

“harvest in converting their own compatriots than our Religious could do: and the experience of the Augustinians and the Carmelites, who for so many years have been in Persia, has afforded a practical illustration of this truth, seeing that up till now few Persians have been converted.

“(c) because in the primitive church they acted after this manner, appointing indeed bishops and priests from among the very peasantry, who have given the results now seen.

“The provision of income for the bishop is no obstacle, because just as in Illyria the Bishop of Macarsa, and in Bosnia the Bishop of Scardona, who are friars, live in the convents along with the Friars Minor and it turns out excellently, so a Discalced Carmelite might be appointed, to live among the Carmelites (in my opinion Fr. John Thaddeus would be very good, because he knows the languages and has the other qualifications necessary), or else an Augustinian could be appointed (although, as the Augustinians are Portuguese, it does not appear to me that they should be preferred to Carmelites. . . .)”

This exposition was perhaps the ‘writing’ mentioned in the *Acta* of the Sac. Congregation and cited by the late Fr. L. Lemmens, O.F.M., in his *Hierarchia Latina Orientis*, No. 10, viz.:

“p. 322. 7.9.1629. On the presentation by Cardinal Bentivolo of a writing regarding the assignment of a Latin bishop to Persia, the Sac. Congregation considered that for the reasons brought forward in the writing in question a Latin bishop ought to be appointed in the country in question . . .”

and (p. 335) in the sitting of the Congregation of 2.10.1629:

“His Holiness approved the decree of the Sac. Congregation regarding the placing of a Latin bishop in Persia. . . .”¹

From the first the Sac. Congregation thought of Fr. John Thaddeus himself: see the *Acta* for the session on 30.10.1629:

“Cardinal Bentivolo having reported that Fr. John Thaddeus, of the Order of Discalced Carmelites, who was for 22 years in Persia and is versed in several languages and known to and liked by the king and chief Persians, Armenians and Georgians, might be promoted to the episcopal dignity with the title of ‘Tres Ecclesiae’ in Persia, the Sac. Congregation said that the General of the Order should be heard . . .” (i.e. on the proposal).

But Fr. John Thaddeus was unwilling to accept such office, it would appear, for there is on record² a:

“Memorandum” (discorso) “for the cardinals who have to hear the General and Carmelite Fathers regarding the objection of Fr. John Thaddeus to accepting the bishopric of the ‘Three Churches’ in Persia:

“The rules of the Reformed Carmelites ought not to prevent a nomination being accepted, but only forbid it being sought and it being accepted except under orders by whatever person is in a position to give them. But this had already been done under Paul V in the case of the see of Ragusa, while in infidel countries a bishopric is a burden and a path to martyrdom rather than to glorification and pomp.

“At present only a Carmelite could be chosen for Persia, because there is no one else acquainted with the language and customs. Resident subjects in the country are all of

¹ Note this occurred prior to the arrival of Fr. John Thaddeus in Rome on October 16th and his audience of the Pope on the 29th.

² See *S.R.*, vol. 209, p. 196.