

The Rule of the Order of Penance.

CHAPTER I.

OF THOSE TO BE RECEIVED, AND THE QUALITIES REQUIRED IN THEM.

IN the first place, that this order may receive an increase from good to better, which is well known to depend for the most part on the reception of well-disposed persons, we will and ordain, that no one be received to the order of this fraternity unless by the Father Master or Director, and by the Prior* of the said fraternity, or with their leave, and with the consent also of the majority of the professed brethren of the said place. A diligent examination must first be made whether the candidate be of a virtuous life and good reputation, and in nowise suspected of heresy, but rather (as becomes a son of the Blessed Dominic in our Lord,)

* It is not necessary that the Prior of the fraternity should be a priest, but the Director ought always to be a Dominican priest (of the First or Third Order), who must retain the chief authority, as the delegate of the Master General or of the Superior of the province.—*F. Cipolletti.*

a zealous lover of the Catholic verity, and its promoter as far as in him lies. Before any one receives the habit of this religion, he must fully satisfy his debts, if he have any, and be reconciled to his neighbours; as also have his last will made, following therein the advice of a discreet confessor. And let the same inquiry be made concerning women who seek admission into this order; to whom, if they be married, no admittance is allowed to the fellowship of the said fraternity, save only with the leave and consent of their husbands, and that expressed in a public and written document.* The same also we will have to be observed by men having wives, unless in one or both of the married parties there be some cause to prevent it, which in the judgment of discreet persons shall be deemed sufficient.

CHAPTER II.

OF THE HABIT OF THE BRETHREN AND SISTERS.

Let all, both the brethren and sisters, be clothed with white and black stuff,† which neither in its ap-

* Where the habit is not publicly worn, it is sufficient for the husband to give a verbal consent, which must, however, be clear and distinct.—*F. Cipolletti*.

† These were the colours prescribed by our Father St. Dominic, and approved of by Gregory IX., for the Brethren of the Militia of Jesus Christ, who were thus dis-

pearance nor in reality should shew forth too much costliness, as becometh the Christian modesty of the servants of our Lord. Let the mantle be black, as also the capuces of the brethren ;* but the tunics white, with sleeves extending to the wrists, and closed. Let them have only leathern belts, which the sisters shall wear over their tunics.† In their purses, their shoes, and the like, let them put away all worldly vanity. Let the veils and bands of the sisters be of white linen, or hempen cloth.‡

tinguished from the Templars, who wore a white mantle with a red cross. The ancient author of the *Life of Blessed Jane of Orvieto* thus expounds the mystical significations of these two colours, saying that the white tunic expressed the singular purity of her life, and the black mantle her constant mortification of the flesh. It is said, in the blessing of the habit, that the holy fathers prescribed it for a mark of innocence and humility.

* At that time, as is well known, the capuce was worn even by seculars ; but at present, the Tertiaries, whether collegiate or living with the religious in the cloister, generally wear only the white tunic with a leathern girdle and the black mantle.

† This stands in the original "*cingantur sub tunica*," but it is here translated "over," it being well known that the women of the Third Order did so wear them; and according to Du Cange *sub* was at that period frequently used for *super*.

‡ In this chapter no mention is made of the scapular, which at the present day is accustomed to be worn by the sisters, whether living in community or in their own houses,

CHAPTER III.

OF THE BLESSING OF THE HABIT, AND OF THE
MANNER OF RECEIVING TO THIS ORDER.

Let the person to be received to the habit be received either in the chapter-room of the frater-
but which is scarcely,¹ if ever, granted to the men to be openly worn. All the ancient pictures of St. Catherine of Siena, of the Blessed Benvenuta, the Blessed Osanna, Blessed Jane of Orvieto, and others, are without this portion of the habit; but the Sacred Congregation, with the approbation of Clement IX., granted it in 1667 to those who live in community. For the information of those brethren and sisters of the Third Order who live in the world, it is to be observed, that Benedict XIII., in his bull *Pretiosus*, mentions that their dress differs in different countries. The general chapter of the order in 1644 permitted the Portuguese to dress like other persons, wearing the scapular alone beneath their other clothes; which is for the most part now every where allowed. The above-mentioned Pontiff, Benedict XIII., recommended, indeed, a uniformity of dress, but granted to the General Master, or chapter of the order, the power of dispensing as might be necessary with any point of the rule; and Pope Pius VII. extended all privileges to Tertiaries, even those who do not wear the habit openly.

¹ At the present moment, in France, the leathern belt worn beneath the upper dress is the sole distinctive mark of the members of the Third Order.—Vide *Manuel du Tiers Ordre*, par le R. P. Jandel, p. 94.

nity, or before the altar in the Dominican church of that place, by the Master* or Director aforesaid, or his vicar. The postulant humbly begging upon his knees to be received, let the Master, in the presence of some other Friar Preachers, and of the

* This chapter shews clearly that no Tertiary, although a priest, can give the habit to another without a dispensation or particular commission from the Master General of the order,¹ but that it ought to be done by a Dominican deputed for that purpose by his superiors.—*F. Cipolletti*.

From a little work on the Third Order, published at Cadiz in 1734, by F. Antonio Garcia, Master Director of the Congregation of the Third Order in that city, it appears that where there is a congregation governed by a Prior, his consent, and that of some of the elder brethren, is also necessary. "Neither the Director," he says, "without the Prior, nor the Prior without the Director, can give any one the habit, this being a constitution approved by the Holy See." F. A. Garcia tells us, that the form observed at that time in Cadiz was this: The candidate who desired to be admitted to the habit, presented a memorial to that effect both to the Director and to the Prior, who then appointed two brethren to inquire into the qualifications of the candidate, and to ascertain whether he was of good life and reputation. When these officers had delivered in their report, it was read in the presence of the Director, the Prior, and three of the elder brethren, who then proceeded to vote for or against the candidate by ballot. If he were black-balled by the majority, he received no answer to his memorial, by which he understood that he was rejected.

¹ In England (by a special grant), from the Provincial.

Prior of the fraternity, or his vicar, together with others of the fraternity, first* bless the habit of him who is to be received, in the following manner : *Ostende nobis Domine misericordiam tuam, &c. Dominus vobiscum, &c. Oremus. Domine Jesu Christe, qui tegumen nostræ mortalitatis induere dignatus, &c. &c., ut infra.†*

* The novices of the First Order, to distinguish them from the brethren who have made their profession, wear a habit not yet blessed; but in the Third Order, as in those military orders in which the brethren are not bound by the three solemn vows, the habit is blessed before its reception. There is an indulgence of five years and as many forty days granted by Pope John XXIII., and confirmed by Innocent VIII. and Benedict XIII., to those who kiss the habit thus blessed, either as a sign of their respect for the order, or from devotion to the Blessed Virgin, from whom it received the scapular, as the chief Pontiffs have affirmed; and particularly Clement X., by the mouth of St. Rose, in his bull for her canonisation. Hence was introduced the constant custom of kissing the scapular whenever put on or taken off, as also of laying it upon the bed during sleep or sickness.

† The Superior of the Dominicans, or the Father Master of the Congregation of the Third Order, may dispense with the whole novitiate, nor is there any age prescribed for men to be admitted. But women intending to wear the habit openly, and yet to remain in the world, ought not to be clothed without the consent of the Ordinary, as was prescribed by the Sacred Congregation of Bishops and Regulars, December 20, 1616. In a general chapter of the order, held at Salamanca in 1551, it was most strictly pro-

After the habit is blessed and put upon the postulant, let him return to the steps of the altar, and kneel before the Master, who then commences the hymn *Veni Creator Spiritus*, which the others continue to the end. Then let there be said, *Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster, &c.; Emitte Spiritum tuum, &c.; Salvum fac servum tuum, &c.; Dominus vobiscum. Oremus. Deus qui corda, &c.; and Præterende Domine; to which let all answer, Amen; and let the novice be sprinkled by the Master with holy water. Then let all the brethren of the fraternity receive him to the kiss of peace.* And let the sisters be received*

hibited to receive women under forty years of age, and who are not, moreover, provided with sufficient means of subsistence, if they intend to wear the habit openly, in which the General of the Order alone has a dispensing power. But this ordinance does not apply to such as wear the habit secretly beneath their other clothing. When the simple vow of chastity is added to the usual profession, which should never be done without the full consent of the confessor, these words should be used: "I likewise consecrate myself to the Lord, and promise Him perpetual chastity." When the vow of chastity is not taken till some years after profession, which is much to be recommended, the form of profession may be repeated, and the above-mentioned simple vow added, which can only be dispensed with by the Sovereign Pontiffs.—*F. Cipolletti*.

* Let the members of the Third Order take notice, that they ought not only to wear the said habit or scapular all

before the altar in the same manner as is above said of the brethren.

CHAPTER IV.

OF THE PROFESSION, OR MANNER OF PROFESSING.

The year of probation being ended, or sooner if the novice seem a fit person to the Master and Prior, together with the greater part of the professed brethren of the fraternity,* let him be re-

their lives, but be buried in it also when dead, because three Sovereign Pontiffs have granted to those who wear it both in life and death many graces and indulgences.—*Rule of the Third Order, by F. Antonio Garcia.*

* Concerning the dispensing with the entire novitiate, see note (†) on the preceding chapter.

The simple profession prescribed in this chapter is no impediment to the contraction of matrimony. Her most Serene Highness Claudia Felicita, Princess of Austria, was married to the Emperor Leopold, after her profession in the Third Order. Persons thus professed remain purely in the state of laics, as the Sacred Congregation has frequently declared. According to the fifth Council of Lateran, September 5, those Tertiaries who wear the habit openly ought to make a vow of chastity, in order to enjoy the privileges granted to Regulars; and many did so who continued to live in their own houses: but now, to obtain all such privileges *non contentiosa*, it suffices to be aggregated even secretly to the Order. See note (*) to p. 13.

ceived to profession ; which profession is to be made in the following manner : “To the honour of Almighty God, Father, Son, and Holy Ghost, and of the Blessed Virgin Mary, and of the Blessed St. Dominic, I, Brother N.N., in the presence of you N.N., Father Master, and N.N. Prior of the Brethren of Penance of such a place, do make profession that it is my will to live henceforth according to the rule and form of the Brethren and Sisters of Penance of the Blessed St. Dominic, even until death.” Let the sisters also make their profession in like manner in the presence of the Master and the Prioress,* or some one deputed by her.

CHAPTER V.

OF PERMANENCE IN THIS STATE.

We decree further, that no brother or sister of this fraternity and order can depart from the order after such a profession as aforesaid ; neither is it lawful for them to return to the world ; but they may freely enter into one of the approved religious orders professing the three solemn vows.

* A matron must take the place of the Prioress where there is no congregation, and then the name of the Director only must be mentioned in the form of profession.

CHAPTER VI.

OF THE RECITATION OF THE CANONICAL HOURS.

The brethren and sisters shall say daily all the Canonical Hours, unless hindered by sickness. For Matins they shall say 28 Pater noster; for Vespers, 14; for each of the other Hours, 7. Moreover, in honour of the Blessed Virgin Mary, they are bound to say for each hour as many Ave Marias as Pater noster. For the blessing of the table, they must say one Pater noster. When they rise from table, they must, in like manner, say one Pater noster; and for thanksgiving, the Psalm *Miserere* or the Psalm *Laudate* may be said by those who know them. All who know the Apostles' Creed must say it once at the beginning of Matins; also before Prime, and at the end of Compline. But those who know and can say the Canonical Hours as clerics do, shall not be obliged to recite the above-mentioned Paters and Aves.*

* Whoever recites daily the Office of Our Lady, commonly called the Little Office, fulfils the obligation prescribed in this chapter.

When the fulfilment of the obligation of this chapter is incompatible with the occupation or other circumstances of any of the Tertiaries, the Master Director, Prior, and Prioress may grant a dispensation from it, or may commute

CHAPTER VII.

OF RISING TO MATINS.

All shall rise to Matins on Sundays and festivals from the Feast of All Saints to Easter Sunday.* In Advent and Lent they shall rise every night. Those, however, who are engaged in daily manual labour may say all their Hours in the morning as far as Vespers; and in the evening they may say Vespers and Compline together.

it into some other good work which the brother or sister can more conveniently perform.

It is recommended, in order to exercise the brethren and sisters the more in obedience and humility, that such dispensations or commutations should never be made perpetual, even though the cause be not only reasonable but perpetual; but that the Tertiaries be required to practise humility and mortification, by asking, from time to time, for a renewal of the same.—*Rule of the Third Order, by F. Antonio Garcia.*

* The rule does not speak of rising at midnight, but of rising in the night, and especially recommends the Tertiaries to anticipate the morning light during that portion of the year when the nights are long.—*F. Cipolletti.*

CHAPTER VIII.

OF CONFESSION AND COMMUNION.

All shall diligently confess their sins, and endeavour devoutly to receive the Sacrament of the Eucharist (unless any one for some reasonable cause be forbidden by his confessor) at least four times* a year, viz. at Christmas, Easter, Pentecost, and the Assumption, or the Nativity of our Blessed Lady. But those who, out of devotion, desire to communicate more frequently, may do so with the blessing of God, having first asked and obtained permission of their Superior.

* The congregation of the Third Order in Cadiz, as appears from the Spanish work before quoted, had, at the time when that work was published, many other days appointed for general communion besides those named in the rule. These were, the Feasts of the Circumcision, of the Purification, Annunciation, Assumption and Nativity of the Blessed Virgin, Easter Monday, Whit Monday, the third Sunday in May, kept in honour of St. Catherine of Siena, Sunday within the Octave of the Feast of St. Dominic, the first Sunday in October (the Feast of the Rosary), All Saints, and the third Sunday of October, on which is kept the anniversary of the departed brothers and sisters of the order. All the Tertiaries assembled together on these days to assist at the same Mass, and before communion received the absolution of their faults against the

CHAPTER IX.

OF KEEPING SILENCE IN THE CHURCH.

Whilst Mass is being celebrated, or the Divine Office sung, or the word of God preached, let all be careful to keep silence in the churches, attending diligently to prayer and the Divine Office or sermon, unless, from some particular reason or necessity, any one be obliged to speak in a low voice.

CHAPTER X.

OF SHEWING REVERENCE TO ECCLESIASTICAL SUPERIORS AND TO THEIR CHURCHES.

Let the brethren and sisters be careful to visit with devotion their own parish churches, according to canonical sanction and good custom; to have great reverence for the prelates of their own churches, viz. the bishops, and those in authority

rule from the Master Director, in the same form as the brothers and sisters of the First and Second orders receive it ("Si tenemini," &c., as in the Dominican Breviary); and after holy Communion, they made their thanksgivings by reciting many prayers, &c. in common, concluding with a responsory for their brothers and sisters departed.

under them, and to pay them their dues faithfully without any diminution, whether in tithes or other accustomed offerings.

CHAPTER XI.

OF FASTS.

From the first Sunday in Advent until Christmas,* let the brethren and sisters fast every day, and likewise from Quinquagesima Sunday until Easter. They shall also fast every Friday throughout the year, and shall observe all the fasts of the Church. Those who desire to fast oftener, or to perform any other austerities, may do so with the permission of their superior, and by the advice of a discreet confessor.

CHAPTER XII.

OF ABSTINENCE.

The brethren and sisters of this fraternity may eat meat on Sundays, Tuesdays, and Thursdays. On other days of the week let them keep absti-

* It must be observed that Sundays are never included in these fasting seasons with respect to the having but one

nence,* unless they are sick, or very weak, or have been recently bled, or unless some considerable feast† should fall on that day, or that they should be on a journey.

meal, but only with respect to the quality of food proper to the season.—*F. Cipolletti*.

* This observance is required only of those who are living in full liberty, since Tertiaries ought not to be the cause of inconvenience to their relations, or to those who live with them. The rule itself indicates this, when it says that it is not necessary to keep abstinence when on a journey; the reason being the same as that expressly stated in the constitutions of the First Order, “ne sint hospitibus onerosi,” lest they should be burdensome to those who shew them hospitality. The first rule of the Third Order, which expresses the sentiments of our holy Father himself, in ordering abstinence to be kept on Wednesdays, adds, “unless they be weak or sick, or should be in the courts, or with the army, or with their superiors, where others are eating meat on Wednesdays.” When, therefore, the superior admits to the Third Order a person living in the midst of a family, a dispensation of this part of the rule is implicitly granted.

† The general chapter held at Savigliano in the year 1439, decreed that the feasts here mentioned must be understood to mean such as are observed as doubles or greater doubles in the order. The number of such feasts being since that time greatly increased, but few days now remain on which the observance of this statute is still required. It would be well, on this account, if Tertiaries were to provide themselves every year with a calendar of the order, that they may know on what days the said feasts fall, even when

CHAPTER XIII.

OF THE GOING OUT OF THE BRETHREN AND
SISTERS.

Let them not wander about the streets from idleness and curiosity. Let not the sisters go out alone, especially the younger ones.

Let them on no account be present at weddings*

translated. They would thus know also the days assigned to the canonised and beatified saints of the order itself, which is very desirable, as it is now a constant custom with those Tertiaries who use the Little Office of the Blessed Virgin, to add to the other commemorations in Lauds and Vespers that of the saint whose feast is that day kept as a double or greater double, introducing it after the prayer of our Father St. Dominic. On this account, the generals of the order have, for some time past, caused the anthems and prayers for the saints of the order to be printed in the ritual-book called the Office of the Blessed Virgin.—*F. Cipolletti.*

* Since the brethren and sisters of the Third Order are divided into two classes (the first class wearing the habit openly, the second wearing only the scapular secretly), it should be observed that the Tertiaries of the first class only are forbidden to be present at weddings, dances, &c.; but that, according to several general chapters, those of the second may be present in company with relations or companions of exemplary life at such entertainments, provided no bad example be thereby given, or offence against God committed.—*Rule of the Third Order, by F. Antonio Garcia.*

or dances, at dissolute and worldly banquetings, or at the theatres.

Let them not go out of the city or place where they live, even for the sake of a pilgrimage, without special leave of the Superior, or of the Master of the fraternity.

CHAPTER XIV.

THAT THE BRETHREN MUST NOT BEAR ARMS.

Let not the brethren carry with them weapons of offence, unless for the defence of the Christian faith, or for some other reasonable cause, and with the leave of their superiors.

CHAPTER XV.

OF VISITING AND RELIEVING THE SICK.

Let two of the brethren be deputed by the Prior, who, when they shall learn that any one of their number is sick, shall charitably visit him as soon as they can ; and shall immediately exhort him to receive the sacrament of penance and the other rites of the Church ; and, if necessary, they shall endeavour to minister to his bodily necessities also, so far as they conveniently can. If the sick

brother be poor, let them endeavour to provide him with necessaries from their own private property, or from the common property of the order, as their resources shall permit. And let the sisters do the like with respect to their sick sisters.*

CHAPTER XVI.

OF THE DEATH OF THE BRETHREN AND SISTERS, AND OF THE SUFFRAGES FOR THEM.

When any one of the brethren departs† out of this world, let his death be announced to the rest of the brethren who are in the same city or place,

* Even where there is no congregation, the brethren and sisters of the Third Order should shew themselves very solicitous for the spiritual and temporal welfare of all who are sick, giving always the preference to those of their own body; and when their fellow-tertiaries are not assisted in their last moments by a priest of the order, it rests with them to see that their brethren receive the absolution of the Rosary and the blessing of our Father St. Dominic before they die.

† If the deceased Tertiary be one who wore the habit openly, he must be clothed with it also after death; and though he only wore the scapular secretly in life, he may yet be clothed in the habit after death, if he had, when living, expressed such a wish, or if his family should desire it.—*Rule of the Third Order; F. Antonio Garcia.*

that they may endeavour to be present at the funeral of the deceased, from which they must not retire until the body is buried. The same we will also have to be observed with respect to the deceased sisters. Moreover, within the eight days immediately following the burial of the deceased, let every brother and sister say for his or her soul, the priests one Mass ; the rest, those that know the Psalter, fifty psalms ; those who do not, one hundred Pater nosters, adding at the end of each, "Requiem æternam," &c. And besides this, every Tertiary is obliged to have* three Masses said in the course of the year for all the brethren and sisters, both living and dead ; those who know it, must say the whole Psalter ; those who do not are bound to recite† five hundred Pater nosters.‡

* Those who are unable to have three Masses said may offer three communions for the same intention.

† The obligation of saying 500 Pater nosters in the year may be fulfilled by saying two Pater nosters every day.

‡ The Dominican Order celebrates four anniversaries of the dead in the course of the year, which will be found in the Calendar ; and Tertiaries are invited to keep these also, that they may share in the indulgences which have been annexed to their celebration.—*F. Cipolletti.*

CHAPTER XVII.

OF THE APPOINTMENT OF THE PRIOR OR PRIORESS.

On the death or removal of the Prior of the fraternity, let the Master or Director, with the advice of the elder brethren,* appoint a new Prior. Every year during Easter week, or at some other time, let the aforesaid Master take counsel with the elders of the fraternity, as to the removal or confirmation of the Prior ; and he shall have power to confirm or to remove the Prior, as he, with the counsel of the above-mentioned brethren, shall think proper. In like manner, with the counsel of the said Master and of some of the elder brethren, the Prior of the fraternity shall have power to appoint the Sub-prior or Vicar of the fraternity, and also to confirm or to remove them afterwards, as shall seem to them most expedient. Which Sub-prior or Vicar shall have as much power as the Prior shall grant to him. And let the same form be observed, in like manner, in the appointment of the Prioress and Sub-prioress.

* By the elder brethren is meant those who are older in profession. Twelve of them are sufficient to form a council.
—*F. Cipolletti.*

CHAPTER XVIII.

OF THE OFFICE OF THE PRIOR AND PRIORESS.

The office of the Prior shall be to keep diligently himself all things that are written in the rule, and to take care that they be observed by the rest of the brethren. If he shall see any transgressing the rule, or negligent in their observance of it, let him charitably reprove and correct them ; or if it shall seem to him more expedient, let him inform the Master and Director of the fraternity, that he may administer the correction.

It shall be the office of the Prioress, moreover, to visit the church diligently, and to excite the other sisters to the observance of the rule ; also to observe herself, or by means of others appointed by her, that there be nothing in the dress or in the behaviour of the sisters that can reasonably offend the eyes of others. Let her especially take care that the sisters, more particularly the younger ones, contract no familiarity with any man, of whatsoever condition he may be, unless he be her relation, at least in the third degree, and be, moreover, of good life and unspotted reputation.

CHAPTER XIX.

OF THE CORRECTION OF THE BRETHREN AND
SISTERS.

If any one be observed to have contracted any dangerous familiarity, and do not amend after being three times admonished by his superior, let him be excluded for a time from the public assembly, and from intercourse with the other brethren. If, then, he do not correct himself, let him, with the advice of discreet brethren, be publicly expelled from the order, and never be readmitted until his amendment is manifest to the whole fraternity. Also, if any one have used insulting words, amounting to defamation, to a fellow-tertiary, or to any one else, or have struck any one in anger, or have presumed to go to any forbidden place, or have committed any act of disobedience, or have been discovered to have told a lie wilfully to his superior, he shall be punished, by fasting on bread and water, or by exclusion from the public assembly, or even from all intercourse with the other brethren, more or less severely, according to the condition of the person and the degree of the fault. In like manner, if any one shall commit a mortal sin, let him be punished with the advice of the greater number of the professed brethren, more or less severely, according to the degree of fault,

and the condition of the person ; yet in such a manner that the punishment may serve as an example to others. Which punishment, if he shall refuse to undergo, let him, with the advice of the discreet brethren, be expelled from the order. We will that the same be in all things observed with respect to the correction of the sisters.

CHAPTER XX.

OF THE ASSEMBLY OF THE BRETHREN AND SISTERS, AND OF THE APPOINTMENT OF THEIR MASTER OR DIRECTOR.

Once every month, on a day and at an hour fixed by the above-named Master, or his vicar, let all the brethren of the order meet in the church of the Friar Preachers, to hear together the word of God, and also to assist at Mass, if the hour appointed be in the morning. Then shall this rule be read and explained to them by the Master, who shall afterwards inform the brethren of the things that have to be done, correcting and reproofing the negligent according to God and this rule or manner of life, as shall seem expedient. On the first Friday of every month the sisters shall come together in the church of the Friar Preachers, to hear in like manner the word of God and the Mass in

common; to whom also this rule shall be read and expounded; and they shall be corrected for their faults by the Master appointed for them. We will also that in every city and town where there shall be brethren and sisters of this kind, they shall have for their Master and Director some competent priest* of the Dominican Order, whom they shall demand from the Master-General, or from the Provincial of that province of the said Dominican Order, or whom the Master-General, or the Provincial, either in person or by deputy, shall choose to grant and assign to them. We moreover will and declare, that all the brethren and sisters of Penance of St. Dominic, wherever they may exist,† be for their own greater advantage

* The local Prior of the Dominican convent of any city or town was formerly often appointed to represent the Provincial with respect to the Tertiaries of that place; a special delegation was, however, necessary; and this is even now given to Priors in their patent of confirmation, that they may take the place of Masters and Directors of the Third Order, even where they form no body corporate, where the habit is not publicly worn, and there are no capitular assemblies.

† If it should happen that a congregation be founded, and Tertiaries clothed, in a place where there is no Dominican convent, it belongs to the General of the Order to commit the care of them to some secular or regular priest; and if he should fail to do so, the Confessor must always be understood to be his delegate.—*F. Cipolletti*.

totally subject to the direction and correction of the aforesaid Master-General of the Order, and the Prior-provincial of that province of the said order ; that is to say, with respect to those things which are known to concern their rule or manner of life.

CHAPTER XXI.

OF GIVING DISPENSATION FOR REASONABLE CAUSES.

The Prior of the fraternity may give dispensation to the brethren, the Prioress to the sisters, and the Master and Director appointed for them may give dispensation to both from the abstinences, fasts, and other austerities contained in the foregoing chapters, for a legitimate and reasonable cause, when it shall seem advisable.*

* In unforeseen cases, Tertiaries may dispense themselves, interpreting the mind of their superior; but in cases of some duration, or which may be foreseen, they ought to practise obedience by having recourse to their superior for the more important, and to their Confessor for the less important dispensations. Let it be remembered, however, that, as we have already said, the law itself dispenses from fasting, from abstinence, from rising before day, and similar austerities, as also from the prescribed prayers, those who are sick, weak, or much fatigued ; and that when the superior gives the habit to those who are not living in their own houses, or who are under the con-

CHAPTER XXII.

OF THE OBLIGATION OF THIS RULE OR MANNER
OF LIFE.

Lastly, we will and ordain that the same be understood of this rule or manner of life, which is expressed in the constitutions of the order of Friar Preachers, viz. that, apart from the commandments and ordinances of God and of the Church that are contained therein, the rest of the constitutions and ordinances of this rule do not oblige the brethren and sisters in any way under sin, but only under the penalty of the fault. And when this penalty shall happen to be imposed by the superior* or the Master for any transgression, let

trol of others, he grants implicitly, at the same time, a dispensation to accommodate themselves to all that convenience, or necessity, or virtuous compliance may require.—*F. Cipolletti.*

• The superior is the Father-General,¹ or the Provincial of the Dominicans, whom the rule and the bull of Innocent VII. assign as the true superiors of the Third Order ; and

¹ At the special request of the present Vicar-General of the order of Preachers, the Holy See has granted to the Right Rev. Dr. Ullathorne, Bishop of Birmingham, to be superior for life of all the sisters of the Third Order in England, whether they be conventual Tertiaries or Tertiaries living in the world.

it be humbly and promptly accepted by the transgressor ; and in like manner performed by the co-operation of the grace of our Lord and Redeemer, Jesus Christ, who, with the Father and the Holy Spirit, liveth and reigneth God for ever and ever. Amen.

where there is a convent, the local Prior of the Dominicans may also be understood as being specially authorised by the Provincial to take his place in his absence. It has always been the custom for good Tertiaries, even those who wear the scapular secretly, to present themselves to the aforesaid General and Provincial when they have the opportunity, and to renew to them their acts of submission.—*F. Cipolletti.*
