

BX

3600

AEQ 5491

100 7432







THE  
CONSTITUTION AND RULES  
OF THE  
SISTERS  
OF THE  
THIRD ORDER OF ST. FRANCIS;  
TOGETHER WITH THE  
MORNING AND EVENING PRAYERS,  
AND  
CEREMONIES OF RECEPTION,  
AND  
PROFESSION.

---

APPROVED BY HIS GRACE,  
MOST REV. M. A. CORRIGAN,  
*Archbishop of New York.*

---

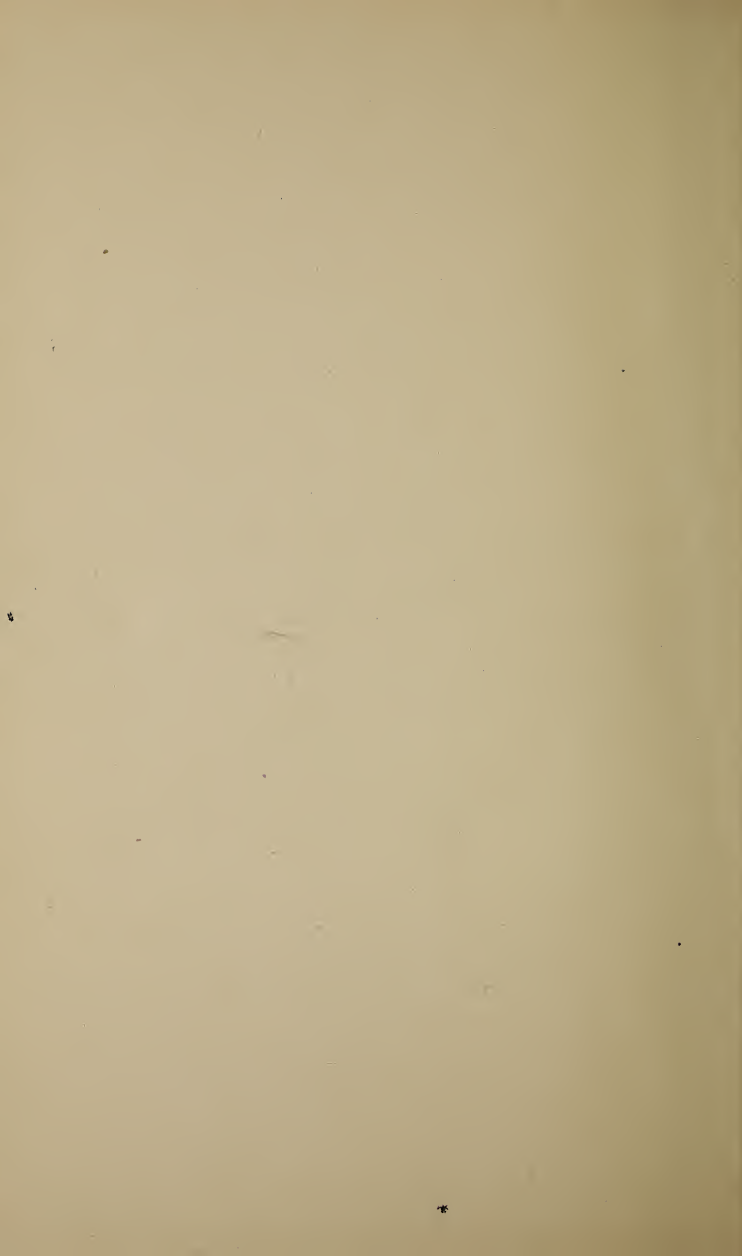
PRESS OF THE  
MISSION OF THE IMMACULATE VIRGIN,  
Mount Loretto, Staten Island, N. Y.

---

1894.



PART I.





# CONSTITUTION.

---

## *Part First.*

---

### CHAPTER I.

**M**AY God grant that no one enter this house of God, and gate of heaven, except with the following pure and firm intentions :

1. Of seeking to save her own soul, cost what it may.
2. Of seeking to save that precious soul by the only way of salvation, pointed out by Jesus: "Take up your Cross and follow me."
3. Of laboring for her sanctification and perfection by striving to imitate the virtues which our divine Lord has taught us by His sacred words and holy examples.
4. Of striving, daily, to enter into the spirit of this prayer from the "Imitation of Christ:"—Third Book, Chap. xv. "Grant that I may die to all things of this world, and for Thy sake, love to be despised and unknown in this world."
5. Of striving daily to become more and more convinced that the teachings and maxims of Christ must ever be true and can never deceive, whilst those of this world are ever deceitful and dangerous. He that builds upon them, being like one who built his house upon sand, "And the rain fell, and the floods came, and the winds blew, and they beat upon that house: and it fell; and great was the fall thereof." Matt. vii. 27.

## CHAPTER II.

OUR Lord and Saviour came into the world to deliver us from the threefold concupiscence which ruins so many. "For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes and the pride of life, which is not of the Father, but is of the world." John xi. 16.

In boundless mercy to make His doctrine more efficacious, He willed, first to do, and then to teach. Besides condemning this threefold concupiscence in words, He was content to be born poor, to live poor, to die poor. His most bitter enemies never dared utter a word against His heavenly chastity.

So wonderfully perfect in Him was modesty, that St. Paul, when he demands something great from his people, beseeches them by the Modesty of Christ. He was born under obedience. He died obedient even to the death of the cross.

To obey the Gospel precept: "Let this mind be in you which was in Christ," the daughters of St. Francis will imitate their great saint, who so well imitated his divine Lord, by making simple vows, according to their Rules.

## CHAPTER III.

1. OUR Saviour has said: "Seek first the kingdom of God and His justice, and these things (necessary for you) shall be added unto you."

Hence, each Sister should esteem spiritual things much more highly than temporal ones, seeking much more the sanctification of her soul than the gratification of her senses; esteeming the glory of God more than

all earthly grandeur and profit. Hence, too, she will strive in all things to do the holy will of God rather than her own, and often say with the pious author of the "Imitation of Christ," "Let me always will or not will the same with Thee; and let me not be able to will or not will otherwise than as Thou wilt or wilt not." Book Third, Chap. 15.

2. Our Saviour requires of us the simplicity of the dove and the prudence of the serpent. This holy simplicity must be shown by a blessed purity of intention, by a horror of all duplicity, and by a candid truthfulness of work and action.

The prudence of the serpent teaches us never to speak of anything wrong or painful to our neighbor that might cause division, lead to the breaking of the Rule, excite pride and vain glory or offend Almighty God.

3. Each Sister will, from the beginning, apply herself to learn these divine lessons of our Lord and Master: "Learn of Me because I am meek and humble of heart," and, "Blessed are the meek, for they shall possess the land." This humility requires that each one, with sincerity of heart, strive, first, to think herself worthy only of contempt; second, to rejoice when others see her faults; third, to try to hide her part in any great things which God may work either in her or by her, and if this be not possible, to attribute all the good to God's mercy, and to the merits and prayers of others.

St. Paul says: "If you live according to the flesh you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live." Hence, let each Sister apply herself to the renouncing of her own will and judgment, to self-denial and mortification.

## CHAPTER IV.

1. OUR Sisters shall have the greatest veneration and filial love for our Holy Father, the Vicar of Christ, and Organ of the Holy Ghost. They shall faithfully obey his decrees and ordinances, and pray daily for him and for the exaltation of Holy Church.

2. Since the Most Rev. Archbishop of the Diocese, in which the Mother-house is situated, is the lawful ecclesiastical Superior of our Institute, the Sisters shall always sincerely revere and love him, obey his mandates with childlike simplicity, daily recommend him to God in their prayers, and as often as he or his representative shall hold visitation in the Convent, the Sisters shall answer sincerely, exactly, and in a spirit of obedience, every question he asks. For, as Superior of the Institute, he must, occasionally, obtain a knowledge of the moral and physical condition of every Convent of our Institute, in order to make his regulations accordingly. His permission must be obtained :

- (a) For every Reception.
- (b) For every Profession.
- (c) For the dismissal of a Professed Sister.
- (d) For changing or introducing a constitution, and for every other important affair.
- (e) For founding or abandoning a Mission house.
- (f) For every purchase of a piece of land or the erection of a new convent.

3. The Sisters shall always show the same esteem and love for the Confessor and Spiritual Director of the convent, for he is, in truth, the soul of the Community. Upon him, that is upon his wise, firm, and pious direction, depend, in a great measure, the peace of soul, the harmony, and the religious zeal of those entrusted to his care. When any important affair is to

be decided by the Council, the Spiritual Director must be consulted.

---

## CHAPTER V.

### RECEPTION.

1. ONLY the General Superior and her Councilors (who have in this a decisive vote) can receive Postulants.

2. Young ladies, from sixteen to thirty years, having a vocation, and the spirit of penance, may be received; but no one, either younger or older, or who had received the Habit in any other Order, can be received without the consent of the Most Rev. Archbishop.

3. When a Postulant has been received she must be treated with great kindness and charity. She should not be expected to be what she wishes to become. She should be induced to love the religious life and instructed in prayer and the practice of obedience; therefore, she should be loved, and no trouble spared to gain her to God. Her faults (and who is without faults?) should be borne with patience, and she should be taught, more by example than by words, how to overcome them.

4. On the day following her reception, every Postulant must sign the following declaration: I, N——, do hereby declare that in case I leave or be sent away by the Sisters, whose community I now join, I will ask for no wages, except the money and clothes I brought.

5. The clothes that a Postulant brings should be placed on a separate shelf, in the wardrobe, and given to no one but the same Postulant. The money she brings with her must be returned to her on leaving.

6. Postulants, who have means, must pay two hundred dollars for the two years of their Novitiate, and only poverty or other serious reasons can dispense them from this. Whether a Postulant has sufficient cause not to

pay the full sum must be decided by the Superior and her Council.

7. If a young girl has a vocation, and be well-behaved otherwise, those in authority should consider the salvation of her soul, and the honor of God, and not refuse to receive her on account of her poverty.

8. The Postulants are not to pass their recreation with the Community.

9. If by her manner or conduct a Postulant manifest a disobedient or negligent spirit, or show a want of piety or vocation, the Mother Superior, with the approval of her Council, shall dismiss her in all charity.

10. The Postulant shall pass a probation of at least five months before being allowed to receive the Habit.

## CHAPTER VI.

### DRESS.

1. THE dress worn by the Sisters consists of a black serge Habit, three and one-half yards wide, with twenty-four plaits. The sleeves should be long enough to cover the hands and fourteen inches wide, when finished. They should, also, wear black undersleeves, a white cord, containing three knots, a fifteen decade rosary, and a crucifix.

2. The veils of the Professed Sisters are to be white and black; the first of muslin, the second of merino or delaine, and should be two inches below the waist, when finished. They shall, also, wear a coif, head-band, and guimpe, made of linen.

3. The dress of the Novices is the same as that of the Professed Sisters, except their veil, which is white, but similar in length to the black-veil of the Professed Sisters, and their cord must be plain. They will receive a Crucifix at the time of Profession.

The street dress, for both professed sisters and novices, shall consist of a Black Veil and Cloak.

4. The dress worn by the Postulants, is as follows :  
 (a) A plain black dress. (b) A black cape and bonnet. (c) A white collar, and cuffs.

---

## CHAPTER VII.

### FURNITURE OF THE SISTERS' CELLS.

THE furniture of the Cells shall be plain, neat, and in accordance with the spirit of holy poverty. Each Sister is allowed the use of the following articles :

1. A bed consisting of one straw tick or mattress, a pillow, a counterpane, and other covering, suitable to the season.
2. A Crucifix.
3. Two Pictures.
4. A Chair.
5. A Washstand.
6. A Wardrobe.

---

## CHAPTER VIII.

### ORDER OF THE DAY.

- |          |      |  |
|----------|------|--|
| 5 : 00.  | A.M. | Rising and silent prayer while dressing.                 |
| 5 : 20.  | “    | Morning Prayers, and Hours in Common.                    |
| 6 : 00.  | “    | Meditation in common.                                    |
| 6 : 30.  | “    | Mass “ “   |
| 7 : 00.  | “    | Breakfast—then occupation in each one's allotted sphere. |
| 11 : 55. | “    | Particular examen in common.                             |

12 : 00. M.	Dinner—spiritual reading at the same time, and afterwards recreation in common.
1 : 30. P.M.	Vespers and complin.
2 : 00. “	Visitation of the Blessed Sacrament and Blessed Virgin,—then occupation.
5 : 30. “	Meditation in common.
6 : 00. “	Supper, and half an hour free time.
7 : 00. “	Recreation in common.
8 : 15. “	Spiritual reading.
8 : 30. “	General examination of conscience, Evening Prayers, followed by Matins and Lauds.
9 : 30. “	Lights out. Repose.

---

## CHAPTER IX.

### THE OFFICE AND PRAYER IN GENERAL.

1. ALL the Sisters, excepting the sick, and those whose occupations cannot be postponed, must be present at the office. Those who cannot attend or who come late must accuse themselves of it at Chapter, where the Superior will reprimand them, and impose the usual penance upon them. Those Sisters, who cannot recite the office of the Blessed Virgin, shall say twelve Our Fathers for Matins, and seven Our Fathers and seven Glorias for each of the hours. At Prime, and also at Complin, they shall first say the Creed and the Psalm, “ Miserere.”

2. During the office no one is allowed to speak or do anything else unseemly. No Sister should be called away without permission from the Superior, for she alone can distinguish whether the affair is important or not.



3. Those who are appointed to read the lessons or responses must prepare themselves beforehand, and should they make a mistake they must be reprimanded for their neglect. On Saturdays, Sundays, Sacred Heart Fridays, and from Christmas till New Year's Day, Matins and Lauds shall be said privately.

4. The grace which is said by those Sisters, who attend the general table at dinner and supper, should not be neglected by anyone without important cause, nor without having permission from the Superior, who will grant it only through necessity.

5. The *De Profundis* is to be said every day after dinner and supper, for the repose of the souls of the deceased Sisters. After dinner, three Hail Marys, and Salve Regina, for a spirit of charity.

6. The Sisters shall hear Mass daily when it can be so arranged.

7. On Fridays, at three o'clock in the afternoon, the Sisters shall say five Our Fathers, five Hail Marys, and five Glorias, with extended arms.

8. Each Sister shall say a Chaplet of the Rosary, daily.

9. Novenas for the following feasts will be made by the Sisters in common: the feasts of St. Joseph, Annunciation, Easter, Pentecost, Sacred Heart, Nativity of the Blessed Virgin, St. Francis, All Saints, Immaculate Conception, and Christmas. On the last day of the year, each Sister will draw a patron, a virtue and a prayer by lot: a patron shall also be drawn on the first of each month. Devotion to the Infant Jesus shall be practised on the twenty-fifth of each month.

10. In regard to vocal prayers, which are not prescribed, it is forbidden to increase their number, and there is no obligation to recite them. The Superior should even make it a matter of conscience, if she oblige the Sisters to recite more prayers than those

called for by the Rule. Only in time of great need or trouble, can the Superior appoint any special prayer to be said, and that for a definite period only.

---

## CHAPTER X.

### HOW THE SISTERS SHOULD CONDUCT THEMSELVES IN AND OUT OF THE CONVENT.

1. THE bell must be punctually rung by the Sister in charge thereof. All are required to be present, if possible, at the Community exercises. The Superior must see that the Sisters are punctual in attending these exercises, for if they be not attended, the religious spirit is lost. Therefore, the Superior should be the first to give good example in this regard.

2. When sent out on business no Sister is allowed to go alone; she must always try to have a Sister accompany her. They should observe the strictest decorum, neither looking around or talking on the streets without necessity. And they are not allowed to eat or drink, out of their own house, without permission.

3. Sisters who are sent out to visit the sick, must not separate. They should go directly where they are sent. If they have or receive money, they should be mindful of holy poverty, and careful not to spend any unnecessarily. Should circumstances, however, require it, they may do so; but, after returning, they must immediately inform the Superior.

## CHAPTER XI.

## THE PRINCIPAL OCCUPATIONS OF THE SISTERS.

1. THEY may be teachers for the girls and little boys of parochial schools and orphan asylums.
2. They may have private schools near the convents.
3. They should prefer parochial schools to academies.
4. They may, also, have charge of asylums.
5. They may have hospitals for the sick and aged of both sexes, particularly for the poorer classes.

## CHAPTER XII.

## THE SCHOOLS.

1. As it pertains to the salvation of the Sisters to take charge of schools, and as there is scarcely a more holy occupation than that of instructing children, the Superior should be careful to appoint as teachers only those Sisters who are really capable, that the pupils may advance both spiritually and temporally.

2. She should take charge of only as many schools as she can supply with the necessary number of teachers, and these Sisters should employ as much time in study as possible, when it can be so arranged, that they may become thorough instructors.

3. The Sisters should be very careful to have the children practice all the necessary branches, and should give special attention to the correction of written exercises. They should be impartial towards their pupils, never punish too severely, and pray daily for their salvation.

4. The Sisters should use in school those books which the Pastor may direct. If the Sisters have any complaints against the Pastor, the Superior should examine matters, and if the Council deem it necessary or advisable, make it known to the Most Rev. Archbishop, but not do anything of her own accord.

5. The Superior is at liberty to take any of the Sisters from the occupation of teaching, but this should not be done frequently during the school year, as it greatly retards the progress of the pupils.

(See note at end of Rule, p. 64.)

---

## CHAPTER XIII.

### THE HOSPITALS.

1. As it is one of the objects of the Institute to take charge of hospitals and care for the sick, the Superior is obliged, in conscience, to do everything possible to have this work of charity performed in a proper spirit. She would see that cleanliness prevails in the wards of the sick; that the linens be changed regularly, so that all who visit these apartments may be edified.

2. The wards and rooms of the men must be separated from those of the women, and the apartments of both must be entirely separated from those used in common by the Community.

3. The Superior should go through the wards daily, to see how the sick are. Should anything prevent her doing this, or if the number of sick be too great to visit daily, she must arrange it so as to fulfil this sacred duty, at least twice a week, remembering the words of our Saviour. "Whatsoever ye do to the least of my brethren, that have ye done to me."

4. She should set a good example to the Sisters in taking care of the sick, encouraging self-sacrifice and zeal to such a degree as even to expose their lives (when an occasion may require it) for those poor suffering members of Christ. Those Sisters who, through carelessness, are guilty of faults in attending the sick, should be reprimanded.

5. The Superior should see that all regulations, regarding the sick, are observed carefully; and should any of the inmates persist in transgressing these rules, they must be dismissed. If any of the sick desire the presence of a priest, or be in danger of death, the Sister in charge must hasten to prepare that person for the reception of the Last Sacraments; and if she be unable to do this, she should appoint another Sister to perform this duty, and then notify the Priest immediately.

6. An elderly Sister must always have charge of the men, but never remain with them, unless obliged by duty to do so. Useless conversations with the sick are strictly forbidden, and the Superior should insist on the exact observance of this rule.

---

## CHAPTER XIV.

### THE PORTRESS.

1. THE Portress should be a discreet and reserved Sister. She should avoid familiarity with seculars, be friendly, but prudent and short. She should not keep persons waiting too long at the door; but immediately, after their entrance, conduct them to the parlor. If the presence of a Sister be required there, she will not remain more than half an hour. Should anything of importance require her to remain longer, the Superior will decide what is to be done.

2. The Portress should not communicate to the other Sisters anything that happens at the door. It is also the duty of the Portress to convey to the Superior all letters (except those marked *solis*) coming through the mail. She must never give to a Sister, for whom letters have been received, any that have come for her, nor should she tell the Sister that such letters have been received. An action of this kind deserves a severe rebuke. Still, letters written by the General-Superior to any Sister or vice versa, are not to be read by the Local Superior.

That the Portress may know, on receiving a letter, whether it comes from the General Superior or not, the Superior should write the Latin word (*Solis*) on the envelope so that the Portress may know it is a personal communication, and consequently convey it to the Sister to whom it is addressed.

3. The Portress should be very careful not to make known to the Local Superior that a letter of this kind has been received by any Sister, nor has the Superior any right to read such letters, even if an opportunity presents itself.

---

## CHAPTER XV.

### THE INFIRMARIAN.

1. THIS charge is one of great importance and if faithfully fulfilled of great merit. In order to do this, the Infirmarian must be careful to recognize, in the sick, the person of Jesus Christ Who says, that He accepts the aid which we give the sick, as given to Himself. In the first place an Infirmarian requires great charity. She should not be uneasy if she cannot attend to all her devotions, because her merit will be far greater by attending, faithfully, to her important charge.

2. She should sympathize with her sick, especially when they are in pain, and offer them as many bodily comforts as she can. She should see that no unnecessary noise be allowed in the Infirmary.

3. The Infirmarian should be punctual in giving, at the proper time, the medicine prescribed, and never show, by her manner, that she feels weary of serving the sick.

4. Since the Rule\* commands that the sick should be treated with tenderness, how much more ought this to be observed, if the sick person be a Sister; Novice, or Postulant? If one of these be sick, the Superior must pay particular attention to her, comforting her with motherly care, giving her all the nourishment and other necessaries required on account of her sickness, as far as the Convent can afford it, and thereby show herself a "mother."

5. It is, also, required that when the sick Sister does not receive all she desires, she should suffer patiently, remembering the holy poverty which Jesus endured for us. Therefore, it is forbidden for any sick Sister to receive or ask for anything, no matter how small, from persons living outside the Convent, without having first obtained permission from the Superior.

6. In sickness, relatives may be permitted to visit the sick Sister. But the Sisters should not forget that frequent visits of relatives are not advisable, but rather full of danger. To leave all things, and to live for God and for God alone is the first and holiest duty of a religious. Hence, visits of relatives should be made as seldom and as short as possible. Far from feeling offended, the Sisters should be convinced that the more they avoid the parlor and visits, the more their relatives will be edified. The Superior will have a strict

---

\* See page 16.

account to render to God, if the Sisters are not most particular on this point.

---

## CHAPTER XVI.

### THE SACRISTAN.

1. THE Sacristan should entertain a great esteem for her charge, all the duties of which ought to remind her of her Spouse. She should work with devotion and recollection, frequently renewing her intention of honoring the most Holy Sacrament.

2. In passing before the Holy Eucharist, she should never neglect to genuflect reverently; and in her dealings with the chaplain she should be reserved, speaking to him only when necessary.

3. If the Sacristan has an assistant, she should treat her with charity and respect, asking help of her when necessary, but always in a meek manner.

---

## CHAPTER XVII.

### SILENCE.

1. THE Sisters, whilst employed in their respective duties, should observe silence as much as possible.

2. All are required to keep strict silence during the time in which recreation is not permitted, unless necessity obliges them to speak, and all unnecessary bustle and noise must be avoided.

3. Silence must be strictly observed in the chapel, sacristy, dormitories, and corridors; but, particularly, in the choir, and at table. Any Sister who breaks silence



at meal time should be corrected, and if it occur often she should be punished by being sent out of the refectory.

4. The silence prescribed after evening recreation must be kept most strictly, and any Sister who violates this rule, should receive a penance.

5. Every month the Sisters should make a retreat of one day, and once a year of six entire days.

6. No one should reveal, either to religious or seculars (except the Director) any failing in the convent or the fault of any Sister. If a Sister transgress this rule, she will receive a penance from the Superior, and she must also reveal the matter to the Father Confessor.

---

## CHAPTER XVIII.

### RECREATION DAYS.

1. SUNDAYS, Thursdays, feasts of obligation, the feasts of SS. Francis, Clare, Anthony of Padua, Elizabeth of Hungary, Bonaventure, Peter of Alcantara, Coletta, Margaret of Cortona, Portiuncula, Stigmata of St. Francis, and various others should be observed as recreation days, but in such a manner that none of the spiritual exercises or Works of Mercy be neglected.

---

## CHAPTER XIX.

### MEALS.

1. WHEN the signal for meals is given, the Sisters should hasten to be present at the table. All must meet in the refectory, except those who are occupied in duties which require attention at that special time, and who have received therefore permission from the Superior.

2. After grace has been said, the Sisters shall quietly take their places, according to order of profession. While food is given to the body, the soul, also, should be nourished by listening to the reading of a spiritual book (usually the life of some saint). For this reading a Sister should be appointed daily. If there be only three or four Sisters, the reading should be begun by the Superior and continued by the Sisters in turn.

3. Each Sister, in turn, should serve at table for a week, at the end of which time another Sister shall relieve her.

4. On silence days a Sister may request anything she needs, at table, by a sign or in a low voice.

5. After all have finished eating, the Superior should give a signal, when all will arise to say grace. Those who have no occupation after meals will go to the place where recreation is held, during which time they will entertain themselves by spiritual or at least indifferent subjects, as topics of a pleasant nature should be introduced, that the Sisters may derive the benefit which recreation is intended to produce. It must be borne in mind that recreation is a common exercise—the same as meditation; therefore, all must assemble at it with the same punctuality as at any other exercise of the Community. Those Sisters, employed in the kitchen or refectory, should try to have their work finished, so as to be at recreation in time.

---

## CHAPTER XX.

### FASTS, ABSTINENCE, PENANCE, AND CORRECTION OF FAULTS.

1. FRIDAYS, throughout the year, and Wednesdays, from All Saint's day, until Easter, are fast days.

2. The vigils of the feasts of St. Francis, St. Clare,

and also those appointed as fast days by the Church, are to be observed as days of fasting, also every day in Advent.

3. On Wednesdays, Fridays, and Saturdays, the use of flesh meat is prohibited.

4. Those Sisters occupied in teaching are not obliged to observe the fasts of the Church or the Rule; but, instead, they should perform two acts of mortification\* of the senses daily.

5. On Wednesday, Friday, and Saturday, the discipline must be taken; during which five Our Fathers, five Hail Marys, and five *Glorias* are to be recited; this is done privately.

6. At least once a week Chapter must be held at which each Sister shall accuse herself of whatever faults she has committed against the Rules and Constitution. For these she will receive a penance, which, she must humbly accept with thanks, and dutifully perform.

7. In order that the Chapter may be properly understood the decree of our Holy Father, Pope Leo XIII., is placed here, and must be read by all.

## DECREE.

*(Official Translation.)*

Just as it is the fate of human things how praiseworthy and holy so ever they may be in themselves, even so is it of laws wisely enacted, to be liable to be misused and perverted to purposes opposed and foreign to their nature. Wherefore, it sometimes happens, that they no longer serve the purpose which the lawmakers had in view; nay, they sometimes even produce quite a contrary result.

Much it is to be deplored that such has proved to be the case with the laws of several Congregations, Societies, and Institutes, both of women who emit

simple or solemn vows, and of men who, by their profession and discipline, are merely laymen. For, inasmuch as occasionally their Constitutions permitted the making a manifestation of conscience, in order that thereby the members might the more easily learn, in their doubts, from experienced Superiors how to walk in the path of perfection, it has happened, on the contrary, that some of the latter have introduced the practice of thoroughly inquiring into the state of their subjects' conscience, which is a thing reserved exclusively to the Sacrament of Penance.

In like manner, and in conformity with the prescriptions of the Sacred Canons, it was ordered that Sacramental Confessions in all such communities should be made to the respective Ordinary and Extraordinary confessors; while, on the other hand, the arbitrary conduct of some Superiors has gone so far as to refuse to their subjects an Extraordinary Confessor, even in cases when the conscience of the persons so refused stood greatly in need of such a privilege.

These Superiors were given a rule of discretion and prudence for the purpose of enabling them to direct their subjects in a proper and right use of peculiar penitential exercises and other practices of piety; but this very rule, also, was so perverted by abuse that they (the Superiors) took it on themselves to permit, at their pleasure, their subjects to approach the Holy Table, or even sometimes to forbid them Communion altogether.

Hence, it has happened that such regulations as these, established for the salutary and wise purpose of promoting the spiritual progress of the members and fostering in communities the union growing out of peace and concord, have not unfrequently resulted in imperilling the salvation of souls, in deeply disturbing consciences, and, moreover, in the disturbance of exterior peace,—as is most evidently proved by the appeals and complaints frequently made to the Holy See.

Wherefore, our Most Holy Father, Leo XIII., impelled by the peculiar solicitude for which he is distinguished toward this most select portion of his flock, in the audience which he gave me, the Cardinal-Prefect of the Sacred Congregation of Bishops and Regulars; on the 14th. day of December, 1890, after carefully and diligently considering everything has willed, determined, and decreed as follows:

1. His Holiness annuls, abrogates, and declares of no force whatever hereafter, all regulations, whatsoever, in the Constitutions of Pious Societies and Institutes of women who emit either simple or solemn vows, as well as in those of men of the purely lay order (even though the said Constitutions should have received from the Holy See approbation in any form soever, even that which is termed most special), in this one point, in which these Constitutions regard the secret manifestation of conscience in whatsoever manner or under what name soever.

He, therefore, seriously enjoins on all the Superiors, male and female, of such Institutes, Congregations, and Societies, to absolutely cancel and expunge altogether from their respective Constitutions, Directories, and Manuals all the aforesaid regulations.

2. He, moreover, forbids such Superiors, male and female, no matter what may be their rank and eminence from endeavoring directly or indirectly, by command, counsel, fear, threats, or blandishments, to induce their subjects, to make to them any such manifestations of conscience; and he commands these subjects, on their part, to denounce to the higher Superiors such as dare to induce them to make such manifestation; and if the guilty one be the Superior-General, the denunciations should by them be made to this Sacred Congregation.

3. This, however, in nowise hinders subjects from freely and of their own accord opening their hearts to their Superiors, for the purpose of obtaining from their

prudence counsel and direction in doubts and perplexities, in order to aid them in acquiring virtues and advancing in perfection.

4. Moreover, while the prescriptions of the Holy Council of Trent, Sess. 25, Cap. 10, de Regul., retain their full vigor, as well as the decrees of Benedict XIV., of holy memory, in the Constitution *Pastoralis Curae*, His Holiness admonishes Prelates and Superiors not to deny their subjects an Extraordinary Confessor as often as the need of their conscience requires it, and without seeking to find out in any way the reason why their subjects make such a demand, or without showing that they resent it. And, lest so provident a disposition as this should be made illusory, he exhorts the Ordinaries to name, in all localities of their dioceses in which there are Communities of women well qualified priests with the necessary faculties, to whom such Religious may easily have recourse to receive the Sacrament of Penance.

5. As to what regards either permission or prohibition to receive Holy Communion, His Holiness also decrees that such permission or prohibition belongs solely to the Ordinary or Extraordinary Confessor, the Superiors having no right whatever to interfere in the matter, save only the case in which any one of their subjects had given scandal to the Community since his or her last Confession, or had been guilty of some grievous public fault, and this only until the guilty one had once more received the Sacrament of Penance.

6. All are hereby admonished to prepare themselves diligently and to approach Holy Communion on the days prescribed in their respective Rules; and when the Confessor may judge conducive to the spiritual advancement of any member to receive more frequently, he may give the needful permission.

But whoever receives from the Confessor the permission to receive more frequently or daily Communion

is bound to inform the Superior of the same. Should the latter think that he has just and serious reasons to oppose such frequent Communion, he is bound to make them known to the Confessor, in whose judgment he must absolutely acquiesce.

7. His Holiness, furthermore, commands all Superiors, General, Provincial, and Local Superiors of the Institutes aforementioned, whether of men or of women, to observe zealously and accurately the regulations prescribed in this Decree, under pain of incurring *ipso facto* the penalties decreed against Superiors who violate the mandates of the Holy See.

8. He, lastly, commands that copies of this present Decree, translated into the vernacular, shall be inserted in the Constitutions of the said pious Institutes, and that, at least, once in the twelve month, at a stated time in each House, either in the public Refectory, or in chapter assembled for this special purpose, this Decree shall be read in a loud and intelligible voice.

And thus hath His Holiness determined and decreed, notwithstanding all things to the contrary, even such as are worthy of special and individual mention.

Given at Rome from the Secretariate of the said Sacred Congregation of Bishops and Regulars, on the 17th of December, 1890.

1. CARDINAL VERGA,  
Prefect.

FATHER ALOYSIUS, *Bishop of Callinicum*,  
Secretary.

## CHAPTER XXI.

### CONFESSION AND COMMUNION.

1. EVERY member of the Community shall confess weekly, and communicate four times a week, should the Father Confessor not forbid it.

2. At least four times a year, during Ember Days, the Sisters may have an extraordinary Confessor, who must be appointed by the Bishop of the diocese, in which the Convent is situated.

3. Sundays, Wednesdays, Fridays, and Saturdays, are communion days for the professed Sisters; the Novices communicate on Fridays and Sundays; the Postulants on Sundays; besides this, all the Novices and Postulants may receive Holy Communion on the seven principal feasts of the Blessed Virgin, and the principal feasts of the Order, and the professed Sisters on the following feast days during the year :

*January.*

Feast of the Circumcision, - - - - -	1
“ “ Epiphany of Our Lord, - - - - -	6
“ “ St. Agnes, - - - - -	21
“ “ Espousals of the Blessed Virgin Mary, - - - - -	23
“ “ St. Francis of Sales, - - - - -	29

*February.*

Feast of the Purification of the Blessed Virgin Mary, - - - - -	2
“ “ St. Margaret of Cortona, - - - - -	22

*March.*

Feast of St. John Joseph of the Cross, - - - - -	5
“ “ Coletta, - - - - -	6
“ “ Patrick, - - - - -	17
“ “ Gabriel, - - - - -	18
“ “ Joseph, Spouse of the Blessed Virgin Mary, - - - - -	19
Feast of the Annunciation of the Blessed Virgin Mary, - - - - -	25

*April.*

Feast of St. Fidelis, - - - - -	24
---------------------------------	----



*May.*

Feast of SS. Philip and James,	- - - - -	1
“ “ St. Paschal Baylon,	- - - - -	17
“ “ “ Bernardine of Sienna,	- - - - -	20
“ “ “ Angela Merici,	- - - - -	31

*June.*

Feast of Corpus Christi,		
“ “ the Sacred Heart,		
“ “ St. Anthony of Padua,	- - - - -	13
“ “ “ Aloysius Gonzaga,	- - - - -	21
“ “ the Nativity of St. John Baptist,	- - - - -	24
“ “ SS. Peter and Paul,	- - - - -	29

*July.*

Feast of the Visitation of the Blessed Virgin		
Mary,	- - - - -	2
Feast of St. Veronica Juliani,	- - - - -	9
“ “ “ Bonaventure,	- - - - -	14
“ “ Our Lady of Mount Carmel,	- - - - -	16
“ “ St. Francis Solanus,	- - - - -	24

*August.*

Feast of the Portiuncula, or Our Lady of Angels,		2
“ “ St. Dominic,	- - - - -	4
“ “ “ Clare,	- - - - -	12
“ “ the Assumption of the Blessed Virgin		
Mary,	- - - - -	15
Feast of St. Louis,	- - - - -	25
“ “ “ Rose of Lima,	- - - - -	30

*September.*

Feast of the Holy name of Mary,		
“ “ Stigmata of St. Francis,	- - - - -	17
“ of St. Joseph of Cupertino,	- - - - -	18
“ “ Our Lady of Mercy,	- - - - -	24
“ “ St. Michael,	- - - - -	29

*October.*

Feast of the Holy Rosary,	
“ “ “ Guardian Angels, - - - - -	2
“ of St. Francis, - - - - -	4
“ “ the Octave of St. Francis, - - - - -	11
“ “ “ Maternity of the Blessed Virgin Mary,	
Feast of Blessed Margaret Mary Alacoque, - - -	17
“ “ St. Peter of Alcantara, - - - - -	19
“ “ “ John Capistran, - - - - -	23
“ “ “ Raphael, - - - - -	24

*November.*

Feast of All Saints, - - - - -	1
“ “ “ Souls, - - - - -	2
“ “ the Patronage of the Blessed Virgin Mary,	
“ “ St. Stanislas Kostka, - - - - -	13
“ “ “ Elizabeth of Hungary, - - - - -	19
“ “ the Presentation of the Blessed Virgin Mary, - - - - -	21
“ “ All the Saints of the Three Orders of St. Francis, - - - - -	29

*December.*

Feast of the Immaculate Conception of the Blessed Virgin Mary, - - - - -	8
Feast of the Finding of the body of St. Francis -	12
“ “ Christmas, - - - - -	25
“ “ St. John the Evangelist, - - - - -	27
“ “ the Holy Innocents, - - - - -	28

## CHAPTER XXII.

## CHARITY TOWARDS OUR NEIGHBOR.

1. No Sister should prevent another from attending to her regular occupations. Neither should she reprimand, or interfere in the affairs of any Sister, without permission from the Superior, who should watch closely that an offence of this kind be not overlooked. To the Superior alone belongs the right to reprimand, and she should do this with mildness; never when in anger; so that the Sister, who deserves correction, may receive it with humility. Each one, on whom a penance is imposed, should accept and perform it without complaining or justifying herself. Whoever does the contrary must be corrected for it at Chapter.

2. The Mother should be careful not to reprimand a Sister in presence of a secular, unless the fault was committed in presence of that person.

3. Charity must be exercised towards all our Sisters without exception, and each one should manifest the same charity and mercy towards others, which she would wish to have shown to herself.

4. No Sister should even say a word that might grieve or offend another; consequently, she must be very careful to avoid the use of all names given in contempt, or sarcastic reflections of any kind. Whoever offends in this way must, either privately or publicly, accordingly as the offence was private or public, ask pardon of the one whom she offended. And if the one of whom pardon has been asked, fails to forgive the offence, then the Superior will reprimand, and, if necessary, impose on her the deserved penance.

5. In order to practice charity towards the deceased Sisters, it is decreed that the entire Rosary should be

said once, and each house should have five Masses said for the repose of each departed Sister. During eight days the Sisters should offer all their prayers and good works for the same intention.

---

## CHAPTER XXIII.

### THE VOW OF POVERTY.

*Poverty is to be Observed in the following Manner :*

1. No Sister shall be permitted to appropriate anything to herself. Neither shall she be allowed to give anything away or keep anything she received from others, without permission.

2. The diet must correspond in its simplicity with the dress, showing the spirit of poverty, and both food and dress must be alike for all. St. Francis requires that the Superior, and all those under her charge, are in duty bound not to have any estate, legacy, or inheritance, except what is necessary for the wants and repairs of the Convent.

3. Attached to the Convent they may have a large garden, to be cultivated only for the benefit of the Sisters. All that belongs to the Convent is common property, of which the Superior is the Administratrix, but not the owner.

4. They should serve God as strangers and pilgrims upon earth, in poverty and humility, seeking for alms with confidence. They should not be ashamed to do this, as our Lord was poor, in this world for our sake. This is the excellence of holy poverty, that teaches you, O blessed Sisters! O inheritors of the heavenly kingdom! which, in making you poor in temporal con-

veniences, enriches you with heavenly virtues. It should be the treasure and inheritance to guide you into the land of the living, where you will enter only by contempt of all things for the love of our Lord Jesus Christ.

5. In regard to fortune, goods, or other possessions of the Sisters, it is to be understood that a Novice must give all her property to the Superior, and, after profession, no Sister can claim anything as her own.

---

## CHAPTER XXIV.

### THE VOW OF CHASTITY.

SINCE this virtue is the most pleasing to the Son of God, the Sisters should be exceedingly careful to remain pure.

1. Those Sisters, having charge of the sick, should be very careful in their behavior, particularly with persons of the opposite sex.

2. No Sister is allowed to enter the cell of another without permission from the Superior. The cells are to be separated from one another either by a wall, or in dormitories by curtains.

3. Particular friendship, and too great attachment of one Sister for another must be avoided, for such attachments may be the cause of disputes and numerous other evils. Woe to the Convent where such disorder is allowed!

## CHAPTER XXV.

## THE VOW OF OBEDIENCE.

HOLY Obedience is a virtue by which we, for the love of God, submit our will and judgment to a person, who, towards us, takes the place of God.

1. The Sisters must be exact in observing their Rules and Constitutions. They should, also, execute the commands and orders of the Superior in such a way that it may be said of them, that they no longer have a will of their own, but that their will is entirely subject to those who guide them.

They should show their Superior great respect, and when reprimanded by the latter, they should neither excuse nor justify themselves, but receive the admonition with humility.

2. The Sisters must not write any letters\* without permission, nor should they send or receive any that have not first been read by the Superior.

3. As the epistolary intercourse, between Superiors and those intrusted to their care, should be perfectly unrestrained, the necessary paper, stamps, etc., are to be kept in the procuratory, that each Sister may write to the Mother, or to any of the General Councilors, whenever she wishes to do so. It is, also, declared that the Rules do not bind under pain of sin but, nevertheless, it is commanded that all these regulations should be strictly observed. Therefore, those who wilfully violate them can scarcely be guilty of less than a venial sin.

These Rules must be read at least once a month.

4. Should any Sister wish to return to the world, after her profession, or should her conduct be such that

---

\* Except such as the Rule permits.

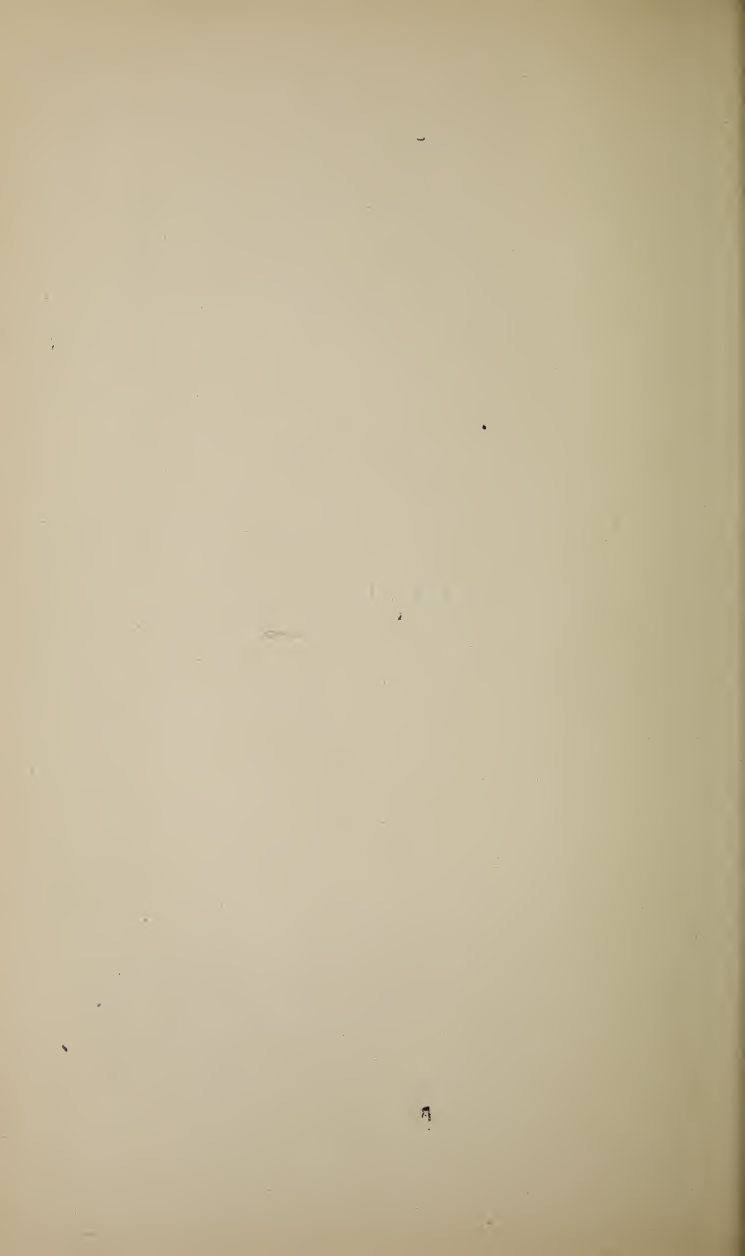
it is the cause of scandal to others by continual disobedience, contempt of rules, great failing in Poverty or Chastity, it is decreed that the Most Rev. Archbishop of the diocese, in which the Mother-house is situated shall, in the first case, give her the dispensation of her vows; and in the second case, he can dismiss her from the Order, even against her will. A dismissal of this kind includes, also, the dispensation of the vows. Since experience has shown that many disorders arise on account of the laxity of some after profession, it is decreed, that when the time allotted for their Novitiate expires the Sisters, admitted to profession, shall make their vows for one year only, and these vows are to be renewed, annually, for the following five years. If, during this time, anything serious should occur, concerning these Sisters, it is left to the Mother, her Council, and the Most Rev. Archbishop to decide, whether or not they are to renew their vows.

At the end of five years, they may be allowed to make Perpetual Vows, if the Mother Superior, her Council, and the Most Rev. Archbishop approve of it.





PART II.



# CONSTITUTION.

---

## *Part Second.*

---

### CHAPTER I.

#### THE GENERAL CHAPTER.

1. A GENERAL Chapter shall be held every three years in the Mother house, at which the election of the Mother Superior and the General Councilors shall take place, and various other affairs of the Community be transacted. At this Chapter the Most Rev. Archbishop of the diocese, or his representative (assisted by one or two witnesses of the Secular or regular clergy) shall preside.

2. The formal announcing and convoking of the General Chapter is made by the Mother Superior or her legal representative, with the consent of the Most Rev. Archbishop four weeks before her term of office expires. During this time three Hail Marys and the *Memorare* shall be said in common in every house, to implore God's grace and blessing on the coming election.

3. The following Sisters have a place and vote in the General Chapter :

- (a) The Mother Superior, and Mother Assistant.
- (b) " Local Superior.
- (c) " Novice Mistress.
- (d) " Delegates from the Convents of the Institute.

## THE ELECTION OF DELEGATES.

1. When the Superior of each house receives the proclamation of the General Chapter from the Mother Superior or from her representative, she shall, on the following Sunday, assemble the Sisters, who have the right of voting, to elect their delegates.

2. Those who have not made perpetual vows, have no right to vote, nor to be voted for. All the Sisters, having the right to vote, must be present at this election, for, if even one were not called upon, she could make the election of the other Sisters invalid.

3. Communities of four professed Sisters, including the Superior, will elect only one delegate. Communities of more than four will elect two.

4. The election takes place in the following manner: The Superior of the House, although she cannot vote for a delegate, presides at the election, opening it with the prayer "Veni Sancte Spiritus," and the Litany of the Saints, in order that God's blessing may guide the election. Then each Sister writes, on a slip of paper, the name of the one, whom, before God, she believes herself obliged to elect, and folds it. Then the Assistant of the Superior, or if there be none, the eldest Sister collects and counts the ballots. If one ballot be missing, the remainder must be burned in presence of the Community, and the election resumed. If the number of ballots be complete, the same Sister opens them and reads the names aloud. Meanwhile, the Superior writes on a sheet of paper, in presence of the other Sisters, the names that are on the ballots. If a Sister has a simple majority, she is chosen delegate. If there are two delegates to be elected, the second election proceeds in the same manner as the first. These delegates accompany the Local Superior to the Mother-house for the General Chapter, and vote with the others. In the Mother-house the election of delegates

shall be conducted in the same manner as in the Mission house.

The Mother Superior is not allowed to vote at this election. The Mother Assistant shall preside at it, and appoint a Sister who is to count, open, and read the ballots.

---

## CHAPTER II.

### THE ELECTION OF THE MOTHER SUPERIOR AND THE GENERAL COUNCILORS.

1. SINCE the office of Mother Superior is so very important, the spiritual and temporal welfare of the Institute, depending upon it, therefore only such a Sister is to be elected as possesses a sound judgment, kind heart, firm character, thorough knowledge and experience in religious matters, and who has always led a truly edifying life. She must, also, be thirty-three years old, and ten years professed.

2. The Sisters, who have a right to vote, must be in the Mother-house on the eve of the election. On the following day, the members of the whole Community should offer Mass and Holy Communion to obtain the guidance of heaven.

3. The electors are strictly bound, in conscience, to vote for that Sister whom, before God, they believe to be truly capable, and worthy of filling this office, and they must select the Mother Superior and the General Councilors from the delegates.

4. At the appointed hour, the Sisters who are entitled to vote, shall meet either in the Chapel or in the Community Room. When all are assembled, the Most Rev. Archbishop, or his representative, will say

the "Veni Sancte Spiritus" and a Hail Mary, with the Community, after which all are seated.

5. The election then proceeds as follows :

Each Sister shall write, on a slip of paper, the name of the one whom she wishes to elect. Then a Sister, appointed by the delegates for that purpose, shall collect the ballots in an urn, and place them before the Most Rev. Archbishop or his representative. A majority of two-thirds determines the election.

6. He who presides counts the votes in presence of the witnesses, one of whom opens and shows these votes to the Most Rev. Archbishop, or his representative who will read them and note the result. When the ballots have been counted, examined and noted down, he shall announce the result to the assembly.

7. After this, the votes are immediately burned in presence of the Chapter, so that their contents may remain secret.

8. If the number of votes does not correspond to the number of Sisters present, or if no Sister has a majority of two-thirds, the ballot shall be immediately burned, and the election resumed.

9. If, after the ballots have been given three times, a majority of two-thirds is not obtained, they proceed to the fourth ballot, but must vote for one or two Sisters who had the most ballots, and in this case a simple majority decides.

10. According to a decree of the Council of Trent, the election of the Mother Superior must be secret; therefore the Sisters, who have been present, are bound to observe strict silence about all that took place at it.

11. The Mother Superior shall be elected for three years, and may, after the expiration of this time, be elected for another triennium. After this second term she must resign her office for three years, after which she may be elected again.

12. Immediately after the election of the Mother

Superior, and in the same manner, four General Councilors shall be elected. A simple majority of votes decides for them. The Mother Superior chooses one of these newly elected Councilors to be her Assistant in governing the Institute; and she proclaims her as such to the Community.

13. Only those Sisters can be elected as Councilors who have made the perpetual Vows, possess good religious principles, a sound judgment, and who have a sufficient knowledge of the different officers of the Institute; for only such are capable, in every respect, of affording the Mother efficient assistance, both in word and deed, in the difficult management of the Institute.

14. If one of the Councilors die, the other members shall privately elect, by a simple majority of votes, a substitute. until the next election.

15. If the Mother Superior, during her term of administration, die (or in any way become wholly incapable of ever fulfilling the duties of her office). then the Councilors shall either individually, or conjointly, within one month afterwards, write to the Most Rev. Archbishop, humbly requesting him to appoint a Sister as Superior, until the next election. As soon as the Most Rev. Archbishop's appointment has arrived, the Mother Assistant shall send a copy of it to each Convent of the Institute.

16. In case the Most Rev. Archbishop cannot personally preside at the election, his representative will draw up a document of the election, and have it signed by all the electors. To this he will affix his own signature, the names of the two witnesses, and the seal of the Institute, then present it to the Most Rev. Archbishop for approval, in whose power it is to approve it, or appoint another Sister, or even a former Superior.

## CHAPTER III.

THE OFFICE OF THE MOTHER SUPERIOR AND OF THE  
GENERAL COUNCILORS.

1. THE office of the Mother Superior is to govern the whole Institute, her authority extending over each community, and foundation, and over the property of all the Convents. She has, however, no power to make new laws ; to change any point of Rule or Constitution ; or to introduce anything new without the consent of her council, of all professed Sisters who have made perpetual vows, and of the Most Rev. Archbishop.

2. She may govern the house personally, or, if necessary, through an Assistant as Local Superior ; but in either case the Mother Superior takes the first place in the choir, refectory, and in the meetings of the Community. Out of respect, her place shall remain vacant during her absence.

3. As soon as she has entered upon her office, she shall, within a month, make a retreat of three days, to implore the assistance and blessing of God. After she has visited all the houses, and has become acquainted with the condition of each, she should assemble her Councilors, and with the aid of their advice, first appoint the Novice Mistress and her Assistant ; then the Local Superiors of the Mission houses and their Assistants, and announce these appointments at a convenient time.

4. The Mother Superior shall, every month, assemble her Councilors for consultation. If, in the meantime, an urgent necessity require the decision of the Councilors, she must, in this particular instance, hold an extra council. At each general consultation the "Veni Sancte Spiritus" and a "Hail Mary," shall be said, after which the Mother Assistant will read the minutes



of the last council, and then give an account of the financial state of the house to the Councilors.

5. The Mother Superior, or her Assistant, shall preside at each council. After she has proposed a certain subject for consultation and has explained its circumstances without, however, expressing her own views, each Councilor shall candidly and conscientiously give her opinion regarding it. In considering a point requiring the decision of the council, if the voices be unequal, the majority decides; but if they be equally divided, the Mother decides. If they cannot decide at the first consultation, the Mother shall appoint another day on which they are to assemble, and give their decision. But after the second consultation, if the Superior cannot conscientiously sanction it, she must refer it to the Most Rev. Archbishop.

The Council has a decisive voice in the following cases :

- (a) When a Mission house is to be founded or resigned.
- (b) When a postulant is to be received or invested; and when a Novice is to be professed or dismissed.
- (c) When an incorrigible Sister is to be dismissed from the Community. In this case, however, the decision must have the approval of the Most Rev. Archbishop.
- (d) When the Mistress of Novices or a Local Superior is to be deposed. But if the Mother Superior find it necessary to depose a Local Superior without delay, she is not obliged to wait for the consent of the Councilors, but she must inform them, immediately, after stating the reasons for her action.
- (e) When there is question of extraordinary purchases or sales, and in unusual expenditures which exceed one hundred dollars.

6. The members of the council must observe strict silence regarding all that has been entrusted to them. If the results must be made known, it is the affair of the Mother Superior to do so.

7. The Councilors should aid the Mother Superior in everything; offering their assistance, especially, in difficult matters. They shall promptly obey and execute her commands, rejoicing to be able to lighten her heavy burden.

8. Yet, they must guard against assuming more authority in the Convent than the Constitutions or the Mother Superior gives them. They have no power over any of the Sisters, but if they notice that abuses or serious faults exist in any of the Mission houses, they shall accurately inform the Mother Superior about everything.

9. When a Sister has been elected she should not be changed inside of three years, without weighty reason.

10. *The Visitation*—At least once a year the Mother Superior, or her representative, shall visit each Mission house, to ascertain its moral and physical condition.

11. In order that the Visitation may be productive of good, it is necessary that the Superior, as well as the Sisters, invoke the Holy Ghost to obtain His Divine assistance. At the appointed time the Mother shall assemble the Community, and open the Visitation by reciting a short prayer.

12. She will call each Sister to her, so that all may have an opportunity of manifesting their personal wants, and informing her if abuses have crept in. Each one, however, should mention only what she knows to be true, without exaggerating, lessening, or concealing any point through human respect.

13. She will see if order and cleanliness prevail in the house, visit the cells, remove what is superfluous, and have necessaries supplied.

14. She shall particularly examine :

- (a) Whether the Rule and Constitutions be read as prescribed ; especially if the one on silence be conscientiously observed.
- (b) Whether harmony, charity, and peace, reign among the Sisters.
- (c) Whether frequent dispensations from the Rule be granted without sufficient reason.

15. *Foundations*—When a new Mission house is accepted, the Mother Superior should have a written contract drawn up and signed, first by the Pastor of the parish ; next, by her councilors ; and lastly she should affix her own signature to it, so that if difficulty arise, the conditions on which the house was accepted, may be known. This contract should include a free residence, and a yearly stipend.

16. The Mother Superior should see that there are, at least, four Sisters in each house, as otherwise, the spirit of the Order and the common life can not well be maintained. She should, therefore, never found a new Mission if the other houses cannot easily spare the Sisters necessary for it.

17. The consent of the Most Rev. Archbishop must be obtained to found or resign a mission.

18. Possessions are the common property of the Institute. The Mother Superior should be careful that all legal titles are kept in order, and according to the laws of the country. She must be particular that no unnecessary expenditures be made for buildings ; that every new structure, as well as the furniture of the rooms, be without elegance or ornament, and strictly in conformity with holy poverty ; that they, however, be suitable for the purpose, according to the express wish of our holy founder. Not only should the cells of the Sisters be furnished in a simple manner, but, also, the parlors and rooms for strangers.

## CHAPTER IV.

## THE OFFICE OF MOTHER ASSISTANT.

1. THE Assistant of the Mother Superior bears the title of "Mother Assistant," and should be called so by all.

2. In case of absence, or incapacity of the Mother, the Assistant will take her place governing the Institute according to her directions, and presiding at all the consultations.

3. Not only is it the duty of the Mother Assistant to aid the Mother Superior, in words and deeds, in the government of the Institute, but, also, respectfully and charitably, to admonish her if she disregard a point of Rule, tolerate abuses and frequent transgressions, or if she repeatedly dispenses from the Rule.

4. She shall, also, defend the Mother Superior against groundless complaints of Sisters, and by word and example strive to preserve and to promote among the Sisters, not only a good understanding, but also a holy friendship, and mutual esteem between the Mother Superior and her subjects. The Assistants of every house have the same obligations towards their Local Superior, so that the observance of the holy Rule and Constitutions be constantly maintained.

## CHAPTER V.

## THE OFFICE OF LOCAL SUPERIOR AND HER ASSISTANTS.

1. THE Local Superior shall be called Sister Superior. Her authority extends over all the members and also over the administration of property of the

Convent over which she is placed. She should conform herself to the rules and regulations of the Mother Superior. That which the Mother is for all the houses, the Local Superior should be for her particular house. She should lead the Sisters in the way of perfection, with motherly love, prudence, and justice, according to the Rules and Constitutions. No one shall be appointed Local Superior who has not lived six years in the Community as a professed Sister.

2. She appoints the Sisters to their different occupations, and should not allow them to meddle in anything else. She should leave the Sisters the power which the Rule gives to their office. She should not change the Sisters often in their employments, as this only creates confusion.

3. She has no authority to incur an expense of more than twenty-five dollars (food and clothing excepted), without the approval of the Mother Superior.

4. She has the power of correcting the Sisters, both in and out of chapter.

5. It belongs only to the General Superior to appoint the teachers to the different schools, but the Local Superior has the right to arrange these Sisters to take charge of the classes most suitable to each.

6. The Local Superior is not only allowed, but even obliged to visit the schools every two weeks to see how matters progress. She should strictly observe the discipline, cleanliness, and progress of the children, also, the adherence to the proper system of teaching. She should allow the Sisters to make little presents to the children.

7. If a teacher be careless she must admonish her, or impose a penance if necessary. If this fails to have the desired effect, the Superior must then, and only then, write to the Mother.

8. Should a young girl apply to the Local Superior for admission into the convent, the latter should notify

the Mother, stating, also, all particulars, and then act as advised. If there be any postulants in a Mission house, they must follow, in every detail, the Rule which they observe in the Mother house.

9. She has the right to receive sick persons into her house (if she be Superior of a hospital), as well as decent wayfarers who may ask for a night's lodging—"I was sick and ye invited me, I was a stranger, and ye took me in."

10. If she be told anything by one of the Sisters, no matter what it may be, she should not speak of it to others. If she disagree with any Sister or have any other difficulty, she should endeavor to arrange such matters herself, and only after making repeated efforts, at reconciliation in vain; shall she write to the Mother. Without express permission from the Mother, no Superior is allowed to introduce innovations or give up old customs.

11. The Superior will ask of sick Persons, who desire to be received into the hospital, and can pay their board, whatever the Mother has appointed for all such houses.

12. For a better administration of the temporal affairs of the convent, the Superior shall keep, either personally or through her Assistant, the following books:

- (a) A catalogue of the Library.
- (b) A book of the finances, in which the daily income and expenditures of the convent, shall be entered, and which shall be balanced monthly.
- (c) She shall, also, keep an inventory of the school or institute that is connected with the convent. In it she shall record the number of children; the names and residence of those who enter and leave; the names of "First Communicants," and of those who

are confirmed; the school system, school books, salary of teachers, and all other important events of the school and convent.

13. She shall, also, inspect each branch of the Institution, weekly, to see that it receives the proper care, and that order and cleanliness be maintained.

14. If there are five Sisters in a community, the Superior is to have one assistant; but if the Community consists of twelve, she must have two, who, in word and deed, will aid her in the government of the convent. The Superior should place great confidence in this assistant and show her due respect, especially in the presence of others.

In all important affairs of the house the Superior should ask her advice, and each assistant is obliged, in conscience, frankly and respectfully, to state her opinion, no matter what the views of the Superior may be.

15. An assistant has only those rights the Constitutions and the Mother Superior give her. She should always be kind and affable toward her Sisters, and very respectful towards her Superior; especially in the presence of others. She should observe a strict silence in regard to everything the Superior communicates to her as secret, and she should not show displeasure if the advice she gave the Superior be not carried out.

16. By virtue of her office, she is obliged to inform the Superior of any grave faults or irregularities which she may notice.

17. In case the Superior is sick or absent, the first Assistant, or if she be prevented, the second, and if there be no assistant, the eldest professed Sister takes the Superior's place, unless the Mother has appointed another Sister to do it.

18. For every unusual expense of more than twenty-five dollars (food and clothing excepted) the Local Superior must have the consent of the Mother.

---

## CHAPTER VI.

### THE OFFICE OF PROCURATRIX.

1. THE Procuratrix shall have charge of the temporalities of the house, and carefully keep an account of the finances ; noting, punctually, each article with date of its purchase, price, and delivery, so that no mistake or confusion may occur.

2. She must see that these books are always in order, so that they may, at any time, be shown to the Mother Superior or to the ecclesiastical Superiors.

---

## CHAPTER VII.

### THE OFFICE OF MISTRESS OF NOVICES AND HER ASSISTANT.

1. THE Mistress of Novices is chosen for three years by the Mother Superior with the advice of her council. This office is one of importance and great responsibility, for the spirit of the entire institute, and of each individual member, depends upon the religious education of the Novices and Postulants. The Mistress must be ten years professed, and, in accordance with a decree of His Holiness, Pope Clement XIII., she must have attained the age of thirty-five years.

2. To lighten, however, the burden of her office she shall have an assistant. Both the Mistress of Novices



and her Assistant should thoroughly understand the teachings of religious perfection. They should be devoted to prayer, interior and exterior mortification; be prudent, full of charity and kindness; grave and dignified. They should unite holy zeal to meekness, and try, as much as possible, to be free from irritable or passionate dispositions. In a word, they should be models of every virtue, so that those entrusted to their care may not fear them, but rather esteem, honor, and love them as mothers.

3. The Mistress is to have entire control of the Novices, and is dependent on the Mother Superior alone, in the government of the Novitiate.

4. Since the object of the Novitiate is the study and practice of the religious virtues, characteristic of a true Daughter of St. Francis, the Mistress shall constantly imbue each Novice with an exalted idea of, and a holy esteem and love for her vocation. She shall instruct her thoroughly in the exact and punctual observance of the Vows, Rules, and Constitutions; how to practice vocal and mental prayer; how to make meditation; how to make particular examen, to guard and mortify her senses; how to discover and eradicate her faults, and conquer her evil inclinations. She shall accustom her to a certain austerity and make her familiar with the fasts and penances of the Rule. She shall, also, direct her how to receive the Sacraments worthily, and explain to her how useful and salutary it is, to unreservedly manifest her interior emotions and temptations to the Spiritual Director. She shall induce each novice to practice humility, especially in the care of the sick, or aged, and in the menial works of our vocation, as our holy Founder requires of us. She shall, also, teach her to practice reserve and modesty in all her actions, for in the eyes of the world, these virtues reflect a supernatural splendor on the Institute. Lastly, she shall inculcate a love of silence, in

which is hidden the richest treasures of wisdom and virtue.

5. Not only shall she clearly explain to the Novices the Rule, Constitutions, and the three vows of Poverty, Chastity, and Obedience, but she shall also expound these minutely, and in detail, referring, at the same time, to the legends of the Saints, especially to those of our Order. To this end she shall, in all things, teach them by example as well as by word, for the latter moves the heart, but the former draws and leads them into the life of perfection. Whilst she thus instructs the Novices in all these points, she shall carefully observe them herself, and test the spirit by which they are animated. For all exterior practices are worthless, if the spirit be wanting, which consists in love, holy joy, and sacrifice in the service of God. She shall, therefore, examine every Novice on the following points :

- (a) If she truly seeks God ;
- (b) If she has a real love for the religious life ;
- (c) If she possesses the virtues of child-like simplicity, sincerity, and obedience ;
- (d) If she is willing to mortify her own will in everything, and to bear, patiently, every humiliation for the love of God.

6. If the Mistress doubts whether a Novice possesses these dispositions, she should consult the Spiritual Director, and lay the case before the Mother Superior for decision.

7. Every four months she shall give an exact account of the character, ability, and conduct of each Novice to the Mother Superior.

8 To be able to do this, she must have a thorough knowledge of each, and must, therefore, always and everywhere, observe her. She must treat each like a prudent, just, and loving Mother—often, and confidentially conversing with her, to determine the condition of her health, and to ascertain her needs which she

(the Mistress) will endeavor to satisfy. She should, however, take special interest in the spiritual welfare of each Novice, and observe an inviolable silence regarding whatever is entrusted to her as secret, for thus only will she gain the love and confidence of all.

9. In all her instructions, she should adhere to the counsel of the Apostle, 2 Tim 2. "Entreat, reprove, rebuke" *i.e.*, as time and circumstances require, she should show severity at one time; the earnestness of a mistress at another; and again, the love and tenderness of a mother.

10. Although the Mistress has no right to demand of the Novices an account of conscience, yet, to enable her to decide, regarding their vocation and ability, she may, and ought to ask, once a month, the following questions:

- (a) If they be happy in their vocation.
- (b) If they have any temptations against their vocation; and if the thought of their relatives gives them trouble.
- (c) If they have any special affection or aversion for any one.
- (d) If they truly seek God, and if they are willing to obey blindly, to restrain their passions, and to endure contradictions and humiliations.

But the Mistress must be careful not to examine anything that regards confession, and no Novice is obliged to answer any questions of this kind, even if asked, as our Holy Father, Leo XIII., has ordained.

11. Should a Novice wish to manifest her interior sins or temptations, the Mistress should refer her to the Confessor.

12. The Mistress shall keep two books in the house for the Novitiate. In one she shall record the names of the Novices, and the date on which they began their Novitiate; in the other, the date of their profession.

In the first book she should leave a space, a hand wide, for remarks, such as—why a Novice was dismissed; or in case of death, her particular virtues, etc. In the second, she shall write, for each newly professed, the following:

“I, Sister —, of the Third Order of St. Francis, do hereby declare, that on the — day of —, in the year of our Lord —, I made my religious Vows of said Order in honor of God, of His blessed Mother and of St. Francis, and for my own salvation.” This document must be signed by each newly professed Sister, by the Mistress, and her assistant.

13. In matters concerning the Novitiate she is perfectly independent of the Local Superior of the House, and neither she, nor any other professed Sister has any right to employ a Novice in anything without express permission from the Mistress. She, also, has the sole privilege of instructing and correcting the Novices, but she must not introduce new rules or customs, but practice the old ones. She may permit the Novices all that the Constitutions allow.

14. If the Mistress be prevented from attending any Community exercise, she is not obliged to inform the Superior.

15. When letters or parcels are received for the Novices, they must be given to the Mistress, for she is the only one who has the right to open and read them. The same is to be observed in regard to letters which the Novices write.

16. She must attend Chapter the same as other Sisters, and accuse herself in the same manner. The Novices' Chapter, presided over by the Mistress or her Assistant, is held at a different time, and must be separated from that of the Community. The Mistress shall, also, recite the office with the professed Sisters and Novices in common.

17. The Assistant of the Mistress is to be appointed

by the Mother Superior, with the advice of her council. It is the duty of the Assistant to watch over all the Novices, and to inform the Mistress of any faults she may notice in them.

18. When the Mistress is absent, which should be in unavoidable circumstances only, the Assistant shall take her place. She has then the same power as the Mistress, and should conduct the Novitiate in the same manner, but she should not introduce any innovations. She is to spend her recreation with the Novices, and sometimes with the professed Sisters.

---

## CHAPTER VIII.

### THE NOVITIATE.

1. WITH permission of the Bishop, the Novitiate shall be in the house which the Mother Superior selects, and remain a separate Community from that of the professed Sisters.

2. After receiving the Habit, the Novices shall make a Novitiate for two years, and during that time the Mother Superior must see that they have all that is necessary for their state of life.

3. The right of remaining with the Novices belongs exclusively to the Mistress and her Assistant; no other Sisters are allowed to frequent the Novitiate, or to speak to any Novice without permission from the Mother Superior.

The Days on which Novices and postulants are permitted to receive visits from their friends are as follows :  
The first Sunday of January and of August.

“ “ “ after Easter.

4. In the Novitiate the following should be observed :  
(a) During their Novitiate, the Novices are not to be sent to other houses, except in case of sickness.

(b) They should never be allowed to visit their parents, except in case of serious sickness or death.

(c) Those who are talented should attend school for at least four hours every day on which school is held, during the two years of their Novitiate. This study is to be directed by a competent Sister.

5. They shall make a weekly retreat on Friday, keeping strict silence. They shall make the way of the Cross, daily. If a recreation day falls on Friday, the retreat is withdrawn.

6. On the twenty-fifth of each month they shall perform a devotion to the Infant Jesus, and in the afternoon receive a present.

7. If a Novice be dismissed, all that she brought to the convent is to be returned to her; but a deduction should be made according to the number of months she spent in the Novitiate.

---

## CHAPTER IX.

### RANK OF THE SISTERS.

1. THE General Superior takes the first place in the choir, refectory, and in the meetings of the Community.

2. The Mother Assistant, at all times, takes the first place after the Mother.

3. The general Councilors take their places next to the Mother Assistant, according to profession.

4. The Local Superior always retains the first place in the Mission house assigned her, except when the Mother Superior is present.

5. The Assistants of the Local Superior take the next places after their Superior, except when older Sisters from other houses are present.

6. All the other Sisters rank according to the order of their profession.

7. Postulants who enter on the same day, and at the

same time, rank according to age ; the elder preceding the younger ones.

#### THE DUTIES OF SUPERIORS.

1. To be Superior is, indeed, a great dignity ; but it is like-wise burdensome, and a great responsibility. For a Superior is God's visible representative, who, in the spirit of Jesus Christ, should lead the Community. entrusted to her care, in the way of perfection. Such a dignity and authority necessarily presupposes a vocation from God.

2. When a Sister is lawfully elected or appointed by ecclesiastical authority Superior of the whole Institute or of a mission-house, she should, after the example of Jesus Christ, govern her Community with charity, prudence, and justice. Therefore, her most important duty is *to edify* the Sisters *entrusted to her care*. As our divine Saviour first practised every virtue before He taught it, so, also, should each Superior fervently practice every virtue required by her vocation, and position. She shall, especially, tread the paths of humility, for the higher her office the more humble should her mind and conduct be. As Jesus deprived Himself of all things, so should she renounce herself in all things ; seeking only the glory and will of God, and the salvation of her daughters. For it is her duty to rear her spiritual family according to the example of Jesus Christ, and in practice to be to them a guide in the love of poverty, in the labors of her vocation, and in bearing patiently the trials of Community life, so that she can truly say with the Apostle : "Be ye followers of Me, as I also am of Christ." I Cor. iv. 16.

3. *A Superior must love her Sisters as her children* without exception, without regard to person, character, or nationality ; the illiterate as well as the educated, the imperfect as well as the more perfect. For she takes the place of Mother to each and all. As such the

dying Redeemer beheld her on the day on which He entrusted to her the holy office she holds. He addressed her, as He did His holy Mother, from the Cross—"Mother behold thy children," consequently it is a stringent duty of each Superior to love all her subjects, after the example of Jesus Christ, with a specially tender and generous love, earnestly endeavoring to make them very happy in their vocation; sincerely compassionating the weak, patiently bearing the peculiarities of their character, and affectionately admonishing the erring. When the Sisters come to her for permissions, counsels or assistance, she should receive them kindly and cheerfully, granting them all she can. But especially towards the sick should she show herself a Mother; visiting them every day, and inquiring, minutely, and with tender care, how they feel, and how they are cared for. By such love and condescension a Superior cannot fail to gain the esteem and child-like confidence of her Sisters.

4. *As Mother, the Superior should instruct and lead her Community in the way of salvation.*—For this reason there should be a mutual understanding between herself and the Spiritual Director of the convent. In her doubts, she should seek his advice, appreciate his counsels, and, when possible, faithfully comply with them. For the Apostle expressly teaches that God instructs His people through His anointed.

5. The Superior should see that the Sisters are well instructed in the truths of our holy religion, and in the science of the saints; therefore, she should request the Spiritual Director to give them, if possible, a conference at least once a month. She, herself, should exhort them to be faithful to the Rule and the Vows and especially to mutual love and harmony among themselves.

6. She should be very prudent, for "without prudence the most beautiful virtue becomes a vice"—(St.



Bernard). Consequently, she must do nothing without mature reflection; prudence demands that she seek the advice of her Councilors in all affairs of importance, and she can expect the benediction of heaven on her decisions, only when she is faithful to this Rule. "Do nothing without counsel—and thou wilt not repent when thou hast done." Eccles. xxxi 24.

7. No Superior should ever speak disparagingly of the ways or methods of her predecessors, nor allow others to do so.

---

### REFLECTION ON CHARITY.

---

THE Sisters should try to speak well of one another. To speak of others as they would wish to be spoken of, and never utter, in the absence of a Sister, what they would not say in her presence.

If they ever hear a Sister speak ill of others, they should be careful neither to encourage her lack of charity, nor appear pleased with her language; otherwise, they partake of her guilt. They should be careful never to mention to any Sister that another has spoken of her in an uncharitable manner; for tale-bearing of this kind sometimes occasions disputes and aversions which last a long time. Oh! how frightful the account which tale-bearers must render to God!

The sowers of discord are objects of abomination in His sight. Six things, there are, that the Lord hateth, and the seventh his soul detesteth. The seventh is the man that soweth discord among brethren. They should endeavor, also, to avoid, as much as possible, all disputes. Sometimes trifles give occasion to arguments that end in altercations and injurious language. If they love charity, they should endeavor to be affable and meek

to all. Meekness is the characteristic virtue of the Lamb; it is the beloved virtue of Jesus Christ, Who, through a love of meekness, took the appellation of Lamb. In their conversation and intercourse with others, the Sisters should try to be agreeable not only to their Superior and to those who are in office, but to all, and particularly to those Sisters who have offended them, or who oppose their wishes, or are displeasing by roughness of manner. Charity is patient: beareth all things. Whoever, then, bears not the defects of his neighbor cannot have true charity. The most perfect souls are not free from all defects. All are subject to faults; and, notwithstanding her manifold imperfections, each Sister expects to be treated with charity and compassion. Therefore, each should, according to the advice of the Apostle, compassionate the defects of others. Bear ye one another's burdens. It is by the manner in which one Sister bears the burdens of others, that it is known whether she loves them with true charity, which, because it is supernatural, should be stronger than natural affection.

In observing charity, the Sisters should not neglect the practice of politeness, which is called the garment of charity. Although politeness, which is ranked among the little virtues, because it is supposed that religious supernaturalize it by their motive, is a purely human virtue, yet, it is essential to the harmony of society. It is, perhaps, because religious regard it too much as a human virtue, that they frequently seem to forget to practice it among themselves. Nevertheless, politeness is nowhere out of place. It is a desire to please those with whom we are obliged to live, and to conduct ourselves in such a manner that we may give satisfaction to everybody; to our Superiors, by our respect; to equals, by our esteem; to inferiors, by our kindness. It consists, in saying, and doing to each one what is suitable, and may please that person. "With

honor preventing one another," says the Apostle ; these marks of honor are what we understand by politeness. We all like one who treats us with respect, and we feel obliged to make a similar return. Therefore, in a Community, where Christian supernatural politeness reigns, the Sisters will never hear, in conversation, the least rude word, trite remarks, interruptions, boisterous laughter, etc. ; nor will they observe in dress any negligence or want of neatness ; nor any unseemly haste in going to and fro ; nor any brusque impatience or hurry which makes the Sisters forget that they must salute one another, at least interiorly, because of the dignity of their vocation.

Charity, whatever the nature of its acts, has more need than all the other virtues to be practised with a good grace. Gentleness is its flower, amiability its perfume. Every act of charity, done with an ill grace, is almost valueless. A service rendered ungraciously, in a manner which shows that a Sister regrets being disturbed or troubled, only produces half its effect, and lacking that which should be its charm, it is hardly counted by God and men. But to perform every act of charity with affability, condescension, politeness, and cheerfulness, requires a strong habit of self-control. The Sisters should, therefore, watch over themselves, struggle courageously against their inclinations to selfishness, sensuality, and pride. No virtue brings its own reward in this world more than charity, and the Holy Spirit desires that all should think of this, for in praising people of the Old Law, He nearly always says : " they were beloved of God and men."

## ADVICE TO SISTERS WHO ARE TEACHING.

---

SINCE education is the want of the age, those Sisters, employed in this good work, should rejoice; for it is the most excellent of all zealous labors. Education forms men, moulds generations, decides the fate of individuals in time and eternity, the fate of families and of kingdoms. Good education gives worthy Priests to the sanctuary, legislators and just magistrates to the State; it supplies good children to families, and forms those who are fitted to be the heads of households; it gives protectors to religion and Saints to heaven. There may be other works of zeal more striking to the eye than the instruction of children and the education of youth; but there is none more solid, more fruitful, or more worthy of the esteem of God and men. Therefore, the Sisters who are engaged in this work, should beg of God the grace to devote themselves to it with all their hearts, and be always ready to spend their entire lives in teaching, should such be the will of God. But to ensure success they must have more than a good will; they must use the necessary means. They should try to obtain help from God by an ardent charity, a profound humility, and a great purity of conscience and intention; they ought to be women of prayer, that grace may sustain their courage, and enable them to conquer obstinate, indolent, and passionate natures. They should try to be closely united to their Superiors, by childlike obedience, and to their companions by charity, so that there may be perfect unity in their ways of judging and acting. They should try to be exemplary, so that their lives may preach and persuade more than their words, and thus contribute towards

giving them authority. They should devote themselves entirely to the special branch that is given them, no matter what attraction they may feel for other labors or other studies; in a word, they should be women of abnegation, devotion, and sacrifice. They should beg of God to assist them, to acquire those virtues in which they are deficient. The work of education, especially for those who enter on it while young, is not without its dangers. Many have fallen victims to these; therefore, to avoid this evil the Sisters should guard:

(a) Against the attraction they may feel for some pupils in particular; there is but one step between that and misplaced affections and familiarities.

(b) Against dissipation, whence flow lukewarmness and the loss of a religious spirit.

(c) Against the disgust which various contradictions will cause, and which, if the Sisters are not careful, will lead to a great disgust for their vocation.

What they should most especially avoid, in this important work, is fickleness of temper and conduct, excessive indulgence in anger, harsh language, humiliating remarks, especially in public; want of punctuality in the hours for assembling; want of preparation for what they have to say or teach; routine, or a want of ingenuity in exciting emulation. They should beg our Blessed Lady and the Saints, who were devoted, in a special manner, to the education of youth, to obtain for them, and for those associated with them, in the apostolate of education, the happiness of leading many souls to God.

## CIVILITY AND RELIGIOUS DECORUM, AND ADVICE FOR NOVICES.

---

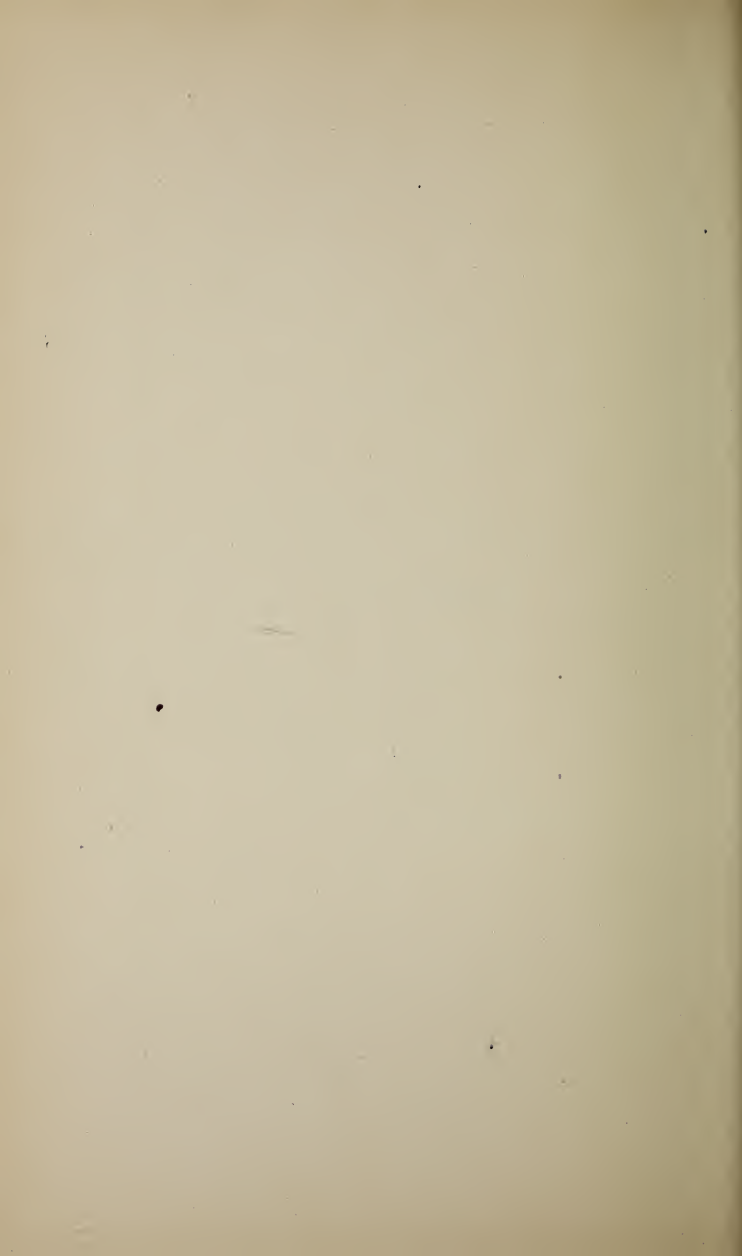
As sincere charity, according to the Apostle, "is kind and patient, seeking not her own, but bearing and enduring all things" (1. Cor. xiii.), it is, of course, necessary that religious souls should not undervalue the principles and practice of that forbearance, civility, and simple politeness, which are requisite in all societies, and may be justly termed the exterior of charity. It consequently follows, that the members of all religious Orders, particularly those devoted to the instruction of youth, and obliged to give children not only a Christian, but also a polite education, should be habituated to act in every respect, according to the rules of civility and religious decorum. If, when a resident in the world, you were initiated in the principles of politeness, and accustomed to act conformably thereto, continue the same line of conduct after your entrance into the convent, as it is by no means contrary to the Spirit of religion. This is manifest from the examples of Saints Paul and Anthony, who so politely ceded to each other the honor of breaking the bread. Religious must, however, purify and elevate their motives, acting from a principle of virtue in the same manner as they formerly did to avoid being considered impolite or uncultured. They should let the deference with which they heretofore treated others, perhaps, through mere compliment, spring now from sincere esteem for the persons with whom they are associated, and also from unfeigned respect for their exalted dignity and sacred character as Spouses of Jesus Christ. They should beware, however, of that affected air and deportment, which denotes a worldly spirit or vain complacency in self; and abstain from those multiplied compliments

which border on flattery, and cannot fail to be troublesome and irksome among persons desirous of living together in the unaffected simplicity of sincere charity. As for those who enter the convent uninstructed in the rules of civility or politeness, they must endeavor, in the Novitiate, to acquire whatever knowledge may be necessary on that head, as well as on every other requisite for the religious life. They must, therefore, take care to speak politely, gently, and always in terms of entreaty when it is necessary to ask for anything, never failing to return thanks for whatever has been given them. When spoken to by any one of the elder Sisters, who may be standing they should rise; and if they speak to any one in the choir or elsewhere, who is sitting or kneeling, they should stoop or kneel, so as to spare her the trouble of rising. They should never speak from a distance, or make signs to call another, particularly an elder, that being allowable only from Superiors to inferiors. At recreation they may take, indifferently, any unoccupied place, but Novices should politely cede to the professed the places near the Mistress, as being the most honorable; however, if refused, the Novices may take them themselves through condescension. Whenever they meet the professed Sisters, they should salute them, and if it be the Superior, Assistant, or Mistress of Novices, they should stop until she passes. When they are in the infirmary or elsewhere, and a Religious of the Community enters, they should rise, give her their place, and sit below her. There are many other things relating to civility and politeness, best learned by custom, and naturally springing from that respect which religious persons mutually owe to each other, and which should never be lessened by familiar intercourse.





PART III.



## MORNING PRAYERS.

**I**N the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Our Father, Hail Mary, I Believe.

## AN ACT OF THANKSGIVING.

O my God! I adore Thee, and I love Thee with my whole heart. I thank Thee for all the benefits which Thou hast granted me, and especially for having protected me so mercifully last night.

## A GOOD INTENTION.

To Thee, my God, I offer all that I shall do, all that I may suffer, during the day. I unite all my actions and sufferings with those of Jesus and Mary, and I make the intention now, to gain all the indulgences to which I may be entitled for any good works which I perform this day.

## RESOLUTION.

My God! I firmly resolve to fly from sin, and I implore Thee for Jesus' sake to grant me the grace of perseverance. And especially am I resolved, in every trial, to take refuge in Thy holy will. O Lord! Thy will be done.

## PRAYER FOR GRACE.

O my Jesus! bear me in Thy hands this day. Mary, holy Virgin! may I find shelter under thy protecting mantle. And do Thou, O heavenly Father! help me for the love of Jesus and Mary. My Guardian Angel,

holy Father St. Francis, all my holy patrons, and all the Saints, pray for me.

Three Hail Marys.

Through thy most holy virginity and Immaculate Conception, O most pure Virgin, purify our hearts, our bodies, and our souls.

THE MEMORARE.

Remember, O most gracious Virgin Mary, that never was it known, that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my mother. • To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but in thy mercy hear and answer me. *Amen.*

PRAYER OF ST. FRANCIS IN THANKSGIVING.

*For a Religious Vocation.*

Benign and merciful God! how have I merited the great grace of being called to the Order of our holy Seraphic Father St. Francis, and for having been withdrawn from the world and its sinful vanities, that I may not return to my old ways and state, and instead of serving God, serve the world?

Inflame my heart with the fire of Thy Divine love, that I may ever serve Thee with a chaste body and a pure heart, Thou who livest and reignest, for ever and ever. *Amen.*

LITANY OF THE MOST HOLY NAME OF JESUS.

Kyrie eleison,  
Christe eleison,  
Kyrie eleison,

Lord, have mercy on us,  
Christ, have mercy on us,  
Lord, have mercy on us,

Jesu audi nos,  
 Jesu exaudi nos.  
 Pater de coelis Deus.

Fili Redemptor mundi Deus,

Spiritus Sancte Deus,  
 Sancta Trinitas unus Deus,  
 Jesu, Fili Dei vivi,

Jesu, Splendor Patris,  
 Jesu, Candor lucis aeternae,  
 Jesu, Rex Gloriam.  
 Jesu, Sol Justitiam,

Jesu, Fili Mariae Virginis,  
 Jesu, amabilis,  
 Jesu, admirabilis,  
 Jesu, Deus fortis,  
 Jesu, Pater futuri saeculi,  
 Jesu, Magni Concilii Angele,  
 Jesu, potentissime,  
 Jesu, patientissime,  
 Jesu, obedientissime,  
 Jesu, mitis et humilis corde,

*Miserere nobis.*

Jesus, hear us,  
 Jesus, graciously hear us,  
 God, the Father of Heaven.

God, the Son, Redeemer of the world,

God, the Holy Ghost,  
 Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, splendor of the Father,

Jesus, brightness of Eternal light,

Jesus, King of glory.  
 Jesus, Son of Justice,

Jesus, Son of the Virgin Mary,

Jesus, amiable,

Jesus, admirable,

Jesus, powerful God,

Jesus, Father of the world to come,

Jesus, Angel of the Great Council,

Jesus, most powerful,

Jesus, most patient,

Jesus, most Obedient,

Jesus, meek and humble of heart,

*Have mercy on us.*

Jesu, Amator casti-  
 tatis,  
 Jesu, Amor noster,  
 Jesu, Deus pacis,  
 Jesu, Auctor vitae,  
 Jesu, Exemplar vir-  
 tutum,  
 Jesu, Zelator ani-  
 marum,  
 Jesu, Deus noster,  
 Jesu, Refugium nos-  
 trum,  
 Jesu, Pater pau-  
 perum,  
 Jesu, Thesaurus fi-  
 delium,  
 Jesu, bone Pastor,  
  
 Jesu, Lux vera,  
 Jesu, Sapientia ae-  
 terna,  
 Jesu, Bonitas infi-  
 nita,  
 Jesu, Via et Vita  
 nostra,  
 Jesu, Gaudium An-  
 gelorum,  
 Jesu, Rex Patriar-  
 charum,  
 Jesu, Magister  
 Apostolorum,  
 Jesu, Doctor Evan-  
 gelistarum,  
 Jesu, Fortitudo Mar-  
 tyrum,  
 Jesu, Lumen Con-  
 fessorum,

*Miserere nobis.*

Jesus, Lover of chas-  
 tity,  
 Jesus, Lover of us,  
 Jesus, God of peace,  
 Jesus, Author of life,  
 Jesus, Model of vir-  
 tues.  
 Jesus, zealous for  
 souls,  
 Jesus, our God,  
 Jesus, our Refuge,  
  
 Jesus, Father of the  
 poor,  
 Jesus, Treasure of  
 the faithful,  
 Jesus, Good Shep-  
 herd,  
 Jesus, True light,  
 Jesus, Eternal Wis-  
 dom,  
 Jesus, Infinite Good-  
 ness,  
 Jesus, our Way and  
 our Life,  
 Jesus, Joy of  
 Angels,  
 Jesus, King of the  
 Patriarchs,  
 Jesus, Master of  
 the Apostles,  
 Jesus, Teacher of  
 the Evangelists,  
 Jesus, Strength of  
 Martyrs,  
 Jesus, Light of Con-  
 fessors,

*Have mercy on us.*

Jesu, Puritas Virgini-  
 num,  
 Jesu, Corona Sancto-  
 rum omnium,  
 Propitius esto, parce nobis  
 Jesu.

*Miserere nobis.*

Propitius esto, exaudi nos  
 Jesu.

Ab omni malo,  
 libera nos Jesu.

Ab omni peccato,  
 Ab ira tua,  
 Ab insidiis diaboli,

A spiritu fornicati-  
 onis,  
 A morte perpetua,

A neglectu inspira-  
 tionum tuarum,  
 Per mysterium sanc-  
 tae Incarnationis  
 tuae,

Per Nativitatem tu-  
 am,  
 Per Infantiam tuam,

Per divinissimam  
 Vitam tuam,  
 Per Labores tuos,

Per Agoniam et  
 Passionem tuam,  
 Per Crucem et De-  
 relictionem tuam,  
 Per Languores tuos,

*Libera nos Jesu.*

Jesus, Purity of Vir-  
 gins,  
 Jesus, Crown of all  
 Saints,

*Have mercy  
 on us.*

Be merciful: Spare us O  
 Jesus.

Be merciful: hear us O  
 Jesus.

From all evil, Jesus  
 deliver us.

From all sin,  
 From Thy wrath,  
 From the snares of  
 the devil,

From the spirit of  
 fornication,  
 From everlasting  
 death,

From the neglect of  
 Thy inspirations,  
 Through the mys-  
 tery of Thy Holy  
 Incarnation,

*Jesus deliver us.*

Through Thy Nati-  
 vity,  
 Through Thy In-  
 fancy,

Through Thy most  
 Divine Life,  
 Through Thy La-  
 bors,

Through Thy Agony  
 and Passion,  
 Through Thy Cross  
 and Dereliction,  
 Through Thy Lan-  
 guors,

Per Mortem et Sepulturam tuam, Per Resurrectionem tuam, Per Ascensionem tuam, Per Gaudia tua, Per Gloriam tuam, Agnus Dei, Qui tollis peccata mundi,—parce nobis Jesu.	} <i>Libera nos Jesu.</i>	Through Thy Death and Burial, Through Thy Resur- rection, Through Thy Ascen- sion, Through Thy Joys, Through Thy Glory, Lamb of God, Who takest away the sins of the world: Spare us, O Jesus.	} <i>Jesus, deliver us.</i>
Agnus Dei, Qui tollis peccata mundi, exaudi nos, Jesu.		Lamb of God, etc. Hear us, O Jesus.	
Agnus Dei, Qui tollis peccata mundi, miserere nobis, Jesu.		Lamb of God, etc. Have mercy on us, O Jesus.	
Jesu, audi nos.		Jesus, hear us.	
Jesu, exaudi nos.		Jesus, graciously hear us.	

## OREMUS.

Domine Jesu, qui dixisti petite et accipietis, quaerite et invenietis, pulsate et aperietur vobis, quaesumus, da nobis petentibus divinissimi Tui amoris affectum, ut Te toto corde, ore et opere diligamus, et a Tua nunquam laude cessemus. Qui vivis et regnas, etc. *Amen.*

## THE ANGELUS.

V. Angelus Domini nuntiavit Mariae.	V. The Angel of the Lord declared unto Mary.
R. Et concepit de Spiritu Sancto. Ave Maria, etc.	R. And she conceived of the Holy Ghost. Hail Mary, etc.
V. Ecce ancilla Do- mini.	V. Behold the hand- maid of the Lord.
R. Fiat mihi secundum	R. Be it done unto me



verbum tuum. Ave Maria, etc.

V. Et Verbum caro factum est.

R. Et habitavit in nobis. Ave Maria, etc.

V. Ora pro nobis. Sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

## OREMUS.

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui, Incarnationem cognovimus, per Passionem Ejus et Crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. *Amen.*

Gloria Patri, etc.

V. Ora pro nobis, beatissime Joseph.

R. Ut digni efficiamur promissionibus Christi.

## OREMUS.

Sanctissimae Genitricis Tuae Sponsi quaesumus Domine meritis adjuvemur: ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis, etc.

according to Thy word. Hail Mary, etc.

V. And the word was made flesh.

R. And dwelt among us. Hail Mary, etc.

V. Pray for us O Holy Mother of God.

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

## PRAYER.

Pour forth. we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross, be brought to the glory of His resurrection. Through the same Christ our Lord. *Amen.*

Glory be to the Father (three times.)

During the Paschal season—that is from Holy Saturday, at noon, to Trinity Eve, at noon—instead of the foregoing, the following is said standing:

Regina Coeli laetare, Alleluia. Quia Quem meruisti portare, Alleluia. Resurrexit sicut dixit, Alleluia. Ora pro nobis Deum, Alleluia.

V. Gaude et laetare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

#### OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri, Jesu Christi, mundum laetificare dignatus es, praesta quaesumus, ut per ejus Genitricem, Virginem Mariam, perpetuae capiamus gaudia vitae. Per eundem.

The Hail Mary, three times.

Blessed be the Holy and Immaculate Conception of the Blessed Mary, ever Virgin.

#### PRAYER BEFORE MEDITATION.

My God, my Creator, my last End, and my All! I firmly believe that Thou art here present; that I am in Thee, and that Thou art in me; that Thy eyes are fixed on me, as if I were the only one in the world. I adore Thee, O my God, with the most profound respect of which I am capable, and unite this adoration to that which Thou receivest from Thy angels and saints in heaven and faithful on earth. It is for Thy glory, and for the sanctification of my soul, O my God, that I desire to make this meditation. I renounce all the distractions which I may have through the levity of my mind and the artifices of the enemy. Adorable Trinity! Father, Son, and Holy Ghost! I consecrate to Thee, my memory, understanding, and will. Grant me, I most humbly beseech Thee, the attention, lights, and affections necessary to profit by this Meditation. O my most amiable Saviour! permit me to unite myself to Thee, and to pray in Thy name. O my blessed

Virgin Mother! My holy angel, holy patrons and patronesses, assist me!

One Hail Mary.

AFTER MEDITATION.

V. Tu autem Domine, miserere nobis.

R. Deo gratias.

Salve Regina, Mater *misericordiae*, vita, dulcedo et spes nostra, salve! Ad te clamamus, exules filii Hevae. Ad te suspiramus gementes et flentes in hac lacrymarum valle. Eja ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum Fructum ventris tui, nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria!

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Defende quaesumus Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam, et toto corde Tibi prostratam, ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. *Amen.*

NIGHT PRAYERS.

Our Father, Hail Mary.

**O** GREAT and mighty God! I prostrate myself before Thee, to adore Thee with my whole heart. I believe in Thee, O Eternal Truth! I hope in Thee, O infinite Mercy! I love Thee with all my heart, because Thou art infinitely worthy of all my love. For Thy sake, I love my neighbor as myself. O my good God! how can I sufficiently thank Thee for all the favors I have received from Thee? Thou hast thought of me from all eternity, created me out of nothing, redeemed me by the death of Thy only Son, and bestowest

upon me daily innumerable blessings. O Lord! how shall I show myself grateful for so many benefits?

O ye heavenly Spirits! help me to praise the God of Mercy, Who still continues to grant me, His most unworthy child, so many blessings!

O Holy Ghost, Eternal Source of Light, drive away the darkness of my understanding, that I may see the wickedness and enormity of my sins, repent of them with all my heart, detest them above all things, and fear them more than any other evil—more than death itself!

#### EXAMINATION OF CONSCIENCE.

Because all my sins displease Thee, O Sovereign Goodness! I am heartily sorry for having committed them; I most humbly ask pardon for them, and promise, by the help of Thy grace, not only to avoid the like faults for the future, but also to do penance for them.

O most Holy Virgin! who hast the happiness of being the Mother of God! be a mother to me; pray for me now, and at the hour of my death.

O my good angel! whom God has appointed to be my guardian! enlighten me, and guard me in all my actions.

#### PRAYER FOR FINAL PERSEVERANCE.

O Jesus, my Saviour, my God! by Thy Sacred Heart, by the most pure Heart of Thy Virgin Mother; by whatever is pleasing to Thee in heaven and on earth, I beg and entreat Thee, grant me perseverance (say three times), grant me patience. Bestow grace; add courage; that I may efficaciously employ the means which Thou has given.

Sweet Heart of Mary be my Salvation.

#### PRAYER FOR HOLY CHURCH.

O Almighty and everlasting God, who hast revealed Thy glory to all nations in Christ, preserve the works of Thy mercy, that Thy Church, spread throughout the

world, may persevere with steadfast faith in the confession of Thy name: through, etc.

## FOR THE SOVEREIGN PONTIFF.

V. Let us pray for our Pontiff.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies.

Our Father, and Hail Mary. 300 days' Indulgence.

## FOR OUR BISHOP.

Almighty and everlasting God, who alone dost great marvels, send down upon Thy servant (N) our Bishop, the spirit of Thy saving grace; and, that he may truly please Thee, pour upon him continually the dew of Thy blessing. Through Jesus Christ our Lord. *Amen.*

Our Father, and Hail Mary.

## ACT OF FAITH.

My God! I firmly believe all that Thou commandest me to believe through Thy Holy Catholic Church, because Thou, O Infallible Truth, hast revealed it.

## ACT OF HOPE.

My God! I hope, with a firm confidence, through the merits of Jesus Christ, to obtain Thy grace in this world, and if I keep Thy commandments, eternal happiness in the next; because Thou hast promised it, Who art infinitely faithful to Thy promises.

## ACT OF LOVE.

¶ My God! I love Thee with all my heart, and above all things, because Thou art infinitely worthy of all my love, and I love my neighbor as myself.

## THE LITANY OF THE BLESSED VIRGIN.

Sub tuum praesidium	We fly to thy patronage,
confugimus, sancta Dei	O holy Mother of God.
Genitrix. Nostras depre-	Despise not our petitions

cationes ne despicias in  
necessitatibus nostris ; sed  
a periculis cunctis libera  
nos semper, Virgo gloriosa  
et benedicta.

Kyrie eleison,  
Christe eleison,  
Kyrie eleison,  
Christe audi nos,  
Christe exaudi nos.

Pater de coelis Deus,

Fili, Redemptor  
mundi Deus,

Spiritus Sancte,  
Deus,

Sancta Trinitas, unus  
Deus,

Sancta Maria,  
Sancta Dei Genitrix,

Sancta Virgo Virgi-  
num,

Mater Christi,  
Mater divinae gra-  
tiae,

Mater purissima,  
Mater castissima,  
Mater inviolata,  
Mater intemerata,  
Mater amabilis,

Mater admirabilis,

Mater Creatoris,

in our necessities : but  
deliver us always from all  
dangers, O glorious and  
Blessed Virgin.

Lord, have mercy,  
Christ, have mercy,  
Lord, have mercy,  
Christ, hear us,  
Christ, graciously hear  
us.

God the Father of  
Heaven,  
God the Son Redeem-  
er of the world,  
God the Holy Ghost,

Holy Trinity, one  
God,

Holy Mary,  
Holy Mother of God,

Holy Virgin of  
Virgins,

Mother of Christ,  
Mother of divine  
grace,

Mother most pure,  
Mother most chaste,  
Mother inviolate,  
Mother undefiled,  
Mother most amia-  
ble.

Mother most admir-  
able,

Mother of our  
Creator,

*Miserere nobis.*

*Ora pro nobis.*

*Have mercy on us.*

*Pray for us.*

Mater Salvatoris,	Mother of our
Virgo prudentissima,	Saviour,
Virgo veneranda,	Virgin most prudent,
Virgo praedicanda,	Virgin most vener-
Virgo potens,	able,
Virgo clemens,	Virgin most renown-
Virgo fidelis,	ed,
Speculum justitiae,	Virgin most power-
Sedes sapientiae,	ful,
Causa nostrae laeti-	Virgin most merciful,
tiae,	Virgin most faithful,
Vas spirituale,	Mirror of justice,
Vas honorabile,	Seat of wisdom,
Vas insigne devo-	Cause of our joy.
tionis,	
Rosa mystica,	Spiritual vessel,
Turris davidica,	Vessel of honor.
Turris eburnea,	Vessel of Singular
Domus aurea,	devotion,
Foederis arca,	Mystical rose,
Janua coeli,	Tower of David,
Stella matutina,	Tower of ivory,
Salus infirmorum,	House of gold,
Refugium peccator-	Ark of the covenant,
um.	Gate of heaven,
Consolatrix afflic-	Morning star,
torum,	Health of the sick,
Auxilium Christia-	Refuge of sinners,
norum,	
Regina angelorum,	Comfortress of the
Regina patriar-	afflicted,
charum,	Help of Christians,
Regina prophetarum,	Queen of angels,
	Queen of patriarchs,
	Queen of prophets,

*Ora pro nobis.*

*Pray for us.*

Regina apostolorum, Regina martyrum, Regina confessorum, Regina virginum, Regina sanctorum, omnium, Regina sine labe concepta, Regina sacratissimi Rosarii, Agnus Dei, qui tollis etc., parce nobis Domine.	} <i>Ora pro nobis.</i> }	Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints,  Queen conceived without sin. Queen of the most holy Rosary. Lamb of God, who takest away, etc., spare us, O Lord.	} <i>Pray for us.</i> }
Agnus Dei, qui tollis etc., exaudi nos Domine.		Lamb of God, who takest away, etc., hear us, O Lord,	
Agnus Dei. qui tollis etc., miserere nobis.		Lamb of God, who takest away, etc., have mercy on us.	
Christe audi nos. Christe exaudi nos.		Christ hear us, Christ, graciously hear us.	
V. Ora pro nobis, Sancta Dei Genitrix.		V. Pray for us, O holy Mother of God.	
R. Ut digni efficiamur, promissionibus Christi.		R. That we may be made worthy of the promises of Christ.	

## OREMUS.

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde; ut qui, Angelo nuntiante, Christi Filii tui Incarnationem cognovimus per Passionem ejus et Crucem ad Resurrectionis gloriam perducamur. Per eundem

## LET US PRAY.

Pour forth we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, has been made known by the message of an angel, may by His Passion and Cross be brought to the glory of His



Christum Dominum nostrum.

R. *Amen.*

V. Divinum auxilium maneat semper nobiscum.

R. *Amen.*

Sub tuum praesidium confugimus, Sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

V. Ora pro nobis beatissime Joseph.

R. Ut digni efficiamur promissionibus Christi.

Resurrection. Through the same Christ our Lord.

*Amen.*

V. May the Divine assistance remain always with us.

R. *Amen.*

We fly to thy patronage, O holy Mother of God. Despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

V. Pray for us, O holy St. Joseph.

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

#### OREMUS.

Sanctissimae Genitricis tuae Sponsi quaesumus Domine meritis adjuvemur: ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis et regnas, etc.

Three Hail Marys and the De Profundis. (For our deceased Sisters.)

#### GRACE BEFORE MEALS.

V. Benedicite,

V. Oculi omnium,

domine, et tu das escam illorum in tempore opportuno. Aperis tu manum tuam, et imples omne animal benedictione.

R. Benedicite,

R. In te sperant Do-

- V. Gloria Patri, etc.,            R. Sicut erat, etc.,  
 V. Kyrie eleison,                R. Christe eleison.  
 V. Kyrie eleison,                Pater Noster.  
 V. Et ne nos in, etc.,        R. Sed libera, etc.

V. Oremus: Benedic Domine nos et haec tua dona  
 quae de tua largitate sumus sumpturi. Per Christum  
 Dominum nostrum. R. *Amen.*

[The reader says:] Jube domne benedicere.

[The Blessing.]

V. Mensae coelestis participes faciat nos Rex  
 aeternae gloriae. R. *Amen.*

AFTER THE REPAST THE READER SAYS:

- V. Tu autem Domine, miserere nobis.  
 R. Deo gratias.  
 V. Confiteantur tibi Domine, omnia opera tua.  
 R. Et sancti tui benedicant tibi.  
 V. Gloria Patri, etc.  
 R. Sicut erat, etc.

V. Agimus tibi gratias, omnipotens Deus, pro  
 universis beneficiis tuis: Qui vivis et regnas in saecula  
 saeculorum. R. *Amen.*

Psalm Miserere.

PSALM 50.

Miserere mei, Deus,\* secundum magnam miseri-  
 cordiam tuam.

Et secundum multitudinem miserationum tuarum,\*  
 dele iniquitatem meam.

Amplius lava me ab iniquitate mea:\* et a peccato  
 meo munda me.

Quoniam iniquitatem meam ego cognosco:\* et pecca-  
 tum meum contra mea est semper.

Tibi soli peccavi, et malum coram te feci:\* ut justi-  
 fieris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum :\* et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti :\* incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor :\* lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam :\* et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis :\* et omnes iniquitates meas dele.

Cor mundum crea in me, Deus :\* et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua :\* et spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui :\* et spiritu principali confirma me.

Docebo iniquos vias tuas :\* et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meae :\* et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies :\* et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique :\* holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus :\* cor contritum et humiliatum Deus non despicias.

Benigne fac, Domine, in bona voluntate tua Sion :\* ut aedificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiae, oblationes, et holocausta :\* tunc imponent super altare tuum vitulos.

*Gloria Patri, etc.*

V. Dispersit, dedit pauperibus.

R. Justitia ejus manet in saeculum saeculi.

V. Benedicam Dominum in omni tempore.

R. Semper laus ejus in ore meo.

V. In Domino laudabitur anima mea.

R. Audiant mansueti et laentur.

- V. Magnificate Dominum mecum.  
R. Et exaltemus nomen ejus in idipsum.  
V. Sit nomen Domini benedictum.  
R. Ex hoc nunc et usque in sæculum.  
V. Retribuere dignare Domine omnibus nobis bona  
facientibus propter nomen tuum vitam æternam.  
R. *Amen.*  
V. Benedicamus Domino. R. Deo gratias.  
V. Fidelium animæ per misericordiam Dei requiescant  
in pace. R. *Amen.*

Pater Noster (in secret.)

- V. Deus det nobis suam pacem. R. *Amen.*



EVENING REPAST.

- V. Benedicite.  
R. Benedicite. Edent pauperes et saturabuntur et  
laudabunt Dominum, qui requirunt eum vivent corde  
eorum, et in sæculum sæculi. Gloria Patri, etc.  
V. Kyrie eleison, R. Christe eleison,  
V. Kyrie eleison, Pater Noster.  
V. Et ne nos, etc. R. Sed libera nos, etc.  
V. Oremus: Benedic Domine nos et hæc tua dona  
quæ de tua largitate sumus sumpturi. Per Christum,  
etc.  
R. *Amen.*

[The Reader says:] Jube domne benedicere.

[The Blessing.]

- V. Ad cœnam vitæ æternæ perducatur nos Rex  
æternæ gloriæ. R. *Amen.*

AFTER THE REPAST.

- V. Memoriam fecit mirabilium suorum misericors et  
miserator Dominus.

R. Escam dedit timentibus se.

V. Benedictus Deus in donis suis et sanctus in omnibus operibus suis.

R. Qui vivit et regnat in, etc.

Psalm Laudate.

V. Dispersit, etc.

From Christmas until the Epiphany, is said:

V. Verbum caro factum est. Alleluia.

R. Et habitavit in nobis. Alleluia. Gloria Patri, etc.

AFTER THE REPAST.

V. Notum fecit Dominus. Alleluia.

R. Salutare suum. Alleluia. Gloria Patri, etc.

Psalm 95, or Laudate.

ON THE EPIPHANY, AND THROUGHOUT THE OCTAVE,  
IS SAID BEFORE THE MEAL:

V. Reges Tharsis et insulae munera offerent.  
Alleluia.

R. Reges Arabum et Saba dona adducent. Alleluia.

AFTER THE MEAL.

V. Omnes de Saba venient. Alleluia.

R. Aurum et thus deferentes. Alleluia.

Psalm 71.

On Maundy Thursday, is said in an under tone:

V. Christus factus est pro nobis obediens usque ad mortem.

Pater Noster (in secret.)

After which the Superior silently blesses the table with the sign of the Cross. *Jube domne*, is not said. After the Repast, is said:

V. *Christus factus est pro nobis obediens usque ad mortem.*

Psalm, *Miserere*, without *Gloria Patri*. Pater Noster (in secret). Then the Superior says:

V. *Respice, quaesumus Domine, super hanc familiam tuam, pro qua, Dominus noster Jesus Christus, non dubitavit manibus tradi nocentium, et crucis subire tormentum.*

Pater Noster (in secret.)

On Good Friday, the same prayers as on Maundy Thursday, except

“V.—*Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.*”

On Holy Saturday, before the Repast.

V. *Benedicite.* R. *Benedicite.*

V. *Vespere autem sabbati quae lucescit in prima sabbati, Alleluia.*

R. *Venit Maria Magdalena et altera Maria videre sepulchrum. Alleluia. Gloria Patri, etc.*

AFTER THE REPAST.

V. *Vespere autem, etc.*

*Gloria Patri.*

Psalm *Laudate.*

*Gloria Patri, Kyrie eleison, etc.*

ON EASTER DAY. BEFORE AND AFTER THE REPAST,  
IS SAID:

V. *Hæc dies quam fecit Dominus.*

R. *Alleluia.*

On Ascension Day, and until Whitsunday Eve, exclusively,  
is said:

V. Ascendit Deus in jubilatione. Alleluia.

R. Et Dominus in voce tubae, Alleluia.

Gloria Patri, etc.

AFTER THE REPAST.

V. Ascendens Christus in altum. Alleluia.

R. Captivam duxit captivitatem. Alleluia.

Gloria Patri, etc.

Psalm 46.

From Whitsunday Eve till the Evening Repast the Saturday  
following.

BEFORE MEALS.

V. Spiritus Domini replevit orbem terrarum. Alle-  
luia.

R. Et hoc quod continet omnia scientiam habet  
vocis. Alleluia. Gloria Patri.

AFTER MEALS.

V. Repleti sunt omnes Spiritu Sancto. Alleluia.

R. Et coeperunt loqui. Alleluia. Gloria Patri.

Psalm 47.

During the year.

BEFORE THE REPAST.

V. Hoc donum charitatis benedicat dextera Dei  
Patris.

R. *Amen.*

AFTER THE REPAST.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

## THE CEREMONIES OF RECEPTION.

AT the appointed hour all the Sisters will assemble in the Community Room, with lighted candles in their hands.

The postulant, on her knees, will ask the Superior for the name to be given her in Religion. Then a signal is given, and the choir commences the hymn:—"O Gloriosa, etc." The Sisters advance, two by two. The following order is to be observed in the procession: First, a cross bearer, next the novices, after them the professed Sisters, then the postulants who are to be received, and the Superior last. Having arrived at the altar, they make a genuflection before the Blessed Sacrament. The Superior and the Sisters retire to their places, the postulants remaining on their knees.

### THE HYMN.

O Gloriosa Virginum,	O thou of Virgins glorious,
Sublimis inter sidera,	Amid the stars of Heaven sublime,
Qui te creavit parvulum,	Thy God, Himself, has found a rest,
Lactente nutris ubere.	In those maternal arms of thine.
Quod Eva tristis abstulit,	The grace that Eve in sadness lost,
Tu reddis almo germine ;	Thy fruitful love dost now repair ;
Intrent ut astra flebiles,	Thou openest wide the gate of Heaven,
Coeli recludis cardines,	The weak, through thee,
etc.	find entrance there, etc.



As soon as the Celebrant has arrived at the foot of the Altar, he intones, kneeling, the Hymn. "Veni Creator Spiritus."

## THE HYMN.

Veni, Creator Spiritus,	Come Holy Ghost, Creator come,
Mentes tuorum visita,	The souls which are Thine own invade,
Imple superna gratiâ,	And with supernal grace inflame.
Quæ Tu creasti pectora.	The hearts which Thou, Thyself, hast made.
Qui diceris Paraclitus,	O Thou, that art the Comforter,
Altissimi donum Dei,	The gift of God most high,
Fons vivus, ignis, charitas,	The living font of fire and love,
Et spiritalis unctio, etc.	Celestial unction from above, etc.
V. Emitte Spiritum tuum et creabuntur.	
R. Et renovabis faciem terræ.	

## OREMUS.

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

## LET US PRAY.

O God, who hast taught the hearts of the faithful, by the light of the Holy Ghost, grant that we may be truly wise in the same spirit, and ever rejoice in His consolation, through, etc.

The Celebrant then sprinkles the Postulant with holy water, and giving her his blessing, says:

V. Adjutorium nostrum in nomine Domini.

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

R. Qui fecit coelum, et terram.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

V. Domine exaudi orationem meum.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum,

R. Et cum spiritu tuo.

R. Who made the Heavens and the earth.

V. May the name of the Lord be blest.

R. From this time forth and forever more.

V. O Lord hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit

#### OREMUS.

Omnipotens sempiterne Deus, qui propter Tuam solitam bonitatem et per mortem Unigeniti Filii Tui, Domini nostri Jesu Christi, mundum fractum restaurare misericorditer dignatus es, ut a morte perpetua nos liberes et ad gaudia perducas Paradisi; respice, humiliter quaesumus, pietatis tuae oculo praesentem devotam familiam tuam, hic hodie in Tuo nomine congregatam, cujus famulus tuus S. Franciscus, ut tibi augeatur credentium numerus, exstitit Institutor, ut eam supra firmam petram, quae Christus est, taliter semper confirmes, ut ab omnibus perturbationibus mundi, carnis et diaboli sit segura, et incedens per tuorum semitam mandatorum, post ergastulum praesentis vitae, meritis acerbissimae Passionis Filii tui, et immacolatae ejus Matris, semper Virginis Mariae, ac ejusdem S. P. N. Francisci, tuorumque omnium Sanctorum, gaudia vera possideat. Qui vivis et regnas in saecula, etc.

The Celebrant then ascends the Altar, and at the Epistle side blesses the Postulant's candle.

V. Adjutorium nostrum in nomine Domini.

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

R. Qui fecit coelum, et terram.	R. Who made the Heavens and earth.
V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

## OREMUS.

Domine Jesu Christe, Fili Dei vivi, bene ✠ dic candelam istam; supplicationibus nostris infunde ei, Domine, per virtutem sanctae ✠ Crucis benedictionem coelestem, qui eam ad repellendas tenebras humano generi tribuisti; talemque benedictionem signaculo sanctae ✠ Crucis accipiat, ut quibuscumque locis accensa seu posita fuerit, discedant principes tenebrarum, et contremiscant et fugiant pavidum cum omnibus ministris suis, ab habitationibus illis; nec praesumunt amplius inquietare, aut molestare servientes Tibi, omnipotenti Deo; qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R. *Amen.*

The Celebrant puts incense into the thurible and blesses it; he sprinkles the candle with holy water and incenses it, then presents it lighted to the Postulant, saying:

Sit lucerna ardens in manibus tuis, ut abjicias opera tenebrarum, et induaris arma lucis, in nomine Patris, et Filii, et Spiritus Sancti. *Amen.*

After this he says:

Veni, sponsa Christi; accipe coronam, quam tibi Dominus praeparavit in aeternum. Regnum mundi et omnem ornatum saeculi contempsi propter amorem Domini mei, Jesu Christi, quem vidi, quem amavi, in quem credidi, quem dilexi.

Eructavit cor meum verbum bonum dico ego opera mea Regi; quem vidi, quem amavi, in quem credidi, quem dilexi.

The Celebrant now begins Mass.

After the Gospel, the Superior and Assistant conduct the postulant to the foot of the altar, where the celebrant, sitting, interrogates her as follows:

*Celebrant.* My child what do you desire?

*Postulant.* The mercy of God and the Holy Habit of Religion.

*Celebrant.* Is it with your own free will you desire the Holy Habit of Religion?

*Postulant.* Yes, my Lord (or Rev. Father).

*Celebrant.* Mother-Superior, have you made the necessary inquiries, and are you satisfied?

*Superior.* Yes, my Lord (or Rev. Father).

*Celebrant.* My child, have you a firm intention to persevere in Religion to the end of your life, and do you hope to have sufficient strength to carry constantly the sweet yoke of our Lord Jesus Christ, solely for the love and fear of God?

*Postulant.* Relying on the mercy of God, I hope to be able to do so.

The Celebrant, rising, says:

Quod Deus in te incepit Ipse perficiat.

*Postulant.* Amen.

*Celebrant.* Exuat te Dominus veterem hominem cum actibus suis.

*Postulant.* Amen.

The sermon is now preached; after which the celebrant again asks:

*Celebrant.* Are you still firm in your intention?

*Postulant.* Yes, my Lord (or Rev. Father).

He then says:

Oremus itaque et imploremus devote divinum auxilium ac Spiritus Sancti gratiam, ut ea mediante hoc ipsum opus sancte et meritorie perficiatur. In nomine Patris

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

The Postulant then prostrates herself.

LITANY OF THE SAINTS.

(From the Franciscan Breviary).

Kyrie eleison,		Lord, have mercy,	
Christe eleison,		Christ, have mercy,	
Kyrie eleison,		Lord, have mercy,	
Christe audi nos,		Christ, hear us,	
Christe exaudi nos,		Christ, graciously hear us,	
Pater de coelis Deus, Mis-		God, the Father of heaven,	
erere nobis,		have mercy on us,	
Filii Redemptor	} <i>Miserere nobis.</i>	God, the Son, Re-	} <i>Have mercy, etc.</i>
mundi Deus,		deemer of the	
		world,	
Spiritus Sancte De-	} <i>Miserere nobis.</i>	God, the Holy	} <i>Have mercy, etc.</i>
us,		Ghost,	
Sancta Trinitas, unus	} <i>Miserere nobis.</i>	Holy Trinity, one	} <i>Have mercy, etc.</i>
Deus.		God,	
Sancta Maria,	} <i>Ora pro nobis.</i>	Holy Mary,	} <i>Pray for us.</i>
Sancta Dei Geni-		Holy Mother of	
trix,		God,	
Sancta Virgo Virgi-	} <i>Ora pro nobis.</i>	Holy Virgin of Vir-	} <i>Pray for us.</i>
num,		gins,	
Sancte Michael,		St. Michael.	
Sancte Gabriel,		St. Gabriel,	
Sancte Raphael,		St. Raphael,	
Omnes sancti Angeli		All ye holy Angels	
et Archangeli, ora-		and Archangels,	
te pro nobis.			
Omnes sancti beat-		All ye Orders of	
orum Spiritum or-		blessed Spirits,	
dines, orate pro			
nobis.			

Sancte Joannes Baptista, ora.

Sancte Joseph, ora.  
Omnes sancti Patriarchae et Prophetæ, orate.

Sancte Petre,  
Sancte Paule,  
Sancte Andrea,  
Sancte Jacobe,  
Sancte Joannes,  
Sancte Thoma,  
Sancte Jacobe,  
Sancte Philippe,  
Sancte Bartholomæe,

Sancte Matthæe,  
Sancte Simon,  
Sancte Thaddæe,  
Sancte Mathia,  
Sancte Barnaba,  
Sancte Luca,  
Sancte Marce,

Omnes Sancti Apostoli et Evangelistæ, orate.

Omnes sancti Discipuli Domini, orate.

Omnes sancti Innocentes, orate.

Sancte Stephane, ora.

Sancte Laurenti, “

Sancte Vincenti, “

Sancti Fabiane et Sebastiane, orate.

Sancti Joannes et Paule, orate.

St. John the Baptist,

St. Joseph,  
All ye holy Patriarchs and Prophets,

St. Peter,  
St. Paul,  
St. Andrew,  
St. James,  
St. John,  
St. Thomas,  
St. James,  
St. Philip,  
St. Bartholomew,

St. Matthew,  
St. Simon,  
St. Thaddeus,  
St. Mathias,  
St. Barnaba,  
St. Luke,  
St. Mark,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

*Ora pro nobis.*

*Pray for us.*

*Pray for us.*

Sancti Cosma et Damiane, orate.		SS. Cosmas and Damian,	
Sancti Gervasi et Protasi, orate.		SS. Gervase and Protase,	
Sancte Bernarde,	} <i>Ora pro nobis.</i>	St. Bernard,	} <i>Pray for us.</i>
Sancte Petre,		St. Peter,	
Sancte Accursi,		St. Accursius,	
Sancte Adjute,		St. Adjutus,	
Sancte Otho,		St. Otho,	
Sancte Daniel,		St. Daniel,	
Sancte Angele,		St. Angelus,	
Sancte Samuel,		St. Samuel,	
Sancte Domne,		St. Domnus,	
Sancte Leo,		St. Leo,	
Sancte Hugoline,		St. Hugolinus,	
Sancte Nicolae,		St. Nicolas,	
Sancte Fidelis,		St. Fidelis,	
Omnes sancti Mar- tyres, orate.		All ye holy Martyrs,	
Sancte Sylvester,	} <i>Ora pro nobis.</i>	St. Sylvester,	} <i>Pray for us.</i>
Sancte Gregori,		St. Gregory,	
Sancte Ambrcsi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronymæ,		St. Jerome,	
Sancte Bonaventura,		St. Bonaventure,	
Sancte Martine,		St. Martin,	
Sancte Nicolæ,		St. Nicholas,	
Sancte Ludovice,		St. Louis,	
Sancte Benevenute,		St. Benevenuto,	
Omnes sancti Ponti- fices et Confes- sors, orate pro nobis,		All ye holy Bishops and Confessors,	
Sancte Antoni,	} <i>Ora pro nobis.</i>	St. Anthony,	} <i>Pray for us.</i>
Sancte Benedicte,		St. Benedict,	
Sancte Bernarde,		St. Bernard,	
Sancte Dominice,		St. Dominic,	

Sancte Pater Fran-  
cisce,  
Sancte Antoni de  
Padua,  
Sancte Bernardine,  
Sancte Joanne a Ca-  
pistrano,  
Sancte Jacobe de  
Marchia,  
Sancte Petre de  
Alcantara,  
Sancte Francisce  
Solane,  
Sancte Petre Rega-  
late,  
Sancte Pacifice,  
Sancte Joanne Jos-  
eph a Cruce,  
Sancte Didace,  
Sancte Paschale,  
Sancte Benedicte,  
Sancte Felix,  
Sancte Joseph a Le-  
onissa,  
Sancte Seraphine,  
Sancte Joseph a Cu-  
pertino,  
Sancte Ludovice,  
Sancte Ivo,  
Sancte Elzeari,  
Sancte Roche,  
Sancte Conrade,  
Omnes sancti Sac-  
erdotes et Levitae,  
orate pro nobis.  
Omnes sancti Mon-  
achi et Eremitae,  
orate,

Holy Father Francis,  
St. Anthony of  
Padua,  
St. Bernardine,  
St. John Capistran,  
St. James of Mar-  
chia,  
St. Peter of Alcan-  
tara,  
St. Francis Solano,  
St. Peter Regalato,  
St. Pacificus,  
St. John Joseph of  
the Cross,  
St. Didacus,  
St. Paschal,  
St. Benedict,  
St. Felix,  
St. Joseph of Leon-  
issa,  
St. Seraphin,  
St. Joseph Cuper-  
tino,  
St. Louis,  
St. Ivo,  
St. Eleazar  
St. Roch,  
St. Conrad,  
All ye holy Priests  
and Levites,  
  
All ye holy Monks  
and Hermits.

*Ora pro nobis.*

*Pray for us.*



Sancta Maria Mag-	<i>Oratio pro nobis.</i>	St. Mary Magdalene,	<i>Pray for us.</i>
dalena,		St. Agatha,	
Sancta Agatha,		St. Lucy,	
Sancta Lucia,		St. Agnes,	
Sancta Agnes,		St. Cecilia,	
Sancta Cæcilia,		St. Catharine,	
Sancta Catharina,		St. Clare,	
Sancta Clara,		St. Agnes of Assisi,	
Sancta Agnes Assi-		St. Catharine of	
sinsis,		Bologna,	
Sancta Catharina de		St. Coletta,	
Bononia,		St. Rose of Viterbo,	
Sancta Coleta,		St. Hyacinth,	
Sancta Rosa de		St. Angela,	
Viterbo,		St. Veronica,	
Sancta Hyacintha,	St. Anastasia,		
Sancta Angela,	St. Elizabeth of		
Sancta Veronica,	Hungary,		
Sancta Anastasia,	St. Elizabeth of		
Sancta Elizabeth	Portugal,		
Hungariae,	St. Margaret of		
Sancta Elizabeth	Cortona,		
Portugalliae,	All ye holy Virgins		
Sancta Margarita de	and Widows,		
Cortona,			
Omnes sanctae Vir-	All ye Saints of the		
gines et Viduae,	three Orders of our		
orate pro nobis.	holy F. Francis,		
Omnes Sancti et	intercede for us.		
sanctae trium Or-			
dinum Sancti P. N.	Be merciful: spare		
Francisci, inter-	us, O Lord.		
cedite, pro nobis,	Be merciful: hear		
Propitius esto, Parce	us, O Lord.		
nobis Domine.			
Propitius esto, Ex-			
audi nos, Domine,			

Ab omni malo,  
 Ab omni peccato,  
 Ab ira tua,  
 A subitanea et im-  
 provisata morte,  
 Ab insidiis diaboli,

Ab ira, et odio, et om-  
 ni mala voluntate,  
 A spiritu fornica-  
 tionis,  
 A fulgure et tem-  
 pestate,  
 A morte perpetua,

Per mysterium sanc-  
 tae Incarnationis  
 tuae,

Per Adventum tuum  
 Per Nativitatem tu-  
 am,

Per Baptismum et  
 sanctum jejunium  
 tuum,

Per Crucem et Pas-  
 sionem tuam,

Per Mortem et  
 Sepulturam tuam.

Per sanctam Resur-  
 rectionem tuam,

Per admirabilem As-  
 censionem tuam,

Per adventum Spiri-  
 tus Sancti Para-  
 cliti,

In die judicii,

From all evil,  
 From all sin,  
 From thy wrath,  
 From sudden and  
 unlooked for death,  
 From the snares of  
 the devil,  
 From anger, hatred,  
 and ill-will,  
 From the spirit of  
 fornication,  
 From lightning and  
 tempest,  
 From everlasting  
 death,

Through the mystery  
 of Thy holy Incar-  
 nation,

Through Thy Coming  
 Through Thy Nativ-  
 ity,

Through Thy Bap-  
 tism, and holy  
 Fasting,

Through Thy Cross  
 and Passion,

Through Thy Death  
 and Burial,

Through Thy holy  
 Resurrection,

Through Thy admir-  
 able Ascension,

Through the coming  
 of the Holy Ghost,  
 the Paraclete,

In the day of judg-  
 ment,

*Libera nos, Domine.*

*O Lord, deliver us.*

Peccatores,  
*Te rogamus audi nos.*

Ut nobis parcas,

Ut nobis indulgeas,

Ut ad veram poenitentiam nos perducere digneris,

Ut Ecclesiam tuam sanctam regere et conservare digneris,

Ut Domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,

Ut inimicos sanctae Ecclesiae humiliate digneris,

Ut regibus et principibus christianis pacem et veram concordiam donare digneris,

Ut cuncto populo christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto ser-

We sinners,  
*We beseech Thee, hear us.*

thou TThouldst spare us,

That Thou wouldst pardon us,

That Thou wouldst bring us to true penance,

That Thou wouldst vouchsafe to govern and preserve Thy Holy Church,

That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion,

That Thou wouldst vouchsafe to humble the enemies of Thy holy Church,

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

That Thou wouldst vouchsafe to grant peace and unity to all Christian peoples,

That Thou wouldst vouchsafe to con-

*Te rogamus audi nos.*

*We beseech Thee, hear us.*

vicio confortare et  
conservare dig-  
neris,

Ut mentes nostras  
ad cœlestia desi-  
deria erigas,

Ut omnibus bene-  
factoribus nostris  
sempiterna bona  
retribuas,

Ut animas nostras,  
fratrum, propin-  
quorum, et bene-  
factorum nostro-  
rum ab aeterna  
damnatione eri-  
pias,

Ut fructus terrae  
dare et conservare  
digneris.

Ut omnibus fideli-  
bus defunctis re-  
quiem aeternam  
donare digneris,

Ut nos exaudire  
digneris,

Fili Dei,

Agnus Dei, Qui tollis pec-  
cata mundi, parce nobis,  
Domine.

Agnus Dei, Qui tollis pec-  
cata mundi, Exaudi nos,  
Domine.

firm and preserve  
us in Thy holy  
service,

That Thou wouldst  
lift up our minds to  
heavenly desires,

That Thou wouldst  
render eternal  
blessings to all  
our benefactors,

That Thou wouldst  
deliver our souls,  
and the souls of  
our brethren, rela-  
tions and benefac-  
tors from eternal  
damnation,

That Thou wouldst  
vouchsafe to give  
and preserve the  
fruits of the earth,

That Thou wouldst  
vouchsafe to grant  
eternal rest to all  
the faithful de-  
parted.

That Thou wouldst  
vouchsafe gra-  
ciously to hear us,  
Son of God,

Lamb of God, Who takest  
away the sins of the  
world, spare us, O Lord.

Lamb of God, Who takest  
away the sins of the  
world, graciously hear  
us, O Lord.

*Te rogamus audi nos.*

*We beseech Thee, hear us.*

Agnus Dei, Qui tollis pec-	Lamb of God, Who takest
cata mundi, miserere	away the sins of the
nobis.	world, have mercy on us.

The Litany being finished, the Celebrant rises and turns towards the altar, the Postulant remaining prostrate.

*Celebrant.* Kyrie eleison.

*Attendant.* Christe eleison.

*Celebrant.* Kyrie eleison. Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

#### OREMUS.

Deus, qui per coaeternum tibi Filium cuncta creasti, quique hunc mundum peccatis inveteratum, per mysterium Incarnationis divinae renovare dignatus es: Te supplices exoramus, ut ejusdem Filii Tui Domini nostri Jesu Christi clementia super hanc famulam tuam [has famulas tuas] respicere digneris quatenus spiritu mentis suae renovata veterem hominem cum actibus suis exuat, et novum, qui secundum Deum creatus est, induere mereatur, per Christum Dominum nostrum. *Amen.*

The Celebrant then sprinkles the postulant with holy water, the Assistant directs her to rise.

#### BLESSING OF THE HABIT.

Whilst the Habit is being blessed, and the postulant is being invested, the Psalm, "In Exitu Israel" is chanted.

## Psalmus cxiii.

In exitu Israel de Ægypto : \* domus Jacob de populo barbaro.

F acta est Judæa sanctificatio Ejus : \* Israel potestas Ejus.

Mare vidit et fugit : \* Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes : \* et colles, sicut agni ovium.

Quid est tibi mare, quod fugisti : \* et tu, Jordanis, quia conversus es retrorsum ?

Montes, exultastis sicut arietes : \* et colles, sicut agni ovium.

A facie Domini mota est terrâ : \* à facie Dei Jacob.

Qui convertit petram in stagna aquarum ; \* et rupem in fontes aquarum.

Non nobis Domine, non nobis : \* sed nomini Tuo da gloriam.

Super misericordiâ Tuâ, et veritate Tuâ : \* nequando dicant gentes : ubi es Deus eorum ?

Deus autem noster in coelo : \* omnia quaecumque voluit, fecit.

Simulacra gentium argentum et aurum, \* opera manuum hominum.

Os habent, et non loquentur : \* oculos habent, et non videbunt.

Aures habent, et non audient : \* nares habent, et non odorabunt.

Manus habent, et non palpabunt ; pedes habent, et non ambulabunt : \* non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea : \* et omnes, qui confidunt in eis.

Domus Israel speravit in Domino : \* adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino : \* adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino :\* adjutor eorum, et protector eorum est.

Dominus memor fuit nostri :\* et benedixit nobis.

Benedixit omnibus, qui timent Dominum :\* pusillis, cum majoribus.

Adjiciat Dominus super vos :\* super vos et super filios vestros.

Benedicti vos a Domino :\* qui fecit coelum et terram.

Coelum coeli Domino :\* terram autem dedit filiis hominum.

Non mortui laudabunt Te, Domine :\* neque omnes, qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino :\* ex hoc nunc, et usque in saeculum. Gloria Patri, etc.

#### THE BLESSING OF THE HABIT.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum,

R. Et cum spiritu tuo.

#### OREMUS.

Domine Jesu Christe, qui tegumen nostrae mortalitatis induere dignatus es, quique gloriosum Confessorem tuum, Beatum Patrem Franciscum tres Ordines instituere salubriter inspirasti, ac per operis tui Vicarios, summos Ecclesiae tuae Pontifices, ipsos approbare fecisti, immensam clementiae tuae largitatem suppliciter exoramus, ut haec indumenta, quae idem Beatus Franciscus ad innocentiae, mortificationis et honestatis indicium, ac pro valida contra saeculum, carnem et daemones armatura, commilitones suos fratres de

poenitentia in Ordine portare decrevit, ita benedicere et sancti ✠ ficare digneris, ut haec famula tua (*hae famulae tuae*) ea devote suscipiens (*suscipientes*) et intra se taliter induat (*induant*) sicut honestam humilemque vitam indumenta ipsa praetendunt, etiam quolibet vitio, te adjuvante, subacto veraciter corde, ore ac opere vivere mereatur (*mereantur*) et a te nullis unquam tentationibus separetur (*separentur*). Qui vivis et regnas in saecula saeculorum. *Amen.*

#### THE BLESSING OF THE VEIL.

Supplices Te, Domine, rogamus, ut super hanc vestem, ancillae tuae capiti imponendam (*has vestes ancillarum capitibus imponendas*), bene ✠ dictio Tua benigna descendat: et sit haec vestis benedicta, consecrata, immaculata et sancta [*et sint hae vestes benedictae, consecratae, imaculatae et sanctae*]. Per Christum Dominum nostrum. *Amen.*

The Veil is then sprinkled with Holy Water.

#### BLESSING OF THE CORD.

Deus, qui, ut servum redimeres, Filium Tuum per manus impiorum ligari voluisti: bene ✠ dic quaesumus, cingulum istud (*cingula ista*) et praesta, ut famula tua quae eo velut ligamine poenitentiali sui corporis cingetur, vinculorum ejusdem Domini nostri Jesu Christi perpetuo memor existat et benedictionis tuae largitatem misericorditer consequatur. Per eundem Dominum nostrum, etc. *Amen.*

Blessing of the Rosary.

#### OREMUS.

Omnipotens et misericors Deus, qui propter nos Filium Tuum Unigenitum, Dominum nostrum Jesum Christum, de coelis in terram descendere, et de beatis-



simae Virginis Mariae utero, angelo nuntiante carnem suscipere voluisti, ut nos eriperes de potestate diaboli: obsecramus immensam clementiam tuam, ut haec signa psalterii in honorem et laudem ejusdem Genitricis Filii tui bene ✠ dicas et sancti ✠ fices, eisque sanctam infundas virtutem Spiritus sancti, ut quaecumque horum quodlibet secum portaverit, idque in domo sua reverentur habuerit sancta abundet devotione, et ab omni hoste visibili semper et ubique in sæculo liberetur, et in exitu sua Beatissima semper Virgine Maria Tibi plena bonis operibus praesentari mereatur. Per eundem Christum Dominum nostrum. *Amen.*

The Celebrant next sprinkles the habit, cord, and rosary, with holy water. Taking the wreath from the Postulant's head, he says:

Exuat te Dominus veterem hominem cum actibus suis, et eripiat de corde tuo sæculi pompas, quibus ab renuntiasti, dum baptismum suscepisti.

The hair is then cut off. Approaching the Novice, the Celebrant places the Habit upon her, saying:

Induat te Dominus indumento salutis, et circumdet te vestimento justitiae. Tolle jugum Domini suave super te ut invenias requiem animae tuae. Per Christum Dominum nostrum. *Amen.*

Then, holding the blessed veil over her head, he says:

Accipe vestem candidam, signum internae puritatis, ut sequaris Agnum sine macula, et ambules cum eo in albis, in nomine Patris, et Filii, et Spiritus Sancti. *Amen.*

He then gives her the Cord, saying:

Praecingat te Dominus, charissima soror, cingulo Ordinis hujus, ad invocationem Sanctissimi Nominis ui, et beatissimi Patris nostri Francisci, quo possis

recordari vinculorum Passionis Domini nostri Jesu Christi, et servire ad opera poenitentiae et charitatis.

Giving her the Office of the Blessed Virgin, the Book of Rules, and the Rosary, he says:

Accipe regulam, quam tibi servandam tradimus; quod si ejus praecepta servaris, ipsa custodiet te, et addet Dominus vitae tuae benedictionem. *Amen.*

The Celebrant turns towards the Altar, and prays:

V. Dominus vobiscum. R. Et cum spiritu tuo.

OREMUS.

Majestatem tuam, Domine, suppliciter exoramus ut famulam tuam (famulas tuas), et sororem nostram (sorores nostras), cui (quibus) Ordinis nostri vestem imposuimus digneris inter discipulas tuas virtute ex alto induere et salutis protegere vestimento, ut sub humilitatis veste tibi perseveranter deserviens (deservientes) ad stolam immortalitatis et gloriae mereatur (mereantur) pervenire.

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

The Mass is then continued, and at its conclusion, the *Te Deum* is chanted.

## CEREMONY OF PROFESSION.

ON the day of Profession all the sisters shall offer their holy Communion for the novice. She will communicate at the Mass celebrated for the ceremony. The black veil is left near the Altar. The procession of the Sisters enter as in the Ceremony of Reception. Arrived at the foot of the altar, and kneeling, the Celebrant intones the "Veni Creator, Spiritus," which is immediately sung by the choir, the Sisters all kneeling.

The Hymn, *Veni Creator Spiritus*, etc. (See page 93.)

V. Emitte spiritum Tuum, et creabuntur.

R. Et renovabis faciem terrae.

OREMUS.

Deus, Qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de Ejus semper consolatione gaudere, per Dominum nostrum. Jesum Christum, Filium Tuum, Qui Tecum, etc. *Amen.*

The Celebrant then ascends the Altar, and, at the Epistle side blesses the Veil and Crucifix.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Ostende nobis Domine, misericordiam Tuam.

R. Et salutare Tuum da nobis.

V. Domine, Deus virtutum, converte nos.

R. Et ostende faciem Tuam et salvi erimus,

V. Domine, exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Suppliciter Te Domine rogamus, ut super hanc vestem ancillae Tuae capiti imponendam, benedictio Tua ✠

benigna descendat ; ut sit haec vestis ✠ benedicta, consecrata, immaculata, et sancta, per Christum Dominum nostrum. *Amen.*

## OREMUS.

Caput omnium fidelium Deus, et totius corporis Salvator, hoc operimentum velaminis, quod famula Tua, propter Tuum, Tuaeque Genitricis, beatissimae Virginis Mariae, amorem, suo capiti est impositura, dextera Tua sanctifica ; et hoc, quod per illud mystice datur intelligi, Tua semper custodia, corpore pariter et anima incontaminata custodiat, ut quando ad perpetuam sanctorum remunerationem venerit, cum prudentibus et ipsa virginibus praeparata, Te duce, ad sempiternae felicitatis nuptias introire mereatur. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. *Amen.*

The Celebrant then sprinkles the Veil and Crucifix with holy water, saying:

In nomine Patris, et Filii, et Spiritus Sancti. *Amen.*

The Celebrant begins Mass. After the Gospel the Sermon is preached. Then the Celebrant, seated upon the platform of the Altar, invites the novice to the foot of the Altar ; she kneels, and he asks the following questions :

*Celebrant.* My child what do you desire ?

*Novice.* My Lord [or Rev. Father], I most humbly beg to be received to the Holy Profession.

*Celebrant.* My child do you consider yourself sufficiently instructed in regard to the Vows of Religion, and the Rules and Constitutions of this Institute ; and do you know the obligations you contract by the Holy Profession ?

*Novice.* Yes, my Lord [or Rev. Father], with the grace of God.

*Celebrant.* Det tibi Deus in hoc sancto proposito perseverantiam, illudque ad optatum effectum perducere,

Sua benignitate dignetur. In nomine Patris, ✠ et Filii, et Spiritus Sancti. *Amen.*

Here the novice will prostrate herself.

#### LITANY OF THE SAINTS.

(From the Franciscan Breviary. See page 93.)

N. B.—If there be more than one novice to be professed, each one shall be interrogated separately.

The Litany being finished, the Celebrant sprinkles the novice with holy water; the Assistant directs her to arise, and the Mass is continued.

At the Communion, the novice enters the sanctuary, and kneels on the prie-dieu prepared for her. His Grace, seated at the altar receives her vows, which she repeats as follows:

I, Sister N. N., promise Almighty God, Mary, His Immaculate Mother, our Holy Father St. Francis, all the Saints, and my most Reverend Archbishop [or Reverend Father], to keep the Commandments of God as long as I live; to give satisfaction for all the transgressions I may have committed against our Rules; to obey our Holy Father the Pope, and His legitimate successors. And I vow to live in Obedience, Poverty, and Chastity, according to the Rules and commands of my Superiors.

Whilst the novice pronounces her vows, one of the assistants takes her candle, returning it to her after she has received Communion.

The Confiteor is then said, and the Archbishop gives her Holy Communion, pronouncing the words:

Quod Deus in te incepit, Ipse perficiat; et corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. *Amen.*

After the Mass is ended, the newly professed sister, accompanied by the Mother-Superior and Mistress of Novices, again enters the Sanctuary, and, kneeling on the Altar-step, receives the Crucifix and black Veil from the Celebrant.



## CONTENTS.

*Part First.*

	PAGE
Chapter v. Reception, - - - - -	9
“ vi. Dress, - - - - -	10
“ vii. Furniture of the Sisters' Cells, - - - - -	11
“ viii. Order of the Day, - - - - -	11
“ ix. Office and Prayer in General, - - - - -	12
“ x. How the Sisters should Conduct Them- selves in and out of the Convent, - - -	14
“ xi. Principal Occupations of the Sisters, - - -	15
“ xii. The Schools, - - - - -	15
“ xiii. The Hospitals, - - - - -	16
“ xiv. “ Portress, - - - - -	17
“ xv. “ Infirmarian, - - - - -	18
“ xvi. “ Sacristan, - - - - -	20
“ xvii. Silence, - - - - -	20
“ xviii. Recreation Days, - - - - -	21
“ xix. Meals, - - - - -	21
“ xx. Fasts, Abstinence, Penance, and Correc- tion of Faults, - - - - -	22
Decree, - - - - -	23
“ xxi. Confession and Communion, - - - - -	27
“ xxii. Charity Towards our Neighbor, - - - - -	31
“ xxiii. The Vow of Poverty, - - - - -	32
“ xxiv. “ “ Chastity, - - - - -	33
“ xxv. “ “ Obedience, - - - - -	34

*Part Second.*

Chapter i. The General Chapter, - - - - -	39
The Election of Delegates, - - - - -	40
“ ii. The Election of the Mother-Superior and the General Councilors, - - - - -	41

	PAGE
Chapter iii. The Office of the Mother-Superior and of the General Councilors, - - - - -	44
Matters in which the General Councilors have a decisive voice, - - - - -	45
Visitation and Foundations, - - - - -	46
“ iv. The Office of Mother-Assistant, - - - - -	48
“ v. The Office of Local-Superior and her Assistants, - - - - -	48
“ vi. The Office of Procuratrix, - - - - -	52
“ vii. The Office of Mistress of Novices and her Assistant, - - - - -	52
“ viii. The Novitiate, - - - - -	57
“ ix. Rank of the Sisters, - - - - -	58
The Duties of Superiors, - - - - -	59
Reflection on Charity, - - - - -	61
Advice to Teachers, - - - - -	64
Civility and Religious Decorum, - - - - -	66

*Part Third.*

Morning Prayers, - - - - -	71
Night “ - - - - -	79
Grace Before Meals, - - - - -	85
The Ceremonies of Reception, - - - - -	92
The Ceremony of Profession, - - - - -	111