

**MANUAL OF THE
BROTHERS AND SISTERS
OF THE THIRD ORDER OF
PENANCE OF ST. DOMINIC**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649030965

Manual of the Brothers and Sisters of the Third Order of Penance of St. Dominic by Jean Baptiste Feuillet

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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JEAN BAPTISTE FEUILLET

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LONDON:
BURNS AND LAMBERT, 17 PORTMAN STREET,
PORTMAN SQUARE.

1852.

138. d. 238.

Vidit FR. AUG. PROENA.

Permittitur impressio.

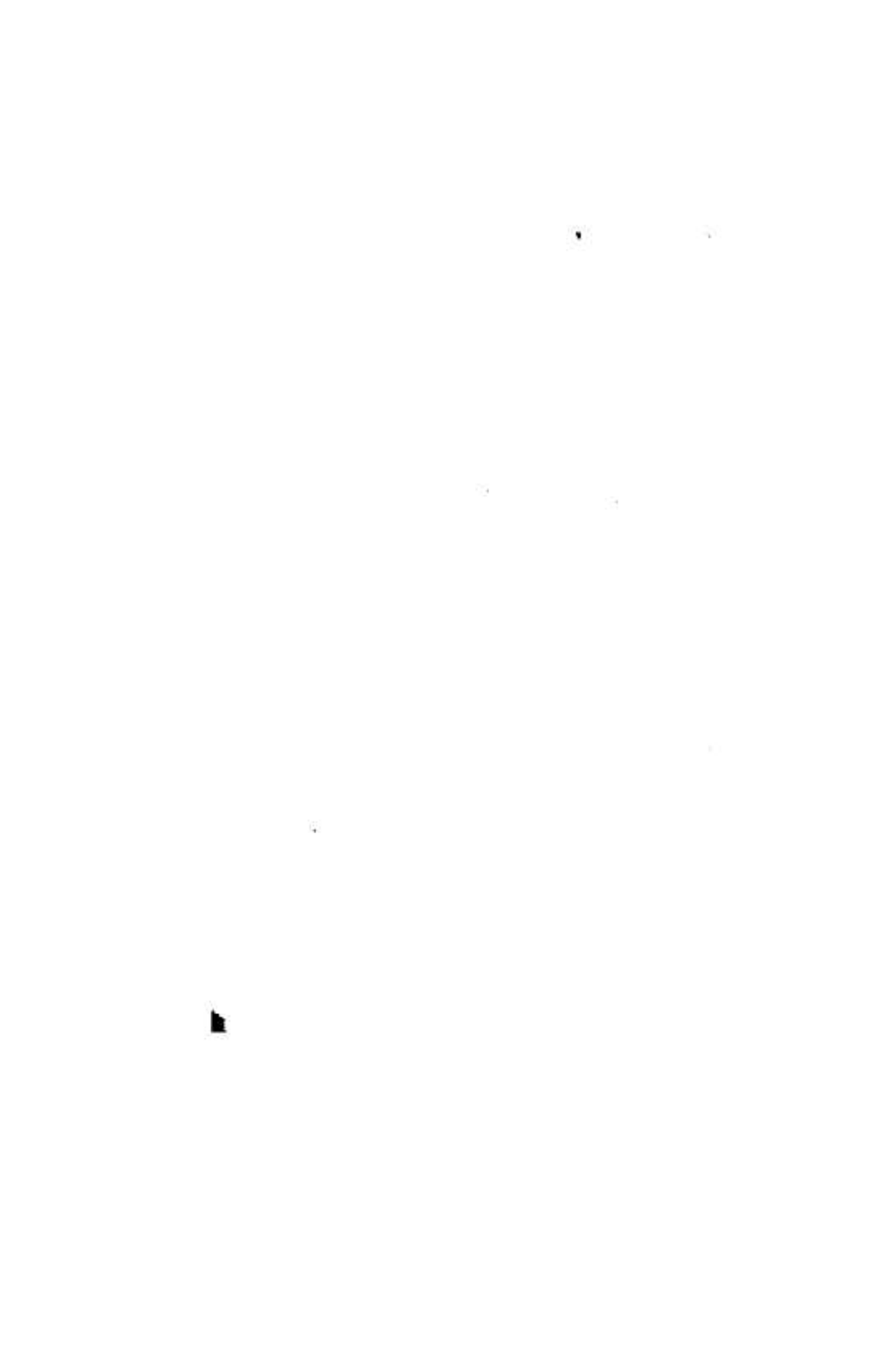
FR. J. D. AYLWARD, Prior Prov.

Julij 31, 1851.

Notice.

THE following work has been translated, with a few unimportant abridgments and alterations, from the reprint of the treatise of the Rev. Père Fenillet on the Rule of the Third Order of St. Dominic, lately published at Ghent by the Rev. Father Moolaert in his work called *Nouveau Manuel du Tiers Ordre*, together with many of that editor's explanatory notes.

The Rule of the Third Order has been translated from the original Latin, as it stands in the book of the Constitutions of the Order; and the notes upon it are chiefly extracted from the observations on the Rule by the Most Rev. F. B. Hyacinth Cipolletti, then General of the Order, published in 1837.



Of the Rule
OF
THE THIRD ORDER OF ST. DOMINIC,
CALLED
THE ORDER OF PENANCE.

FIRST PART.

CHAPTER I.

OF THE EXCELLENCE OF THE RULE.

As the Saints are more enlightened than worldlings in the great matter of salvation, so has their charity been more ingenious in bringing out the means of raising souls to the state of Christian perfection. Certain it is that holy Baptism makes all those who are thereby regenerated unto grace, the religious of Jesus Christ; and that, without any habit to distinguish them from worldlings, without other convent than the Church, without other solitude than that of their own heart, other superior than their pastor, or other rule than the

maxims of the Gospel. But in most men, the want of reflection upon the holiness of their Christian state and profession causes them so entirely to neglect its duties, that the saintly founders of the Regular Orders in the Church of God have contrived the means of rendering men truly the religious of Jesus Christ, without necessitating them to go out of the world : this has been effected by prescribing to them rules and statutes which are no other than a summary of the duties of Christianity ; so that they may regulate their conduct according to the spirit of our blessed Lord, and may imitate His obedience by their submission to a lawful superior ; His poverty by a detachment of heart from the goods they possess ; and His life of suffering by the mortifications that are enjoined them ; thus fulfilling the three vows which all Christians have made in holy Baptism, wherein they were buried together with Jesus Christ.

This St. Dominic has charitably done, by the institution of his Third Order, which furnishes to those who are engaged in the ordinary occupations of life a way of becoming really religious men and women in the world ; that is of living like perfect Christians, leading a holy life and conversation apart from the corrupt maxims of the world, and in the continual practice of purity, and all the virtues proper to their condition. The singular ex-

cellence of this Third Order, which is one of the most holy in the Church of God, may appear, 1. from the necessity for its establishment ; 2. from its antiquity ; 3. from its confirmation by the Holy See ; 4. from its utility ; and 5. from the great number of canonised and beatified Saints who have shed upon it the lustre of their virtues.

§ 1. *Of the necessity for the establishment of this Third Order.*

Heresy is a many-headed monster, which, though ever beaten, is ever found to rise again with recovered life, if it be not vigorously attacked. The Blessed St. Dominic having laboured for ten years in combating that of the Albigenses, saw with sorrow, in his journeys through France, Italy, and Spain, an immense number of heretics, who, not content with spreading their errors, and drawing over all whom they were able to infect, had arrived at such an excess of impiety and avarice, that they dared even to despoil the Church itself, and to appropriate its property to their own sacrilegious uses ; to use violence against those who were consecrated to God, and to establish their pestilential errors by the shedding of Christian blood. Our sainted patriarch, burning with zeal for the glory of his God, undertook to establish an order composed of men of exemplary piety, who