

# CARMEL CLARION



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## MORNING OF FOG

**Jessica Powers (1905-1988)**

Between this city of death with its gray face  
and the city of life where my thoughts stir  
wild and free  
a day stands. It is a road I trace  
too eagerly.

For morning can give me nothing but a dull  
cold sense of having died. The towers lift  
like dreams. Down through the streets the beautiful  
gray fogs of sorrow drift.

This is a city of phantoms. I am lost  
in a place where nothing that beats with life  
should roam.

Only a spirit chilled into a ghost  
could call these streets home.

I shall go exiled to the fall of night,  
until I can return  
to the city I love where the streets are washed  
with light  
and the windows burn.

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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.

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## MARTYRDOM IN CARMEL

**Editorial.** As Carmelites we have accepted the challenge of our Lord to love with our whole body, heart,

strength, mind and soul. Does this include martyrdom? Christian martyrs are those who have given or exposed their lives in testimony to the truth or relevance of the Christian faith. A brief look at our Carmelite history should convince us that martyrdom is indeed included.

The amount of suffering or death is not the key issue. It is the reason why. We should all spend our lives in love, to the point of dying daily, as Saint Paul writes. The opposite would be a strive to save our own life, which leads to losing eternal life.

In the lives of the Carmelite martyrs we shall see that their superhuman courage and the magnitude of their sacrifice could be explained only as a manifestation of the power of God shining through their human weakness.

The Catholic Encyclopedia also mentions that the notion of a white martyrdom was very common. They taught that both the preparation for martyrdom and the martyrdom of the passions were equivalent to the actual shedding of one's blood. Many Christians had suffered a daily martyrdom of conscience by willingly carrying their cross behind their Savior. If some were unwillingly prevented from achieving martyrdom, they would receive the crown for which they had prepared. The virgin who had preserved her chastity with patience was worthy of the same honor as a martyr. Those who had given their lives tending the sick during a pestilence should be considered the same as martyrs.

The Irish monks spoke of a white martyrdom "in giving up what one loved for the love of god" and of a green martyrdom that consisted in suppressing the passions and doing penance ceaselessly. Some teachers in the early Church taught that the martyrs were assured of an immediate entrance into glory. Little Therese gave herself totally and sought immediate entrance into Heaven.

**Fr Theodore Centala OCD**



## JOYFUL MARTYR: PERE JACQUES

by Patricia Treece, *Crisis*, July/August 1997.

*She is author of such books on saints as A Man for Others. Her column, "Saints Alive," originates in the Los Angeles Archdiocesan newspaper, the Tidings.*

Black fabric sets off diamonds. Similarly, dark eras display the radiant sanctity of extraordinary witnesses: Individuals who---put to horrific test---shine with heroic goodness.

Among those witnesses--his cause for official sainthood under way--is one born on January 29, 1900, in Barentin, a drab little French factory town in Normandy between Le Havre and Rouen. Lucien Bunel was the fourth (third living) child of a textile mill "spinner." Alfred Bunel was away fourteen hours a day, six days a week, and passed part of Sunday, at the pitiless demand of his employer, cleaning the mill. Yet he could barely feed his family.

Many Norman workers had lost all faith, but Alfred and his tiny, strong-minded wife, Pauline, clung tenaciously to theirs. When a doctor said year-old Lucien was dying, the couple--she five months pregnant--pushed his baby carriage seven miles under heavy rain, saying their rosaries, to the shrine of St. Gerard. Soaked and exhausted, but imperious in personality, Pauline cried aloud to God just to leave the child until he was twenty.

Timidly they lifted the carriage blanket. The dying baby gave them an enormous smile, completely healed.

After that it did not come as a great shock to the Bunels that this child was different. From his earliest years, he wanted to be a priest. When Pauline ordered a beggar "Knock at the doors of the rich . . ." Lucien ran to fetch food for the old man, who smiled and said, "I knew you would help me," refused the offering and vanished, according to several astonished witnesses.

Given a puppet--any toy a rare event--the child saw a sibling's yearning eyes and immediately handed it to her. Madeleine Bunel laughed years later that her brother's amazing generosity did not preclude his taking it back any time she misbehaved.

At age twelve each of two older brothers was at work in the factories. Lucien at twelve asked to enter the Junior seminary. Although his paternal grandfather's two brothers had been priests, his devout parents said "no": they could feed seven children only by watering each day's soup and milk while the father drank only water, never coffee or wine. To further deprive six to educate one would be unjust.

Lucien accepted the decision without a murmur. But his appetite failed and he seemed to dwindle away. Eventually the local priest, recognizing an exceptional soul, helped his parents make the impossible possible.

But not without painful humiliations for Lucien. To earn money toward the seminary he retrieved tennis balls for rich kids, who--laughing--threw his pay on the ground.

To spare his reluctant father when the local priest asked the Bunels to seek scholarship help from the mill owner, the twelve-year-old went himself. The beautifully dressed wife and daughter listened with cold politeness, then each gave the boy twenty centimes. He ran home and, throwing the insulting coins on the floor, sobbed in his mother's arms.

His working-class neighborhood was no phalanx behind him either. The general attitude: A priest's life was "an escape from the factory to ease." Ironically, the spinner's son--with a heart that beat for others"--would labor apostolically to the last drop, resting, eating, and possessing less (except books) than any manual laborer.

Championing every underdog all his life, his fights against injustice led early to clashes with authority. At the seminary, for instance, as spokesman for his peers, Bunel was ordered in no uncertain terms to deliver birthday greetings to a teacher the students had decided deserved none. Suspicious, the rector made Lucien read the little speech to him first. It began, "Having been ordered to offer you birthday greetings...

During his military service, the seminarian--put in charge of food service--took on thieves and swindlers in order to see that the allotted moneys actually fed the men. This led to trouble with certain officers but ordinary soldiers--eating as never before--loved Bunel.

That characteristic ardor for justice caused his rector to include, among more glowing terms in Bunel's student evaluation, "hard on himself and hard on others." And in fact the real battle of Lucien Bunel's life would be fought against his own strong-willed, driving nature, whose very zeal and ardent love for God and man would lead him to excesses, including impulsive candor.

The struggle was worsened by two family traits. The humor of the Bunels, who were great laughers and pranksters--Lucien even staged his own assassination with enormous glee during the Nazi occupation--sometimes took a mocking or caustic bent that was not just irreverent toward authority, but that hurt individuals. His mother's tendency to imperviousness sometimes popped out, triggered especially by those whose wealth entitled them, they believed, to be overbearing.

Determined to become a saint like fellow-Norman Therese of Lisieux (canonized two months before his July 11, 1925, ordination), Bunel writes:

"I feel a need for the religious life, the life of obedience, of being crushed, annihilated, a life of obscurity that would obliterate my immense pride and subdue my terrible spirit of independence. "Longing to become a Trappist, he still obeyed his bishop's order to join the staff of a Catholic boys' school in Le Havre. And whatever his "spirit of independence" or "pride" (two intimates judged him humble), Bunel remained obedient year after year as the bishop refused to release him to a religious order.



At Le Havre the five hundred students laughed at first sight of young Abbe Bunel in his rude peasant shoes and unfashionable spectacles. But after his students got to know him, a former pupil recalled, "they loved him and would follow him anywhere."

This witness adds that Bunel "was--in the positive sense of the word--the most seductive person I ever knew." Fascinated with this thin-as-a-rail adult-who had such engaging ways with even the most obdurate, and whom they suspected never sat down in study hall from a spirit of mortification--several climbed to an attic to spy into Bunel's tiny icebox of a room. In awe they watched him kneel, arms crossed, a long time in prayer; then rise and begin to read--standing. They could not see the hairshirt neither did they know of the scourgings he gave himself out of his conviction that it is prayer and sacrifice that draw souls to God.

Yet this ascetic contemplative charged buoyantly through each day with a mischievous proclivity to handing boys bogus detention slips-- "always with a perfectly straight face," one laughs. The prankster had, boys recalled later, "the heart of a mother" --yet he could also push too hard: When he told one boy who thought he had a vocation to give up football for prayer, the boy gave up the vocation instead.

As a seminarian Bunel had created summer programs for poor kids. In Le Havre he also reached beyond the school to this group. To enlarge the world of Boy Scouts from poor families, he cajoled stationmasters into train trips and impetuously sold his only possession, his precious books--forgetting some were borrowed!--to finance a camp-out in England. A scout leader marveled that Abbe Bunel never tried for any effect but spoke to the boys "in low tones with the utmost simplicity" on topics like Jesus in the tabernacle.

If they "listened ravished, literally enchanted" it was because the man before them, brimming over with God, was "all fire and love," as a fellow teacher once put it. The Protestant English scouts and their adult leaders felt this too, asking to assemble each evening for the French Catholic priest's blessing.

In addition to his enormous success with the young, Abbe Bunel was in demand for retreats by cloistered Carmelites who know a true mystic when they see one. He also gave three-day missions that left pastors marveling. For these, he refused stipends, even though he was sending part of his small teacher's wage to his unemployed father.

When finally in 1931, after seven years in Le Havre, Abbe Bunel was permitted to enter religion, God led him to the Carmelite Friars, where his thirst for contemplation could coexist with his extraordinary apostolic gifts. To his amazement--Carmel is not a teaching order--the renamed Pere Jacques of Jesus found himself early in 1934 at Avon (by Fontainebleau) opening a boys' school. He had confided to a sibling, "you don't know what it cost to give up children of my own. Now, as an innovative and successful headmaster, his often-breathless assistant Pere Philippe (who would become Jacques's first biographer) recalls a larger-than-life figure who proved a real father while daily producing the work of three. Between terms he sank gratefully into the silence of the Carmel next door.

"Do you think Pere Jacques will be canonized one day?" A student was overheard asking. "Not him! Never!" Came a second boy's instant reply. If most were under the spell of this virile-father-and-tender-mother-in-one, a handful who had felt the sting of his caustic humor disliked Pere Jacques deeply. More typical is the appraisal of a boy the headmaster expelled. Pere Jacques's look "radiates goodness, sweetness, joy, nobility, and the consuming ardor of an apostle."

At the height of the school's success, Germany invaded France. Avon's Jews were ordered to wear yellow stars, and an incensed Pere Jacques told his pupils to counter this shameful thing by raising their berets in respect. Daringly--and imprudently--he hid Jews, Ste Sulpice seminarians facing work-deportation, and Resistance fugitives. To a critic he replied, "If by chance I were shot, I would be leaving my pupils an example worth more than all the instruction I could give."



On January 15, 1944, the Gestapo swept in. Under torture a former pupil betrayed three Jewish students. As Pere Jacques and the three boys (a Jewish kitchen worker was successfully hidden) were hustled away, he called as ebulliently as ever to the assembled children "Au revoir, les enfants!"

"Au revoir, Pere Jacques" students and teachers roared back, bursting into spontaneous applause.

Korff, the Gestapo head, soon understood. He would personally murder and/or torture many religious, but he never laid a hand on Pere Jacques, who told him "I know only one law, that of the Gospel and charity. Shoot me instead of the fathers of families. I'm not afraid of dying. Quite the contrary. You don't frighten me and death was not created to frighten me."

"What a man. His only fault is not being a Nazi!" Korff marveled to Pere Philippe.

Pere Jacques spoke to Pere Philippe too: "Stop trying to get me out; you have no idea how priests are needed in these places!" Sent with jailmates to a holding camp at Compiègne where priests had separate quarters, he insisted "My place is among my comrades." Always serving others, the brown-robed Carmelite was soon the camp's most popular and most loved person, his admirers including four hundred communists. When he said Mass, hundreds came. Standing on a piano stool, he also taught catechism--he had that permission--but his subjects ranging from the importance of purity to the role of government.

When prisoners overflowed the hall, pressing against its open windows to hear him, the alarmed camp commander sent guards to jerk the priest off his stool. Pere Jacques was instantly reclassified "nacht und nebel," the lowest-class prisoner (who, considered dead, received neither mail nor food parcels) and was sent with sixty-three prisoners to Neue-Breme, a camp

whose only purpose was to torture its inmates until death. He said he was glad: "There, men have even more need of help."

Three weeks later seven of the sixty-three were alive. Pere Jacques, who once told a fellow prisoner matter-of-factly "my vocation is suffering," not only survived torture but he gained a mysterious ascendancy over an infamous guard named Hornetz.

Although the Carmelite was beaten for asking if he could care for the sick, Hornetz ended up helping him to do so. Inmates gaped to see Hornetz trotting dog-like as he carried supplies for Pere Jacques. At the cost to Pere Jacques of more bearings and the risk of death he openly stole medicines from the Nazis' private pharmacy), the hospital was transformed. At this time a prisoner recalls the magnetic attraction of the priest's "beautiful face, transfigured by ...inner life." Given word that lie was to be transferred to a work camp--a prisoner's only hope to live--Pere Jacques astounded all by begging to stay with his sick.

Refused, Bunel experienced a dark night of faith. Enroute to Mauthausen (where two hundred thousand died, he asked St. Therese to obtain some sign of God's providence. In a place where three-quarters of the priests were massacred on arrival, it came at once. Polish prisoners there had heard of this extraordinary priest. They got him transferred from quarry work--certain death--to a satellite-camp munitions factory.

Pere Jacques accepted this reprieve not to save his life but to parcel it out more fully for others: Twice daily he risked his life in forbidden territory visiting the sick. One hospital survivor recalls "a smile from heaven" that rekindled the "flame of life." During work time, hiding open books while he inspected (and sabotaged) arms, Bunel taught his young coworkers, keeping their hope and intellects alive. Daily he heard confessions and, when possible, said clandestine Masses--both offenses punishable by death.

One well-born French officer became suicidal. Tender with the disadvantaged, Pere Jacques gave him such a talking to that depression fled. But when, witnessing an atrocity, someone muttered bitterly "At least there'll be no SS in Heaven," Pere Jacques astounded him by replying dispassionately, "Possibly they are sick and not responsible."

Grateful prisoners, like the Pole who dubbed Pere Jacques "Christ among us," gave him extra food. But he defeated these efforts by giving everything to others--including much of his own starvation rations. A friend resorted to crumbling the priest's slice of bread in liquid so he could not break off part to give away. But no ruse could prevent Pere Jacques from slowly starving himself that others might live. Nor could friends prevent Pere Jacques' ripping off the coat procured him and handing it to a shivering inmate.

His enormous stamina, honed by ascetic self-denial, collapsed as the Germans fled American forces, who, ironically, did not rush help to prisoners written off as "communists." "Perhaps God wills we give our lives," Pere Jacques had said easily to another priest-who quailed. Unanimously named head of the French-prisoners interim-governing committee he was running a high fever, desperately ill with bronchial pneumonia, yet worked eighteen-hour days to save the hundreds who were dying daily, mainly from starvation.

Finally transferred to a hospital in Linz, Austria, he refused to accept stretcher space on a plane transporting officers to his beloved France--because he judged it wrong to accept a privilege denied ordinary prisoners. Silently, peacefully, he died in the alien land on June 2, 1945.

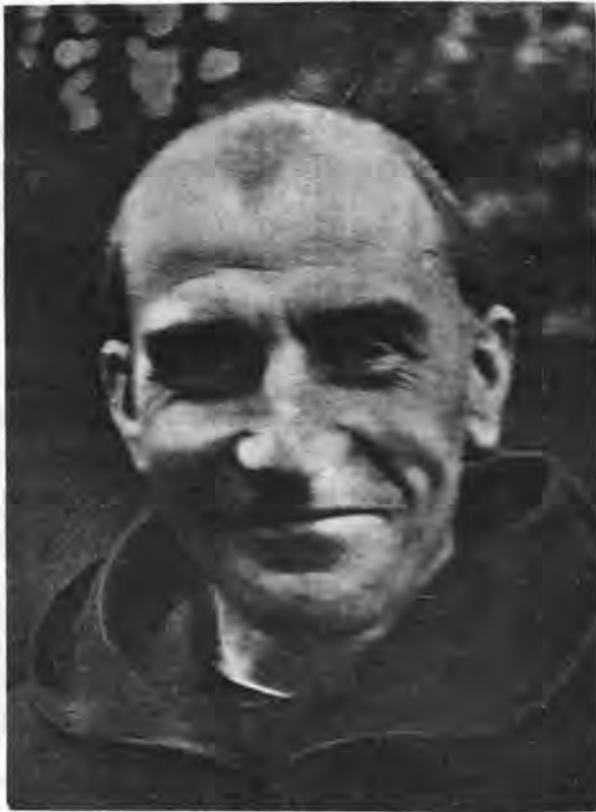
A friend has remarked of Pere Jacques that in the camps---where he achieved the total self-immolation and identification with the Passion of Christ that he had thirsted for all his life---this man "whose vocation was hero" finally "found a cloister of his own dimensions."

But Pere Jacques himself put it more simply. In a 1944 letter to his brother Rene he wrote that if he were shot, Rene should rejoice "because I will have achieved my ideal: to give my life for all those who suffer." □

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**A COMMITTED CONTEMPLATIVE:  
The Message of Fr. Jacques of Jesus OCD (1900-  
1945) Some excerpts.**

**Fr Camilo Maccise, O.C.D., Superior General  
Rome, Ascension day 1995**

Dear Brothers and Sisters in Carmel,

In our Teresian Carmelite family we have many witnesses to "faith working through love" (Gal 5:6). Each one of them is like a living letter, which God sends us to remind us of those elements that cannot falter in our commitment to the charism that the Spirit has given us in the Church.

On 2nd June 1995 we celebrate the fiftieth anniversary of the death of our brother, Fr Jacques of Jesus, in the hospital of Linz, Austria, as a result of his sufferings in the concentration camp of Mauthausen. He is one of these innumerable witnesses, "in a great cloud all around us" (Heb 12:1). In his life and death we see expressed many aspects that light up our Carmelite religious existence and that question us.

From among all of these, I wish to underline one, which sums up what is fundamental to our charism and spirituality. I refer to the witness that Fr Jacques gives, along the lines of Teresa of Jesus, John of the Cross, Therese of Lisieux and all our saints, to the significance of authentic contemplation.

**A Contemplative Vocation in the Teresian Carmel**

In the writings of Fr Jacques we find written evidence of his contemplative vocation. He speaks of prayer as "the heart of man in the heart of God. The eyes of a poor being looking with love into the eyes of God. It is a soul all on fire, without a word, before God, missing its God, lamenting its lack of God, horribly tormented by a terrible hunger for God."

His contemplation appeared also as a contemplative glance in the midst of activities: "In the depths of the soul, it is as if one were walking on a plain, being aware in the first place of the fields, without the horizon disappearing from view even though one is not gazing directly at it. During the whole day, there is a supernatural and divine horizon for the soul, which bathes all actions and all work that is undertaken."

**A Contemplation in History Discovering Christ in  
his Neighbor**

In analyzing the life of Fr Jacques we find that he lived the contemplative dimension of Christian life in contact with reality, within history seen as a contemplative gaze. He found an experience of God in events and in his neighbor which led him to understand what the Lord was asking of him and he gave in willingly to God's plan for salvation...even risking his life to help those persecuted by the Nazis, particularly the Jews facing extermination.

Fr Jacques teaches what holy mother Teresa wrote for us on the "substance of perfect prayer" in the fifth chapter of the Foundations. She had run into people for whom it seemed that prayer consists only in thinking, and if they become distracted, "even if for the sake of good things, they then become disconsolate and think they are lost (whereas) the soul's progress does not lie in thinking much but in loving much. How does one acquire this love? By being determined to work and to suffer, and to do so when the occasion arises" (Found., 5:2-3).

Authentic prayer is always a source of a love that carries no price, that goes to the roots of our being, makes germinate there a love without self-interest or conditions and it purifies our selfishness, because it is an experience of gratuitousness.

Fr Jacques, a contemplative of history, knew how to discover Christ present in others, through the eyes of faith. In each person exactly as he was, he listened to a cry from its source, a cry in search of God. Thanks to the incarnation and the resurrection, every human person has been transformed. In a certain sense, every person is a sacrament of Christ, who reveals and hides himself to a greater or lesser degree. Christ, near to us, present in each person, sought with all his power to identify himself with special tenderness to the weakest and the poorest.

### **A Contemplation Making up the Story of Salvation**

The contemplative discovery of God in the world around and in people carries with it a series of exigencies both on an individual and a social level. We are talking about an uncomfortable presence because it questions and calls into account our practical and concrete attitudes concerning our neighbor, concerning all unjust social structures, both on the national and the international level, which generate so much oppression, inequality, misery, war and death.

Fr Jacques lived through two world wars, that shook Europe and the rest of the world. In this context, especially in the World War II, Fr. Jacques deployed his contemplative commitment making up the history of salvation in various ways:

**In the educative field.** Here he busied himself in developing the human and personal traits of the young people in order to create in them fertile soil for listening to the Good News. He stated, "what we seek to form are men. Our society is just too sick with this leprosy: the absence of real men. A man is the summary of a past and the source of a future."

He considered education as an ascent, according to "the able doctrine of John of the Cross concerning Mount Carmel, the mountain leading to holiness, which is to say leading to liberty, true liberty, the holy freedom of the children of God." The great gifts he had as an educator remain engraved in the minds of those

who knew him. Through the method of trustworthiness he inculcated cultural principles and moral norms in order to create a society in which everyone truly belonged and there was real fraternity. He sought to develop in those being formed an interior liberty fashioned by asceticism and responsibility. In this way he educated them in justice and respect for human rights.



**In the field of solidarity.** The violent circumstances in which he lived, led him from his deep faith and life of prayer to make his own the problems of those oppressed and persecuted and to grieve for them. He denounced "bourgeois Christianity which is Christian only in name preferring comfort to grief."

At the beginning of the war, he reminded his soldier comrades "of two precepts for living through the war. They can be summed up in these two principles: live the war as human beings, live it to become more human. To live through the war as human beings is to care about reacting against all that menaces our true value as human beings. In living through it we need to become more human. If we are attentive, we will learn to know human nature better by observing the patterns of thought of our comrades coming from all over the place, their concerns, their social difficulties."

His own solidarity with people found no barrier of race, language, religion, or politics. He gave help to all and he made everyone his neighbor. He defended the right to life and to physical and psychological integrity and religious freedom. In a word, he was committed to the struggle for justice, an indispensable condition for peace.

One of his Compiègne companions at Mauthausen, an unbeliever, said of him, "To know Father Jacques was to love him for his intelligence, his breadth of vi-

sion and for the attitude which resulted in these qualities. Even though of differing philosophical convictions, we were in agreement in acknowledging and holding that there did not exist an insuperable barrier opposing the union of men who sincerely wanted greater happiness and justice for their neighbor."

### **A Contemplation Leading to Giving His Life For Others**

Like the love of Christ, that of Christians towards their neighbor ought to be a universal love, generous, without price, taking the initiative, effective, manifested in works. In the life and selflessness of Fr. Jacques we find this love, a fruit of his contemplation, which led him to hand over his life, in forgetfulness of self. He could be considered a martyr of charity, who risked his own life to save the lives of others; who in the concentration camp, was concerned about everyone and was capable of depriving himself of what little he received as food to assist those who were weaker.

Witnesses of his life in the concentration camp speak of his solidarity and of his extraordinary love towards those who were prisoners. He kept his peace and self-control in every circumstance and gave hope to all. "He represented respect for the human person, dignity. He listened to everyone. His presence was the proof that God is a living God. He wanted to know all our sorrows and helped us to bear them.

We never ceased to hold high the spirit, we were never contaminated by the wind of terror, of brutality, the stench blew through our daily lives because Fr. Jacques was there, beside helping those who couldn't bear any more, lifting up those who fell down, giving his bread to those who were hungry, which is to say -- that which he demonstrated by his death -- his flesh and his blood."

### **The Message of Fr. Jacques for Today**

Our Teresian Carmelite life, whether for the contemplative nuns, the friars, all the members of the Teresian Carmelite family, develops in various social and cultural contexts. In all this the Lord invites us to a creative fidelity to our charism: to know how to live and to give witness to the presence of God taking nourishment from a life of prayer manifesting itself in works: "works are what the Lord wants" (Mansions V:3:11).

With the particular nuances of each of the forms of living the charism of Teresa of Jesus, John of the Cross and Therese of Lisieux, we are all called to be radically contemplatives, capable of manifesting, in our service of our neighbor, the authenticity of our contemplation.

This communicates to us "that same precious and desirable liberty of spirit that the perfect have. In it, they find all the happiness that could be wanted in this life, for in desiring nothing they possess all. Nothing on earth do they fear or desire, neither do trials disturb them, nor do consolations move them." (Found., 5:7).

Let us learn from our brother, Fr. Jacques, to take up into our contemplative prayer all that involves the world in which we live: the longings, hopes, fatigue, disillusionment, errors, conflicts, incoherences, selfishness. Let us learn to be contemplatives in history and making up the history of salvation; capable of handing over our life in service of our brothers and sisters.

Those who have received the call to the contemplative life in the Teresian Carmel have the role of nourishing the hope of the evangelizers, from a vision of the reality of history guided and sustained by the faithful and merciful love of God.

We are able to learn from Fr Jacques to be contemplatives committed to our world, as stated by the Synod. The Synod speaks to us of the profound theological meaning of the challenges of today as "calls of God to begin responding according to the divine plan revealed in history itself." (Prop 35).

Like our brother, we are called to have a preferential option for the oppressed, the poor, the emarginated, those who suffer the new poverties of emigration, drugs and racism. We cannot be committed to the new evangelization without a commitment to the defence of human rights, and working for justice and peace.

A saying of Fr. Jacques sums up his way of committed contemplation: "Oh, let it be my God, that you unite me to yourself so deeply in silence and recollection that I may radiate you always around me!" Here we have a whole program of life that allows us to realize the desire of Saint Teresa that action and contemplation walk united in a harmonious synthesis: "Martha and Mary must join together" (Interior Castle VII:4:12).





**FAITHFUL TO GOD AND THE CHURCH:  
Three Carmelite Friars, Martyrs of the French  
Revolution.**

I want to share some of the circular letter from our Superior General, The Very Reverend Father Camilo Maccise, OCD in Rome.

"On October 1st the Holy Father will beatify 64 of the 547 priests and religious, martyrs of the French Revolution, who died packed into two slave-trading ships anchored in the port of Rochefort, France. Among the 64 were three of our Discalced Carmelites:

**Fr. Jean-Baptiste Duverneuil OCD (1759-1794).** He was born in Limoges and entered the diocesan seminary in 1780. He was ordained in 1783. He then entered the Order and received the name of Fr. Leonard. At the time of the French Revolution he was a member of the community in Angouleme, in the Province of Aquitaine.

When religious orders were suppressed he returned to live in Limoges. There he rejected the separation from the Church of Rome, that was demanded of him by the new Constitution and he worked helping others to persevere in their Catholic faith. For this reason he was condemned to deportation on February 25, 1794.

He was imprisoned on one of the two ships in Rochefort. He revealed a deep life of prayer and gave the witness of a prophet who did not yield either to the threats or dangers. He died on July 1, 1794, on board, consumed by hunger and sickness.

**Fr. Michel-Louis Bruland, OCD (1758-1794).** He was born in Chartres, finished his theological studies at the University of Paris, and then entered the Order in Charenton. After the destruction of the monasteries, he returned to his native city. He also rejected the schismatic innovations of 1791, and was arrested in 1793. He was deported to the slave ships in Rochefort in 1794.

A survivor of the deportation describes Fr. Michel-Louis for us as "a worthy son of Saint Teresa, who did not live without sacrifices and spoke no other language except that of the purest spirituality". He died a prisoner on one of the ships on July 25, 1794, at the age of 36. "One could never believe, without having been a witness, that a living body could reach such an inconceivable state of emaciation to which I saw him reduced," described one of his companions.

**Fr. Jacques Gagnot, OCD (1753-1794).** He was born in Frolois. He entered the Order and made his profession of vows in Nancy on March 9, 1774, as Hubert of Saint Claude. Almost immediately he was sent to our monastery in Luneville. In 1787 he was once more in Nancy, as preacher and confessor. He was then forced to leave the monastery in 1791 and went to live with a family in Nancy. In 1793 he was imprisoned after the Revolutionary Committee proclaimed him a "perilous fanatic". Two days after having been condemned to deportation, March 26, 1794, he wrote this to his mother (among other things):

"It is true that when one considers all this with only the eyes of the world, there is nothing but dread, now that in effect one is tossed out of one's country, not knowing what will happen, exposed to hunger, thirst,

without clothing, in a word, to a thousands deaths, I have here the fortune that awaits us. However, seen from the eyes of faith, considering that the Lord has found us worthy of suffering for his holy name, that we are persecuted in the name of the faith, all this encourages and stimulates us with holy zeal to defend the Roman, apostolic, Catholic religion in which were born and in which we hope to die...! How many saints before us have been exiled! It is truly a grace that the Lord is giving us... We have trust in him, and since he has given us the grace to begin well, we will always ask him for the grace of final perseverance."

Fr Gagnot died on the prison ship on September 10, 1794, at the age of 41. In prison he had dedicated himself to taking care of the sick. When he became ill, he took his place among them and there handed over his life to God.

Together with the rest of the prisoners our brothers suffered unspeakable hunger, cold and heat, unbearable stench, fever, sickness, privation of communication, and persecution. Their jailers seemed to have the commission to make them die little by little and to make them drink the chalice of bitterness by the drop.

Together with the other martyrs they knew how to pardon their persecutors and to pray for their executioners: "after the example of our divine master who pleaded for his executioners," wrote one of those deported, "we pardoned our persecutors their outrages, their injustices, their violence, and we prayed to the Lord that the bad treatment we received would serve as an expiation for those who inflicted it upon us.

Our vocation is a gift of the Spirit, the Spirit who guides the history of salvation and our tiny history. The Spirit guides the Church as a permanent and continuous reality, by Presence and Action, signs of the gratuitousness of God. His Spirit is a gift (Acts 2: 38) and a promise (Acts 1:4). He places before us unforeseen ways and gives the light to discern his appeals and the strength to respond to them.

The life of our three martyr brothers is a living confirmation of this action of the Spirit, for the Spirit calls each one in an unrepeatable manner, arranges the circumstances of life, and in them, accomplishes the human reply when one's vision is that of faith.

Our brothers, as was recounted by a surviving witness, resolved with the other priests and religious imprisoned on the ships, not to let themselves be overcome, among other things, by useless worrying about freedom. On the contrary, they were determined to profit from their time in prison, meditating on past years and forming holy plans for the future, for the purpose of finding, 'in the captivity of the body, freedom for the soul.' In the midst of the privations and sufferings of the situation in which they lived, they were always sensitive to their priestly ministry and tried to fulfill it, finding a way to stimulate their brothers, helping them to pray, and including help to the dying with the sacrament of Anointing of the Sick. The prisoners prayed together from memory the texts of the Mass, without being able to consecrate the bread and the wine they did not have."

Here we find an invitation not to hope always on counting upon an ideal situation in order to be faithful to our Teresian Carmelite vocation of prayer and service; to know how to live our fidelity in difficult time, in moments of crisis, confronting unexpected and disconcerting happenings.

### **Fidelity to the Church**

The persecution of the clergy and religious life had the purpose of separating them from the bond with the Apostolic See and the Pope, in order to create a nationalist church subject to the civil authority and dominated by it.

Our brothers together with their fellow prisoners, chose to lose privileges, goods, opportunities for the future instead of breaking with Rome and the Pope, the bond of unity and communion between all believers. In this way they testified to that, which we today call a Church of communion, which has its origin in Christ and which continues on in the Petrine ministry.

In doing this our three brothers gave witness to the proverbial love for the Church of our holy Mother Saint Teresa of Jesus. A love which led her to renew Carmel in an era of division stemming from the Protestant Reform...From our brothers, martyrs through faithfulness to the Church of our time, with its light and shadow, and to understand and to live the deep meaning of the function of the episcopal College in communion with the Pope.

*In preparation for  
for her Canonization  
October  
11, we recall  
her Beatification on  
May 1,  
1987.*

**EDITH  
STEIN  
BEATI-  
FICA-  
TION  
HOMILY**



"These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb" (Rv. 7:14).

1. Today we greet in profound honor and holy joy a daughter of the Jewish people, rich in wisdom and courage, among these blessed men and women. Having grown up in the strict traditions of Israel, and having lived a life of virtue and self-denial in a religious order, she demonstrated her heroic character on the way to the extermination camp. Unified with our crucified Lord, she gave her life "for genuine peace" and "for the people" (see *Edith Stein, Judin, Philosophin, Ordensfrau, Martyrin*).

Cardinal, dear brothers and sisters:

Today's beatification marks the realization of a long-outstanding wish on the part of the Archdiocese of Cologne as well as on the part of many individuals and groups within the Church. Seven years ago the members of the German bishops conference sent a unanimous request for this beatification to the Holy See. Numerous bishops from other countries joined them in making this request. As such, we are all greatly gratified that I am able to fulfill this wish today and can present Sister Teresa Benedicta of the Cross to the faithful on behalf of the Church as blessed in the glory of God. From this moment on we can honor her as a martyr and ask for her intercession at the throne of

God. In this I would like to express congratulations to all, most of all to her fellow sisters in the order of Our Lady of Mount Carmel here in Cologne and in Echt as well as in the entire order. The fact that Jewish brothers and sisters, relatives of Edith Stein's in particular, are present at this liturgical ceremony today fill us with great joy and gratitude.

**A Call for Help**

2. "O Lord, manifest yourself in the time of our distress and give us courage" (Est. 4:17).

The words of this call for help from the first reading of today's liturgy were spoken by Esther, a daughter of Israel, at the time of the Babylonian captivity. Her prayer, which she directs to the Lord God at a time when her people were exposed to a deadly threat, are profoundly moving.

"My Lord, our king, you alone are God. Help me, who am alone and have no help but you, for I am taking my life in my hand ... You, O Lord, chose Israel from among all peoples ... and our fathers from among all their ancestors as a lasting heritage ... be mindful of us, O Lord ... Save us by your power" (Est. 4:17).

Esther's deathly fear arose when, under the influence of the mighty Haman, an archenemy of the Jews, the order for their destruction was given out in all of the Persian empire. With God's help and by sacrificing her own life Esther rendered a key contribution toward saving her people.

3. Today's liturgy places this more than 2,000-year-old prayer for help in the mouth of Edith Stein, a servant of God and a Daughter of Israel in our century. This prayer became relevant again when here, in the heart of Europe, a new plan for the destruction of the Jews was laid out. An insane ideology decided on this plan in the name of a wretched form of racism and carried it out mercilessly.

Extermination camps and crematoriums were rapidly built, parallel to the dramatic events of World War II. Several million sons and daughters of Israel were killed at these places of horror--from children to the elderly. The enormously powerful machinery of the totalitarian state spared no one and undertook extremely cruel measures against those who had the courage to defend the Jews.

**STUDYING  
AT THE  
GYMNASIUM,  
HIGH SCHOOL,  
1907 TO  
1910**



4. Edith Stein died at the Auschwitz extermination camp, the daughter of a martyred people. Despite the fact that she moved from Cologne to the Dutch Carmelite community in Echt, her protection against the growing persecution of the Jews was only temporary. The Nazi policy of exterminating the Jews was rapidly implemented in Holland, too, after the country had been occupied. Jews who had converted to Christianity were initially left alone.

However, when the Catholic bishops in the Netherlands issued a pastoral letter in which they sharply protested against the deportation of the Jews, the Nazi rulers reacted by ordering the extermination of Catholic Jews as well. This was the cause of the martyrdom suffered by Sister Teresa Benedicta a Cruce together with her sister Rosa, who had also sought refuge with the Carmelites in Echt.

On leaving their convent Edith took her sister by the hand and said: "Come, we will go for our people." On the strength of Christ's willingness to sacrifice himself for others she saw in her seeming impotence a way to render a final service to her people. A few years previously she had compared herself with Queen Esther in exile at the Persian court. In one of her letters we read:

"I am confident that the Lord has taken my life for all (Jews). I always have to think of Queen Esther, who was taken away from her people for the express purpose of standing before the king for her people. I am the very poor, weak and small Esther, but the king who selected me is infinitely great and merciful."

#### **Incessant Search for Truth**

5. Dear brothers and sisters, the second reading in this special Mass is from St Paul's letter to the Galatians. He wrote there: "May I never boast of anything but the cross of our Lord, Jesus Christ. Through it, the world has been crucified to me and I to the world" (Gal. 6:14).

During her lifetime, Edith Stein too encountered the secret of the cross that St. Paul announces to the Christians in this letter. Edith encountered Christ and this encounter led her step by step into the Carmelite community. In the extermination camp she died as a daughter of Israel "for the glory of the Most Holy Name" and, at the same time, as Sister Teresa Benedicta of the Cross, literally, "blessed by the cross."

Edith Stein's entire life is characterized by an incessant search for truth and is illuminated by the blessing of the cross of Christ. She encountered the cross for the first time in the strongly religious widow of a university friend. Instead of despairing, this woman took strength and hope from the cross of Christ. Later she wrote about this: "It was my first encounter with the cross and the divine strength it gives those who bear it... It was the moment in which my atheism collapsed ... and Christ shone brightly: Christ in the mystery of the cross."

Her own life and the cross she had to bear were intimately connected with the destiny of the Jewish people, in a prayer she confessed to the Savior that she knew that it was his cross that was now being laid on the Jewish people and that those who realized this would have to accept it willingly on behalf of all the others. "I wanted to do it --all he has to do is show me how." At the same time she attains the inner certainty that God has heard her prayer.

The more often swastikas were seen on the streets, the higher the cross of Jesus Christ rose up in her life. When she entered the Carmelite order of nuns in Cologne as Sister Teresa Benedicta a Cruce in order to

**EDITH STEIN HOLDING  
HER COUSIN'S  
SON, 1925**



experience the cross of Christ even more profoundly, she knew that she was "married to the Lord in the sign of the cross." On the day of her first vows she felt, in her own words, "like the bride of the lamb." She was convinced that her heavenly groom would introduce her to the profound mysteries of the cross.

**Ethical Idealism**

6. Teresa Blessed by the Cross was the name given in a religious order to a woman who began her spiritual life with the conviction that God does not exist. At that time, in her school girl years and when she was at university, her life was not yet filled with the redeeming cross of Christ. However, it was already object of constant searching on the part of her sharp intellect. As a 15-year-old schoolgirl in her hometown of Breslau, Edith, who had been raised in a Jewish household, suddenly decided, as she herself put it, "not to pray anymore." Despite the fact that she was deeply impressed by the strict devotion of her mother, during her school and university years Edith slips into the intellectual world of atheism. She considers the existence of a personal God to be unworthy of belief.

In the years when she studied psychology, philosophy, history and German at the universities of Breslau, Gottingen and Freiburg, God didn't play an important role, at least initially. Her thinking was based on a demanding ethical idealism. In keeping with her intellec-

tual abilities, she did not want to accept anything without careful examination, not even the faith of her fathers. She wanted to get to the bottom of things herself. As such, she was engaged in a constant search for the truth. Looking back on this period of intellectual unrest in her life she saw in it an important phase in a process of spiritual maturation. She said: "My search for the truth was a constant prayer." This is a comforting bit of testimony for those who have a hard time believing in God. The search for truth is itself in a very profound sense a search for God.

Under the influence of Edmund Husserl and his phenomenological school of thought the student Edith Stein became increasingly dedicated to the study of philosophy. She gradually learned to "view things free of prejudice and to throw off 'blinkers.'" She came into contact for the first time with Catholic ideas through a meeting with Max Scheler in Gottingen. She described her reaction to this meeting as follows: "The barriers of rationalistic prejudice, something I grew up with without being aware of it, fell and suddenly I was confronted with the world of faith. People I dealt with on a daily basis, people I looked up to in admiration, lived in that world."



Her long struggle for a personal decision to believe in Jesus Christ was not to come to an end until 1921 when she began to read the autobiographical *Life of St Teresa of Avila*. She was immediately taken with the book and could not put it down until she had finished it. Edith Stein commented: "When I closed the book I said to myself: 'That is the truth!'" She had read through the night until sunrise. In that night she found truth -- not the truth of philosophy, but rather the truth in person, the loving person of God. Edith Stein had sought the truth and found God. She was baptized soon after that and entered the Catholic Church.

## Continuing

### Heritage

7. For Edith Stein baptism as a Christian was by no means a break with her Jewish heritage.

Quite the contrary, she said:

"I had given up my practice of the Jewish religion as a girl of 14. My return to God made me feel

Jewish again." She was always mindful of the fact that she was related to Christ "not only in a spiritual sense, but also in blood terms."

She suffered profoundly from the pain she caused her mother through her conversion to Catholicism. She continued to accompany her to services in the synagogue and to pray the psalms with her. In reaction to her mother's observation that it was possible for her to be pious in a Jewish sense as well, she answered: "Of course, seeing as it is something I grew up with."

Although becoming a member of the Carmelite order was Edith Stein's objective from the time of her encounter with the writings of St Teresa of Avila, she had to wait more than a decade before Christ showed her the way. In her activity as a teacher and lecturer at schools and in adult education, mostly in Speyer, but also in Munster, she made a continuous effort to combine science and religion and to convey them together. In this she only wanted to be a "tool of the Lord." "Those who come to me I would like to lead to him," she said.

During this period of her life she already lived like a nun. She took the vows privately and became a great



and gifted woman of prayer. From her intensive study of the writings of St Thomas Aquinas she learned that it is possible "to approach science from a religious standpoint." She said that it was only thus that she was able to decide to return seriously (after her conversion) to academic work. Despite her respect for scholarship, Edith Stein became increasingly aware that the essence of being a Christian is not scholarship, but rather love.

When Edith Stein finally entered the Carmelite order in Cologne in 1933, this step did not represent an escape from the world or from responsibility for her, but rather a resolved commitment to the heritage of Christ on the cross. She said in her first conversation with the prioress there: "It is not human activity that helps us - it is the suffering of Christ. To share in this is my desire." On being registered in the order she expressed the wish to be named "Blessed by the Cross." She had the words of St John of the Cross printed on the devotional picture presented to her on taking her final vows: "My only vocation is that of loving more.

8. Dear brothers and sisters. We bow today with the entire Church before this great woman whom we from now on may call upon as one of the blessed in God's glory, before this great daughter of Israel who found the fulfillment of her faith and her vocation for the people of God in Christ the savior. In her conviction, those who enter the Carmelite order are not lost to their own -- on the contrary they are won for them. It is our vocation to stand before God for everyone. After she began seeing the destiny of Israel from the standpoint of the cross, our newly beatified sister let Christ lead her more and more deeply into the mystery of his salvation to be able to bear the multiple pains of humankind in spiritual union with him and to help atone for the outrageous injustices in the world.

As Benedicta a Cruce--blessed by the cross--she wanted to bear the cross with Christ for the salvation of her people, her church and the world as a whole. She offered herself to God as a "sacrifice for genuine peace" and above all for her threatened and humiliated Jewish people. After she recognized that God had once again laid a heavy hand on his people, she was convinced "that the destiny of this people was also my destiny,"

## His Suffering

When Sister Teresa Benedicta a Cruce began her last theological work, *The Science of the Cross*, at the Carmelite convent in Echt (the work remained incomplete since it was interrupted by her own encounter with the cross) she noted: "When we speak of the science of the cross this is not ... mere theory ... but rather vibrant, genuine and effective truth." When the deadly threat to the Jewish people gathered like a dark cloud over her as well she was willing to realize with her own life what she had recognized earlier: "There is a vocation for suffering with Christ and by that means for involvement in his salvation. Christ continues to live and to suffer in his members. The suffering gone through in union with the Lord is his suffering, and is a fruitful part of the great plan of salvation."

With her people and "for" her people Sister Teresa Benedicta a Cruce traveled the road to death with her sister Rosa. She did not accept suffering and death passively, but instead combined these consciously with the atoning sacrifice of our savior Jesus Christ. A few years earlier she had written in her will: "I will gladly accept the death God chooses for me, in full submission to his holy will. I ask the Lord to accept my suffering and death for his honor and glory, and for all interests ... of the holy Church." The Lord heard her prayer.

### An Example

The church now presents Sister Teresa Benedicta a Cruce to us as a blessed martyr, as an example of a heroic follower of Christ, for us to honor and to emulate. Let us open ourselves up for her message to us as a woman of the spirit and of the mind, who saw in the science of the cross the acme of all wisdom, as a great daughter of the Jewish people and as a believing Christian in the midst of millions of innocent fellow men made martyrs.

She saw the inexorable approach of the cross. She did not flee in fear. Instead, she embraced it in Christian hope with final love and sacrifice and in the mystery of Easter even welcomed it with the salutation *ave crux, spes unica*. As Cardinal Hoffner said in his recent pastoral letter, "Edith Stein is a gift, an invocation and a promise for our time. May she be an intercessor with God for us and for our people and for all people."



9. Dear brothers and sisters, today the Church of the 20th century is experiencing a great day. We bow in profound respect before the testimony of the life and death of Edith Stein, an outstanding daughter of Israel and, at the same time, a daughter of Carmel, Sister Teresa Benedicta a Cruce, a person who embodied a dramatic synthesis of our century in her rich life. Hers was a synthesis of a history full of deep wounds, wounds that still hurt, and for the healing of which responsible men and women have continued to work up to the present day. At the same time, it was a synthesis of the full truth on humankind, in a heart that remained restless and unsatisfied "until it finally found peace in God."

### Spirit and Truth

When we pay a spiritual visit to the place where Jewish woman and Christian experienced martyrdom, the place of horrible events today referred to as *Shoah*, we hear we heard the voice of Christ the Messiah and Son of Man, our Lord and Savior.

As the bearer of the message of God's unfathomable mystery of salvation he said to the woman from Samaria at Jacob's well:

"After all, salvation is from the Jews. Yet an hour is coming, and is already here, when authentic worshipers will worship the Father in spirit and truth. Indeed, it is just such worshipers the Father seeks. God is Spirit, and those who worship him must worship in spirit and truth" (Jn. 4:22-24).

Blessed be Edith Stein, Sister Teresa Benedicta a Cruce, a true worshiper of God --in spirit and in truth. She is among the blessed. Amen. □

## THE MARTYRS OF COMPIEGNE

The Church at large alinged itself with the old and sometimes corrupt monarchies, claiming that the crown was its best ally and protector. Carmel in Europe during the 18th century allowed itself to be drawn into the same regretful condition which afflicted the Church at large: an unhealthy withdrawal from the real world of an evolving society. (Journey to Carith, Rohrbach, 287-)

In August 1790 a functionary of the government appeared at the convent, about 50 miles north of Paris, and offered the nuns their freedom according to the tenets of the new constitution, but they refused, stating that the offer was one of a "ridiculour freedom."

Shortly before their expulsion the prioress proposed to the community that they offer themselves to God as victims to obtain peace for the Church and the state. All of the nuns agreed immeditely, except the two oldest, who were terrified at the implications of that offering. However, that same evening the two nuns overcame their fear and joined the rest of the community in tht heroic act which expressed the spirit and authenticity of their later martyrdom.

In September 1792 the nuns of Compeigne were expelled from their convent, and they went into hiding as had other Carmelite nuns, splitting into four groups which took up residence in huses in the area of Compeigne. They continued their clandestine convent life until June of 1794. Many of members of the 65 convents of nuns and 79 monasteries of friars did the same or emigrated to Italy, Spain or the Low Countries.

Then these were discovered, arrested, and imprisoned at Compeigne. They were then hauled to Paris in open carts. They were tried and found guilt of practicing the religious life against the proscriptions of the constitution and of being "religious fanatics" and sympathizers of the king, and so condemned to death.

Their reply: "Thank you, gentlemen, that is all we wished to hear". Then among themselves: "We have now heard the true reason for our arrest and condemnation. It is because of our religious beliefs that we are to die. We all wished to hear such a statement. Our eternal praise and thanks to Him who has prepared us for the road to Calvary". On July 17, 1794 these sixteen Discalced Carmelite Nuns were taken to the Place of



the Throne to be executed by guillotine.

A deadly hush fell over the crowds. Five thousand people had already been guillotined during the Reign of Terror, and it become somewhat of a sport of the crowd, accompanied by cheers and the roll of drums.

During the long ride across the city the nuns had been chanting aloud the *Psalms* and the *Salve Regina* and the *Te Deum*. As the carts pulled into the Place the crowd seemed stunned by the sight of these sixteen nuns chanting their prayers with happy faces.

When they reached the scaffold they sang the *Veni Creator Spiritus*. Then they renewed their Baptismal Promises and their Carmelite Vows in clear voices to a silent crowd.

Starting with the youngest, each Carmelite knelt and asked for a blessing from the Prioress and permission to die. Then each ascended the steps, and was executed. The community continued to chant the *Laudate Dominum* and the *Litany of the Blessed Virgin*. The voices grew fewer and fewer until there was silence after Mother Therese of Saint Augustine was executed.



Sr Constance de Jesus Meunier, 29.  
 Sr St Francis Xavier Verolot, 30.  
 Sr Marie Henriette of Providence Pelras, 34.  
 Mother Therese of St Augustine Lidoine, 41.  
 Sr Saint Louis Brideau, 42.  
 Sr Therese Soiron, 44.  
 Mother Henriette of Jesus De Croissy, 49.  
 Sr Catherine Soiron, 50.  
 Sr Therese of Saint Ignatius, Trezel, 51.  
 Sr Mary of the Holy Spirit Roussel, 51.  
 Sr Saint Martha Dufour, 52.  
 Sr Therese of the Heart of Mary Hanisset, 52.  
 Sr Julie Louise of Jesus Cretien De Neuville, 52.  
 Sr Euphrasie of Immaculate Conception Brard, 58.  
 Sr Charlotte of the Resurrection Thouret, 78.  
 Sr of Jesus Crucified Piedcourt, 78.

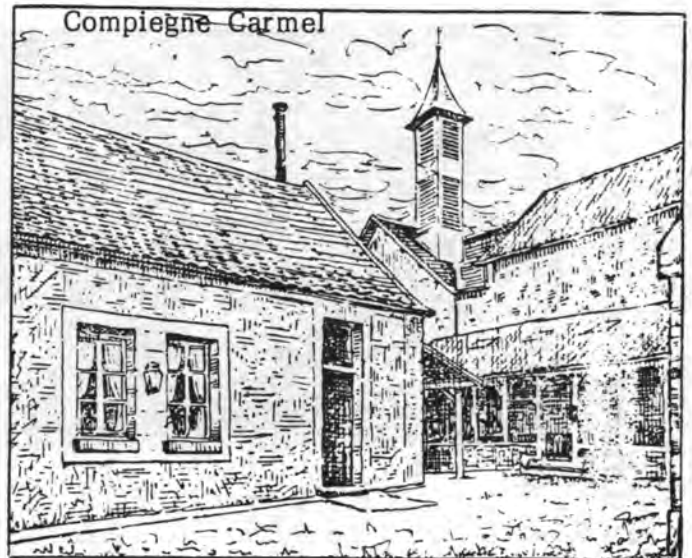
By their courageous and joyful witness they shook the credibility of the "Reign of Terror". Ten days later it ended the death of over 5000 nobility, clergy and religious with the death, by the same guillotine, of the perpetrator, Maximilien Robespierre.

The Carmelite convents in France had an almost unbelievable development throughout the entire nineteenth century. In 1865, after many failures, the convent was re-established at Compiègne. By 1880 there were 113 convents, but only 16 were legally established with the necessary permission of the government. The friars were not as fortunate: they were regarded with greater suspicion and hostility than the cloistered nuns behind their walls.

Little Therese of Lisieux, living not too far from Compiègne, wrote of the reality of martyrdom on one occasion when the government was rattling the sword of anti-Catholicism. This may have been on the first centennial of the martyrdom of the whole community, July 17, 1894. So did Bl. Elizabeth of the Trinity when their public chapel was locked in 1903, less the nuns influence the public with "their foolishness."

The Carmelite nuns of Compiègne were beatified on May 27, 1906. Let us pray that these 16 Carmelite Nuns and the many Carmelite Friars may soon be canonized.

The video the "*Dialogues of the Carmelites*" is periodically broadcast on PBS, giving an artistic rendition to the great grace and gift of martyrdom.



## TWO CARMELITE MARTYRS IN INDONESIA

Pierre Berthelot was born in Honfleur in France in 1600. He was a cartographer and naval commander for the kings of Portugal and France before he entered Carmel in Goa in 1635. He became **Blessed Denis of the Nativity**. His ordination was moved up so he could be chaplain and navigator on an expedition to the hostile island of Sumatra. A willing companion was found to accompany him on this mission endeavor.

Thomas Rodriguez da Cunha, a captain in the army-marines, entered Carmel, taking his vows in 1615. He eventually became **Blessed Brother Redemptus of the Cross**. It came about in this fashion. He was transferred to Goa. In the town of Achen, on Sumatra, as a companion to Fr Denis Berthelot, and with about 50 other Christians, they encountered hostile natives who killed them on the beach at night. Their bodies glowed in the dark all night, and angelic singing was heard, which caused the natives to fear that they had killed some gods. It was November 29, 1638. The two friars were beatified in 1900 and given November 29th as their feast day.





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- examines the post-Vatican II renewal in Marian studies
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- offers a perspective on Mary's relevance today
- invites participants to share their own understanding and experiences of Mary
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***Carmel and Mary***  
***Living the Tradition Today***



***A Marian Symposium & Celebration***

Wednesday - Saturday

***October 28~31, 1998***



sponsored by

***The Carmelite Institute***  
for all Carmelites and Friends of Carmel



**John Ascuaga's Nugget Hotel**  
**Reno/Sparks, Nevada**

## The Symposium Schedule...

### Wednesday, October 28

7:30 pm **Welcome** by Bishop Phillip F. Straling, Reno Diocese  
**Prayer, Song, Shared Reflections, Introductions**  
 Musician: Paul Gurr, O.Carm.  
**Reception Follows**

### Thursday, October 29\*\*

9:00 am **Mary at the Millennium**  
*Recent developments in Marian studies*  
 Mary Hines, PhD

11:00 am **The Lady of the Place**  
*The formative years in Carmelite Marian devotion: 1245-1308 c.e.*  
 Christopher O'Donnell, O.Carm.

2:30 pm **The Medieval Flowering**  
*The evolution of Carmel's Marian consciousness*  
 Eamon Carroll, O.Carm.

4:30 pm **Conferences:**

1. **Bl. Titus Brandsma and Mary**  
 Redemptus Valabek, O.Carm.
2. **St. Thérèse and Mary**  
 Jerome Lantry, OCD
3. **The Virgin Mary in the Medieval Carmelite Liturgy**  
 James Boyce, O.Carm.
4. **Images of Mary in the Carmelite Tradition**  
 Robert Stefanotti, O.Carm.

8:00 pm **Marian Concert**  
 Musician-Performer: Paul Gurr, O.Carm.

### Friday, October 30\*\*

9:00 am **Patroness, Mother, Sister, Most Pure Virgin**  
*Core Marian themes in Carmel*  
 Christopher O'Donnell, O.Carm.

11:00 am **Edith Stein and Mary's Spiritual Maternity**  
*St. Theresa Benedicta of the Cross' appraisal of Mary as a model for the modern woman*  
 Dianne Traflet, STD

**Friday afternoon & evening free**  
 (see excursions offered)

### Saturday, October 31

9:00 am **Pilgrimage and Marian Shrines**  
*The traditional and still-vigorous spiritual exercise of pilgrimage*  
 Edith Turner, PhD

11:00 am **The Scapular, a Global Sign and Symbol**  
*A fresh perspective on this revered sacramental of the church*  
 David Blanchard, O.Carm.

2:30 pm **Carmel and Mary at the Millennium**  
*A panel of speakers identifies Carmel's gifts and challenges for the coming age.*

4:30 pm **Closing Eucharist**  
*Vigil Mass of All Saints*

6:30 pm **Banquet**

\*\*Eucharist options on Thursday and Friday are 7:00 am and 5:45 pm



### About the Speakers...

**David Blanchard, O.Carm.**, studied anthropology at the University of Chicago with Victor Turner. His field work involved living and working with the Mohawk Indians. He presently is associate director of the Mission & Cross-Cultural program at the Washington Theological Union. Eight months of each year are spent pastoring a community in El Salvador.

**James Boyce, O.Carm.**, completed a doctorate in historical musicology at New York University. He has been publishing pioneer studies in the early liturgical traditions of Carmel. Finishing his term as pastor of St. Thérèse's Parish in Cresskill, New Jersey, Fr. Boyce teaches full-time at Fordham University, New York.

**Eamon Carroll, O.Carm.**, is Professor (emeritus) of Loyola University of Chicago and a staff member of the International Marian Research Institute of the University of Dayton Marian Library. Fr. Carroll specializes in the theology of the Blessed Virgin Mary. He has served as president of both the Catholic Theological Society of America and the Mariological Society of America.

**Paul Gurr, O.Carm.**, is a popular Australian singer and musician. In recent years he has recorded musical renditions of the poems of St. John of the Cross, and *Into the Land of Carmel*, a collection of Carmelite music on the occasion of the centenary of St. Thérèse of Lisieux.

**Mary Hines, PhD**, is professor of theology at Emmanuel College, Boston. Among her publications are articles on Mary in *The Journal of Ecumenical Studies*, *New Theology Review*, and *The New Dictionary of Catholic Spirituality*. She recently lectured on Mary in the Intra-Carmelite Formation Program.

**Jerome Lantry, OCD**, is in residence at St. Thérèse Parish in Alhambra, California. He is an experienced speaker on Carmelite topics and an enthusiastic student of St. Thérèse. Fr. Lantry is actively engaged in giving retreats for communities of Carmelite nuns. He has served the Secular Carmelites for many years as Spiritual Director.

**Christopher O'Donnell, O.Carm.**, teaches in Milltown Institute, Dublin. He is a specialist in the theology of the church and in Marian studies. Among his recent writings have been: *At Worship with Mary: A Pastoral and Theological Study*; *Ecclesia: A Theological Encyclopedia of the Church*; *Love in the Heart of the Church: the Mission of Thérèse of Lisieux*.

**Robert Stefanotti, O.Carm.**, specializes in Carmelite spirituality and art history. His dissertation for the Gregorian University, published as *The Phoenix of Rennes*, is a study of John of St. Samson, a leading figure in the Reform of Touraine.

**Diane Traflet, STD**, recently graduated from the Angelicum in Rome. She wrote her dissertation on Edith Stein's understanding of the spiritual maternity of Mary. Previously, she had earned a law degree from Seton Hall University and had responsibilities in the area of civil trial litigation.

**Edith Turner, PhD**, teaches in the anthropology department of the University of Virginia. She and her husband, Victor Turner, wrote the important study, *Image and Pilgrimage in Christian Culture*. The Turners' own pilgrimage was deepened through the experience of the Carmelite Marian Shrine of Aylesford, England.

**Redemptus Valabek, O.Carm.**, is a member of the Carmelite Institute in Rome and has been editor of *Carmel in the World* since 1971. He lectures at several colleges in Rome, including Regina Mundi. Among his works: *Prayer Life in Carmel*; *Titus Brandsma, edited essays*; *Mary, Mother of Carmel: Our Lady and the Saints of Carmel*, 2 vol.

### About the Panelists...

**Matthias DesLauriers, O.Carm.**, Middletown, New York, is past President of the National Association of Shrine and Pilgrimage Apostolates.

**Sam Anthony Morello, OCD**, is program director at Mount Carmel Center, Dallas, Texas.

**Jude Peters, OCD**, Holy Hill, Wisconsin, is past President of the National Association of Shine and Pilgrimage Apostolates.

## FIVE MARTYRED IN SPANISH CIVIL WAR



**Blessed Marie Pilar of St Francis Borgia**, was born at Tarazona in 1877, and entered the Carmel of Saint of Guadalajara in 1898.

**Blessed Teresa of the Child Jesus and St John of the Cross**, was born at Mochales in 1909, and entered the same Carmel in 1925.

**Blessed Maria Angeles of St Joseph**, was born at Getafe in 1905, and entered the same Carmel in 1929.

These three nuns, out of obedience to their religious superiors, to show concern for the safety of their community, left their convent in secular clothes. They were able to spend their first night safely in a hotel. They then left the next day to seek the protection of the Espinoza family. In route they met a group of Militia, who recognized them as religious and began shooting at them. Sr Maria Angeles died instantly. Sr Maria Pilar was seriously wounded by both knife and bullets and left for dead. She was taken to the Red Cross but died soon thereafter. She pardoned her murderers as she died. As Sr Teresa was seeking a hiding place a Militiaman prevented her from entering, but offered to help her escape to freedom. Instead he led her to the cemetery where other Militia were present. She witnessed in faith to Christ the King and was martyred on July 24, 1936. They were beatified by Pope John Paul II in 1987.

**Blessed Maria Mercedes Prat**, born in Barcelona in 1880. She entered the Society of Saint Teresa in 1904, sharing her natural goodness as calm, gentle but also firm in character. All these traits she used as a school teacher in Barcelona. On July 19th she was evicted from her convent, arrested on the 23rd, shot, and she died on July 24, 1936.

**Blessed Maria  
Sagrario of  
Saint Aloysius  
de Gonzaga.**



Maria was born Elvira Moragas Contarero in 1881 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. She was beatified this last May 10, 1998 in Rome.

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