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2131 Lincoln Road NE

Washington DC 20002-1199

202-269-3792, fax 832-5711, centala@juno.com

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TO LIVE WITH THE SPIRIT

Jessica Powers (1905-1988)

To live with the Spirit of God is to be a listener.
It is to keep the vigil of mystery,
earthless and still.

One leans to catch the stirring of the Spirit,
strange as the wind's will.

The soul that walks where the wind of the Spirit
blows
turns like a wandering weather-vane toward love.
It may lament like Job or Jeremiah,
echo the wounded hart, the mateless dove;
it may rejoice in spaciousness of meadow
that emulates the freedom of the sky.
Always it walks in waylessness, unknowing;
it has cast down forever from its hand
the compass of the whither and the why:

To live with the Spirit of God is to be a lover.
It is becoming love, and like to Him
toward Whom we strain with metaphors of creatures:
fire-sweep and water-rush and the wind's whim.
The soul is all activity, all silence;
and though it surges Godward to its goal,
it holds, as moving earth holds sleeping noonday,
the peace that is the listening of the soul.

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THE HOUSE AT REST by Jessica Powers,
also known as Sr. Miriam of the Holy Spirit, OCD,
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The Carmelite Monastery, W267 N2517 Meadow-
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WORK, REST, LEISURE and VOCATION

Editorial. Upon leaving the Garden of Eden Eve and Adam were given the command to work and earn their food by the sweat of their brow as they subdued the earth. Of course we have all inherited this job. On this earth there is no real permanent unemployment.

But the good Lord also gave us some instructions on rest, on the Day of Rest. One whole day of rest, without any serious puttering around, is a basic minimum for a God-fearing person. A day to spend just pondering that the Spirit is still lovingly hovering over creation and that the Lord is still in charge of everything. For those who take God a little more seriously, we could say that they could even strive to "waste" a second day, with prayer, and still be without any guilt.

One purpose of this basic minimum of a Holy Day is to give us a chance to integrate the plan of God into the remainder of our week. The seven days of the week are not the same. Our week should become a little bit, or even a lot, different. With only one day many people in our society have become neurotic compulsive workers, striving for near perfect efficiency, high productivity, utilitarian to the enth degree, branding time as money, and then they end up with consumerism as their false God. All six days must change.

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|---------------|---------------|----------------|------------------------|-----------------------|---------------|-----------------|
| SUNDAY | MONDAY | TUESDAY | WEDNES- DAY | THURS- DAY | FRIDAY | SATURDAY |
|---------------|---------------|----------------|------------------------|-----------------------|---------------|-----------------|

But when the Spirit hovers over our work-week we can become re-created in the process of our work. Some rest can be taken each day. The result could be a real change in values from a greedy craving for excess baggage, to a more simplified life style which begins to accept being a little out-of-control as normal. Some side effects could be becoming: silent, leisurely, passive, contemplative, relaxed, mysterious -- a whole new life style that is caught from listening to the Spirit and brings with it a peace never known before.

Summer could just be the time to experiment with this Spirit and find out how much relaxation our modern person can tolerate before worldly anxiety begins to set in. How long would it take each day to increase our capacity for prayerful leisure before we would give up trying?

It is these, and other questions, that the Spirit confronts us with as Pentecost closes the Paschal Season and inaugurates six months of Ordinary Time to become better listeners. Tradition has even assigned each weekday to a patron for our spiritual help on our daily journey with the Holy Spirit.

Sunday we renew our Faith in One God, Father, Son, and Holy Spirit. In God we live, and move and have our being. We are predestined to praise God for all eternity.

Monday we accept our mortality, and we pray for all those who have gone before us marked with the sign of Faith, for some are not yet seeing God face-to-face. Then we pray to the Communion of Saints, those others in glory, whom we hope to follow.

Tuesday we pray to the Angels, especially our personal guardian angel, who has been assigned to protect us and to help us to do good and to avoid evil.

Wednesday we pray to Saint Joseph, who cared for Mary and Jesus. St. Teresa had trusted in him for housing and all other material cares of this life. And she was never disappointed.

Thursday we pray to Christ in the Holy Eucharist, for He has not left us without His presence in the breaking of the Bread.

Friday we pray to the Sacred Heart, to the compassionate, merciful, forgiving One who knows and accepts our human condition.

Saturday the Blessed Virgin Mary is our model for learning the ways of the Spirit. She pondered and questioned and was then "overshadowed" by the Holy Spirit to receive enough grace to carry out the task entrusted to her: being mother of the Messiah. St. John of the Cross teaches that this same powerful grace of "overshadowing" is also available to each person who needs it to do God's will, like obeying the Holy Spirit.

In our false humility, we sometimes tend to ask for too little when God wants to give us more, and to entrust us with serious work for the sake of the Kingdom. A vocation in Carmel could be likened to serious work, and serious rest, a participation in continued creation, the work of the Spirit, and entrusted to us.

This vocation in Carmel may not be recognized unless the person becomes a serious listener, pondering and questioning, open to using each day of the week. It may not be recognized unless the person is open to learning far more profound and mysterious ways of loving both God and our neighbor.

St. Teresa of Avila wrote that it took multiple conversions before she surrendered completely to the ways of love that God wanted. She progressively learned that she had become an expert in resisting Grace, resisting the overtures of God's Love. Finally she took for her models of spiritual growth the saints who had previously done their own thing: Mary Magdalene, Peter, Paul, and Augustine.

St. Teresa found out that personal prayer was the key to her progress. Then she discovered that in prayer she was also being instructed on how to clean up her act. Unless she put into practice what the Spirit taught her she did not advance. Then she discovered that she advanced in proportion to her holy desires.

Each conscientious Christian, especially those discerning a vocation in Carmel, could learn a lot from this "undaunted daughter of desires." Her three simple steps of prayer, virtue, and desires are very important for each day of the week. **Fr Theodore Centala OCD**

**Article 8: "I Believe in the Holy Spirit."
Catechism of the Catholic Church (Some excerpts)**

687. "No one comprehends the thoughts of God except the Spirit of God" (1 Cor 2:11). Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. We know him only in the movement by which he reveals himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith.

688. The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

- in the Scriptures he inspired;
- in the Tradition, to which the Church Fathers are always timely witnesses;
- in the Church's Magisterium, which he assists;
- in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;
- in prayer, wherein he intercedes for us;
- in the charisms and ministries by which the Church is built up;
- in the signs of apostolic and missionary life;
- in the witness of saints through whom he manifests his holiness and continues the work of salvation.



690. Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness (Cf. Jn 3:34). When Christ is finally glorified (Jn 7:39), he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory (Jn 17:22), that is, the Holy Spirit who glorifies him (Jn 16:14). From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in him.

691. "Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and Son.

692. When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," ad-vocatus (Jn 14:16,26; 15:26; 16:7). "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler (Cf. 1 Jn 2:1). The Lord also called the Holy Spirit "the Spirit of truth" (Jn 16:13).

693. ...we also find in St. Paul the titles: the Spirit of the promise (Cf. Gal 3:14; Eph 1:13), the Spirit of adoption (Rom 8:15; Gal 4:6), the Spirit of Christ (Rom 8:9), the Spirit of the Lord (2 Cor 3:17), and the Spirit of God (Rom 8:9, 14; 15:19; 1 Cor 6:11; 7:40). And in St. Peter, the Spirit of glory (1 Peter 4:14).

694. Water. The symbolism of water signifies the Holy Spirit's action in Baptism.

695. Anointing. Christ (in Hebrew "messiah") means the one "anointed" by God's Spirit... (This is why we are called Christians, because we are anointed with the oil of God, making us sharers in Christ anointing. We can at times renew our acceptance of the Holy Spirit).

696. Fire. ...symbolizes the transforming energy of the Holy Spirit's actions.

697. Cloud and light. These two images occur together... reveals the living and saving God, while veiling the transcendence of his glory.

698. The seal is a symbol close to that of anointing.

699. The hand. Jesus heals the sick and blesses little children by laying hands on them (Cf. Mk 6:5; 8:23).

700. The finger. "It is by the finger of God that [Jesus] cast out demons (Lk 11:20).

701. The dove. When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him (Cf. Mt 3:16 and parallels).

702. From the beginning until "the fullness of time" (Gal 4:4), the joint mission of the Father's Word and Spirit remains hidden, but it is at work. God's Spirit prepares for the time of the Messiah...the Spirit, "who has spoken through the prophets," wants to tell us about Christ (Cf. 2Cor #:14; Jn 5:39, 46).

"Rejoice,
you
who
are
full
of
grace"



721. Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary (Cf. Prov 8:1-9:6; Sir 24). Mary is acclaimed and represented in the liturgy as the "Seat of Wisdom."

In her, the "wonders of God" that the Spirit was to fulfill in Christ and the Church began to be manifested:

722. The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom "the whole fullness of deity dwells bodily" (Col 2:9) should herself be "full of grace." She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the "Daughter of Zion": "Rejoice" (Cf. Zeph 3:14; Zech 2:14). It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle (Cf. Lk 1:46-55) lifts up to the Father in the Holy Spirit while carrying within her the eternal Son.

723. In Mary, the Holy Spirit fulfills the plan of the Father's loving goodness. With and through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful (Cf. Lk 1:26-38; Rom 4:18-21; Gal 4:26-28).

724. In Mary, the Holy Spirit manifests the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known (Cf. Lk 1:15-19; Mt 2:11).

725. Finally, through Mary, the Holy Spirit begins to bring men, the objects of God's merciful love, (Cf. Lk 2:14) into communion with Christ. And the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.

726. At the end of this mission of the Spirit, Mary became the Woman, the new Eve ("mother of the living"), the mother of the "whole Christ" (Cf. Jn 19:25-27). As such, she was present with the Twelve, who "with one accord devoted themselves to prayer" (Acts 1:14), at the dawn of the "end time" which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church.

Christ Jesus

727. The entire mission of the Son and the Holy Spirit, in the fullness of time, is contained in this: that the Son is the one anointed by the Father's Spirit since his Incarnation - Jesus is the Christ, the Messiah.

Everything in the second chapter of the Creed is to be read in this light. Christ's whole work is in fact a joint mission of the Son and the Holy Spirit. Here, we shall mention only what has to do with Jesus' promise of the Holy Spirit and the gift of him by the glorified Lord.

728. Jesus does not reveal the Holy Spirit fully, until he himself has been glorified through his Death and Resurrection. Nevertheless, little by little he alludes to him even in his teaching of the multitudes, as when he reveals that his own flesh will be food for the life of the world (Cf. Jn 6:27, 51, 62-63). He also alludes to the Spirit in speaking to Nicodemus (Cf. Jn 3:5-8), to the Samaritan woman (Cf. Jn 4:10, 14, 23-24), and to those who take part in the feast of Tabernacles (Cf. Jn 7:37-39). To his disciples he speaks openly of the Spirit in connection with prayer (Cf. Lk 11:13) and with the witness they will have to bear (Mt 10:19-20).

729. Only when the hour has arrived for his glorification does Jesus promise the coming of the Holy Spirit, since his Death and Resurrection will fulfill the promise made to the fathers (Cf. Jn 14:16-17, 26:15:26; 16:7-15; 17:26). The Spirit of truth, the other Paraclete, will be given by the Father in answer to Jesus' prayer; he will be sent by the Father in Jesus' name; and Jesus will send him from the Father's side, since he comes from the Father. The Holy Spirit will come and we shall know him; he will be with us for ever; he will remain with us. The Spirit will teach us everything, remind us of all that Christ said to us and bear witness to him. The Holy Spirit will lead us to all truth and will glorify Christ. He will prove the world wrong about sin, righteousness, and judgment.

730. At last Jesus' hour arrives: (Cf. Jn 13: 1; 17: 1) he commends his spirit into the Father's hands (Cf. Lk 23:46; In 19:30) at the very moment when by his death he conquers death, so that, "raised from the dead by the glory of the Father" (Rom 6:4), he might immediately give the Holy Spirit by "breathing" on his disciples (Cf. Jn 20:22). From this hour onward, the mission of Christ and the Spirit becomes the mission of the Church: "As the Father has sent me, even so I send you" (Jn 20:21; cf. Mt 28:19; Lk 24:47-48, Acts 1.8).

Pentecost

731. On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance (Cf. Acts 2:33-36).

732. On that day, the Holy Trinity is fully revealed. Since that day, the Kingdom announced by Christ has been open to those who believe in him: in the humility of the flesh and in faith, they already share in the communion of the Holy Trinity. By his coming, which never ceases, the Holy Spirit causes the world to enter into the "last days," the time of the Church, the Kingdom already inherited though not yet consummated.

"We have seen the true Light, we have received the heavenly Spirit, we have found the true faith: we adore the indivisible Trinity, who has saved us" (Byzantine liturgy, Pentecost, Vespers, Troparion, repeated after communion).

The Holy Spirit: God's Gift.



733. "God is Love" (1 Jn 4:6, 16) and love is his first gift, containing all others. "God's love has been poured into our hearts through the Holy Spirit who has been given to us" (Rom 5:6).

734. Because we are dead or at least wounded through sin, the first effect of the gift of love is the forgiveness of our sins. The communion of the Holy Spirit (2 Cor 13:14) in the Church restores to the baptized the divine likeness lost through sin.

735. He, then, gives us the "pledge" or "first fruits" of our inheritance: the very life of the Holy Trinity, which is to love as "God [has] loved us" (1 Jn 4:11-12; cf. Rom 8:23; 2 Cor 1:21). This love (the "charity" of 1 Cor 13) is the source of the new life in Christ, made possible because we have received "power" from the Holy Spirit (Acts 1:8; cf. 1 Cor 13).

736. By this power of the Spirit, God's children can bear much fruit. He who has grafted us onto the true vine will make us bear "the fruit of the Spirit: . . . love, patience, kindness, joy, peace, goodness, faithfulness, gentleness, self-control" (Gal 5:22-23). "We live by the Spirit"; the more we renounce ourselves, the more we "walk by the Spirit" (Gal 5:25; cf. Mt 16:24-26).

"Through the Holy Spirit we are restored to paradise, led back to the Kingdom of heaven, and adopted as children, given confidence to call God "Father" and to share in Christ's grace, called children of light and given a share in eternal glory" (St. Basil, *De Spiritu Sancto*, 15, 36; PG 32, 132).

The Holy Spirit and the Church

737. The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ's faithful to share in his communion with the Father in the Holy

Spirit. The Spirit prepares men and goes out to them with his grace, in order to draw them to Christ. The Spirit manifests the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to bring them into communion with God, that they may "bear much fruit" (Jn 15:8).

738. Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity:

"All of us who have received one and the same Spirit, that is, the Holy Spirit, are in a sense blended together with one another and with God. For if Christ, together with the Father's and his own Spirit, comes to dwell in each of us, though we are many, still the Spirit is one and undivided. He binds together the spirits of each and every one of us,... and makes all appear as one in him. For just as the power of Christ's sacred flesh unites those in whom it dwells into one body, I think that in the same way the one and undivided Spirit of God, who dwells in all, leads all into spiritual unity (St. Cyril of Alexandria, In Jo. ev., 11, 11: PG 74, 561).

739. Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body.

740. These "mighty works of God," offered to believers in the sacraments of the Church, bear their fruit in the new life in Christ, according to the Spirit.

741. "The Spirit helps us 'in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words" (Rom 8:26). The Holy Spirit, the artisan of God's works, is the master of prayer. □

THE
RENEWAL
OF THE
GRACE
OF OUR
CONFIRMATION



We know that we can receive the sacrament of Confirmation only once in our life-time. Yet we can continue to receive new light and strength from the Holy Spirit throughout our life. During times of conversion, retreat, Pentecost, and the anniversary of our reception of Confirmation we can call upon the Holy Spirit for a *spiritual booster shot*, and then rededicate ourselves to God and the living of our *Rule of Life* with that added empowerment from the Holy Spirit.

We are familiar with our renewal of our Baptismal Promises at the Easter Vigil; also with the renewal of our Secular Order Promises and Vows during the Paschal Season; also with the renewal of Marriage Vows on their anniversary; also with the ability to be saved by a Baptism of desire, when the sacrament is not available; also of the ability to make a sincere Act of Contrition to return to the state of Grace, when the sacrament of Reconciliation is not available.



Finally we are reminded by Saint Teresa of Jesus of Avila that we can receive a spiritual Communion when daily reception of the Eucharist is not available. This is very advantageous when employment, distance or health condition prevents us from the daily reception of the Eucharist (Way of Perfection, Chapters 34-35).

**THE HOLY
SPIRIT IN THE
WRITINGS OF
OUR BLESSED
ELIZABETH OF
THE TRINITY**



From her letters between 5-2-1902 and 6-10-1906.

L 113 May the Holy Spirit bring you to the Word, may the Word lead you to the Father, and may you be consumed in the One, as was true of Christ and our saints. (Taken from St. Therese)

L 165 From Ascension to Pentecost we were in retreat in the Cenacle, waiting for the Holy spirit, and it was so good.

L 185 St. John of the Cross says that then the Holy Spirit raises it to so wonderful a height that He makes it capable of producing in God the same spiration of love that the Father produces in the Son, the spiration that is the Holy Spirit Himself! I think that God calls us by our vocation to live in this holy light!

L 226 As for me I am withdrawing in recollection into the depths of my soul where the Holy Spirit dwells. I am asking Him, that Spirit of love "who searches everything even the depths of God, to give Himself superabundantly to you and to send forth His rays into your soul so that, beneath this great light, it might receive the "anointing of the Holy One" of which the disciple of love speaks.

L 230 The plan of my retreat will be to hold myself by faith and love beneath the "anointing of the Holy One" of whom St. John speaks, since he is the only one who "penetrates the depths of God. Oh, pray that I will not sadden this Spirit of love but will allow Him to work all the creations of His grace within my soul.

L 239 Through everything, in the midst of your cares as a mother, while you give yourself to your little angels, you can withdraw into this solitude to surrender yourself to the Holy Spirit so He can transform you in God and imprint on your soul the Image of the divine Beauty, so the Father, bending over you lovingly, will

see only His Christ and say: 'This is my beloved daughter, in whom I am well pleased.

L 273 Separated from everything (on retreat for Pentecost), I am asking the Holy Spirit to show you this presence of God within you that I spoke about.... You do not possess the Sacred Humanity as you do when you receive Communion; but the Divinity, that Essence the blessed adore in heaven, is in your soul. There is a wholly adorable intimacy when you realize that; you are never alone again.

L 278 May the Father overshadow you, and may that shadow be like a cloud that envelops you and separates you; may the Word imprint His beauty within you, in order to contemplate Himself in your soul as if another Himself; may the Holy Spirit who is Love make you heart a little hearth that rejoices the Three Divine Persons through the ardor of its flames; but do not forget that love, to be true, must be sacrificed: 'He loved me, He gave Himself for me,' there is the culmination of love.

Taken from "**O My God, Trinity Whom I Adore.**" O Consuming Fire! Spirit of Love! descend within me and reproduce in me, as it were, an incarnation of the Word; tht I may be to Him another humanity wherein He renews His Mystery" (November 21, 1904).

A 'Praise of Glory' is a silent soul, a lyre beneath the mysterious touch of the Holy Spirit from which He can draw divine harmonies. It is a crystal through which He can shine and view His own perfections and splendor. A soul which thus permits the Divine Being to satisfy within it His craving to communicate all He is and has is truly the 'Praise of Glory' of all His gifts. Finally, a 'Praise of Glory' is one who is always giving thanks; whose acts, movements, thoughts, aspirations, while more deeply establishing her in love, are like an echo of the eternal Sanctus.

In the heaven of glory, the blessed rest not day or night saying: 'Holy, Holy, Holy, Lord God Almighty... and falling down adore Him who lives forever and ever. In the heaven of her soul the 'Praise of Glory' begins now the task which will be hers for all eternity... for she is under the influence of the Holy Spirit Who effects all her action,... (Taken from "Heaven in Faith" a retreat written for her sister, Guite, during the first part of August, 1906, just three months before she died.)

THE HOLY SPIRIT IN SOME OF THE WRITINGS OF SAINT TERESA OF JESUS OF AVILA

Since I saw that my fear was increasing -- because the prayer was increasing -- it seemed to me there was in the prayer either some great good or some terrible evil. I understood well that I was already experiencing something supernatural because sometimes I was unable to resist; to have it whenever I wanted was out of the question. I thought to myself there would be no remedy if I did not strive to have a clean conscience and withdraw from every occasion, even if it concerned venial sins. For if the prayer were from **God's Spirit**, there would obviously be something to gain from striving for purity of conscience; if it were from the devil, my striving to please the Lord and not offend Him could do me little harm --- on the contrary, the devil would be the loser. Resolved to strive for this purity of conscience and beseeching the Lord to help me, I saw, after trying it for some days, that my soul did not have the strength to reach such perfection alone on account of some attachments that, though in themselves were not bad, were enough to spoil everything (Life, 23, 5).

We have great things to think about and understand here, Sisters, because these things are what we are asking for. Now see, I am certain that those who reach perfection do not ask the Lord to free them from trials or temptations or persecutions or struggles. This is another very great and certain effect of the contemplation and the favors His Majesty gives, and of the **Lord's Spirit** rather than an illusion. On the contrary, as I have said a little while ago, these persons desire, ask for, and love trials (Way of Perfection, 38, 1).

When the license finally came, we found that the wagons would not fit through the gate of the bridge. It was necessary to saw them, or I do not know what, which took another while. When we finally reached the church where Father Julian de Avila was to say Mass, it was filled with people. The church was dedicated to the **Holy Spirit**, which we had not known, and thus they were celebrating an important feast in which a sermon was to be preached (Foundations, 23, 12).

I told him first of how the Lord was accustomed to teaching me often in this way and that up to that point many things had happened by which it was understood

that these experiences were from **His Spirit**. I recounted what took place but told him that I would do whatever he thought, even if it would be painful for me. He is very discreet, holy, and shows good judgment in everything, even though he is young (Foundations, 29, 21).



In order to begin to speak of the fourth dwelling places I really need to entrust myself, as I have already done, to the **Holy Spirit** and beg Him to speak for me from here on that I may say something about the remaining rooms in a way that will you understand. For supernatural experiences begin here. These are something most difficult to explain, if His Majesty does not do so, as was said in another book I wrote fourteen years ago, more or less, in which I dealt with these experiences to the extent of my knowledge of them at that time. Although I think I now have a little more light about these favors the Lord grants to some souls, knowing how to explain them is a different matter. May His Majesty help me to do so if it will be of some benefit; and if not, then no (Interior Castle, 4, 1, 1).

Let us return to what I was saying. This silkworm, then, starts to live when by the heat of the **Holy Spirit** it begins to benefit through the general help given to us all by God and through the remedies left by Him to His Church, by going to confession, reading good books, and hearing sermons, which are the remedies that a soul, dead in its carelessness and sins and placed in the midst of occasions, can make use of. It then begins to live and to sustain itself by these things, and by good meditations, until it is grown. Its being grown is what is relevant to what I'm saying, for these other things have little importance here (Interior Castle, 5, 2, 3).

Well then let us, with the help of the **Holy Spirit**, speak of the sixth dwelling places, where the soul is now wounded with love for its Spouse and strives for more opportunities to be alone and, in conformity with its state, to rid itself of everything that can be an obstacle to this solitude (Interior Castle 6, 1, 1, #1).

If this writing is such that you may see it, accept this poor little gift from one who desires for you as well as for herself all the gifts of the **Holy Spirit**, in whose name I begin. If I succeed in saying something worthwhile, the success will not be from me. May it please the divine Majesty... (Song of Songs, Prologue, 3)

O my Lord, how poorly we profit from the blessing You grant us! You seek ways and means and you devise plans to show Your love for us; we, inexperienced in loving You, esteem this love so poorly that our minds, little exercised in love, go where they always go and cease to think of the great mysteries this language, spoken by the **Holy Spirit**, contains within itself. What more was necessary than this language in order to enkindle us in His love and make us realize that not without good reason did He choose this style (Song of Songs, 1, 4).

Well now, to return to what I began saying, these words must contain great things and mysteries since they are of such value that when I asked learned men to explain what the **Holy Spirit** meant by them and what the true meaning was they answered that the doctors wrote many commentaries and yet never finished explaining the words fully. Since this is so, it will seem to be excessive pride on my part to want to explain something about them for you. It is not my intention, however little my humility, to think that I can get to the truth of them. What I do intend is that, just as I delight in what the Lord gives me understanding of when I hear some passage from the "Song of Songs," you will perhaps find consolation in it, as I do, if I tell you (Song of Songs, 1, 8).

O Lord of heaven and earth, how is it possible that even while in this mortal life one can enjoy You with so special a friendship, that the **Holy Spirit** says this so clearly in these words, and that still we do not want to understand that these are the delights You share with souls in this "Song!" What endearing words! What sweetness! One of these words would have been

enough for us to be dissolved in You. May You be blessed, Lord, because we do not lose anything through Your fault. Along how many paths, in how many ways, by how many methods You show us love! With trials, with a death so harsh, with torments, suffering offenses every day and then pardoning; and not only with these deeds do You show this love, but with words so capable of wounding the soul in love with You that You say them in this "Song" and teach the souls what to say to You. For I do not know how the words can be endured if You do not help the one who hears them to bear them -- because of our weakness, not because of what the words deserve (Song, 3, 14).



Oh, secrets of God! Here there is no more to do than surrender our intellects and reflect that they are of no avail when it comes to understanding the grandeurs of God. It is good to recall here how God acted with the Blessed Virgin, our Lady. In spite of all her wisdom she asked the angel: "How can this be?" But after he answered, "The **Holy Spirit** will come upon you; the power of the Most High will overshadow you," she engaged in no further discussion. As one who had such great faith and wisdom, she understood at once that if these two intervened, there was nothing more to know or doubt. She did not act as do some learned men (whom the Lord does not lead by this mode of prayer and who haven't begun in life of prayer), for they want to be so rational about things and so precise in their understanding that it doesn't seem anyone else but they with their learning can understand the grandeurs of God. If only they would learn something from the humility of the Blessed Virgin! (Song of Songs, 6, 7). □



THE HOLY SPIRIT IN THE WRITINGS OF ST. JOHN OF THE CROSS

(This outline is taken with permission from the unpublished Master's Thesis of Fr. Salvatore Sciorba OCD)

Introduction. St John of the Cross does not deliberately study the role of the Holy Spirit in our spiritual life. Yet, he gives an essential position to the Holy Spirit in his doctrinal synthesis.

His use of the term: Spirit. He uses it in many different ways, depending on the context, e.g., a Person, a phase of our journey, a part of our person.

Book I of the Ascent. This book deals with the purification of the sensory self. All the sovereignty and freedom of the world compared with the freedom and sovereignty of the Spirit of God is utter slavery, anguish, and captivity" (As,I,4,6). We become more free the more we are moved by the Spirit of God the more we are transformed by that Spirit.

"What, then, in common has the hunger caused by creatures with the fullness fostered by the Spirit of God?" (As,I,6,3). To the extent that a person is entrenched in inordinate sense appetites, that person resists the Holy Spirit. What the person actually needs is the "bread of the divine Spirit" (As,I,7,3) for "the Spirit that refreshes" (As,I,7,4).

Book II of the Ascent. This book deals with the purification of the intellect. Now Saint of the Cross speaks of the necessity of not becoming dependent on spiritual manifestations: devotions, voices, visions, etc., for the ways of God the same as the ways of man, for God is Spirit. "The Holy Spirit in Deuteronomy clearly manifests that God has no form or likeness" (As,II,16,8). "The second comes from the Holy Spirit in the Book of Wisdom ... God's wisdom disposes all things gently" (As,II,17,2).

Progressive Learning. God "... leads a person to the supreme spirit of God by first instructing him through discursive meditation and through forms, images, and sensible means, according to the individual's own manner of acquiring knowledge" (As,II,17,3). The Spirit teaches us the Jesus is Lord, the One who leads us to the One who sent him (As,II,22,5). The Spirit teaches us how to make judgments (ICor,2:10).

Book III: Purification of the Memory. (Only on what you have left and able to be used). "For God's Spirit makes them know what must be known and ignore what must be ignored, remember what ought to be remembered, with or without forms, and forget what ought to be forgotten, and makes them love what they ought to love, and keeps them from loving what is not in God" (As,III,2,9). By means of recollection and forgetfulness of all things, the person is disposed to be led and taught by the Holy Spirit (A,III,6,3).

Docility to the Holy Spirit is essential for spiritual growth, to be transformed into a dwelling place for the Holy Spirit. Then the person is taught by the "passive communication of God, which is the Spirit" (As,II,13,3). their spirit becomes "nourished and satisfied by God's spirit" (As,III,24,6).

The Dark Nights of Sense and Soul. "Since the wise Spirit of God dwells within these humble individuals, It moves them to keep these treasures (their virtues) hidden, and to manifest only their faults" (DN,I,2,7). "Insofar as a person is purged of his sensory affections and appetites, he obtains liberty of spirit in which he acquires the twelve fruits of the Holy Spirit" (DN,I,13,11). "And my will...united with the divine love, it no longer loves in a lowly manner, with its natural strength, but with the strength and purity of the Holy Spirit..." (DN,II,4,2).

The ten steps on the mystical ladder of divine love.

"The **first** step makes the soul sick in an advantageous way. The **second** step causes a person to search for God unceasingly. The **third** step of this loving ladder prompts the soul to the performance of works and gives it fervor that it might not fail. On the **fourth** step of this ladder of love a habitual yet unwearisome suffering is engendered on account of the Beloved. The **fifth** step of this ladder of love imparts an impatient desire and longing for God. The **sixth** step makes the soul run swiftly toward God and experience many touches in Him. The **seventh** step of the ladder gives it an ardent boldness. The **eighth** step of love impels the soul to lay hold of the Beloved without letting Him go, as the bride proclaims: I found Him Whom my heart and soul loves, I held Him and did not let Him go. The **ninth** step of love causes the soul to burn gently. The Holy Spirit produces this gentle and delightful ardor by reason of the perfect soul's union with God. The **tenth** and last step of this secret ladder of love assimilates the soul to God completely because of the clear vision of God which a person possesses as soon as he reaches it" (DN,II,19-20).

The Spiritual Canticle. Saint John of the Cross says, "It should be known that the Word, the Son of God, together with the Father and the Holy Spirit, is hidden by His essence and His presence in the innermost being of the soul" (SC,6,6). Yet, "since the abundant meanings of the Holy Spirit cannot be caught in words" (SC, Prologue,1), Saint John begins to use more and more poetry, especially the symbols of water, breathe, perfume and drink.

Jesus had promised Living Water, as a sign of divine life."This water was the Spirit which believers were to receive through faith" (SC,12,3). By the image of resounding rivers "the person is conscious at this time that the torrent of God's Spirit is beseiging and taking possession of her so forcibly that all the rivers of the world seem to have flooded in upon her and to be assailing her" (SC,14,9).

The Spirit is perceived as the breath of God, or as a breeze from God. The human "spirit is elevated to commune with the divine Spirit who comes to the soul"(SC,13,4). The person now says, "cease communicating them to me in the body, I am taking flight!"

"**The divine amber spreading its perfume** among the flowers and rose bushes is a reference to the overflow and communication of the Spirit in the faculties and virtues of the soul by which He imparts through them the perfume of divine sweetness" (SC,18,6).

"**This spiced wine** is another much greater favor which God sometimes grants to advanced souls, in which He inebriates them in the Holy Spirit with a wine of sweet, delightful, fortified love." (SC,25,7).

This wine cellar is the last and most intimate degree of love in which the soul can be placed in this life...there are seven of these degrees or wine cellars of love. They are all possessed when the seven gifts of the Holy Spirit are possessed perfectly according to the soul's capacity for receiving them." (SC,26,3).

In transforming union "the person's will is not destroyed there, but it is so firmly united with the strength of God's will, with which He loves her, that her love for Him is as strong and perfect as His love for her, for the two wills are so united that there is only one will and love, which is God's. This strength lies in the Holy Spirit, in Whom the soul is there transformed, for by this transformation of glory He supplies what is lacking in her, since He is given to the soul, for the sake of the strength of this love" (SC,38,3).

The Living Flame of Love. "This flame of love is the Spirit of its Bridegroom, which is the Holy Spirit"

Stanza I. "O living flame of love, that tenderly wounds my soul, in its deepest center! Since now You are not oppressive, now consummate! If it be Your will: tear through the veil of this sweet encounter!"

Stanza II. "O sweet cautery, O delightful wound! O gentle hand! O delicate touch that tastes of eternal life and pays every debt! In killing You changed death to life."

Stanza III. "O lamps of fire! In whose splendors the deep caverns of feeling, once obscure and blind, now give forth, so rarely, so exquisitely, both warmth and light to their Beloved."

Stanza IV. "How gently and lovingly you wake in my heart, where in secret you dwell alone; and in Your sweet breathing, filled with good and glory, how tenderly You swell my heart with love." □

THE BLESSED VIRGIN MARY IN THE WRITINGS OF SAINT JOHN OF THE CROSS



ASCENT III, 2, 10, (3). If it is expedient to pray for this one (that is, if God wants to receive prayer for that person), God will move the soul's will and impart a desire to do so; at times God will give it a desire to pray for others whom it has never known or heard of.

The reason is that God alone moves these souls toward those works that are in harmony with his will and ordinance, and they cannot be moved toward others. Thus the works and prayer of these souls always produce their effect. Such was the prayer and work of our **Lady**, the most glorious **Virgin**. Raised from the beginning to this high state, she never had the form of any creature impressed in her soul, nor was she moved by any, for she was always moved by the Holy Spirit.

ASCENT III, 42, 5. The third kind of place comprises those in which God chooses to be invoked and worshipped. Examples are Mount Sinai, where he presented the law to Moses [Ex. 24:12]; the place he marked for the sacrifice of Abraham's son [Gn. 22:2]; also Mount Horeb, to which he sent our Father Elijah that he might appear to him there [1 Kgs. 19:8]; and Mount Garganus, the place St. Michael dedicated to God's worship by appearing to the Bishop of Siponto and telling him how he guarded that place so a chapel might be dedicated to God there in memory of the angels; and the site in Rome that the **Blessed Virgin**, through the miracle of snow, pointed out for a church she wanted Patritius to build in her name.

SP CANTICLE II, 32, 8. It should be pointed out that in this verse the soul does no more than disclose to the Beloved her need and suffering. The discreet lover does not care to ask for what she lacks and desires, but only indicates this need so the Beloved may do what he pleases. When the **Blessed Virgin** spoke to her beloved Son at the wedding feast at Cana in Galilee, she did not ask directly for the wine, but merely remarked: They have no wine [Jn. 2:3]. And the sisters of Lazarus did not send to ask our Lord to cure their brother, but to tell him that Lazarus whom he loved was sick [Jn. 11:3]. There are three reasons for this: First, the Lord knows what is suitable for us better than we do; second, the Beloved has more compassion when he beholds the need and resignation of a soul that loves him; third, the soul is better safeguarded against self-love and possessiveness by indicating its lack, rather than asking for what in its opinion is wanting. The soul, now, does likewise by just indicating her three needs. Her words are similar to saying: Tell my Beloved, since I am sick and he alone is my health, to give me health; and, since I suffer and he alone is my joy, to give me joy; and, since I die and he alone is my life, to give me life.

SP CANTICLE XX, 21, 10, (2). If previously the waters of sorrow over something reached the soul -- especially concerning her own sins or those of others, since sin is what usually causes the most sorrow in spiritual persons -- her grandeur and stability are now so great that even though she knows what these sins are, they do not produce sorrow or grief. And she does not have compassion, that is, the feeling of compassion, even though she possesses its work and perfection. In this state the soul lacks what involved weakness in her practice of the virtues, though the strength, constancy, and perfection of them remains. For the soul in this transformation of love resembles the angels who judge perfectly the things that give sorrow without the feeling of sorrow, and exercise the works of mercy without the feeling of compassion. Sometimes, however, and at certain periods, God allows her to feel things and suffer from them so she might gain more merit and grow in the fervor of love, or for other reasons, as he did with the **Virgin Mother**, St. Paul, and others. Yet in itself the state does not include this feeling of sorrow.

LIVING FLAME III, 12. By what was said and what we shall now say it will be more plainly understood how excellent the splendors of these lamps are, for by another name they are called "overshadowings." To understand this expression, it should be known that an overshadowing is the equivalent of casting a shadow; and casting a shadow is similar to protecting, favoring, and granting graces. For when a person is covered by a shadow, it is a sign that someone else is nearby to protect and favor. As a result the Angel Gabriel called the conception of the Son of God, that favor granted to the **Virgin Mary**, an overshadowing of the Holy Spirit: The Holy Spirit will come upon you and the power of the Most High will overshadow you [Lk. 1:35]. Here are some examples of these divine operations. A person will ask a soul in this state for prayers. The soul will not remember to carry out this request through any form or idea of that person remaining in the memory.



And then Joseph said, "Our Child is very quiet. Do you think maybe He is going to take after me?" And Mary was silent.

Romance 8: The Incarnation

Then he called the archangel Gabriel and sent him to the virgin **Mary**, at whose consent the mystery was wrought, in whom the Trinity clothed the Word with flesh, and though Three work this, it is wrought in the One; and the Word lived incarnate in the womb of **Mary**.

And he who had only a Father now had a **Mother**, but she was not like others who conceive by man. From her own flesh he received his flesh, so he is called Son of God and of man.

Romance 9: The Birth

when the time had come for him to be born, he went forth like the bridegroom from his bridal chamber, embracing his bride, holding her in his arms, whom the gracious **Mother** laid in a manger among some animals that were there at that time.

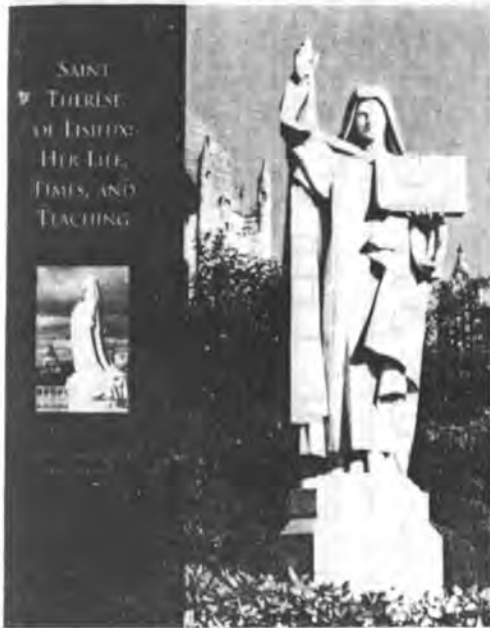
Men sang songs and angels melodies celebrating the marriage of Two such as these. But God there in the manger cried and moaned; and these tears were jewels the bride brought to the wedding.

The **Mother** gazed in sheer wonder on such an exchange: in God, man's weeping, and in man, gladness, to the one and the other things usually so strange.

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*The
Brown Scapular
of
Our Lady of Mount Carmel*

The world in which we live is full of material things that have symbolic meaning: light, fire, water... there are also, in everyday life, experiences of relationships between human beings, which express and symbolize deeper realities such as taking part in a protest march (as a sign of solidarity),

joining together in a national celebration (as a sign of identity).

We need signs and symbols to help us understand what is happening at present, or what happened before, and to give us an awareness of who we are, as individuals and as groups.

Jesus is the great sign of the Father's love. He founded the Church as a sign and instrument of His love. Christian life also has its signs. Jesus used bread, wine, water to help us understand higher things, which we can neither see or touch.

In the celebration of the Eucharist and the other sacraments (baptism, confirmation, reconciliation, matrimony, orders, the sacrament of the sick) the symbols, (water, oil, the laying on of hands, the rings,) all have their own meaning and bring us into communication with God, present in each of them.

As well as liturgical signs, the Church has others related to some event, to some tradition or some person. One of these is the Brown Scapular of Our Lady of Mount Carmel.

The Brown Scapular of Our Lady of Mount Carmel

Signs in Christian Life

One of the signs in the tradition of the Church from many centuries ago is the Brown Scapular of Our Lady of Mount Carmel. It is a sign approved by the Church and accepted by the Carmelite order as an external sign of love for Mary, of the trust her children have in her, and of commitment to live like her.

The word scapular indicates a form of clothing which monks wore when they were working. With the passage of time, people began to give symbolic meaning to it: the cross to be borne every day as disciples and followers of Christ. In some religious orders, such as the Carmelites, the Scapular turned into a sign of their way of life. The Scapular came to symbolize the special dedication of Carmelites to Mary, the Mother of God, and to express trust in her motherly protection as well as the desire to be like her in her commitment to Christ and to others. Thus it became a sign of Mary.

In the Middle Ages many Christians wanted to be associated with the orders founded at that time: Franciscans, Dominicans, Augustinians and Carmelites. Groups of lay people began to emerge in associations such as confraternities and sodalities.

All the religious orders wanted to give these lay people a sign of affiliation and of participation in their spirit and apostolate. That sign was often a part of their habit; a cloak, a cord, a scapular.

Among the Carmelites, the stage came when a smaller version of the Scapular was accepted as the sign of belonging to the Order and an expression of its spirituality.

The Scapular is a sign of Mary

The Blessed Virgin teaches us:

* **To be open** to God, and to his will, shown to us in the events of our lives;

* **To Listen** to the Word of God in the Bible and in life, to believe in it and to put into practice its demands;

* **To pray** at all times, as a way of discovering the presence of God in all that is happening around us;

* **To be involved** with people, being attentive to their needs.

The value and meaning of the scapular

The Scapular finds its roots in the tradition of the Order, which has seen in it a sign of Mary's motherly protection. It has therefore, a centuries old spiritual meaning approved by the Church.

* It stands for a commitment to follow Jesus, like Mary, the perfect model of all the disciples of Christ. This commitment finds its origin in baptism by which we become children of God.

* It leads us into the community of Carmel, a community of religious men and women, which has existed in the Church for over eight centuries.

* It reminds us of the example of the saints of Carmel, with whom we establish a close bond as brothers and sisters to one another.

* It is an expression of our belief that we will

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A New Hymn to God. The canonization commemorative book. It includes a short but unusually beautiful biography of her written by the Nuns of Los Andes, Chile. Translated by Father Michael Griffin, OCD, 1992, pb. \$6.95

Testimonies to Blessed Teresa of the Andes. Contains the outstanding Circular Letter of Mother Angelica Teresa, and the moving tribute of Luis, her favorite brother who lost his faith and returned to the practice of his faith through her intercession. Translated and compiled by Father Michael Griffin, OCD, 1991, pb. 217 pages, \$7.95.

Letters of Saint Teresa of the Andes. Though still a teenager at the time of her death, her 164 letter reveal a spirituality and spiritual heritage that is remarkable by any standards, and can only have been divinely inspired. Translated by Father Michael Griffin, OCD, 1994, pb., \$10.95.

Saint Teresa of Jesus of the Andes is one of the newest saints of the Discalced Carmelite Order. She is also the first Latin American Carmelite to be canonized. She used well her time as a student and spent only nine months in Carmel. Father Silverio de Santa Teresa, OCD, fittingly described this young Chilean Carmelite as "one of the fairest roses ever grown in the garden of the Teresian Carmel of the Americas."



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**BEATIFICATION OF TWO NEW DISCALCED
CARMELITES IN ROME ON MAY 10, 1998**

**Maria Sagrario
of St. Aloysius
Gonzaga,
Virgin and
Martyr,
1881-1936.**



Maria was born Elvira Moragas Contarero in Lillo, near Toledo in Spain. She entered Carmel and later became prioress of the convent of Saint Anna and Saint Joseph in Madrid. She was martyred on August 15, 1936 for fidelity to her Christian faith and her religious life in the "Predera de San Isidro" in Madrid. The decree acknowledging her martyrdom was promulgated by the Holy See on April 8, 1997.

**Maria
Maravillas
of Jesus,
Virgin,
1891-1974.**



Maria was born Maria de las Maravillas Pidal y Choco de Guzman, in Madrid. She entered the Carmel of El Escorial, and later founded many other convents. She died known for her sanctity on December 11, 1974. The Holy Father declared the heroicity of her virtue on December 17, 1996, and the acceptance of the miracle for her beatification on December 18, 1997.

OUR LADY OF MOUNT CARMEL, JULY 16

Our holy mother, Saint Teresa of Jesus of Avila, had the practice of renewing her religious commitment on each feast of the Blessed Virgin Mary. As her daughters and sons we might also be interested in this holy practice on this coming feast day of Our Lady of Mount Carmel.

Whether a person has taken their Promises or Vows this commitment can be renewed. Some groups spend considerable time discussing the difference between these two types of our commitment. The Commentary on the Rule states on page 87 that the two vows "should be taken to seek the 'merit of the virtue of religion' and as a 'more complete offering of oneself' to God."

The virtue of religion concerns all things that deal directly with God. Some of our prayers are through the intercession of the angels or the saints, especially the Blessed Virgin Mary. They are not "part of the virtue of religion." Each week we renew our belief in the Communion of the Saints. "We believe that in this communion, the merciful love of God and the saints is always [attentive] to our prayers" (Paul VI, CPG#30).

From this point of view we can say that there should be little difference if we pray directly to God, or pray indirectly to God because we pray through the intercession of Our Lady of Mount Carmel. The same can be said of the Vow directly to God, or the Promise "inspired by the Holy Spirit, in response to God's call, sincerely promise to the superiors of the Order and you my brethren..." The marriage Vow uses similar wording: "Declare your consent before God and the Church." The marriage vow then says, "I take you..." without mentioning God.

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