

FIELD MANUAL · NO. 1

THE CATHOLIC MAN'S RULE OF LIFE

A Seven-Day Field Manual



ALTAR. ARMS. ALLEGIANCE.

1765 SANCTUM CO.

THIS IS NOT A PAMPHLET. IT IS A FIELD MANUAL.

The Catholic Church has handed down, for two thousand years, a set of daily practices that have formed every kind of man — soldier, farmer, clerk, king. The disciplines in these pages are not invented. They are not new. They are not yours to negotiate. They were kept by men in monasteries and in foxholes, in trial and in marriage, in success and in disgrace, and they made saints out of all of them.

This manual gives you seven disciplines, plain. One per day. By the end of the week you will have practiced each at least once. By the end of the month, if you continue, you will have a *rule of life* — the operating system of a Catholic man.

The Sanctum makes no claim to invent these practices. They are the inheritance of every Catholic man who came before you. Our work is only to set them down clearly enough for you to begin — and to give you, in the back of this book, a way to keep them: a thirty-day tracker to hang where you will see it, and a card to cut out and carry.

Read the day. Do the practice. Pray the prayer. Mark it done.

Start tonight.

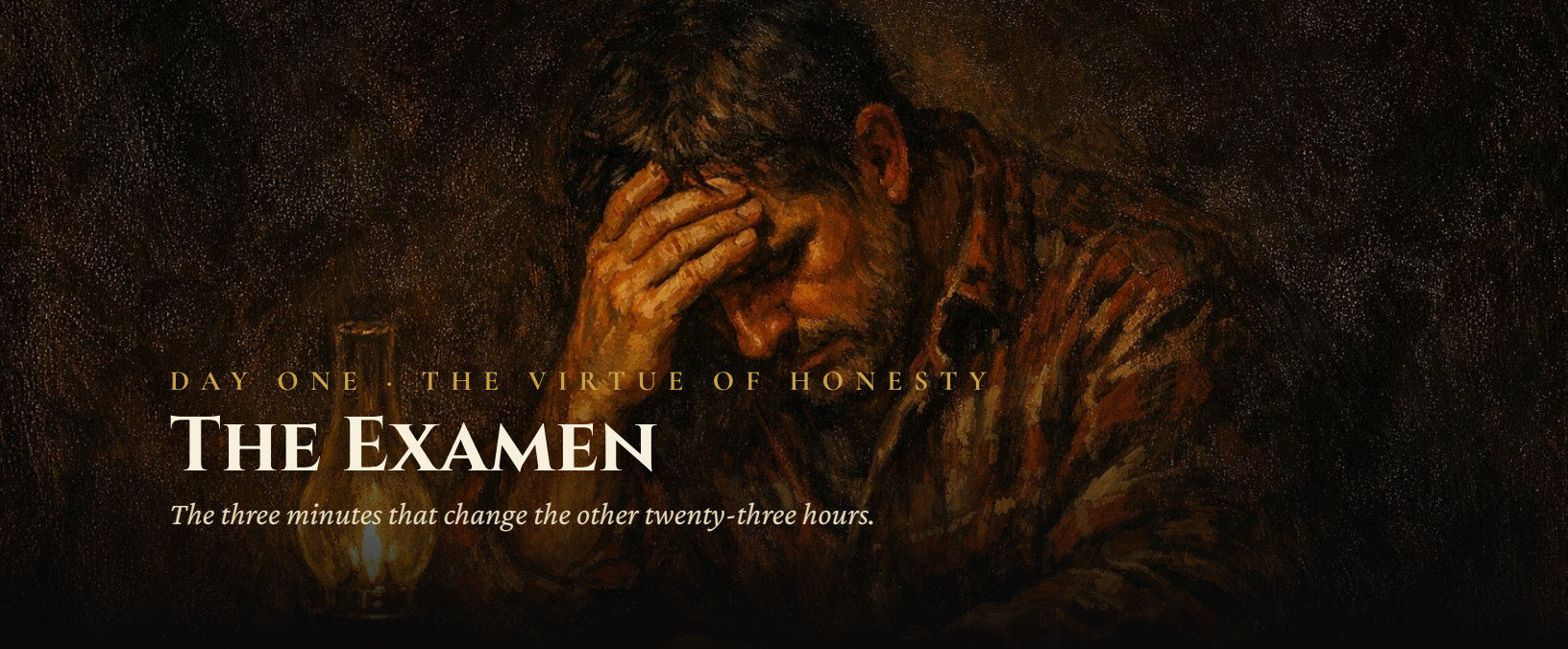
— *The Sanctum*

SEVEN DISCIPLINES. SEVEN DAYS. ONE MAN, RE-FORGED.

Each discipline below is a practice the Church has carried for centuries, and a virtue it forges in the man who keeps it. Walk one a day this week. Then keep the ones that take.

I	THE EXAMEN	<i>honesty — three minutes a night</i>
II	THE MASS	<i>reverence — the source & summit</i>
III	THE ROSARY	<i>perseverance — the weapon in your pocket</i>
IV	CONFESSION	<i>humility — monthly, without exception</i>
V	THE FRIDAY FAST	<i>temperance — the lost discipline</i>
VI	HIDDEN ALMSGIVING	<i>charity — the alms no one sees</i>
VII	SPIRITUAL READING	<i>wisdom — drink from the well</i>

If you keep one, you are a different man in three months. If you keep three, in three weeks. If you keep all seven, you are the man the Church has been making since Pentecost.



DAY ONE · THE VIRTUE OF HONESTY

THE EXAMEN

The three minutes that change the other twenty-three hours.

Three minutes a night. Honestly. Without flinching.

The Examen is the nightly review St. Ignatius of Loyola placed at the center of the life of every Jesuit he trained — not because God needs to be told what we did, but because a man who never looks at his day never learns from it, and a man who does not learn cannot grow holy.

THE FIVE MOVEMENTS

- 1** Gratitude. Name three concrete gifts of the day. Not abstractions — *the hot coffee, the call from your brother, the drive home with no traffic.*
- 2** Petition. Ask the Holy Spirit to show you the day as God saw it, not as you remember it.
- 3** Review. Walk the day, morning to night. Note where God was close, and where you turned from Him.
- 4** Confession. Where did you fail? The angry word. The lustful glance. The neglect of your wife or children. Do not soften it. *Name it.*
- 5** Resolution. Ask one specific grace for tomorrow. Not "make me holy" — *"help me hold my temper when the kids spill the milk."*

Close with the Our Father.

THE QUESTION TONIGHT

What did I do today that I would not want my son to see me do?

☐

I kept the Examen tonight.

Sources: St. Ignatius of Loyola, *Spiritual Exercises* §43; Catechism §2729 (vigilance in prayer).



DAY TWO · THE VIRTUE OF REVERENCE

THE MASS

The summit your week is built on — or it is not.

The source and the summit. Everything else flows from here.

The Catechism says it plain: the Eucharist is "*the source and summit of the Christian life*" (CCC §1324). Not a metaphor. The bread and wine truly become the Body and Blood of Christ at the words of consecration. Sunday Mass is the minimum, obligatory under pain of mortal sin. Daily Mass is the discipline of men who realized what happens on that altar and could not bear to stay away. You are probably not a daily-Mass man yet. *Start.*

THE PRACTICE

This week, attend one weekday Mass — not a Sunday. A 6:30 a.m. before work, a 12:10 at lunch, a chapel Mass before duty. If you truly cannot get to one, make a *spiritual communion*:

ACT OF SPIRITUAL COMMUNION · ST. ALPHONSUS LIGUORI

My Jesus, I believe that You are present in the Most Blessed Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

THE QUESTION TONIGHT

If I truly believed the Eucharist was the Body of Christ, how would my week be different?

☐

I went to a weekday Mass — or made a spiritual communion.

Sources: Catechism §§1324–1327; St. Alphonsus Liguori, *Visits to the Blessed Sacrament*; Pope St. John Paul II, *Ecclesia de Eucharistia* (2003).





DAY THREE · THE VIRTUE OF PERSEVERANCE

THE ROSARY

The weapon in your pocket. It has always been a weapon.

One decade tonight. Build to the full five by month's end.

At Lepanto in 1571, an outnumbered Holy League broke the Ottoman navy while the faithful prayed the Rosary in unceasing relay across Christendom. Pope St. Pius V credited the victory to Our Lady and set October 7 as her feast. Kapaun carried it in a prison camp; Capodanno in a rice paddy. A man with a Rosary in his pocket cannot be unarmed.

THE PRACTICE — ONE DECADE

Sign of the Cross. Announce the mystery (Mon & Sat: Joyful · Tue & Fri: Sorrowful · Wed & Sun: Glorious · Thu: Luminous). Then one Our Father, ten Hail Marys, one Glory Be, and the Fatima prayer.

THE DECADE, IN FULL

Our Father— *who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.*

Hail Mary— *full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.*

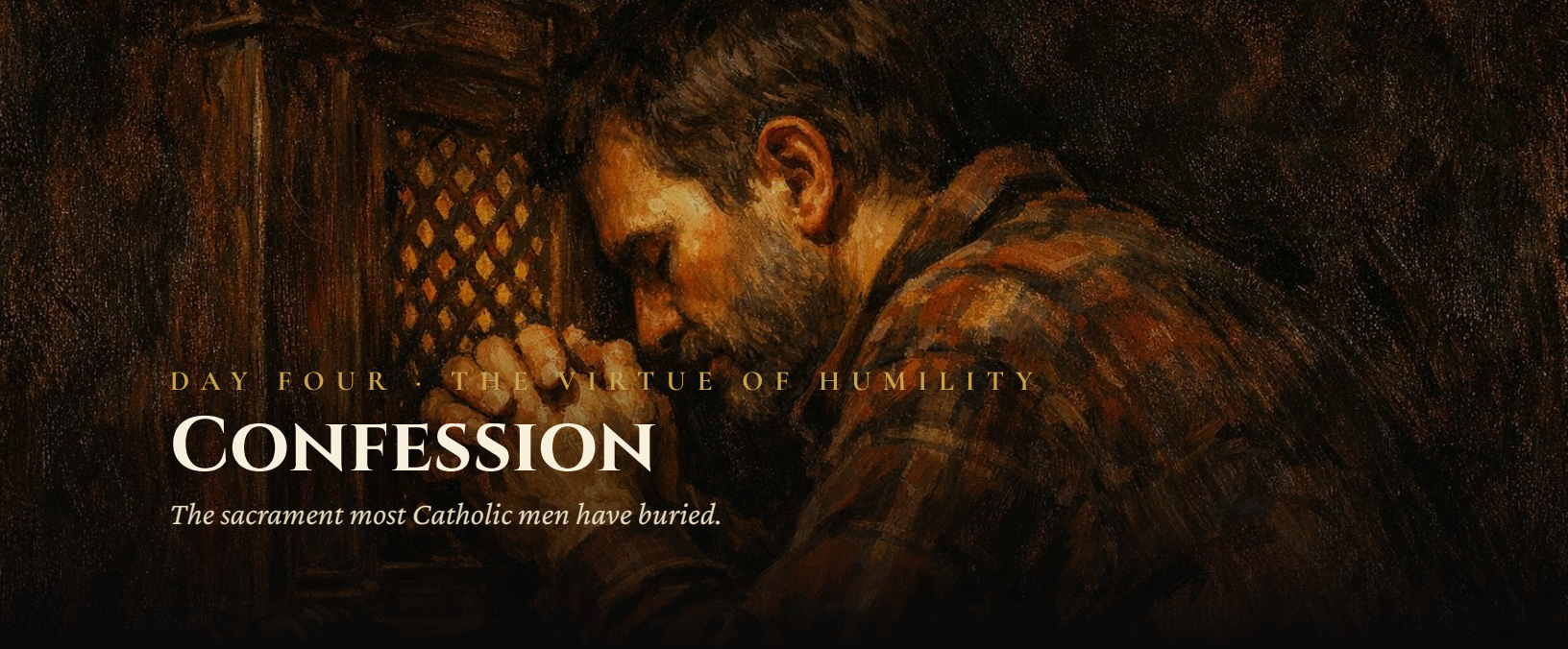
Glory Be · O My Jesus— *Glory be to the Father, and to the Son, and to the Holy Spirit... O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those most in need of Thy mercy. Amen.*

THE QUESTION TONIGHT

Whose name do I want carried up to Our Lady tonight?

☐

I prayed at least one decade today. _____



DAY FOUR : THE VIRTUE OF HUMILITY

CONFESSION

The sacrament most Catholic men have buried.

Monthly. Without exception. Whether the list is heavy or light.

The Catechism is clear: a Catholic in mortal sin must confess before receiving Communion (CCC §1457). But the spiritual masters urge more — frequent confession, even of venial sin, as the surest way to root out habitual fault. Most men go once a year, hurried, with a vague list. The baseline urged by John Paul II, by Padre Pio, by every confessor who has formed men seriously, is *monthly*.

THE PRACTICE

Find the confession times at the nearest parish this week — most hear Saturday afternoon. Go this Saturday. If it has been years, say exactly that to the priest; he has heard it ten thousand times and is glad you came back. The free *Examination of Conscience* at 1765sanctumco.com will walk you through it.

ACT OF CONTRITION · PRAY IT BEFORE YOU GO

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of Thy just punishments, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more and to avoid the near occasions of sin. Amen.

THE QUESTION TONIGHT

What sin have I been getting accustomed to?

☐

I have set a date for confession this month:

Sources: Catechism §§1422–1498; Pope St. John Paul II, *Reconciliatio et Paenitentia* (1984); the counsel of St. Pio of Pietrelcina.



DAY FIVE · THE VIRTUE OF TEMPERANCE

THE FRIDAY FAST

He died on a Friday. The Catholic remembers it in his body.

Pick one penance. Keep it every Friday. Tell no one.

For nineteen hundred years, every Friday was a day of penance — the Catholic remembered the death of Christ by some deliberate self-denial. The 1966 permission to substitute another penance collapsed, predictably, into no penance at all. But the Catechism still teaches it: every Friday remains a day of penance (CCC §§1438, 2043). The form was broadened; the duty was not removed. Most men simply forgot.

THE PRACTICE — CHOOSE ONE, AND KEEP IT

- 1 Abstain from meat. The classical form. No flesh meat; fish, eggs, and dairy are permitted. The point is the deliberate denial, not the menu.
- 2 Fast. One full meal, two smaller that together don't equal it, nothing between — the Ash Wednesday rule, kept on Fridays.
- 3 A specific denial. No alcohol that day. No screens after dinner. A cold shower. Whatever your weakness is — deny it for one day.

Tell no one you are doing it. (See Day Six.)

THE QUESTION TONIGHT

Where am I soft? Pick the practice that hits there.

☐ My Friday penance, chosen and kept:

Sources: Catechism §§1438, 2043; USCCB, *On Penance and Abstinence* (1966); Code of Canon Law §§1249–1253.



DAY SIX · THE VIRTUE OF CHARITY

HIDDEN ALMSGIVING

The alms Christ asks no one else to see.

Give one alms this week that no one but God will know.

MATTHEW 6 : 1–4 · DOUAY-RHEIMS

Take heed that you do not your justice before men, to be seen by them... But when thou dost an almsdeed, let not thy left hand know what thy right hand doth, that thy alms may be in secret, and thy Father who seeth in secret will repay thee.

Almsgiving is the third pillar of Catholic discipline, alongside prayer and fasting. The Fathers were unanimous: a man who prays but does not give is a fraud — and a man who gives but is *seen* giving has already received the only reward he is going to get. The discipline is not the giving. The discipline is the *hiddenness* of it.

THE PRACTICE

- † Cash, anonymous, to a man you know is struggling — in an unmarked envelope, through someone else.
- † A gift to your parish or a Catholic charity, off the books, no deduction taken, no receipt kept.
- † A need filled silently — the broken washer, the unpaid grocery bill, the back-rent on your block.

Do not announce it on Day Seven. Do not announce it on Day Seventy.

THE QUESTION TONIGHT

Whom do I know is hurting that I have the means to help — and have not?

☐ I gave in secret this week.

Sources: Matthew 6:1–4 (DRA); St. John Chrysostom, *Homilies on Matthew* 19; Catechism §§2447, 2462.



DAY SEVEN · THE VIRTUE OF WISDOM

SPIRITUAL READING

Twenty minutes a day. Drink from the well, not the algorithm.

"Ignorance of Scripture is ignorance of Christ." — St. Jerome

A man who does not read is being formed by something else — talk radio, the feed, the ambient noise of his century. The remedy is not more output; it is *intake* — daily, deliberate, from the right sources. Twenty minutes. The phone in another room. The book open. You, alone.

THE WELL — PICK ONE, STAY THIRTY DAYS

Scripture (always first): the Gospel of Mark · the Psalms, one a day · the Acts of the Apostles.

The saints, by them — not about them: Augustine's *Confessions* · à Kempis, *Imitation of Christ* · de Sales, *Introduction to the Devout Life* · Liguori, *Preparation for Death*.

The magisterium (free at vatican.va): the Catechism · *Lumen Gentium* · *Humanae Vitae* · *Veritatis Splendor*.

Do not spend one of the twenty minutes on podcasters or content creators. Drink from the well — the Scriptures, the saints, the magisterium.

THE QUESTION THAT STARTED THE SANCTUM

If a Catholic man in 1900 saw how I've spent my last twelve months of reading, would he recognize me as Catholic?

☐

What I will read for the next 30 days:

THE THIRTY-DAY TRACKER

A week makes a start; a month makes a habit. Hang this where you will see it — the bathroom mirror, the inside of a closet door — and mark each discipline the day you keep it. Miss a day? Mark the next one. The goal is not a perfect grid. The goal is a formed man.

Discipline · Days 1–15	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<i>Examen (nightly)</i>															
<i>Mass / Spiritual Communion</i>															
<i>Rosary (≥1 decade)</i>															
<i>Confession (monthly ♦)</i>															
<i>Friday penance</i>															
<i>Hidden alms</i>															
<i>Spiritual reading (20 min)</i>															

Discipline · Days 16–30	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
<i>Examen (nightly)</i>															
<i>Mass / Spiritual Communion</i>															
<i>Rosary (≥1 decade)</i>															
<i>Confession (monthly ♦)</i>															
<i>Friday penance</i>															
<i>Hidden alms</i>															
<i>Spiritual reading (20 min)</i>															

Thirty days from tonight, you will not be the same man who picked this up.

THE CARRY CARD

Cut along the dashed line and keep this in your wallet, your truck, your range bag, or behind your phone case. The whole rule, and the seven questions, on one card. When you forget what you are about — read it.



THE CATHOLIC MAN'S RULE OF LIFE

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- 1 Examen — three minutes, every night. *What would I not want my son to see?*
- 2 Mass — Sunday without fail; a weekday when you can. *Do I live like it's truly Him?*
- 3 Rosary — one decade minimum, daily. *Whose name do I carry up tonight?*
- 4 Confession — monthly, without exception. *What sin am I getting used to?*
- 5 Friday penance — one denial, every Friday. *Where am I soft?*
- 6 Hidden alms — give where no one sees. *Whom can I help, and haven't?*
- 7 Reading — twenty minutes from the well. *Would a Catholic of 1900 know me?*



YOU HAVE WALKED SEVEN DISCIPLINES.

FIGHT WELL, BROTHER.

If you keep one of them, you are a different man in three months. If you keep three, you are a different man in three weeks. If you keep all seven, you are the man the Church has been making since Pentecost. The Sanctum did not invent these. We are merely the men handing them on.

The weekly *Sunday Sanctum Dispatch* will keep showing you how — one reflection, one discipline, one action, every Sunday at 7 a.m. Eastern. If you signed up for this manual, you are already on the list.

Venerable Father Emil Kapaun, pray for us.

Servant of God Father Vincent Capodanno, pray for us.

Saint Michael the Archangel, defend us in battle.

ANIMA CHRISTI

Soul of Christ, sanctify me. Body of Christ, save me. Passion of Christ, strengthen me. O good Jesus, hear me. Within Thy wounds hide me. Suffer me not to be separated from Thee. In the hour of my death, call me — and bid me come to Thee. Amen.



— *The Sanctum*

EVERY CLAIM TRACES TO A PRIMARY CATHOLIC SOURCE.

No claim in this manual is original to Sanctum. The disciplines are the inheritance of the whole Church.

The Examen — St. Ignatius of Loyola, *Spiritual Exercises* §43; Catechism §2729.

The Mass — Catechism §§1322–1419; St. John Paul II, *Ecclesia de Eucharistia* (2003); St. Thomas Aquinas, *Summa Theologiae* III, q.73–83.

The Rosary — Pope St. Pius V, *Consueverunt Romani Pontifices* (1569); St. John Paul II, *Rosarium Virginis Mariae* (2002); Catechism §§971, 2678.

Confession — Catechism §§1422–1498; St. John Paul II, *Reconciliatio et Paenitentia* (1984); the counsel of St. Pio of Pietrelcina.

The Friday Fast — Catechism §§1438, 2043; USCCB, *On Penance and Abstinence* (1966); Code of Canon Law §§1249–1253.

Almsgiving — Matthew 6:1–4 (Douay-Rheims); St. John Chrysostom, *Homilies on Matthew* 19; Catechism §§2447, 2462.

Spiritual Reading — St. Jerome, Preface to the *Commentary on Isaiah* (c. 392); the tradition of *lectio divina*; Catechism §§133, 2653.

Theological accuracy reviewed against primary sources at time of writing. Prayer texts are the received traditional forms. This is a catechetical and devotional work, not a doctrinal statement; *nihil obstat* not sought. Offered free to all who would have it; may be reproduced and shared without charge; may not be modified.

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