



# CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



When you send forth  
your Spirit,  
they are created,  
and you renew  
the face of the earth.

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## CARMEL CLARION

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### CARMEL CLARION

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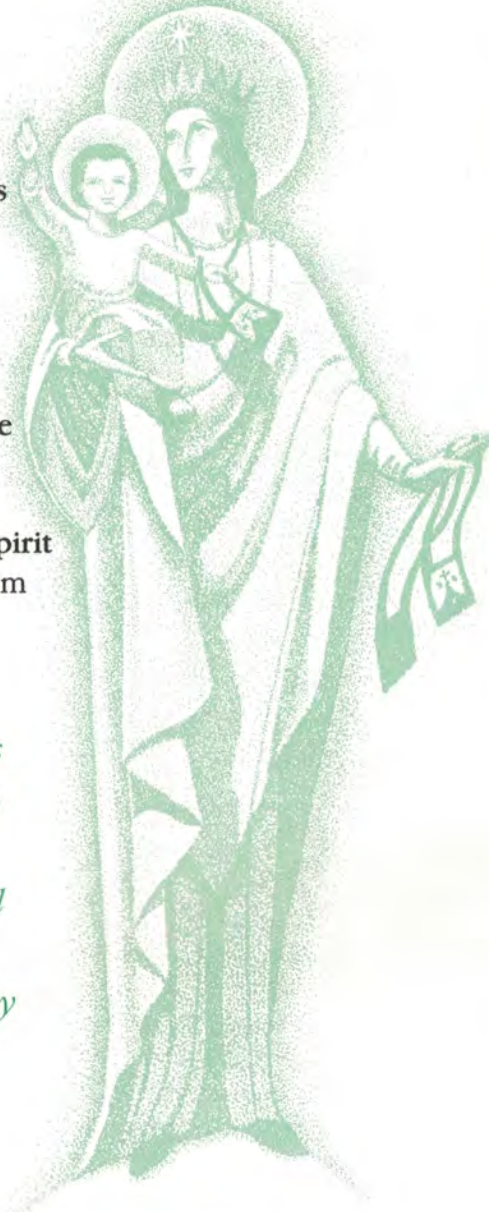
# CARMEL CLARION

Discalced Carmelite Secular Order, Washington, D.C.

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*The Provincial Delegates and our Carmel Clarion staff, wish our Brothers and Sisters in Carmel all of the blessings that Christ Risen and the Holy Spirit bring during the Easter Season.*





# Editorial

Jesus rose from the dead after three days in a borrowed tomb, actually after about forty hours. For the Apostles and disciples they were



forty hours of fear, darkness, depression, and despair, at least from what the two disciples shared with that Stranger on the way to Emmeaus. But the promised Paraclete was already on the job and was slowly enlightening the Apostles and disciples. Their hearts burned within them as their minds were opened to the Christian insights in the Scriptures. Three years of apprenticeship with the Master had to be re-evaluated in the light of Christ's glorious Resurrection.

Forty days of intensive holy formation had started. The Risen Christ was making a few unexpected appearances, but the Holy Spirit was working full time with these new Christians. Some entrenched ideas did not easily give way to new interpretations, even after repeated doses of subtle Fire. Just before Christ' final leave-taking, his Ascension, they asked him point blank. Are you going to first set up the (political) kingdom before you leave?

Why did it take some so long to change some of their ideas of the ways of God? The holy response was something like (this is not a direct translation from the Aramaic): "You men had better stay in town for a nine day retreat. You are not yet ready to talk to the people. Stay in the upper room at Levin's. Pray with my mother. Listen to my mother. Wait for the great feast of Pentecost, when we will all celebrate new life. You men need it, and Holy Spirit will help you." And then he went out to the edge of town and was lifted up from their sight.

When the tongues of Fire descended upon the Apostles and the mother of Jesus, there were

major changes in their perception of reality, their God and their lives. A new way of expressing love had been given to the human race. The Spirit has continued to abide with the People of God and has continued their spiritual formation to this day.

The Acts of the Apostles give us many insights on how the teaching of Christ was initially grasped and accepted by both the Jews and the Gentiles. And the history of Christianity gives us an additional accounting of 1900 years of on-going work by the Holy Spirit. That Seed continues to produce blossoms and fruit. ■

## The First Pentecost

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

All the Apostles looked at one another;  
words curled in fire through the returning gloom.  
Something had changed and colored all the room.  
The beauty of the Galilean mother  
took the breath from them for a little space.  
Even a cup, a chair or a brown dress  
could draw their tears with the great loveliness  
that wrote tremendous secrets every place.

That was the day when Fire came down from  
heaven,  
inaugurating the first spring of love.  
Blood melted in the frozen veins, and even  
the least bird sang in the mind's inmost grove.  
The seed sprang into flower, and over all  
still do the multitudinous blossoms fall.



# Co-responsibility of the Secular Carmelite in the Apostolate of Spirituality

Theresa Ee-Chooi OCDS

Sisters and Brothers,

It is with a sense of gratitude that I am here before such a distinguished gathering of Carmelites, eager to discover and to deepen our understanding of the responsibilities of being Secular Carmelites. I am also filled with hope.

If I may set the scene. . . . We are here this morning because we care. We care about what is happening in the world. The world is one humanity but one humanity divided by hatred, wars, inter-religious strife, ethnic cleansing, racism.

We live in a world divided into the very, very rich and the very, very poor and these often live side by side in the same country, in the same city. This disparity dehumanizes us all, the powerful and the weak, be they nations, corporations or individuals, both rich and poor, oppressor and oppressed and we here are in a unique position to do something about it. And

this brings me to the title of this address: "Co-responsibility of the Secular Carmelite in the Apostolate of Spirituality".

What, in all humility, I would like to do over the next 40 minutes or so, is to stimulate and provoke you in some ways, and offer some practical ideas so that we can work together more easily to build the Kingdom of God on this earth, creating a world that our people deserve and so badly need.

Allow me, if you will, to outline what I would like to share with you this morning. I will begin by speaking of our role as Secular Carmelites in this world, of the need for prophetic voices especially among the laity. It is a question, first, of ourselves finding God in our own lives and then revealing His presence within our secular world. It is a question of finding our place within that world through and because of our Carmelite spirituality.

This will be followed by a brief overview of the world we are living in as we enter the 21st century. It is a world of great contrasts, of wealth and poverty, of enlightenment and barbarity, of globalization and individualism. And it is the context within which we are to live out our Carmelite charism.

Finally, I will speak of our Apostolate of Spirituality and discuss a number of practical considerations which could perhaps make that apostolate more effective.

## WHO ARE THE SECULAR CARMELITES?

In the first part I would like to propose an answer to the question: "Who are the Secular Carmelites?"





Let us begin with asking a more basic question: Who are the lay faithful? What are the particular characteristics of Secular Carmelites?

In the past the laity was often described negatively as those who were NOT clergy or religious. This is decidedly not the best way to describe anyone. However, in the Code of Canon Law, the laity is defined as: "Those who, since they are incorporated into Christ by baptism, are constituted the People of God". That sounds better doesn't it?

And in both, the documents of Vatican Council II and *Christifideles Laici*, the place of the Christian lay faithful is defined in a much more positive manner. To a large extent, we have to acknowledge that a lot of work has been done to clarify and redefine the identity and vocation and mission of the laity although in some circles, there is still an insistence that more could be done.

But in practice? It is sufficient for us to note here that in practice, there is much to be desired in the area of collaboration or sharing in decision making with the hierarchy. As Clifford Lon-



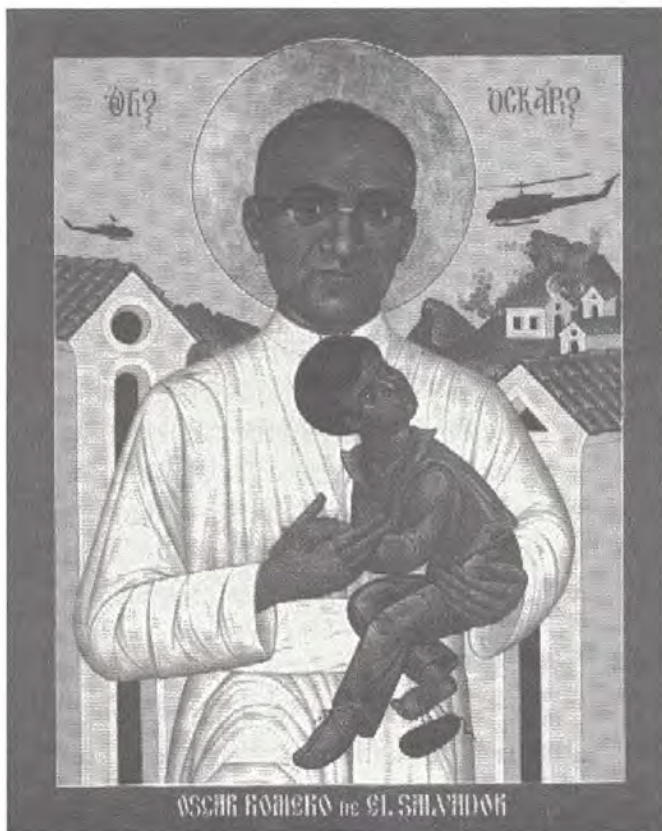
gley said recently in *The Tablet*, "As citizens we are required to be critical of authority where necessary, to have regard to our rights and to stand up for them, but as Catholics, we somehow have to contrive to become completely different people: docile, passive, uncritical, with no power or influence, no right to information, no right to be consulted?".

## A 'prophetic' Church

This brings us to what we call the 'prophetic' role of the Church — and it involves the laity as much as the clergy. Through our baptism we are all kings/queens, prophets and priests in the Kingdom. Our understanding of a prophet is surely someone endowed with an understanding of the Kingdom and who has the vision to see how that understanding is to be realized in any given community or society. The prophet is certainly not someone who forecasts the future!

However, an important aspect to bear in mind is that a prophet may not always be popular and may meet not only with opposition but violence.

We think of Martin Luther King shot dead for advocating freedom and equal dignity for African Americans. We think of Bishop Oscar Romero of El Salvador assassinated while saying Mass. We think of the thousands of Christians in Latin America who have suffered violence and





death simply because they campaigned for justice for the poor.

We, Secular Carmelites, can choose to bury our heads and merely stay praying in our private corners and ignore the rest of the world, or we can decide to fulfill our missionary role going out into the real world.

Our Holy Mother, St Teresa has reminded us that it is our whole life, not simply our formal devotions, which condition and express our relationship with God. It is clear therefore that our vocation is not just personal sanctification. A vocation is always ecclesial, community-centered.

### Living in God's presence

Some laity, perhaps responding to the spirituality of St. Teresa and St John of the Cross, join the Carmelite family with the hope of gaining inspiration and sustenance both for their interior life and also for their apostolic endeavors in circumstances proper to their state of life.

That is perhaps the main reason why we are all here today. We recognize the treasures that can be found in the Carmelite Order, which has produced three Doctors of the Church. We learn that, besides the call to holiness which we share with all Christ's faithful, the Secular Carmelites "prefer before all else to remain in the presence of God".

What does it mean to remain always in the presence of God? It means being habitually attuned to seek the will of God in whose presence one stands, says Father Hilary Doran.

We, Secular Carmelites live and work in the world, a world, which is full of violence, and rife with consumerism and secularism. Here lies the problem. In such a situation, there are at least two

temptations which the laity and especially we, Secular Carmelites, are exposed to:

1) the temptation of being so strongly interested in Church services and tasks that we fail to become actively engaged in our responsibilities in the professional, social, cultural and political world; and

2) the temptation of legitimizing the unwarranted separation of faith from life, that is, a separation of the Gospel's acceptance from the actual living of the Gospel in various situations in the World.

An example that is indelibly etched in my mind is an interview I witnessed in Beijing during the 4<sup>th</sup> World Conference on Women. A prominent leader of the conference was asked by a journalist: "As a Catholic, do you sympathize with the Vatican on questions of abortion and birth control, etc.?"

She replied, "When working as a representative of the people, your personal beliefs do not influence your actions. You are a Catholic in your private life. You are a Tanzanian in public office. I am not applying my Catholicism in running this conference, otherwise, this conference would have been a disaster!"

I believe and I am saddened that this attitude seems to be widespread. In spite of our Holy Father reminding us over and over again that our Catholic teaching does not accept a dichotomy between faith and life, there are still Catholics who seem not to have heard this message.

### Inculturation

An important concept in current Christian thinking is that of inculturation. If we are effectively to get our message across we have to be closely inserted in our society and be part of it.





We have to understand its language, its values, its needs, its hungers and dreams. When we speak to it as Christians, we have to use language which that society understands.

To use the old cliché, we have to be IN the world but not OF it. Jesus used some graphic images of what he wanted his followers to be. He said they were to be the salt of the earth. Salt is something which gives taste to our food. But it only does so when it is totally inserted in the food. In fact, we cannot see it. But we can taste it. It is that distinctive taste that we are to give to our society.

Recently I came across this story told of Pope St Pius X. One day in the company of a group of cardinals he asked this question: "What is the thing most necessary at the present time to save society?" Their replies varied from recruiting more clergy, building Catholic schools, etc. The pope replied: "What is most necessary at the present time is to have in each parish a group of laity at the same time virtuous, enlightened, determined and really apostolic."

Thus the pope was saying that the salvation of the world depended, to a great extent, on the training of lay people to devote themselves to the apostolate by word and action but, above all, by example. Missionary bishops and priests in the young churches today would be in full agreement with His Holiness.

Our Christian Carmelite lives need to be balanced, not just spending the whole day saying prayers and paying little attention to people's material, emotional, social and spiritual needs nor just "all action", like some social activists who do much for the poor but seem to have little time for prayer.

We need also to pay great attention that we do not fall into the temptation of putting more value on personal salvation over and above that of mission. Generally speaking, I think I can safely say that many Catholics seem more concerned about going to heaven than serving the downtrodden. It is not a question of either/or but of both/and.

## Place of meditation and contemplation

In our Carmelite School of Sanctity we are fortunate to be able to study St Teresa's and St John's methods of prayer, meditation and contemplation. . . .

The importance of meditative and contemplative prayer cannot be overemphasized. As St Teresa states: "Meditation is the basis for acquiring all the virtues. To undertake it is a matter of life and death for all Christians." Theologian Karl Rahner has said something similar: "The devout Christian of the future will be a MYSTIC, one who has experienced something, or he/she will be nothing."

In my part of the world, in Asia, there is a long tradition of monasticism, contemplation and asceticism. These are characteristic of many Asian religions. Therefore the quiet, meditative and contemplative forms of prayer easily resonate with us. We are attracted by mysteries that afford us a religious experience.

A question was put to some of the more than 200 religious leaders from around the world, who gathered in Rome last year for the Interreligious Assembly, "since meditation is as natural as breathing in Asia, how do we account for all the terrible wars which have been waged





during the last 100 years in Asia and in various parts of the world?"

After all we are all aware of what meditation can do for those who are faithful to it. Therefore, if leaders of various religions had been teaching their followers well in their various forms of prayer/meditation, how then do we account for the mind-boggling cruelty and suffering which seemed to have seeped into all areas of life?

To my surprise, quite a number of the leaders admitted sadly that even monks and priests were so caught up in administrative duties that they themselves could not find time to put what they taught into practice. Consequently their followers also suffered and the world suffered.

This is true also of Catholics. Time and again I have been told by directors of retreats

that when they conduct retreats in the seminaries, the seminarians do not seem to know "how to pray". When these seminarians qualify as priests, often they have only the theory of what prayer is but not the practice of a prayerful life. How then can these members of the clergy inspire the laity to pray?

Is this where our Carmelite priests and competent laity can offer their expertise and teach meditation and contemplation to seminarians? It is an area that needs to be looked into.

### THE SITUATION AS IT IS

I now come to the second part of my talk in which I invite you to consider briefly the context in which we are to carry out our mission as Secular Carmelites.

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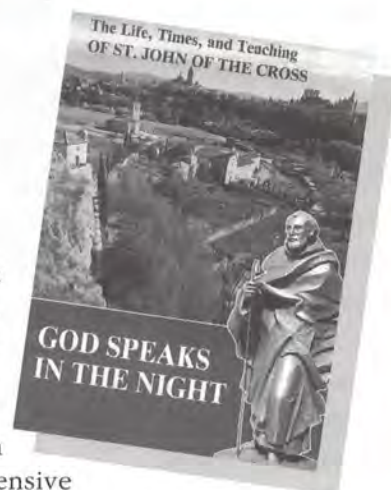
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We live in a world, which now has the ability to wipe out life on our planet with a touch of a button. What an achievement! Behind the promising facade of huge prosperity in developed countries hundreds of millions of people live in destitution and squalor, hunger and malnutrition, often as a direct result of industrial and commercial development from both outside and inside.

In the name of development and progress and science, natural and social environments have been devastated, the deep social fabric of once rich cultures torn asunder. And underlying all of these tremendous material advances and the resultant destitution and poverty which it also produces and tolerates, there is a huge spiritual hunger for the real meaning of life, a search for the values which enrich the lives of communities and individuals.

In our world which is increasingly described as a 'global village', there are ever-increasing divisions between communities, divisions based on ethnic origin, religious belief, social class.

While others ponder the pros and cons of the "new buzz" word, globalization, we followers of

Christ, the Secular Carmelites, to be precise, need to take a closer look at the prevailing atmosphere of greed, selfishness and violence which grip our world. As I have said, it is in this very world we are to live our vocation and mission.

What role can we play, as Christians and, in particular as Secular Carmelites, to create the future world that we would want to leave to our children and grandchildren?

With all the advances in psychology and our understanding of how people act, react and interact, marriage has never been in a more precarious position, with up to half of all marriages simply breaking down.

Many in our world today are highly cynical about the role of religion in our society and, to be fair, not without some justification. They see the followers of various religions involved in the most awful atrocities in recent times. Murder and knee-capping in Ulster, ethnic cleansing in Kosovo and Chechnya, mutilation in East Timor, massacre in Uganda just to name a few.

Of course we know that some of those people who lay claim to act in the name of a reli-





gion may be far removed from the beliefs and ideals of that religious faith. Clearly, there can be no genuinely religious faith, which can possibly endorse the killing of innocents, the torching of churches, mosques, synagogues, temples and the lynching to death of people.



I agree with Martin Luther King Jr when he said , “non-cooperation with evil is just as much a moral duty as is cooperation with good”. But to quote another great man, our Holy Father, John Paul II, who said, “we must discern the often narrow paths between the cowardice which gives in to evil and the violence, which under the illusion of fighting evil only makes it worse”.

### **PUTTING IDEAS INTO PRACTICE**

And so I come to the third and final point of my paper. In view of all that has been said so



far, what are the responsibilities of Secular Carmelites in the Apostolate of Spirituality?

One way of implementing the Apostolate of Spirituality is to share with the local Church the teachings of our Holy Parents. Concretely, it is helping people develop a spiritual life. That entails learning to pray, learning to discover the ongoing presence of God in our lives, learning to meditate and contemplate. It entails striving to acquire virtues in order to overcome our defects. At the same time, we need to bear in mind that the depth of our love is the only true measure of our advancement towards sanctity. We need to learn to link up our lives of prayer with our activities, both religious and secular. Not all Mary, not all Martha, but a balance between the two; what is sometimes called “contemplation in action”. St Teresa of Avila’s life is a wonderful example of this. And indeed, for the person who lives continually in the presence of Christ, there are no purely secular activities. Everything is touched by God’s presence and love.

Thus one of our first responsibilities must surely be to teach our lay people how to pray, not just to say prayers but to understand the importance of the practice of meditation and contemplation.

### **Some suggested actions**

Some other suggestions have been made concerning the Apostolate of Spirituality for us Secular Carmelites. It has, for instance, been proposed that the Secular Carmelites take an active role in the running of Stella Maris in Haifa, Israel. This center is at present not in use, I believe. At first, we could perhaps collaborate with our Carmelite Friars in running one-month, or even longer, courses and retreats in Haifa.

After all, this is the cradle of our Carmelite charism. This would require preparing our Secular Carmelites by first sending them to Carmelite centers to be trained in spirituality and prayer so that eventually some could meaningfully help our Carmelite Fathers to run the courses.





Of course there is no reason why an adequate course in formation could not be provided in any of the Carmelite retreat centers throughout the world. However, this needs proper organization and international co-operation and perhaps also collection of the necessary funding.

I believe that there are also courses in Carmelite Spirituality on the Net. In this age of the Internet, this is ideal for those who are unable to leave home for long periods of time. Other vehicles of instruction on Carmelite Spirituality such as books and periodicals, and the periodical Mount Carmel comes to mind, could also eventually be made accessible on the net.

It is also very much the mind of the Church for Catholics to reach out to Christians of other denominations. There may still be many problems with regard to sharing Church buildings and theological problems about the Eucharist and other sacraments but there is a great deal of scope for praying together.

Many Anglican/Episcopalian and Protestant churches are now much more open to meditation and contemplative prayer. While at the top there are still problems in uniting together, there is plenty of scope at the grass roots for Catholics in one parish or town to reach out to their fellow-Christian neighbors for prayer and social outreach to the needy in our vicinity.

Some of the works we could undertake might need funding. One way of dealing with this could be to levy a small monthly contribu-

## THE RULE OF LIFE



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This reprint of the *Rule of Life of the OCDS* was done for the purposes of intensive study over the next five years. The members will be called upon to evaluate the first draft of the new Rule (probably called Norms) from the "worldwide committee". The booklet also includes an OCDS map of the United States. It also includes the National Statutes for the United States, which were approved by Rome on May 19th, 2000.

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tion from each member. This could be put aside for training and formation both of members and others we are reaching out to.

## How visible are we?

We Carmelites have a message for the world. Our message is simple. We have a treasure, which we would like to share with everyone. Yet, are we as visible as we should be and could be? Are we really working together to build the Kingdom under the inspiration of the vision which the Second Vatican Council gave us? Are we familiar with that vision? Perhaps we need to study its main documents, especially those on the Church, Scripture, and the Church in the Modern World. Some of these documents, together with those on social justice, are the Church's best kept secrets!

Putting it bluntly — if the Secular Carmelites were to go out of existence tomorrow, would we be really missed? Would it have a significant effect on the evangelizing work of the Church? Or, putting it another way, what should and could we be doing for the Church - and especially for the Church in the area where we live - which would make a significant difference?

This is something for each community to decide after intensive and prayerful discernment. This discernment will be based on two things:

1. the particular gifts we have to offer arising out of our Carmelite charism;
2. the specific needs of the people among whom we live and work.

## The image we project

Over the centuries we have accumulated a lot of theological and devotional baggage which has largely obscured the central message of the Gospel. We need now to go back to the original stories and help people to see the vision of life that Jesus left us.

Often our message is seen as too sectarian, as being ideas that one has to have in order to become a "Catholic". What Jesus really preached was not a religion to replace other religions. What Jesus preached was the Kingdom: an environment where the values of truth, love, compassion, justice, freedom, human dignity, unity and peace prevail. This is not just something for Catholics, it is something for the whole world. This is the way that Jesus showed. It is the way to God.



## JOHN OF THE CROSS

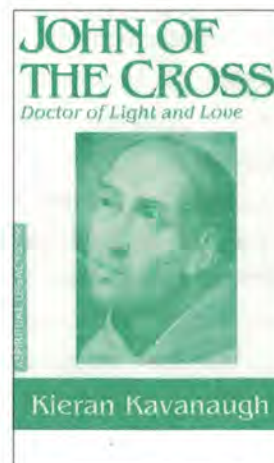
### *Doctor of Light and Love*

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*Kieran Kavanaugh*, O.C.D. is a Carmelite priest and lives in Washington, DC.

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We are most Catholic, most Carmelite, when these qualities radiate in our lives, individually and as a community. Jesus himself, as the Son of God was the human embodiment of all these qualities in himself and His mission was to invite all to make these qualities their own.

And this is our mission, not just to pour water over people's heads and label them "Catholics" but to invite them to join us in the great adventure of building the Kingdom in our world. A good example of this is the Cistercians who have in the past and continue today to meditate with Buddhists.

### Need for active evangelization

Perhaps our greatest weakness as Catholics is our passivity. This probably goes back to the time when, in the words of Hilaire Belloc, "the Church is Europe and Europe is the Church". In such a situation, evangelization had a low priority because everyone was a baptised Christian. It was mainly the role of the clergy to provide the necessary spiritual services which the laity needed.

It became what may be called a "maintenance church". One feels that, to some extent, this mentality still exists. In many parts of the world, a large part of the Church's energy is directed to the already converted. But it is clear from a totally changed situation today, where the Church is hardly a practicing majority in any part of the world, that there is an urgent need

for evangelization, that is, for the vigorous sharing of the Gospel vision with people everywhere. It is something that Pope John Paul II has been urging again and again and especially during this Jubilee year.



It is clear too, that evangelization has to involve every committed Christian and is not just the responsibility of bishops, priests and religious. In the past when evangelization was practiced by clergy and religious, they were at a disadvantage. Their numbers were small and they were often handicapped by language.

As lay people we work in the market place and therefore are better placed to spread the Word. We can make use of every means available to us to spread our message. There are many means of communication: from macromedia to micromedia, from the Internet and satellite television to the video and the overhead projector, from the international news magazines to the parish newsletter. We neglect these media at our peril.

### A new Pentecost

As I have suggested, for too long we have been an inward-looking Church, as if we were still living in the age of European Christendom. We have been concentrating our energies far too much on ourselves. It is now time for a new Pentecost. At Pentecost, the disciples sitting behind closed and locked doors were suddenly blown out by the powerful wind of the Spirit. On that

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*As Secular Carmelites, we will be strong witnesses to our faith when our lives speak for themselves. This jubilee year is clearly a time to do this.*

*It is a daunting task to convert one billion people to this point of view. But it will be achieved not by making grandiose plans but by each one of us making our own small contribution.*

---



very first day, 3,000 people responded to their message, the Good News about Jesus Christ.

It took those first Christians a while to realize that their message was not just for their own people but was to be shared with everybody and that, under the guidance of the Spirit, everyone had the makings of a good Christian.

We see Jesus mixing with sinners and tax collectors and even choosing a tax collector as an apostle. We read the parable of the banquet where the servants are told to go out to the highways and byways and bring in all they can find.

Too often our church activities are confined to middle-class housing estates while we neglect the areas where the real needs are.

There are too few Mother Teresas. Nevertheless, there are now more and more lay people involved in serving places of great social need, in Africa, parts of Asia and Latin America as well as in the places of hopelessness and despair in our most affluent cities. But the awareness that evangelization, the spreading of the Kingdom, is an integral part of all Christian living is still something that needs to be more strongly promoted.

As Secular Carmelites, we will be strong witnesses to our faith when our lives speak for themselves. This jubilee year is clearly a time to do this.

It is a daunting task to convert one billion people to this point of view. But it will be

## Following in the Footsteps of Teresa of Jesus and John of the Cross

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DATE: May 31–June 12, 2001

SPIRITUAL DIRECTRESS: Elda Maria Estrada, OCDS

CHAPLAIN: OCD

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ELDA MARIA ESTRADA, OCDS belongs to the San Antonio, Texas Chapter. She teaches spiritual Theology at the graduate level, directs a Center of Spirituality, teaches pastoral courses, gives retreats (including OCDS Communities) and conferences. Has been a major speaker at several OCDS Congresses.

For more information, call or write to:

Elda Maria Estrada  
8152 Babe Ruth  
San Antonio, TX 78240  
Office Phone: 210-696-4161  
OFFICE Fax: 210-696-8858  
emeg@stmatts.org





achieved not by making grandiose plans but by each one of us making our own small contribution.

## CONCLUSION

I would like to draw my talk to a close by summarizing the main points again. We looked at three issues today.

First, we reflected on our role as Secular Carmelites, then we briefly looked at the world in which we are to live out our Carmelite Charism. We finished by thinking about some of the special areas where Secular Carmelites

could meaningfully participate in the Apostolate of Spirituality.

What I wanted to do was to stimulate some thoughts so that together we might discover some solutions to the challenges facing us as we enter this millennium. I do hope that in some small way I have done that.

May I conclude, as a reminder to all of us, with the words of Jesus in the Gospel, "I am the vine; you are the branches. Those who abide in me, and I in them bear much fruit, because apart from me you can do nothing."

Thank you for your patient listening. ■

## NEW FORMATION TEXT BOOK MANUAL

The 2-volume set (usually not sold separately) *I Want to See God* and *I Am A Daughter of Church* by Fr Marie-Eugene OCD, from Christian Classics, should be able to be ordered from most book shops. It is usually priced at \$44.95. There may also be some discounts for quantity purchases.

One of our Secular Order members, Sharon Riggins who has a book shop, is willing to make the 2-volume set available to us at a variable discount of:

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Marc Foley, O. C. D.

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Marc Foley O.C.D., is a Discalced Carmelite priest. He is currently the rector of the Edith Stein House of Studies in Chicago, Illinois. He is also involved in retreat ministry and spiritual direction.

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# Letters to the Editor

I received my Clarion and love it. You have really done such a great job. Loved the new version of ABC's and I especially liked Fr. Deeney's article, the part about how important it is to have *all elements* of the Teresian Carmelite charism: eremitical, contemplative, service, community, and Marian. Amen! Please thank Louise Thigpen for sharing her vocation with us. I will remember to pray for her. May God bless her!

All the best, J.T. from Plattsburg, NY

Your editorial expertise and Carmelite heart provide our members with excellent informative and inspirational issues of the Carmel Clarion. When we receive the finished issue, its very polished and attractive format belies the toil and care that it must exact from you and your colleagues. I have no personal experience in the preparation and redaction of such periodicals, but I am experienced enough in similar undertakings to know that it takes much planning, supervision, and cooperation. Hence, I wish to thank you again for a task that we all take for granted and overlook the zeal and energy you must have to muster to meet your deadlines.

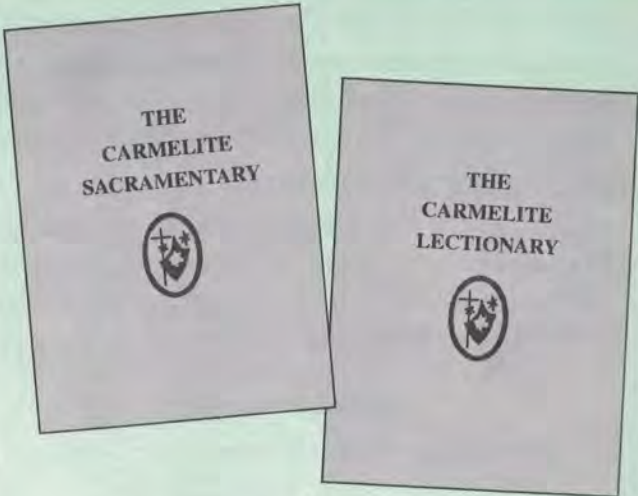
R.D. from Cincinnati, OH

I just received the Clarion and I am recommending that every member of our Community carry a copy of the ABC's of Carmelite spirituality in their breviaries for constant meditation! It was inspiring and awesome.

M.S. from Croswell, MI

I thoroughly enjoyed your poem "The Debt of Gratitude" and read it several times (once aloud to share with my wife). While reflecting on the poem, it occurred to me how often we succumb to the temptation to accept our successes and joys as the result of our own efforts while at the same time blaming God for our sufferings and failures. God is so good! And from his goodness we receive the gifts that truly "keep on giving". Our ever increasing "debt of gratitude" can never be repaid, but there is a joy in thankfulness; a knowledge of being loved and gratuitously blessed. For me, your poem captured these thoughts wonderfully. Thank you for a work that reminds us of the goodness of love, the goodness of life, and the goodness of our God who gives both so freely.

In Carmel, T.M. from Roanoke, VA ■




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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
<p><b>1</b></p> <p><b>5th Sunday of Lent</b></p> <p><i>Bl Nuno Alvares Pereira, O. Carm. 1360-1432</i></p>	<p><b>2</b></p> <p><i>St Francis of Paola</i> It is an honor for me to call the Church my Mother. <i>Bl Mary of Jesus Crucified</i></p>	<p><b>3</b></p> <p><i>St Teresita of the Andes was beatified in 1987</i> The happiness of my life...is with the Guest of my soul. <i>Bl Elizabeth of the Trinity</i></p>	<p><b>4</b></p> <p><i>St Isidore of Seville</i> Those who seek their joy in God are the ones who give joy to God. <i>St Raphael Kalinowski</i></p>	<p><b>5</b></p> <p><i>St Vincent Ferrer</i> <i>St Therese enters the Dark Night of Faith in 1896.</i> I can nourish myself on nothing but the truth. <i>Little Therese</i></p>	<p><b>6</b></p> <p>He will be more glorified in His mercy the more wretched and despised I am in my nothingness, my sins and my weakness. <i>St Teresa Margaret Redi</i></p>	<p><b>7</b></p> <p><i>St John Baptist de la Salle</i> St Teresita made her profession of vows in 1920</p>	
<p><b>8</b></p> <p><b>Palm Sunday</b></p> <p>God wants me for Himself. <i>St Teresa Margaret Redi</i></p>	<p><b>9</b></p> <p><i>Therese enters Carmel of Lisieux in 1888</i> Elizabeth Catez receives her First Communion in 1891 at age 10, decides to give her life to God and visits Dijon Carmel</p>	<p><b>10</b></p> <p>For me prayer is an aspiration of the heart, it is a simple glance directed to Heaven. <i>St Therese of the Child Jesus</i></p>	<p><b>11</b></p> <p>During mental prayer...remain before God like a poor, mute paralytic at the door of a rich man. <i>Brother Lawrence</i></p>	<p><b>12</b></p> <p><b>Holy Thursday</b></p> <p><i>St Teresita of the Andes dies in 1920 after 11 months in Carmel</i></p>	<p><b>13</b></p> <p><b>Good Friday</b></p> <p>We can do this much: endeavor to conform ourselves to Christ Crucified. <i>St Teresa Margaret Redi</i></p>	<p><b>14</b></p> <p><b>Holy Saturday</b></p> <p>I renounce self more each day, so that Christ may increase in me and be exalted. <i>Bl Elizabeth of the Trinity</i></p>	
<p><b>15</b></p> <p><b>Easter Sunday</b></p> <p>Abide in me. It is the meaning of the Eucharist. <i>Bl Elizabeth of the Trinity</i></p>	<p><b>16</b></p> <p>How beautiful our vocation little sister! We are hosts wherein Jesus dwells. <i>St Teresita of the Andes</i></p>	<p><b>17</b></p> <p><i>Bl Baptist Spagnoli of Mantua, O. Carm., Priest 1447-1516</i> Hide yourself in the Sacred Heart as in a desert. <i>St Teresita of the Andes</i></p>	<p><b>18</b></p> <p><i>Bl Mary of the Incarnation, OCD 1566-1618</i> To come to possess all, desire the possession of nothing. <i>St John of the Cross</i></p>	<p><b>19</b></p> <p>Christ's love knows no boundaries, stops at no limits, won't turn from ugliness and filth. It was for sinners He came. <i>St Teresa Benedicta</i></p>	<p><b>20</b></p> <p>How can we ever sufficiently humble ourselves in imitation of a God so humiliated? <i>St Teresa Margaret Redi</i></p>	<p><b>21</b></p> <p><i>St Teresa Benedicta makes 1st Profession in 1935 and Final Profession in 1938.</i></p>	
<p><b>22</b></p> <p><b>Feast of the Divine Mercy</b></p> <p>The Lord said to me, don't be afraid that my mercy will fail you. <i>St Teresa of Jesus</i></p>	<p><b>23</b></p> <p><i>St George &amp; St Adalbert</i> <i>Bl Teresa Mary of the Cross Manetti 1846-1910</i></p>	<p><b>24</b></p> <p><i>St Fidelis</i> Peace is not given to us just for ourselves alone. <i>St Teresa Benedicta of the Cross</i></p>	<p><b>25</b></p> <p><i>St Mark, Evangelist</i> He does not call those who are worthy, but those whom He pleases. <i>St Therese of Lisieux</i></p>	<p><b>26</b></p> <p>With what procrastination do you wait, since from this very moment you can love God in your heart. <i>St John of the Cross</i></p>	<p><b>27</b></p> <p>The mirror we have to consult at divine union is the Sacred Heart of Jesus Crucified. <i>St Teresa Margaret Redi</i></p>	<p><b>28</b></p> <p><i>St Peter Chanel &amp; St Louis de Monfort</i> We love the Blessed Virgin if we imitate her virtues. <i>St Raphael Kalinowski</i></p>	
<p><b>29</b></p> <p><b>3rd Sunday of Easter</b></p> <p><i>Pope Pius XI beatifies Therese of the Child Jesus in 1923.</i></p>	<p><b>30</b></p> <p><i>Pope St Pius V</i> Copy as nearly as possible the humility, meekness and gentleness of His Sacred Heart. <i>St Teresa Margaret Redi</i></p>	<p><b>April 2001</b></p>					



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>May 2001</b>						
		<b>1</b> <b>St Joseph the Worker</b> <i>Pope John Paul II beatifies Teresa Benedicta of the Cross in 1987.</i>	<b>2</b> <i>St Athanasius</i> I consider one day of humble self-knowledge a greater favor from the Lord, than many days of prayer. <i>St Teresa of Jesus</i>	<b>3</b> <b>Sts Philip &amp; James, Apostles</b> Everyone who has devotion to the Holy Spirit and who invokes Him, will not die in error. <i>The Little Arab</i>	<b>4</b> By entering Carmel you undertook to reproduce in yourself the life of the Crucified. <i>St Teresa Margaret Redi</i>	<b>5</b> The Angelus evokes Mary's divine Maternity and the mystery of the Divine Incarnation's dependence upon Mary's consent. <i>St Raphael Kalinowski</i>
<b>6</b> <b>4th Sunday of Easter</b> The Blessed Sacrament is our heaven on earth. <i>St Teresa Margaret Redi</i>	<b>7</b> The soul that journeys to God but doesn't shake off its cares & quiet its appetites is like one who drags a cart uphill <i>St John of the Cross</i>	<b>8</b> <i>Therese receives her First Communion in 1884.</i> Our Lord is occupied with each soul as though there were no others like it! <i>St Therese of Lisieux</i>	<b>9</b> I cannot believe that a person who comes so close to Mercy...would fail to pardon his offender immediately. <i>St Teresa of Jesus</i>	<b>10</b> Once you are joined to the Lord, you become as omnipotent as He is. <i>St Teresa Benedicta of the Cross</i>	<b>11</b> Be joyful and gladdened in your interior recollection with Him, for you have Him so close to you. <i>St John of the Cross</i>	<b>12</b> <b>Sts Nereus &amp; Achilleus</b> <b>St Pancras</b> Everywhere the need exists for maternal sympathy... motherliness. <i>St Teresa Benedicta</i>
<b>13</b> <b>5th Sunday of Easter</b> <i>Therese is miraculously cured by the smile of the Bl Virgin in 1883.</i>	<b>14</b> <i>St Matthias, Apostle</i> O Lord, how true that all harm comes to us from not keeping our eyes fixed on You. <i>St Teresa of Jesus</i>	<b>15</b> <i>St Isidore the Farmer</i> Our Rule is the cross, and the three Promises the nails that fasten us to it. <i>St Teresa Margaret Redi</i>	<b>16</b> <i>St Simon Stock, O. Carm. Priest 1200-1255</i> Let us not waste time for every moment is precious. <i>St Teresa Margaret Redi</i>	<b>17</b> <i>Pope Pius canonizes Therese of the Child Jesus in 1925.</i> Whatever did not fit in with my plan, did lie within the plan of God. <i>St Teresa Benedicta</i>	<b>18</b> <i>Pope St John I</i> Once you have given God something, you must never take it back. <i>Bl Mary of Jesus Crucified</i>	<b>19</b> I thirst for souls because I know that is what my Jesus craves more than anything else <i>St Teresita of the Andes</i>
<b>20</b> <b>6th Sunday of Easter</b> As long as you are humble you will be happy. <i>St Therese of Lisieux</i>	<b>21</b> The (practice of the) presence of God is an application of our mind to God, or a remembrance of God's presence. <i>Br Lawrence</i>	<b>22</b> <i>St Joachina de Vedruna de Mas OSC 1783-1854</i> There is no companionship which affords comfort to the soul that longs for God... <i>St John of the Cross</i>	<b>23</b> I know no other means of reaching perfection but love. ..love, how well our heart is made for that! <i>St Therese of Lisieux</i>	<b>24</b> <b>Ascension of the Lord</b> The less you have of exterior consolation, the more He will favor you. <i>St Teresa of Jesus</i>	<b>25</b> <i>St Bede &amp; Pope St Gregory VII</i> <b>St Mary Magdalen de'Pazzi, O.Carm 1566-1607</b>	<b>26</b> <b>St Philip Neri</b> If you speak, strive to remember that the one with whom you are speaking is present within. <i>St Teresa of Jesus</i>
<b>27</b> <b>7th Sunday of Easter</b> The purest suffering produces the purest understanding. <i>St John of the Cross</i>	<b>28</b> Your face is my only homeland. It's my kingdom of love. <i>St Therese of the Child Jesus and the Holy Face</i>	<b>29</b> We must, then, disengage ourselves from everything so as to approach God interiorly... <i>St Teresa of Jesus</i>	<b>30</b> Love consists not in feeling great things but in having great detachment and in suffering for the Beloved. <i>St John of the Cross</i>	<b>31</b> <b>Visitation of the Blessed Virgin Mary</b> Be obedient to God's command and His work continues in your soul. <i>St Teresa Margaret Redi</i>		





## Carmel in Samoa

Dorothy Forbes, OCDS

Samoa (formerly Western Samoa) is comprised of nine islands, of which only four are inhabited. They are located about 5 hours by air from either Australia or Hawaii, but only 3 hours from New Zealand. The only city is Apia, with a population of 170,000. An interesting place to visit



is the museum and burial site of the author Robert Louis Stevenson. Samoa has the largest man-made structure in the South Pacific, a pyramid on the island of Savaii. The Samoans can trace their culture back about 5,000 years. The mountains tower on Savaii to over 6,000 feet, and the highest waterfall is over 600 feet high. The Volcanic islands had 3 eruptions in the 20th century. The climate is tropical. Samoa is the home of Manu Samoa, World Rugby Cup champions.

of Frs. Gregory Burke OCD, and Ross Collings (dec.) of the Diocese of Australia. Sister Maria Angela of the Holy Trinity, OCD, is the current director.

Marianna Wojtowicz, a member (in formation) of the OCDS in Apia, Samoa, posted a request for Carmelite books for her community on an Internet

Carmelite discussion list. The Endwell New York OCDS community responded and sent a package of Carmelite books and booklets, audio and videotapes, and other small items. Included in the package was a book of The Collected Works of St. John of the Cross (ICS). It had belonged to Marie Patrick, an elderly member of our group. Marie, during an OCDS meeting, gave this book to the community president, and asked that it be sent to the OCDS in Samoa, as she could no longer see to read it. The

### Samoaan OCDS

The OCDS community of St. Therese of the Child Jesus is about four years old, and has 19 members. Seven have made their First Promise, ten are in formation and two are aspirants. Most members are Samoans except for Marianna (Polish) and a Tongan. Samoan is the primary language, but English is used at meetings. Sr. Maria Elisapeta of Christ, OCD, started the OCDS in Samoa with the guidance





Carmelite Nuns and OCDS sent Marie a lovely thank-you letter, and also sent our community a beautiful mat of bark-cloth with a picture of Jesus, bordered with a traditional, hand-drawn frame.

We are continuing our relationship with the Samoa group through Marianna (thank goodness for e-mail) and plan to share more formation materials with them given to a prison ministry.

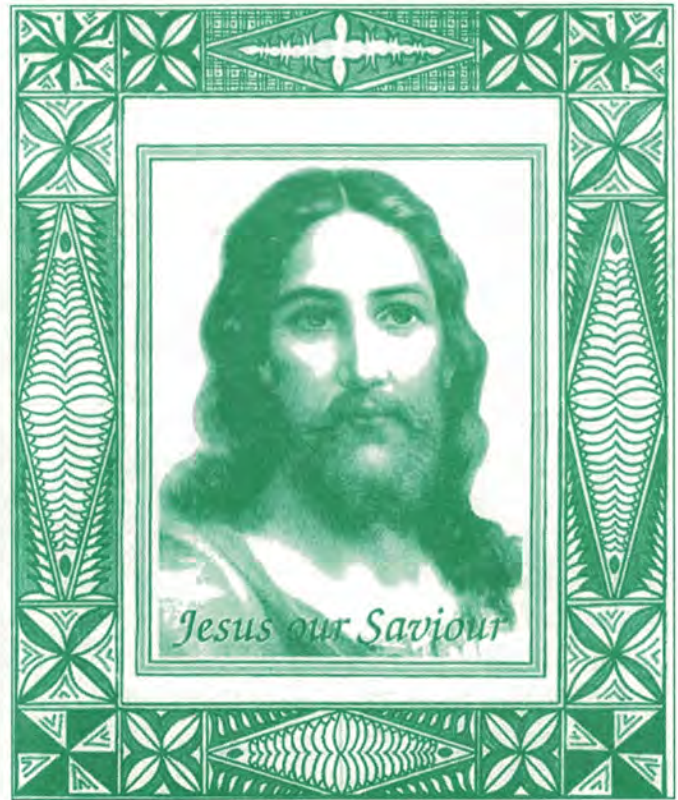
This is a very simple story - we only hope that other communities could assist others that might be more isolated. If anything, our cultural exchange has broadened everyone's horizon and emphasized the world mission of Carmel.

Extra reading material that is donated (things that are not quite on target) is given to a prison ministry.

A Seed is Planted

### Greetings from Samoa

Yesterday I went looking for something on St. John of the Cross. I know that our Order has three books in our "Library" (a total collection of 15 books) and since my initiation on December 14th I still haven't had the chance to read any of St. John's works except the "Poems". In frustration I came home. While cooking, an idea came



to my mind, that is - to develop a proper library for our group. I would like to request help from other Communities.

Someone may know of a Second Hand place where our group could buy books on Carmelite Saints or if any community is planning to trade-in or resell their old books and/or videos and could contact me and I will inform the group. We are physically isolated from other communities and from sources such as Bookstores.

I feel that the availability of spiritual reading materials and religious videos will greatly reduce the effects of physical isolation. All of us in the group use English as a second language. Some find reading difficult and would be able to absorb ideas from videos.

I would appreciate any suggestions concerning the above matter, and am looking forward to a response.

Yours in Carmel  
Marianna





## A Response is inspired

Dear Marianna,

Our OCDS community in upstate New York would like to help you with your library resources. We would be happy to send you copies of a few videos, Carmelite books and Carmelite magazines. We are curious about which language would be best. You said in your message that English is the second language for most people in your group. What is the primary language?

We have resources in languages other than English, although most of what we have is in English.

Who directs your community? Samoa sounds quite lovely. . . especially to those of us who live in a climate where the winter temperature can reach 30 degrees below zero.

Please let us know if your community would like to accept our offer. . .

In Carmel,  
Dorothy Forbes  
President, St. John of the Cross Community  
Endwell, New York

Thus began the start of a friendship that is continuing to grow. It is wonderful to share our Carmelite spirituality with a group half way around the world. Our shared vocation keeps us close in heart and is just another example of the universality of our call to holiness.

Carmelite Sisters allowed the Samoan group to use their postal address:

OCDS Samoa  
c/o Sr. Maria Angela of the Holy Trinity OCD  
Carmelite Monastery  
PRIVATE BAG  
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If others would like to send books or videos, the offerings would be greatly appreciated. ■

## CARMELITE SPIRITUALITY SEMINAR FOR LIFE AND MINISTRY

*Theme for the Year 2001:  
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June 10-16, 2001

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# Holy Spirit, Friendly Flame

Part of the Continuing Series on *I Want to See God*

Fr Jean Eteve

If we asked Fr Marie-Eugene what is said of the Holy Spirit in "I Want to See God," he would probably have answered that, explicitly or implicitly, each page reveals one of His aspects. He himself stated: When I wrote "I Want to See God," it was to demonstrate the role of the Holy Spirit. Fascinated by the third Person of the Trinity, at a time when He was still the "unknown God," probably because humanity no longer considered making use of his action, Fr Marie-Eugene strove throughout his life to reveal His role in the spiritual life. We will only give a few reading selections here.

## Steward of God's Designs

Why the Holy Spirit? All God's activity belongs to the divine nature. Nonetheless, by appropriation, the divine work of the sanctification of the church and of souls is attributed to the Holy Spirit because it is par excellence a work of love. The Holy Spirit, the common Spiration of the love of the Father and the Son, is also the steward responsible for carrying out God's eternal design. In this respect one could compare Him to the Wisdom of love which is

not properly speaking a person but the divine name that expresses all the work accomplished by God in us and for us since the creation and until the end of time. The Holy Spirit, breath of the Wisdom of love, chooses apostles only to make of them human agents of His divine design.

## The Spirit of God dwells in you (1 Cor 3:16)



At the basis of this collaboration, we discover the presence of the Holy Spirit in the church and in us. The Spirit of God dwells in you (1 Cor 3:16), affirms Saint Paul. The spiritual life is a progressive interiorization, an increasing discovery of this friendly presence. He is there and He acts. God is in a constant activity of love. He does not cease to give Himself to the soul, according to these other words of Saint Paul: Love is poured into our hearts by the Holy Spirit who has been given to us (Rm 5:5). Not only does the

Spirit dwell in us, but He accomplishes therein a work of love. By grace, His instrument of conquest, He aspires to reign over us. Grace makes



us children of God and unites us to Christ Jesus. It makes us participants in this divine life raising us in this aspiration to God our Father. We find ourselves taken up in the movement of the very life of God. Thus the apostle, whoever he may be, has the duty to keep himself habitually near the interior Guest who pours out this life into our heart.

### Led by the Holy Spirit

When the Holy Spirit grasps us, He unites us to all the movements, all the aspirations of substantial love that He himself is in the bosom of God and associates us with His creative activity. He makes of us collaborators in His work. The baptized person must learn to yield docilely his action to that of the Spirit. Those who let themselves be led by the Spirit of God are the true children of God, wrote Saint Paul (Rm 8:14). Such is sanctity. One becomes a perfect apostle when possessed by the Holy Spirit. We must “feel” with the Holy Spirit, enter into His designs. Without this docility, the apostolate could only be a beautiful edifice whose irremediable vice is to be made by the hand of man, outside the divine plan. By the gifts of the Holy Spirit, doors that open to the Infinite, the great sea breeze comes to us, this breath of the Spirit of love that brings light and life. Just as a ship sails more rapidly when the sail is swelled by the wind, so the lights, motions and action of the Holy Spirit that come to the soul by His gifts perfect its journey. The gift of self yields to the action of the Holy Spirit. It refines the spiritual senses of the soul that become sensitive to the delicate anointings of the Holy Spirit.

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*By the gifts of the Holy Spirit, doors that open to the Infinite, the great sea breeze comes to us, this breath of the Spirit of love that brings light and life.*

---

This handing over of self calls for nothing less than a conversion called by Jesus a new birth in the Holy Spirit (John 3). The fire of love encounters within us all the resistance of sin

and of our tendencies. Purification is necessary. It is the flame of the Spirit that acts and conducts the battle. The soul collaborates no doubt painfully, at least poorly in this transformation, by the hope that attracts the waves of mercy. To be reborn under the breath of the Spirit, one must be poor, confident and dependent on God in everything. Or rather, to be reborn is nothing else than to become progressively a child. These are the true children of God about whom Saint Paul spoke. Such is the heart of spiritual childhood: a growing discovery of the poverty that establishes an increasingly greater dependence on the Spirit of love.

### The Fullness of Love

The impulse of the Holy Spirit and the receptivity of the soul bring about a collaboration for the accomplishment of the great design that is the church. We do not think that this collaboration reduces the saint to a mere object in the hands of the Artisan. The Holy Spirit makes Himself humble with the saints to glorify them. He willingly disappears behind their personality and their action. Their wills are united and command in turn. The acts, once become divine, bear in themselves the efficacy that the divine power assures to them. Divinized by the Holy Spirit, the person becomes only more human. The more the saints are taken by love, the closer they are to us.

Fr Marie-Eugene wrote *I Want to See God* to reveal to us the delicate and sweet operations of the Holy Spirit. The place he accords to this divine Person reveals the intimacy that united him to this Flame of love who had grasped him. In a litany that must be quoted in extenso, a masterpiece of literature and mysticism, he sings the joy of the soul arrived at the summits. His joy is to feel Him in himself, to feel himself in Him, and so profoundly, so intimately, that henceforth nothing will be able to separate them. This joy, no doubt about it, was his. He desired it for us, stating in 1965: I would like for you all to be able to say, the soonest possible, that the Holy Spirit is your friend. ■



# The Apostle, Led by the Spirit

## Part of the Continuing Series on *I Want to See God*

Fr Francois-Regis Wilhelem

**T**he Lord lives, in whose presence I stand. I am filled with jealous zeal for the Lord (I Kg 17:1; 19:10). These exclamations of the Prophet Elijah symbolize and at the same time summarize the spirit of Carmel, a spirit of both contemplation and apostolic zeal in the service of the church. *I Want to See God* explores both these dimensions for they form an inseparable whole. Along these lines, we would like to shed light on the apostolic dimension. Certain essential places in *I Want to See God* enable us to discover Fr Marie-Eugene's thought on this point. First we will strive to identify them, and then draw out some central ideas.

### The Apostolate in *I Want to See God*

First we must mention the important chapter eight of the first part entitled "Teresian Spirit" where Fr Marie-Eugene explains that, in the Teresian teaching, one can not separate or distinguish the spiritual doctrine of the apostolate from the doctrine on contemplation. In this spirituality, contemplation and apostolate are both interdependent, merge together and complete each other harmoniously.

The principle thus presented will unfold throughout the work, thus in chapters five and six of the third part we find "Silence" and "Solitude and Contemplation". These sections, despite their titles, approach essential questions touching on the apostolate. In fact the pages on silence provide the occasion to recall, among other things, its absolute necessity if we are to find God. They warn against the dangers of activism (the heresy of works), insist on the value of the mixed life where contemplation leads to effective works and treat from a practical angle

the rapport between activity and prayer.

The following chapter extends the reflection and provides valuable elements concerning the balance between prayer and the service of God as exemplified by the prophet Elijah. A fundamental principle is stated here: the harmony between contemplation and action lived by the prophet is in fact the work of the divine wisdom that has established its influence over him and moves him either toward the depths of the encounter with the Lord or to external actions.

Another figure dominates these pages: the Carmelite friar, Thomas of Jesus, founder of the desert and the gifted conceiver of the missionary apostolate in the XVII century. These two



*Thomas of Jesus OCD*



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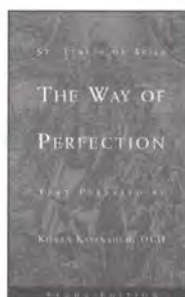


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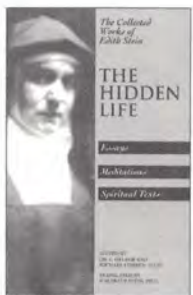
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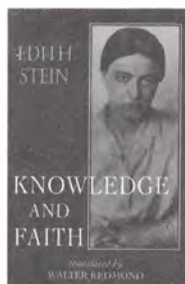


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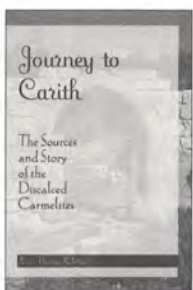


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examples provide the author with some practical principles intended to favor the balance between the search for God in prayer and the activities of the apostolate.

In "I am a Daughter of the Church" the second great part of *I Want to See God* which contains the fourth and

fifth parts, is described the unfolding of the mystical life up to the summit of spiritual marriage. In the prologue Fr Marie-Eugene advises: Christ Jesus espouses souls here below only to unite them more closely with His im-molations and His works for His church. This is the doctrine developed by Teresa of Jesus in the first chapters of the "Interior Castle". In these two parts we will then find very important considerations

on the apostolate. Concerning the fourth, we must especially mention Chapter X, "The Mystery of the Church", where Teresa's experience enabled Fr Marie-Eugene to state that the mystical discovery of the church is the important event that accompanies the union of the will. By it the saint of Avila entered into the depths of the church of her times and found there the place and mission that God, in His eternal design, had assigned to her and to her reform.

The two last chapters (VIII & IX) of the fifth part constitute the culminating point of Fr Marie-Eugene's teaching on the apostolate. Earlier, in the first chapter (Divine enrichment), he indicated how the transformation of the soul in love forms the perfect apostle, one whose action is fundamentally given over to the desires of the Spirit. For that, he would have had to pass

through the purifications of the night of the spirit. Chapter III, The Night of the Spirit: The Drama, describes certain trials typical of the action. But this drama is in proportion to the stakes, for the one who comes out victorious from such a trial necessarily becomes an apostle, a trainer.

Chapter VIII on "The Transforming Union" particularly sheds light on the considerable consequences of the Spirit's triumph in the soul. In fact, by the quality of His influence, the Spirit extends His reign and accomplishes through the apostle the work desired by God. Chapter IX, (probably the summit of *I want to see God!*) "The Saint in the Total Christ," crowns the whole of the developments on the apostolate. One

finds there the manner in which the twofold movement of love (towards God and neighbor) is unified in the love of Christ. The following sections: the apostolate of love and the missions of the apostolate show how the plenary accomplishment of the mission calls for the perfection of love. Actually the apostle will only be a perfect instrument of the Spirit when he himself is acted upon and animated solely by love. What remains to be seen is how one fulfills his apostolic duty by developing love. The chapter "The Apostolate and the Development of Love" attempts to respond to this delicate question. To do this, the author takes up again the way of the Dwelling Places and thus distinguishes: the apostolate to the first three Dwelling Places; the apostolate under the divine influence, that is to the fourth Dwelling Place; the apostolate in the



The Spirit of the Lord is upon me He has sent me to bring glad tidings to the poor



union of the will (the fifth Dwelling place) and finally: the perfect apostolate of the sixth and seventh Dwelling Places.

In the course of this last development it becomes evident that in these summits of the spiritual life, the soul is perfectly receptive to the desires of the Holy Spirit. Henceforth the apostle will be a perfect one with the efficacy of his powers and the special gifts of love that correspond to them. "This is the moment when contemplation and action are united in love: Martha and Mary resemble each other and are united in fulfilling the same office.

After this rapid overview, let us now present some key ideas, which obviously do not claim to be exhaustive.

### SOME LINES OF THOUGHT

#### A treatise for the formation of apostles

In keeping with Teresa of Jesus, *I Want to See God* does not propose a technique for the apostolate, but an itinerary for the formation of apostles. In fact, according to Fr Marie-Eugene, contemplatives formed by the Carmelite saint become apostles, and apostles of great stature, for she makes of them perfect instruments of the Holy Spirit. Even if the Mother foundress had not formulated any doctrine of the apostolate, we would still find in her writings information related to the functions of the exterior apostolate. This information is found in the progression of her contemplative ascensions. It is so precise at each stage, so illuminating in the line it traces that by bringing her recommendations together and organizing them, one could formulate a true treatise for the formation of apostles. These apostles, who remain contemplatives under the action of the Holy Spirit, would only be apostles of the highest quality, wrote Fr Marie-Eugene.

#### Working for the church

The goal of the Teresian reform is to work for souls, for the church. The love of souls



moves us to the work of union with God and from the perfection of this union comes forth an increasingly more powerful ecclesial effectiveness, whatever the forms may be (the different itineraries of Teresa, Therese and John of the Cross). This ever more universal effectiveness is such only because it is illumined and empowered by a mystical, contemplative discovery of the mystery of the church. Fr Marie-Eugene insisted on the importance of such a discovery, the fruit of the union of the fifth Dwelling Place. This new perception of the mystery of the church proceeds from a light of love that penetrates the entire soul. The renewal of apostolic zeal that flows from it is a fundamental, vital movement that carries away the entire soul and delivers it over completely to the church and its members. In a significant manner, the author of *I Want to See God* thus recaptures the apostolic spirit of Carmel. "At the summit of Carmel one is crucified with Christ and completely given over



to works for his glory. It is towards this summit that Teresian spirituality from the very beginning directs the gaze of those who place themselves in her school”.

## Toward the perfection of the apostolate

The Teresian way, by distinguishing two great stages in the spiritual life (the first three Dwelling Places, then the next four), gives invaluable insights into spiritual growth in the intensity and quality of the apostolic spirit. This spirit is born and develops in relation to the progression of the life of prayer from which it is inseparable. In the first three Dwelling Places, what dominates is the human, reasonable action of the apostle aided by the grace of God. Beginning with the fourth Dwelling Place - the beginning of the mystical life where prayer develops into contemplation - the activity itself progressively bears the seal of the Spirit until one is completely led by Him and thus fundamentally suited for God's design.

## The Harmony between contemplation and action

It has just been said that the mystical life includes both contemplation and action. This is why one can speak of an apostolic mysticism. In fact, the active life can become mystical through the habitual intervention of God by the gifts of the Holy Spirit. It is thus by the ways of prayer and action that the Lord brings about the one Christian holiness. Fr Marie-Eugene insists on the fact that the harmony between these two aspects of the grace of baptism is the fruit of the preponderant influence of the Spirit and not simply the result of a wise proportion of external occupations and spiritual exercises. The figure of the prophet Elijah provides a model for

this harmony and the last pages of *I Want to See God* illustrate this marvelously. There we see the soul that has arrived at the perfection of love never more active and more powerful than when God maintains it in solitude and contemplation; and never more united to God and more contemplative than when it is engaged in works to accomplish the will of God under the influence of the Holy Spirit. The mark of the

Spirit appears in the works of the apostle, conferring on him all his human and spiritual stature:

It is especially in their common work that the Holy Spirit glorifies the instruments He has grasped. The Holy Spirit makes himself humble with the saints to glorify them. Inspirer of the work by His light, effective agent by His omnipotence, He withdraws behind the human traits of the apostle. Whoever would analyze the nature of this work could actually find the reason d'etre of each in the personality of the saint. These mul-

multiple works and institutions in which the Spirit has placed His leaven of immortality, the glory of the church, admirably give evidence of the gifts, tendencies and genius of their founders. The Spirit appears in this world behind a thousand human faces on which His hidden presence imprints the reflection of His power and His grace. ■



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