

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

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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 iraproachable 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

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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.

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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.

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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

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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

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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

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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

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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

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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 XX1st 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”.

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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

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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

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— 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,

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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

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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

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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.*

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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 *Tē 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.

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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.

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 SUFFRAGES 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.

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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.

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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.

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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.

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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.

56

LITURGICAL PRAYERS TO OUR

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

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

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

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

58

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.

¶ 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.

¶ 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.

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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.

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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.

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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

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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.

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