WAY OF PERFECTION FOR THE LAITY

A detailed explanation of the Discalced Carmelite Third Secular Order Rule

BY

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N.B.—Those who are not specially interested in our Carmelite Tertiaryship, but desire to obtain a knowledge of Carmelite spirituality, are advised to read from chapter xi to chapter xv of this book. By Carmelite spirituality we mean the methods and principles of prayer and the interior life which inspire the lives and counsels of the three great saints, Teresa of Jesus, John of the Cross and Teresa of the Child Jesus. We trust readers will find in those pages in simple language all that is necessary to give them such an appreciation of the spirit of those saints as will make them resolve to take the means to acquire it. This book is devoted to the explanation of those means.

DEDICATION

To all souls who, amidst the distractions of the world, are earnest in seeking to keep their hearts for God and look to Mary to do this for them.

The Third Order of Carmel

"Ideal: the union of the soul and God, a union more intimate than that of the window and the ray, of the coal and the fire. Wondrous means: surrender of the soul to the action of God by prayer, 'holy meditations and contemplations,' in a word, Love and its pursuit, those are the spiritual arms of the Order of Carmel. Its motto is that of Saint Paul, 'Ambulate in dilectione' (walk in love). The child of Carmel 'knows only one means to reach perfection . . . Love'; nothing troubles him, nothing affrights him—nothing is wanting to him. God alone is sufficient for him. Following the beautiful programme of Sister Elizabeth of the Trinity, his life must be a continual communion, 'he awakes in Love—the whole day is lived in Love in doing the will of the Good God—then, when evening comes after a dialogue of love which has never ceased in his heart, surrendering to the fire of love which consumes all his faults and infidelities, he sleeps again in love' under the gaze of Our Lady, the sweetness and glory of Carmel."—Rev. Father Eliseus of the Nativity, O.D.C.

"Abide in My Love"—Invitation of our Saviour in His discourse of love at the Last Supper.

"My sole business is Love"—St. John of the Cross, Doctor of Divine Love.

"My vocation is Love"—St. Teresa of the Child Jesus.

INTRODUCTION

In response to pressure from many quarters the explanation of the Rule of the Third Secular Order, which appeared in the magazine *Carmel*, is here given in book form. It has been carefully revised and in places recast. The author has been assured that the original articles have helped not only souls in secular life, but also in the cloister. It is certain that there are innumerable persons compelled to live amidst the turmoil of the world who are anxious to preserve their hearts entirely for God and to live in constant union with Him. The Rule of the Discalced Carmelite Third Secular Order is a most suitable form of life to attain this end. Of all Tertiary rules it is the nearest approach to the religious life, and although the Tertiaries of other Orders are bound to seek the perfection of the Christian life, towards this end there is a definiteness and helpfulness in the Discalced Carmelite Third Order which is lacking in others. For that very reason the obligations are greater and this is one reason why the Discalced Carmelite Third Order is not so widespread. But a greater reason for this is that the Order is not sufficiently well known. Those who desire to acquire the true spirit of the Little Flower of Jesus will surely succeed by fidelity in observing the Rule of our Third Order.

It is certain that if the Order were better known among the class for which it caters, very many more would join it. The book is compiled especially for those who are isolated and have no one to explain the spirit of the Order and who do not find in the *Manual* a sufficient

explanation of the nature of their obligations and of the advantages they enjoy. This book has been compiled to give as complete an explanation as can be supplied in reasonable limits.

Though intended primarily for the class already mentioned, the greater part of the book explains in simple language the principles and doctrine of the interior life and so will be found most helpful to all Catholics, especially religious. St. Teresa of Jesus in founding her monasteries with strict enclosure, in order to preserve them from the spirit of the world, explained to her daughters that she did so because, as the friends of Jesus were so few, she wanted them to be good ones. If this book is instrumental in forming a few good friends for Jesus and Mary, the author will be more than repaid. All who profit by this book, as well as the author, are deeply indebted to those whose financial aid has made publication possible.

Note for the Fifth Printing

It has been considered advisable to give as concisely as possible the current rubrics for the use of the Roman Breviary and Missal. This is helpful even for a better understanding of the Office of the Blessed Virgin. The explanation of this Office has been revised according to these rubrics. Otherwise there is little change in this fifth printing. We express our gratitude to our loving Saviour and His Virgin Immaculate Mother for the wide circulation of this book.

FOREWORD BY AN ENGLISH TERTIARY

These few words of introduction are intended primarily for those who, by the publication of this book are, for the first time, able to read any explanation of the holy Rule followed by a Discalced Carmelite Secular Tertiary.

Those who argue that a life of Christian perfection is almost impossible when living in the world and who thereby forget Our Lord called all to perfection: "Be ye perfect as also your Heavenly Father is perfect" (Matt. v. 48), will find in a careful perusal of the book the error of their statements. But it is chiefly to those who, if circumstances permitted, would seek the solitude of the cloister, that the book will have its irresistible appeal. It will prove to them that it *is* possible to live a contemplative life, even whilst forced to remain in the world.

The interior life, the ideal which Carmelite Tertiaries have always before them, is carefully portrayed; the means to attain this ideal are carefully explained. The way is clearly indicated by which Carmelite Tertiaries seek for perfection in whatever position in life they are placed, whether exalted or lowly.

If we bear in mind the grave warning of Our Lord: "How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!" (Matt. vii. 14), this book should come as a beacon of light to those in earnest search of a deep interior life, a realization that here at last is what they had always sought but hitherto never found.

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Explanation of the "Rule of the Third Secular Order of the Blessed Virgin of Mount Carmel and of the Holy Mother Saint Teresa of Jesus."

The *Manual*, containing the Rule, of which this book is an explanation, is divided into three parts with an appendix added. The first part explains the nature of the Third Order and the duties of the individual Tertiaries, whether they are formed into a Congregation or not. The second part explains how Tertiaries formed into a Sodality or Congregation are to be governed. The third part contains the ceremonies connected with the Third Order. The appendix sets out the indulgences and other privileges of the Third Order.

Way of Perfection for the Laity

PART I

On the Nature of the Third Order and the Duties of the Tertiaries

CHAPTER I

Scope of the Third Order

1. *The Third Secular Order of the Blessed Virgin Mary of Mount Carmel and of the Holy Mother Saint Teresa of Jesus is an association of persons who, though living in the world, desire to aim at Christian perfection in the way most suitable to their state of life, according to the spirit and under the direction of the Order of Discalced Carmelites, under the protection of the august Queen of Carmel, and in imitation of the many saints whose virtues have adorned her venerable Order.*

The Order is called the "Third Order," because there are three Orders, the *First* is that of the Friars, the *Second* the Nuns, both of which practise the Primitive Rule of Carmel. It is called the "Secular Order" because there is a Third Order of Carmel (or rather many Third Orders) composed of those who embrace the religious state. They are spoken of as the Regular Third Order. The Third Orders, whether Regular or Secular, live according to a rule modelled on the Primitive Rule observed by the First and Second Orders. The title of the Third Order we are considering embraces the name of "The Holy Mother Saint Teresa of Jesus" to distinguish this Order as being "under the direction of the Order of Discalced Carmelites."

The whole Order of Carmel is under the title, patronage and "protection of the august Queen of Carmel." The Order of Carmel has a venerable tradition and cherished belief that St. Elias, its founder, dedicated the Order to the Virgin Mother of God whom he saw in prophetic vision prefigured in the little cloud rising from the sea (3 Kings, xviii. 44). There can be no doubt that the Order has ever been named after Mary, and ever claimed her special patronage. When we treat of the habit or scapular we shall show how Mary herself has recognised this claim. It is fitting that the Order should claim so high a patronage because as we shall repeat frequently in the course of this explanation of the Rule, the Order of Carmel is in a special manner the guardian of the interior life, and Mary is the greatest model of the interior life. Besides, the interior life requires more helps and safeguards because of the dangers it involves by reason of the very greatness of its aims, and so it requires the most powerful protectress.

From what has been said it will be understood why the Third Order is described as "an association of persons living in the world." Moreover, it is stated to be "an association of those who desire to aim at Christian perfection in a way most suitable to their state of life." All persons are given, not merely the counsel, but the command to be perfect by our loving Saviour Himself: "Be you perfect as also your heavenly Father is perfect" (Matt. v. 48). Amidst the distractions of the world many are inclined to overlook this precept, and so those desirous of fulfilling it are well advised in binding themselves down to a rule which requires in its practice more than is undertaken by Catholics generally and which at the same time does not interfere with the legitimate demands of their state of life.

It is added "according to the spirit of the Order of Discalced Carmelites." We have mentioned that the Carmelite Order is the special guardian of the interior life. The history of the Discalced Reform proves this claim very conclusively. The reform was initiated by St. Teresa of Jesus and helped forward by St. John of the Cross. These two saints animate the spirit of the Discalced Carmelites. St. Teresa of Jesus is usually acknowledged as the great saint and teacher of prayer. From her own experiences she has described the science and art of prayer in a manner that gives her the undisputed title of Mistress of Prayer and the Interior Life, as Saint Pius X assures us (Apostolic Letter, 7th March, 1914). St. John of the Cross teaches in the most masterly way everything that is required to attain the spirit of prayer and the most intimate union with God. The example and teaching of these two great saints leave nothing to be desired in giving all the help required for the most interior life. It is according to the spirit of these two great saints that Carmelite Tertiaries are to regulate their lives. We shall have occasion frequently to refer to them again.

It is stated that the Tertiaries are to be "under the direction of the Order of Discalced Carmelites." This is a consequence of what has been written in the preceding paragraph. Tertiaries who are joined in a congregation are at least under the direction of the Order to the extent that the Director, if not a Discalced Carmelite, must be appointed by a Superior of the Order (Rule n. 94). In the case of isolated Tertiaries, they must be received and admitted to the Profession by a member of the Order or by a priest delegated by a Superior of the Order. Moreover, where it is possible it is advisable that Tertiaries have as their confessors or directors those who are

members of the Order or who understand its spirit, so that they themselves may more readily acquire the spirit of the rule they have embraced.

Lastly, the members of the association regulate their lives "in imitation of the many saints whose virtues have adorned her (the august Queen of Carmel's) venerable Order." The Order of Carmel has given very many great saints to the Church. In pre-Christian times the study of the lives of the two Prophets of Carmel, St. Elias and St. Eliseus, will edify and show us how the spirit of Carmel was even then put into practice. In Christian times we have the lives of St. Angelus, St. Albert, St. Peter-Thomas, St. Andrew Corsini and very many others to consider. In more recent times we have the very many holy persons who have followed in the footsteps of St. Teresa of Jesus and St. John of the Cross, and especially we have to consider the life and virtues of their most renowned daughter, St. Teresa of the Child Jesus.

2. *The object of our Third Order following the example of the friars and nuns of the Order is to give glory to God, to honour our Blessed Lady of Carmel, and to aid our Holy Mother the Church by their prayers.*

"The example of the friars of the Order." We have seen that St. Teresa intended her Reform to serve as the guardian of the interior life. All the rules laid down for the friars have this single object in view, to make them lead interior lives, and give them the power of helping other souls who wish to lead interior lives. To foster the interior spirit deeply within them, much time is to be given to prayer so that by obtaining close union with God their whole lives may become a constant prayer. They are to seek retirement very strictly, and their dealings

with the world are to be confined to the promotion of the spiritual welfare of their neighbours, and especially the promotion of the spirit of prayer among them. A strict observance of religious vows and various practices of self-denial are to assist them in attaining the object of their sublime vocation.

"The example of the nuns of the Order." Carmelite nuns of the Teresian Reform are strictly contemplative and enclosed. Like the friars, they are to aim at constant prayer. They are to be cut away from the world as far as possible. In necessary intercourse, whether by letter or visits, they are ever to seek to lead persons to greater holiness of life. The value of a life thus hidden for the world is only too commonly not understood, but our best vindication of its value is derived from the whole history of St. Teresa of the Child Jesus.* Prayer is more necessary than missionary activity in the great work of the salvation of souls. In dealing later with prayer we shall have other remarks to make on this subject.

This explains the ideal a Carmelite Tertiary is to put before him. It will be objected that it would be impossible to carry out such an ideal amidst the distractions of the world. We hasten to state that a Carmelite Tertiary is to be very careful not to neglect the duties of his station in life. Rather he must be careful to prove himself a model in performing such duties. But keeping the ideal we have proposed before him is one of the best ways of doing this. We have already pointed out that the words of Our Lord: "Be ye perfect as your Heavenly Father is perfect," are addressed to all Christians. St. Paul also states: "This is the Will of God, your sanctification" (1 Thess. iv. 3). The call to perfection is for all, not

* See *Saint Teresa of Lisieux: A Spiritual Renascence*, by Petitot, English translation, pp. 117 ff.

for a privileged few. Even though we must live in the world, Jesus wishes to say of each of us as He said of His Apostles, that we "are not of the world as I am not of the world" (John xvii. 16). That this is not impossible is proved from the fact that many have actually led, and are leading, such lives. How great is the number of canonized saints among the laity, very many of them Tertiaries! How very many more have led most holy lives! The grace of God is offered in abundance to all and who will say that a person who has not the advantages of the religious life will be unable to attain to the greatest love of God? Can we not safely conclude from the lives of the canonized saints to whom we have referred that many persons living amid the distractions of the world have attained a much higher perfection than very many religious? These remarks will be confirmed when we deal with the subject of prayer.

Consequently "The object of our Third Order . . . is to give glory to God . . . by their prayers." Who can give greater glory to God than he who endeavours to live a life of close union with God? It is, of course, physically impossible to keep our thoughts ever actually on God. But he who aims at acquiring an interior spirit readily returns to the thought of God. Indeed by great purity of intention his thoughts are never really taken from God. "It is not so difficult, after all, for we naturally think of those we love," was the answer of St. Teresa of the Child Jesus when she was asked how she could keep her thoughts so fixed on God.

"The object . . . is . . . to honour our Blessed Lady of Carmel." The Mother of Carmel is, as we have explained, the great patroness of the interior life, and so we honour her by our endeavour to lead lives of close union with God.

"The object . . . is . . . to aid our Holy Mother the Church by their prayers." St. John of the Cross tells us that more glory is given to God and more help to His Church by one interior soul than by a hundred mediocre Catholics. Our Holy Father the Pope has very clearly pointed out the many intentions for which our prayers are required. The human race is menaced by the two contrary evils of Communism and sordid Capitalism which put serious obstacles in the way of Christian civilization, and are responsible for keeping millions of souls from the Catholic Faith. In pagan lands there are countless souls who have not yet heard the name of Christ. We are called upon to help to repair the many grievous evils which exist and to assist in spreading the Faith not only by helping to increase the number joining the true Fold but by promoting greater sanctity among its members. This is but a very brief statement of the very vast work covered by the intentions of the Pope. Since the work is so great, zealous Catholics will be anxious to do all in their power to assist. We may not be in a position to preach to infidels, we may not be able to influence society by holding any prominent place, but we can do much by our example and our prayers. It matters not how lowly our position may be, the closer our union with God the more efficacious will be our prayers and the more will we be able to take part in the great work that has to be accomplished. In explaining n. 72 we point out ways in which a Tertiary may by his deeds co-operate in the task. But whether a Tertiary is capable of these or not, everyone is capable of advancing in that spirit of prayer which is as the rain and the dew and the sunshine necessary to bring to maturity a rich harvest to be gathered in the Church of Christ. See n. 63.

In the instructions given to the members of the First Order we read the following: "The object of our Third Order is the same as that of our Order (in general), that is, primarily it is the contemplative life, and secondarily, as springing from and overflowing from the primary, it is the active life. The aim, therefore, of each Director should be to foster in the Third Order by every means at hand that double spirit of the Order, the spirit of Saints Teresa and John of the Cross. As regards the contemplative life, in his exhortations he will instil in every way those things which are prescribed in the Rule of the Tertiaries concerning prayer, fasts, penances, silence, etc. And in regard to the active life, he will teach and urge not only mutual charity among themselves and towards the sick, but he will also stir up in them an apostolic spirit. Wherefore he will very frequently show them how the secondary object ought, as it were, naturally to bind together all Tertiaries in the field of Catholic Action in its diverse manifestations; so that, whether there is question of helping priests and pastors in any work of Catholic Action, or there is question of helping foreign Missions, especially ours; or there is a movement for promoting ecclesiastical worship; or for frequenting the Sacraments; or in any way the glory of God can be advanced in the salvation of souls; the Tertiaries should always count themselves among the first helpers of priests, and, as it were, lead along those who are not Tertiaries, and 'Show themselves an example of good works, in doctrine, in integrity, in gravity, without reproach'" (Tit. 2, 7).

The object of a Third Order is excellently pointed out in the Code of Canon Law in the following words: "Secular Tertiaries are those who in the world, under the direction of any Order, endeavour to attain Christian

perfection according to its spirit in a manner suited to secular life according to rules approved for them by the Apostolic See. If the secular Third Order is divided into many Associations, each of these legitimately set up is called a Sodality of Tertiaries." (Can. 702).

3. *The means proposed for the attainment of these ends are contained in the present Rule which, if faithfully observed, will lead the Tertiaries to the attainment of sanctification and the possession of eternal life.*

"The means . . . are contained in the present Rule." In brief these means are obedience to the Rule and superiors (Chapter VIII), strict observance of chastity according to one's state of life (Chapter IX), vocal prayer (Chapter X), mental prayer and spiritual reading (Chapter XI), attendance at Holy Mass, the frequentation of the Sacraments, and other religious exercises (Chapters XII, XIII and XVII), self-denial (Chapter XIV), retirement, silence and diligence (Chapter XV), charity in word (n. 70), and deed (Chapter XVI). We shall deal in some detail with each of these points in their own places.

"Proposed for the attainment of these ends." In the decree of the Sacred Congregation of Religious it is stated that our Tertiaryship was already established in the sixteenth century. During three hundred years and more these rules have been practised and the results have been very carefully watched. Modifications have been made from time to time when it was understood they were necessary to produce better results, or when the altered circumstances of the times called for certain changes. The rules have consequently been drawn up under the guidance of learned, experienced and holy persons inspired by the Spirit of God. The Constitutions

of the Second Order, by which Carmelite nuns direct their lives, were drawn up by St. Teresa of Jesus herself, and the heavenly wisdom she displays in these rules has been acknowledged by many Popes and saintly and learned ecclesiastics; indeed her wisdom is universally admired. The Constitutions of the First Order were in turn drawn up in conformity with the work of St. Teresa by very saintly and learned religious. In both these Constitutions the modifications required by changing circumstances were made and the rules as they stand are admirably suited to give all the help which regulations or directions can afford towards the development of the contemplative spirit. These two Constitutions are themselves amplifications of the sacred and venerable rule of Carmel which, more than 700 years ago, was given by St. Albert, the Patriarch of Jerusalem. This Rule has been frequently approved by Popes and has been held in the highest esteem during that long period by many saints, especially by St. Teresa of Jesus and St. John of the Cross, as a most suitable means of regulating the lives of contemplatives. The Rule of the Third Order is an adaptation of this Rule and those Constitutions to the circumstances of persons living in the world. It received the approbation and confirmation of Pope Benedict XV in 1921. There is thus every guarantee that the Rule given to our Tertiaries is most admirably fitted to give them every help towards acquiring union with God in the midst of their daily occupations.

"The present Rule, if faithfully observed, will lead the Tertiaries to the attainment of sanctification." It stands to reason that, no matter how good the means proposed are, the end cannot be attained except the means are faithfully used. But faithful observance will infallibly lead to the end. We read in the letter of the Father

General Luke, given at the beginning of the *Manual*: "As in former times the Rule has given to the Church as well as to Civil Society numberless Tertiaries illustrious by their knowledge and admirable by the sanctity of their lives, so also will it lead you to the attainment of that Christian perfection to which you aspire, and to which the Lord hath called you." Let us ever bear in mind the thought of St. Augustine: "What they have done, why not we?" The grace of God is never wanting, and we have the same means of perfection as they. For "in this Rule of the Third Secular Order of the Blessed Virgin Mary of Mount Carmel and of the Holy Mother Teresa of Jesus, you will find clearly and distinctly laid down all that is necessary for you to live holily in the world, according to the spirit of Carmel. . . Receive it, then, as the clearest expression of the Will of the Lord, conform your life to its precepts, knowing full well that the more faithfully you shall have kept it, the more abundant will be the fruit of your sanctification." * It must be carefully noted that constancy and perseverance in the observance of the Rule are necessary if an effect of any consequence is desired. But we shall have occasion to insist on this point at greater length when we consider the more important points of the Rule and especially that of mental prayer.

"The possession of eternal life." Jesus has promised eternal life to all those who lead a good Christian life and die in the grace of God. Assuredly those who observe the counsels of Christ as far as their state of life permits, those who are not merely satisfied with remaining in the grace of God but who ever strive for deeper union with Him, are inheritors of the promise of salvation. Remaining faithful to a rule of life stricter than that

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of the ordinary Catholic is the best safeguard we can have against ever neglecting those commandments the observance of which is necessary for salvation. Not merely this, but as there are many mansions in the Heavenly Father's Kingdom (St. John, xvi, 2) and "star differs from star in glory" (1 Cor. xv. 41) we are certainly wise to store up for ourselves greater glory in heaven by practising the self-denial involved in the observance of a more perfect Rule of Life.

CHAPTER II

On the Establishment of the Third Order

4. *The Very Rev. Father General or his Vicar in virtue of the faculties granted by the Sovereign Pontiffs to the Carmelite Order and extended by Clement VIII to the Superiors of the Reform of St. Teresa, is empowered to establish congregations or sodalities of the Third Order.*

5. *The Third Order is usually established as an organic body or a congregation in some specially appointed church under the direction of the Superiors of the Order or their delegates.*

6. *In order to make the establishment of such congregations canonical, the authorization of the Very Rev. the General of the Order or his Vicar is required, as also the consent in writing of the bishop of the particular diocese.*

All the points contained in these numbers are considered in dealing with the second part of the Rule.

7. *Although the state of Tertiaries united into a Congregation is preferable, it is not essential. Persons may still belong to the Third Order though not attaching themselves to any Congregation, as Tertiaries living their own lives independently in the world.*

"The state of Tertiaries united into a Congregation is preferable." Our Lord has said "Where there are two or three gathered together in My Name, there am I in the midst of them" (St. Matt. xviii. 20). How much, then, will He not honour with His presence those assemblies where the members meet for the purpose of helping one another to greater union with Himself? Moreover, by meeting together and obtaining instructions, direction and correction, members can more readily and deeply obtain the spirit of the Order and thus advance more rapidly in virtue and perfection. Besides for Tertiaries in congregations there is a greater bond of union both with the Discalced Carmelite Order and among themselves. They are united together as communities similar to those of the First and Second Orders, and are consequently brought into constant contact as brothers and sisters having a common ideal, and they are recognized by the whole Order as a body intimately associated with it. In dealing with n. 72 we point out how natural and important it is for men to join in societies to attain their purposes. We propose to show that among seculars no purpose is higher than that pursued by the secular Discalced Carmelite Tertiary. So the formation of societies in pursuit of this high aim is of great importance. In examining the second part of the Rule we shall indicate the legislation of the Order on the formation of congregations, the bond of union to be established among them and the link that is to be maintained with Superiors. It is true that where many are associated together, on account of the weakness of human nature, there are bound to be clashings of disposition, perhaps want of charity, and a variety of difficulties. But the advantages to be derived from a greater bond of union more than counterbalance these difficulties, and charity

of a superior kind eventually results among earnest souls of good will.

It is unfortunately true that the number of Discalced Carmelite Tertiary Congregations is very small and thus those who do not live within convenient distance of places where they are established have no option but to pursue their vocation under whatever direction they can obtain. In general the privileges and indulgences are the same for all. There is, however, a plenary indulgence attached to attendance at the monthly conference of Congregations. Moreover, the Papal Blessing is imparted twice in the year to the assembled members. Besides, the members of a Congregation have usually greater convenience in availing of their privileges than other Tertiaries.

Yet *it is not essential* for Tertiaries to be united into a Congregation, because persons who cannot attend meetings can be faithful in their own private lives to all the rules, and can obtain all the help necessary to advance in the spirit of their holy vocation through spiritual direction, so as to correspond fully to the grace bestowed on them.

8. *In order to belong to the Third Order in this manner it is sufficient to be admitted by the Superior and to receive the habit from him, or any other duly authorized priest; and after a year of novitiate to make profession in the hands of the same, or any other priest holding the necessary faculties.*

In nn. 10 and 11 it is explained who "the Superior . . . or . . . other duly authorized priest" is.

"To receive the habit" means to receive the scapular according to the Ritual given in Part III, §1. This ceremony must be carried out before the "year of novitiate" can be validly begun. An ordinary enrolment in the

brown scapular of our Lady of Mount Carmel does not suffice for this. Chapter V explains the form of the habit or scapular with which the Tertiary is to be clothed.

The object of the year's novitiate is that the Tertiary may have sufficient time and opportunity to test whether he is capable of undertaking the obligations of the Tertiaryship before binding himself down irrevocably to them. During his novitiate the Tertiary is expected to be very faithful to every point of the Rule so that he may form such habits during this first year as to give promise of persevering in its observance till death. It is in order that the Superior, or other priest, may form a suitable judgment on this point that the Church insists that a full year must elapse between the Clothing and the Profession. We shall return to this point when dealing with nn. 22 and 23. In reckoning this year the day of reception or clothing must not be counted, so that, for example, a person who was clothed on the 1st December, 1943, could not have been validly professed before the 2nd December, 1944, but for various reasons the time of the novitiate can be extended, as is explained in n. 23. Besides the reasons there mentioned a person might desire to give himself a longer trial, or to have more time to make a better preparation for his holy Profession, and thus insure greater fidelity.

9. *These Tertiaries will be governed by the same Rule in all things that concern them more particularly, subject to the direction of their own confessor.*

Almost everything prescribed in the first part of the Rule is of the same importance for all Tertiaries, whether they are attached to a Congregation or not. There is little in the second part which pertains to those who are

not attached to a Congregation. The only difference in the third, or ceremonial part, is that in Congregations the ceremonies take place in the presence of the other members, whereas for Tertiaries who are not in Congregations ceremonies are private, as is mentioned in n. 21.

"Subject to the direction of their own confessor." This is a very wise regulation for Tertiaries not attached to a Congregation, for it may be impossible, or very inconvenient, for such Tertiaries to have recourse for advice to a Superior of the Order in doubts and difficulties that may arise in regard to the observance of the Rule, and as no one is a good judge in his own case, the most suitable person to give the help required is the confessor of the Tertiary. This point is well illustrated by referring to nn. 14, 46, 64, 67 and 89.

CHAPTER III

The Faculty of Admitting to the Third Order

10. *The Very Rev. Father General can give the habit of the Third Order, and in due time admit to profession in any place whatsoever; the Revv. the Fathers Provincials can do the same thing within the limits of their own provinces, and local Superiors in their respective districts.*

In explanation of this it is necessary to remark that in Church legislation Catholics are not considered as members of different kingdoms or states, but as members of different provinces of the one universal Kingdom. Similarly each religious Order is as a kingdom divided

into different provinces. A province may be conterminal with a civil state or nation, or it may embrace many nations, or parts of nations, or the same state, or rather the religious dwelling in it may be divided into several provinces of their religious Order. The Superior who rules the religious of a province is called the Father Provincial. The Superior who rules the whole Order is spoken of as the Superior General, or the Father General. The Superiors of the various monasteries are known as local Superiors.

11. *Moreover, the Very Rev. Father General, or his Vicar, can delegate for the purpose all priests, whether secular or regular (of whatever Institute) at his discretion, irrespective of time and place; the Rev. Father Provincial or Vicar Provincial can confer these faculties only upon their own religious within the limits of their own province during the time of their office; local Superiors can only delegate their own subjects in their own district and for the period during which they remain in authority.*

"Here it is to be noted that, since according to Canon Law the visitation and the whole direction of Sodalities of the Third Order erected outside our own churches, although under the guidance of the Order in regard to the spirit of the Order, is however subject to the Ordinary of the place; the Provincial of his own right is Superior only of those Sodalities of the Third Order which have been erected in our churches. The district of the local Superior ought so to be understood that it embraces only those persons who are joined in a Sodality erected in his convent. However, those persons have a right of passing for a suitable reason from one Sodality to another, according to Can. 705. It is also to be noted that this Instruction only deals with Sodalities of our Third Order

as far as they are formed as an organic body, that is, if they have a Director, a Prior (or Prioress), Discreets and the other officials enumerated in the second part of the Rule of the Third Order." *

A person who feels a desire to be a Discalced Carmelite Tertiary is best advised to apply to the Director or any official of a Congregation that may be within convenient reach. If there is no Congregation within convenient reach, he (or she) should manifest this desire to a confessor, preferably a Discalced Carmelite. If the confessor approves and a Discalced Carmelite Monastery is conveniently within reach, application should be made there to any priest, as he has or can readily obtain the necessary faculty. If a Discalced Carmelite Monastery is not easily accessible, application should be made in writing to any such monastery, either by the person who wishes to become a Tertiary or by any priest who desires the faculty of receiving a Tertiary. The addresses of Discalced Carmelite Monasteries can be obtained in the Catholic Directories.

CHAPTER IV

Conditions Necessary for Admission to the Third Order

12. *Persons of either sex and of all conditions—ecclesiastics, and lay people, single, married or widowed—may be admitted to the Third Order, provided they fulfil the following conditions:*

(a) *That they are not bound by vows either perpetual or temporary in any Religious Institute;*

* Instruction of the Director of Sodalities of our Third Order.

(b) *That they do not belong to any other Third Order either as professed members or novices;*

(c) *That they be of exemplary life, constant and firm in their profession of the Catholic Faith, and steadfast in their obedience to the Holy Roman Church;*

(d) *That they be actuated by a sincere desire of leading a more perfect life by the fulfilment of their duties both general and particular, and the intention of serving God and Our Blessed Lady of Mount Carmel more faithfully;*

(e) *That they be of good repute, and either possessed of adequate means, or capable of earning a livelihood by their own honest labour;*

(f) *That they have attained the age of twenty-four years; the Superiors and Directors, however, can dispense from this last condition in the case of those whose good character seems to justify the dispensation, provided they have attained the age of twenty.**

(*a*) Merely expresses the law of the Church: "A person who has taken vows either perpetually or for a time in any religious Order or congregation, cannot at the same time belong to any Third Order, although he (or she) had formerly been enrolled in it.

"If the person is freed from his (or her) vows and returns to secular life, he (or she) becomes thereby a member of the Third Order to which he (or she) formerly belonged without any formality." (Can. 704).

The reason of this law is evident as those with religious vows are in a higher state and their vows embrace in a superior way all that is contained in the rules of Third Orders.

(*b*) Again expresses the law of the Church: "No sodality of tertiaries, without an apostolic indult, can

* Our Very Rev. Father General, by faculty granted by the S. Congregation, with Rescript N. 2018/19 dated 29th December, 1923, can dispense those who have completed their sixteenth year.

enrol the members of another Third Order who remain in it; however, for a good reason a member can pass from one Third Order to another Third Order, or from one sodality to another sodality of the same Third Order." (Can. 705.)

Though the first part of this law expressly refers only to sodalities or congregations, the meaning of the law is plainly that no one can be a member of two Third Orders without the special permission of the Holy See. It is easy to explain the reason of this law because, besides the fact that certain duties prescribed by the rules of different Third Orders may be incompatible, Tertiaries are subject in certain respects to the Superiors of the Order to which they belong, and it is easy to realize the impossibility of obeying two Superiors who might give contrary orders, unless an arrangement is first made by a higher authority.

If for a very good reason a Tertiary of one Order desires to pass to another Order, he or she must be formally received, pass a full year of novitiate, and be professed formally in the new tertiaryship of which he (or she) becomes a member. Acting on the spirit of the Church, Superiors, Confessors or Directors will be found very slow in sanctioning such transfers, especially in the case of isolated Tertiaries.

(*c*) and (*d*) scarcely need explanation. It is evident that only good Catholics can become Tertiaries. Moreover, the whole purpose of their being Tertiaries is to bind themselves to lead more perfect lives, and we have already explained that this end can only be attained by the Carmelite Tertiary who is faithful to the general and particular obligations of the Third Order.

There is no difficulty in understanding the first part of (*e*). It would be a source of scandal if a person who

had not a good reputation were received as a Tertiary who is expected to lead a life of perfection above the ordinary.

In regard to the second part: if persons who have not a means of livelihood were received, especially into a Congregation, they might become too great a burden on the charity of the other members. Besides, except in the case of very generous souls, the keeping of the Rule is not possible when there is not sufficient means for at least frugal comfort. There is, however, no difficulty about the reception and profession of persons living in institutions who are otherwise suitable.

In explanation of the note to (*f*) we give the following, taken from the Instruction of the First Order already quoted: "Since this regulation could in some way hinder the propagation and expansion of the Third Order, the faculty has been given by the Sacred Congregation of Religious on the 29th of December, 1925, to the Superior General of dispensing in special cases young persons of both sexes, who, by reason of their moral qualities, give ground for hoping they will persevere, in the age prescribed by the Rule of Tertiaries, so that after they have completed their sixteenth year they can be admitted to the Novitiate and to profession a year later. Moreover, since the year 1927 Postulants or Aspirants to the Third Order have been recognized by the Ven. Definitory General." *

"Among Aspirants can be admitted young persons of both sexes, who have completed the fifteenth year of their age, intend to lead a Christian life in some way more perfect than others in the world, and on this account wish to place themselves under the special protection of

* In the explanation of n. 79 will be found the meaning of Definitory General.

the Most Blessed Virgin Mary of Mount Carmel so that under her guidance animated with the Carmelite spirit they can advance to higher perfection. Apart from age the same conditions are required for their admission as are required for Tertiaries." The condition contained in the second phrase of (*e*) is fulfilled if they are supported by their parents or guardians and if they give promise that the condition will be fulfilled when they come of age.

"The following obligations can be imposed on Aspirants: 1° that they always wear the small scapular, not the scapular medal; 2° that they go to Holy Communion at least once a week; 3° that they recite every day the Litany of the Blessed Virgin Mary; 4° that on Wednesdays and Saturdays they perform some special mortification; 5° that every month they are present at the Procession of the Blessed Virgin Mary of Mount Carmel; 6° that they are present at the monthly meeting of Aspirants if a special one is held; they can also be present at the meeting of the Tertiaries, especially when a clothing or profession takes place; they certainly should attend these meetings, if no special meeting for Aspirants is held.

"During the time of Postulancy the Aspirants should be more fully instructed by the Director and Confessor in the Carmelite spirit of the Third Order, and according to their conduct and progress the Director can judge if they will be fit in time to be admitted to the Novitiate, and if moreover a dispensation in age ought to be granted according to what has been stated above. But it is not well to admit all in a body to the Third Order, and mere piety and frequent approach to the Sacraments do not prove anyone worthy to be admitted; but true and solid virtue must accompany piety so that our Tertiaries may

excel others and be 'a chosen generation, . . . a holy nation, a purchased people' (1 Peter ii. 9). But especially the Director should make investigations about guard over the tongue, for 'if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain' (James i. 26). Consequently the Director should exclude whisperers, detractors and others of this kind."

CHAPTER V

The Habit

13. *Without prejudice to the laudable custom that exists in some places of wearing a more elaborate habit on Solemn Feasts, and when taking part in sacred functions, nevertheless the real and distinctive habit of the Tertiaries consists of a scapular of brown cloth, or in summer of brown serge, composed of two equal parts about ten inches in length and about seven inches in width.*

In the Middle Ages in Catholic countries it was not unusual for Tertiaries to wear as their ordinary dress the complete habit of the religious Order to which they belonged. In present circumstances this is very rarely practicable for Tertiaries secular. Nevertheless Carmelite Tertiaries are entitled to have as their own the full Carmelite habit, to wear it where customary at their own meetings and religious ceremonies and to be buried in it. The correct shroud for the Carmelite Tertiary is the Carmelite habit.

For the brothers the complete habit consists of a brown tunic (reaching to the ankles) and a scapular (about

six inches shorter and 14 to 16 inches wide) and hood or capuch, a white mantle (about eight inches shorter than the scapular) and capuch. For the sisters the tunic made without pleats should reach to the feet, the scapular is about three inches shorter than the tunic, the white mantle is equal to the scapular in length. Instead of the capuches they wear a coif made of coarse linen without pleats which comes down under the scapular. Over the coif is worn a veil, white for novices, black for professed. For both the brothers and sisters a cincture of black leather binds the tunic and from it hangs on the left-hand side of the body a Rosary beads of six decades. Under the scapular on the left side of the breast a cross with the image of the Crucified is worn. The cincture should be about an inch and a half wide and fastened with an iron or bone buckle and the length should be such that after binding the tunic it should hang from the buckle to about ten inches from the ground.

The six-decade Rosary or Brigittine beads is traditional in the Discalced Carmelite Order as part of the habit. The reason of its adoption may be found in the explanation of these beads. "The Brigittine beads number seven paters in honour of the sorrows and joys of the Blessed Virgin, and sixty-three aves to commemorate the years of her life." * Besides the introductory *pater* and three *aves* there are six mysteries or decades in each of the three parts or divisions. In the six joyful mysteries the first is the *Immaculate Conception*, the sixth of the sorrowful mysteries is *The Dead Jesus in the Arms of His Mother*, the sixth of the glorious mysteries is *The Patronage of Mary*. The other mysteries are the same as in the Rosary in common use. There is a special formula for blessing these beads and the blessing is reserved, but the faculty

* *Catholic Encyclopaedia*, Vol. II, p. 362.

of blessing them is possessed by Discalced Carmelite priests and others when giving missions or retreats. The special indulgences attached to the Brigittine Rosary are given in the *Raccolta*. It is to be remarked also that at the end of each decade the Apostles' Creed, not the *Glory*, is recited.

The Carmelite habit, like every religious habit, is worthy of the utmost reverence as it is the outward badge of our special dedication and consecration to Jesus and Mary. We have a very special reason for our reverence for the Carmelite habit because in an apparition vouchsafed to St. Simon Stock on the 16th July, 1251, the Blessed Virgin deigned to recognize the habit of the Carmelite Order as the livery of her own Order, and promised special protection to all who by wearing this habit should be thus marked as her children. Hence the practice of being affiliated to the Order by the wearing of the Brown Scapular has arisen. The Blessed Virgin has promised to save from eternal death those who thus show their desire to be her children. The faithful who thus manifest this desire shall be protected by Mary in the time of danger and temptation, and especially at the hour of death. This genuine explanation of the Scapular tradition cannot be charged with superstition as it supposes the client of Mary will endeavour by leading the life of a good Catholic to prove himself (or herself) a true child of Mary. We will not discuss the controversy about the Scapular Promise beyond remarking that incontrovertible miracles have been worked in its favour, and this fact should remove all doubts from the minds of Catholics.*

As the Carmelite Tertiary has a much greater affiliation

* See *Mary in Her Scapular Promise*, by Haffert: The Scapular Press, Sea Isle City, N.J., 1942.

with the Carmelite Order than the faithful who are merely enrolled in the Brown Scapular, it is natural he should have a distinctive badge, so it is stated that "the real and distinctive habit of the Tertiaries consists of a scapular of brown cloth, or in summer of brown serge, composed of two equal parts about ten inches in length and about seven inches in width."

14. *This is to be worn day and night over the shoulders so as to cover the breast and back; nor may a smaller scapular be substituted in its stead except for reasons of health, or other just motives sanctioned by the confessor.*

It is well known that Saint Pius X sanctioned the use of scapular medals as substitutes for scapulars, and all using the medals as prescribed can gain all the indulgences attached to the wearing of the scapular. Nevertheless the Pope expressly stated that the wearing of the scapular is preferable. This is especially true of the Brown Scapular, which is much more expressive of the Carmelite habit which the Blessed Virgin has so favoured. An indulgence of 500 days can be gained by kissing the Scapular devoutly. This indulgence is not gained by kissing the medal. Doubt has been expressed as to whether the promise made by our Lady still holds good when the medal is substituted. But whatever is to be said of the use of the medal as a substitute for the scapular in the case of those who have the ordinary enrolment, it is certain that there can be no substitution for the scapular of the Tertiary except in accordance with this number. The two parts are best connceted by two strips of the same material as the scapular, but other material may be used, especially of a cream colour. The strips may vary in size according to convenience. The scapular can be worn over undergarments.

A Tertiary cannot alter the size of the two equal parts which are to cover the breast and back except with the

sanction of a confessor. The confessor himself cannot give this sanction except there is sufficient reason for it. One reason is suggested by the text. It might be seriously inconvenient for a sick person to wear a Tertiary scapular, while the ordinary scapular might cause no inconvenience.

In the appendix of the *Manual* we read: "Tertiaries participate in all the spiritual treasures, Indulgences and Absolutions enjoyed by the First Order of Discalced Carmelites." Also we read that Tertiaries gain five hundred days' indulgence each time they devoutly kiss the holy scapular in honour of Our Lady of Mount Carmel. To secure these privileges the Tertiary must be faithful in devoutly wearing his scapular.

To participate in certain indulgences Tertiaries ought to wear a Crucifix. This Crucifix may be sewn on to the scapular at the breast and may be of such a size as to cause no inconvenience either by being noticeable or by hurting the breast. We read in the appendix of the *Manual* that Tertiaries gain five years' indulgence once a day when kissing the Crucifix they are in the habit of wearing, and making an act of contrition. Also we read: "Tertiaries wearing a Crucifix or a simple Cross can gain all the indulgences attached, at the request of the Marquis de Villena, to Crosses and Medals." These indulgences are enumerated in the appendix.

By such privileges Our Holy Mother the Church desires to encourage Tertiaries to a reverent wearing of the emblems of their consecration to God.

15. *This scapular must be blessed by a priest holding the necessary faculties when received for the first time; subsequently when replaced by others, no further blessing is required.*

In explaining Chapter III consisting of nn. 10 and 11,

we explained who are the priests who hold the necessary faculties. The scapular is received by a Tertiary for the first time not when he is simply enrolled in the scapular (if he has been thus enrolled), but when he is clothed as a Tertiary according to the ceremonial given in the third part of the *Manual*. The scapular must then be blessed according to the formula given there. But when this scapular becomes worn or soiled or another scapular is obtained for any reason whatsoever, the scapular substituted requires no blessing. The scapular of Tertiaries can be washed. If a considerable shrinkage results from washing, a scapular of the correct measurement ought to be substituted. The Tertiary can himself sprinkle a new scapular with holy water or get it blessed by a priest with a simple blessing, but it is by no means necessary to do either.

In the rule of a former Tertiaryship in which all the members made at their profession the perfect and perpetual vow of chastity, it is stated: "The Sisters, as spouses of Jesus Christ, may wear a simple ring of silver blessed, as a symbol of their Profession, that they may have it always before their eyes." The ring was blessed with the following formula:

℣. Adjutorium nostrum in nomine Domini. ℟. Qui fecit coelum et terram.

℣. Dominus vobiscum. ℟. Et cum Spiritu tuo.

Oremus. Creator, Conservator et Salvator humani generis, Datorque gratiae spiritualis, bene✠dictionem tuam super hunc annulum immitte; ut quae eum gestaverit coelesti virtute munita fidem integram, spem firmam, et caritatem perfectam teneat, sicut sponsa Christi, votorum suorum proposita custodiat, et in castitate atque humilitate perpetua in finem usque vitae perseveret. Per Christum Dominum nostrum. ℟. Amen.

Translation: Let us pray. Creator, Preserver and Saviour of the human race, and Giver of spiritual grace, send down Thy blessing on this ring, that she who wears it, fortified by heavenly strength, may preserve perfect faith, firm hope and perfect charity, may keep as a spouse of Christ the promises made by her vows and persevere to the end of her life in chastity and constant humility. Through Christ Our Lord. Amen.

The ring was placed by the priest and worn on the fourth finger of the *right* hand. An appropriate inscription was usually placed on the ring. A simple gold ring was often used instead of a silver one.

As will be explained, the vow of chastity made at profession in the present Tertiaryship is not the perfect and perpetual vow, yet very many make the perfect and perpetual vow of chastity on occasion of their profession. Sister Tertiaries who do can have a ring blessed and wear it as explained above, but it is a matter of choice.

CHAPTER VI

Admission to the Third Order. The Clothing

16. *Although the Superiors or Directors can receive into the Third Order all persons fulfilling the conditions stated above, nevertheless, generally speaking, it will be found highly conducive to the well-being of the congregation and provide an opportunity of becoming better acquainted with the dispositions of postulants, if all those who seek admission are first presented to the respective councils.*

This number deals with persons who are seeking admission into congregations and the advice is given Superiors or Directors not to admit postulants to reception till they have been proposed to the respective councils. In the second part of the Rule the manner of constituting the Council is described as well as the duties assigned to it. The members of the Council will frequently have opportunities of becoming acquainted with the character of postulants which the Superiors or Directors have not. This legislation is in conformity with the general practice of religious Orders and so in our First and Second Orders postulants and novices have to be approved by the Community or certain professed members before they are admitted to reception or profession. In the sixth chapter of the second part, the Sub-prior or Sub-prioress (who is also Master or Mistress of Novices) is given the duty of supplying information concerning the Rule to persons desirous of being admitted to the Third Order, and to present them to the Superior or Director for examination in regard to their vocation. As in the same chapter the Master or Mistress is made responsible for the instruction of the postulants and novices, special weight will be attached to his or her opinion in the admission of postulants to reception and of novices to profession. In the legislation for the First Order the following occurs: "According to the Rule of the Third Order, n. 108, it is the duty of the Director alone to admit or not to admit any person to the novitiate and profession. Consequently in n. 110 this very suitable prescription is given him: the Director should be cautious in admitting to the habit and profession. He will rigorously examine the vocation and spirit of the postulants and novices and will see that they are not led by any other spirit than the glory of God alone and their own

sanctification. For the Third Order should flourish not so much in numbers as in the perfection and sanctity of the members. But that the Director may better acquire this, he depends much on the Master (or Mistress) of Novices. For the Master (or Mistress) of Novices, if he (or she) is really impregnated with the Carmelite spirit of the Third Order, if he (or she) has zeal for the glory of God in promoting the good of the Third Order and the sanctification of each member, he (or she) can meet more easily and more often the postulants and novices and instruct them better in all that promotes their progress, examine their spirit and their conduct, and help the Director in admitting those who are worthy and rejecting those who do not appear worthy. The Director must himself nominate to this office, although according to the rule he must seek the counsel of the Prior (or Prioress) and Discreets in making the appointment; and after serious consideration, he should select him (or her) who can help him better than others in instructing and leading along the postulants and novices. Therefore he should make no exception of persons; no one has a right to this office; but the Director, keeping only in mind the glory of God and the advance of the Third Order, should select the more worthy for this office."

17. *The Superior or Director will therefore be very careful never to propose any person whom he does not consider called to this state of life, and who he has reason to believe will not be looked upon favourably by the majority of the congregation; this will obviate the danger of differences of opinion and the consequent weakening of mutual charity.*

This number is but a consequence of the preceding. It would be foolish for a Superior or Director to propose

for reception anyone whom he knows has no desire for the interior life or is not prepared to make the sacrifice necessary to practise it. In forming his judgment concerning the suitability of a postulant he is well advised to take into account the feelings of the majority of the Congregation. The views of persons, who are already in earnest in pursuing the Carmelite ideal and who are likely to come more into contact with the postulant than the Superior or Director, are usually of some weight. Here again there is an opportunity for a priest to judge more securely of the vocation of Tertiaries attached to Congregations than those who are isolated Tertiaries. The last phrase of this number shows also the importance of taking into account the views of the majority who would be disturbed by the reception of a person whom they considered unsuitable and it is easy to understand how dissensions could arise and charity be weakened thus.

We have seen that nn. 16 and 17 deal with receptions into the Third Order where Congregations are established. We can consider them also as giving a warning to Confessors or Directors to exercise care in regard to those whom they recommend or urge to become isolated Tertiaries. They should have some assurance of their ability and willingness to carry out their obligations. Moreover, when a Confessor or Director understands that the reception of a postulant would not be favourably regarded by those who are already isolated Tertiaries, though the final judgment is purely a matter for the priest concerned, prudence will suggest greater caution in these cases for reasons similar to that mentioned in this n. 17 for those being received into a congregation of Tertiaries.

18. *Before postulants are admitted to the Clothing a probationary period of two months must elapse, during which they should be carefully instructed in all that concerns the obligations they assume in joining the Third Order.*

This is a wise regulation, because once postulants are received they should carry out all the rules of the Tertiary life, so that by a full twelve months' proof of fidelity they can be judged worthy of Profession. Postulants should consequently be well instructed in the manner of reciting the Little Office of the Blessed Virgin and in the practice of making the half-hour's mental prayer. They should be inspired with the earnest desire and determination to practise self-denial so that as novices and ever afterwards they will prove themselves models of Christian virtue and perfection.

19. *They will prepare themselves for the Clothing by a few days of recollection and retreat under the direction of their own confessor.*

In nn. 27 and 60 Tertiaries are exhorted to make a retreat or the Spiritual Exercises before their Profession and then annually, as well as a day of monthly retreat or recollection. To St. Ignatius, founder of the Jesuit Order, is due the honour of popularizing the Spiritual Exercises or retreats. He proposed that by a month's retirement from the world and an earnest consideration of the truths of our Holy Faith a person would be so deeply impressed that he would have a moral assurance of persevering in constancy till the end of his life. From this has sprung the practice by which religiously minded persons make a retreat of greater or less duration at certain epochs of their lives in order to receive from God light and guidance in making any decisions of special

consequence for them. The practice was then adopted in religious communities of making a retreat on entering religion, before profession and every year. The yearly retreat is intended to enable religious, in more than ordinary retirement, to consider how they are fulfilling the duties of their state. A retreat has aptly been styled spiritual stock-taking. As is well known, retreats suited to various classes of people among the laity are now quite common. The Church in her legislation has prescribed retreats of varying duration for clerics and religious. Pope Pius XI was anxious that the practice of making retreats should be encouraged and has made St. Ignatius patron of all spiritual exercises.

By the law of the Church a postulant in religion must make a retreat of at least eight full days before he (or she) can receive the religious habit to begin the novitiate. Tertiaries should follow the practices of religious Orders as far as they are compatible with the duties of their station in life. This explains why they are exhorted to "prepare themselves for the Clothing by a few days of recollection and retreat." Where practical this retreat should be made in a religious house. Various circumstances will likely make this impossible in most cases. Nevertheless a week-end retreat, now so commonly undertaken and in most cases very practical, ought not to be neglected when feasible. Even a brief period spent in complete retirement and silence will afford an opportunity of making a more suitable preparation. But whether it is possible or not to obtain a few days of complete solitude and prayer, postulants ought to enter into the spirit inculcated in this number. Even if their duties prevent any special retirement and they must mix much as usual in their family circle, they should remain at prayer and devotional exercises for as long a

time as possible in the Church or in the quietness of a private room in their own homes for some days before their Clothing. Their fervour and perseverance will be considerably helped by these days of retreat. They should consider earnestly that they are about to dedicate themselves to a life of perfection and union with God. They should implore the assistance of Jesus and Mary that they may prove faithful to the Rule which will be the means of uniting them so closely to Jesus under the protection of Mary. If the time at their disposal permits, they will not neglect to consider deeply the truths of our Holy Faith and especially the Holy Life and Passion of our Lord and other practices which make the time of retreats fruitful and will ensure their perseverance to all the points of their holy Rule. As indicated in this number their own confessor will ordinarily be the best guide to direct them in regard to these few days of recollection and retreat.

20. *On the day fixed for the ceremony they will receive Holy Communion; then, at the appointed hour, after a brief exhortation, at the direction of the Superior or Director, the Habit will be given according to the ritual prescribed.*

In dealing with n. 56 we shall point out the great necessity of frequent Holy Communion for the Tertiary. We need only remark here that on the day the Tertiary proposes to begin a more perfect life the reception of Holy Communion is most appropriate, and ought not to be neglected except there should be very great inconvenience in receiving. The ritual prescribed for giving the Habit is contained in the third or ceremonial part of the *Manual*. The ritual is practically the same as that used in clothing the religious of the First and Second

Orders. The Tertiary should learn from this that it is the intention of the Order to give him (or her) as close a union with its members as his (or her) circumstances permit. He on his part is expected to lead a religious life, freed from the spirit of the world. A careful perusal of the English translation of the prayers used in the Clothing ceremony will prove this to him very clearly.

21. *Where monthly meetings are held, the Clothing will take place at one of these in the oratory destined for the purpose: in other cases the ceremony will be performed before the Altar of our Blessed Lady but without publicity, as being a private function.*

In religious communities all the brothers or sisters assist at the Clothing or Profession of a postulant or novice and they willingly do so to express their joy that another soul is being dedicated to God according to the spirit or ideal which they prize so highly for themselves. For a like reason in congregations it is prescribed that the Clothing shall take place at a monthly meeting. The monthly meeting is ordinarily the meeting at which all the members are bound to assist, unless prevented by a grave cause. Postulants in congregations ought not to be received at meetings confined to themselves and the novices, or at any special meetings at which all do not assist. As explained already, the Congregation is formed on the model of a religious community and so the other members should have the opportunity of witnessing with joy the reception into their ranks of a new member who they hope and pray will prove worthy of such a holy vocation and will help to increase the spirit with which they are actuated. They will also congratulate the postulant on the great blessing and grace being obtained.

In this number it is stated that in other cases the ceremony is to be performed before the Altar of our Blessed Lady. These other cases are principally those of isolated Tertiaries.

Since by the clothing the Tertiary proposes to dedicate his life to God under the protection of Mary, the Queen of Carmel, and since the Tertiaryship is specially named after her, it is fitting that the ceremony should "be performed before the Altar of Our Blessed Lady." However, it is not essential that this should be done, and the ceremony can be carried out elsewhere if it is found inconvenient to have it take place before the Altar of the Blessed Virgin. In this case it would be well to have at least a small statue or picture of Our Blessed Lady in the place where the ceremony is to be performed. The isolated Tertiary as such is not attached to any society, so the ceremony is to be without publicity as being a private function.

22. *Postulants being clothed with the holy habit become novices, and will then, for the space of a year, give proof of their vocation by the exact observance of the Rule: they will also dispose themselves by prayer and the practice of Christian virtue to merit the grace of profession.*

This is a very important rule. It is a very ancient practice in religious orders that aspirants to profession or novices should pass at least twelve months in being tested regarding their constancy in observing the rules of the religious life. It is now a well-established law of the Church that novices cannot be validly professed except they have passed at least a full year in observing the life for which they aspire to be professed. In certain cases this period has been extended to two or more years.

But even when profession does not take place for some years after entering the religious life, one year must be marked as the novitiate year of special test. As the life of the Tertiary is modelled on the religious life, this regulation of making a full year's novitiate or special time of test, trial or probation has been adopted. In dealing with number 8 it was explained how this year is to be counted. It can consequently be understood why it is stated that "postulants being clothed with the holy habit become novices, and will then for the space of a year give proof of their vocation by the exact observance of the Rule." In the course of a year the Tertiary Novice ordinarily will encounter the various obstacles which test his fidelity, and if he proves stable during this time, there is good reason for trusting that he will persevere. On the other hand, if a Novice proves negligent in the observance of the Rule, there is little likelihood he will ever observe it and thus he shows he has no vocation and should not be professed. But a mere material observance, or observance of the letter of the Rule, is not sufficient. The observance of the letter is indeed important, provided it is not a slavish or pharisaical observance. But it is, above all, necessary that through the observance of the letter the spirit will be acquired. It is for this reason that it is stated that the Tertiaries "will also dispose themselves by prayer and the practice of Christian virtue to merit the grace of profession." Tertiaries are ever to remember that their vocation is specially to foster the spirit of prayer, and the best proof that this spirit is being fostered consists in progress in the practice of Christian virtue. The Tertiary will consequently take care that during his year's novitiate his observance of the Rule is leading him to greater recollection and union with God and a consequent advance in fraternal charity and all Christian virtues.

During the year he must lay a foundation on which a solid edifice of Christian perfection can be built. He must endeavour to form habits which will give promise that he will be ever steadfast in his holy vocation.

23. *It is left to the discretion of the Superior or Director to prolong the period of novitiate in the case of those whose temperament inspires doubts of their possessing the requisite qualities of piety and constancy, as also those who manifest lack of firmness in their vocation.*

This is a wise and very helpful regulation both for the priest who has the responsibility of admitting the Tertiary to profession and for the Tertiary himself. In the case of isolated Tertiaries the caution prescribed in this number for the Superior or Director will be observed by the priest who is to undertake the profession of the Tertiary. Our Holy Mother the Church proceeds with greater and greater circumspection in permitting persons, especially young persons, to dedicate or consecrate their lives to God. Formerly religious were allowed or required to make profession of solemn vows after a year's novitiate. Now all religious must take vows for three years before they bind themselves irrevocably to the service of God. Superiors have the power of extending this period for a further three years, as they have also the power of extending the time of the novitiate ordinarily for a period of six months for any grave reason. It is in accordance with these wise regulations of the Church that the present rule is drawn up. The profession of a Tertiary or the binding of oneself to strive till death after perfection amid the distractions of the world is a very serious step. This should not be allowed or undertaken without consideration of all the circumstances. It is very much better that

the promise should not be made at all than that a person should afterwards prove unfaithful to it. So when the priest has good reason to doubt that the Tertiary will persevere, or the Tertiary seriously questions his own capacity of remaining faithful to his obligations, the period of the novitiate ought to be extended. Though there is no limit to the period to which the extension can be made, it is not advisable that it should be indefinite. If, after a certain fixed period, or periods of delay, there appears to be little chance of obtaining solid piety and stability of character, the novice must be told that he proves unsuitable and can no longer remain a Tertiary. It is to be noted that some persons of an emotional temperament give great promise for a time, but when the sensible feelings of devotion cease, they become negligent of their obligations. Though these feelings must be utilized to strengthen piety, care should be taken that the service of God is made independent of them, so that when they cease and a period of dryness or distaste for spiritual things sets in, the person may be so firm in his vocation that he is not deterred from his obligations, especially from mental prayer, by this difficulty. If the test of detachment from sensible consolation is applied, there is good reason to trust the judgment formed in the case. It is necessary also to consider how far the Tertiary is likely to be exposed to the allurements of a worldly spirit in his future life and whether he gives promise of having sufficient strength of character to resist them. There will be occasion to return to these points when dealing with mental prayer.

24. *During their novitiate, Tertiaries should present themselves at least once a month, unless otherwise hindered, to the Superior or Director to be instructed in their duties, afterwards every now and then, for example, every two months. Novices are always at liberty to choose their own confessor.*

Where Tertiaries form a congregation, constant and punctual attendance at the meetings secures the fulfilment of this rule. As isolated Tertiaries have no such safeguard, and as on account of human weaknesses there is always the danger of relaxing in our efforts unless we are stimulated by others, it is surely fitting that Novices, to ensure their perseverance and to give evidence concerning it to the priest who will have the responsibility of professing them, should report their progress to this priest frequently during the year. Besides, there is always a likelihood that Novices will have certain doubts or difficulties about the spirit of the life and about the duties it involves. If they hold aloof from those who can instruct them they may easily misunderstand the Rule and adopt principles and a manner of life which may lead them far astray and prevent them from attaining true holiness. Consequently it is wisely prescribed that "during their novitiate, Tertiaries should present themselves at least once a month . . . to the Superior or Director to be instructed in their duties." It is stated "unless otherwise hindered," because, besides grave sicknèss, we have especially to consider the difficulty of being separated by distance. In such cases where practical the Novice should keep in touch with the priest by writing. Superiors will be quite satisfied to leave the instruction in the hands of a priest who is easily accessible, or even in the hands of a religious or lay person who is known to be sufficiently qualified to give such instruction.

When the Tertiary by his profession has promised fidelity in practising his Rule, ordinarily there will not be the same need as formerly to communicate with the

priest, yet the reasons already given for such communication will more or less continue to hold good in the majority of cases, and this explains why it is prescribed that after their profession, Tertiaries should present themselves "every now and then, for example, every two months." If they were to remain away too long from a priest who would be able to test their spirit, there would be great danger that they would fall away from the proper observance of their holy Rule, and gradually drift away from their Carmelite vocation.

It is clearly to be understood that all Tertiaries, whether Novices or Professed, in these conferences or manifestations made to the Superior or Director or the priest who has the responsibility of their profession, are at perfect liberty to confine themselves strictly to such points as will prove that in external conduct at least they remain faithful to the Rule. No strict manifestation of conscience can be demanded from them, and every act involving sin can be retained for Confession. Tertiaries, whether Professed or Novices, "are always at liberty to choose their own confessor," who need not be a Discalced Carmelite. It may be advisable to choose as confessor a Carmelite or a priest who understands the spirit of the Order, where it is practicable to do so. The priest mentioned at the beginning of this paragraph can be chosen as confessor, and, moreover, Tertiaries can explain to him all their doubts and anxieties of conscience as well as all their interior dispositions. Indeed if Tertiaries find a priest who can be helpful to them in these matters—in other words, if they find a good spiritual director—they should not neglect to take advantage of the great profit they can thus obtain. We would go outside the scope of this explanation of the Rule if we were to attempt at any length to explain the doctrine of spiritual direction. The

best counsel on the subject is given by St. John of the Cross. He deals very efficiently with most, if not all, the aspects of the matter in various parts of his works. These places may be easily found by referring to the indices at the end of the volumes. See especially the last five paragraphs of Chapter XXII of the second book of the *Ascent of Mount Carmel*. It is true that the saint is there speaking directly of extraordinary supernatural favours, but the principles he so forcibly states can be readily applied in all cases. Our Mother St. Teresa of Jesus, especially in her autobiography, has also much salutary doctrine on this subject. Though he has perfect liberty to choose his own confessor and director, and priests must never interfere with this liberty, the Tertiary is best advised not to change his confessor and director except for some very good reason. This especially is true of persons who have any tendency to scruples or who are suffering from severe interior trials.

Openness and candour are characteristic of the Carmelite spirit and beget a simplicity of soul which lays a very solid foundation for the deepest holiness. This simplicity, for which Carmelite saints are so remarkable, has preserved souls from the many errors and dangers to which spiritually minded persons are exposed, and has been the means of leading many very speedily and directly to the greatest holiness. The childlike spirit of simplicity developed so well by the great Carmelite, St. Teresa of the Child Jesus, is the best example of this.

25. *Should a Novice be in danger of death the Superior or Director may admit him to profession before the termination of the year of novitiate. These vows, however, will be valid only in the event of death. Should the Novices recover they are not held*

to be binding, and must, therefore, be renewed in due course on the completion of the year of novitiate.

Saint Pius X, for the consolation of Novices in religious orders who are in danger of death before the end of their year of probation, granted the privilege that they can be consecrated to God by the religious vows. This public dedication of themselves is of great importance, marking them out before God as professed religious of Holy Mother Church, obtaining for them very special graces in their last hours and entitling them to a distinctive reward in heaven as intimate friends of Jesus. But in case of recovery the Pope desired that this profession would no longer hold good because, for the reasons given in explaining nn. 22 and 23, it is necessary that Novices should be subjected to the twelve months' test, and even for the greater benefit of the Novices it is best that their vows are not binding, as circumstances may arise which may make it very desirable that these religious are free. Consequently in the case of recovery they are exactly in the same position as if they had never been professed. This consoling and wise legislation is extended to Tertiaries by the paragraph of the rule we are now considering. It is important that Tertiary Novices who are in danger of death should be given advantage of it. The consecration they make of themselves will be very pleasing to God and will enable them to participate much more fully in all the favours that are granted to professed religious, and when they have this consolation and special help, they may be capable of a union with God emulating that of the most religious souls. The conditions under which this profession is made must be carefully noted. As it is plainly indicated in the paragraph, they are the same as for the Novice Religious, that is to say, in case of

recovery the Tertiary Novice is to be considered as if he had never been professed. It is well to observe that the fact of death-bed profession being so conditioned does not make it in the least less valuable than a profession made in the ordinary way. If the Tertiary dies, his consecration to God is exactly the same.

CHAPTER VII

The Profession

26. *Towards the end of the year of novitiate—the Novice having completed his twenty-fifth year, unless a dispensation has been obtained—the Superior or Director being assured of the divine nature of his vocation to this state of life, and of his perseverance in his good intentions, may admit the Tertiary Novice to Profession.*

"Towards the end of the year of novitiate." This phrase should not mislead anyone into thinking that the profession can take place before the year has been completed in the manner indicated when explaining n. 8, but is to be understood as meaning that towards the end of the year the Superior or Director can or will decide if the Novice is to be admitted to profession at the end of the completed year. We refer the reader back to the remarks made on n. 12 to understand how a dispensation from the age prescribed by the Rule can be obtained. The remainder of this n. (26) has been dealt with already in explaining nn. 22 and 23. In this connection n. 110 should be carefully studied.

27. *Having fixed with the Superior or Director the day upon which the Profession is to be made, each Novice will prepare himself by making the Spiritual Exercises, or by other pious practices according to the advice of the Director, not omitting on the day itself to receive Holy Communion.*

After what has been written on n. 19, little need be said about the present one. It is well to remark, however, that as the profession is much more important than the reception, a retreat before it is all the more to be recommended in order that the Tertiary may seriously consider and appreciate the value of his dedication and consecration to God, and resolve in a practical way on the means by which he may ensure his perseverance. He should realize that he is about to promise fidelity unto death in the more perfect state of life he has practised during his novitiate. He should endeavour to foresee the obstacles that are likely to make him fail and consider the precautions he can take to guard against them. It is well, above all, to consider that many, under the influence of sensible fervour or helped by the novelty of their new life, often give good promise at first, but when tested by trials and aridity, or when the life has lost, as it were, its freshness for them, they gradually neglect their various obligations and even fall away altogether. The Novice, in his retreat, must consequently be fully determined that, no matter what are the trials to which he may be subjected, he will persevere in observing the Rule as well as his circumstances will allow, and especially he will never neglect the obligation of mental prayer, but will promise to be generous with God Who has been so generous to him. It is very wisely ordained that, if a regular retreat cannot be made, "other pious practices according to the advice of the Director" ought to be undertaken. These

pious practices ought to be ordained to serve the same purposes as a retreat, "not omitting on the day itself to receive Holy Communion." It is surely befitting that on the day the Tertiary surrenders himself to Jesus he should seek that special union with Him given in the Holy Communion and receive from the Source of all strength the help to assist him in his weakness to attain the noble ideal he has set before him.

28. *Apart from certain modifications of ritual and prayers indicated in the ceremonial, the ceremony of the Profession will be performed in the same manner as the Clothing.*

The ceremony of Profession is given after that of the Clothing in the third or ceremonial part of the *Manual*. The translation ought to be studied carefully beforehand by the Tertiary as he can then appreciate the beautiful prayers our Holy Mother the Church offers on his behalf. It will be seen how well suited to the occasion are the Psalm xix and the prayers *Deus qui te incepit* and *Sempiterne Deus* which point out the sacrifice of himself which the Tertiary makes to God beseeching Him to make him perfect and to assist his weakness so that he may ever remain faithful to his promises. Then the great hymn of thanksgiving, *Te Deum,* is offered to God for His loving condescension in calling yet another soul to very special union with Himself, and again as we must ever be conscious of our own weakness, additional prayers are offered for the protection of the Tertiary in the midst of all temptations and obstacles, the light of the Holy Ghost is invoked that he may be freed from all intellectual darkness, the powerful patronage of Mary is sought and finally the Blessing of the Most Holy Trinity is imparted that through Mary, his Mother and Queen, the Tertiary may day by day make his heart a more and more suitable

dwelling-place for this Great Guest, the Most Holy Trinity, and thus obtain a closer union with God. As in the Clothing ceremony so in that of the Profession, the ritual is almost identical with the ritual for the Professions of the First and Second Orders.

29. *It will be made in the hands of the Superior or his delegate in the following terms:*

"I, N.N., make my profession and promise to God, to Our Blessed Lady of Mount Carmel, to our Holy Mother St. Teresa, and to the Superiors of the Order, obedience and chastity, according to the Rule of the Third Order, which I purpose to observe with all perfection possible to me until death."

"I, N.N." At the end of the Clothing ceremony we read that the Superior or priest performing the ceremony bestows on the Novice at the end of the Clothing a religious name. It is this religious name that should be inserted in place of the letters "N.N." in the professional formula. In most religious orders it is now customary to bestow on the members either as postulants or novices a special religious name. Sometimes this name is the same as the name received at baptism, but more usually it is not. Moreover, in many religious orders it is customary to leave aside the surname and adopt in its place one of religious significance. Our Holy Mother St. Teresa of Jesus worked much among her religious daughters and sons to abolish from their midst everything savouring of worldly honour and dignity and to introduce amongst them the simplest form of address. As she herself and many of her spiritual children were sprung from noble families with honoured names, she completely eliminated all distinctions of birth or rank by leaving aside their surnames. By this means she helped considerably towards

that simplicity for which her children are remarkable. So she became Mother Teresa of Jesus, her first spiritual son became Father John of the Cross. Two other great saints of Reformed Carmel in recent years were Sister Teresa Margaret of the Most Sacred Heart of Jesus and Sister Teresa of the Child Jesus. To give other examples from our Blessed: we have Blessed Teresa of St. Augustine (many examples will be found also among the fifteen companions of her martyrdom), Blessed Mary of the Angels, Blessed Mary of the Incarnation, Blessed Anne of St. Bartholomew, Blessed Denis of the Nativity, Blessed Redemptus of the Cross. In giving these examples we have confined ourselves to the names of those whom our Holy Mother the Church honours at her altars, as we have thus a certain guarantee of their fitness. But many other examples can be found in the works of St. Teresa of Jesus, especially her *Foundations* and other Carmelite books. Though not strictly necessary, it is well that every Tertiary should be given or should select a name of this kind. This name should only be used privately by a secular Tertiary in circles where it will be understood and respected. Any public display of it will usually be objectionable, though the use of the letters "T.O.D.C." after the ordinary name on occasions may not be open to objection. This new religious name of the Tertiary ought to be regarded as sacred, because it is the name denoting his (or her) special dedication or consecration to the service of God.

"Make my profession." These words are merely introductory and are explained by what follows. The formula runs on very similar lines to that of the First and Second Orders. We make profession of ever living up to the life we have been practising during the year of our novitiate.

"And promise to God." These words must be understood as containing a vow or oath; that is, a solemn promise made to God to carry out what is contained in the formula.

"To our Blessed Lady of Mount Carmel, to our Holy Mother St. Teresa." In the full absolute sense making a vow as an act of supreme worship can be done to God alone. Mary's name however has always been placed in the Carmelite form of Profession. According to S. Thomas, Mary has a certain infinite dignity as she is so intimately connected with the Hypostatic Union. On account of that proximity we place our vows in Mary's hands to be passed to her Son and to the Most Holy Trinity. There is thus a true sense in which we consecrate ourselves to Mary. Carmelites have always regarded themselves as specially consecrated to Mary and looked to her as a mother with whom they are most intimately associated. S. Teresa of Jesus by reforming Carmel promoted the interior life in the most excellent way and we honour her as our mother in making our vows to her.

"And to the Superiors of the Order." In quite a different sense we make our vows to the Superiors of the Order. Jesus gave to His Holy Church in the persons of St. Peter and the Apostles and their successors and those who by their authorization legitimately participate in their powers, full authority to direct the consciences of men according to His law. The very nature of man demands, and it is the clearly expressed command of the God-Man, that a living visible authority should act in His Name. So the Superiors of the Order, through the authority they receive from the Vicar of Christ, the Pope, receive from us, as the representatives of God, the vows

we make in our profession. They can interpret for us the Will of God in the act we make. A lifeless book of rules, such as the *Manual* would be without a living authority giving them force, could not serve as a foundation for a higher life. So we make our vows to the Superiors of the Order as the representatives of God who interpret the Rule for us, or explain the meaning of our vows to us, and who have authority to hold us to the promises we have made to God.

"Obedience and chastity, according to the Rule of the Third Order." In explaining n. 31 and Chapters VIII and IX we shall have occasion to explain the full meaning of these words. We only remark here that mortal sin against the vow of obedience is only committed when a precept given in the form prescribed in n. 35 is violated. Such a precept is rarely given. The vow of chastity adds no obligation except that an extra sin against the virtue of religion is incurred by a professed Tertiary who sins against purity. (See n. 37.) Apart from these two cases no sin, mortal or venial, is committed by violating or neglecting any point of the Rule as such. This is explicitly stated in n. 88.

"Which (Rule of the Third Order) I *purpose* to observe with all perfection possible to me until death." The change of the word "promise" to "purpose" here must be carefully noted. The Tertiary does not make a vow to observe his Rule with all the perfection possible to him. This would be an heroic act from which most persons with a knowledge of their weakness would shrink. The Tertiary consequently, on occasion of his profession, makes a simple proposal, which does not bind him under any sin, to persevere till death in carrying out his Rule with perfection, and thus he is not merely satisfied with the consecration which his vows of obedience and chastity

make of his soul and body to God, great as this is, but in addition he desires, with God's help and under the protection of Our Blessed Lady of Mount Carmel and our Mother St. Teresa and under the guidance of the Superiors of the Order, to carry out with perfection a Rule which will help him to live a life of constant recollection with God.

30. *Twice a year, that is, on the feast of the Exaltation of the Holy Cross, the 14th September, and on the feast of the Epiphany, the Tertiaries will renew their vows in presence of the Superior or the Director, or, if this be not possible, they will make the renewal privately after Holy Communion.*

Religious souls are ever mindful of their special consecration to God and so are anxious to renew it frequently. It is, besides, the wish of our Holy Mother the Church, and in accordance with the spirit of their holy vocation, that they should do so. Consequently the rules of the First and Second Orders prescribe that, twice in the year, on the 14th September, which is the feast of the Exaltation of the Holy Cross, and on the 6th January, which is the feast of the Epiphany, the religious should assemble and renew their vows with a certain solemnity in the hands of their superiors. To this solemn renewal is attached a plenary indulgence. Our Holy Mother the Church thus sanctions and encourages the constant renewal of the solemn promises we have made to God. The reason why the 14th September is selected as the day for the solemn renewal of vows is that on that day the religious of the First and Second Orders begin a period, extending to Easter, of greater retirement and austerity. The feast of the Epiphany is selected on account of the very striking analogy there is between the offering

of three gifts made by the Magi to our Infant King and God, and the offering of themselves made by religious through their three vows, and on account of the special devotion to the Infancy of Jesus always cherished by Carmelites.

The Carmelite Tertiary is kept in touch with the practices of the religious of the First and Second Orders as far as it is compatible with his state of life. So it is prescribed in this number that the Tertiaries renew their vows in presence of the Superior or Director on the same days as the religious renew their vows. Those Tertiaries who have no opportunity of making this renewal in presence of the Superior or Director should renew their vows privately after Holy Communion. As can be observed from the list of indulgences given at the end of the *Manual*, to this renewal, whether made in presence of the Superior or Director or made privately, is attached a plenary indulgence. The Tertiary in this matter, as in so many others, enjoys the same privilege as religious. This indulgence can also be gained prior to the reception of Holy Viaticum. It is indeed a very appropriate time to renew the special offering and consecration of ourselves to Jesus and Mary when Jesus is about to give Himself to us on our death-bed, to strengthen us for our journey to Heaven as He has nourished us supernaturally so often in our lifetime by His Own Body and Blood. For the gaining of this indulgence a prayer for the conversion of infidels is prescribed. At the renovation of their vows twice in the year the religious of the First Order make a proposal to go to any Mission for the conversion of infidels or heretics when obedience enjoins this. It is to keep them in touch with this spirit that Tertiraies, to gain the plenary indulgence attached to the renewal of their vows, must pray for the conversion of infidels. As

the renewal of our holy vows should remind us forcibly of the great benefits conferred on us by our Heavenly Father, this occasion is a very opportune time to revive in a special way within us the earnest desire we should ever entertain of imparting to others the benefits we have received and of leading all men to acknowledge the Kingship of Christ. The collect in the Mass for the Propagation of the Faith is the best that can be used in praying for the conversion of infidels. After the renewal of their vows the religious of the first and second orders make a proposal to concentrate on the practice of some special virtue till the next renewal. This custom is recommended to our tertiaries.

This renewal of their profession, though made in a more special way twice a year, ought to be made very frequently by Religious and Tertiaries. The more solemn renewal should remind us that we are well advised to renew it every day, and we can even do it frequently during the day. Our thanksgiving after Holy Communion each day is a most suitable time for renewal because as Jesus has given Himself entirely to us, we ought to be glad to offer ourselves wholly to Him as being specially consecrated to Him.

The ceremony for the Renewal of the Vows of Tertiaries is given in the third section of the Ceremonial part of the *Manual*. It will be readily understood that the ceremony supposes the existence of a congregation. The formula, as can easily be observed, is similar to the formula for making the profession and follows closely the formula used by the religious of the First and Second Orders in the renewal of their vows. The religious name should be put where "N.N." is placed as explained in dealing with the profession formula. There is nothing in the formula for renewal to be explained beyond what has

been explained in dealing with the profession formula. Perhaps it is well to remark that renewal does not imply that our profession has ceased and we make it over again, but simply that we confirm the promises we have made to God. The formula of renewal given is the most suitable not only when the renewal is made by the Tertiaries in a congregation, but also when made privately, but it is not essential and any form expressing the same sense can be used. But the formula given can be readily committed to memory or written into a prayer-book or missal used by the Tertiary, as it is best to renew the profession with this approved form even in the devotional renewal the Tertiary may make every day, but especially at the renewal he makes on the two days when it is prescribed by the Rule. In conformity with the usage of the First and Second Orders, the Tertiary Novices in congregations make a proposal of observing obedience and chastity and of making their professions in due time. Where there are no congregations this proposal can be made privately. It can be made by Novices not only on the two days mentioned, but at any time, especially after Holy Communion, to keep alive within them the generous resolve of ever living according to the high ideal of the Third Order and of serving God with the greatest perfection in the state of life they will lead.

The prayers which follow these formulae are word for word the same as those used at the similar ceremony of the religious of the First and Second Orders. The approbation of these prayers by the Church and the Order for Tertiaries proves again the intention to impart to Tertiaries all the advantages of the religious state as far as circumstances admit. When the renewal of vows takes place at the meeting of a congregation these prayers should never be omitted. At a private renewal they may

be, but need not be recited, even on the 14th September and the 6th January. The indulgence attached to the renewal can be obtained without their recitation. It is to be observed that the ℣ *Dominus vobiscum* (the Lord be with you) and the ℟ *Et cum spiritu tuo* (and with thy spirit) are not to be used except by a priest or deacon. All others should, in these prayers, substitute for them the ℣ *Domine, exaudi orationem meam* (O Lord, hear my prayer), and ℟ *Et clamor meus ad te veniat* (and let my cry come unto Thee) the first time they occur in this ceremony and omit them altogether the second time they occur. When the prayers are recited by one person, he (or she) can accommodate them to himself (or herself) by substituting the singular number for the plural.

The prayers are similar in sense to the prayers used in the profession ceremony. The remarks made on n. 28 should be recalled in this connection. The prayer for perseverance which is recited in the last place at this ceremony of the renewal of vows is particularly beautiful and noteworthy and can always be used with great profit. Priests of our Order have the privilege of adding this prayer as a Collect with corresponding prayers at the Secret and Postcommunion in the Masses celebrated on the 6th January and the 14th September. These prayers are given in the Discalced Carmelite Propriam of the Missal now available in Latin and English in a format suitable for binding with the Missals used by the laity.

31. *The vows of Obedience and Chastity, according to the Rule of the Third Order, have not the same binding force as religious vows, and expire upon leaving the Order; they are intended to bind the Tertiary to a perfect observance of the holy Law of God and of Our Holy Mother the Church, and while elevating to a higher degree the practice of Christian virtue and*

increasing its value and merit, they do but give a more sacred sanction to the duty incumbent upon all the faithful of humble submission to lawful authority and of preserving in whatever state of life purity of soul and body.

"The vows of Obedience and Chastity, according to the Rule of the Third Order, have not the same binding force as religious vows." In most religious Orders and congregations the three essential vows of religion, obedience, chastity and poverty, are taken first for a period of three years and then till death. In some congregations vows are not perpetual but are renewed annually or at different periods. But in all cases there is a very definite tie, a kind of family tie, between the religious Order or congregation and the individual religious, so that the Order or congregation is bound to look to the interests of the professed religious as a parent is bound towards a child, and the religious is obliged to give the Order or congregation obedience and service. As long as the professed religious gives this obedience the Order or congregation is bound to keep him. The professed religious, as long as his vows last, is bound to remain in the Order or congregation and cannot leave without a dispensation from the Pope in most cases, and in other cases without a dispensation from the bishop of the diocese. Though there is a close tie between the Order and the Tertiary, it is not as close as that we have indicated as existing between the Order and the religious. Moreover, though the Tertiary makes his profession until death and should not leave or be expelled without very good reason, if for any reason he leaves or is expelled, the vows "expire upon leaving the Order" and so no dispensation is required to leave as is more explicitly stated in the next n. 32. In dealing with Chapters VIII and IX, we shall

indicate other ways in which the vows of the Tertiary have not the same binding force as the vows of religious. However, as will be made clear in explaining the second part of the Rule, in our Tertiary congregations the tie between the Tertiary and the Order closely resembles the tie existing between the religious and his Order or congregation.

"They are intended to bind the Tertiary to a perfect observance of the holy Law of God and of Our Holy Mother the Church." They do this in two ways. First, the Tertiary by his profession and vows binds himself in a special way to the service of God and thus he performs all his actions, enhanced or elevated by the additional motive of the virtue of religion. Secondly, the Tertiary is bound by his Rule to various practices of piety which should ensure that he fulfils more faithfully the laws binding on all the faithful. Thus the Tertiary is bound to daily Holy Mass and at least weekly Holy Communion, a half-hour's mental prayer and the recitation of the Little Office of the Blessed Virgin, or other vocal prayer, each day. This secures that the command of constant prayer given by Our Lord to all Christians will be obeyed by the Tertiary in a way far more perfect than that practised by ordinary Christians, and the perfect fulfilment of this command will engender in him the spirit and desire of performing all the commands of Christ in a perfect way. Likewise the Tertiary, in addition to the ordinary days of fasting and abstinence, observes fast and abstinence on other days and thus his Rule binds him "to a perfect observance of the Law of Our Holy Mother the Church." These points are given just as examples because in various ways the Tertiary is bound and helped "to a perfect observance of the holy Law of God and of Our Holy Mother the Church."

"And while elevating to a higher degree the practice of Christian virtue and increasing its value and merit." In remarking that the actions of the Tertiary are enhanced by the virtue of religion, we have shown that the practice of Christian virtue is elevated to a higher degree and thus the value and merit of those actions is increased.

"They do but give a more sacred sanction to the duty incumbent upon all the faithful of humble submission to lawful authority." This is done by the Tertiary's vow of obedience. All the faithful of Christ are bound to humble submission to lawful authority. Besides the laws binding the faithful, the Tertiary has the additional motive of the virtue of religion by reason of his vow, and thus there is a more sacred sanction for the duty already incumbent upon him for other reasons or motives. At all times in the world's history, and perhaps more so in our time than at any other, there has existed a spirit of revolt against authority, and especially against the authority of the Church. The Tertiary is called on in a special way to give example to others of humble submission to lawful authority, and by the more sacred sanction and value given by his vow to his humble submission he has the opportunity of making reparation, in union with the great submission of Jesus to the Will of His Father, for the terrible crimes of revolt and of thus obtaining the grace of conversion for the obstinate. The crime that is especially responsible for the evil state of the world is the refusal by proud men to give the submission or the homage of their understanding to God in spite of the clear proofs given by God of the message He has conveyed to the world. So there is need for great reparation for this crime, and it is for this reason that the additional value given by his vow to the Tertiary's humble submission to authority is of very great importance.

"And of preserving in whatever state of life purity of soul and body." All are bound to purity of soul and body according to their state of life, the unmarried to strict purity, the married to conjugal purity. As in the case of authority, so also in that of chastity the Tertiary promises fidelity to it under a new obligation, that of the virtue of religion. Though the Tertiary should be a model in all things and so should prove himself an example in his own state of the greatest purity, he has not any obligation under sin of practising stricter chastity than others in his own state. But if he does sin, he offends against the virtue of religion as well as against the virtue of chastity. His soul and body are specially consecrated to God by his vow of chastity. By promising chastity under this new obligation the Tertiary has an admirable opportunity of making reparation for the many sins committed against this holy virtue and of saving souls from hell. According to St. Alphonsus more souls are lost by sin against this virtue than by any other. We know at least that, when men break away from the sweet yoke of Christ and refuse to submit to lawful authority, in most cases they yield to the allurements of the flesh, if their rebellion has not already been influenced by having yielded to this vice. So in this case also there is great need of those who will do what in them lies to repair the havoc done to souls, and Jesus will naturally look to those He has specially chosen and called by their consecration as Tertiaries to make reparation with Him for the terrible offences offered to God. He will look to them to become little victims of His Wounded Love, as their vow gives such value and merit to their chastity.

32. *Therefore, should it be found necessary to dismiss a Tertiary from the Order in punishment for his misdeeds, or should he leave it of his own accord—which should not be done without the advice of the Superior or Director—he would be no longer bound by the vows or any other obligations of the Third Order.*

In explaining the preceding number we have mentioned that no formal dispensation from their vows or the obligations of the Third Order is required by Tertiaries who are dismissed or who leave of their own accord. It is to be observed that the vow of chastity taken in the Tertiaryship with which we are dealing is not a perfect and perpetual vow of chastity. We shall explain when dealing with Chapter IX, n. 37, what is a perfect and perpetual vow of chastity from which a person can only be released by a dispensation from the Pope. In explaining n. 12*b* we have referred to the caution required in giving transfers from one Tertiaryship to another. It should be evident that the grave step of leaving the Tertiaryship, which is the source of so many benefits, would not be taken by any sensible person on his own initiative, but only after serious reflection and consultation with the Superior or Director or a prudent confessor.

It is finally to be noted that the vows taken by a Tertiary, even by an isolated Tertiary, are public vows because they must be made at profession according to the Rule which has been approved by a public authority, the Sacred Congregation of Religious, and by the Pope. In this respect they are similar to the vows of religious and are superior to all private vows (Can. 1308.)

CHAPTER VIII

The Vow of Obedience

33. *The Vow of Obedience made by our Tertiaries at their profession obliges only to such things as are commanded by the Superior in conformity with the Rule.*

At the outset it is well to distinguish between the Vow of Obedience and the virtue of obedience. The intention of the vow is rather to keep us fixed or definitely settled in a special state of life, the state of life to which we are binding ourselves by the vow. The virtue of obedience consists in the fulfilment of the obligations undertaken in conformity with the state we have embraced. These obligations are either expressed in the Rule or are commanded by the Superior who interprets the Rule for us, or makes more explicit what is not expressed with sufficient definiteness in the Rule, or commands something supplementary to what is contained in the Rule. In another connection we have already had occasion to remark that a lifeless book of legislation such as the Tertiary Rule, or, indeed, any merely written law, would be worthless without a living authority to interpret, enforce and safeguard it. So in the observance of our Rule we are not to be satisfied merely with fulfilling it according to our own understanding of it, but according to the interpretation given by those who have the authority to explain it. We may often be in doubt as to the precise meaning of the Rule, or the Rule may not quite deal with the particular circumstances in which we are placed (no law could provide adequately for every case connected with it), and in such cases we must naturally have recourse to authority to decide the matter for us. Moreover, to safeguard the Rule or ensure that it be fulfilled, it may be essential to command certain actions which are necessarily connected with the keeping of the Rule. For example the Rule prescribes the avoidance of idleness and makes certain suggestions by which it may be avoided, but in many cases this can only be avoided when certain prescriptions of the Superior are carried out which are not definitely expressed in the Rule.

To practise the virtue of obedience perfectly, all that is prescribed by the Rule and the Superior, or the person or persons taking his place, must be carried out to the best of our ability. But it is well to state that what is remarked in this number concerning the vow is true also of the virtue of obedience. We are bound to obey only in such things as are commanded by the Superiors in conformity with the Rule. It is scarcely necessary to state that Superiors can never command anything which is in itself bad, and if they did so we could never obey them in such matters. A Superior could never command us to blaspheme. But a Superior may sometimes rightly command us to act contrary to a positive law and we are only perfect in our obedience when we act as he directs. For example, a person who is sick or convalescent is forbidden by the Superior to recite the Little Office of the Blessed Virgin. He thinks he is well enough to recite it, but he may fail in his obedience if he does. In submitting our judgments in cases of this nature we can acquire a very deep spirit of obedience and great merit. Far from violating our Rule, we are fulfilling it in a much better way. We have already explained the great value of submitting our judgments and we now explain the manner in which we can give that submission. It is taken for granted that both the Superior (or Director) and the Tertiary sincerely desire the greater glory of God. Strictly speaking, a Superior cannot command anything which goes beyond the Rule. The Rule prescribes for Tertiaries who are not priests one half-hour of formal mental prayer every day. A Superior cannot strictly command an hour's formal prayer, though on other grounds as a spiritual director he may recommend or urge what is above or beyond the Rule.

34. *This obedience is due to the Very Rev. Father General or his Vicar, to the Provincial, to the local Prior and to any priest who is lawfully appointed to be the Director.*

In dealing with the Clothing and Profession we have indicated how isolated Tertiaries are to keep in touch with Superiors and acquire the spirit of the Rule and practise obedience accordingly. This number is perhaps better understood of Tertiaries united in a congregation. However, in all cases the Superiors indicated are those alone to whom obedience is due. In the case of isolated Tertiaries, as already indicated, the confessor or spiritual director or any other priest or person who may be approved as spiritual guide of the Tertiary by Superiors must take the place of the Director appointed for a congregation.

35. *Grievous sin against this vow is only incurred in the case of disobedience to a written precept concerning matters pertaining to salvation and specified in the Rule, given by the Superiors in the presence of two witnesses and accompanied by a declaration of the grave nature of the obligation.*

Therefore no grave precept will ever be given in any other form.

From one aspect this number is not of great importance, as the circumstances contemplated by it can rarely, if ever, happen, especially in the case of an isolated Tertiary. Yet from another aspect it is of great consequence to understand it well. It brings into clear relief that no point of the Rule as such, except the vows, binds under sin. Certain points of the Rule oblige under sin, not because they are points of the Rule but because they are commanded otherwise. Thus if we are gravely uncharitable, we sin grievously not because we act against the Rule but because we violate the eighth commandment.

Then we understand the different binding force of various laws and this is an advantage inasmuch as it helps us to cast aside scruples and worries. We learn besides that, while we are exhorted to practise our Rule according to the spirit inculcated, and thus to develop a delicate conscience in all we do and so lead a life of perfection, we are at the same time urged to this perfection by the spirit of love and generosity rather than by the fear of incurring guilt (as is stated in n. 88).

Grave contempt of any Church law is a mortal sin, because it involves the despisal of authority. But mere criticism of a law, even though severe, is not contempt. However, any criticism of Church laws and of superiors is usually accompanied by numerous imperfections and should be avoided by those who desire to obtain the spirit of obedience.

To commit a grave sin against the vow of obedience five conditions must be verified. First, a precept or formal command must be given by a Superior having the authority to give it. Secondly, what is commanded must pertain to salvation and be mentioned, at least implicitly in the Rule. Thirdly, it must be expressed in writing. Fourthly, besides the Superior or Superiors, two others must be present as witnesses of what is done. Fifthly, it must be declared that the non-fulfilment of the precept involves a mortal sin. If the precept is given otherwise it has no force.

These formalities ensure that in a matter of such gravity no precipitate action will be taken. They ensure that what is commanded has been carefully considered and is definitely expressed since it must be written down. We have mentioned that this precept is rarely, if ever, given. Yet it is quite possible that it could be given, and this legislation is important to safeguard the interests

of the Third Order. A Tertiary who would grow careless and refuse to frequent the sacraments might perhaps be stirred from his evil ways if he were made to understand he could be given a precept binding under grave sin by reason of his status as a professed Tertiary to amend his life.

36. *It will, however, be helpful to their spiritual welfare if they practise humble submission to their confessor in matters concerning their spiritual advancement.*

We have already explained the advantage and necessity of spiritual direction and of obedience to confessors. It is evident that if we give humble submission to a confessor who is interested in our spiritual welfare, we cannot adopt a better means of acquiring a deep spirit of obedience and of being helped forward to the highest perfection.

Various aspects of obedience are illustrated in dealing with many points of the Rule.

CHAPTER IX

The Vow of Chastity

37. *The Vow of Chastity made in accordance with the Rule of our Third Order obliges under a new title, namely, that of a vow, to that degree of continence which is consistent with the state of life, present or future, of the person who makes such a promise to God.*

Thus, unmarried persons are bound by virtue of their profession, to absolute purity as long as they remain single; persons in wedlock pledge themselves to conjugal fidelity; widowers and widows as long as they remain such are bound to chastity conformable to this state; this vow, however, does not preclude the Tertiaries, whether men or women, from changing their state of life by marriage.

It has already been stated that a Tertiary unfaithful in the virtue of purity commits, on account of his vow, an additional sin. The number we now consider makes it plain that the professed in this Tertiaryship do not make a perfect and perpetual vow of chastity. For such a vow of chastity a person must promise God, unconditionally, to live a chaste life unmarried. This perfect and perpetual vow has been zealously guarded by the Catholic Church and the Popes have reserved to themselves the right of dispensing from it. Just as anyone can do so, a Tertiary can take this perfect and perpetual vow of chastity, but if this is done, the obligation is derived from an act made apart from the Tertiary profession. The profession obliges to nothing more than what is contained in this number. It will be gathered that the taking of a perfect and perpetual vow of chastity is a very serious step and should not be undertaken without the greatest deliberation and caution together with the advice and consent of a good spiritual guide or director. It is true that unmarried Tertiaries, whether they have been always single or are widowers or widows, are bound to the same chastity and under the same obligation as those who have the perfect and perpetual vow, but the Tertiary who has not bound himself privately by the perfect and perpetual vow of chastity has always the option of marrying. Though this point deserves stressing, it is so plainly stated in the Rule that it can scarcely be made clearer.

The state of virginity or celibacy undertaken for God is a very holy one and is declared by the Council of Trent to be higher and nobler than the married state. No Catholic can deny this. So after the religious state there is no higher state than that in which a person with a perfect and perpetual vow of chastity seeks for union with God. Consequently a Tertiary, who is quite

determined that in no circumstances will he ever marry and who desires the greatest consecration to God he can have outside religion, will be well advised to take privately the perfect and perpetual vow of chastity. Indeed in such a case we can say that the vow of chastity he makes in his profession is the perfect and perpetual vow. At the same time those who are favoured by this higher call from God are to recognize as true Tertiaries those who, for whatever reason, prefer to marry.

Our loving Saviour has ever manifested His preference for virginity. He chose to have a virgin mother who was entrusted to a virgin spouse who became His foster-father. His great precursor was a virgin, His favourite apostle, St. John, was a virgin, to whom He entrusted His mother. After their call the apostles embraced celibacy, and they, especially St. Paul, himself a virgin, proclaim the glory of virginity. (Cf. I Cor. vii.)

There is no doubt that the body of the person who has a perfect and perpetual vow of chastity is consecrated to God, is a sacred object, dedicated in a special way to the worship of God. This is why any violation of it or staining of it by impurity is a special sin against religion. It is not to be concluded that the soul is not also specially consecrated by this vow, for there can be no such division in our being. Indeed it is only through the co-operation of our higher powers that the body can be sacred. So not merely by deed, but also by thought can the vow of chastity be violated.

But is the person of the unmarried Tertiary who has not taken a perfect and perpetual vow of chastity sacred? Yes, though not to the same extent as the one who has. When he makes a special promise to God to keep pure, he is certainly offering himself in a special way to God, even though he does not preclude the state of marriage. In

a like manner we can speak of the married Tertiary. It is true that the married Tertiary is not bound to greater continence than other married persons. But if the married Tertiary proves unfaithful, he is then violating a sacred person, himself, who is consecrated to God.

38. *The Members of an Order, whose glory it is to render them in a special manner the children of the most pure and Immaculate Virgin Mother of God, should be most sensitive to all that concerns holy purity in thought, word and deed, and in their entire comportment should scrupulously shun everything calculated to dim the lustre of this beautiful virtue.*

The preceding n. 37 has defined the binding force of the Tertiary's vow of chastity. The present number gives an exhortation for its exact observance. It speaks of Tertiaries as Members of the Order, and as such they become in a special way the children of the most pure and Immaculate Virgin Mother of God. To imitate our glorious Queen we should be most zealous in keeping our vow. We have mentioned more than once already that Mary is the great patroness of the Order because she is the greatest contemplative. There is a very intimate connection between chastity and contemplation or interior recollection and union with God. Jesus has said: "Blessed are the clean of heart: for they shall see God" (Matt. v. 8). Cleanliness of heart gives us a clearer insight into the divine mysteries and the things pertaining to God. Consequently those who are really anxious for deep union with God will carefully attend to the exhortation made to them to "be most sensitive to all that concerns holy purity in thought, word and deed." To do this they are further exhorted to be most modest in their whole bearing or deportment. If they endeavour

to act according to the beautiful exhortation given in the last phrase of this number, their observance of chastity will be very perfect, and their recollection and union with God will be proportionately perfect. We can scarcely conceive a person who is thus careful of modesty to be capable of an unbecoming word. But this is a point on which a Tertiary must be most sensitive. He should shun with horror suggestive and double-meaning words, and his very demeanour will have the effect of stifling all objectionable conversation while he is present. He can thus do incalculable good. We do not say that this perfection is necessary or, perhaps, even possible, from the very beginning. But with the grace of God and earnestness it can be rapidly attained. There is more difficulty in regard to the control of our thoughts. In many cases even of very holy persons it is sometimes a very hard task to keep a curb on the imagination. The devil can become very active in representing the most horrible images to torture the pious soul, and in his rage he does this against the special friends of God. It is important then to understand that the presence of vile thoughts is no proof whatever against the existence of the highest chastity. Pious souls need not be in the least alarmed. Anxiety about such thoughts may but make them worse. The best remedy, and the remedy that ought to be adopted, is quietly to despise them, and while preserving the peace of our soul as well as we can, to let them pass away. It is necessary to observe also that pleasure connected with such thoughts is no proof of sin or even imperfection. Deliberate consent alone constitutes sin. Temptations against purity serve to keep us humble. Self-complacence in the gifts God has bestowed on us would be fatal to our progress, and so God shows us how low we might descend if it were not for His grace.

There are, besides, other reasons why God permits persons to suffer thus. He loves to conquer the proud spirit of Satan in creatures who in the natural order are very much inferior to him. We console Jesus by our disgust at such things for the many who wallow in these abominations, and in union with His Passion we make reparation for them. Moreover, the very sufferings we thereby endure make reparation for our past, and serve as a very suitable means of our purification. At the same time it must be acknowledged that the struggle is a very grievous one. The Holy Ghost warns us to pray specially for continence. We must imitate the saints and incessantly ask for the grace of continence, and implore the intercession of Mary Immaculate. We trust these few remarks which could be considerably amplified will be helpful on a matter in which many souls suffer much, though some little or nothing. We could not hope to give here a complete treatment of the subject. There are many varieties of such temptations, which are among those that may afflict the soul in the purifications to which she may be subject as we point out in dealing with the subject of mental prayer. They are, besides, at times so grievous (for example, temptations sometimes come in the form of consent) and return again and again with such persistence that the help of a sympathetic and enlightened confessor or spiritual director is necessary to guide and encourage the person in such afflictions. On the other hand the Tertiary must be careful to avoid all laxity or carelessness which would prevent him from being faithful to the rule of being "most sensitive to all that concerns holy purity in thought."

39. *Our Tertiary Sisters, while studiously avoiding the exaggerated fashions of the day and the pomps and vanities of*

the world, should dress modestly and becomingly in a manner suited to their position in the world.

Tertiaries are expected to be models to all, so they are warned first of all to "avoid the exaggerated fashions of the day." Very little acquaintance with the world shows us plainly how exaggerated those fashions can be. The Tertiary should take every care not to be influenced by any such exaggerations, as such fashions prove sometimes very alluring and fascinating. Unlike religious, Tertiaries are not bound by any vow of poverty. Yet a Tertiary who is anxious for union with God will be careful to avoid extravagance, for he or she will understand that money and all temporal goods are given us by God to be turned always to good use, and even to the best use we can make of them. Moreover, though Carmelite Tertiaries are not forbidden, indeed they are required, to mix in any society where their station of life demands their presence by reason either of duty or of charity, yet the Carmelite spirit, as being a contemplative spirit, seeks retirement and solitude as much as possible. It will consequently be understood why they are warned to avoid carefully "the pomps and vanities of the world." Fidelity to these warnings will safeguard Tertiaries against many dangers to chastity and will enable them to practise the angelic virtue in a very perfect degree. Thus, too, will they always "dress modestly and becomingly in a manner suited to their position in the world." Tertiaries will thus not attract any attention by lack of modesty on the one hand, or by slovenliness on the other, or by any singularity in their dress. By modest and neat attire they can give an example which will quietly draw others to a love of modesty and chastity. By persevering in this way they can likewise make reparation for the

many who are immodest and unchaste and who thus draw others also into sin. However, it is well to remark here that Tertiaries are not bound to any special form of dress or to any colour. In conformity with the warning given in this rule they will not wear any dress that in any way offends modesty or good taste. We speak of "good taste" not judged according to a worldly standard, but according to the standard of sound Catholic feeling. Brilliant colours should also be avoided, but black or dark brown need not be worn. Subdued colours and especially brown, black, white and cream, the colour of the Carmelite habit, may perhaps be best recommended. In the beautiful prayer of expiation Pope Pius XI mentions reparation for immodesty of dress.

40. *The Superiors are empowered to punish any flagrant offence against chastity, and in the event of its being repeated, it is their duty to dismiss the culprit from the congregation, lest scandal be given to the brethren.*

It is necessary that flagrant offences against this virtue should be punished because otherwise great scandal might be given and the name of religion might be seriously impaired. It would be a most grievous matter if those who should be expected to give the greatest example of chastity should do just the contrary. But the mild spirit of church legislation can be gathered from what is prescribed in this number. The Tertiary who would so far forget himself as to be guilty of a manifest sin against chastity is to be punished but not expelled. This might be a case where the legislation given in n. 35 might be very suitably applied. A precept might be given in the manner already explained to avoid certain occasions which were clearly understood to have led to

the serious offence committed. A Tertiary is thus given every opportunity to weigh well the gravity of the position in which he has placed himself and to retrace his steps before it is too late. He is not immediately to be deprived of his status as a Tertiary, and if he amends he can soon be as good, and perhaps even better, than ever. But naturally the repetition of a grave offence against chastity must force superiors to conclude that the Tertiary can no longer be relied on, and as scandal to others will surely be given, we can understand that in this case superiors are told "it is their duty to dismiss the culprit." The words "from the congregation" will only hold for those Tertiaries who are assembled in a congregation, but isolated Tertiaries must be treated in a similar way by being told by the Superior or his representative that they can no longer be considered as Tertiaries, though it must be confessed that it is not very easy ordinarily to deal with isolated Tertiaries. As already stated in n. 32, all such Tertiaries when dismissed have no obligations of the Third Order; they are just in the same position as if they never belonged to it.

Introductory Note on the Roman Breviary and Missal

As an introduction to Chapter X of the Rule and number 52 of Chapter XII our tertiaries should have some knowledge of the Code of Rubrics which was published by the Sacred Congregation of Rites on the 26th of July 1960 to regulate the recitation of the Divine Office and the celebration of Holy Mass. In other words an intelligent grasp of the Liturgy is very desirable.

Each liturgical day extends from midnight to midnight. The Office begins with Matins and ends with Compline. Matins may be anticipated but not before two o'clock on the previous day. Lauds is a morning prayer and cannot be recited before midnight. Compline is a night prayer and it is recommended that it should be recited last, even though Matins of the following day has been anticipated. It is also recommended that instead of the *Pater noster* which precedes the *Confiteor* an examination of conscience for a suitable time should be made. In the offices of Sunday, first class feasts and feasts of our Lord which are celebrated on Sunday there are first vespers on the preceding day.

Liturgical days are first, second, third or fourth class. Sundays are either first or second. Feast days are first, second or third class. Commemorations are made of some saints or mysteries. When Sundays, feasts, vigils or octaves do not occur, the Office is of the ferial. The meaning of the word *ferial* is explained later. Ferials are first, second, third or fourth class. Ash Wednesday and the days of Holy Week are first class ferials, from the 17th to the 23rd of December. Quarter Tense days (except Pentecost) are second class. The week-days of Lent and of the first week of Passiontide are third class but take precedence of third class feasts. The week-days in Advent till the 16th are third class but third class feasts take precedence.

All the days in Easter and Pentecost weeks are first class and are known as Octaves of the first class. The only other feast which retains an Octave is Christmas. This octave is second class and the days within the Octave are second class and first class feasts only take precedence of them. The feasts of St. Stephen, St. John the Evangelist and the Holy Innocents are second class and are retained except they occur on Sunday when the Sunday Office takes precedence. There are three classes of vigils. The vigils of Christmas

and Pentecost are first class, the vigils of the Ascension of our Lord, of the Assumption of our Lady, of the Nativity of St. John the Baptist, of SS. Peter and Paul are second class, the vigil of St. Laurence, Martyr (9th August) is third class.

The meaning of ferial days will be understood from an explanation of the Ecclesiastical Calendar. The whole liturgy centres round the Life of our Lord and the seasons of the year are divided accordingly. The *Advent* season prepares us for the coming of our Saviour. In the *Christmas* season which includes the *Nativity* time and the *Epiphany* we commemorate the Childhood of Jesus, *Septuagesima* season which begins nine weeks before Easter prepares us for the Lenten season. *Lent* is itself a time of penance and preparation for *Passiontide* when the Passion and Death of our Saviour is in a very special way commemorated. This is followed by the *Paschal* season when at *Easter* we commemorate the Triumph of Christ by His Holy Resurrection, at the *Ascension* season the Glorious Return of Christ to His Father is celebrated and at *Pentecost* we celebrate the Coming of the Holy Ghost as was promised by our Lord. When no season occurs, as happens between the 14th of January to Septuagesima and after the Octave of Pentecost till Advent, the time is given as *Per Annum* (throughout the year). At these periods the teaching and lessons of our Lord's public life are to be studied.

When in the Calendar the day is marked " of the day " or " of the season " the office is in accordance with the season of the year which occurs. The whole Psalter of 150 psalms and certain canticles are distributed over the seven days of the week, each day has its own set of psalms for all the hours from Matins to Compline. First and second class feasts have appropriate antiphons and psalms for matins, lauds and vespers. At the other hours first class

feasts have the psalms used on Sundays (the first psalm is changed in prime), second class feasts have the Sunday psalms at compline. Some third class feasts have special antiphons and psalms for matins, lauds and vespers. Apart from what has been stated about the antiphons and psalms, the rest of the office varies according to the season or festival. There is seldom any change in prime and compline and at the minor hours (as prime, tierce, sext and none are called) the hymns do not vary. The antiphons are always said entire before the psalms or set of psalms at all the hours.

First class feasts (except Easter and Pentecost) and second class feasts have nine lessons at Matins, three antiphons (one in Paschal time) and psalms precede each set of three lessons. On Sundays, third class feasts and ferial days there are nine antiphons (one in Paschal time) and nine psalms with three lessons. On ferial days the three lessons are from the Sacred Scripture as given in *Proprium de Tempore* (seasonal section) of the breviary. Each lesson is followed by a responsory but in Paschal time the third responsory is replaced by the *Te Deum*. On third class feasts the second and third lessons are joined to form the second lesson (this is also to be done for Sundays with breviaries edited before the Code of the 26th of July 1960), the third lesson on Sundays is the first sentence of the Gospel of the Holy Mass with a brief commentary, the third lesson on third class feasts is a brief historical account of the saint, event or mystery whose feast is celebrated. The *Te Deum* follows the third lesson except on the Sundays from Septuagesima till the second Sunday of the Passion (Palm Sunday) when a responsory is used. When Matins is separated from Lauds, it is concluded with the prayer of the Office.

Those who follow the Ecclesiastical Calendar will have no difficulty in finding the correct Mass in their missals.

As a rule feast day Masses and Sunday Masses are easily discovered as the principal feasts, which are given in the seasonal section of the missal, that is, where Advent and the other seasons are indicated, are shown so clearly that they are readily found. Feasts which have fixed dates present no difficulty. What will probably be most puzzling is the Mass to be selected when the calendar gives merely the indication "Of the day" which would be better put as "Of the season." The remarks already made concerning ferial days are necessary here.

To follow the explanations to be given it will be necessary to have a calendar which indicates the season and also states whether the ferial is first, second, third or fourth class. First class ferials, Ash Wednesday and the days of Holy Week, and first class vigils have proper Masses which must be selected to the exclusion of all others. We must remark here that priests for special good reasons can get permission not to be bound by these regulations. Second class ferials and second class vigils have also special Masses which must be celebrated except there occurs a first class feast, a Sunday or a feast everywhere observed as second class. Thus the feast of St. Thomas the Apostle (21st of December) is given precedence to the Quarter Tense or second class ferial which otherwise would occur. This is true also of the feast of St. Matthew the Apostle (21st of September) if a September Quarter Tense should fall on that day. The Lenten and Passiontide ferials which are third class have special Masses and as already stated take precedence of third class feasts though the ferials of Advent, which are third class, do not take this precedence.

When a fourth class ferial would fall on Saturday, an Office and Mass in honour of our Lady are prescribed. It ranks as fourth class. On fourth class ferials there is considerable liberty in the selection of Masses. The Mass

can be of the feast if the ferial is within the season of Christmas, the Epiphany or the Ascension or a Votive Mass can be selected. On ferials at other times the Mass can be of the preceding Sunday, or the Mass of a saint commemorated on that day, a Votive Mass or a Requiem Mass. A Requiem Mass can also be chosen on a fourth class ferial occurring in the Ascension season.

A Requiem Mass can be celebrated on the day of burial for the repose of the soul of the deceased except on most days of first class rank. When on these days a Requiem Mass is not permitted, the Mass celebrated can be applied to the deceased and, if desired, a Requiem Mass can be offered on the next day which is not so privileged. When a death is announced a Requiem Mass to be applied to the deceased can be celebrated except on a day of first class rank or any Sunday. A Requiem Mass on the anniversary of a deceased person can be celebrated except on days of first or second class rank. Except during the Christmas and Epiphany seasons and on Saturdays Requiem Masses can be celebrated on ferials of the fourth class but it is recommended that they be celebrated only when they are applied to one or many deceased persons, though occasionally a Requiem Mass is prescribed to be celebrated in a religious community which has the obligation of reciting the Divine Office, though the Mass is not so applied.

The Masses of first class Sundays must always be celebrated and admit no commemoration. There is one exception. If the feast of the Immaculate Conception falls on Sunday, the Mass of the feast is celebrated and a commemoration is made of the Sunday. In all other cases if a first class feast clashes with a first class Sunday, the feast is transferred to the next day not occupied by a first class liturgical day. If the 25th of March falls on the second Sunday of the Passion (Palm Sunday) or later, the feast of

the Annuntiation is celebrated on the Monday which follows Low Sunday (first after Easter). If a first class feast, not of our Lord, falls on a second class Sunday, the Mass of the feast is celebrated and a commemoration is made of the Sunday. If a first or second class feast of our Lord falls on a second class Sunday, the Mass of the feast is celebrated and there is no commemoration of the Sunday. The Sunday Mass is retained and a commemoration is made of the feast if a second class feast falls on a second class Sunday. No other commemoration is ordinarily permitted on a second class Sunday. Occasionally there may be a commemoration by reason of some special celebration.

A commemoration is always made of the ferial when in Advent, Lent, Passiontide or Quarter Tense, a feast day Office and Mass are given preference to those of the ferial.

The feast of the Purification of the Blessed Virgin Mary, as it commemorates an important event in our Lord's life, is considered a feast of our Lord according to the rubrics. Likewise the feasts of the Dedication of Churches are feasts of our Lord, as the Consecration or Dedication of a Church is an act of supreme worship, though a saint can be honoured by his name being invoked as the Titular.

The Angelic Hymn (*Gloria in excelsis Deo*) is said in all feast day Masses, in Sunday Masses except the Sundays in Advent and the Sundays from Septuagesima to the second Sunday of the Passion inclusive. It is said also in the ferial Masses of the Christmas season, in the ferial and vigil Masses of the Paschal season, in the Votive Mass of the Angels, in the Votive Mass of our Lady celebrated on Saturday, and in the Nuptial Mass.

The Creed (*Credo in unum Deum*) is said in all Sunday Masses, in all first class feast day Masses, in second class feast day Masses of our Lord and our Lady, in all second class feast day Masses of the Apostles and in the Mass of Saint Barnabas (11th June).

CHAPTER X

The Little Office of Our Lady

41. *Tertiaries who are able to read will, unless prevented by some reasonable cause, recite daily the "Little Office of the Blessed Virgin" in the form approved by the Church; that is, the Invitatorium and Nocturn of the current day with Lauds, the four Hours, Vespers and Compline.*

All in major Orders and most solemnly professed religious are bound under grave obligation to recite the Divine Office every day "unless prevented by some reasonable cause." Likewise, most Discalced Carmelites of the First and Second Orders are bound by their Rule to assist in choir at this Office. The Divine Office is the great official prayer of our Holy Mother the Church by which she offers a continuous prayer to God in union with the great sacrifice of the Mass. It is a great honour and privilege to be allowed to join our voices in this great act of praise. It is the best form of prayer we can use, and as Carmelites must strive to honour God with their every faculty, this form of prayer is most important for acquiring that spirit of prayer to which their vocation binds them. The Little Office of the Blessed Virgin is also a liturgical prayer. Formerly, on certain days, it formed part of the Divine Office and it is still retained as such by some religious Orders. A large number of religious congregations, with the approval of the Church, has adopted it as their daily vocal prayer. Besides, by far the greatest part of the Little Office is taken from the Divine Office, especially the Divine Office as recited on the feasts of the Blessed Virgin.

The following quotation is from a treatise on the Little Office of Our Lady by Father Ethelred L. Taunton, published by Burns and Oates (1903): "The Little Office of Our Lady is one of the liturgical prayers of the Church; and she imposes it on many of her children. For them it takes the place of that greater office known by the distinctive title of the Divine Office. Although the Little Office of our Lady is considerably shorter than the ever-varying Office which the clergy and religious of both sexes in solemn vows have to say, yet, coming as it does from the same authority which regulates and prescribes its use, it is as much a liturgical prayer as the other, and has the same claims to be considered as part of the public official worship which the mystical Spouse of Christ, the Church, daily offers to her Divine Head."

This paragraph with an explanation of liturgical prayer is given in the edition of *The Little Office of the Blessed Virgin*, by a Master of Novices, published by Burns, Oates and Washbourne.

There is no doubt consequently that the Little Office of the Blessed Virgin is a liturgical prayer, at least when recited in Latin and in common, by those who are obliged by Rule to recite it. In the common or choral recitation the use of the Latin language is much preferable and the indulgences attached to the recitation cannot be gained when the Office is recited in choir in any other language. Outside choral recitation or chanting the Little Office can be recited in any approved translation and the indulgences can be gained, but even in non-choral recitation the use of Latin is still preferable. However, the recitation in an approved translation is a liturgical prayer. The twelve Paters and Aves prescribed by Rule for Franciscan Tertiaries are claimed to be liturgical prayer even when said in the vernacular, so the like

claim can be made for the recitation by our Tertiaries of the Little Office, and for the recitation of the twenty-five Paters and Aves when for a legitimate cause they substitute them for the Little Office. Since in n. 42 of the Rule our Tertiaries are given the option of reciting the Divine Office instead of the Little Office, those who do so are certainly joining with those who are strictly bound to the Divine Office in the greatest liturgical prayer of the Church, a prayer inseparably bound up with the liturgical sacrifice of the Mass. This is certainly true when the recitation is made in Latin. Translations in English of the Roman Breviary are now available. From the remarks already made it seems certain that our Tertiaries also join in the liturgical prayer of the Church when they recite the Divine Office in English. A further question has been proposed regarding the recitation of the Divine Office in English. One of the conditions for gaining the Sabbatine Indulgence is the daily recitation of the Little Office of the Blessed Virgin or abstinence from flesh meat on Wednesdays and Saturdays. The recitation of the Little Office can be made in an approved translation. We have no doubt that the recitation of the Divine Office in Latin can be substituted for the Little Office, and there seems to be no reason why the same cannot be said of the recitation of the Divine Office in an approved translation.

Indulgences for saying the Office of the Blessed Virgin Mary

(1) An indulgence of 500 days for each hour of this Office.

(2) An indulgence of 10 years for the recitation of the whole Office.

(3) A plenary indulgence on the usual conditions for the daily recital of the complete Office for a whole month.

(S. Paen. Ap. 20 Mart. 1935.)

The following remark from Taunton in the treatise mentioned above is carefully to be noted: "It is forbidden during the three days of Holy Week (Thursday, Friday and Saturday) to recite the Little Office *publicly* (S.R.C., July 16, 1866). On these days it would be more in the mind of the Church to say the Greater Office" (p. 437). However there is now available an enlarged edition of the Little Office composed by His Eminence Cardinal Bea, S.J. This edition caters for a number of seasons and feasts and among them the three days of Holy Week. It is warmly recommended by Pope Pius XII.

This Little Office is often mistaken for the Little Office of the Immaculate Conception. They are quite distinct, and the Little Office to be recited by Tertiaries is not the Little Office of the Immaculate Conception, but the Little Office of the Blessed Virgin in the form approved by the Church. Besides what we have said of the similarity of matter in the Little Office and the Divine Office, there is also a similarity of form. The Divine Office is very much longer and each day much more varied than the Little Office, yet they run along similar lines, that is, they are both made up of parts referred to in this number, "the Invitatorium and Nocturn of the current day with Lauds, the four Hours, Vespers, and Compline." We must make our comparison as brief as possible. But first, we must remark some beautiful points in common. The Divine Office and the Little Office are composed for the most part of beautiful quotations from the Sacred Scripture. Our Holy Mother the Church uses the prayers

composed for her by her Spouse the Holy Spirit. They comprise besides, hymns, blessings and prayers composed by the Church herself under the guidance of her Spouse. Since the Church is the divinely appointed guardian of Divine Worship the prayers composed by her are the most acceptable to God and no prayer out of conformity with her spirit can be pleasing to Him. Though the Little Office, as its name implies, is recited in honour of the Blessed Virgin and many requests are made through the intercession of Our Lady in the course of it, the prayer itself, as the Divine Office, is directed to God. In reciting the Little Office, besides the other reasons we have for considering it a privilege and an honour to recite it, we should recollect in saying it that we are in a special way taking part in the fulfilment of the great prophecy made by Our Lady: "Henceforth all generations shall call me blessed" (Luke i. 46).

At the beginning of Matins in both Offices there are recited the versicles and responses with which all are familiar through the recitation of the Holy Rosary. Then the 94th psalm is recited. This psalm is spoken of as the Invitatorium because it is interspersed with invitations to come and adore the Lord, suggested by the opening words of the psalm. In the Little Office this invitation is changed to a salutation as the opening words of the Ave Maria are used. After the Invitatorium in both Offices there follows a hymn. This is followed in the Divine Office by nine psalms. In the Little Office there are indeed nine psalms, but three only with three lessons of Sacred Scripture are recited each day.

The three psalms of Matins in the Little Office of the Blessed Virgin vary according to the day of the week. The first three are said on Sunday, Monday and Thursday the second three on Tuesday and Friday, and the third

three on Wednesday and Saturday. It is well at this stage to make an observation concerning the order of the hours and the time at which they are said. The obligation of the Divine Office binds daily so that the whole Office must be fulfilled from midnight to midnight. In the case of Matins there is a privilege of anticipation from two o'clock of the previous day. As already shown, the Little Office follows on the lines of the Divine Office and so Matins may be recited in anticipation the previous evening. It is thus possible for a person who has leisure on a particular day to recite Matins twice and not have to say them at all on a day that is more taken up than usual. Those who have more time at their disposal for formal prayer in the evening than in the morning will be well advised to anticipate the recitation of Matins. When this is done it is to be observed that the psalms are said according to what is prescribed for the following day, and not for the day on which the Office is recited.

The antiphons connected with the psalms at Matins never vary except the third one prescribed for Wednesday and Saturday, which is changed for the season of Advent and for the feast of the Annunciation. The season of Advent is from the Vespers of the Saturday preceding the first Sunday of Advent till None of Christmas Eve, both inclusive. The versicle, absolution and blessings never vary. The three lessons, with corresponding responsories and versicles, are the same all the year round except again during the season of Advent when three different lessons, responsories and versicles are recited. The Office as said in Advent is recited on the feast of the Annunciation with the changes made on feasts of the Blessed Virgin indicated in the following paragraph. There is considerably more variety in Cardinal Bea's edition already mentioned. This remark holds also for the other hours.

The responsories (indicated ℟) are recited in such a way that after the versicle (℣) the part of the responsory which follows the asterisk (*) is repeated. Outside Advent when the third responsory is recited the part of the responsory between the two asterisks is repeated after the versicle and the remaining part after: "Glory to the Father and to the Son and to the Holy Ghost." In these responsories, "As it was, etc." is not said, though this phrase is used in the Invitatory, at the end of all psalms and canticles except one canticle in Lauds at the end of which the "Glory, etc." is omitted altogether. Except during Advent and from Septuagesima Sunday (the ninth Sunday before Easter) till Easter the third responsory is not recited, but "Glory, etc." followed by the repetition of the last part of the responsory concludes the second responsory. During Advent and from Septuagesima till Easter the third responsory is said except on feasts of the Blessed Virgin and St. Joseph. On these feasts the second responsory is concluded in the manner just mentioned. Whenever the third responsory is omitted the Ambrosian hymn or *Te Deum* is recited.

As we have spoken of Septuagesima till Easter, those who recite the Little Office will understand the remark made in their books that at this period, in the beginning of the hours, for "Alleluia" is substituted "Praise be to Thee, King of Eternal Glory." This substitution begins at Compline on the Saturday before Septuagesima Sunday and lasts till Compline on Holy Saturday.

When the Office is recited alone the request for a blessing before the lessons takes the form of a request to God "Pray, Lord, give me a blessing." If the Office is recited in Latin, "Domine," not "domne," is used.

Lauds and Vespers are similar in form. There are five antiphons interspersed between five psalms (a canticle

takes the place of one psalm in Lauds). There are three sets of these antiphons for different seasons in the year. The first set is used for the greater part of the year. The antiphons at Vespers are those used ordinarily in the Divine Office for the feasts of Our Lady. The antiphons at Lauds are the antiphons used in the Divine Office on the feast of Our Lady's Assumption. The second set is used in Advent and on the feast of the Annunciation. These antiphons are used in the Divine Office on the feast of the Annunciation. The third set is used at Christmas time. Christmas time or season extends from Vespers on Christmas Eve till Compline of the 2nd of February. The antiphons of the third set are used in the Divine Office on the Octave Day of the Nativity of Our Lord. Only one set is to be used each day according to the time or season of the year.

The little Chapter is then said. This is not changed except during Advent and on the feast of the Annunciation when there is a substitution. The hymns and versicles, which are different at Lauds and Vespers, have no variations for seasons. There is most variety in the antiphons which are connected with the two Gospel canticles, that of Zachary at Lauds and of Mary at Vespers. Outside the three seasons to be mentioned the first one is used, the second in Advent and on the feast of the Annunciation, the third at Christmas time, and the fourth at Paschal or Easter time. Paschal or Easter time extends from Matins of Easter Sunday to None on the Saturday after Whit-Sunday. It is to be noted that "Alleluia" is to be omitted from Septuagesima till Easter if it occurs at the end of the antiphons. In recent editions of the Office of the Blessed Virgin it will be observed that the antiphons are given in full before the psalms or set of psalms or canticle. This is in accord with the present

rubrics, so the older editions are to be corrected in conformity to these rubrics. Likewise the invocations *Kyrie, eleison* (*Lord, have mercy on us*), *Christe, eleison* (*Christ, have mercy on us*), *Kyrie, eleison* (*Lord, have mercy on us*) are to be omitted before the prayer in all the hours from the editions where they are still found.

After the antiphon which follows the canticle at Lauds and Vespers, as also at Compline, except the Office is recited by a priest or deacon, the ℣ "Lord, hear my prayer," and ℟ "And let my cry come unto Thee," are said. These are followed by a prayer. This prayer at Lauds and Vespers has three variations as special prayers are given for the seasons of Advent and of Christmas. The short versicles and responses at the end are always said without variation throughout the year.

The four hours of Prime, Terce, Sext and None also run on similar lines. After the introductory portion with which we have already dealt there is recited a hymn which is the same for the four. Then the three psalms which are indicated are recited with an antiphon. This antiphon varies according to the three seasons we mentioned in dealing with the five antiphons used at Vespers and Lauds. The little Chapter which is then said remains unchanged except during Advent and on the feast of the Annunciation when a special one is prescribed. The versicle and response which follow have no changes except those at None which are changed during Advent and on the feast of the Annunciation. The preceding paragraph explains all that follows.

In Compline, before the usual introductory versicle and response, there is inserted a special versicle and response. These are followed by three psalms and the hymn recited

at the four small hours. So far there is no variation at any time. The little Chapter is then said and varies in the manner already indicated in the preceding paragraph for the small hours. The versicle and response which follow also are changed during Advent and on the feast of the Annunciation. The antiphon at the Gospel canticle of Simeon varies in the same manner as we have explained in dealing with the two Gospel canticles of Lauds and Vespers. The versicle and response before the prayer are repeated as in the other hours. The prayer which follows has the three variations already referred to in the two preceding paragraphs. The concluding portion of Compline in the Little Office is exactly the same as in the Divine Office. The two versicles and responses which occur in all the hours are followed in Compline by asking a blessing of the Holy Trinity to preserve us for the night. Except Compline all the hours conclude with the versicle : " May the souls of the faithful departed, through the mercy of God, rest in peace. ℟. Amen.

The Office of the day is concluded with Compline, if Matins is recited on the same day, it is part of the following day's Office. At the conclusion of Compline with the blessing one of the anthems of the Blessed Virgin Mary according to the period of the year should be recited. To the devout recitation of this anthem there is attached the remission of the defects and faults contracted by human weakness in reciting the Office. As our weakness is so great we should be zealous to avail of this advantage.

The first anthem is said in Advent and at Christmas time, but it is to be remarked that the versicle, response and prayer which follow the anthem are different at Christmas time from those used in Advent. The second is used on

the 2nd of February till Wednesday of Holy Week, the third at Easter time and the fourth from Easter time till Advent.

The anthem to be recited on the feast of the Annunciation is not that proper to the season of Advent, but the second or third according as the feast of the Annunciation is celebrated in Lent or after Easter week. If the 25th March falls on a Sunday before Palm Sunday, the feast of the Annunciation is celebrated on the following day. If it falls on Palm Sunday or later, it is celebrated on the Monday after Easter week. In the cases just mentioned the Office proper to the feast of the Annunciation is recited not on the 25th March but on the day on which the feast is celebrated.

42. *Those Tertiaries upon whom the duty of daily reciting the Divine Office is incumbent, as also those who recite it from motives of devotion, are not bound to the Little Office.*

Consequently Tertiaries who are in Major Orders have no obligation of reciting the Little Office. In the original Rule of 1618, introduced into Ireland in 1719, Tertiaries were obliged to recite the Divine Office and the Little Office was only given as a substitution for those who were unable to recite the Divine Office. So for the reasons already given our Tertiaries who know how and who have the necessary leisure to recite the Divine Office, especially in Latin, are well advised to do so. However, they are no longer obliged. Besides the complete Roman Breviary (exclusive of the Discalced Carmelite Proprium) which the Benedictines of Stanbrook have translated and published in English only, they had previously published in Latin and English " The Day Hours," containing all in the Roman Breviary except Matins. Two questions

thence arise: May a Tertiary satisfy his obligation by reciting partly the Divine Office and partly the Little Office? There appears no doubt from this n. 42, we are considering, that he can. He can, for example, recite the Matins of the Little Office and all the other hours of the Divine Office. So if a Tertiary can recite a part of the Divine Office, even only one hour, he will be well advised to do so and omit the corresponding hour of the Little Office. The next question concerns the language. Those who are bound to the Divine Office must recite it in Latin. (We are, of course, only concerned with persons using the Latin rite.) But as a Tertiary has no obligation of reciting the Divine Office, as we have seen, he can recite it in any language he can use just as he can do this in regard to the Little Office. Latin is, however, the official language of the Church and those who can pronounce Latin correctly ought to use it in the recitation of the Divine Office, and it is preferable also to do this in reciting the Little Office. It may be objected that a person cannot pray in a language he cannot understand. In answering this, besides what we state later, we observe that when Latin is in parallel columns with a language that is understood, the sense will be sufficiently appreciated. There is now a special reason why our Tertiaries ought to recite at least Compline of the Divine Office. It is the official night prayer of the Church and moreover as the examination of conscience is recommended to be made before the *Confiteor*, this examination obtains the merit of liturgical prayer. A study of Compline of the Divine Office reveals how suitable it is as a night prayer. *Daily Compline* published by the Liturgical Press, St. John's Abbey, Collegeville, Minnesota, U.S.A. gives in parallel pages in Latin and English Compline for every day of the week.

In whatever language the Office, either the Divine or the Little, is recited, the words must be pronounced by the vocal organs because it is a vocal prayer. Nevertheless, when it is recited alone in the church or wherever others may be present, care should be taken not to disturb others even by lisping. It is sufficient to be conscious that the vocal organs are being exercised, and the person reciting the Office need not hear himself, but a mere mental reading or following of the Office does not suffice.

We must have the intention of honouring God according to the mind and spirit of the Church, but in saying the Office just as it is prescribed we have this intention implicitly and nothing more is required.

It is also necessary to be attentive in reciting the Office, or in other words, as far as human weakness permits, we must avoid distractions. It is, however, seldom if ever advisable, even when distractions are deliberate and wilful, to repeat any part of the Office once it has been said. Worrying scruples might result if any habit of repetition was ever acquired. It is true that wilful distractions are at least serious imperfections. We shall deal with them in writing about mental prayer. But in spite of wilful distractions we fulfil our obligation of reciting the Office. Though we fail in the reverence due to the great dignity of the Person we address, we have at least the intention of honouring Him with the pronunciation of the words which the Church under His guidance has put on our lips. But anyone who has any thought of leading a life of perfection will endeavour to recite the Office with all possible attention and devotion. A prayer formerly used puts before us the dispositions with which we ought to recite the Office. This prayer is no longer used publicly but can be used for private devotion. We

should carefully reflect on all it contains, as the petitions form the very best introduction to any prayer we may make. We ask that we may bless God with our hearts cleansed from distracting thoughts, with our understanding enlightened and our wills inflamed so that we may recite the Office with devotion and deserve to be heard. Finally we make the very sublime request of praying with the same intention as Our Lord had when He praised His Heavenly Father while He was on earth.

It is helpful in order to pray in this spirit to understand the meaning of what we say. Nevertheless this is not essential. There is much of the Office that can readily be understood, but some of it is very difficult to understand. Some persons have the obligation of reciting it in Latin and may understand little or none of it. By remaining interiorly recollected and by being conscious that they are using the words given them by the Church, the guardian of Divine Worship, Tertiaries will understand that their prayer is very meritorious. The remarks made by St. Teresa on vocal prayer, particularly in the *Way of Perfection*, should be carefully considered.

Since we are helped to do this the more we understand what we say, a study of the various prayers in the Office is much to be recommended. One edition at least of the Little Office of the Blessed Virgin has been published with a good deal of annotation and explanation and it may be found very useful.

Various editions of the Little Office have been published. For those who desire a good clear text the edition by the Most Rev. Dr. Doherty, published by Browne and Nolan, Dublin, is best. An edition in a handier and cheaper form is published by James Duffy and Co., Ltd., Dublin. Several editions have been issued by Burns Oates and Washbourne, London and Dublin, and among them

the edition mentioned in the last paragraph. Finally we must mention a very cheap but fine edition published by the Catholic Truth Society of England. It is in two booklets.

It is necessary to explain here that a new Latin version of the Psalter is now used in the Office by the authority of Pope Pius XII. It is the work of centuries of expert research and is as close to the original as is ever likely to be obtained. There are several editions of the Office of our Lady which have this Psalter including Fr. Bea's mentioned before.

43. *Those who cannot read or are otherwise prevented from reciting the Office will say each day twenty-five times the Pater and Ave Maria; that is, seven times for Matins and Lauds, and thrice for each of the other Canonical Hours, namely, Prime, Terce, Sext, None, Vespers and Compline.*

This number is based on similar legislation which exists for the First and Second Orders. Though it is better for those who can read to be constant in the recitation of the Little Office, even with some inconvenience, yet the phrase, "otherwise prevented from reciting the Office," can be interpreted in the broadest way. So through being pressed for time, through sickness, or any other reasonable cause, a Tertiary can substitute these prayers for the Little Office. He can make the full substitution of the Our Father and Hail Mary twenty-five times, or he can make a partial substitution of the Our Father and Hail Mary seven times for Matins and Lauds or three times for Prime, and so with the others, and recite the remaining part of the Little Office. It will be evident, too, that the substitution can be made one day, and Office recited on the next. Though the Our Father and Hail

Mary can be recited twenty-five times without interruption, and this should be done when it is inconvenient to do otherwise, it is better to distribute these prayers through the day to correspond to the time prescribed for the various hours as stated in the next n. 44. No better prayers could be selected as substitution for the Little Office than the Our Father and Hail Mary. As every Catholic knows, the Our Father was given to us by Our Lord Himself and contains all we need ask for. The Hail Mary contains the praises of Our Lady as given by the Holy Ghost, with a request for her intercession. The Our Father alone, repeated eighty-two times, is given as substitution for the Divine Office to some members of the First and Second Orders. We cannot repeat the Our Father and Hail Mary too often, but as far as our weakness permits, we should endeavour to repeat them with some idea of their deep meaning. We cannot delay, of course, in meditating on the various clauses while we are saying these prayers in place of the Office, but all we have said about distinctness of utterance and attention in dealing with the Little Office holds good also in regard to those prayers that are substituted. As we shall see, amongst the best subjects for our consideration at our meditation or mental prayer are the Our Father and Hail Mary, and if we make this consideration deeply and frequently, we cannot have a better meansof helping us to repeat these prayers with devotion and great profit. For this purpose we cannot do better than study St. Teresa's explanation of the Our Father in her *Way of Perfection*, Frassinetti's in *Saint Teresa's Pater Noster*, Grou's in *How to pray*, and other similar books. We cannot have better spiritual reading. It is well to make these remarks at this stage, though they may properly belong to an explanation of nn. 48 and 49.

44. *Although it is permissible for Tertiaries to recite the whole Office or the twenty-five Paters and Aves at one time, it is nevertheless better to distribute them throughout the day, so that, in the Tertiaries as in those who chant the Divine Office in choir, the words of the Psalmist may be to a certain extent verified, "Seven times a day I have given praise to Thee" (Ps. cxviii. 164). They might, therefore recite Lauds, Prime, Terce, Sext, and None in the morning; Vespers and Compline in the afternoon, and, overnight, Matins for the following day or in the early morning of the day itself.*

Those bound to the Divine Office must recite it daily between midnight and midnight with the privilege of anticipating the recitation of Matins, as already explained. This obligation binds under mortal sin. There is a further obligation binding under venial sin when there is no excusing cause to recite Matins, Lauds, Prime and Terce before mid-day and not to recite Vespers and Compline till after mid-day. Except there is some reasonable ground for doing otherwise the hours must be recited under penalty of venial sin in the order mentioned. Sext and None can be recited any convenient time morning or evening, but under like penalty must be recited between Terce and Vespers. As there is no obligation whatever binding a Tertiary under sin to the recitation of the Little Office, there is no obligation to bind him to recite it at certain times or in a certain order. This number, therefore, merely contains a recommendation to keep the times and order of reciting the various hours of the Little Office or the substituted prayers as near as convenient to the times and order prescribed for the Divine Office. But when it is more convenient to recite the whole Office together or recite, for example, Prime in the evening or Vespers in the morning, it should be done without hesitation. It should

be understood that it is better to recite the Office at times that suit our convenience than run the risk of not saying it at all when the prescribed times do not suit. It will be observed that in all the enumerations of the order of the hours a beginning is made with Matins or with Prime and the reason for this is easily seen.

45. *Two or more may recite the Office together, saying the verses alternately as in choir: the same holds good of the Paters and Aves.*

Many religious and some clerics are bound under obligations which we need not discuss, to recite the Divine Office together in choir. Saint Pius X encouraged the practice of reciting the Divine Office in common among those who have no obligation to recite it together in choir. It is in accordance with this that Tertiaries are told that "two or more may recite the Office together." It will be gathered that it is a practice to be recommended. It is true that the recitation by so many even alone of the same Office fulfils in a very perfect way Our Lord's words: "Where there are two or three gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). Yet they are still more perfectly fulfilled when many unite together to recite the praises of Jesus and Mary, all the more so when the praises are recited in the manner specially approved by the Spouse of Jesus, His Church. But there are further reasons in favour of this common recital. The Church is a visible holy society which must honour God by outward signs, even though the interior worship, the worship of the heart, is the all-important point. Moreover, this interior worship must be fostered by the exterior, as it would languish otherwise, and we must

be helped by mutual edification. These reasons hold good in a very special way in the celebration of Holy Mass and the administration of the Holy Sacraments, but they have their place, too, in the matter with which we are dealing.

We have spoken of the Office as vocal prayer. It is in reality something more. The whole body takes part with the soul in the worship of God. It is fitting it should be so, because the body and soul are equally the work of God, even though the soul is superior. Thus it happens that in choir the various members of our body have their part in the worship of God. In the Divine Office, besides the almost constant use of the vocal organs there are various signs of the Cross, inclinations, genuflections, prostrations and striking of the breast. Parts of the Office are recited while the members of the choir kneel, parts while they stand, and parts again while they sit. Like ceremonies ought to be carried out when the Little Office is recited, especially when two or more recite it together. When the Divine Office is said alone these ceremonies are not obligatory, but many of them, such as the signs of the Cross, can be observed and are recommended. Similarly in the recitation of the Little Office alone the ceremonies we are about to describe need never be observed, but it is well to observe such of them as can be suitably carried out in the circumstances in which we are placed.

It is well to remark at the outset that, since the texts of the various English translations of the Little Office do not agree, those who desire to say it in common in English should procure the same text. It will be well understood from the remarks already made that, when all those who recite it in common can pronounce Latin accurately, it ought to be recited in Latin. However, as

some may have difficulty in following the observations to be made if we quote the Latin text, we shall generally quote an English one. The text we will quote is from the edition of the Most Rev. Dr. Doherty, published by Browne and Nolan, as this edition is the best suited for choral recitation. The corresponding Latin text, as well as variant English texts, will be easily discovered. Those who recite the Office in common should divide into two sections or sides equal in number as far as convenient. These sections, sometimes called sides of the choir or simply choirs, are usually arranged in seats at least partly facing each other.

KNEELING, STANDING, SITTING

In the recitation alone of the Little Office a Tertiary can kneel, stand or sit according to his devotion or circumstances. When the Little Office is recited in common the following rules should be observed:

Tertiaries should kneel at the Invitatory "Hail, Mary, full of grace, the Lord is with thee" while it is repeated twice before the Psalm xciv and while it is finally repeated once just before the hymn, at the words "come, then, let us adore, and fall prostrate before God" in the Invitatory, at the words "Then spare the souls for whom thy veins have bled" in the hymn of St. Ambrose whenever this hymn is recited at the end of Matins, at Vespers at the first strophe or four lines of the hymn "Bright Mother of our Maker, hail, Thou virgin ever blest ; The ocean's star, by which we sail, and gain the port of rest." They should kneel at the great anthems of the Blessed Virgin Mary, except at the anthem at Easter time and except also at the anthem on Saturday and Sunday.

When the Little Office formed part of the Divine Office it was customary in Carmelite communities to stand during the whole Office except at the parts at which it is prescribed to kneel. This can be observed, or in conformity with what is done at the recitation of the Divine Office, the following rules can be observed :

At the psalms, including the canticle which takes the place of the fourth psalm at Lauds, the whole choir is seated, or as is observed in Carmelite communities, the two sections are seated alternatively, that is, the non-chorus side (see below the paragraph on Chanters for explanation of Chorus side) sits at the first psalm and the other side at the second psalm, and the first again at the third. They sit as soon as the first asterisk (*) is reached and rise at the last asterisk of the psalm before the "Glory be to the Father," except at the second psalm of Vespers, when they do not sit down till in the second verse the words "Let the name of the Lord be blessed" have been pronounced. They stand up at the canticle which takes the place of the fourth psalm of Lauds at the asterisk before the verse, "Let us bless the Father." They do not sit for the third psalm at Prime as it is so short. All, except the Reader, of whom we will write later, sit down for the lessons and responsories in Matins. They stand up at the "Glory be to the Father and to the Son and to the Holy Ghost" in the second responsory, or in the third, if there is a third. They stand at the third lesson if it is recited by a prelate. The choir stands at every part of the Office not mentioned in the foregoing paragraphs as parts at which they kneel or are seated.

INCLINATIONS

Besides the inclination of the head with which the faithful are familiar there are two others which are used in the recitation of the Office.

The profound inclination is made by bending the upper part of the body so that the fingers of the hands can easily touch the knees. This inclination is made (1) whenever anything is said in silence when standing. The parts of the Little Office which are said in silence (that is, each one pronounces the words in such a way as not to be heard by the other members of the choir) are the words between "Our Father" and the ℟ "And lead us not into temptation" before the absolution at Matins. The profound inclination is made (2) at the prayers which follow the words "Let us pray," except at the prayer which follows the anthem; (3) at the words "Glory be to the Father and to the Son and to the Holy Ghost"; (4) at the words signifying the Most Holy Trinity in the last strophe (or four lines) of the hymns and in the second last verse of the canticle which at Lauds takes the place of the fourth psalm; (5) whenever the names of Jesus or Mary are recited by the whole choir, or one side of it, while standing, except in the Invitatory; (6) at the blessing at the end of Compline; (7) at the words of the second psalm at Vespers, "Let the name of the Lord be blessed"; (8) when the *Salve Regina* is recited in Latin at the words "Salve Regina" and "spes nostra salve" when recited standing. It is difficult to indicate the corresponding English, but the expressions will be embraced in the words "Hail, happy Queen, thou mercy's parent, hail! Life, hope." It will be more convenient to explain the occasions on which it is made by individual members when we deal with the officials of the choir.

The medium inclination is a movement of the head and shoulders so that the body is a little bent. This inclination is made (1) when the names of Jesus and Mary are pronounced by one person, by those who are standing; (2) at the words of the hymn of St. Ambrose in Latin,

"Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth." The somewhat equivalent English is "thrice holy, cry: To Thee, O God, Who dwells and reigns on high." Also at the words which occur in the canticle of Zachary at Lauds, "Through the bowels of the mercy of Our God." (3) At the prayers during which a profound inclination is made, this inclination is maintained to the words "Who liveth and reigneth," exclusively. At the words "Who liveth and reigneth with Thee and the Holy Ghost, one God," or equivalent expressions in these prayers the medium inclination is made. (4) It is also made when the members of the choir turn from the altar to face each other if the Little Office is recited in the church or an oratory. Two other occasions will be mentioned in dealing with the officials of the choir.

An inclination of the head is made when the name of Mary is pronounced between the verses of the psalm in the Invitatory, and it is also made by those who are sittiug down when the names of Jesus and Mary are mentioned.

SIGNS OF THE CROSS

As in the Holy Mass so in the Office, the sign of the Cross is to be made in two ways in public recitation, and ordinarily in recitation alone also. First it is made with the thumb of the right hand separated from the other fingers, and with the other fingers joined together and with the palm turned to oneself. The sign of the Cross is made thus on the mouth at "O Lord, open Thou my lips," at the beginning of Matins. It is made on the breast at the verse "Convert us to Thee, O God, our Saviour," at the beginning of Compline. Secondly, as explained in the catechism, the sign of the Cross is made by raising the extended right hand (with the fingers joined together and the palm turned to one's self) to the

forehead, which is touched with the tops of the fingers, then the right hand is brought to touch the breast, then the left and finally the right shoulder. In the meanwhile the words prescribed by the Rubrics are so pronounced that they are concluded when the sign of the Cross is finished. The head is not to be inclined at any sign of the Cross and when the sign is finished the hand should not be moved to the mouth or breast. Whilst the sign of the Cross is being formed, the left hand either holds the Office book or is placed on the breast, and is otherwise held as explained in regard to the right hand. The sign of the Cross in this second manner is made at the beginning of each hour at the words "Incline unto my aid, O God"; at the beginning of the Gospel canticles of the Blessed Virgin Mary, of Zachary and of Simeon; at the blessing at the end of Compline while the words "the Father, the Son, and the Holy Ghost" are said. The sign of the Cross is also made at the words *Divinum auxilium maneat semper nobiscam* at the end of Compline.

TURNING TO THE ALTAR OR TOWARDS ONE ANOTHER

We have explained that the seats of a choir are frequently arranged so that the members of the choir are facing one another. Those who are thus placed should remain facing each other when they kneel. There are exceptions to this rule in the cases of certain officials with whom we will deal later. The members also face each other while the psalms, canticles and hymns are alternately recited, while the lessons, the responses after the lessons and antiphons are said and whilst they are making profound inclinations and at the medium inclination which follows the profound one at the end of certain prayers as already explained. At other times they remain facing the altar or cross.

THE OFFICIALS OF THE CHOIR

When there is a sufficient number present we can distinguish the following officials in the choir: the President, the Hebdomadarian, the Chanters, the Versicularians and the Reader.

THE PRESIDENT

Where a congregation of Tertiaries has been formed, the Spiritual Director presides, and in his absence, the Prior, the Sub-Prior, a member of the Council, or the Tertiary longest professed. The President gives the sign to begin and to proceed with the Office when any prayer has been said in silence. It is the duty of the Sub-Prior to regulate the Office and correct mistakes, but in his absence the President or Prior should do so and all must pay deference to the President. In entering or leaving the choir the members make a medium inclination to the President. Where there is no congregation, the Tertiary longest professed or whoever is best qualified to direct the others can act as President.

THE HEBDOMADARIAN

It pertains to the Hebdomadarian to begin all the hours by saying at Matins the ℣ "O Lord, open Thou my lips," and at Compline, the ℣ "Convert us to Thee, O God, our Saviour," and at these and the other hours the ℣ "Incline unto my aid, O God." He says the words, "Our Father," and the ℣ "And lead us not into temptation," and the absolution, as well as the blessings before the lessons at Matins. When the hymn of St. Ambrose is said, he says the first words, "Thee, Sovereign God, our grateful accents praise." He says the Little

Chapter at all the hours and the words of the antiphon given before the canticles of the Blessed Virgin Mary in Vespers and of Zachary at Lauds. He says the verse "O Lord, hear my prayer," before and after the prayers. He says "Let us pray," wherever it occurs, and the prayer which follows, and at every hour except Vespers and Lauds he says the ℣ "Let us bless the Lord," and at every hour where it occurs the ℣ "May the souls of the faithful departed, through the mercy of God, rest in peace." At the end of Compline he says the blessing and the first words of the great anthem to the first or second comma, and the ℣ "May the Divine assistance always remain with us."

The Director, or any priest or deacon who may be present should undertake the office of Hebdomadarian and in this case the verse "O Lord, hear my prayer" is changed as noted in the Office book. If no priest or deacon is present, the office of Hebdomadarian, can be performed in turn by each Tertiary so that each week a different person performs the duty. (The word "hebdomadarian" is derived from a word meaning week.)

Whenever the Hebdomadarian has anything to say, he always proceeds to the centre of the choir and faces the altar, except that he does not go to the centre to say the words of the antiphon given before the canticle of the Blessed Virgin Mary in Vespers and the canticle of Zachary at Lauds.

The Hebdomadarian makes a medium inclination at the words "Let us pray." He does not incline at the prayer which follows, though the rest of the choir is profoundly inclined, but he makes a medium inclination at these words of the conclusion of the prayers "Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee and the Holy Ghost, one God."

The Hebdomadarian always stands to recite or chant the prayer which follows the anthem of the Blessed Virgin Mary.

THE CHANTERS

There are two Chanters, one at each side of the choir. We have explained that the choir has two sides. On one of the sides the psalms and hymns are begun and this side is known as the Chorus side. Every alternate week each side takes its turn as the Chorus side. The Chanter on the Chorus side is known as the first Chanter, and the Chanter on the other side is known as the second Chanter. The first Chanter says the Invitatory "Hail, Mary, full of grace, the Lord is with thee." This is repeated by the whole choir. The first Chanter says the verses of the Psalm xciv, and the choir repeats the Invitatory or the part of the Invitatory which is interspersed. At the end the first Chanter says "Hail, Mary, full of grace," and the choir says "The Lord is with thee." The Chanter while saying alone a part of the Office kneels facing the altar at any part at which kneeling is prescribed, although the other members of the choir are facing each other. The first Chanter says the first two lines of all the hymns except those of the hymn of St. Ambrose. He also says the ℣ "Let us bless the Lord" at the end of Vespers and Lauds. He also begins the first psalm at all the hours and the third in Vespers, Matins and Lauds, as also the fifth in Vespers and the Psalm cxlviii in Lauds. He likewise begins the three Gospel canticles of the Blessed Virgin Mary, of Zachary and of Simeon. The second Chanter begins the second psalm at Vespers, Matins and Lauds, and the fourth psalm at Vespers and the Canticle of the Three Children at Lauds. The second and third psalms at the other hours are begun by the Chanter who is on the side opposite to

that on which the preceding psalm has been concluded. The Chanter says the first verse of the psalm or canticle as far as the asterisk (*) and the verse is concluded by the side of the choir on which he is. The next verse is said by the opposite side and the two sides alternate to the end of the psalm or canticle. At the end of the psalm or canticle in Vespers, Matins and Lauds and at the end of the canticle at Compline the Chanter who has announced the psalm or canticle says as much of the antiphon as has been given before the asterisk (*). In the other hours the first Chanter when the three psalms have been concluded says the first part of the antiphon as just explained.

THE VERSICULARIANS

As in the case of the Chanters, so the Versicularian on the Chorus side is called the first Versicularian and the one on the opposite side the second Versicularian. The first Versicularian says the antiphon to the asterisk (*) in every case before the first and third psalms at Vespers, Matins and Lauds, the antiphon before the fifth psalm at Vespers and before Psalm cxlviii at Lauds, the antiphon before the canticle of Simeon in Compline and the antiphon before the psalms in Prime, Terce, Sext and None. He also says the versicles that follow the hymns in Vespers and Lauds, the versicle that follows the third antiphon in Matins and the versicles that follow the Little Chapter in Compline, Prime, Terce, Sext and None. He also says the versicle that follows the great anthem and if the choir kneels at this anthem, he should stand up in time so as to say this versicle standing and facing the altar or the cross. The second Versicularian says the antiphon before the second psalm at Vespers, Matins and Lauds and the antiphon before the fourth psalm in Vespers, also the antiphon before the Canticle of the Three Children in Lauds.

THE READER

The Reader says the three lessons except on special occasions when the lessons may be read by three specially appointed. When in Matins the Hebdomadarian says the ℣ "And lead us not into temptation," the Reader proceeds to a convenient position by the side of the Hebdomadarian and after the choir has answered "Amen" to the absolution, he says the ℣ "Pray, Father, give me your blessing" (we shall make an observation on this formula presently), makes a medium inclination to the altar or cross and then after turning towards the Hebdomadarian he makes a profound inclination while the blessing is given.

When the Office is recited in Latin the formula "Jube, domne, benedicere" should never be changed, whether the Office is recited by clerics or the laity, men or women. If the Office is recited in English and a priest is Hebdomadarian, the formula given by the Most Rev. Dr. O'Doherty seems most appropriate. In other editions the translation is usually given as "Pray, sir, a blessing." (*Brother* instead of *sir* might be better.) This may be appropriate enough in a choir of men, where there is no cleric present. In a choir of women perhaps the formula "Pray, sister, a blessing" may be used. (It may be well to state here that though we have used the masculine forms throughout, all our remarks are equally applicable to women, and the changes can be readily made by substituting Prioress, Sub-Prioress and Chantress for Prior, Sub-Prior and Chanter and using the feminine form of the pronoun.)

When the choir has answered "Amen" to the blessing and the Hebdomadarian has retired, the Reader advances to the centre of the choir and reads the first lesson. The whole choir answers "Thanks be to God" and recites the ℟, then the Reader says the ℣ to the asterisk (*) and the choir repeats the last part of the ℟. The Reader

then asks for a blessing as before. In making the profound inclination the Reader turns towards the side on which the Hebdomadarian is, but not towards the Hebdomadarian if the latter should be behind him. The Hebdomadarian gives the second and third blessing standing in his place and facing the altar or cross. The Reader recites the second lesson as he has done the first and the ℟ and ℣ are recited as explained above. When the hymn of St. Ambrose is to be said, the Reader, after the choir has repeated the last part of the ℣, says "Glory be to the Father and to the Son and to the Holy Ghost," and the choir again repeats the last part of the ℟. The third blessing is requested and given like the second, and the Reader recites the third lesson. If the hymn of St. Ambrose is to be recited, while he says "But Thou, O Lord, have mercy upon us," and the choir answers "Thanks be to God," the Reader moves sufficiently from the centre of the choir to allow the Hebdomadarian to proceed there. If the hymn of St. Ambrose is not said, after the third lesson the ℟ is recited by the choir, the Reader says the ℣ and the choir repeats the part of the ℟ given between the two asterisks (*), the Reader then says "Glory be to the Father and to the Son and to the Holy Ghost" and the choir repeats the last part of the ℟. The third responsory for Advent proceeds on the lines we have explained for the second responsory outside Advent when the hymn of St. Ambrose is recited. Likewise when in Advent the hymn of St. Ambrose is said the second responsory is treated in like manner.

GENERAL REMARKS

In reciting anything the officials of the choir always face towards the altar or cross, and they make a profound inclination after they have begun antiphons, psalms, hymns, canticles and versicles, and at the end of the little chapters and lessons. If they recite the Office before the Blessed Sacrament exposed, they make a genuflection instead of the profound inclination. The first Chanter and the Reader do not make an inclination while they say "Glory be to the Father and to the Son and to the Holy Ghost" when it occurs at the end of the Invitatory and in the Responsory, but the Chanter makes the inclination while the choir next says "The Lord is with thee," and the Reader does the same immediately after he has pronounced the words. When the Office is said in presence of the Blessed Sacrament, the officials, who advance to the centre of the choir, make a genuflection when they go there and in retiring.

We have enumerated seven officials of the choir, but as the President can readily perform the functions of another official as well as his own, and as the place of the Reader can be taken by any official except by the Hebdomadarian, all the choir ceremonies can be well carried out by five persons. If there are only three or four present, one on each side should perform the duties of both Chanter and Versicularian. The same must necessarily be done if two only recite the Office in common. In this case one person must act as Hebdomadarian and recite the responsoria after the lessons and the other should act as Reader and give all the responses, but even when there are only two or three present, the alternation of the verses must be maintained. It is not permissible that one person should recite the whole of one psalm and the second person the whole of the next.

"The same holds good of the Paters and Aves." The manner of alternating the Paters and Aves is so well known from the public recitation of the Holy Rosary that we need not dwell on this phrase beyond stating that

when there is a number of persons present, it may be well for this alternation to divide into choirs, in the manner we have explained when dealing with the Little Office, so that one side may recite one half of the Pater and Ave and the other side the other half.

46. *In case of illness, weakness or exceptional pressure of work, the Little Office of the Blessed Virgin Mary, or the twenty-five Paters and Aves may be abbreviated by consent of the Superior or Confessor or in case of not being able to ask for the dispensation, by the Tertiary's own conscience.*

We already pointed out that for the reasons mentioned in this paragraph the twenty-five Paters and Aves may be substituted for the Little Office. A further concession is given here, and the number needs no comment beyond the warning that a Tertiary should not too readily abbreviate his Office. To secure this it may be well, though it is not necessary, to acquaint the Superior or confessor afterwards of the reason which prompted him to make the abbreviation so that he may have direction in guiding himself if similar circumstances arise again. We shall consider in explaining the next n. 47, how important it is for Tertiaries to be faithful in the practice of well-made vocal prayer.

CHAPTER XI

MENTAL PRAYER, SPIRITUAL READING, ETC.

47. *Our Tertiaries, belonging as they do to an Order whose primary scope is the contemplative life, should endeavour to dispose themselves for the practice of Mental Prayer.*

This paragraph must be regarded as the most important of the whole Rule. In explaining the first chapter of the Rule we dwelt at some length on the scope or purpose of the Tertiaryship. While avoiding as far as possible repetition, it is necessary to point out, as indicated in the Rules of the First Order, that "to our Order a double scope has been given by God, the primary scope is the contemplation and love of things Divine; the secondary scope is action, especially that which pertains to the salvation of our neighbour." In another place of the Rules of the First Order it is stated that "the scope of our Third Order is the same as that of our (whole) Order, the primary scope is the contemplative life, the secondary as though the overflow from the primary, the active life." It is thus emphasized that the primary scope of the First, Second and Third Orders of the Discalced Carmelites is alike the contemplative life. In dealing with n. 72 we shall explain the secondary scope or active life.

In treating of the first chapter we have already given some explanation of the contemplative life at which a Carmelite is to aim. For it is plainly to be understood that a Carmelite is not expected to be a contemplative all at once. Hence it is stated that "our Tertiaries . . . should endeavour to dispose themselves for the practice of Mental Prayer" in order that they may become contemplatives and lead interior lives.

A contemplative life means a life of constant recollection of the presence of God and a life of close union with Him. The best way to foster this life is to acquire a habit of mental prayer. It is for this reason that Carmelites are commanded to live in retirement, "meditating day and night on the law of the Lord and watching in prayers. unless otherwise suitably employed" (Primitive Rule). In dealing with the next n. 48, we shall examine how this precept is to be understood and fulfilled.

In order, then, to live up to the Carmelite spirit it is necessary to aim at the acquisition of the habit of mental prayer. It is, therefore, very necessary to consider in some detail the subject of mental prayer.

Mental prayer is usually called "meditation" and it is thus named in the next number of the Rule. But meditation strictly is but the first stage of mental prayer.

It is difficult to draw a hard and fast line between vocal and mental prayer. For the present it is sufficient to say that vocal prayer is the union of our hearts with God by the use of formulae ordinarily ready-made which are recited with a pause not sufficient for more than a passing attention to the words. Mental prayer is the union of our hearts with God brought about by making formulae, if they are used at all, the product of our own minds, or by a loving intercourse between God and the soul. These imperfect explanations will be made clearer in the course of the remarks we are to make.

MEDITATION

We have stated that meditation is the first stage of mental prayer. Meditation is a deep, loving consideration of the truths of our holy faith leading us to appreciate them as we ought, with a determination to regulate our lives accordingly. The word thus means more than it would seem to imply at first. Bare consideration would be study, not prayer, but in the statement just made the three essential elements of the prayer are contained. There are thus required an act of the intellect or intelligence in the deep consideration of these truths and two acts of the will by which we are urged to a love of them and to an earnest resolve to prove our appreciation of them. Those who wish to make a genuine start in the art of prayer must undertake this work. We shall deal

later with those who are apparently incapable of doing this. We must do our best according to the powers or opportunities we have, to penetrate into the truths of our holy faith, to realize their import and significance and bring them home clearly and intimately to ourselves. That is, we must consider these truths as being our very own and realize what practical consequences result therefrom for us, and this consideration must lead us to the deep, earnest conviction that our faith is grand beyond all we can conceive or hope for, that in it and in the consolations it affords is true happiness only to be found, that our greatest advantage is to live according to its highest maxims. This consideration must lead us to the fixed resolve that we will follow out these maxims whatever the cost. The truths to which we refer embrace also all the virtues as they are taught in sound asceticism.

Bare considerations will not do the work we have described. The discipline of our own will is the chief point, to bring it to the fixed determination to do in all things the Holy Will of God. The prayer, as far as it is prayer, consists in those acts of the will of love and resolution which are the result of our considerations. It will be of great advantage if even from the beginning these considerations are made in a loving manner. According to the different mystery or truth or virtue we are considering the acts of the will vary, and embrace eventually acts of the love of God in all its forms or acts of all the virtues, theological and moral. To mention but a few, there are the acts of faith, hope, charity, praise, thanksgiving, reverence, honour, adoration, glorification, obedience, humility, contrition, compunction, satisfaction, sympathy, resignation, patience, prudence, fortitude, temperance, love of our neighbour, petition, forgiveness of injuries. We have purposely mentioned many between

which there is but a shade of difference because every shade is of consequence.

We have indicated the work that has to be done. The next point is how to do it. Is method necessary? Has any method among the many proposed a special advantage over the others? These questions cannot be answered because it depends entirely on the individual. If method proves useful, it should be employed. If a special method serves the purpose better than others, it ought to be used. In most cases, especially when persons are beginning to acquire the art of prayer, system in making meditation in a manner suited to their dispositions is very necessary. Methodic or logical consideration of the various truths of our holy faith is also very advisable, for example in the order in which they are given in books like Sheehan's *Apologetics and Catholic Doctrine*.

The object of St. Ignatius in composing the Spiritual Exercises was precisely what we have described. He desired persons to enter on a month's retreat where they could so deeply consider the truths of our holy faith that ever afterwards they would determine to live according to its maxims.

Cardinal Lercaro in his *Methods of Mental Prayer* published in 1957 by Burns, Oates explains the various methods. In the twelfth chapter a very useful synthesis is given of the methods of prayer, or in other words, what is common to all the methods is set out in an orderly way. The simpler the method the better, because the soul will then concentrate on the essential points we have indicated.

There is a vast variety of books setting out the truths of our holy faith in a manner suitable for meditation. Many booklets published by Catholic Truth Societies can be purchased at very small cost.

The work we have described cannot be neglected by anyone who has any anxiety for an interior life, but it

need not necessarily be done through methodic meditation. Those who are capable of making meditation should not neglect it and should continue at it as long as they can use it with profit. This observation will be explained later. Those who are incapable of meditation should supply its place in the manner we will explain.

The incapacity for methodic or discursive meditation to which we refer must not be due to carelessness or want of earnestness in advancing in the spiritual life. With the trials of distractions and aridities we shall deal later. All are agreed that as soon as affections and aspirations can be made, we are to cease from meditation except in so far as it helps to enkindle again the feelings, to animate the affections the more. Some souls of affectionate character can with little consideration engage in affections and aspirations, others of generous disposition after a brief period feel no need of meditation for their union with God. Many after a certain period can freely engage in loving communion with God. Yet no matter what the reason is that renders meditation impossible or unsuitable for prayer, every religiously minded person must keep thoroughly conversant with the truths of our holy faith.

This can be done in various ways. While at the time of prayer we give ourselves to the impulses of love, at some other time we ought to study carefully the truths of our holy faith. So our Holy Mother St. Teresa warned her nuns never to neglect the study of the catechism.* So it is important to examine carefully a book giving a detailed explanation of the catechism, or to attend sermons or instructions which will give this explanation.

Our Holy Mother the Church in her great cycle of feasts recalls to us in a solemn manner the various mysteries of

* *Minor Works*, p. 238, Stanbrook Ed., 1913.

our holy faith and enacts again, as it were, the life of Our Saviour. We must enter into this spirit of the Church as we shall explain more fully when dealing with n. 52. For the present we merely remark that by following closely the liturgy of the Church our appreciation of the truths of our holy faith must necessarily grow intensely. We know it so happened with the two Saints Teresa and other Carmelites. The study of a book like Gueranger's *Liturgical Year* is much to be recommended. All spiritual reading, as we must show in treating of n. 49, will help towards the same purpose.

If we find we can practise the prayer of meditation by occasionally or even frequently or constantly recalling from a book the thoughts that are the matter of our meditations, we must not neglect to do so.

To those souls who are desirous of close union with God and who complain that they cannot practise mental prayer, we can, with our Holy Mother Saint Teresa, recommend the very slow, deliberate recitation of vocal prayer with full attention to its meaning and with expansion or paraphrase when possible. St. Teresa testifies she knew a person who reached the sublimest heights of contemplation by the practice of very carefully made vocal prayer. Our Office and other vocal prayers when recited with due devotion should be very helpful in promoting the spirit of mental prayer and the habit of recollection. There are many paraphrases of the Lord's Prayer and other prayers which may be found helpful.

Another substitute for meditation is very slow, carefully made spiritual reading. At every phrase or thought a lengthy pause should be made in order to elicit from it as many affections as possible, then the next thought should be similarly treated.

AFFECTIVE PRAYER

We have already indicated that the real essence of the prayer of meditation consists in the affections of the will or the longings of the soul, which bring it into close touch with God, or in the acts of generosity proposed by the soul. We have stated that in order that we may be really practising prayer we should even from the beginning elicit these affections as much as possible. As soon as the considerations enable us to elicit affections, we must no longer be occupied with considerations, and must only return to them when it is necessary to renew the strength of the will to elicit affections. It follows that when it becomes unnecessary to make any considerations, and affections can be made from the beginning of the prayer, we should give ourselves wholly to affections. When prayer is made thus, it is known as affective prayer.

It may be well to mention here that it does not necessarily follow that once a person begins to practise affective prayer he should never go back to meditation again. This would be a serious mistake. Whenever we find it helpful to utilize our intellect we must not hesitate to do so. In every stage of prayer a person should go back to previous stages when he finds it profitable to do so. The various stages of prayer must rather be regarded as a classification of degrees of superiority from an objective point of view, and there is no reason why a person may not mingle various stages even in the one half-hour of mental prayer. Moreover, while on the one hand no one should be hasty in advancing, but should as far as it is given him by natural capacity and the grace of God practise as deeply as possible the lower stages of prayer; on the other hand he should be careful not to delay over these lower stages when it is no longer profitable to do so.

Affective prayer is a very important stage in the religious life. It helps to consolidate the virtues and deepens the spirit of love in the heart. Aspirations made to permeate and sink into the soul must lead to close union with God. If they spring from the heart as it were naturally, they will be a very considerable help to recollection. What can better assist us to recall the presence of God, to keep constantly in mind that He is our loving Friend and that we are His children, than to repeat frequently during the day the affections with which we have been engaged during our mental prayer?

Our Holy Mother the Church shows her desire to cultivate this spirit among the faithful by attaching rich indulgences to so many of those aspirations. It is true that the use of these aspirations does not constitute mental prayer except we make them spring from our deep convictions and the feelings of our hearts, but we shall utilize them thus if we have acquired the spirit of mental prayer.

In dealing with the Office of Our Lady we pointed out that a vocal recitation is required. It was commonly considered that to gain the indulgences attached to aspirations a vocal recitation was also required. A declaration was made by the Sacred Apostolic Penitentiary on 17th November, 1933, and confirmed by His Holiness Pope Pius XI on the 7th December, 1933, that the indulgences attached to invocations and to the prayers known as ejaculatory prayers can be gained by all the faithful, who comply with the other prescribed conditions, even by their mental recitation alone. This is a very important declaration and very valuable for souls given to recollection and mental prayer. Some when in deep recollection are not disposed to use the vocal organs at all. Besides, when persons make their prayer in the

church or in places where others are assembled, it may be difficult for them not to disturb others, at least by lisping, when they attempt to use the vocal organs, and a soul desirous of union with God seeks to be before the Tabernacle in presence of her Eucharistic King and Friend as much as duty and charity permit. If the use of the vocal organs proves helpful, it should not be omitted.

The faithful are acquainted with many of these ejaculations and so while allowing them to sink into their hearts, they can have all the advantages of a well-made mental prayer, and at the same time can gain many indulgences by constantly repeating them.

Many of these ejaculations can be found in most prayer-books or other books of devotion. Examples of interior acts of a large number of virtues with models of affections we should develop for ourselves in affective prayer, can be found in two books published by Kelly and Co., Loughrea : *Manual for Novices* pages 30-44, and *Instruction of Novices*. Much valuable information on prayer is also given in these books.

ACTIVE OR ACQUIRED CONTEMPLATION

The points we have dealt with so far are scarcely open to any controversy. There is not such unanimity in regard to the third stage of prayer, but the difference of opinion is more apparent than real. This remark has been made because at this stage readers of treatises on prayer may be surprised at not finding agreement among authors. Some appear to omit this stage altogether (for example, De Besse, *The Science of Prayer;* Lambelle, Saudreau and others) or they explain it under a different title, *Active Recollection* (Courbon), *Prayer of Simplicity* (Lehodey, Poulain, Tanquerey, and others). It may be that some do not consider this stage of prayer sufficiently distinct

from Affective Prayer to warrant us to make a new division. Yet it appears best to do so. God is infinitely simple, and the soul, which advances in union with God, is rendered more and more like to God in His simplicity. So we are not to be surprised that with a loving soul affective prayer becomes more and more simplified. In the beginning affective prayer may have much discursive prayer intermingled, "My God, I love Thee because Thou hast given me the gift of faith, because Thou hast sent Thy Blessed Son to redeem me, because Thou art infinitely perfect in Thyself." These prayers may be truly affective, springing from the heart more than from the intellect, and made with the most loving disposition. Yet the soul as she advances in love feels less and less the need for reasons and longs more and more to remain simply in love. The simple aspiration: "My God, I love Thee," suffices and the soul repeats it constantly, and is powerless at prayer to do anything else, or at least has no inclination to do so, or feels that she is profitably engaged only in praying thus.

Though the love of God is ordinarily the object of this prayer, it may be concerned with any truth of our holy faith or with any virtue. A person may have made long, deep reflections on all the truths connected with the beautiful character of our dear Saviour and may have so keen an appreciation of them that now he requires no more than the Holy Name of Jesus to hold him entranced, and he will repeat again and again that loving Name and make his whole prayer consist of It. We can speak in similar terms of the name of Mary.

We do not say that the whole time of prayer, the half-hour for example, can be thus spent, but an appreciable time can. Often there is an intermingling between this prayer and the prayer of obscure contemplation we describe later, and perhaps this may dispose of the

difficulty of those who think that the simple prayer we have endeavoured to explain cannot be maintained without a more than ordinary help from God.

However, we must guard against the objection that a prayer reduced to so simple a form, just to a sustained loving thought of God, for the act of love need not necessarily be expressed in words at all, is no prayer at all, but is mere mental laziness or languor and that persons so engaged should be stirred up from such idleness and urged to use their powers of reason. The fact is that frequently these powers cannot be used, and we have to give a very emphatic denial to the assertion that those who are engaged in this prayer are really idle, or we will answer in the words of St. John of the Cross, in speaking of a form of prayer higher still, that their idleness is a holy idleness and they must not be disturbed from it.

Quiroga, a disciple of St. John of the Cross, testifies that the saint taught this prayer to his novices. See *Carmel*, January 1938, page 18. St. Teresa in her *Way of Perfection* describes a form of recollection which is not "supernatural," that is, it is not mystic or passive.

A further difficulty urged is that a prayer reduced to such simplicity cannot lead to virtue, as there are no purposes or resolutions made. But all virtue is contained in love. The object of all prayer is to make us great lovers of God, not deep thinkers. Advancing in love as we shall surely by this prayer, we must advance in all the virtues. An infallible test can be applied to persons practising this prayer as it must be applied in all other stages. Are the persons given to this prayer advancing in virtue, are they advancing in greater delicacy of conscience, are they becoming more detached from all but God?

It may be urged, too, that little credit is due to persons who spend their time in this simple and, as would be said,

easy form of prayer. The prayer is indeed simple, but it is far from easy. Distractions, aridities and the other difficulties of all stages of prayer are felt as keenly and more so than in the lower stages, and perseverance in prayer demands greater determination. Poulain, quoting Caussade, says very well that contemplation is very grand and beautiful in theory, but in practice there is nothing so mortifying, so crucifying.

These remarks are made for the encouragement of those who may fear they do not fulfil the rule regarding mental prayer when their prayer is reduced to so simple a form. They must be assured that they are fulfilling it in a more perfect way.

Before dealing with the passage to passive prayer we must consider the difficulties which beset all prayer and which usually become accentuated at this stage, and so in our next observations on prayer we must deal with distractions and aridities.

A careful reading of St. Teresa's remarks on the prayer of recollection which she makes in her *Way of Perfection* will be found very profitable by all who have reached this stage of prayer.

Rev. Father Gabriel, O.D.C., in his book *St. John of the Cross, Doctor of Divine Love*, maintains that Carmelite commentators on St. John of the Cross give the name *active contemplation* to the prayer of obscure contemplation, with which we deal later.

DISTRACTIONS AND ARIDITIES AT PRAYER

One of the great trials in the practice of prayer is the difficulty of combating distractions. By reason of this difficulty many give up the practice of mental prayer altogether. This is very much to be regretted.

So it is important to know how best to deal with distractions. Distractions may beset us at any stage of prayer except perhaps at the most advanced stages. We must consider how far we can eliminate distractions ourselves.

The Holy Ghost warns us: "Before prayer, prepare thy heart and be not as a man that tempteth God" (Ecclesiasticus xviii. 23). We should, therefore, prepare ourselves for prayer. It is usual to distinguish two classes of preparation, the remote and the proximate.

The remote preparation really consists in the possession of the dispositions which befit a person given to prayer. Among these dispositions are silence and retirement as far as is compatible with our state of life, detachment from the world, freedom from preoccupation, and the spirit of recollection. It is not to be expected, however, that those given to prayer, especially beginners, will be perfect. But it is expected that they will not be deliberately negligent about acquiring or practising these dispositions, that their prayer will enable them to advance in them, that they have genuine sorrow when they fail in them, that they will endeavour to make amends and will implore the assistance of Jesus and Mary to enable them to do so. When a person is quite indifferent to these points, we say he is making no remote preparation for his prayer.

The proximate preparation will vary considerably according to the occupation of the person and the degree of prayer he is practising. If it is found practical to prepare the subject for meditation or prayer overnight, or to give some time beforehand, a quarter of an hour or less, to prepare the subject or to read some book or collect our powers or thoughts so as to be able better to fix our minds immediately and directly on our prayer, these practices ought not to be neglected, and they will constitute the proximate preparation for our prayer.

In spite of this preparation we may still be subject to distractions. The imagination is not easily controlled and the devil can assail us with all kinds of representations and may try to allure us even to sin. But we are never to be alarmed when we know our distractions are not voluntary. When we advert to distractions we should turn away from them gently without violence. We are not to conclude that our prayer has been bereft of all value because during most or all of the time we have been subject to distractions. Since we have done our best we must be convinced that God is satisfied with us and our prayer, poor as it may appear to be, will be very profitable. After all, it is a more unselfish act to be content to persevere at our prayer in spite of a weary struggle with distractions than to spend our time in prayer made with sensible sweetness and fervour. It is consequently more meritorious, and we can be certain that perseverance in prayer in spite of distractions, when we are applying the means already indicated to eliminate them, will lead to a prayer free from distractions and to closer union with God. So we must resolve that, no matter how long or weary our struggle with distractions may be, we will persevere in our prayer.

It may be well to remark that even voluntary distractions are not mortal sins, or at least it is not practical to discuss for piously inclined persons the occasions when voluntary distractions might be mortal sins. Voluntary distractions are at least serious imperfections, and so every person any way anxious for union with God will seek to eliminate them.

Another source of difficulty in prayer are aridities. Aridity or dryness may test a person devoted to prayer at any stage. But usually with beginners it only lasts for a brief period, and it is especially at the stage that we

have reached in our explanations of prayer that aridity of long duration comes to test the fidelity of a soul wishing to love God. Aridity is the incapacity of having any feeling about God or heavenly things. The soul in an arid state has no pleasure or satisfaction in the things of God and will not, or rather, finds she cannot have satisfaction in the things of earth. In a severe state of aridity the soul feels as if she were abandoned by God or not wanted by God. According to the designs of God on the soul this state is usually accompanied by other trials more or less severe, such as sickness of body, troubles of mind, and misunderstandings with friends or persecutions.

Aridity, therefore, differs from distractions essentially in this, that in aridity the soul has apparently no thought or feeling at all. In reality, however, the soul is not bereft of thought or feeling; there is beneath all a thought and loving longing for God. The thought may be obscure, indeterminate and anxious, the longing frequently painful. The important point is that God is nearer to the soul than ever, and the soul is very dear to God. The explanation of the state is simply that God is detaching the soul from all earthly things to attach it completely to Himself, and is purifying it from its many stains and imperfections to make it purer and more worthy of being completely filled by Himself and of being admitted to the deepest knowledge and sublimest union with Him. The soul is being detached from conceptions and feelings of God which can stand in the way of a truer knowledge and more intimate union.

It is of the utmost importance that the soul will understand the explanation of those severe trials permitted by God and not make the mistake of being discouraged and tempted to give up prayer altogether. We shall have occasion to return to this point when we discuss the next stage of mental prayer.

ACTIVE PURGATION OR PURIFICATION. THE ACTIVE DARK NIGHT OF THE SOUL

To complete our remarks on active prayer and explain more fully what is the remote preparation for prayer, it is necessary to deal with active purgation or purification. This means nothing more or less than the self-denial which ought to be practised by a soul which desires to advance in prayer, and especially by a contemplative soul. It is but striving to practise in a perfect degree that penance without which, our Saviour assures us, we must perish (Luke xiii. 3), that hatred of ourselves without which we cannot be His true disciples (Luke xiv.26).

This purification is necessary to secure that peace of soul so necessary for the spirit of prayer. It means a detachment from all that is not God. It consists in the perfect mortification of all unruly desires or inclinations. It does not necessarily embrace austerities except in so far as some of these, like fasting and abstinence, may be prescribed by the law of the Church or by our Rule, to help us in this purification. But the purification must extend to all the powers of our soul. The exterior senses must be brought under control. The sight and the hearing must be restrained not merely from what is sinful but from all that serves only to pander to curiosity. There is usually not so much difficulty about the smell, but in exercising it, as in using the taste and the touch we must endeavour to be led by the dictates of reason alone. In a word, the exercise of the exterior senses must be made subject to reason.

Likewise in regard to the interior senses, especially the imagination, we must be watchful. There are few who are not aware of the evils to which they may be led by an uncontrolled imagination. We must eliminate day-

dreaming, whims and all idle or useless imagery, and not merely dangerous or bad images.

It is especially when the passions have been aroused that we must exercise vigilance. We control the senses, external and internal, mainly that we may be able to keep the passions in check. Our sensible feelings of *love* and *desire* must be directed towards what is truly good, our *hatred* and *aversion* retained for what is truly evil, our *delight* must be reserved for the accomplishment of good deeds, our *sadness* felt that good has been frustrated. We must keep up our *hope* to obtain all that is good, and never yield to *despair* except in regard to evil projects; we must use *courage* to make us surmount the difficulties we experience in attaining our good proposals and never yield to *fear* except in regard to what will estrange us from God. Finally our *anger* must be exercised only when, after the example of Our Lord, it is reasonable to be angry. All are aware by experience how very necessary it is to control our passions if we are to retain that peace of soul so necessary for a life of prayer.

We can sum up all that has been said so far by stating that the movements of all our inferior faculties must be regulated by our intelligence and will, which, in their turn, must be made subject to God. The movements of our intellect and will must be directed acording to the highest principles of asceticism, for example, we must perform our actions with the purest motives. In other words the practice of self-denial is most essential for those who are in earnest about advancing in prayer.

This is a very brief summary of the work to be done. Pious souls may be assured that much of it has already been done or they may find little difficulty regarding many points. But a generous soul will select what she understands to be the greatest obstacle to her perfection.

She will seek help wherever it is to be found to remove this obstacle. For example, if want of control over her eyes is impeding her progress, she will endeavour to practise modesty of the eyes. If the reading of spiritual books, where useful suggestions are made, helps progress, she will not neglect this. A very fine summary of the work to be done and some brief suggestions as to how to do it will be found in the book, *Manual for Novices*, especially pages 66-79, a book already mentioned. The other book mentioned in the same place gives admirable advice in regard to the control of the passions and the rest of the book, in the advice given for the acquisition of the virtues, will embrace most if not all the work we have outlined. It is true that these books, like most books of this nature are primarily intended for religious, but with very little change their contents are most suitable for Tertiaries. It is to be understood that some of the practices recommended or mentioned in these books are not suitable for all, and whatever is found not suited to lead us to solid virtue should be freely left aside. This applies to all books of spiritual reading.

But the book of books for instructing us in this work of active purification is the *Ascent of Mount Carmel* by St. John of the Cross. He speaks of this work as the Active Dark Night of the Soul. As far as he goes, he treats of the matter in the most thorough way, and if we grasp his doctrine we require nothing else. The points that are not practical in any particular case may be passed over. Souls deeply interior usually have no difficulty in following the doctrine of St. John and find, like St. Teresa of the Child Jesus, that they require nothing more. For those who have a difficulty in following St. John, introductory books can be recommended, as *Light on Mount Carmel* by de Besse, O.Cap., published by Burns Oates and Washbourne, and

The Mystical Doctrine of St. John of the Cross, published by Sheed and Ward; *St. John of the Cross, Doctor of Love* by Father Gabriel, O.D.C.; *Spirit of Flame* by Allison Peers. Of St. John's work itself there are now two good English versions, one a translation by David Lewis and published by Baker, the second a translation from the critical Spanish edition by Allison Peers and published by Burns Oates and Washbourne.

The work to be done may appear to be formidable, but it will not be so for the generous soul. Grace is given in abundance to all who answer the call to perfection. St. Paul assures us that we are not tempted beyond what we are able to bear (1 Cor. x. 13). We have the Holy Sacrifice of the Mass and the Sacraments from which, as well as in many other ways, we can obtain abundant help and strength. We shall see later that God Himself usually takes part in a special way in the work and hastens and completes it by passive purgations.

THE PASSAGE TO PASSIVE OR MYSTIC PRAYER

We have now to deal with a point which is much controverted by modern authors. Is the call to passive or mystic prayer given to all, so that the want of generosity explains why it has not been obtained, or is passive prayer a purely gratuitous gift in the sense that no matter how well we have corresponded to previous graces God may or may not grant it to us? We may briefly explain the difference between active and passive prayer to consist in this, that in active prayer we are conscious of our own efforts, in passive prayer we feel we are but yielding to an influence acting on us. This yielding is indeed an act of our will, but it is the only act of ours of which we are conscious in passive prayer. As St. John of the Cross shows that without passive purifications perfection is not

attained, it would follow that passive union is necessary for perfection. There is a good deal of speculation as to the number of souls enjoying mystic graces. The number may be relatively small, yet they are to be found in every walk of life and often in the most unexpected circumstances. One point seems certain from the doctrine of St. John of the Cross, that there would be far more souls endowed with these graces if the ignorance of many could be dispelled who do not understand the leading of God, and if a number of those who do understand could have the courage to submit to the action of God on their souls. There are two great mistakes commonly made in regard to passive contemplation. The first is that this contemplation is such an extraordinary state that it can only be practised by a very few placed in particularly favourable circumstances. We are not unmindful that God appears to select some souls like St. Paul in a specially gratuitous way. He is the Master of His gifts. But contemplation, and in the highest degree, is attained by many who have to engage in the ordinary routine of daily life and who pass quite undistinguished from other people except that their virtues have greater influence on them. The second mistake is that contemplation is a state where those favoured with it are rapt in almost continuous ecstasies or experience other marvels. What we are about to write concerning incipient passive prayer should dispel such ideas. In the meantime we give a quotation to which we have referred before: "There is nothing more sublime than contemplation as we find it in books; nothing more beautiful or grander than passive prayer in theory. But in practice there is nothing more humiliating, more crucifying." *

* Father de Caussade, Inst. Spir., dial. XII, quoted in *The Graces of Interior Prayer* by Poulain, p. 15, footnote.

INCIPIENT PASSIVE OR MYSTIC PRAYER. THE PASSIVE DARK NIGHT OF THE SENSES

St. John of the Cross lays down three signs by which an interior person may know when to leave aside active prayer (which he calls meditation) and follow the call of God to passive prayer.

The first is when a state of complete aridity of mind and heart during mental prayer is experienced. The second is that this total aridity must not occur except at the time of prayer. The third is that the soul is conscious of being filled with a sense of God's presence, a strong desire to think of Him and a wish to be united to Him and rest in Him.*

Especially when the third sign is present, the soul is to be careful not to disturb itself and consider that it is wasting time even though its loving attention to God appears very vague. On the other hand whenever the soul has not this obscure contemplation and finds she can return to any of the stages of active prayer, she must not hesitate to do so. She must, however, turn to whatever suits her disposition best and freely leave aside any practice that she finds no longer of advantage. Indeed this remark may also be made to beginners at meditation, as sometimes statements are made in books as if every iota of the method recommended to be followed were of such consequence that little or no fruit is to be expected if it is neglected.

When the soul has reached this stage of obscure contemplation, it is important that she should have the guidance of an experienced spiritual director. For the soul might easily be led to believe that in practising this obscure contemplation she is really idle. St. John of the Cross has much to say in *The Ascent of Mount Carmel* and *The Living Flame of Love* against inexperienced and ignorant

* *Light on Mount Carmel*, pp. 28, 29.

spiritual directors who refuse to allow souls under their guidance to advance beyond meditation. In vehement language he deplores the havoc done to souls and the loss sustained by the Church through such incompetency.

It is true that in this obscure contemplation the senses and the imagination are deprived of the forms and the images which are so necessary for their activity. Even such activity of the intellect and the will as is dependent on the use of these forms and images is suspended. There is then, as it were, an uneasiness on the part of the powers of the soul in being deprived of their activity. This privation is called the Passive Dark Night of the Senses. It is true that even in this prayer distractions are possible and may be frequent, but the images then in the imagination are not connected with prayer and the distractions must be treated in the manner already explained.

At this stage we can realize the great necessity there is for detachment and faith, the two virtues on which St. John of the Cross is so insistent for souls called to passive prayer. In our remarks on active purification, or the Active Dark Night, we stated we must be detached from all that is not God. But many fail to realize that the grand concepts they have of God in active prayer are not God. They indeed give us an idea of God, but it is only analogous. God is above and beyond every concept we can form of Him. He is so great that our best knowledge of Him is obtained through negative concepts, by the denial of any limitation. But many feel it hard to part with the sublime spiritual supernatural (we can admit them to be such) thoughts of God which in the past have stirred up such intense emotions of love and given strength for great zeal in the service of God. Grand and sublime as these thoughts and emotions may be, they must be willingly left aside when God so desires, for the obscure

contemplation which He substitutes gives a much truer knowledge of Him and leads to a deeper union with Him, though all sensible sweetness and fervour disappear. The soul will thus cling to God in naked faith, unassisted by any reflections of the reason. The soul must do so with unbounded confidence, as this faith must be the medium of her union with God.

It would appear that sometimes this obscure contemplation is accompanied by a certain sweetness, but frequently, perhaps ordinarily, in spite of a sense of peace and interior joy there is dryness. Naturally if this obscure contemplation is the state of prayer for a considerable time, and it often extends over many years, this dryness, which is sometimes very extreme, is difficult to bear. The soul is thus severely tested in regard to her fidelity and generosity towards God. Unfortunately only too many have not the courage to persevere, and instead of allowing the action of God in this obscure contemplation to wean their hearts from all created things in order to attain the deepest union with God, they refuse to submit and fall back into very mediocre ways, if nothing worse happens. St. John of the Cross deeply deplores the loss sustained by such souls who, through lack of patience, fail to reach the great union God had intended for them.

The duration of this obscure contemplation depends on two elements, the special design of God on the soul and the degree of generosity of the soul itself. If the soul is very generous, she may pass quickly from obscure contemplation and be led to mystic prayer. On the other hand when God intends to raise a soul very high, He may deepen her humility and the other virtues necessary for mystic union by retaining her longer in this dark night of aridity. God, however, being the absolute Master of His own gifts, appears, in some cases, to hasten in an

extraordinary way of special purification the admission of the soul to deep mystic prayer. But again St. John of the Cross expresses great regret that so many, through want of sufficient generosity, are held so long in this stage of obscure contemplation, and only attain to mystic union very late, and even then with the work not at all so well accomplished.

Besides the trial of aridity which, as we have said, is sometimes very severe in this stage of prayer, other trials, crosses or sufferings have to be endured. Indeed it is possible that the soul may experience even now some of the trials of the Passive Dark Night of the Spirit, though usually they are not so severe. It is important to realize (as we shall repeat more fully in dealing with Passive Purgation or Purification) that all these trials are sent or permitted for our purification. A long combat with distractions is sometimes one of the severest of these trials. Moreover for our consolation and as a help to our perseverance we must ever bear in mind the assurance of St. Paul that we are never tested beyond what we are able to bear. We are so weak that it is necessary to keep these truths ever fresh in our minds. Yet in the Passive Dark Night of the Senses so many souls get uneasy and require confirmation from a competent judge that they are on the right track and also need to be encouraged to bear their trials with patience and fortitude that in most cases the help of a sympathetic and experienced director is almost indispensable. Where such a director cannot be obtained (St. John of the Cross laments there are so few) we can trust that God will give special light and help to a soul sincerely desirous of being faithful. But as God respects the social nature of man, the service of a spiritual director should be utilized where available. The spiritual director has, moreover, to judge the value

of the prayer. While encouraging he has to be firm and see if the soul is developing delicacy of conscience in practising all the virtues. This will always be the acid test in deciding if the soul is really being led by the Spirit of God. This consideration brings us to the important question of the legitimacy of the desire for passive prayer.

MYSTIC OR PASSIVE PRAYER

To answer this question it is necessary to distinguish between mystic prayer and certain extraordinary experiences of persons favoured with passive prayer. With mystic prayer proper we must deal very briefly. Those who are thus favoured and who have any difficulties concerning their prayer must consult an experienced director. St. John of the Cross uses the very striking expression that in mystic prayer "the Substance of God is joined to the substance of the soul." How this is to be understood is known only by those who have experience. There is really no language to explain what takes place. But mystic souls understand the analogies used by the saints, and the analogy of touch appears most satisfactory to express the deep union that takes place. There are four principal stages with various subdivisions. The first stage is the Prayer of Quiet when the soul is first introduced to this mystic union and the activity of the intellect and will is suspended, but though the touch of God is felt, it is transient. When the union becomes more habitual and the activity of all the interior faculties is suspended, it is known as the Prayer of Union. A further stage is Ecstatic Union when the union becomes so intense as to suspend the activity of the exterior senses. The final stage is Spiritual Marriage when the union is made as complete as it can be made in this mortal life.

At every stage, and especially at the last when the soul is, as it were, absorbed in God, there is a very special appreciation given of the truths and mysteries of our holy faith. For example, St. Teresa of Jesus was given such an appreciation of the Three Persons of the Holy Trinity that the truth scarcely appeared a mystery to her. The analogy for this experience is, of course, sight rather than touch.

These very brief remarks are intended as a mere reference to the existence of mystic prayer. The Catholic literature published in English on the subject is already very extensive and those interested can consult it. The fullest treatment is given by Poulain, already mentioned, and by Farges in his *Mystical Phenomena*, published by Burns Oates and Washbourne. A briefer (yet full enough) treatment is given by Tanquerey in *The Spiritual Life*, published by Desclée of Tournai (Belgium). In these books there are also very full bibliographies. Brief accounts are also given by Courbon and Lehodey, already mentioned. The classic author is, however, St. Teresa of Jesus, especially in her *Autobiography* and the *Interior Castle*.

EXTRAORDINARY MYSTIC PHENOMENA

From mystic prayer proper must be carefully distinguished certain experiences which, though taking place in mystic souls, are not required for mystic union, such as revelations, certain locutions, visions and ecstasies (i.e., levitations). Though when properly used these experiences can profit the person who receives them, they are given rather for the benefit of others. St. Teresa of Jesus had many experiences of this kind, but she besought Our Lord to take them from her. At one time of her life they ceased and in her familiarity with Our Lord she asked Him the reason. He replied that at the time He

manifested Himself thus no one was inclined to give her credence, but now that she was in general favour there was no longer any reason for these signs. There is a singular absence of such phenomena in the life of St. Teresa of the Child Jesus, though she reached the deepest mystic union. It is quite clear consequently that experiences of this kind are not necessary for the greatest holiness. Moreover, there are many spiritual dangers attached to them and so they should not be desired. Those who have such experiences should study very closely what St. John of the Cross remarks about them in the *Ascent of Mount Carmel* and put it in practice under the guidance of an experienced director, if such can be had. The soul must be very detached from them.

THE DESIRE FOR MYSTIC UNION

It is quite otherwise with the desire for mystic prayer and union, since the direct effect is to unite the soul to God. It is true that, absolutely speaking, the soul can by ordinary grace and great generosity reach perfection by the active purification, of which we have already written. But the weakness of human nature is such that very few seem to reach perfection merely by this means. All the canonized saints appear to have been favoured with mystic prayer. For those who have any right notion of the meaning of this desire there is no danger of self-complacency. They will soon understand that to advance far in this union a very severe process of passive purification or purgation must take place. There will be no danger of self-complacency for anyone who will read the opening chapters of the *Dark Night of the Soul* by St. John of the Cross. The saint there explains the defects which passive purification helps to eliminate, and even persons of advanced holiness will be compelled to recognize in

themselves very many of these defects. Moreover, the soul admitted to passive union becomes so conscious that the work being done is accomplished by God alone that she acknowledges with Mary that "He that is mighty hath done great things to me" (Luke i. 49). The soul thus favoured advances above all in true humility, and if she does not, her prayer cannot be mystic prayer at all. From these considerations there does not appear much sense in a director trying to hide the truth from a person who is clearly favoured with mystic union. The question of the advisability of allowing persons to read books dealing with mystic experiences will be treated in explaining n. 49. We conclude these remarks on prayer with some considerations on the Passive Dark Night of the Spirit, or passive purgation. The sufferings there endured develop in the soul the greatest humility as well as all other virtues.

PASSIVE PURGATION OR PURIFICATION, OR THE PASSIVE DARK NIGHT OF THE SPIRIT

It is important for every religious soul, indeed for every Christian, to understand well what attitude should be held with regard to suffering. It is but a natural feeling to shrink from it, and how very many Catholics there are who are puzzled at the attitude of the saints in regard to suffering. But this is the correct attitude and it is well to understand it. We read in the Acts of the Apostles that "They went from the presence of the council rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus" (Acts v. 41). And St. Paul exclaimed: "I exceedingly abound with joy in all our tribulation" (II Cor. vii. 4). We have similar expressions used by the saints. "To die or to suffer" was the desire of St. Teresa of Jesus. "To suffer and to be

despised for Christ," that of St. John of the Cross. "To suffer, not to die," that of St. Mary Magdalen de Pazzi. St. Teresa of the Child Jesus, in a sublime outburst of love, desired the sufferings of all the martyrs. The saints were flesh and blood like ourselves and naturally recoiled from suffering just as we do. But supernaturally enlightened, they wished to follow in the footsteps of Christ. St. Paul assures us that we must suffer with Christ if we would be glorified with Him and at the same time consoles us that these sufferings are as nothing compared to the glory we are to receive. He likewise tells us that we are to be made conformable to the image of the Son of God (*see* Rom. viii. 17, 18, 29). Moreover, to help ourselves further in this very difficult matter we must recall once again the assurance of the same Apostle that we will never be tempted beyond what we are able to bear (I Cor. x. 13).

Suffering has quite opposite effects according to the spirit with which it is taken. It merely sours the disposition of those who will not recognize the purpose of God in permitting it. It disturbs their peace, makes them irritable and gloomy and ever ready to put the worst construction on things and makes their outlook very pessimistic. Just otherwise with the soul which humbles itself under the Hand of God. Its disposition is chastened and sweetened, it preserves undisturbed peace, its outlook is always cheerful and its endurance of suffering enables it to advance rapidly in virtue. Now this is precisely God's intention in permitting us to suffer. Religious souls will, therefore, bear sufferings not merely with resignation but with perfect conformity to God's Holy Will, recognizing that it is a privilege and an honour to be thus associated with the sufferings of Christ, co-operating with Him in working out our own purification and the salvation of souls. Though all the value of our sufferings

is derived from the merits of Christ, yet in His condescension He awaits our co-operation in such a way that we also merit our own salvation and that of others. Christ suffers again in us, His members. Thus we "fill up those things that are wanting of the sufferings of Christ" (Col. i. 24). It is important too to realize that we deal with all suffering without any reservation, even such as may come to us by human agency or may be the result of our own follies. To their own detriment, through want of knowledge or lack of faith, many make such reservations, forgetting that "to them that love God, all things work together unto good" (Rom. viii. 28) even sin, as St. Augustine assures us.

At any stage of the spiritual life suffering borne in this spirit will have a very beneficial effect, and God does send or permit it in order that the soul may be freed from imperfections and attachments. But in a special way God permits a soul to be afflicted, and very grievously afflicted, when in a spirit of generosity she is endeavouring to accomplish the active purification of which we have already written. Since the soul finds herself powerless to perform this purification in a perfect degree, God intervenes and by a process of suffering, often of the severest kind, purifies the soul. The magnitude of these sufferings can only be realized by those who experience them. These sufferings are known as Passive Purgation or Purification and constitute the Passive Dark Night of the Spirit. Those who desire a deep knowledge of the subject must read and re-read very carefully the *Dark Night of the Soul* by St. John of the Cross.

Certain observations and references to examples may be made here. The precise nature, the intensity and the duration of these sufferings depend on the state of the soul and the designs of God on it. They are usually of long

duration but are intermittent, and God thus keeps the soul from being crushed. They are called by St. John a Purgatory of Love, and he makes no secret that the sufferings are comparable to those of the Purgatory of Fire and gives the consoling assurance that those who suffer this Purgatory of Love escape the other. We will give some examples of these sufferings.

These sufferings embrace temptations against the various virtues. Thus St. Teresa of the Child Jesus had very fierce attacks made on her belief in heaven, and she speaks of the thick wall of darkness that seemed to separate her from God. God permits the evil spirit thus to attack souls so that while purifying them He at the same time gains great victories in weak mortals over the proud spirits of darkness. St. Teresa of the Child Jesus, moreover, stated that her interior sufferings were so intense that no one in this life could imagine their intensity. Thus was she made a victim of love.

A very usual form of suffering is a keen sense of unworthiness in God's sight. The soul feels, as it were, all sin and rejected. The reason she feels so sinful is that she is obtaining a deep appreciation of the all-Holiness and Majesty of God and is, as it were, unable to appear in His sight. Yet that very appreciation draws her to an intense love of God, and thus drawn between these two feelings the soul suffers a veritable martyrdom. Moreover, in spite of all her spiritual director may say or do to assure her that all is well with her, she can never be fully persuaded of this, or if she is satisfied for a time, a deeper darkness often succeeds, till at length, in God's good time, the soul is prepared to bask in the sunshine of a more perfect realization of the intensity of God's love for her and her union with Him. St. Francis de Sales at one time experienced this trial of dereliction to such an extent

that he earnestly begged that he would be allowed to love God even in hell, for which he felt himself destined. But from these trials which, as it were, lead to the brink of despair, the contemplative soul emerges purified and fixed in an unshakable confidence in the mercy and goodness of God.

Similar to this trial is that of extreme aridity or dryness in which the soul appears utterly incapable of prayer or of doing anything for God. Sometimes persons can pray and keep recollected during the course of the day, but when they attempt formal prayer, every effort they make appears absolutely vain. The explanation is that God desires to keep these souls in continuous union with Himself and so they can be attentive to the Presence of God while at their work, but when they come to formal prayer God takes the work completely into His own hands and unites them intimately to Himself, while their own faculties appear completely inert. The soul may suffer much at this apparent idleness, but must be patient and perfectly submissive to God's ways. This apparent absence of God increases very much their longing for Him. This trial of aridity has already been explained, but the suffering it causes in the Passive Dark Night of the Spirit is of far greater intensity because the soul has already felt the Touch of God. The soul must be carefully instructed, and no matter how long the trial may last, she must be encouraged to perseverance with the assurance that God will surely bring her to close union with Himself. Good instruction will be found in many of the books already mentioned, but on this point Caussade's book on *Prayer* (Burns Oates and Washbourne) is specially to be recommended.

Misunderstandings, detractions, calumny, insult and abuse of every kind, and in a very intense form, are among the trials the contemplative soul may experience. These

are not, of course, due to the direct action of God, but God in His Providence permits them in order that she may endure suffering that in a special manner will increase her faith in the wondrous Providence of God and at the same time intensify her love for her neighbour. That the trials may produce these effects, the soul must look beyond the human agency in these occurrences and be persuaded that the permission of God has the very definite purpose of advancing the soul. Had God not permitted wicked men to crucify His Son, the world would not have been redeemed, so God permits us to suffer severely at the hands of others. Besides, unlike the Son of God, we have to satisfy for our own sins and be purified by these very sufferings. These trials are very suitable for the purpose as we have insulted God by our sins and we are asked to make reparation by enduring insults in union with the contumely Christ suffered for our sakes. For carrying out the Gospel precepts on the forgiveness of injury and on charity in general we have the truly noble example of St. Teresa of Jesus. When told of a serious calumny uttered against her, she would laugh and remark that were it not for the grace of God she would have done worse. She regretted if God were offended, but as for herself she only saw in insult an occasion of merit, and begged God to forgive the offender. We must bear similar trials in the same spirit if we desire to have fulfilled in us the designs of God on our souls. Thus we are firmly and perfectly established in the great virtue of fraternal charity which is the best guarantee of our possessing the love of God, as Our Lord and His Apostles assure us.

It is not merely against the theological virtues that the soul can be tempted but against any of the moral virtues. Thus St. Mary Magdalen de Pazzi, a most innocent and

pure soul, suffered for five years from the most diabolical attacks on her purity. But she came forth from the attack unspotted with a greatly enhanced spirit of purity, and by her sufferings made reparation for the many sins committed against this holy virtue. This is God's intention in all the trials to which He permits contemplative souls to be subjected.

We have attempted to give some examples of the trials and sufferings of the Passive Dark Night of the Spirit and the manner in which they are to be borne. We are well aware that those who have experienced them will regard every statement or illustration as a mere shadow of the reality. But the soul must take courage and consolation in the thought that the grandeur of the effects to be produced surpass a thousandfold the terrible martyrdom she has to endure. What these effects are St. John of the Cross in the *Spiritual Canticle* and the *Living Flame of Love* gives us the best concept, as far as supernatural effects of the highest order can be put in human language.

48. *Each day they (the Tertiaries) will make half an hour's meditation, a quarter of an hour in the morning and a quarter of an hour in the evening, or all at one time, according as the duties of the day permit. Tertiary priests will make half an hour in the morning, and half an hour in the evening.*

It has been pointed out that to attain the primary end of the Carmelite Order, the spirit of recollection and contemplation, we must practise mental prayer. In order to give to Tertiaries definite directions on this point, the Rule prescribes half an hour's meditation. As already explained, the word "meditation" used here is to be understood as mental prayer. A Tertiary engaged in any form of prayer we have outlined fulfils this point of the Rule.

This point of the Rule, as other points, follows the legislation of the First and Second Orders. In this it is laid down that, as the more important scope of the Order is contemplation, towards which the religious must strive by the continuous practice of the presence of God and fixed hours of prayer, two hours daily are to be devoted to mental prayer. This time is determined that the religious may have a definite indication as to how to fulfil the chief point of their Rule. This time was first fixed for the nuns by their Mother St. Teresa of Jesus, who promises that fidelity to this time of prayer will surely lead to contemplation. For a like reason is a definite time fixed for the Tertiary, "each day . . . half an hour, a quarter of an hour in the morning and a quarter of an hour in the evening, or all at one time, according as the duties of the day permit." Fidelity to this rule is consequently of the utmost importance for the Tertiary and a complete disregard for it is tantamount to ceasing to be a Carmelite Tertiary altogether. A Tertiary indeed who, through exceptional stress of work is compelled to omit mental prayer occasionally, has no reason to be disturbed. Yet the earnest Tertiary will use every endeavour not to neglect this point of the Rule. We are not unmindful of the difficulties he (or she) has to overcome to keep faithful. It is mainly to help and encourage Tertiaries amid these difficulties that we have expanded our explanation of n. 47. But a Tertiary who perseveres in spite of those difficulties is certain of advancing. Moreover, the Tertiary who will thus make steady progress will be ready for the call of God, and will become a generous soul who will be eager to spend as much time as possible in union with God by mental prayer, in order to reach more securely and rapidly the goal of contemplation and the interior spirit. He will thus consider the prescribed

half-hour as a minimum which he will not willingly miss.

These remarks may dispose of the question whether the time spent in hearing Holy Mass and in thanksgiving after Holy Communion suffices to fulfil this point of the Rule. Certainly nothing can foster the spirit of recollection better than performing these religious acts with the dispositions mentioned in n. 52. When time cannot be found by reason of employment enjoined by duty or charity for both the hearing of Holy Mass (with or without the reception of Holy Communion) and the half-hour's mental prayer, the hearing of Holy Mass with an interior spirit must be given preference and in doing so we are engaged in mental prayer. We must observe, however, that the rule proposes the hearing of Holy Mass and the reception of Holy Communion as points of the rule in addition to the half-hour's mental prayer. Moreover, though there is no better means of fostering the interior life than the hearing of Holy Mass, if the remainder of the day after Mass is passed without any exercise to help us to promote recollection, the Tertiary can scarcely be considered to be living according to the spirit of his vocation. Again, the Tertiary who is faithful to the practice of mental prayer will be helped to hear Holy Mass and receive Holy Communion with a greatly increased interior spirit, and it is the intention of the Rule that he should be thus helped to receive greater profit. It is likewise for the purpose of promoting recollection that, among other practices, the Tertiary is recommended in n. 62 to make a daily visit to the Blessed Sacrament. The Rule in n. 46 allows as reasons for abbreviating the Little Office of the Blessed Virgin Mary or the substituted prayers, illness, weakness, or exceptional pressure of work. No such concession is granted in regard

to mental prayer. In case of illness and weakness a Tertiary cannot make a better mental prayer than offer his sufferings in union with the sufferings of Our Lord for his own purification and for the salvation of souls. If he passes the time making acts of resignation and perfect conformity to God's Holy Will, or even mentally maintaining this conformity he makes a very excellent prayer. A book to be recommended which urges in a very practical way perseverance in mental prayer is *Difficulties in Mental Prayer* by Rev. Eugene Boylan, O.Cist.

SPIRITUAL READING

49. *Spiritual reading will be found most helpful, especially on feast days, should it be impossible on working days. They (the Tertiaries) should read preferably the Holy Gospels, the Imitation of Christ, The Spiritual Works of our holy Mother St. Teresa and our holy Father St. John of the Cross, of St. Francis of Sales, and St. Alphonsus Maria Liguori, the Lives of Saints and of persons who have died in the odour of sanctity, and the ascetical and mystical writings most esteemed in the respective countries.*

St. Jerome has been credited with saying that while we are at prayer we speak to God, whereas while we are at spiritual reading God speaks to us. Though we are not prepared to admit thus the superiority of spiritual reading over prayer, for prayer, especially mental prayer, must be regarded as a heart-to-heart conversation between God and the soul, yet we must emphasize the value of spiritual reading and the great help it can prove to a soul desirous to be interior. We have already dealt with a manner of making spiritual reading which is equivalent to mental prayer. Even when spiritual reading is not made so slowly, it produces very beneficial results. It feeds the mind with holy thoughts, thus preserving us

from idle and baneful thoughts and helping us to constant recollection, it supplies us with motives which enable us to perform our actions with ever-increasing perfection and purity of intention, and thus strengthens our will in the practice of all virtue. Spiritual reading is very useful also to keep fresh and ever to increase that deep appreciation of all the truths of our holy faith, which every Catholic, and especially every interior soul, should long to have. In order that spiritual reading may produce these effects, though, as already said, it is not necessary to make a prayer of it, it is important to read with the utmost attention. If the reading is undertaken because we find it interesting, or just to fill up our time, though profit may be obtained, it will not be at all comparable to the result obtained by those who make it with the earnest intention of deriving from it the benefits just mentioned.

The Rule takes cognizance of the fact that a Tertiary's time is limited. When he (or she) has attended to daily Holy Mass and Communion, to the half-hour's mental prayer, the Office and daily duties, there may be little or no time left for other devotional practices. Therefore the Rule prescribes no special time for spiritual reading so that the Tertiary may not be overburdened. It even supposes that in many cases it may be impossible on working days to devote any time at all to it. Nevertheless, in accordance with the spirit of the Rule the faithful Tertiary will be anxious to devote every day some time at least, if at all possible, to spiritual reading. The amount of time must depend on the circumstances of each individual, and it is best to have it regulated by the advice of a spiritual director. Though many may not have time for spiritual reading on working days, there are few who cannot devote some time to it on Sundays and non-working days. Most souls anxious to advance in

the interior life will readily acknowledge the truth of the statement of the Rule that spiritual reading is found most helpful, and so in accordance with the spirit of the Rule they will not neglect it when they have the opportunity.

Since ordinarily a Tertiary's time for spiritual exercises is rather limited and besides every interior soul is anxious, as is fitting, to utilize time to the best advantage, it is important to use for spiritual reading the books that will be most suitable to give the greatest profit. It is for this purpose that the Rule recommends certain authors and books. The choice made has everything to recommend it as can be proved by examination.

HOLY GOSPELS

The first book to be recommended is the Holy Gospels. The life and teaching of Our Saviour is the foundation of all ascetic doctrine, and if we could of ourselves penetrate sufficiently the meaning of the Gospel message and live fully in accordance with it, we would require no more. All sound spiritual writings are but explanations of the Gospel. It was thus that St. Teresa of the Child Jesus, after thoroughly grasping the works of St. John of the Cross, could find no help except in the Sacred Scriptures and the *Imitation of Christ*. "Especially the Gospels give me food for thought for my prayer; I get in them what my poor soul requires. A new light and a new mysterious meaning is always laid open to me in them." * Though it is true to-day as in the days of St. Peter, that there are in the Sacred Scriptures "certain things hard to be understood, which the unlearned and unstable wrest . . . to their own destruction" (II Peter iii. 16), yet if we approach the reading of the Sacred Scriptures with a docile and reverent spirit, we cannot have better spiritual reading

* *Autobiography*, Chap. viii, towards the end.

than the Sacred Scriptures and especially the Holy Gospels. It is for this reason the Church has granted to the faithful who read the Holy Scripture for at least a quarter of an hour an indulgence of 300 days, and a plenary indulgence under the usual conditions once a month for the daily reading (S. Paen. Ap. 22 Mart. 1932). These indulgences are granted for the reading of the text of the Scriptures, not for the reading of commentaries or explanations, because the Scripture text must have a very salutary influence on those who read with a proper spirit. It is, however, to be recollected that Catholics are forbidden to read editions of the Bible or of the Gospels published in modern languages which do not contain notes or explanations of certain texts, because there are parts which may be seriously misunderstood if guidance is not obtained in discovering the true sense. This regulation is made to proclaim the true Catholic doctrine that the Catholic Church is the official guide appointed by Christ to interpret the Word of God, and to counteract the false Protestant doctrine of private interpretation. But as the Holy Bible is the infallible message of the Holy Ghost, if the parts which can be understood and appreciated are read with a Catholic spirit, we can be certain that God Himself addresses us. This should be sufficient to induce us to read the Bible, and especially the Gospels, frequently. In examining the lives of those who possessed a deep Carmelite spirit we shall observe how helpful they found the reading of the Sacred Scriptures. Our Holy Mother St. Teresa of Jesus had a great love for them, our Holy Father St. John of the Cross ever appeals to the Sacred Text to prove his doctrine; we have already written about St. Teresa of the Child Jesus. We shall but call attention in conclusion to the great appreciation possessed by Sister Elizabeth of the Blessed Trinity, "Laudem

Gloriae" for the Epistles of St. Paul, from which she derived such help to foster her interior life.

IMITATION OF CHRIST

The second book recommended for spiritual reading is the *Imitation of Christ*. This book has been very popular with the saints, and among them our two Saints Teresa. For the most part it sets out as axioms very many ascetic truths. For example, we find there given in a clear, bold manner the doctrine of St. John of the Cross on detachment. In the part dealing with the Holy Eucharist various truths concerning the Holy Mass and the Blessed Sacrament are beautifully explained, and we can learn that the À Kempis clearly taught the people of the Middle Ages the reasons which should urge them to frequent and daily Holy Communion. Interior souls come to regard the *Imitation of Christ* as almost indispensable for them.

WORKS OF ST. TERESA

The next books recommended are the Spiritual Works of our Holy Mother St. Teresa. It is natural that children should look to their mother for guidance in her spirit. But we will appeal to Saint Pius X to teach us the value of her writings: " . . . . 'God Almighty so filled her with the spirit of understanding that she not only bequeathed to the Church the example of her good works, but she bedewed it with the heavenly wisdom of her treatises on mystical theology and other pious writings' (Bull of Canonization). Whoever wishes to lead a life of holiness, let him but study these, and he will have need of no others. For in them this renowned mistress of piety points out a safe path of Christian life from its beginning up to the consummation and perfection of virtue; she sets down accurately the ways best suited for

correcting vicious habits, quelling boisterous passions and effacing the defilements of sin; and she puts before the reader every enticement to virtue. And in explaining these matters, she at once shows her admirable knowledge of things Divine, and gives proof of her intimate acquaintance with the nature of the human soul, its recesses, and its inner workings. In this great knowledge of human infirmity, which inclined her tender heart so exceedingly to mercy, and still more in the ardour of her charity, is to be sought her characteristic strength of prayer and gentleness of manner, which exerts such wonderful influence on men's minds. As our predecessor, Leo XIII, of happy memory, speaking of St. Teresa's writings, says beautifully: 'They have a force, more heavenly than human, which stirs up marvellously to a better life, so that their reading is most profitable not alone to those engaged in the direction of souls and those who tread the highest paths of virtue, but also to everyone who is at all concerned about the duties and virtues of a Christian life—in other words, who is anxious about his salvation.' * As regards mystical theology Teresa discourses about those higher regions (as it were) of the spiritual life with such ease that there she seems to be in her proper sphere. There is not one secret of that life which she does not penetrate and disclose to us. Advancing through all the degrees of contemplation, she reaches such sublime heights as are inaccessible to all except those who have experienced and are acquainted with the divinest affections of the soul. Yet she says not one word which conflicts with exact Catholic theology; and she sets out everything with such facility and clearness that the most distinguished doctors of her day were astonished to find the mystical theology which was vaguely taught by the Fathers of the

* Letter to Father Bouix, 17th March, 1883.

Church here and there through their works, gathered together by this saintly woman and arranged systematically. For our own part, when We review the errors which are so prevalent in these matters at the present day, We consider specially important not only the accuracy with which Teresa, when describing the mystical movements of the soul, distinguishes between the human element and the Divine, and marks off precisely the functions of the intellect from those of the will, but also her insistence on the need of these movements being accompanied by the exercise of all the virtues. Her teaching is that the several degrees of prayer are so many steps up the ascent of Christian perfection; that our progress in prayer is chiefly discernible in a more faithful discharge of our duties and increased zeal in sanctifying our lives; finally, that the more we are joined in mystical union with God, the more fervent becomes our love for our neighbour and our solicitude for the welfare of souls. Whoever will reflect on these teachings of St. Teresa will come to understand how deservedly writers on these difficult subjects have acknowledged her as a master and have followed her guidance, and furthermore, with what justice the Church pays to this virgin the honours given to doctors, and in the liturgy prays God 'that we may be nourished by the food of her heavenly doctrine and instructed by the ardour of her tender piety' . . ." *

In spite of this statement of two Popes that the reading of the writings of St. Teresa is most profitable to all, a certain fear in reading or recommending them is sometimes entertained. This fear is probably explained by a revelation made by Saint Teresa to one of her nuns in which on account of the danger attached to following private revelations

* Apostolic Letter on the occasion of the Third Centenary of the Beatification of Saint Teresa, 7th March, 1914. Translation by a Discalced Carmelite.

she said she would not like her daughters to read her books very much, particularly her *Life*.* If there is any real contradiction between this private revelation and the teaching of the Popes, the authoritative statement of the Popes, though not infallible, must hold more weight. However, there is no reason to suppose that there is any real contradiction. We have already stressed the danger of desiring mystic experiences such as revelations and visions. St. Teresa is just doing the same thing. Persons foolish enough to measure holiness by such experiences must inevitably go far astray. It is well then to indicate the best order in which to read the works of St. Teresa and the manner of reading mystic treatises so as to eliminate so serious an error.

More profit will be derived by reading the works of St. Teresa of Jesus in the following order:

1. *The Way of Perfection*.—This book was written specially by St. Teresa at the request of her daughters to teach them how to pray and acquire the virtues needed in a soul which is devoted to prayer. Even the few points, such as poverty, which at first sight might appear only practical for religious, can be studied with profit by pious souls in the world to obtain instruction on the need of detachment and other virtues. There appears nothing in the book which unstable people can abuse to go astray. This remark applies also to the next two books.

2. *The Book of the Foundations*.—We can be grateful for the digressive style of St. Teresa that we have in the opening chapters of this book a most beautiful and solid treatment of the important virtues required in the contemplative soul. St. Teresa's practical common sense is also clearly shown. Some consider, with good reason, these chapters as the most valuable part of St. Teresa's

* See *Minor Works*, p. 233, published by Baker: London, 1913.

works. As St. Teresa advances, she becomes less digressive and gives an interesting account of the founding of her monasteries, but does not neglect to intersperse accounts of edifying examples of virtues practised by her nuns and others.

3. *Minor Works*.—This book gives the *Poems* and *Exclamations* in which the interior soul will find much food for affective prayer. The *Conceptions of the Love of God* are a short treatise on some verses of the Canticle of Canticles, a book of Holy Scripture which, as in metaphorical language, it describes the relations of love between God and the soul, has always had attraction for the saints. St. Teresa gives some valuable help to understand this book in the spirit in which the Holy Ghost inspired it. It is true that in this treatise, as in the *Way of Perfection*, there are some statements or explanations of some of the higher stages of prayer, but they are such that they cannot but be productive of good if they are at all understood, and for their full explanation we must go to the two last books we shall mention. After the *Conceptions* there are sixty-nine maxims, followed by miscellaneous matter, in which are given a touching account of St. Teresa's last days, certain revelations made by the saint after her death and an account of her canonization.

4. *The Letters* in four volumes and a supplementary volume.—Perhaps most of these are not devotional in the ordinary sense, but if we wish to know the strong and versatile character of St. Teresa, we must study them. We see the great human side of St. Teresa, her extraordinary capacity for business which enables us to refute the common idea that contemplatives are impractical idealists, her admirable common sense and tact, all combined with the deepest holiness.

5. *The Interior Castle*.—This is the classic of mystic theology, describing the various stages of prayer or union

with God up to the highest degree which can be reached on earth. The same remark is to be made of this book as of any other treatise on mystic prayer. It can be only fully understood and appreciated by those who have experienced this union. Is there any profit to be obtained in reading such books by those who have not this experience? They can at least praise the goodness of God, Who has been pleased to grant these great favours to His creatures. There is indeed the danger of persons wanting in solidity imagining they have such graces or foolishly longing for them without being prepared to lead the life of self-denial and deep virtue which must ever accompany them. Earnest souls can save themselves from these dangers by seeking the help of an enlightened spiritual director who will watch their progress in virtue and delicacy of conscience.

6. *The Life*.—One of the greatest autobiographies ever written, a work comparable to the *Confessions* of St. Augustine, in which the whole soul of St. Teresa is laid bare. In her youth and early religious life St. Teresa had periods of relaxation, then after about eighteen years of trials and aridities St. Teresa advanced very rapidly to the highest mystic prayer and at the same time Our Lord treated her with great familiarity by ecstasies, visions and revelations. We must bear in mind in the first place that St. Teresa always, even during the periods which for her were periods of laxity, practised the highest virtue. How many, even among those who are considered advanced souls, can say as St. Teresa could say, that their charity is known to be so great that no one dare say an unkind word about another in their presence! In the second place we must remark that during the eighteen years to which we have referred whilst in the midst of the deepest desolation, St. Teresa practised the utmost self-denial,

the most solid virtue and the greatest perseverance in prayer. How few, even for serious offences, have the sincere abiding spirit of compunction which St. Teresa entertained for her imperfections! Consequently Teresa was already very saintly before Our Lord specially favoured her. In the third place we should note that what completed the sanctity of Teresa was not her visions and revelations, but the mystic prayer or union which she so well describes in this book as well as in the *Interior Castle*. St. Teresa, while deeply grateful for this union, professes in the sincerest humility that it was due to the pure gratuitous goodness of God that she received it. She thoroughly understood that visions and revelations were not requisite for such union and was far from desiring them, though she understood from Our Lord Himself why He treated her with this kind of familiarity. If these points are carefully borne in mind, the reading of the *Life* should prove very beneficial. In referring to St. Teresa of the Child Jesus, we shall return to the consideration of the most important point to secure this—namely that perfection does not consist in visions or revelations, but in the practice of solid virtue.*

WORKS OF ST. JOHN OF THE CROSS

The next books recommended are the Spiritual Works of our holy Father St. John of the Cross. In the course of this explanation of the Rule, especially of mental prayer, we have had occasion to refer to the principal works of St. John of the Cross and to give some account of what they contain. We have pointed out that interior souls are attracted to them and, like St. Teresa of the Child

* There are now two good editions of the works of St. Teresa, one by the Benedictine nuns of Stanbrook and the other by Alison-Peers.

Jesus, find them more satisfactory for their purposes than other books. We are aware of the complaint of some readers that they can make nothing out of them, but we consider that if souls sincerely desiring the interior life take pains to study them closely, they will be well rewarded in obtaining the best spiritual food. We shall but add the testimony of a writer who is not a Carmelite, but we would insert "ascetic and" before "mystical": "Among mystical writings, the most important are those of St. John of the Cross, especially the *Ascent of Mount Carmel* and *The Obscure Night*. Even if we had read all the works of the other saints, these two treatises would still have to be read, and carefully studied. They contain teaching of the highest importance which is not to be found anywhere else. On the other hand, the doctrine contained here once understood, we know all that is essential. Of course, the spiritual works written by the other saints may always be read with pleasure and profit. But if neither the time nor the opportunity is at hand, we can bear the loss without very great inconvenience." *

ST. TERESA OF THE CHILD JESUS

The Rule of the Third Order was approved on 6th March, 1921, a few years before St. Teresa of the Child Jesus was raised to our altars. After the canonization the present edition of the *Constitutions of the Second Order* was approved by the Sacred Congregation of Religious. Among the books specially recommended to the nuns after the *New Testament* and the *Works* of our Holy Mother St. Teresa, and of St. John of the Cross, is the *Story of a Soul* by St. Thérèse of the Child Jesus. No other is specially recommended except the *Imitation of Christ*. It is certain that, if the Rule of the Third Order was being

* *The Science of Prayer*, by Ludovic de Besse, O.S.F.C., Chap. xxxi.

written now, the list of books recommended would include the *Story of a Soul*. There is no need to recommend it to our readers as we know all have read it and admired its beauty. But we must call special attention to its value for Carmelite Tertiaries. It is a masterpiece of perhaps the greatest child of St. Teresa of Jesus and St. John of the Cross. For a Carmelite Tertiary a mere cursory reading is not sufficient. The heroic nature of the virtues of the saint who did with such perfection and extraordinary purity of intention each and every action, even the smallest, must be noted. It is to be carefully observed that she, as it were, personifies the great ascetic principle, that holiness does not consist in doing extraordinary things but in doing ordinary things extraordinarily well. A careful study of her life must convince us that she attained sanctity not by receiving visions, revelations or the like, but by practising the greatest self-denial in the ordinary happenings of every-day life. This is why she is so insistent in stating that all souls of good will (her "little souls") can do as she has done. Perhaps the reading of the *Story of a Soul* alone will not suffice to make us grasp fully the character of St. Teresa. There is already a considerable bibliography concerning the saint. Some of these books do not do justice to the saint, but Carmelite Tertiaries have in the *Vade-mecum** pp. 40-41 a list of very good books which will help them to understand the spirit of the saint.

WORKS OF ST. FRANCIS DE SALES

After the works of St. John of the Cross the Rule recommends those of St. Francis de Sales. St. Francis has been proclaimed by our Holy Father Pope Pius XI,

* The *Vade-mecum* is a small book translated from the French and edited by the Carmelite nuns of Roxbury, Mass., U.S.A. It gives some useful information to our Tertiaries and explains briefly the spirit of the Tertiaryship.

Patron of Spiritual Writers. St. Francis received the inspiration of much of his writings from our Holy Mother St. Teresa. Interior souls receive much help and encouragement from the writings of this most gentle saint, especially from his treatise on the Love of God.

WORKS OF ST. ALPHONSUS

After those of St. Francis de Sales are mentioned the works of St. Alphonsus-Maria Liguori. St. Alphonsus was also a great devotee of our Holy Mother St. Teresa and has written a novena in her honour. Besides being a great doctor of moral theology he has written many devotional treatises. The *True Spouse of Christ* should be found very helpful. A Carmelite Tertiary should study carefully the great stress St. Alphonsus lays on the necessity of prayer, also his tender devotion to the Virgin Mother of God as manifested especially in his *Glories of Mary*, and his deep devotion to the Blessed Sacrament manifested in his *Visits to the Blessed Sacrament*, a book which is so popular among the faithful.

LIVES OF THE SAINTS

The Rule also recommends the reading of the Lives of Saints and of persons who have died in the odour of sanctity. Carmelite Tertiaries will be specially interested in the Lives of Saints and holy persons who are Carmelites or have the spirit of Carmel, as they can thus learn better the spirit with which they ought to be actuated. They will find a list of such Lives in the *Vade-mecum*, pp. 39, 40, 42.

It is well to remark that, in reading the Lives of the Saints we should study their exercise or practice of virtues and self-denial, or, in other words, that which has made them saints, rather than the extraordinary wonders

connected with many of them. We should, of course, praise the Goodness of God and glorify Him for thus setting His seal on the sanctity of His servants, but we cannot stress the point too much that these miracles or marvels did not constitute or form their holiness, but are only a proof of a sanctity already attained. So it is best to select the books in which we can examine the actions which have formed the saints rather than those actions which are a proof that they had already attained holiness. We shall thus be able to realize that the saints were flesh and blood like ourselves and we shall be encouraged to repeat with St. Augustine: "What they have done, why not we?" as the grace of God is ever at hand to help us.

Finally the Rule mentions "the ascetical and mystical writings most esteemed in the respective countries." In this explanation of the Rule, especially of prayer, we have had occasion to mention many books in some of which there are extensive bibliographies. Books are, however, expensive commodities and unfortunately few of the books recommended can be obtained in public libraries, but perhaps in some places measures could be taken to have them stocked. It might also be helpful that, even where there is no congregation, a group of Tertiaries could band together in lending round books.

EXAMINATION OF CONSCIENCE

50. *Tertiaries should never fail to make the daily examination of conscience with due care and contrition for their sins: this is one of the most efficacious means of preserving purity of heart and advancing in perfection.*

All Catholics anxious to lead good lives are exhorted to make a daily examination of conscience, so it is not surprising that a Rule intended for those who aspire to

lead lives of perfection should state that they "should never fail to make the daily examination of conscience with due care." In explaining the liturgy we have shown how the examination of conscience can acquire liturgical merit.

The reason given is that the examination of conscience is "one of the most efficacious means of preserving purity of heart." A sincere Catholic, who, each night before retiring to rest, considers for a while if in the course of the day he has deliberately offended God, especially in a grave matter, and who repents and proposes amendment if he finds he has, will never go far astray, but will be enabled to lead a better life. Likewise the Tertiary, whom we must suppose to be adverse to any deliberate fault, by the same means will be secured against the danger of remaining for long in any conscious estrangement from God, however slight it may be.

In religious communities two examinations of conscience are usually made each day, the particular and the general. The particular, ordinarily made about mid-day, consists of an examination concerning a special virtue in which we wish to advance. The general, made at night, is an examination of the failings or progress made in the course of the day that has just passed. Tertiaries, by reason of their occupations, may not be able to make these two examinations, but they will be well advised to adopt the principle which underlies this legislation of the religious life and the corresponding recommendations of spiritual writers. For if we fix our minds more particularly on conquering one evil tendency or controlling one passion or, in other words, acquiring one virtue, we can be sure of much greater progress in a much shorter time. So though a Tertiary may only make an examination at night, he will be well advised to examine himself more particularly concerning the virtue of which he stands most in need.

However, as in mental prayer, the manner of making the examination of conscience depends altogether on the individual. If a special method is found helpful, it should not be neglected, but when a method is no longer useful, it should be freely left aside. Yet, as already stated concerning mental prayer, especially in the beginning it is generally advisable to adopt a method suited to our dispositions, and we should not too readily judge it unsuitable merely on account of passing indispositions.

The acts which are generally recommended in an examination of conscience are, first, a prayer to the Holy Ghost for light to know the faults we have committed; secondly, the recalling of our faults; third and principal, an act of heartfelt sorrow for them; fourth, scarcely distinguished from the third, a resolution of amendment embracing an acknowledgment of our own weakness and an unlimited confidence in the assistance of Jesus and Mary in our reform, and lastly an act of thanksgiving for any progress we have made and all the graces we have received.

A further recommendation is made of keeping an account of our progress and comparing the number of faults from day to day, week to week, month to month, and suitable books for these annotations are published. By all means such a method should be adopted if it helps progress, but many are confused rather than helped by it, as attempts at mathematical progress (some find it rather mechanical) interfere with the simplicity to which they feel called.

Many pious souls sincerely desirous of progress and theoretically convinced of the value of a daily examination of conscience find themselves unable to make it when they honestly apply themselves to it. For the benefit not only of these but of all, we must first remark that all examination

should be moderate. It is a mistake to torture our heads in an endeavour to find faults which may not be there. If on examining ourselves moderately but sincerely we find no faults, we should earnestly thank God for preserving us from them. Secondly, or perhaps the same thing in another way, for the benefit especially of the souls with whom we are now principally concerned we would remark with our Holy Mother St. Teresa of Jesus, that we must not be always engaged in the consideration of the mire of our own iniquities, if we are, we will stick there. Rather we should be engaged in the consideration of the perfections of the Master in order that we may be lifted up to them. Thirdly, we would remark that little or no examination is required for those who have a delicate conscience. When such souls commit any deliberate fault, they do not wait for the time of the examination to conceive sorrow for it; they turn to Jesus immediately and ask pardon, confess their weakness and ask with all confidence for strength to do better in future in similar circumstances without yielding to any despondency. This was one of the secrets of the progress of St. Teresa of the Child Jesus. At the time of the examination these acts will be renewed. But if after a brief examination of conscience no faults are found, pious souls cannot do better than consider for a time how far they are still removed from the virtues of their Great Model, Jesus, or even from the standard He wishes them to reach, and especially in the virtue in which they propose to make special progress.

When dealing with n. 53 of the Rule we shall have occasion to stress the need of the spirit of compunction in all those who desire to lead interior lives and to show thereby the great value for them of the Sacrament of Penance. But the examination of conscience is a very

good means by which we may co-operate to obtain the greatest efficacy from this sacrament instituted to restore and preserve purity of heart. The examination of conscience should lead us to the habit of making fervent acts of contrition, not merely for our recent failings, but for all the sins of our life. Not that it is often advisable to dwell in any detail on sins of the past, but the habit is necessary to preserve a spirit very necessary for the interior soul, the spirit which wrung from the depth of the heart of the repentant publican, "God, be merciful to me a sinner," and of the sorrow-stricken Prophet-King, David: "Wash me yet more from my iniquities and cleanse me from my sin," and the other beautiful sentiments he expresses in the 50th Psalm. A Tertiary who is faithful to the daily examination of conscience according to the practices that best suit his disposition will be conscious of the truth of the words of the rule that it is "one of the most efficacious means of preserving purity of heart and advancing in perfection."

51. *They should also endeavour to apply themselves earnestly to the practice of the presence of God, especially the frequent use of ejaculatory prayers.*

This paragraph of the Rule is a corollary we should naturally expect when we have appreciated the preceding paragraphs of the Rule, especially nn. 47 and 48. We have pointed out that the Carmelite Tertiary's ideal must be the fostering of the interior life. This cannot be done except he endeavours, as this number of the Rule exhorts him, to apply himself earnestly to the practice of the presence of God. The fruit of his mental prayer should be an earnest longing for God, and a person who longs for God cannot live without keeping in His presence.

Moreover, this practice will, in turn, prepare the Tertiary to be most successful in his mental prayer as his mind and heart are thus ever kept ready for it. It is thus true to say with Petitot (in the chapter of the book mentioned later) that we cannot pray at all except we pray always.

Many complain that this is a very difficult thing to do. But we will not find it difficult if we endeavour to acquire the love of our great spiritual parents and their renowned daughter. The following is related of our Holy Mother St. Teresa of Jesus: "A confessor of the saint, who was extremely learned, one day asked what she did when she had finished her prayer. He supposed that she gave her thoughts to other matters, but she replied: 'Imagine a person so deeply in love that it is impossible for him to live apart from the object of his affection for a moment. Yet his love could not be compared with that I feel for Our Lord, which prevents me quitting Him for an instant, either consoling myself with His presence, or speaking with Him or about Him.'" *

Again we are certain that the person who wrote the following sublime lines was ever conscious of the Presence he describes in a manner unsurpassed: "It is to be observed that the Word, the Son of God, together with the Father and the Holy Ghost, is hidden, in essence and in presence, in the inmost being of the soul. Wherefore the soul that would find Him must issue forth from all things according to the affection and will, and enter within itself in deepest recollection, so that all things are to it as though they were not. . . . Come, then, thou soul, most beautiful of all creatures, that so greatly desirest to know the place where thy Beloved is, in order to seek Him and be united with Him; now thou art told that thou thyself art the lodging where He dwells, and the

* *The Way of Perfection*, Baker, 1925. Footnotes, p. 154.

closest hiding-place wherein He is hidden. Thus it is a matter of great contentment and joy for thee to see that all thy good and thy hope are so near thee as to be within thee, or, to speak more exactly, so near that thou canst not be without them." * In the context St. John explains the reason why God is often not found by souls in spite of being within us and how we are to find Him. St. Teresa of the Child Jesus re-echoes the thoughts of her great mother: "When we regard her interior life as a real and continual communion with Jesus Christ, with the Father, and with the Blessed Trinity . . . we are better able to understand how it was that Sœur Thérèse could say that she never let three minutes pass without thinking of God. And if anyone should ask how it is possible to have so continual a sense of the presence of God, we answer with the Saint: 'It is not so difficult after all, for we naturally think of those we love.'" † Similar appreciations of the indwelling of God in the soul will be found in the lives of St. Teresa Margaret, Sister Elizabeth of the Trinity and other holy souls who have adorned the cloisters of Carmel.

It may be objected that such recollection may be possible in the cloisters of Carmel, but impossible for those who must be engaged amid the distractions of the world. Very few people will ever be as busy as was our Holy Mother St. Teresa at the time she made the remark quoted above, and her occupations were such as would be found very distracting for a less intensive lover. At the time St. Teresa was arranging details about the various monasteries she had founded and was engaged with much correspondence concerning them as well as with her

* St. John of the Cross, *Spiritual Canticle*, Stanza I. nn. 7, 8, p. 196 ff., of ed. by Allison Peers.

† *Saint Teresa of Lisieux: A Spiritual Renascence*, by Petitot; Part I, Chap. II, near end.

other writings. The thoroughness with which St. Teresa of Jesus and St. John of the Cross conducted business affairs shows that their recollection did not interfere with their giving to their duties all the application necessary for the greatest efficiency. So likewise a Tertiary must not allow his recollection to keep him from doing the works dictated by duty or charity with the utmost attention. (See n. 59 of the Rule.) The way to succeed in the perfect fulfilment of our tasks and at the same time preserve our recollection is by having the purest motives in all we do. If all our actions are done for His greater honour and glory while we are filled with deep love for God, we can never really lose sight of Him. Even in the midst of our work our thoughts will constantly return to Him. Indeed certain occupations are of such a nature that we can carry them out perfectly, while all the time our thoughts are fixed on God.

To acquire this spirit it is very helpful to be faithful to the beautiful practice of offering every morning for the greater glory of God every thought, word and action as well as all we suffer, and to renew this offering frequently during the day, even with special reference to the work in which we are actually engaged, as is recommended in a book already frequently mentioned, *Manual for Novices*.

The practice of the presence of God has this one great advantage, that it preserves us from sin. St. Bernard tells us that if we recollect that our Guardian Angel is ever keeping watch over us, reverence in the presence of so holy a person and gratitude for his very great services to us would preserve us from sin. With what greater reason would we recoil from sin did we recollect that the Triune God of Infinite Holiness, Goodness and Majesty is in very truth the Guest of our souls! This thought entertained habitually should not merely preserve the

Tertiary from sin but urge him forward to the greatest perfection.

The constant recollection of the Great Guest within us should likewise be the source of continuous calm, peace and joy. We shall surely realize that the joys and troubles of this life are insignificant and fleeting if we appreciate the contentment to be derived from the Indwelling Presence. Sister Elizabeth of the Trinity has well expressed this thought: "I have found my heaven on earth, for heaven is God, and God is in my soul." A deep appreciation of this truth is likewise sufficient to give us complete detachment from all but God, since if we realize how rich we are, possessing the Treasure of treasures, we shall understand that all else is dross. We will thus be led to perfect contentment with our lot and station in life, for knowing that God is always within us as our constant companion, we will recognize the greatness of His condescension, we will acknowledge that no matter how lowly our station in life may be, our true dignity depends on the perfection with which we grasp this great truth of the Divine Indwelling. Finally the trials and sufferings of this life will be borne in perfect conformity to God's Holy Will, since we know He is within us to sustain us by His Supernatural Presence, and only permits suffering to purify us and make us less unworthy of the Great Guest we entertain.

We have very briefly stated the great benefits to be derived from the practice of recollecting the Presence of God. We would stress the point that the truth of the Divine Indwelling is the foundation of the supernatural life. These considerations, as well as many others, will be found amplified in many books. We call attention to one book mentioned in the *Vade-mecum*, *Practice of the Presence of God*, by Brother Laurence of the Resurrection,

O.D.C. A book also to be recommended is *God Within Us,* by Raoul Plus, S.J., published by Burns Oates and Washbourne.

The obstacles in the way of practising recollection are exactly the same as the obstacles to prayer. Among the dispositions befitting a person given to prayer we mentioned silence and retirement as far as is compatible with our state of life, detachment from the world and freedom from preoccupation. "They, who wander much abroad, seldom become holy," said the Kempis, and necessarily those who gad about seeking gossip and dissipation cannot expect to have their minds fixed much on God. Likewise those whose hearts are fixed on the things of the world, who seek to amass wealth and are for ever bent on worldly amusements will not be much concerned about thinking of God. Perhaps, however, the greatest difficulties with well-inclined souls are preoccupation, over-eagerness and anxiety about their work and future events. Diligence and a certain foresight in regard to our duties and obligations are, of course, necessary and commendable, but through want of faith and trust in the help and providence of God we are too often full of cares which prove a hindrance rather than a help in our work. Impatience under trials and suffering is one of the greatest obstacles to recollection because this imperfection centres us on self instead of God. We can indeed reduce all the obstacles in the way of recollection to self-consciousness and selfishness, and we advance in holiness and recollection by eliminating these defects.

This n. 51 of the Rule we are now considering prescribes also one of the very best means to foster the spirit of prayer and recollection: "They (the Tertiaries) should endeavour to apply themselves . . . especially to the frequent use of ejaculatory prayers." Spiritual writers

recommend us to cull from our mental prayer or spiritual reading some thought or prayer with which to entertain ourselves during the day. This thought or prayer should be one suited to foster the good dispositions we are endeavouring to develop in our souls. It should be simple and direct so that it can be recalled and entertained without difficulty. The simpler our aspiration is, the better. If the very simple one, "My God, I love Thee," suits us, we should not look for another. If we are faithful to this practice, we are in reality all day long engaged in mental prayer. We should not on that account neglect to give the prescribed time to formal mental prayer, because if this is neglected, we are not at all likely to foster the habit of making aspirations. If the ejaculations we select are indulgenced, the treasures of the Church are being utilized for our own purification and for the relief of the souls in Purgatory.

We are encouraged to act in accordance with the spirit inculcated by Pope John XXIII who granted a plenary indulgence under the usual conditions to those who in the morning with any formula offer the labours, manual and mental, of the whole day to God. Likewise he granted an indulgence of 500 days to the faithful who with a contrite heart offer to God by any pious invocation the actual work in which they are engaged.

A plenary indulgence under the usual conditions (a confessor can change these when necessary) is granted to those who in the morning using any formula accept from the hand of God the sufferings both of mind and body of the whole day and offer them to the Eternal Father in union with Christ. An indulgence of 500 days is granted to those who with a contrite heart devoutly offer by any pious invocation a suffering being actually endured.

CHAPTER XII

Holy Mass and the Frequent Reception of the Sacraments

52. *Every day, if possible, the Tertiaries will hear Mass with lively faith and recollection.*

This paragraph corresponds exactly to a prescription in the primitive Rule observed by the members of the First and Second Orders. Our Holy Mother the Church wisely prescribed under grave obligation assistance at Holy Mass as the principal means by which we sanctify the Sunday, since by this assistance we participate in all the effects and fruits of Calvary. We thus give God supreme adoration, a Gift equal to Himself in gratitude for all the favours He has conferred on us, a sacrifice of infinite value in atonement for our offences, and we thereby acquire a right to ask and obtain all we need. Every Catholic is thus helped to fulfil the obligations he has towards God. It is not surprising then that a rule which is intended to enable us to reach deep union with God prescribes daily assistance at Holy Mass. We should be deeply convinced that the Holy Mass is the great central point of Catholic worship and that through it we must receive every help we require. All our prayers, works and sufferings must be ever kept united with the Holy Sacrifice of the Mass in order that we may enhance their value through the merits of Our Lord.

Every Catholic, and so in a very special way, every Tertiary, should have a thorough knowledge according to his capacity of everything that concerns the Holy Mass. He should acquire this knowledge by catechetical instruction or any other means available to him. A better

subject for meditation cannot be selected than some phase of this great sacrifice, and if he finds he can, the Tertiary ought to meditate or contemplate on every phase in the manner we pointed out when dealing with mental prayer. Moreover, he should constantly return to this subject and following the clear indication given by our Holy Mother the Church in her liturgy, he should link up every other subject with this.

Consequently though, as already mentioned, the most important aspect of the Holy Mass is that it is a sacrifice of infinite value, helping us to fulfil all our obligations and obtain every grace, we are to bear also in mind that this sacrifice, as every act pertaining to the worship of God, has been entrusted to our Holy Mother the Church. She has been appointed by our Saviour, her Spouse, the guardian of all religious rites, so that nothing can please God which is not sanctioned by her. She has linked all the mysteries of our holy faith with the Mass in a most admirable way, and by a beautiful yearly cycle is ever recalling in a vivid manner every point of our religion and makes of each a living reality for us. Thus, too, though we are conscious of the historic setting of Our Lord's life 1,900 years ago, our holy Mother the Church makes us consider each event of His life as if it were being enacted before us. Our dear Saviour has fostered this spirit in His Church by the manner in which He instituted the Holy Mass as a perpetuation of the Sacrifice of Calvary. Every Tertiary should consequently endeavour to have an intense love for the liturgy of the Church, a love resulting from a deep knowledge and appreciation. In this the Carmelite Tertiary is but following in the footsteps of his Mother St. Teresa who had so great a love for even the least point of the liturgy that she testifies she would rather die a thousand times than see anyone offend against it.

We must, therefore, value liturgical prayer, especially that of the Mass, beyond all other vocal prayer. The prayers of the Missal are thus the best we can use. In them we shall find very beautifully expressed the four ends for which the Sacrifice is offered, and to which we have already referred. By following the cycle of feasts of the Church we shall also greatly advance in the knowledge and love of the mysteries of our faith. We have already remarked that the two Saints Teresa advanced much thus and we have recommended the study of such books as Gueranger's *Liturgical Year* to help us to do likewise. We do not say that in every case the use of a missal at Holy Mass is necessary in order to acquire the spirit impressed on us by the liturgy of the Church, but in most cases it will be found very helpful. The Tertiary will, moreover, have a love and veneration for every ceremony prescribed by our Holy Mother the Church, especially the ceremonies more directly connected with the Mass. He will be anxious to see them carried out well and will perform carefully any in which he is privileged to take part. He will, moreover, endeavour to appreciate the official chant of the Church, Gregorian chant as it is called, and will deprecate in Catholic worship any music opposed to its spirit, in accordance with the principle we have expressed above.

It will follow from what we have written that we ought ever to keep ourselves united with the Holy Mass as it is being celebrated in some part of the world. A Tertiary will be most anxious to be faithful to the prescription contained in his Rule of assisting at Mass daily, if at all possible. But if he appreciates the Holy Mass as he should, he will do more. As he understands that the closer his co-operation with the Holy Mass the greater fruit will he obtain, he will be anxious to assist at Holy

Mass as often as possible consistent with his duties which, of course, he must never neglect. If by assisting at many Masses he has no time left for mental prayer, the worthy assistance at Holy Mass can become for him the best mental prayer.

53. *They (the Tertiaries) should also be an example to others by their regularity in frequenting the Sacraments.*

The Sacraments given by Christ to His Church should be well understood and appreciated by the Tertiary. They derive their efficacy from the merits of Christ and especially from the Sacrifice of Calvary and the Mass. The other Sacraments cannot be received validly except we have first become members of the Church through Baptism. The Tertiary, according to his capacity, should meditate deeply on the great favour he received in being made a child of God and the manner in which by Confirmation he has been strengthened against all the difficulties in the way of his salvation and perfection. With the Sacrament of Extreme Unction we shall deal at some length later on. The Tertiary must also appreciate the great benefits conferred on himself and the whole human race by the Sacraments of Holy Orders and Matrimony. The doctrine concerning these five Sacraments should be studied not in a mere superficial way, but as deeply as circumstances allow. Therefore, as we have remarked in regard to the Holy Mass, knowledge and appreciation of the Sacraments ought to be obtained by catechetical instruction or by any means at our disposal, and loving consideration of the truths connected with the Sacraments is very suitable for mental prayer.

The five Sacraments with which we have so briefly dealt in the preceding paragraph can be received either

only once or at least seldom oftener than once. Number 53 of the Rule consequently is concerned principally with the remaining two Sacraments, the Holy Eucharist and Penance. As the next numbers of the Rule deal with Holy Communion we are only concerned now with the Sacrament of Penance.

There is no strict obligation under grave precept of going to confession except once in the year for those who are in mortal sin. Likewise no one in ordinary circumstances can approach Holy Communion who is conscious of mortal sin not already forgiven by the Sacrament of Penance except he first goes to Confession. The desire of our Holy Mother the Church that pious souls should much more frequently approach the Sacrament of Penance is manifested in her law that members of religious Orders and aspirants to the priesthood should go to Confession at least once in the week. Fortnightly Confession is prescribed and is sufficient to gain the indulgences attached to all pious exercises (except a Jubilee) for those who do not receive Holy Communion at least five times a week. Confession is not necessary for those who do.

The Rule, though prescribing regularity in frequenting the Sacraments, is not explicit in indicating any precise frequency. Nevertheless, as we have often pointed out, our holy Order everywhere manifests the desire that the members of the Third Order should possess the same spirit as those of the First and Second. We can gather, consequently, that Tertiaries, like religious, are exhorted or recommended to go to Confession at least once a week. They should do this primarily for their own benefit, secondly as an example to others, as this number of the Rule exhorts them. Many Tertiaries have not the same facilities for approaching the Sacrament of Penance as religious, and hence there is no definite rule given.

Our mental prayer and constant recollection, the office, assistance at Holy Mass and Holy Communion help very much to foster interior purity of soul. Yet as even in the very acts we perform to advance in holiness we contract stains, the frequent use of the Sacrament of Penance is necessary for us. Moreover, it is essential that those aspiring to an interior life should foster a deep spirit of compunction. The very best means of acquiring this is the frequent use of the Sacrament of Penance.

But it is even more important to study the means of making each Confession most fruitful. For those who go frequently to Confession and who strive in earnest to be united to God, very little examination of conscience is required. They will be conscious that with God's grace they will have committed no serious sin, or if through human frailty they should have, they will readily remember it. If this latter should happen to them, pious souls should never be discouraged. Learning the lesson from Saint Teresa of the Child Jesus they will understand that unbounded confidence in the mercy of God must ever dominate their spirit of compunction. Let them approach their own confessor or another and confess their sin with humility and contrition as far as they are conscious of it. We can trust that the misfortune of falling into mortal sin is a rare occurrence among interior souls, but they should guard also against deliberate venial sin or imperfection, as something that considerably retards their spiritual progress. Deliberate sin of this kind should always be confessed by those desirous of advancing. But interior souls ought to avoid the accusations indulged in by scrupulous persons. Let them keep to what they are certain of. It serves no purpose but rather runs counter to the mind of our dear Saviour in instituting this sacrament, to examine and confess doubts or confused difficulties

which but put turmoil in the mind and really obstruct the spirit of compunction and peace which should be produced by the Sacrament of Penance. So such subterfuges of scrupulous souls as, "if I have done this, I confess it," or "I confess it as far as God sees me guilty," are meaningless and useless.

Through the grace of God there are souls who can pass from week to week without deliberate sin. There are few who will not have imperfections or what are called semi-deliberate sins, movements of passion not sufficiently controlled, such as feelings of anger, at least interior, which though they arise unbidden are, without due cause, for a time at least, allowed to remain uncalmed. Sometimes such imperfections are voluntary in their cause as when persons without sufficient necessity or through negligence deliberately place themselves in circumstances where passion is stirred. When movements of passion are altogether involuntary, there is no sin or imperfection of any kind and they are not matter for accusation in Confession. There is no reason why saintly souls should be in the least disturbed about them. It is certainly commendable that they should desire to be freed from them, but they must exercise patience and be persuaded that such frailties can be cured not so much by any effort of theirs but by the purifying influence of deeper union with Jesus and especially by the effect of their frequent Holy Communions. They should remember the consoling assurance of St. Teresa of the Child Jesus that "there are faults with which Jesus is not displeased." St. John of the Cross in the *Ascent of Mount Carmel* plainly teaches the same doctrine.

If there is sincere sorrow and firm purpose of amendment for even one deliberate venial sin, the sacrament is certainly fruitful. It is very much to be recommended that

earnest souls should fix their attention on one or a small number of such sins (if they are committed), even though as an act of humility they confess others for which their sorrow may not be so certain. Excessive enumeration of unessential matter is very much to be deprecated as it interferes very considerably with concentration on the most necessary point of the sacrament, contrition. Semi-deliberate sins or imperfections may be made matter for confession, but when there has been no other sin since the previous confession, it is well, perhaps even necessary, to confess a sin of our former life. It is to be carefully borne in mind that sorrowful confession of sin is necessary for the Sacrament of Penance. That is to say, unless matter for which we are truly contrite or attrite is submitted for absolution, there can be no sacrament at all. This is a point which many do not seem to realize. It is usually very difficult to know if we have sufficient sorrow for semi-deliberate sins and perhaps often enough too for even deliberate venial sin, and so to secure that we receive the sacrament and derive benefit, we should confess a sin of our past life for which we know we have sufficient sorrow. This sin ought to be expressed somewhat specifically, yet without any details; a mention of the commandment or virtue against which we have transgressed is enough. Even a very generic Confession is sufficient for those whose past sins of any consequence are already known in some way to the confessor. Frequent detailed confession of past sins is usually very detrimental to peace of soul and true progress and so ought to be avoided. A general Confession may occasionally be advisable, for example, before reception or profession. But this should not as a rule be undertaken by a person of scrupulous disposition. On this point the advice of the confessor or Director should be strictly followed. When a general

Confession is made, anxiety concerning details should be avoided, and the desire to fill these up at future Confessions should be put aside as a temptation suggested by the devil to keep the soul in constant turmoil This is especially true of faults against the Sixth Commandment. It is to be borne in mind that any serious sin has already been confessed according to the guilt we perceived at the time, and the object of a general Confession is to stir up in a calm manner with the help of the grace of the sacrament a deep compunction for all the faults of our life.

Besides assuring that our Confessions will be fruitful, there is another reason for mentioning past sins in Confession. Each time we receive absolution, the stain of our sins is, as it were, more deeply rooted from our souls, and we receive sacramental grace to help us to avoid sin and its occasions, and especially is that grace given for those sins which have been the matter of our Confessions. This consideration also helps us to appreciate the reason for frequent Confession. The saints have understood this principle and even went to Confession every day. But the frequency of Confession must depend in many cases on the convenience of the penitent and the confessor. We must, however, guard against routine. On the other hand, it is to be noted that though sorrow for sin must be in some way sensibly manifested, the recitation of the Act of Contrition is sufficient for this, as sensibly felt contrition is not necessary and is frequently not within our power. It is sufficient to know that for a supernatural motive we are determined at all costs to avoid any grievous sins we have committed, and also the sins on which we concentrate according to the explanation given above. Even deep compunction can be very arid. We cannot too earnestly impress the lesson that the abiding compunction for sin and the delicacy of conscience which

are obtained by frequent well-made Confessions are all important that a soul may become truly interior. In our Holy Mother St. Teresa we have perhaps as good an example as is to be got of deep, sincere compunction for deliberate imperfections. Those who have had the good fortune like her to preserve their baptismal innocence should imitate her by their compunction for any want of generosity. Needless to say those who have not been so fortunate require not less the spirit of compunction, and have many saints to imitate in their repentant love.

Finally, it is to be noted that the penance or satisfaction imposed should be carefully fulfilled, as there is special sacramental efficacy in these prayers or good works towards effacing the punishment due to the sins which have been confessed. We should also endeavour to gain as many indulgences as we can.

The remark made regarding the appreciation of the sacraments and the manner in which we are to study the doctrine connected with them and make it the subject of our mental prayer is to be applied in a special manner to the Sacrament of Penance.

54. *They will receive Holy Communion regularly at least once a week. In addition they will communicate on the first Friday of each month, on the principal feasts of Our Lord and the Blessed Virgin, on the feasts of the Founders and Patrons of our Order, on the anniversary of their profession, on the day of the Renovation of Vows, and whenever they learn that any member of the Order is dangerously ill or has died.*

As daily Communion is recommended in n. 56, it is to be understood from the present number that Tertiaries are expected, even at the cost of some inconvenience, to receive Holy Communion at least on the days mentioned.

Holy Communion on Sundays and holidays of obligation is not too much to expect from Catholics in ordinary good health where circumstances permit. So it is not surprising that a rule drawn up for interior souls should prescribe "Holy Communion regularly at least once a week."

"They will communicate on the first Friday of each month." This is prescribed in order to encourage explicitly the spirit of reparation. Interior souls should have the intention of making reparation by their every prayer and action. If they have abiding sorrow for sin, they will always be anxious to make as much reparation as possible. It will be helpful to this end to offer certain acts more explicitly as acts of reparation, and since Jesus Himself has specially requested this monthly Communion as a Communion of Reparation, Tertiaries will be eager to fulfil this desire of our dear Saviour. To understand thoroughly the Catholic doctrine concerning the spirit of reparation which should be fostered and the means of practising reparation, Tertiaries should study carefully the Encyclical Letter of our Most Holy Father, Pope Pius XI, on the Common Reparation due to the Most Sacred Heart of Jesus, issued on 8th May, 1928 (as also that issued on 3rd May, 1932). It is much to be recommended that our Tertiaries make these Encyclicals the subject-matter of their mental prayer in accordance with the remarks made previously. They should frequently use the Act of Reparation or Expiation given at the end of the first Encyclical mentioned and beginning with the words: "O Sweet Jesus, Whose overflowing charity. . ." This Act is contained in many prayer-books and small missals and indulgences may be gained:—

(1) An indulgence of 5 years;

(2) Plenary indulgence under the usual conditions to those who recited devoutly this Act of Reparation each day during the month;

(3) On the Feast of the Sacred Heart—to those faithful who assist in any church or oratory even semi-public (who legitimately use it) at the recital of the Act of Reparation with the Litany of the Sacred Heart before the Blessed Sacrament solemnly exposed is granted (i) an indulgence of 7 years; (ii) a plenary indulgence on the conditions of sacramental confession and Holy Communion.

(S. Paen. Ap. 18 Mart. 1932.)

That the principles underlying this doctrine of reparation were always clearly understood in Reformed Carmel can be plainly shown by an examination of the works of St. Teresa of Jesus and St. John of the Cross. Their illustrious daughter, St. Teresa of the Child Jesus, has given the doctrine very explicitly and has shown us the example by her life. Her Little Way is a way of reparation. We ought to study and utilize carefully her Act of Oblation to God's Merciful Love. See *Little Catechism of the Act of Oblation*, published by Burns Oates and Washbourne. We must consider also St. Teresa's devotion to the Sacred Face of Jesus, a devotion already promoted by the saintly Carmelite nun, Sister Marie de St. Pierre. On the whole subject of reparation, *Victim Souls*, a book also published by Burns Oates and Washbourne, can be consulted with profit.

"The principal feasts of Our Lord and the Blessed Virgin." Lists of feasts of Our Lord and the Blessed Virgin will be found in the Appendix to the *Manual* where the indulgences to be gained on those feasts are indicated.

This suggests one reason why Holy Communion is prescribed on these days. Besides, if Tertiaries have the appreciation they ought to have of the mysteries honoured by those feasts and of the benefits they receive, they will not willingly miss Holy Communion on those days. It is well to call attention to an important feast of Our Lord, the Feast of Christ our King, the Feast of our Consecration to the Sacred Heart. As we can best learn the significance of the Feast of the Sacred Heart from the Encyclicals we have mentioned above, so to understand the meaning of the Feast of Christ the King, celebrated on the last Sunday of October, we should utilize in the manner recommended above the Encyclical issued on 11th December, 1925, and use the Act of Consecration approved by our Most Holy Father Pope Pius XI, "Most Sweet Jesus, Redeemer . . ." revised by Pope John XXIII. To the lists of feasts of the Blessed Virgin mentioned in the *Manual* we must add the Feast of the Queenship of Mary (May 31st), the Feast of the Immaculate Heart of Mary (22nd August), the Feast of the Seven Dolours (15th September), the Feast of the Most Holy Rosary (7th October) and the Feast of Our Lady's Maternity (11th October). We shall mention other feasts in dealing with later numbers of the Rule.

"The feasts of the Founders and Patrons of our Order." In our opening remarks we explained that the Blessed Virgin, the Queen of Carmel, was the great Patroness of the Order. The feast is celebrated on 16th July, the day on which St. Simon Stock received the scapular. With her is linked St. Joseph as its Protector. In dealing with n. 61 we shall explain the reason for this. We should honour St. Joseph by receiving Holy Communion on his three feasts, 19th March and the Wednesday before the 3rd Sunday after Easter (the Feast of the Solemnity

or Patronage of St. Joseph), the Feast of St. Joseph the Labourer (May 1st). The founder of our Order, mentioned in Chapter I is the prophet, St. Elias, whose feast is celebrated on 20th July. With him is linked his follower and successor, St. Eliseus, whose feast is celebrated on 14th June. St. Teresa of Jesus (feast, 15th October) is the foundress of the Discalced Carmelites and with her is inseparably linked St. John of the Cross, Doctor of the Church (feast, 24th November). Minor patrons are St. Albert of Jerusalem, the legislator of the Order (25th September); St. Simon Stock, already mentioned (16th May; diocese of Clonfert, 17th), and St. Teresa of the Child Jesus, Patroness of the Missions (3rd October) See *Vade-mecum*, p. 35. A booklet in Latin and English of the Masses proper to the Order is now published at St. Teresa's, Clarendon Street, Dublin, 2.

"Anniversary of their profession, on the day of the Renovation of Vows." Tertiaries who value their consecration to God, will not willingly remain from Holy Communion on occasions when they are so forcibly reminded of this consecration.

In dealing with Chapter XVI we shall point out why Holy Communion is prescribed whenever the Tertiaries "learn that any member of the Order is dangerously ill or has died."

55. *On Holy Thursday they should endeavour to receive Holy Communion at the hands of the Superior.*

This regulation is made in accordance with the Constitutions of the First Order. It is prescribed that, as on Holy Thursday the Superior celebrates the Solemn Mass the religious should receive Holy Communion from him. This legislation is in keeping with what is

recommended by the Canon Law. In very many cases it is not at all convenient, or even possible, for Tertiaries to carry out the recommendation contained in this number and when any difficulty is experienced in carrying it out, they should receive Holy Communion as best suits their circumstances. The idea, however, contained in the legislation is a beautiful one, as on the great day on which the Blessed Sacrament was instituted, it recommends the Tertiaries as a family bound by spiritual ties to receive Holy Communion united in one body from the hands of their spiritual father, thus re-enacting in a more perfect way the great event of the Last Supper when Christ dispensed His Own Body to His assembled Apostles.

56. *All Tertiaries are recommended the practice of frequent and even daily Communion according to the mind of the Church; in this they will be guided by the advice of their confessor.*

"The mind of the Church" can best be known by a careful study of the decree of the Sacred Congregation of the Council *Sacra Tridentina Synodus*, 20th December, 1905, approved by Saint Pius X. Explanations of the decree can be obtained in English in various books and booklets, and it is only necessary to stress here certain points of special interest to Carmelite Tertiaries. In the Constitutions of the First Order it is stated that "nothing is so helpful towards Divine Union as the frequent and worthy reception of the Eucharist." As this is beyond question, Carmelite Tertiaries should not neglect this most important means of attaining the great end of their holy vocation, deep union with God. Very many Catholics now receive Holy Communion daily, even though they are not prepared to practise the same self-denial or aim at the ideal to which the Carmelite Tertiary is

bound. We must rejoice and praise God for the number who thus approach the Eucharistic Banquet, and pray they will thus be led to greater perfection. But we must ever bear in mind that Holy Communion is very much more necessary for those who have a higher aim. We have stressed the importance of the rule of devoutly hearing Holy Mass daily, but we cannot obtain the full value of the Holy Mass without receiving Holy Communion. After the Sacrifice of atonement for our sins, whereby we are reconciled to God, has been offered, we are invited as friends and intimates of God to share in the great spiritual banquet He has prepared for us in the Body and Blood of His Son. The time Jesus is thus present within us is the most precious of the day, because the Sacred Humanity, united with the Divinity, dispenses the greatest graces, by which the Three Persons of the Most Holy Trinity take, as it were, a deeper and more permanent abode in our souls, and thus we become more and more united to God.

We have frequently indicated the need of constant and thorough purification in order to attain to Divine Union, and we have explained various means by which it can be done, amongst them the frequentation of the Sacrament of Penance. Not less powerful is the frequentation of the Sacrament of the Eucharist and so It is called in the decree mentioned in the beginning of the last paragraph "the antidote for our daily failings." Moreover, our evil tendencies are checked and the powers of the inferior part of our nature are more and more led by right reason to help on our union with God.

It is because Holy Communion is so necessary for the progress of a soul anxious to be interior that the devil frequently uses all his artifices in an endeavour to dissuade her from approaching the Holy Table. He knows that if

he cannot induce her to sin the next greatest harm he can do to the soul is to keep her from Holy Communion. He will persuade her in a very wrong way of her unworthiness, stirring up all kinds of uneasiness, disturbance and doubts. It is true that no one is worthy to approach the Most Blessed Eucharist for, as Kempis says: "Even if we had the holiness of St. John the Baptist, we would not be worthy." It is due to the infinite condescension of Jesus that we can approach at all. But since He invites all those who are free from grievous sin and we lose so much if we refuse the invitation; when there is no certainty of mortal sin, we should go to Holy Communion and conquer the devil, who knows how much harm he does the cause of Jesus by keeping a soul from Holy Communion through distress and loss of peace.

Another artifice of the devil is the suggestion of evil thoughts forced on the imagination in a most vivid way, even at the time of actual reception of Holy Communion. An interior soul is not to be frightened at these, even when they cause pleasure or are impressed so forcibly as if consent were given. The soul is well aware in calm moments that she has an utter disgust of these things, and that disgust is still there even when the imagination is thus inflamed. Jesus takes pleasure in that disgust, and it is a very good preparation for Holy Communion. The suffering the soul is thus caused makes reparation both for her own sins and for the sins of the world, especially sins of the kind to which she is tempted. She can be assured she thus becomes more detached and purified from them. The soul should remain calm under such a trial permitted by Jesus for her benefit, and just allow the thought to pass away and not to worry about it, no matter how long it lasts, and above all she must never allow herself to be kept from Holy Communion on account of these temptations.

Sometimes pious souls are inclined to remain away because, as they say, they have no fervour, so they fear they are approaching through mere routine. It is very important to distinguish between routine and aridity. Every devout soul has the intention in receiving Holy Communion of wishing thereby to advance in virtue, and so there is no danger of routine. But sensible fervour or devotion is not always in our power, and though Holy Communion frequently produces spiritual sweetness, deep aridity is quite consistent with a most fruitful reception of the Holy Eucharist. Indeed when we receive Holy Communion in a state of deep aridity, we are capable of greater unselfishness, as we approach to please Jesus and to give Him the opportunity of working His wonders in our souls, and not for our own pleasure or gratification. Those who are tempted to remain away from Holy Communion on account of aridity should consider carefully what St. Teresa of the Child Jesus writes about her own experiences in this matter. Even a deep supernatural relish divinely or passively impressed on the soul can be accompanied with aridity, though, as is to be expected, Jesus frequently chooses the time of Holy Communion for His most intimate and loving communications with the soul (though not always, as is clearly shown in the case of St. Teresa of the Child Jesus).

As it is impossible to deal in writing with all the difficulties that may occur in individual cases, this number of the Rule we are considering, following the decree mentioned, wisely advises Tertiaries to be guided on the subject of frequent Holy Communion by the advice of their confessor.

57. *Tertiaries, who, while keeping their souls in the state of grace, are nevertheless unable to communicate daily, should*

supply to some extent by Spiritual Communion; by this means they will keep alive in their souls the desire of the Holy Eucharist, and dispose themselves better for its sacramental reception.

Deeply interior souls long so intensely for their daily Holy Communion that only an insuperable impediment will keep them away. It is true that sometimes they are so much impressed with the feeling of their own unworthiness that obedience alone will enable them to go, or they may be harassed with distracting thoughts and thus fear they are not sufficiently concerned about Holy Communion, yet the intense longing is always there. Such souls feel it a very keen privation when by reason of distance from the church, of having to attend to the duties of their station in life, of sickness or of some such causes, they are compelled to remain away. While an interior soul will be ready to endure considerable inconvenience and may be permitted certain risks in regard to health in order to receive Holy Communion, it will scarcely be necessary to warn her that she must never neglect the duties of her station in life while endeavouring to be faithful to daily Holy Mass and Communion. Likewise there are certain acts of charity she may feel obliged to perform as almost equivalent to duties of her state in life. The choice between these and assistance at Holy Mass and receiving Holy Communion, when they prove incompatible, is not always easy to make, and so a devout soul should be guided by a prudent director.

All important though it be, we need scarcely stress for Tertiaries the point of the rule that they should ever keep their souls in the state of grace. So it should never happen that they will be compelled to remain from Holy Communion on account of losing the life of Divine Grace. If for any other reason they are unable to receive Holy

Communion, they should endeavour to have the same longing for the Bread of Angels as was possessed by St. Teresa of the Child Jesus. We are told that from 16th August till 30th September, the day of her everlasting Communion, she could not receive Holy Communion on account of the constant danger of haemorrhage. During the last winter of her life, after nights of intolerable pain, she rose at early morn to partake of the Manna of Heaven, and she thought no price too great to pay for the privilege of receiving Jesus. It was worthy of her who at the age of fifteen wrote to her cousin, Marie, an exhortation to frequent Holy Communion, which expressed clearly the true teaching on the subject, a teaching that had been so obscured in spite of all the pronouncements of the Holy See.

If Tertiaries develop the spirit of St. Teresa, they will surely "supply to some extent by Spiritual Communion" when they are deprived of actual reception. To what extent it is impossible to say. We would fain believe that Jesus does not permit any spiritual loss to those who, deprived of Holy Communion through no fault of their own, ardently long for the Heavenly Banquet. Yet we know that the actual reception of Holy Communion is a channel of grace which can never be equalled by any spiritual Communion, no matter how fervent. It was for this reason that St. Teresa of the Child Jesus, like other saints, was prepared to make any sacrifice to be able to receive Holy Communion. This, too, in spite of her confident feeling that Jesus, the God-Man, was ever present within her as in the tabernacle, in answer to the daring prayer she had made.* The spiritual Communions made by St. Teresa during the last six weeks of her life were thus of a special kind and must have been the source

* See Petitot, *A Spiritual Renascence*, pp. 67, 68. The whole of section 4, "Her Life of Communion with Our Lord in the Blessed Sacrament," should be carefully read.

of great merit and union with her Beloved Spouse. Our Holy Mother St. Teresa of Jesus had, three centuries before, shown by her example the advantages of daily Holy Communion, and she communicated as often as she was permitted. When sickness or any other cause kept her away from the Holy Eucharist, we can gather that her desires for Holy Communion were very ardent. The remarks of St. Teresa of Jesus in her *Way of Perfection* on Spiritual Communion ought to be studied.

Holy Communion received to-day is the best means of preparing to receive more worthily to-morrow. The Most Holy Sacrament always increases grace in the recipient who is not in the state of mortal sin. Yet when our hearts are better prepared by our earnest endeavours to become more Christlike, we obtain more abundant fruit. When, then, for any reason we are prevented from receiving Holy Communion, we should, according to the exhortation of the Rule, keep alive in our souls the desire of the Holy Eucharist. If we do so, and utilize the interval to advance in virtue, we shall dispose ourselves better for the sacramental reception of Our Lord and thus obtain the greatest benefits from our Holy Communions. Even when we have received in the morning, we can very profitably retain the desire for Holy Communion during the course of the day, and this desire will be a very suitable preparation for our next Holy Communion.

CHAPTER XIII

Piety

58. *Tertiaries, following the advice of St. Paul, should be sober and earnest in the practice of piety, and avail themselves of all means calculated to foster it in their souls.*

In the language of the Apostles the word "sober" has not the restricted meaning it bears in the English language. It rather means "calm." The Apostle then exhorts us to be temperate, deliberate, prudent, gentle and calm in all our actions. Tertiaries can best follow the advice of St. Paul and of their Rule in being sober and earnest in the practice of piety by striving after that active purgation or purification of which we have written in dealing with mental prayer.

They will "avail themselves of all means calculated to foster it in their souls" by the greatest fidelity to the various points of their holy Rule, to their vows, vocal and mental prayer, spiritual reading, examination of conscience, hearing of Holy Mass and the frequentation of the Sacraments.

59. *In their homes they should be charitable, patient, good-tempered and exact in fulfilling the duties of their state, thus rendering religion and piety attractive to the eyes of others.*

The rule wisely selects the home as the first place where virtue is to be exercised. There is a depth of meaning in the adage: "Charity begins at home." The virtue of the Tertiary is measured by the manner in which he acts at home. First, because his own have first claim to his interest and affections. Secondly, because ordinarily his virtue is put to a more severe test at home than elsewhere. Outside our own household, which in a lesser degree includes the place of our employment, we are free to choose our associates and we can leave aside those who do not suit us, and we are not constantly thrown even with those whom we select. Likewise, except when companions become very intimate, a certain self-respect keeps up a reserve which prevents the full unfolding of

the character. It is quite otherwise in the home. The members are constantly thrown together, constant reserve is impossible, and no selection can be made. Consequently, while there is more opportunity for appreciating the good qualities of the members of the household, there is also more opportunity for observing those points of character which lead to aversions and disagreements. It follows that great forbearance must be fostered if peace is to reign in the home. Without peace the home cannot be a place where the spirit of prayer can be developed, and if a Tertiary is responsible for lack of peace, he is certainly not living up to his vocation. On the other hand, if the Tertiary does all in his power to promote peace and happiness in the home, he has the very best proof that his virtue is truly solid.

"They should be charitable" in thought, word and deed. We have acknowledged the greater difficulty there may be in preserving charity at home. In spite of this, the Tertiary must endeavour to practise the greatest charity. It may be much more difficult to avoid harsh judgments and criticisms of defects which thrust themselves so much on our notice, but our obligation to be on our guard is all the greater. Many persons who otherwise lead apparently very excellent lives go along in life as if the precept "Judge not and you shall not be judged," was never meant for them. No matter how intimately we know others, there are always circumstances in their actions which escape our notice and we must be very slow to judge. The French proverb: "To know all is to forgive all," may help to impress this lesson. Let us keep ever before our minds the axiom of the saints that if we cannot excuse the action, we must excuse the intention. We can do no harm by putting the most favourable construction on an action, but we may do a world of

mischief to others and to ourselves by entertaining a harsh judgment. There are good points in everyone's character which we must endeavour to discover: the devil will readily discover the bad. The aversions we develop towards others are the fruitful sources of harsh judgment and so we must do all in our power to surmount them. In this matter we have the example of St. Teresa of the Child Jesus, who conquered so well a deep dislike of a sister in religion that she smiled graciously whenever she met her so that the sister considered the saint had a special affection for her. If we imitate this example we shall have little difficulty in restraining harsh judgments. We must prove ourselves worthy children of our Mother St. Teresa of Jesus who, even in the days of her lukewarmness, could say that while she was present people's characters were safe, for no one would dare to pass an unkind judgment in her presence. (See n. 70 of the Rule.)

The Tertiary should be kind, gentle and affable in his speech, never indulging in contention, but ever ready to yield. It is true when principle is at stake we cannot renounce it, but we must bear in mind that angry discussions lead nowhere, and other opportunities will arise when in calmer moments that principle can be driven home. In the long run gentleness will prevail.

The Tertiary should endeavour to be very obliging, gracious and helpful. He must remember that he must imitate the Master Who "went about doing good." If we are careful to follow the precept of Jesus and His Apostles to render good for evil we shall be ever charitable in deed.

Innumerable are the considerations that could be made on the virtue of charity, especially from the Gospels, but we will confine ourselves to one more. It is frequently remarked that piously inclined persons are more un-

charitable than others, by gossip, backbiting, criticism, harsh judgments and selfishness. As religious people are kept under stricter notice than others and their failings in charity cause greater surprise, the impression is created that they fail more than others. It should be a warning, at least to those in earnest in the service of God, to be on their guard against giving scandal and to know the world will not spare them. But, above all, let them remember that, as the Beloved Disciple assures us, we can measure our love of God from the love we have for our neighbours, and the Master Himself will not recognize us as His disciples except we love one another.

"In their homes they should be . . . patient, good-tempered." If in accordance with what we have just written Tertiaries are charitable, they will necessarily be patient and good-tempered. Moreover, in dealing with passive purification, we have not concealed that, like all other men and perhaps more than others, Tertiaries will have much to suffer. We have explained that the greatest conformity to God's Holy Will under these sufferings is expected of them and consequently the greatest patience. If a Tertiary is thus patient under the Hand of God, his character will be softened and sweetened and he will never yield to irritation under any provocation. He will thus be ever meek and pleasant towards all and especially towards those with whom he is in continual contact.

"They should be . . . exact in fulfilling the duties of their state." We have remarked that the secret of the holiness of St. Teresa of the Child Jesus lay in the perfection with which she did the ordinary actions of everyday life. As Carmelite Tertiaries have a special call to holiness they must imitate their Sister. They must repeat in their lives the great lesson she gave to the world, namely, that it

is given to the few to perform extraordinary actions, but these are not necessary for holiness. But it is required that we do ordinary actions with extraordinary fidelity. Those, therefore, who are negligent in fulfilling the duties of their state can make no claim to holiness. We have to guard against faults and imperfections of omission as much as and perhaps more than against faults and imperfections of commission. These remarks appear to be very commonplace, yet it is necessary to insist on them, as too often it happens that unstable souls consider they can only become holy by adopting unusual practices, and thus they miss the path of perfection altogether by performing their duties negligently. The quiet, steady pursuit of our ordinary avocations, involving frequently the tedium and monotony of the daily task, without the glamour of brilliant or exciting deeds, is the ordinary essential for holiness. We must, of course, supernaturalize our actions as much as possible by having the purest of intentions in performing them, but having this intention will involve that we carry them out as perfectly as circumstances permit. Our Catholic principles must permeate every action of the day, no matter how small. Our service of God is not then a mere Sunday affair, but is involved in everything we do and in everything in which we are concerned. Our every action thus becomes a prayer, but formal prayer or any religious exercise undertaken to the neglect of a duty of our state is mistaken piety and of no advantage whatever.

"Thus rendering religion and piety attractive in the eyes of others." All are attracted by the charitable and the gentle, by the bright and pleasant and even-tempered, by those who, content with their lot in life, are thus able to encourage others amid the difficulties of life. The Tertiary who is faithful to his Rule will surely acquire the

virtues mentioned in this n. 59 and will thus render religion and piety attractive.

60. *Once a month they will, if possible, set apart a day for recollection and once a year they will make the Spiritual Exercises.*

We have already dealt with the subject of retreats or the Spiritual Exercises. We would again call attention to the Encyclical *Mens Nostra* of our Holy Father, Pope Pius XI, and recommend Tertiaries to study its contents. In almost all religious houses it is now customary to set apart one day a month, usually the first Sunday, as a day of recollection. In conformity with this the Rule prescribes that Tertiaries also should, if possible, set apart a day for recollection. The choice of the day will depend on the circumstances in which the Tertiary is placed. Ordinarily a Sunday or some day when the Tertiary can have more opportunity for retirement and spiritual exercises should be chosen. In this retirement and greater recollection he can consider how far he is living up to the requirements of the Rule, and in what way he may be lacking in generosity. It is a good practice to examine his progress or want of progress on some special point of the Rule, especially on a point on which he knows he is deficient. He should consider how far he is keeping faithful to the resolutions he had made at his last annual retreat. It is important that the day should be spent in as retired a manner as circumstances permit. It is only to the quiet, peaceful soul who removes herself from distractions as far as possible that the Holy Ghost can speak in the silence of retreat to enlighten her on the means by which she can obtain the greatest profit from His graces.

We have already explained Church legislation prescribing retreats for certain classes of persons. This ecclesiastical law requires religious superiors to take care that their subjects make the exercises (a retreat) every year. This number ordains the same thing for Tertiaries. Moreover, in the legislation for the First Order it is laid down that for the members of a Congregation of Tertiaries existing outside our (Discalced Carmelite) churches there is to be each year a retreat conducted by a Discalced Carmelite Father. The members have thus the advantage of having placed before them each year the meaning or object of their vocation and the means to attain it. The remarks made concerning the monthly day of recollection apply with greater force to the annual retreat. Isolated Tertiaries should take care not to neglect this source of spiritual advancement. At least they can attend a retreat conducted for the faithful and supplement it by considerations appropriate for themselves. When it is practicable they should not neglect the advantages afforded by retiring for the retreat to a religious house, as already remarked concerning the retreats preparatory to their clothing and profession.

61. *They should have greatly at heart devotion to Jesus in the Blessed Sacrament, to Our Lady of Mount Carmel, the Holy Patriarch St. Joseph and the Saints of the Order.*

62. *To foster these devotions, they are recommended to make, either together or in private, a daily visit to the Blessed Sacrament, and to observe the Novenas, or Triduums, in preparation for the principal feasts of Our Lord and His Blessed Mother, of our Holy Founders and Patrons, and of other Saints, according to their devotion.*

VISITS TO THE BLESSED SACRAMENT

We have stressed the importance for Tertiaries of daily Holy Mass and of frequent or daily Holy Communion. The saints have endeavoured to keep themselves ever in touch with Jesus in the Blessed Sacrament by dividing the day into two parts, one of which was devoted to thanksgiving for receiving Jesus and the other to preparation for His Coming. Jesus with His Humanity is only present within us as long as the Sacred Species remain incorrupt. But we have ever to bear in mind that Jesus the God-Man, is the "Way, and the Truth and the Life." So He has condescended not only to be our spiritual Food, but also to remain ever present in our tabernacles where we can always have intercourse with Him. It is for this reason that the contemplative soul ever seeks to be before the Tabernacle as the place where, like Mary, the sister of Martha, she can remain, as it were, at His Feet and listen in the calm, peaceful silence of her heart to the loving call to union to which Jesus invites her. She will be especially at home in a quiet, little-frequented church or oratory where she can remain undisturbed in the sanctifying Presence of her Lord and Master. Thus it is that the contemplative soul is drawn to spend as long a time as possible in presence of the Blessed Sacrament. It is not surprising then that Tertiaries are recommended by the Rule to make a daily visit to the Blessed Sacrament. But for the reasons mentioned, and many others indicated by spiritual writers, the loving soul will make as many visits in the day as is at all convenient in her circumstances, and will make these visits as long as possible.

It is very consoling that the devotion of the Golden or Holy Hour made either privately or in union with others is now so widespread. Our Holy Mother the Church encourages this devotion by granting many

indulgences. It is to be expected that Tertiaries will be attracted more than others to this devotion.

On the occasion of the Eucharistic Congress in Dublin in the year 1932 Our Holy Father the Pope granted an indulgence of 10 years for each visit and a plenary indulgence once a week to those who visit the Most Blessed Sacrament each day during the week and recite at each visit the Pater, Ave, and Gloria five times and once in addition for the Pope's intentions. The usual conditions of Confession and Holy Communion are required for the plenary indulgence. (S.P.A., 3rd June, 1932.)

Moreover, those who through sickness or any other serious reason cannot go to a church where the Blessed Sacrament is reserved, can, by making a spiritual visit, gain an indulgence of five years each visit and a plenary indulgence once a week. The conditions are the same for each visit and the plenary indulgence as are mentioned in the preceding paragraph. (12th April, 1935.)

As an indication of the desire of Our Holy Father the Pope and of the Church that our prayers should be said, when possible in presence of the Blessed Sacrament we mention that a plenary indulgence can be obtained by reciting certain prayers, and among them the Rosary, in presence of the Blessed Sacrament.

The Rule makes a recommendation to Tertiaries of making the daily visit to the Blessed Sacrament together. In certain cases this may be practical for some members of a congregation, and if so, it ought not to be neglected. It is always helpful to perseverance when a number associate themselves together in the performance of religious exercises. Our dear Saviour Himself states that where two or three are gathered together in His name, He is in the midst of them. This surely will be verified in the truest sense when deeply interior souls anxious to

advance more and more in union with Jesus come to visit Him where He is really present, and thus express their loyalty to Him.

It is important that Tertiaries who, through sickness, distance from a church or oratory, pressure of work, or any similar cause, are prevented from visiting Our Lord in the Blessed Sacrament should visit Him daily in spirit and express their regret that they cannot actually visit Him. In this way they will preserve the spirit of their Rule. We have shown that Our Holy Father the Pope is anxious to encourage this practice among the faithful, and Carmelite Tertiaries, more than others, have very good reasons to conform to the desire of His Holiness. We can visit Our dear Lord thus frequently during the day at times when we cannot retire to a church.

PERSONAL LOVE FOR JESUS

Number 62 of the Rule also recommends Tertiaries "to observe the Novenas, or Triduums in preparation for the principal feasts of Our Lord." We have mentioned the dispositions which should be habitually fostered and earnestly rekindled on the occasion of the Feasts of the Most Sacred Heart of Jesus and of Christ the King. In dealing with mental prayer and the Holy Sacrifice of the Mass we referred to the sublime cycle of feasts instituted by our Holy Mother the Church to give us a deep appreciation of the truths and mysteries of our holy faith. These feasts centre round the Person and life of Our dear Redeemer. They lead us to consider the Eternal Generation of the Son of God in the Bosom of His Father, thus demanding an appreciation of the mystery of the Most Holy Trinity and of the Divine Nature and Attributes possessed by Christ. They then focus our attention on the Generation in time of this same Second Person of the

Adorable Trinity in the womb of His mother Mary by the operation of the Holy Ghost. We are brought to meditate on His Birth, His Childhood, His Public Life and sublime teaching, and in every event of His whole life we are deeply impressed by the marvellous example of His wondrous virtues, but especially in His bitter Passion and Death are lessons conveyed to us which must lead us to a truer knowledge of the character of Jesus. His Divinity will shine out more resplendent from our meditation on the Resurrection and Ascension, and His abiding love for us in the sending of the Holy Ghost and in the institution of the Sacraments. In order that this appreciation of Our Lord's life and character may grow deeper and deeper and that we may thus keep our minds ever fixed on Him the Rule recommends Tertiaries to observe the Novenas or Triduums in preparation for the principal feasts of Our Lord. The best manner of observing them is to consider in all its aspects the event commemorated and in some sense re-enacted, and especially the practical lessons we are to learn and the virtues at which we are to aim. The best subject for our meditation or contemplation during the Novenas or Triduums or Octaves of these feasts is the event thus proposed to us by our Holy Mother the Church.

Contemplative souls must aim at a deep personal love of Our Lord, their supernatural Head, Brother and Spouse. This love is the great secret of holiness. Such a love is impossible without a deep study of the character of Christ, which can be acquired in the manner suggested. This love is of special importance to Carmelite Tertiaries if they are to prove themselves worthy children of their Mother, St. Teresa of Jesus. It is true that that love was possessed by all the saints. We should study the epistles of St. Paul to realize the vehement love of that

great Apostle. The love of St. Teresa resembles in a very striking way the love of St. Paul as we can gather from her sayings. It is natural to expect that the spirit of the Mother would be manifest in her children, and so we find that love ever prominent in Carmel and displayed in a most remarkable manner by St. Teresa of the Child Jesus. It is remarked that it was on the occasion of the great feasts of the Church that the two Saints Teresa received their greatest enlightenment.

To help us to acquire this personal love the reading of books dealing with the Life and character of Our Lord is much to be recommended. We cannot improve on the Holy Gospels. But to penetrate their meaning more deeply the study of other books will be helpful. We would recommend that a short synthetic study should be first undertaken such as can be obtained in Sheehan's *Apologetics and Catholic Doctrine*, Part I, pp. 104-115 (ed. 1932). Read also, if obtainable from a library, the article by Rev. Garret Pierre on the "Human Character of Jesus: A Proof of His Divinity," contained in the *Irish Theological Quarterly*, vol. XI (April, 1916: pp. 184-200), or similar studies. We can then make a more detailed study from works like Meschler's *Meditations on the Life of Our Lord*, Fouard's *Christ, the Son of God;* Marmion's *Christ, the Life of the Soul;* Goodier's *Public Life of Our Lord*, also his *Passion and Death*, to mention but a very few of the host of books dealing with the Life of Christ either in devotional narrative or in the form of meditations.

Our Holy Mother St. Teresa never wished to lose sight of Jesus and kept representations of Him in the books she read, so as to help her in her remembrance. Finally we may remark that the favourite subjects with interior souls for their meditation and contemplation are the Attributes of God and the Passion of Christ.

DEVOTION TO OUR LADY OF MOUNT CARMEL

"They should have greatly at heart devotion to . . . Our Lady of Mount Carmel . . . they are recommended to observe the Novenas or Triduums in preparation for the principal feasts of . . . Our Lord's Blessed Mother." The two nn. 61 and 62, which we are now considering, deal with devotion to the Queen of Carmel. In dealing with the first number of the Rule we explained that the Order of Carmel is placed under the special patronage of the Mother of God in a manner not given to others. In the legislation for the First Order the position held by Our Lady in the Order is very much stressed. Many considerations are placed before us as means of securing that we will deeply appreciate this all-important point, and many devotional practices are prescribed or recommended, so that we will constantly look to the Queen of Carmel as the Patroness of the interior life to guide us securely in the path that leads us to deep union with God.

The Most Blessed Virgin Mary has completely and entirely dedicated our Order to her honour, and has protected and clothed its members with her habit. It was an admirable plan of Divine Providence that our Order should be adorned with the title of the Most Blessed Virgin. We shall easily grasp this if we examine the reason of this Divine plan, as far as it is given to us to do so. For we can well believe that such an honour has not been rashly snatched or conferred by mere chance. Prudent rulers do not indiscriminately bestow titles on all their subjects or cities, but they act only after careful consideration of a special purpose. Reasoning in a human way, we judge thus of the wisdom of Christ. It appeared a purpose becoming to Christ that His Mother, the Most Blessed Virgin, would be honoured most highly by founding and setting apart an Order for this most loving duty. It was

in accordance with this Divine Wisdom that the Most Pure Virgin should herself undertake the guardianship of the people thus dedicated to her honour, and should protect with special care the Order adorned with her title. This harmonious plan of Divine Providence was manifested to the whole world when the Popes approved of the members of the Carmelite Order being called by the honourable name of Brothers of the Most Blessed Virgin.

From this title which the Most Blessed Virgin has designed to confer on us, our Order is recognized as being specially consecrated to the Virgin Mary. We are regarded as a people wearing her livery, admitted to the court of the greatest of Queens.

The exalted Queen of the Angels, as she has accepted our guardianship, has adopted us as children in a very special manner. For it is not without good reason that our Order has never been named from a Founder, Patriarch or Prophet, but always known as the Order of the Most Blessed Virgin. Why, therefore, are we not called by another name, except that by a heavenly plan this title was due to the Most Blessed Virgin and we were to be children and subjects of such a Mother and Queen? Therefore, if she has been chosen our parent by a special plan of God, it is quite evident that by the prerogative of children, gratuitously given to us by the Divine Goodness, and not won by our merits, we are conscious of being adopted by the Queen of Heaven as her inheritance. We cannot sufficiently express how precious and noble is this honour.

Again, this title is not sterile or useless. In the exercise of her guardianship the Most Blessed Virgin does for us what the Founders do for the Orders to which they have given their name. They take special care of them, they intercede earnestly with the Divine Majesty for their

spiritual children, and endeavour that all their affairs will be brought to success. If others faithfully fulfil their duty towards Orders named after them and protect them, what is to be thought of our Guardian, who dispenses the treasures of God as her very own?

The Only Begotten Son of God, at His own Mother's desire, pours out heavenly riches most liberally. If Christ, liberality itself, grants favours through His Mother even to degenerate sinful children, what will He not give to those children whom He has appointed as the inheritance of a Mother so great?

We are made aware by experience of the truth of the foregoing, especially when we consider the wonderful gift of the habit or scapular which we have received from the Most Blessed Virgin, and the many great benefits which are referred to in the Office and Mass of the Most Blessed Virgin Mary of Mount Carmel, granted to us by the Sacred Congregation of Rites. We must not delay at present to recount more. Since we have such good reasons, we cannot too highly value the benefits of the title and guardianship of Our Lady, and relying on her we can most confidently hope for the glory of eternal happiness.

But to obtain this we must live according to the privileges we have received. We must examine, with the Ven. Father John of Jesus-Mary, those virtues of our Heavenly Mother which we must practise in order to do so. The legislation above referred to was taken from his *Disciplina Monastica* with the considerations just made. To keep as a living memory the honour and gratitude we owe the Queen of Carmel and the need we have of her help in acquiring the virtues necessary for the interior life, certain pious practices are recommended by the legislation we have quoted. We must also deal with these, especially with such as are mentioned in the Tertiary Rule.

The Ven. Father John of Jesus-Mary proceeds to state that we have as Patroness Mary, whose purity is immeasurably greater than that of any other creature. We have been made favoured children of this Most Blessed Virgin, by her bringing us into her Order through a virginal birth as it were. We must recognize our dignity and examine carefully if we are generous or degenerate children. Surely it is becoming that the children of the Most Blessed Virgin should be like their parent, for he who becomes unlike her, incurs an ugly stain. If a similar life is the characteristic of children, since the Queen of Heaven has practised the deepest humility, the most sincere obedience, the most inexhaustible patience, the greatest meekness, the most ardent charity, no one can be a true Discalced Carmelite except he endeavours to acquire similar virtues. The humble Virgin cannot count among her favourite children a haughty person, nor the obedient Virgin a rebellious person, nor the meek Virgin an irritable person. How can a loquacious Carmelite be regarded as the child of a silent Mother, a self-indulgent one the child of a Mother in need, one unrestrained in look the child of a modest Mother, or a worldly one a son of the retiring Virgin? If she could now suffer, the most clement Virgin would certainly be grievously wounded at the irreligious life and the want of true virtue in those who should stand forth as her specially favoured children by the shining example of their virtues.

We must not, therefore, neglect our duty towards the Most Blessed Virgin. The world expects us, as Carmelites, to prove ourselves true children of Mary by our virtues. We must not allow the world to be deceived in its expectation. The Only-Begotten Son of the Virgin is the Lamb; we also, if we are true children of the Virgin, must practise her modesty, purity, meekness and the other

virtues suitable to our state, and as closely as possible imitate the whole life of the Most Blessed Virgin. We shall then reach true perfection and be accounted worthy of the inheritance to which we are called, and enjoy the prerogative of children. This is true devotion to the Queen of Heaven, and we are bound to it, since Mary is our special Patroness.

He who practises this devotion in earnest, will be endowed with great internal riches, the Queen Beauty of Carmel will regard him with special favour and will at the supreme moment of death greatly fortify him. The whole heavenly court, which knows how to regard the favoured children of their Queen, will welcome him to their company with the greatest delight. Therefore we must give what we owe under every title to our most renowned Patroness, the Most Blessed Virgin Mary of Mount Carmel, and under her protection we shall advance to eternal riches.

In accordance with this exhortation of the Ven. Father John of Jesus-Mary, our holy Order exhorts us to foster in ourselves this most tender devotion to the Most Blessed Virgin of Mount Carmel and to do our utmost to spread it. In order to keep constantly before us our obligations and to help us to fulfil them, many practices of devotion are prescribed or recommended. The religious of the First and Second Order are to be present at the Votive Mass of the Blessed Virgin Mary of Mount Carmel, which by a special privilege is chanted or recited every Saturday. Assistance at the solemn chanting of the *Salve Regina* on Saturdays and most vigils of Our Lady's feasts is also prescribed. In n. 84 of their Rule Tertiaries are directed to assist when possible at this ceremony. With the Angel we should also salute our Mother three times daily, morning, noon and evening, by devoutly reciting the

Angelus or the *Regina Cœli*. Number 62 of the Tertiary Rule which we are now considering, prescribes the observances of the novenas for the principal feasts of the Blessed Mother of Our Lord. We are directed to celebrate every year with the greatest devotion and filial affection the solemn feast of the Most Blessed Virgin Mary of Mount Carmel, not only by preparing for it by a novena, but also by honouring Mary in a special manner during the whole month of July. Every month it should be a source of joy for us to accompany our Mother, the Beauty of Carmel, in solemn procession, and to sing her praises with all our hearts. The Tertian Rule deals with this procession in the second part, Chapter XIV, nn. 160-162. The ritual for this procession is given in the sixth section of the ceremonial part of the *Manual*. We are also recommended to practise privately each day some devotion to our Mother, Queen of Carmel, at least the devout recitation of the third part of the Rosary. In the seventh section of the ritual the prayers to be recited at the end of the monthly conference are given. The Litany of the Blessed Virgin, the antiphon "We fly to," the versicle, response and prayer in honour of Our Lady of Mount Carmel are there given. Similar prayers are said every day in all Discalced Carmelite convents, both of the First and Second Orders, as well as the other prayers in honour of the patrons of Reformed Carmel. Our Tertiaries are recommended to recite these prayers daily so as to ever remain in union with other Carmelites.

It is prescribed that in all our convents the image of the Most Blessed Virgin Mary of Mount Carmel should be displayed in every room, so that always, everywhere and before all we may confess and glory that we are children of so great a Mother. In accordance with this it would be well that Carmelite Tertiaries should have,

at least in their own private rooms, the image of Our Lady of Mount Carmel, to remind them ever that she is their Patroness in their pursuit of the interior life, or, in other words, her picture should recall to our minds all that our sublime vocation implies. Pictures of our Lady of Mount Carmel are available in various sizes.

We cannot show our love for Mary and our gratitude to her (for bestowing so many favours on us) in a better way than by endeavouring to obtain other children for so great a Mother. We can do this especially, first by promoting vocations to the religious life in the Carmelite Order, particularly by our prayers. Secondly by working with all our might for the propagation of the secular Third Order, so that among the various Third Orders ours will stand forth prominently by its devotion to the Most Blessed Virgin Mary of Mount Carmel, and by a truly Carmelite spirit, the spirit of prayer, self-denial and zeal for the glory of God. Thirdly by doing our part in striving to have all the faithful, even from their tenderest years, clothed in the habit of our Most Blessed Mother, that is, enrolled in the sacred Scapular and do what we can to have them appreciate the privilege they thus enjoy of being under the special protection of the Mother of God. The reading of books on the Scapular may help us to do this more effectively, at least we should possess such information as can be obtained in booklets such as *The Scapular of Our Lady of Mount Carmel*, a booklet of 32 pages written by V. Rev. Fr. Magennis and published by Gill, Dublin (1928). If we thus work for her honour, our most beloved heavenly Mother will most amply repay us with the greatest reward.

Carmelites always considered they should not be surpassed by any in their devotion to the Mother of God. This follows from what we have written about the Profession

formula. The preceding pages prove that Carmelites have always been completely dedicated and consecrated to our Mother Mary, most intimately bound to her as devout loyal children to a very loving Mother and were under an obligation to imitate her most perfectly. St. Thérèse in the last months of her life earnestly insists on these points. All that is in St. Louis de Monfort's devotion to our Lady is in the Carmelite devotion, except that the Carmelite prefers the 'child' concept instead of 'slave' though when fully explained there is no real difference.

The following quotation from Pope Leo XIII re-echoes what has been stated by many popes, saints and spiritual writers: "Its nobility of origin, its venerable antiquity, its extraordinary spread in the Church, the spiritualizing effects produced by it and the extraordinary miracles worked in virtue of it, render the Scapular of Carmel commendable to a wondrous degree."

DEVOTION TO ST. JOSEPH

"They should have greatly at heart devotion . . . to the Holy Patriarch St. Joseph . . . they are recommended . . . to observe the Novenas. or Triduums in preparation for his principal feasts." * "According to Benedict XIV, 'the general opinion of the learned is that the Fathers of Carmel were the first to import from the East into the West the laudable practice of giving the fullest cultus to St. Joseph.'" † "The reformed Order of Carmelites, into which St. Teresa has infused her great devotion to the foster-father of Jesus, chose him, in 1621, for their patron, and in 1689, were allowed to celebrate the feast of his Patronage on the third Sunday after Easter." *

* Tertiary Rule.
† *Catholic Encyclopaedia,* Vol. VIII, p. 506.
* *Ibid.*

These quotations prove conclusively that devotion to St. Joseph always flourished in Carmel. Perhaps no one more than our Holy Mother St. Teresa has fostered this devotion, and Carmelite Tertiaries should be intimately acquainted with the remarkable testimony she gives to him, especially in the sixth chapter of her autobiography. Her first monastery and the greater number of the other monasteries founded by her were dedicated under his name.

A little examination will explain all. The Holy Ghost Himself in the Gospel gives testimony to St. Joseph that he was "a just man," that is, a man perfect in every virtue. As St. Bernardine of Siena remarks, graces and gifts are bestowed according to the position or office we have to fulfil, and as no one had a more exalted position after the Mother of God herself than St. Joseph because he was the foster-father of Jesus and the Spouse of the Virgin Mother, no one after her had greater graces. He was appointed by God to protect Jesus and Mary from danger, and no one has ever had greater intimacy with them than he. As we can clearly gather from the Gospels, he led a very retired and silent life.

It follows that no one after Mary can better serve as a model and protector for Carmelites than St. Joseph. St. Teresa chose him as her teacher of prayer. To pray most perfectly and thus attain the greatest intimacy with Jesus and Mary we must lead lives of retirement and detachment from the world, we must practise silence, we must exercise all virtues, we must bear with the most perfect conformity to God's Holy Will the severest trials and desolation. From what has been remarked, St. Joseph is our best model after Mary in all that is necessary. St. Joseph, besides, had experience of the severest trials, his perplexity in knowing Mary was about to become Mother and the impossibility of doubting her virtue, his

powerlessness to find the Infant Jesus and His Mother a better shelter than a cave, the first Shedding of the Blood of Jesus, the prophecy of Simeon, the flight into Egypt and the fear of Archelaus. He had experience, too, of the greatest desolation in the three days' loss.

Carmelite Tertiaries can scarcely be worthy of their holy vocation except they practise devotion to St. Joseph. Devotion to him as to any other saint is manifested above all in the imitation of his virtues. He shared deeply in all the sorrows and joys of Jesus and Mary. We do well to take his virtues as the subjects of our meditation and contemplation. We can consider them from the Gospels and from books which help us to examine with greater appreciation what the Gospels teach us. Above all, let us learn from his humility, his obedience and his purity.

At the time of his festivals we ought especially to do this. His feast day is celebrated on 19th March, but not less important for Carmelites is the feast of the Solemnity of St. Joseph, which is celebrated on the Wednesday before the third Sunday after Easter. St. Joseph is the Patron of the Universal Church and the Patron and Protector of the Carmelite Order. On the third Sunday after Easter Carmelites have the privilege of celebrating all the Masses in their churches (except one) of the Solemnity of St. Joseph. The Feast of St. Joseph the Labourer, instituted by Pope Pius XII, is celebrated on May 1st. Workers are thus given St. Joseph as a model to be imitated and as a guardian to protect them. We also honour him by the feast of the Espousals on 23rd January. While honouring the Infant Jesus and His Virgin Mother at the festival of Christmas we must honour St. Joseph also, as has been done from the earliest ages of the Church. As already explained, in every Carmelite monastery both of men and women every night St. Joseph is honoured by the recitation of the

antiphon and prayer to be found in the *Manual* for Tertiaries. The same honour is paid to him by Tertiaries at their congregation meetings. All Tertiaries are exhorted to pay St. Joseph this honour daily and thus seek his intercession.

"They should have greatly at heart devotion to . . . the Saints of the Order. To foster these devotions, they are recommended . . . to observe the Novenas, or Triduums, in preparation for the principal feasts of . . . our Holy Founders and Patrons, and of other saints, according to their devotion."

ST. ELIAS AND ST. ELISEUS

We have more than once referred to the tradition in our Order that St. Elias the Prophet was its Founder. This tradition is well authenticated and the Popes have given it full recognition. In St. Peter's at Rome, among the statues of the Founders of Religious Orders, is that of St. Elias as the Founder of the Carmelites. The feast of St. Elias is celebrated on 20th July and the Holy See has approved of a special Mass and Office which are used in all Carmelite churches. The Mass and Office are taken almost exclusively from the edifying and instructive history of events connected with the career of St. Elias given at the end of the Third Book of Kings and the beginning of the Fourth, as well as from the references made to him in various places of the Sacred Scriptures both of the Old and New Testaments, especially Ecclesiasticus xlviii. 1-10. In the special Preface approved for the Mass of St. Elias he is stated to have laid the foundations of the monastic life. His own life and that of his successor, St. Eliseus, given also in the Fourth Book of Kings, suggest that on Mount Carmel under their direction dedicated to the service of God amidst the

corruption that prevailed round them was a community of men, who by their prayers and works of charity, sought to preserve the people of Israel in the worship of the true God. The most notable event in the extraordinary career of St. Elias was the bringing from heaven of the miraculous fire by which his offering was consumed. By this miracle especially he proved himself the prophet of God and converted the Israelites from the false gods and their prophets. When the false prophets had been slain, St. Elias ascended Mount Carmel and by his prayer brought to an end the terrible drought that had afflicted the land for three and a half years. The forerunner of the abundant rain that followed was the little cloud that rose out of the sea like a man's foot (III Kings xviii. 44). The Fathers of the Church and commentators on the Scriptures agree that this little cloud typified the Virgin Mother of the Saviour who brought the abundant rain of grace to an earth parched with terrible spiritual drought. It is not unreasonable to suppose that St. Elias, great prophet as he was, chosen nine hundred years later to be a partner with Christ in His Transfiguration, foresaw what was typified by the cloud. The tradition always held in the Carmelite Order is that on this occasion the Incarnation was revealed to St. Elias, and that he then dedicated the Order he founded to the Virgin Mother of God. The Angel Gabriel (Luke i. 17) and Christ Himself (Matt. xi. 14) state that St. Elias and St. John the Baptist were alike in spirit. As St. John the Baptist heralded the first coming of Christ, so St. Elias will prepare the world for the second coming.

The tradition runs that the knowledge received by St. Elias was handed on to his followers, who continued to dwell on Mount Carmel till the coming of Christ. The Roman Breviary for 16th July reads as follows:

"When on the sacred day of Pentecost the Apostles, inspired from on high, spoke in various tongues and invoking the most august name of Jesus worked many miracles; many men (as is stated), who had followed the footsteps of the holy Prophets Elias and Eliseus and had been prepared for the coming of Christ by the ministry of St. John the Baptist, having carefully examined and being convinced of the truth, immediately embraced the faith of the Gospel and began to venerate the most blessed Virgin (whose conversation and familiarity they could happily enjoy) with such special affection that they were the first to construct a chapel to this most pure Virgin on the very place of Mount Carmel, where Elias had formerly beheld the little cloud ascending, the type of the Virgin. Often meeting each day in the new chapel they honoured the most blessed Virgin as the special protectress of the Order with pious rites, prayers, and praises. They thus began to be called by all, the Brothers of the blessed Mary of Mount Carmel; and the Popes not only confirmed this title, but also granted special indulgences to those who named under this title either the Order or the Brothers." The Breviary proceeds to state that the Blessed Virgin gave to her followers not only her name and patronage, but also the Scapular, preservation from extinction and the Sabbatine Indulgence.

In an audience given to the Superiors of our Order in the month of March, 1908, Saint Pius X warned them to beware lest the spirit of novelty and a new direction of the mind under the pretext of science and modernity should insinuate itself to weaken the sacred treasure of pious traditions which are proper to each Order. Reverence for tradition will be of the utmost advantage to our supernatural life. On the other hand we must carefully distinguish between traditions of

this kind and Tradition which, with Holy Scripture, is the source whence we derive a knowledge of the dogmas of our Holy Faith. This latter tradition is, of course, of incomparably more importance. We presume this point to be appreciated from a knowledge of Apologetics.

Apart from what we know by tradition we have in the virtues and spirit of St. Elias and St. Eliseus (whose feast is celebrated on 14th June), as portrayed for us in the Scripture, the very virtues and spirit required in the Carmelite. They both had a love of solitude where they spent much time in great intimacy with God. They left their solitude at the call of God in order to work solely for the salvation of souls. St. James (v. 17) has no better example to give of the efficacy of prayer than the prayer of St. Elias who, though a mortal like ourselves, by his prayer brought the drought and the rain to which we have already referred. The Carmelite Order has adopted as its motto and placed on its crest the ardent cry of St. Elias: "Zelo zelatus sum pro Domino Deo exercituum" (With zeal have I been zealous for the Lord God of Hosts), III Kings xix. 10-14.

Besides *The Prophet of Carmel* by Garside mentioned in the *Vade-mecum, St. Elias and the Carmelites* by Farrington and especially *Elias the Prophet of Carmel* by Magennis (Gill and Son Dublin: 1925) will be found most interesting and instructive.

DEVOTION TO ST. TERESA OF JESUS

The great patroness of Reformed Carmel is St. Teresa of Jesus. She is our Foundress and our Mother. The Providence of God gave to the Order of Carmel this great Mistress of Prayer and the Interior Life, for to the Order of Carmel has been given the mission of preserving the true spirit of interior prayer. We must not repeat what

we have written elsewhere. We would remind our Tertiaries, however, that as St. Teresa of Jesus is the Mother of all Discalced Carmelites, she is in a special way their Patroness, for their Third Order is not merely the Third Order of Our Lady of Mount Carmel, but the Third Order also *of the Holy Mother St. Teresa of Jesus*, as we have explained in the beginning of this book. Our Tertiaries must consequently ever regard St. Teresa of Jesus as a heavenly Mother given to them by God to teach them the path of solid virtue and interior union with God. Their Mother teaches them both by her precept and more especially by her example every virtue in the highest degree. They need not go beyond her for every help they need, to be instructed and encouraged in the practice of virtue leading them safely to the end or scope of their holy vocation. To give examples of the greatness of all her virtues would require a special book. We have had, or shall have, occasion to deal with some of them, and they are illustrated in many pages of this book, and will be found also in various books written on the saint. Our Tertiaries must be deeply impressed with the necessity of studying those virtues and of doing their utmost to imitate them.

It is thus the duty of our Tertiaries to practise devotion to their Holy Mother. Her principal feast occurs on 15th October. They are recommended to make the novena in preparation for this great feast. As we mentioned elsewhere, St. Alphonsus Maria Liguori has written a beautiful novena in her honour, and we cannot do better than join this great saint in his praise of our Mother and his request for her virtues. A very important feast for Discalced Carmelites is that of the Transverberation of the Heart of St. Teresa, which is celebrated on 27th August. To testify the intensity of the love of St. Teresa

for Him and to increase that intensity still more, Jesus sent His angel to pierce the heart of St. Teresa as St. Francis of Assisi bore the marks of the Passion of Christ on account of the intensity of his devotion to Christ's Passion. It was only by a great miracle that St. Teresa could live so long after the piercing of her heart. We should study well the words in which the saint herself writes of this marvel. On the occasion of this feast we should praise God for so honouring our Holy Mother and ask for something of the intensity of her love for God.*

Our Tertiaries should honour St. Elias and St. Teresa not only by the daily recitation of the prayers given in the *Manual*, as already explained, but also by inserting their names in the Confiteor whenever they recite it alone or in company with other Discalced Carmelites. They will find the formula given in their *Manual* in the tenth section of the ceremonial part dealing with the general absolution.

DEVOTION TO ST. JOHN OF THE CROSS

The name of the first Friar of the Reform can never be separated from the name of our Holy Mother St. Teresa. He, in a very true sense, completed the work of St. Teresa. So our Tertiaries, whilst honouring St. Teresa of Jesus as their Mother, must honour St. John of the Cross as their Father. We have already pointed out the great value of his writings. It has been remarked, and we can be certain it is true, that the writings of St. John of the Cross are a disguised autobiography. St. John of the Cross has written only on ascetic and mystic subjects. Our Holy Father, Pope Pius XI, raised him to the dignity of Doctor of the Universal Church. He is thus

* There are now many good lives of St. Teresa published.

the recognized authority on these subjects. His feast occurs on 24th November, and our Tertiaries should give great honour to their Father on the occasion of his Feast, just as we have recommended for our Mother St. Teresa on the occasion of hers. We should praise God for the extraordinary miracles with which He has manifested the great holiness of St. John of the Cross.*

DEVOTION TO ST. THÉRÈSE

The teaching and spirit infused into the Order by these great parents have given to us and to the world our renowned sister, St. Teresa of the Child Jesus, the Patroness of the Catholic Missions, whose feast occurs on 3rd October. She is also the Patroness of the Discalced Carmelite Novitiates. By her devotion to the Child Jesus and the Sacred Face, devotions already fostered in the Discalced Carmelite Order, she has taught the world the way of spiritual childhood inculcated in the Gospels by Our Lord Himself and has re-invigorated the intense personal love for Christ for which our holy Mother St. Teresa of Jesus was so remarkable. Our Tertiaries must imitate her in order to prove themselves like her, true children of St. Teresa of Jesus and St. John of the Cross, and so they must practise devotion to her.

St. Teresa of the Child Jesus may be the most remarkable of the children of our great parents, but we must also recall that the number of their children has been very great and the spirit of prayer diffused by them has had the most beneficial results. In proof of this we give the following quotation: "The annals of the Order are full of biographies of profound mystics. Considering the danger of self-deception and diabolical illusion which

* The best Life of St. John of the Cross in English at the time of writing (1945) is that by Rev. Father Bruno, O.D.C.

necessarily besets the path of the mystic, it is surprising how free the Carmelite Order has remained from such blots. Rare instances are on record of friars or nuns who left the safe ground for the crooked ways of a false mysticism. Much of this indemnity from error must be ascribed to the training directors of souls receive, which enables them to discern almost from the outset what is safe from what is dangerous. The symptoms of the influence of good and evil spirits have been explained so clearly by St. Teresa and St. John of the Cross, and a prudent reserve in all that does not tend directly to the advancement of virtue has been so urgently counselled, that error can creep in only where there is a want of openness and simplicity on the part of the subject. Hence, among the great number of mystics there have been very few whose mysticism is open to question. . . The ascetic part was not less cultivated. For elevation of principles and lucidity of exposition it would be difficult to surpass Ven. John of Jesus-Mary."—Benedict Zimmerman, *Catholic Encyclopaedia*, Vol. III, p. 367. Our Tertiaries will consequently understand that they cannot be too grateful to God Who has given them such great parents in their supernatural life as St. Teresa of Jesus and St. John of the Cross.

Finally, in this n. 62 of their Rule, our Tertiaries are encouraged to honour other saints, either of the Order or not, according to their devotion. On account of special characteristics in certain saints some souls can be helped considerably in practising virtue by their devotion to these saints, and we must utilize every opportunity afforded us in the acquisition of virtue.

63. *In imitation of the zeal and charity of our Holy Mother St. Teresa, they (the Tertiaries) should be earnest in offering prayers and good works for the exaltation of our Holy Mother the Church, for the good estate of the Sovereign Pontiff and the prosperity and increase of the Order.*

St. Teresa ever thirsted for the glory of God and the salvation of souls. While still a young child she set out to the land of the Moors to win the crown of martyrdom and convert the infidels, or rather to obtain the grace of their conversion by the shedding of her blood. This incident of her childhood portrays the whole spirit of her life. When she had given herself unreservedly to Jesus and was favoured with the deepest union with Him, the ardour of her zeal knew no bounds. She longed intensely to bring all hearts to Jesus and to save all men from perdition. She lamented greatly that in her cloister, as she thought, she could do nothing for the salvation of souls. Jesus looked with pity on the great sufferings of His spouse, so intent on working for His glory and the exaltation of His Church, and promised that her prayers and sufferings would not be in vain. The foundation of St. Joseph's in Avila was the fulfilment of Our Lord's promise, for He made her understand that hearts wholly intent on His Love, although hidden in the seclusion of the cloister, would do more than any others for His glory and the salvation of souls. St. Teresa had every intention of remaining in the quietness of St. Joseph's for the remainder of her life when she had peacefully settled there. But again the ardour of her zeal for the glory of God and her compassion for souls that were being lost became overwhelming. She heard of the war against the Catholic Faith being waged by the Lutherans and the number of churches being destroyed or desecrated by them and she longed to stem these terrible evils. Our dear Lord again answered her ardent prayers and enabled

her, amidst the greatest sufferings and difficulties, to found many monasteries of nuns and friars, whose prayers and good works did so much for the exaltation of our Holy Mother the Church. She rejoiced exceedingly at the foundation of each monastery because Jesus had another home wherein to dwell. "Teresa was the true enemy of the Reformation. She founded an Order to fight it *by prayer, by tears and by love.* No such groanings have been heard since the descent from Golgotha." These words of an unbeliever, Edgar Quinet, are quoted by Lejeune in his *Introduction to the Mystical Life* (p. 31 of English translation published by Washbourne). We recommend to Carmelite Tertiaries a careful study of the first chapter, and, indeed, of the whole book, though some parts may be practical only for religious.

Protestantism wrought dreadful havoc in the Church. It snapped for millions the great link of unity by which in the design of Christ all the blessings He won for mankind were to be communicated. Countless souls were deprived of the advantage of assisting at the perpetual Renewal of Calvary, and of participating in the true Sacraments instituted by Christ by which He communicates to souls the graces He has merited for them on Calvary. However, Protestants, or large numbers of them, retained the Sacrament of Baptism. They took from the true Church, which they left, at least something of its grandeur. They retained a deep reverence for God, and many of them retained belief in the supernatural and in the mysteries of the Most Holy Trinity and the Incarnation. They also retained the Gospel message of love for our neighbour. Though St. Teresa could well mourn the evils being wrought by the defections from the True Church of Christ, her children of to-day have very much more reason to lament the havoc that is being worked among souls. A system

has already taken deep root in the world, very much worse than Protestantism. It aims at excluding God altogether. It proclaims a doctrine of hatred for others. To a Catholic it seems incredible that principles and practices so subversive of society, so contrary to human nature can be advocated and made popular. Yet the horrible doctrine of Communism, (we class under the name all the systems tending towards the foul principles it advocates) is everywhere, openly and secretly, making rapid advances. As in the time of St. Teresa, the best barrier against Protestantism and the best means of advancing the Catholic Church were the prayers and good works of the many souls who dedicated their whole lives to God, so to-day the best means to stem Communism and all other systems being set up against the True Church of Christ is fidelity to the spirit of prayer, which a Tertiary "anxious to imitate the zeal and charity of our Holy Mother, St. Teresa," is sure to acquire by the observance of his Rule. This, too, will enable him to perform many good works for the exaltation of our Holy Mother the Church. It will at least enable the Tertiary to perform with an interior spirit the duties of his station of life, it will impart to him a deep spirit of charity towards all and enable him to put it in practice in accordance with the grand precepts of the Gospel. We will repeat once again that there is no better means than prayer of advancing the cause of our Holy Mother the Church, or of stemming the evils by which the human race is beset. It is thus, too, that we can best pray "for the good estate of the Sovereign Pontiff." We know how grieved at heart is our great Pope at the evils to which we have referred, and how he longs to check them, and he has clearly indicated that he relies especially on the prayers, and sacrifices and good works of those who are in earnest in consecrating themselves

entirely to God, even amid the distractions of the world. With the special works of Catholic Action we shall deal when treating of n. 72 of the Rule. We would remind our Tertiaries that St. Teresa of the Child Jesus has imitated so perfectly our Mother's zeal that, without leaving her monastery, she did so much by her prayers for the Missions that she is now honoured as the Patroness of the Missions in conjunction with the great missionary, St. Francis Xavier.

In writing about devotion to our Lady of Mount Carmel we have already referred to the obligation of the Tertiary to pray and work for "the prosperity and increase of the Order."

All Catholics are bound to pray and work for the exaltation of our Holy Mother the Church, that is to say, for the bringing to the fold of the True Church all infidels, for the re-union of all heretics with the Church, for the conversion of all sinners, for the advancement in greater holiness of all Catholics, especially of priests. From what we have written Carmelite Tertiaries will understand that they are under a special obligation in this regard. They are encouraged by our Holy Mother the Church to pray and do penance for this purpose. A plenary indulgence is granted them "as often as, in addition to the time prescribed for the Third Order, they devote an hour to mental prayer for the conversion of infidels, or on behalf of those engaged in that work, also as often as they take the discipline or perform a work of mortification for the same intention." (See Appendix to *Manual*.)

Our Superiors are anxious that the members of the First, Second and Third Orders should be deeply impressed with the obligation they are under of thus helping our Holy Mother the Church, and our Ven. Definitory General prescribed for every day in all monasteries of the Order,

and at all meetings of congregations of the Third Order, the recitation of the collect in the Mass for the Propagation of the Faith.

Our Tertiaries are recommended to recite this prayer daily, because now more than ever "the harvest is great and the labourers are few," so that they may do their part in "praying the Lord of the harvest to send forth labourers into His harvest." We may be unable to go to the Mission fields, but we must do all in our power to help those who can.

CHAPTER XIV

Fasting and Abstinence

64. *All Tertiaries should be exact in the observance of the fasts and abstinences prescribed by the Church, and never seek to be dispensed without grave and sufficient cause.*

"Delicate living and a spirit of prayer do not agree together," says our Holy Mother St. Teresa in her *Way of Perfection*. So as the vocation of the Carmelite Tertiary binds him to the spirit of prayer it likewise binds him to the spirit of self-denial. The most important external acts by which Tertiaries are to acquire this spirit are the fasts and abstinences prescribed by the Church. "The public liturgical fast of the Church pertains to the liturgical worship of the Church and is superior to every private mortification." This last sentence is a quotation from the *Irish Ecclesiastical Record*, March, 1936, pp. 255-274, where the Most Rev. Michael Browne, D.D., Bishop of Galway, writes an article on the "Ecclesiastical Fast." We hope to state the sound doctrine of this illustrious

teacher. We recommend our readers who can do so to read the original article. Practically all our remarks are quotations from the article mentioned. Since the ecclesiastical fast is liturgical, it ought to be observed by every Tertiary who is at all capable of observing it. It is more meritorious than other external acts of self-denial because it is an act of obedience to the law and discipline of the Church. For the spiritual welfare of the faithful fasting is very important. In the Preface of Mass during Lent the Church assures us that bodily fasting restrains vice, uplifts the mind and grants strength and rewards through Christ Our Lord. These effects are obtained more fully by the public fast of the Church than by private mortification. The Fathers of the Church speak in glowing terms of these and other salutary effects and confirm their doctrine by numerous examples from Sacred Scripture. Fasting has been observed by the patriarchs and prophets of old and has been sanctified by Christ and His Apostles, and the Church, under the guidance of the Holy Ghost, has retained it as the great official act of public self-denial and penance binding all the faithful between their 21st year (completed) and 60th year (begun). The law of abstinence binds all from their seventh year. The ecclesiastical fast is not an ascetic ideal or a counsel of perfection, it is a duty pertaining to the ordinary Christian life and worship. It is very important for the Church that her public discipline be honoured by all the faithful; religion suffers, the welfare and spiritual ardour of the Church are impaired, if her discipline is neglected. Our Tertiaries should set the example in maintaining the true Catholic, as distinct from the Protestant, attitude in valuing the official ecclesiastical discipline above all private forms of self-denial, and in making a generous effort to observe it.

The law of fasting involves no danger to the health of a normal person. Soldiers who receive substantially the quantities and qualities allowed by the fasting law are maintained in full health under arduous conditions. Any normally healthy adult, doing average mental or muscular work, should be able to fast without any inconvenience or indisposition, and to be very much the better physically as well as spiritually for it. Neither hunger nor a slight loss of weight involve the slightest danger to the average person. Doctors are constantly warning us of the dangers and prevalence of over-eating. Yet when asked by a client should he fast during Lent they are easily persuaded that fasting would injure his health or, at least, "lower his infection-resistance."

Our last paragraph is the conclusion of the article so extensively quoted. We hasten to state that the distinguished author had explained earlier in his article that the quantity and quality of the food that can be taken outside the principal meal differ from what would be allowed according to what appears to be the prevailing opinion. There is no difficulty in regard to the principal meal. On fast days which are not days of abstinence there is no restriction at the principal meal. On fast days which are also days of abstinence any food can be taken at the principal meal except flesh-meat or soup made from meat, but lard and dripping can be used as condiments. The sick, delicate, convalescent, and all who cannot observe the fast without serious inconvenience, especially the poor or others who cannot have a satisfactory principal meal, are excused from fasting. If meals are badly prepared, fasting becomes very difficult, and as cooking is not a strong point of the national culture in Ireland, at least, it is pertinent to remark in reference to n. 72 of the Rule that many consider the form of Catholic

Action most suitable for women and girls in Ireland is that which would equip them to manage a Christian home economically and well.

The law of the Church (Can. 1251) states that light repasts may be taken on fast days, morning and evening, in addition to the principal meal, the quantity and quality of food allowed at these repasts are regulated by the approved custom of the place. In Ireland the prevailing opinion seems to be that at one of these repasts there is allowed eight ounces of bread with butter and tea, coffee or cocoa with a little milk, and at the other two ounces of bread (with butter, in some dioceses) and tea, coffee or cocoa with a little milk. It does not matter whether the larger of these repasts is taken in the morning or evening.

As few persons are able for such a fast, those who keep rigidly to this view are very liberal in admitting exemptions, but as they are anxious that the spirit of self-denial should be practised, they recommend private mortifications as substitutes for fasting. This procedure tends to kill the spirit which should prevail according to the principles so well stated in our first paragraphs which, as we have explained, consist mainly of quotations from the article mentioned. We must then inquire if the opinion mentioned in the last paragraph can be considered to express a true custom. Most Rev. Bishop M. Browne answers that it does not.

Two general principles must be admitted in this connection. First, persons bound to fast may take at the light repasts as much nourishment as they judge necessary to avoid an indisposition which would prevent them from properly fulfilling their functions. Secondly, the substance of the law is maintained as long as a second full meal, or what is equivalent thereto, is not taken. From these

principles Most Rev. Dr. Browne concludes, and shows also that he is following the most general teaching of those competent to judge, that if a person can do his work with sixteen to twenty ounces for the two light repasts (twelve at one, and four at the other, for example), he can observe the substance of the fast and is bound to do so.

In regard to the quality of food allowed at the light repast, in all countries fish (except in Spain), vegetables, fruits, rice, macaroni, preserves and sweets are allowed. In most countries eggs, milk, butter and cheese are allowed by custom, for example, England, Northern America—at least in many regions. The reason why the mass of the people in Ireland kept to bread and tea was lack of, or inability to buy or use the other foods.

It will be evident from the foregoing that those who desire to be led by a true Catholic spirit will never seek to be dispensed from the fast, and especially from the abstinence prescribed by the Church, without grave and sufficient cause, and consequently the Rule wisely warns Tertiaries to be exact in the observance of such fasts and abstinences. If the principles mentioned above are borne in mind there are few Tertiaries who will not be able to observe the fasts and abstinences prescribed by the Church.

65. *Besides the fast days prescribed by the Church they shall fast using the foods and condiments permitted by the Church on ordinary fast days in their respective countries on the vigils of the following feasts : Corpus Christi, Our Blessed Lady of Mount Carmel, Our Holy Mother St. Teresa, Our Holy Father St. John of the Cross and the Immaculate Conception.*

By prescribing fasting and abstinence our holy Mother the Church desires to help all her children to mortify their passions and evil inclinations and to satisfy for their sins

by doing penance for them. From remarks already made our Tertiaries will understand that a greater spirit of self-denial is expected of them than of others, and the more they advance in the spirit of prayer, the more will they require the spirit of self-denial. It is not surprising then that following on the lines of the laws prescribed for the members of the First and Second Orders, for whom there is a long period of fasting in the year, the Tertiary Rule prescribes additional days of fasting in order to help our Tertiaries to acquire this spirit of self-denial. It has been remarked that for all Catholics the observance of the fasts and abstinence prescribed by the Church is much more meritorious than any private acts of austerity. Likewise for Tertiaries the fasts and abstinence prescribed by the Rule are much more helpful to the spirit of self-denial than any private acts of mortification. Apart from other considerations they have the merit of obedience. The fasts laid down by the Tertiary Rule do not bind under sin, unlike the fasts and abstinence prescribed by the Church, which oblige under mortal sin when neglected without sufficient reason. In this n. 65, it is not stated that abstinence is also to be observed on the days mentioned, but there seems no doubt that it is the intention of the Rule to prescribe abstinence also. The rules pertaining to the fasting and abstinence prescribed by the Church can also be applied to the fasting and abstinence prescribed by the Tertiary Rule. So if 15th July, 7th December, 14th October, 23rd November fall on Sunday, there is no fast or abstinence, as fast and abstinence are not anticipated on the Saturday before. Likewise if 8th December falls on a Friday there is no fast or abstinence because on holidays of obligation outside Lent there is no fast or abstinence, at least in countries where the Feast of the Immaculate Conception is a holiday of obligation. By special concession for

Ireland there is no fast or abstinence on 17th March. The reason for the selection of the vigils of the feasts mentioned in this number will be understood if the explanation of nn. 61 and 62 has been appreciated. We may state briefly that one of the best ways of honouring Our Lord, His holy Mother, and the saints we should hold in special veneration is by practising self-denial on the vigils of their special feasts.

66. *They shall also abstain from meat besides the days prescribed by the Church on the vigils of the feasts of the Purification, Annunciation, Visitation, Our Holy Father St. Elias, the Nativity of the Blessed Virgin and the feast of All the Saints of the Order.*

The obligation of fast and abstinence ceases when any of these vigils falls on Sunday.

Abstinence on all the Wednesdays of the year and on the Saturdays of Advent is not of obligation but only of counsel.

Perpetual abstinence except in sickness or debility is an article of the Primitive Rule binding the members of the First and Second Orders, and is a point which our legislators and superiors have ever zealously guarded. It is not surprising then that the Tertiary Rule should counsel a second weekly abstinence and a third during Advent. There is sometimes a misunderstanding about the abstinence prescribed by the Tertiary Rule and the abstinence required for the Sabbatine Indulgence. For the Sabbatine Indulgence, besides being validly invested in the Brown Scapular and wearing it constantly, the person must observe chastity according to his or her state of life and must recite daily the Little Office of the Blessed Virgin; *or* if he (or she) cannot read, he (or she) must abstain on all Wednesdays and Saturdays of the year. A Tertiary is bound by vow to observe chastity according

to his state of life and must also recite daily the Little Office of the Blessed Virgin, so a Tertiary faithful to his rule fulfils the conditions required for the Sabbatine Indulgence even though he does not abstain on Saturdays. However, in practising works of supererogation or additional acts of self-denial a Tertiary cannot do better than abstain on Saturdays or add other days of fasting and abstinence to those already prescribed by his Rule, as he is thus brought more into conformity with the self-denial prescribed for the members of the First and Second Orders. See n. 92. Applying the rules for the fasts and abstinence prescribed for all the faithful to those prescribed for our Tertiaries we can conclude that Tertiaries who have reached their fifty-ninth year are not bound to the fasts prescribed in n. 65, but are bound to the abstinence prescribed in this number, 66, except they are excused by a reason mentioned in n. 67. In Ireland and other places (by indult) when two days of abstinence fall on consecutive days, outside Lent, the abstinence is dispensed on the second day, for example, on the Saturday of the Quarter Tense of Advent. As abstinence is also counselled by his rule for the Saturdays of Advent, the Tertiary is counselled not to take advantage of the indult on the Saturday mentioned. If a Tertiary does not observe the fasts and abstinence prescribed in nn. 65 and 66 he commits no sin, as he does not offend against the law of the Church, but is unfaithful to his Tertiary Rule, which does not bind under sin. These remarks may suffice to enable our Tertiaries to answer any question that can arise. Some similar observations will be made in considering n. 68.

67. *It is to be noted, however, that in accordance with the tenor of the Rule of St. Albert for the First and Second Orders, those afflicted with weakness or infirmity (even though not seriously) have a just reason for being dispensed from the fasting and abstinence from flesh-meat prescribed by the present Rule. Similar reasons are the inconvenience that would be entailed upon their household by providing special food; likewise exceptional stress of work, and other reasonable motives.*

We have already mentioned that the sick, delicate and convalescent are excused from the fasting prescribed by the laws of the Church. Tertiaries who come under these headings are also excused from the fast prescribed by their Rule. It is not the intention of any Church legislation, including our Tertian Rule, to undermine the health of any one or to incapacitate any one for the duties of his vocation. When it is clear that fasting or abstinence interferes with health or delays recovery, the law certainly does not bind and there is no need for a dispensation. In cases which are not so clear, a dispensation ought to be obtained. When they seek a dispensation, Tertiaries ought to bear in mind nn. 89 and 90 of their Rule. When, however, the seeking of a dispensation, even from a confessor, causes inconvenience, the observation made in n. 46 in regard to the recitation of the Little Office of the Blessed Virgin Mary can be applied, that is, the Tertiary can be led by his own conscience. When a Tertiary is thus led by his own conscience it is well to acquaint the Superior or confessor with the matter afterwards when convenient, and his approval or disapproval will be a guide for future similar circumstances.

Illness is a cause which excuses in a similar way both from the Church fast and the fast of the Tertiary Rule. The next reason is one which seldom affects the Church fast but may frequently affect the fast of the Tertiary Rule. When a Tertiary is the only one of the household

who has to observe abstinence, the inconvenience of obtaining special food may sometimes be considerable. Similar remarks to those already made in the preceding paragraph apply in cases of this nature. It may be pertinent to state that in the case of illness the difficulty frequently concerns fasting rather than abstinence, whereas in the case of inconvenience to the household it usually concerns abstinence rather than fasting.

There is no reason to delay on the point of exceptional stress of work and other reasonable motives beyond emphasizing again the remarks made in nn. 89 and 90.

68. *Further, fasting and abstinence commanded by the Rule is likewise dispensed with, in the event of such days coinciding with Christmas and the three days following it, the feasts of the Circumcision, Epiphany, Our Lady of Mount Carmel, of our holy Father St. Elias, our holy Mother St. Teresa, our holy Father St. John of the Cross, or any other solemn feast in force in the universal Church or peculiar to the particular city or country.*

Consequently, if 25th December, 1st or 6th January falls on Wednesday or Friday the counsel to observe abstinence ceases as likewise if 26th, 27th or 28th December, 16th or 20th July, 15th October or 24th November falls on Wednesday. We need scarcely state that outside Lent there is no fast or abstinence on any holiday of obligation. But the Rule goes further in exempting any solemn feast in force in the universal Church. Under this heading would come, for example, the feast of St. Joseph, the Labourer which if celebrated on Wednesday, the counsel to observe abstinence ceases. In the diocese of Dublin we have an example of a solemn local feast. In this diocese the feast of All Saints of our Order is celebrated

on 15th November and the feast of St. Lorcan (Laurence) O'Toole, the diocesan Patron, is celebrated on the 14th. As this feast is of solemn rank for the diocese, though it is also the Vigil of All Saints of our Order, there is no abstinence except it occurs on Friday, when of course the Church abstinence must be observed. These exemptions are made for the same reason for which the Church prescribes no fast or abstinence on Sundays and holidays of obligation, that is, she wishes to promote the spirit of joy and gladness among her children, and make them rejoice in the great and glorious events celebrated, and in the happiness of the saints who have achieved so much for God.

CHAPTER XV

Silence and the Avoidance of Idleness

69. *Tertiaries living in the world, who cannot observe regular hours of rigorous silence, should at least set apart certain times for the practice of such a degree of silence as is compatible with the circumstances of their lives: for instance, from the evening examination of conscience till after morning prayers, they might laudably abstain from all conversations not imposed upon them by necessity or civility.*

We have frequently repeated that the Discalced Carmelite Order has by Divine Providence been constituted the guardian of the Interior Life, and that our Tertiaries as Carmelites are bound to strive after interior lives by the practice of contemplative prayer. The Primitive Rule which regulates the lives of the members of the First and Second Orders is short, but in spite of its brevity a long section is devoted to an insistence on silence. The simple reason of this is that silence with its necessary

accompaniment, retirement, is necessary to cultivate the spirit of prayer. We can gather from the Epistle of St. James that a guard over the tongue is necessary for all who wish to lead a really devout life: "If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, that man's religion is vain" (i. 26). Guard over the tongue is even more necessary for those who have to lead a recollected life. The Holy Ghost assures us that "Silence is the service of justice" (Isaias xxxii. 17), which means that silence promotes all virtue, and thus fits us for close union with God. The silence of which we speak is not a mere outward observance which might be practised by a sullen, disgruntled person, it is not the silence which might be observed by a person whose mind is disturbed by the inward noise of worldly or even unworthy projects. The outward silence must be accompanied by an inward silence of the mind prepared to listen and respond to the whisperings and movements of the Holy Ghost. To observe this silence as we ought, we should seek retirement as far as duty and charity permit. Our holy Mother St. Teresa speaks in a most striking way in the fifth chapter of the *Book of Foundations* concerning the longing of the contemplative soul for solitude. Her remarks should be closely studied. Our Tertiaries, whilst being very cheerful and affable with all with whom they come in contact, would do well to aim at acquiring the spirit inculcated by St. Teresa. If they do, they will not neglect to practise the silence and retirement which are compatible with the circumstances of their lives, and they will abstain from all conversations not imposed upon them by necessity or civility.

70. *They should be especially on their guard against the detestable habit of backbiting, and prove themselves the true children of St. Teresa by imitating her scrupulous regard for the good name of the absent.*

In the preceding number (69) of the Rule the recommendation is made of observing a stricter silence than at other times from the evening examination of conscience till after morning prayers. This recommendation runs on the lines of the Rule prescribed for the First and Second Orders. In the original Rule strict silence was prescribed from Vespers till Terce on the following day. The present Rule, known as the Primitive Rule, prescribes strict silence from Compline (or night prayers) till Prime of the following morning. There are similar regulations in other religious bodies. Moreover, outside the times appointed for recreation, silence is to be observed except duty or charity requires otherwise. We have already mentioned that fidelity in this observance is necessary to acquire the spirit of recollection and prayer. We have mentioned besides that it promotes all virtue. The Primitive Rule warns religious to beware of much talk, because as the Holy Ghost and our experience teaches: "In the multitude of words there shall not want sin" (Prov. x. 19), and "He that hath no guard on his speech shall meet with evils" (Prov. xiii. 3). Likewise, "He that useth many words shall hurt his own soul" (Ecclesiasticus xx. 8), and Our Lord says in the Gospel: "Every idle word that men shall speak, they shall render an account for it in the day of judgment" (Matt. xii. 36).

The detestable habit of backbiting is consequently not the only evil to which the person who has no guard on his tongue exposes himself. Yet this n. 70, of the Tertiary Rule wisely emphasizes this vicious practice because by avoiding this evil we shall be saved from

many others. We have already dealt with the subject of charity in speech and to this end we recommend a fresh study of the remarks we have made. From these remarks it can be gathered that charity towards our neighbour is the best criterion of our love for God, and consequently of our advance in virtue. In practising this love for our neighbour one of the most difficult points is the avoidance of backbiting. It is a habit which unfortunately is only too common among those who otherwise may appear very advanced in virtue. Yet if we speak of others' faults where there is no good reason for doing so, even though the backbiting may not be detrimental to the character of any one, we at least degrade our own minds and put an obstacle in the way of our greater union with God. Usually backbiting implies glorification of ourselves and as such is opposed to humility. If we overcome this, which is often the most subtle of all faults against charity, we shall have no difficulty in practising love of our neighbour in a very perfect degree.

We are, of course, sensible of the great difficulty of overcoming this habit of backbiting. Great strength of character is required to avoid the occasions of it and to have the courage to oppose those who indulge in backbiting, or at least to show by our very attitude that we do not agree with the drift of such conversation. We require the help and example of the saints to acquire this strength of character. In this regard the Rule could not make a better appeal to our Tertiaries than to "prove themselves true children of St. Teresa by imitating her scrupulous regard for the good name of the absent." It is well to keep her own words vividly before our minds: "I never spoke ill in the slightest degree whatever of any one, and my ordinary practice was to avoid all detraction; for I used to keep most carefully in mind that I ought

not to assent to, nor say of another, anything I should not like to have said of myself. I was extremely careful to keep this resolution on all occasions; though not so perfectly, upon some great occasions that presented themselves, as not to break it sometimes. But my ordinary practice was this; and thus those who were about me, and those with whom I conversed, became so convinced that it was right, that they adopted it as a habit. It came to be understood that where I was, absent persons were safe; so they were also with my friends and kindred, and with those whom I instructed." (*Autobiography* vi. 4; see also viii. 3). What an ocean of good would we do if we, like our Holy Mother, could say that we avoided detraction in such a way that those about us, our friends and kindred, those whom we instructed, were also led to avoid backbiting.

It is with reason, therefore, that the Primitive Rule warns, in the words of the Holy Ghost, to "make a balance for thy words and a just bridle for thy mouth; and take heed lest thou slip with thy tongue, and fall . . . and thy fall be incurable unto death." (Ecclesiasticus xxviii. 29). Let us say with the Psalmist: "I will take heed to my ways: that I sin not with my tongue" (Ps. xxxviii. 1).

Since our work in this regard is so difficult we can well use the beautiful prayer found in the 140th Psalm: "Set a watch, O Lord, before my mouth: and a door around my lips, so that my heart may not incline to evil words; to make excuses in sins." Our Holy Mother the Church has adopted into her liturgy this prayer taught us by the Holy Ghost. The priest uses these words while incensing the altar at Solemn Mass. The Church thus teaches us that if we want the incense of our prayers to be acceptable to God, it must be mingled with the charity of our speech.

As our Tertiaries ordinarily move in narrower circles than others, and on that account, as can be gathered from remarks already made, they are exposed to greater temptations against charity in speech, they will especially require the aid of prayer and they must be persuaded that it is only by constant prayer they can in any way hope to imitate our Mother St. Teresa. It is to be expected likewise that among themselves they will reproduce the spirit of charity existing among the early Christians, of whom it was said that they "had but one heart and one soul" (Acts iv. 32).

71. *Those whose time is not employed in the discharge of duties imposed upon them by their state, should find some useful occupation for themselves after the example of St. Paul and our Fathers of old.*

Even if not necessary as a means of livelihood, this will enable them to avoid idleness, to give alms, to help poor churches, especially those of the Order, and to succour the less fortunate among their brethren.

The Primitive Rule of Carmel contains the following paragraph: "You shall do some kind of work, that the devil may always find you occupied, lest through idleness he may gain an entrance into your souls. In this you have the teaching and example of St. Paul, the Apostle, by whose mouth Christ spoke, who was appointed by God as preacher and teacher of the Gentiles, in faith and truth; if you follow him, you cannot err. 'We were among you in toil and labour (he says), working day and night, lest we should be a burden to any of you: not as if we had not authority, but that we might give ourselves a pattern to you to imitate us. For, when we were with you, we declared this to you, that if any man will not work, neither let him eat. For we have heard that there are some among you who walk disorderly, working not at all. Now we charge them that are such, and beseech them by the Lord Jesus Christ, that working in silence they would eat their bread. This way is good and holy; follow it.'" (See II Thes. iii. 8-12).

The truly contemplative soul is not likely to be idle. She is ever seeking for more time to spend with the Beloved and even when she is in deep desolation and aridity she passes her time in longing for Him. However, every earnest interior soul is not so deeply contemplative as not to need some employment, and even the deep contemplative may sometimes require external occupation especially as a relief in intense aridity. Every well-disposed soul must be on her guard against idleness because, as the Holy Ghost warns us: "Idleness hath taught much evil" (Ecclesiasticus xxxiii. 29). One great evil is uncharitableness. We must not attempt to act beyond our supernatural strength, and when all spare time cannot be passed in prayer, it is necessary to find employment which will maintain us in the spirit of prayer and so prevent our being idle. Spiritual writers explain to us the great value of time. It is to us as the Blood of Christ, because it is only by the right use of time that we can obtain the full fruit of the Passion. "Time once lost never returns" (*Imitation of Christ*), and we must be on our guard that by our misuse or abuse of time we do not give reason for future painful regrets in not having made the advance our dear Saviour designed for us. Most Tertiaries will be kept much occupied by the duties of their state of life and, in regard to those duties, they should act as has been advised in explaining n. 59. But many may have some or even much time which they feel should be devoted to work helpful to their neighbour. It is extraordinary the amount of

work which has been accomplished by great contemplatives. Our holy Mother St. Teresa is a very remarkable example of this. In explaining the next number we shall have occasion to account for this and shall indicate to our Tertiaries the various occupations in which they can engage their spare time, and the spirit with which they should undertake them.

72. *Tertiaries who by their position or other gifts of nature or fortune bestowed upon them by God, are qualified to take an active part in works of charity and zeal, should devote their efforts to these objects as being not only in accordance with the intentions of the Church, but also in perfect harmony with the Carmelite Rule, which is inspired by the two-fold love of God and our neighbour.*

In the second last paragraph of our explanation of n. 2 dealing with the object of the Third Order, a quotation is given from instructions given to the members of the First Order in which it is stated that our activity must spring from and overflow from our contemplative life. As we shall see later the field for activity is very vast. If in comparison to the greatness of the harvest the labourers are few, there are many engaged in activities of various kinds, and yet lasting and genuine fruits of their labours do not seem commensurate with the energy expended. The reason is that the activity is not sufficiently supernatural, its source does not spring from a deep interior spirit. The warning of St. John of the Cross should be greatly taken to heart by every Carmelite Tertiary. After stating that a contemplative soul which has some degree of pure love is not to be disturbed for active affairs, he continues: "Let those, then, who are great actives, that think to girdle (convert) the world with their outward works and

their preachings, take note here that they would bring far more profit to the Church and be far more pleasing to God (apart from the good example which they would give of themselves) if they spent even half this time in abiding with God in prayer, even had they not reached such a height as this. Of a surety they would accomplish more with one piece of work than they now do with a thousand, and that with less labour, since this prayer would be of such great deserving and they would have won such spiritual strength by it. For to act otherwise is to hammer vigorously and to accomplish little more than nothing, at times nothing at all; at times, indeed, it may be even to do harm." (*Spiritual Canticle*, Ann. for stan. xxix. 3. Translation from Critical Edition, by Allison Peers, p. 346.)

At the risk of mere repetition we consider it necessary to stress this doctrine of St. John, as it is of supreme importance. In the first place he clearly indicates that the contemplative life is of far greater value than the active. Here are his strong words in the paragraph preceding that which we have quoted: "A very little of this pure love is more precious, in the sight of God and the soul, and of greater profit to the Church, even though the soul appear to be doing nothing, than are all these works together. . . Therefore, if any soul should have aught of this degree of solitary love, great wrong could be done to it, and to the Church, if even but for a brief space, one should endeavour to busy it in active or outward affairs, of however great moment." Consequently if the Carmelite Tertiary is capable of this solitary love, he should spend as much of his time as possible in communing with the Beloved alone, and should only be withdrawn from his solitude by duty or charity, in accordance with the doctrine of St. Teresa of Jesus in the fifth Chapter of her book of *Foundations* to which we have referred. A Tertiary

capable of contemplative prayer must consequently be on his guard against the temptation that time is being wasted by not being engaged in active work, but he must be persuaded by the soundness of the doctrine of his holy parents that he is doing more thus for the glory of God. There is an extraordinary lack of appreciation of this teaching even among persons who desire to be truly holy. It was as the result of the deep appreciation of this doctrine by St. Teresa of the Child Jesus, as we know from her own statements, and because she acted so thoroughly in accordance with it, that her influence in promoting the glory of God has been so extraordinarily great. Her simple phrase that her vocation, which included all vocations, was Love, expresses this teaching admirably, and the fruit of her life hidden with God is the best vindication of the doctrine of him whom she gratefully acknowledges to be her father, teacher and guide. (See Petitot, *A Spiritual Renascence*, Part I, Chapter IV.)

Yet this same teacher, St. John of the Cross, states: "So long as the soul has not reached this estate of union of love, it must needs practise love, both in the active life and in the contemplative" (loc. cit.) the saints were made capable of the extraordinary work they did for God because they possessed that love and spirit of prayer of which the saint speaks. St. John, however, recognizes that whilst the soul, which has not attained this height, is being prepared to acquire this love, she must practise and increase her love by engaging in the active life, as her spirit is not yet strong enough for pure contemplative love. For such souls the warning given above is necessary. They must practise love in the contemplative life at least as much and give as much time to it as they give to the active life. The Popes of our own times are equally insistent on the necessity of prayer and the interior spirit being

the mainspring from which the activity so much required at the present day must proceed. Saint Pius X, though alive to the necessity of having large numbers of priests, stated it was better to have only such as would lead interior lives, even though this would mean a great reduction in their numbers. In an address to the Catholic Young Men's Association our Holy Father, Pope Pius XI, stressed the necessity for both quantity and quality in Catholic Action, but above all, for quality, for large numbers are useless if they have not the true spirit which is only acquired by prayer.

We recommend to our Tertiaries a careful study of *L'Ame de Tout Apostolat* by Chautard, of which there are two English versions: *The Soul of the Apostolate* by Moran, published by Burns Oates and Washbourne, London, and Gill and Son, Dublin (1926), and *The True Apostolate* by Girardey, published by Herder (1920). The latter version is somewhat condensed.

To her daughters, who though confined within the cloister burned with apostolic zeal for the salvation of souls, our Mother St. Teresa of Jesus remarked that they had their sisters in religion to edify and to lead to a more perfect life. She implied that by acting thus they practised the highest form of apostolic zeal. From this statement of their spiritual Mother our Tertiaries have two lessons to learn.

The first is that if we wish to advance the cause of our Holy Mother the Church by Catholic Action we must begin with ourselves. It is the aim of Catholic Action to infuse Catholic principles and ideals into all the phases of human activity. We cannot go very far in moulding individuals and society according to these principles and ideals except we are permeated with them ourselves. We cannot catholicize others except we catholicize ourselves.

Now this is by no means an easy task. For since the Protestant revolt of the sixteenth century the tendency has been more and more to divorce religion from other human activities, and to make it a watertight affair to be practised on Sundays only and to be put aside for the rest of the week. Catholics will not, generally speaking, admit such an extreme form of this tendency, but how few Catholics put into practice their conviction that their religion must influence every moment of the twenty-four hours of the seven days in the week. How often do we hear it said: "Oh! this is a business affair, or that is a political matter and religion must not be introduced into it." Such speakers forget that whether they eat or drink, or whatever else they do, they must do all to the glory of God (I Cor. x. 31). They forget that they have been elevated to a supernatural life and so all their actions must be according to the principles of that life. They forget that their Heavenly Father expects His children to utilize at every moment and to the best advantage the great gift of grace He has in His condescension so lavishly bestowed upon them. Without advocating any form of ostentation or aggressiveness, we must avoid human respect. In these days of the triumph of Naturalism and Secularism we must work for our holy faith by seeking to have our own lives permeated by Catholic principles and ideals; in other words, we must work for our own sanctification. There is nothing selfish in this, but the highest wisdom. Hence St. Bernard said that no one was dearer to him than his mother's son, meaning that his own salvation and sanctification was his chief concern. Thus every society founded with the purpose of advancing any form of Catholic Action has as its first aim the sanctification of its members. From the foregoing remarks it will be clear that it must necessarily be so. Some societies, like the Children of

Mary, aim solely at promoting the holiness of the individual members by proposing a particular rule of life.

In the present state of society, which we have explained, it is necessary to counteract in an explicit, definite way the drift of Secularism and Naturalism. Hence we have societies similar to the Guilds of the Regnum Christi, in which the members are associated in groups or guilds according to their trade and profession. Here the principle is inculcated that, as most persons are engaged for the greater or at least a great part of the day in the pursuit of their profession or trade, it is there principally they are to act on Catholic principles and ideals. When they thoroughly train themselves in so acting, they will readily apply these principles and ideals in every sphere of their lives, in their intercourse with others as individuals, in their unions or federations, in their recreations and all social functions. It is thus they fulfil the designs of God, work out their salvation and advance the cause of the Church. If this principle was adopted, how much injustice would be avoided, how much misery would be averted!

Our Tertiaries have in their Rule a most perfect means to lead them to the highest sanctity. In particular the Rule insists on an exact fulfilment of the duties of our station in life. At this stage it is well to lay down rules for the guidance of Tertiaries in becoming members of other societies. In the first place they should not join any association which will interfere with the exact observance of their Rule. Secondly, they should belong to few societies rather than many in order not to dissipate their energies. Thirdly, they should join or remain in any society where the Providence of God indicates that their membership is desirable. We shall have occasion later to point out forms of help that can always be given.

The second lesson our Tertiaries are to learn from their Mother St. Teresa is that the primary field for Catholic Action is the home. We have already spoken of the manner in which Carmelite Tertiaries must promote the welfare of their own home, which must be the first centre of their activities. Here we wish to refer to Action which can be undertaken to promote the welfare of the Catholic home. Before proceeding further it is necessary to premiss certain remarks. It is not necessary to have deep knowledge of the problems involved in order to engage in Catholic activity. We need but know that the cause of God and His Holy Church is being advanced. To produce solid fruit it is, however, essential that there should be concerted action, and so those who are not versed in the technical knowledge required to direct activity, should work in subjection to those who have this knowledge. Hence our Holy Father, Pope Pius XI, directed bishops and priests to study the various social problems so that they might be capable of directing the activities of the laity. But it is well, too, that the laity, so far as their abilities and opportunities allow, should also study these questions, as the knowledge thus acquired will be most helpful. The Encyclicals of the Popes afford us perhaps all the information we require. There are two Encyclicals from the pen of His Holiness Pope Pius XI which deal with the questions concerning the Catholic home, one entitled *Christian Education of Youth*, the other *Christian Marriage*. They can be obtained from the Catholic Truth Society (London) at small cost. We propose to make certain suggestions as to how our Tertiaries may help in this all-important point of promoting the welfare of the Catholic home.

The basis of civil society is the family, and so principally in the uplifting of the family must we seek the purification and betterment of society. The family itself is a society

which, although incomplete as not being able to supply all its wants, has, nevertheless, by the law of nature, inalienable rights and duties. Very many of the problems which confront Catholic social workers, very many of the evils which they seek to remedy, arise from the neglect of or interference with these rights and duties.

First, they arise from the neglect of these rights and duties by the members of the family. To judge this neglect aright we must, under the guidance of the Popes, understand how the Catholic family ought to be conducted. Leo XIII in his Apostolic Letter, *Neminem fugit*, of 14th June, 1892, proposed as the exemplar for all Catholic families the Most Holy Family of Nazareth. No better selection could be made. St. Joseph, as the true husband of Mary, though not the father of Jesus, was placed at the head of this family. St. Joseph, a model of all virtue, protected Mary and Jesus and toiled for them to provide them with all their temporal wants; Mary was ever in the home acting as a perfect mother, and Jesus, as the Evangelist assures us, obeyed them in all things. So in the Catholic home the father is the head, who will ever be sensible that it is his duty to provide as far as in him lies for at least the frugal comfort of all the members of the family, and will regard his wife as the queen of the home, to be honoured as such and to be assisted in every way in educating the precious charges committed to their care. As Jesus was the true Son of God, these charges are the adopted children of God. If married persons would understand the great dignity that is theirs in co-operating in the creative power of God, the immense glory they give to God when they rear their offspring in a manner befitting children of God, the great happiness that will be theirs when they have for all eternity the gratitude of those to whom they have been instrumental in giving the vision of God, there would be no place for

such dreadful crimes as birth control. Rather, all parents would be inspired with sentiments similar to those entertained by the parents of St. Teresa of the Child Jesus. Besides this crime which tends to exterminate the race, there are other evils which tend to sap family life. Here we but mention some. First, it is the modern tendency of children seeking to be free from parental control when such control is of the utmost importance to them. Allied with this is the growing dissatisfaction with the quiet joys of home life and the seeking of unlimited pleasure outside. It is unnecessary to dwell on the evils resulting from mixed marriages as they are so apparent, or on the still worse evils of divorce.

Secondly, problems and evils arise from interference with the rights and duties of family life. In many countries, governments arrogate to themselves the power of directing and controlling the total rearing of children with a practical abolition of family life. In very many countries attendance at State schools is compulsory, where there is given a godless or so-called neutral education, utterly in opposition to the wishes of the parents and the true welfare of the children. In the midst of such evils it is a source of consolation that in a few countries, as in Ireland, the Constitution guarantees the inalienable right of family life. To this second head must be reduced the economic necessity which compels mothers, and even children of tender age, to seek work in factories or elsewhere, while the natural breadwinner is idle, with the consequence that their home life is practically broken up. This brief summary of some of the evils which tend to undermine family life is sufficient for our purpose.

What can our Tertiaries do to remedy such evils? The first and greatest remedy is prayer. Secondly, Tertiaries should take care that, as Leo XIII has prescribed,

their own families and the families in which they have influence should be consecrated to the Holy Family. In every household there should be displayed in a prominent position a large representation of the Holy Family so that the father may be ever reminded of St. Joseph, the humble artisan who cheerfully toiled for the support of Jesus and Mary, the mother may ever have before her Mary, the most perfect of creatures, who willingly remained hidden and unknown at her household duties, and the children may ever be reminded of the Child Jesus, God and Man, Who was so obedient and perfect in all things. Before this representation the family Rosary should be recited every evening, a devotion so recommended by the Popes and proved by experience to bring untold blessings on families. "The family which prays together, stays together."

Tertiaries should further encourage the Consecration of families to the Sacred Heart of Jesus, also recommended by the Popes. This will promote that love, unity and peace which is so necessary for the happiness of home life. In addition to what we have noted in dealing with n. 59 of the Rule, our Tertiaries will be careful to preserve loyalty to their own family circles. In the best homes there can be contentions, but these troubles are family secrets and should not be divulged outside the home except to prudent persons from whom advice is sought.

Tertiaries will be always most careful to carry out the laws of the Church in regard to the education of children, as far as it pertains to them. Where Catholic schools (including universities) are available, they must see that children are not sent to non-Catholic schools. Where Catholic schools are not available, they must be careful that the instructions of the diocesan authorities are obeyed and every safeguard necessary for the Catholic welfare of the pupil is taken.

Societies such as that of St. Vincent de Paul, whose object is to help by alms and advice the preservation of home life on Catholic principles, are worthy of every support. Number 72 of the Rule exhorting our Tertiaries to succour the less fortunate among their brethren cannot be better observed than when the Tertiary helps to foster family life according to Catholic ideals and principles. But the economic difficulties in modern society militating against family life, to which we have referred, lead us to a wider sphere of Catholic Action.

Man is a social being, and so much so that, if he thinks and acts true to himself, he is in some way interested in the welfare of every member of the human race. It is true that he may be, and should be, more interested in the welfare of his own nation and especially of his own kindred or others with whom he has special ties. Yet he is interested in all as being members of the one great family. This principle applies with all the greater force in the supernatural order of grace.

It is because each member of the human race shares responsibility and merit that the Son of God became one of our race in order to be our Representative and Reconciler with His Heavenly Father. He and His apostles, especially St. Paul, insist strongly on this principle of universal brotherhood, Jesus is the Vine, all others are, or can be, the branches; Jesus is the Head, all others are, or are invited to be, the members of the one body. Jesus, the Son of God, our elder Brother, earnestly desires all to be children of God, to be His brethren.

Moreover, the Sacred Humanity, hypostatically united to the Divinity, was thereby anointed our High Priest and Victim, Who by His every action, and particularly by His Sacrifice and Death on the Cross, satisfied adequately for original sin and every actual sin of mankind. The continuous

renewal or perpetuation of that One Great Sacrifice is enacted by those who are privileged to have a special or ministerial participation in the priesthood of Christ. But, by our Baptism we are all of us incorporated in Christ, and thus we participate in all that pertains to Him. By uniting our actions with those of Christ all our actions and all our sufferings satisfy for the sins of mankind, and thus we can share in His priesthood. When we receive the strengthening grace of supernatural manhood (or womanhood) by the sacrament of Confirmation, our duty of being thoroughly interested in everything that serves the cause of Christ becomes the more pressing.

The foregoing reasons explain why the Spouse of Christ, the Church, given by Him the commission to convert all men, seeks unceasingly not only to bring non-Catholics to the faith, but ever to enhance the supernatural life of all. Our Tertiaries, led by the spirit of Christ and His Spouse, will be anxious to do what in them lies to promote these same objects.

We have already explained the interest we should take in the Missions. We have also referred to the work for the Catholic cause which may be possible for us in certain spheres and especially in promoting the welfare of home life. But it will be evident from what has been written that everything that affects the cause of Christ is of personal concern for the Tertiary. This is the explanation of n. 72 of the Rule we are now considering.

The Church is interested in the supernatural welfare of all men. She is not primarily concerned with their material welfare. But the needs of body and soul are so intertwined that the Church must interest herself in both. She will not interfere with what concerns the family or the State, except to enunciate clearly the principles by which these two societies must be directed so that men may be led to their supernatural destiny.

The present economic condition of the world, which strikes seriously at family life, leads us to the consideration of modern conditions which have thwarted the Popes and others working under their guidance in their endeavour to direct and form society according to Christian principles. The Protestant principle of individualism has tended to foster a spirit of selfishness and greed, and with the introduction of machinery and various inventions promoting mass production, the opportunity has been afforded to a small minority of acquiring vast riches and controlling at their pleasure the food and other needs of men. The result is that in a world where the Providence of God has supplied a superabundance for the needs of all, millions are left without the necessaries of life. Moreover, the rich, not content with what they have, seek for more by the manner in which they compel the poor to work. This has led to class warfare, where the wealthy league themselves against the masses and the employers league themselves against their employees. The existence of these evils has been made the occasion by the enemies of religion of applying remedies which have but aggravated the evils. The Popes have pointed out the only true remedies that can eradicate such evils from society. Many Encyclicals and instructions have been issued by them, especially by Leo XIII, Pius XI, Pius XII and John XXIII, which clearly propose the only principes which can save society from ruin. The Encyclicals *Rerum Novarum*, *Quadragesimo Anno* and *Mater et Magistra* are of special importance and ought to be carefully studied by Tertiaries, especially by those whose position bring them into contact with any of the problems involved. Those who for any reason cannot study the Encyclicals would do well to examine closely such booklets as *The Church, the Champion of the Working Man*, by Rev. Fr. Hennelly, published at

twopence by the Catholic Truth Society of Ireland. The first two pages contain a bibliography which indicate books that may be used for further study.

Besides the societies already mentioned, there are numerous organizations working in various ways for Catholic Action. Some are world-wide and cater for all forms of Catholic activity, like the Legion of Mary; others are confined to certain countries or districts and cater for special forms of activity. There are so many problems to be faced and dealt with in the modern world that there is need for all these types of Catholic Action. However, it is evident that harm rather than good may be done by overlapping, and havoc will result especially from any form of jealousy. To the remarks we have made in regard to our Tertiaries being members of these associations we would add that they should always prefer to work in a subordinate position and not seek prominent places. If, however, circumstances place them in a prominent position, they must not shirk it, but they should always act with the greatest modesty and consideration for others. The principles which should guide Catholic Associations are well stated by Rev. Fr. Crofts in his book, *Catholic Social Action*, published by Browne and Nolan (Dublin). We cannot delay to specify the various works of Catholic Action in which a Tertiary in conformity with n. 72 of his Rule may engage, but in such a wide field a Tertiary who seeks guidance from those competent to direct him will readily obtain sufficient activity to enable him to avoid idleness and to use to the best advantage the gifts of nature and fortune bestowed upon him by God, which qualify him to take an active part in works of charity and zeal. There is now plenty of literature on the various forms of Catholic Social Action.

CHAPTER XVI

Charity towards the Sick, and Prayers for the Dead

73. *Tertiaries will be solicitous and charitable in the care of the sick, especially the members of the Third Order. They will make a point of visiting them, and should they find them in need, will see they are provided for as circumstances require.*

Nearly all of the Rule and the consequent explanations we have given so far apply to all Tertiaries whether they are attached to a Congregation or not. Chapters XVI and XVII and almost the whole of the second part of the Rule pertain only to members of congregations.

In the number of the Rule we are now considering, Tertiaries are exhorted to be solicitous and charitable in the care of the sick, and, in the words of the Constitutions of the Second Order, "to treat them with great charity and tenderness." There is no better work of Catholic social action than this. Loving charity towards the sick will always shine forth as a special trait in the character of contemplative souls. Of this our holy parents Sts. Teresa of Jesus and John of the Cross are most remarkable examples. We find the same spirit carried to heroism in other Carmelites, notably St. Teresa Margaret of the Sacred Heart and Blessed Anne of St. Bartholomew. Much help may be given to the sick either in hospitals or their own homes by words of cheerfulness and consolation, by assisting the invalids to understand the Apostolate of Suffering and by keeping their attention fixed on the Divine Physician, Who is so kind to the sick.

The Rule further states that this charity to the sick is to be extended especially to the members of the Third

Order. There is nothing to prevent an isolated Tertiary from exercising this charity towards other Tertiaries, but ordinarily isolated Tertiaries are unknown to each other or do not feel themselves bound by any link to others. This number of the Rule consequently refers to Tertiaries attached to a congregation, who are thus linked to one another as brothers and sisters of the one family. They are bound to be interested in the spiritual and temporal welfare of the members of their own congregation, and even as we shall see in explaining the second part of the Rule, in that of the members of other congregations in the same Province of the Order. In their attitude towards the sick members of their own congregation our Tertiaries should endeavour to emulate the example of the saints mentioned in the previous paragraph, and they will thus perfectly fulfil this number of their holy Rule. St. Teresa of Jesus and St. John of the Cross, when superiors of communities, practised in such perfection charity towards those who were ill that they preferred the healthy to be left in need rather than that the sick should be deprived of delicacies.

74. *The funds of the congregation, where it exists, may be employed for the relief of infirm and needy members.*

In n. 12 of the Rule one of the conditions laid down for persons seeking admission to the Third Order is that they are either possessed of adequate means, or capable of earning a livelihood by their own honest labour. Though the all-important condition for membership of our Third Order is earnestness in cultivating the interior life, the above condition is prescribed for very wise reasons, which should be obvious. As already explained, Tertiaries are expected to be exemplary in the exact

fulfilment of the duties of their state of life. They will be well advised as a duty of their state of life to put aside at least some of their savings to provide for themselves in case of sickness or other emergency. These remarks are as practical, perhaps more so, for isolated Tertiaries as for members of a congregation.

Once, however, a Tertiary has made profession in a congregation and by his vow of obedience promises to be steadfast in his vocation, he is linked to the congregation in the very special manner we have considered. No matter how diligent a person may be, no matter how provident he may be, it sometimes happens that through no fault of his, he may be in need. Especially when such a Tertiary falls sick, the present number of the Rule we are considering will apply. As far as the funds of the congregation permit, he is to be helped according to his need. In connection with this number of the Rule, nn. 120, 131, 135 and 137 should be examined.

75. *Should there be danger of death, they will see that the priest is summoned in good time, so that the sick brother may be assisted by his ministrations, fortified by the last sacraments, and consoled by the blessing and absolution* in articulo mortis. *They will also be careful to inform the brethren and solicit their prayers.*

It is very true that as a person lives, so shall he die. Nevertheless, the hour of death is the most important of our lives, for on it depends our destiny for all eternity. Having the sick well prepared for death is one of the greatest works of charity, and it is natural to expect that this charity should be exercised by Tertiaries, especially towards the members of their own congregation. The first and all-important way of helping the dying is by prayer, especially while assisting at Holy Mass. Though

we would warn our Tertiaries against joining many pious associations, as their Tertiaryship embraces all, we feel we must call attention here to the Pious Union of St. Joseph, an association whose one object is to assist the dying by having Masses and prayers offered for them. The saintly Popes, Pius X and Benedict XV, wished to be numbered among the first members of this association and granted it many privileges and indulgences. We cannot use a more fruitful aspiration to aid those at the point of death than "Agonizing Heart of Jesus, have pity on the dying." Does frequent repetition deaden our consciousness of the value of the prayer, "Mother of God, pray for us sinners at the hour of our death"? St. Joseph, dying in the arms of Jesus and Mary, the patron of a happy death, ought to be invoked frequently to assist the dying.

The greatest assistance a person can receive in his last agony is obtained by the graces given by the last sacraments. Very sensible advice is given to our Tertiaries to ensure that their brethren receive the last sacraments. As is clear from nn. 119 and 136, the duty of seeing to this principally lies with the Prior (or Prioress) and the Infirmarians. In n. 136 a noteworthy warning is given the Infirmarians not to conceal from the sick person the gravity of his condition. We need not linger now on the necessity of cleansing our souls at the solemn moment of death by the Sacrament of Penance, nor will we dwell on the importance of having Jesus in the Most Holy Viaticum as our Companion in our journey to eternity, as elsewhere we have dealt with the Sacraments of Penance and the Holy Eucharist. Here we confine ourselves to the Sacrament of Extreme Unction. Our Tertiaries while they still enjoy good health should be well instructed in all that pertains to this holy sacrament, and be so deeply impressed with the profit to be derived from it that when

they are about to receive it, they can readily recall all that will be necessary in order to receive this sacrament with the greatest fruit. It is for this reason principally that those who are in danger of death should not be deceived in regard to the gravity of their condition. If the administration of this sacrament is delayed till the dying person is too weak to exercise his mental powers or is unconscious, the fruit will not be so abundant. Besides, if the sacrament is received while there is some hope of recovery, it may, and often does, have the effect of conferring bodily health. One of the effects of this sacrament is to relieve the anxieties of mind of the dying person. As at the hour of death we should utilize whatever strength we have for our supernatural welfare, our Tertiaries would be well advised to have all their temporal affairs fixed while they enjoy good health. For this reason they should arrange for the disposal by will, if necessary, of any property they may possess.

On the occasion of receiving the last sacraments there is imparted to the dying person the special blessing of our Holy Father the Pope, to which is attached a plenary indulgence. The conditions for obtaining this indulgence, besides the usual condition of being free from sin and attachment to sin (and we are helped to this by the sacraments), are the devout invocation of the name of Jesus on our lips, or, if this is not possible, in our hearts, and the acceptance with resignation of our death in atonement for our sins.

76. *On the death of a brother or sister Tertiary, notice should at once be given to the others, that there may be no delay in offering the suffrages for the departed soul. Where the custom exists, it is becoming that all should accompany the body to the church and assist at the burial service.*

In n. 113 the Director on the occasion of the monthly Conference is instructed to notify the death of any member which may have occurred, that all may join in praying for the departed soul. As the interval to the next monthly Conference may be long, the direction given in this n. 76 should be observed as far as possible. We need scarcely enlarge for our Tertiaries on the charity of suffrages for the dead. This point is thoroughly appreciated by all well-instructed Catholics and many treatises have been written on the subject and frequent discourses given on it. We merely stress here the importance of offering the prescribed suffrages without delay. The adage, "he gives twice who gives quickly and generously," is certainly verified here. The departed brother or sister, we may well suppose, was very dear to God as being dedicated to the interior life, and they may now be suffering from the fire of purification and especially from the intense longing to be quickly united to God. We can realize what our own feelings would be in such a state, and how grateful we would be to those who would hasten our release. What we desire for ourselves, we should surely do for others, and especially for those who while on earth have been united to us by such close ties as there are between the brothers and sisters of Carmel. The suffrages referred to are defined in n. 78.

The number also prescribes that, where the custom exists, all should accompany the body to the church and assist at the burial service. As far as convenient it is certainly becoming that this mark of respect and devotion should be paid to the departed brother or sister by the members of the congregation. They should consider that a bond exists among the members similar to that which exists among the members of the same family or among the members of the same religious community or Order.

By assisting at the obsequies, including Holy Mass, with reverence and devotion, we can give the very best help to the departed soul.

77. *They will also be solicitous in helping the souls of the deceased religious of the Carmelite Order, particularly the souls of members of the Third Order and of their own Congregation.*

The reasons already given are sufficient to show why we should pray in a special manner for all the members of the Carmelite Order. The second phrase of the paragraph is applicable in a special way to isolated Tertiaries. Though they are attached to no congregation and so have no obligation of offering suffrages for deceased Tertiaries, this number contains an exhortation for them to pray specially for the dead who, while living, pursued the same ideal as that at which they aim. For this reason the considerations we have made in dealing with n. 76 should urge them thereto.

78. *For each departed member of their own congregation they will have a Mass said, or at least hear Mass and receive Holy Communion; they will also recite the fifteen decades of the Rosary; and should they be unable to have a Mass said, they will offer a second Communion.*

The application of a Holy Mass for the repose of the departed is the best suffrage we can offer or have offered. So it is prescribed that each member of a congregation shall have a Mass said for every brother or sister of their own congregation or section of the congregation. In this connection it is pertinent to remark that there may be a male and female section in a congregation, and where there is, it is sufficient in fulfilling this number of

the Rule to offer the suffrages for the members of their own section. We have already indicated the reason why the application of a Holy Mass is the best suffrage. However, poverty or other reasons may prevent a Tertiary from being able to have a Holy Mass said. So the next best suffrage within the reach of all who can go to a church is prescribed in such cases, namely, to hear Mass and receive Holy Communion twice for each departed member. Tertiaries, who recite five decades of the Rosary daily or frequently, as is customary, fulfil the Rule of reciting the fifteen decades of the Rosary by offering for the departed the first fifteen decades said after they have been informed of the death.

79. *These suffrages will be doubled in the case of the Sovereign Pontiff, the Cardinal Protector of the Order, the Superior General, the Definitors General, the Procurator General, their own Provincial and the Prior of the monastery upon which they depend; also the Father Director and the Prior or Prioress of their own congregation.*

In this paragraph the whole hierarchy of the superiors of the Third Order is given from the Pope down to the Prior or Prioress of the local congregation. For some centuries back it has been customary for the Pope to appoint a Cardinal for each Order to look to its interests in a special way and this Cardinal is known as the Cardinal Protector. This number consequently prescribes that when our Holy Father the Pope or our Cardinal Protector dies, each member of a congregation shall have offered for him two Masses, or hear Mass and receive Holy Communion four times for him, and recite thirty decades of the Rosary. Any thirty decades suffice. The same suffrages are to be offered for the other superiors mentioned

in this paragraph if they die while in office. Our six General Superiors are elected every six years. Our Father Superior General with the four Definitors General constitute the Definitory General which, outside the time of a General Chapter, usually held every six years, is the supreme authority in the Order. Our Father Procurator General has charge of the financial and other affairs of the Order. The Provincials and local Superiors are elected every three years. The meaning of a Province is explained in dealing with n. 10 of the Rule. The Director is appointed by the Prior or Superior of the Monastery where the Congregation is erected, and by the local Ordinary when the congregation is erected in churches or oratories not under the jurisdiction of the Order.

80. *After the 13th of January, the Octave of Easter and the feast of St. Michael the Archangel, they will recite the fifteen decades of the Rosary in union with the suffrages offered at these times throughout the Order for the departed members; they will also receive Holy Communion for the same intention.*

The members of the First Order are exhorted by their Constitutions to be very merciful in alleviating the sufferings of the souls detained in Purgatory. For this reason, besides many suffrages prescribed for the individual deceased religious, a Mass is offered in each Priory every Monday for all the dead of the Order, and in most monasteries Vespers of the Dead are recited once in the week. Moreover, three times in the year, between 14th January and 1st February, between the Octave day of Easter and the feast of the Ascension and between 30th September and 31st October the whole Office of the Dead is recited three times, that is, nine times in all. At each of these times three Masses are also chanted or recited.

These suffrages are called the Ternary Offices. They are offered for the deceased members of the Order, for the relatives, connections and friends of the religious, for those buried in their cemetries, for their benefactors, and for lay persons who are affiliated to the Order. As the members of the Third Order have a much closer affiliation than other seculars, deceased Tertiaries share in a very special way in these suffrages. The members of the Second Order offer similar suffrages at these times. It is in union with these suffrages that the Rule prescribes for our Tertiaries that they recite at these times the fifteen decades of the Rosary and receive Holy Communion. It is sufficient to offer any fifteen decades recited and offer one Holy Communion received at these times.

81. *On the 15th of November, the Commemoration of the deceased members of the Teresian Order, they will recite the entire Rosary and will receive Communion.*

Just as our Holy Mother the Church honours all the angels and saints, both known and unknown, by a special festival on 1st November and offers special suffrages for the dead on 2nd, likewise many religious Orders honour their saints by a special festival and have special suffrages for the deceased members on the following day. In the Discalced Carmelite or Teresian Order the feast of All Saints of the Order is celebrated on 14th November (in the Archdiocese of Dublin on 15th), and there is a special Commemoration of the Dead on 15th November (in the Archdiocese of Dublin on 16th). On that day all the Masses celebrated in our convents are offered for the dead of the Order and the whole Office of the Dead is recited for them by the religious. It is therefore prescribed for our Tertiaries that on that day they offer

their Holy Communion and recite the entire Rosary (fifteen decades) for the same intention.

CHAPTER XVII

Frequentation of the Churches of the Order, and the Monthly Conference

82. *It is the duty of all souls consecrated to God in the Carmelite Order to unite in furthering the welfare of the Order, for the glory of God, the honour of our Blessed Lady and the veneration of its saints. Tertiaries will, therefore, when possible, assemble in the Carmelite church for Mass and Holy Communion and other sacred functions on the principal feasts of Our Lord and His Holy Mother, on the feasts of St. Joseph, St. Elias, St. Eliseus, St. Teresa, St. John of the Cross, and All Saints of the Order. They will also be present on the Epiphany and the Exaltation of the Holy Cross for the Renewal of Vows, and on the Commemoration of All Souls of the Order to take part in the suffrages on behalf of departed members.*

The first sentence of this number is in reality a summary of the whole Rule. This book has been written to inculcate this duty. Our readers are referred especially to the explanation of nn. 61, 62 and 63 of the Rule. The number principally concerns Tertiaries associated in a congregation attached to a Carmelite church, and it exhorts them, or as many of them as live within convenient distance of the church, to assemble therein on the festivals mentioned. Meeting together thus to honour Our Lord, His Holy Mother and the other saints serves to impress all the more on their minds the great aim they have in common of acquiring the interior life under Carmelite direction. Besides, some of these festivals are celebrated

only in Carmelite churches, as those of St. Elias, St. Eliseus and all saints of the Order; some, too, are celebrated with a ceremonial proper to Carmelite churches, as the feasts of Our Lady of Mount Carmel, of St. Teresa and St. John of the Cross. In dealing with n. 30 of the Rule we have explained why our Tertiaries are to assemble twice a year for the Renewal of Vows. We need only remark here that this Renewal made publicly before the Director or Superior in the presence of the assembled Tertiaries will have the effect of bringing vividly to mind the consecration made at Profession. We have already dealt with the suffrages which take place on the Commemoration of All Souls of the Order.

83. *Should they live at a distance from a Carmelite church they will do what they can to observe these feasts by attending their own parish church or other chapel.*

The all-important manner of celebrating feasts of Holy Church is by the hearing of Holy Mass and the reception of Holy Communion. This at least should be done when possible in conformity with n. 54 of the Rule, as explained. While assisting at religious functions in a convenient church Tertiaries should endeavour to join in spirit with the special devotions taking place in Carmelite churches in order to re-animate and keep before them the ideals towards which they must ever tend.

84. *They will also, when possible, assist at the* Salve Regina, *which is sung in churches of the Order on all Saturday evenings and on the eves of festivals of Our Lady.*

We have already explained the reason for this prescription. The festivals of Our Lady on whose vigils the

Salve Regina is sung are the thirteen following: The Immaculate Conception (8th December), the Purification (2nd February), the Annunciation (25th March), the Queenship (31st May), the Visitation (2nd July), Our Lady of Mount Carmel (16th July), the Assumption (15th August), the Immaculate Heart of Mary (22nd August), the Nativity (8th September), the Seven Dolours (15th September), the Holy Rosary (7th October), the Maternity (11th October), the Presentation (21st November). In certain dioceses there may be other feasts of Our Lady on whose vigils the *Salve Regina* is sung, as in the Archdiocese of Los Angeles the feast of Our Lady of Guadaloupe (12th December). When 25th March falls on or after Palm Sunday the feast of the Annunciation is transferred to the Monday after Low Sunday, and consequently the *Salve Regina* is then sung on Low Sunday. If it falls on a previous Sunday in Lent, the feast is celebrated on the following day and the *Salve Regina* is sung on the Sunday. An indulgence of 5 years and 5 quarantines is attached to attendance at the *Salve Regina* on these days.

85. *Moreover, they will be punctual in attending the monthly Conference and meetings appointed by the Superior or Director.*

No association or society can prosper except through the loyalty and fidelity of the individual members. The interest, co-operation and even enthusiasm of each is necessary. There are abundant reasons for the interest of our Tertiaries in their congregations, as we have endeavoured to show. But this interest is not real except it is manifested by punctual attendance at the various meetings of the congregations. We have frequently pointed out that our Tertiary congregations are the nearest

approach among seculars to the religious life. Religious in their community life are constantly associated in the pursuit of a common purpose, and this association is a support and encouragement to be steadfast amid the difficulties which are experienced. They are frequently reminded of the ideal they all have in view and are exhorted to emulate the example of those who are most faithful in striving to acquire it. Our Tertiaries in their congregations are associated for exactly the same purpose and can have the very same advantages if they are faithful to constant attendance at the meetings. In acquiring the interior life, whether in religion or the world, as in pursuing every noble purpose, interest and effort are inclined to flag unless they are stimulated by the constant and earnest consideration of the excellence of what is being attained. There are doubtless some very earnest constant souls who require little or no stimulus to keep them ever on the march forward to attain their purpose. But most of us are only too conscious of the weakness of human nature and we require every incentive to keep us constant. Moreover, even those courageous souls to whom we have referred will be diligent in their attendance at the meetings, as they will be anxious to spread among as many as possible the ideal they themselves are pursuing, and they will thus promote in the best manner the interests of the interior life. They will thus have much merit from the influence they exercise over others, and this very influence and contact with others will ensure their own perseverance and will help them to greater progress. Our Tertiaries are further encouraged to attendance at the monthly conference by realizing that a plenary indulgence has been attached to this attendance by Saint Pius X. But attendance at all other meetings is also important for reasons already given, especially retreat meetings, whether monthly

(where held) or annual, since it is at these times Tertiaries are in a particular way reminded of their obligations, as we have already pointed out in dealing with retreats.

86. *On these occasions they will carefully observe the rules laid down, and avoid everything calculated to disturb peace and concord or to diminish charity.*

The Tertiary Rule is drawn up for persons of every nation. In being applied to individuals certain determinations have to be made as has been explained and will be repeated in dealing with the Exhortations. Likewise, in the circumstances of different countries the working of congregations may not be in every respect the same. It is for this reason that in congregations a general meeting may be held to decide points of difficulty that may occur, and a Council is elected by the Chapter to regulate various matters, as is explained in the second part of the Rule. The present number treats of the rules laid down by a general meeting or by the Council. It is quite apparent that the observance of such rules is necessary to preserve the harmony by which the best fruit can be drawn from association in the congregation. We can presuppose that everyone desirous of the interior life will be anxious to avoid everything calculated to disturb peace and concord or to diminish charity. However, even in the best conducted societies difficulties will occur and forbearance will be called for. This will be willingly given by those who are anxious to observe this number of the Rule.

EXHORTATIONS. 87. *Such is the Rule and manner of life to be followed by Tertiaries of the Carmelite Order who desire to correspond faithfully to the graces of their vocation.*

This paragraph may appear to contain nothing of consequence, yet it is a serious exhortation and warning. It is an exhortation similar to that contained in the letter of the Very Rev. Fr. Luke, the Father General at the time the present Rule was approved. This letter, given at the beginning of the *Manual*, encourages our Tertiaries to be very faithful in keeping their Rule because this observance guarantees that they will obtain the spirit obtained by all faithful Carmelites whether living in the cloister or outside it. The paragraph, besides, conveys a warning that those who are not in earnest or do not propose to be faithful to the observance of the Rule should give up the pretence of being Carmelites, as it is only by fidelity they can hope for the grace which will enable them to acquire the true spirit of prayer and of the interior life.

88. *These regulations, though, with the exception of the vows, not binding under pain of sin or punishment, should nevertheless be observed with great fidelity. It is not the dread of sin or punishment which should be the motive which impels Tertiaries to the loyal fulfilment of their duties, but rather the holy fear of God, the desire to be true to their vocation and the conviction that they will obtain the reward promised to those who have faithfully observed the Rule.*

We have dealt at length with the binding force of the vows in explaining the numbers devoted to them. In explaining n. 35 of the Rule, we had occasion to explain that apart from the vows the Rule does not oblige under sin. This legislation is in conformity with the regulations which are made for most religious orders and congregations. It is true that in a few Orders their rules, or some of them, bind under sin and many of them under penalty which in

conscience must be endured. Yet spiritual writers stress the point that because rules do not oblige under sin we cannot on that account violate them with impunity. We have first to bear in mind the remark made in the passage just referred to that some points of the Rule oblige under sin not because they are contained in the Rule but because the violation of them involves the breaking of a commandment. Secondly, a point of the Rule can scarcely be deliberately neglected without involving venial sin or imperfection of some kind. It is at least a lost opportunity of gaining the further grace for being generous in the service of God.

Though a rule may be enhanced in certain respects through its binding under pain of sin or punishment, a rule that does not so bind supplies an opportunity of exercising more unselfish love and generosity. This number of the Rule suggests the most excellent motives to our Tertiaries for the loyal fulfilment of their duties, namely, the holy fear of God, the desire to be true to their vocation and the conviction that they will obtain the reward promised to those who have faithfully observed the Rule. The reward they will receive in this life is deeper union with God, which will procure for them greater peace of soul, the only happiness worth having in this life. They can be assured that the faithful keeping of the Rule is the best means by which they can co-operate with the merits of Christ for the salvation of souls. Finally the deeper the union they have with God in this life, the greater will be their reward for all eternity. There are consequently abundant reasons to urge our Tertiaries to fidelity to the Rule, and they will do well, whenever they have the temptations to relax, to give careful consideration to this number of their Rule. It can happen sometimes even to the most earnest souls that through suffering

from aridity and other trials they appear to have become cold and indifferent to prayer and all practices of piety. Great patience and resignation are frequently required in such cases, but perseverance under direction is very necessary and will be amply rewarded. In considering the subject of prayer we have dealt with this difficulty at greater length and we merely refer to it here as a warning to souls who are anxious for the Carmelite spirit, that the weariness and disgust which may sometimes and perhaps for an extended period take possession of them is no proof that they are not in earnest in the interior life and the observance of the Rule, but are only tests and trials preparing them for more unselfish and deeper love.

89. *If at times, circumstances should render the keeping of any particular point difficult and impracticable, recourse should be had to the Superior for a dispensation, or its commutation into other works of piety or at least the case should be submitted to a confessor, that he may authoritatively declare the rule not to bind for the time being.*

In commenting on the last n. (88) of the Rule while stressing the great importance of fidelity to the Rule, we are not to be understood to demand the most literal observance on all occasions. Sickness, for example, may render the recitation of the Little Office impossible and no scruple should be entertained in laying aside this or similar points when necessity clearly demands. In such cases a Tertiary is exempt from the point of the Rule and a dispensation is not strictly necessary. However, it will be helpful even then, if convenient, to lay the matter before the Superior, Director or confessor, for we should be distrustful of our own judgments as this number of the Rule directs: "At least the case should be submitted

to a confessor, that he may authoritatively declare the rule not to bind for the time being."

When there is a doubt as to whether a particular point is difficult or impracticable, for example, a person who is convalescent may be in doubt as to whether the recitation of the Office would be a strain and impede his recovery, the Superior or Director may dispense altogether from the recitation or substitute for it either short prayers or another exercise of piety. As stated in n. 46, when the Superior, Director, or confessor cannot be conveniently approached, the Tertiary can be guided by his own conscience. This principle, though specially mentioned in reference to the recitation of the Little Office, can be extended to other points of the Rule. Care should always be taken, however, in conformity with the spirit inculcated in n. 88, that points of the Rule are not omitted for trivial or insufficient reasons. This remark applies especially to n. 48. If this point is easily neglected, the Tertiary will soon be lacking in the spirit of Carmel. In commenting on this number we have pointed out that even in sickness our prayer should not be neglected, for quietly uniting our sufferings to the sufferings of Jesus is a very good mental prayer.

90. *Nevertheless, Tertiaries should not be too ready to ask for, or even desire, dispensations, especially in regard to the more important points of Rule; let them rather bear in mind that their merit and reward will be the greater in proportion to the sacrifices involved in the faithful accomplishment of their vocation.*

In the last sentences of the preceding paragraph we have anticipated the exhortation given in the first part of this section. The second part returns to the exhortation given, but stresses the point that the merit and reward

of fidelity will become the greater in proportion to the sacrifices involved. This should be very consoling to those who have special difficulties in keeping faithful to the Rule. We can best illustrate this point by reference to the difficulties experienced in mental prayer. In dealing with this subject we have dwelt on the long periods of aridities and various other trials to which interior souls can be subject. Fidelity under such trials involves great sacrifices, but the merit and reward of the deep union with God which is thus established immensely compensate for all the suffering that is endured.

91. *Indeed, to belong to an Order so singularly favoured by Our Blessed Lady, to wear a habit rich in so many inestimable promises, to share in the prayers, fastings, mortifications and other good works performed by so many friars and nuns of the Carmelite Order vowed to a life of the highest perfection—this is a privilege to be greatly prized, even though it be bought at the cost of some little sacrifice.*

We have endeavoured (in conformity with instructions given to the members of the First Order) to impress on our Tertiaries that the spirit to be fostered in them is identical with that expected from the members of the First and Second Orders, and that the privileges and advantages possessed by them are likewise the same, at least as far as their state of life permits. In view of this very intimate bond of union between our Tertiaries and the members of the First and Second Orders, the Tertiaries are expected to be faithful to their Rule, which has been drawn up with the express purpose of fostering in them the spirit which should be possessed by all Carmelites. As we know, according to the doctrine of the Communion

of Saints, every member of the Church in the state of grace shares, in proportion to his degree of holiness, in the merit of every other member, so in a special way do the members of the Carmelite Order share in the merits of the other members. If our Tertiaries, as members of the Carmelite Order, wish thus to share in the merits of all the other members, they can only do so in proportion to the fidelity with which they keep their Rule. When, however, our Tertiaries honestly endeavour to do their utmost in the circumstances of their lives, they can be certain that they share in a very special way in the merits of those who may be more favourably circumstanced, and by the assistance of their prayers and merits they can be assured of attaining the spirit of their holy vocation in perfection.

We have endeavoured also to point out that the Rule is designed to keep our Tertiaries in perfect accord with the practices of the First and Second Orders so as to ensure that the same spirit will be fostered. We can illustrate this point from the regulation prescribing daily the recitation of the Little Office of the Blessed Virgin, thus enabling our Tertiaries to unite with the liturgical prayer of the Church as the members of the First and Second Orders do by the daily recitation of the Divine Office.

92. *Should any Tertiary, impelled by the desire of identifying himself more closely with the spirit of the Order, feel drawn to add to these obligations other practices of piety, especially such as involve penance and mortification, let him first obtain the authorization of his spiritual Director; and let him not doubt but that God will richly reward him.*

But in everything, let discretion, which is the moderating principle of all virtue, be the guide.

The Rule of St. Albert given to the members of the First and Second Orders, and to which we have frequently referred, concludes thus: "But if anyone does more than is herein prescribed, Our Lord will reward him on the Day of Judgment. Let him, however, use discretion, which is the rule of all virtue."

It will be at once apparent that the principles regarding supererogation and discretion laid down for the three Orders are precisely the same. To illustrate this number fully it is best to explain once again the spirit of the Order to which reference is made. As has been frequently repeated, the Discalced Carmelite Order is the Order of the interior life, the Order of contemplative prayer, whose secondary activities should be the result of an overflow of this contemplative spirit. Constant recollection, ever living with God and in the Presence of God, must be regarded as the aim of the Carmelite vocation. Among others the one great important means proposed to the Carmelite to attain this end is mental prayer. We have stated that the Tertiary who neglects mental prayer cannot be considered a Carmelite and is but a Tertiary in name. We have also stated that the half-hour prescribed should be considered a minimum, and the Tertiary who is advancing in the spirit of his holy vocation will be drawn to give an ever-increasing time to this exercise, and also to such exercises as spiritual reading, as far as they are helpful to the contemplative spirit. We have mentioned that in the First and Second Orders two hours' mental prayer daily are prescribed and this, too, is to be considered a minimum, in the same sense as the Tertiary's half-hour. Advance in true virtue, however, goes hand in hand with progress in prayer, and hence the contemplative, while ever aiming at the spirit of prayer we have described, never on that account neglects the duties of his station in life

or the calls made on him by charity. Yet discretion will regulate how far these calls must be answered, and will also determine whatever is necessary for ordinary care of health.

Though from one standpoint we may consider extra time given to mental prayer or exercises which directly help us to be recollected, as works of supererogation, from another point of view such a use of time must be considered as merely the more perfect fulfilment of the Carmelite vocation. Those who advance in the true spirit of contemplative prayer and who are generous with God in corresponding with grace will readily understand this remark. They feel they can never give sufficient time to prayer and they know that their time cannot be otherwise more profitably spent, and that in such a life of prayer can the truest happiness be found, even though in such loving souls the intense longing for God is a veritable martyrdom. As far as extra time given to mental prayer can be regarded as supererogation, no work of supererogation is more suitable for our Tertiaries.

In a somewhat modified form we may apply the same principle to the perfect and perpetual vow of chastity which can be very helpful to a life of prayer and will enable our Tertiaries to resemble religious through a more perfect consecration to God.

Perhaps better examples of the "practices of piety, especially such as involve penance and mortification," can be drawn from fast and abstinence. We have already mentioned that a long period of fasting and perpetual abstinence are prescribed for the members of the First and Second Orders. In a former Discalced Carmelite Tertiaryship, fasting and abstinence were prescribed during the entire Advent as well as on Wednesdays, Fridays and Saturdays from 14th September till Easter

and on the vigils of many feasts, while abstinence was prescribed for all Wednesdays, Fridays and Saturdays of the year. Just as the laws of fasting and abstinence have been considerably modified for all the faithful, so have the fasting and abstinence prescribed for our Tertiaries been likewise modified. It is better to have a rule which can be generally observed rather than to have applications for dispensation in a majority of cases. At the same time there is greater scope left for generosity among those who are capable of more than is prescribed. The spirit of self-denial is very necessary for contemplative souls. Our Holy Mother St. Teresa says that prayer and a life of self-indulgence do not go together.

Three warnings, however, are necessary in this matter of supererogation, especially in practising fasting, abstinence or other austerities.

First, their observance ought to be actuated by the principle of obedience. This is why the Rule prescribes that the Tertiary must "first obtain the authorization of his spiritual director" in order that the merit of obedience to the points of his Rule may also be obtained by these practices being made for him a part of the Rule.

Secondly, we must be very careful not to undertake any practice which is inconsistent with the observance of any point of the Rule. The observance of the Rule is the first and all-important point. A grievous mistake is sometimes made by Tertiaries who, following their own whim in the matter of devotions or austerities, will keep very tenaciously to their own choice and think little of leaving aside points of the Rule. This attitude, unfortunately common enough, is very uncatholic.

Thirdly, we must be careful not to undertake anything above our physical or moral strength. Certain pious but impetuous souls, forgetting the wise principle of

discretion laid down by the Rule, undertake practices which tax them overmuch. Sometimes this is done inadvertently. The result is that they soon find the burden too heavy and the danger is that, yielding to discouragement, far from persevering in the interior life, they will go to the other extreme with disastrous consequences. This sad result is very unlikely to happen to a Tertiary who observes the first warning. The Carmelite spirit of simplicity, openness and candour, of which we have already written is an infallible safeguard.

PART II

On the Government of the Third Order

CHAPTER I

On the Superiors and Officials of the Third Order

93. *The Very Reverend Father General is the chief Superior not only of the First and Second but also of the whole of our Third Order. Also the Provincials are Superiors in their own provinces, and Priors in their convents and districts, each during the terms of his respective office.*

As already remarked, very little of this second part pertains to isolated Tertiaries but legislates for the members of our congregations. Many of the paragraphs require little or no explanation or expansion and these will be for the most part given without comment. Some paragraphs require to be examined carefully in the light of the Canon Law and of instructions given to the members of the First Order.

In explaining n. 11 in the first part the points which concern the present section have already been discussed. We have only to add that faculties of delegation and of receiving and professing our Tertiaries beyond those mentioned in n. 11 can be obtained from our Father General by Provincials, local Superiors and by other priests.

94. *When, in places where there is no convent of the Order, a member of another Order, or a secular priest, is appointed to admit persons to the Third Order and to take charge of a congregation, he receives the name of Director and the duration of his office is dependent upon the will of the Superior.*

The Superior is the local Ordinary as is clear from Can. 698 and as is mentioned in the course of the following quotation from an instruction given to the members of the First Order: "Since the Code of Canon Law places Third Orders in the same category as other Associations, and subjects them to the common rules, consequently to erect a Sodality of our Third Order there are required: 1° according to the Rule of the Third Order (n. 101) that there are twelve professed Tertiaries who can and desire to become members of the Sodality; 2° that the Sodality be erected by our Father Superior General by a formal decree; 3° that the written consent of the local Ordinary be given, according to Can. 703 §2. The Vicar General from a general mandate only and a Vicar Capitular cannot give this consent according to Can. 686 §4." See n. 6 of the Rule. In very many ways the Vicar General of the diocese has, under the Bishop, very extensive powers of jurisdiction. The erection of Sodalities is one restriction of his powers inasmuch as he must get authority from the Bishop in each case. A Vicar Capitular is the

Prelate who is chosen to rule a diocese on the death of a Bishop till a successor is appointed.

The instruction continues: "The Sodality of the Third Order in our churches must be directed by the Superior of the Convent, or by some priest of the same convent delegated by him. But outside our churches the designation of the Director and Chaplain pertains to the local Ordinary according to Can. 698 §1. . . . That the end intended by the Canon Law (namely, that our Tertiaries may be directed according to the spirit of the Order to Christian perfection) may be obtained and the Sodalities (Congregations) of our Third Order may be spread more and more, it is advisable that each Provincial for the territory of his Province appoint a Father as Provincial Delegate. But in order that this Father may exercise his office in Sodalities (Congregations) erected outside our convents, he must be admitted by the Ordinary of each place where a Sodality (Congregation) has been erected; indeed it is desirable that he would be appointed as delegate of the Ordinary for our Third Order by the respective Ordinary. The duties of this Delegate are: 1° To watch that the proper spirit of our Carmelite Third Order is fostered in the Tertiaries. 2° To this end he will work with all his might to obtain new Tertiaries in the territory of the Province, and to form new Sodalities (Congregations) of Tertiaries while observing everything required by law. 3° Once or several times each year, according to necessity or opportunity, he will be present at the monthly meeting of each Sodality (Congregation), to give an exhortation and to assemble the Council in order to give at least general direction. 4° Each year he will assemble the Directors and Councils of all the Sodalities (Congregations) of his Province. 5° Once every three years he will make a Canonical Visitation in each Sodality (Congregation).

6° Once every three or five years, or every year, when it is possible, with the consent of the Provincial, he will call together a Congress of the Third Order members in his territory, that the Directors, the Members of the Councils and all Tertiaries may be more thoroughly steeped in the spirit and scope of the Third Order, that charity may be fostered among all the brothers and sisters, and that all may labour with the same spirit and the same intention of fostering and spreading the Third Order. 7° The Provincial Delegate must also take care that in every Sodality (Congregation), which is outside our churches, a retreat (the spiritual exercises) is given by one of our Fathers once in the year; and when possible that those special retreats, of which the Sovereign Pontiff Pius XI speaks in his Encyclical, *Mens Nostra*, are given to the Tertiaries assembled once or several times in the year from the various Sodalities (Congregations). 8° Each year the Provincial Delegate will give an account in writing to his Provincial, of each Sodality (Congregation) of the Third Order in the territory of his Province. In all the foregoing the Provincial Delegate should act so prudently, especially with the Superiors of our convents, that disagreements and disputes over rights will be avoided. But if any difficulty arises, the Provincial or Superior General will decide."

95. *In addition to the Superior or Director every Congregation will have its own officials for the administration of its affairs. These are: a Prior, a Sub-Prior and Master of Novices, three Discreets, a Treasurer, two Infirmarians, a Sacristan and a Secretary. This applies equally to Tertiary Congregations of women; whose officials will have the same titles and duties as above.*

This number indicates that the female section of a congregation is to be conducted on exactly the same lines as the male section—with a Prioress, a Sub-Prioress who is Mistress of Novices, and the other officials named. The various duties of the officials are later described in the Rule.

96. *The Prior, the Discreets and the Treasurer will be elected in Chapter, composed of the professed members of the Congregation. The other officials will be appointed by the Superior or Director after consultation with the Prior and Discreets. The General or the Provincial, however, has the right to nominate the officials without having recourse to the Chapter, should he deem it expedient.*

The manner of holding the Chapter or the election will be fully considered in explaining nn. 100-107 of the Rule. Sometimes circumstances make it impossible or impracticable to hold elections in the prescribed manner, and in such cases the Superior General or Provincial must appoint the officials. The local Superior or Director cannot in these circumstances appoint the Prior (Prioress), the Discreets or the Treasurer without the sanction of the Superior General or Provincial. In congregations outside our churches in similar circumstances the appointments must be made by the local Ordinary, or with his sanction.

97. *These elections or appointments are made for three years, but officials are open to re-election, especially if their experience, zeal and capacity render this advisable.*

The legislation in this number follows (as in the Rule generally) the legislation of the First and Second Orders. The form of government adopted by the Orders whose legislation was drawn up in the early Middle Ages is very

democratic, and the general legislation of the present Canon Law follows similar lines. As already stated, our General Superiors are elected every six years. All other superiors, both in the First and Second Orders, are elected for three years. Moreover, there is considerable restriction against the re-election, even for a second consecutive period, of the same person to the same office or even to any office. It has ever been the spirit of the Order, inculcated in a special way by our holy Mother St. Teresa that superiors, even the highest, should be reduced to the rank of subjects, that they may not pass too long a time without being exercised again in the obedience and humility so necessary for the spirit of prayer, which is the all-important object of their Carmelite religious life.

These remarks explain why the elections or appointments in our Tertiary congregations are made for three years. Unlike the legislation of the First and Second Orders, there is no restriction made in regard to re-election. The reason of this is that the application of the laws regarding re-election is frequently very difficult and somewhat complicated and in the Tertiaryship a simple code is desirable. When experience, zeal and capacity render it advisable to dispense with laws governing the election or re-election for offices in the First or Second Orders, appeal has to be made to the judgment of higher authorities. In the Tertiaryship a more democratic spirit is preserved in leaving this judgment to the members of the congregation. It may be well to remark that, following the spirit of the legislation of the First and Second Orders, changes in the personnel of the Third Order are advisable for the offices. However, when officials prove themselves singularly fitted for the positions they fill, the greater good of the congregation may make their re-election advisable.

98 *In case of death or resignation of office, the Superior or Director may fill the vacancy at his discretion, pending the general election.*

In this number the option is given to the Director or Superior, either to hold an election for the vacant office or to fill it at his discretion without an election, when an official dies or resigns his office. The person thus elected or chosen only retains office till the end of the three years for which the other officials have been elected.

99. *Should a member decline, for reasonable motives, to accept an office conferred upon him in Chapter, the Chapter may accept his resignation and will then proceed to a new election in the usual form.*

In this number it is indicated in the first place that no member should decline to accept the office to which he has been elected except he considers he has good reason for so declining. The reason or reasons ought to be made known to the Chapter. The Chapter will then vote on the acceptance of the resignation. As votes of this kind must always be secret, that is, no member is to know how any other has voted, the manner of voting will be as indicated or suggested in n. 106. A white and a black urn (or vessel) should be used. Each voter, excluding the person whose case is being considered, receives a white and a black ball. If the voter is in favour of acceptance, he puts the white ball into the white urn and the black into the black. If he is not in favour of acceptance, he puts the black ball into the white urn and the white ball into the black urn. The balls must be dropped into the urns in such a way that no one else can know whether they are black or white. If there is a larger number of

white balls in the white urn than black balls the resignation is accepted. If it is otherwise, the resignation is not accepted. The Rule does not provide here as to what should be done when the votes are even. Though the general principle should be adhered to as far as possible that the body which elects is the body which should accept resignation, and though the Superior or Director has no vote in these elections (he only presides), we must conclude that when votes are equal, the Superior or Director has the casting vote, as there is no other way of solving the difficulty. When a resignation is not accepted, the person concerned ought to submit to the will of God manifested by the electors. If he still refuses, unlike some other legislations, there are no penalties to be imposed and it would appear wiser that the electors would then consent to the resignation. When a resignation has been accepted the new election takes place in the same way as the previous one, that is, in the manner described in the next chapter.

CHAPTER II

The Chapter

100. *By a Chapter is understood a meeting of all the professed Tertiaries of a Congregation convened at stated times for the purpose of conferring or renewing the offices of the Third Order.*

The word "chapter" was formerly used in reference to Third Orders in the sense in which the word "congregation" is now used. As this same word "chapter" was also used to designate the meeting convened for elections, it was likely to lead to confusion and so now the more

suitable word "congregation" designates the organized body of Tertiaries and the word "chapter" is confined to denote, as explained in this number, the meeting of the professed members for election purposes. The word "congregation" is synonymous with the word "sodality" (the word used in Canon Law), but the word "Congregation" has been adopted to distinguish Third Order societies from other sodalities.

101. *The establishment of a new Congregation, which must count at least twelve professed members, over and above those of the Mother Congregation, will be always followed by a Chapter, for the election of officials, at which the novices are not to take part. It will then be held regularly every three years, and will always be presided over by the Superior or Director, who will give notice of its convocation a month in advance, in order that the Tertiaries may be prepared to attend.*

By a Mother Congregation is understood a fully formed congregation from which another congregation is formed. This may happen by the members of the Mother Congregation, while still remaining members, assisting at the inaugural meetings of the new congregation and helping by their advice without taking part in the elections. Or some of the members of the Mother Congregation may find it more convenient to leave the Mother Congregation and become members of the newly formed congregation. This can be done provided that there are at least twelve professed members left in the Mother Congregation and at least twelve others available for the new congregation.

The instruction given to the members of the First Order, which we have already quoted on many occasions, contains the following paragraph: "According to the Rule of the Third Order, n. 101, whenever a Sodality (Congregation) has been canonically established with twelve professed Tertiaries, the Chapter must be celebrated every three years, and the Superior or Director presides without active voice (that is, without the power of casting a vote); and in this Chapter the Prior (or Prioress), the three Discreets and the Treasurer must be elected. As regards the convocation of the Chapter and the elections, what is prescribed in the second chapter of the second part of the Tertiary Rule and in Canons 161 to 182 must be strictly observed according to Canon 697, §2."

The foregoing paragraph indicates that our Order is most anxious that the general laws of the Church and any special provisions for ourselves should be strictly observed in the holding of elections. The laws of the Church referred to are very well embodied in the legislation given in this chapter of the Tertiary Rule, at least implicitly. As some points are not explicitly expressed, it will be of advantage to give here the laws laid down in Canons 161 to 182 as far as they pertain to our Tertiaries. This is all the more necessary as the legislation of the Church stresses the importance of these elections being carried out strictly as prescribed.

Canon 161 prescribes that the elections cannot be postponed beyond three months when the triennium (period of three years) has elapsed. If elections cannot be held for any cause within those three months, the General or Provincial (or the local Ordinary in congregations outside Discalced Carmelite churches) must make appointments to the offices.

Canon 162 insists on the necessity of the notice of convocation mentioned in this n. 101 of the Rule. If a professed Tertiary of the congregation could prove he was not informed of an election, he can press to have it declared null. If a third part of the professed members

were left uninformed, and were absent in consequence, the election is void. If the notice is given at the previous ordinary monthly meeting, all the professed members will be sufficiently informed, and no claim of the invalidity of the election on this score can be made. However, those who are known to be legitimately excused from attendance at this meeting, ought to be informed of the time of the election, and preferably by the Secretary.

According to Canon 163, votes cannot be sent by letter and an absent member cannot vote by proxy. By Canon 164 each member can only have one vote, by Canon 165 the election is void if anyone is allowed to vote except the professed members of the congregation, and by Canon 166 the election must be free from outside interference. Canon 167 is fulfilled provided all the professed members (as is supposed) fulfil the conditions required by n. 12 of the Rule. By Canon 168 if a member of the Chapter becomes ill during the meeting and has to lie down in another room in the same house, the two members assisting the President go with the urn to receive the vote of the sick Tertiary.

By Canon 169 "a vote is void except it is—

1°. Free; and therefore a vote is invalid if the elector through grave fear or wile has been directly or indirectly forced to elect a special person.

2°. Secret, certain, absolute, definite.

Conditions added to a vote before the election are considered as not existing."

The secrecy of the voting is well provided for in nn. 103, 104 and 105 of the Rule. We shall deal with it in considering these numbers.

The vote is certain and definite when it clearly indicates a particular person to the exclusion of all others. In Tertiary elections this is best secured by the voter giving

the Christian name and surname of the person for whom the vote is cast. If two or more persons have exactly the same Christian names and surnames, the Superior or Director should take care beforehand to have a further mark of distinction, for example, by adding to or substituting for the Christian names the religious names they bear as Tertiaries. Indeed it would be preferable to use the religious names for all in these elections, however, this will seldom be found practical. Nothing but the name of the person voted for should appear on the paper. If this is carried out, the vote will be absolute. If a condition is expressed, the vote in spoiled, for example, "I vote for *N.* if he goes to Mass every day." Conditions that are exacted or promised before the election can be utterly discarded.

Canon 170 states that no one can validly give a vote to himself.

Canon 171 deals with the casting and counting of the votes. As succeeding paragraphs of the Rule refer to this point we shall treat of this Canon when considering those numbers of the Rule.

102. *The manner of holding the Chapter will be as follows: The Tertiaries being assembled in the appointed place, will invoke the assistance of the Holy Ghost by the recital of the hymn* Veni Creator; *then the Treasurer will submit the statement of accounts for the past three years; this will be followed by the election of the Prior, the Discreets and the Treasurer in the following manner.*

103. *The Superior, or Director, will first appoint a Secretary, from whom he demands a promise of faithfulness and secrecy.*

104. *The Secretary being appointed and having withdrawn to a suitable place, the Chapter will proceed with the election,*

the Prior voting first and the others following in the order of seniority. Each will place in the urn in the presence of all the members of the Chapter, a voting paper, neatly folded with the names of the person or persons he wishes to vote for written either by himself or by someone in his confidence.

105. *When all have registered their votes the counting is proceeded with in the following manner. The papers are opened and verified by the President and the two members sitting nearest to him, who are bound to the most scrupulous secrecy, as it never must become known to anyone, neither then nor afterwards, who may have given his vote to this or that person. Whoever receives more than half the votes will be elected.*

The ritual to be observed in the erection of a new congregation of the Third Order is given in the fourth section of the third or ceremonial part of the *Manual*. The prayers for the opening and close of the Chapter are given in the eighth section of the same part. The regulation that the Treasurer submits the accounts for the preceding three years indicates that all the members forming the Chapter have the right to know how the funds of the Congregation are being disposed.

The Secretary is appointed for two purposes. First, he will be the most suitable person by whom names can be written on the voting papers at the request of those who for any reason cannot write or do not wish to write them themselves. For this purpose he should withdraw to a place where this can be done secretly. His second duty will be to mark down the votes as they are called out by the President and then to count them. In his first duty he is bound to the strictest secrecy, as also the President and the two who are associated with him in opening and verifying the votes. We have already seen

that the law of the Church by Canon 169 insists on the secrecy of the elections. By Canon 171 the four persons mentioned in this paragraph are bound to take an oath to keep this secrecy and to fulfil their duties faithfully. If for example the President or either of the two assisting him recognizes the handwriting of a voter (who has himself written the voting paper), he is bound under penalty of breaking an oath not to manifest that this Tertiary has so voted. The Rule mentions as the President's assistants the two members sitting nearest to him. This is perhaps best interpreted as meaning the Prior (Prioress) and Sub-Prior (Sub-Prioress) or in their absence other members of the Council or the Tertiaries who are senior by profession. This appears confirmed by the direction of the Rule that the outgoing Prior votes first and the others follow in the order of seniority. This order is also prescribed by Canon 171. Where a large number attend the Chapter, following the strict order of seniority may be somewhat difficult and the neglect of this order scarcely interferes with the election. Care, however, must be taken that each one comes forward and places one vote only into the urn (a suitable box of any description) or the urn can be passed round and each one deposits his vote in it. Canon 171 states that if the number of votes is more than the number of electors, there can be no result and thus the voting must take place anew. This is the meaning of verifying the votes.

In n. 104 of the Rule it is stated that "the names of the person or persons" are to be written on the voting paper. The writer does not understand how there can be more than the name of one person on each voting paper. It is true that a member of the Chapter, who desires to hide the name of the person for whom he is voting even from the Secretary or another in his confidence

whom he asks to write for him, can obtain as many names as he pleases on separate papers, but one only of these must be placed in the urn for each ballot.

When the President and his two assistants have verified that the number of votes corresponds with the number of the electors, they open and read out the votes. If any member gets an absolute majority, this is, more than half the votes, he is elected. Even equal votes in the first two ballots produce no result. If, for example, there are 30 or 31 members in the chapter (exclusive of the President) sixteen votes are required. The same process is necessary for the election of each of the three Discreets and Treasurer, as is required for the election of the Prior (or Prioress). If no one gets an absolute majority in the first ballot n. 106 describes what is to be done.

106. *Should this result fail to be attained, a second ballot will be taken and, in the event of this also failing to produce an absolute majority, the names of the two who have received the greatest number of votes will be affixed severally to two urns, and they themselves abstaining, the remaining members will vote for one or the other, placing a white ball in the urn to which the name of the candidate of their choice is affixed, and the black ball in the other. The one who receives the greatest number of white balls will be regarded as elected. Should the number be equal, the matter will be decided by seniority of profession, and this failing owing to their being professed together, by seniority of age.*

The second ballot is conducted exactly as the first, and if in this second ballot anyone gets an absolute majority, this member is declared elected. If in this second ballot no one gets an absolute majority, what is prescribed in this number is to be carried out. It may be a help if the urns are of different colours. The top

or upper portion of these urns should be so shaped that the balls can be dropped in without anyone being able to see what colour they are. In religious communities urns used for similar purposes are somewhat of the shape of a chalice and so they are called chalices, of which one has a bright colour and the other a black colour. In elections in the First and Second Orders the first and second ballots are taken exactly as prescribed in the Tertiary Rule. Formerly the third ballot was taken as described in this number. Now balls are never used in elections and when there is a third ballot, all the electors, except the two who have got most votes in the second ballot, write or get written for them the name of one of these two and each places the voting paper in the urn or chalice in the manner already explained above in dealing with the first ballot. If the name of anyone except one of the two referred to appears on the voting paper, the vote is spoiled. Whoever gets the greater number of votes, even though it is not an absolute majority, is declared elected. There is little difference between the two methods. However, the one we have described has the advantage of allowing a member to spoil his (or her) vote when he (or she) does not wish to vote for either person. When there is a large number in the Chapter it may be difficult to supply white and black balls for all. In this case, as in any other case where balls cannot be conveniently used, the method described above can be used. In regard to profession, seniority is reckoned by the day, counting from midnight to midnight, not by the hour. If two Tertiaries are professed on the same day they are equal as far as profession goes, even though one is professed in the morning and the other is professed in the evening. If on the third ballot two members professed on the same day get equal votes in the third ballot, the

elder is declared elected; if they were not professed on the same day, the one first professed is declared elected.

Besides what has already been stated Canon 171 prescribes that the voting papers at the end of each ballot or at the end of the Chapter are to be burnt.

It also prescribes that all the acts of the election are to be accurately described by the Secretary and must be signed by at least the Secretary, the President and the two assistants who have counted the votes, and must be diligently preserved in the archives of the congregation.

Canons 172 and 173 deal with the case of the members of the Chapter unanimously agreeing to transfer their right of choosing to one or a limited number of suitable persons. As this is not likely to occur in Tertiary elections, we need not enter into further details.

Canon 174 has already been covered as it states that the person who gets the requisite number of votes according to what has been already explained, is to be considered elected and must be proclaimed by the President.

Canon 175 states that the election must be immediately made known to the person elected, who must manifest within eight days whether he consents or resigns; otherwise he loses all rights acquired from the election.

By Canon 176 when the person elected resigns he loses all rights acquired from the election, even though he afterwards regrets his resignation; but he can be again elected; the Chapter must have another election within a month of the resignation being made known. Immediately the office has been accepted, full rights are acquired. As confirmation is not required in Tertiary elections Canons 177 and 178 do not apply. In Canon 179 to Canon 182 postulation is dealt with. As postulation means that the Chapter desires to elect someone who has not the requisite conditions required by law and desires

to petition for a dispensation, the case can scarcely occur in Tertiary elections. A possible case would be that the Chapter on account of special qualities possessed by a postulant or novice would desire to have him on the Council. In this case a majority of two-thirds is required. However, in such a case a simpler method of procedure would be as follows: When it is clear to the Director that a majority of the professed members of the congregation desire such a person on the Council, he would apply for a dispensation to have the time of his novitiate curtailed.

107. *The elections to the above-mentioned offices being concluded the Superior or Director having consulted the Prior and Discreets, will assign the remaining charges: the names of the new officials will then be read aloud; and the Chapter will close with the prescribed prayers.*

On the fourth last page of the *Manual* (before the Index) the form for writing the Acts of the Chapter is given and the remaining charges or other officials are given as the Sub-Prior (Sub-Prioress) and Master (Mistress) of Novices, Infirmarians, Sacristan and Secretary. With the office of Sub-Prior (Sub-Prioress) and Master (Mistress) of Novices we deal in a special manner. We need only remark here that among the appointments made by the Director, only two, the Sub-Prior (Sub-Prioress) and Secretary, are members of the Council, so that the five elected by the Chapter are always in the majority. Even in the appointment of these two the Director has to consult the newly-elected Prior (Prioress) and Discreets. But the responsibility of appointing a suitable Master (Mistress) of Novices rests in a special way on the Director.

CHAPTER III

The Superior and Director

108. *The Superior or Director presides over the Third Order and takes the chair at the meetings of the Congregation; it is his duty to examine those who seek admission, to receive them into the novitiate, and admit them to profession if they are deemed worthy; to watch over all, to observe how each one fulfils his own particular duties and to administer charitable correction to those who need it; to give the monthly conference and to visit sick members.*

109. *To the Superior or Director also belongs the faculty of dispensation and commutation in regard to any point of the Rule, when such are called for by reasons foreseen by the Rule itself; to expel, when charitable admonition proves of no avail, those who show themselves unworthy to belong to the Third Order; to appoint the officials not elected by the Chapter, and to replace such as may die or prove themselves lacking in the necessary qualifications; finally to impart on the appointed days the Papal Benediction and give the General Absolution.*

110. *Mindful therefore of the importance of his office, he will be careful to inform himself of its duties and obligations and to fulfil them with zeal and charity. He will be cautious in receiving new members and in admitting novices to profession, examining rigorously the vocation and spirit of each, that none may be accepted but such as are actuated by the desire of the glory of God and their own sanctification; for the prosperity of the Order is not measured by the number of its members, but by the sanctity and perfection of their lives.*

111. *He will be solicitous in visiting the sick, exhorting them to patience and resignation, consoling them in their affliction and imparting to them the graces and indulgences of the Order; and he will also commend them to the prayers of the brethren.*

112. *Once a month he will give a Conference to the Tertiaries to enlighten them more and more in regard to their duties, and exhort them to the practice of virtue and the exercise of works of charity; if clothings are to be performed or professions to be made, the customary exhortation prescribed by the ceremonial will take the place of the Conference.*

113. *On this occasion also he will indicate the patron saint of the month and the special virtue to be practised; he will notify the death of any member that may have occurred, that all may join in prayer for the departed soul; he will call attention to the fasts, festivals and indulgences of the coming month, and make known any dispositions or concessions of the Church that concern the Tertiaries.*

114. *He will keep three registers and will see that the respective entries are punctually made by the Secretary and Treasurer, as follows: In the* first, *the clothings of Tertiaries, giving their name in the world as well as that which it is the pious custom to take on this occasion, their age, their address, and the date (day, month, and year) of the clothing; also the profession of each with a notification of any dispensation that may have been granted.* (N.B.—The form of registration is given towards the end of the *Manual*.)

In the second, *any change that may have occurred of Superiors or Directors or officials, the subjects discussed in the Conferences and the resolutions adopted, and all such matters as regard the congregation. Finally in the* third, *all that concerns the material welfare of the congregation, all the alms received and all the expenses incurred, of which the Treasurer will render an account at the proper time, so that everything may be conducted with perfect regularity.*

These registers will be submitted to the Superiors whenever they may require it, and especially on the occasion of the official visitation.

The Rule in the foregoing numbers is so detailed that no comment is needed. Any point requiring explanation has already been dealt with.

CHAPTER IV

The Prior (Prioress)

115. *As the Prior (Prioress) takes precedence of the others by virtue of his (her) office, so too he (she) should excel them in all good works, in the observance of the Rule and in devotion to the Order.*

The Holy Ghost assures us that as the ruler of a city is, so are the inhabitants (Ecclesiasticus x. 2). It is certain that the head of any society has considerable influence for good or evil over the members. This is particularly true of a religious society. The members of our congregations should consequently exercise great care in the selection of the Priors (Prioresses). They should vote only for those who have the qualities mentioned in this number. What has been said above concerning the Master (Mistress) of Novices is equally true of a Prior (Prioress). (See comment on n. 16.) The latter being a secular frequently has more and better opportunities of meeting the Tertiaries than the spiritual Director. It is important consequently to have in the position a person who is truly imbued with the Carmelite spirit of contemplative prayer, a person of prudence and sympathy who will be able to direct and encourage the Tertiaries

to be faithful in spite of all difficulties and temptations in the pursuit of their holy vocation. Though the Prior (Prioress) must be most careful not to do anything which would be in the least equivalent to a demand or even a request for a manifestation of conscience, he (she) should give all the help possible when difficulties are freely manifested or advice is sought. It sometimes happens that a secular who is possessed of a truly interior spirit has the opportunity of winning the confidence of other seculars anxious also for the interior life where a priest has not such opportunity. It cannot be too much stressed that in such cases prudence combined with good intelligence must be united with virtue. It is important to know the limits of our capabiltiies and when there are doubts or difficulties that cannot be solved, they should be referred to the Spiritual Director of the Congregation or to a priest who possesses the qualities of a good spiritual director. If these instructions are followed, much good can result from the mutual confidence between the Prior (Prioress) and the Tertiaries.

116. *He (she) will always take the first place at the meetings; and have the first vote in the Council, after the Superior or Director upon whom he (she) depends in everything and for everything; he (she) will see that the ordinances of the Superior are duly observed, and that all the officials acquit themselves faithfully of their charge; and he (she) will watch over the preservation of peace and concord.*

117. *He (she) will be zealous in promoting to the best of his (her) power the spread of the Third Order; he (she) will discreetly and charitably call the attention of those who err to their faults, and should they show themselves indifferent to his (her) admonitions, he (she) will inform the Superior or Director.*

These rules scarcely require explanation. We have already stressed the importance of mutual charity among interior souls and so here the Prior (Prioress) is warned of the duty of preserving peace and concord. In dealing with devotion to Our Lady of Mount Carmel we have already mentioned the obligation of every Tertiary to be zealous for the spread of the Third Order and the heads of our congregations are expected to be the most zealous in this respect. In dealing with n. 115 we were mainly concerned with interior dispositions and with guiding to virtue; n. 117 is concerned with faults exteriorly known, and directs the Prior (Prioress) to correct the delinquents with discretion and charity. It is necessary to correct such faults, as scandal may easily be given to other Tertiaries and the faithful if they are left uncorrected. The correction of faults is usually a most difficult duty, and discretion and charity are necessary that it may be done with good results. When any difficulty arises in so serious a matter, the advice of the Superior or Director should be sought.

118. *As soon as he (she) learns that any brother (sister) has fallen ill he (she) will hasten to his (her) side; he (she) will then inform the Superior or Director and arrange for his (her) being visited by the other brethren (sisters).*

119. *If the illness is serious, he (she) will see that the sick man (woman) receives the Sacraments in good time, that he (she) has the assistance of a priest and is fortified by the last blessing and absolution granted to the members of the Order* in articulo mortis. *He (she) will also be solicitous in recommending the sufferer to the prayers of the brethren and sisters.*

120. *Should the sick man (woman) be poor, he (she) will in accord with the Superior or Director take care that he (she) is provided with all he (she) needs, for which purpose the funds of the Congregation may be drawn upon; he (she) will also recommend him (her) to the charity of brethren (sisters) more blessed with the world's goods.*

121. *Immediately the sick brother (sister) passes away, he (she) will inform the Superior or Director and the other brethren (sisters); he (she) will make arrangements for the funeral and the burial service to be attended, and he (she) will see that the prescribed suffrages are offered by all.*

The points contained in the foregoing rules have been explained in dealing with Chapter XVI of the first part. They are repeated in this chapter, as a special obligation of charity in these matters lies with the head of the Congregation.

CHAPTER V

The Discreets

122. *Each Congregation will have three Discreets; they will be elected by the Chapter and chosen among the professed Tertiaries.*

In dealing with Chapter II of this second part we have considered fully the election of the Discreets. In this number it is clearly indicated that novices or postulants cannot be chosen as Discreets.

123. *It is the duty of the Discreets to call the attention of the Superiors to any matter affecting the good of the Congregation, that has come under their notice and needs regulating; to be present at the Council and to examine and discuss resolutions to be taken.*

124. *During the deliberations they will modestly state their opinions, carefully avoiding words calculated to give offence or excite dissension, and never adhering obstinately to their own ideas.*

Our Holy Mother the Church recognizes that it is human to err and that the counsel of the wise and prudent is necessary for those who have to fill high and difficult positions. So Church legislation prescribes that Superiors in religious orders, congregations and communities are to be dependent on the judgment of other members of the orders, congregations or communities in certain matters, and in others, they are bound at least to seek advice. It is in conformity with this legislation that the present chapter of the Tertiary Rule prescribes that Discreets should be chosen. As was frequently pointed out in other matters, what is here prescribed in the Tertiary Rule runs exactly on the same lines as what is prescribed for the First and Second Orders. The duties of the Discreets and the manner in which they should carry out these duties are pointed out in these nn. 123 and 124. Though the statements are brief, they contain all that can be said. If the Discreets carry out the duties assigned them in the manner and spirit here indicated, they can promote the interests of their congregations in a very remarkable way and promote among the members a deep spirit of union and concord.

It is likewise to be observed that every society finds it better to entrust the solution of various difficulties that may arise to the judgment of a small body of its members chosen for their special prudence. So we find committees or councils in various societies. It is thus that in our congregations a select body of eight members forms the Council as indicated in Chapter XI of this second part.

Sometimes, however, a point may arise where it may be considered advisable to ascertain the feeling of all or of the majority of the members of a society. It is for this reason that n. 151 of the Rule makes provision for the summoning of a general meeting when Superiors judge it expedient.

CHAPTER VI

THE SUB-PRIOR (SUB-PRIORESS) AND MASTER (MISTRESS) OF NOVICES

125. *The Sub-Prior (Sub-Prioress), who is also Master (Mistress) of Novices, will be chosen by the Superior or Director with the advice of the Prior (Prioress) and Discreets. He (she) will have the second place at the meetings, and have the second voice in the Council, and will act for the Prior (Prioress) in the latter's absence.*

126. *It will be his (her) duty to give information concerning the Rule to persons desirous of being admitted to the Third Order, and to present them to the Superior or Director for examination in regard to their vocation; to conduct novices to the altar on the day of their Clothing and Profession; to inculcate upon them the exact observance of the Rule, the spirit of prayer and mortification and true devotion to Our Blessed Lady.*

In dealing with n. 16 of the Rule we gave a quotation which explains these numbers. The reason for inculcating the exact observance of the Rule, the spirit of prayer and mortification and true devotion to Our Blessed Lady will be understood from the explanation of these points given in considering the first part of the Rule.

127. *It is also his (her) duty to assemble the novices in some suitable place, especially on feast days, and instruct them in the Rule and the practices of the Order, and, that the instructions may be more fruitful, he (she) will take the advice of the Director as to the manner of conducting them.*

128. *He (she) will keep a list of the novices with the date of their Clothing; he (she) will see that they do not absent themselves from the monthly Conference; he (she) will mark their progress in virtue and towards the end of the year of their novitiate, he (she) will propose to the Director those whom he (she) considers worthy to be admitted to Profession.*

No explanation is required for these numbers.

CHAPTER VII

The Treasurer

129. *The Treasurer has the care of the funds of the Congregation.*

130. *It is his (her) duty to make the collection at the meetings, to keep account of the alms received, and of all the other offerings made to the Congregation, or other receipts. They will remain in his (her) keeping, and will be expended by him (her), but always with the approval of the Superior or Director and the Prior (Prioress).*

The office of Treasurer is consequently one of trust, not merely in regard to honesty—for every Tertiary must be upright—but also in regard to capacity and care in

keeping an accurate account of all money received. At the triennial elections the members of the Chapter must bear this in mind in voting for the Treasurer. Number 130 supposes that money may be received for purposes other than the direct benefit of the congregation. For example, money may be given to the Treasurer by a member of the congregation for the latter's funeral expenses. When money is so given, it cannot be utilized for any other purpose and a separate account must be kept of all such offerings. The number also states that the funds of the congregation as such cannot be spent without the approval of the Superior or Director and the Prior (Prioress). This is true of all ordinary expenditure, and the Treasurer must be careful never to act on his (her) own initiative. In regard to expenditure of any consequence the consent of the Discreets should be also obtained. This conclusion is based in the first place on n. 132, which states that the Treasurer must render an account of his (her) administration once a year to the Council, and also on general Church Law embraced in the legislation of the First and Second Orders. The remarks already made on n. 74 are to be consulted in regard to the following n. 131.

131. *Whenever a member falls ill or is in need of assistance, the Superior or Director and the Prior (Prioress) will decide how much the Congregation is in a position to grant for his (her) relief, and the Treasurer will be careful immediately to place the sum at his (her) disposal, lest his (her) sufferings be increased by delay or negligence.*

132. *He (she) will enter in a special book, usually to remain in the care of the Superior or Director, all the money received and expended by the Congregation, and he (she) will never permit himself (herself) any outlay not sanctioned by the*

Director and the Prior (Prioress). Once a year he (she) will render an account of his (her) administration to the Council.

CHAPTER VIII

The Infirmarians

133. *It is the duty of the Infirmarian to visit in the name of the Congregation, Tertiaries who are ill, to console them in their sufferings, and to inform the Superior or Director and the brethren (sisters), that they also may go to see them and pray for them.*

134. *There will be two or more Infirmarians according to the number of Tertiaries, and they will be chosen by the Superior or Director after consultation with the Prior (Prioress) and the Discreets.*

In dealing with nn. 73 to 75 we have already made any remarks necessary for these nn. 133 and 134 and the following nn. 135 to 138.

135. *As soon as the Infirmarians learn that one of the brethren (sisters) is ill, they will at once hasten to his (her) side to inform themselves of his (her) condition, to ascertain whether he (she) has received the sacraments, and to see if he (she) needs assistance; they will then without delay report the matter to the Superior or Prior (Prioress), that his (her) temporal needs may be supplied by the Treasurer.*

136. *They will be mindful to suggest to the sick man (woman) that he (she) should receive the sacraments, and if necessary will themselves summon the priest. They must be on*

their guard against any such mistaken kindness as would induce them to conceal the gravity of his (her) condition, so that he (she) may have time and opportunity to prepare himself (herself) for the passage upon which eternity depends.

137. *If the need of assistance should be great and the resources of the Congregation inadequate to meet it, the Infirmarians will do all they can under the circumstances, even appealing to persons of means for alms on behalf of their sick brother (sister).*

138. *Mindful of the merit and holiness of their office, they will be most attentive in fulfilling its duties with all possible care and charity, remembering that Our Lord Jesus Christ did not disdain to become poor and infirm for us, that He considers as done to Himself all that we do for His sake to the suffering and unfortunate, and that on the last day He will give an eternal reward to those who have visited Him in the person of His servants.*

CHAPTER IX

The Sacristan

139. *The Sacristan will have charge of the chapel, oratory or altar of the Congregation, as also of all other places devoted to its use.*

140. *The sacred vessels, the vestments and the altar linen will be in his (her) care; he (she) will attend to any necessary repairs, and should anything no longer serviceable need replacing, he (she) will inform the Prior (Prioress).*

141. *He (she) will prepare what is required for sacred functions, Clothings, Professions, etc.; he (she) will arrange the place of the conferences and meetings, light the candles, collect offerings and preserve perfect order and cleanliness in everything.*

There is little need to dwell on the dignity of the Sacristan's office, as to his (her) care is committed all that is directly connected with the altar. The dispositions with which St. Teresa of the Child Jesus fulfilled her office as sacristan should inspire all our Tertiaries and especially our Sacristans with the utmost love, veneration and respect for everything pertaining to the worship of God. If our Sacristans learn this lesson there is no danger that there will ever be any negligence regarding their office. They should remember, too, the great zeal our Holy Mother St. Teresa manifested when founding her monasteries, in providing out of the scantiest means everything she could, to have the greatest cleanliness and neatness in the chapels so as to inspire the utmost respect for the altar.

CHAPTER X

The Secretary

142. *The Secretary will be responsible for all entries in the registers of the Congregation except those relating to receipts and expenditure, which belong to the province of the Treasurer.*

143. *He (she) will enter in a book kept for the purpose by the Superior or Director, the Clothings of the Tertiaries, stating their Christian names and surnames as well as their religious names, the date of birth, their addresses, with the day, month, and year of reception; also in due time he (she) will register Professions, noting any dispensations that may have been granted: finally, he (she) will record the deaths that occur among the Tertiaries as soon as they come to his (her) knowledge.*

144. *In another book he (she) will give an account of the Chapters that have been held, the elections that have taken place, the changes that may have occurred in regard to the Superiors and officials; also he (she) will draw up the minutes of the meetings, noting any matters discussed and the resolutions adopted.*

145. *In the same book will be entered the minutes of the meetings of the Council, especially of that held annually when the Treasurer submits the statement of the financial condition of the Congregation. In regard to all matters to be inserted or omitted he (she) will be guided by the advice of the Superior.*

146. *It is also the duty of the Secretary to give notice of extraordinary meetings of the Congregation, and to forward to members any notices or circulars that may concern them.*

The registers have already been mentioned in n. 114. The greatest accuracy is necessary in recording all that takes place at the various meetings because mistakes can lead to confusion and various troubles. The office of Secretary is consequently a responsible one. This is especially true when it is exercised at Chapters, as will be understood from the remarks made in dealing with Chapter II of this Second Part. The signature of the Secretary must always be placed at the end of the recording of every meeting as a sign that he (she) is responsible for its accuracy.

CHAPTER XI

The Council

147. *The Council consists of the Superior or Director, the Prior (Prioress), the Sub-Prior (Sub-Prioress), the Discreets, the Treasurer and the Secretary. It belongs to the Council to deal with such matters of moment as are not reserved to the Chapter or a general meeting.*

148. *The Council may be summoned by the Superior or Director as often as circumstances require; and should meet regularly once a year, at least, to consider and approve the administration by the Treasurer during the year of the funds of the Congregation.*

In dealing with the fifth chapter of this second part we have already considered the subject of the necessity and importance of the Council. Number 16 of the Rule indicates that postulants should be approved by the Council before their Clothing, and the reasons given suggest also that novices should be approved before being admitted to Profession.

149. *All the officials will preserve secrecy concerning the matters treated of in the Council, especially when their publication would be calculated to disturb fraternal charity.*

Any society may have its own secrets which are no concern of those outside of it. Since the scope and workings of a society are seldom properly grasped by non-members, members may do considerable injury to their society by indiscreet talk concerning its proceedings. The impression given by such talk is usually altogether at variance with what has really taken place. These remarks are particularly true of religious societies. The Tertiaries of our congregations should be on their guard against doing such an injury. Officials who have especially to be trusted in the free discussion at Council meetings of difficulties that may arise have a special obligation of preserving secrecy. If statements were made about such discussions, they would almost invariably be partial, and so give rise to the breach of charity against which this rule gives a warning. Ordinarily it suffices and serves

best the cause of charity when only the decisions that must be made known to the whole Congregation are published.

CHAPTER XII

The Meetings

150. *There are two kinds of Meetings, General and Particular.*

151. *The General Meeting is that in which all the Tertiaries take part; it will be held as often as the Superiors deem it expedient to summon it. It is not, however, advisable that it should be a matter of frequent occurrence, since the affairs of the Order can be discussed at the ordinary monthly conference.*

152. *The Particular Meeting is that in which only certain members holding office in the Congregation take part, for instance the Council.*

153. *The meetings will always be held under the presidency of the Superior or Visitor, and will open and close with the prescribed prayers; all should be regular in attending the meetings it is their duty to attend, whether as Tertiaries or in virtue of their office.*

We have in explaining Chapter V of this Second Part given the reason for holding General Meetings. There is nothing else in this chapter calling for comment as it is but a summary statement concerning meetings which are dealt with elsewhere.

CHAPTER XIII

The Monthly Conference

154. *Once a month on the Third Sunday, or on some opportune festival appointed by the Superior or Director, the Tertiaries will assemble in the chapel, or other place appointed for the monthly conference. To all those who assist, provided they are truly contrite and have confessed their sins and received Holy Communion, Saint Pius X has granted a plenary indulgence.*

155. *If the conference takes place in the morning, as is to be preferred when possible, Mass will be said and Holy Communion given; then the prescribed prayers being recited, the Tertiaries will seat themselves and listen attentively to the conference or instruction given by the Superior or Director, or other priest selected by them for the purpose.*

156. *Should there be Clothings or Professions to be performed, these will take place after the Mass, or, if the meeting be held in the afternoon, they will follow immediately after the recital of the prayers, and the instruction appropriate to the occasion will take the place of the conference.*

157. *Bearing in mind that generally speaking the Tertiaries have not much time at their disposal, the Superior or Director will be careful that the conference is not too long. He will also make a point of explaining the spirit of the Third Order, its object, together with the means by which it is to be attained, and the obligations it entails. Finally he will endeavour to animate all with an ardent desire to live a holy life and accomplish faithfully the duties of their state.*

158. *The conference being concluded the Superior or Director will name the Patron Saint of the month, and the special virtue to be practised conformably to Chapter III n. 113; he will mention any changes that may have been made in the officials, notify any deaths that may have taken place, and call attention to the vigils, fasts and festivals that will occur, and the indulgences that may be gained during the coming month; he will make any recommendations that he deems advisable, and such dispositions as the well-being of the Congregation call for will be adopted.*

159. *The Secretary will then read the minutes of the last meeting; the Sacristan will make a collection which he (she) will hand to the Treasurer to be duly entered in the books; the prescribed prayers will be recited; the Superior or Director will give the blessing and the meeting will close with the pious salutation "Praised be Jesus Christ!"*

This chapter is mostly a repetition of Chapter III of this second part and requires no comment beyond those already made.

CHAPTER XIV

The Procession of Our Blessed Lady

160. *On the third Sunday of each month or another sanctioned by custom, after the conference, or a sermon in church, the Tertiaries will take part in the procession of the Confraternity Of Our Blessed Lady of Mount Carmel, to which Saint Pius X confirming the privileges accorded by his illustrious predecessors has attached a plenary indulgence.*

161. *The manner of conducting this sacred function is indicated in the Ceremonial. The Tertiaries should be very careful to be present and will conform to the prescriptions laid down.*

162. *Whether the procession be confined to the church or extended to public places, the Tertiaries will be mindful to maintain a modest and recollected bearing, and devoutly take part in the singing: thus while honouring Our Blessed Lady, they will at the same time be a source of edification to their neighbour.*

Any comments necessary for this chapter have already been made in considering nn. 61 and 62.

Addition to the Appendix of the Manual.

The following indulgences are granted to our Tertiaries for each of the following invocations:

Sancta Mater Teresia a Jesu, ora pro nobis (Holy Mother Saint Teresa of Jesus, pray for us).
Sancte Pater Joannes a Cruce, ora pro nobis (Holy Father Saint John of the Cross, pray for us).

1. *Partial of 300 day if with a contrite heart they are devoutly recited.*
2. *Plenary on the usual conditions to be gained once a month if daily for the whole month the invocations have been piously made.*

S.A.P. *21st August, 1962.*

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