has been enriched by the Church. By the terms of the Rule, indeed, it is only allowable to quit the Third Order in order to join some other religious community equally approved of by the Church, and of which the key-note should be equally that of penance. Let the Brothers and Sisters weigh well, therefore, the importance of the step they are about to take before entering the Third Order. But having done so, let them persevere until death in their holy profession; let them resist generously the temptations and suggestions of the enemy,—who would try to persuade them that they have mistaken their vocation, or disgust them with their holy state by exaggerating its difficulties and austerities,—lest, having “put their hand to the plough,” they turn back, and thereby lose their reward. If, from family or other circumstances, they are compelled to absent themselves from the monthly assemblies, they must give notice to the Father Director. But should their absence be

compulsory, prolonged, and indefinite, from residence abroad or other causes, they must apply for letters and testimonials from the Father Director, so that they may be admitted to the meetings of the Third Order in whatever other country they may be about to reside. Should such Congregations be in some respects different from their own, it is not necessary that they should be again clothed or professed; for there is but one and the selfsame "Third Order" of St. Francis all over the world. But they must take with them a written certificate of their admission and profession, signed by the Father Director, or by the Provincial of the Order.

In old times, the public wearing of the habit was compulsory on all members of the Order, and women were consequently obliged to obtain the special permission of their husbands before their profession. Now that this custom has fallen into disuse, a tacit consent is all that is required. It is, however, incumbent on them to wear their habits at all meetings or assemblies of the Order, and at the renewal of their vows.

As the Tertiaries were destined by our Seraphic Father to be an example to the faithful wherever they were established, they cannot do better than associate themselves in all the good works set on foot in their respective parishes, and attend with devotion such Divine Offices as may be in their power, provided they be not incompatible with the obligations of their Rule.

The Tertiaries who do not belong to a regu-

lar congregation cannot be allowed to attend the meetings or general assemblies, but they may share in the indulgences and other privileges of the Order.

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### CHAPTER III.

#### OF THE FORM AND QUALITY OF THE HABIT.

ST. FRANCIS of Assisi understood thoroughly the effect of external influences on the human mind; and, remembering the words of our Lord, who rebuked the pride of the Pharisees by His praise of the austerity of the Precursor, gave to his postulants a simple dress of coarse serge, with a knotted cord for a girdle. A little later, when St. Clare threw herself at his feet and placed herself under his direction, he stripped her of all her rich and beautiful clothing, and, having put on her a rough habit and cord, cut off her hair, and covered her head with a coarse black veil. He wished his Tertiaries to wear a dress which by its severe simplicity should be an eloquent condemnation of the luxury and softness of the gay world in which they lived. Now though in the lapse of centuries some modifications may be allowed in the form and nature of the habit, still the Brothers and Sisters should carefully maintain a similar spirit of modesty and simplicity in

their dress ; and abstain as much as possible from expensive stuffs, bracelets, chains, and jewelry, which are inconsistent with the spirit of their vocation. If compelled to wear them by the circumstances in which they are placed, or to avoid giving needless offence to their relations and friends, they would do well to wear something penitential under their clothes, which should remind them of their real state before God, remembering always that clothing was given to us as a covering for sin, and should be a matter for humiliation rather than of vanity.

D'Ozieri, in his commentary on this statute, says, "That the disuse of wearing the habit is a sign of the weakening of the Christian and Catholic spirit amongst us ; and although by the declaration of one or two of the later Pontiffs, the only thing *absolutely* necessary is the wearing of the scapular and cord under their ordinary clothes, it would be advisable for Tertiaries to wear the habit whenever possible."

The scapular must be of a woollen stuff, either brown, black, or dark grey. It must not be fastened by any ribbon, but cut out of the stuff itself, and be sufficiently long, both before and behind, to be able to fasten the cord over it.

The cord must be in hemp, linen, or wool, with three knots, and go twice round the waist. It is not necessary to wear either the cord or scapular next to the skin, although it may be done as an act of mortification.

In cases of illness, arduous labour, or intense heat of climate, the Father Director may dispense the Tertiaries from wearing them for a short time. It is enough that the first scapular and cord should have been blessed; they may be replaced without having recourse to a fresh benediction for any succeeding ones. D'Ozieri lays down the rule that, "in any place where the assemblies are held, or in any chapel or convent of the Order, both Brothers and Sisters, if professed, should wear the complete habit."

The prescribed form and material of the habit are as follow :

*For the Brothers.* A woollen tunic, brown or ashen grey, without a hood, going down to the feet, with a straight collar and open sleeves, the cord with several knots, a cloak like that worn by the First Order, and a rosary composed of seven instead of five tens of beads. This is called the "Franciscan" rosary.

*For the Sisters.* A woollen tunic, brown, black, or ashen grey, made in one piece, going down to the feet, with a scapular of the same stuff equally long, and a cord of three knots going twice round the waist, a cloak of the like material, the Franciscan rosary, a white band and cap, a black veil, and a gimp; but the gimp is forbidden to them outside their convents, and a white collar is to be substituted.

The dress of the novices shall be the same as that of the professed sisters, save that they shall wear a leathern belt instead of a cord, and

that their veil shall be white; the under one of calico, the upper one of muslin.

The Sisters, whether novices or professed, will wear their habit by night as well as by day.

As to their other clothing, it must be as simple as possible, and consist of a pair of stays, a shift, and one or two petticoats, according to the season, and a handkerchief. Their shifts and sheets must be of linen, their shoes of leather, and their stockings the same colour as their habits. (Art. iv. of Constitutions of Calais Tertiaries.)

N.B. If it be desirable that the Sisters should, on any journey or other occasion, put off for a time their religious habit for one less conspicuous, they must be careful to continue to wear the scapular and cord of their Order, and to dress in such dark and modest attire as is consistent with their state of life.

The Brothers and Sisters should likewise wear their habits in all professional services, at funerals, and all other ecclesiastical functions, at which they may assist in a body. This privilege was granted them in several special Papal Bulls. It is also in this costume that all Tertiaries must be buried. We have spoken, in chapter vi. of the "Spirit of the Order," of the special rules which concern the Tertiaries who have taken the vow of chastity, and who may, according to D'Ozieri, wear habitually and publicly the complete habit of the Third Order.



## CHAPTER IV.

THAT THE BROTHERS AND SISTERS SHOULD  
AVOID THEATRES AND BALLS, AND OTHER  
PLACES OF PUBLIC AMUSEMENT.

“WOE to the world because of scandals !” (St. Matt. xviii. 7), exclaimed our Saviour to His disciples. “So also you now indeed have sorrow ; but I will see you again, and your heart shall rejoice ; and your joy no man shall take from you” (St. John xvi. 20).

This contempt of the world and its pleasures passed from the heart of the Divine Master to that of His Apostles ; and they again have never ceased to repeat in the ear of the faithful this grand and salutary lesson : “Love not the world, nor the things which are in the world” (1 St. John ii. 15). “Whosoever therefore will be a friend of this world becometh an enemy of God” (St. James ii. 15). “If any man love the world, the charity of the Father is not in him” (1 St. John ii. 15). The Rule of the Third Order, being grafted on these counsels of evangelical perfection, naturally bore the impress of this same spirit, and declared that the noisy turmoil and dissipation of the gay world were incompatible with the sanctity of the Christian life.

Let the Tertiaries, then, never forget that in their profession they have renewed before

God and men the vows made at their baptism to renounce the devil and all his works. They must not merely observe the letter of the Rule in this respect, but the spirit of it. They are forbidden balls, where modesty is so often imperilled, and theatres, where human passions have their full sway, and where the most solid virtue suffers some taint. Unless urgent duty to their children compel their presence on such occasions, and a special dispensation shall have been obtained, the Tertiaries will be punished by the Father Visitor for an infringement of this rule. A reprimand and penance will be given in public for this offence the first and second times; and expulsion from the Order would be the penalty of a third repetition of the offence, if committed by the Tertiaries without having obtained the necessary dispensation.

Tertiaries should also abstain from reading bad novels, plays, obscene poems, and the like, in which vice and passion are clothed in the most seductive colours to insinuate their fatal poison into the soul.

The Tertiaries shall equally abstain from public-houses, gambling-houses, or any places of loose public resort. Gambling of any sort is strictly forbidden, as well as acting, or taking part in any conversations or actions inconsistent with modesty and purity.

At the same time, St. Francis was far from forbidding the use of innocent recreations to his Tertiaries, following therein the example of

our Lord, who sanctified the marriage feast with His presence. In the like manner St. Francis would mingle gaily and cheerfully on certain occasions with his friends, whom he edified as much by his charity as by his other virtues.

Tertiaries must, therefore, try to steer a middle course between the pernicious follies of the century and a moroseness and melancholy which are incompatible with the real Christian spirit of love and joy. If forced by circumstances to live in the world, they must strive to edify it by their modesty and charity, so as to make virtue and piety attractive by a greater sweetness, kindness, and benevolence towards all with whom they are brought in contact. So will they win souls to Christ, and their apostolate will bring forth fruit a hundred-fold.

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## CHAPTER V.

### OF ABSTINENCE AND FASTING.

WE have already said that the main object of St. Francis was to stem the tide of sensuality and self-indulgence which threatened to overwhelm society in the era in which he lived. "Do penance," said our Lord to His disciples; "for the kingdom of heaven is at hand" (St. Matt. iii. 2). "Except you do penance, you

shall all likewise perish" (St. Luke xiii. 5). He taught them likewise that the spirit of penance alone could chase away the demon of impurity. "They that are Christ's," says St. Paul, "have crucified their flesh with the vices and concupiscences" (Gal. v. 24). Thoroughly imbued with this spirit and belief, St. Francis made himself a holocaust of penance; and in order to encourage his followers in a path so painful to the senses, he gave them abundant proofs of the way in which the devils fled from those whose lives were mortified and austere.

By this voluntary expiation of their own sins and those of others, Tertiaries will gain daily victories, not only over themselves, but over the world, which is so bitter an enemy to everything like penance and mortification.

The *Calais Manual* says, "Tertiaries must look upon their meals as humbling though necessary acts, to be performed in a penitential spirit. They must eat what is set before them, without complaint or over-delicacy. All luxury and superfluity should be banished from their tables. At the principal meal in their communities only soup and two other dishes shall be served; but these directions must be modified by circumstances and places.

"To provide for the nourishment of the soul as well as of the body, a religious book of some sort, at the discretion of the Superior, must be read in the refectory during meals.

"No stranger or person who is not a member

of the Third Order can be allowed to eat with the religious ; and no Tertiaries, if living in community, may take their meals outside their convent." (Chap. iii. art. 1.)

The Rule prescribes abstinence from flesh-meat on Monday, Wednesday, Friday, and Saturday in each week. Clement VII. in his Bull, "*Ab uberis fructus*," of the 15th March 1526, dispensed the Tertiaries from the Monday's abstinence, except during Lent and Advent, or at the seasons when the Church prescribes it. They may also eat meat on certain feast-days, even should they fall on days of fasting and abstinence, such as Christmas and the other feasts of our Lord and of our Lady ; the feasts of St. John the Baptist, of the Holy Apostles, All Saints, St. Francis, St. Clare, St. Louis, and St. Elizabeth, according to an ancient chronicle which has obtained the force of law.

Sickness or habitual delicacy of temperament may enable the Tertiaries to obtain a dispensation from this rule.

There are also certain other occasions when a like dispensation may be granted : such as being in another community where this rule is not observed ; being invited to the houses of parents or friends, where the maintenance of the Rule might involve a breach of charity ; a laborious work at home or abroad, or sitting up at night, and requiring extra strength ; the state of dependence of women, children, or ser-

vants, on their husbands, parents, or masters; the impossibility of getting any meagre food, or its dearness: these and the like reasons may dispense the Tertiaries from a strict observance of the Rule on application to the Father Director.

The Rule enjoins a strict fast on every Friday throughout the year, and on all Wednesdays from All Saints to Easter. Tertiaries must likewise observe all the fasts of the Church, such as the Ember Weeks, Vigils, and Lent. They must also fast every day except Sunday, from the Feast of St. Martin to Christmas; but Clement VII. has commuted this second Lent to the time from the first Sunday in Advent to Christmas. The Spring Lent of the Tertiaries begins directly after Quinquagesima Sunday, till Easter-day. As we have before said, the Brothers and Sisters may apply for dispensations, in case of necessity, to the Father Director, who will always grant them with kindness and charity.

As to hours, Tertiaries must conform to the discipline and usages of the country where they live. They may break their fast at twelve, or even half-past eleven, and have a collation at night; or they may reverse the order of things, and have a collation at ten or eleven o'clock, and dine late.

For those who rise early, it is permitted to have a cup of coffee, tea, or chocolate, with a little bread, in the morning, which they may take without scruples of conscience.

If a dispensation should be necessary from any of the Church fasts, the Tertiaries must ask it of their parish priests.

The Brothers and Sisters must be careful to say a "Pater Noster" before and after each meal, accompanied with a "Deo gratias." It is a simple act of gratitude to the tenderest of fathers.

This usage is of ancient date, and is preserved in the Benedicite and Graces recited in all communities, and which are at the end of their Breviaries.

The Breviary Grace will be recited in Latin before and after dinner and supper.

After dinner the Tertiaries will recite aloud the "De Profundis" for the departed souls of all members or benefactors of the community; and then say the "Miserere," as they walk from the refectory to the chapel, where they will make a short meditation. (Calais Rule.)

There is no doubt that there are occasions when dispensations are necessary, and should be granted without difficulty. But we would warn Tertiaries to guard themselves narrowly against the over-delicacy or blind attention to health which shrinks from the discomfort and constraint involved in the observance of this penitential part of the Rule. If they be really filled with the spirit of their holy vocation, they will never willingly apply for such dispensations; they will deplore the necessity of having recourse to them, and rather seek to increase than

diminish the austerities which formed the joy of St. Louis, St. Elizabeth, St. Rosa of Viterbo, St. Margaret of Cortona, St. Angela of Foligno, and so many others. But, on the other hand, lest this humbling and painful necessity of applying for dispensations be the cause of discouragement to fervent souls, let them remember that God takes account of their good-will and earnest intention, and that in some cases the merit of obedience is even greater than that of sacrifice.

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## CHAPTER VI.

### ON THE FREQUENCY OF CONFESSION AND COMMUNION.

THE Adorable Sacrament of the Altar is the greatest miracle which has been wrought by divine mercy for the soul of fallen man. This mystery of love is as a burning furnace, in which our hearts are purified and welded into His likeness. And so St. Francis, having tasted the sweetness of this divine food, and being inflamed with the love of God, protested against the negligence and indifference of his contemporaries; and while perpetuating in his Third Order the ancient rule of Communion at the great festivals of Christmas, Easter, and Pentecost, yet strongly exhorted his children to frequent Communion, as the most powerful channel



of Divine grace and strength. Urban VIII. decreed that all Tertiaries should communicate not less often than once a month; and a statute passed by Pope Innocent XI. enacted that there should be a general Communion on the feast-days of our holy Father St. Francis and other Saints of the Order; as also on the days of general assemblies, at elections, at commemorations of brethren or sisters deceased, and the like; so as to increase the frequency of the Communions. The Brothers and Sisters must likewise go to Communion the day of their clothing and profession, so as to obtain the indulgence. And as frequent confession and communion produce such abundant fruits, we earnestly recommend the Brothers and Sisters to communicate as often as their Directors will give them leave. Their paschal Communion on Holy Thursday must, if possible, be received in their parish church.

The obligation of frequent Communion involves, likewise, frequent confession, so as to maintain the Brothers and Sisters in a state of grace and a careful purity of conscience. They must go to confession at least every fortnight, either to a priest of their Order or to anyone else they may choose.

They will be careful to reconcile themselves beforehand with any persons with whom they may have had differences, and to make restitution, to the best of their power, to any whom they may have injured or offended.

If Tertiaries be exact in following the precepts and spirit of their Order, their edifying lives will render them worthy of frequent Communion, and thus fulfil the wish of the Church, which, by the indulgences attached to it on the different feasts of the Order, has given every encouragement to the practice. It is by the daily partaking of this celestial food that the Church maintains, in all ranks of society, so large a number of faithful children, who, by their piety and perseverance, triumph over all the corruptions and evils of the world around them.

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## CHAPTER VII.

### THAT THE BROTHERS ARE NOT TO BEAR ARMS.

THIS rule was given to Tertiaries that they might be imbued with that spirit of meekness, patience, and forgiveness of injuries which characterised their great Master, Jesus Christ. "Blessed are the meek, for they shall possess the land," are the gospel words. St. Francis lived at a time when the civil wars between the Guelphs and the Ghibellines raged throughout Italy, and deluged that country with blood. Hence his wise prohibition. But he permitted them to take up arms in defence of the Holy See, of the Catholic faith, and of their country. In all other circumstances a special permission was to be obtained from the Father Director.

## CHAPTER VIII.

## OF THE RECITATION OF THE DIVINE OFFICE.

As the herald of a great King, St. Francis looked upon himself as called upon to invite all creatures to praise and glorify their Creator to the utmost of their power.

For this end he imposed on his Tertiaries the recitation of the Divine Office, so that many times a day their voices should join the angelic hosts in magnifying and praising His holy name. He wished that each congregation of Tertiaries should become a choir, each house a sanctuary, where the psalms and hymns of our Liturgy, said between the hours of work, should echo the public worship which our Lord received in His temples, and from His heavenly hosts.

Our Saint could not understand the apathy and negligence of his age and country on this point, and his heart was filled with sorrow and bitterness to find psalms and hymns, inspired by the Holy Ghost Himself, unknown to the Church's children, or banished from their ordinary services. He therefore determined to restore, by means of his Third Order, this daily sacrifice of praise. Soon the Church beheld the Divine Office taking its place once more in the daily habits and devotions of people of every class, and thus rivalling the practice of primitive ages, when time was always contrived for this pious usage. "It is indeed sadly to be re-

gretted," exclaims D'Ozieri, "that the excessive but inevitable preoccupation of people's minds, their various and absorbing interests, and the change all this has wrought in domestic life, has rendered this practice next to impossible to many Tertiaries. Alas, work and pleasure have so absorbed God's share in the day, that Christians seem to think there is scarcely time to accomplish the most essential duties of religion!"

In order to meet this difficulty, the Holy See has given permission to such Tertiaries to substitute the "Little Office of the Blessed Virgin" for the longer canonical Office, and has affirmed that by so doing they will lose none of the privileges of the Order; but they must add the "Commemoration of our holy Father St. Francis," and certain prayers for deceased members of the Order, and for the souls in Purgatory. In the like manner, those that are in holy orders may satisfy the conditions of the Rule by reciting the Breviary of their diocese, if according to Roman Rite; but adding to the other prayers enjoined above the collect, "*Deus veniæ largitor,*" &c.

The Calendar and Breviary in use in the Order shall be those of the Friars Minor. The "Credo" is to be said on all feasts of the Saints of the Order of the first and second class.

Tertiaries who cannot read may commute the singing Office for fifty-four Paters (twelve for Matins, and seven for each of the other hours),

adding the "Gloria Patri," the "Creed" at Prime and Compline, and the "Miserere," if they know it.

All Offices must be said in Latin, for Latin is the universal and liturgical language of the Church in all ages. Matins and Lauds are said in the eve; Prime, Tierce, Sext, and None in the morning; Vespers and Compline after twelve o'clock, or noon.

The Litanies of the Saints and of the Blessed Virgin, inserted in all Missals and Breviaries, were formerly the only ones recognised by the Church. His Holiness Pius IX. has now issued a decree empowering the Ordinaries to sanction certain new Litanies, which may be said or sung in private chapels or the like, but not in public or in processions without special permission from the Congregation of Rites.

Tertiaries should recite their Office with all possible devotion, and, to excite in their hearts feelings of tender and loving piety, let them remember those words of St. Alphonse de Liguori: "One single prayer of the Divine Office is worth more than a hundred others inspired by private devotion."

The sick are dispensed from saying Office when necessary.

If there be time, the Brothers and Sisters should likewise say the Rosary in honour of the joys and sorrows of our Lady.

Tertiaries should be careful to attend the services in their parish church, especially during

Lent and Advent. Their exactitude in this duty will console the heart of their Divine Master, which mourns over the emptiness of His temples, and will edify their neighbours by their example and devotion.

Mental prayer or meditation was one of the exercises of piety most dear to the heart of St. Francis. He knew well the immense advantages to be derived from it, both in the spiritual advancement of his children, and in the correction of their faults or bad habits. Faithful to the spirit of their great Founder, all Tertiaries will devote some portion of each day to this practice; and, by meditating on the eternal truths and ineffable mysteries with which they are surrounded, will realise more vividly the goodness and mercy of God, and His special dealings with His creatures.

In convents of the Order, this holy exercise will be done in choir twice a day, and during half an hour each time. The Superiors will very rarely give permission to their Tertiaries to be absent on these occasions, and that only on condition that the mental prayer is made by them at some other time (Art. iii. chap. iv. Calais Constitutions).

As nothing assists meditation so much as good books, the Tertiaries will spend a quarter of an hour every evening in such pious reading, so that not only may they obtain fresh lights to guide them in the way of salvation, but also that their fervour may be kindled and strength-

ened, and their minds calmed and soothed, after the distracting toils and multifarious occupations of the day.

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## CHAPTER IX.

THAT THOSE WHO HAVE THE RIGHT TO DO SO  
SHOULD MAKE THEIR WILLS.

THE profound wisdom of our holy Father was never more clearly revealed than in the wise dispositions made by him regarding worldly matters. He insisted that the Tertiaries should make their wills within three months of their admission into the Order, not only to avoid quarrels and lawsuits as to successions, but also to leave the minds of the Brothers and Sisters free to devote themselves to the duties of their holy vocation and the salvation of their souls. The necessity for this act will also remind the Tertiaries of the words of the Apostle: "For we have not here a lasting city, but we seek one that is to come" (Heb. xiii. 14). And again (to the Corinthians) he speaks: "This, therefore, I say, brethren, the time is short; it remaineth that . . . they that buy be as though they possessed not; and they that use this world as if they used it not; for the fashion of this world passeth away" (1 Cor. vii. 29, 30).

These sacred maxims, proclaiming so loudly the vanity of all things here below, must be

ever present to the mind of a Christian in this voluntary act which virtually despoils him of all human possessions. It should inspire Tertiaries especially with that spirit of detachment and poverty inseparable from their holy vocation, and should help to fix their thoughts and desires on eternal riches. To make a will with the proper dispositions, the testator should imagine himself as at the hour of death, when all human considerations will find their proper level, and no voice but that of conscience will make itself heard.

The Father Directors must be careful not to interfere in any way with the testamentary dispositions of the Brothers and Sisters, nor to propose or accept any donation or legacy for their churches or convents; so that they may be able to say with a clear conscience, in the words of the Apostle: "I seek not the things that are yours, but you" (2 Cor. xii. 14).

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## CHAPTER X.

### HOW TO RE-ESTABLISH PEACE BETWEEN THE BROTHERS THEMSELVES AND STRANGERS.

**ALARMED** at the sad spectacle of civil discord and dissension which in his time continually armed one city and one household against the other, St. Francis strove, above all things, to



make peace and charity the watchwords of his Orders. He decreed, therefore, that at the first symptom of quarrel or misunderstanding the Father Rector should, by judicious and prudent interference, strive to bring about an instant reconciliation. The Brothers and Sisters should carefully abstain from all slander or evil-speaking, or from repeating or reporting any evil of others, remembering that the sign of their Christian profession is mutual love and charity. They should bear one another's burdens, conceal each other's faults, and show a straightforward and honest spirit in their dealings with their neighbours. They should be ready to forgive injuries, overlook slight offences, and in all things strive to conform themselves to the Divine pattern of their Lord and Master, who has threatened with eternal punishment those who will not *from their hearts* forgive their brethren.

Peace and concord are so vital in a religious congregation, that should any of the Brothers or Sisters persist in hostilities, or be found guilty of habitual slandering and evil-speaking, they shall be publicly reprimanded the first and second times by the Father Director, and finally, if impenitent, be dismissed from the Order by the Father Visitor.

To cement this bond of union, they shall give one another the names of Brothers and Sisters, only (out of veneration to the priesthood) adding the title of Father to such among

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them as may be in Holy Orders. The Superior of the Sisters will be addressed as "Mother;" and these titles must be used on all occasions of councils or registrations, being careful to add the name in religion taken by each Tertiary when admitted into the Order.

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## CHAPTER XI.

### AS TO THE CONDUCT OF TERTIARIES UNDER PERSECUTION.

"THE servant is not greater than his master. If they have persecuted Me, they will also persecute you." So spoke our Lord to His disciples; and thus should His Tertiaries be prepared for persecutions, and be ready to bear with meekness and patience the contradictions and vexations to which they may be subjected. They must have recourse to God alone in all these trials, praying for those who unjustly accuse and persecute them, and remembering the promise attached to those "who suffer for righteousness' sake."

But when these attacks are directed against the congregation, and are likely to affect its existence and compromise its honour, then the Superiors should address themselves to the Father Visitor, who will take council with his

diocesan as to the best means of repelling all such unjust aggressions.

From the very beginning, the history of the Third Order is the recital of struggles, persecutions, and unjust calumnies, but also of subsequent vindications and victories. The Holy See having enriched the Order with many special privileges, its members are bound to preserve these intact, so as to transmit them to their successors, and to all who may be hereafter enrolled under the same banner.

When the Tertiaries assist in processional ceremonies, they must march either under the Cross of the First Order or under their own, and have precedence of all confraternities or parochial congregations, being by the declaration of the Sovereign Pontiffs not merely a religious community but a distinct religious order. They must also at such times publicly wear their habit. Should several congregations of the Third Order meet on such occasions, the question of precedence will be determined by the date of their respective foundations (see Con. Gregory XII. of 25th July 1583).

The Tertiaries of St. Francis are dependent on the Friars Minor, and, as we have said before, can admit members without having recourse to the ordinary, except in the case of Sisters who have taken the last vow of chastity, and who have the privilege of publicly wearing the habit. The Superiors, however, will take special care that the Tertiaries should in no way

offend other associations or religious communities by an affected disdain or any unkind remarks.

Let all spirit of hostile rivalry or jealousy be put away from them, and let them only strive to emulate each other in charity and good works, and so deserve the favours which the Church has lavished upon them. It is not by exalting themselves and their Order to the detriment of others that the Tertiaries will prosper; but by showing themselves models of humility and charity, and thus acting up to the spirit of their holy profession.

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## CHAPTER XII.

THAT THEY OUGHT TO AVOID OATHS; AND ALSO ON SELF-EXAMINATION, AND THEIR DUTIES TO SERVANTS AND CHILDREN.

OUR Lord, in His Sermon on the Mount, has laid down a distinct rule on the first point in this chapter:

“I say unto you, swear not at all. Neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea, no, no; for that which is over and above these is of evil.”

It was to revive this spirit of truth and sincerity that St. Francis forbade swearing to his Tertiaries, and allowed them to take no oaths save those which might be exacted of them as witnesses in courts of justice, or in matters of sale and property. "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house," is the saying of the Wise Man in the Book of Ecclesiasticus; and as it is their special duty to edify their neighbours by words as well as deeds, so Tertiaries must carefully abstain from all needless swearing, which is offensive to God, remembering that their daily lives should give a living proof of their sincerity, and that it ought not to be necessary to have recourse to an oath to carry conviction into the minds of their hearers.

In advising Tertiaries to say three Pater nosters when, at their nightly examination, they remember having allowed idle words to escape them in the course of the day, St. Francis takes occasion to prescribe *examination of conscience* as one of the most necessary daily exercises of Tertiaries of both sexes. Fidelity to this practice will keep their consciences tender, will encourage them in penance, will preserve them from surprise in cases of sudden death, and will enable them to close their lives, as they have done their days, in sentiments of love, compunction, and holy fear. Let the Tertiaries be unsparing of themselves in this matter, remembering not only the words and deeds, but also the thoughts and

intentions of each day; and let the examen produce a hearty contrition and promise of amendment, as well as acts of reparation and expiation as far as may be in their power. The greatest Saints have ever most severely bewailed and punished themselves for the most venial sins, which may well make us tremble for our own apathy and indifference to far graver faults. In the Calais Manual we find the following passage :

“Our holy Father invites all his Tertiaries to submit with alacrity to the penances inflicted by their Superiors; and for this purpose we exhort them never to relax in the excellent and primitive habit of confessing at once, at the feet of the Superior, any fault of which they may have been guilty during the day, and accepting with thankfulness whatever penance may be imposed. Let them attempt neither excuses nor justification, even should they be unjustly accused, or should the severity of the punishment be out of proportion to the fault; for they do not enter the Order to be honoured and esteemed, but to be humbled and mortified, and to subdue their natural pride.” (Chapter x. art. iv. Const. of Calais.)

Tertiaries bound by the marriage ties must remember that they will have to answer before God for the souls of their children and servants one by one; that they must therefore never relax in their vigilant supervision, and give them every facility for performing their reli-

gious duties. They must bring up their children in the fear and love of God, instructing them in all religious truths and in the divine precepts of the Church. They must look upon their servants as members of their own family, and have the same tender solicitude for their spiritual and temporal good. They must take care that morning and evening prayers be said by both their children and servants. If the practice of family prayer has nearly disappeared amongst us, at least let it be found in the homes of the Tertiaries. Nothing will draw down greater blessings on their households than this daily union of hearts in fervent and humble supplications to the Most High: "For where there are two or three gathered together in My name, there am I in the midst of them."

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### CHAPTER XIII.

ON ATTENDANCE AT MASS, GENERAL ASSEMBLIES,  
AND OTHER PRACTICES AND DUTIES OF THE  
ORDER.

**TERTIARIES** are bound to go to Mass daily whenever practicable. This obligation has been laid upon them by our Seraphic Father, who well knew the plenitude of graces and consolations which the practice would draw down on his children. He gave no special prayers to be used on these occasions, preferring to leave it to

the conscience and feelings of each; but it is best for the Tertiaries to unite themselves with the intentions of the priest, and to follow the prayers appointed by the Church in the Missal for each day.

Those who have not the happiness of partaking daily in the Holy Sacrifice may unite themselves to our Lord in spiritual Communion. It is much to be wished that in large towns the Tertiaries should have a church or chapel to themselves: one for men and another for women, so as to avoid all scandal or ill-natured remarks. This would be the more desirable as it is difficult to close the doors to the faithful who are accustomed to attend the ordinary services in the churches. To found any such church or chapel, however, Tertiaries must have the consent of the Bishop.

Wherever the Holy Sacrifice be offered, the vestments, plate, and furniture should belong to the Order, so as not to have to borrow from other churches.

The high altars in the churches of the First Order have the privilege of a daily and perpetual indulgence, by a decree of Pope Benedict XIV. The churches or chapels of the Third Order have a like privilege.

The Blessed Sacrament cannot be reserved, or Benediction given, without the consent of the ordinary. The Brothers and Sisters of the Third Order may touch the sacred objects and linen belonging to the sanctuary if they have



obtained the permission of their provincial; provided they do not meddle with the corporals till they have been purified by the priest.

All Tertiaries living in the world shall make a point of attending the meetings of the congregation.

These assemblies are absolutely necessary to maintain the spirit of the Order, to develop the works of charity which are confided to them, and to awaken in their hearts a greater zeal and fervour in their holy vocation.

There are two kinds of assemblies, those that relate to purely spiritual matters, and those that treat of the administration and temporal affairs of the Order.

We will speak here only of the former :

I. The meeting referred to in chap. xiii. of the Rule is a monthly one, and is generally fixed on a Sunday, for the convenience of those whose worldly duties or business preclude their attendance on other days.

If there be two congregations, one of men and one of women, the meetings shall be held on distinct and separate days and times, so as to avoid all gossip and scandal.

The meetings should, if possible, be held in the morning, though this may be modified to suit the convenience of the Tertiaries.

All Tertiaries are bound to attend these assemblies; or if unavoidably prevented, to give notice to the Father Director. Those who from carelessness or other reasons neglect this duty

shall first be admonished, and if they persist in their disobedience, the Father Rector shall take such measures as may be deemed necessary for their expulsion from the Order.

These meetings must be presided over by the Father Director, or by one delegated by him, and approved by the Superiors of the First Order.

The prayers and offices used on the occasion are given in the second volume of this Manual. When assembled in the chapel, the Tertiaries must first recite the Office of our Lady (or the Divine Office) together in choir. If in the morning, the little Hours; if in the afternoon, Vespers and Compline. Then the Father Director, or the priest who is to take his place, will give them a sermon on the duties of their state, reprove, exhort, and encourage them in the way of perfection. He must also recommend the names of the sick and defunct members of the Order to their prayers.

Should the assembly be held in the morning, the Tertiaries will have the privilege of a general Communion.

The ceremonies of clothing and profession should take place at these monthly assemblies, unless the Superiors should judge otherwise for some special reason. Directly after prayers a collection will be made for the benefit of the poorer members of the Order.

No temporal affairs may be discussed at these monthly meetings, which are to treat

solely of matters affecting God's glory, of the salvation of the Tertiaries, and the care of the poor. The instructions given should treat mainly of penance and of charitable works, thus resuming the principal duties of the Order. The exact observance of the Rule in itself constitutes a life of penance; but for its literal and ascetic development the Tertiaries must seek the instructions of their Director. Thus alone can they walk safely in the high path they have chosen, and by dying to themselves live for others and for God.

Their works of mercy must be both spiritual and corporal. As we have already stated, the Third Order has ever been most prolific in good works. St. Francis was the first to build and endow hospitals and refuges for the sick and needy; and, following in his steps, the members of his religious orders embraced every kind of charitable work, Sunday, free and adult schools, the education and training of orphans, the care of the sick in hospitals, visits to the sick and dying poor, refuges for the destitute and fallen—nothing was either too great or too small for the zeal of the Tertiaries, whose one idea was to spend and be spent in the service of their Lord and of His poor.

We feel confident that the same spirit is in the Order now; that in a like manner Tertiaries will labour unceasingly to promote the glory of God and the salvation of souls. But, in order to do this the more effectually, prudence and

discretion must be observed. To insure these virtues, the following bye-rules have been laid down :

1. The congregation shall not undertake any work without the consent of the Father Director and the Council.

2. The Presidents of any such works will submit a careful report of their operations to the like authorities.

3. The rules and distribution of such works must be made with the approval of the Director, care being taken not to accept any work which is beyond the strength of the community or congregation.

4. Every year the Director and Council shall make an inquiry into the way in which the Tertiaries have performed their respective duties. This applies especially to those living in their own homes, and to the employment of the time which they can set apart for such works consistently with the obligations of their state and position. This report must be transcribed in a private register, the name and address of each Tertiary being therein inserted, together with an opinion of his or her efficiency, capacity, and power of carrying out the objects of the Order.

5. At the beginning of each year a careful report must be made to the Father Rector and Council of the progress of all the different works undertaken by the congregation, detailing minutely their success or failure; their

difficulties, pecuniary or otherwise, and their prospects for the future. The Director and Council will then decide what modifications should be adopted in each case, which work should be continued, and which suspended.

An "Annal" should be drawn up for the use of all the members of the Order, detailing not only the works undertaken, but also any facts or salient and edifying stories connected with the operations of the congregation.

It is customary at the monthly meeting for the Father Director to give a list of names to such of the secular Tertiaries as reside at a distance of those members of the Order who may be in distress of mind or body in their respective districts, allotting to each Tertiary a certain number of persons to visit and look after. An account will be required of the Tertiaries at the following meeting of the way in which they have fulfilled that trust; and should they have neglected it, if no sufficient cause can be adduced, a public reprimand will be the consequence.

We earnestly recommend Tertiaries not to associate themselves with a variety of works outside their Order, unless by the special consent and direction of their Superiors, who will judge whether such extraneous works will interfere with their fulfilment of the duties and obligations of their Rule.

II. Besides the monthly assemblies there are what are called *extraordinary* ones; that

is, assemblies held on occasions of great feasts of the Order, of funeral obsequies of defunct members, or of the annual Retreat.

The congregations of the Third Order celebrate six special feasts :

1. The Feast of St. Francis, on the 4th October.
2. The Feast of the Immaculate Conception, on the 8th December.
3. The Feast of the Dedication of our Lady of the Angels, on the 2d August.
4. The Feast of St. Louis, king of France, on the 25th August (Patron of the Brothers).
5. The Feast of St. Elizabeth, on the 19th November (Patron of the Sisters).
6. The Feast of the Stigmata of St. Francis, on the 17th September.

At each of these six solemn feasts the Tertiaries will have Office, Mass, and general Communion, in the morning ; and Vespers, sermon, and Benediction of the Most Holy Sacrament, in the evening.

These feasts, whenever possible, should be solemnised on the days appointed by the Church ; but, if absolutely necessary, may be remitted to the following Sunday, always excepting the Feast of our Lady of the Angels, which remains invariably fixed for the 2d August.

The great feast of our Seraphic Father is ordinarily preceded by a Retreat of eight days,

at which all Tertiaries should assist. The day after the feasts there should be a solemn service for the deceased Brothers and Sisters of all three Orders.

Every year, on one of the days of general assembly chosen by the Father Director, the Tertiaries must renew their profession in a body, the Father Rector reading out the formulary as directed in the second volume of this *Manual*.

But professed Tertiaries, especially those who have taken the vow of chastity, must renew their vows separately, on the 16th *April* and on the 29th *November*, to gain the plenary indulgence granted on those special days on those conditions.

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## CHAPTER XIV.

### ON THE CARE OF THE SICK, DYING, AND DEAD MEMBERS OF THE ORDER.

THE care of the sick is one of the most meritorious works before God. At the last Judgment our Lord will then address His faithful children with the consoling words, "I was sick, and ye visited Me." Tertiaries, therefore, are particularly bound to this duty, especially towards each other, and should render the sufferers every service which lies in their power.

When a Brother or Sister falls sick, notice must immediately be sent to the Father Director, who will communicate with the Father Rector, and obtain the prayers of the congregation. The Father Rector will at once visit the sick person, and, if poor, provide for his or her wants. He will then give notice to the infirmarians and to the other Tertiaries, so that each may visit and relieve the sufferer to the best of their ability. In a word, they will do to him as they would wish to be done by.

The sick Tertiaries themselves must strive to bear their sufferings patiently, uniting them with those of our Lord in His adorable Passion. Is not the Cross the bed on which every Christian must die? Should alarming symptoms present themselves, they must at once ask for the Sacraments of the Church, lest death should overtake them unawares. They will renew their profession to the Father Director, who will give them the general absolution, with the plenary indulgence accorded by the Holy See to all the children of St. Francis at the hour of death. Should the renewal of their vows be impossible to them, Popes Sixtus IV. and Paul V. have granted the like plenary indulgence to the dying Franciscan, if he should only pronounce devoutly in his heart, if not with his lips, the holy name of "Jesus."

When the state of the sick person requires that he should receive the last Sacraments, the sacristan will be diligent to prepare all things



with the greatest care for the ceremony. For the Holy Viaticum, he must prepare, in the room of the sick person, a table covered with a perfectly clean cloth, ornamented with flowers, a crucifix, two candles, some holy water, a little branch of box or palm, and a glass of water for purifying the fingers of the priest. For Extreme Unction the table will be prepared in the same way; only he must add a basin or plate with some cotton-wool and one or two pieces of crumb of bread to purify the priest's fingers, with a basin of water to wash his hands. After both ceremonies, the water, cotton and bread, so used for purification, must be thrown into the fire.

The infirmarians should give notice to a certain number of the Tertiaries of the hour when the sick person is to receive the Viaticum, that they may accompany It to his house, and likewise that some of them should be present at the administration of Extreme Unction.

The sacristan will bring candles with him to distribute among the Brothers and Sisters present, who will light them on the entrance of the Blessed Sacrament into the house, and afterwards accompany the priest back to the church.

Should the state of the sick person require a night-watcher, the Brothers or Sisters will volunteer for this service, the Father Rector arranging the list of watchers according to the time at the disposal of each. If necessary, those

who live by their labour will be indemnified for the time thus lost out of the funds of the Order.

During the last agony the Tertiaries will endeavour by fervent prayer to help the departing soul. A blessed taper will be burnt in the room and holy water thrown on the bed to chase away the spirits of evil, who redouble their efforts to trouble souls on the eve of their departure to appear before their Judge. But, above all things, let not the watchers forget to give notice in time to the Father Director, lest the sick person should lose the supreme comfort and blessing of the last absolution.

The Tertiary having breathed his last, notice must at once be sent by the secretary to the members of the congregation, whether novices or professed, with the name and residence of the deceased, the day, hour, and place of burial, and the day and hour when a Mass will be said for the repose of his soul. All Tertiaries are entitled to the suffrages of the community, and to Masses said by the priests, while the other members will repeat the Psalms, Paters, and "Requiem æternam," required by the Rule.

Such Tertiaries as may die without being in the habit must be clothed in it directly after death; and the body so vested will be exposed for a certain time on the bed, holding in the crossed hands on the breast the Rule and a crucifix or little cross of wood.

The body will not be put in the coffin till the last moment; but in these and other minor matters the family of the dead must be consulted.

The Tertiaries of the district must follow the funeral procession, the Father Rector taking care that the Order should be represented by a sufficient number of the members.

On the third or seventh day after death, a Mass will be said for the deceased at the hour fixed by the Father Director. As many Tertiaries as possible should attend, and offer their communions for the deceased member.

The Rule enjoins that three Masses should be said every year for the Tertiaries, living or dead, at different epochs; namely, that of the Holy Ghost at Pentecost; of the Blessed Virgin at the Feast of the Immaculate Conception; and (for the dead) within the octave of the Feast of our great Father St. Francis. At each of these Masses there will be general Communion.

As to the prayers which the Rule prescribes for the dead, those who cannot recite the whole of them may obtain a dispensation from the Father Director. But do not let them forget when their turn comes to leave this world, that the living will probably act towards them as they have done towards others.

Tertiaries should not confine this exercise of charity to the members of their own Order or to the narrow limits of their congregation. They

should look upon it as an honour and a privilege, as well as a happiness, to carry help and consolation to other sick-beds, and especially to the most neglected and needy; thus imitating the great examples of St. Louis, St. Roch, St. Yves, St. Eleazar, St. Elizabeth, and other great Saints of their Order, whose life was spent in the exercise of this special charity to all the suffering members of our Lord.

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## CHAPTER XV.

### ON THE SUPERIORS AND OFFICERS OF THE THIRD ORDER.

THE Rule leaves the number and offices of those who are to manage this great community to the discretion of the Provincials. We will therefore only give a sketch of the custom which is most generally followed by congregations of Tertiaries.

The superiors of the Order are :

1. The Father General.
2. The Provincial (for his Province).
3. The Guardian or Visitor.

Everything that is done in the Third Order without the consent of these Superiors is not only irregular but null.

Each congregation is governed by a Father Director, under whom is the Father Rector for

the communities of men, and the Mother Superior for the communities of women. Also, an Assistant, a Master or Mistress of Novices, a Secretary, Treasurer, Zelator, Sacristan, and Infirmarian. These form the administration of the Third Order, and meet in council under the presidency of the Father Director.

#### THE DIRECTOR.

This *Director*, appointed by the Visitor, will, if possible, be chosen from one of the Tertiaries. On him will depend in a great measure the progress and success of the congregation. His business will be to decide on the works to be undertaken by the community, to distribute these works amongst the members, and to see to their execution; to instruct, exhort, reprimand, punish, explain the Rule at the monthly meetings, preside at all the general assemblies, visit the sick, give absolution to the dying, relieve the poor and needy among the Tertiaries, and have the superintendence of the income of the community.

#### THE FATHER RECTOR.

The *Father Rector* will be appointed by the Director. He must consider himself less the superior than the servant of the brethren; must watch over them with zeal and diligence, reconcile differences, warn and correct those who are guilty of any infringement of the Rule, and himself set the example of humility.

poverty, charity, self-denial, and a thorough intention of doing all for the glory of God. On him will fall the entire administration of the house, and to him the community must give willing obedience.

He will be elected for three years, but, if it be considered advisable, he may be reelected. He should always be at the disposal of the Brothers, if any wish to speak with or consult him alone; and for this purpose should set apart certain times when he can receive them separately in his own room. The Rectors will always have the privilege of being members of the Council, even after their time of office shall have expired.

The same rules and duties apply to the Mother Superiors, who are in the same position as regards the Sisters of the Order as the Father Rectors are to the Brothers.

#### THE ASSISTANT.

The *Assistant* is the substitute for the Rector in cases of absence or illness, and his duty is simply to follow exactly the instructions given him by the Father Rector.

#### THE MASTER OR MISTRESS OF NOVICES.

On the *Master* or *Mistress of the Novices* mainly depends the future welfare of the community, as it is their business to train the younger Tertiaries, and instruct them in all the duties of their vocation.

He must be careful to teach them to say Office with correctness and precision, and to perform with minuteness and a spirit of devotion the ceremonies in use at the assemblies of the congregation. Above all, must such officers strive to study the character, win the confidence, and gain the hearts of the novices, endeavouring to inspire them with a spirit of detachment, simplicity, penance, and charity, which are the principal notes of the Third Order.

Every month a special meeting of the novices will be held, at which the master or mistress of the novices shall preside. At these meetings Office will be said, and an explanation of different points of the Rule given; and when the service is over, the mistakes made by the novices in the recitation of the Office will be pointed out by the master or mistress of the novices, which he will refrain from doing at the time so as not to interrupt the service. The prayers used on such occasions are given in the second volume of this Manual.

These monthly meetings are specially necessary for secular Tertiaries, that they may not be behind those living in community in the exact performance of the Rule of the Order: The master or mistress of the novices should visit them frequently in their own homes, so as the better to understand their position and difficulties, and give them every help in his or her power.

Every two months the Father Rector will preside at these assemblies, and give them an

- instruction on the special duties of their holy vocation.

#### THE SECRETARY.

The *Secretary* is charged with all the correspondence of the congregation; with keeping the registers of the names and addresses of the Tertiaries, their acts of profession, and the like; transcribing the proceedings at the general assemblies; giving the Brothers and Sisters their certificates of admission; convoking the members to the different meetings; giving notice of deaths; and all other duties of the like nature.

The registers should be most carefully kept, and contain the name, surname, residence, and profession of each Tertiary; the dates of his or her admission to the Order, of his or her clothing and profession, death and burial. The secretary should also prepare the yearly annals of the community, giving the biographies of such of the Brothers and Sisters as have died in the odour of sanctity, the account of the works undertaken by the congregation, the gifts of benefactors, and the like. He will also insert the changes which may occur in the Superiors or Directors, enumerating the works and good offices done by each during his or her administration.

If there be a library for lending or otherwise, this also will be under the care of the secretary.



## THE TREASURER.

The *Treasurer* will have the charge of all the alms of the community, together with the funds necessary for the maintenance of the house, the services of the church or chapel, and the like. All accounts must pass through his hands; but he will pay nothing which has not first been approved by the Father Rector (or Mother Superior).

Every year, after the Feast of St. Francis, he will submit his accounts to the Council, the verification of which will be done by the Father Rector, and the seal of the community thereto attached.

His term of office will be for three years. At the end of that time, his account-books and the funds at his disposal must be made over in a clear and distinct manner to his successor. The Father Rector may examine his books at any time, to see that they are well kept and in good order.

To avoid confusion, he must be careful neither to receive nor disburse any money without obtaining a written receipt for the same.

## THE ZELATORS.

The *Zelators* are specially charged with the care of the secular Tertiaries, to watch over their strict observance of the Rule, and to give notice to the Father Rector should they, by their conduct in the world, give scandal to

others and disgrace their holy profession. This office requires great prudence and charity in its fulfilment.

#### THE SACRISTAN.

The *Sacristan* will have charge of everything connected with the service of the church or chapel. He must make an inventory of all the holy vessels, vestments, and linen intrusted to his care. Everything connected with the altar must be approached with the greatest reverence, and no talking can be permitted either in the church or sacristy without special reasons, and that in a low voice. The same rules, of course, apply to the Sisters who may be appointed to this office.

The greatest care must be taken to insure the cleanliness, ventilation, and warming of the church or chapel confided to them. On them also rests the preparation of the altars for festivals, the arrangement of flowers, hangings, or banners, the lighting of the candles, &c. The wax-candles offered by the Tertiaries on their clothing and profession must be reserved for High Mass, and burnt from the Preface till the end of the Communion.

All Missals, rituals, hymnals, Ordos, and the like, must also be under the charge of the sacristan. The greatest care must be taken not to leave the sacred vessels on the altar or in the sacristy; but they should be at once safely put away under lock and key.

## THE INFIRMARIAN.

To the *Infirmarian* is confided the care of the sick and dying members of the Order. His business will be to provide for their spiritual and temporal wants, and, if not himself a priest, to insure one being sent for in time for the administration of the Sacraments. He must prepare the body for burial by dressing it in the habit of the Order, should the Tertiary have neglected to wear it in his or her last sickness. The office of infirmarian is of the highest importance, and none can fulfil its duties unless animated by the most tender charity, and a tender love for the suffering members of Christ's body.

The Council is composed of the following members :

1. The Father Director.
2. The Father Rector or Mother Superior.
3. The Assistant.
4. The Master or Mistress of the Novices.
- 5, 6, 7, 8, 9. The Secretary, Treasurer, Zelator, Sacristan, and Infirmarian, as well as those who have previously held the office of Rectors or Superiors, unless they should have been dismissed for any grave fault.

All matters relating to the spiritual and temporal interests of the Tertiaries must be brought before this Council, and nothing can be done in the Order without their knowledge and approval.

In case of repairs or buildings connected with the convents or chapels, the Council will name a commission out of the congregation to superintend and give an account of the work to the Council.

The Council must meet every month, due notice being sent by the Secretary to all the members as to place and hour of meeting.

The prayers used on the occasion are given in the second volume of this Manual.

The proceedings of the Council are strictly secret. Any act of indiscretion committed by one or other of the members, revealing what has passed in their deliberations, will be reported to the Visitor, and if of sufficient gravity, the delinquent will be expelled from the Council.

The questions to be decided in the Council must be proposed by the Father Rector or Mother Superior. Each member must give his or her opinion in turn, with simplicity and humility, while a perfect silence is observed by the rest.

The final decision on each question must be given by secret voting; and should the numbers be equally balanced, the Father Director (by giving the casting vote) will decide the matter.

The Secretary will take notes of the whole proceeding, and record the results in a book prepared for the purpose.

The question of precedence in the Council must be decided by date of profession and age.

The Father Rector has his place on the right of the Father Director, and the other members according to their order. But should there be any priests among them, they will take precedence of laymen.

The Secretary must sit opposite the Father Director, on the other side of the table.

These regulations should be observed in all meetings or assemblies of the Order.

In large communities there are other officers, such as the Master of the Ceremonies, to arrange the members in all processional services or religious functions; the Choristers, who will chant the hymns and antiphons, answer at all ceremonies of clothing or profession, and act as Readers in the absence of the Father Rector, or on other occasions. There will also be a Brother or Sister charged with providing the habits of the Tertiaries, and who will keep the serge, cords, rosaries, linen, and other articles necessary for the clothings; and a "Quêteur," to collect the alms of the congregation, or, if necessary, to go begging; but this can only be done on very special occasions, by desire or permission of the Council and of the Father Director. The porters are charged with answering the door, and excluding from the chapel, at the special services of the Order, any persons who are not Tertiaries. The opening and closing of the house or chapel will be also their business, and they must obey in this respect, as in all others, the orders of the Father Rector or Mother Superior.

We must now come to the subject of the elections.

Those of the Council take place every three years, and should be presided over by the Father Visitor. All professed Tertiaries have a right to vote on these occasions; and the President, in cases of doubt or even numbers, may give a double vote to decide the question.

On the day of election the Father Visitor will say Mass, at which all the Tertiaries will communicate.

After their act of thanksgiving all will kneel and intone the hymn "Veni Creator," with the prayer of the Holy Ghost, of our Lady and St. Francis. Then each member being seated, the Father Visitor will give a short exhortation as to the importance of the work they are about to undertake for the glory of God and the good of souls; and a warning to each to vote as they will wish to have done at the last day.

They begin by the election of the Father Rector or Mother Superior, and each member writes on a little bit of paper the following words: "I choose —— for Rector or Superior." Then he signs the paper, covering over his signature with a seal, so that only the name of the person for whom he votes should be discovered. The youngest vote first, and so on to the end; the Father Director and the Father Visitor voting last. The papers or tickets are collected by the Secretary in an urn, and the numbers are counted to see that all have voted who are

present. The President, the Father Director, the Father Rector, and the Secretary will then withdraw to one corner to collect the votes. The Secretary will write down the numbers as they are withdrawn from the urn, and the name which has obtained the majority of suffrages will be declared elected. In case of a tie, the ceremony of voting will again be gone through; but should that fail, the President will draw lots between the two candidates, and the one drawn first will be the one chosen.

The rest of the elections will be conducted in the same orderly manner.

When concluded, the Father Rector (or Mother Superior), whose time of office has expired, will kneel before the President, making a public confession of the faults he (or she) has committed during his administration, begging pardon and penance for his negligence.

The President will thank him for his services to the congregation if he has done well, or, in the contrary case, reprove him for neglect; and he will then return to his place, after having received the blessing of the President.

The Father Visitor, having received the list of the newly-elected Council from the Secretary, will say out loud :

“In the name of the Father, Son, and Holy Ghost, Three Persons and One God; of the Blessed Virgin Mary, our Mother and Mistress, conceived without sin; and of our Seraphic Father, St. Francis; and of our Holy Mother, St.

Elizabeth, the following elections have been made by this congregation on — day — month, in the year of our Lord —, by me, Father Visitor, the Father Director, and by the Tertiaries here assembled.

“ *As Father Rector (or Mother Superior), —.*  
 “ *As Assistant, —.*”

As soon as the names of the new Council have been read out, the Father Visitor will call the new Father Rector (or Mother Superior), who, humbly kneeling, will receive an exhortation and instruction as to his (or her) future duties, after which he (or she) will be desired to take his (or her) place (as his (or her) predecessor had done) on the right hand of the President. The Father Visitor will do the same by the other members, confirming their elections. Then he will intone the *Te Deum*, which the Tertiaries will take up and sing in choir; after which the Father Visitor will say the following verses and prayers:

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

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

*V. Post partum, Virgo, inviolata permanisti.*

*R. Dei genitrix, intercede pro nobis.*

*V. Signasti, Domine, servum tuum Franciscum.*

*R. Signis redemptionis nostræ.*

*V. Dominus vobiscum.*

*R. Et cum spiritu tuo.*



## Oremus.

Deus qui corda fidelium, &c.

Concede nos famulos tuos, &c.

Domine Jesu Christe, qui frigescente mundo,  
&c.

Agimus tibi gratias, &c.

Qui vivis et regnas, &c.

These prayers said, and the Tertiaries having resumed their places, the Father Visitor will briefly give a statement of the receipts and expenditure of the past year, and of the number of Tertiaries received, professed, or dead during that period, recommending the latter specially to the prayers of the faithful. At these words the Sacristan will unfold a mortuary cloth, which four of the Tertiaries will hold at the four corners, with four lighted tapers, and they will chant: "Libera me, Domine," &c. The President will then say, "Pater noster," &c.; "A porta inferi," &c.; "Requiescant in pace," &c.; "Domine exaudi orationem," &c.; "Dominus vobiscum," &c.; "Oremus, Deus veniæ largitor," &c.; "Fidelium Deus," &c.; "Requiem æternam," &c.; "Requiescant in pace. Amen."

This ceremony being concluded, at a sign from the President, the Tertiaries will retire, with the exception of the newly-elected officers, who will forthwith proceed to the election of those under them: such as the Master or Mistress of the Novices, &c. &c. The result of

this election will be announced at the following meeting of the congregation, which should be held, if possible, on the Sunday following the general elections. The Secretary will then affix on a tablet in the chapel the names, surnames, and names in religion of all the newly-elected officers of the congregation.

If the Father Visitor thinks it advisable, he may propose the réélection of the Father Rector (or Mother Superior), or of any other of the members of the Council.

In case of the death of the Father Rector (or Mother Superior) during his triennial term of office, there shall be no new election, the Father Assistant must replace him until the regular time shall have elapsed for the fresh elections.

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## CHAPTER XVI.

### OF THE CORRECTION OF DELINQUENTS.

To maintain the spirit of the Third Order in its integrity depends mainly on the activity and vigilance of its Superiors. Hence the appointment of the Father Visitor. As we have already said, this Visitor must be a priest, and of the Order of the Friars Minor, unless, by a special dispensation from the Holy See, this office be assigned to one delegated by the Superiors of the Order.

The Visitor is bound to make an annual inspection of each congregation or convent of the Order, giving notice of his arrival beforehand. The day being fixed and the Tertiaries being assembled, the Visitor, after the usual prayers, will deliver a short exhortation suited to the occasion, and then will proceed to visit and examine the house and chapel, the archives and registers, the state of the funds and expenses of the community, &c. The Father Director and the Father Rector will then come to give him an account of the congregation; both they and the Council will frankly tell him their difficulties, and the faults committed by any of the members, so that he may take measures to correct them. Afterwards the Visitor will reassemble the community, and having examined into the circumstances of each case, will impose such penances as he may think fit, not resorting to expulsion unless in circumstances of absolute necessity. He will then once more give an exhortation to the community, and conclude with the general absolution, and the prayers prescribed at the general assemblies.

The Secretary will draw up a report of the proceedings, which will be signed by the Father Visitor and the Father Director.

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## CHAPTER XVII.

OF LAWSUITS TO BE AVOIDED AMONGST THE  
TERTIARIES.

LAWSUITS are a fertile source of hatred and discord; therefore all Tertiaries should avoid them as much as possible.

If people go to law with them without any provocation on their part, they must simply act on the defensive, remembering the words of the Lord to His disciples: "If a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto him" (St. Matt. v. 40).

## CHAPTER XVIII.

## AS TO THE GRANTING OF DISPENSATIONS.

ST. FRANCIS, formed in the school of his Divine Master, though inexorably severe to himself, was ever tender and charitable towards others. Having, in the fifth chapter of his Rule, dispensed travellers and sick, and those who were occupied in laborious works, from austere corporal penances, he proceeded to grant faculties to the Superiors of the Order to accord the like dispensations to others even for less urgent reasons. His object was to make the Third Order

accessible to all, even to those in feeble health, or whose natural temperament inclined them to shrink from physical pain. Therefore the Superiors should exercise great charity and consideration towards their Tertiaries, and not lay upon them a burden above their strength. At the same time, the statute enjoins that the penances of the Rule should be commuted rather than dispensed; substituting, for instance, prayers, alms, and other works of charity, for fasts and disciplines. These dispensations must be considered, however, as only temporary, especially those which relate to the essential obligations of the Rule. For instance, it is not permissible, says D'Ozieri, to give up altogether wearing the habit, or to leave off the cord and scapular. With a little courage and good-will, we shall find we can bear a great deal more than we at first imagine, and that the severity of the Rule is lessened by habit. The many spiritual graces and indulgences with which the Church has enriched the Order depend absolutely on the observance of the Rule, so that Tertiaries, wishing to escape from its obligations or shelter themselves under manifold dispensations, would voluntarily deprive themselves of these privileges.

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## CHAPTER XIX.

THAT THE SUPERIORS SHOULD DENOUNCE THE PUBLIC FAULTS OF THE TERTIARIES TO THE VISITOR.

LAXITY is the ruin of a religious community. "A congregation," says D'Ozieri, "where faults are allowed to pass unheeded, where admonitions and penances are unknown, where Superiors have not the courage, and those under them have not the humility, to inflict and accept punishment, is not worthy of the name of a congregation; it is simply an agglomeration of individuals to whom the Rule is a dead letter."

According to the Rule, only grave and notorious faults must be brought before the Father Visitor; and that only after the Father Rector has resorted in vain to private warnings and admonitions, given with that sweetness and tender consideration which only charity can inspire. In that, again, they must follow the example of their holy Founder, who, by his loving admonitions, knew how to make warm friends even of those whom he reproved. Therefore, while not shrinking from this painful task, let Superiors remember that they strike but to cure; and that to the strong drink of correction, they must add the oil and balm of true sympathy and Christian charity.

## CHAPTER XX.

## THE RULE DOES NOT BIND UNDER PAIN OF SIN.

“THE Rule of the Third Order is not binding under pain of mortal sin.” Such are the express words and will of our glorious Founder, St. Francis of Assisi. In confirmation of this, Popes Nicholas IV. and Leo X. have declared that the prescriptions of the Rule, except where they relate to the commandments of God or the Church, do not bind the Tertiaries even under venial sin, because they only contain such precepts as are necessary for the salvation of souls in the world, and do not include solemn vows. D’Ozieri says of this: “We nevertheless earnestly exhort the Brothers and Sisters not thereby to think themselves at liberty to transgress their holy Rule, but to labour with perseverance and generosity to form their lives upon its model. By their fidelity in this particular, they will not only add lustre to their crown, but conform themselves more closely to the image of our Lord, who voluntarily submitted to human laws and to the will of His Heavenly Father for our sake and for our salvation.” By acting thus, they will restore the lustre of the Third Order, edify their neighbours, and exercise in the world the apostolate which St. Francis had most at heart. As his children, they will not content themselves with a mere

outward observance of his commands; but endeavour fervently to carry out the spirit of their holy vocation. Let them meditate frequently on the consoling words pronounced by the Father Director on the day of their profession, at the moment of having bound themselves by an irrevocable vow. "And I," he answers them, "if you observe these things, promise you, on the part of God, eternal life." Words awfully solemn, dear Brothers and Sisters, and which Heaven undertakes to ratify, if you will only persevere with love and fidelity in the course upon which you have entered. Make the holy directions of our Seraphic Father the rule of your lives, and they will guide and sustain you unto the end. You have renounced the pleasures of this world. But these pleasures are perfidious and ephemeral; while the joys of heaven, or the sufferings of hell, are eternal. For the love of His Son, who gave Himself for you, you have embraced a life of penance and suffering and sacrifice; but it is only for a little while. Time is short, and heaven is long. Yet a little more patience, a little more courage, a little more love, and your reward is sure, for ever and for ever, in the presence of your Spouse. Amen.