



CARMEL CLARION

Discalced Carmelite Secular Order, Washington, D.C.

Saint Teresa
Benedicta
of the Cross

Order of
Discalced
Carmelites

Co-Patroness
of Europe

Martyred
August 9, 1942



August –
September
2000

Volume XVI
No. 5

Volume XVI, No. 5
August – September 2000

CARMEL CLARION

is a Catholic newsletter
published bi-monthly by the
Discalced Carmelite Secular
Order, Washington Province,
with central office in
Washington, D.C.

CARMEL CLARION

Discalced Carmelite Friars
2131 Lincoln Road, NE
Washington, D.C. 20002-1151
Phone: 202-269-3792
Fax: 202-832-5711
E-mail: centala@juno.com

Editor

Fr Theodore N. Centala OCD

Staff

Suzanne Carmasino OCDS
Brother Tony Holmes SSCC
Rosemary Moak OCDS

Provincial Delegates

Fr Patrick Farrell OCD
Fr Salvatore Sciorba OCD
Fr Theodore N. Centala OCD

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Editorial

As we commemorate Saint Teresa Benedicta of the Cross let us reflect on how her life's journey can be found in the poem of Jessica Powers. Edith Stein had been suffering ever since she "lost" her parental faith and quit praying to the God of her ancestors, the Hebrew People.

She again "found" God as the Father of Jesus Christ and she also found her answer to suffering in the Cross of Jesus Christ. She is filled with a succulent rich wisdom, one which even her keen philosophical mind can accept. It is revelation, God-fathered, heaven-new.

Her journey continues, as a Christian Jewess, in the midst of a Nazi inhumane ethnic policy. She cleverly is able to sidestep some of the minor points but she knows that she will be a victim of the system, and indeed so it happens.

She is arrested and shipped by rail through deep forests to an extermination camp. In solidarity with her sister, Rose, a Secular Order Carmelite, she goes "for her People" and accepts this ordeal in unison with the Cross of Christ as her only hope. She writes for the feast of the Elevation of the Cross, September 14, 1939, "The Crucified One looks down on us and asks us whether we are still willing to honor what we promised in an hour of grace." She goes to her martyrdom on August 9, 1942. Then she is a "participant, taking of Godhead its amazing fill."

We wish to thank Pat Lyne OCDS for permitting us to use the beautiful stained glass window of Saint Teresa Benedicta, from the cover of her book, *Edith Stein Discovered*, on the cover of this issue of our Carmel Clarion.

Angela Pillai has been using *I Want to See God* for about ten years in her task as formation director in Hampton, VA. We are thankful that she is willing to share her personal experience of how she was able to use this hidden treasure in her monthly lesson plans.

Some Groups are discovering that *I Want to See God* is indeed their main text book. Others that the classical writings of the Carmelite Saints are their text

books and that *I Want to See God* and their own lesson plans are in second and third place. Since our Carmelite Saints depended primarily on Scripture, perhaps we should also place that Holy Book in first place. ■

Father Theodore N Centala, OCD, Editor

The Moment After Suffering

Time's cupped hands holds
no place so lenient, so calm as this,
the moment after suffering. It is like
a sunlit clearing after densest wood,
bright by antithesis.

One sits upon a stump to get one's bearing
and to admire such evidence of day.
Thicket and tangle fade; the furtive creatures
of darkness take their leave and slink away.
One feeds upon a succulent rich wisdom
that, to the mind's surprise, has naught to do
with late abjection; it is revelation,
God-fathered, heaven-new.

Oh, there are woods, of course,
long forest stretches
of wide inhabited darkness to be crossed,
with pain and hunger, fear of unnamed
creatures,
an imminent certainty of being lost.
But even these elude this meditation,
or if intrusive being yet more release.
One muses as to what it will be like
to step at last from final forest into
the infinite meadows of unending peace,
a place all light and yet not lighted by
the harsh, obtrusive sun that walks our sky,
light that the soul assimilates until
not witness but participant it stands,
taking of Godhead its amazing fill.

Jessica Powers 1905-88
Sister Miriam of the Holy Spirit OCD

Essays from *The Hidden Life*

St. Teresa Benedicta of the Cross

St. Teresa Margaret of the Sacred Heart

On March 19, 1934, Pope Pius XI entered Blessed Teresa Margaret of the Sacred Heart in the register of saints. In Germany, the new saint is virtually unknown outside of our Order. Her life was quiet and hidden. She died on March 7, 1770 at the age of 22, and of this short lifespan, she spent five years in the Carmelite monastery in Florence. She performed no brilliant, attention-getting deeds, nor did her reputation reach the wider world. She was like a lily that, in a quiet vale protected from storms, rises slim and straight and, in the warm light of the sun, unfolds into a wondrous bloom. Her powerful and sweet fragrance charmed everyone who lived around her. Even after her death it did not evaporate, but spread wider and wider, and now it is to fill the entire church of God, the people of God.

Childhood

Teresa Margaret is often compared with St. Aloysius. Like him, she not only died early, but also shared with him angelic purity and severe penance. Her home was Arezzo in Tuscany. Her parents, Ignatius Redi and Camilla Balled, came from noble families. She was born on July 15, 1747, the eve of the feast of the Blessed Virgin

Mary of Mount Carmel. She was baptized as Anna Maria. From early childhood on, she showed an unusual desire to hear people speak of God. When anyone talked of heavenly things in her presence, she fixed her eyes on the person's lips with such rapt attention that it had to amaze and move those present. When her confessor later asked her whether, from the moment she had gotten to know God she had also begun to love him, she replied, "But everyone does that, and how could anyone not do so?" This is how self-evident it was to her that one merely needed to know God in order to love him. Another time she said, "Jesus knows that from childhood on I never had any other wish than to please him and to become holy."

People often observed her even as a six-year-old gazing fixedly up to heaven for a long time as though in deep meditation. From her seventh year on she understood how to "find God in all things," in

stars and flowers, in short, to read in all creatures a challenge to praise the Creator. When she was nine, her devout parents sent her to the Benedictine nuns at the monastery of St. Apollonia in Florence for her education.

She at once won the hearts of those in authority as well as her contemporaries by her ex-

(Excerpts from The Hidden Life Reprinted with the permission of ICS Publications)



St. Teresa Margaret of the Sacred Heart

emplary zeal and obedience, by her natural loveliness, cheerfulness, and readiness to serve. With childish naivete, she quite unconsciously expressed her continual union with God. While we are enjoying ourselves, Jesus is thinking of us," she called to her playmates in the middle of recess. So it is understandable that people took unusual advantage of her reliability and would often entrust her with watching her companions, without this evoking any dissension.

When she saw the older pupils go to the communion rail, her behavior showed such a deep desire to be united with the Lord that she was given permission to receive her first Holy Communion at ten years of age—early for that time. She herself had not asked for it, for she was not in the habit of expressing wishes. Nor did she say anything about the result. But her increased faithfulness, her anxious avoidance of



Erna (L) and her sister Edith (R) Stein, 1900

any shadow of sin, which often gave her sleepless nights for a presumed fault, bore persuasive witness.

Her rich interior life required discerning direction for her soul. Because she did not want to attract attention at the boarding school by staying in the confessional too long, she got the idea of confiding in her own father. In detailed letters she gave him an account of her spiritual life. She also asked him to destroy the letters at once. Since he did this conscientiously, none of this evidence has come down to us, except for the testimony of her father that they were full of the most exalted love of God and the most sensitive Christian perfection.

Probably at the suggestion of her father she also later consulted the confessor at the boarding school, Monsignor Pellegrini, and received from him direction in prayer and regulation of her penances, which she had already begun in her family home at an interior motivation.

A particular characteristic of her piety was her love of the Mother of God, which she harbored from early childhood. At the boarding school she once slipped on the steps while she was carrying a warming basin filled with glowing coals. She cried aloud to the Virgin Mary, whose picture hung near the foot of the stairs, and landed at the bottom completely unharmed; the coals had not even damaged her clothing.

Her constant spiritual recollection was evidenced by the calm, placid evenness of her disposition even though she was naturally high-spirited. And the fruit of her love for God was an untiring, loving readiness to serve everyone, not just the nuns and fellow boarders, but also the servants, from whom she liked to take over the heaviest tasks inconspicuously and as though for her own delight.

Religious Vocation

Anna Maria considered herself lucky to be living under the same roof with the Lord. With holy joy she participated in the monastery's routines. So it was only natural that the desire to spend her whole life in the house of the Lord

should awaken in her. However, she still had no clarity about what order to choose. It was revealed to her in a singular way. She was 16 years old when one day in September of 1763 she was called into the speakroom with the nuns. It was a farewell visit of a childhood friend from her hometown who was about to enter the Carmelite monastery of St. Teresa in Florence. On the way back inside the monastery, Anna Maria felt strangely uplifted and happy, and suddenly she heard a voice that spoke to her: "I am Teresa, and I want you to be one of my daughters." In doubt as to whether she should receive these words as divinely inspired, she rushed to the chapel to ask for complete clarity before the altar. Here that voice spoke for the second time and more clearly than before: "I am Teresa of Jesus, and I say to you that you will soon find yourself in my monastery."

Now complete calm settled over the soul of the young girl, and she decided to consecrate herself to God in Carmel. For the time being, she spoke with no one about this. And when shortly thereafter her father took her back to her family home, she kept her secret for several more months. She used this time to explore whether she would be equal to the strict lifestyle in Carmel. Without in the least neglecting her duties to her family, she remained in her room as much as possible to immerse herself in prayer and to read spiritual

books. As much as consideration of her surroundings permitted, she practiced silence. She allowed no one to wait on her; in fact, when she could, she sought to do some of the servants' work. She let others choose her clothing without bringing up her own taste and, when possible,

avoided changing her clothes during the day. She knew how to exercise secret mortifications during meals and to give to the poor some of what she denied herself. Indeed, she did not shrink from inflicting severe penances on her sensitive body.

After testing herself in this way for several months, it seemed to her time to take the steps necessary to carry out her decision. The first person in whom she confided was the Jesuit priest Jerome Maria Cioni. He advised her to discuss it with her mother. She chose her seventeenth birthday for this. Without her knowledge, her mother told her father. In spite of their piety, both parents were



St. Edith Stein on veiling day

painfully disconcerted. However, it did not occur to them to refuse their consent outright. The only thing Count Redi deemed necessary was a thorough examination by experienced men of the spirit. Since everyone whose advice they sought definitely said that her vocation was genuine, Anna Maria received permission to write a letter to the mother superior of the Monastery of St. Teresa requesting admittance to the Order.

Objections raised by companions in her household and relatives could not dissuade the young candidate for the religious life in the least. Almost without meaning to, her father put her through a more difficult test. He and his favorite child had a habit of staying up together in the evenings to share their views on spiritual questions after the rest of the family had gone to bed. These hours gave both of them the greatest joy. One evening they were again sitting together. So far Count Redi had avoided discussing Anna Maria's plan with her. She did not even know that he was aware of it. On this evening he was suddenly overpowered by grief. He burst into tears and asked, "Do you really intend to leave me, my dear daughter?" Anna Maria loved her father tenderly. Not only was she bound to him by a child's natural attachments but, simultaneously, by a supernatural love for her spiritual director and confidant. Therefore, this surprising outburst must have touched her deeply. Count Redi himself described her behavior at that moment: "At this shock, probably the strongest possible to inflict on her sensitive heart under these circumstances, she remained standing motionless before me for a time as though animated by a higher spirit. Then she retreated to her room without saying a word."

When the answer from Florence came assuring Anna Maria's acceptance as a postulant, her father decided to take her to the monastery himself. Beforehand, at her mother's suggestion, one more special pleasure was afforded her: a pilgrimage to the nearby Mount Alvernia, to the holy place where St. Francis received the stigmata.

One day during the second half of August in the year 1764 Anna Maria left her home forever. Her mother was sick in bed. The departing daughter knelt before her to ask for her farewell blessing. Countess Redi could not say a single word; tears were all she had in reply. Anna Maria again remained very quiet and completely controlled her pain. After a few consoling words to his wife, Count Redi led her to the carriage. "After we had taken our places in it," he

later said during the process, "without letting her know that I was observing her, I saw my daughter serious, motionless, and silent for a solid hour. Then her cheerful disposition returned, and she engaged me in merry and spirited conversation, continuing the journey in the most complete composure."

In Florence Anna Maria once more visited the nuns at St. Apollonia's who had raised her, to say good-bye to them and to her two younger sisters who were now pupils there. Then she stepped over the threshold of the Monastery of St. Teresa, which was now to become her home.

Life in the Order

The young sister used to call the convent that had admitted her the "house of angels." She considered all of her fellow sisters as angels. In her letter requesting admittance, she had said that her goal was to "compete with them in the holy love of God." She deemed belonging to this community an entirely undeserved grace and was continually grateful to the nuns. She was always convinced that she lived among them as someone entirely undeserving. With complete sincerity, she once said to her confessor, "Believe me, my Father, these nuns are saints and real angels. I tremble when I think of how different I am from them and how far from their example. Believe me, I am really unworthy to lay myself under their feet and to serve as a floor for them. By constantly giving them annoyance, all I am good for is to enable them to practice the virtue of patience continually. I do not know how they begin to tolerate me." At the same time, her behavior from the day of her entrance resembled that of a tried religious, so from that point of view there was never any doubt about her final acceptance after the probationary period.

But as the months of testing neared their end, another circumstance put the happy outcome in question: a virulent swelling above her right knee that would not go away for a long time. At first she tried to hide the trouble and knelt on the floor as always without support.



ly convinced in their hearts of having obtained a consummate daughter of St. Teresa. But, in accord with the custom of that time, she had to wait two more months for the final vote and during this time even had to leave the enclosure. She spent the time in quiet withdrawal with Isabella Mozzi, a friend of her mother's in Florence.

March 11, 1765, was chosen for the clothing. On the eve, Anna Maria was permitted to return to the monastery. A large crowd of acquaintances and practically all the nobility of Florence were at the church where preparatory devotions were held to welcome her. They accompanied her to the door of the enclosure. Just as many participated at the clothing ceremony the following morning. At that time she received her religious name, Teresa Margaret Marianne of the Sacred Heart of Jesus.

The novice mistress into whose hands the young nun was entrusted, Teresa Maria Guadagni, had set as her goal the forma-

tion of her charges on the model of the oldest father of our Order, the strict hermit of Mount Carmel. The more she considered the perfection of which the new novice was capable and to which she was called, the sharper the weapons she believed herself permitted to use to foster the practice and to gain proficiency in the basic virtues of a religious: humility, obedience, self-abnegation. She knew how to find faults and shortcomings in everything Margaret did and would reprimand her sharply. And when the young sister acknowledged the correction by the customary prostration on the floor, the mistress was in no hurry at all to give her the signal to rise. But no one ever saw a hint of bitterness

But when she became feverish, the illness could no longer remain a secret. What gave her even more distress than the bodily pain was having to expose the affected part to the attending physician. She accepted the painful operation patiently in remembrance of the suffering Savior. Finally, the suffering abated and with it the impediment to her reception of the habit.

The sisters assembled in chapter to receive the postulant's request for acceptance. Fearful that she might be excluded because of her unworthiness, she knelt before the mother prioress and asked pardon for her failures, promising to do better. With great joy she heard the comforting assurance of the sisters who were complete-

or sensitivity in Margaret. However, when she was finally allowed to rise, she did so with a friendly and cheerful expression and with the words, "God reward you for your good deed."

Before her profession of vows, she had an experience of suffering similar to that before her clothing. It was the same physical illness and, after this had been healed successfully, there was the fear that they would not allow her to make her profession because of her many faults and imperfections. She could hardly believe it when the acceptance was finally confirmed, and was full of gratitude for the undeserved grace. She zealously examined herself to see whether she had any attachment that might impede her complete union with the Lord. Her great love for her father was the only thing that still caused her doubt. So she decided

to sacrifice the exchange of letters that she had been maintaining up to then. She informed him that from now on they would meet in the heart of Jesus and would see who could love God the most. When incidentally another sister asked her, right after a visit

from her father, whether the farewell had not been difficult for her, she smiled and showed her a scrap of paper on which some words of St. Augustine were written: *Minus te amat, qui tecum aliquid amat.* "They love you too little who continue to love anything other than you."

An eyewitness recounts of her profession on March 12, 1766: "At the solemn moment of profession, she seemed to be transformed into a seraph, and so deep and powerful was the impression of love her outward appearance made on the circle of sisters around her that they were too moved and amazed to be able to restrain their tears."

The foundation of her life in the Order was her deep and living faith. As during her childhood, so also later, she wanted to hear about God and to enrich her knowledge. Even more

than by books and priestly instruction, this desire was satisfied by illumination from on high. Out of this living faith arose a holy reverence for everything connected with things of faith: for priests, for the other sisters as brides of Christ, for all the altar vessels she cared for as sacristan, for all the rites during worship. Above all, the fruit of this living faith was constant living in God's presence. Her confessor and spiritual director during her years in the Order, Fr. Ildefonso, said during the process that in his judgment "her prayer had reached the level of unity in faith where these kinds of souls seem unable to continue to live much longer naturally. So in accord with the usual way of God's providence, they tend to be called early into the better world, there to see and to enjoy unveiled the

Source of all being and all reality, the highest Lord whom they so eagerly sought to know on this miserable earth."

Her favorite expression was "God is love." And to requite this divine love with love in return was self-evident to her even from childhood. The

thought of what the Lord suffered for us aroused in her the burning desire "to suffer a little for him, too." Therefore, she found no trial too hard; she discovered ever new sacrifices and penances. But she also knew that the Lord saw the proof of our love for him in the love we show to others. She found the occupation ideally suited for her love of neighbor in caring for the sick, when this responsibility was given to her after her profession. She was tireless in her care for those who were ill, and no impatience, no irritability or ingratitude of theirs could decrease her loving concern. Her strict superior, with whose care she was entrusted, knew how to try her most severely and had something to complain about in spite of all her eagerness. However, the caretaker always remained loving and patient. The ill mother prioress deliberately

"At the solemn moment of profession, she seemed to be transformed into a seraph, and so deep and powerful was the impression of love her outward appearance made on the circle of sisters around her that they were too moved and amazed to be able to restrain their tears."

had to control herself so as not to express her wonder and gratitude for the tireless care. However, the only reason for this reticence was that she, too, considered it her duty to train her young daughter in humility and patience. In assuming the care of a mentally ill sister, the infirmarian took on a true martyrdom. But when they wanted to relieve her once more of this burden, she pleaded so hard to be allowed to continue to tend the patient that permission was granted her.

When the monastery was visited by an epidemic, her strength seemed to multiply. Indeed, it was apparent that supernatural gifts came to assist her in her duties. No matter how far away she was, she sensed when one of her patients needed her and was instantly at her side. A deaf elderly sister, with whom no one could communicate any longer, whom therefore even the confessor was no longer able to comfort, understood everything that Teresa Margaret said to her, even in a soft voice. So the infirmarian could care for her unhindered, and the patient also received from her the spiritual consolation for which she longed.

One day she found herself in the refectory with a sister who had been suffering from a severe toothache for a long time. Sr. Teresa Margaret saw that she was again in great pain. Full of sympathy, she arose, hurried over to the sufferer, and — in complete contrast to her former reserve the Constitutions of the Order also required — she pressed a kiss on the painful spot. Then she returned to her place. At that moment the pain left and did not return.

Death and Glorification

In the midst of these self-sacrificing deeds of love, she herself was called away. On

March 4, 1770, she asked her confessor to allow her to make a general confession and to permit her to receive communion the next morning as though it were her last. Obviously, she had a premonition of her sudden death that would make it impossible for her to receive Viaticum. On the eve of March 6 she stayed to care for the sick so long that she could no longer have supper with the community. Somewhat later she went to the refectory to have the small collation served in Lent. There she was suddenly seized by severe pain resembling colic. She wanted to go to her cell, but could only drag herself as far as a room near the refectory. Only after a while, when the pain had abated enough, was she able to reach her cell. There she collapsed and had to call for help.

She was put to bed never to leave it again. For the whole night and the following day she was in unspeakable pain, but not for a moment did she lose patience; and every effort made on her behalf seemed to her to be too much. She

would not allow a sister to watch beside her at night. Only under obedience did she permit a maid to remain with her. And all she requested of the maid was that she remained quiet so as not to disturb anyone's nightly rest. In the morning her first concern was that the young woman should make up the sleep she had missed. In the most severe pain, she gave the sisters instructions for the care of her patients. When she could no longer speak from pain, she turned her eyes to the cross that she was holding in her hand and pressed her lips to the wounds of the Crucified.



At the Foot of the Cross

Love of the Cross: Some Thoughts for the Feast of St. John of the Cross

At about three o'clock in the afternoon, about the hour when our Lord died, she lost movement and speech. The confessor who was called could do nothing more than administer Extreme Unction to her. Soon thereafter she passed away quietly and peacefully.

Because of the illness that had carried her off, shortly after her death the corpse was very disfigured, the face and neck were blue and the body very swollen. The nuns were almost hesitant to place her on view at the grate in the church as was the custom. But even during the transfer, an amazing change began: The blue color changed to a delicate pallor, the face took on a rosy glow, the body turned slim and pliant. On March 9, the deceased seemed to be more beautiful and vibrant than when alive. Therefore, the Father Provincial permitted a postponement of the burial. Until March 22, that is, for fifteen days, the nuns kept their deceased sister in the church; not a trace of decomposition appeared. On that day the archbishop of Florence visited the corpse with many associates, including medical experts. Besides the miraculous preservation of the body, what attracted great crowds of the faithful — as at the death of our Holy Mother Teresa — was the unique fragrance that the corpse exuded. It spread to everything that came in contact with the deceased. Indeed, even the things that she had touched during life exuded.

The holy body, which has remained incorrupt to this day, now rests in a glass shrine in the monastery church in Florence. Countless answers to prayers and cures of the sick led to early initiation of the beatification process so that her own father and confessor as well as a number of Carmelite nuns could testify.

In 1839 Pope Gregory XVI pronounced her virtues heroic. However, the beatification process was not concluded until the year 1929 under Pope Pius XI, and the jubilee of our salvation has now, on March 19, 1934, brought the canonization of the faithful follower of the Cross. (We celebrate her feast on September 1st) ■

We hear repeatedly that St. John of the Cross desired nothing for himself but to suffer and be despised. We want to know the reason for this love of suffering. Is it merely the loving remembrance of the path of suffering of our Lord on earth, a tender impulse to be humanly close to him by a life resembling his? This does not seem to correspond to the lofty and strict spirituality of the mystical teacher. And in relation to the Man of Sorrows, it would almost seem that the victoriously enthroned king, the divine conqueror of sin, death, and hell is forgotten. Did not Christ lead captivity captive? Has he not transported us into a kingdom of light and called us to be happy children of our heavenly Father?

The sight of the world in which we live, the need and misery, and the abyss of human malice, again and again dampens jubilation over the victory of light. The world is still deluged by mire, and still only a small flock has escaped from it to the highest mountain peaks. The battle between Christ and the Antichrist is not yet over. The followers of Christ have their place in this battle, and their chief weapon is the cross.

What does this mean? The burden of the cross that Christ assumed is that of corrupted human nature, with all its consequences in sin and suffering to which fallen humanity is subject. The meaning of the way of the cross is to carry this burden out of the world. The restoration of freed humanity to the heart of the heavenly Father, taking on the status of a child, is the free gift of grace, of merciful love. But this may not occur at the expense of divine holiness and justice. The entire sum of human failures from the first Fall up to the Day of Judgment must be blotted out by a corresponding measure of expiation. The way of the cross is this expiation. The triple collapse under the burden of the cross corresponds to the triple fall of humanity:

the first sin, the rejection of the Savior by his chosen people, the falling away of those who bear the name of Christian.

The Savior is not alone on the way of the cross. Not only are there adversaries around him who oppress him, but also people who succor him. The archetype of followers of the cross for all time is the Mother of God. Typical of those who submit to the suffering inflicted on them and experience his blessing by bearing it is Simon of Cyrene. Representative of those who love him and yearn to serve the Lord is Veronica. Everyone who, in the course of time, has borne an onerous destiny in remembrance of the suffering Savior or who has freely taken up works of expiation has by doing so canceled some of the mighty load of human sin and has helped the Lord carry his burden. Or rather, Christ the head effects expiation in these members of his Mystical Body who put themselves, body and soul, at his disposal for carrying out his work of salvation. We can assume that the prospect of the faithful who would follow him on his way of the cross strengthened the Savior during his night on the Mount of Olives. And the strength of these crossbearers helps him after each of his falls. The righteous under the Old Covenant accompany him on the stretch of the way from the first to the second collapse. The disciples, both men and women, who surrounded him during his earthly life, assist him on the second stretch. The lovers of the cross whom he has awakened and will always continue to awaken anew in the changeable history of the struggling church; these are his allies at the end of time. We, too, are called for that purpose.

Thus, when someone desires to suffer, it is not merely a pious reminder of the suffering of the Lord. Voluntary expiatory suffering is what truly and really unites one to the Lord intimately. When it arises, it comes from an already ex-

isting relationship with Christ. For, by nature, a person flees from suffering. And the mania for suffering caused by a perverse lust for pain differs completely from the desire to suffer in expiation. Such lust is not a spiritual striving, but a sensory longing no better than other sensory desires, in fact worse, because it is contrary to nature. Only someone whose spiritual eyes have been opened to the supernatural correlations of worldly events can desire suffering in expiation, and this is only possible for people in whom the spirit of Christ dwells, who as members are given life by the Head, receive his power, his meaning, and his direction. Conversely, works of expiation bind one closer to Christ, as every community that works together on one task becomes more and more closely knit and as the limbs of a body, working together organically, continually become more strongly one.

But because being one with Christ is our sanctity, and progressively becoming one with him our happiness on earth, the love of the cross in no way contradicts being a joyful child of God. Helping Christ carry his cross fills one with a strong and pure joy, and those who may and can do so, the builders of God's kingdom, are the most authentic children of God. And so those who have a predilection for the way of the cross by no means deny that Good Friday is past and that the work of salvation has been accomplished. Only those who are saved, only children of grace, can in fact be bearers of Christ's cross. Only in union with the divine Head does human suffering take on expiatory power. To suffer and to be happy although suffering, to have one's feet on the earth, to walk on the dirty and



rough paths of this earth and yet to be enthroned with Christ at the Father's right hand, to laugh and cry with the children of this world and ceaselessly sing the praises of God with the choirs of angels — this is the life of the Christian until the morning of eternity breaks forth. ■

Elevation of the Cross, September 14, 1939: Ave Crux, Spes Unica! [Hail Cross, Only Hope]

"Hail, Cross, our only hope!" — This is what the holy church summoned us to exclaim during the time for contemplating the bitter suffering of our Lord Jesus Christ. The jubilant exclamation of the Easter Alleluia silenced the serious song of the cross. But the sign of our salvation greeted us amid the time of Easter joy, since we were recalling the discovery of the One who had passed from sight. At the end of the cycle of ecclesiastical feasts, the cross greets us through the heart of the Savior. And now, as the church year draws toward an end, it is raised high before us and is to hold us spellbound until the Easter Alleluia summons us anew to forget the earth for a while and rejoice in the marriage of the Lamb.

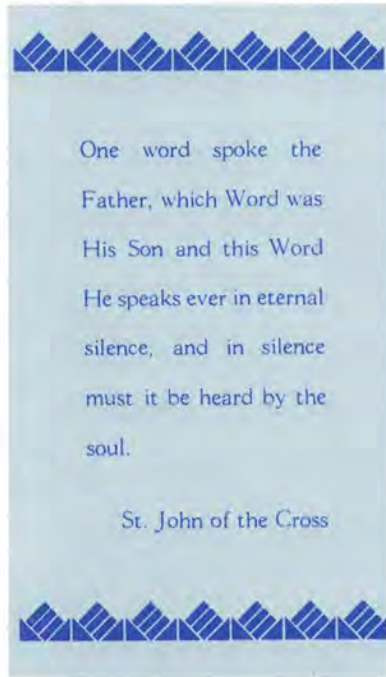
Our holy Order has us begin our fast with the Exaltation of the Holy Cross. And it leads us to the foot of the cross to renew our holy vows. The Crucified One looks down on us and asks us whether we are still willing to honor what we promised in an hour of grace. And he certainly has reason to ask. More than ever the cross is a sign of contradiction. The followers of the Antichrist show it far more dishonor than did the Persians who stole it. They desecrate the images of the cross, and they make every effort to tear the cross out of the hearts of Christians. All too often they have succeeded even with those who, like us, once vowed to bear Christ's cross after him. Therefore, the Savior today looks at us, solemnly probing us, and asks each one of us: Will you remain faithful to the Crucified? Consider carefully! The world is in flames, the battle between Christ

and the Antichrist has broken into the open. If you decide for Christ, it could cost you your life. Carefully consider what you promise. Taking and renewing vows is a dreadfully serious business. You make a promise to the Lord of heaven and earth. If you are not deadly serious about your will to fulfill it, you fall into the hands of the living God.

Before you hangs the Savior on the cross, because he became obedient unto death on the cross. He came into the world not to do his own will, but his Father's will. If you intend to be the bride of the Crucified, you too must completely renounce your own will and no longer have any desire except to fulfill God's will. He speaks to you in the holy Rule and the Constitutions of the Order. He speaks to you through the mouth of your superiors. He speaks to you by the gentle breath of the Holy Spirit in the depths of your heart. To remain true to your vow of obedience, you must listen to this voice day and night and follow its orders. However, this means daily and hourly crucifying your self-will and self-love.

The Savior hangs naked and destitute before you on the cross because he has chosen poverty. Those who want to follow him must renounce all earthly goods. It is not enough that you once left everything out there and came to the monastery. You must be serious about it now as well. Gratefully receive what God's providence sends you. Joyfully do without what he may let you to do without. Do not be concerned with your own body, with its trivial necessities and inclinations, but leave concern to those who are entrusted with it. Do not be concerned about the coming day and the coming meal.

The Savior hangs before you with a pierced heart. He has spilled his heart's blood to win your heart. If you want to follow him in holy



purity, your heart must be free of every earthly desire. Jesus, the Crucified, is to be the only object of your longings, your wishes, your thoughts.

Are you now alarmed by the immensity of what the holy vows require of you? You need not be alarmed. What you have promised is indeed beyond your own weak, human power. But it is not beyond the power of the Almighty — this power will become yours if you entrust yourself to him, if he accepts your pledge of truth. He does so on the day of your holy profession and will do it anew today. It is the loving heart of your Savior that invites you to follow. It demands your obedience because the human will is blind and weak. It cannot find the way until it surrenders itself entirely to the divine will. He demands poverty because hands must be empty of earth's goods to receive the goods of heaven. He demands chastity because only the heart detached from all earthly love is free for the love of God. The arms of the Crucified are spread out to draw you to his heart. He wants your life in order to give you his.

Ave Crux, Spes Unica!

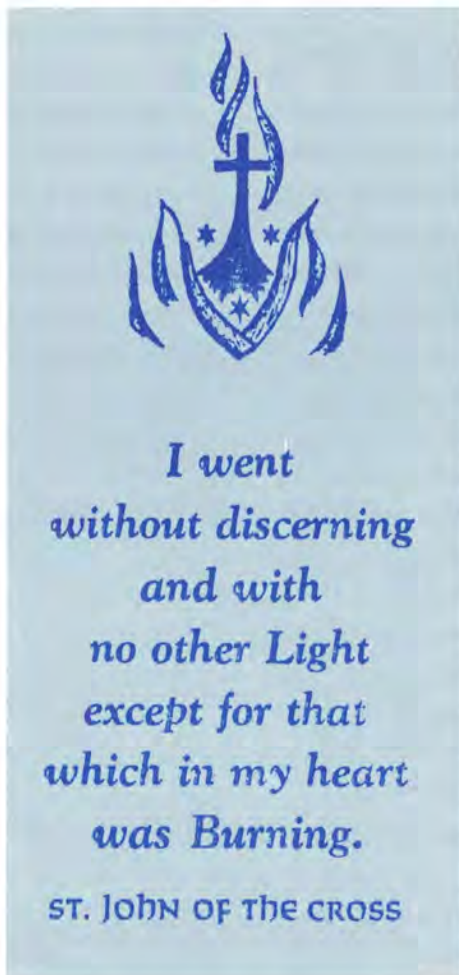
The world is in flames. The conflagration can also reach our house. But high above all flames towers the cross. They cannot consume it. It is the path from earth to heaven. It will lift one who embraces it in faith, love, and hope into the bosom of the Trinity. The world is in flames. Are you impelled to put them out? Look at the cross. From the open heart gushes the blood of the Savior. This extinguishes the flames of hell. Make your heart free by the faithful fulfillment of your vows; then the flood

of divine love will be poured into your heart until it overflows and becomes fruitful to all the ends of the earth. Do you hear the groans of the wounded on the battlefields in the west and the east? You are not a physician and not a nurse and cannot bind up the wounds. You are enclosed in a cell and cannot get to them. Do you hear the anguish of the dying? You would like to be a priest and comfort them. Does the lament of the widows and orphans distress you? You would like to be an angel of mercy and help them. Look at the Crucified. If you are nuptially bound to him by the faithful observance of your holy vows, your being is precious blood. Bound to him, you are omnipresent as he is. You cannot help here or there like the physician, the nurse, the priest. You can be at all fronts, wherever there is grief, in the power of the cross. Your compassionate love takes you everywhere,


this love from the divine heart. Its precious blood is poured everywhere — soothing, healing, saving.

The eyes of the Crucified look down on you — asking, probing. Will you make your covenant with the Crucified anew in all seriousness? What will you answer him? "Lord, where shall we go? You have the words of eternal life."

Ave Crux, Spes Unica! ■



Please pray for the success of the International **OCDS Congress in Guadalajara Mexico** from August 31 through September 7, 2000

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>August 2000</h1>		<p>1 St Alphonsus Liguori By considering the love He bore me, I regain my courage. <i>St Teresa of Avila</i></p>	<p>2 St Eusebius & St Peter Eymard Bl Elizabeth of the Trinity enters Carmel in Dijon as a postulant in 1901. <i>St Teresa of Avila</i></p>	<p>3 I feel a hunger for and have such an insatiable thirst that souls may search for God. <i>St Teresita of the Andes</i></p>	<p>4 St John Vianney O my Lord, You know my great desire to become a victim of Your Sacred Heart. <i>St Teresa Margaret Redi</i></p>	<p>5 Dedication of St Mary Major I long to become docile that I may learn all from Thee. <i>Bl Elizabeth of the Trinity</i></p>
<p>6 Transfiguration of the Lord There is no way to catch in words the sublime things of God. <i>St John of the Cross</i></p>	<p>7 St Albert Trappani, OC, Priest Pope St Sixtus II & St Cajetan How I wish to give my blood for the Church. <i>The Little Arab</i></p>	<p>8 St Dominic It is my dream before I die to be transformed into Jesus Crucified. <i>Bl Elizabeth of the Trinity</i></p>	<p>9 Death of St Edith Stein at Birkenau Death Camp in 1942 I thank you, my God, that I die a daughter of the Church. <i>St Teresa of Avila</i></p>	<p>10 St Lawrence The essence of Carmelite life is to intercede for sinners and cooperate in the redemption of the world. <i>St Edith Stein</i></p>	<p>11 St Clare of Assisi I love the Carmelites because they are so simple, so joyful, and Jesus must be that way. <i>Bl Mary of Jesus Crucified</i></p>	<p>12 During our work we should stop as often as we can for a moment to adore God from the bottom of our hearts. <i>Brother Lawrence</i></p>
<p>13 19th Sunday in Ordinary Time Pure contemplation lies in receiving. <i>St John of the Cross</i></p>	<p>14 St Maximilian Kolbe The life of a Carmelite is to suffer, love and pray, and in this I find my ideal. <i>St Teresita of the Andes</i></p>	<p>15 Assumption of the Blessed Virgin Mary Our Lady will herself take me by the hand and lead me to heaven. <i>Bl Elizabeth of the Trinity</i></p>	<p>16 Feast of Our Lady of Mt Carmel St Stephen of Hungary Love turns work into rest. <i>St Theresa of Avila</i></p>	<p>17 My Jesus I am determined to be all Yours, whatever the cost, and despite every repugnance. <i>St Teresa Margaret Redi</i></p>	<p>18 Bls John-Baptist, Michael-Alousius, & James, Priest and Martyrs, OCD St Jane Frances Chantal</p>	<p>19 St John Eudes Consumer all my imperfections like the fire that transforms everything into itself. <i>St Therese of Lisieux</i></p>
<p>20 20th Sunday in Ordinary Time In the heart of the Church, my Mother, I shall be love. <i>Little Therese</i></p>	<p>21 Pope St Pius X He will know the intensity of His Love by the love we have for our neighbor. <i>St Teresita of the Andes</i></p>	<p>22 Queenship of Mary My Heavenly Mother goes to Jesus and says, "Have mercy on this little one." <i>Bl Mary of Jesus Crucified</i></p>	<p>23 St Rose of Lima All things count for nothing when it is a matter of acquiring true love of God. <i>St Teresa Margaret Redi</i></p>	<p>24 St Bartholomew, Apostle St John of the Cross was declared Doctor of the Church in 1926.</p>	<p>25 Bl Mary of Jesus Crucified, OCD 1846-1878 Love is the only thing that can fill the heart of man. <i>The Little Arab</i></p>	<p>26 Transverberation of St Teresa of Avila The measure for being able to bear a large or small cross is love. <i>St Theresa of Avila</i></p>
<p>27 21st Sunday in Ordinary Time St Monica The soul lives where it loves. <i>St John of the Cross</i></p>	<p>28 St Augustine Bl Alphonso Maria Mazurek, OCD, Priest and Martyr 1891-1944</p>	<p>29 Martyrdom of St John the Baptist The more one endures in silence, the less one feels the wrong. <i>St Edith Stein</i></p>	<p>30 I resolved to give myself entirely to God in reparation for my sins, and to renounce everything for His Love. <i>Brother Lawrence</i></p>	<p>31 O, Soul, most beautiful among all the creatures, you are God's dwelling and His secret chamber and hiding place. <i>St John of the Cross</i></p>		

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <h1 style="margin: 0;">September 2000</h1>					1 <i>St Teresa Margaret Redi of the Sacred Heart, OCD, 1747-1770</i>	2 Every suffering is insignificant when we consider that it is a means of acquiring the true and pure love of God. <i>St Teresa Margaret Redi</i>
3 22nd Sunday in Ordinary Time Love is the fusion of two souls in one mutual perfection. <i>St Teresita of the Andes</i>	4 A soul which listens to self...which indulges in useless thoughts or desires, scatters its forces. <i>Bl Elizabeth of the Trinity</i>	5 Remember what you promised when you entered Carmel: to express in yourself the life of the Crucified. <i>St Teresa Margaret Redi</i>	6 Sometimes I think of myself as a block of stone before a sculptor & present myself thus to God and I beg Him to form me <i>Brother Lawrence</i>	7 Is it really demanding too much to make room in our life for our Savior so that He may transform our life into His own? <i>St Edith Stein</i>	8 Birth of the Blessed Virgin Mary Holy Spirit, I abandon myself to you. <i>Bl Mary of Jesus Crucified</i>	9 <i>St Peter Claver</i> During this time the Virgin helped me to cleanse my heart of every imperfection. <i>St Teresita of the Andes</i>
10 23rd Sunday in Ordinary Time God does not fit into an occupied heart. <i>St John of the Cross</i>	11 Poor St Peter, he was relying upon himself instead of relying upon God's strength. <i>St Therese of Lisieux</i>	12 <i>Bl Mary of Jesus, OCD, 1560-1640</i> Bl Mary's body still lies incorrupt in the Carmel in Toledo, Spain.	13 <i>St John Chrysostom</i> God is always there, but He is hidden and He keeps silence. <i>St Teresa Benedicta of the Cross</i>	14 Triumph of the Cross The spirit of the RULE is, above all, the spirit of the CROSS. <i>The Little Arab</i>	15 Our Lady of Sorrows This is the Virgin who has never ceased to console and to listen to me. <i>St Teresita of the Andes</i>	16 <i>Pope St Cornelius & St Cyprian</i> Nothing seems impossible to the one who loves. <i>St Teresa of Avila</i>
17 24th Sunday in Ordinary Time <i>St Albert of Jerusalem, Bishop, Law-Giver 1155-1214</i>	18 Let us be students of the laws of God (Gospel and Rule) so that we may conduct ourselves according to them. <i>St Raphael Kalinowski</i>	19 <i>St Januarius</i> The holy RULE and Constitutions are for us the expression of the divine will. <i>St Edith Stein</i>	20 <i>Sts Andrew Kim Taegon, Paul Chong Hasang & Companions</i> Love cannot contain itself! <i>St Teresa of Avila</i>	21 <i>St Matthew, Apostle</i> The God who has captured my heart is filling it with happiness and joy and I cannot refuse him. <i>St Teresita of the Andes</i>	22 The world is your Calvary, the observance of the RULE the Cross and the Vows the nails that fix you to it. <i>St Teresa Margaret Redi</i>	23 Sometimes it may seem to us that if we do not do more than the RULE, we shall not be saved. That is an error! <i>Bl Mary of Jesus Crucified</i>
24 25th Sunday in Ordinary Time Love turns all to one sweetness. <i>St John of the Cross</i>	25 We do not wholly receive the treasure of God's love because we do not wholly give ourselves to Him. <i>St Teresa of Jesus</i>	26 <i>Sts Cosmos & Damian</i> Be careful not to indulge in a great deal of talk... <i>St Albert of Jerusalem</i>	27 <i>St Vincent de Paul</i> It is the life of a Carmelite to commune with God from morning to night. <i>Bl Elizabeth of the Trinity</i>	28 <i>St Wenceslaus & Sts Lawrence Ruiz and Companions</i> With Love one must return love for love. <i>St Teresa Margaret Redi</i>	29 <i>Archangels, Sts Michael, Gabriel and Raphael</i> The Lord helps us... He is a true friend. <i>St Teresa of Avila</i>	30 <i>St Jerome</i> Complete surrender...is at the same time the only adequate fulfillment of a woman's aspirations. <i>St Edith Stein</i>

The Country of Saint Thérèse

Gavin Boyd OCDS

(Condensed by the Editor)

The grand scale of spontaneous devotion in response to the relics of St Thérèse of Lisieux, when on display in a few places in Canada and at many places in the USA, can inspire some thoughts on the significance of France in the Millennium celebrations. For vast numbers of people St Thérèse has shown the path of Life, with extraordinary results among the English speaking peoples — results that had become rapidly apparent before her canonization.

Since she has revealed in a new way the path of Life, leading to recognition of the splendor of the Way and the Truth, all who have received light through her can reflect on this with some sense of the obligations of honor, of thanksgiving, of reciprocity, before the Heavenly court.

We can pray then for a great revival of the Church in France, with cries of the heart that can extend beyond the English speaking world, and that can be transformed into the language of Divine Love, the language in which Our Lord speaks His thoughts that reach across all generations. This is a language which we are intended to learn while living in spirit among Heavenly things. Saint Paul, while living in that way, was profoundly conscious of his blood relationships, and we, knowing of the significance of such relationships for St Thérèse, can think now of the descendants of her relatives in contemporary France. We can unite ourselves with her solicitude for them, while we know that her thoughts, in her beatific vision, have a global reach, and a reach through the centuries.

Devotion to Our Lord's Sacred Heart began in France, following the revelations to St Margaret Mary, and St Teresa Margaret Redi of the Sacred Heart OCD. Devotion to Notre Dame de



Liesse — Our Lady of Joy and Vitality — antedates the devotion to Our Lord's Sacred Heart. Notre Dame de Liesse is honored with gratitude for the liberating effects of her help — freeing persons from captivity and from false beliefs. This devotion began during the Crusades.

Prayer for a great revival of the Church in France can be addressed to Notre Dame de Liesse, in the hope that this revival will exhibit much joy and vitality, thus radiating a splendor that will penetrate into other cultures.

In the history of the Church in France the shrine at Lourdes has much greater prominence, signifying Our Lady's role as Mother of Mercy. The long succession of healing miracles at this shrine encourages reflection on the contributions which many French Saints have made to the development of the life of the spirit in their country and beyond, and so can add more meaning to the theme of external aid for the children of those Saints who have remained loyal to their heritage. With this foreign assistance the spiritual rejuvenation that can be prayed for could indeed be joyful and vigorous.

In gratitude for the new light God shed in the life of Little Thérèse, we meditate on the great number of French saints, anticipating acquaintance with them in Heaven, and we wonder at the incredible diversity of Divine gifts with which they have enriched the Church. Some profound Providential design seems to be reflected in this diversity, and intuitions of this can motivate special dedication, profound commitments to prayer that the magnificent enterprise that has been disrupted will be resumed, with the splendor of the Life. Such prayer can invoke St Thérèse, the Co-Patron of France.

The external spiritual aid can continue, at a distance, the mission of the Cure of Ars, in a way that overcomes distances. He triumphed over incredible difficulties, and we must hope that his sword of the spirit will be grasped in firm hands again.

How can the hoped for renaissance happen? Here we must think of the mysterious causality of prayer, and of the supreme innovative capacity of Divine Providence. But most of all we must be intensely conscious of the profound importance

of trust in Our Lord's Merciful Love. Prayer for the country of Saint Thérèse could be given expression in new words of Divine Love. We have to understand that when we honor Our Lord's Merciful Love, we honor very profound emotions in the Heart of the Savior.

Questions about sensibilities have to be considered because the testimony of faith invite trust. Such testimonies will multiply, we must hope, with the great revival of the Church in France. Great faith reveals the splendor of Truth, the splendor of the Way, and the splendor of the Life. In this way the grace of spiritual renaissance can be diffused. For the country of Saint Thérèse this may well happen through the help of the prayers of many from other countries.

Notre Dame de Liesse: "Graciously deepen our trust in Your

Son's Merciful Love, and introduce the language of Divine Love more and more into French society, for the building up of the People of God. Through Your intercession we pray that the Merciful Savior's reign may be established in France, with royal compassion and magnanimity. We unite this prayer with those of Saint Thérèse, Co-Patron of France; with her may we greet You at the right of Your Son, Our Lord and Savior, in the procession to the Father's palace, the house of many mansions, for the festivals of Heaven. Amen." ■

Gavin Boyd is a retired professor of political science, living in Halifax, Canada



Syllabus for *I Want to See God*

Angela Pillai OCDS

Five years of formation

1st year Candidates (seven months)

Text Books:

Collected Works of St. Teresa of Avila,
Vol. 2, ICS Publication or *The Way of
Perfection—Study Edition*

The Way of Perfection:

Session 1 Introduction (we also use handouts)

Session 2 chapter 1– 8 and

I Want to See God, Vol. I p. 250
Spiritual Friendship

Session 3 chapter 9–14

Session 4 chapter 15–20

I Want to See God, Vol. I p. 377
Humility

Session 5 chapter 21– 28

I Want to See God, Vol. I, ch. V
p. 64 The Good Jesus and ch. VII
Contemplation p. 456

Session 6 chapter 29–35

I Want to See God, Vol. I ch. IV, p.
198. The Prayer of Recollection.

Session 7 chapter 36–42

I Want to See God, Vol I. ch. III,
p. 361. The Gift of Self

1st year Candidates (five months)

Text Books:

The Collected Works of St. John of The Cross
ICS Publication. Ed: 1991

The Ascent of Mt. Carmel

Session 1 General Introduction pp. 9–38 (Bio-
graphical Sketch, chronology, The
writings, and Drawing of Christ).

Session 2 Introduction to The Ascent of Mt.
Carmel pp. 101–118 (The sketch of

the Mount, The Treatise, Book One,
Books Two and Three and
Prologue. Also read 1979 Edition on
Introduction to Ascent pp. 43–54).

I Am a Daughter of the Church, Vol.
II (p. 33 The Dark Nights)

Session 3 Book 1 Sensory Part Active
chapters 1–8

I Am a Daughter of the Church, Vol.
II Active Night of the sense During
Prayer, ch. V 72

Session 4 chapters 9–15

I Am a Daughter of the Church,
Vol. II Contemplative Dryness,
ch. VI 101

Session 5 *I Am a Daughter of the Church* Vol.
II, pages 124– 147 Active Night out-
side of prayer

2nd year Candidates (six months)

Text Book:

The Collected Works of St. John of The Cross
ICS Publication. Ed: 1991

THE ASCENT OF MOUNT CARMEL

Book 2 (Spiritual Part: deals with active purifi-
cation of intellect through pure faith—the first
theological virtue)

Session 1 chapters 1–10, *I Want to See God*,
Vol I p. 518.

Faith and supernatural contem-
plation

Session 2 chapters 11–21

Session 3 chapters 22–32

I Want to See God, Ch. VI, p. 80
Teresian Asceticism

Book 3 (Spiritual Part deals with
Memory and Will).

Session 4 chapters 1–15

- (active purification of memory through Hope, second theological virtue)
- Session 5 chapters 16–30
(active purification of Will through Charity, third theological virtue).
- Session 6 chapter 31–45 (Purification of Will cont'd). *I Am a Daughter of the Church*. God as light and God as Love Ch. II p. 17

2nd year Candidates (six months)

Text Book:

Collected Works of St. Teresa of Avila, Vol. One Life

- Session 1 Introduction
- Session 2 chapters 1, 2, 3, 4, 5 and
I Want to See God, Vol. I chapter Vol. V, p. 214. Spiritual Reading
- Session 3 chapters 6, 7, 8, 9, 10 and
I Want to See God, Vol. I chapter VIII, P. 273. Spiritual Direction
- Session 4 chapters 23, 24, 25, 26, 27 and
I Am a Daughter of the Church Vol. II. Extraordinary Favors and Visions p. 243
- Session 5 chapters 28, 29, 30, 31 and
I Want to See God, Vol. I. chapter VII, P. 97. The Devil
- Session 6 chapters 36, 37, 38, 39, 40 and
I Want to See God, Vol I Ch. II p. 16. *I Am a Daughter of the Church*, Vol. II, Obedience, p. 148

3rd year Candidates (six months)

Text Book:

Collected Works of St. Teresa of Avila, Vol. I LIFE—Ch: 11–22

FOUR DEGREES OF PRAYER

- Session 1 1st degree chapters 11, 12, & 13
I Want to See God, Vol. I, chapter III, p. 182 Prayer in its First Stages.
I Want to See God, Vol. I, chapter III, p. 33 Self knowledge.
- Session 2 2nd degree chapters 14 & 15
I Want to See God, Vol. I, chapter IV,

p. 49 Mental Prayer

- Session 3 3rd degree chapters 16 & 17
I Am a Daughter of the Church, Vol. II. The Beginnings of Contemplative Prayer, ch. I, p.3
- Session 4 4th degree chapters 18, 19, 20
- Session 5 4th degree (cont'd) chapters 21, 22
- Session 6 *I Want to See God*, Vol. I, chapter VIII, p. 123 The Teresian Spirit.
I Am a Daughter of the Church, Vol II. The Mystery of the Church, Ch. X p. 186

Professed 3rd year (seven months)

Collected Works of St. Teresa of Avila, Vol. I Interior Castle

- Session 1 Introduction and The 1st Dwelling Places
I Want to See God, Vol. I, chapter I p. 3. The Book of Mansions and The First Mansion chapter I p. 153
- Session 2 2nd Dwelling Places
I Want to See God, Vol. I, chapter II p.167. At The Point of Departure
- Session 3 3rd Dwelling Places
I Want to See God, Vol. I, chapter IX Regulated Life and Simplified Prayer p. 298
- Session 4 4th Dwelling Places
I Want to See God, Vol. I, chapter VI p. 234, Distraction and Dryness
- Session 5 5th Dwelling Places
I Am a Daughter of the Church, Vol. II, chapter IX p. 169, Union of the Will
- Session 6 6th Dwelling Places
I Want to See God, Vol. I, chapter IX p.136, Spiritual Growth
- Session 7 7th Dwelling Places
I Want to See God, Vol. I, chapter VIII p.475 Call to the Mystical Life

Professed 4th Year (six months)

Text Book:

The Collected Works of St. John of The Cross: ICS Publication. Ed: 1991

- Spiritual Canticle
 Session 1 Introduction
 Session 2 Stanzas 1–8
I Want to See God, Vol. I, Chap. 1,
 p. 327. The Wisdom of Love
 Session 3 Stanzas 9–15
I Want to See God, Vol. I, Chap. V,
 p. 407. Silence
 Session 4 Stanzas 16–25
I Want to See God, Vol. I, Chap. VI,
 p. 439. Solitude and Contemplation
 Session 5 Stanzas 26–32
I Am a Daughter of the Church, Vol.
 II ch.VII p. 509
 Spiritual Betrothal and Marriage
 Session 6 Stanza 33–40
I Am a Daughter of the Church, Vol.
 II, Chap.VIII Transforming Union 567

Professed 4th Year (six months)

The Dark Night (Passive Night)

Text Book:

The Collected Works of St. John of The Cross
 ICS Publication. Ed: 1991

BOOK ONE The Dark Night of the Senses

- Session 1 chapters 1, 2, 3, 4, 5, 6, 7
I Am a Daughter of the Church,
 Vol. II. The Dark Night of Sense,
 ch. IV, p. 54

- Session 2 chapters 8, 9, 10, 11, 12, 13, 14
 BOOK TWO Dark Night of the Spirit
I Am a Daughter of the Church,
 Vol. II, chapter III p. 301

The Dark Night of the Spirit: The
 Drama

- Session 3 chapters 1, 2, 3, 4, 5, 6

- Session 4 chapters 7, 8, 9, 10, 11, 12
I Am a Daughter of the Church,
 Vol. II, p. 465. Effect of the Dark
 Night of the Spirit

- Session 5 chapter 13, 14, 15, 16, 17, 18, 19

- Session 6 chapter 20, 21, 22, 23, 24, 25

Professed 5th Year

Text Book:

The Collected Works of St. John of The Cross

ICS Publication. Ed: 1991

Living Flame of Love

- Session 1 Prologue and Stanza 1
I Want to See God, Vol. I, Chap X
 Supernatural Wisdom and Christian
 Perfection p. 310

- Session 2 Stanza 2
I Want to See God, Vol. I, Chap II
 The Gift of the Holy Spirit – 338

- Session 3 Stanza 3
I Am a Daughter of the Church,
 Vol. II, Divine Enrichments, 205

- Session 4 Stanza 4
I Want to See God, Vol. I, Chap. IX,
 p. 491, Theology and Supernatural
 Contemplation

Professed 5th Year

The Story of a Soul—The Autobiography of
 St. Therese of Lisieux

- Session 1 Introduction
 chapter 1

- Session 2 chapter II , III and IV

- Session 3 chapter V and VI

- Session 4 chapter VII & VIII

- Session 5 chapter IX and *I Am a Daughter of
 the Church*, Vol. II p. 375
 Conduct of the soul: Poverty, Hope,
 Spiritual Childhood

- Session 6 chapter X and *I Am a Daughter of
 the Church*, Vol. II p. 419
 Help and Model in the Dark Night

- Session 7 chapter XI, Epilogue, Chronology

- Session 8 *I Am a Daughter of the Church*,
 Vol. II,
 The Saint in the Whole Christ,
 p.606 ■

Correction for the Presidents List

Mary Shavinski
 1008 Sand Road
 Port Austin, MI 48467-9752
 517-738-7598 (Phone # is new)

The Person of Christ: Holy Scripture

Excerpted from *I Want to See God*

Fr Marie-Eugene OCD

The desire to find Christ leads us first of all to the Sacred Scriptures and gives them first place among the books to be read and meditated upon. Their incomparable merit is to have human and free activity of an inspired author to tell us whatever He wills and as He wills. The veracity of God, which can neither be deceived nor deceive us, is the guarantee both for the truth that is proposed and its expression.

The inspired word, then, offers us the divine truth itself in its surest and most perfect translation into human language. For the contemplative who is seeking to be united with God in His light, the Holy Scriptures have an inestimable value; for, in giving him the very thought of God under the veil of words, they allow him to commune with the Word, and commit him to the transforming action of His light.

These transcendent merits make of the Bible a divine book; and it has other, lesser merits of unique value. There is no book that compares with it in interest or in usefulness. No other deals with subjects of such elevation and

variety, nor presents them in art and poetry so exalted.

The Sacred Scriptures have kept for us the account of the origins of the human race and its calamitous beginning. They tell us the astounding history of the Hebrew People, chosen to preserve the worship of the true God and to prepare for the coming of the Messiah. Along with this broad tableaux of history, with simple and pathetic monograms, with powerful visions, with collections of maxims that sum up the practical of human prudence and divine wisdom, we find formulas of prayer that are the most burning and most sublime, the most humble and most trusting that human lips have ever pronounced.

But we seek especially Jesus Christ in them, from the moment when His redemptive mediation is announced after the fall of our first parents till he finishes, through His apostles, His mission as the Word, revealing the divine truths. The four Evangelists recount in chaste language His earthly life; they repeat His words; they relate His movements, and by a thousand traits even describe His attitudes. Thanks to their observations, there is no celebrated man whose figure and utterances are more living to us at twenty centuries' distance, and with whom intimacy is made easier and more attractive.

Finally, we have the incomparable teaching of Saint Paul, in whose powerful light we fathom the depths and the riches of the mystery of Christ, Mediator, Priest, and Savior whose life is diffused throughout the Mystical Body of which He is the Head.

There is no other work that can enlighten us in the same degree as Holy Scripture, concerning God and Christ. No other can assure a more

Thank You

Father Larry Daniels, OCD, thanks the members who parted with their copy of "Journey to Carith: The Story of the Carmelite Order." He is now able to teach the History of the Carmelite Order in our monastery seminary in Nairobi, Kenya. ICS was able to use the best copy to order a short reprint of the book for sale within the order.

substantial nourishment for out meditation, nor be more favorable to a living contact with Jesus and intimacy with Him. It offers food suitable for the beginner; and the perfect want no other book, for it is the only one whose words are filled with light always new and with savors ever nourishing. . .

And so there is no contemplative to whom Holy Scripture does not become very dear. Saint Teresa finds that nothing is so conducive to recollection as verses from the Sacred Writings. Saint Therese of the Child Jesus always carries the Holy Bible with her; in it she looks for the marks of God and sees in Isaiah, the great prophet, the traits of the sorrowful face of her beloved Christ. It is in the company of Saint Paul that Sister Elizabeth of the Trinity lives, in her silent and hidden contemplation.

All prayerful souls must nourish themselves with some life of our Lord, which are so happily numerous today and illuminate the Gospels admirably well. These readings make Christ familiar to us. They create in the soul an atmosphere favorable to a life of prayer, and are thus a particularly efficacious preparation for it.

Commentaries on Scripture and the various accounts of the life of our Lord must lead us to the inspired text itself. It alone gives the very word of God. It alone is divine and inexhaustible. To taste it, and especially to be contented with it for prayer, is a sign that one has made progress. ■

Executive Secretary for OCDS

Brother Tony Holmes SSCC, a member of the Congregation of the Sacred Hearts of Jesus and Mary, has accepted the part-time position of executive secretary of our Main Office here in DC. Brother Tony is a native of Washington but his 40 years of ministry have taken him to distant places among the People of God.

He began in the east, Jamaica Plains MA as a child provider and later as a supervisor for emotionally disturbed boys. He then looked west, and worked as a chef in their own Damien Seminary in Winona MN. Returning to the east coast he was night counselor for a group home of mentally handicapped adults. Finally Brother Tony returned to the DC area, to Saint Margaret's Parish, with School, in Seat Pleasant MD, as executive secretary. Brother Tony Holmes comes to the Secular Order Main Office with a wealth of experience in both life and ministry. He is a religious who has a Rule of Life, regular time for prayer, and a lifetime of striving for virtue and holiness. The SSCC were founded over two hundred years ago in France as a missionary community to provide for the various spiritual and corporeal needs of the people. Brother Tony is looking forward to working with the Secular Order Carmelites of the Eastern one-third of our country. ■

Carmelite brown leatherette folder for certificate for Scapular, Promises and Vows.

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Nairobi Kenya Prepares to Welcome a New Missionary

Father Steven Payne OCD

When I, Steven, was born on July 25, 1950, my parents, Larry and Ruth Payne, were still grad students at Iowa State in Ames, Iowa, and living in a Quonset hut that passed as temporary student housing. Shortly afterwards my father began a career as a professor of mathematics, first in Arizona (the briefest stint), then at the University of Maryland, and finally at Cornell University (from which he recently retired). My mother passed away in August 1998.

I am the oldest (and, I tell my siblings, the wisest) of three boys and two girls. We seemed to move to a larger house each time a new child arrived or my father got a raise, and so we lived in eight different homes before I was eight (not counting a sabbatical year in Newcastle, England and summers in various places around the USA where my father would be teaching). It was a bit unsettling, but I value the varied experiences.

I was interested in the priesthood from an early age, and entered the diocesan minor seminary after grammar school, first in Washington, DC and then in Rochester, NY. After Bishop Fulton J. Sheen decided to close St. Andrew's in Rochester, I spent my senior year at Ithaca High School and then entered Cornell in 1968, just at the time of the student takeovers (which



Father Steven visits his new home in Nairobi Kenya

made for a most interesting educational experience!).

By my junior year I was again pondering my options, and was asked to drive a friend down to a monastery in nearby Waverly, NY. It turned out to be the novitiate for the Washington Province of Discalced Carmelite Friars, and was dedicated to St. John of the Cross. I was particularly struck by this because another friend had already given me St. John's works to read. I had found them extremely helpful, but never dreamed there were still any members of his Order around today.

The rest is history. I entered the novitiate and was professed on August 15, 1973. Over the past 27 years I've spent considerable time in studies and publications. I served a term as editor and review editor of *Spiritual Life* magazine,

and was then editor-in-chief of ICS Publications. I have also taught theology and Carmelite spirituality at Weston School of Theology in Cambridge, MA and DeSales School of Theology in Washington, DC. I was also team-teaching a course in the Carmelite tradition at the Washington Theological Union. When time allows, I also take helpouts in local parishes and do some retreat work.

And, of course, for my sins I was prior of this monastery for about 5 years! I didn't aspire to the job, but I couldn't have asked for a better community. Their great dedication to the

Carmelite way of life, and their patience with me, is a great inspiration.

The most recent development is that Father Jude Peters, our Provincial, has asked me to go to our house for East African Carmelite students, in Nairobi, Kenya, at the end of the summer. I was certainly surprised, but honored by the request. I will be teaching Carmelite theology at the Catholic University of East Africa and serving as student director.

I ask for the continued prayers of the Secular Order members. Your prayers are very important!! ■

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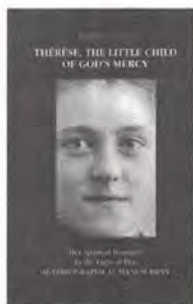
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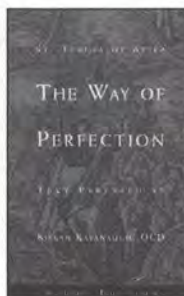


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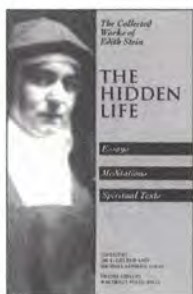
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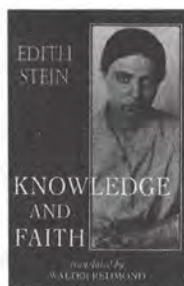


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What to Expect From a Saint Edith Stein Retreat for Secular Order Members

Father John Sullivan OCD, Retreat Master

Saint Edith Stein is a model for holiness for all of us: laity, clergy and religious. The theme of this retreat could sound somewhat disconcerting, and to some even impossible. Many find it hard to envision striving for holiness as a secular person. Yet as a secular person Edith was also working full time on her goal of holiness. Her life style was quite similar to that of the Secular Order member since the Rule of Life was upgraded in 1979. Her photos as a secular person are seldom used in our Catholic newspapers, thus giving the impression that perhaps all her striving for holiness was done in the cloister.

Most of our Members are familiar with the photo which shows our Saint as a cloistered Carmelite nun, taken for her passport to leave Germany and migrate

to Holland, to another cloister. This move proved to be futile, for the persecution of the Jews in Holland increased in late 1938, and as

a Carmelite nun of Jewish origin, she died in an extermination camp during the sad summer of 1942.

This retreat is designed to assist Secular Carmelites to recognize Saint Edith Stein as a source of inspiration precisely for the secular Carmelite vocation they carry out in their families (or groups of friends if they are single) and in their professional lives. The goal is to grasp the main facets of this great Carmelite woman's life, facets from both her secular and her religious life, that she may become a viable and use-

ful model for all of us in the world, but not of the world. ■



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The Holy Family Pilgrim House of Prayer

Colton's Point, St. Mary's County, Maryland

Clare McGrath-Merkle OCDS

The Holy Family Pilgrim House of Prayer was conceived on the Feast of the Holy Family several years ago during a communion meditation when I felt the inspiration from Our Lady to open a retreat house for those in spiritual crisis.

Having left the church in 1984 to become deeply involved in New Age beliefs and practices, I returned fully to the Catholic faith in 1994 after a visit to Emmitsburg, Maryland and five years of spiritual recovery after a chilling deliverance from the New Age. Perhaps this retreat house was Our Lady's way of rescuing others as she had me

I waited and looked for where the Blessed Mother wanted her house and eventually found a house on St. Clement's Bay in Southern Maryland, overlooking St. Clement's Island, the place where the first Mass was offered in the English-speaking colonies by Jesuit Father Andrew White (the "Apostle of Maryland") and where the first colony dedicated to the ideal of religious toleration was established and called "Mary's Land".

On the front lawn of this house is a shrine to Our Lady of the Immaculate Conception. Behind the statue is an apple tree planted many years ago, comprised of the grafting of seven kinds of apple trees.

This part of Southern Maryland is almost too beautiful to imagine. Located next door to the St. Clement's Island Museum, at the end of an 18-mile long peninsula near the confluence of the Potomac and Wicomico Rivers, the climate of the Point resembles coastal North Carolina. The wisteria climb a hundred feet into the canopy of tall pines, camellias bloom in February and the calm waters of the Chesapeake estuaries (named *baia de la madre de Dios* by Spanish explorers) span miles of horizon.

The wildlife at the Point is prolific and seems to have a less than natural fear of human beings. I spent a year at the House of Prayer, my morning alarm a pair of mallards nesting under my bedroom who muttered their morning offerings under their breaths. During the springtime, a pair of young bald eagles frequently frolicked overhead and were nicknamed bald chickens by the museum director because sea gulls always succeeded in scaring them off. Osprey abound in the vicinity, and deer and wild turkey appear at times. I once saw a beautiful albino doe in the mist at sunrise — a spiritual symbol to Native Americans.

The year of the House of Prayer was a fruitful and quiet one — the front porch overlooking the bay was turned into a chapel and library, open to guests on Sunday afternoons for rosary and the divine mercy chaplet prayers offered especially for peace, for our country and for the end of abortion. A few retreatants in crisis spent time at the house, and everyone who visited the



house was moved and received gentle blessings from Mary. Being able to be present to and watch others experience the grace of this beautiful and historic spot was perhaps the greatest gift I experienced at the house. It was especially wonderful to note that visitors to the chapel were often moved to healing tears in expressing a family grief or wound. The many pilgrims who visited the museum and took ferry rides over to the island often paused in front of Our Lady to say a silent prayer — sometimes I would awake at dawn and find someone in silent prayer in front of Our Lady's image.

Reading in the Carmel Clarion last year about Our Lady's request to Mary of Jesus Crucified to establish Carmels to surround Jerusalem with prayer gave me an assurance that not only this house but many others are needed to be places of intercession for America.

Halfway through the year, I also came upon a new document on the Vatican's web site, issued by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, entitled, "The Shrine: Memory, Presence and Prophecy of the Living God". Written by Archbishop Stephen Fumio Hamao in a style more reminiscent of a poet or a mystic, the document brings to life the idea of shrines as arches of the Heavenly Jerusalem where God makes His Presence felt in different ways according to the special and unique charisms of holy places:

"The shrine is the place where the love of God, who has planted His tent among us (cf. Jn 1:14), is constantly made present. Therefore, as St. Augustine says, in the holy place "there is no succession of days as if each day were to come and then go. The beginning of one does not mark the end of the other, because there all of them will be present at one and the same time. The life to which those days belong will know no setting."

Conclusion

St. Clement's Island in the heart of "Mary's Land" is the birthplace of Catholicism and religious toleration in the English-speaking colonies



and a prophetic reminder for American Catholics of the values of both the treasures of our faith and of our democracy. It belongs to no one setting.

The Holy Family Pilgrim House of Prayer closed after the passing of the new year when the owners of the house grew concerned about its being open to the greater public at Sunday prayer time. The museum and island draw many visitors who can still avail themselves of the use of the house during pilgrimage tours. Arrangements can be made through the St. Clement's Island Museum, Colton's Point, Maryland.

Upon leaving the Point, and after a novena to Our Lady of Mount Carmel, I moved the "house of prayer" to an unlikely place — the internet. At <http://homepages.go.com/~crossveil/TCTV.html> armchair pilgrims can experience the charisms of this holy place and also find resources for discernment regarding false spiritualities. ■

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