

**SPIRITUAL
INSTRUCTION ON
RELIGIOUS LIFE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649163960

Spiritual instruction on religious life by H. Reginald Buckler

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

H. REGINALD BUCKLER

**SPIRITUAL
INSTRUCTION ON
RELIGIOUS LIFE**

By the same Author.

THE PERFECTION OF MAN BY CHARITY.

A SPIRITUAL RETREAT.

A GOOD PRACTICAL CATHOLIC. With Prefatory Letter by H. E. CARDINAL VAUGHAN.

A FEW AIDS TO FAITH.

A FEW FIRST PRINCIPLES OF RELIGIOUS LIFE.

HOLY MATRIMONY AND SINGLE BLESSEDNESS.

SPIRITUAL PERFECTION THROUGH CHARITY. *[In preparation.]*

Spiritual Instruction on Religious Life

BY

FR. H. REGINALD BUCKLER, O.P.

*"Declaratio sermonum Tuorum illuminat,
et intellectum dat parvulis."*

PSALM CXVIII. 130

BURNS AND OATES
28 ORCHARD STREET
LONDON
W

TRANSFERRED
HOLY REDEEMER LIBRARY, WINDSOR

Nihil obstat— FR. LEO MOORE, O.P. *S.T.L.*
FR. ALBANUS KING, O.P. *S.T.L.*

Imprimatur— FR. JOANNES PROCTER, O.P. *S.T.M.*
Provincialis.

Nihil obstat— J. N. STRASSMAIER, S.J. *Censor deputatus.*

Imprimatur— EDMUND CANON SURMONT *Vicarius Generalis.*

WESTMONASTERII, die 18 Novem. 1909.

PREFACE

SO many of the instructions here given will be applicable to Christian as well as to Religious life, that it may be said at once that, while they are primarily addressed to those living in the Religious Orders of the Church, they are intended secondarily for all taking an earnest view of life, who wish to look clearly to their ultimate end, and to direct securely thereto the ordinary duties proper to their state.

Further, inasmuch as those associated with the Priesthood of our Lord have to be the *perfectores aliorum*, it is hoped that these brief considerations will both give to Pastors of souls the true Gospel ideal of inner spirituality, and will also be an aid to them in directing others blessed with vocation to Religious and Spiritual life.

CONTENTS

	PAGE
I. DEFINITION OF THE RELIGIOUS STATE ...	1
II. THE END OF LIFE	2
III. EARNESTNESS IN SEEKING... ..	4
IV. MEANS FOR GAINING THE END	6
V. USING MEANS IN REFERENCE TO THE END	9
VI. THE RIGHT SPIRIT WITHIN	12
VII. THE SPIRIT OF OUR STATE	20
VIII. THE FORMATION OF HABITS	33
IX. MENTAL PRAYER	59
X. MORTIFICATION	78
XI. THE MASS AND THE DIVINE OFFICE ...	90
XII. THE CONTEMPLATIVE ELEMENT	118
XIII. ACTIVE WORKS	126
XIV. POVERTY	135
XV. CHASTITY	142
XVI. OBEDIENCE	155
XVII. OBSERVANCE OF RULE	168

Spiritual Instruction on Religious Life.

I.

DEFINITION OF THE RELIGIOUS STATE.

THE Religious state is commonly defined by theologians and canonists as being a permanent condition of life, approved by the Church, in which the faithful, by the three vows of poverty, chastity, and obedience, and a certain rule, tend to the perfection of charity.*

* *Stabilis vitæ conditio, ab Ecclesia approbata, in qua fideles per tria vota paupertatis, continentiae, et obedientiae, et certam regulam, tendunt ad perfectionem caritatis.*—Prümmer, O.P., *Manuale Juris Eccl.*, Vol. II., c. 1., from S. Thom. Suarez, S. Lig., Bouix, Haine, etc.

II.

THE END OF LIFE.

OBSERVE in the definition given the distinction between end and means. The end of life is unalterably one. One for all the Religious Orders together; and one for all states of Christian life: for there can be no two ends of creation. God has made man for Himself, and perfect charity is the only link of eternal union with Him—a charity begun here by grace, and perfected in glory hereafter; that is, God and man are united together by the bond of mutual love—He loving us, and we loving Him—He thinking of us, and we thinking of Him—He giving Himself to us, and we giving ourselves to Him—He working with us, and we working with Him—He enjoying Himself with us, and we enjoying ourselves with Him*—all our

* *Caritas non solum significat amorem Dei, sed etiam amicitiam quandam ad Ipsum; quæ quidem super amorem addit mutuam redamationem, cum quadam communicatione mutua. Hæc autem societas hominis ad Deum, quæ est quædam familiaris conversatio cum Ipso, inchoatur quidem hic per gratiam, perficietur autem in futuro per gloriam.—S. Thom., i. 2, Q. 65, Art. 5.*