

# CARMEL CLARION



OCDS NEWSLETTER

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## LETTER OF DEPARTURE

**Jessica Powers (1905-1988)**

"There is nothing in the valley, or home, or street  
worth turning back for--  
nothing!" you write. O bitter words and true  
to seed the heart and grow to this green answer:  
let it be nothing to us that we knew  
streets when the leaves gave sparsely of the sun  
or white small rested houses and the air  
strung with the sounds of living everywhere.  
The mystery of God lies before and beyond us,  
so bright the sight is dark, and if we halt  
to look back once upon the burning city,  
we shall be paralyzed by age or pity,  
either of which can turn the blood to salt.

We knew too much of the knowable dark world,  
its secret and its sin,  
too little of God. And now we rise to see  
that even our pledges to humanity  
were false, since love must out of Love begin.  
Here where we walk the fire-strafed road and thirst  
for the great face of love, the blinding vision,  
our wills grow steadfast in the heart's decision  
to keep the first commandment always first.  
We vow that nothing now shall give us cause  
to stop and flounder in our tears again,  
that nothing --fire or dark or persecution--  
or the last human knowledge of all pain--  
shall turn us from our goal.

With but the bare necessities of soul--  
no cloak or purse or script-- let us go forth  
and up the rocky passes of the earth,  
crying, "Lord, Lord," and certain presently  
(when in the last recesses of the will  
and in the meshes of the intellect

the quivering last sounds of earth are still)  
to hear an answer that becomes a call.  
Love, the divine, Love, the antiphonal,  
speaks only to love,  
for only love could learn that liturgy,  
since only love is erudite to master  
the molten language of eternity.

Reprinted with permission from "Selected Poetry of  
Jessica Powers" by Regina Siegfried, ASC, and  
Robert Morneau, eds., Sheed & Ward, 1989, 224 pp,  
paperback, \$14.95. To order call: 1-800-333-7373.



"We have come here to tell you the good news  
that the promise made to our ancestors has come  
about. God has fulfilled it to their children by  
raising Jesus from the dead." Acts 13: 32-33.

## OUR VOCATION TO BE A CHRISTIAN

**Editorial.** St Teresa of Jesus of Avila, our Holy Mother, writes of her practice of always putting herself in the presence of Christ before she began her time of mental prayer. She liked to go to Christ at the well, thirsty. In her Life she writes that her family had a tapestry in the parlor of the scene at the well. She always had a holy card of this event in her Divine Office book. She also liked to go to Christ in the Garden of Gethsemane, where He was in darkness. Yet she said that almost all of the times she had a vision of Christ, it was of Christ as Risen. She suggested that if we are not inclined to go to Christ in the Garden, we should seek some other Scriptural setting, at the beginning of our prayer at the side of the Risen Christ.

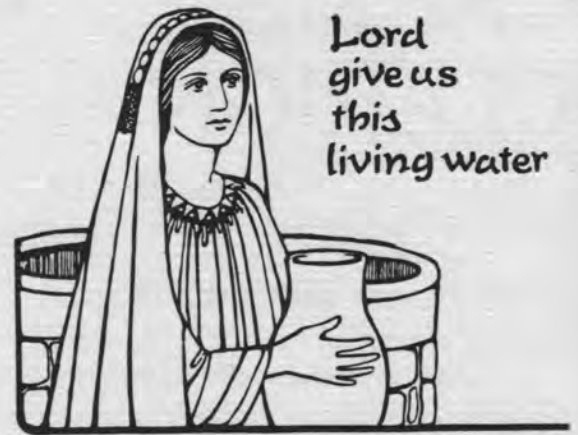
Caryll Houselander, in "The Risen Christ," 1957, Sheed and Ward, New York, has done just that. I would like to share some of her texts with you.

"Why we, who are members of Christ's body on earth, his Church, are so, is a great mystery. There cannot be a living Catholic who does not know a Protestant, or a pagan, or an agnostic who does not seem to him to be far worthier of our vocation, far better endowed for it by nature, and even by grace.

"But the fact remains that God has chosen us for the tremendous destiny of love, and if the wonder and the joy of it is ours, so too is the responsibility of it. That responsibility is to prove to those who are still unaware of it that Christ has risen from the dead and that he is in the world now. We have to prove Christ to the world, and we have to prove him to the world by our own lives.

"We cannot do this without a very close imitation of Christ's way with other people, and without surrendering our lives so wholly to him that he may act through us and gradually obliterate our own selfishness and stupidity by his love and understanding. Pages 44-45.

"The ultimate miracle of Divine Love is this, that the life of the Risen Lord is given to us to give to one another. It is given to us through our own human loves. It is no violation of our simple human nature. It is not something which must be cultivated through a lofty spirituality that only few could attain. It does not demand a way of life that is abnormal, or even unusual.



"It is to be lived at home, at work, in any place, any circumstances. It is to be lived through our natural human relationships, through the people we know, the neighbors we see. It is given to us, if we will take it, literally into our own hands to give. It is the love of human lovers, of man and wife, of parent and child, of friend and friend. Page 11.

"Because Christ comes to us in human hands, just as he first came in a woman's arms, no one need ever be quite alone and without human help. He comes to the loneliest, to outcasts, degenerates, strangers, to prisoners and to men and women in the condemned cell, and comes to them all in the hands of a fellow creature who is led to them by the Spirit of Love.

"Christ abides in each one of us, and in each one of us he waits to receive the human kindness of men. It is to us to allow it to him at last. Even the greatest sinner, though he waits even until the hour of his death, does not only receive comfort for himself when he opens his heart to the priest who absolves him, but he gives comfort to Christ.

"No man was ever a more complete man than Christ -- what we should probably call "integrated" now, but it would be a the wrong word, as it implies having been disintegrated before, and Christ was always whole, always in perfect harmony within himself. But he realized and felt the insufficiency of any man by himself, as men are intended to be in communion with one another. He knew the interdependence of human creatures, and felt it himself both in little things and in tremendous ones." Pages 54-55.





## THE RESURRECTION OF CHRIST

### Catechism of the Catholic Church

#### Art. 5, On the Third Day He Rose from the Dead

**638.** The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross: "Christ is risen from the dead! Dying, he conquered death; To the dead, he has given life." (Byzantine Liturgy, Troparion of Easter)

#### I. The Historical and Transcendent Event

**639.** The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about a.d. 56, St. Paul could already write to the Corinthians: I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. (1 Cor 15:3-4). The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus (Acts 9:3-18).

#### The empty tomb

**640.** "Why do we seek the living among the dead? He is not here, but has risen" (Lk 24:5-6). The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise (Jn 20:13, etc.). Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection. This was the case, first with the holy women, and then with Peter (Lk 24:3, etc.). The disciple "whom Jesus love" affirmed that when he entered the empty tomb and discovered "the linen cloths lying there," "he saw and believed" (Jn 20:2,6,8). This suggests that he realized from the empty tomb's condition that the absence of Jesus' body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus (Jn 11:44; etc.).

#### The appearances of the Risen One

**641.** Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One (Mk 16:1; etc.). Thus the women were the first messengers of Christ's Resurrection for the apostles themselves (Lk 24:9-10; etc.). They were the next to whom Jesus appears: first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers (Lk 22:31-32), and so sees the Risen One before them; it is on the basis of this testimony that the community exclaims: "The Lord has risen indeed, and has appeared to Simon!" (1 Cor 15:4-8; Acts 1:22).

**642.** Everything that happened during those Paschal days involves each of the apostles -- and Peter in particular -- in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection," but they are not the only ones -- Paul speaks clearly of more than five hundred persons to whom

Jesus appeared on a single occasion and also of James and of all the apostles (1Cor 15:4-8; Acts 1:22).

**643.** Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples faith was drastically put to the test by their Master's passion and death on the cross, which he had foretold (Lk 22:31-32). The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized ("looking sad" Lk 24:17; etc.) and frightened. For they had not believed the holy women returning from the tomb and has regarded their words as an "idle tale" (Mk 16:11). When Jesus reveals himself to the Eleven on Easter evening, "he reproached them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen (Mk 16:14).



**644.** Even when faced with the reality of the risen Jesus the disciples are still doubtful, so impossible did the thing seem: they thought they were seeing a ghost. "In their joy they were still disbelieving and still wondering" (Mk 16:14). Thomas will also experience the test of doubt and St. Matthew relates that during the risen Lord's last appearance in Galilee "some doubted" (Mt 28:17; etc.). Therefore the hypothesis that the Resurrection was produced by the faith will not hold up. On the contrary their faith in the Resurrection was born, under the action of divine grace, from their direct experience of the reality of the risen Jesus.

### The condition of Christ's risen humanity

**645.** By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognize that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his passion (Lk 24:30; etc.). Yet at the same time this authentic, real body possesses the new properties of a glorious body; not limited by space and time but able to be present how and when he wills; for Christ's humanity can no longer be confined to earth and belongs henceforth only to the Father's divine realm (Mt 28:9; etc.). For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes; in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith (Mk 16:12).

**646.** Christ's Resurrection was not a return to earthly life, as was the case with the raising from the dead that he had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is "the man of heaven" (1 Cor 15:35-50).

### The Resurrection as transcendent event

**647.** *O truly blessed Night*, sings the *Exsultet* of the Easter Vigil, *which alone deserves to know the time and the hour when Christ rose from the realm of the dead!* But no one was an eye witness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but his dis-



ciples, "to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people" (Acts 13:31; Jn 14:22).

## **II. The Resurrection - A Work of the Holy Trinity**

**648.** Christ's Resurrection is an object of faith in that it is a transcendent intervention of God himself in creation and history. In it the three divine persons act together as one, and manifest their own proper characteristics. The Father's power "raised up" Jesus his Son and by doing so perfectly introduced his Son's humanity, including his body, into the Trinity. Jesus is conclusively revealed as "Son of God in power according to the Spirit of holiness by his Resurrection from the dead" (Rom 1:3-4; etc.). St. Paul insists on the manifestations of God's power (Rom 6:4) through the working of the Spirit who gave life to Jesus' dead humanity and called it to the glorious state of Lordship.

**649.** As for Son, he effects his own Resurrection by virtue of his divine power. Jesus announces that the Son of man will have to suffer much, die, and then rise (Mk 8:31; etc.). Elsewhere he affirms explicitly: "I lay it down, and I have power to take it up again" (Jn 10:17-18). "We believe that Jesus died and rose again" (1 Thess 4:14).

**650.** The Fathers contemplate the Resurrection from the perspective of the divine person of Christ who remains united to his soul and body, even when these were separated from each other by death: "By the unity of the divine nature, which remains present in each of the two components of man, these are reunited. For as death is produced by the separation of the human components, so Resurrection is achieved by the union of the two" (St. Gregory of Nyssa, *In Christi re. orat.* 1:PG 46:617B; etc).

## **III. The Meaning and Saving Significance of the Resurrection**

**651.** "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14). The Resurrection above all constitutes the confirmation of all Christ's works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority, which he had promised.

**652.** Christ's Resurrection is the fulfillment of the promises both of the Old Testament and of Jesus himself during his earthly life (Mt 28:6; etc.). The phrase "in accordance with the Scriptures" (Nicene Creed; etc.) indicates that Christ's Resurrection fulfilled these predictions.

**653.** The truth of Jesus' divinity is confirmed by his Resurrection. He had said: "When you have lifted up the Son of man, then you will know that I am he" (Jn 8:28). The Resurrection of the crucified One shows that he was truly "I Am," the Son of God and God himself. So St. Paul could declare to the Jews: "What God promised to the fathers, this he has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, "You are my Son, today I have begotten you" (Acts 13:32-34; Ps 2:7). Christ's Resurrection is closely linked to the Incarnation of God's Son and is its fulfillment in accordance with God's eternal plan.

**654.** The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life. This new life is above all justification that reinstates us in God's grace, "so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom 6:4; etc.). Justification consists in both victory over the death caused by sin and a new participation in grace (Eph 2:4; etc.). It brings about filial adoption so that men become Christ's brethren, as Jesus himself called his disciples after his Resurrection: "Go and tell my brethren" (Mt 28:10). We are brethren not by nature, but by the gift of grace, because that adoptive filiation gains us a real share in the life of the only Son, which was fully revealed in his Resurrection.

**655.** Finally, Christ's Resurrection -- and the risen Christ himself -- is the principle and source of our future resurrection: "Christ has been raised from the dead, the first fruits of those who have fallen asleep...For as in Adam all die, so also in Christ shall all be made alive" (1 Cor 15:20-22). The risen Christ lives in the hearts of his faithful while they await that fulfillment. In Christ, Christians "have tasted...the powers of the age to come" (Heb 6:5), and their lives are swept up by Christ into the heart of divine life, so that they may "live no longer for themselves but for him who for their sake died and was raised" (2 Cor 5:15; Col 3:1-3). □

## Insights from the Letters of St. Thérèse

by Father John Sullivan OCD

In *Monsignor Quixote*, one of his later novels, Graham Greene made some fascinating allusions to St. Thérèse, and also mentioned St. Teresa of Avila many times with St. John of the Cross.

In the novel, set in contemporary Spain, Monsignor's boyhood friend, Sancho, now a Communist, asks him, with the same family name of the great fictional character Don Quixote, if he were ever in love with a woman. Monsignor answers that it was a girl named Martin. She was his Dulcinea. Even though she lived far away he read her letters which were a great comfort to him. He especially remembered one thing she wrote and thinks of it nearly every day: "Before we die by the sword, let us die by pin stabs".

Greene writes, "She was a Norman. You mustn't misunderstand me. She was dead many years before I knew her and grew to love her. You have heard of her perhaps under another name. She lived at Lisieux. The Carmelites there had a special vocation: to pray for priests. I hope -- I think -- she prays for me."

That image of pinpricks is found in No. 86 of Thérèse's collected letters, and she used it elsewhere in her writings. It is also one of the few direct quotes from a saint anywhere in *Monsignor Quixote*, although this short novel is laced with references to other saints like Francis de Sales, Thomas Aquinas, Augustine, and Anthony Claret. Indeed, not long before Monsignor Quixote dies, he recalls what has meant the most to him: "The books I love: Saint Francis de Sales, Saint Augustine, Señorita Martin of Lisieux."

The small scale of the pin may have appealed to Greene, who often posited at least some religious feeling in the weak, tepid and even devious protagonists of his novels. Greene indicates through his quote from St. Thérèse that room can be found for feeble people in religion's embrace.

A confirmation of this notion comes further on in *Monsignor Quixote*, when another of St. Thérèse's images is used to show how little and weak persons are fit for the kingdom. This is the image of "empty hands".

To appreciate the image, we should turn to the final pages of the novel. Monsignor Quixote reaches the end of his trip and his life in a Trappist monastery. He and Sancho found asylum in the abbey when the Guardia Civil was in hot pursuit of them on orders from the bishop. Exhausted from the chase, and with a bump on his head, Monsignor falls into a trance-like state. At midnight he walks to an altar in the chapel where he enacts a "dry Mass". There are no chalice, wine or bread, but he goes through the motions of celebrating the Eucharist in the moonlight. He offers with empty hands a non-present host and a non-existent cup.

In my letter, I told Greene how moving this scene was and how it evoked the image used by Thérèse in her later years -- the image of the empty hands she promised to show God once she reached heaven. "You see, dear Mr. Greene," I wrote in part, "Thérèse has a striking line in her "Act of Oblation" that says: "In the evening of life, I shall appear before you with empty hands" ...[this] underscores well our Carmelite bias for waiting on God but doing so by emptying the space within ourselves and throughout our lives. More than ever this ideal appears to me to suggest we ought to live at ease with the incompleteness in what we do and are. That leads to truly empty hands, not piles of merits, and also to empathy for your Monsignor Quixote."

Grahams Greene's reply, in full, reads:

31st December 1983

Dear Father Sullivan,

Thank you very much for your letter dated November 15 which has only reached me on the last day of the year December 31, and gives me a good deal of pleasure to take over into the New Year. Thank you for what you say which I much appreciate.

Yours truly,

/signed/Graham Greene

I felt that the "incompleteness" dimension probably interested him. Thérèse bore admirably a sense of incompleteness that led her to praise the fruits of God's merciful love granted freely to imperfect creatures. It is worth noting that in its section on "Merit" (No. 2011) the *Catechism of the Catholic Church* published in 1992 quotes a significant passage from St. Thérèse's



"Act of Oblation to Merciful Love." It includes that image of the empty hands which Greene dramatized in his novel *Monsignor Quixote*:

"After earth's exile, I hope to go and enjoy you in the fatherland, but I do not want to lay up merits for heaven. I want to work for your *love alone*.... In the evening of life, I shall appear before you with empty hands, for I do not ask you, Lord, to count my works. All our justice is blemished in your eyes. I wish, then, to be clothed in your own justice and to receive from your *love* the eternal possession of *yourself*."

Thérèse, with her "blemished" justice, is a saint who must have had an appeal for Greene, who once said, "The trouble is I don't believe my unbelief". Unbelief shadowed and accompanied Greene, who had honest doubts about religion. In spite of those doubts, he did not let his lack of faith get the best of him. He understood marginal, tepid souls and those who in their moral conduct were great wash-outs. He commiserates with them in his novels. But did not Thérèse in her burning love for God and God's wonderful mercy also appear a sympathetic patron for "little ones" greatly in need of that mercy?

Where did Greene gain his awareness of Thérèse's concern for "little ones", for people like so many of his characters? There is a hint in what Monsignor Quixote says about his devotion to the young Carmelite, who was, so to speak, his Dulcinea. "All the same," the priest says, "her letters reached me.... They were a great comfort to me...." As a matter of fact, Thérèse's letters did give Greene important access to her thought. On Sept. 27, 1990, in reply to a second note from me, he indicated that he had read St. Thérèse's letters. A slight paraphrase of what he wrote goes:

"It's good to hear from you again.... I had quoted St. Thérèse in *Monsignor Quixote* and I doubt whether I have made any other quotation anyplace. My interest really began with her collected letters which brought her much closer."

He must have found these "collected" letters in a one volume edition that was current until a full critical edition of the letters was published in two volumes by the Institute of Carmelite Studies. A visit to the Greene archives in the Boston College library showed me that he not only had read that earlier volume, but

had often underlined passages and made marginal notations.

In her letters Thérèse sometimes writes of the French people of her time, who were, she thought, the object of God's merciful love precisely because they had so much human and spiritual need.

Thérèse has universal appeal because she cared even for persons who did not share her purity, did not embrace her singleness of purpose and did not have her burning heart. Drawing on her own background and experience in the monastery, she understood St. Paul's words to the Corinthians underlining the salvific interplay of the holiness of the Lord with human frailty: "God has...singled out the weak of this world to shame the strong" (1 Cor. 1:27); and "I will do no boasting about myself unless it is about my weaknesses (2 Cor. 12:5).

*Revision of an article which first appeared in AMERICA, May 17, 1997.*



**The Letters of St. Thérèse of Lisieux and Those Who Knew Her, Vol I:** General Correspondence I, translated from the critical edition by John Clarke OCD, 700 pp., paper, \$16.95.

**The Letters of St. Thérèse of Lisieux and Those Who Knew Her, Vol. II** General Correspondence II, translated from the critical edition by John Clarke OCD, Index for Vol. I & II, 688 pp., paper, \$16.95.

## Carmelite Terms

**asceticism** - Our efforts at detachment.

**aridity** - Dryness in prayer; not receiving satisfaction or consolation.

**aspirant** - One who is considering entering the formation program of the Secular Carmelites. Attendance at six consecutive meetings and classes is required.

**breviary** - Liturgy of the Hours/Divine Office. Secular Carmelites are required to pray Morning and Evening Prayer daily; and, if possible, Night Prayer.

**candidate** - One who has received the scapular and is in a two-year period of intensive formation.

**charism** - Special gifts of the Holy Spirit to individuals or groups for the service of the Church. The charisms of founders of religious orders are kept alive by their followers. The Teresian charism includes a deep sense of faith in God's love; fidelity to contemplative prayer in the service of the Church, with the detachment it entails, in imitation of Mary; and generosity in the practice of brotherly and sisterly charity and the apostolate.

**consolation** - Satisfying experiences we receive as a result of our own efforts to pray and serve God.

**dark night** - A privation of satisfaction in prayer and spiritual exercises. Such privation purifies the soul if it perseveres in seeking to serve God in faith, hope, and love without this satisfaction.

**detachment** - Having the inner freedom not to be controlled by persons or events, but rather to be free to love as God loves.

**discalced** - Literally, barefoot, without shoes. Refers to members of the Teresian Reform, who wore the sandals of the poor, rather than the leather shoes.

**evangelical (gospel) counsels** - Poverty, chastity and obedience, as counseled by Christ.

**infused** - An experience that cannot be acquired through our own efforts.

**infused contemplation** - An inflowing of God's loving presence into the soul, which can have as its effects quiet, love, peace, and sweetness; or, in aridity, solicitude about serving God.

**lectio divina** - Literally, divine reading. A way of praying with scripture. The steps include reading, meditation, prayer in your own words and contempla-

tion (that is loving gaze at God).

**meditation (discursive)** - Quiet, reflective thinking on a passage from Scripture or a Christian truth, using the memory, imagination and/or intellect to draw out knowledge and love of God.

**mental prayer** - Loving awareness of the one to whom we are speaking in our prayer. It should be present in liturgical prayer, vocal prayer, meditation, recollection, and contemplative prayer.

**mortification** - Denying oneself pleasure in something or being denied pleasure in something.

**Mount Carmel** - Place in the Holy Land where the first Carmelites founded a community with a rule of life.

**mystical experience** - Infused, general, loving knowledge of God given in faith. The stages are quiet, union, and transformation.

**professed** - One who has made either the first (temporary) promise, or the final (definitive) promise.

**quiet (prayer of)** - Experience of peace, quiet, and love of God that cannot be acquired by a person's own efforts. In the prayer of quiet, the mind is not prevented from vocal prayer and it may still wander.

**recollection** - Seeking God within, centering one's attention on God, who is present in the soul. Collecting the faculties (the powers of the mind -- intellect, will, imagination and memory) and entering within oneself to be with God.

**spiritual delight** - Infused experiences from God that give peace, quiet, and sweetness in the interior part of the self.

**transformation** - A state in which we are completely and freely surrendered and conformed to the will of God.

**union (prayer of)** - In this infused experience, there is a complete absorption in God without distractions.

**vocal prayer** - Although originally vocal prayer referred to prayers said aloud, the term came to mean any set formula of prayer, such as the our Father, the breviary, the Hail Mary, and so forth. The prayers do not have to be said aloud to be called vocal.

**wound** - Touch of God's love that the soul experiences as painful longing because of the absence of full union with the Beloved.

*Reviewed by Fr. Kieran Kavanaugh OCD, in 1996.*



**The inner lives of most of us are a teeming jumble of images and impulses... usually self-centered, if not wayward. Not so with Thérèse.**

## **Thérèse of Lisieux,**

### **Doctor of the Church**

**John W. Donohue** (excerpts from the original)

When Pauline, known in Carmel as Agnes of Jesus, was herself elected prioress in 1893, she ordered Thérèse to set down her memories of her childhood -- the sisters called it a "family souvenir." After Marie de Gonzague was reelected prioress in 1896, Pauline -- who, though much more controlled and diplomatic, appears to have been in her own way quite as formidable as the mercurial Mother Marie --persuaded the latter to direct Thérèse to continue her memoirs so as to include her years in Carmel.

The last of these pages were written in pencil by a failing hand as Thérèse was dying by inches during the summer of 1897. After her death, the two narratives were combined to form the bulk of an autobiography accurately entitled *Story of a Soul (Histoire d' une Ame)*. Between these two parts was inserted a third section that now, in the definitive English-language edition of the original manuscripts, appears as the ninth of the book's 11 chapters.

Marie, the oldest of the sisters, was responsible for the composition of this third section. "I asked her myself," she testified years later, "during her last retreat [September 1986] to put in writing her 'little doctrine' as I called it. What Marie received, in the form of a long letter, is an enraptured meditation on the love of God who is encountered in Jesus. She had dreamed, Thérèse wrote, of serving God in a variety of particular ways --as a priest, for instance. Then in her prayer she came to realize that holiness consists not in great achievements but in great love --the charity extolled by St. Paul.

Love, she wrote, was to be the key to her vocation: "Yes, I have found my place in the Church and it is You, O my God, who have given me this place; in the heart of the Church, my Mother, I shall be love. Thus I shall be everything, and thus my dream will be realized."

In summarizing the reflections that led to this ecstatic conclusion, Thérèse said she had felt within herself a longing for many specific vocations: "Ah! in spite of my littleness, I would like to enlighten souls as did the *Prophets* and the *Doctors*" (emphasis hers).



In fact, she has done just that. In a sense, her dream was fulfilled on October 19 of this year when Pope John Paul II proclaimed her a doctor of the church -- that is to say a saint who is recognized not only as holy but also as an orthodox and valuable teacher for the whole Christian community. Thérèse deserves, the Pope said, to be placed among the great spiritual masters....she has become the youngest of the 33 doctors of the church --a line that goes back to St. Athanasius in the fourth century.

Each generation, however, has to be introduced even to popular saints, just as it has to be introduced to a Shakespeare, a Vermeer or a Mozart....Of course, to say there are different interpretations of Thérèse is not to say that one is as good as another. Edith Piaf was devoted to Thérèse and so was Ronald Knox, but it is a fair guess that the monsignor had a better understanding of Thérèse's message than did the chanteuse.

That message of the newest doctor of the church is found primarily in her own writings. None of these was intended for publication, but open of them, *Story of a Soul*, was destined for literary immortality....The late John Clarke, O.C.D., a dedicated scholar, translated

not only *Histoire d' Ame* but also a collection of 266 of Thérèse's letters and what is called *Her Last Conversations*, comments recorded by her sisters, especially Pauline, during the last months of Thérèse's life.

For Thérèse's clients, the institute's latest benefaction appeared just a few months ago: *St. Thérèse of Lisieux: Her Life, Times and Teaching* (I.C.S. Publications, 287 pp. \$44.95).

This oversized volume is as handsome as the best of coffee-table books, but in its substance it is no more like most of those glossy products than a monastery is like a shopping mall.

It is part of an international publishing project sponsored by the Discalced Carmelites to mark the centenary of Thérèse's death. Conrad De Meester, O.C.D., was the project's general editor, and the book was published first in Italian and then in some 11 other languages. Steven Payne, O.C.D., currently the institute's director and himself an authority on Carmelite mysticism, was the editor of the English edition.

In America last month (11/1), Michael Downey included Saint Thérèse of Lisieux in his roundup of recent books on Christian spirituality, and it certainly fits into that category, although it is nearly in a class by itself. Its 14 chapters include extensive passages from Thérèse's own writings, along with essays by Carmelite specialist in Thérésian studies who provide biographical summaries and analyses of what Sister Marie called the "little doctrine."

The biographical materials answer many questions that fans of Thérèse may always have wanted to ask but didn't know whom to query. From an instructive one-page account by Genevieve Devegny, O.C.D., for instance, readers can derive some idea of what the Lisieux community's daily schedule was like in Thérèse's day.



Although the text of this new book is bountiful, many readers will find especially interesting the more than 200 photographs brought together here. Many of these are in color, and they make it possible to visualize the small world in which Thérèse live and died.

These pictures provide a vivid background for the reading of *Story of a Soul*, which, along with the record of her life, contains the teaching that has qualified Thérèse to be called a doctor of the church. She once told Pauline that there is something in the pages of this book for all except those who are following extraordinary ways --that is to say, people who are exceptional ascetics or mystics.

However, by a paradox that might have amused Thérèse, this message designed to encourage "little souls" to love and serve God in a spirit of simplicity and confidence has by now prompted enough learned commentaries and subtle analyses to fill several shelves. This year alone there have been at least a dozen new books.

There is a wealth of illuminating insight in the best of these studies. For the moment, however, they may be set aside in order to ask what *Story of a Soul* might be expected to say to readers picking it up for the first time.

To begin with, these readers are likely to judge that Thérèse was a gifted writer, even if she did not have the literary genius of Teresa of Avila. No doubt some will think her style too emotional and on occasion too flowery, but even her critics would probably concede that she speaks directly to her readers in a voice that is all her own and never foggy.

Consider, to take one instance, her comments about prayer. Although she was intensely devoted to Mary, the Mother of God, she said she had trouble mediating on the mysteries of the rosary. She noted that in her formal meditations she always used a book for inspiration, one book above all: "Its is especially the *Gospels* that sustain me during my hours of prayer, for in them I find what is necessary for my poor little soul. I am constantly discovering in them new lights, hidden and mysterious meanings."

Although she freely admitted that she often fell asleep during those hours of prayer, she added that this

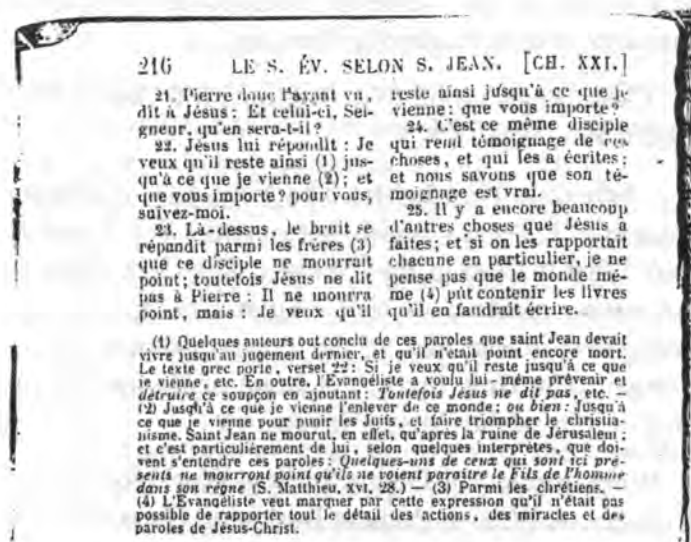


did not make her desolate: "I remember that little children are as pleasing to their parents when they are asleep as when they are wide awake."

She does not talk about acquired contemplation or what is known today as centering prayer, but she does say that reciting vocal prayers taken from a book gives her a headache. Then she adds:

"I cannot recite them all and, not knowing which to choose, I do like children who do not know how to read. I say very simple to God what I wish to say, without composing beautiful sentences, and He always understand me. For me, prayer is an aspiration of the heart, it is a simple glance directed to heaven, it is a cry of gratitude and love in the midst of trials as well as joy; finally, it is something great, supernatural, which expands my soul and unties me to Jesus."

Passages like this are wonderfully comforting, as well as instructive. They are not, however, all that Thérèse had to teach. Beneath the warm and often charming recollections of her life, first as a child and then as a Carmelite, there is a tough doctrine --her famous "little way."



She thought this way was totally new, but it was not that and hardly could have been. As Pope Pius XII and Pope John Paul II both pointed out, her message is that of the *Gospel*. Moreover, whether consciously or not, she was heir to traditions that go back to the fourth-century anchorites in the Egyptian desert.

In her spirituality there are echoes, for instance, of "the sacrament of the present moment," emphasized by

Jean Pierre de Caussade, S.J., (1674-1751) in *Self-Abandonment to Divine Providence*, a book put together from Caussade's conferences and published long after this death.

We may not know what tomorrow will require of us, Caussade said, but we can always tell what we should be doing her and now --even if that only means putting up with uncertainty about what to do next. God's will for us is revealed moment by moment, and he only asks that we do the work of this moment as well as possible. Or, as Thérèse put it in the first chapter of her story: "Perfection consists in doing His will, in being what He wants us to be."

To this fundamental principle she added a constant and explicit emphasis upon the love of Jesus as the sole and all-encompassing motive. "I would not want to have picked up a pin to avoid purgatory," she told Pauline on July 30, 1897. "Everything I did was done to please God, to save souls for Him." *Vivre d'Amour* is the most often quoted phrase from her verses --"All my life love!" in Monsignor Knox's translation.

Any saint, however, could have said as much. Up to this point, the little way is easy to accept since it is still safely general. But in *Story of a Soul*, Thérèse showed just how she fulfilled the two great commandments -- love of God and love of the neighbor.

The inner lives of most of us are a teeming jumble of images and impulses, of half-formed thoughts and decisions that are usually self-centered, if not wayward. Not so with Thérèse. She like to speak of herself as a child and to recommend a childlike simplicity before God and unshakable confidence in him, Children, however, are hardly self-aware. On the other hand, as Ida Friederike Görres (1901-71) pointed out in *The Hidden Face*, one of the best of all books on this saint, Therese "accomplished the apparently impossible feat of being, every moment, in a state of sharply focused, intense, controlled alertness, and at the same time completely unselfconscious and spontaneous in all she did."

She kept constant guard over her consciousness and her heart and accepted whatever sufferings came her way. At the same time, she carried out her share of the convent routine with flawless industry and kindness. Her mistress of novices described the 20-year-old

Therese as a "mystic, comic, everything...she can make you weep with devotion and just as easily split your sides with laughter during our recreations."

"We only love God," she once said, "insofar as we practice love of our neighbor." In *Story of a Soul* she recounted in detail incidents that seem trivial --being particularly kind to a nun of unattractive temperament or acquiescing graciously to an importunate request for aid in another nun's pet project. But just as microscopic photography reveals the structure of a cell, so these little examples reveal the essence of holiness. In the case of other saints, we may not recognize that essence because we are distracted by the saint's visible achievements --the austerities of Peter of Alcantara or the hospitals built by Mother Cabrini. In the life of Thérèse, the vocation to which everyone is called, the passage from egoism to the love of God, lies perfectly exposed because there is nothing else of great moment there.

Of course, Thérèse's example is easier to admire than to imitate, as the British novelist and playwright G.B. Stern (1890-1973) ruefully testified. Gladys Bronwyn Stern had been born into a non observant Jewish family and became a Catholic in adult life. These are the opening lines of *All in Good Time* (1954), a book about her conversion: "Whenever I set myself to a serious exercise with the object of behaving something like St. Thérèse de Lisieux for, say, five minutes, very gradually aspire to thee, fail disgracefully in my objective, and consent to state again."

St. Thérèse would have understood that struggle. At one point in *Story of a Soul* she remarked: "Ah! how contrary are the teachings of Jesus to the feelings of nature! Without the help of His grace it would be impossible not only to put them into practice but even to understand them." This passage does not say what Christians must be expected to know for themselves. Even with grace, to live out that love of God taught by St. Thérèse of Lisieux, doctor of the church, is the hardest thing in the world to do. It is also the one thing necessary. □

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## CARMELITE SPIRITUALITY

**Celebrating the New Millennium:**

**Carmel Faces the Future**

**June 21-27, 1998 Seminar For Life and Ministry**

**Presenters:** Kevin Culligan OCD, Keith J Egan TO-Carm, Kieran Kavanaugh OCD, Vilma Seelaus OCD, John Welch OCarm, and Special Guest Presenter: Margaret Dorgan DCM

**Structures:** lectures, workshops, common prayer and daily Eucharist will constitute the days of this one week seminar during which study, prayer, community and solitude serve as a time aside to review one's life and discover new directions with the help of Carmelite Spirituality and the Carmelite Forum.

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**Workshops:** The Divine Spirit in World Religions - Culligan, A Walk in Radiant Darkness: Hope and Fulfillment in John of the Cross - Dorgan, Eucharist as the Celebration of Carmelite Life - Egan, St John of the Cross: The Voice of Jubilation in the Union of Love - Kavanaugh, Teresa in our Changing World: How Would She Pray? - Seelaus, New Woman, New Man: Contemplation and Identity - Welsh

**Details:** Center for Spirituality, Saint Mary's College, Notre Dame IN 46556-5001, 219-284-4636, Fax 219-284-4716. □





"We, the Discalced Carmelites of the Philippines, wish to share with you, in all truth and humility, our "story and destiny" of the last fifty years of prayer, community life and apostolic service. This is not an ambitious exposé, but an expression of gratitude and thanksgiving both to Our Lord for His love and faithfulness, and especially, to those people who have touched our lives, and humbly and simply brought to them as we daily struggled to respond to His "call" of serving the people of the Lord.

Call. God calls all into life, to know and love Him for Himself. This call is a deep mystery of faith. It's an invitation offered to every baptized person to love and serve God. It's a God-given gift which inaugurates the covenant with God and humanity. Through this call Jesus invites all to enter His kingdom, "Come to me, all of you. (Mt. 11:28).

Mission. As God calls God also invites "some" to share more intimately His divine life and His saving Mission, as seen in Christ who said: "Follow me and I will make you fishers of men" (Mk. 1:17). As the religious consecration originates with a call from God, so does the call to be missionary apostolate using the

words of St. John: "You did not choose me, no, I chose you" (Jn. 15:10). Jesus invites them to walk in his footsteps of loving witness and service to His Father and others, especially the poor; to grow in His holiness which is to love Him with one's whole person.

Response. To respond positively to one's call presupposes being available for the Lord. This availability involves total self-surrender to God, which is verified by the ability to perceive the appeal of humanity; their ups and downs, joys and sorrows and hopes and disappointments; and to hear in these pleas the cries of the Holy Spirit.... To respond to one's call means learning day by day to turn to the Lord, "Here I am Lord! I am ready! Send me!" (Is. 6:8).

The Teresian Vision. The aim of St. Teresa in founding the family of Carmel was "to provide the Church with a manifold service of prayer and apostolic activity" (Carmelite Constitutions). Evangelization of the world, so intimately part of the very nature of the Church, has always been a priority in our Order's apostolic work, accomplished primarily through love and prayer. St. Teresa of Jesus passed on to the Order the ardent missionary zeal that burned within her heart.

It was the autumn of 1945 when Fr. Patrick Shanley OCD entered the Philippines with the Allied Liberating Army, and worked as a Chaplain in a military hospital in Makati, he came face to face with the ravages of war, and the Church was not exempt.



Bishop Patrick Shanley, OCD, DD.  
May 4, 1897 – January 2, 1970  
His motto: Nothing can come between us  
and the love of Christ. (Rom. 8:35)

Within a few months he had gathered a small committee to approach Bishop Alfredo Verzosa, Bishop of Lipa. His diocese was considered one of the poor-

est in the country. On the committee was Eusebio Gutierrez TOCD, a tertiary of the Quezon City Chapter of the Third Order Carmelites.

The first Carmelite missionaries arrived on March 19, 1947. Over the next five decades about forty friars labored in an area 150 miles along the mountainous coast of Eastern Luzon. Since the roads were limited they learned to use the Pacific as their main highway.

The call to mission is emphasized in two Vatican documents, namely *To the Nations* and *The Light of the Nations*. They state that the call to mission involves the preaching of the Gospel and building up of the Body of Christ to its fullest stature as the "greatest and holiest work of the Church."

It goes on to say that the task of reaching the people with the Gospel message is a "fundamental duty" of all Christians. "Everyone should have a vivid realization of their personal responsibility for the spread of the Gospel and should play their part in missionary work." The faithful expression of this "fundamental duty" results in "nothing less than the manifestation of God's plan in the world and in history." So what is God's plan? "It is 'God's plan' that the whole body of humanity should form one people of God, should be joined in one Body of Christ, should be built up together in one Temple of the Holy Spirit." In other words the whole Church is missionary, not just the work of a few professional missionaries.

The call to mission has been en-fleshed in the Philippines by the faithful commitment and work of the Discalced Carmelite Friars for the last five decades. To live this call, to struggle with its demands, to falter, to succeed is the tale of the these Friars. Without doubt this road twists and turns, sometimes it is dangerous, crazy and often sorrowful, but hopefully sanctified. This is the faith journey of a special group of people: the Friars and the Filipino men, women and children whom they have served for five decades." Taken mostly from a Jubilee Book by Fr. Alan Rieger OCD.

"About a dozen parishes, schools, convents, credit unions, community development projects and a radio station DZJO were established in their efforts to bring the Good News to the people.

As local clergy were ordained the Carmelites began to move on to establish a Province of Filipinos. They

built a retreat house, and monasteries. Many candidates are hearing the call of God to Carmel, and responding with generosity.

On October 26, 1977 the Carmelite Friars, whose members were now Filipino, American and Irish, became a commissariat, an intermediate step to some day becoming an independent province of the Order.

The Secular Order has continued to grow ever since its inception in 1930. It now comprises more than 30 Groups and a total of about 2,500 members. There are also 23 convents of cloistered Carmelite Nuns, some arrived before the friars. Carmel is indeed flourishing in the Philippines." Theodore Centala OCD Editor



"The Golden Anniversary of the arrival of the Carmelite Friars is indeed worthy of celebration. They have brought Carmel and all the graces that it means to the Filipino People. We shall be forever grateful to Almighty God, the Blessed Mother and to our Carmelite Anglo-Hibernians for sharing the beauty of Mary's Order to the Filipinos." Fr. Bernard Ybiernas-Mapa OCD, Commissary General.



"I salute these pioneer missionaries, these worthy sons of St. Teresa and St. John of the Cross. I salute the present members of the Discalced Carmelite Fathers and Brothers in the Philippines. Equally, let this Golden Jubilee be an occasion of renewal for us Carmelites who are striving to live and share the rich charism and tradition of Carmel to our people, especially to our youth." Very Rev. Fr. Rolando Triatirona, OCD, Bishop of Malolos.

"The theme of our Golden Jubilee Celebration of the coming of our Carmelites to the Philippines and to the Prelature of Infanta is Call to Mission - Carmelite Response. We Teresian Carmelites consider St. Teresa of Avila as our holy Mother. We draw our orientation and inspiration from her. Two of her celebrated proclamations sum up her deepest aspiration in life: "I want to see God," and "I am a daughter of the Church." She lived her contemplative gaze within the bosom of the Church.

Her daughter who followed in her footsteps saw her vocation "to be loved in the heart of the church, her mother". In that heart she was to unite herself to, and work for, the missionary endeavors of the Church. For this reason, the Church recognized her, to gather with St. Francis Xavier, as the patroness of the Church's missions. She is St. Therese of the Child Jesus.

Our Carmelite missionaries from the Washington DC Province came to the Philippines and to Infanta fifty years ago in the spirit of Teresa of Avila: to respond to the call to mission. They were joined shortly after by their brother Carmelites from Ireland.

Bishop  
Julio  
Xavier  
Labayen  
OCD, DD



In the Prelature of Infanta we continue to nurture this Carmelite spirit through our formation program: Footprints of the Lord. It finds its expression in our Mission Statement of 1979: to become the Church of the Poor." Very Reverend Fr. Julio Xavier Labayen OCD DD, Bishop of the Prelature of Infanta.

Very Rev.  
Father  
Camilo  
Maccise  
OCD  
Superior  
General



Casa Generalizia. "I join you in acknowledging publicly our sincere gratitude for all the blessings the Lord has showered upon you missionary work for the last five decades. May the Blessed Mother continue to be your guiding star in attentive listening for God's Word, welcoming it into your lives, and joyful care and service of God's people." Very Reverend Father Camilo Maccise OCD, Superior General.

The following Carmelite Friars, priests and brothers, of the Washington DC Province (there were also some Carmelite missionaries from Ireland and Italy) served as missionaries in the Philippines from 1947-1997:

- |  |                               |
|--|-------------------------------|
| Bishop, Benedict                                   | Bishop, Leo                   |
| Boehme, Arnold*                                    | Canonero, Anselm*             |
| Centala, Theodore, 1966-74, when I was very young. |                               |
| Cruz, Salvador                                     | Daniels, Lawrence             |
| Druke, Charles                                     | Dzuban, Giles                 |
| Esselman, Herman-Joseph                            | Esselman, Mark                |
| Flanery, Joseph-Mary                               | Gates, Gabriel                |
| Gough, Elias                                       | Greene, Benjamin              |
| Guise, Cyril                                       | Labayen, Bishop Julio Xavier* |
| LeFebvere, Andrew                                  | Lindgren, Simon               |
| Lopez, Jose-Maria*                                 | Mahoney, Simeon               |
| Manning, Gilmary                                   | Martin, Thomas*               |
| McCrudden, Leo                                     | Meldrum, James                |
| Murphy, Martin                                     | Potter, Bonaventure           |
| Read, Ignacio*                                     | Riddell, Nicholas             |
| Rieger, Alan*                                      | Scheerer, Dominic             |
| Scheerer, Hyacinth                                 | Scheerer, Vincent             |
| Shanley, Bishop Patrick                            | Unverdorben, Ernest           |
| Wood, Alfred                                       | Ybiernas-Mapa, Bernard*       |

\* Still stationed in the Philippines.

Since June 1, 1995 our Washington DC Province has been responsible for the Mission in Kenya. □

## THE SHRINE AT KNOCK, AND PEACE IN IRELAND

Ruth Ward, Halifax, Nova Scotia, Canada

The prospects for peace in Northern Ireland depend more on prayer and sacrifice than on bargaining between the participants in the difficult negotiations that are under way. One reason for stating this with emphasis is that the announcement by Gerry Adams which opened the way for peace talks in July 1997 occurred while some three hundred pilgrims from Belfast and other parts of Ireland arrived on foot at the Shrine of Our Lady of Knock. Most of them had walked long distances, with blistered and bleeding feet, praying the Rosary. This was a pilgrimage of faith, and for many persons in Ireland and the rest of the world the peace process added to the significance of the Shrine at Knock.

Knock is one of several sacred places in Ireland. Some of these have an atmosphere which suggests a kind of Franciscan exuberance in nature I have seen larks soaring and singing joyfully during solemn moments at open-air Masses on an island in Connemara. What is most impressive, however, is the fervour of the pilgrims, the serenity of their faith, despite hardships, in a country with monastic ruins that recall times of persecution. There are rocks which once served as altars for faithful gathering stealthily for Mass.

Croagh Patrick, in County Mayo, a mountain overlooking a bay, is one of the sacred places. This is a misty mountain, and in all kinds of weather thousands of pilgrims climb it bare footed, all night on the last Sunday of July to pray in memory of a fast by Saint Patrick, at this place, for forty days and nights. The jagged stones have heard the familiar expression of simple faith - "the light of glory on your soul".

Saint Patrick's Purgatory on the island of Lough Derg in Donegal is another sacred place. About 30,000 fasting barefooted pilgrims visit this penitential island each year for three day vigils of prayer and sacramental life that have changed little since the 1600s. The vigils are demanding exercises that centre on the Sacrament of Mercy - individual confession - responding to God's call to His people. As far back as the 12th century this penitential island was well known



(see photo above) in Europe; it is in the writings of St Catherine of Siena. In 1846, on the eve of the Great Famine, a large crowd came there to pray. Today, there is intensifying interest in pilgrimages to this place, especially among young people. Such pilgrimages are occasions of redemptive discoveries, and this aspect is captured in the line of the Irish poet Patrick Kavanagh - "the twentieth century blows across it now, but deeply it has kept an ancient vow".

I was profoundly conscious of Croagh Patrick and the island at Lough Derg when I visited the Shrine of Our Lady of Knock, at a town in farming country in the West of Ireland. This shrine, otherwise known as Mary's Shrine of the Lamb of God, began to draw pilgrims because in the late Summer of 1879, at twilight, there was a beautiful visitation in the parish church, after a day on which the pastor, Archdeacon Cavanagh, had celebrated the last of 100 Masses in honour of Our Lady, for souls in Purgatory.

A clear white light had illuminated the gable end of the Church, revealing figures of the Blessed Virgin, St Joseph, St John the Evangelist, an altar with a lamb on it, and a cross behind the lamb. The lamb gazed toward the Blessed Virgin and St Joseph, and there were angels, hovering, and facing the lamb. No words were spoken, and the vision was seen for about two hours by 15 persons, who had come in heavy rain after seeing strange lights at the Church. Archdeacon Cavanagh, a very saintly priest, recorded many cures at the Shrine until his death in 1897. When Pope John Paul II went there in 1979 he spoke of it as "the goal of my journey to Ireland".



Knock has a beautiful Basilica with an Adoration Chapel, and a Chapel of Reconciliation. The shrine attracts over 1.5 million pilgrims a year: it is a powerful symbol. Devotion to Our Lady of Knock is part of a vast process of dedication to the Mother of God which gives new life to the Church. A superficial comment could be that all the varied devotions to Our Lady are too much to absorb. The appropriate response is that, as Mother of the Church, Our Lady has many roles, suited to the needs, circumstances, and cultures of many communities, and that they all express the thoughts of Her Immaculate Heart, revealed in Her Magnificat and in Her request to Our Lord at the marriage feast at Cana.

Descriptions of all Our Lady's appearances and her requests are all intended to be subjects of devout reflection, through which we can begin to understand some of the mysteries of our Faith. We can gain a better understanding of Our Lord's desire to entrust great responsibilities to His Mother: in His final words to her at the foot of the Cross. The significance of those words has been made increasingly evident by many Saints. Meditation on Her Spiritual maternity inspired St Bernard's endearing prayer to "Our Life, our Sweetness, and our Hope".

An intense awareness of the presence of the Mother of God in the life of the Church can be seen in the writ-

ings of Pope John Paul II. All his emotions, stirred by the many roles of Our Lady, are expressed simply in His motto: "All Yours".

The constant intercession of Our Lady for Her children is ignored and even ridiculed by false prophets. They suggest that we should not attach much importance to what Saints like St Bernard may have said, under the influence of outmoded forms of piety, and that devotion to our Lady is associated with beliefs that women should submit to authority in a male dominated Church.

The logic of devotion to Our Lady however is a fundamental part of the "hidden wisdom" which St Paul writes about. This hidden wisdom concerns the Great Heart of Our Lord, and His capacity for "extreme gestures of Divine affection," a capacity reflected, in a different but relevant context, by the actions of the father in the parable of the prodigal son.



True devotion to Our Lady, which can range freely across all the inspirations offered by the appearances, is a source of light about the entire history of the Church, and in particular about the reflection of Divine perfections in that history. In that history we can discover the beauty of holiness, revealed especially in capacities to inspire dedication. Rebellious attitudes opposed to true devotion to Our Lady are based on distortions of the Church's hidden wisdom. Pilgrims at the Shrine of Knock have been profoundly inspired by that hidden wisdom. They may not all be able to express it to superficial minds opposed to authority in the Church, but for noble hearts, they have a message, seen in their eyes. Their faith will be vindicated where all things are made new. □



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**Edith Stein, Philosopher, Carmelite Nun, Holocaust Martyr**, by Jean de Fabregues, 1965, St. Paul Books and Media, page 93.

"Two survivors of the frightful odyssey brought back the account of what happened to her there, and we fully reproduce it here. A Jewish businessman testifies: 'Sister Benedicta stood out from among those brought to the prison camp (Westerbork) on the fifth of August, because of her great calm and recollection. The cries, distress and confused state of the new arrivals was indescribable. Sister Benedicta went among the women as an angel of mercy, calming and helping them. Many of the mothers were on the verge of madness, succumbing to a black and brooding melancholy. They neglected their children and could only weep in dumb despair. Sister Benedicta took care of the little children, washing them, combing their hair, bringing them food, and looking after their other basic needs.'

Another eyewitness writes: 'Edith's silence distinguished her from the other religious. She seemed to be suffering immensely, but peacefully. I can't express it any better than by saying that she seemed to carry such suffering on her shoulders that even her smile languished. She rarely spoke and often cast inexpressibly sad glances at her sister Rosa.... She thought about the trials she had forseen -- not her trials, but... others.'"

## PILGRIMAGE TO ROME FOR THE CANONIZATION OF EDITH STEIN

**Date:** Mark your calendars: October 5-15, 1998.

**Pilgrimage leader:** Fr. John Sullivan OCD.

**Place of all celebrations:** Rome, the eternal city.

**Holy event:** the canonization of another Carmelite.

**Person:** Bl. Teresa Benedict of the Cross/Edith Stein.

Your stay includes a side trip to Orvieto and Assisi.

**Price:** is \$2,045 plus \$74 airport taxes, round trip from New York. A \$250 **deposit** will reserve your place in this pilgrimage.

For a **detailed itinerary** and/or further information and/or to send in your deposit, contact (and mention The Clarion when you do):

**Catholic Travel Office**, 10018 Cedar Ln, Kensington MD 20895, phone 301-530-8963, fax 301-530-6614.

## OUR LADY OF MT CARMEL SUN CATCHER

This 3-dimensional brass ornament with 24-karat gold finish (on my copy machine, actual size, it reflected so well the gold came out black) is available for only \$4.00: Carmelite Monastery, 17087 250th Street, Eldridge IA 52748-9425, Phone: 319-285-8387, Fax: 319-285-7467.



-- NOTICES --

**NEW TO NORTH AMERICA** (From the Internet)

The secular institute: Carmelite Teresian Union, founded in 1947 in Italy by Fr. Luigi Polli (Teresian Carmelite) and G. Mullacci, has landed in Ottawa, Canada.

It is a feminine institute with each of its members living by the vows of chastity, poverty and obedience. Also, members of the institute are professional women who support the Institute as well as themselves. Houses may be found in the following countries: Italy, Malta, Slovakia, Ireland, and now in Canada.

The institute's charism is a vivid sharing of the Teresian Carmelite spirituality as well as the support and promotion of the vocation of the priesthood.

This Teresian institute has its own constitution, norms and is led by a moderator-general who is elected by the "sisters". The current moderator-general is Ethel, and she resides in Italy.

If you would like further information, please contact:

Nicholas Petronella, PO Box 20340, Ottawa ONT, K1N 1A3 Canada

Ms Ethel Peremo, Institutio Seculare, Union Carmelitana Teresiana, Via Della Madonna, 53, 55012 Capannori-LU Italia

Also, I have an article that Petronella wrote for the Catholic Register here in Canada about this secular institute. If anyone is interested in receiving this article, just email me with your snail mail address.

P.S. Don't worry about writing to Ethel, she speaks English. I met her last summer here in Ottawa and she is very easy to speak with and a lovely person.

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**ICS PUBLICATIONS** editor-in-chief, Fr. Steven Payne OCD, is looking for help with various desktop publishing projects, especially those involving the Macintosh version of PageMaker. If you have some experience in this field and are interested, please contact Father Steven Payne, 2131 Lincoln Road NE, Washington DC 20002-1199. (Fax: 202-832-8967)

**Secular Order Discalced Carmelites**

**Second International Congress**

**Rome, Italy**

**September 2000**

**Details to follow over the ensuing years**

**Prices may change after the end of the world**

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**Correction.** The date for the 3 French Friars martyred during the French Revolution is August 19th. \_\_\_\_\_

**Paths of Prayer: A Textbook of Prayer and Meditation,** by Gary Giombi. Student edition, 160 pp, \$10.95

This classic course on prayer is perfect for instilling the benefits of prayer and exploring the different styles of prayer. It is a favorite with youth ministers, religious educators, pastors, vocation directors, and retreat directors. (For OCDS under the age of 50 too?)

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