RULE AND CEREMONIAL
OF THE
Third Order of St. Francis,
ACCORDING TO THE CONSTITUTION OF LEO XIII. AND THE
DECREES OF THE SACRED CONGREGATION OF RITES

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

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THIRD ORDER OF ST. FRANCIS

CONSTITUTION

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

LEO, BISHOP,

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

The merciful Son of God, who, in laying an easy yoke and light burden upon men, made provision for the life and for the salvation of all, bequeathed to the Church which He established not His power alone, but His mercy also, that so the blessings obtained through Him might, by the same continuance of love, be propagated for all ages. And therefore, just as all that Jesus Christ did or said throughout His life was marked by a gentle wisdom and the greatness of an unconquered benevolence, so, too, each institution of the Church displays a wondrous indulgence and leniency, from which it is
seen that in this respect too the Church resembles God, Who is Love. Now, it is the special work of this maternal affection wisely to adapt the law—so far as may be—to the age and its manners, and at all times to observe the greatest discretion both in precepts and in requirements. And the result of this habitual charity and wisdom is that the Church is enabled to join an absolute and eternal unchangeability of doctrine to a prudent variation of discipline. Conforming Our mind and heart to these principles in the exercise of the Pontificate, We deem it Our duty to consider impartially the nature of the times, to weigh circumstances, that so no one should be turned aside by difficulties from the practice of useful virtues. We have now been pleased to submit to this rule the association of Franciscans of the Third Order—styled the Secular—and to determine with care whether it were best to make some slight modifications in its laws because of the changes in the times. That illustrious institution of Our Father Francis was warmly commended to the faithful by Us in Our Encyclical Letter Auspicato which We published on the 17th of September of last year. We published it with no other wish or aim than this—that by it as many as possible might be recalled on Our invitation to the pursuit of Christian sanctity. For the chief source of the evils which oppress the world, and of the dangers which threaten it, is the neglect of Christian virtue; and men cannot heal the former nor can they avert the latter in any way except by hastening to return, publicly and in private, to Jesus Christ, Who 'can save for ever
all those that draw nigh through Him to God' (Heb. vii. 25).

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

We must render thanks to the Author and Helper of all good counsels, that the ears of the Christian people were not closed to Our exhortations. From many places We hear that devotion to Francis of Assisi has been aroused, and there is everywhere an increase in the number of persons seeking admittance into the Third Order. Wherefore, as though to give fresh impulse to men already running, We determined to turn Our thoughts to all that in any way hinders or retards this salutary race of souls. And first We saw that the Rule of the Third Order which Nicholas IV., Our predecessor, approved and confirmed in his Apostolic Constitution Supra Montem on the 18th of August 1280, is not in all points suited to the present age and
present customs. Hence, since the duties prescribed could not be fulfilled without excessive difficulty and inconvenience, it has hitherto been necessary to dispense with a majority of the most important rules on the petition of the associates; that this could not be done without injury to the common discipline will readily be understood. Then, too, there were other matters in the association which called for Our attention. The Roman Pontiffs, Our predecessors, welcomed the Third Order from its birth with the greatest of good-will, and granted its members very many valuable Indulgences for the expiation of theirsins. Thescope of these Indulgences has become in the lapse of time somewhat confused, and it has often been a matter of discussion whether the Pontifical Indulgence applied in certain cases, when it could be gained, and of what kind it was. Assuredly there has been no want of foresight on the part of the Apostolic See in this matter—Pope Benedict XIV., for instance, in his Constitution Ad Romanum Pontificem, of the 15th March 1751, set himself to put an end to previous doubts. Since then, however, many more have naturally risen. We have been induced by the consideration of inconveniences of this kind to appoint certain Cardinals of the Holy Roman Church, who are members of the Sacred Council of Indulgences and Sacred Relics, to review the original Rule of the Tertiaries with care, and to collate and examine all the Indulgences and privileges, and when they had formed a mature judgment on the matter to let Us know what they thought
should be retained and what altered, in view of the condition of the times.

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

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

CAP. I.

Concerning the Choice, the Novitiate, and the Profession of Members.

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

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

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

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

Concerning the Rule of Life.

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

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

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

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

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

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

7. Let those who have to make wills dispose
of their property by bequest, each at his own time.

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

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

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

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

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

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

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

Cap. III.

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

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

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

3. The Visitors are to be chosen from the First
CONSTITUTION OF THE
Franciscan Order or from the Third Regular Order, and the custodes, or guardians, will select them when asked to do so.

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

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

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

INDEX OF INDULGENCES AND PRIVILEGES.

CAP. I.
Concerning Plenary Indulgences.

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

1. On the day of their entering the Order.
2. On the day when they make their first profession.

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

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

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

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

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

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

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

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

Cap. II.

Partial Indulgences.

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

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

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

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Cap. III.

Privileges.

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

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

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

Given at Rome, at St. Peter’s, on the 3rd of the
Kalends of June, in the year of the Incarnation of Our Lord one thousand eight hundred and eighty-three, and in the sixth year of Our Pontificate.

C. CARD. SACCONI, PRO DATARIUS.
TH. CARD. MERTEL,
Visa de Curia I. De Aquila de' Visconti,
I. CUGNONI.

APPENDIX.

STATIONS OF THE CHURCHES OF ROME.

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

The First, Second, and Fourth Sundays of Advent, Indulgence of 10 years and 10 quarantines.
The Third Sunday of Advent, Indulgence of 15 years and 15 quarantines.
Christmas Eve, Indulgence of 15 years and 15 quarantines.
Christmas night and morning (Aurora), Indulgence of 15 years and 15 quarantines.
Christmas Day, plenary Indulgence.
Feasts of St. Stephen, St. John the Evangelist, the Holy Innocents, the Circumcision, the Epiphany, Septuagesima Sunday, Sexagesima Sunday, Quinquagesima Sunday, Indulgence of 30 years and 30 quarantines.
PRAYERS FOR THE ASSEMBLY.

Kyrie eleison.  Lord, have mercy.
Christe eleison.  Christ, have mercy.
Kyrie eleison.  Lord, have mercy.
Pater noster (secreto).  Our Father (secretly).
   V. Et ne nos inducas in tentationem.
   R. Sed libera nos a malo.
   V. Memor esto congregationis tuae.
   R. Quam possedisti ab initio.

   V. Domine exaudi orationem meam.
   R. Et clamor meus ad te veniat.
   V. Dominus vobiscum.

   R. Et cum spiritu tuo.

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

R. Amen.

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

R. Amen.
PRAYERS FOR THE ASSEMBLY.

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

Hymn.

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

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

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

Accende lumen sensibus, Kindle our senses from
Infunde amorem cordibus, above, [flow with love;
Infirma nostri corporis And make our hearts o'er-
Virtute firmans perpeti. With patience firm, and
The weakness of our flesh:
Hostem repellas longius,
Pacem quaedones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Far from us drive the foe we dread,
And grant us Thy true peace instead;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Per te sciamus da Patriem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

O, may Thy grace on us bestow [to know,
The Father and the Son And Thee through endless times confess’d [blest.
Of Both th’ eternal Spirit

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

To God the Father, with the Son, [in One, And Holy Spirit, Three Be glory while the ages flow, [below.
From all above, and all

In Paschal Time.

Deo Patri sit gloria,
Et Filio, qui a mortuis Surrexit, ac Paraclito In sæculorum sæcula.

All glory while the ages run [Son Be to the Father, and the Who rose from death; the same to Thee,
O Holy Ghost, eternally

PRAYERS FOR THE ASSEMBLY.

V. Emitte Spiritum tuum, et creabuntur. V. Send forth Thy Spirit, and they shall be regenerated.

R. Et renovabis faciem terrae. R. And Thou shalt renew the face of the earth.

Oremus.

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

R. Amen.

Let us pray.

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

R. Amen.

2. At the end of the assembly.

Kyrie eleison. Lord, have mercy.
Christe eleison. Christ, have mercy.
Kyrie eleison. Lord, have mercy.
Pater noster (secreto). Our Father (secretly).
V. Et ne nos inducas in tentationem. V. And lead us not into temptation.
R. Sed libera nos a maleo. R. But deliver us from evil.
V. Confirma hoc Deus, quod operatus es in nobis. V. Confirm, O God, what Thou hast worked in us.
R. A templo sancto tuo, quod est in Jerusalem. R. From Thy holy temple, which is in Jerusalem.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. O Lord, hear my prayer.
R. And let my cry come to Thee.
V. The Lord be with you.
R. And with thy spirit.

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

Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis. Qui vivis et regnas in sæcula sæculorum.
R. Amen.
V. Oremus pro benefactoribus nostris.

Ant. Si iniquititates observaveris, Domine: Domine, quis sustinebit?
Ps. De profundis clam-
avi ad te, Domine : Domine, exaudi vocem meam.

Fiant aures tuæ intendentes : in vocem deprecationis meæ.

Si iniquitates observaveris, Domine : Domine, quis sustinebit?

Quiæ apud te propitiationi est : et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus : speravit anima mea in Domino.

A custodia matutina usque ad noctem : speret Israel in Domino.

Quiæ apud Dominum misericordia : et copiosa apud eum redemptio.

Et ipse redimet Israel : ex omnibus iniquitatis ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

have I cried unto Thee, O Lord : Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word ; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them,
PRAYERS FOR THE ASSEMBLY.

V. A porta inferi.  V. From the gates of hell.
R. Erue, Domine, animas eorum.  R. Deliver their souls, O Lord.
V. Domine exaudi orationem meam.  V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.  R. And let my cry come unto Thee.
V. Dominus vobiscum.  V. The Lord be with you.
R. Et cum spiritu tuo.  R. And with thy spirit.

Oremus.

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

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

Let us pray.

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

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their
CEREMONIES FOR THE CLOTHING.

bue peccatorum: ut in-
sins; that by the help
dulgentiam, quam semper
of pious supplications
optaverunt, piis supplica-
tionibus consequantur.
they may obtain the par-
Qui vivis et regnas in
don they have always
sæcula sæculorum.
desired. Who livest and

R. Amen.

V. Requiem æternam
dona eis, Domine.

R. Et lux perpetua lu-

R. Amen.

V. Eternal rest give to

R. Amen.

V. Requiescant in

R. And let perpetual

V. May they rest in

R. And let perpetual

V. May they rest in

peace.

R. Amen.

ARTICLE II.

CEREMONIES FOR THE CLOTHING OF NOVICES.

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

Quid postulas? What dost thou ask?

Respondit: To which he replies:

R. Pater, ego humiliter
postulo habitum Tertii
Ordinis de Pœnitentia,

R. Pater, ego humiliter
postulo habitum Tertii
Ordinis de Pœnitentia,

ut cum eo salutem æter-

ut cum eo salutem æter-

nam facilius consequi
nam facilius consequi
valeam,

tnum may the more easily ob-
tain eternal salvation,
CEREMONIES FOR THE CLOTHING.

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

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

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

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

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

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

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

Oremus.

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

Let us pray.

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

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

R. Amen.

Oremus.

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

Let us pray.

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

summos Ecclesiæ Pontifices, tui Vicarios, approbare fecisti, immensam tuae clementiae largitatem suppliciter exoramus, ut haec indumenta, quae idem B. Franciscus ad poenitentiae indicium, ac pro valida contra saeculum carnem et daemonem armatura commilitones suos fratres de Poenitentia in Tertio Ordine portaret constituit, benedicere et sanctificare digneris, ut hic famulus tuus (vel haec famula tua), ea devote susciptiens, te ita induat, ut in spiritu humilitatis viam mandatorum tuorum ad mortem usque fideliter percurrat. Qui vivis et regnas in saecula saeculorum.

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

R. Amen.

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

R. Amen.
Blessing of the Cord or Girdle.

Oremus.

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

Let us pray.

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

R. Amen.

R. Amen.

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

Exuat te Dominus verem hominem cum actibus suis, et cor tuum May the Lord take from thee the old man with his works, and turn
avertat a sæculi pompis
quibus abrenunciasti,
dum baptismum suscep-
isti.

thy heart away from
the pomp of the world,
which thou didst re-
nounce when thou went
baptised.

R. Amen.  

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

Induat te Dominus  May the Lord clothe
novum hominem, qui sec-
cundum Deum creatus est
in justitia et sanctitate
veritatis.

R. Amen.

Giving him the cord, he says:

Præcingat te Dominus  May the Lord gird
cingulo puritatis, et ex-
tinguat in lumbis tuis hu-
morem libidinis, ut man-
eat in te virtus continen-
tiae et castitatis.

R. Amen.

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

Accipe, Frater caris-
sime (vel Sororcarissima),
lumen Christi, in signum
immortalitatis tuæ, ut mortuus (vel mortua)
mundo, Deo vivas, fugiens
opera tenebrarum. Ex-

Receive, dear Brother,
the light of Christ, as a
sign of immortality, that
being dead to the world
thou mayest live to God,
and fly the works of dark-
ness. Arise from the
urge a mortuis, et illuminabit te Christus.
R. Amen.
dead, and Christ will enlighten thee.
R. Amen.

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

Laudate Dominum omnes gentes: laudate eum omnes populi:
Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in aeternum.
Gloria Patri, &c.
Praise the Lord, all ye Gentiles: praise Him, all ye people:
For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.
Glory be to the Father, &c.

V. Confirma hoc Deus quod operatus es in nobis.
V. Confirm, O God, what Thou hast worked in us.
R. A templo sancto tuo quod est in Jerusalem.
R. From Thy holy temple, which is in Jerusalem.

V. Salvum fac servum tuum (vel salvam fac famulam tuam).
R. Deus meus, sperantem in te.
V. Mitte ei Domine auxilium de sancto.
R. Et de Sion tuere eum (vel eam).
V. Nihil proficiat inimicus in eo (vel in ea).
R. Whohopes in Thee, O my God.
V. Send him help, O Lord, from Thy holy place.
R. And from Sion protect him.
V. Let not the enemy have power to hurt him.
CEREMONIES FOR THE CLOTHING.

R. Et filius iniquitatis non apponat nocere ei.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

R. Nor the son of iniquity be able to harm him.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.
V. The Lord be with you.
R. And with thy spirit.

Oremus.

Deus misericordiæ, Deus pietatis, Deus a quo bona cuncta procedunt, sine quo nihil sanctum inchoatur, nihilque perficitur, precibus nostris benignus assiste, et hunc famulum tuum (vel hanc famulam tuam), cui in tuo sancto nomine sacrum poenitentiae habitum imposuimus, ab omnibus periculis mentis et corporis tuae protectione defende, et concede ei in sancto proposito, ad finem usque perseverare, ut pecatorum suorum remissione percepta, ad consortium electorum tuorum pervenire mereatur.

Let us pray.

God of mercy, God of compassion, God from whom all good things proceed, without whom no holy work is begun or accomplished, graciously listen to our prayers, and defend from all dangers of soul and body this Thy servant, whom we have clothed in Thy name with the garb of penance; and grant that he may persevere unto the end in his holy purpose, that obtaining the remission of his sins, he may attain to the fellowship of Thy elect.
CEREMONIES FOR THE CLOTHING.

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

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

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

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

For a Brother.

Deus, qui B. Ludovicum Confessorem, tuum de terreno regno ad celestis regni gloriâ transstulisti; ejus, quæsumus, merits et intercessione, Regis Regum Jesu Christi Filii tui, facias

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

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

R. Amen.

R. Amen.

For a Sister.

Tuorum corda Fidelium, Deus miserator, illustra, et B. Elisabeth precibus gloriosis, fac nos prospera mundi despicere, et celestis semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

O God of mercy, enlighten the hearts of Thy faithful, and by the glorious prayers of Blessed Elizabeth grant us to despise worldly prosperity, and ever rejoice in heavenly consolation. Through Christ our Lord.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. Let us bless the Lord.

R. Thanks be to God.

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

Benedictio Dei omnipotentis Patris, et Filii et Spiritus Sancti, de-

May the blessing of Almighty God, Father, Son, and Holy Ghost, de-
scendat super vos, et scend upon you and dwell
maneat semper. with you for ever.


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

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

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

(vel loco . . . .).

In quorum fidem ego In testimony whereof
scripsi. I have signed.
ARTICLE III.

CEREMONIES FOR THE PROFESSION.

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

Da quæsumus, Domine, huic famulo tuo (vel huic famulæ tuæ), quem (vel quam) Ordinis habitu decorare jam dignatus es, ad inchoati operis perfectionem feliciter pervenire. Per Christum Dominum nostrum.

R. Amen.

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

Frater N. . . . . quid postulas?

Brother N. . . . . what dost thou ask?

The Novice answers:

R. Pater, postulo admitteri ad sanctam professionem in Tertio Ordine S. Francisci, ut in eo usque ad mortem Deo serviam.

Reverend Father, I ask to be admitted to holy profession in the Third Order of St. Francis, that I may serve God in it until death.
CEREMONIES FOR THE PROFESSION.

Having answered *Deo gratias*, the priest will briefly set forth the holiness of the profession about to be made, expressly mentioning that such profession does not include any vow or obligation binding under pain of sin; and that, in conformity with the Rule and the declarations of the Holy See, Tertiaries are not *in conscience* bound to more than the rest of the faithful. At the same time he will commend and strengthen the fervour of the Novice by the examples of the Saints and other salutary reflections suited to the circumstances. This brief exhortation ended, the Novice, kneeling with joined hands before the priest, will pronounce the following form of profession:

Ego N. . . . coram Deo omnipotente, ad honorem Immaculæ B. V. Mariæ, et B. Patris Francisci omniumque Sanctorum, promitto servare manda-ta Dei toto tempore vitae meæ, et Regulam Tertii Ordinis, ab eodem Beato Francisco institutam, jux-ta formam a Nicolao Papa Quarto et a Leone Decimotertio confirmatam; item satisfacere ad Visi-tatoris placitum pro transgressionibus contra eam-dem Regulam commisis.

I, N. . . . in the presence of Almighty God, to the honour of the Immaculate and Blessed Virgin Mary, and of the Blessed Father Francis, and of all the Saints, promise to observe during my whole life the Commandments of God, and the Rule of the Third Order, instituted by the same Blessed Francis, according to the form confirmed by Popes Nicholas IV. and Leo XIII.; likewise to satisfy, as the Visitor may decide, for any transgressions committed against the said Rule.

Then the priest will reply:

Et ego ex parte Dei, si And I, on the part of
hæc observaveris, promitto tibi vitam æternam.
In nomine Patris, et Filii
κ Ἡ et Spiritus Sancti.

R. Amen.

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

R. Amen.

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

The Te Deum being ended, the priest says:

V. Confirmahoc Deus
quod operatus es in nobis.
R. A templo sancto
tuo, quod est in Jerusalem.

V. Salvum fac servum
suum (vel salvam fac
famulum tuam).
R. Deus meus sperantem
in te.

V. Mitte ei Domine
auxilium de sancto.

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

V. Nihil proficiat inimicus
in eo (vel in ea).
R. Et filius iniquitatis
non apponat nocere ei.

R. Who hopes in Thee,
O my God.

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

R. And from Sion pro-
tect him.

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

R. Nor the son of iniquity be able to harm him.
CEREMONIES FOR THE PROFESSION.

V. Domine exaudi orationem meam.
   R. Et clamor meus ad te veniat.
   V. Dominus vobiscum.
   R. Et cum spiritu tuo.

Oremus.

Deus, cujus misericordiae non est numerus, et bonitatis infinitus est thesaurus, piissimae majestatis tuae pro collatis donis gratias agimus, tuam semper clementiam exorantes, ut qui petentibus postulata concedis, eosdem non deserens ad præmia futura disponas.

Let us pray.

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

O God, who by the Immaculate Conception of the Blessed Virgin didst prepare a worthy habitation for Thy Son; we beseech Thee, that as by the foresight of His death Thou didst exempt her
mundos, ejus intercessione, ad te pervenire concedas.

Domine Jesu Christe, qui, frigescens mundo, ad inflammandum corda nostra tui amoris igne, in carne beatissimi Patris nostri Francisci passionis tuae sacra Stigmata renovasti; concede propitius; ut, ejus meritis et precibus, crucem jugiter feramus, et dignos fructus poenitentiae faciamus.

from all stain, so we, purified by her intercession, may come to Thee.

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

For a Brother.

Deus, qui B. Ludovicum Confessorem tuum de terreno regno ad caelestis regni gloriem transtulisti; ejus, quæsumus, meritis et intercessione, Regis Regum Jesu Christi Filii tui facias nos esse consortes.

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

Tuorum corda fidelium, Deus miserator, illustra; et B. Elisabeth precibus gloriosis, fac nos prospera mundi despicere, et caelesti semper consolatione gaudere.

Deus, qui famulum tuum (vel famulam tuam) a vanitate saeculi conversum (vel conversam) ad bravium supernae vocatio- nis assequendum accendis; pectori ejus illabere, et gratiam tuam, qua in et perseveret, illi infunde: ut protectionis tuae munitus (vel munita) præsidiis, quod te donante promisit, adimpleat, et sancte vivendi aliis semper exemplum præbens, ad ea, quæ perseverantibus promissa sunt, æterna præmia perveniat. Per Dominum, &c.

R. Amen.

O God of mercy, enlighten the hearts of Thy faithful; and by the glorious prayers of Blessed Elizabeth grant us to despise worldly prosperity and ever rejoice in heavenly consolation.

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

R. Amen.
CEREMONIES FOR THE PROFESSION.

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

Benedicat tibi Dominus, et custodiat te. Ostenusat Dominus faciem suam tibi, et misereatur tui. Convertat Dominus vultum suum ad te, et det tibi pacem. Dominus te beneficat. May the Lord bless thee and guard thee. May the Lord show thee His face and have mercy on thee. May the Lord turn His countenance towards thee and give thee peace. May the Lord bless thee.


Then to all present:

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


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

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

Infra scriptus ego N.N., I, the undersigned N. Director (vel sacerdos) N., Director (or priest), ad professionem in Tertio Ordine Pœnitentium S. Francisci admisi Dominum N.N., qui receperat Francisci admisi Dominum N.N., qui receperat
MEETINGS OF THE COUNSELLORS.

habitum anno . . . . . had received the habit mense . . . . . die . . . . . . .
In quorum fidem, &c. In testimony whereof I have signed.

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

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

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ARTICLE IV.

MEETING OR PRIVATE CONFERENCE OF THE COUNSELLORS.

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

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Sub tuum præsidium confugimus, Sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus nostris;

We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us always
MEETINGS OF THE COUNSELLORS.

sed a periculis cunctis
libera nos semper, Virgo
gloriosa et benedicta.
Respice, beate Pater
Francisce, de excelso cæ-
lorum habitaculo, et de-
precare pro populo tuo,
populo quem elegisti, ut
serviat coram te omni
tempore in ministerio
Domini.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster (secreto).
V. Et ne nos inducas
in tentationem.
R. Sed libera nos a
malo.
V. Memor esto con-
gregationis tuæ.
R. Quam possedisti ab
initio.

V. Domine exaudi ora-
tionem meam.
R. Et clamor meus ad
te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo,
from all dangers, O ever
glorious and blessed Vir-
gin.
Look down, O Blessed
Father Francis, from thy
sublime dwelling-place in
heaven, and intercede for
thy people, the people
thou hast chosen, that
they may ever labour in
the service of the Lord
before thee.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father (secretly).
V. And lead us not
into temptation.
R. But deliver us from
evil.
V. Be mindful of Thy
congregation.
R. Which Thou hast
possessed from the be-
ginning.
V. O Lord, hear my
prayer.
R. And let my cry
come to Thee.
V. The Lord be with
you.
R. And with thy spirit,
MEETINGS OF THE COUNSELLORS.

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

R. Amen.

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

R. Amen.

At the end of the Conference.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster (secreto).
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. Confirma hoc Deus quod operatus es in nobis.
R. A templo sancto tuo, quod est in Jerusalem.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father (secretly).
V. And lead us not into temptation.
R. But deliver us from evil.
V. Confirm, O God, what Thou hast worked in us.
R. From Thy holy temple, which is in Jerusalem.

V. O Lord, hear my prayer.
R. And let my cry come to Thee.
$V$. Dominus vobiscum.  
$R$. Et cum spiritu tuo.  

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

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

$R$. Amen.  
Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis: qui vivis et regnas in sæcula sæculorum.  
$R$. Amen.  
$V$. Benedicamus Domino.  
$R$. Deo gratias.  

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

Let us pray.  
Grant us, we beseech Thee, O Lord, the help of Thy grace, that what we have learned we ought to do we may by Thy assistance be enabled to accomplish.  
O God, without whom nothing is strong, nothing holy, multiply Thy mercies upon us, that, governed and directed by Thee, we may so pass through temporal goods that we may not lose those which are eternal.  
Through Christ our Lord.  
$R$. Amen.  
We give Thee thanks, O Almighty God, for all Thy benefits. Who livest and reignest world without end.  
$R$. Amen.  
$V$. Let us bless the Lord.  
$R$. Thanks be to God.
THE ELECTIONS.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

ARTICLE V.

THE ELECTIONS.

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

V. Confirma hoc Deus quod operatus es in nobis.

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

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

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

V. Ora pronobis, Sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, O Holy Mother of God.

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

V. Signasti, Domine, servum tuum Franciscum.

R. Signis redemptionis nostræ.

V. Thou hast signed, O Lord, Thy servant Francis.

V. Domine exaudi orationem meam.

R. With the marks of our redemption.

V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.
Deus, cujus misericordiae non est numerus, et bonitas infinitus est thesaurus: piissimæ majestati tue pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut, qui petentibus postulata concedis, eodem non deserens, ad præmia futura disponas.

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

R. And let my cry come to Thee.
V. The Lord be with you.
R. And with thy spirit.

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

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

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

purified by her intercession, may come to Thee.

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

R. Amen.

V. Benedicamus Domino.

R. Deo gratias.

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

R. Amen.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

The same order is followed in the election of Sisters.
CEREMONY FOR THE VISITATION.

ARTICLE VI.

CEREMONY FOR THE VISITATION.

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

Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

Quis loquetur potentias Domini: auditas faciet omnes laudes ejus?

Beati qui custodiunt judicium: et faciunt justitiam in omni tempore.

Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo:

Ad videndum in bonitate electorum tuorum, ad lætandum in lætitia gentis tuæ: ut lauderis cum hæreditate tua.

Gloria Patri, &c.

V. Memento congregationis tuae.

V. Be mindful of Thy congregation.

Give glory to the Lord, for He is good: for His mercy endureth for ever.

Who shall declare the powers of the Lord? who shall set forth all His praises?

Blessed are they that keep judgment: and do justice at all times.

Remember us, O Lord, in the favour of Thy people: visit us with Thy salvation.

That we may see the good of Thy chosen, that we may rejoice in the joy of Thy nation: that Thou mayst be praised with Thy inheritance.

Glory be to the Father, &c.
CEREMONY FOR THE VISITATION.

R. Quam posseisti ab initio.

R. Which Thou hast possessed from the beginning.

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

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

R. Amen.

R. Amen.

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

The visitation will be closed with the Canticle of Zachary:

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

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

Et erexit cornu salutis nobis: in domo David pueri sui.

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

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

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

Salutem ex inimicis
CEREMONY FOR THE VISITATION.

nostris: et de manu omnium qui oderunt nos.

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

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

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

In sanctitate et justitia coram ipso: omnibus diebus nostris.

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

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

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

Illuminare his, qui in tenebris et in umbra morti: et a manus, and from the hand of all that hate us.

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

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

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

In holiness and justice before Him all our days.

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

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

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

To enlighten them that sit in darkness and in
CEREMONY FOR THE VISITATION.

Gloria Patri, &c.

V. Visitasti terram et inebrasti eam.

R. Multiplicasti locupletare eam.

Oremus.

Da famulis tuis, Domine, indulgentiam peccatorum, consolationem vitae, gubernationem perpetuam: ut tibi servientes, ad tuam jugiter misericordiam pervenire mercantur.

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

R. Amen.

Let us pray.

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

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

R. Amen.

The Benediction of the B. Sacrament will be given if permission has been obtained; otherwise the prayers will be said as at the end of the Conference.
ARTICLE VII.

RITE TO BE OBSERVED IN INAUGURATING A NEW CONGREGATION.

The President will open the meeting by singing Psalm cx.

Confitebortibi, Domine, in toto corde meo: quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tua et veritate tua: quoniam magnificasti super omne, nomen sanctum tuum.

In quacumque die invocaverо te, exaudi me: multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terrae: quia audierunt omnia verba oris tui.

Et cantent in viis Domini: quoniam magna

I will praise Thee, O Lord, with my whole heart: for Thou hast heard the words of my mouth.

I will sing praise unto Thee in the sight of the angels: I will adore towards Thy holy temple; and give glory unto Thy name.

For Thy mercy, and for Thy truth: for Thou hast magnified Thy holy name above all.

In what day soever I shall call upon Thee, hear me: Thou shalt multiply strength in my soul.

Let all the kings of the earth give glory to Thee, O Lord: for they have heard all the words of Thy mouth.

And let them sing in the ways of the Lord:
est gloria Domini.

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

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

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

Gloria Patri, &c.

V. Sperate in eo omnis congregatio populi.

R. Effundite coram illo corda vestra.

Oremus.

Omnipotens sempiterne Deus, quimisericordia tua hos fideles specialiter aggregasti: in eorum corda, quæsumus, Paraclitum for great is the glory of the Lord.

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

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

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

Glory be to the Father, &c.

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

R. Pour forth your hearts before Him.

Let us pray.

Almighty and everlasting God, who in Thy mercy hast specially formed these Thy faithful into one body; we be-
quia te procedit infunde; illosque in tua fide et caritate corrobora, ut temporali congregatione proficiant ad æternæ felicitatis augmentum.

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

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

R. Amen.

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

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

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

R. Amen.
INAUGURATION OF A NEW CONGREGATION.

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

*V.* Benedicamus, Patrem et Filium, cum Sancto Spiritu.

*R.* Laudemus, et superexaltemus eum in sæcula.

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

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

*V.* Memor esto congregatiois tuæ.

*R.* Quam possedisti ab initio.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

Oremus.

Deus, cujus misericordiae non est numerus, et bonitatis infinitus est the-

*V.* Let us bless the Father and the Son with the Holy Ghost.

*R.* Let us praise and exalt Him for ever.

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

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

*V.* Be mindful of Thy congregation.

*R.* Which Thou hast possessed from the beginning.

*V.* O Lord, hear my prayer.

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

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

O God, whose mercies are without number, and the treasure of whose
saurus; piissimae majestatis tuæ pro collatis donis gratias agimus: tuam semper clementiam exorantes; ut qui petentibus postulata concessis, eosdem non deserens ad præmia futura disponas.

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

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

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

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

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

O God, who by the merits of Blessed Francis
meritis foetu novæ prolis amplificas: tribue nobis ex ejus imitatione terrena despicere, et cælestium donorum semper participatione gaudere. Per Dominum, &c.

R. Amen.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

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

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

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

Anno Domini . . . . In the year of our Lord . . . . I, the undersigned N. . . . Guardian (or Visitor or Director or priest possessing faculties received from N. . . . ), have erected a congregation of the Third Order under the invocation and patronage of S. N. . . in . . N.N. . . be-
BY CONCESSION OF LEO XIII., THE PAPAL BENEDICTION MAY BE GIVEN TWICE A YEAR, ACCORDING TO THE FORM PRESCRIBED BY BENEDICT XIV.; BUT NOT ON THE SAME DAY, NOR IN THE SAME PLACE IN WHICH IT HAS BEEN GIVEN BY THE BISHOP. AND AS, ACCORDING TO THE AFORESAID FORM, THE BENEDICTION IS TO BE GIVEN TO 'THE PEOPLE,' IT OUGHT NOT TO BE GIVEN SEPARATELY TO INDIVIDUAL TERTIARIES, BUT TO THE CONGREGATION ASSEMBLED, AND MUST BE GIVEN BY THE PRESIDENT; IT BEING UNDERSTOOD THAT TO HIM THIS FACULTY IS COMMITTED.

THE DIRECTOR OR OTHER AUTHORISED PRIEST, IN COTTA AND WHITE stole, WILL GO WITHOUT ACCOMPANYING MINISTERS TO THE ALTAR, AND KNEELING WILL SAY:

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit caelum et terram.
V. Salve populum tuum, Domine.
R. Et benedic hæreditati tuae.

V. Our help is in the name of the Lord.
R. Who made heaven and earth.
V. O Lord, save Thy people.
R. And bless Thine inheritance.
THE PAPAL BENEDICTION.

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

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

Then he rises and says the following prayer:

Oremus.  Let us pray.

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


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

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

ARTICLE IX.

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

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

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

_Ant._ Intret oratio mea in conspectu tuo, Domine; inclina aurem tuam ad preces nostras; parce Domine, parce populo tuo, quem redemisti sanguine tuo pretioso, ne in æternum irascaris nobis.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster (*secreto*).
_V._ Et ne nos inducas in tentationem.
_R._ Sed libera nos a malo.
_V._ Salvos fac servos tuos.
_R._ Deus meus, sperantes in te.

_Ant._ May my prayer appear in Thy sight, O Lord; incline Thine ear unto our supplications; spare, O Lord, spare Thy people, whom Thou hast redeemed with Thy Precious Blood, lest Thou be angry with us for ever.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father (*secretly*).
_V._ And lead us not into temptation.
_R._ But deliver us from evil.
_V._ Save Thy servants.
_R._ Hoping in Thee, O my God.
THE BLESSING, WITH PLENARY INDULGENCE. 47

V. Mitte eis, Domine, auxilium de sancto.
R. Et de Sion tuere eos.
V. Esto eis, Domine, turris fortitudinis.
R. A facie inimici.

V. Nihil proficiat inimicus in nobis.
R. Et filius iniquitatis non apponat nocere nobis.

V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.
Deus, cui proprium est misereri semper et parcere: suscipe deprecationem nostram, ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuae pietatis clementer absolvat.

V. Send them, O Lord, help from Thy holy place.
R. And from Sion defend them.
V. Be unto them, O Lord, as a tower of strength.
R. From the face of the enemy.
V. Let not the enemy prevail to hurt us.
R. Nor the son of iniquity have power to harm us.

V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.
O God, whose property is always to have mercy and to spare; receive our supplication, that we and all Thy servants, who are bound by the chains of sin, may by Thy compassionate tenderness be mercifully absolved.
Exaudi, quæsumus Domine, supplicum preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

Ineffabilem nobis Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Deus qui culpa offendiris, pœnitentia placaris: precas populi tui suppliantis propitius respice; et flagella tue iracundiae, quæ pro peccatis nostris meremur, avertere. Per Christum Dominum nostrum.

R. Amen.

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

Dominus noster Jesus Christus, qui beato Petro Apostolo dedit potestatem ligandi atque solvendi, ille vos absolvat ab omni vin-

Hear, O Lord, we beseech Thee, the prayers of Thy suppliants, and spare the sins of those who confess to Thee, that Thou mayst graciously bestow on us both forgiveness and peace.

Mercifully show unto us, O Lord, Thy unspeakable mercy, that Thou mayst both free us from our sins and save us from the pains we have deserved by them.

O God, who art offended by sin and pacified by penance; regard with favour the prayers of Thy suppliant people; and turn away the scourges of Thy wrath, which we have deserved by our sins.

Through Christ our Lord.

R. Amen.

May our Lord Jesus Christ, who gave to Blessed Peter the Apostle the power of binding and loosing, absolve you from
THE BLESSING, WITH PLENARY INDULGENCE. 49

culo delictorum, ut habeatis vitam aeternam, et vivatis in saeula saeculorum.

R. Amen.


R. Amen.

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

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

Auctoritate a Summis Pontificibus mihi concessa

In virtue of the authority granted to me by the
ABSOLUTION AT THE HOUR OF DEATH.

plenarium omnium peccatorum tuorum Indulgentiam tibi impertior. In nomine Patris, et Filii et Spiritus Sancti.


ARTICLE X.

ABSOLUTION AT THE HOUR OF DEATH.

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

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

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

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

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

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

Ant. Ne reminiscaris, Domine, delicta famuli tui (vel ancillæ tuæ), necque vindictam sumas de peccatis ejus.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster (secreto).
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. Salvum fac servum tuum (vel salvam fac ancillam tuam).
R. Deus meus, sperantem in te.
V. Domine, exaudiorationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.
Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem atque sperantem, secundum multitudinem miserationum tuarum respice propitius famulum tuum N. (vel famulam tuam), quem (vel

Let us pray.

O most gracious God, Father of mercies and God of all consolation, who wouldst that none should perish who believe and hope in Thee; according to the multitude of Thy mercies look favourably upon Thy servant N., whom the true faith and a
Christian hope commend unto Thee. Visit him in Thy salvation; and through the Passion and death of Thy Only-begotten Son graciously grant unto him the pardon and remission of all his sins, that his soul at the hour of its departure may find in Thee a most merciful judge; and, cleansed from every stain in the Blood of the same Thy Son, may be worthy to pass to everlasting life. Through the same Christ our Lord.

R. Amen.

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

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

R. Amen.

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

R. Amen.

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

R. Amen.

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

Indulgentiam plenariam et remissionem omnium peccatorum tibi concedo, in nomine Patris, et robe which thou didst receive in Baptism; and by the faculty given to me by the Apostolic See, I grant to thee a plenary Indulgence and remission of all thy sins. In the name of the Father, and of the Son, ✝ and of the Holy Ghost.

R. Amen.

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

R. Amen.

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

R. Amen.
TE DEUM.

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

Concordat cum originali, In Fidem, &c.
Ex Secretaria Sacrorum Rituum Congregationis, die 27 Junii 1883.

Laurentius Salvati, S.R.O. Secretarius.

TE DEUM LAUDAMUS.

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

Te æternum Patrem: All the earth doth worship Thee: the Father omnis terra veneratur.
everlasting.

Tibi omnes angelī: tibi To Thee all angels: to cæli et universæ potestates; Thee the heavens and all Tibi cherubim et seraphim: incessabili voce To Thee cherubim and proclamant; seraphim: continually Holy, holy, holy : Lord Sanctus, sanctus, sanctus : Dominus Deus Sabaoth.

Pleni sunt caeli et terra: Heaven and earth are majestatis glorieæ tuæ. full: of the majesty of Thy glory.
Te gloriosus: Apostolorum chorus.
Te Prophetarum: laudabilis numerus.
Te Martyrum: candidatus laudat exercitus.
Te per orbem terrarum: sancta confitetur Ecclesia.
Patrem: immensae majestatis.
Venerandum tuum verum: et unicum Filium.
Sanctum quoque: Paracclitum Spiritum.
Tu Rex gloriae: Christe.

Tu Patris: sempiternus es Filius.
Tu ad liberandum suscepturus hominem: non horruisti Virginis uterum.

Tu devicto mortis aculeo: aperuisti credentibus regna coelorum.

Tu ad dexteram Dei sedes: in gloria Patris.
Judex crederis: esse

The glorious choir of the Apostles.
The admirable company of the Prophets.
The white-robed army of Martyrs: praise Thee.
The Holy Church throughout all the world: doth confess Thee.
The Father: of infinite majesty.
Thy adorable, true: and only Son.
Also the Holy Ghost: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.
When Thou hadst overcome the sting of death: Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God: in the glory of the Father.
We believe that Thou
and so a word of prayer
from a heart full of love
for all who have been
loved and guided by the

Lord.

May His love
be with you always.

And as we live
in this world,
may we be mindful of
our eternal purpose.

In Christ, we are
made whole.

And so we pray
for all who have
been blessed by
our presence.

Let us be a light in
the darkness.

In Jesus' name.
Amen.
venturus.

* Te ergo quaesumus, tuis famulis subveni: quos pretioso sanguine redemisti.
Æterna fac cum Sanctis tuis: in gloria numera-

Salvum fac populum tuum, Domine: et benedic hæreditati tuæ.
Et rege eos: et extolle illos usque in sæternum.
Per singulos dies: benedicimus te.
Et laudamus nomen tuum in sæculum: et in sæculum sæculi.
Dignare, Domine, die isto: sine peccato nos custodiere.
Miserere nostri, Domine: miserere nostri.

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.
In te, Domine, speravi: O Lord, in Thee have I hoped: let me not be confounded for ever.

* Here it is usual to kneel.
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