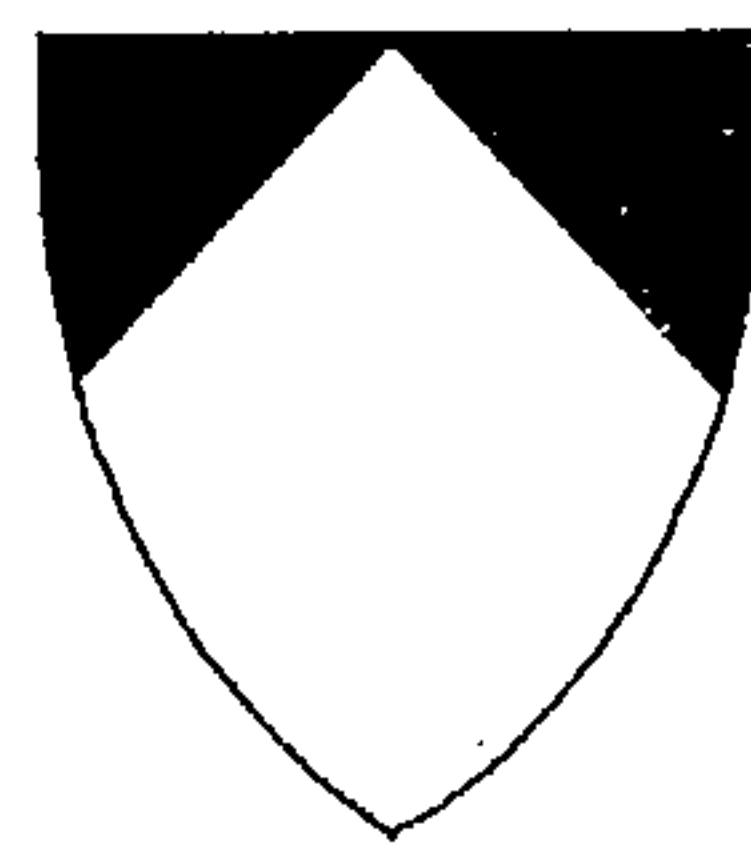


DECLARATIONS, RULE AND CONSTITUTIONS

OF

THE ORDER OF PENANCE OF SAINT DOMINIC



VERITAS

NOTICE

These Declarations, Rule and Constitutions of the Order of Penance of Saint Dominic, called also the Dominican Third Order of the priory of la Haye-aux-Bonshommes, are published *ad experimentum* for three full years,

on the Feast of the Nativity of the Blessed Virgin Mary, Mother of God, September 8, 1991.

Declarations, Rule and Constitutions of the Order of Penance of Saint Dominic, called also the Dominican Third Order of the priory of la Haye-aux-Bonshommes.

DECLARATIONS

SERMON OF ARCHBISHOP LEFEBVRE : APRIL 27, 1981

In order to understand the establishment of this Dominican Third Order and its legitimacy, it is indispensable to read the homily which follows. It was delivered on the occasion of a friar's perpetual profession April 27, 1981, by His Grace Archbishop Marcel Lefebvre, in the church of the priory of la Haye-aux-Bonshommes.

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

My very dear friends, my very dear brothers,

It is with great joy, great satisfaction, that we find ourselves today in this church in order to bear witness to and affirm the resurrection — if one may so call it — of the Dominican Order in our land of France.

We are under an obligation to recognize — without launching, nonetheless, into any bitter criticism — just, quite simply, to recognize the facts. Competent authorities tell us that today, alas, the religious Orders are totally destroying themselves, are completely decadent. Why? Mainly because they have abandoned the bases and the very foundations on which the prosperity of their Orders rested. The particular grace of the founders, such as Saint Dominic, Saint Francis of Assisi and Saint Benedict, enabled constitutions, statutes, laws to be drawn up, which established those Orders in a distinctive

holiness within the Church. Now, since — it has to be said — since the Second Vatican Council, General Chapters who have been asked by the Holy See to set about the modernisation, the *aggiornamento* as it is called, of these constitutions, of these religious Orders, have brought about the ruin of those constitutions, a change so profound in the spirit of those Orders and of those congregations, that we are presently the witnesses of their ruin and their disappearance.

Faced with this truly tragic state of the religious Orders, and with the situation in which the Church finds herself today, should we remain merely silent and inactive? Or, on the contrary, have they not the duty, those who are conscious of that destruction, of that disappearance of the works of holiness in the Church, the duty to conserve and to bring to new life that which has been the glory of the Church, and is a proof of the principal mark of the Church, the mark of holiness?

I believe that one can truly say that the Catholic Church without the religious Orders, without these religious professions, would no longer be the Catholic Church.

The appearance, ever since the death of Our Lord Himself, of people wishing to consecrate themselves wholly to Our Lord Jesus Christ, forsaking the world and having no other desire than to contemplate and meditate on heavenly things, lasting things, eternal things, instead of becoming attached to the ephemeral and corruptible things of this passing world, manifests precisely the holiness of Our Lord Jesus Christ.

Numerous were the hermits who populated the deserts, who were seized by the spirit of Our Lord Jesus Christ and withdrew from the world. And then came the cenobites, particularly with Saint Benedict who spread throughout the world those monasteries of which we still see today the admirable traces in every country of Europe. If we mark on a map of Europe the Benedictine monasteries, then later the Cistercian monasteries, we shall see that Europe was covered with those monasteries, thus showing that many souls were captivated by Our Lord Jesus Christ, drawn by Our Lord Jesus Christ to live in union with Our Lord, the better to devote themselves to serving the Church — contemplative souls who shut themselves forever, till their last breath, in the cloisters, in the monasteries, in order to meditate on the charity of Our Lord Jesus Christ, on his Cross, on his Sacred Passion, and to live a life of privation and penance, so as to love Our Lord Jesus Christ better, so that the charity of Our Lord Jesus Christ might increase in them.

Undoubtedly those contemplative congregations did not have the exterior apostolate as their object, but their apostolate was nonetheless effectual : the example, the example alone of those people shutting themselves away for their whole lives in cloisters and monasteries in order to live in union with Our Lord Jesus Christ, was a magnificent example for Christians in the world, and it encouraged them also, in their different circumstances, to live with Our Lord Jesus Christ and to follow Our Lord.

And then came the Orders that have been called mixed, in the sense that their lives are, at the same time,

dedicated partly to contemplation and partly to the apostolate. And it was particularly Saint Dominic and Saint Francis who would establish those societies, those Orders which give themselves at one and the same time to study, to prayer, to the religious office, to the liturgical office, and who, equally, go about preaching the Gospel, drawing to Our Lord Jesus Christ multitudes who so easily stray from Him, attracted by the delusions of this world, attracted by the pleasures and delights of this poor world.

And that is why these religious make the three vows of poverty, chastity and obedience : in order to remove all the obstacles which could be in their way and which might prevent their being deeply and totally attached to Our Lord Jesus Christ. For it is not only to show a spirit of penance, of renunciation of the world, that they make these vows ; these vows which could appear folly in the eyes of the world, especially to those who do not believe in Our Lord Jesus Christ, to the pagans. "*Gentibus stultitia*" said Saint Paul, Our Lord's Cross is a folly to those who do not believe ; "*pro Judaeis scandalum*", for the Jews it was a scandal, that Cross to which was fastened their Messiah, their King — unthinkable ! "*Pro credentibus autem sapientia Dei*", for those who believe it is the wisdom of God. Yes, it is wisdom, wisdom which clears away in the heart all that could be an obstacle to the love of Our Lord Jesus Christ ; and wisdom for the souls who wish to consecrate themselves to Our Lord, to do so in an official, public manner, in the Church, in the presence of the Church ;

and that is why they are called religious in the Church those who make in the presence of the Church the three vows of poverty, chastity and obedience.

The vow of poverty that separates them from earthly goods, which could so easily purchase forbidden joys and draw us into sin.

The vow of chastity — because they want their heart to be undivided. Oh ! certainly, one can sanctify oneself by way of marriage, and thereby souls have been sanctified, have been united to Our Lord Jesus Christ. But we must recognise that there are also, alas, occasions for neglecting Our Lord Jesus Christ perhaps more frequently and easily than for those who renounce the pleasures of the flesh and the right to establish a home and family here below. It is, on the other hand, an honour for Christian families to give their children to God ; there is no greater grace for a Christian home than to have a religious brother, a sister, a priest in the family !

Then the vow of obedience, which is perhaps the most difficult to carry out. It is perhaps easier to abandon the good things of this world, refrain from founding a family in this world, than to abandon one's own will. To be no longer free, to be in the hands of a Superior who will show you the way of God which you are to follow all the days of your life, that is very difficult. And yet that is what the religious does : he delivers his will, so to speak, into the hands of his Superior in such a way that the Superior disposes of him for his apostolate, for the duties, the tasks that he will have to fulfil.

You see, then, what the religious is before the Church.

But once more, those vows which could seem austere : to give up all handling of money, to give up the joys of founding a family, to give up one's own will, is not all this very austere, and a truly unendurable life of penance? No indeed ! When these renunciations, when this abnegation is made in order to give oneself to Our Lord Jesus Christ then, on the contrary, it is a profound joy and consolation which those religious experience intimately in the depths of their souls. If God has come among us, if He has willed to become Incarnate, if He has willed to live among us and to shed His Blood and give His Life for the redemption of our souls, He who is God gives to souls who give themselves to Him extraordinary consolations and graces.

So in a few minutes, my very dear friend, you are going to pronounce these vows of religion in circumstances altogether unusual. It is true that I have not been specially delegated by the Superior General of the Dominican Order to receive these vows that you are going to make, and that, consequently, it could be said that, so far as the Church is concerned, these are not public vows but private vows. But should we, as certain of our friends even have advised, abandon the project? Abandon the renaissance of Dominican life in souls who desire to follow the way of Saint Dominic? I don't think so. And I believe that, as some of our friends at Rome have said, who hold positions in the Roman congregations : "if you are not following the strict letter of the code, you are following its fundamental laws". The Church's legislation, in effect, is in its principles wholly

constitutions, in order to give to the Order of Saint Dominic its true holiness and the true end for which Saint Dominic founded it.

And what, in a few words, is that end? I think it was Saint Thomas of Aquinas, a son of Saint Dominic, who defined it best : "*contemplata aliis tradere*", to impart to others the object of your contemplation ! That is to say, the object of your studies, the object of your meditations, the object of your prayers, the object of your devotions ; to make manifest to others all that God inspires in you by that prayer, by that study ; to preach the Gospel, to go and preach Our Lord Jesus Christ ! That love of Our Lord Jesus Christ, which will enflame your heart and your soul as the soul of Saint Francis and of Saint Dominic, you will go and pour it out in the world. And those graces which will be poured out in the world will bear fruit in souls. That is what you will do, that is your programme, defined so well by Saint Thomas of Aquinas.

And so we earnestly desire that you should take up that torch of all your forebears, of all the Saints who have followed Saint Dominic ; and that the Church in a few years, perhaps soon, will rejoice and will congratulate you. And you yourselves know it well ; you have already met Dominican Fathers here and there who, sorrowing to see their Order destroy itself, encourage you and tell you : "You're right : carry on ! stand fast !"

I am convinced then that the grace of God also will be with you, that vocations will come, that this house will truly prosper, and that it will be a shining beacon not only

directed towards the salvation of souls : "*prima lex, salus animarum*", the first law in the Church is the salvation of souls.

In certain circumstances then, historical circumstances which don't depend on us, of which we are simply the witnesses — stupefied witnesses, astounded witnesses, taken woefully by surprise — we have the duty to make provision for the salvation of souls. And such is the duty of every priest, of every bishop. And that is why, if in these circumstances the letter of the law is against us, the fundamental principles of the law are for us. Because, as I said to you a moment ago, the Church cannot do without the religious Orders ! The Church cannot do without the testimony to her holiness. The Church would be no longer holy if she had not those souls who consecrate themselves irrevocably to God. If there were no more Carmels, if there were no more Benedictines, if there were no more Dominicans, no more Jesuits, no more religious Orders, ah then the Church would no longer show her holiness. Now that is an essential mark of the Church. And it is the one which is the most convincing. For simple souls, it is the holiness of the Church which is more important than all her other marks, more apparent and more attractive. Simple souls are convinced by that holiness which is manifest in souls who consecrate themselves to God.

So we think it is entirely lawful, my dear friends, that you should gather here, and that you should ask Saint Dominic to give you the grace of his Order in following his principles, the principles that Saint Dominic put in his

for this region but for the whole of France. May your example, may your preaching, preaching which has converted many millions of unbelievers — when one reflects on what the children of Saint Dominic have done in South America for example, it is wonderful ! With the children of Saint Francis it was they who converted all the countries of South America.

When I was in Mexico last January, I could see for myself the convents of Dominicans and of Franciscans all over that land. In spite of the persecutions which have raged for fifty years in that poor country of Mexico (convents have been sacked, priests and religious brothers and sisters killed, congregations driven out) in spite of all, one can still see the admirable traces of that presence. It is they who converted these pagan peoples.

So, seeing that we are living in a time when it is necessary to make conversions anew, you will be these apostles, apostles at the same time of the great and of the little ones ; you will go to carry that grace of the Gospel which will make our France once more a Christian France.

We shall ask today, shall we not, my very dear brothers, particularly during this Holy Mass, all of us together and all of you gathered here, we shall ask that Saint Dominic may come into this house and that he prepare the way here for the Blessed Virgin Mary, for Our Blessed Lady to whom he had so great a devotion, he who spread so fervently the practice of the Rosary : you also will be the devotees of the Virgin Mary ! She will protect you and will help you in your preaching for the

greater good of souls and for the greater glory of the Church.

In the name of the Father and of the Son and of the Holy Ghost.

Amen"

**Declaration of Archbishop Lefebvre
on November 21, 1974.**

The doctrinal charter of the Dominican Third Order of the priory of la Haye-aux-Bonshommes is exactly and in all points the declaration of His Grace Archbishop Marcel Lefebvre of November 21, 1974 :

"We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth.

We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it.

In effect, all these reforms have contributed and continue to contribute to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and the Sacraments, to the disappearance of the religious life, and to a naturalistic and Teilhardian teaching in the universities, in the seminaries, in catechetics, a teaching deriving from Liberalism and

The only attitude of fidelity to the Church and to Catholic doctrine appropriate for our salvation is a categorical refusal to accept this Reform.

That is why, without any rebellion, bitterness, or resentment we pursue our work of priestly formation under the guidance of the never-changing Magisterium, convinced as we are that we cannot possibly render a greater service to the Holy Catholic Church, to the Sovereign Pontiff, and to posterity.

That is why we hold firmly to everything that has been consistently taught and practiced by the Church and codified in books published before the Modernist influence of the Council concerning faith, morals, divine worship, catechetics, priestly formation, and the institution of the Church, until such time as the true light of tradition dissipates the gloom which obscures the sky of the eternal Rome.

Doing this, with the grace of God, the help of the Virgin Mary, Saint Joseph, and Saint Pius X, we are certain that we are being faithful to the Catholic and Roman Church, to all of Peter's successors, and of being the *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto*.

† Marcel Lefebvre

Protestantism which has been condemned many times by the solemn Magisterium of the Church.

No authority, not even the highest in the hierarchy, can compel us to abandon or to diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

"Though it were we ourselves," says Saint Paul, "though it were an angel from heaven that should preach to you a gospel other than the gospel we have preached to you, a curse upon him" (Gal. 1:8).

Is it not this that the Holy Father is repeating to us today ? And if there is a certain contradiction manifest in his words and deeds as well as in the acts of the dicasteries, then we cleave to what has always been taught and we turn a deaf ear to the novelties which destroy the Church.

It is impossible to profoundly modify the Lex Orandi without modifying the Lex Credendi. To the New Mass there corresponds the new catechism, the new priesthood, the new seminaries, the new universities, the "Charismatic" Church, Pentecostalism : all of them opposed to orthodoxy and the never-changing Magisterium.

This reformation, deriving as it does from Liberalism and Modernism, is entirely poisoned ; it derives from heresy and results in heresy, even if all its acts are not formally heretical.

It is therefore impossible for any conscientious and faithful Catholic to adopt this Reform and to submit to it in any way whatsoever.

RULE

Put in writing only in 1285 by Munio de Zamora, seventh Master of the Order, it brings together the precepts given orally by Saint Dominic and which had a tendency to change because of the growing extent of the Third Order. So that our tertiary brothers may be reminded every day "from what rock they were hewn" (Isaias 51:1), here is the text of that Rule as it was sanctioned in 1439 by Pope Eugene IV, which he himself took from the Bull of Confirmation of Innocent VII in 1405.

"It is appropriate to the cares of our office to watch over the maintenance and preservation of all rights. That is why, considering the tenor of certain letters of Innocent VII, included in the collection of his Acts, and following the entreaties which have lately been addressed to us on behalf of our beloved children, the Brothers and Sisters of the Order of Penance of Friars Preachers, commonly called "(the Order) of Penance of Saint Dominic", established in our town of Eugubio, hastening to acknowledge the reasons for the utility of these letters, which has caused the great desire of our children for their publication, we have had transcribed word for word and annexed to this present letter, following the request of the aforesaid Brothers and Sisters, these same letters, as follows :

Innocent, Bishop, Servant of the Servants of God
For Perpetual Memory.

The watchful care of the Apostolic See extends with most benevolent favour to persons who commit themselves assiduously, under the laws of regular observance, to the practices of Christian piety ; and, in order to maintain without alteration the wise regulations established to direct and sanctify their life, the Holy See is pleased to

strengthen them with the weight of its authority. Thus a request has recently been presented to us on behalf of our beloved children the Brothers and Sisters of the Order of Friars Preachers, ordinarily called Brothers and Sisters of Saint Dominic, in which it was explained to us that they had up till now followed by praiseworthy custom, and that they were following still, a certain Rule or manner of religious life, in which it is known that a number of honourable statutes and precepts are found, reasonable and in accordance with regular discipline ; that, although that Order and the Brothers and Sisters who belong to it have already been accorded various privileges by the Apostolic See, nonetheless, for the greater consolidation of their Institute, and in order that, with the aid of the Most High, they may, mounting from excellence to excellence, be able to serve the Lord with a more perfect devotion, they further desire for that Rule or way of life the approval of the same Apostolic See. That is why, on behalf of the Brothers and Sisters of that Order, we have been humbly supplicated to vouchsafe, by a benevolence worthy of this See, to add to that Rule or regular manner of life the authority of Pontifical confirmation, and to prescribe that it should be henceforth observed in perpetuity by the said Brothers and Sisters, present and to come. Therefore, having gathered on each and every point still clearer information according to the full and faithful account of our venerable brother Angelus, Bishop of Ostia (to whom we had entrusted the inquiry, in order that he might make his report to us), yielding to the supplications that have been presented to us, and recognising as worthy of our approval the Rule or regular manner of life which we give here, transcribed clearly and distinctly, word for word, chapter by chapter, with the above-mentioned prescriptions and ordinances ; by our Apostolic authority, and from certain knowledge, we confirm them and place them under the protection of the present decree : and nonetheless we wish and ordain for all time coming, in perpetuity, that this same Rule or manner of regular life may be inviolably observed by those same Brothers and Sisters, present and to come. The tenor of the aforesaid Rule or way of life is as follows :

I — CONCERNING THOSE WHO OUGHT TO BE RECEIVED AND THEIR CHARACTERISTICS

16

All the Brothers and Sisters of the said Fraternity will be clad in white and black garments, which will not be too costly, either in colour or material, as befitting the modesty of the servants of Jesus Christ. The cloaks and cowls of the Brothers will be black ; the tunics will be white, and the sleeves will come down to the wrist and will be closed. The belt will be of leather only, and the Sisters will wear it under their dresses. In their bags, shoes and other objects, they will avoid all worldly vanity. The veils and the coifs of the Sisters will be of white cloth, either linen or hemp.

III — CONCERNING THE BLESSING OF THE GARMENTS OR HABIT, AND THE MANNER OF RECEPTION INTO THE ORDER

The man who wishes to be admitted will be received in the chapter of the Fraternity or before the altar of the local church of the Friars Preachers by the Father Master or Director of the Fraternity or by his delegate. He will go down on his knees before him and humbly ask of him to be received, in the presence of some Friars Preachers, of the Prior of the Fraternity or whoever takes his place, and of the rest of the Brothers. The Father Director will first of all bless the habit of the man who is due to be received in this manner : *Ostende nobis, Domine, misericordiam tuam*, etc. *Dominus vobiscum* etc. *Oremus. Domine Jesu Christe, qui tegimen nostrae mortalitatis*, etc. The habit being blessed, the postulant will change into it in a side room ; when he has returned

In the first place, so that the Order may be able to achieve continual and perpetual growth from good to better, which is known to depend essentially on the reception of well-disposed persons, we wish and ordain that no member may be admitted other than by the Master or Director, and by the Prior of the Fraternity, or with their full consent and with the approval of the majority of the professed Brothers of the Fraternity in the same place, but always after a close inquiry into his behaviour, his morals, his reputation, the purity of his faith, and even the zeal with which, as a true spiritual son of Saint Dominic, he shows himself solicitous in promoting and defending to the utmost of his strength the truth of the Catholic Faith. He ought, moreover, to settle his debts in full, if he has any, to be reconciled with his neighbour and to attend to preparing or making his last will and testament, following the counsel and advice of a wise confessor. The same inquiry should take place in regard to women who ask to enter the Order and, for those who are married, entry is forbidden except by the permission and consent of their husbands, consent which must be publicly confirmed. We wish that the same instruction be observed in regard to married men, unless there should be for them or for any among them some grounds of excuse which, in the opinion of wise men, may be judged lawful.

II — CONCERNING THE APPAREL OF THE BROTHERS AND SISTERS

17

once more to the foot of the altar, and has knelt down in front of the Father Director, the latter will start the *Veni Creator*, which will be continued to the end by the Brothers in the congregation. Next, there is said : *Kyrie eleison, Christe eleison, Kyrie eleison. Pater noster*, etc. *Emitte spiritum tuum*, etc. *Salvum fac servum tuum*, etc. *Dominus vobiscum*, etc. *Oremus. Deus, qui corda*, etc. *Praetende, Domine*, etc. After the response *Amen*, the Father Director will sprinkle with holy water the man who is taking the habit. Then all the Brothers will receive him with the kiss of peace. Women will be received before the altar in the same way as that described for the Brothers.

IV — CONCERNING THE MANNER OF PROFESSION

At the end of the year, or even sooner if the Father Director and the Prior, or those who have been appointed by them, and also the majority of the professed Brothers, judge the novice fit to be admitted, he will be received to profession, which he will make in this manner : *To the honour of Almighty God, Father, Son and Holy Ghost, and of the Blessed Virgin Mary, and of Saint Dominic, I, Brother N., in your presence, Reverend Father N., Director of the Third Order of Penance of Saint Dominic, established in this town of N., make my profession and promise that I wish to live according to the Rule and the statutes of the Third Order of the Brothers and Sisters of Penance of Saint Dominic, until death.* Women will make

their profession in the same manner, in the presence of the Director and of the Prioress or of one whom she has appointed to replace her.

V — CONCERNING PERSEVERANCE IN THE ORDER

We ordain that none of the Brothers and Sisters of this Order and Fraternity may leave the Order after profession, nor return to the world ; but that they may, however, transfer freely to one of the approved Religious Orders where the three solemn vows are professed.

VI — CONCERNING THE RECITATION OF THE CANONICAL HOURS

The Brothers and Sisters will say each day all the canonical Hours, unless they are prevented from doing so by illness. They will say twenty-eight *Paters* for Matins, fourteen for Vespers, and seven for each of the other Hours.

In addition, to the honour of the Blessed and Ever-Virgin Mary, they will be bound to say, for each of the Hours we mention, as many *Aves* as *Paters*. For grace before meals, they will say one *Pater* ; and, on rising from the table, they will say one *Pater* or the Psalm *Miserere* or the Psalm *Laudate*, if they know it. So also those who know the Apostles' Symbol or the *Credo* will say it once at the beginning of Matins, at the beginning of Prime, and after Compline. But those who know and

IX — CONCERNING THE OBSERVANCE OF SILENCE IN THE CHURCH

In the Church during Mass, the singing of the Divine Office, or the Preaching of the Word of God, let all be careful to keep silence ; let them pay diligent heed to the prayers and to the Divine Office ; and, if some urgent and unforeseen necessity obliges them to speak, let them do so in a low voice.

X — CONCERNING THE RESPECT TO BE SHOWN TO ECCLESIASTICAL SUPERIORS AND TO THEIR CHURCHES

The Brothers and the Sisters ought, according to the precepts of the sacred canons and Christian custom to frequent with great devotion their respective parishes ; to show the greatest respect to the Prelates of their Churches, Bishops or inferiors ; and to pay faithfully, and without any reservation, all the stipends to which those latter have the right, the tithes as well as every kind of customary offering.

XI — CONCERNING THE FASTS

The Brothers and Sisters will fast every day from the First Sunday of Advent until Christmas, and from Quinquagesima Sunday until Easter. They will fast also on every Friday of the year, and on all the fast-days instituted by the Church. Those who would like to fast

recite the canonical Hours like Clerics will by no means be bound to recite the *Paters* and *Aves*.

VII — CONCERNING RISING FOR MATINS

All will rise for Matins on Sundays and Feasts, from the solemnity of All Saints to that of Easter. During Advent and Lent, they will rise every night. Those who are occupied during the day with manual work can say their Hours in the morning, up to but excluding Vespers, and in the evening they will say at the same time Vespers and Compline.

VIII — CONCERNING CONFESSION AND COMMUNION

All should, at least four times a year, namely on the Feasts of Christmas, Easter, Pentecost and the Assumption or the Nativity of the Blessed Virgin, confess their sins with care and prepare themselves to receive devoutly the Sacrament of the Eucharist, unless the reception of this Sacrament, for a good reason, is forbidden to one among them by his Confessor. As for those who through devotion would like to communicate oftener in the year, they may with the divine blessing, after seeking and obtaining the permission of their Superior, carry out their pious desire.

more often, and to practise other austerities, may do so with the permission of their Superior or on the advice of a prudent Confessor.

XII — CONCERNING THE DIET

The Brothers and the Sisters may eat meat on Sundays, Tuesdays and Thursdays ; on the other days they will abstain from meat, unless they should be ill, or of very delicate health, or have been bled ; excepting also a day on which a great feast falls, or when they are travelling.

XIII — CONCERNING THE OUTINGS OF THE BROTHERS AND THE SISTERS

They will never go about in the town through a spirit of curiosity or dissipation ; as for the Sisters, especially the younger Sisters, they will never go out alone. All are forbidden to attend wedding-feasts, dissolute and worldly entertainments, dances and shows. Neither may they go out of the city or town where they live, even for a pilgrimage, without the special permission of the Superior or the Father Director of the Fraternity.

XIV — CONCERNING THE PROHIBITION ON THE CARRYING OF ARMS

The Brothers will not carry any offensive and aggressive weapon, unless for the defence of the Christian

Faith, or some other justifiable motive, and with the permission of their Superior.

XV — CONCERNING THE VISITING AND CARE OF THE SICK

The Prior will appoint Brothers who, as soon as they know one of their Brothers has fallen ill, will go to visit him, charitably and with all possible speed. They should, first of all, exhort him effectively to receive the Sacrament of Penance and the other Sacraments of the Church, and render him, according to his need, all the corporal services which lie within their power. If the invalid is poor, let them procure for him as far as they are able, either at their own expense or from the resources of the Fraternity, those things which are necessary for him. The Sisters will do the same with regard to their sick Sisters.

XVII — CONCERNING THE DEATH OF THE BROTHERS AND THE SISTERS, AND THE SUFFRAGES FOR THE DEPARTED

When one of the Brothers comes to die, this will be made known to the other Brothers who are in the same town, in order that they may be sure to assist at the funeral of the deceased ; and they ought never to leave before the body has been put in the earth. We wish the same to be observed at the decease of the Sisters. Moreover, during the eight days which immediately

follow the burial, each Brother and each Sister will pray thus for the soul of the deceased : the Priests will say a Mass ; those who know the Psalter will say fifty Psalms, and those who cannot read will say a hundred *Paters*, and, after each, the antiphon *Requiem*. Besides, each member ought to have three Masses said every year for all the Brothers and Sisters, living and dead. Those who know the Psalter will say it for that intention, and the others should say five hundred *Paters*.

XVII — CONCERNING THE INSTITUTION OF THE PRIOR OR OF THE PRIORESS

When the Prior of the Fraternity comes to die, or gives up his duties, the Father Master or Director, having taken the advice of the senior Brothers, will install a new Prior ; and each year, in the Octave of Easter or at another season, the Father Director will take counsel with the senior Brothers in order to deliberate together on the deposition or the confirmation of the Prior, according as, in agreement with them, he deems it expedient. Likewise also, in consultation with the Father Director and some of the more senior Brothers, the Prior may name a Sub-Prior or Vicar of the Fraternity, and later confirm or depose him, according as they deem it expedient. This Sub-Prior or Vicar will have only so much authority as the Prior allows him. The same forms will be observed in the institution of the Prioress and the Sub-Prioress.

XVIII — CONCERNING THE DUTIES OF THE PRIOR AND THE PRIORESS

The duty of the Prior will be to observe, on his own account, all the precepts of the Rule, to the last detail, and to take every care that the other Brothers observe them also. If he notices any who transgress, or practise the Rule negligently, he will have the duty to reproach and correct them charitably ; if he thinks it more appropriate, he may inform the Father Master and Director of the Fraternity so that he may undertake the correction. The duty of the Prioress will also be to visit the church frequently, to urge on the other Sisters to the observance of the Rule, to be carefully vigilant, personally and through others to whom she will delegate responsibility, lest any of the Sisters have something in her deportment, her appearance or her demeanour which could reasonably shock anyone observing her. Let her be especially watchful to ensure that the Sisters, particularly the young, do not enter into any familiarity with any man, whatever his rank may be, unless he should be their relative of at least the third degree, and, in addition, of irreproachable conduct and reputation.

XIX — CONCERNING THE CORRECTION OF THE BROTHERS AND SISTERS

If someone is accused of a suspicious familiarity, and if, after having been warned three times by the Superior, he has not corrected himself, let him be

excluded for a time from the meetings and from the companionship of the other Brothers. If after that he has still not corrected himself, then, on the advice of the most prudent Brothers, let him be publicly excluded from the Order, and let him not be re-admitted unless, in the judgement of all the Brothers, he appears completely reformed. Likewise, if one among them has uttered to one of the Brothers, or to any other person, an insult which seems defamatory, or has struck someone in anger, or has taken the liberty to go to a forbidden place, or to commit an act of whatever kind of insubordination, or also if he is convicted of having deliberately told a lie to his Superior, let him be punished by the fast of bread and water, or by exclusion from the meetings or even from the company of the other Brothers, for a period more or less long, applying a more or less severe punishment, as suits the nature of the person and the gravity of his fault. Again, in the same way, if anyone is convicted of a mortal fault, he ought, on the advice of the majority of the professed Brothers of the local Fraternity, to be punished more or less severely, as the fault requires and according to the character of the culprit, but nevertheless so that his punishment may serve as an example to the others. And, if he should refuse to submit to this penance, let him be expelled from the Order, following the advice of the most prudent. For the correction of the Sisters, we wish that the same Rule be observed in everything.

XX — CONCERNING THE MEETINGS OF THE BROTHERS AND THE SISTERS AND THE INSTITUTION OF THEIR FATHER MASTER OR DIRECTOR

Once every month, on the day and at the time fixed by the Father Director, or his Vicar, all the Brothers of the Order will gather at the church of the Friars Preachers in order to hear there, all together, the Word of God, as well as Mass if the time of day allows it. And then the Father Director will read and explain the Rule to them, instruct them in their duties, reprimand and correct those who have been negligent, according as, before God, and following this Rule or manner of life, he deems it appropriate. The Sisters will assemble also, on the first Friday of each month, in the church of the Friars Preachers, in order to hear there likewise, in common, the divine Word and holy Mass : to them similarly the Rule will be read and explained, and they will be corrected as to their shortcomings by the Father Director assigned to them. We wish, indeed, that in each city or town where the Brothers and Sisters of the Order are found, they should have for Father Master and Director a Religious of the Order of Friars Preachers suited to this office, for whom they themselves will have asked the Master General or the Provincial or whom the Master General or the Provincial will have judged, personally or through others, suitable to grant or assign to them for this purpose. Furthermore, we wish and decree, for the preservation and greater extent of this Society, that all the Brothers and

28

transgressions they have committed, punishment which the transgressor ought to receive humbly and without hesitation, and to carry out in the same way, through the grace of Our Lord and Saviour, Jesus Christ, Who with the Father and the Holy Ghost lives and reigns, God, world without end. Amen.

End of the Rule of the Third Order.

Let it not be permitted to anybody in the world to invalidate in any way the confirmation and protection which we accord to this Rule, nor to set himself up against the expression of our wish and of our commandment, nor to oppose it by audacious temerity.

And, if anyone dares to commit any such outrage, let him understand that he will incur the wrath of Almighty God, and of the Holy Apostles Peter and Paul. Given at Rome, at St. Peter's the sixth of the Kalends of July, the first year of our Pontificate.

End of the Bull of Innocent VII

In order, therefore, that the tenor of these letters of our predecessor, thus included in our present decree, may be considered reliable and obtain a complete trust, we ordain on our Apostolic authority that these letters here transcribed should have all of the same force, the same value, the same consideration, which the original text itself ought to have, and that an equal authority should be attributed fully to the present copy, whether in judgement or elsewhere, in every circumstance and everywhere where it is produced and shown ; so that it may be rigorously adhered to in everything, as if this were the original text itself which is produced and shown. In which we by no means intend to create a new right for anybody, but only to

30

Sisters of this Order of Penance of the Blessed Dominic, wherever they may live, should be wholly subject — but only in that which concerns their manner of life and the Rule that they observe — to the direction and the correction of the Master General and of the Prior Provincial of their respective provinces.

XXI — CONCERNING THE DISPENSATIONS WHICH MAY BE GRANTED FOR LEGITIMATE REASONS

The Prior of the Fraternity will have the power to dispense the Brothers ; the Prioress, the Sisters ; and their Father Master and Director both Brothers and Sisters : from abstinence, fasts and other austerities prescribed in the preceding chapters, when they deem it fitting on reasonable and proper grounds.

XXII— CONCERNING THE OBLIGATION OF THIS RULE OR FORM OF LIFE

We wish and ordain that what is established in the Constitutions of the Order of Friars Preachers should apply equally to this Rule or form of life — to wit that, apart from the commandments of God and the Church and the obligations connected to them, none of the other Constitutions or ordinances of this Rule should oblige the Brothers and Sisters under pain of sin, either mortal or venial, but only to the punishment which may be imposed on them by the Superior or the Father Director for the

29

preserve the old.

Let it not be permitted to anybody in the world to set himself up against the present Constitution and expression of our wishes, or to oppose himself to it by audacious temerity. And if anyone dares to commit any such outrage let him understand that he will incur the wrath of Almighty God, and of the Holy Apostles Peter and Paul.

Given at Florence, in the year of the Incarnation of Our Lord 1439, the day before the Ides of May, in the ninth year of our Pontificate.

End of the Bull of Eugene IV

31

PRESENTATION OF THE CONSTITUTIONS



This Rule was in force for seven centuries. In 1923 the Holy See modified it in order to adapt it to the present day. It is this new Rule of 1923 that we have followed in drawing up the constitutions which follow and which the Tertiaries promise, after a term of probation, to practise until their death.

Before giving the text of the constitutions, we think it useful to reproduce a text of Rev. Father Jandel, O.P. (Master of the Order from 1855 to 1872) who explains exactly the ideal which the Rule ought to constitute and the reason for the adaptations which it has undergone.

"When we considered re-establishing in France the Third Order of Penance of Saint Dominic we found ourselves poised between two perils : that of reducing it to the dimensions of a simple confraternity, or, on the other hand, of presenting to the weakness of modern Christians a Rule which they would be swift to declare impracticable and which, judged by them incompatible in some of its precepts with the requirements of the age and of circumstances, far from uniting well-intentioned souls under a common law, would rather alienate them and be rendered, for the future, barren and impotent.

Was it, however, necessary, in the face of these difficulties, to renounce an institution which seemed to us admirably suited to the needs of the modern era, an institution which attacks head-on luxury, flabbiness, and the disastrous tendencies to gratification of the senses, to the search for comfort, to the satisfaction of selfish instincts ?

We thought not : on the contrary, we found the remedy in the Rule itself ; for... the Holy See, fully and without limit, bestows on the Father Director of the Third Order the faculty of granting to each of its members individual dispensations, according as he deems it expedient. Thus we ought not to hesitate

33

to use a power which the legislature sanctions, and to dispense from certain articles of the Rule Christians in whom we recognise a firm intention of adopting it in its spirit and as a whole ; in this we do no more than enter ourselves into that spirit, and we comply with the intentions of the XXist chapter, in the measure approved by the Church.

Simply in order to prevent confusion and individual caprice, and to found the Third Order in uniformity from the beginning, we had to decide on the articles of the Rule which called for a more generous dispensation, and to which, at the same time, this could be granted without altering the spirit of the institution. It is on this basis, resolved on after serious consideration, that we have adopted for the Third Order in France the practices which we are about to explain.

Thus it is not a question here of general dispensations which we have neither the right nor the wish to grant : it is a question of some particular points on which we dispense individually everybody who so desires, in such a way that the breach of these points does not become an obstacle to their admission into the Third Order, provided that they are faithful in practising the others. We urge all the members to approach, as far as is possible for them, the complete fulfilment of the Rule : we are glad to know of several who, having more liberty and more fervour strive to observe it in its total integrity ; but, nevertheless, we do not wish to exclude all the faithful who have not the same degree of courage nor of liberty ; and, in order that this concession never degenerate into laxity, we have decided for these latter on practices of great importance in the Christian life, but of easier observance, which should serve as compensation for those practices from which we will give dispensation.

We earnestly beg all those who read the following constitutions not to lose sight of these explanations".

CONSTITUTIONS OF THE ORDER OF PENANCE OF SAINT DOMINIC

CHAPTER I — NATURE AND OBJECT OF THE THIRD ORDER

1. The Third Order Secular of the Friars Preachers of the Priory of la Haye-aux-Bonshommes or the Order of Penance of Saint Dominic is an association of faithful living in the world and desiring to attain to Christian perfection, according to the spirit and direction of the Friars Preachers of the priory of la Haye-aux-Bonshommes.

The Tertiaries participate in the religious and apostolic life of the Friars Preachers according to the constitutions which are particular to them.

2. The object of the Third Order is to procure :

- 1° the personal sanctification of its members by the practice of a more perfect Christian life ;
- 2° the salvation of souls by means suited to the state of faithful living in the world.

3. In order to attain this object, besides the precepts common to all Christians and the accomplishment of duties of state, the means proposed are : the observances of the constitutions, principally, that is to say, assiduous prayer — and, as far as possible, liturgical prayer — the practice of penance, the works of the apostolate for the defence of the Faith and of the

Church, and the works of charity, each member according to his circumstances.

4. The Third Order is divided into different groups called Fraternities or Confraternities. For a special reason one can belong to the Third Order without being affiliated to a Fraternity.

5. As far as possible, Fraternities of men ought to be distinct from Fraternities of women.

6. That which is said of Tertiaries in general applies equally to either sex, unless the contrary is evident from the text of the Constitutions.

7. Fraternities of secular priests may be instituted who, under the direction of the Fathers of the priory of la Haye-aux-Bonshommes, will strive to lead a more perfect apostolic life.

CHAPTER II — MEMBERS OF THE THIRD ORDER ; CONDITIONS OF ADMISSION

8. First of all, in order that the Third Order may make constant and permanent progress — which depends above all on the good dispositions of the persons received — no-one will be admitted to the Third Order without having been submitted to a strict examination and after a sufficient probation.

Accordingly then, it ought to be judiciously ascertained by the Father Director that the postulant is a

36

- the Father Director of the Third Order duly instituted for his Fraternity,
- any priest delegated by Rev. Father Prior.

11. For the reception of anyone into a particular Fraternity, the consent of the Council of that Fraternity is required, over and above the favourable opinion of the Father Director.

CHAPTER III — HABIT.

12. The full habit of the Third Order, made of plain woollen material, consists of : a white tunic, a leather belt, a black cloak, with the cowl for the Brothers, the veil and coif for the Sisters.

13. Instead of the habit of the Order the Tertiaries will normally wear under their secular clothes a little scapular of white wool and, visible on their breasts, the insignia of the Order, bearing the device : "Veritas".

14. In public ceremonies the Tertiaries can wear the full habit of the Third Order, or particular insignia according to custom. If they are in a group, they can also place themselves behind their banner. For all this, the permission of Rev. Father Prior is required every time.

15. It is forbidden to the Tertiaries to wear the full habit of the Third Order publicly, outside the ceremonies, unless by a special concession of Rev. Father Prior.

Catholic, that he leads an upright life, that he has a good reputation, that he sincerely desires to attain to Christian perfection, and that he gives hope of perseverance in his pious intention — especially if he is young.

In addition the postulant, as is fitting for a son of Saint Dominic, ought to be a zealous apostle of Catholic Truth, and ought to show a special devotion to the Church and the Holy See, in particular in fighting against the modern errors of naturalism, liberalism, and modernism, condemned by all the Popes up to the Second Vatican Council exclusively, that Council which, along with the Conciliar Church which followed it, professed them.

9. There may be enrolled in the Third Order : all the faithful who show these good dispositions, men or women, clerics or lay-people, married or single ; always with the exception of religious and of lay-people who already belong to another Third Order.

All ought to have completed their eighteenth year, or at least their seventeenth ; but in this case it is necessary to apply for a dispensation which Rev. Father Prior of the priory of la Haye-aux-Bonshommes may give. Those who are married cannot, generally, be received without the consent of the spouse, unless there should be a just reason, on the part of one or the other or both, for acting otherwise.

10. Those who have the power to receive into the Third Order are :

— Rev. Father Prior,

37

16. After their death all the Tertiaries can be dressed in the full habit of the Third Order, or that of the Friars and Sisters of the Order itself.

17. Secular garments will be suited to the age and state of each one ; they will not offend Christian modesty in anything. The Tertiaries will be careful to suppress in the style of their garments all worldly vanity, as is fitting for the servants of Christ, who are temples of the Holy Ghost.

In particular, the men will avoid wearing shorts and going about with torso or arms bare.

The women and girls will see that they do not wear brightly coloured clothes, nor ornaments of gold and gems which, besides attracting the looks of people are an affront to the wretchedness of the poor. They will take special care to follow scrupulously the directives of the Holy See (letter of the 23rd August 1928) : "A garment cannot be considered decent if the neck-opening exposes more than the width of two fingers below the base of the neck, if the sleeves do not reach at least the elbow, and if the skirt scarcely extends below the knees."

To-day it is necessary to add the prohibition of skirts and dresses which are slit at the hem. As for the wearing of trousers, it is permitted only in certain real necessities, with the aim of preserving modesty, but not for an extended time, and always with a care that they are not tight-fitting.

CHAPTER IV — MANNER OF RECEPTION INTO THE THIRD ORDER ; BLESSING OF THE HABIT

18. The time of probation having expired, the postulant will be received by the Father Director or his delegate in the church, in front of the altar or in another suitable place, according to the ceremonial of the Third Order. If possible, at least some Brothers of the Fraternity will be present. The postulant can be received without witnesses if he is not to be a member of a Fraternity.

19. Once the habit has been duly received, the Tertiary participates immediately in all the spiritual benefits of the Brothers and Sisters of the priory of la Haye-aux-Bonshommes.

20. The scapular must be blessed each time it is renewed. Apart from those who have the right to give the habit, all the priests of the priory of la Haye-aux-Bonshommes and even any other priest whom Rev. Father Prior or the Father Director has appointed, can bless this scapular.

CHAPTER V — THE NOVITIATE AND PROFESSION

21. Before being admitted to Profession, the Novices will spend two years of probation under the direction of a Brother Novice-Master : they will apply themselves to studying the Rule, to learning their

40

26. Each Fraternity will keep a book in which are recorded the name of he who has been received, as well as the dates of his clothing and profession. Those who receive Tertiaries to profession privately will send the same information to Rev. Father Prior of the priory of la Haye-aux-Bonshommes.

27. The Brothers of the Third Order, having made this profession, which is perpetual, are bound to persevere in the Order and cannot transfer to another Third Order without good reason.

CHAPTER VI — RECITATION OF THE OFFICE

28. The Tertiaries will say every day :
— either the ancient office which is the *Pater Noster*,
— or the Little Office of the Blessed Virgin Mary, according to the Dominican Rite ;
— or the Dominican Breviary,
— or the full Rosary (fifteen decades),
— or, if they are hindered, other prayers drawn from the Little Offices approved in the Order, or the third part of the Rosary, that is to say, five decades.

29. For the recitation of the ancient Office which is the *Pater Noster*, they will say for Matins twenty-eight *Paters* and *Aves* ; for Vespers, fourteen ; for each of the Canonical Hours, seven. They will also say the Apostles' Creed, at the beginning of Matins, before Prime, and at

42

appropriate obligations, to penetrating themselves with the spirit of Saint Dominic.

22. At the end of the time of probation, or sooner if particular reasons concerning the person to be received seem to demand it, the Novice can be received by the Father Director, with the consent of Rev. Father Prior and of the majority of the Council of the Fraternity.

23. Those who are admitted to the Third Order privately can make their profession according to the prudent judgement of the priest duly authorised to receive them.

24. Profession consists of a formal promise — without vows however— to live according to the constitutions of the Order of Penance of Saint Dominic or the Dominican Third Order of the priory of la Haye-aux-Bonshommes.

25. The form of profession is the following : *To the honour of Almighty God, Father, Son and Holy Ghost, and of the Blessed Virgin Mary, and of Saint Dominic, I, N., in your presence, Father Director and Brother Prior of the Fraternity of the Third Order of Penance of Saint Dominic in this place, who represent Rev. Father Prior of the priory of la Haye-aux-Bonshommes, profess and declare that I wish henceforth to live according to the constitutions and way of life of the Brothers and Sisters of the said Order of Penance of Saint Dominic, until death.*

41

the end of Compline. Matins may be said on the evening before or, better, in the morning ; the Little Hours around noon ; Vespers and Compline before the end of the day. In case of necessity, the office can be recited at no matter what time of day, providing the order of the hours is maintained.

30. For the recitation of the Little Office of the Blessed Virgin, they will be careful to say it at the canonical hours, as far as possible.

31. For the Dominican Breviary, they will recite :
— at Matins : the invitatory and Ps 94,
the hymn,
three of the nine psalms, at choice,
the three lessons with their responsories
(when there are nine, three only at choice),
the *Te Deum*, when it is prescribed,
— Lauds, but without Pretiosa,
— the Little Hours,
— Vespers and Compline.

32. For the Rosary, they will say if possible one part in the morning, another in the middle of the day, and the last in the evening.

33. Priests or those who are in Holy Orders will satisfy this obligation by the recitation of the Divine Office alone. Once a day, however, they will say the responsory *O spem miram* with the verset and the prayer, in honour of Saint Dominic.

43

34. Priest-Tertiaries can, with the permission of Rev. Father Prior of the priory of la Haye-aux-Bonshommes, use the Breviary and Missal according to the Dominican Rite and Calendar.

CHAPTER VII — CONFESSION AND COMMUNION AND OTHER PIOUS EXERCISES

35. Unless legitimately prevented, the Tertiaries will confess their sins carefully at least twice a month and will receive the Sacrament of the Eucharist each Sunday and statutory holiday of obligation in the country where they live. As far as possible, they will do so also on the holidays of obligation in the universal Church, to wit : the Nativity of Our Lord, the Circumcision, Epiphany, Ascension and Corpus Christi ; the Immaculate Conception and Assumption of Mary, Mother of God ; Saint Joseph her spouse ; the Holy Apostles Peter and Paul ; All Saints. Those who wish to go to Confession and receive Communion more frequently, with the approval of their spiritual director, are to be commended.

36. Nowadays, when the traditional Catholic Mass is comparatively rare, the Tertiaries will endeavour to participate in it as much as possible, following the priest at the altar with attention and devotion ; they will undertake never to assist in an active manner at a Mass celebrated according to the Rite invented by Pope Paul VI in 1969 with all the innovations which are added to it from day to day.

37. The Tertiaries will devote themselves every day to mental prayer, preferably in the morning, as soon as they get up ; they will take care to prepare it the evening before. They will attach the greatest importance to this period of silent and solitary prayer.

They will apply themselves readily to pious exercises in compliance with the spirit of the Order, especially devotion to the Blessed Sacrament and to the Blessed Virgin Mary, and suffrages for the souls in Purgatory.

38. The Tertiaries will also have a special affection and devotion towards the most faithful Patroness of the Order : the Blessed Virgin Mary ; her spouse Saint Joseph ; the Blessed Patriarch Saint Dominic ; the virgin Saint Catherine of Siena, Patroness of the Third Order ; and also with regard to all the Saints and Blessed of the Order.

39. In church let their behaviour be reverent, especially during the divine offices, for the church is the house of God, and, moreover, the Tertiaries ought to set an example to all the faithful ; in particular the women and girls should always have their heads covered in church, even outside the services.

40. It is insistently recommended that each Tertiary should make a retreat once a year of at least five days.

CHAPTER VIII — FASTING

41. Besides the fasting prescribed by the Church (fasting on Ash Wednesday and Good Friday) the Tertiaries not legitimately prevented will abstain from eating meat on Fridays and will fast on the Ember Days (that is to say, the Ember Days of Advent, of Lent, of Pentecost and of September) as well as the vigils of the feasts of Christmas, the Most Holy Rosary, our Blessed Father Saint Dominic, Saint Catherine of Siena, the Immaculate Conception and Assumption of Our Lady.

Furthermore, to conform with the spirit of penance of the Order and of the primitive Rule, it is recommended that on Fridays throughout the year they should fast (except when a holiday of obligation falls on a Friday) and undertake other works of penance. In this it is necessary to follow the counsel of the Father Director and the advice of a Confessor.

42. Concerning the Eucharistic fast, remembering the Church's ancient discipline of a fast from midnight on the eve, the Tertiaries should endeavour to fast for at least three hours before Communion, except in the case of illness. Apart from their faith and their respect towards so great a Sacrament, they will demonstrate in this way their willingness to make reparation for the numerous sacrileges committed nowadays against the Blessed Sacrament.

CHAPTER IX — THE OBLIGATION TO AVOID WORLDLY OUTINGS AND AMUSEMENTS

43. The Tertiaries will not go out needlessly, nor through vain curiosity. They will not go to dances nor worldly gatherings, nor to frivolous shows, such as the cinema and the theatre. In so far as they are in authority, they will not have television in their homes. If they are not, they will at least do what is necessary in order to avoid watching it.

However, if it is really impossible for them to abstain from these things, let them at least know how to retrieve some spiritual profit out of the necessity in which they find themselves ; if they have time, let them seek permission beforehand from their spiritual director, or at least inform him ; or also they could consult their Confessor or the Father Director.

The Tertiaries will not smoke.

CHAPTER X — THE RESPECT DUE TO PRELATES AND CLERICS

44. The Tertiaries should have great respect for the sacred hierarchy of the Church and for priests, while always rejecting the deadly errors which many among them profess today.

45. They will have a special gratitude towards traditionalist priests who transmit the Faith to them and administer to them the Catholic Sacraments.

They will be submissive to their teaching and suppress any spirit of criticism in their regard.

They will faithfully discharge their obligation in contributing to the support of these priests and will endeavour to help them as much as possible.

46. The Tertiaries will hold the priestly and the religious vocation in very great esteem, regarding them as higher vocations than marriage.

CHAPTER XI — WORKS OF THE APOSTOLATE AND OF CHARITY

47. Following, on this point, in the footsteps of the apostolic Patriarch Saint Dominic and of the seraphic virgin Saint Catherine of Siena, all the Tertiaries will dedicate their lives and spend them unstintingly, with an ardent and generous heart, for the glory of God and the salvation of their neighbour.

48. Mindful of the traditions of our Fathers, they will work vigorously, in word and deed, for the truth of the Catholic Faith, for the Church and the Holy See, showing themselves always and in all things fearless defenders of the sacred rights of the Catholic cause, even when this is attacked by neo-modernist Rome.

They will also co-operate in works of the apostolate, especially those of the Fathers of the priory of la Haye-aux-Bonshommes.

49. They will apply themselves, under the direction of their superiors, either singly or as a group, according to their ability and according to the conditions of the time and local needs, to works of charity and of mercy. Knowing that the spiritual works of mercy take precedence over the temporal works of mercy, and that, among the spiritual works, the teaching of the ignorant holds first place, the Tertiaries will devote themselves continually to the study of Catholic doctrine so that they can transmit it to those all round about them : in their families, at work, in the neighbourhood, etc... They will make it a point of honour not only to defend the truth whenever it is attacked, even in public, but also to propagate it, to spread it, to make it known. They will take Saint Thomas Aquinas as the guide in their studies and make their own his motto: *contemplari et contemplata aliis tradere*.

They will not forget the six other spiritual works of mercy, which they will endeavour to practise as radiating from this same one and only truth :

- To counsel those who have need of it,
- To exhort sinners to correction,
- To console the afflicted,
- To pardon offences,
- To bear injustices patiently,
- To pray to God for the living and the dead and for persecutors.

50. The Tertiaries will be ready to help the traditionalist clergy in their pious works ; in particular, where there is a need for it, instructing children in Christian truth.

49

48

CHAPTER XII — VISITING AND CARE OF THE SICK

51. In each Fraternity the Father Director will appoint two Brothers who, as soon as they know one of their Brothers is stricken by some illness, will go to visit him charitably and with all possible speed. They will first of all exhort him effectively to receive the Sacrament of Penance and the other Sacraments of the Church, and render him, if he is in need, all the corporal services which lie within their power. If the invalid is poor, let them procure for him as far as they are able, either at their own expense or from the resources of the Fraternity, the things which are necessary for him.

CHAPTER XIII — THE DEATH OF THE BROTHERS AND THE SUFRAGES FOR THE DECEASED

52. On the death of a Brother, all the others will be advised of it as soon as possible. All the members of the same Fraternity will attend the funeral of the deceased, unless they are legitimately prevented.

53. Moreover, within eight days from the receipt of the notice of the death of a Brother, each Tertiary of the same Fraternity will recite for the repose of the soul of the deceased the third part of his Rosary (five decades), or one of the three Canonical Hours of the Office of the Dead, the responsory *Subvenite* with the versets and prayers, and Ps 129. If he can, he will hear a Mass and receive Communion for this intention.

50

54. Each Tertiary will say once every day Ps 129 with the antiphon *Requiem*, then the prayer *Fidelium*, *Deus, omnium conditor* for the deceased of the Order.

55. In addition, during the year each Tertiary will have three Masses celebrated for the Brothers and Sisters, living and dead ; if he cannot, he will assist at three Masses and pray during them for this intention.

CHAPTER XIV — THE SUPERIORS OF THE THIRD ORDER

56. The Third Order of Penance of Saint Dominic is under the direction and the immediate supervision of Rev. Father Prior of the priory of la Haye-aux-Bonshommes.

The Fraternities, as also every individual Tertiary and each Father Director of the Third Order, are subordinate to him.

57. Rev. Father Prior of the priory of la Haye-aux-Bonshommes has the right to visit all the Fraternities, or have them visited by others, once a year or even more frequently if this should be necessary.

All that he can do of service in Our Lord, by way of counsel, warning, order or correction, and even if he should depose some officials, should be accepted by each and everyone in a humble and thankful spirit.

58. The Tertiaries who are not members of any Fraternity have as Superior Rev. Father Prior of the priory of la Haye-aux-Bonshommes.

51

The others, who are enrolled in a Fraternity, are also subject to the Father Director and the other superiors of the Fraternity.

59. The institution of the Father Director of a Fraternity is exclusively reserved to Rev. Father Prior of the priory of la Haye-aux-Bonshommes.

The Father Director's term of office lasts three years, at the end of which the same Father Director can be re-instituted.

60. The Father Director, during his term of office, can, in virtue of his office, fulfil all that pertains to the direction and spiritual formation of the Brothers.

61. The secular Father Directors will send to Rev. Father Prior of the priory of la Haye-aux-Bonshommes, once a year, an account of the state and progress of the Fraternity entrusted to them.

CHAPTER XV — THE OFFICIALS OF THE FRATERNITY

62. In each Fraternity, there will be a Brother Prior, a Brother Sub-Prior, a Brother Novice-Master, and other Officers and Councillors.

63. The number of Councillors will not exceed a total of twelve. The Brother Prior, Brother Sub-Prior and Brother Novice-Master are members of the Council by right.

52

67. The Brother Sub-Prior will take the place of the Brother Prior in case of absence.

68. The other officials of the Fraternity will discharge the duties which will be assigned to them according to the needs and particular customs of the Fraternity.

69. The Father Director will convene his Council, and will also preside at its meetings, every time that the vote of the Council is called for either by the constitutions, or whenever there is sufficiently important business to be dealt with, according to particular statutes.

CHAPTER XVII — MEETINGS OF THE BROTHERS

70. If possible, once a month, on the day and at the hour fixed, the members of the Fraternity will meet in order to hear an instruction from the Father Director, and to assist at Mass, if the time of day permits it.

71. The Father Director will read the Rule and the Constitutions to them, and will explain them ; he will indicate what they have to do, he will reprove and correct shortcomings, as seems to him profitable in the sight of God and according to the constitutions.

72. The suffrages for the living and the dead will be fulfilled ; absolution for faults will be given for transgressions against the constitutions.

54

64. When a Fraternity is constituted for the first time, the Officials are all appointed directly by Rev. Father Prior of the priory of la Haye-aux-Bonshommes. The same procedure will follow the dissolution of the Council, which will take place automatically every time all the Council, or a majority of the Councillors, for whatever reason, retire from office.

65. The term of office of the Officials or Councillors lasts three years, but each year the Father Director and the remaining members of the Council will replace a third of the Councillors.

In the year when the officials are due to be replaced, the Council will be brought up to its full number first of all, then, with this full complement of the Council, the Father Director will institute the Brother Prior and other Officials elected. In a case where the Father Director and the Council fail to reach agreement, recourse will be had to Rev. Father Prior of the priory of la Haye-aux-Bonshommes.

CHAPTER XVI — THE DUTIES OF THE PRIOR AND OTHER OFFICIALS OF THE FRATERNITY

66. The Brother Prior will take great care that all observe the constitutions. He will see that no Brother, either in his bearing or in his attitude, or in his dress, does anything which could give offence to somebody ; he will charitably reproach or correct those who have been negligent or in breach of the constitutions ; or indeed, if it seems more expedient to him, he can inform the Father Director of the Fraternity.

53

CHAPTER XVIII — CORRECTION OF THE BROTHERS

73. If a Brother has been found guilty of a notable fault, and, having been warned by the Father Director, he has not mended his ways, let him be punished severely or lightly, according to the gravity of the fault, and the condition of the culprit. He can even be excluded for a time from the society of his Brothers, even indeed for ever, but with the consent nonetheless of the Council of the Fraternity ; if he has neglected to correct himself after one or two admonitions, he cannot then be re-admitted to the society of the Brothers except with the consent of the Council of the Fraternity.

74. It rests with Rev. Father Prior of the priory of la Haye-aux-Bonshommes alone to exclude, for grave reasons, anyone from the Third Order itself, and, in the case of a grave scandal, he can even do so without previous warning.

CHAPTER XIX — DISPENSATIONS

75. Rev. Father Prior of the priory of la Haye-aux-Bonshommes has full power to dispense from no matter which precept of these constitutions.

The Father Director in his Fraternity or his delegate can dispense their Tertiaries in a particular case, for a reasonable cause.

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CHAPTER XX — THE OBLIGATION OF THESE CONSTITUTIONS

76. The precepts of these constitutions, apart from the commandments of God and of the Church, do not bind the Brothers and Sisters under pain of sin, but only as to the penalty set by the law, or to that which the Prelate or the Father Director may determine, in accordance with Chapter XVIII.

77. Mindful of their profession, may the Brothers and Sisters accomplish perfectly all the ordinances of these constitutions with the help and grace of Our Lord and Redeemer Jesus Christ, Who, with the Father and the Holy Ghost, lives and reigns, God, world without end. Amen.

End of the Constitutions of the Order of Penance of Saint Dominic.

LITURGICAL PRAYERS TO OUR

O Lumen Ecclésiæ,
Doctor veritátis,
Rosa paciéntiæ,
Ebur castitátis,
Aquam sapiéntiæ
Propinásti gratis;
Prædicátor grátiaë,
Nos junde beátis.

O SPEM MIRAM, quam dedísti mortis hora te fléntibus, dum post mortem promísisti te profutúrum frátribus ! Imple, Pater, quod dixísti, nos tuis juvans précibus.

Y Qui tot signis claruísti in ægrórum corpóribus, nobis opem ferens Christi, ægris medére móribus. Imple, Pater, quod dixísti, nos tuis juvans précibus.

Y Glória Patri et Fílio et Spirítui Sancto. Imple, Pater, quod dixísti, nos tuis juvans précibus.

BLESSED FATHER DOMINIC

Light of the Church,
Teacher of truth,
Rose of patience,
Ivory of chastity,
Thou didst freely pour forth
the waters of wisdom ;
Preacher of grace,
Unite us to the blessed.

SWEET THE HOPE thy fainting breath
Gave to those who wept thy death,
Promising, though life were flown,
Thou wouldst still protect thine own.
Father keep that gracious word,
Pleading for us with Our Lord.

Y Who so oft was wont to shine
Midst the sick with powers divine,
To our languid souls apply
Christ's restoring remedy.
Father, keep that gracious word,
Pleading for us with Our Lord.

Y Glory be to the Father, and to the Son, and to the
Holy Ghost
Father, Keep that gracious word,
Pleading for us with Our Lord.

PRAYER OF BLESSED JORDAN OF SAXONY
TO SAINT DOMINIC

O blessed Father, Saint Dominic, most holy priest and glorious confessor of God ; noble preacher of His word : to thee do I cry. O thou virginal soul, chosen by the Lord, pleasing unto Him, and beloved above all others in thy day ; glorious alike for thy life, thy teaching and thy miracles : to thee do I pray. I rejoice to know that I have thee for my gracious advocate with the Lord our God. To thee, whom I venerate with special devotion among all the saints and elect of God, to thee do I cry from out this vale of tears. O loving Father, help, I beseech thee, my sinful soul, not only lacking grace and virtue, but stained with many vices and sins.

Holy Dominic, man of God, may thy soul, so happy among the blessed, help my soul so poor and needy. Not only for thy own sake, but for the good of others also, did the grace of God enrich thy soul with abundant blessings. God meant not only to raise thee to the rest and peace of heaven and the glory of the saints, but likewise to draw innumerable souls to the same blessed state by the example of thy wonderful life. God encouraged numberless souls by thy loving advice. He has instructed them by thy sweet teaching ; He has excited them to virtue by thy fervent preaching. Assist me therefore, O blessed Dominic, and bow down the ear of thy loving kindness to the voice of my supplication.

the way of holiness, never didst thou look back, but giving up all for Christ, who for us was stript of all, thou didst follow Him faithfully, choosing to have thy treasure in heaven rather than on earth.

O Holy Father Dominic, steadfastly didst thou deny thyself. Manfully didst thou carry thy cross. Valiantly didst thou plant thy feet in the footprints of Him who is in very truth our Saviour and our Guide. All on fire with the flame of charity, burning strongly in thy fervent soul, thou didst devote thy whole self to God by the vow of poverty. Thou didst thyself embrace it, and by the counsel of the Holy Ghost didst institute the Order of Friars Preachers to carry out the strictest form of evangelical poverty. By the shining light of thy merits and example thou didst enlighten the whole Church. When God called thee from the prison of the flesh to the court of heaven thy soul went up into glory, and in shining raiment thou dost stand near to God as our advocate. Come then, I pray thee, help me, and not only myself, but all who are dear to me. Help likewise the clergy, the people, and the women consecrated to God. I ask with confidence, for thou didst always zealously desire the salvation of all mankind. Thou, after the blessed Queen of virgins, art beyond all other saints my hope, my comfort and my refuge. Bow down then in thy mercy to help me, for to thee do I fly, to thee do I come and prostrate myself at thy feet.

I know in very truth and have the fullest certainty that thou, holy Father Dominic, art able to help my soul. I trust that in thy great charity thou dost desire to succour me. I hope that in His infinite mercy our Saviour will accomplish all that thou shalt ask. This my hope is firm, because of the greatness of that familiar love which even here below thou didst bear to Our Lord Jesus Christ, the beloved of thy heart "chosen out of thousands". He will refuse thee nothing. Whatsoever thou shalt ask thou wilt surely obtain, for though He is thy Lord, yet is He likewise thy Friend. One so dearly beloved will deny nothing to him whom He so much loveth. He will give all things to thee, who lovingly left all things for His sake, and gave up thyself and all thou didst possess for the love of Him.

O Holy Father Dominic, we praise thee and venerate thee, because thou didst consecrate thyself to Jesus Christ. In the first flower of thine age thou didst dedicate thy virgin soul to the comely Spouse of virgins. In thy baptismal innocence, shining with the grace of the Holy Ghost, thou didst devote thy soul in fervent love to the King of kings. From early youth thou didst stand arrayed with the full armour of holy discipline. In the very morning of life thou "didst dispose thy heart to ascend by steps" unto God ; thou didst "go from strength to strength", always advancing from good to better. Thy body thou didst offer "a living sacrifice, holy and pleasing, unto God". Taught by divine wisdom, thou didst consecrate thyself entirely to Him. Having once started on

O Holy Father, I call upon thee as my patron. Earnestly I pray to thee, devoutly do I commend myself unto thee. Receive me graciously, I beseech thee. Keep me, protect me, help me, that through thy care I may be made worthy to obtain the grace of God that I desire, to receive mercy, and all remedies necessary for the health of my soul in this world and the next. Obtain this for me, O my master. Do this for me, O blessed Dominic, our father and leader. Assist me, I pray thee, and all who call upon thy name. Be thou unto us a Dominic, that is, a man of the Lord. Be a careful keeper of the Lord's flock. Keep and rule us who have been committed to thy care. Correct our lives, and reconcile us to God. After this exile is ended, present us joyfully to the beloved and exalted Son of God, Our Lord and Saviour, Jesus Christ, Who, with the glorious Virgin Mary, and all the court of heaven, dwelleth in honour, praise, glory, ineffable joy and everlasting happiness, world without end. Amen.

TABLE OF CONTENTS

Notice page 2

Declarations :

- sermon of Archbishop Lefebvre April 27, 1981 3
- declaration of Archbishop Lefebvre November 21, 1974 12

Rule of the Order of Penance of Saint Dominic :

- text of Munio de Zamora confirmed by Innocent VII and Eugene IV 15

Constitutions of the Dominican Third Order of the Priory of la Haye-aux-Bonshommes :

- introduction with a quote by Father Jandel O.P. 33
- text of the constitutions 35

Prayers to our Blessed Father Saint Dominic :

- antiphon O lumen 58
- response O spem miram 58
- prayer of Blessed Jordan of Saxony 60

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