



**TRADITIONAL THIRD ORDER  
OF SAINT FRANCIS  
NOVICE INSTRUCTION COURSE**

**BOOK 1: *NOVICE INSTRUCTIONS***



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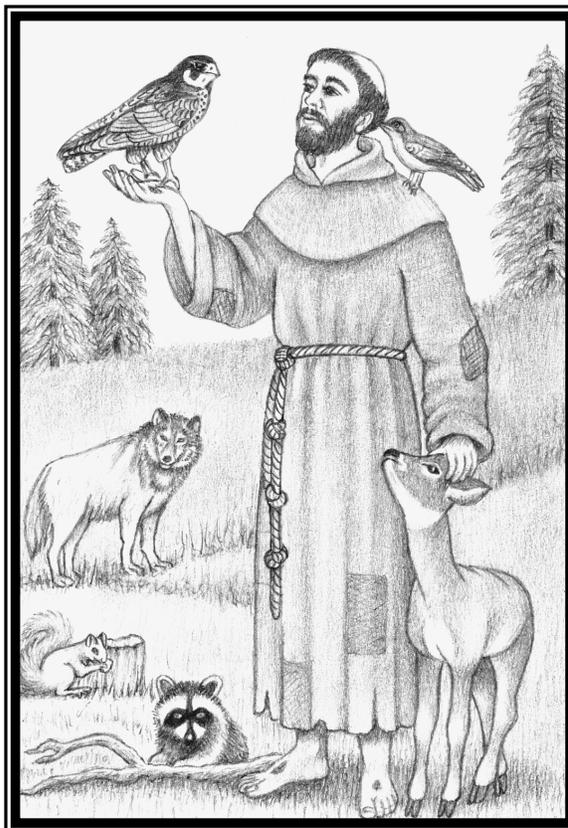
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## INTRODUCTION

This Novice Instruction Course (NIC) was compiled by the Novice Master of the Traditional Third Order of St. Francis in St. Mary's, Kansas. With the permission of the U.S. Director (Fr. Jacques Emily), it is being shared with other Third Order Franciscan Novices throughout the country for their instruction. Ordinarily, it is the priestly Director of *each* fraternity that gives the Novice Instructions; but according our Third Order Handbook, "*in case of necessity [the Novice Master may] supply for the director and give instructions on the Rule, using an approved commentary or Tertiary catechism*" (p. 178). With one Director for all the traditional Third Order Franciscans and Novices of the USA we certainly have a case of necessity. Therefore, it is my hope that this course will at least suffice until something better can be drawn up by priestly Directors.



The NIC includes 15 Instructions in all. In receiving the NIC package you should find 15 Audio CD's, *Book 1: Novice Instructions* and *Book 2: Tests & Answer Keys*. Not included in this package is the *Handbook of the Third Order Secular of St. Francis of Assisi* by Basil Gummerman, OFM Cap. used to compile this course, and which the Capuchins of Morgon have approved for their English speaking Third Order Franciscans. This Third Order Handbook is available for downloading at: [thetraditionalthirdorderofstfrancis.blogspot.com](http://thetraditionalthirdorderofstfrancis.blogspot.com). Once downloaded it may be taken to a local copy shop and printed out for \$10-\$15. Every Novice will need a copy of the Handbook for the course since each Novice Instruction gives for homework a reading assignment from this book.

***Book 1: Novice Instructions:*** This book contains a Novice Instruction Outline for each of the 15 Novice Instruction talks recorded on the CD's. The Outline of the respective Instruction should be followed while listening to the Audio — this helps the Novices to pay attention. Following each Outline in Book 1 you will also find a Review Sheet. After listening to a Novice Instruction, the Novices are to take the corresponding Review Sheet and Outline home for study. Using the Outline, the questions on the Review Sheet can be filled in. The Novices should then study the Review Sheet questions and answers so as to be prepared to answer these same questions (given in a different order) on the Quiz that is to be given at the beginning of the next Novice meeting. The quizzes help the Novices learn the material as they proceed through the course and will help them to pass the Final Exam near the end of the Novitiate. The quizzes also

help the Novice Master to determine who is learning and who is not. Copies of Book 1 can be made and distributed to all the Novices at the beginning of the course if desired.

PLEASE NOTE that the Outlines often contain Articles of the Constitutions that are not mentioned on the Audio talks. This is because it was only after most of the talks were recorded that it was discovered that the Handbook (published *before* Pope Pius XII promulgated the Constitutions) contains no references to the Constitutions; so likewise, most of the talks based on the Handbook did not contain them. After the talks were given, the Outlines were reviewed and the Articles of the Constitutions were added in at appropriate places.

**Book 2: Tests & Answer Keys:** This book contains the above-mentioned Quizzes and Final Exam. It also contains the Answer Keys for all tests throughout the course. For this reason, BOOK 2 IS *NOT* TO BE GIVEN TO THE NOVICES, but left in charge of the Novice Master alone or whoever will be in charge of the testing of the Novices (according to the circumstances).

**The Final Exam:** Chapter 9 of the Handbook instructs: “*Toward the end of the trial year it is expedient to question them [the Novices] concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.*” For this reason, these Instructions also include a Final Exam. All the questions on the Final Exam are taken from the Quizzes given during the course of the Novitiate. The Review for the Final Exam, contains 65 questions — more questions than will be on the Final Exam. There are two different Final Exams, each with 50 questions. The reason for the two is so that if a Novice does not pass the Final Exam the first time he has a second chance with a different set of questions. I have determined that a Novice should score of 70% on the Final Exam to pass and thus be considered ready for Profession. However, according to the Constitutions, Articles 23 & 33, it is the Director with the help of the Board of the Fraternity (or in the case of Isolated Tertiaries, the Franciscan Superior or Director alone) who will have the final say as to who is fit for Profession.

### **List of Novice Instruction Course Items**

1. 15 CD’s each containing one Audio Novice Instruction
2. *Book 1: Novice Instructions* (NIC-Bk1.pdf) — containing an Outline and a Review Sheet for each of the 15 Audio Instructions, and a Review for the Final Exam.
3. *Book 2: Tests & Answer Keys* (NIC-Bk2.pdf) — containing Quizzes for each Novice Instruction, Final Exams and Answer Keys for all Quizzes and Exams.
4. *Handbook of the Third Order Secular of St. Francis of Assisi* by Basil Gummerman, OFM Cap. (Not included, but available for downloading at: [thetraditionalthirdorderofstfrancis.blogspot.com](http://thetraditionalthirdorderofstfrancis.blogspot.com))

P A X E T B O N U M !

*Br. Francis of the Heart of Mary* (Novice Master)  
St. Mary’s, Kansas  
March A.D. 2012 — Month of St. Joseph,

## **Novice Instruction 1 — The Novitiate**

(all quotations from Chapter IX of the Handbook)

### **I. Duration and Purpose of the Novitiate**

- A. Duration: The Rule states: “*All who enter the Order must pass the first year in probation.*”
1. This time of probation is called the *novitiate* and those who are in the novitiate are called *novices*.
  2. According to Church law the novitiate must last at least “*one complete and uninterrupted year.*” The Capuchins of Morgon have extended the novitiate to 18 months (1-1/2 years) because of the long distance communication. They are concerned for the proper instruction and training of the novices.
  3. The novitiate “*is interrupted when a novice voluntarily quits the novitiate or when he is lawfully dismissed.*” To come back after interrupting the novitiate “*one must be again invested and pass a whole year [according to Church law] in probation.*”
- B. Purpose: The novitiate has a *twofold purpose* for this time of probation:
1. To give the novices the opportunity to test their strength and perseverance.
  2. To enable the fraternity to ascertain their fitness.
    - a. It is the duty of the director and officers — especially the Novice Master & Mistress — to “*observe the beginners at close range, study their dispositions and test their fidelity and courage. These observations enable them to pass judgment on their fitness and exclude those whose conduct is objectionable from the viewpoint of Christian living or of the observance of the Rule and the statutes.*”
    - b. The goal to be achieved “*is to keep out the unfit and to lay a solid foundation of Tertiariism in the fit.*”

### **II. Novices must know the fundamental purpose of Third Order**

- A. **The Third Order is a state of perfection.** All religious are said to be living in the state of perfection because their way of life as religious is designed to lead to perfection (*not* because they have already perfect).
- B. “**St. Francis established the Third Order as a training school to give perfect Christians to the Church.**” Thus, Novices should understand that the Third Order of St. Francis is designed for lay people to enter into a way of life approximating that of religious; it is a way of life leading to perfection *for the faithful*.
- C. So that the Tertiaries may “*do the works of their saintly ancestors, the beginners must be thoroughly instructed in the science of the saints. They should learn to strive after perfection in the midst of the tumult of the world. ... Merely to know how to observe the Rule is not enough.*”
- D. “*A perfect Christian is one who judges and evaluates things according to the standards of Christ, assimilates his will, as far as possible, to the will of Christ, and cooperates wholeheartedly in the grand purposes and achievements of the Incarnation. He lets Christ determine all his thoughts, appraisals, desires and external activities and relations.*” Thus, **in a word, a perfect Christian is one who dying to self has put on Christ in every aspect of life.**

- E. *“By the time of profession the novices should [1] understand the spirit and observance of the Rule, [2] esteem and love the Third Order and [3] have the firm will to embrace Tertiary life as a vocation.”* **Important: It is essential that YOU have all these dispositions when the time comes to Profess and embrace this way of life as your vocation till death.**

### III. Novice Instructions

- A. Where: It is preferred that the instructions be given in a less formal and family-like environment. Being removed from the *“reverential reserve which the sacredness of the church imposes gives the instructor and the listeners greater freedom of expression and argument.”*
- B. When: Regularly at a fixed day and time. Often the Novice Instructions are given immediately before the monthly meeting. It has been said that *“generally a minimum of twelve good instructions are necessary to cover the field...”*
- C. *“Every novice must attend all instructions, except for inability. ... Novices who miss for trifles have not the spirit required in candidates for the Third Order.”*
- D. *“Toward the end of the trial year [i.e. the novitiate] it is expedient to question them [the novices] concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.”*

### IV. Rights and Duties of the Novices

- A. *“The novices enjoy all the privileges and spiritual favors of the professed...” (such as indulgences).*
- B. *“...They do not enjoy the other rights, for instance, the right to vote or hold an office.”*
- C. Novices also have the same duties, as the professed, to *“observe the Rule and statutes, and the norms or by-laws of the fraternity. In addition...they must faithfully keep the regulations of the novitiate.”*
- D. A novice in danger of death may profess, but his name is not listed in the register until after he dies. If he recovers, it is required that he finish the novitiate and then may profess.

**Reading Assignment:** Chapter IX, *The Novitiate*.

## **NOVICE INSTRUCTION REVIEW 1**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

### **LESSON 1: THE NOVITIATE** (Chapter IX)

1. *"The Third Order is a state of \_\_\_\_\_ for the faithful living in the world."*
2. What are the two purposes of the novitiate?
3. According to Church law, the novitiate must last at least \_\_\_\_\_ *"complete and uninterrupted,"* while the Friars of Morgon have required that it be extended to \_\_\_\_\_.
4. What did St. Francis wish to give to the Church in establishing the Third Order?
5. The novices *"must learn how to strive after \_\_\_\_\_ in the midst of the tumult of the world."*
6. "In a word," what is a perfect Christian?
7. *"By the time of profession the novices should [have these dispositions]*  
[1] \_\_\_\_\_,  
[2] \_\_\_\_\_, *and*  
[3] \_\_\_\_\_."
8. Circle Y or N after the following questions: Must Novices obey the Rule as the Professed do? (Y / N) May Novices vote or hold office? (Y / N) Are the Indulgences granted to the Third Order applicable to Novices? (Y / N)



## **Novice Instruction 2 — The Value of the Third Order**

(all quotations without citations are from Chapter V of the Handbook)

### **I. Value to the Individual**

A. The Third Order **is an antidote for the threefold concupiscence**: “*the lust of the flesh, the lust of the eyes, and the pride of life*” (1 Jn. 2:16).

1. **The lust of the flesh**: “*By its wise restrictions and abundant graces the Third Order provides a security [against impurity] akin to that of the cloister.*”
  - a. As a *negative means* for guarding purity, the Rule forbids luxury, dangerous amusements, intemperance and bad reading.
  - b. As *positive means*, the Rule obliges: systematic prayer (the office), the frequent reception of the Sacraments, daily Mass (for those who are able), and the works of charity.
2. **The lust of the eyes** or covetousness: “*Greed is deeply rooted in human nature. ... The Third Order efficaciously counteracts the almost unlimited power goods of fortune have over man.*”
  - a. “*The Rule tells them to observe Christian simplicity and moderation in the use of earthly things, to contribute according to their means to the fraternity fund, to make a last will in good time, to support good works and maintain beneficent charity toward their fellow men.*”
  - b. “*Dare a disciple of the Poverello attach their hearts to money and external possessions?*” Obviously not. Acquiring the spirit of St. Francis “*will turn their hearts and minds to the supernatural and eternal.*”
3. **The pride of life**: “*We call a man who inordinately loves his own worth ‘proud.’ ‘Pride is the beginning of all sin’ (Ecclus. 10:15). ... Franciscan and humble are almost synonymous.*” For, “*the humble Francis built his three Orders on humility.*”
  - a. “*With an act of humility the Tertiary begins his new life: ‘Reverend Father, I humbly ask of you the habit of the Third Order of Penance....’*”
  - b. “*The lowly habit and the Franciscan family to which he belongs should move him to combat innate pride and strive to become humble of heart.*”
  - c. “*The keeping of the Rule is a continual act of obedience, and obedience is the touchstone of humility.*”
  - d. “*Fraternity life demands the repression of self and submission to authority.*” Therefore, “*It is a school of humility.*”

B. The Third Order is a **powerful incentive to virtue**.

1. The battle against the threefold concupiscence (see above) necessitates the exercise of various virtues.
2. The fact that Tertiaries “**have joined the state of perfection**” and publicly promised to observe the Rule has a steadying affect on living the life of virtue. “*The Tertiary vocation is a great grace approximating the call to religious life. Such a grace should elicit cooperation.*” For, as Our Lord warned, “*unto whomsoever much is given, of him much shall be required*” (Lk. 12:48).

3. The novice instructions and monthly meetings support the Tertiary in the life of virtue.
4. The Tertiary has *“the Rule and the glorious examples of holy Franciscans guide him, and the spiritual fruits of the good works of the Three Orders to support him.”*

## II. Value to the Family

- A. *“Living by faith, the Tertiary appraises the family at its true value and significance. He appreciates the sacramental dignity of Christian marriage and the sacredness and importance of its purposes. To him the human family is an image of the Blessed Trinity, the Divine Family. His home is a sanctuary, free from the taint of worldliness and adorned by the symbols of faith, where God is feared and loved, the Church honored and obeyed, and prayer and virtue are practiced. Because faith rules, the family is blessed and spreads blessings far and wide.”*
- B. Pope Leo XIII once wrote: *“It is Our desire that all Christian families join the Third Order, and that the father of the family recite daily together with his household the twelve Our Fathers, Hail Marys, and Glorys.”*

## III. Value to the Youth

- A. Popes Leo XIII and Benedict XV expressed that the Third Order is both advantageous and suitable for the youth.
- B. Its youthful founder (*i.e.* St. Francis) through the ages has always remained a timeless inspiration to them. *“His charming personality and his wonderful exploits strike a sympathetic chord in pure young hearts. Generous young persons cannot resist his childlike candor, utter selflessness, courage of conviction, holy recklessness, unbounded charity, loyalty and chivalry.”*
- C. The value of the Third Order to the individual (discussed above) is a great help to the youth because of the greater temptations inherent in that time of life, temptations which are only magnified by the attractive seductions of our present corrupted society.
- D. The Third Order is not only a value to the youth, but the youth are a value to the Third Order.
  1. *“Every living organism seeks its own development, multiplication and perpetuation. A **fraternity which neglects its growth is on the way to extinction**”* (emphasis added).
  2. **In accord with the mind of the Church:** *“Fraternities should make efforts to receive the **young** who have attained the age of fourteen years.”* For, in his encyclical, *Rite Expiatis*, Pius XI made a call for all to enter this distinguished militia, adding: *“And let those who are too young become Cordbearers of St. Francis so that even the children may grow accustomed to the life.”*
  3. *“With the young come in new vigor and enthusiasm, new ideas and plans, new action and life. The fraternity will become progressive in the Christian sense of the word and gain popularity.”*

## IV. Value to the Parish

- A. St. John Vianney’s advice to parish priests: *“Introduce the Third Order in your parishes, take good care of it, and you will soon witness a transformation. The Third Order is the means chosen by Providence for the moral and religious uplift of parishes.”* They (Third Order fraternities) uplift parishes because they are **“Parish Apostles.”**

1. *“Good Tertiaries exercise the apostolate of prayer. By daily devout recital of their office and frequent attendance at Holy Mass they acquire the spirit of recollection and thereby render their prayers more efficacious. As children of St. Francis they gladly recommend their pastor and his intentions to God. The interests of the parish and the Church are their personal interests.”*
  2. *“Good Tertiaries exercise the apostolate of good example. ... Not only vice but also virtue is contagious. In the encyclical ‘Sacra Propediem,’ Benedict XV writes: ‘Since the Order has the special object of disciplining its members...in Christian perfection—for sanctity is not incompatible with any mode or walk of life — it follows of necessity that where a number of people live in keeping with the Rule, they will be a powerful incentive to all their neighbors, not only to comply with every detail of duty, but to aspire to a more perfect aim in life than the general law requires.’”*
  3. *“Good Tertiaries exercise the apostolate of action. The observance of the Rule makes them humble, docile, and zealous. The charity of Christ urges them on. **They esteem their priests, uphold their authority and defend their conduct against critics and detractors.** ... **They cannot be good Tertiaries unless they are good parishioners**” (emphasis added).*
- B. Testimony of the Fruit of the Third Order’s value in parishes:
1. In 1913, Bishop Pelizzo of Padua related to a group of directors: *“I have ascertained that there is a difference between parishes which have a well-directed Third Order fraternity and those which have none at all or one which exists only in name. Where the Third Order is well directed, the clergy is pious and a spirit of striving after the ideals of St. Francis prevails. But where there is no fraternity or one only in name, things are not in a healthy condition.... We must lead people back to a sound Christian life, and that is done at present pre-eminently through the Third Order.”*
  2. From a pastor’s letter written to the Minister General of the Friars Minor Capuchin in the late 19<sup>th</sup> century: *“I am a pastor of a diocese in a small parish in Trent. A few years ago I had one of your fathers conduct a mission. Everything went well until, deviating from his subject, he spoke on the Third Order and urged my people to join it. I was so incensed that I interrupted the sermon and forbade him to continue on this point. In the sacristy I repeated my command. The good seed, however, had fallen on fertile ground. Without my knowledge the best parishioners were invested in the monastery at Trent and soon formed a regularly functioning little fraternity. After some time I noticed a decided change. Attendance at services and reception of the Sacraments increased. The love and fear of God again entered homes. Family feuds of longstanding and other deplorable evils disappeared. The Christian virtues flourished. I had done nothing to bring about the marvelous improvement. Beginning to observe and investigate, I discovered the little fraternity which had been leading a hidden life like the Christians in the catacombs. To the prudent zeal, the prayers, the charity and kindness of the humble Tertiaries, I owed the renewal of my parish. I was honest enough to acknowledge the fact. On the following Sunday I confessed my fault in the pulpit and asked pardon. To prove my conversion I declared myself ready to enter the Third Order and, should it be desired, to direct the fraternity.”*

**Reading Assignment:** Chapter V, *Value of the Third Order* (except Section 5 “Value to Priests” which begins on p. 67)



## **NOVICE INSTRUCTION REVIEW 2**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

### **LESSON 2: THE VALUE OF THE THIRD ORDER** (Chapter V)

9. The Third Order is both an antidote for \_\_\_\_\_,  
and a powerful incentive to \_\_\_\_\_ for the individual Tertiary.
  
10. *"The Tertiary vocation is a great grace, approximating  
the \_\_\_\_\_ to \_\_\_\_\_."*
  
11. The home of a Tertiary family *"is a \_\_\_\_\_, free from the taint  
of \_\_\_\_\_ and adorned by the symbols of \_\_\_\_\_, where God  
is feared and loved, the Church \_\_\_\_\_ and \_\_\_\_\_, and prayer  
and \_\_\_\_\_ are practiced."*
  
12. What is said of fraternities that neglect their growth?
  
13. According to the mind of the Church, which category of people should fraternities *"make efforts  
to receive"* into their ranks?
  
14. What three apostolates do *"good Tertiaries exercise"* in their parishes?



# Fiat † Mihi

L.D.M.F.

## Novice Instruction 3 — History of the Third Order of St. Francis

(from Chapter 1 of the *Handbook* and *A Short History of the Third Order* by Marion A. Habig, OFM)

— SEE ALSO ACCOMPANYING TIMELINE CHART —

### I. Reason for this Instruction

- A. Constitutions, Article 21 we read: “*The novices should be carefully instructed in the...history of the Third Order.*”
- B. Knowledge of the glorious history of the Third Order which has produced so many holy souls through the ages will help you to a better understanding of your vocation, to have a greater love for the order, and move you to better carry out the letter and spirit of the Rule.

**II. The circumstances surrounding the founding of the Third Order:** In the thirteenth century there were many sectaries (especially among traders and artisans) that preached rebellion under the guise of reform. They emerged at this time in reaction to the insatiable desire for wealth, power and worldly pleasures among all the classes that resulted from the changing political, social and economic conditions.

- A. The *Paterni* in various parts of Italy pushed for a return back to primitive Christianity. They had a love for poverty but it was destroyed by their spiritual pride. There were, indeed, scandals among the Catholic clergy of that time, but the *Paterni* instead of cooperating with the Church authorities to correct the problem ended by denouncing the Church itself.
- B. In Southern France there existed the *Cathari* or *Albigenses* who embraces the dualism of the Gnostics and Manicheans. Their errors were so bad that they would have overthrown all Christian society had they continued to prosper. They regarded the Sacraments as blasphemous deceptions, despised marriage as an abomination, lifted all moral restraints and denied almost all authority.
- C. As a result of these prevailing circumstances, the goodness of God raised up a man to make order out of this chaos and to reform human society. That man was Our Holy Father Francis of Assisi who avoided the mistakes of the sectaries. Unlike the sectaries:
  1. St. Francis accepted and adhered to the whole Gospel — not merely part.
  2. He taught by word and example loyalty to the Church and great respect for the clergy.
  3. His example taught the practice of self-control and detachment from earthly goods, along with peace and forbearance.
- D. In founding the Order, St. Francis taught (and this is important for all of you) that everyone may lead the life of a religious even in the midst of the world. Thus he enabled, in a special way, those in the world to put into practice the Gospel counsels.
  1. “*For,*” as a certain Fr. Augustine Gemelli explains, “*who cannot make of his heart a cell and the exact fulfillment of his daily duties his rule of life, considering every living creature he meets as his brother or sister.*”
  2. Many “in the world” embracing this way of life have reached great heights in sanctity. The Third Order has produced almost innumerable Saints and Blesseds. According to the French Third Order Manual, 51 Third Order Seculars have been Canonized and 76 Beatified (This does not include the Third Order Regular). A list of some of these can be found on pp. 30-1 of the *Handbook*.

3. It is the opinion of some that the Third Order (by sanctifying the laity) has played a more important role in the religious regeneration of society than his first two Orders and it has been the most effective means that the Friars Minor have received from St. Francis for spreading the Franciscan message and ideals in all classes of society and the Church.
4. Pope Pius XI tells us of the effect of these laypersons “*living the life of the religious even in the midst of the world.*” Because of the Third Order “*a most wholesome change in society began to take shape, the new Order founded by Francis spreading far and wide among the peoples of Christendom and gaining in its members, while moral purity followed in the wake of the practice of penance. ...There was a beautiful, glorious revival of the choicest virtues in civil life. In fine the face of the earth was renewed*” (*Rite Expiatis*). This same effect has continued “*down to our day wherever the Third Order was rightly understood and cultivated*” (*Handbook*, No. 18)

### III. There were other “lay orders” at the time of St. Francis.

- A. Examples: The “*Poor Men of Lyons*” founded in 1179 (fell into some of the errors of the *Cathari*), and the “*Humiliati*” approved by Innocent III circa 1200 (consisting of three orders, one of which consisted of men and women living in their own homes). It is thought that Cardinal Ugolino incorporated some of their ideas into the Franciscan Third Order Rule.
- B. Though these other types of “third orders” existed, they were different than that of St. Francis
  1. Even if they did not fall into heresy like the *Poor Men of Lyons*, they tended to stay aloof from the Church and the clergy. Francis on the other hand was set on he and his followers being most loyal sons of the Church and devoted to the clergy.
  2. It was St. Francis’s Third Order alone which made such great a development and endured. It was the first to be given the name “Third Order”.

### IV. The Founding of the Third Order

- A. It is certain that St. Francis himself founded the Third Order.
- B. According to our Handbook, it was founded in 1221. This is due to the fact that the Rule approved by the Pope first appeared in that year. Nevertheless, other research (see *A Short History of the Third Order*) shows that it was more likely founded in 1209, shortly after St. Francis returned from Rome with verbal approval from the Pope for his First Order and notably before the founding of his Second Order, the Poor Clares in 1212.
- C. Following the belief that the Third Order was founded in 1209, it is interesting to note the parallels with the founding of the First Order:
  1. First Order: Pope Innocent III orally approved the first short Rule of the First Order in **1209 (non-extant)**. In **1221** St. Francis gave this original Rule a definite form in twenty-three chapters. Later, reduced to twelve chapters, it was approved in 1223 by Pope Honorius III.
  2. Third Order: St. Francis first gave a short Rule to the Brothers and Sisters of Penance (as the Third Order was known) about **1209 (non-extant)**. The Rule was definitely put into legal form by Cardinal Ugolino and approved by Pope Honorius III in **1221**.
- D. Today even the 1221 version of the Rule is no longer extant, but four ancient versions of the Rule (from various places with local regulations) when viewed together give us a good idea of the 1221 Rule. Some of its provisions included:

1. An investiture and a year of probation (novitiate) before Profession. Profession was made in writing. Required attendance at monthly meetings (which included attendance at Holy Mass). Each fraternity had its own officers. Regulations stipulated both the external and internal means of obtaining holiness. The external means included: poverty, simplicity in dress, avoidance of unbecoming amusements and mortification of the palate. The internal means included: prayer, the Sacraments of Holy Communion and Confession, nightly examination of conscience and hearing the word of God. (Note the similarity of this original approved Rule of 800 years ago with the Rule we observe today!)
  2. They outwardly wore a full distinctive habit, abstained from meat on Mondays, Wednesdays, Fridays and Saturdays, and fasted from the Feast of St. Martin (Nov. 11) to Christmas. If they could read they, like the clergy recited the Divine Office, otherwise they substituted with an Office of 54 *Paters* and *Glorias*.
  3. The social virtues of charity, justice and peacefulness were specially inculcated. Charity was to be exercised for living and dead members by prayers and the common fund. Novices had to pay debts, taxes, make good toward others they had injured and reconcile with neighbors they had offended. There was a precept that all members pay taxes.
  4. There were far-reaching regulations forbidding the Penitents to accept or carry a deadly weapon against any man, or to take solemn oaths (oaths could be taken to maintain peace, to defend the Faith, to refute a calumny or to bear witness in court). As members of an order, the Penitents were subject to ecclesial rather than secular authorities and tribunals (at that time the European nations were Catholic states). Like the religious in convents, they were not to be forced to go to war or to hold public offices. Honorius III gave a reason for their exemption in military service “*that they might devote all their time to the practice of penance, giving an indication of humility and penance in their attire.*”
- E. There were many local additions to the Rule until 1289 when Nicholas IV promulgated *Super Montem* which gave “*more orderly and legal arrangement and increased the Franciscan spirit.*” This gave all the fraternities everywhere a uniform character. In this Rule (1289) the Penitents were still forbidden to bear arms except: “in defense of the Roman Church, the Faith of Christ, one’s own country, or for another reason approved by their ministers.”

## V. Relations with the First Order

- A. The Third Order was, for the most part, in the beginning, *not* under the jurisdiction or spiritual direction of the First Order, rather, the fraternities were subject to the local bishops. St. Bonaventure (known as *Seraphic Doctor* and who became Minister General of the Friars Minor in 1257) was against the Friars Minor taking on this responsibility because of the opposition of the civil authorities.
- B. Only in 1428, because of a decree of Pope Martin IV, were tertiaries obliged to obtain a Visitor from the First Order. Ever since that time the Third Order has remained under the jurisdiction of the Friars Minor.
- C. Since the time of Pope Martin’s decree there were often controversies between the various branches of the Friars Minor (Observants, Conventuals & Capuchins) as well as the Third Order Regular (T.O.R.) regarding who should direct the Third Order Secular. This led to the creation of separate branches of the Third Order corresponding to the various branches of the Friars Minor and the T.O.R. This situation was only resolved during the reign of Pope St. Pius X who made it clear that there was only one Third Order Secular and that the various Friars Minor branches and the T.O.R must cooperate in promoting and directing it.

## VI. History of the Third Order over the centuries

### A. Spread of the Order in the thirteenth century.

1. The Third Order spread throughout all of Italy in the lifetime of St. Francis (d. 1226).
2. The first Penitent of the Third Order is not known though it is often attributed to Blessed Luchesio Modestini and his wife Buona Donna. They received a Rule from St. Francis in 1218.
3. Other prominent early tertiaries include: Bartholomew of Romagna (lawyer); Lady Giacoma of Settesoli; the Roman Patricia, Matthew Orsini — father of Pope Nicholas III; Count Orlando — who gave St. Francis Mt. Alverna; Bl. John Velita — who assisted in building the crib of Greccio; Cardinal Ugolino — who became Pope Gregory IX.
4. Trials: The Franciscan Tertiaries were persecuted in the thirteenth century by communal magistrates and were mistaken for heretics. The heretical *Fratricelli* pretended to be tertiaries dressing and acting like them. Thus the Third Order was banished from many diocese. There were similar problems with the *Beghards* and *Beguines* who actually joined the Third Order. In 1311 the *Fratricelli*, *Beghards* and *Beguines* were condemned while the Popes continued to defend the Franciscan Third Order.
5. Beginning in the thirteenth century hermits and recluses emerge.
  - a. The original intention of the Third Order was to help married people living in their own homes, as well as secular priests, to live a life of perfection according to the Franciscan ideals.
  - b. As it happened, a number of unmarried Tertiaries gave up their possessions and went to live as hermits and recluses. *Many* of these are now raised to the level of Blessed, such as Bl. Gerard (hermit) and Bl. Veridiana (recluse). The Third Order continued producing these solitary vocations through the centuries.
  - c. Some of the Third Order hermits attracted disciples and then formed communities, such as Bl. Francis Cichi of Pesaro, Bl. Nicholas of Forca Palena and Bl. Peter Gambacorti.

This last (Bl. Peter) was most outstanding. He lived a bad life in his youth but in 1377, at age 22 he received the grace of a complete conversion. He joined the Third Order and retired to a lonely spot on Mt. Cessano to do penance as a hermit. One day a band of twelve robbers appeared at his door. They were so moved by what they beheld that they all abandoned their evil ways and joined him in his life of penance. Eventually so many disciples came that he organized them into a Third Order community called the *Poor Brothers of the Love of Christ*. Pope Martin V approved the congregation in 1421. Several other congregations of hermits merged with his and a number of other houses of this congregation were eventually opened to accommodate the growing numbers.

### B. Growth and decline in the Order: 14<sup>th</sup> — 18<sup>th</sup> centuries

1. The trend toward religious life in Third Order communities grew greatly in the fourteenth and fifteenth centuries.
2. Thanks to the efforts of St. Bernardin of Siena and Fr. Bernardin of Busti in Italy, of St. John Capistrano in Germany and Poland, and St. Colette in France the Third Order Secular experienced new growth in the beginning of the fifteenth century. Some friaries directed several fraternities and in Bologna one friary directed sixteen.

3. Soon after this early 15-century growth, however, the pagan spirit of the Renaissance, as well as persecutions and defections of the Protestant Revolution, brought a sharp decline in membership.
  4. But again in the mid-sixteenth century the Third Order revived and enjoyed remarkable growth due to the efforts of Fr. Nicholas Wiggers in Holland and Germany, and Fr. Mark of Lisbon in Portugal. There was also rapid growth in Naples, Lombardy, Spain, and the newly discovered territories of Latin America, the Philippines and Japan.
    - a. In Latin America by 1586 the total number of tertiaries was near 100,000
    - b. Many converts of the Franciscan Missionaries in Japan became Tertiaries. Of the 26 canonized martyrs of Nagasaki who died in 1597, 17 were Tertiaries; and of the 45 Franciscan martyrs of the 1867 Japanese persecution, 27 were Tertiaries.
    - c. The Third Order continued to grow in Europe in the 17<sup>th</sup> and 18<sup>th</sup> centuries. Eminent persons in Spain and Portugal joined helping to popularize the Order. In Madrid in 1689 the number of Tertiaries was 20 to 25 thousand.
- C. Events of the Order in the 19<sup>th</sup> century
1. In the latter part of the 18<sup>th</sup> century and the beginning of the 19<sup>th</sup> century the Third Order suffered its greatest decline. It was almost annihilated in most countries in Europe. In Austria this began with *Josephism* which forbid admittance of new members to the Order. This continued until in 1782 the Order was wholly suppressed. The French Revolution completely destroyed the Order in France. Later under Napoleon it existed only in secret. In other European countries the so-called age of enlightenment and liberalism, with its persecutions of religious orders, robbed the Third Order of all its possessions and only a few fraternities survived.
  2. In the second half of the 19<sup>th</sup> century — even before Pope Leo XIII — the Third Order was restored with surprising rapidity and the numbers of Tertiaries in Europe and the Americas greatly increased. This was due to great leaders promoting the Third Order: Fr. Louis of Casoria in Italy, Msgr. de Segur and the Curé of Ars in France, Donoso Cortes and Balmes in Spain, Bishop von Keppler in Germany, and Cardinal Manning in England. This growth was also due to the extensive use of printing to promote the Order. Between 1869 and 1919 at least 164 periodicals fostering the Third Order were launched.
  3. The greatest help to the Third Order in the 19<sup>th</sup> century was Pope Leo XIII.
    - a. As Bishop of Perugia, he wrote a pastoral on the Third Order occasioned by the golden jubilee of Pope Pius IX as a Franciscan Tertiary (1871).
    - b. One year later (1872), he himself enrolled in the Third Order.
    - c. In his encyclical, *Auspicato* of September 17, 1882, he recommended the Third Order of St. Francis to the whole Catholic world. He declared the Third Order to be “*a most powerful antidote against all the evils which harass the present age, and...there is no means more apt to lead the world back to a true and solid observance of the Gospel.*” Finally, he stated: “*It is Our desire that all Christian families join the Third Order.*”
    - d. In his constitution, *Misericors Dei Filius* of May 30, 1883 he revised the old Rule of Nicholas IV, adapting it to modern times and conditions, but keeping the nature, character and spirit intact.

#### 4. Pope Leo XIII's reform of the Third Order

- a. A look back at the Rule of Nicholas IV (basically the original Rule) which spanned nearly 600 years (AD 1289-1883).
  - (1) Originally Tertiaries wore publicly a distinctive habit. It was more like a uniform as it was similar to the dress of the times, being a long woolen tunic reaching to the ankles held at the waist by the knotted cord. The women's habits were black or white with a black veil. The men's were gray. Men's tunics were soon shortened to just below the knees and were closed at the necks like clerics.
  - (2) Papal decrees mitigated a number of items over the centuries.
    - (a) In 1509 Pope Julius II permitted tertiaries to substitute a large gray scapular with a cord for the full habit, though they could continue to wear the full habit if desired. The scapular was at least four fingers broad and reaching to the waist was held in place by the cord.
    - (b) In the 1600's Pope Innocent XI, followed by others, dispensed Tertiaries from the regulations concerning abstinence if, because of their poverty, they could not procure suitable food.
    - (c) Earlier Clement VII (1526) and Paul III (1547) mitigated the Rules concerning fasting — first in Spain, then throughout the world. Notably, the old Rule of Nicholas IV did already have a provision for dispensing from fasting "*for legitimate causes.*"
- b. The Rule of Leo XIII (1883)
  - (1) Leo XIII stated that the rigorous Rule of 1289 was not "*in all things suited to modern times and customs.*" The problem being that it limited the Third Order to a comparatively small number of fervent souls.
  - (2) The revised Rule for modern times opened the Order once again to *all good Catholics earnest about striving for perfection.* This is helpful because the character of the Order is to effectually promote justice, integrity, and religious habits.
- c. This revision of Leo XIII did not change the nature of the Order; it remains a true Order distinct from simple confraternities. It is an order, as declared Benedict XIII in *Paterna Sedis Apostolicæ* on Dec. 10, 1725, "*distinct from all confraternities...inasmuch as it is established under its own rules, approved by the Roman See, with a novitiate, profession, and a habit of definite style and form, as is customary of other orders, both religious and military, and others of this nature.*" Pius XII reiterated the same on July 1, 1956.

#### D. Events of the Order in the 20<sup>th</sup> century

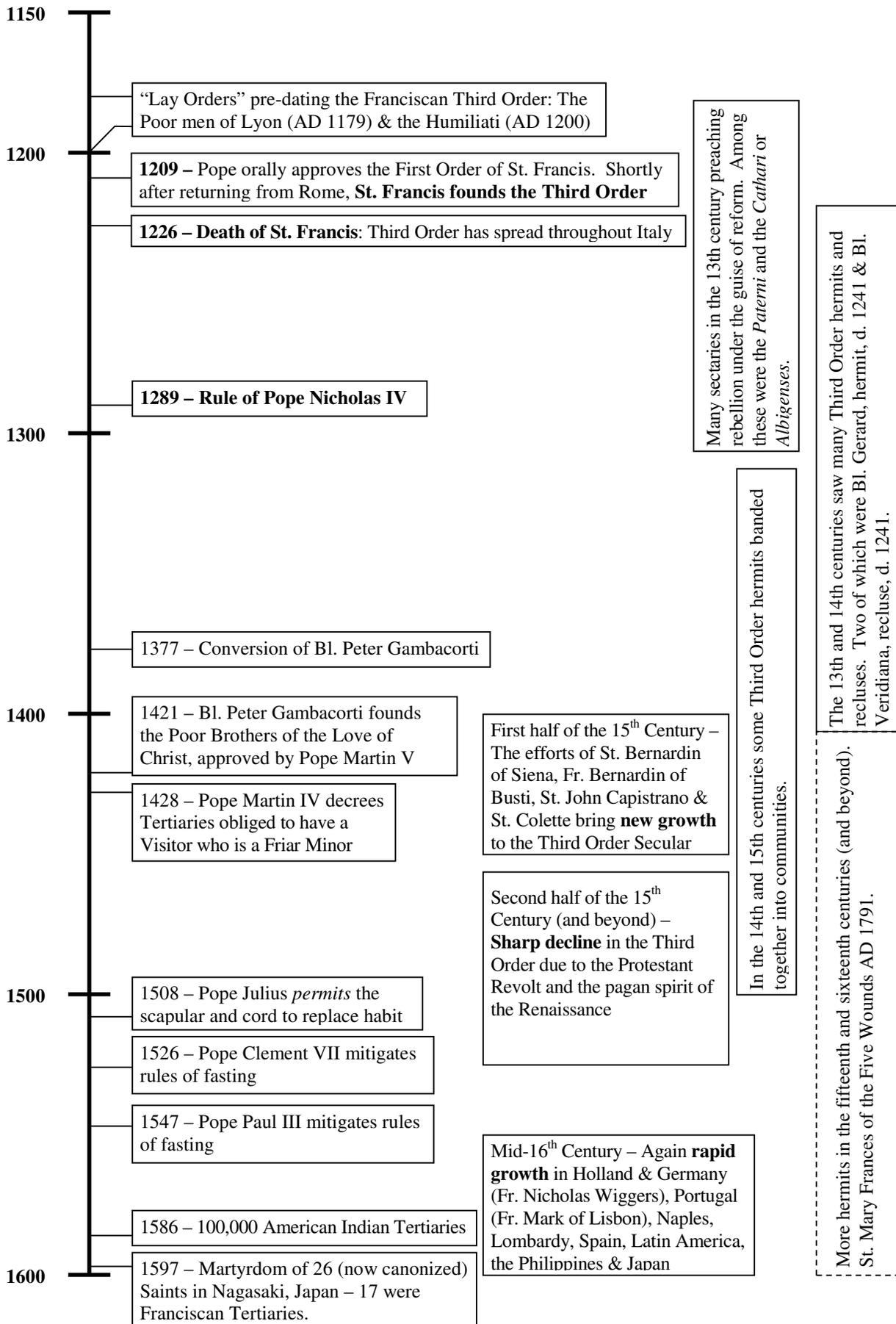
1. As a result of the revision of Leo XIII growth in the Third Order in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries was enormous. In 1937 the total number of Tertiaries worldwide was given as 3,301,263. In 1947 in the U.S. and Canada there were some 200,000 members. From the many good books for Franciscan Tertiaries published in the U.S. by the *Franciscan Herald Press* in the early and mid twentieth century, it is evident that there was much activity in the Third Order in the U.S.A. during those years.
2. The effect of Vatican II and Pope Paul VI on the Third Order of St. Francis
  - a. In 1966 work was begun on a new Rule for the Third Order

- b. On June 24, 1978, Pope Paul VI formally approved the new Rule in *Seraphicus Patriarca*. At that time the old name of the Order of Penance was changed to the “Secular Franciscan Order.” Thus changing the initials from TOSF to SFO.
- c. According to Capuchin Fr. Eugene of Villeurbanne, Founder of the Traditional Capuchins of Morgon:
  - (1) In the SFO it is no longer necessary to be exactly faithful to the Catholic Faith. No promises to observe the Commandments of God or precepts of the Church are required. Banquets, theaters, dancing, luxurious clothing and spectacles of the like are no long forbidden. Nothing is said in relation to the frugality in meals, and there is no longer a requirement to say prayers before and after meals. The necessity of fasting and abstinence is ignored and monthly confession is no more a requisite. Prayer is just a suggestion and daily Mass is only recommended. It is no longer requisite that members of the Order visit and assist other Tertiaries who are sick.
  - (2) *“The new Rule pushes exterior, artificial activism, and forbids the soul to receive supernatural graces. It is a diminution of Catholic fervor; it makes religion an instrument of freedom and liberation. This is a desacrilization of the T.O.S.F. and they want to change not only the T.O.S.F., but want all the organizations to be one movement in the Church. The S.F.O. has the appearance of Franciscanism, but this orientation is not Franciscan.”*
  - (3) The new Rule of the S.F.O. is a mix of modernism and progressivism, and is a provider of Communism. This Rule leads to Communism, and is a service to man! (rather than God?). He warns souls to refuse to enter the S.F.O.
- d. Quotations from the Rule of the S.F.O.: *“fostering an open and trusting dialogue of apostolic effectiveness and creativity”*; *“accept all people as a gift of the Lord and an image of Christ”*; *“promote justice”*; *“respect all creatures animate and inanimate...move from the temptation of exploiting Creation to the Franciscan concept of universal kinship”*; *“they should seek out ways of unity and fraternal harmony through dialogue, trusting in the presence of the divine seed in everyone...”*.

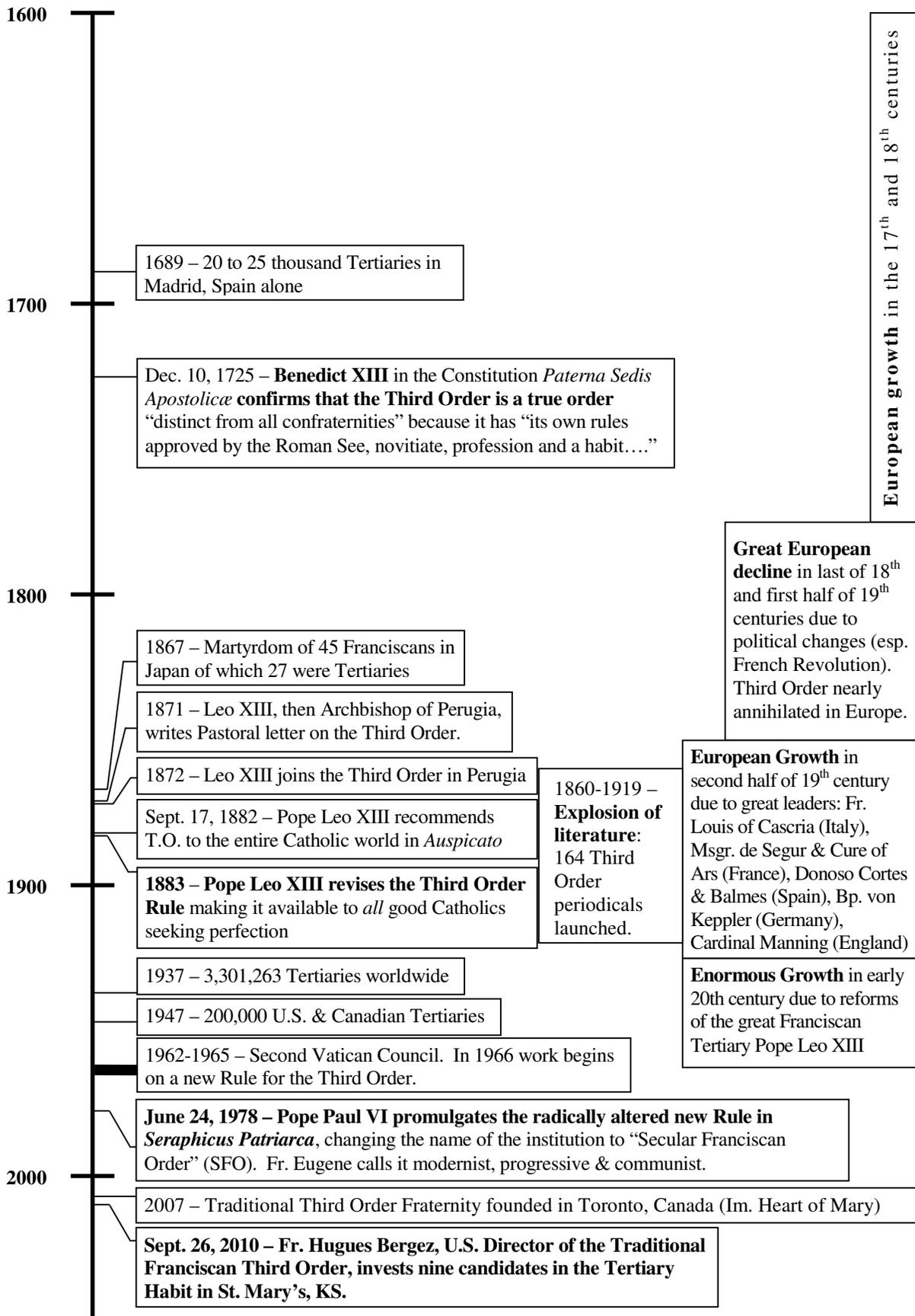
**Reading Assignment:** *Handbook*: Chapter 1 — Origin and Nature of the Third Order



# History of the Third Order of St. Francis



# History of the Third Order of St. Francis



**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 3**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

**LESSON 3: THE HISTORY OF THE THIRD ORDER (Chapter I)**

15. Who founded the Third Order of St. Francis? (Hint: It wasn't St. Dominic.)
  
  
  
  
  
  
  
  
  
  
16. In which year was the Third Order founded? (There are two differing opinions here.)
  
  
  
  
  
  
  
  
  
  
17. Historically (according to Pope Pius XI), how has the Third Order affected society?
  
  
  
  
  
  
  
  
  
  
18. The Third Order of St. Francis has produced innumerable *Saints* and *Blesseds*, name five (see pp. 30-31 of our *Handbook*).
  
  
  
  
  
  
  
  
  
  
19. What did Pope Leo XIII do with regards to the Third Order (A.D. 1883) and why?
  
  
  
  
  
  
  
  
  
  
20. What did Pope Paul VI do with regards to the Third Order (A.D. 1978)? What did Fr. Eugene (founder of the Capuchin Friars of Morgon) have to say about this?



## Novice Instruction 4 (Chapter 3 of the Handbook)

The Purpose of the Third Order: Acquiring Perfection & In what consists *Franciscan* Perfection

- I. The Purpose of the Third Order: To acquire perfection** (as mentioned in Novice Instruction 1).
- A. Pope Leo XIII: *“The Order of St. Francis is based entirely on the precepts of Jesus Christ. The holy Founder had no other object in view than that the Order should be a kind of training ground for a more intensive practice of the Christian Rule of Life.”* The first two Orders *“are open to few.... The Third Order, however, is accommodated to the many.”*
- B. Pope Pius X: The purpose of the Third Order is *“that its members put into everyday practice the precepts of Gospel perfection and serve as models of Christian life for the imitation of others.”*
- C. Pope Benedict XV: *“Our Franciscan Tertiaries shall by purity of faith, by innocence of life, and by cheerful zeal diffuse far and wide the good odor of Christ, and be to their brethren that have gone astray both a reminder and an invitation to come to a sense of their duties. **This the Church expects of them**”* (emphasis mine).
- D. Pope Pius XI: *“The profession and life of a good Franciscan Tertiary”* is *“the spirit of [religious] life and perfection carried into the family, into everyday life, the ordinary life of the world.”* If he does not make vows of the three evangelical counsels, **a Tertiary lives the spirit of the counsels.** He does this as such:
1. To the vow of *Chastity* corresponds the spirit of penance through mortification in his entire manner of living.  
  
Regarding chastity, **Article 51 of the Constitutions** states: *“As lovers of the eminent virtue of chastity, members shall regard their own bodies and those of others as holy, and observe the Christian precepts on this matter in keeping with each one’s state of life. The unmarried shall hold the state of continence or virginity in high esteem and keep it unsullied; those who are engaged shall chastely prepare themselves for entrance into holy matrimony; and married tertiaries shall draw from the sacrament they have received the graces necessary to raise and train their children well and watch over their married life faithfully, holily and chastely.”*
  2. To the vow of *Obedience* corresponds the spirit of obedience which enters all his devoted and generous sacrifices in obeying the commandments of God and the laws of the Church, as well as the manifestations of authority and the exigencies of his daily duty.
  3. To the vow of *Poverty* corresponds the detachment of his heart from the goods of the world and his liberal and generous charity toward the unfortunate and suffering. Regarding poverty, **the Constitutions** state:
    - (a) **Article 46:** *“Imbued with the spirit of poverty, the members, while they may prudently provide for their present and future needs, shall take care to disengage their hearts from the things of this world. They shall bear in mind that they will be children of their Seraphic Patriarch only in so far as they foster this spirit of mortification.”*
    - (b) **Article 47:** *“Accordingly, let them beware of committing any sin in acquiring and enjoying temporal goods. Rather, let them share these things with their neighbors, bearing in mind that all temporal things — private property itself included — have been given to them by God not only for their own advantage but also that they may be administered well for the good of society. Moreover, let them, in good time, will their property, with due regard for justice and charity.”*

## II. Perfection: In what does it consist?

- A. Perfection consists in *charity*, the supernatural love of God and neighbor. One who learns to love God above all else and his neighbor as himself, as Jesus commanded, becomes a Saint.
- B. Though for everyone, perfection consists in the acquisition of charity, still, those who became Saints differed greatly because their charity took on different forms, it manifested itself in differing ways.
- C. Religious Orders each have their own unique spirit. The founder gives his order its spirit, that is, his own peculiar form of sanctity.
- D. The founder's spirit should animate the members of the order. All Franciscans must strive, then, to acquire the spirit of St. Francis.
- E. In what does the Spirit of St. Francis consist?
  1. The spirit of St. Francis can be well described as *the ideal of living the whole Gospel*.
  2. The Gospel describes the life of Jesus Christ upon the earth. To live after the manner of the Gospel means to follow in the footsteps of Jesus. Our Founder had Our Lord always in his thoughts and affections and strove with all his might to become like him.
  3. Yet, there can be no perfection without the imitation of Christ. *All* the Saints only became what they are by imitating Him. So how does St. Francis differ from them?
    - (a) Other Saints concentrated on some specific characteristic of Our Lord: zeal for souls, love of prayer and solitude, mercy to the afflicted, etc.
    - (b) In St. Francis we find one who strove to follow everything Our Lord said and did in a "*universal, literal and chivalrous way*." He made no distinction between commandment, counsel or admonition.
  4. St. Francis approached God through the Sacred Humanity of Christ. Approaching the perfect man is easier than approaching the infinite, unseen God. Loving the Man-God we are able to love the Holy Trinity.
  5. St. Francis's approach to God through Christ's Humanity naturally brought him to a love Our Lord in the Christmas Crib (Greccio), to compassionate Him on the Cross and to adore Him hidden in the Holy Eucharist. God chose St. Francis as the special patron of St. Margaret Mary to make his Sacred Heart known.

## III. How to acquire the Spirit of St. Francis.

- A. Frequently fix your attention on Jesus Christ, endeavoring to copy one trait after another according to your state.
- B. Prayerfully read the Gospel regularly and meditate on what you find there.
- C. Observe the letter and spirit of the Rule, designed to detach you from the world and self and to awaken in you a longing for intimate union with Jesus.
- D. To acquire the virtues of Our Lord, look to the example of St. Francis and strive to imitate it as you can:
  1. **Poverty**: Tertiaries have the duty of being poor in spirit, detached from material goods, using moderation and simplicity as guide, and practicing generosity to the poor.
  2. **Humility**: Tertiaries are publicly professed penitents. Tertiaries must have a lowly opinion of themselves, gladly accept guidance and counsel, willingly offer a helpful hand, avoid singularity and airs of superiority, *and never think of themselves as better than others because they belong to the Third Order of St. Francis*.

3. **Love of the Cross:** The Stigmata that Our Holy Father bore his followers must bear in their hearts. Tertiaries accept the Cross willingly and courageously. Their penance consists largely in doing their daily duty (Our Lady of Fatima), working faithfully and devoutly without extinguishing the spirit of prayer and devotion.
4. **Trust in God's Providence:** Tertiaries do their duties as best as they can and then leave the rest (present & future, body & soul, life & death) in the hands of their Heavenly Father.
5. **Joy:** St. Francis was a sworn enemy of sadness. Cheerfulness is an essential element of Franciscan piety. Freedom from disorderly attachments, childlike surrender to God at which the Rule aims nourish divine love and holy joy. While doing penance for their sins and those of the world, they rejoice in the love, grace and beneficence of God.

**Reading Assignment:** Chapter 3, *The Purpose of the Third Order*, paying special attention to Section 17: *How to Acquire the Spirit of St. Francis*, and Section 18: *Fruits of Sanctity*.



**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 4**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

**LESSON 4: THE PURPOSE OF THE THIRD ORDER (Chapter III)**

21. What is the purpose of the Third Order?

22. If professed religious make vows of the three evangelical counsels (chastity, obedience and poverty) what relation does a Tertiary have to the counsels?

*(The answer to this question may not be clear from Instruction 4. Thus, the simple answer is:  
A Tertiary lives the spirit of the counsels.)*

23. Every religious order has its particular spirit. What is the spirit of the Third Order of St. Francis?

24. Which five virtues are given as best for acquiring the spirit of St. Francis?



**Fiat † Mihi**  
L.D.M.F.

**Novice Instruction 5** (from Chapter 15 of the Handbook)  
The Third Order Rule of Life — in General

**I. Every sincere Catholic has a need for a Rule of Life.**

- A. Without a rule of life, or at least some resolutions to practice some daily spiritual exercises, one will only pray when and how one wishes — when in need or in the mood for it. Thus there is no real devotion to God, but only self-love.
- B. Those who do make resolutions to practice certain spiritual exercises each day tend to be easily prone to break them as they are only personal resolutions. These practices or exercises are most often of one's own choosing and thus not necessarily the wisest or most profitable.
- C. Franciscan Tertiaries are given a holy Rule inspired by your Holy Father, Saint Francis himself, and approved and highly praised by our Holy Mother the Church. Thus you follow a pattern of life not of your own choosing, but one that you accept in obedience from your Father and Mother.
- D. Obedience to a good rule saves time, opposes self-love, self-indulgence, moodiness, necessitates acts of virtue, fosters regularity and constancy in the practices of piety, strengthens the will and imparts order and system to life.

**II. The Third Order Rule is Flexible and therefore Practical for those of All Stations of Life.**

- A. Examples:
  - 1. It *requires* attending daily Mass — *but only if it is possible*.
  - 2. It *requires* saying the Office daily — but gives various ways of fulfilling this requirement.
- B. Some may complain that the reformed Rule of Pope Leo XIII is too easy and commonplace. In response we may say:
  - 1. The Franciscan *Religious Orders* are for the few; the *Third Order* is adapted for the many, fitting all conditions of secular life.
  - 2. Tertiaries may still of their own volition practice the greater rigors of the former rule. In fact, the reformed Rule “highly commends” those who fast on Fridays or who abstain from flesh meat on Wednesdays according to the original Rule.
  - 3. The fruit of the reform of Pope Leo XIII shows that his reform was wise:
    - a. Membership greatly increased after the reform was made.
    - b. Works of faith and charity multiplied.

**III. Know the Rule: THE FIRST DUTY OF THE TERTIARIES IS TO ACQUIRE A THOROUGH KNOWLEDGE OF THE RULE.**

- A. Know the text.
- B. Know the Gospel basis for the text.

- C. Know the purpose of each precept.
- D. Be familiar with the *spirit* of the Rule and of the Third Order.
  - 1. “*The Spirit of the Third Order is the same as that of the First Order*” (Br. Seraphin-Marie).
  - 2. The particular Rules of the various Third Orders in the Church are very similar. It is the unique spirit of each Order that really sets them apart.
  - 3. It is the spirit of the Order (the Franciscan spirit) that gives life to the Rule.
- E. Study and reflect on the Rule regularly.

#### IV. Observe the Rule.

- A. For three motives.
  - 1. Because you derive great benefits in doing so.
  - 2. Because the Church bestows upon you great spiritual favors.
  - 3. Because of the solemn promise you will make at profession to God who wants to lead you to perfection by this holy way of life.
- B. How the Rule should be observed.
  - 1. With a firm will. You must have a firm and fixed will to keep the Rule and live up to its spirit. Otherwise there is no hope of approaching the perfection it is intended to lead you to or of even being a genuine Tertiary.
  - 2. In spirit and sincerity. *The chief endeavor of a Tertiary is to acquire and live by the spirit of the Rule.*
    - a. Therefore, read the Gospels (especially Jesus’ words), study the example of St. Francis and the early Franciscans to understand the spirit and then embrace it.
    - b. “Those who have the spirit of the Order keep the Rule in sincerity of heart, in other words, with a holy intention. They seek only God’s glory and pleasure. Vanity, human respect, self-aggrandizement, or similar unworthy motives do not infect their good works” (Handbook).
  - 3. Exactly: Obeying *all* the precepts, not just those that appeal to you or that you consider important (considering others unimportant).
  - 4. With perseverance: “*Whoever perseveres to the end will be saved*” (Mt. 24:13). Be aware that being professed in the Third Order means you are promising to obey the Rule “*till death.*”

**Reading Assignment:** Chapter 15, *The Rule of Life of the Third Order*, and Review the Rule proper (not including the Constitutions — see Appendix II).

*The following article on Franciscan Joy may be read privately by the Novices at home if there is not enough time at the Novice meeting.*



## Some Thoughts on Franciscan Joy

(One of the five important Franciscan Virtues mention in Novice Instruction 4)

### A Virtue

As mentioned previously in a novice instruction, joy is a virtue particular to the Franciscan Spirit. Virtues are good habits that we exercise with our own efforts. *Naturally* speaking, if we are well-balanced people, joy, cheerfulness, should be relatively easy when things are going well. In times of difficulty, however, joy can become difficult. At this point, we will see a clear difference between the natural joy of a pagan<sup>1</sup> and the supernatural joy of a Christian. A pagan has only a natural motive for his joy. When all appears lost in the natural outlook, a pagan can find no reason for joy. A Christian on the other hand has the truths of the Faith to keep his spirit up. He knows that this mortal life is not the ultimate end for which he has been created. He knows that, for those who are faithful to the God of infinite goodness, there is a much better and eternal life to come where there is no pain and no sorrow. He knows that *“the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us”* (Rom. 8:18). He also knows that by accepting the crosses in this life for the love of God he grows in merit, gaining a greater eternal reward. With some effort to remember these truths and to put his trust in them, a Christian has a great resource for remaining calm, serene and even joyful in great trials that no pagan can match.

### A Fruit of the Holy Ghost

Yet, besides being a virtue, joy is a Fruit of the Holy Ghost. Thus, when we strive to *“live in accord with the spirit”* (Gal. 5:16), that is, when we strive to remain faithful to the inspirations of the Holy Ghost, to be faithful to grace, this fruit begins to appear in us. Then we find ourselves filled with an inexplicable peace and joy, even in times of sufferings. We see this clearly in certain martyrs who were filled with joy when being tortured, such as St. Lawrence being roasted on a gridiron who told his executioners: *“You may turn me over, I am done on this side.”* We see it also in Our Holy Father Francis when he was beat up by bandits, and thrown into a ditch of deep snow: *“he jumped out of the ditch, and, glad with great joy, he began to call out the praises of God in a loud voice”* (Celano Bk 1, Ch 7). This type of joy is not just for the Saints that we read about in books. The Holy Ghost greatly desires to produce this joy in us too if we will *“live in accord with the spirit.”* Being a special aspect of the Franciscan Spirit, all followers of the Poverello must strive for it.

### The Joy of Mary

Our Lady also sees joy as being a special aspect of the Franciscan Spirit. When She gave our Order its own special Rosary, it was none other than the Franciscan Crown based on Her own Seven Principle Joys. The mysteries of this Rosary are not: *The Annunciation, The Visitation*, etc., but rather: *The Joy of Mary in the Annunciation, The Joy of Mary in the Visitation*, etc. Her joy is the special focus of each of the mysteries of the Crown, and this is to

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<sup>1</sup> Unfortunately, here we must also include worldly-minded Christians. Let no Franciscans fall into this category.

remind us to always rejoice in the Lord too. As St. Paul says: “*Rejoice in the Lord always; again, I say, rejoice*” (Phil. 4:4).

### Perfect Joy

Our joy becomes perfect when we come to the point of rejoicing in the Cross. This perfect joy Our Holy Father understood well. This is seen in the chronicles of St. Francis where we take delight in reading his eloquent discourse on *Perfect Joy* as he and Brother Leo trudge many miles through the cruel winter weather on their way to St. Mary of the Angels. Being Queen of All Saints, we already know that Our Blessed Mother possessed this Perfect Joy above all others. And, the Franciscan Crown confirms this truth: We notice that She gave us *seven* joys for our consideration. Since seven is the symbol of perfection, the Franciscan Crown tells us that She possessed Perfect Joy to greatest perfection.

### The Purpose of Joy

Why do we want to have joy? Joy is a great weapon against the devil, the enemy of our salvation. His art is to lead us into sadness and discouragement (and ultimately despair). We should remember that these things are the tools of the devil and when he gets us in these states our wings to fly to God are clipped and we can do little or nothing useful in the way of salvation. He wants to make us forget we have an All-Powerful Father in Heaven who loves us individually as His children. He wants us to forget that we have a Savior who desires our salvation (and sanctification) so much that, out of his incomprehensible love, He shed all of His Blood to bring us to that end. This He would have done for any one of us alone (even you). He wants us to forget we have a loving Mother in Heaven too who can obtain anything for us from God no matter how bad we have been, no matter how poor, weak and unworthy we are. She can and desires to obtain for us the miracle that will make us the saints God has called us to be.

If remember and take time to consider these truths, which are the *cause of our joy*, and if we strive to *live in accord with the spirit* (as mentioned above) then we shall have joy to combat the devil and to fly along the way of salvation. Thus we see how good and useful joy really is.

### Charity and Evangelization

Joy is also an act of charity as our own cheerfulness uplifts others around us. On the other hand, when we are sad and gloomy we become a cross and a burden to others. Therefore Christian charity demands that we make efforts to be joyful. Christian Joy can bring (and often has brought) others to the Faith. Those without Faith realize that we have some kind of special joy this is not of this world and they begin to desire it...

***Immaculate Conception, Queen of the Franciscan Order,  
Cause of Our Joy, Pray for us!***

**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 5**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

**LESSON 5: THE RULE OF LIFE: IN GENERAL** (Chapter XV)

25. What is the *first duty* of a Franciscan Tertiary?
  
  
  
  
  
  
  
  
  
  
26. What is the *chief endeavor* of a Franciscan Tertiary?
  
  
  
  
  
  
  
  
  
  
27. In what way does the spirit of the Franciscan Third Order differ from that of the First Order?
  
  
  
  
  
  
  
  
  
  
28. What does the spirit of the Order do with regards to the Rule?
  
  
  
  
  
  
  
  
  
  
29. What are the three motives for obeying the Rule?
  
  
  
  
  
  
  
  
  
  
30. How should the Rule be observed? (Name, in brief, four ways)



**Fiat † Mihi**  
L.D.M.F.

**Novice Instruction 6** (from Chapter 16 of the Handbook)  
**The Third Order Rule — Rule of Life In Particular**

**I. Rule: Ch. II, No. 1: “In all things let the members avoid extremes of cost and style, observing the golden mean suited to each one’s station in life.”**

**Article 49 of the Constitutions** adds: “*Tertiaries shall avoid all vanity in their appearance and clothes, and adhere to the standard of simplicity, moderation, and propriety that befits each one.*”

A. “*Extremes of Cost and Style*”: The Tertiaries are thus forbidden excessive expenditures or luxury and excessive elegance or extremes in style in all things.

1. Extremes in cost signify expenditures which are made for reasons other than that of necessity, healthful comfort, propriety and charity, or which are not in keeping with one’s financial or social standing.
2. Excessive elegance refers to outward show, to having the first and the best, to parading one’s appearance. Here, the desire to attract attention, outshine others and satisfy vanity is what motivates one’s choices.
3. A word specifically to the Third Order sisters from Pope Benedict XV: “*It is a special duty of our Tertiary sisters to be in their apparel and their whole manner of life an object lesson of holy modesty to other maidens and matrons. Let them be assured that they can render no better service to Church and State than by paving the way for the reformation of corrupt morals.*” Later, Pope Pius XII expounded on the far reaching effect of society’s choice in apparel: “*...they [fashions] express the decision and moral direction that a nation intends to take: either to be shipwrecked in licentiousness or maintain itself at the level to which it has been raised by religion and civilization.*”
4. A word to the men from the Canadian Bishops (May 1946): “*Man himself does not escape from the inclination of exhibiting his flesh: some go in public, stripped to the waist, or in very tight pants or in very scanty bathing suits. They thus commit offences against the virtue of modesty. They may also be an occasion of sin (in thought or desire) for our neighbor.*”

B. “*The Golden Mean*”: Worldliness and Tertiarianism are not compatible. Thus, to observe this precept of the Rule, the Tertiary uses “*the goods of this world according to his state or rank, but avoids all extravagance and worldliness*” (Gruen’s T.O. Catechism). This is the “Golden Mean.” As followers of St. Francis they must be detached from temporal things, keeping in mind that “*They who belong to Christ have crucified their flesh with its passions and desires*” (Gal. 5:24).

1. St Francis De Sales (a Third Order Franciscan) instructs: “*Devout persons, whether men or women*” should be “*the best dressed of the company, but least pompous and affected; I would have them adorned with gracefulness, decency and dignity.*” This shows courtesy and respect for others. Keep this in mind particularly when attending Sunday Mass when the “other” you are there to honor is the King of the Universe. Here, as everywhere, the apostolate of good example is in effect.
2. Cultivate simple tastes in earthly goods. Your homes should reflect this, avoiding luxurious furnishings, automobiles, etc. This is true even of wealthy Tertiaries. When holy Tertiaries spend lavishly, they do it for God and neighbor.
3. Faults to be avoided:

- a. Untidiness in home and in dress. This in reality is a lack of respect to others: “It is a kind of contempt of those with whom we converse to frequent their company in uncomely apparel.
  - b. Singularity in appearance.
  - c. To censure those who live or dress better. Words of our Seraphic Father: “*I admonish and exhort [the friars] not to despise or judge those whom they see dressed in soft and fine clothing and who use dainty food and drink; but rather let everyone judge and despise himself.*”
- C. “*The Golden Mean*”: Worldliness and Tertiariism are not compatible. Thus, to observe this precept of the Rule, the Tertiary uses “*the goods of this world according to his state or rank, but avoids all extravagance and worldliness*” (Gruen’s T.O. Catechism). This is the “Golden Mean.” As followers of St. Francis they must be detached from temporal things, keeping in mind that “*They who belong to Christ have crucified their flesh with its passions and desires*” (Gal. 5:24).

**II. Rule: Ch. II, No. 2: “Let them with utmost caution keep away from dances and shows which savor of license, as well as from all forms of dissipation.”**

**Article 50 of the Constitutions** adds: “*They shall steadfastly avoid dances, theatrical performances, films, and television shows that tend to be offensive to good morals, and also all forms of dissipation. Concerning dances in general, tertiaries shall observe exactly the regulations laid down by the Church in their various localities, so that they may never be the cause of scandal. To put the spirit of penance into practice better and to foster recollection, it is to be recommended that they abstain altogether from dances and worldly shows.*”

- A. “*Dances*”: Interpreters of the Rule differ in opinion as to whether the Rule forbids all dances or only those that savor license. This uncertainty has its origin in the construction of the original text. The Church has not condemned all dancing, but in general, looks upon it with disfavor because though dancing is in itself indifferent, in practice it is often an occasion of sin. We are instructed:
1. “*...tertiaries shall observe exactly the regulations laid down by the Church in their various localities, so that they may never be the cause of scandal. To put the spirit of penance into practice better and to foster recollection, it is recommended that they abstain altogether from dances and worldly shows*” (Article 50, *Constitutions*).
  2. “*The Tertiaries should bear in mind that their profession calls for greater fidelity, higher moral courage and firmer religious consistency than are expected of the rank and file of the faithful. By going frequently even to harmless dances they become worldly minded*” (Gummerman’s Handbook, p.209).
- B. “*Shows*”: All shows that savor of license are, of course, forbidden. Regarding other shows (movies, DVD’s, etc.), strict moderation is to be observed (Fr. Bergez suggested \_\_\_\_\_ even for those whose subject matter concerned our holy religion). Be mindful that frequently using this means of recreation “*cannot be reconciled with earnest striving after perfection. It hinders recollection and the fervent practice of religion*” (Gummerman’s Handbook, p. 210). Tertiary parents are duty bound to vigilantly guard their children in this matter (Ibid.).
- C. “*Dissipation*”: Obviously vulgar forms of dissipation such as “*riotous banquets, boisterous drinking parties and carousals*” are forbidden by the rule as much as “*unbecoming dances and*

*shows.” But it must also be stated that “more respectable forms of ‘good times’... carry dangerous germs of moral disease.”*

1. Therefore, the Handbook warns that good men have brought ruin and disgrace upon their families by yielding too much to pleasures of the palate, of the club and society, and that homes have been wrecked by good women who have skirted their duties for the sake of parties and sociability. Beware; these things can come upon us little by little if we are not circumspect.
  2. We live *“in a contaminated atmosphere, Tertiaries should watch over their natural inclinations and keep them in check”* (Gummerman’s Handbook, p. 210). Keep in mind that the sanctification of a Franciscan Tertiary will never be brought about by wasting time and energy in excessive amusements, but only by a holy and devoted fidelity to his daily duties.
- D. Licit Pleasures: Proper recreation is a normal part of human life. Religious Orders all have times of recreation and thus it is also natural for Tertiaries.
1. Choosing simpler forms of recreation affords strong protection against excess. These are usually less costly and are less dangerous to body and soul than many of the modern forms of recreation. We should consider imitating good Catholics who in times past spent recreation time in *“good reading, familiar conversations, innocent games, family feasts, music and song, refreshing walks, and friendly visits”* (Gummerman’s Handbook, p. 212).
  2. Home is considered the best place for healthy recreations.
  3. The purpose of recreation is *“to help us to serve God with a stout and glad heart”* (Gummerman’s Handbook, p. 212). To attain this purpose we must:
    - a. Have reasonable cause for relaxation and distraction, remembering that we are here on earth to work and not to spend our time in amusing ourselves. Pleasure must never interfere with our duty.
    - b. Take recreation in a Christian manner. By our recreations, then, we should seek to honor and glorify God. St. Francis De Sales teaches devout lay people: *“...you must take particular care not to become absorbed in such amusements. No matter how innocent some kinds of recreation may be, it is wrong to set heart and affections on them. I don’t say that you must take no pleasure...since then it would not be a means of recreation. I do say that you must not fasten your affections on them, spend too much time on them, or be too eager for them.”*
    - c. Practice self-control in conversations. *“In the multitude of words there shall not want sin”* (Prov. 10:19). Usually these are sins against charity. The followers of St. Francis must be on their guard against this fault, making their conversations sincere, charitable, and cheerful.

**Reading Assignment:** Chapter 16, *The Rule of Life In Particular*, pp. 199-213 (stopping at “§3. The Sanctification of Meals).

## **Praise of Spiritual Joy; the Evil of Dejection**

(Second Life – Thomas of Celano, Ch. 88)

St. Francis maintained that the safest remedy against the thousand snares and wiles of the enemy is spiritual joy. For he would say: “Then the devil rejoices most when he can snatch away spiritual joy from a servant of God. He carries dust so that he can throw it into even the tiniest chinks of conscience and soil the candor of mind and purity of life. But when spiritual joy fills hearts,” he said, “the serpent throws off his deadly poison in vain. The devils cannot harm the servant of Christ when they see he is filled with holy joy. When, however, the soul is wretched, desolate, and filled with sorrow, it is easily overwhelmed by its sorrow or else it turns to vain enjoyments.”

The Saint, therefore, made it a point to keep himself in joy of heart and to preserve the unction of the Spirit and the *oil of gladness* (Ps. 44:8). He avoided with the greatest care the miserable illness of dejection, so that if he felt it creeping over his mind even a little, he would have recourse very quickly to prayer. For he would say: “If the servant of God, as may happen, is disturbed in any way, he should rise immediately to pray and he should remain in the presence of the heavenly Father until he *restores unto him the joy of salvation* (Ps. 50:14). For if he *remains stupefied* in sadness (Hab. 2:3), the Babylonian stuff will increase, so that, unless it be at length driven out by tears, it will generate an abiding rust in the heart.<sup>1</sup>

**Immaculate Conception, Queen of the Franciscan Order,  
Cause of Our Joy, Pray for us!**

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<sup>1</sup> Celano used a similar expression in the *First Life*, where he said that Francis walked about the streets of Babylon with evil companions. Here he is using it for dejection. See No. 2 of the *First Life*.

**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 6**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

**LESSON 6: THE RULE OF LIFE: IN PARTICULAR – CH. 2, §1 & §2** (Chapter XVI)

31. According to the Rule, Tertiaries are "*in all things to avoid extremes of \_\_\_\_\_ and \_\_\_\_\_.*"
  
32. A tertiary is also to observe the "*Golden Mean*" which means he uses "*the goods of this world according to his \_\_\_\_\_ or \_\_\_\_\_, but avoids all \_\_\_\_\_ and \_\_\_\_\_.*"
  
33. What did Pope Benedict XV say "*is a special duty of our Tertiary sisters?*"
  
34. Tertiaries must "*with utmost caution keep away from \_\_\_\_\_ and \_\_\_\_\_ that savor of license, as well as from all forms of \_\_\_\_\_.*"
  
35. According to Fr. Bergez, what is to be *observed* with regards to shows (DVD's, movies, etc.) that are *not* in any way directly dangerous to one's Faith or morals? According to the Handbook, what is the problem with frequently using this means of recreation?
  
36. Proper recreation is a normal part of human life. Which place is considered best for healthy recreations?



# Fiat † Mihi

L.D.M.F.

## Novice Instruction 7 (from Chapter 16 of the Handbook)

### The Third Order Rule — Rule of Life In Particular

Rule: Ch. 2: No. 3 — Temperance in Food and Drink & Grace; Ch. 2: No. 4 — Fast and Abstinence

**Article 49 of the Constitutions states:** “*With regard to food and drink, they shall observe the frugality enjoined by the Rule and also the fasts imposed by the Church and the Rule.*”

#### **I. Rule: Ch. II, No. 3: “*Let them be temperate in eating and drinking, and devoutly say grace before and after meals.*”**

A. Temperance, one of the four cardinal virtues, moderates our attraction toward sense-pleasure.

1. “*A man is temperate in eating and drinking if he takes nourishment only to keep the body healthy and vigorous so as to be a fit servant for the soul.*”  
Some latitude is allowed because “*a reasonably comfortable and agreeable life renders the service of God easier and more joyful*” (all quotes from Gummerman’s Handbook unless otherwise noted).
  - a. We may “*partake moderately of unnecessary food and drink for a just cause, for instance, hospitality.*”
  - b. Sin may be committed by: (1) endangering health with too much food or drink; (2) taking nourishment outside of the proper time and with no other reason than for pleasure; (3) eating greedily; (4) using better or more expensive foods than becomes one’s state and condition; (5) seeking delicacies or daintily prepared dishes the more to enjoy their relish.
  - c. “*...we should leave the table with a feeling of sprightliness and energy, and with appetite not fully satisfied. Temperance is an essential condition of physical and moral vigor.*” For, “*In many meats there will be sickness, and greediness will turn to cholera. By surfeiting many have perished; but he that is temperate, shall prolong life*’ (Ecclus. 37:33-4).”
  - d. Ascetical writers call mortification of the sense of taste the ABC’s of the spiritual life. Remember the *First Apostolate* of the Franciscan Tertiary, *i.e.* good example!
2. Temperance in drinking: This applies today, not only to alcoholic drinks, but also to soft drinks. If used beyond moderation, they can harm one’s health and our palate does not always need to be *relishing* something. Keep in mind that our “*Seraphic Father would not even take enough water to quench his burning thirst, saying that it is almost impossible to satisfy the needs of the body with indulging in sensuality.*”
  - a. The moderate use of alcohol is not sinful. Our Lord drank wine and even provided wine for others by means of the miracle at the wedding feast of Cana.
  - b. Remembering again the tertiaries First Apostolate, they are called to be good examples of sobriety at all times. Therefore, those who feel a strong attraction to drink “*must exercise great vigilance and self-*

control.” “It is contrary to the spirit of the Third Order to habitually visit taverns or use hard liquor without a good reason.”

- c. The Handbook states: “[T]he serving of intoxicants at meals, especially in the presence of young people, is to be discouraged. If custom calls for it on some occasions, it should be done with moderation, and no one should be urged to drink. Parents who have the spiritual and temporal welfare of their children at heart should consider well all circumstances before they dispense alcoholic beverages at social gatherings.” (?)
- d. “Take heed to yourselves, lest you hearts be overburdened with self-indulgence and drunkenness” (Lk. 21:34). “The Kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit” (Rom. 14:17).

## B. Grace at Meals.

1. Grace at meals has been important throughout human history, whether among pagans, the old Israelites, the first Christians or those of the Middle Ages.
2. The original T. O. Rule prescribed one *Our Father* before dinner and supper, and another afterwards. If this was neglected, three *Our Fathers* had to be said to make up for it. Notably, nothing is mentioned of breakfast because the first Tertiaries were to be “content with dinner and supper” (3<sup>rd</sup> Order Rule of 1221, Ch. II:6).
3. Devoutly saying grace “has a very beneficial bearing on the spiritual life of the working laity.” Many pray in the morning and evening, but with the cares of life hardly give a thought to God the rest of the day. Thus, the morning offering is soon nullified by overriding selfish or purely natural motives in doing one’s duties of the day. Grace at meals – devoutly offered – brings our minds and hearts back to God.
4. While food is a corporal refreshment, grace “is a spiritual refreshment, which should have a supernatural influence on the occupation” of taking our meal. This help is needed considering the teaching on temperance and the danger to sin that is always present at every meal. “We invoke God’s blessing on ourselves and our food so that we may not hinder but promote our salvation.”
5. In saying grace we acknowledge our dependence on God for even our bodily necessities and praise His fatherly Providence. Gratitude is due to God afterwards. Let us remember Our Lord’s words when only one of the ten lepers He had healed returned to give thanks: “Were not ten made clean? But where are the nine?” (Lk. 17:17).
6. “Perhaps no other customary prayer is said so hurriedly and thoughtlessly as grace. The behavior of many suggests nothing like an elevation of the mind and heart to God. **To counteract this carelessness and to make reparation the Tertiaries should show great devotion and reverence.**”
7. Wholesome thoughts to consider when taking food: “God’s generosity toward all men, the Last Supper, the Holy Eucharist, and the eternal banquet at the table of the Father in Heaven.” At the Last Supper, Our

Lord spoke of his Passion. The consideration of His Passion will help to check our desires to overindulge.

**II. Rule: Ch. II, No. 4: “They shall fast on the Vigil of the Immaculate Conception and on that of St. Francis. They are to be highly commended who, according to the original Rule of the Tertiaries, also either fast on Fridays or abstain from flesh meat on Wednesdays.”**

- A. As the Church prepares for all her great feasts by fasting, so Pope Leo XIII designated the vigils of these two particularly Franciscan feasts as days of fast for all Tertiaries of the Order of Penance.
1. The Feast of St. Francis is obviously a feast of great importance because he is our founder, our father, our model, our leader, and our intercessor and protector in the high court of heaven.
  2. The Immaculate Conception is a great Franciscan Feast because from the beginning of the Order the Blessed Virgin Mary was honored by Franciscans under this particular title, and because for centuries the Franciscans fought for this doctrine which was finally proclaimed as a revealed truth by the Third Order Franciscan Pope, Pius IX, on December 8, 1854. The Franciscan Duns Scotus (known as the *Subtle Doctor*) helped to develop the theology to support this dogma.
  3. If these great Franciscan feasts are “*preceded by an earnest preparation [which includes, but is not limited to, the fast] and celebrated with religious fervor and holy joy, they will be days of grace and spiritual advancement.*”
- B. The manner of fasting
1. The letter of the Rule (according the 1917 code of canon law) requires one full meal *in which fleshmeat may be eaten*, with two smaller meals that combined do not equal the one full meal.
  2. According to our Gummerman Handbook, however, to keep the spirit of the Rule Tertiaries should “*observe the vigils of the Immaculate Conception and St. Francis the way the Church observes the vigils of Christmas, Pentecost, the Assumption and All Saints. This is in harmony with the penitential nature of the Third Order and the mind of Leo XIII.*” Thus, the author is suggesting that it is best to abstain from fleshmeat completely on these days.
  3. Those who are free from the fasts of the Church are also free from the fasts of the Rule.
  4. Whenever these two fast days “*fall on a Sunday, the fast need not be anticipated.*” That is, it does not need to be observed at all.
  5. If one is in doubt about whether he should fast, “*it is advisable to apply to the director [or confessor] for a dispensation or commutation in order to have the merit of obedience.*”
- C. Fasting and Abstaining as a Counsel
1. Leo XIII reduced the numerous then existing fast days to the two we have at present because of “*modern living and working conditions and the general decline of physical and moral vigor.*” Yet, he continued to highly

commend “those who observe the old Rule to the extent of either fasting on Fridays or abstaining on Wednesdays.” Fridays and Wednesdays were chosen because they are the traditional fast and abstinence days of the Church from time immemorial. Also, Blessed Luchesius is known to have fasted on bread and water every Wednesday and Friday.

2. Tertiaries are asked to take seriously this recommendation because it “*greatly promotes the spirit*” of the Order of Penance. “*Men and women who seriously strive after perfection [recall the purpose of the Third Order] do more than the virtue of temperance requires.*”
3. When temptations assail us or when we wish to obtain special favors from God, we should remember that prayer with fasting is good

**Reading Assignment:** Chapter 16 – **THE RULE OF LIFE IN PARTICULAR**, pp. 213-223: §3. *The Sanctification of Meals* & §4. *Days of Fast* (stopping at: §5. *Confession and Communion*).

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### COUNSELS FOR MODERATION IN FOOD & DRINK

According to St. Gregory and St. Thomas, one can incur the vice of gluttony in the following ways: eating outside the proper time and without necessity; eating with too [much] avidity; seeking exquisite fare; preparing food with excessive delicacy; eating too much in quantity.<sup>1</sup>

The following counsels will be of great help if they are carried out with firmness and perseverance:

1. Not to eat or drink without first having rectified one's intention by directing it to the fulfillment of the Will of God in the satisfaction of our bodily needs, and with a previous blessing of the meal. And never to omit thanksgiving after meals.
2. Carefully to avoid the defects which we have listed above.
3. To attempt gradually, over a period of time, to diminish the quantity of food until one reaches the amount which is necessary for the health of the organism. Many persons eat a great deal more than they really need.
4. To avoid singularity in the quality or quantity of food taken, especially if one lives in a community.
5. To mortify oneself positively in the use of food. This can be done in many ways without attracting attention: for example, by renouncing certain lawful satisfactions in food; by abstaining from some food that is particularly tasty or taking a smaller portion; by giving up wine or liquors when one can do so prudently, or by reducing their use to a minimum. Generosity in self-renunciation and the increasing love of God will inspire the soul with many ingenious methods of practicing a mortification which is progressively more profound, without compromising bodily health.<sup>2</sup>

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<sup>1</sup> Royo, Antonio, O.P. & Aumann, Jordan, O.P., The Theology of Christian Perfection, p. 291, Dubuque, IA: The Priory Press, 1962.

<sup>2</sup> Ibid., p. 292-3.

**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 7**

*“Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.” (Handbook, Ch. IX).*

**LESSON 7: THE RULE OF LIFE: IN PARTICULAR – CH. 2 § 3 & §4** (Chapter XVI)

37. The Rule requires Tertiaries to be temperate in eating and drinking. What are three sins against such temperance?
38. At meals the Rule requires Grace to be said when?
39. Since those who do say Grace usually say it “*hurriedly and thoughtlessly*,” the Rule requires Tertiaries to say Grace \_\_\_\_\_ so as “*to counteract this carelessness and to \_\_\_\_\_.*”
40. On which days of the year does the Rule require Franciscan Tertiaries to fast? What is *required* of the Tertiary if a fast day falls on a Sunday?
41. What other fasting and abstaining is highly commended (though *not* required)?



# Fiat † Mihi

L.D.M.F.

## Novice Instruction 8 (from Chapter 16 of the Handbook)

### The Third Order Rule — Rule of Life In Particular

(all quotations from the Handbook unless otherwise noted)

**Rule: Ch. II, No. 5:** *“They shall approach the Sacraments of Penance and of the Holy Eucharist every month.”*

**The Constitutions state (Article 57):** *“If at all possible for them, Tertiaries shall strive to attend the Holy Sacrifice of the Mass daily, and to go frequently to Holy Communion with devotion. Those unable to do so shall take care to make a spiritual communion. Thus, united with the Eucharistic Christ, either sacramentally or in spirit, they shall start their daily work with confidence.”*

**(Article 61):** *“In accordance with the Rule, tertiaries shall receive the sacrament of penance every month or even oftener; and, when possible they shall have a competent spiritual director. ...”*

#### I. The Precept

- A. The preceding precepts of the Rule (No.’s 1-4), as we recall, are given as a protection to akin to that of the cloister to protect the Tertiary from the seductions of the world and to imbue him with the spirit of penance.
- B. Now, with this precept concerning the frequency of the Sacraments, the means of grace is added to help one observe those preceding precepts giving strength to avoid the seductions and to grow in the spirit of penance. Of the various means of grace, the Sacraments of Penance and the Holy Eucharist are given the first place.
- C. It is notable that Pope Leo XIII in reforming the Rule, reduces the requirements of penance (leaving much to the zeal of individuals) but at the same time demands a more frequent reception of the Sacraments.
  1. The Old Rule: *“All brothers and sisters must confess their sins and devoutly receive the Holy Eucharist three times a year, that is, at Christmas, Easter, and Pentecost.”*
  2. The present Rule prescribes monthly reception of these two Sacraments. And Father d’Oisy says: *“This is the most the Rule dare ask and the least it can wish.”*
    - a. *“Since the Third Order is for all, the Rule dare not ask for more than all can conveniently do.... In the age of daily Communion monthly reception should be the minimum.”*
    - b. *“The children of St. Francis are not satisfied with obeying the letter of the Rule, but they heed the call of Pius X.”*

#### II. Important note on dispositions:

- A. *“If the Sacraments by themselves, by the divine virtue they contain, have an essential efficacy, the measure of grace produced by them varies according to the dispositions of those who receive them; the more perfect they are, the more abundant is the grace, and the differences between a number of persons receiving the same sacrament are much greater than one ordinarily imagines”* (from THE THREE AGES OF THE INTERIOR LIFE, by Garrigou-Lagrange, O.P.).
- B. *“...St. Thomas and the ancient theologians consider far more the disposition of fervor of will required in the subject [rather than frequency] that there may be a notable increase of grace. ...Holy Communion received with very little devotion obtains only a scant increase of charity, just as a person profits from the heat of a fireplace in proportion as he draws nearer to it instead of remaining at a distance. Lastly, according to St. Thomas, by absolution lost merits*

are restored in the same degree only if the penitent has a contrition commensurate with his sin and with the graces lost” (Ibid).

- C. “From what we have said [in “B.” above], we conclude that without great effort a person cannot reach a high degree of charity by years of daily Communion and weakly meritorious acts. By such practices he can succeed in remaining in the state of grace or in rising rapidly after having sinned mortally, but certainly he cannot reach a lofty charity in this way” (Ibid).

### III. The Sacrament of Penance

#### A. Penance is a virtue and a Sacrament.

1. As a virtue, Penance “inclines us to rid ourselves of sin as an offense against God. It consists of detestation of sin and grief for having committed it.” It moves us to seek the Sacrament “to obtain forgiveness, to satisfy God’s justice, and to sin no more.”
2. The Sacrament of Penance crowns and perfects the acts of the virtue of penance, “entering into a mysterious union with the satisfactions and merits of our Mediator, Jesus Christ.”

#### B. Benefits of this Sacrament

1. It “not only remits sin and heals the wounds of the soul, but it also confers sacramental grace or the right to the help of grace in satisfying for past sins and in avoiding future sins.”
2. In preparing for the Sacrament we practice “such fundamental virtues as, faith, humility, hope, and at least the beginning of charity.”
3. By “frequent reception...we derive self-knowledge, delicacy of conscience, moral purity, interior peace, and strength of character.”

#### C. The confession of those dedicated to pursuing Christian Perfection (i.e. Tertiaries)

1. Usually only a confession of venial sins is needed. Yet we must distinguish between two kinds of venial sins:
  - a. “To the first kind belong faults committed through thoughtlessness, surprise, hastiness, fickleness, or weakness of will.” Such faults will be with us throughout life, but “if we honestly strive to diminish their number and lessen their hold on us, they do us more good than harm by constantly reminding us of our spiritual misery.”
  - b. “To the second kind belong venial sins with full deliberation, against the warning of conscience, and with full consent.” These kinds of sins are in themselves much less grave than mortal sins, but because they are made deliberately they “are a serious obstacle to perfection. If made light of, they dull the conscience, weaken the will, hinder the flow of grace, and prepare the way for mortal sin.”
  - c. When preparing for confession, keep this distinction in mind. Single out deliberate faults from those committed out of human weakness. For these we are fully responsible and the remission and avoidance of them must be our chief aim.
2. “In order to assure good direction and the full benefit of frequent confession it is necessary to choose a regular confessor and open one’s heart to him.” Certainly one may go occasionally to another priest.
3. If they do have the misfortune of falling grievously, they at once make an act of perfect contrition, confess at the first opportunity, and confident in His Mercy, all through life remain humbly contrite before the Lord. “An isolated grievous fall which is at once repented will not hinder spiritual progress for a long time.”

#### D. The five necessary steps for a valid

Confession: (1) Examination of conscience;

(2) Contrition; (3) Firm purpose of amendment; (4) Confession of sins (all those that are *mortal* in kind and number); (5) Intention of doing the penance.

E. Contrition: a matter of the greatest importance

1. There are times when one can be forgiven without confession, but never without contrition. This is a matter of greatest importance because as St. Francis de Sales (a Franciscan Tertiary) has stated: *“However small the sins you confess may be, always have sincere sorrow for them together with a firm resolution to correct them in the future. Many who confess their venial sins out of custom and concern for order, but without thought for amendment remain burdened with them for their whole life and thus lose many spiritual benefits and advantages. If you confess that you have told a lie, even though a harmless one, or have spoken some improper word, or played cards too much, be sorry and make a firm resolution to amend. It is an abuse to confess any kind of sin, whether mortal or venial, without a will to be rid of it since Confession was instituted for no other purpose.”*
2. The Council of Trent teaches that contrition is comprised of (1) detestation for sin, (2) grief for having committed sin, and (3) a will to avoid sins in the future.
3. *“It will be easy to conceive genuine contrition if we think for the moment of the malice and the effects of deliberate venial sin.”* It *“is an offense against the infinite God, disobedience to our Creator and Lord, ingratitude toward our greatest Benefactor, and an insult to our most loving Savior.”* *“...[V]enial sin does not lessen the sanctifying grace we have, but it diminishes our intimacy with God, interferes with our spiritual activity, wounds and weakens our soul, and brings temporal punishment on us. Such thoughts will call forth hatred and sorrow for our sins and urge us to adopt suitable measures against relapse.”*
4. *“The sadness of true contrition, that is, displeasure with evil and detestation of it, is never vexing, fretful sadness which depresses, but, on the contrary, it is a holy sadness that makes the soul prompt and diligent, that uplifts the heart by prayer and hope, that leads it to outbursts and fervor [as St. Francis de Sales notes]: ‘It is a sadness which in the height of its bitterness always produces the sweetness of an incomparable consolation, according to the precept of the great St. Augustine: «The penitent should ever grieve and rejoice at his grief»’”* (THE THREE AGES OF THE INTERIOR LIFE).
5. As Fr. Angele stated in a recent sermon (and I have read elsewhere), tears are not necessarily a sign of contrition. Some are capable of crying on command; hence, we do not always know the motive of our tears. The best sign of true contrition is a firm purpose of amendment.

F. Supernatural contrition

1. Our contrition must be based on a *supernatural* motive (based on faith) for a valid reception of the Sacrament. If I am sorry for a sin because it may land me in jail, that is only a natural motive and not sufficient.
2. There are *two* supernatural motives (both found in the traditional Act of Contrition):
  - a. Imperfect contrition has for its supernatural motive fear of God’s punishments (hell, purgatory) or on the baseness of our conduct towards God. It *“is sufficient for the reception of the Sacrament of Penance.”*
  - b. Perfect contrition is motivated by our love for God — that is, when we are sorry *because “we have offended God, whom we love as the Supreme Good.”* It *“remits our sins even before we confess them and assures us of a greater measure of grace when we receive the sacrament.”* It must be the aim of all those who strive for perfection — therefore, of all Franciscan Tertiaries. To attain perfect contrition, consider the suffering and death that your Savior Jesus Christ willing underwent to pay for your sins.
3. Firm Purpose of Amendment: *“Although pious Tertiaries make the resolution to avoid all*

*sins, they resolve to avoid one sin in particular. As a rule they choose the one to which they are most attached and make special efforts not to commit it.*”

4. Penance: Remember that the penance imposed is an “*integral part of the sacrament. ... It should be performed soon and with the greatest devotion.*”
5. Thanksgiving: After receiving such great graces that cost Our Lord and Savior so much can we walk away without saying thank you? Thus, “*after confession some time should be spent in thanking God for the graces received, considering and applying the instruction of the confessor, and renewing resolutions.*”
6. **The varying effects of the Sacrament depending on our dispositions**
  - a. “*We must not forget, however, that the effects of absolution are always in proportion to the excellence of the dispositions with which the Sacrament is received*” (THE THREE AGES OF THE INTERIOR LIFE).
  - b. “*Among twenty people who go to confession each receives a different measure of grace, for God discerns in each one’s acts differences which no one on earth suspects. There are many different degrees of humility, contrition and love of God, which are more or less pure and more or less strong*” (THE THREE AGES OF THE INTERIOR LIFE).

#### IV. The Sacrament of the Holy Eucharist

- A. The effects of Holy Communion: Strong motives for receiving often and with great effort for the best dispositions.
  1. “*The reception of the Holy Eucharist nourishes the spiritual life of the soul by increasing sanctifying grace, the virtues, and the gifts of the Holy Spirit and by conferring the right to actual graces...*”
  2. “*It unites us closely to Christ.*” The Fathers of the Church explain this intimate union: “*as leaven is united to the flour, fire with heated iron, and the branch with the vine, so the soul of the worthy communicant is united with Christ and becomes like unto Him.*”
  3. “*Holy Communion weakens concupiscence of the flesh.*”
  4. “*The Council of Trent teaches that it wards off mortal sins and takes away venial sins [provided we are sorry for them].*”
  5. It “*produces spiritual sweetness and delight.*” Thus “*it confers on us the grace to bear trials and sufferings not only with resignation but with gladness of heart.*” It also “*fills the soul with love for Jesus*” and “*where love abounds, joy abounds.*” **NOTE WELL:** “*This effect is infallibly produced, unless it is impeded by negligence, distractions, and worldly cares.*”
  6. Holy Communion “*sows in our bodies the seed of a happy resurrection.*” Our Lord said: “*He who eats My flesh and drinks My blood has life everlasting and I will raise him up on the last day*” (Jn. 6:55).
- B. Daily Communion the desire of Christ and the Church: According to the Church Fathers, the “daily bread” we ask for in the Our Father is the Eucharistic Bread. The Council of Trent and more recently Pope St. Pius X exhort us to frequent and even daily Communion.
- C. Preparation and Thanksgiving: “*Care must be taken, therefore, that an attentive preparation precede Holy Communion and that a suitable thanksgiving follow it, taking into consideration the faculties and conditions of each person.*” (Decree on Daily Communion of Pius X).
  1. Preparation: Remote and Immediate
    - a. Remote: “*The best remote or habitual preparation is the total surrender of ourselves to Jesus. Willful transgressions and worldly attachments hinder the work*

*of grace. In a heart full of self and the world there is little room for Jesus and His gifts. Uncharitableness in particular is a great obstacle to the perfection of union with Christ. He is one with His members. What we do to them, we do to Him. When we receive the Head in Holy Communion, we must also embrace the members in sincere charity.”*

- b. Immediate: *“The immediate preparation should be serious in regard to intensity and quality....”* We should strive to make fervent acts of faith, confidence and desire. Faith: *“Only by faith can we penetrate the appearances and reach the divine realities,”* and, *“from deep faith in the real presence...spring humility, reverence, devotion, hope and love.”* Confidence: *“...expands the heart and increases its capacity of receiving graces.”* Desire: considered by many authors to be the most important disposition for receiving the fruit of Holy Communion (see below).

2. Thanksgiving: Why does Mass end quickly after Holy Communion? *“[B]ecause the Church wishes to leave the communicant alone and undisturbed with his God and savior....”*

- a. *“How insensitive... for someone to receive Communion and leave the Church at once as soon as Mass is over, or as soon as he has received our Lord! We may remember the example of St. Philip Neri, who had two altar boys with lighted candles go to accompany a man who had left the church right after his Communion. What a beautiful lesson! For the sake of good manners, if for no other reason, when a person receives a guest he pauses to give his attention to him and takes interest in him. If this guest is Jesus then we will only have reason to be sorry that his bodily presence within us scarcely lasts fifteen minutes or a little more....”*

*“...oh how we should watch ourselves here! For if it is true that of every Communion Jesus 'gives us a hundredfold for the hospitality we show Him', as St. Teresa of Jesus declares, then it is also true we must answer a hundredfold for neglecting this hospitality”* (Manelli, Fr. Stefano M., FFI, JESUS OUR EUCHARISTIC LOVE, p. 37. Valatie, NY: The Academy of the Immaculate, 1996).

- b. *“The time of thanksgiving after Holy Communion is the most ideal time for an intimate exchange of love with Jesus. Let it be a love of total self-giving, thus returning Jesus' love so whole-heartedly that there is no longer two of us but one, so to speak, in soul and body. Let it be a love that vivifies and unites — He in me and I in Him, so that we may be consumed in the unity and uniqueness of His love. ...In truth, in Eucharistic Communion rightly received, the soul realizes, in a heavenly virginal union, a nuptial love for the Spouse, Jesus...”* (JESUS OUR EUCHARISTIC LOVE, pp. 35-6).

- c. St. Peter Julian Eymard teaches: *“Having received Jesus and enthroned Him in your heart, remain quiet for a moment, not praying in words, but resting in silent adoration; like Zacheus, like Magdalen, prostrate yourself in spirit with the most holy Virgin at the feet of Jesus; contemplate Him, filled with wonder at the sight of His Love.*

*“Proclaim Him King of your heart, Spouse of your soul, and hearken to his voice. ... Say to Him: ‘Speak, Lord, for thy servant heareth.’*

*“Lay your heart at the feet of the heavenly King. ... Offer your will... consecrate all your senses to His divine service.*

*“Bind your intelligence to his throne that it may nevermore go astray; or rather, lay it beneath His feet that He may press forth therefrom all pride and vanity.*

*“Do not disturb your soul so long as it is recollected, at peace in the presence of the Lord; in this gentle slumber on the Heart of Jesus, it receives grace which nourishes it, unites it most sweetly to its Beloved, and profits it more than any other spiritual exercise.*

*“When this moment is passed, begin your thanksgiving [i.e. with words you may wish*

*to speak]*” (HOLY COMMUNION, St. Peter Julian Eymard).

He also says: “...*our good Master prefers the poverty of our heart to the most sublime thoughts and affections borrowed from others*” (THE REAL PRESENCE, St. Peter Julian Eymard).

- d. St. Louis de Montfort (and the great Marian Franciscan, St. Maximilian Kolbe with him) teaches us **the great secret of receiving in union with Mary**: “*After Communion while you are interiorly recollected, introduce Jesus into the Heart of Mary. There give Him to his Mother. She will receive Him lovingly, will adore Him profoundly and will render to Him in spirit and in truth many honors which we cannot render Him because of our deep ignorance. ... Keep yourself profoundly humbled in your heart, in the presence of Jesus in Mary.*”

#### D. **The importance of our dispositions**

1. Pope St. Pius X (a Franciscan Tertiary): “*The Sacraments of the New Law, while acting «ex opere operato,» nevertheless produce a greater effect by reason of the more perfect dispositions of those who receive them.*”
2. Necessary dispositions for a **good** Communion: Be in the state of grace and have an upright intention. According to Pius X “*upright intention consists in the person who approaches the sacred table not out of routine or vanity or for human respect, but to fulfill the will of God, to be united to Him more closely in love, and to partake of this divine remedy for his weakness and defects.*” Commenting on these words, Garrigou-Lagrange writes: “*Evidently the upright and pious intention mentioned here must be supernatural, that is, inspired by a motive a faith; it is the desire to acquire the strength to serve God better and to keep from sin.*”
3. Necessary dispositions for a **fervent** Communion: to the necessary conditions mentioned above for a good Communion, there must be added an intense desire.
  - a. Franciscan Tertiary, St. Peter Julian Eymard (known as the “Apostle of the Eucharist”) teaches: “*Unfortunately, people often go to Communion half-heartedly and with a very faint idea of what they are receiving. Therefore, that we may avoid this fault, let us consider, among the conditions suitable for Communion the one that is first and most important in securing to us the fruit of the Holy Eucharist; that is, desire....*”
  - b. “*At the time of Communion, we should approach as if we had been invited to a banquet. Let us go to the holy table with humility, but with eagerness even greater than that of people of the world hastening to a sumptuous feast. Our heart should be inflamed with the greatest desire, our attitude reverent, our hands joined and our eyes cast down*” (SPIRITUAL GUIDANCE: FUNDAMENTALS OF ASCETICAL THEOLOGY BASED ON THE FRANCISCAN IDEAL, by Adolph Kestens, No. 258).
  - c. How to have this desire: Consider well The Effects [fruits] of Holy Communion (mentioned above) and be “*firmly convinced that the Eucharist is the indispensable food for our soul... the food par excellence, which renews spiritual strength...*” (THE THREE AGES OF THE INTERIOR LIFE).
4. “*One very fervent Communion is...more fruitful in itself alone than many tepid Communions.*” This is because: “*The fruit is so much greater as the upright and pious intention is purer and stronger.*” Remember: “*The fruits of a fervent Communion are proportionate to the generosity of our dispositions*” (THE THREE AGES OF THE INTERIOR LIFE).

**READING ASSIGNMENT:** Chapter 16 “§5. CONFESSION AND COMMUNION” (pp. 223-235) & the paper “RECEIVING THE SACRAMENTS.”

## RECEIVING THE SACRAMENTS

### On Making Good Communions

Many are aware that it was Pope St. Pius X who encouraged frequent and even daily Holy Communion. Few, it seems, are aware that along with this he also stated that *“assiduous preparation should precede and suitable thanksgiving should follow Holy Communion.”*<sup>1</sup>

### The Minutes Following Holy Communion

The following excerpts from Fr. Manelli's book on the Holy Eucharist (mentioned earlier) should draw your attention to the importance of taking great care to make *good* Communions:

*“The minutes that follow Communion,” St. Mary Magdalene de Pazzi said, “are the most precious we have in our lives. They are minutes best suited on our part for treating with God, and on his part for communicating His Love to us.”*<sup>2</sup>

And Fr. Manelli cautions:

*“How insensitive... for someone to receive Communion and leave the Church at once as soon as Mass is over, or as soon as he has received our Lord! We may remember the example of St. Philip Neri, who had two altar boys with lighted candles go to accompany a man who had left the church right after his Communion. What a beautiful lesson! For the sake of good manners, if for no other reason, when a person receives a guest he pauses to give his attention to him and takes interest in him. If this guest is Jesus then we will only have reason to be sorry that his bodily presence within us scarcely lasts fifteen minutes or a little more....*

*“...oh how we should watch ourselves here! For if it is true that of every Communion Jesus 'gives us a hundredfold for the hospitality we show Him', as St. Teresa of Jesus declares, then it is also true we must answer a hundredfold for neglecting this hospitality.”*<sup>3</sup>

All these words should fill you with a holy fear, moving you to follow Fr. Manelli's advice and: *“...resolve to do everything possible so that thanksgiving after Holy Communion lasts at least 15 minutes and nothing takes precedence over it. These minutes in which Jesus is physically present in our souls and within our bodies are heavenly minutes in no wise to be wasted.”*<sup>4</sup> Then again, endeavor to move beyond fear. Rather, motivated by your love for Jesus and by your desire to please Him, you will make this resolution and always give your Jesus these 15 minutes — and perhaps more. For as St. Alphonsus Liguori has said: *“Alas! A quarter of an hour is too little.”*<sup>5</sup> Certainly there can be times when real necessity may keep you from fully observing these 15 minutes, but be careful. St. Pio Pietralcina, on hearing a penitent confess omitting his thanksgiving because of *“some ministry,”* sternly remarked: *“Let us see to it that our*

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<sup>1</sup> *Decree on Frequent and Daily Communion*, December 20, 1905.

<sup>2</sup> Manelli, Fr. Stefano M. (FFI), *Jesus Our Eucharistic Love*, p. 37. Valatie, NY: The Academy of the Immaculate, 1996.

<sup>3</sup> *Ibid*, p. 38.

<sup>4</sup> *Ibid*.

<sup>5</sup> Found in the commentary attached to *The Following of Christ*, by Thomas A. Kempis, p.594. Indianapolis: Krieg Bros., 1919.

*being unable is not just being unwilling. I always have to make my thanksgiving; otherwise I pay dearly.”<sup>6</sup>*

### How To Make Your Thanksgiving

You have seen the importance of making a lengthy thanksgiving after receiving Jesus Holy Communion, but what should transpire between Jesus and the soul in these treasured moments, and how should this time be spent? Fr. Manelli tells us:

*The time of thanksgiving after Holy Communion is the most ideal time for an intimate exchange of love with Jesus. Let it be a love of total self-giving, thus returning Jesus' love so whole-heartedly that there is no longer two of us but one, so to speak, in soul and body. Let it be a love that vivifies and unites — He in me and I in Him, so that we may be consumed in the unity and uniqueness of His love.*

*...In truth, in Eucharistic Communion rightly received, the soul realizes, in a heavenly virginal union, a nuptial love for the Spouse, Jesus...<sup>7</sup>*

The Saints all agree that thanksgiving after Holy Communion should begin with silent adoration. St. Louis de Montfort suggests:

*After Communion while you are interiorly recollected, introduce Jesus into the Heart of Mary. There give Him to his Mother. She will receive Him lovingly, will adore Him profoundly and will render to Him in spirit and in truth many honors which we cannot render Him because of our deep ignorance. ... Keep yourself profoundly humbled in your heart, in the presence of Jesus in Mary.<sup>8</sup>*

And St. Peter Julian Eymard suggests:

*Having received Jesus and enthroned Him in your heart, remain quiet for a moment, not praying in words, but resting in silent adoration; like Zacheus, like Magdalen, prostrate yourself in spirit with the most holy Virgin at the feet of Jesus; contemplate Him, filled with wonder at the sight of His Love.*

*Proclaim Him King of your heart, Spouse of your soul, and hearken to his voice. ... Say to Him: “Speak, Lord, for thy servant heareth.”*

*Lay your heart at the feet of the heavenly King. ... Offer your will... consecrate all your senses to His divine service.*

*Bind your intelligence to his throne that it may nevermore go astray; or rather, lay it beneath His feet that He may press forth therefrom all pride and vanity.*

*Do not disturb your soul so long as it is recollected, at peace in the presence of the Lord; in this gentle slumber on the Heart of Jesus, it receives grace which nourishes it, unites it most sweetly to its Beloved, and profits it more than any other spiritual exercise.*

*When this moment is passed, begin your thanksgiving. ...”<sup>9</sup>*

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<sup>6</sup> *Jesus Our Eucharistic Love*, p. 38-9.

<sup>7</sup> *Ibid.*, pp. 35-6.

<sup>8</sup> Denis, Gabriel, S.M.M., *The Reign of Jesus Through Mary*, pp. 121-2. Bay Shore, NY: Montfort Publications, Revised Edition, 1997.

<sup>9</sup> St. Peter Julian Eymard, *Holy Communion*, pp. 53-4. Cleveland: Emmanuel Publications.

Remain in intimate union with Jesus for at least 15 minutes. Use formulated prayers, prayers from your heart, or remain in silence with your Divine Guest. Then, before leaving, recite the *Magnificat* in union with Mary. Tradition tells us that She repeated this prayer each time She received Our Lord.

### Preparation Before Holy Communion

Besides making a lengthy and devout thanksgiving, proper preparation is necessary to insure that your soul has the best dispositions at the moment of reception. St. Peter Julian Eymard teaches us that the most important disposition for making a good Communion (after that of being in a state of Sanctifying Grace) is *desire*. Listen to his words:

*The necessary and essential condition for Communion is the state of grace. Virtue and piety are advisable, but good will and an ardent desire may take their place. Unfortunately, people often go to Communion half-heartedly and with a very faint idea of what they are receiving. Therefore, that we may avoid this fault, let us consider, among the conditions suitable for Communion the one that is first and most important in securing to us the fruit of the Holy Eucharist; that is, desire....*

*This hunger for Communion God Himself must place in our hearts, else we should never wish to receive Him. ...*

*Man lives by desire, seeking nothing, undertaking nothing of moment but what he has long desired. Well, a divine desire urges us to receive Communion, a desire so strong that it gives us courage to approach the Judge of heaven and earth without dying of fear. This hunger for God excuses our temerity. Surely, the poor unfortunate who takes a loaf of bread in order not to starve to death is not a thief; his need excuses him....*

*The true reason then, for receiving Communion is the hunger one feels for it. ... If you are not growing spiritually, if you are not becoming stronger, you are not eating enough, or else you are eating without appetite. Arouse yourself, recognize your need at any rate, even if you cannot feel the hunger of love.<sup>10</sup>*

St. Francis de Sales gives this advice to the laity in making their preparation for Holy Communion:

*Begin your preparation for Holy Communion on the evening before by many loving aspirations and transports and retire a little earlier so that you may rise earlier in the morning. If you awake during the night, immediately fill your heart and mouth with words redolent of love by which your soul will be perfumed to receive its Spouse. Since He is awake even while you sleep, He is prepared to bring you countless graces and favors if on your part you are ready to receive them. In the morning get up with great joy because of the Happiness you hope for.<sup>11</sup>*

Once in Church, before Holy Mass begins, continue your preparation with fervent Acts of Contrition, Humility, Faith, Hope, Love and Desire.

### On Making Good Confessions

How easy it is, dear soul, to make going to Confession a routine. Be aware that simply reporting your sins to the priest is not enough to make a worthy Confession. There are five steps for making a worthy Confession:

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<sup>10</sup> Ibid., pp. 17-19.

<sup>11</sup> St. Francis de Sales, *Introduction to the Devout Life*, p. 117. New York: Image, 1989.

- (1) Examination of Conscience
- (2) Contrition (sorrow) for sin
- (3) Firm Purpose of Amendment
- (4) Confession of Sins
- (5) Intention of doing the Penance.

*All five steps are necessary*, and St. Francis de Sales warns:

*However small the sins you confess may be, always have sincere sorrow for them together with a firm resolution to correct them in the future. Many who confess their venial sins out of custom and concern for order, but without thought for amendment remain burdened with them for their whole life and thus lose many spiritual benefits and advantages. If you confess that you have told a lie, even though a harmless one, or have spoken some improper word, or played cards too much, be sorry and make a firm resolution to amend. It is an abuse to confess any kind of sin, whether mortal or venial, without a will to be rid of it since Confession was instituted for no other purpose.*<sup>12</sup>

(1) Examination of Conscience: All Catholics should make an examination of conscience at least once daily (See section 5). Ordinarily this should take place at the end of the day, just before retiring. By jotting down your sins each day during these examens, you should have, when it comes time to confess, a thorough report of all your failings since your previous Confession.

(2) Contrition (sorrow) for sin: Though you must have true sorrow for your sins to make a worthy Confession, this does not mean you must shed tears or feel your heart broken. True sorrow consists in simply regretting your offenses with a supernatural motive. This supernatural motive can be based on fear (fearing the punishments of God: the loss of Heaven or the pains of hell and purgatory), or based on love (regretting having offended God who is all-good and deserving of all your love). Sorrow which is motivated by fear is *sufficient* for the forgiveness of your sins, but is *imperfect*. Sorrow based on love is *perfect*. Naturally, it is better to strive for sorrow that is perfect. To evoke this true and perfect sorrow in your heart, before entering the confessional, take ample time to consider the terrible effects of your sins, and of your lack of correspondence to God's graces — purchased for you by the Precious Blood of your Savior Jesus.

### Considerations to Evoke Contrition

Sometimes a soul may be tempted to look at the crucifix and think that because there, collectively, Jesus suffered for all the sins of the world, it has little effect on Him whether I sin more or less. This is far from the truth! We know that in the Garden of Gethsemane all the sins of the world (yours included) came before Jesus and, in a mysterious manner, He suffered to make atonement for each one. For this reason, Pope Pius XI exclaimed in his encyclical on Reparation to the Sacred Heart: *“Every sin must be said to renew in a certain way the Passion of Our Lord, ‘crucifying again to themselves the Son of God and making Him a mockery’”* (Heb. 6:6).

It is also good to consider that it is not only Jesus who suffers for our sins. Following Jesus in everything, Our Blessed Mother Mary, suffered in like manner. Aware of all your sins, She suffered for each of them — one by one. Jesus revealed to Venerable Maria Conception Cabrera

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<sup>12</sup> Ibid, p. 112.

de Armida: "As Co-Redemptrix, Mary heard in her soul so wholly pure the echo of all My agonies, humiliations, outrages and tortures, felt the weight of the sins of the world which make My Heart bleed, and the moving sorrow of the abandonment of heaven which obtains graces.... Thus it is that She suffered for her children, that She gave them the supernatural life of grace, that She obtained heaven for them." (Diary, June 22, 1918).<sup>13</sup>

While it is important to be sorry for your sins, never allow your sins or the effects of your sins to cause you to become discouraged or dejected. This is a trick of the Evil One, and an offense to your Jesus *who is infinite Love and Mercy*. Remember, Jesus knew all the sins you would commit, and how many times you would repeat them long before you were born. It didn't stop Him from creating you, nor from giving you the supreme gift of the Catholic Faith that you might have Eternal Salvation.

(3) Firm Purpose of Amendment: While meditating on the terrible effects caused by your sins and by your lack of correspondence to grace, you should not only experience sorrow for sin, but a desire for amendment. In fact, you couldn't say you were truly sorry unless you meant to change and cease sinning. A firm purpose of amendment means you have sincerely resolved not only to avoid sin, but also to avoid (when it is possible) the near occasions of sin.

(4) Confession of Sins: First of all, every Catholic must be aware that if one is guilty of mortal sins, they all must be confessed in kind and number.<sup>14</sup> Deliberately withholding even *one* mortal sin not only invalidates the Sacrament, but it also turns the receiving of this Sacrament into a sacrilege. If you unintentionally forget a mortal sin, your Confession is valid, but you should confess this sin at your next Confession. It is not necessary to confess each venial sin, but it is always better to do so in order to be certain of being forgiven for them and to gain from this Sacrament, the grace to overcome them.

The best way to ensure that you will have a thorough inventory of all your offenses when approaching this Sacrament is by jotting down your sins and faults each night after examining your conscience. Before confessing, put this inventory into order. Putting like sins together, see how many times you committed each kind of sin.

Your confession should be *humble, sincere* and *entire*, for these are the three qualities of a good confession. The Baltimore Catechism teaches:

*Our confession is humble when we accuse ourselves of our sins with a conviction of guilt of having offended God. ...Our confession is sincere when we tell our sins honestly and frankly. ...Our confession is entire when we confess at least all mortal sins, telling their kind, the number of times we have committed each sin, and any circumstances changing their nature.*<sup>15</sup>

If you want to make real spiritual progress, then besides jotting down and confessing your sins themselves, you will also strive, with God's help, to discover the reason or motive for your sins. Hence, St. Francis de Sales instructs:

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<sup>13</sup> Philippon, M. M. (O.P.), ed. *Conchita: A Mother's Spiritual Diary*. Translated by Aloysius J. Owen, S.J., pp. 117-8. Staten Island, NY: Alba House, 2000.

<sup>14</sup> A sin is mortal if: 1) It is a serious matter; 2) One is mindful that it is seriously wrong; 3) One fully consents to it.

<sup>15</sup> *The New St. Joseph Baltimore Catechism, No. 2 — Official Revised Edition*. Explained by Rev. Bennet Kelley, C. P., Lesson 31. New York: The Catholic Book Publishing Co., 1969-1962.

...we must state the **fact**, the  **motive**, and the  **duration** of our sins. (Emphasis added)<sup>16</sup>

(5)Intention of doing the Penance: After confessing your sins, promptly do your penance. Also be very careful to thank God for the tremendous gift you have received in this Sacrament. Remember the ten lepers that Jesus healed in the Gospel (Lk. 17), and be sure to be as that one that returned to give thanks. Psalm 102 (103) is a fitting prayer of thanksgiving:

*Bless the Lord, O my soul and let all that is within me bless his holy Name, etc....*

### Frequency

Many of the Saints, including St. Ignatius, St. Thomas Aquinas, St. Francis de Sales, St. Frances of Rome, and St. Joseph of Cupertino, went to Confession every day. St. Francis de Sales recommends weekly confession for those among the laity who desire to live a devout life.<sup>17</sup> Certainly no Catholic who receives Holy Communion every Sunday should confess with any less frequency than once a month. What an insult to our Lord to offer Him a soul sullied by the countless sins and faults that accumulate in a month's time when all could easily be purified by a worthy Confession. If a dignified guest were coming to your home (i.e. the President, a Cardinal), would you leave your house in a shambles, or rather would you not do your utmost to have it orderly, clean and spotless? All the more reason to purify your soul of even the smallest sins before the arrival of this Guest of infinite dignity, Our Lord Jesus Christ. Nevertheless, even if you have not been able to confess with this minimally desired frequency, as long as you are not in mortal sin and you have the proper dispositions, do not allow venial sins to keep you from receiving.

Also keep in mind the many benefits of confessing venial sins and faults. St. Francis de Sales says: *"In Confession you not only receive absolution from the venial sins you confess, but also great strength to avoid them in the future, light to see them clearly, and abundant graces to repair whatever damage you have incurred."*<sup>18</sup>

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<sup>16</sup> *Introduction to the Devout Life*, pp. 112-3.

<sup>17</sup> *Ibid*, pp. 111-2.

<sup>18</sup> *Ibid*.

**NOVICE INSTRUCTION REVIEW 8**

*“Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.” (Handbook, Ch. IX).*

**LESSON 8: THE RULE OF LIFE: IN PARTICULAR – CH. 2 § 5** (Chapter XVI)

42. When Pope Leo XIII reformed the Tertiary Rule he (increased / decreased) the frequency in which Tertiaries are to receive the Sacraments to \_\_\_\_\_.
43. The measure of grace produced by the Sacraments varies according to the \_\_\_\_\_ of those who receive them; the more perfect they are, the more \_\_\_\_\_ the grace. Therefore, *“one very fervent Communion is...more fruitful in itself alone than many \_\_\_\_\_ [see end of Novice Instruction 8] Communions.”*
44. Name one of the (three discussed) benefits of the Sacrament of Penance.
45. Which kind of venial sins are *a serious obstacle* for those seeking perfection?
46. Which kind of venial sins can do us more good than harm? Why?
47. For a valid Confession, our contrition must have a \_\_\_\_\_ motive. Name the two kinds of kinds of contrition that fulfill this condition.
48. After receiving such great graces in the Sacrament of Penance that cost Our Lord and Savior so much, what are we to do?
49. What are the two kinds of preparation that should be made preceding Holy Communion? Say a *brief* word about each.



50. Mass ends quickly after Holy Communion because...
51. Those seeking perfection should be generous in the time they take in thanksgiving after Holy Communion. In considering the duration they should be mindful that Our Lord's bodily presence within them "*lasts \_\_\_\_\_ or a little more.*"
52. What are the necessary dispositions for a **good** Communion? What condition must be added to these to have the necessary dispositions for a **fervent** Communion?

# Fiat † Mihi

L.D.M.F.

## Novice Instruction 9 (from Chapter 16 §6, §7 & §9 of the Handbook)

### The Third Order Rule — Rule of Life In Particular

(all quotations from the Handbook unless otherwise noted)

#### Rule: Ch. II: No. 6 — The Tertiary Prayer; No. 7 — The Last Will of the Tertiary & No. 9 — The Spirit of Charity & Healing Discord

- I. No. 6 — The Tertiary Prayer:** *“Tertiaries among the clergy, since they recite the Divine Office daily, shall be under no further obligation in this regard. Lay members who recite neither the Canonical Hours, nor the Little Office of the Blessed Virgin, shall say daily twelve Our Fathers, Hail Marys and Glorys, unless prevented by ill health.”*
- A. Three Offices approved from which Tertiaries may choose: (1) The *Divine Office*, as said by priests, (2) the *Little Office of the Blessed Virgin*, (3) the *Seraphic Office* (12 *Paters, Aves & Glorias*). The Tertiaries obligation to recite his Office daily, as with all other provisions of the Rule, does not bind under sin. As one is not obligated if *prevented* by ill health, one is also not obligated when *prevented* by grave inconvenience. But ordinary *“indispositions and difficulties are not sufficient causes for omitting it.”*
- Article 59 of the Constitutions states:** *“They shall fulfill their obligation of reciting the office faithfully, attentively, and devoutly – saying daily any one of the following: the Canonical Hours; the short office granted by the Church in various forms for lay brothers and sisters; the Little Office of the Blessed Virgin Mary; the Our Father, Hail Mary, and Glory be to the Father, recited twelve times. If it is convenient, they shall recite these prayers at different times of the day after the manner of the Canonical Hours. It is commendable to recite them in common and in the presence of the Blessed Sacrament. With the exception of the Canonical Hours, these prayers may be recited in the vernacular.”* [We note a fourth Office here in the *“short office granted...for lay brothers and sisters.”*]
- B. The *Little Office of the Blessed Virgin* is patterned on the *Divine Office* but is simpler and shorter. The Handbook asks by way of suggestion: *“Are there not Tertiaries among the laity who could say the Marianum, at least on some days? This would give them a pleasant and wholesome change.”* Perhaps on Saturdays or at least on the Feasts of Our Lady. It may be said in English.
- C. The *Seraphic Office: 12 Paters, Aves & Glorias*
1. It may be said all at one time or may be spread out throughout the day. *“It is not good to defer the recitation until late at night.”*
  2. When saying the *Seraphic Office* in conformity with the *Divine Office*, 5 *Paters, Aves & Glorias* are said for Matins, while 1 *Pater, Ave & Gloria* is said for each of the other Offices as approved by Pope Leo XIII. Matins and Lauds may be anticipated on the previous afternoon from two o’clock on.
  3. Pope Leo XIII strongly recommended meditation on Our Lord’s Passion while reciting the *Seraphic Office*. (Our *Tertiary Office of the Paters* may assist you in this).
  4. *“There is a great difference between the twelve Our Fathers, Hail Marys and Glorys said as Seraphic Office and said as private prayers. If two persons, one a Tertiary and the other not, have the same grace and recite these prayers from the same motives and with the same devotion, the results are not the same. The one who is not a Tertiary performs a private work of piety of his own choice and in his own name. He certainly does something pleasing to God and will have his reward. It is otherwise with the Tertiary. When he recites the twelve Our Fathers, etc., he recites an official prayer, an office, imposed on him*

*by the Church, to whose service he is consecrated in a special manner. ... It is a public prayer, a part of the prayer service the Church offers continually to God. When the Tertiary says his twelve Our Fathers, etc., he acts as a spokesman of the Church. Through him the Church praises, thanks, propitiates and petitions God. ... Therefore, we may assert that the Seraphic Office partakes of the dignity and efficacy of the prayer of the Church.”* (See the Introduction to the *Office of the Paters* for still more on the excellence of the *Seraphic Office*. [Br. Francis recommends rereading this Introduction at least once a year to renew your devotion and fervor in saying the Office]).

**II. No. 7 — The Last Will of the Tertiary:** *“Let those who are entitled to make a last will and testament, do so in good time.”* **Article 47 of the Constitutions adds:** *“...let them, in good time, will their property, with due regard for justice and charity.”*

- A. Purpose of this precept: St. Francis placed this precept in the Rule because he saw it as an aid to perfection. Having to make a last will causes one to think of death and to remember that one day, whether near or far we do not know, one must leave behind *all* his earthly goods. Thus this precept spurs on the Tertiary to better serve God while he has the time, and it acts as a substitute for the vow of poverty *“a reminder of his duty of moderation and detachment.”*
- B. The meaning behind “in good time”: The old Rule prescribed that the will be made within three months after profession. The present Rule is not so definite, but *“in good time”* indicates that it should be done *“as soon as feasible.”* The idea is to have all concerns about your material goods settled in advance and not left until you enter your last illness. This helps make the certainty of death a reality in the Tertiaries’ mind.
- C. Important considerations in the making of the will
1. Consult God’s Will and pleasure in deciding how your earthly possessions should be distributed. The Tertiary may not act arbitrarily. Under the eye of God he must let *“prudence, justice, charity and equity”* guide him.
  2. Avoid what could reasonably cause complaint or resentment. One should not prefer one child because he is a favorite; one should not will much to wealthy relatives and neglect others who are needy. *“Tertiaries with means are expected to remember one or the other pious cause in need. This is especially the case if their dependents are well-to-do.”*
  3. It is good to have a bequest for Masses for the repose of one’s soul because as often happens, others neglect to do so. Yet, Tertiaries *“gain much more by contributing to good causes and having the Holy Sacrifice offered while they are living than to designate for these purposes what death will take from their hands. In purgatory the soul can obtain only the remission of temporal punishments but no increase in grace and glory.”*

**III. No. 9 — The Characteristic Virtue of the Tertiaries:** *“Let them earnestly maintain the spirit of charity among themselves and towards others. Let them strive to heal discord wherever they can.”*

**From the Constitutions: Article 42 —** *“Charity unites not only God with men but also men with one another, as is shown in the prayer of our Lord Jesus Christ: “I pray...that they may all be one; that they too may be one in us, as thou Father, art in me, and I in Thee” (John, 17: 20-21). Tertiaries, therefore, shall regard all others as children of God and brothers and sisters of Christ our Lord. They shall treat each one with the greatest kindness and courtesy, that is both sincere and heartfelt, praising virtues and mercifully concealing faults – in keeping with the exhortation of the Apostle: “Bear the burden of one another’s failings; then you will be fulfilling the law of Christ” (Galatians, 6:2).*

**Article 43** — “*That they may more easily practice love of God and charity towards their neighbor, members shall follow the example of Christ who said of himself: “The Son of Man did not come to have service done him; he came to serve others, and to give his life as a ransom for the lives of many” (Matthew, 20:28). Further, with the Seraphic Francis as their model, they shall, instead of living merely for themselves, make every effort to be of service to others, and to spread Christ’s kingdom by word and work. They shall strive to settle disagreements and discord wherever they may come upon these, and make the greatest endeavor to restore and promote the spirit of charity and peace.*”

A. THE PRECEPT OF CHARITY: Concerning the Third Order of St. Francis, Pope Benedict XV wrote in his Encyclical *Sacra Propediem*: “*Above all things Francis wished the Tertiaries to be distinguished, as by a special badge, by brotherly love, such as is keenly solicitous of peace and harmony. **Knowing this to be the particular precept of Jesus Christ, containing in itself the fulfillment of the Christian law**, he was most anxious to conform to it the minds of his followers. By that very fact he succeeded in rendering the Third Order the greatest boon to human society” [emphasis added].*

1. The many and compelling New Testament references to love of neighbor make it impossible to overly stress the importance of this precept since the Franciscan Spirit is *the ideal of living the whole Gospel*:
  - a. “*Thou shalt love thy neighbor as thyself*” (Mat. 22:39). This second commandment, Jesus said, was like unto the first and greatest commandment of loving God with one’s whole self. Be aware, **Article 40 of the Constitutions**, in speaking of these two great commandments, states: “*Tertiaries shall meditate on and put into practice before all else that well-known two-fold commandment of Christ...*”
  - b. “*These things I command you, that you love one another*” (Jn. 15:12). “*By this shall all men know that you are my disciples, if you have love one for another*” (Jn. 13:35). “*The whole law is fulfilled in one word: Thou shalt love thy neighbor as thyself*” (Gal. 5:14).
  - c. Tertiaries — who are specially called to perfection — should keep in mind this admonition: “*Above all these things have charity, which is the bond of perfection*” (Col. 3:14). And: “*...how can he who does not love his brother, whom he sees, love God, whom he does not see?*” (1 Jn. 4:20).
2. This love for our fellow man must be supernatural, “*rooted in faith, not merely in nature which inclines us to love those who do us good or please us.*” This, again, is the teaching of the Gospel:
  - a. “*And if you love them that love you, what thanks are to you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks are to you? for sinners also do this*” (Lk. 6:32-3).
  - b. “*Love your enemies, do good to them that hate you*” (Lk. 6:27). “*But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful*” (Lk. 6:35-6).
  - c. “*Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me*” (Mt. 25:40).
3. “*St. Francis is a shining example.*” Hard on himself, he was always compassionate and merciful to others.
  - a. Corporal Works of Mercy: Though he was poor, he made whatever sacrifice to make sure the poor that came to him did not go away empty-handed. He cared for the lepers

no matter how ungrateful they were. He laid down this rule for the friars: “*Whoever may come to them, a friend or a foe, a thief or a robber, let them receive him kindly.*”

- b. Spiritual Works of Mercy: “*Nothing, not even his frequent infirmities and his pronounced predilection for solitude and contemplation could keep him from working for the spiritual welfare of others.*”
- c. Seeing St. Francis’s exceptional example of fraternal charity and aware that he exhorted his friars often to this practice, “[n]o one should claim to be a Franciscan, if he does not earnestly strive to excel in charity toward all men, even those who hate him.”

## B. THE PRACTICE OF CHARITY

1. Interior charity “*which we may call kindness consists in a disposition of indulgence, affection, and good will toward our neighbor. This disposition inclines us to think highly of him, wish him well, excuse his faults, interpret his intentions and actions favorably, share his joys and sorrows, and aid him generously in all necessities of soul and body. It keeps from our mind false suspicions, rash judgments, malevolent thoughts, and malicious interpretations and stifles in our heart all antipathies.*”
2. Exterior charity is also known as “*Christian amiability. ... The more intense charity is in the soul the more attractive will be his amiability.*” Again, we certainly see this in the example of St. Francis.
3. If a Tertiary has this interior kindness and exterior amiability he will be a benefit to the Third Order. As the Handbook teaches: “*one may be ever so observant and zealous but he will accomplish little if he is deficient in charity.*” St. Francis de Sales says: “*Nothing so edifies our neighbor as sweetness of manner*”; and St. Philip Neri: “*Ill-tempered piety does more harm than impiety.*”
4. Tertiaries should take to heart this exhortation in the Rule St. Francis gave his friars: “*Wheresoever the brethren are and meet together, let them show that they are members of the same family and frankly make known their needs one to another, for if a mother loves and cherishes the son that is born of her, how much more should each one love and cherish his spiritual brother.*”
5. Charity is humble. Therefore a Tertiary will necessarily avoid the temptation “*from the excellence of his vocation to prefer himself to those who do not enjoy this favor and behave toward them as if they were spiritually inferior to him.*” Let us remember that we are not worthy of any of the favors of God and that those who possess true charity “*in humility...esteem others better than themselves*” (Phil. 2:3). The Handbook also reminds Tertiaries that they are to love and esteem all other organizations approved by Church authority.
6. A final admonition from Scripture:  
*“Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, with honour preventing one another. In carefulness not slothful. In spirit fervent. Serving the Lord. Rejoicing in hope. Patient in tribulation. Instant in prayer. Communicating to the necessities of the saints. Pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits. To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if*

*he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good”* (Rom. 12:9-21).

C. HEALING DISCORD: *“The members of the Third Order are peacemakers by profession.”* And we read in **Article 79**: *“All superiors, as well as subjects, shall make a point of settling differences with great zeal and equal prudence, thus modeling themselves on their Seraphic Father, who always proclaimed the message of peace with great fervor to those he met on his travels and to those who came to visit him. They shall give the closest attention to upholding fraternal harmony and charity between the members of each Franciscan Family.”*

#### 1. Franciscanism and Peace

- a. From Scripture we learn that promoting *“peace is an eminently Christian work.”* The Christian Good News is called the *“gospel of peace”* (Rom. 10:15, Eph. 6:15). Jesus is the Prince of peace. He announced: *“Blessed are the peacemakers, for they shall be called children of God”* (Mt. 5:9). He instructed the Apostles to enter houses with the greeting: *“Peace be to this house”* (Mt 10:12, Lk. 10:5). Jesus left His Apostles with the gift of peace: *“Peace I leave with you, My peace I give to you; not as the world gives do I give to you”* (Jn. 14:27).
- b. Peace is a fruit of the Holy Spirit and as such is of the greatest value. For, *“The man who possesses the peace of Christ carries the source of happiness in his heart. No suffering or misfortune can rob him of interior happiness.”*
- c. Thus we understand St. Francis’s zeal for peace. He constantly appealed for peace in his preaching and *“he began every sermon with the words: ‘May the Lord give you His peace.’”* St. Francis instructed his friars to greet all with peace and to follow the Gospel injunction to say: *“Peace be to this house”* whenever they entered a dwelling.
- d. Feudalism was *“the chief source of oppression, strife, and bloodshed”* in society at the time of St. Francis. The Third Order with its prohibition to bear arms (except under specific conditions) gave the deathblow to the feudal system and established peace in that same society.

#### 2. Being peacemakers

- a. Since the Rule expressly calls Tertiaries to work for the restoration of peace, they *“are to clear up misunderstandings, allay dissensions, settle quarrels, and reconcile enemies wherever they can.”*
- b. *“Unless peace reigns in us, we cannot expect to restore peace to others.”* Thus we understand why the Capuchins of Morgon require that all those that enter the order have a *“peaceful character”* and *“the spirit of concord.”*
- c. *“St. Francis exhorted his disciples: ‘As you preach peace by word, so you should also possess peace, and superabundant peace, in your hearts. Anger no one, nor vex any man; but by your meekness urge others to be peaceful, meek and merciful. For we are called to heal the wounded, to succor the injured, and to bring back the erring to the ways of righteousness.’”*
- d. By faithfulness to the Spirit and Rule of the Third Order, Tertiaries will become fit instruments of peace. For peace is a fruit of the Holy Spirit, and these fruits are given to those who *“walk in the spirit,”* (Gal. 5:16, 25) that is, to those who are faithful to grace.

**READING ASSIGNMENT: Chapter 16 §6, §7 & §9 (pp. 235-247 & 295-304).**



**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 9**

*“Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.” (Handbook, Ch. IX).*

**LESSON 9: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §6, §7 & §9** (Chapter XVI)

53. Name the three choices Tertiaries have for fulfilling their duty of praying the Office.
54. If two persons, one a Tertiary and the other not, have the same grace, the same motive, and the same devotion in reciting the prayers of the Seraphic Office, will the results be the same? Explain your answer...
55. The precept of the Rule “*to make a last will and testament...in good time*” is an aid to perfection because it acts as a substitute for the vow of \_\_\_\_\_, being a reminder of the Tertiary’s duty of \_\_\_\_\_ and \_\_\_\_\_.
56. What is the characteristic virtue of Franciscan Tertiaries?
57. Franciscan Tertiaries are peacemakers by \_\_\_\_\_; but unless \_\_\_\_\_, we cannot expect to restore peace to others.



**Novice Instruction 10** (from Chapter 16 §8 [in part] of the Handbook)

**The Third Order Rule — Rule of Life In Particular**

(all quotations from the Handbook unless otherwise noted)

**Rule: Ch. II, No. 8 — The Tertiary Apostolate:** *“In their daily life let them strive to lead others by good example and to promote practices of piety and good works. Let them not allow books or publications which are a menace to virtue to be brought into their homes, or to be read by those under their care.”*

**NOTE:** In this section, Our Third Order Handbook (pp. 247-295) lists four Tertiary Apostolates: *Good Example, Piety, Good Works (or Action)* and *The Press*. In this **first** instruction on No. 8 we will cover all except the lengthy topic of *Piety*. The *Apostolate of Piety* will be saved for the final Instruction on No. 8.

**I. The Apostolate of Good Example:** *“All sons and daughters of the Seraphic Father are apostles by profession, the members of the Third Order are not excluded.”* **Article 2 of the Constitutions states:** *“The life of the Franciscan tertiaries is this: to observe the holy gospel of Our Lord Jesus Christ while living in the world, and this in such a way as to be an example to others; to seek out the glory of God by sanctifying themselves and their neighbors, to which they are bound by virtue of the profession they made before the Church;...”*

- A. As the Franciscan spirit is to live the Gospel way of life, Tertiaries should keep in mind the following verses on good example: St. Paul exhorts: *“be blameless and guileless, children of God without blemish in the midst of a depraved and perverse generation”* (Phil. 2:15); *“...let your light shine before men, that they may see your good works, and glorify your Father who is in heaven”* (Mt. 5:16); *“Let everyone of you please his neighbor by doing good, for his edification”* (Rom. 15:2).
- B. Our Handbook tells us: *“As brothers and sisters in the same Faith we should edify one another and work for the honor of the Church by leading virtuous lives. ... The Tertiaries should excel in the fulfillment of this duty. The Rule and spirit of the Third Order demand it. ... **If they are not models of Christian life, they do not walk worthy of their Franciscan vocation**”* [emphasis added]. All should examine themselves well here, and often.
- C. Good example is a *fruitful* apostolate: Pope Leo XIII declared that the most eloquent and efficacious sermon of our Seraphic Father was the sermon of his example. Deeds speak louder than words. *“As there is a great difference between hearing descriptions of grand scenery and seeing the scenery, so there is a great difference between hearing a sermon on the Christian duties and virtues and seeing them in practice.”*
- D. If good example is capable of doing so much good, we must also beware of how much harm bad example does and avoid it in any form at all times. How often have we heard of souls leaving the Church because of the bad example of others? How often do souls, especially children, learn to take steps in the wrong direction by the bad example of those they look up to? In the chronicles of missionaries we frequently hear them complain that their greatest trouble in the conversion of the savage people was the bad example of other civilized men (supposedly Christian) with whom these people came in contact.
- E. Conditions of good example: *“An edifying life presupposes a high degree of perfection. Mediocre or ordinary virtue is not like a cry on a mountain or a lighted lamp on a lampstand [See Mt. 5:13-16]. ... The edifying power of our example depends on our conformity to Christ. Once Christ reigns supreme in us and controls our words and actions, we will be like unto the pillar of fire which went before the Israelites through the Red Sea.”*
  1. Conversation: *“the tongue needs strict custody so as not to offend against truth, charity or any other virtue. Familiar conversation ought to be discreetly interspersed with one*

*or the other remark of a spiritual nature. The prudent use and graceful way of proposing religious matters open the hearts of listeners. ... The whole bearing should radiate frankness without affectation, gravity without sternness, humility without servility, meekness without weakness, and sympathy without curiosity."*

2. Recreation: *"should be cheerful and merry. Good humor, moderate mirth, and innocent jokes refresh body and soul. Christian politeness forbids all sarcasm, ridicule and irreverence."*
3. Custody of the senses: *"The senses, especially the eyes, must be carefully watched. One unguarded look can do great harm and bring disgrace on an imprudent person."*

**II. The Apostolate of Good Works:** No.'s A-G (taken from Ch. 4) concern good works of *fraternities*. No.'s H & I concern good works of *individual Tertiaries*. Concerning good works, **Article 78 of the Constitutions states:** *"Tertiaries, as heralds of the Great King, shall therefore spend themselves for the salvation of their neighbor in works of charity and of the apostolate. They shall work energetically in promoting the Catholic Faith, and in defending the Church and the Roman Pontiff. They shall devote themselves principally to the works and duties that are especially proper to the Franciscan Order, as for instance, the missions, the promoting of religious vocations, etc., or to the projects passed over by others."*

- A. NECESSARY TO HEALTHY FRATERNITY LIFE: *"Fraternities without action sink to the level of devotional societies, stagnate and disintegrate."* Thus, **Article 80 of the Constitutions states:** *"In order to ensure that they do not develop into associations of a purely devotional character, the fraternities of the Third Order are encouraged to promote individually as far as circumstances permit, a particular work of the apostolate. This should be done with the individual provinces also."* Furthermore, *"[a]ccording to St. Pius X active charity is as peculiar to the Third Order as penance. If a fraternity does not cultivate active charity, there is no reason why it should exist. Secular Franciscans need action both as an outlet for accumulated spiritual energy and as a sort of dynamo to increase this energy."*
1. It is of utmost importance that the Novices understand that the Apostolate of Good Works is not an option for Franciscan Tertiaries. It is one of the necessary duties of all Tertiaries. According to literature from the Capuchins of Morgon, all fraternity members are required to participate in the Apostolates of the Fraternity and are not excused without a serious reason (there certainly will be times when members have valid reasons for not being able to participate).
  2. As Novices, in this time of probation, you need to consider whether you are, and will be hereafter, committed to your fraternity's Apostolate of Good Works. **Take Note:** This requirement makes the Franciscan Third Order different than some other Third Orders. If you are not disposed to live up to this commitment, you should perhaps consider another Third Order which has no such Apostolate.
- B. NECESSARY IN ORDER TO LIVE THE GOSPEL WAY OF LIFE (the Franciscan Spirit): Recall the story of the Good Samaritan teaching us who our neighbor is whom we must love as our self (Lk. 10:25-37); recall Jesus words at the Final Judgment: *"Amen I say to you, as long as you did it to one of these my least brethren, you did it to me"* (Mt. 25:31-46); And the Beloved Apostle exhorts us: *"In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed, and in truth"* (Jn. 3:16-18).

- C. EXAMPLES OF THE FIRST TERTIARIES who took to heart these Gospel teachings: St. Luchsius sold his vast estates and divided the proceeds among the poor. He made regular rounds to the needy and sick dispensing alms and medicines. Queen St. Elizabeth of Hungary built hospitals and rendered services to the sick there. She is renowned for her charity to the poor. Each day King St. Louis of France fed one hundred and twenty needy persons in his palace and established several sanatoriums and hospitals.
- D. OTHER TERTIARIES FOLLOWED THE EXAMPLES OF THE FIRST: In Italy Tertiaries opened hospitals in various cities and served in them; they also visited the sick in their homes and cared for the poor. In Modena, Tertiaries even begged alms out of charity for others. The same was seen in other countries as well. With the revival of the Third Order at the end of the 19<sup>th</sup> century, these same good works were again being practiced by Fraternities in the various countries of the world as our Handbook published in 1947 notes.
- E. RECOMMENDED CORPORATE ACTIVITIES — according to Pope St. Pius X's letter, *Tertium Franciscalium Ordinem*:
1. Works of religion: 1) *"They are not only to read but to spread and advertise literature which defends the Faith."* 2) *"They are to assist the pastor in teaching Christian doctrine to the young and ignorant."* 3) *"They are to be examples to their household and their fellow citizens and to bring back erring souls to faith and virtue."*
  2. Works of charity: *"But the Tertiaries should remember above all that they will be less worthy of their name if they are not inflamed with charity toward God and man, regarding as the characteristic of their Order the virtue in which their Seraphic Father excelled so wonderfully. But as the proof of love is showing the fruit of good deeds, their Rule binds them to exercise the spirit of charity toward members and non-members, to endeavor to allay dissensions, to visit the sick, to aid the poorer members from a common fund, in a word, to practice all the so-called works of mercy."*
  3. Here we find a wide range of recommended good works. As has already been proven by former experience, *"small fraternities"* can accomplish *"great things."*
- F. FORBIDDEN CORPORATE ACTIVITIES — according to Pope St. Pius X's letter, *Tertium Franciscalium Ordinem*: *"Tertiary fraternities as such must in no way meddle with political or merely economic questions. If they do so, let them know that they are doing a thing which is as foreign as can be to the purpose of the Order as well as opposed to Our will."*
1. According to our Handbook: *"To work against evil trends and corrupt practices in public life is not political activity. The Third Order should promote public morality and honesty."* Thus to publicly fight against legalized abortion or protest blasphemous movies or "art" displays is not forbidden to Fraternities.
  2. Fraternities are also forbidden to engage indiscriminately in sociological activities (because of the economical issues involved), unless approved by the Holy See.
  3. What is prohibited to fraternities does not apply to the individual Tertiary.
- G. PRUDENT ZEAL must guide choosing and carrying on activities. *"The primary object must always be the welfare of the fraternity."*
1. Good organization and healthy Tertiary life are needed: *"A well-organized fraternity with capable leaders...can accomplish much."* Healthy Tertiary life exists in fraternities that have *"prudent guidance, regular attendance at monthly meetings, lively interest in the fraternity, cheerful cooperation and thorough knowledge of the works prescribed or recommended by the Rule."*

2. *“Nothing detrimental to Christian perfection may be undertaken.”*
  3. The needs of those who are members must be cared for before extending help to others. *“It would be against the right order of charity as well as against the Rule to support good causes instead of aiding the sick and needy members.”*
- H. GOOD WORKS IN THE HOME: **Article 71 of the Constitutions states:** *“The Franciscan spirit is particularly suited to the good ordering and safeguarding of family and social life. Tertiaries, in the first place, shall promote with loving care the Christian family; for upon it, in great measure, depends the welfare of the Church and of human society. So, in imitation of the Holy Family of Nazareth, they shall strive to uphold the particular aim and the sanctity of marriage and of the Christian family, to practice the home virtues, to accept out of love for God the burden even of a large family, and to excel all others in uprightness of life and in the spirit of sacrifice.”*
1. *“The keeping of a truly Christian home requires work and virtue in no small measure. Genuine...love rests on the spirit of sacrifice. Self-denial, humility, prudence, patience, resignation, and charity are indispensable.”* Because family members influence each other so greatly, Tertiaries *“must earnestly strive to abound in good works, especially the practice of religion.”*
  2. The education of children is of special concern. Tertiary parents *“with prudent judgment, untiring zeal and supernatural love must curb the evil inclinations in their children, protect and develop the seed of virtue and lay a solid foundation of faith and morality.”* In our day parents will have the duty to instruct children concerning the current crisis in the Church and the reason why we have chosen to *“be in accord with the doctrinal position of the Capuchin Fathers and the priests of the Society of St. Pius X in the present religious combat”* (Third Order Literature from Morgon). Beware, *“St. Cyprian says that children always heed more what the parents do than what they say. Even very young children have observing eyes and receive lasting impressions. It is important, therefore, that parents avoid whatever savors of license and always give a shining example of Christian virtues.”*
- I. GOOD WORKS IN THE PARISH: *“The children of St. Francis are auxiliaries of the clergy by profession.”* They should work in parish activities and organizations cheerfully, unselfishly and docilely, thus helping to build up the parish and encourage others to cooperate. The Handbook recommends that Tertiary sisters devote time to cleaning and beautifying the church and *“to the service of parishioners who need assistance occasionally.”* Our Seraphic Father was so concerned for the cleanliness of God’s house that he used to carry a broom with him in his travels to sweep out the churches along the way.

### **III. The Apostolate of the Press**

- A. *“Tertiaries in a position of authority are expressly forbidden to allow dangerous reading matter to be brought into their homes, or to be read by those in their charge. This ordinance is not in the old Rule. It was inserted by Leo XIII to counteract a serious modern evil and to protect our youth.”* All traditional Catholics should know the evil of the modern press (including its electronic forms, such as Television and Internet news). It is far more a duty to be circumspect on this point today than when Pope Leo XIII added it to the Rule in the late 19<sup>th</sup> century. The Handbook warns of the dangers of novels, newspapers and even the so-called “funnies.” Today we also must be on our guard against bad Catholic books and periodicals.

**Article 73 of the Constitutions states:** *“In accordance with the Rule, they shall not permit in their homes books, newspapers, images or pictures, radio or television programs, from*

*which harm to virtue may be feared; and they shall also prudently restrain those subject to them from using such things. Rather, they shall foster by all means in their power everything that makes family life holy and happy.”*

- B. Besides avoiding bad press, the Handbook encourages the reading of good “books, pamphlets, magazines and papers.”
1. “*Today the reading of good Catholic publications is a necessity.*” For it increases religious knowledge, strengthens faith, aids in explaining and defending Catholic doctrine and practice, and gives help to follow the right path in the modern confusion.
  2. Morgon require that their Tertiaries “*be in accord with the doctrinal position of the Capuchin Fathers and the priests of the Society of St. Pius X in the present religious combat*” (Third Order Literature from Morgon), therefore today, Traditional Tertiaries must read good traditional literature to understand well the reason for their stand in this combat.
  3. “*Parents do well if they try to form in their children the habit of reading good and edifying material.*”
  4. **Article 83 of the Constitutions states:** “*[They] shall not only buy and read Franciscan literature themselves, but shall also be zealous in spreading it as much as possible among those outside the Order. In this way they will nourish continually the Franciscan spirit in their own hearts, make the Third Order known to others, and exercise the praiseworthy apostolate of good literature.*” The Handbook encourages Tertiaries to support good Catholic press by moral and financial support. It suggests that some could even make literary contributions. We already have this in Sr. Mary Anthony and our *erstwhile* Tertiary brother, Mr. Fitzhenry.

**READING ASSIGNMENT:** Chapter 16 §8 (pp. 247-251 & 292-295)  
& Section IV of the CONSTITUTIONS



**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 10**

*“Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.” (Handbook, Ch. IX).*

**LESSON 10: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §8(a)** (Chapter XVI)

58. To walk worthy of their Franciscan vocation, Tertiaries must be \_\_\_\_\_ of Christian life.
59. In order to truly give good example, mediocre virtue is not enough; for an edifying life presupposes a high degree of \_\_\_\_\_, which is dependent on our conformity to \_\_\_\_\_.
60. The fraternities of the Third Order of St. Francis are not “*associations of purely devotional character*” (Const. Art. 80); therefore, the Apostolate of Good Works is not an \_\_\_\_\_. Rather, it is one of the necessary \_\_\_\_\_ of all fraternity members.
61. Name at least two of the corporate activities that are recommended for Third Order fraternities (as works of religion and of charity) by Pope St. Pius X in *Tertium Franciscalium Ordinem*.
62. Name at least three virtues that are necessary for the keeping of a truly Christian home.



# Fiat † Mihi

L.D.M.F.

## Novice Instruction 11 (from Chapter 16 §8 [in part] of the Handbook)

### The Third Order Rule — Rule of Life In Particular

(all quotations from the Handbook unless otherwise noted)

**Rule: Ch. II, No. 8 — The Tertiary Apostolate:** *“In their daily life let them strive to lead others by good example and to promote practices of piety and good works. Let them not allow books or publications which are a menace to virtue to be brought into their homes, or to be read by those under their care.”*

**NOTE:** In this section, Our Third Order Handbook (pp. 247-295) lists four Tertiary Apostolates: *Good Example, Piety, Good Works (or Action)* and *The Press*. In this **second** instruction on No. 8 we will finish up with the lengthy subject of the Apostolate of Piety.

### THE APOSTOLATE OF PIETY

- I. Piety is a virtue and a Gift of the Holy Ghost.** If the virtue of religion inclines us to worship God because of His infinite excellence and His sovereign dominion over us, the virtue of piety inclines us to do so because He is our best and most loving Father. *“In religion we have the attitude of the rational creature toward the Creator, and in piety that of the child toward the Father in Heaven.”* Piety *“is a virtue when reason enlightened and elevated by faith moves us to worship God as our Father, and it is a gift when the Holy Spirit immediately moves us to do so.”*
- II. Genuine piety demands the worship of God our Father in spirit and in truth.** Thus the recitation of prayers, spending much time in church and frequent reception of the Sacraments do not *necessarily* make a person pious. There must be the proper interior disposition of a child towards its Father. The exercises of piety are only a means to achieve this childlike worship of God and not an end in themselves. Thus when they impede that end they are no longer useful.
- III. “In St. Francis we have a most attractive exemplification of true piety.** *He looked to God for all things as a good child looks to its father. To Him he consecrated his whole being. For Him he lived and worked and suffered. ‘My God and my All’ proceeded from this childlike disposition. Not for one iota would he deviate from the will of the pleasure of the Father in heaven. This is genuine piety.”*
- IV. The Exercises of Piety in Tertiary Life**
  - A. **GOOD INTENTION:** our intention is the motive from which we choose to act. We may ask: what motivates me to do this act? Thus, the intention is the soul of our action. God always looks at the intention of our action far more than the action itself.
    1. Without a holy intention our acts of piety will not be able to please God. They must have a supernatural motive to please God. Thus, St. Jerome says: *“If we would suffer martyrdom with a view of being praised and admired by the brethren, our blood would be shed in vain.”*
    2. A holy intention makes the most insignificant acts pleasing and meritorious in the eyes of God. This is because in His long — and often forgotten — Hidden Life of ordinary human activity, Jesus sanctified all these everyday human actions, even the most mundane. If by a good intention we unite our actions (however insignificant) to His they will have great value.
    3. There are three kinds of good intention — *all have supernatural motives:* The *fear of hell*, the *hope of a reward* and the *love of God*. Fear while good, it is the least perfect, while love is the highest and the most perfect (Similar to our motive for contrition in Confession: fear constitutes imperfect contrition, while love is perfect). Love then, is the motive that Tertiaries (since they are on the way of perfection) should strive to acquire in all their actions.

4. This intention of love *“can be united to other reasonable [natural] motives.”* Thus, if it is time to take some lawful recreation or to sit down to a good meal, I will do so to regain my strength in order to serve God. I can even offer the pleasure it affords me to please Him.
5. *“To think, say and do everything for the love of God is the surest and shortest way to perfection. Cardinal Aguirre, O.F.M., writes: ‘To follow this road earnestly and perseveringly will bring man, in whatever state of life he may be, to the summit of Christian perfection in an easy and pleasing manner, and bring him hereafter to a high degree of glory.’”*
6. **Making a good intention:** We may be sure to do this by uniting all our thoughts, affections, words, and actions with those of Jesus Christ. We do this in general when we make our Morning Offering. However, the good intentions we make at the beginning of the day often gets sullied by our fallen nature and *“we follow the daily routine without a higher thought or aspiration, seek to gratify our tastes and inclinations, or substitute the favor or fear of men for the pleasure of God. In these cases the good intention ceases; we work no longer for God. Perhaps it happens oftener that the purity of our intention suffers, that there is an admixture of self-love or the love of the world. By seeking God and at the same time having an eye on self-interest our good actions lose part of their supernatural value.”*

For this reason we should often throughout the day renew our Morning Offering intention of doing all our actions in union with Our Lord Jesus Christ. This can be done in various ways. One can offer a little prayer at the beginning of each new task uniting oneself to Our Lord: a prayer for dressing, a prayer for making the bed, a prayer for brushing one’s teeth etc. One may also stop periodically throughout the day to renew one’s intention of acting in union with Our Lord (every hour, or even every quarter hour). St. Maximilian Kolbe is known to have made a spiritual Communion every quarter hour.

- B. MEDITATION OR MENTAL PRAYER: Many have the false idea that meditation or mental prayer is too difficult for them. Yet, everyone meditates in some manner. They think and plan, and *“from these reflections spring various emotions, plans and actions.”* Christian meditation is quite the same, only our reflections are upon religious subjects. If not all Tertiaries have the ability to make methodical meditations, *“all can meditate on God and the business of salvation after the manner of meditating on temporal affairs.”* Perhaps the best way to learn meditation or mental prayer is to go on retreat where one is taught meditation from the director and is required to make several meditations each day.

1. **Concerning Mental Prayer, and our next topic Spiritual Reading** (“C.” below), **be aware that Article 62 of the Constitutions states:** *“Daily, if possible but especially on Sundays and holy-days, tertiaries shall devote some time to mental prayer or spiritual reading. They shall make frequent use of the Sacred Scriptures, particularly of the holy Gospel, and also of the life of our holy Father Francis and of the other saints of the Seraphic Order. Likewise, by means of the pious exercise of the Way of the Cross, they shall reflect, especially during Lent and on Fridays, on the last sufferings of Christ.”*
2. Advantages: St. Teresa of Avila asserts that no one who devotes a quarter hour a day to mental prayer can be lost. St. Alphonsus agrees saying that one may remain in sin while practicing vocal prayers and other works of piety, but with regards to habitual mental prayer, one must either give it up or sin, for one cannot do both. St. Bernard teaches: *“Mental prayer purifies the soul, directs our inclinations, regulates our actions and morals, corrects our faults and sanctifies our actions.”*
3. It is neither study nor reading. Mental prayer is prayer that is intended to awaken our heart and our will, and from this draw us to good resolutions. If we spend all our time in intellectual thoughts or in reading a book, this is not mental prayer. *“The work of the intellect is like that of a needle to which must be attached the golden thread of affections,*

*prayers, and resolutions. St. Leonard of Port Maurice writes that every uplifting of our soul to God with the intention of rendering ourselves more active in His service is an excellent interior prayer."*

4. Methods:

- a. There are many methods, but they can be reduced to two, the Ignatian and the Sulpician. The Ignatian is considered more adapted to modern man and is what is found in most meditation books. The Sulpician method follows *"the tradition of the Fathers of the Church and the desert Saints. Its underlying idea is union with Christ and the resulting obligation of reproducing in ourselves His interior dispositions and virtues."*
  - b. Regardless of the method there is always a preparation, the meditation proper, and a conclusion. Please see pp. 259-260 of the Handbook for details and the handout I received from Fr. Marie-Dominic at a Third Order Dominican meeting. (I hope to cover the *important* topic of the details in making a methodical meditation in some other lesson.)
  - c. Non-methodical meditation: slow recitation of vocal prayers while considering Who it is that we are addressing and the meaning of the words can help us *"make acts of admiration, thanksgiving, petition, self-humiliation and desire."* We can do similarly with the Commandments of God and the Church, as well as the second chapter of the Third Order Rule. Here we may examine ourselves and make acts of contrition for our past failures and new resolutions to be faithful in the future.
  - d. If at times even these non-methodical practices are too difficult, *"the time can be profitably spent by sending up to God fervent aspirations and loving sighs."* If we find ourselves completely distracted, we must not give up or shorten our time for mental prayer, but remain steadfastly before God. *"If we seek God's glory, there is nothing by which we honor Him more than by patient humility and humble patience; if we seek perfection, humility is the foundation and patience the crown. When our meditations appear to us cold and fruitless, the best thing to do is humbly to acknowledge our impotence and unworthiness and patiently bear the trial."*
5. Necessity: *"The Tertiaries who pledge themselves to the pursuit of perfection should not neglect this powerful means of union with God. They owe it to their profession to disregard any dislike and to overcome all obstacles."* The more one practices it, the easier and more delightful it becomes.
6. Time of day & length of time: The best time for mental prayer is shortly after rising, before any of the daily anxieties have burdened us. In this way we also have the opportunity to make resolutions in mental prayer that will help us to overcome particular faults that we foresee we will have the occasion to fall into. It would be good to begin this practice with 15 minutes a day.

C. SPIRITUAL READING

1. Importance:

- a. When done properly, spiritual reading can be, as *"St. Alphonsus says...as useful for the interior life as prayer itself."* Through spiritual reading the Holy Spirit teaches *"us the science of the Saints,"* so necessary to attain perfection (the goal of every Tertiary). For, as *"Some Saints say...in prayer we speak to God and in reading God speaks to us."* Spiritual reading is of such importance that there is no religious community that does not include this exercise on its daily schedule.
- b. *"Spiritual reading inspires us with lofty sentiments and holy desires. ... The frequent reading of literature on the sublime Christian doctrines and precepts and the heroic*

*lives of Christ and his faithful followers will increase our esteem and love for our religion and move us to imitate the examples set before us. St. Bonaventure writes that the reading of the lives of the Saints was for St. Francis like a burning coal which enkindled again and again in him the fire of divine charity.*"

2. The Necessary Dispositions:

- a. A lively faith: we should recognize God speaking to us through the human author and ask Him to speak to us while offering *"Him a devout and willing heart."* We must guard against three common faults: 1) curiosity, *"which seeks an increase in knowledge rather than spiritual progress"*; 2) vanity, *"which prompts one to learn spiritual things in order to impress others and rise in their estimation"*; 3) criticizing *"the matter or literary form of the book."*
- b. The earnest desire to become holier. Two things are necessary here: 1) Slow attentive reading so as to assimilate what we read — avoid, therefore, reading like a *spiritual glutton*. St. John Eudes says: *"stop to consider, ponder and relish the truths that make greater appeal to you, in order to fix them in your mind, therefrom to elicit acts and affections."* 2) The application of the lessons conveyed to ourselves (and not others).
- c. Readiness to practice what we read, because *"it is not they who hear the Law that are just in the sight of God; but they who follow the law that will be justified"* (Rom. 2:13). To be enabled to practice what you have learned, strive to impress upon your memory the most important thoughts of your reading, and *"close with a devout prayer"* to reproduce in your life what you have read.

3. What to read: Sacred Scripture always takes first place (especially for followers of St. Francis who are striving to live the Gospel way of life). The lives of the Saints — and for Tertiaries, *"the lives of St. Francis and his saintly followers"* are a great aid *"in acquiring the spirit of the Order."* The *Imitation of Christ* can be safely recommended to all. For other choices our Tertiary Handbook recommends asking the advice of one's confessor or spiritual director since not all good spiritual books are good for everyone.

D. EJACULATORY PRAYERS:

1. Importance: The Handbook relates that St. Francis de Sales advises the devout laity *"to make frequently short and fervent aspirations to God, admire His beauty, implore His help, cast [yourself] in spirit at the foot of the cross, converse with Him on the affairs of [your] soul, offer Him [your heart] a thousand times a day, contemplate His clemency and sweetness, stretch out [your] hand to Him for guidance, and put Him as a flower on [your] bosom and as a standard in [your] soul."* This exercise can be practiced regardless of the busyness of one's life. *"These constant breathings of the soul are a safe and short way to union with God"* and a powerful force against all kinds of temptations. *"[T]hey lead us to the practice of interior recollection, to ready cooperation with grace, and to the spirit of prayer."*
2. Practical suggestions: 1) It is advisable to choose something external to remind us of this practice. For example, to offer an aspiration every time we walk through a door, or every time we hear the clock strike the hour. 2) Though there exist *"a variety of indulged aspirations,"* the Saints always tell us that what *"comes straight from the heart does us more good than what we borrow from others."* Therefore, *"each one [should] be guided by the needs, inclinations and moods of his soul."*

- E. THE EXERCISE OF THE PRESENCE OF GOD: *"When God selected Abraham as the father of His chosen people He said to him: 'Walk before me, and be perfect' (Gen. 17:1). He wanted him to be a perfect, holy man. As the means to perfection He pointed out 'walking before God,' or being ever mindful of the presence of God."*

1. It is a protection against sin since realizing we are in God's presence, that He sees us, makes us ashamed of that which we are tempted to do.
  2. It excites us to virtue (especially to grow in divine charity) and causes us to attain an intimate union with God. Since in natural life we work better and harder under the watchful eye of a superior, so in the spiritual life we tend to do our best if we are aware of the nearness of God. This practice then leads us to seek only His Will and good pleasure.
  3. Five methods are given in the Handbook (pp. 271-273): 1) Consider our Savior at the right hand of the Father watching over us and seeing our thoughts, words, and actions; 2) Frequently direct our thoughts to Jesus in the Blessed Sacrament; 3) Frequently recall the omnipresence of God (practical for busy people); 4) Thinking of God dwelling in the sanctuary of our soul (St. Teresa says that those who dwell in this sanctuary are on an excellent road to perfection); 5) We can see God in every creature — as did St. Francis.
  4. Since our minds wander so much, the use of ejaculatory prayers, frequent renewal of our good intentions, and frequent brief pauses to recollect ourselves are recommended as practical ways of returning to the presence of God.
- F. RETREATS AND TRIDUA: *“By spending several days in holy silence, prayer, meditation, self-examination, and pious planning, the soul is enlightened, cleansed, sanctified and prepared for the battles of life.”* The Capuchins require, if possible, all novices to make a Franciscan spiritual retreat during their novitiate. After profession, the Handbook recommends that **in taking “the pursuit of perfection seriously” Tertiaries “avail themselves to the opportunity of making a retreat every year.”** The ideal is to make Franciscan retreats; *“[b]ased on the Rule and the traditions of the Order, the sermons and conferences must be a Franciscan school of virtue and impart seraphic philosophy of life.”* Since in the U.S.A. we do not (yet) have Franciscan retreats available to us, the best substitute would be an Ignatian or Third Order Retreat offered at the SSPX retreat houses. “Tridua” can perhaps best be described as something that was like a parish mission specifically designed for Franciscans Tertiaries (not considered as effective as a true Franciscan retreat).

**Article 66 of the Constitutions states: “It is strongly recommended that in every fraternity an open retreat of a Franciscan nature be held annually. But each member shall take care to make a closed retreat at least every three years.”**

Also, as something that can be considered a mini-retreat, **Article 65 of the Constitutions states: “A most effective means of renewing one’s zeal for perfection is the monthly recollection day. Tertiaries shall do their utmost to make one either with the fraternity or privately.”** (Please see Handout for details in carrying out this important monthly practice)

- G. FRANCISCAN DEVOTIONS: *“The Tertiaries highly esteem all devotions approved by the Apostolic See, but naturally prefer those which on account of origin or propagation have a special relation to the Order and for this reason may be called Franciscan.”*

**Article 69 of the Constitutions** states: *“Tertiaries shall love the most Blessed Virgin Mother of Jesus with a tender and filial affection, and honor her as Queen and Patron of the Order with special devotion and reverence.”* And **Article 70** continues: *“Similarly, they shall venerate with particular devotion and imitate Saint Joseph, the Spouse of the Blessed Virgin, also our holy Father Francis, holy Mother Clare, and the patrons of the Third Order, namely, Saint Louis the King and Saint Elizabeth of Hungary. They shall celebrate their feasts with solemn ceremonies.”*

1. The Franciscan Devotions listed in the Handbook are as follows (Please see Handbook, pp. 276-291 for details on these devotions): The Infant Savior, The Name of Jesus, The Passion of Christ, The Blessed Sacrament, The Sacred Heart of Jesus, The Blessed Virgin (especially as the Immaculate

Conception), St. Joseph, The Holy Angels, The Apostles Peter & Paul, The Saints of the Franciscan Orders (St. Anthony of Padua in particular). Note: the Indulgences listed in the Handbook for these devotions are not accurate, having changed significantly since the time of its publication (A.D. 1947).

2. Remarks concerning devotions: They should be used only as they help to develop our spiritual life. The best choice in devotions is the “*old, tested, solid prayers and exercises*” that spiritually nourish and not what “*pleases nature or produces merely pious feelings.*” Each devotion should “*have its time and place*” and not “*be left to chance or mood.*” One should not overburden oneself with devotional prayers; it is better to say a few prayers well. From time to time we should examine the “*influence the practices of piety have on our life*”; they should nourish virtue.

**READING ASSIGNMENT: Chapter 16 §8 (pp. 251-294 only)**

**HANDOUT: Summary of the Franciscan Tertiary’s MONTHLY-DAY-OF-RECOLLECTION**

## SUMMARY OF THE FRANCISCAN TERTIARY'S MONTHLY DAY-OF-RECOLLECTION

*(To be kept and used, each month)*

### **Third-Order Constitutions, article 65; (regarding the Monthly retreat):**

*An excellent way of renewing one's zeal for perfection is the monthly day of recollection. Tertiaries shall do their utmost to make one, either privately or with the fraternity.*

### **WHEN?**

Choose, during the month, the day that is most favorable towards silence and calm. The first Saturday of the month is highly advisable, but not obligatory. If it seems impossible to find availability for an entire day, then set aside or arrange time for a half-day, or even one or two hours. That is better than nothing. “But I don't have any time!” Response: “Is that really true? Persons with much busier schedules are able to find time...”

### **WHERE?**

In the place that is most favorable to calm and the interior life: at home, (but cutting myself off, to the maximum possible, from all means of communication with the outside world and from temptations towards distraction); near a convent, monastery, or a priory; in a place of pilgrimage that is not too “touristy”; at the home of another tertiary, if the day-of-recollection is kept in common, (while listening to an audio recording of an instruction or conference, for example).

### **WHY?**

In order to sit down, to break myself off from [excessive tendencies towards] “activism”, to once again “take up the spiritual compass”, to re-discover and find strength and peace-of-soul, to renew my fervor and resolutions, to listen to what God is seeking to tell me. In order to meditate upon the Last Things: death, judgment, Heaven, and hell; (= the most efficacious means for making progress). In order to “balance the budget” [or “render an account”] for the month that has just passed, and to thus prepare seriously for the month yet to come. (Resolutions: keep a record or have a booklet of personal notes, to be re-read from one month to the next, and in which are to be written your resolutions and good thoughts which incite you towards fervor and sanctity).

### **HOW?**

(Ideas and suggestions): Begin with a prayer to the Holy Ghost, (the Divine-Preacher for the entire day). Plan in advance some reading – with meditation – on the four Last Things. Do an examen [of conscience] for the month that has just passed by; (examen on your practice and observance of the [Third-Order] Rule, also). Confession, if possible. Mass and Holy Communion, (on the First Saturday, if possible). Five-decade or complete Rosary to pray. Attentively take care in the recitation of the Office, (the *Paters*, or [preferably] the “Little Office” of the Blessed Virgin Mary, according to the time available). Spiritual reading, (from the text that is suggested for the month in each “Tertiary Letter”). Listen to a spiritual conference. Take time for meditation. The quarter-hour of meditation on the Mysteries of the Rosary, (for First Saturday). The Way of the Cross. (Obviously, do not try to do *everything!*...)

\* \* \* \* \*

**BE PERSUADED AND ASSURED** that this monthly time is necessary for me, in order to escape lukewarmness [tepidity] and to make serious progress. Remind myself that the devil has every interest in preventing my soul from planning and scheduling this day-of-retreat, and also from living it well. Think and reflect upon the fact that our Good-Lord abundantly blesses – (sometimes even by means of material goods) – those who make this effort for the sake of Him and for the good of their souls.

**“Seek first the Kingdom of God, and all the rest shall be added unto you.”**

[Ash Wednesday, February 22, 2012 – translated from the French original, by Br. Giuseppe-of-Saint-Thérèse, TOSF, from a handout given (at the novitiate-house in Aurenque) by Father François-Marie, head of the worldwide traditional-Franciscan Third-Order, under the Capuchins of Traditional Observance.]

Pax et bonum!

**Memorandum for the Canonical Visit of the Franciscan Tertiaries**

[May be used as a "Checklist" for Examination of Conscience on Monthly Days-of-Recollection]

Tertiary Name: \_\_\_\_\_ Novice/Professed Since: \_\_\_\_\_

Surname and First Name: \_\_\_\_\_

Address: \_\_\_\_\_

Fraternity: \_\_\_\_\_ (or: Isolated)

Visitor: \_\_\_\_\_ Date of Visit: \_\_\_\_\_

Const. article 117: "The Visitor has the right and duty to inquire in order to know if the Rule and Constitutions are being observed....."

**1) Rule**

|   |  |
|---|--|
| Chapter 1 §3 - Wearing of the scapular and the cord                             |  |
| Chapter 2 §1 - Simplicity in dress  |  |
| Chapter 2 §2 - Social life and immoral spectacles                               |  |
| Chapter 2 §3 - Frugality in meals   |  |
| Chapter 2 §3 - Prayer before and after meals                                    |  |
| Chapter 2 §4 - Fasting on Dec. 7 and Oct. 3                                     |  |
| Chapter 2 §4 - Fasting (recommended) on Fridays                                 |  |
| Chapter 2 §4 - Abstinence (recommended) on Wednesdays                           |  |
| Chapter 2 §5 - Monthly Confession (and Holy Communion)                          |  |
| Chapter 2 §6 - Office of the 12 Pater-Ave-Gloria                                |  |
| Chapter 2 §6 - Little Office of the Blessed Virgin Mary (?)                     |  |
| Chapter 2 §7 - Testament  |  |
| Chapter 2 §8 - Give good example  |  |
| Chapter 2 §8 - Vigilance in readings and media (TV, refer to Const. article 73) |  |
| Chapter 2 §9 - Kindness and concord   |  |
| Chapter 2 §10 - Examination of conscience every evening                         |  |
| Chapter 2 §11 - Attending Mass during the week (recommended)                    |  |
| Chapter 2 §11 - Quarterly Fraternity meetings                                   |  |
| Chapter 2 §12 - Contribution  |  |
| Chapter 2 §13 - Visit sick Fraternity members                                   |  |
| Chapter 2 §14 - Funerals of colleagues and Rosary                               |  |

**2) Constitutions**

|  |  |
|--|--|
| Article 45 - Honour the priests  |  |
| Article 53 - Wearing of the Third Order badge                                  |  |
| Article 53 - Franciscan salutation among tertiaries                            |  |
| Article 62 - Mental prayer (every day or Sundays)                              |  |
| Article 62 - Spiritual reading (every day or Sundays)                          |  |
| Article 62 - Devotion to the Passion; Way of the Cross during Lent and Fridays |  |
| Article 65 - Monthly recollection  |  |
| Article 66 - Closed retreat (Once / 3 yrs.)                                    |  |
| Article 72 - Pray the Rosary   |  |
| Article 72 - Morning and evening prayers with the family                       |  |
| Article 72 - Consecration of the home to the Hearts of Jesus and Mary          |  |
| Article 74 - Payment of debts  |  |
| Article 75 - Study Church doctrine   |  |
| Article 78 - Parish works, of charity and the apostolate                       |  |

**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 11**

*“Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.” (Handbook, Ch. IX).*

**LESSON 11: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §8** (Chapter XVI of Handbook)

63. If the virtue of Religion inclines us to worship God because of His infinite excellence and His sovereign dominion over us, the virtue of piety inclines us to do so because \_\_\_\_\_  
\_\_\_\_\_.
64. Without a holy intention our acts of piety will not be able to please God. But with it even the most insignificant acts are pleasing and meritorious in the eyes of God. Why is this so?
65. There are three kinds of good intention — all have \_\_\_\_\_  
motives. What are these three and which one should Tertiaries strive to acquire?
66. The Morning Offering helps us, in a *general way*, to have a good intention for all that we do during the day. But what often happens to this general good intention because of our fallen nature and what can we do to counteract this?
67. *“The Tertiaries who pledge themselves to the pursuit of perfection should not neglect [mental prayer] this powerful means of union with God. They owe it to their profession to disregard any dislike and to overcome all obstacles.”* What is the best time of day for mental prayer? How much time is advised to spend in this practice for beginners?
68. Name two of the three necessary dispositions for profiting from spiritual reading.
69. In brief, what advice were you given in this instruction for the choice of spiritual reading?



**Novice Instruction 12** (from Chapter 16 §10 & §11 of the Handbook)

**The Third Order Rule — Rule of Life In Particular**

(all quotations from the Handbook unless otherwise noted)

**Rule: Ch. II: No. 10 — Custody of the Tongue & No. 11 — Daily Mass and Monthly Meetings**

**I. No. 10 — Custody of the Tongue:** *“Let them never take an oath except when necessary. Let them never use indecent language or vulgar jokes. Let them examine their conscience every night whether they have offended in this regard; if they have, let them repent and correct their fault.”*

A. SWEARING OR TAKING AN OATH: An oath (to swear to the truth) is *“the invoking of God to bear witness to the truth of what we say.”*

1. Oaths that are permitted to Tertiaries: *“To swear to the truth in a lawful matter for a just cause and with reverence is an act of divine worship.”* Therefore, *“Tertiaries may take an oath before ecclesiastical or civil authority when it is necessary.”*
2. Oaths that are not permitted to Tertiaries: *“...to swear to a known falsehood is perjury; and to swear to an unlawful though true matter or without a just cause or without reverence is sinful.”* This means that besides perjury, the use of swearing (taking oaths) in everyday affairs is prohibited. We often hear even good people say things like: *“The trout I caught was 25 pounds, I swear it!”* This is sinful and specifically forbidden to Tertiaries. The old Rule called any Tertiary who thoughtlessly slipped on this point to offer three *Paters* in satisfaction during his evening examination of conscience.
3. Oaths should not be necessary to Christians (and still less necessary to the children of St. Francis), as they should be known for their uprightness and honesty. Thus, Jesus said: *“I say to you not to swear at all... But let your speech be yea, yea: no, no: and that which is over and above these, is of evil”* (Mt. 5: 34, 37).
4. *“A very common fault, which is certainly against the spirit of the Rule, is the use of profane words with the intention of lending force and warmth to the conversation.”* The Handbook mentions specifically *“the words ‘hell,’ ‘devil’ and others [that] are frequently heard.”* Such words, while not sinful, are *“incompatible with the Franciscan character.”*
5. Using the name of God irreverently or in vain is not the same as swearing (taking an oath). It is usually venially sinful. Such exclamations should not come from the mouth of a Tertiary.

B. INDECENT LANGUAGE AND VULGAR JOKES: It was because of the decadent world in which Christians of the time found themselves that Pope Leo XIII was moved to stress this point of the Rule.

1. Tertiaries are called to live the spirit of the counsel of chastity. And, *“chaste persons keep a strict watch over their tongue and shun places and company where impure language is used.”*
2. *“Not only manifestly sinful words and conversations do great harm, but also indelicate expressions, shady allusions, double-meaning remarks and insinuating jests.”* These can lead others into sin.
3. *“Senseless prattle, wanton jesting, and offensive teasing, are against the spirit of the Rule. If ‘obscenity or foolish talk or scurrility’ (Eph. 5:4) were not even to be named among the Ephesians, they are not to be named among Tertiaries. ... Frivolous gaiety and loquacity are irreconcilable with the pursuit of perfection. **There is a great difference between Franciscan cheerfulness and buffoonery. The first springs from piety and the other from worldliness.**”* Also keep in mind: *“Our Lord says: ‘I tell you, that every idle word men speak they shall give an account on the day of judgment (Mt. 12:36).’”* [emphasis added]

4. *“Without control of the tongue there is no true spiritual life. ‘If anyone thinks himself to be religious, not restraining his tongue but deceiving his own heart, that man’s religion is in vain’ (James 1:26). ‘If anyone does not offend in word he is a perfect man’ (James 3:2).*

#### C. THE EVENING EXAMINATION OF CONSCIENCE

1. The Rule mentions only a *particular* examination on the point of transgressing the regulation on custody of the tongue. However, Article 61 of the Constitutions states: *“They shall...examine their consciences daily, and correct the sins they have committed by truly repenting of them.”* And the Handbook assures us that a *general* examination of conscience is presupposed *“as one of the practices of piety”* referred to in No. 8 of the second chapter of the Rule. **A general examination of conscience every night is necessary for all those seeking perfection.**
2. So, an *impartial* examination of conscience should be made every evening to discover and acknowledge, in general, any and all sins committed during the day; and a particular examination is to be made concerning one’s custody of the tongue. Those who seek perfection also examine themselves on a particular weakness or predominant fault they are trying to overcome.
3. The Rule states: *“if they have [offended against custody of the tongue], let them repent and correct their fault.”* Since, as the Handbook teaches, *“the purpose of the examination is correction or amendment,”* then *“if one finds himself guilty, he must make an act of contrition and firmly resolve to commit the fault no more.”*
4. The Handbook reminds us that in the *old* Rule *“recitation of three Our Fathers”* was prescribed after the examination for *“for illicit swearing.”* It further encourages us to *“a serious examen and worthy reparation every day”* which *“will gradually tame the tongue.”* Logically then, if this method is effective for taming the tongue, it will also be in the task of overcoming our other faults.

#### II. No. 11 — Daily Mass and Monthly Meetings: *“Let those who can do so, attend Mass every day. Let them attend the monthly meetings called by the Prefect.”*

**Additionally, the Constitutions state (Article 57):** *“If at all possible for them, Tertiaries shall strive to attend the Holy Sacrifice of the Mass daily, and to go frequently to Holy Communion with devotion. Those unable to do so shall take care to make a spiritual communion. Thus, united with the Eucharistic Christ, either sacramentally or in spirit, they shall start their daily work with confidence.” (Article 58):* *“They shall show deep reverence for God’s churches, whether these are large and richly furnished, or small and poor; and they shall make visits to them readily, whenever an opportunity occurs. There they shall adore Christ with the words of their Seraphic Father: ‘We adore You, most holy Lord Jesus Christ, here and in all Your churches throughout the world; and we bless You, because by Your holy Cross you have redeemed the world.’ Thus, through participation in the Eucharist, they shall realize and profess their membership of the Mystical Body of Christ, of whose unity this most sublime Sacrament is the symbol, the sustaining power, and the perfection”* (Emphasis added).

#### A. THE MASS AND MONTHLY MEETINGS ARE TWO MEANS OF UNION — UNITING THE MEMBERS OF THE FRATERNITY

1. *“Holy Mass is the bond of grace, which unites the members in the love of Christ and imparts to them the spirit of sacrifice and charity.”*
2. *“The monthly meetings are the social bond of union, so to say, the natural means of preserving and increasing solidarity, observance and the spirit of the Order.”*

## B. DAILY MASS

1. *“Daily attendance at the Mass is not a matter of choice or liking but of fidelity to the Rule. ... For persons who profess to strive after perfection it is fit and proper to attend Mass every day, if possible. ... Tertiaries who do not go to Mass on weekdays, although they can do so without serious inconvenience, offend against an important precept of the Rule”*
2. If it is not possible to go to Mass everyday, our Handbook suggests trying to prudently arrange affairs and giving up some unnecessary comfort in order to attend Mass some time during the week.
3. Understanding the treasure of the Mass:
  - a. Let us remember that the Sacrifice of the Mass is the same as that of Christ on Calvary, only that it is offered in an unbloody manner. So, at every Mass Christ *“accepts and offers anew His death on the Cross.”*
  - b. The Mass is also our sacrifice: All the faithful, by virtue of their Baptism share in this sacrifice. But those who devoutly attend are actual co-offerers and have greater participation in the celebration and its fruits.
  - c. We owe God adoration, thanksgiving, atonement, and supplication. Being sinful creatures we cannot possibly satisfy these obligations to God of ourselves. Our Lord gave us means to do so most excellently by giving us the Sacrifice of the Mass. Jesus satisfies these fourfold obligations for us perfectly and divinely at Mass.
  - d. St. Francis de Sales: *“Holy Mass is the abyss of God’s mercy, the fountain of divine love, the heart of true worship, the soul of the spiritual life, and the most precious means to obtain grace.”* St. Leonard of Port Maurice: *“What a treasure of grace, what virtues and means of salvation can be obtained through this sacrifice!”*
4. How to fruitfully attend:
  - a. *“Mere bodily presence and mechanical reading of prayers will do us little good.”* Similar to what we learned in regards to receiving the Sacraments of Penance and Holy Communion (recall Novice Instruction 8) *“much depends on our disposition and the way we attend.”*
  - b. Remote Preparation: *“Perfect observance of the Rule.”* If you conscientiously fulfill all your duties, keep a strict watch over your senses and passions, cultivate the spirit of penance and prayer, heed the promptings of grace and are careful to practice the charity demanded of a true Tertiary, you will be an interior soul, and thus *“in a condition of mind and heart to appreciate the Mass and attend in a manner which secures [you] a rich measure of the fruits of the sacrifice of the cross.”*
  - c. At Mass — The spirit of Faith: *“What the senses perceive appears very human and material [albeit mysterious and often beautiful].”* Therefore, *“a deep, active faith is the fundamental requirement of a truly fruitful attendance. At Mass we are in a supernatural world.”*
    - (1) *“...[A]t Mass we witness the re-enactment of the redeeming sacrifice of Calvary, and we can obtain the same graces as if we had been present at the crucifixion and death of Christ.”* But to obtain these graces *“[w]e must have a lively faith in the relation of the Mass to the Passion and Death of our Savior. This will produce the state of mind and heart required for the reception of a rich measure of the fruits of the cross.”* For this reason Pope Pius XII instructs us to strive to have:

*“...the state of mind that the Divine Redeemer had when He sacrificed Himself — the same humble spirit of submission — that is, of adoration, love, praise and thanksgiving to the great majesty of God, so that we reproduce in ourselves the condition of victimhood,*

*the self-denial that follows the Gospel's teaching, by which of our own accord we make a willing sacrifice of penance, sorrow, and expiation for our sins."*

- (2) We must also "*look upon the priest with the eyes of faith.*" We must forget the priest's nature, personal qualities and weaknesses and see only Jesus Christ.

### C. MONTHLY MEETINGS

#### 1. Importance:

- a. Attendance is an essential duty that cannot even be left to "*the judgment of the director or the advice of the confessor.*"
  - b. The day of the meeting is one of spiritual renewal: Meetings preserve and develop the spirit of the Order; the members are instructed in their duties, encouraged in the pursuit of perfection, and guided and protected in the exercise of zeal; love for their Tertiary vocation and interest in the Order and the fraternity are awakened and nourished.
  - c. Recall that the Third Order is intended to help those in the world to simulate religious life as much as possible. Thus the Third Order fraternity is meant to simulate a religious community, and from it they are able to derive similar benefits as religious do from the community in which they live. In the fraternity: "*All have the same religious principles and aspirations, observe the same Rule, wear the same habit, and as brothers and sisters in the Seraphic Patriarch are united as one family.*" So, **by devout attendance at monthly meetings you encourage and edify one another, grow in mutual charity, publicly profess loyalty to the Order and offer corporate worship to God. If you do not attend you deprive yourself of these benefits and also weaken the fraternity.**
  - d. "*Even if meetings do not measure up to the standard, Tertiaries do not excuse themselves on that account, in order to set a good example and have the merit of obedience.*"
  - e. Well-attended meetings make for a flourishing fraternity. If the opposite is the case, "*the fraternity is on the way to an ignoble death.*"
  - f. So, whether you attend monthly meetings affects not only yourself but also the whole fraternity. **Be aware, then, of your responsibility toward the fraternity to attend monthly meetings!**
2. Controlling Attendance: Considering the importance of the duty of attending monthly meetings, "*officers and the director must use their influence and authority to secure a full attendance at every meeting. They should know who misses frequently and why.*" In light of the fact that we have no local director in St. Mary's, this responsibility will fall chiefly on the Prefect: "*He should shrink from no sacrifice to procure a full attendance every month.*"
  3. Conducting Meetings: The Order of meeting we follow is the order, which was related to me by Père François-Marie of the Capuchins of Morgon: 1) Opening Ceremonial prayers, 2) The Franciscan Crown Rosary, 3) A reading from the life of St. Francis (Celano or Bonaventure) and/or from the Rule & Constitutions, 4) Discussion of the business at hand, 5) Announcement of the time and place of the next meeting, 6) Collection of alms, 7) Closing ceremonial prayers, 8) Recitation of part of the Office. This order follows Article 64 of the Constitutions for meetings in the absence of the Director. The Handbook also suggests a hymn or two.
  4. Calling the Monthly Meetings: It is the duty of the Prefect to set the time and place of the meetings. This should be done in a manner that considers, as much as possible, everyone's convenience. The Handbook encourages regularity in setting the time and place, as well as the punctuality of the members.

**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 12**

*“Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination.” (Handbook, Ch. IX).*

**LESSON 12: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §10 & §11** (Chapter XVI of Handbook)

70. In the Gospel Our Lord says: *“I say to you not to swear at all... But let your speech be yea, yea: no, no: and that which is over and above these, is of evil”* (Mt. 5: 34, 37). Therefore, No. 10 of Chapter 2 of the Tertiary Rule specifically forbids all swearing, which is taking \_\_\_\_\_, without necessity, as well as all indecent language. What are Tertiaries to do each evening to help them keep this point of the Rule?
71. Which are the “TWO MEANS OF UNION — UNITING THE MEMBERS OF THE FRATERNITY”? Which is the social bond and which is the bond of grace?
72. To fruitfully attend the Holy Sacrifice of the Mass, *“mere bodily presence and mechanical reading of the prayers will do us little good.”* Rather, for fruitful attendance, *much depends on* \_\_\_\_\_
73. In a word, what is recommended as *remote preparation* for fruitful attendance at Mass?
74. At Mass we can obtain the same graces as if we had been present at Calvary. But to obtain these graces, we must have a lively faith in the relation of the Mass to the \_\_\_\_\_  
\_\_\_\_\_.
75. Attendance at monthly meetings is an essential duty that cannot be left to *“the judgment of the director or the advice of the confessor.”* Name two benefits gained by devout attendance at monthly meetings.
76. What harm is done *if you do not attend* monthly meetings (name two harmful things)?



# Fiat † Mihi

L.D.M.F.

## Novice Instruction 13 (from Chapter 16 §12, §13 & §14 of the Handbook)

### The Third Order Rule — Rule of Life In Particular

(all quotations from the Handbook unless otherwise noted)

#### Rule: Ch. II: No. 12 — The Common Fund, No. 13 — The Care of the Sick & No. 14 — The Last Services of Charity

- I. **No. 12 — The Common Fund:** *“Let them contribute according to their means to a common fund, from which the poorer members may be aided, especially in time of sickness, or provision may be made for the dignity of Divine worship.”*
- A. **The Duty of Contributing:** The Rule *“directs the members to contribute according to their means to the treasury of the fraternity, principally for the sake of charity.”*
1. The ideal of St. Francis for the Third Order was that it resemble the first Christian Communities in which the members *“shared their temporal goods with the needy brethren.”* This is very opposed to the secular spirit of individualism we have here in the United States. But, bear in mind, *“divine law...imposes the obligation of giving alms.”*
  2. Because the Rule prescribes that the members contribute, the *“contributions are not freewill offerings in the strict sense of the word.”* *“Every member should readily contribute to make his fraternity a picture of the first Christian communities. The amount contributed is not wholly left to the judgment or liberality of the individual.”* If the Rule prescribes that they give *“according to their means,”* then, *“[t]hose who have much should give much, and those who have little should give of the little they have. Considering the benefits the fraternity confers on them and the good it can do with copious funds, they ought to contribute generously of their earthly substance. ‘God loves a cheerful giver’ (II Cor. 9:7).”*
  3. It was Pope Leo XIII that changed the old Rule from the previous collecting of dues to the present regulation of contributing according to ones means. The author of the Handbook considers this method *“better adapted to Franciscan liberty and practice.”* He also states that the new practice of taking up the alms during the meeting *“is in accord with the custom of the early Church, and imparts to the meetings the character of self-sacrificing charity and to the offerings the halo of religion.”*  
**Constitutions — Article 63:** *“At some suitable time before the end of the meeting, the alms offered by the members, for distribution among the poor and other pious uses, shall be collected.”*
  4. **IMPORTANT NOTE:** *“In case of extraordinary need a special collection may be taken up either at the meeting or by soliciting from the individual members.”* However, no one, *“[n]ot even the director has the right to announce an extra collection at his own discretion. Such matters belong to the competency of the board.”* [As the instruction concerning the internal government of the fraternity has not yet been given, it may be helpful to state that the “board” designates the officers of the fraternity.]
- B. **The Object of the Common Fund:** The common fund is to be applied for the four following purposes (*“the first two are designated by the Rule, the third is proper to all organizations, and the fourth is the promotion of good works.”*)
1. Aid to the poorer members, especially in times of illness — The poor are mentioned as the first purpose for the common fund because of Our Lord and St. Francis’s predilection for the poor. The Handbook exhorts: *“In granting allowances or procuring aid the board must act with prudence and charity. The fraternity is neither a benefit society nor a court of justice. Discreet inquiries are sometimes necessary.”*  
  
The poor members are to be given relief *especially in times of illness.* The Handbook stresses that those who can work must do so to earn a living, for St. Paul declares: *“if any man will not*

*work, neither let him eat” (2 Thess. 3:10). You are exhorted to imitate the “Tertiaries of old” who, “excelled in loving care for the sick and infirm brethren.”*

The Handbook notes that the poor and sick Novices have no claim to material aid, because they are not incorporated members in the Third Order. *“The novices enjoy the spiritual benefits, but not the rights of the Order.”*

2. Provision for the dignity of divine worship — The Handbook tells us that despite St. Francis’s extreme poverty he was able to procure things for the *“house of the Eucharistic King.”* And, *“the church and the services of the fraternity ought to be given special attention...celebrations should not be showy but elevating.”* Such services will create an expense for the fraternity.
3. The needs of the fraternity — This point needs no explanation; for, if we need literature or other items that will be owned by the fraternity, if we go somewhere as a fraternity (*i.e.* Franciscan Sisters Profession), if the Director must come for ceremonies, etc., the cost of these items and of the transportation come from the common fund. The Handbook also states: *“It is becoming to show appreciation to the director on suitable occasions and to the visitor.”*
4. Good works — The Apostolate of Good Works may have expenditures that can be paid for out of the common fund.

**II. No. 13 — The Care of the Sick:** *“Let the officers either personally visit a sick member, or send someone to perform the services of charity. In case of serious illness let them remind and urge the sick person to arrange in time the affairs of his soul.”*

**Additionally, the Constitutions state (Article 85):** *“Tertiaries who are sick, disabled, old, or afflicted with any infirmity, shall bear their trials patiently, nay more, with Franciscan joy, as companions of the suffering Christ. In union with the whole Mystical Body of Christ they shall offer the hardships of their lives to the heavenly Father in expiation of their own sins and the sins of the world. They shall give thanks to God for all the blessings he has bestowed on them.”* **(Article 86):** *“After the splendid example of their Seraphic Father, and in accordance with the Rule, the members shall show deep sympathy towards the sick and infirm, and great concern for their needs. Where possible, persons qualified in the care of the sick shall be appointed infirmarians in the fraternities, in conformity with the Article 145. Moreover, in the spirit of fraternal charity, the tertiaries, but especially the Minister Prefect and Councilors, shall visit and encourage the sick; and if these are poor, provide for their needs insofar as their means allow.”* **(Article 87):** *“As the Rule directs, they shall also advise and gently urge those who are dangerously ill to receive the last sacraments in good time. The tertiaries shall perform this salutary service for the rest of the faithful as well.”*

#### A. An Official Duty

1. Since the soul of the Franciscan Order is supernatural charity, it *“must consider itself bound to bring consolation and help to its sick associates.”* And, *“There is no genuine imitation of the Seraphic Patriarch, where there is not active love for the suffering” [recall Francis and the lepers].*
2. As assurance that the fraternity performs this work of mercy, the Rule does not leave it up to individual Tertiaries. It is the responsibility of the fraternities’ board (officers). *“The officers are to visit the sick or send someone to perform the services of charity. To see to the fulfillment of this precept is one of the important duties of the Prefect.”*
3. *“All the members should cheerfully cooperate”* in this work of mercy, remembering that *“[i]n the sick, we visit, console and nurse Jesus suffering and dying for our redemption. St. Elizabeth of Hungary said to her companions: ‘O how fortunate we are to be permitted to wash and clothe Our Lord in the person of the lepers!’”* And, we read in St. Francis’s Last Testament: *“While I was in sin, it seemed to me too bitter a thing to see lepers, but the Lord Himself led me into their midst and I worked with compassion amongst them. When I left them, what before had seemed*

*bitter to me was changed into sweetness of soul and body.”*

4. *“The sick room is a practical school of perfection. ... We behold the uncertainty of life and the vanity of the things the world prizes and seeks. This helps us to detach our hearts from the earth and direct our thoughts and aspirations to God and eternity. ‘It is better to go to the house of the mourning than to a house of feasting: for in that we are put in the mind of the end of all, and the living thinketh what is to come’ (Eccles. 7:3). Association with the sick offers many occasions for the exercise of humility, patience, meekness, and other virtues.”*
5. *“Illness is a trial, frequently aggravated by loneliness, want, fear, qualms of conscience, neglect, and harsh treatment. It often has a disquieting or depressing effect. Resignation is not always easy. How much good for the health of soul and body kind words and gracious ministrations can do! Good cheer lightens the burden, inspires confidence and disposes for prayer. Sympathetic understanding and fraternal help can prevent sins, even save souls. The care of the sick is a very meritorious work.”*

**B. How to Observe this Precept of Caring for the Sick:**

1. The sick members must not be visited merely for the sake of sociability or good fellowship. Rather, they are to be visited *“for the sake of offering spiritual and bodily help. The visitor must look to the honor of God and the good of the soul, and therefore proceed with tact and devotion and avoid what savors of forwardness, curiosity, impatience, and worldliness. The sufferer should be made to feel that by accepting sympathy and service he confers a favor on the caller. Followers of St. Francis always appreciate the promise of remembrance in prayer, at holy Mass or Communion.”*
2. Though the officers are charged with the duty of seeing that the precept to visit the sick is followed, it must be remembered that the *“the holding of an office [does not] qualify one to visit the sick.”* Also, *“[n]ot everyone is agreeable to every household.”* The Handbook teaches that *“[i]n smaller fraternities the prefect or another officer can easily look after the sick, but in large fraternities the board has to make other arrangements.”*
3. The Rule states: *“In case of serious illness let them remind and urge the sick person to arrange in time the affairs of his soul.”* This should be done when there is no one else who has taken care of this task. They are to *“inquire whether the patient has received the consolations of religion and, if not, do what they prudently can to have the priest called, even declare their readiness to assist.”*
4. Regarding bodily needs, the Handbook instructs: *“If the sick member is in bodily want, the official who supervises the care of the sick ought to be notified at once. The board should do what prudence and charity suggest. It is advisable that the board authorize the prefect to draw on the treasury in urgent cases and do what he believes the board would desire.”*
5. A look at the old Rule may be of assistance: *“When one of the Order shall be sick, and shall have notified the fraternity, the ministers shall be careful to visit the sick person themselves, and see also that he is visited by some other member at least once a week. They shall exhort him, as may be expedient and beneficial, to receive the Sacrament of Penance, and furnish him from the common fund with those things of which he stands in need.”*
6. Finally, the Handbook exhorts: *“Where hearts are on fire with seraphic love the fraternity needs little money to be a good Samaritan. Many Tertiaries could render personal services or give a little of the abundance with which God has blessed them, especially in the line of food and clothing. It may also happen that the director or a member can obtain the services of a physician gratis or help from civil authorities.”*

**III. No. 14 — The Last Services of Charity:** *“At the funeral of a deceased member the resident and visiting tertiaries shall assemble and say in common five decades of the Rosary for the soul of the departed. Moreover, let the priests at the Holy Sacrifice and the lay members, if possible, having received Holy Communion, pray with fervent charity for the eternal rest of the deceased.”*

**Additionally, the Constitutions state (Article 88):** *“The regulations which the Rule lays down concerning the obsequies of the members and concerning the prayers to be said for their eternal happiness shall be observed carefully, as determined by local customs. In addition to the usual prayers enjoined for deceased tertiaries, each fraternity shall have the sacrifice of the Mass applied in the month of November for its deceased members.”*  
**(Article 89):** *“It is highly commendable for tertiaries to direct that they be buried in the full habit of the Order.”*

A. What is Prescribed: Our Handbook tells us: *“Brotherly love is to unite the members of the Third Order in health and in sickness, in life and in death.”*

1. Concerning the words *“to assemble”* in this point of the Rule, the Handbook states: *“The words ‘to assemble’ seem to indicate that they should appear in a body and be recognizable as Tertiaries. This will favorably impress all who are present and draw attention to the Third Order. Not only members of the fraternity, but all [Tertiaries] who reside in the place or happen to be visiting there are to attend. Such occasions ought to demonstrate the oneness of the Third Order.”*
2. *“Either before or after the services five decades of the Rosary are to be recited in common for the repose of the soul of the deceased member. Some fraternities do this at the following meeting. ... It is praiseworthy and according to the spirit of the Rule that those who are prevented from being present at the recital in common say the Rosary privately.”*

B. The Duty of the Board (from the Handbook):

1. *“The director and the officers have the duty to devise a practical system of notification. It must be known who is to be notified of the death, and the members must be notified of the time and place of the funeral and the recital of the Rosary.”*
2. *“At the next meeting the director [in his absence, the prefect] should announce the death and admonish the members to perform the customary suffrages. It is a good policy occasionally to call attention to the precept concerning funerals.”*
3. *“True charity does not cease with the burial. The board should make provisions for the dead of the fraternity, for instance, have a Mass celebrated for each member who died and at certain times during the year for all deceased members. Generosity toward the departed soul is a strong incentive to remain faithful to the fraternity. ... Good tertiaries are zealous helpers of the holy souls. They pray for them every day, remember them at Mass and Communion, apply indulgences to them and let them share in their good works and sufferings.”*

It is reported that St. Gertrude near the end of her life was sad because she thought she had done nothing for herself since she had offered all her good works for the suffering souls. But Our Lord appeared to her and said: *“Be of good cheer, Gertrude! Your great love for the poor souls pleases Me so much that you will not go to purgatory. I shall even have My beloved brides, whom you have freed from purgatory accompany you to heaven.”*

C. A look at the old Rule on this point for our edification:

*“If the sick person die, notice must be given to the brothers and sisters living in the city or place where 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. Within eight days of his demise the brothers and sisters shall say for his soul: the priests each one Mass, and the others, if they know the psalter fifty psalms and, if they cannot read, fifty Our Fathers, adding at the end of each, Eternal Rest, etc. Besides this they shall have three Masses celebrated every year for the good of the living and deceased members and those who know the psalter shall recite it and the others shall not fail to say one hundred Our Fathers, adding to each Eternal Rest.”*

**READING ASSIGNMENT: Chapter 16 §12, §13 & §14 (pp. 321-333 [end of Ch. 16])**

**AND: Handout entitled: Address of Pope Pius XII — The Franciscan Vision of Life**

that, however, the activity of the Order was always noted as worthy and efficacious. In times of strife and feud the tertiaries became the promoters of concord and peace; with a prudent fearlessness they worked against the abuses of the feudal lords for the betterment and the defense of the humbler classes; in order to reduce, and, in so far as possible, destroy the effects of heresies and schisms, they practiced and preached absolute fidelity to the Church and to its visible Head; to stem the spreading tide of injustice, oppression, and plunder they gave an example of detachment from riches, vanities and honors.

It may well be said that whenever the Church called her children together for any work of profound internal renewal, she found the tertiaries ready to cooperate in ensuring the success of the common effort. For that reason you have had the support and the blessing of the Roman pontiffs: from Honorius III, who tradition has it, gave verbal approval to the rule of your order, down to Gregory IX, the great friend of your holy Patriarch; to Leo XIII, who by the Apostolic Constitution *Misericors Dei Filius* of May 30, 1883, reformed your rule, taking care, however, that the intimate nature of the order was in no way modified; to St. Pius X who proclaimed himself confident of the efficacious contribution of the tertiaries towards the restoring of all things in Christ (Apostolic Letter, May 5, 1909); to Benedict XV and Pius XI who reaffirmed the perennial modernity of the Third Order. On various occasions we also have willingly praised your spirit and encouraged your work; and today we are glad to meet you once again and to offer you anew Our congratulations, Our good wishes and Our paternal exhortation. And we, like you, ask of the Lord that the splendor of your many glories may never be in any way obscured, that the confidence which the Church places in you may never become vain. For you, of course, as for other institutes, the recent war may have caused at first a period of organic standstill and perhaps of spiritual coolness; but now, as witness this magnificent con-

## ADDRESS OF POPE PIUS XII

July 1, 1956

TO THE TERTIARIES OF ITALY

### THE FRANCISCAN VISION OF LIFE

#### RICH HERITAGE

In bidding you affectionate welcome, beloved children — directors, friars, brothers and sisters of the Third Order in Italy — We wish above all to express our joy at the happy revival of your individual and collective activity as well as at the spirit of concord that reigns among you. Reading your history, one is astounded by the number and variety of the blossoms of holiness, of the fruits of apostolic work, that have budded and matured on the three branches of the thriving and vigorous tree of the Franciscan Order. From the time of Blessed Luchasio right down to the countless numbers of lay people in every walk of life, to the priests, to the bishops, to the popes — a veritable multitude of souls has attributed to the Third Order a great part of that spirit which spurred them on to walk in the way of perfection. And no less wonderful is the story of the work done by them towards the religious, moral, social and political reorganization of society.

#### ALWAYS READY TO COOPERATE

After its providential founding, the Third Order, pervaded through and through by the spirit and the teaching of its Seraphic Founder, became immediately the surety of holiness for very many hearts. There were, it is true, during the course of the long years, periods of crisis and of less fervor; despite

gress of yours, you have recovered your primitive fervor, to make of the Third Order a school of christian perfection, of the genuine Franciscan spirit, and of fearless and prompt action for the building up of the Body of Christ.

#### TO SATISFY THE THIRST FOR HEROISM . . .

1. You must be, above all, a school of integral christian perfection.

The Third Order was born in the mind of your Seraphic Father the day that a group of souls, moved and urged on by his words, asked him to be allowed to accompany him on the path he was traveling, following in the footsteps of Christ, in Whose name he was constantly repeating the words "Be ye perfect" (Mt. 5, 48). But since it was not possible for everyone to follow the Gospel counsels, Francis remembered that all, as long as they wished it, could tend to the perfection of their own state of life and reach it without embracing the state of perfection. By denying themselves, all could be docile instruments in the hands of Christ: prompt to answer his every desire, his every suggestion. And that complete and continual clinging to the will of God, that affectionate yet strong dedication to him and to his wishes, that fulness and perfection of life in the light of the gospel, can belong to all christians, and in fact, has been the treasure of so many in every age.

The Third Order of St. Francis was born to satisfy this thirst for heroism among those who, though having to remain in the world, did not wish to be of the world. The Third Order, then, seeks souls who long for perfection in their own state.

You are an order: a lay order, but truly an order, "an order in the true sense of the word," as our Predecessor Benedict XV of holy memory called it (Encycl. Letter *Sacra Prope-diem*, Jan 6, 1921). You will not be — this should be obvious — an assembly of the perfect; but you must be a school of christian perfection. Without that resolute resolve it is im-

possible to be a suitable member of so chosen and so glorious an army.

#### NO SHALLOW SPIRITUALITY

2. You must be a school of the true Franciscan spirit.

While no one harbors any doubts about the importance of the Franciscan Third Order in the modern world, still worthy of note are the anxieties which the most zealous Franciscans feel about the effective vitality of the Third Order both in Italy and in other countries: there are some who fear that the Third Order today does not give the hosts of saints and apostles that once it provided for the complete service of the Church.

The reasons for such a phenomenon may perhaps be sought — among other things — in a lesser efficacy of the Franciscan spirit in not a few tertiaryes, and at times in some directors. That is to say, some complain that matters frequently remain too much in the field of theory, when in fact, it is not sufficient to know the life of the holy Patriarch and to tell it to others, in order to be sure of forming oneself, and especially others, according to the Franciscan outlook and method. If this complaint were true, it would be necessary to find a prompt remedy for it. Remember that your Third Order cannot blossom and give fruit, as it did in the eras of its glory, if it is not fully imbued with the true and genuine Franciscan spirit.

#### DIFFERENT WAYS OF APPROACHING GOD

You know that the spirituality of any saint is his particular way of picturing God to himself, of speaking to him, of approaching him, of dealing with him. Every saint sees the attributes of God in the light of what he ponders most, of what he penetrates most deeply, of what attracts him most and what conquers him. For every saint one particular virtue of Christ is the ideal towards which he must tend; yet all the saints — indeed the whole Church — strive to imitate the whole Christ. In fact it is because of this that the Church is, so to speak, the total Christ, and the individual Christians — the individual saints — are his members, each more or less perfect.

### THE DOCTRINE OF LOVE

There is, then, a Franciscan doctrine in accordance with which God is holy, is great, but above all is good, indeed the Supreme Good. For in this doctrine God is love: he lives by love, creates for love, becomes flesh and redeems, that is, he saves and sanctifies, for love.

There is also a Franciscan way of contemplating Jesus: the meeting of uncreated Love with created love. Similarly, there is a method of loving Him and of imitating Him: in reality it sees the Man-God, and prefers to consider him in his holy humanity, because it reveals him more clearly and, as it were, allows him to be touched. From this arises a burning devotion to the Incarnation and the Passion of Jesus, because these (mysteries) allow us to see God, not so much in his glory, in his omnipotent grandeur, or in his eternal triumph, as rather in his human love — so tender in the manger, so sorrowful on the cross.

### THE WORLD NEEDS THIS SPIRIT

There is, finally, a Franciscan way of imitating Jesus. Your Seraphic Father searched for and found in the gospel, seemingly opened at random, three sayings of the Divine Master. The first said: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven" (Mt. 19, 21). The second gave warning: "If any one wishes to come after me, let him deny himself and take up his cross, and follow me" (Mt. 16, 24). The third, finally: "Carry neither purse, or wallet, nor sandals" (Lk. 10, 4). At that the holy Patriarch said: "This shall be our rule" (Anon, Perus, c. 10 & 11).

From this arises Franciscan poverty which flees from luxury and which loves the things that give less pleasure to the eye and to vanity. From this is born Franciscan simplicity which brings the soul to search for God directly, following the short way, the simple way, that is to say, paying less heed to its own disfigurement and more to the infinite beauty of God. From

this springs Franciscan renunciation, total and continual, but without shocks, without violence, without regrets — a sweet renunciation, made for the love of Jesus. From this surges that candid Franciscan joy, which is not the same as noisy gaiety or unseemly laughter, but is rather the tranquil smile, full of amiable serenity.

From this, above all, comes that universal charity which, because it sees everyone and everything in God, loves everyone and everything in him and for him, and which takes delight in everyone and everything because it takes delight in God. *Deus meus et omnia!* My God and my All!

The world has need of that Franciscan spirit, of that *Franciscan vision of life*. It is your duty, beloved children, to know it thoroughly, to love it with enthusiasm, and above all to live it with the perfection that your state of life allows.

### REBUILD MY CHURCH

3. A school of fearless and prompt action for the building up of the Body of Christ.

Your Third Order will be able to form a select detachment in the peaceful lay army which today, as never before, is arrayed in the field for the defense and the spread of the kingdom of Christ in the world.

In the church of St. Damian your Seraphic Father heard the voice of the Crucified which exhorted him to rebuild His house, threatened by ruin. To defend the Church, to support the Church — that was the yearning of Francis of Assisi. Do you desire, beloved children, to be worthy of your Father and Master?

Look at the times we live in. They are no different, under some aspects, from the times that saw the birth of the Franciscan Order. We have repeatedly warned the world to stop in time at the edge of the precipice. We have invited men to reflect that there is no genuine and lasting salvation save in Jesus. Again and again We have made appeals to all true Christians — leaving aside those points that separate us — to work fearlessly and in concord for the revival and spread of

the Church. Many have answered the call, and many more, we are firmly confident, will yet answer it. Men are becoming aware that for those who stand aloof from Christ there is nothing but distress and woe. In very many parts of the world intense work is being done under the guidance of holy pastors.

To work you, then, too, beloved children! Jesus tells you so through the mouth of His Vicar, however unworthy. Join forces, all: bring aid to the world. Support the Church, where, though error and evil are not wanting – alas! – in some of its members, there is nevertheless so much heroism, so much holiness.

With these sentiments, and thanking you for the many charitable gifts with which you have accompanied your coming here, in pledge of the most abundant heavenly favors We impart to you all, to your families and to all your work Our Apostolic Blessing.

Pope Pius XII

**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 13**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

**LESSON 13: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §12, §13 & §14** (Ch. XVI, Handbook)

77. Pope Leo XIII changed the old Rule from the previous collecting of dues to the present regulation of contributing \_\_\_\_\_. Why is this considered a better method of building up the Common Fund?
78. Name the four objects of the Common Fund. Which of these is to be considered the first and why?
79. Whose responsibility is the care for the sick members of the fraternity?
80. What do the Constitutions say about how Tertiaries "*afflicted with any infirmity*" shall bear their trials?
81. In caring for the sick, Tertiaries are *not* to visit them merely for the sake of sociability or good fellowship. Rather, they are to be visited for the sake of...
82. According to Paragraph 14 of Ch. 2 of the Rule, "*At the funeral of a deceased member the resident and visiting tertiaries*" are to "*assemble*" and do what? And at the "*Holy Sacrifice*" what are they to do "*if possible*"?
83. According to the Handbook, what do the words "*to assemble*" indicate and what is the purpose of this?
84. According to the Constitutions, what should each fraternity do for deceased members "*in addition to the usual prayers enjoined for deceased tertiaries*"?



**Novice Instruction 14** (from Chapters 12 & 13 of the Handbook)  
**The Government of the Franciscan Third Order**

(all quotations from the Handbook unless otherwise noted)

- I. The Government of the Third Order: A Twofold Government.** There is an external and an internal government upon which the Third Order depends. *“To the external government refer the laws and the decisions which regulate the relations of the Third Order to ecclesiastical superiors. To the internal government belong the laws and decisions which concern the development of the inner life of the Third Order or the fraternity. It is exercised by the officers of the fraternity.”* (Article 94 of the Constitutions expresses the same)
- A. The External Government of the Third Order: *“The persons who exercise jurisdiction in varying degrees over the Third Order are the Pope, the local ordinary [bishop], the superiors of the First Order and the Third Order Regular, the visitor and the director.”* (Articles 95-119 of the Constitutions give details on the External Government)
1. In our present situation with the crisis in the Church, while we recognize the validity of office of the Pope and bishops and pay them due respect, because of the modernism with which they are presently entangled, we submit ourselves directly to the Traditional Capuchins of Morgon and hold to their position in the present combat.  
  
**Article 45 of the Constitutions** states: *“They shall love and venerate the Holy Roman Church with utmost devotedness, because to it alone Christ entrusted the treasures of truth and holiness. So, with a promptness of will, the submission of sons, and a sincere loyalty, they shall pay homage to the Supreme Pontiff, Christ’s Vicar on earth, to their bishops, regular superiors, parish priests, and all other shepherds of souls. They shall love, honour and revere the priests of the Church, who, as our Seraphic Father says, consecrate and administer to others the most holy Body and Blood of Christ.”* (Article 95 exhorts reverence and submission to the Roman Pontiff and Article 96 to the local Ordinary and listing the Ordinary’s rights over the Tertiaries and Fraternities under his jurisdiction.)
  2. Ordinarily, there is a Director for *each* fraternity. The Director is a priest appointed by the Franciscan superiors (ordinarily with the permission of the local bishop). Concerning the Tertiaries attitude towards the Director, Article 111 states: *“In the spirit of our holy Father Francis, all the members shall show him obedience and reverence.”*
    - a. There are eight chief duties of the Director listed in Article 113 among which include: *“1) to admit postulants to the habit and novices to profession, on the advice of his council; 2) to receive the above-mentioned both to the habit and profession, in accordance with the Ceremonial; 3) to preside at the monthly meetings of the fraternity and at the session of the council; 4) to see to it that the councilors and the officers fulfill their duties diligently”; “6) to dispense individual members, for a just cause, from any precept of the rule or of these constitutions.”*
    - b. For more details on the Office of the Director, see Articles 111-114 of the Constitutions.
  3. There is ordinarily also a Visitor (a priest, usually of the First Order or of the Third Order Regular) who visits the various fraternities under his jurisdiction annually *“to promote regular observance and increase the spirit of St. Francis. Some fraternities prepare for it by a retreat or triduum.”* Details about the Visitor and his Visitation are given in Chapter III of the Rule, Paragraphs 2 & 3:
    - a. Ch. III §2: *“The Visitor, who is charged with the supervision of the Order, shall diligently investigate whether the Rule is properly observed. Therefore it shall be his duty to visit the Fraternities every year, or oftener if need be, and hold a meeting, to which all the officers and*

*members shall be summoned. Should the Visitor recall a member to his duty by admonition or command, or impose a salutary penance, let such member meekly accept the correction and not refuse to perform the penance.”*

- b. Ch. III §3: *“The Visitors are to be chosen from the First Franciscan Order or from the Third Order Regular, and shall be appointed by the provincial or local superiors when requested. Laymen cannot hold the office of Visitor.”*
  - c. Articles 116-119 of the Constitutions give further details on Visitor/Visitator and the periodic required Visitation.
- B. The Internal Government of the Third Order: *“By saying that there is an internal government in the Third Order we mean that each fraternity is governed by its own officers [a.k.a. Councilors] who are not the same as superiors of the First Order and the Third Order Regular. ... The members entrusted with an office have certain duties and personal rights and enjoy a certain power.”* More specifically, Article 120 of the Constitutions states: *“The internal government of a fraternity, as a moral person within the Third Order, belongs to the council of the fraternity. This council consists of the minister prefect and councilors, and constitutes the advisory board of the director. There shall be at least four councilors, so that the necessary offices may be filled (cf. article 136); however, more can be elected in proportion to the number of tertiaries.”* (Articles 120-154 of the Constitutions give details on the Internal Government)
1. Its Nature and Extent: The body of officers in a fraternity is called the board or council. The officers *“are not merely an advisory body, but share in the government. They have at least some clearly defined rights, for instance, the administration of temporalities.”* But, *“the nature of the authority of the officers is certainly no power of jurisdiction. Lay persons have no jurisdiction in the Church.”* They therefore have no authority over persons or personal actions, but only in regards to the *“discipline of the fraternity, and the administration of the temporal goods.”* It takes at least three professed members to establish a fraternity and until others are professed those three must fill all the necessary offices.
  2. The Personnel of the Board: The Handbook describes a number of different offices that may be useful or necessary to a fraternity. Minimally, as Article 136 indicates, there should be a Prefect, Vice-Prefect, Master of Novices, Secretary and Treasurer. When it becomes possible there should be both a Novice Master for the men and a Novice Mistress for women. Also, *“The office of the secretary may be divided between a recording secretary, a corresponding secretary and a financial secretary.* If it is a mixed fraternity, both genders should be represented on the board. There may also be further offices of Councilors, which are included on the board. Other minor offices may be needed such as infirmarian, *“promoters, ushers, a librarian and others.”* They are *appointed by the board and do not necessarily belong to it.*
  3. There are eleven duties of the board or council listed in Article 133 among which include: *“1) to promote the gospel perfection of the members, and to put forward every means suitable for achieving this end; 2) to strengthen the bonds of fraternal love among the members and among fraternities, and to carry on works of charity and of the apostolate...”; “4) to carry out the wishes of the superiors; 5) to administer the goods of the fraternity and to distribute the alms”; “7) to propose to the director the dismissal of those who remain incorrigible despite three admonitions, and also delinquent members”; “10) to see to it that the officers fulfill their duties well.”*
  4. The Qualifications of the Board: The Handbook clearly states: *“A capable and zealous board of officers is necessary for the life and activity of the fraternity.”*
    - a. Article 129 of the Constitutions states: *“Those to be chosen as councilors shall be of serious mind, prudent, active, zealous for the glory of God and of the order, and, in particular, shall stand high in the estimation of all [according to the Handbook, the reason for this ‘high estimation’ is ‘so that their words have weight and find willing acceptance’].”* Article 139

states: *“The officers shall bear in mind that the offices entrusted to them are positions of hard work rather than of honor.”*

- b. *“The members of the board need a good measure of personal independence and freedom. If the affairs of family or occupation take up all their time, they cannot properly fulfill the duties of an office.”*
  - c. *“Finally, the board should be a reflection of the personnel of the fraternity. Older persons have experience and a seasoned judgment. Young people are acquainted with modern conditions and ways. Tertiaries who are looked upon as leaders on account of profession, education or position command respect and counteract the opinion that the Third Order is only for the poorer laboring classes. A truly representative board inspires confidence, renders propaganda easier and more effective, and demonstrates the suitability of the Third Order for the various conditions of life and illustrates Franciscan brotherliness.”*
5. Electing the board of Officers: The **Third Order Rule, Ch. III §1** states: *“The offices shall be conferred at a meeting of the members. The term of these offices shall be three years. Let no one without good reason refuse an office tendered him, and let no one discharge his office negligently.”* According to the Constitutions, Articles 136-8, at the elections the Minister Prefect and the Councilors of the Fraternity are chosen. At the first meeting of the Council after the election, the Council is to choose who will fulfill the principle offices (Vice-Prefect, Secretary, etc.) from among the Council members.
- a. The one exception to this provision of electing officers *“occurs when a new fraternity is established.”* In this case — according to the Article 122 — the one who establishes the fraternity appoints the first officers. After this, every three years officers are to be chosen by election.
  - b. Though the term of office in fraternities is three years, *“the officers remain in office until the next election, even if this should be delayed several years.”* However for the welfare of the fraternity and Canon 697 (Canon Law of 1917) should move the Director to conduct elections at the proper time.
  - c. Article 127 states that the Minister Prefect may be re-elected after his first term, but special requirements are given for elections to third and fourth terms. This article also states that the other Councilors may be re-elected for several three-year terms in succession.
  - d. Article 128 states that the Vice-minister Prefect is to succeed the Minister Prefect if he dies in office and finish his term; and, if a Councilor dies or cannot fulfill his duties, a new election is to be held by the board to fill the office.
  - e. Members of the board (officers) can be removed before the expiration of the term for a just and grave cause. Only the superior of the Third Order may do this (currently Père François-Marie), but he can delegate the task to the Director (currently Fr. Emily).
  - f. Who can vote? *“All professed members of the fraternity, provided they are not deprived of their vote; also the Director has an active voice.”*
    - (1) Article 124 of the Constitutions states: *“Only the professed members of the fraternity in question have the right of active and passive voice. Anyone who, despite three warnings, has failed to participate in fraternity life stands deprived, by that very fact, of active and passive voice; likewise anyone suspended according to Article 148, and those who have been deprived thereof for some other reason.”*
    - (2) As mentioned in the first Novice Instruction, which concerned the Novitiate, Novices have no voting rights.

- (3) *“Only those present at the place and time that the election occurs can exercise the right to vote.” “Voting by proxy or by letter is prohibited, unless allowed by the statutes (Can. 163[of the 1917 Code of Canon Law]).”* These and other Rules of election may have changed with the promulgation of the 1983 Code of Canon Law (see “d.” below).
  - g. According to the Handbook, *“Fraternities must observe the present election laws of the Church.”* When the time of elections comes, Articles 122-6 & 131 of the Constitutions give details on how the fraternity is to proceed.
6. The Meetings of the Board (briefly): Article 130 states that the Ceremonial prescribes board meetings *“once a month.”* The Handbook: *“These meetings have a most important bearing on the organization, development, growth, and activity of the Third Order. They reveal the vision, energy, and zeal of the board.” “The presence of a majority of officers constitutes a quorum.”* The Director has the right to preside, but this is often conceded to the Prefect. *“The Director also has the right to vote. All decisions, even if arrived at in his absence, are subject to his approval which, of course, he can withhold for good reasons.”*

(The layout of the order of a typical board meeting and the business to be transacted therein are given in the Handbook on p. 169-70 (§148-9). Important information to revert to if ever elected.)
7. The Administration of Property: the Administrators are the officers of the board.
  - a. A properly established fraternity is a *“legal person”* and *“is not identical with the Tertiaries who belong to it.”* Therefore the fraternity’s property does not belong to the church or parish to which the fraternity belongs, nor does it belong to the members as a whole. It belongs to the legal person of the fraternity and the officers of the board are entrusted with the task of administering it. The legal person of the fraternity is like a minor and the administrators are like parents who administer their children’s property in their interest.
  - b. The board alone has the right and duty of administering the property. Neither the Superiors nor the Director may interfere with the administration of the fraternity’s temporal goods.
  - c. The administrators are not the owners, but only the trustees of the property in their charge. According to the 1917 Code, Canon 1523: *“The administrators of ecclesiastical goods must administer their office with the solicitude of a good father of a family.”*
8. The Duties of the Individual Officers (of the Board): The guidelines here taken from Articles 136-146 of the Constitutions (with comments from the Handbook).
  - a. **The Prefect** (formerly called the Minister): According the Handbook, Chap. XV of the old Statutes of Innocent XI (no longer canonical, but of practical value): *“The office of minister is an office of honor as well as of labor. Since his is the chief officer, he should make himself the servant of all by preferring the love of God and the welfare of the neighbor to his own convenience and advantage. For minister means servant.” “On the zeal of the minister depend the progress of the fraternity and the good example the fraternity ought to give. Therefore, he should watch over all offices and matters pertaining to the Order as if they were his own. For this reason all the members are bound to obey him in all things and respect him as the superior and father of the fraternity.”* Article 140 relates these duties:
    - (1) *“to convoke and direct, together with the Director, the sessions of the Council and the meetings of the Fraternity;*
    - (2) *“to represent the Fraternity in external matters;*
    - (3) *“to watch over and promote; together with the Director, the spiritual life and the conduct of the Tertiaries, especially of the Officers;*

- (4) *“to make a yearly report to the Fraternity, either personally or through other Officers, on the internal and external life of the Fraternity: that is, on its moral and economic state, and on its apostolic activities and charitable works;*
  - (5) *“to see to it that the poor members are assisted, that the sick are visited, and that those in danger of death are gently encouraged to receive the Sacraments in good time; that the Tertiaries are informed of the death of any member, and that the prescribed prayers are said for them;*
  - (6) *“to apply at the proper time, together with the Director, for the visitation of the Provincial or the regional Commissary.”*
- b. **The Vice-Prefect or Assistant Prefect:** In accord with Article 141, he fulfills all the duties of the Prefect if the Prefect is impeded. He immediately becomes the Prefect if the office of Prefect becomes vacant. *“He should support the authority of the prefect by word and example and assist him in all things in which the latter requests his services.”*
- c. **The Master and Mistress of Novices (and Postulants):** This office is considered of highest importance because the future of the fraternity is dependent upon it. Therefore, *“Only the best qualified brothers and sisters should be chosen for it.”*
- (1) Article 143 states: *“The Master of Novices and of Postulants shall train his charges in accordance with Articles 20 and 21, and give the lead by his own good example and observance of the Rule. At least once a month he shall summon those entrusted to his care to receive instruction under the guidance of the Director.*  
  
*“The Office of Master is of very great importance, since the development of a Fraternity depends on the spiritual progress of the Novices, just as its decline follows from their spiritual sluggishness.*  
  
*“Together with the Director, the Master shall test the knowledge and intentions of the Novices before Profession, in accordance with Article 23.*  
  
*“Should any of the Novices or Postulants fall ill, the Master shall inform the Minister Prefect and the Infirmarian without delay.”*
  - (2) The Handbook states that ordinarily the Director gives the novice instructions but, *“in case of necessity they [Masters/Mistresses of Novices] supply for the Director and give instructions on the Rule, using an approved commentary or Tertiary catechism.”*
- d. **The Secretary:** Article 142 gives the following description for this office:  
  
*“The Secretary has the duty of keeping records of the fraternity and of taking charge of the files. He shall enter in a special register the surname, Christian name, and residence of the members; likewise the day, the month, and the year of the clothing, Profession, death, or departure from the Fraternity.*  
  
*“In addition, he shall keep accurate minutes of the council sessions, of the chapter, and of the elections; he shall keep a chronicle; he shall see to it that the more noteworthy events are published in the newspapers and, more especially, are sent to the provincial commissary, whose duty it is to forward such news to the general commissary.*  
  
*“He shall take good care of the minutes and relevant documents, arranging them methodically in files. Likewise, he shall promptly inform members of the orders and instructions of the Director or of the Minister Prefect.”*
- As all of this is no small task, the Handbook suggests (at least in larger fraternities) breaking this office into three: Recording, Corresponding and Financial Secretaries.

- e. **The Treasurer:** Article 144 gives the following description for this office:

*“The Treasurer shall keep carefully the offerings made to the Fraternity, and shall note in a special ledger the day, the month, and the year when they were given to him, and also the name of the person who gave or collected them.*

*“With the consent of the Council he shall distribute alms to members and others in need, and carefully provide the things necessary for the Fraternity or for the dignity of divine worship, noting, as above, the respective expenses in the ledger.*

*“He shall make a report of his financial administration three times a year to the Council, and once a year to the Fraternity as a whole, following and examination of the ledgers and of the cash-box by at least two controllers appointed by the Council.”*

9. The Minor Officials: They are appointed by the board need not be members of it (see Article 138).
- g. The Promoters or District Officers: These are used in Fraternities that are so large that *“it is expedient to divide the fraternity into districts.”*
- h. The Librarian: The Handbook states he *“has charge of the literature of the fraternity. His principle qualifications are affability, patience, ability and willingness to do the manifold work connected to his office.”*
- (1) *“The librarian should spread Franciscan leaflets, pamphlets, and periodicals by sales and, if possible, by free distribution. ... Prudent, purposeful conversations may bring about the donation of useful books to the fraternity....”*
- (2) *“If the fraternity maintains a circulating library, the librarian marks all books as property of the fraternity, catalogues and arranges them in good order, carefully notes withdrawals and returns, and conscientiously collects rentals and penalties which may have been decided upon by the board. He guards all things belonging to the library against loss or damage [including FIRE!] and faithfully carries out provincial and local regulations. ... At appointed times, usually before and after meetings of the fraternity, he and his assistants must be at the service of the members and inquirers.”*
- (3) The Library: Our Superior, Père François-Marie, asked us to begin a library. *“A fraternity which has a suitable collection of books and makes use of it will prosper.” “The board must take a lively interest not only in the growth but also in the management and use of the library. ... To guard against errors or modernistic tendencies no books should be bought or put into the library unless they have been previously examined and approved by competent persons. This applies especially to works on Catholic teaching and the spiritual life.”*
- i. Other minor officials: *“If necessary, other officials may be appointed....”* Article 145 mentions the office of “Infirmarian” “as necessary” whose duty is to *“exercise the office of charity towards the sick members.”*

**READING ASSIGNMENT: Chapters 12 &13**

**AND (If you have not yet done so): Third Order Constitutions up to Article 89.**

**Fiat † Mihi**  
L.D.M.F.

**NOVICE INSTRUCTION REVIEW 14**

*"Toward the end of the trial year it is expedient to question them concerning the matter treated in the instructions. (...) They should not be professed before satisfactorily passing an examination." (Handbook, Ch. IX).*

**LESSON 14: THE GOVERNMENT OF THE FRANCISCAN THIRD ORDER** (Chaps. 12 & 13, Handbook)

85. The person holding which office of the *external* government of the Third Order ordinarily runs the Third Order meetings? \_\_\_\_\_ . How does he receive this office?
86. Ordinarily who is the person of the Visitor? \_\_\_\_\_ .  
\_\_\_\_\_ . What is the purpose of his visits to the various fraternities under his jurisdiction?
87. What do we mean by saying that there is an *internal* government in the Third Order?
88. What do we call the body of officers in a fraternity? \_\_\_\_\_ . And *minimally*, what five offices should there be?
89. Name at least three qualities with which each officer of a fraternity should be endowed?
90. According to Chap. III, No. 1 of the Rule, how long do officers hold their offices? \_\_\_\_\_ .  
What does this precept of the Rule say about refusing an office?
91. Who alone has the right and duty of administering the property of the fraternity? To whom does this property belong?



**Novice Instruction 15** (from Chapters 10 & 11 of the Handbook)

**P R O F E S S I O N**

(all quotations from the Handbook unless otherwise noted)

**I. CONSTITUTIONS — SECTION IV: Profession**

- A. **Article 24:** *“Profession in the Third Order is a solemn religious act whereby one of the faithful, moved by divine grace, dedicates himself to God, promising to observe the holy Gospel of our Lord Jesus Christ in the world, by living according to the commandments of God and the Rule of our holy Father Francis; and promising to atone for transgressions committed against the Rule or these Constitutions, should the Visitor or the Superior so wish. Profession is, therefore, a special renewal of the baptismal promises and a self-consecration, whereby one of the faithful living in the world promises to use particular means for leading a life in full accord with the gospel. In this way he unites himself by a closer bond to our Lord Jesus Christ and becomes a member of the great Franciscan family. Because of this, tertiaries should hold their holy profession in high esteem throughout their lives.”*
- B. **Article 25:** *“For profession to be valid it is required that those who are about to make it:*
- 1) be fifteen years old;*
  - 2) have duly completed the novitiate, in accordance with these Constitutions;*
  - 3) do so freely and expressly in the presence of the lawful superior or another who has the proper faculties.”*
- C. **Article 26:** *“In order to make their profession with greater fruit and fervor, the novices shall prepare themselves well for it, if possible by first making a retreat.”*
- D. **Article 27:** *“The rite of profession, as laid down in the Ceremonial, shall be carried out with great solemnity. It shall take place in conjunction with the Sacrifice of the Mass, where this can conveniently be done. This ceremony shall not be held too often, so that it may not be cheapened through frequent use; but, rather, that those making the profession and all those who are present may draw from the ceremony an increase of holiness. The vernacular may be used both in the rite of profession and of clothing.”*
- E. **Article 28:** *“At the time of profession, the certificate of membership, spoken of in Article 18, shall be completed with the appropriate information.”*
- F. **Article 29:** *“In the Gospel our Lord gives this admonition: “No one who looks behind him, when he has once put his hand to the plough, is fitted for the kingdom of God” (Luke 9:62). Therefore, the tertiary brothers and sisters – as persons who have embraced a constant way of life in the world – shall strive to strengthen themselves more and more in their holy resolution. Hence, they are urged to make a frequent renewal of their profession with devotion, at least privately; but to make it publicly on the anniversary of the profession of our holy Father Francis (April 16), and at the time of retreat.”*

**II. The Nature of Profession**

- A. **A Bilateral Promissory Contract:** *“The novice promises to observe the Rule and the Church confers on him the right to share in the spiritual treasures of the Third Order. If he belongs to a fraternity, he also assumes the duty of obeying the regulations and the Church grants him participation in the rights of the fraternity. He promises to obey the superiors and the Third Order embraces him as a brother in St. Francis. In the language of the Ceremonial he promises to keep the commandments of God and the precepts of the Rule, and the Church promises him life everlasting.”*
- B. **Profession of Religious vs. Profession of Tertiaries:** *“The religious and the Tertiaries promise before God and the Church to strive after Christian perfection and the Church in God’s name accepts the promise of both. The essential difference consists in the nature of the obligation both take upon*

*themselves. The religious obligate themselves to keep the vows; the Tertiaries promise to live in the spirit of the vows according to their state in life. The religious bind themselves under sin; the Tertiaries do not. The religious assume the duty of living in common; the Tertiaries remain in their homes and arrange their lives as they see fit.”*

*“From this essential difference we conclude that the profession of the Tertiaries does not restore baptismal innocence, and that the Tertiaries are neither ecclesiastical persons nor religious in the canonical sense of the word. Nevertheless the Tertiary profession is a very sacred act, a public and solemn consecration of one’s person to the service of God and the Church.”*

### III. The Conditions of Validity

- A. A Valid Novitiate: One must have been validly received as a Novice and then spent “*a complete and uninterrupted year of probation*” (exception for danger of death).
- B. Admission: It is necessary that “*the proper authority*” declare the Novice “*fit and therefore allowed to make profession.*” With isolated Tertiaries it is the Director alone who passes judgment on their fitness. With Novices in fraternities the officers “*have a decisive voice and together with the director grant permission to profession.*” However, only the Director or Superior has the right to receive the profession.
- C. The Profession must be Expressed in Words or Signs: The Novice should pronounce the prescribed form. However, “[*f*]or validity it would suffice that the novice clearly manifest the will to make profession and that the director accept it in the name of the Church.”
- D. It Must Be Made Freely and Accepted Freely
- E. It Must Be Received by One who has either Ordinary or Delegated Power
- F. It Seems there is also an Obligation to Record the Profession: If they are fraternity members the professions should be recorded in the fraternity register; if isolated Tertiaries, in the “*register of isolated Tertiaries.*”

### IV. The Ceremony of Profession: This is found in the Ceremonial and those to be professed must be familiar with the ceremony beforehand. Some important points:

- A. “*Profession is to take place at a solemn meeting of the fraternity and before the altar decorated as on feast days.*”
- B. “*The novices wear either the large habit or the scapular and cord over the secular clothes. The master (mistress) of novices should accompany them.*”
- C. “*The director should preach on the sanctity and importance of the step the novices are about to take, or on a kindred subject. This sermon offers him a special opportunity to manifest his zeal for the Third Order and bring home to a receptive audience the beauty and value of the Tertiary vocation.*”
- D. “*The pax or kiss of peace, to be given during the Te Deum, is an expression of fraternal charity and welcome. It should not be omitted.*” For obvious reasons, the Handbook recommends brother officers giving it to the new brothers and the same for the sisters, “*or the director admit them to the veneration of a relic.*”

### V. The Obligation of Profession: What obligation do the Tertiaries assume by promising to keep the Rule, or what is the nature of their obligation? “**...[T]he rule does not bind in conscience or under sin, but the Tertiaries are bound in conscience to accept the punishment or perform the penance imposed by lawful authority for transgressions.**”

- A. This means, as stated in the Rule, Chap. III, No. 5: “*Those who offend against the provision of this Rule, do not incur the guilt of sin, unless in so doing they also transgress the Commandments of God or of the Church.*” But it would be a sin not to accept the punishment or perform the penance given by superiors.

- B. Further explanation of this statement: *“Tertiaries are bound in conscience to accept the punishment or perform the penance imposed by lawful authority for transgressions”*:
1. In order for a law to be a law *“it must induce some kind of obligation in conscience.”* *“Laws which bind only to submit to punishment imposed for transgressions are penal laws. To break a penal law is not in itself a sin, but it would be a sin to refuse to take the punishment or penance for breaking it.”*
  2. *“The Third Order Rule has the force of a penal law.”* Therefore, Chap. III, No. 2 of the Rule states: *“Should the Visitor recall a member to his duty by admonition or command, or impose a salutary penance, let such member meekly accept the correction and not refuse to perform the penance.”*
  3. And the original Rule stated: *“In all the aforesaid things, no one is bound under sin but under punishment so that, after having been twice admonished by the ministers, if he refuses to accept the punishment inflicted by the visitor, he cannot be said to be free from sin on account of contumacy.”*
  4. The Handbook insists: *“As Leo XIII did not change the nature of the Third Order, so he did not change the nature of the obligation of the Rule. Because the Rule is a law, though only a penal law, the Tertiaries should esteem it highly and observe it conscientiously.”*

**VI. The Perpetuity of Membership:** *“The Tertiary profession is of its nature perpetual. The promise is made for life.”*

- A. As mentioned earlier, the profession is a bilateral contract between the individual Tertiary and the Church. A bilateral contract cannot be dissolved by one party without the consent of the other. This means that a professed Tertiary cannot resign from the Third Order. The only ways a professed Tertiary can freely leave the Third Order is by entering religious life, or by transferring to another Third Order.
- B. Therefore, if a Tertiary neglects his duty, he does not lose his membership. However, the Handbook warns: *“Tertiaries in name only do more harm than good to the cause of St. Francis. A professed member who becomes unfaithful is wanting in gratitude and generosity toward God and deprives himself of great spiritual advantages. One who would turn out of contempt against the Third Order would not be free from sin.”*
- C. Dismissal from the Third Order / Dismissal from a fraternity: By being lawfully dismissed from the Order, all connection with the Third Order is severed. In being dismissed from a fraternity cuts ties with the fraternity, but not the Third Order. In this case one remains an isolated Tertiary.
- D. Those who should be dismissed: The Rule, Chap. III, No. 4 states: *“Disobedient and harmful members shall be admonished of their duty a second and a third time; if they do not submit, let them be dismissed from the Order.”* Commenting on this, the Handbook states: *“Evidently the Rule refers to those who offend in serious matters.”* As an example of the seriously disobedient it suggests those who *“habitually go to forbidden amusements, keep dangerous publications in their houses, sow discord, or persist in opposing the director and the officers.”* It further states that those who are harmful *“are those who by a disorderly behavior give scandal or disgrace to the Third Order.”*
- E. Who can dismiss Tertiaries? *“The local ordinary and the Franciscan superiors.”* But the local ordinary (bishop) cannot expel isolated Tertiaries as they are admitted to the Order independent of him. Directors have no power to dismiss from the Third Order or from a fraternity unless authorized by the superior or local ordinary. The fraternity itself cannot exclude members.
- F. See pp. 123-4 of Handbook for the procedure of dismissal.

**READING ASSIGNMENT: Chapters 10 & 11 (pp. 115-124)**  
**SECTION IV OF CONSTITUTIONS (Articles 147-154)**

**STUDY REVIEW FOR FINAL EXAM**

**Being that Novice Instruction 15 is the last Novice Instruction, there is no Review Sheet or Quiz. Novices should instead be given “Novice Instruction Review Questions for the Final Exam” to help them prepare for the Final Exam (see next 4 pages).**

## **NOVICE INSTRUCTION REVIEW** **QUESTIONS FOR THE FINAL EXAM**

"Toward the end of the novitiate the Director, if he thinks fit, shall test the knowledge and intentions of the novices, and seek the advice of the Council as to whether they are worthy of being admitted to profession." (*Constitutions: Article 23*).

1. What is your *intention* in aspiring to be professed in the Third Order of St. Francis?  
Answer (keep in mind the purpose of the Third Order; your answer then should be along these lines):  
*I wish to be professed in the Third Order of St. Francis to more easily save my soul and to achieve perfection.*

### **LESSON 1: THE NOVITIATE** (Chapter IX) [Chapters in parenthesis refer to the Handbook by Basil Gummerman]

2. "The Third Order is a state of \_\_\_\_\_ for the faithful living in the world."
3. What are the two purposes of the *novitiate*?
4. According to Church law, the novitiate must last at least \_\_\_\_\_ "complete and uninterrupted," while the Friars of Morgon have required that it be extended to \_\_\_\_\_.
5. "By the time of profession the novices should [have these dispositions]  
[1] \_\_\_\_\_,  
[2] \_\_\_\_\_, and  
[3] \_\_\_\_\_."

### **LESSON 2: THE VALUE OF THE THIRD ORDER** (Chapter V)

6. The Third Order is both an antidote for \_\_\_\_\_, and a powerful incentive to \_\_\_\_\_ for the individual Tertiary.
7. "The Tertiary vocation is a great grace, approximating" the \_\_\_\_\_ to \_\_\_\_\_.
8. What is said of fraternities that neglect their growth?
9. According to the mind of the Church, which category of people should fraternities "make efforts to receive" into their ranks?

### **LESSON 3: THE HISTORY OF THE THIRD ORDER** (Chapter I)

10. Who founded the Third Order of St. Francis?
11. The Third Order has produced innumerable Saints and Blesseds, name five.
12. What did Pope Leo XIII do in regards to the Third Order (A.D. 1883) and why?
13. What did Pope Paul VI do in regards to the Third Order (A.D. 1978) and what did Fr. Eugene (founder of the Capuchin Friars of Morgon) think about this?

### **LESSON 4: THE PURPOSE OF THE THIRD ORDER** (Chapter III)

14. What is the purpose of the Third Order?
15. If professed religious make vows of the three evangelical counsels, what relation does a Tertiary to the counsels?

16. Every religious order has its particular spirit. What is the spirit of the Third Order of St. Francis?

**LESSON 5: THE RULE OF LIFE: IN GENERAL** (Chapter XV)

17. What is the *chief endeavor* of a Franciscan Tertiary?
18. In what way does the spirit of the Franciscan Third Order differ from that of the First Order?
19. What does the spirit of the Order do with regards to the Rule?
20. How should the Rule be observed? (Name four ways)

**LESSON 6: THE RULE OF LIFE: IN PARTICULAR – CH. 2, § 1 & §2** (Chapter XVI)

21. According to the Rule, Tertiaries are “*in all things to avoid extremes of \_\_\_\_\_ and \_\_\_\_\_.*”
22. A tertiary is also to observe the “Golden Mean” which means he uses “*the goods of this world according to his \_\_\_\_\_ or \_\_\_\_\_, but avoids all \_\_\_\_\_ and \_\_\_\_\_.*”
23. What did Pope Benedict XV say “*is a special duty of our Tertiary sisters?*”
24. Tertiaries must “*with utmost caution keep away from \_\_\_\_\_ and \_\_\_\_\_ that savor of license, as well as from all forms of \_\_\_\_\_.*”
25. Proper recreation is a normal part of human life. Which place is considered best for healthy recreations?

**LESSON 7: THE RULE OF LIFE: IN PARTICULAR – CH. 2, § 3 & §4** (Chapter XVI)

26. The Rule requires Tertiaries to be temperate in eating and drinking. What are three sins against such temperance?
27. At meals the Rule requires Grace to be said when?
28. Since those who do say Grace usually say it “*hurriedly and thoughtlessly,*” the Rule requires Tertiaries to say Grace \_\_\_\_\_ so as “*to counteract this carelessness and to make reparation.*”
29. On which days (include dates) does the Rule require Franciscan Tertiaries to fast?
30. What other fasting and abstaining is highly commended (though not required)?

**LESSON 8: THE RULE OF LIFE: IN PARTICULAR – CH. 2, § 5, § 6 & §7** (Chapter XVI)

31. When Pope Leo XIII reformed the Tertiary Rule he (increased / decreased) the frequency in which Tertiaries are to receive the Sacraments to \_\_\_\_\_.
32. The measure of grace produced by the Sacraments varies according to the \_\_\_\_\_ of those who receive them; the more perfect they are, the more \_\_\_\_\_ the grace. Therefore, “*one very fervent Communion is...more fruitful in itself alone than many \_\_\_\_\_*”  
[see end of Novice Instruction 8] *Communions.*”
33. Name one of the (three discussed) benefits of the Sacrament of Penance.
34. Which kind of venial sins are *a serious obstacle* for those seeking perfection?
35. Which kind of venial sins can *do us more good than harm?* Why?
36. For a valid Confession, our contrition must have a \_\_\_\_\_ motive. Name the two kinds of contrition that fulfill this condition.
37. What are the two kinds of preparation that should be made preceding Holy Communion? Say a *brief* word about each.

38. Those seeking perfection should be generous in the time they take in thanksgiving after Holy Communion. In considering the duration of their thanksgiving they should be mindful that Our Lord's bodily presence within them "*lasts \_\_\_\_\_ or a little more.*"
39. What are the necessary dispositions for a **good** Communion? What condition must be added to these to have the necessary dispositions for a **fervent** Communion?

**LESSON 9: THE RULE OF LIFE: IN PARTICULAR – CH. 2, §'s 6, 7, & 9** (Chapter XVI)

40. Name the three choices Tertiaries have for fulfilling their duty of praying the Office.
41. The precept of the Rule "*to make a last will and testament...in good time*" is an aid to perfection because it acts as a substitute for the vow of \_\_\_\_\_, being a reminder of the Tertiary's duty of \_\_\_\_\_ and \_\_\_\_\_.
42. What is the characteristic virtue of Franciscan Tertiaries?
43. Franciscan Tertiaries are peacemakers by \_\_\_\_\_; but unless \_\_\_\_\_, we cannot expect to restore peace to others.

**LESSON 10: THE RULE OF LIFE: IN PARTICULAR – CH. 2, §8A** (Chapter XVI)

44. In order to truly give good example, mediocre virtue is not enough; for an edifying life presupposes a high degree of \_\_\_\_\_, which is dependent on our conformity to \_\_\_\_\_.
45. The fraternities of the Third Order of St. Francis are not "*associations of purely devotional character*" (Const. Art. 80); therefore, the Apostolate of Good Works is **not** an \_\_\_\_\_. Rather, it is one of the necessary \_\_\_\_\_ of all fraternity members.
46. Name at least two of the corporate activities that are recommended for Third Order fraternities (as works of religion and of charity) by Pope St. Pius X in *Tertium Franciscarium Ordinem*.

**LESSON 11: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §8B** (Chapter XVI)

47. Without a holy intention our acts of piety will not be able to please God. But with it, even the most insignificant acts are pleasing and meritorious in the eyes of God. Why is this so?
48. There are three kinds of good intention — all have \_\_\_\_\_ motives. What are these three and which one should Tertiaries strive to acquire?
49. The Morning Offering helps us, in a *general way*, to have a good intention for all that we do during the day. But what often happens to this general good intention because of our fallen nature and what can we do to counteract this?
50. "*The Tertiaries who pledge themselves to the pursuit of perfection should not neglect [mental prayer] this powerful means of union with God. They owe it to their profession to disregard any dislike and to overcome all obstacles.*" What is the best time of day for mental prayer? How much time is advised to spend in this practice for beginners?

**LESSON 12: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §10 & §11** (Chapter XVI)

51. In the Gospel Our Lord says: "*I say to you not to swear at all... But let your speech be yea, yea: no, no: and that which is over and above these, is of evil*" (Mt. 5: 34, 37). Therefore, No. 10 of Chapter 2 of the Tertiary Rule specifically forbids all swearing, which is taking \_\_\_\_\_, without necessity, as well as all indecent language. What are Tertiaries to do each evening to help them keep this point of the Rule?

52. At Mass we can obtain the same graces as if we had been present at Calvary. But to obtain these graces, we must have a lively faith in the relation of the Mass to the \_\_\_\_\_.
53. Attendance at monthly meetings is an essential duty that cannot be left to “*the judgment of the director or the advice of the confessor.*” Name two benefits gained by devout attendance at monthly meetings.
54. What harm is done *if you do not attend* monthly meetings (name two harmful things)?

**LESSON 13: THE RULE OF LIFE: IN PARTICULAR – CH. 2 §12, §13 & §14** (Ch. XVI)

55. What do the Constitutions say about how Tertiaries “*afflicted with any infirmity*” shall bear their trials?
56. In caring for the sick, Tertiaries are *not* to visit them merely for the sake of sociability or good fellowship. Rather, they are to be visited for the sake of...
57. According to Paragraph 14 of Ch. 2 of the Rule, “*At the funeral of a deceased member the resident and visiting tertiaries*” are to “*assemble*” and do what? And at the “*Holy Sacrifice*” what are they to do “*if possible*”?
58. According to the Constitutions (Article 88), what should each fraternity do for deceased members “*in addition to the usual prayers enjoined for deceased tertiaries*”?

**LESSON 14: THE GOVERNMENT OF THE FRANCISCAN THIRD ORDER** (Chaps. XII & XIII)

59. What do we call the body of officers in a fraternity? \_\_\_\_\_. And *minimally*, what five offices should there be?
60. Name at least three qualities with which each officer of a fraternity should be endowed?
61. According to Chap. III, No. 1 of the Rule, how long do officers hold their offices? \_\_\_\_\_. What does this precept of the Rule say about refusing an office?
62. Who alone has the right and duty of administering the property of the fraternity? \_\_\_\_\_. To whom does this property belong?

**LESSON 15: PROFESSION** (Chaps. X & XI)

63. If for Professed Tertiaries the Rule itself does not bind under sin, what does bind under sin?
64. May a Professed Tertiary resign from the Order? Explain your answer.
65. According to Article 26 of the Constitutions, what should one do, if possible, to prepare well for Profession?

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**THIS FINAL QUESTION IS NOT GRADED, BUT ONLY FOR THE NOVICE MASTER’S CONSIDERATION:**

What do you feel are the two most important or helpful things you learned during your Novitiate? Please give explanations for your answers.

PRAYER OF A PROFESSED FRANCISCAN TERTIARY

*O Seraphic St. Francis, my beloved Father, protector of the poor, glorious founder of the three great Orders, with tender love and veneration I kneel before thee and kiss the sacred stigmata with which our Divine Savior adorned thee. I thank thee for having numbered me among thy children. This grace is so sublime, that I could never have merited it for myself; and it brings with it an endless chain of Heaven's choicest blessings. How shall I ever be able to show thee sufficient gratitude for all these favors?*

*O Holy Father, help me ever to love the Third Order most tenderly. Let me regard it as my spiritual home and my paradise on earth, that I may, ever mindful of my holy profession, keep the commandments of God and of the Church, and observe most faithfully even the smallest details of the Rule. For only then shall I receive the wholesome effects of the blessing which thou, in thy dying hour, didst impart to thy beloved children. Bless me, therefore, kind Father, bless thy unworthy child, that I may persevere in the conscientious observance of the Rule of the Third Order until the end of my life. Amen.*

