

Knighthly Obligations: Having a Spiritual Director

“But is opportune and advisable for each brother to select and keep one sole spiritual adviser, so that he may more easily mend his faults and more readily travel the road that leads to a perfect donation.”

Chapter 14, On Spiritual Nourishment, The Rule of the Poor Knights of Christ

All Knights and Novices are required to have a spiritual director. In order to be allowed to take one's vows to the order as a knight the novice must receive a letter from his spiritual director saying that he is ready to fulfill the obligations of a Knight.

Minimally the spiritual director selected will be:

- Supportive of the Knight/Novices vocation to the Militia Templi.
- Be sound in Catholic Orthodoxy.
- Not under ecclesiastical censure.
- Willing to regularly meet and/or communicate with the Novice/Knight.

Ideally the spiritual director will be:

- A Holy and dedicated servant of God.
- Enthusiastic about the Militia Templi and willing to regularly review the Rule of the Militia Templi.
- Be strongly familiar with the 1962 Divine Office and the 1962 Missal.
- Be learned in ascetical and mystical theology from the Doctors of the Church and great spiritual writers (such as St Francis De Sales, Thomas A Kempis, St. Teresa of Avila).

A Knight does have the freedom to choose the director that he wants so long as he meets the minimum requirements outlined above. If one cannot be found in the local area to the Knights desire he may solicit a priest to do direction over the phone, and or letter/email.

Spiritual directors do not have the authority to dispense a novice/knight from a Knighthly obligation, such a dispensation must be given through his superior in the order.

As far as what things the Knight/Novice and spiritual director should discuss during the meetings the following excerpt from the book [Imitation of the Sacred Heart of Jesus](#) provides an excellent guideline.

To such a one, My Child, do thou occasionally make known thy heart: at certain times give some account of thyself, that thou mayst know whether thou advances rightly, what thou must correct, and how it is to be done, on what thou oughtest to insist, and in what manner it is to be accomplished.

The subjects, concerning which this interior manifestation should be made, are usually: the disclosing of the souls state or habitual feeling, whether it be peaceful or agitated; what longings for a more perfect life thou feelest within thyself; what obstacles embarrass thee; to what practices of devotion and mortification thou art wont to apply thyself.

What method thou hast in prayer and meditation; with what relish and fruit thou advances by this method; what spiritual books thou readest, and whether they agree with the present degree of thy interior life: whether thou readest in a manner proper and profitable.

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In what manner thou approaches the Sacraments; with what preparation, with what feelings of piety, with what thanksgiving, with what results.

How thou makest thy self-examinations; with what painstaking, and with what fruit.

How thou performest the duties of thy state of life, the obligations of thy office, thy ordinary actions by what motive or principle, whether of nature or of grace, with what object, what end thou hast in view.

In what manner thou deportest thyself towards others, with what disposition of heart, with what profit or loss to thyself and to them. With what fidelity thou obeyest God's inspirations; how thou feelest disposed towards Me and finally, in what degree thou relishest the sentiments of My Heart.

Do thou, My Child, modestly and religiously, with humble candor and docile charity, make known such and similar matters, sometimes one, then another, according as spiritual necessity or usefulness may require. If this, if thou perform it after this manner, thou shalt find easy, most useful, and full of consolation.

From The Imitation of the Sacred Heart of Jesus, Father F Arnoudt, SJ
Nihil Obstat Remy Lafort,
Imprimatur John M Farley, Archbishop New York 1904

Disclose the following about your State of Soul:

- If you are habitually at peace, anxious, or depressed.
- What longings for virtue you have and with what intensity.
- What obstacles particularly embarrass me.
- How do you feel about others, is loving your neighbor or a particular person a struggle.
- What movements of graces you receive and/or think you receive and how you respond to them.
- How your heart and mind are towards God.

Disclose the following about your Spiritual Exercises

- What devotions and what habitual acts of penance do you perform?
- What methods do you use when making mental and formal prayer?
- What Spiritual Books you read and how do you read them?
- How frequently you go to the sacraments, how you prepare and make thanksgiving for their reception.
- Any observation about exercises or sacraments if they are having an effect and what that effect is.

Disclose the following about your Duties:

- What your duties are out of justice, and what obligations of the heart one has.
- How the duties are performed: with zeal, sloth, neglect, tiredly etc.
- If your duties win you praise or contempt and in what manner, and does it effect the state of your soul.