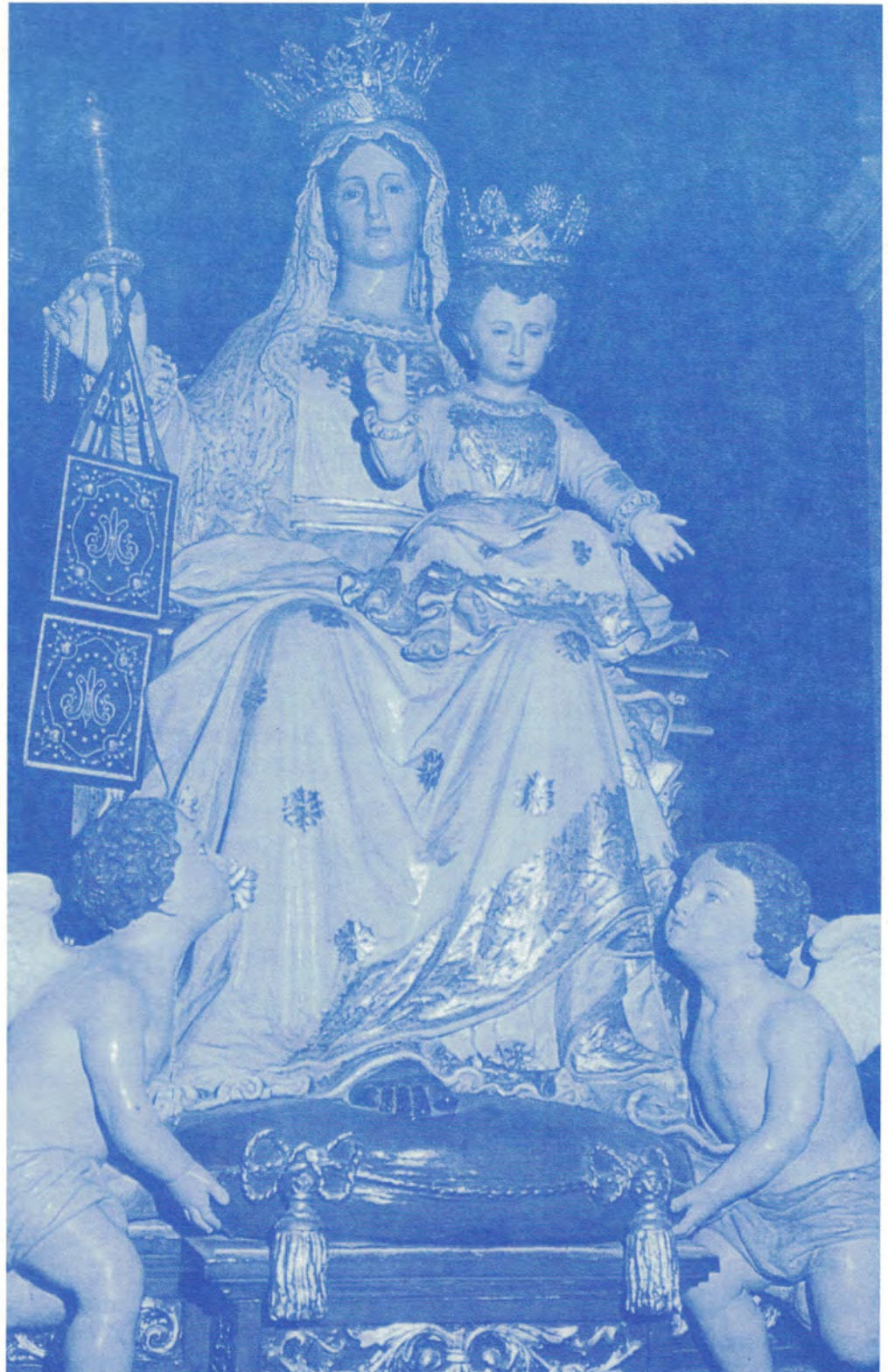




CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



June
July 2001

Volume XVII
No. 4

Statue of Our Lady on Mount Carmel in Haifa, Israel

Volume XVII, No. 4

June-July 2001

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

Brother Tony Holmes SSCC
Rosemary Moak OCDS
Suzanne Treis OCDS

Provincial Delegates

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

Change of address:

Please notify us in advance.

The contents may be duplicated if they are not sold for profit.

Submit new materials for publication at least 2-3 months in advance.

\$3.00 per issue, or \$10.00 per year. Foreign subscription: \$15.00 per year.

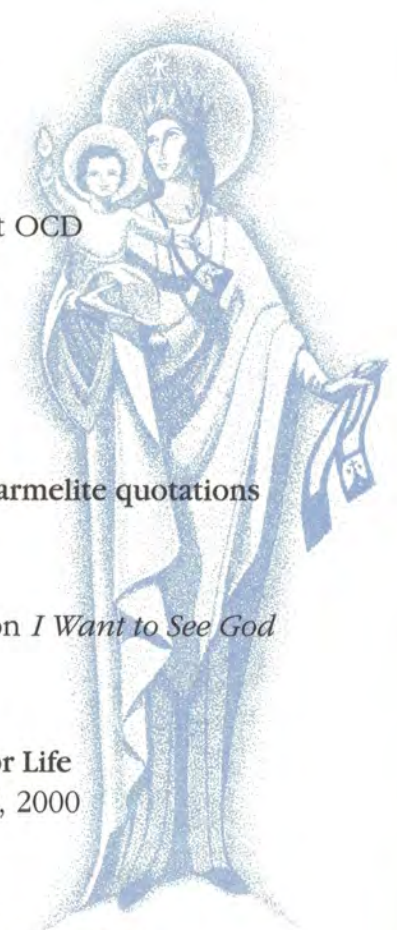


CARMEL CLARION

Discalced Carmelite Secular Order, Washington, D.C.

CONTENTS

- 1 | Editorial
Fr. Theodore N. Centala OCD
- 1 | The Pool of God
Sister Miriam of the Holy Spirit OCD
- 2 | Mary in the Life of Edith Stein
Dr. Ilse Kerremans OCDS
- 12 | Letter from the Editor
- 12 | Letter to the Editor
- 13 | June and July calendars with Carmelite quotations
Suzanne Treis OCDS
- 15 | Love is a Torrent
Part of the Continuing Series on *I Want to See God*
Fr. Louis Menvielle
- 19 | OCDS Jubilee Congress 2000
Eucharist, Mary and the Interior Life
Flint, Michigan, October 26-29, 2000
- 19 | Carmelite Vocations
Joan Braithwaite OCDS
- 20 | Special Interest Group Presentations
Pat Brazo OCDS
- 21 | Beginning to Pray and Dealing with Dryness and Distractions with Fr. Thomas Dubay
Joan Eliason OCDS
- 21 | Illumination and the Stages of Prayer with Fr. Patrick Farrell OCD
Tom McCabe OCDS
- 22 | Charismatics and Carmel
Kathleen Quinn OCDS
- 24 | OCDS Formation
Mary Rowe OCDS
- 25 | Letter from Fr. Jude Peters OCD
- 26 | "For I Was Hungry and You Gave Me Food" (Mt 25: 35)
Interview with Jack Carter OCDS



Editorial

As Carmelites we are very aware of the fact that God had chosen, and then prepared, a special person to be the mother for the Messiah to be born of the House of David. Centuries later this was articulated by the theologians as the Immaculate Conception. "She was a pure, transparent pool reflecting God, only God", writes Jessica Powers.



The Virgin Mary witnessed to the easily recognizable events of God, and the subtle events that transpired because the Spirit was renewing the face of the earth. Her spiritual sight penetrated the visible universe to God and she mirrored back the very frontier of God.

As we ponder this sublime creature, who is also so human, she is a great comfort to us, even though her virtues of generosity, purity and charity put us to shame. No wonder, after her son, Jesus the Christ, she is the most venerated of all holy models.

Perhaps a plausible remedy is to allow the Spirit to hollow out some caverns in our self, as Saint John of the Cross mentions, for the living water that she possesses in abundance. Our dry soul can pine for this living water, as Saint Teresa writes in the VI Mansions, with

such ardent desire that it seems like the person could die.

Little Thérèse writes that the Blessed Virgin Mary should be presented in this fashion, as one we can know, love intimately, and seek to imitate, because she witnesses God so well for us creatures. Bl. Elizabeth of the Trinity carried around a battered statue of her "Gate of Heaven" during her last months of human life passing through the dark night to the Eternal Dawn. ■

The Pool of God

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

There was nothing in the Virgin's soul that belonged to the Virgin —
no word, no thought, no image, no intent.
She was a pure, transparent pool reflecting God, only God.

She held His burnished day; she held His night

of planet-glow or shade inscrutable.

God was her sky and she who mirrored Him

became His firmament.

When I so much as turn my thoughts toward her

my spirit is enisled in her repose.

And when I gaze into her selfless depths an anguish in me grows

to hold such blueness and to hold such fire.

I pray to hollow out my earth and be filled with these waters of transparency.

I think a man could die of this desire, seeing himself dry earth or stubborn sod.

Oh, to become a pure pool like the Virgin, water that lost the semblances of water and was a sky like God.

Mary in the Life of Edith Stein

Dr. Ilse Kerremans OCDS

*Ich Schwester Terezia Benedicta a Cruce, mache
meine Proffe der einfachen, ewigen Gelübde und
verspreche Gehorsam, Keuschheit und Armut Gott,
unsrem Herrn, der allerseligsten Jungfrau Maria
vom Berge Karmel, dem Generaloberen des Ordens
der Unbescholtenen Karmeliten und Ihnen ehrwür-
dige Mutter Priorin, sowie Ihren Nachfolgern,
nach der ursprünglichen Regel des genannten Or-
dens und unsren Satzungen bis zum Tode:*

*Et in meo Domino utamur, in conspectu
omnis mundi eius, in aeternis dominus Dominus.*

Karmel Köln-Lindenthal

21. April 1938



Our image of Mary depends strongly on our image of God. In a patriarchal society Mary is seen rather as a go-between, a mediatrix between the people on earth and the beings in heaven.

There has been a constant danger for Mary to be elevated in heaven to such a high level that She becomes unreachable and that She is attributed the quality of a goddess.

With the changes of the image of God in time and with socio-cultural variability, the image of Mary also evolves.

In connection with Mary the principle of serving has been stressed quite often. This has created a certain uneasiness in modern, emancipated women, which in its turn has been directed at Mary herself. Rather than a yes in passive submission the "Fiat" of Mary is a yes as a reply in complete freedom made possible through the grace of the Lord and carried by deep faith.

In Mary a woman has been granted a place, as a substitute for all mankind, in the salvation plan of God. This is the image of Mary that was

envisaged by prominent women such as Hildegard von Bingen and Mechthild von Magdeburg. Edith Stein also emphasized that according to God's will, men and women are equal instruments in His salvation plan. The substitutional yes of Mary the woman underlines the fundamental equality of man and woman in the salvation.

The Magnificat shows us Mary among her distinguished female predecessors, her sisters in Judaism who were devoted to the humble and the hungry.

The few texts Edith Stein wrote on Mary have to be interpreted in the context of the Thirties. Do her writings on Mary reflect a common view or are they controversial? In order to

answer this question we must know something about the image of God and therefore also of Mary in Germany during the emerging Nazism, which was the prototype of a patriarchal society.

From the life of Thérèse of Lisieux we know that the statue of Mary can be of great importance. When Thérèse saw her sisters praying to Mary before a statue in her room, Thérèse also prayed. She saw Mary smile at her and suddenly she was healed.

In the presence of what statues of Mary had Edith Stein prayed to Mary?

1. In her autobiography Edith Stein describes the following event in the year 1916 (she is then 25 years old and she has not yet found the stability of faith): "Later Pauline led me along the River Main to the Liebig Institute where Myrion's Athene stands. But before we reached that statue we passed through a room where a sculpture taken from a Flemish grave from the sixteenth century was displayed: the Mother of God, and John in the center, Magdalen and Nicodemus on either side. There was no longer an image of Christ in the group. These figures had such an overpowering effect on us that, for a long while, we were unable to tear ourselves away."

2. In Speyer, where she worked as a teacher, she had a picture of Christ and John in her room. One can easily imagine that she was deeply moved by St John's unquestioning faith in Jesus Christ. This primordial confidence of a child in his parents often returns in her writings.

But also in Speyer she must have prayed to the Taumaturga spirensis. The original statue of Our Lady was destroyed during the French Revolution in 1794. In 1934 the Pope gave a consecrated statue to the Dom of Speyer. The statue

was brought to the Dom in a festive procession. Today the statue is still venerated as a statue of grace.

3. As a regular guest in the abbey of Beuron, Edith Stein prayed to Mary as depicted in the statue of "The Mother of Life" by Desiderius Lenz (1832-1928). This statue is a typical example of the Beuron Academy: a combination of Jugendstil, ancient Egyptian art, and icons. Edith Stein received a copy of this statue on the occasion of her entry in the Carmel of Cologne. In Beuron there is also a pieta, and from witnesses we know that Edith Stein used to pray at that place for hours on end.

4. In the Carmel convent of Cologne there is also a statue of grace: "Mary Queen of Peace". In a letter to Sister Callista (October 15, 1937), Edith Stein writes: "We celebrated our jubilee (1637-1937) from September 30 to October 3. The miraculous image of the Queen of Peace from our old monastery church – Mary of Peace – was present as our principal guest of honor. It was displayed on the beautifully decorated high altar; every morning we had a pontifical Mass, a high Mass and several other Masses; three times daily a sermon and a large crowd of people. One has to be grateful that something like this is still possible."

We have a picture of four statues of Our Lady, three in a regal bearing, rather distant and noble. But Edith Stein is moved through and through by the picture on the Flemish burial scene representing Mary in the deepest grief but also so close to us, human beings.

At the end of her life, in the camp of Westerbork, Edith Stein herself was described as "a pieta without the dead body of Christ on her lap." This illustrates how nearly identical Edith Stein became to Mary. The human closeness to



Mary is at the center of her devotion and she emphasizes that Jesus and Mary are of our blood – the Jewish blood.

It is impossible to disconnect the life and the writings of Edith Stein from each other. Like in many saints, for instance Teresa of Avila and John of the Cross, the life and the writings are mutual commentaries. Edith Stein did not write extensively on Mary – in her letters she refers more often to Teresa and to John of the Cross – but her life, certainly near the end, was completely Marian.

As I mentioned at the beginning, Edith Stein was a child of her time and her terminology may sound rather antiquated in our ears. So we must be very careful not to take quotations out of their context.

Edith Stein gave a lot of lectures on the tasks of women in society and in the Church, and the example of the woman is Mary.

In the Thirties the ecclesiastical tradition placed the virginity of Mary in sharp contrast with the Fall of Eve. The Church was completely dominated by men. Edith Stein sees both Eve and Mary different from the then current interpretation.

The Self-Esteem Of Women In The Old Testament

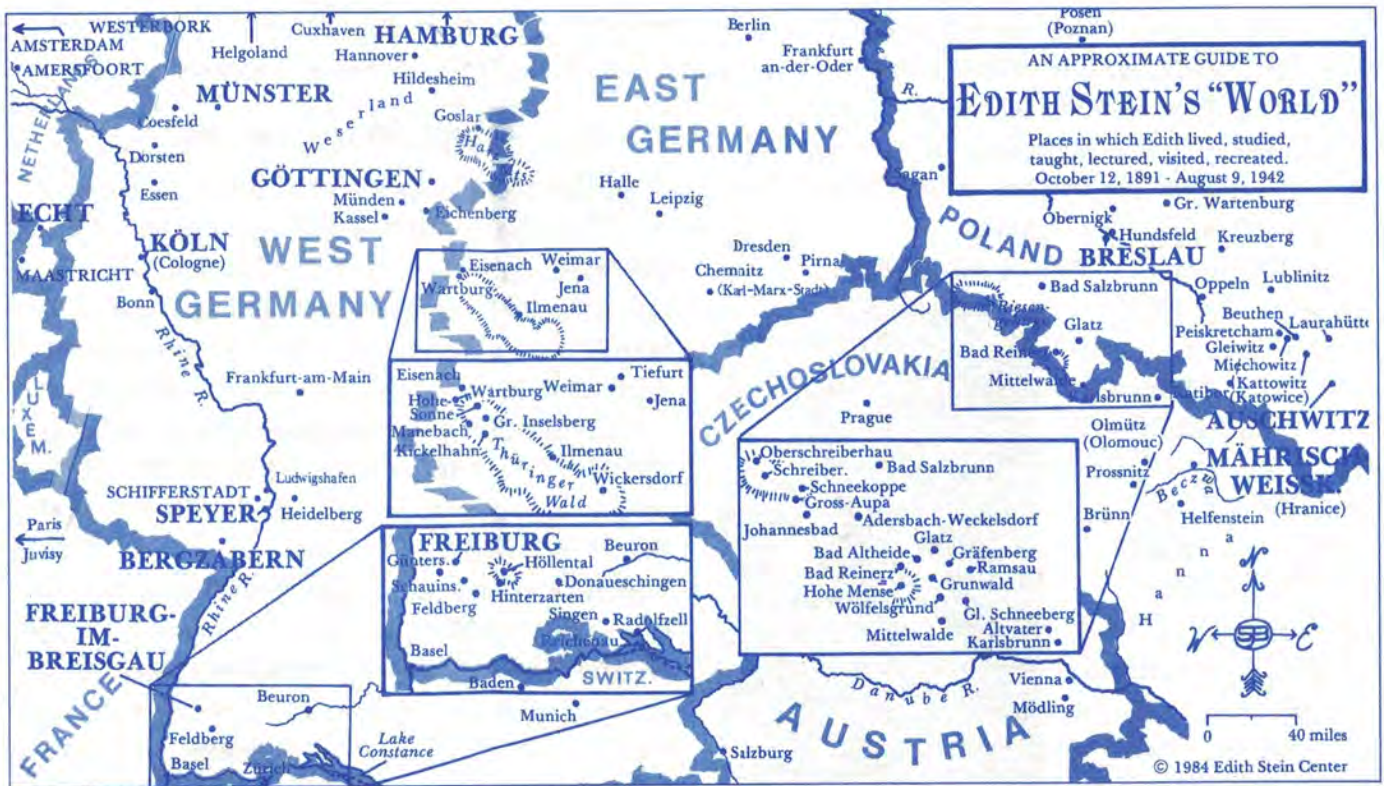
Edith Stein applies the methods of modern exegesis to analyse what God's original will was to the relationship between men and women. The original divine will is clearly expressed twice: at the beginning of creation and in the salvation by Jesus Christ. Man destroyed the creation and Jesus Christ was inadequately understood and accepted. In spite of all this, the original divine will constitutes a criterion in our time as well.

Essays on Women p. 60: "The first passage of the Bible which concerns humanity assigns a common vocation to both man and woman. 'Let us make man in our image, after our likeness, and let them be masters of the fish of the sea and the birds of heaven and over the entire earth and all crawling animals that move upon



the earth.' And God created man in his own image, in the image of God He created him, He created them as male and female. And God blessed them and said: 'Be fruitful and multiply, fill the earth and conquer it, and be masters of the fish of the sea, the birds of heaven, and all creatures which move upon the earth.'

Thus in this first account of the creation of man, the difference between male and female is immediately proclaimed. But mutually they are given the threefold vocation: they are to be the image of God, bring forth posterity, and be masters over the earth. It is not said here that this threefold vocation is to be effected in different ways by man and woman; at the best, this is implied in the quotation cited on the separation of the sexes.



The second passage of Genesis, which deals more extensively with the creation of man, elucidates the question a bit further. It relates the creation of Adam, his placement in the 'paradise of bliss' to cultivate and to preserve it, and the manner in which the animals were brought to him and received their names from him. 'But no helpmate corresponding to him was found for Adam.' The Hebrew expression used in this passage is barely translatable – Eser kenegdo – which literally means 'a helper as if vis-à-vis to him.' One can think here of a mirror in which man is able to look upon his own nature. The translators who speak of 'a helpmate suitable to him' perceive it in this way.

But one can also think of a counterpart, a pendant, so that, indeed, they do resemble each other, yet not entirely, but rather, that they complement each other as one hand does the other. 'And the Lord said "It is not good that man should be alone. I will make him a helpmate who will suit him."' And the Lord made Adam fall into slumber and took one of his ribs and formed a woman from it, and He led her to Adam. 'Then Adam declared, "This is now bone of my bone and flesh of my flesh. She is to be

called woman, for she was taken from man." That is why a man leaves his father and mother and adheres to his wife and both become one body. Now they were both naked, Adam and his wife, but they felt no shame.' A certain pre-eminence is indicated in that man was created first. Again, it is from the word of God that we are to understand why it would not have been good for man to be alone. God created man in His own image. But God is Three in one; and just as the Son issues from the Father, and the Holy Spirit from the Father and the Son, so, too, the woman emanated from man and posterity from both. And moreover, God is love. But there must be at least two persons for love to exist (as we are told by St. Gregory in his homily on the mission of the disciples who were dispatched two by two.)

It is not a question of sovereignty of man over woman. She is named as companion and helpmate, and it is said that he will cling to her and that both are to become one flesh. This signifies that we are to consider the life of the initial human pair as the most intimate community of love, that their faculties were in perfect harmony as within one single being; likewise, be-

fore the Fall, all faculties in each individual were in perfect harmony, senses and spirit in right relation with no possibility of conflict. For this reason, they were also incapable of inordinate desire. This is revealed in the words 'They were naked and were not ashamed'."

In this long quotation Edith Stein vindicates the equality of man and woman in the divine will. Man and woman are each other's counterpart. This equality was destroyed by the Fall with the consequence that man rules over women. Through the salvation God's original will will be restored and the example of God's original concept is Mary.

Edith Stein gives several indications on how Mary can be an example in our daily life, acting in accordance with God's will.



Mary as the handmaid of God

Mary is the shining example of the woman who was created in accordance with the original divine will.

Education gives us not only the possibility but also the order to raise girls and young women to the original example of Mary. In this way we can contribute to the Salvation.

Edith Stein writes: *Woman* p. 198: "Just as the goal of all human education is presented to us in a concrete, vital, and personal way through Christ, so also the goal of all women's education is presented us through Mary. The most significant evidence of the eternal meaning and the value to be found in sexual differentiation lies in the fact that the new Eve stands beside the new Adam on the threshold between

the Old and the New Covenants. . . As handmaid of the Lord she bore God's son."

Mary in the family

Edith Stein is also very clear in the following text: *Woman* p. 47: 'We must gaze upon the Virgin Mary. In the center of her life stands her son. She awaits His birth in blissful expectation; she watches over his childhood; near or far, indeed, wherever He wishes, she follows Him on His way; she holds the crucified body in her arms; she carries out the will of the departed. But not as her action does she do all this: she is in this the Handmaid of the Lord; she fulfils that to which God has called her. And that is why she does not consider the child as her own property: she has welcomed Him from God's hands; she lays Him back into God's hands by dedicating Him in the Temple and by being with him at the crucifixion. Should we consider the Mother of God as spouse, we find a quiet, limitless trust which in turn depends on limitless trust, silent obedience, and a obviously faithful communion in suffering. She does all this in surrender to the will of God who has bestowed her husband upon her as human protector and visible guide.

The image of the Mother of God demonstrates the basic spiritual attitude which corresponds to woman's natural vocation; her relation to her husband is one of obedience, trust, and participation in his life as she furthers his objective tasks and personality development; to the child she gives true care, encouragement, and formation of his God-given talents; she offers both selfless surrender and quiet withdrawal when unneeded. All is based on the concept of marriage and motherhood as a vocation from God; it is carried out for God's sake and under His guidance."

Mary as exemplar for woman's professions

With full confidence Edith Stein tells us: *Woman* p. 51: "A glance toward the Mother of God becomes indicative for us again. For example, Mary at the wedding of Cana in her quiet

observing look surveys everything and discovers what is lacking. Before anything is noticed, even before embarrassment sets in, she has already procured the remedy. She finds ways and means, she gives necessary directives, doing all quietly. She draws no attention to herself. Let her be the prototype of woman in professional life. Wherever situated, let her always perform her work quietly and dutifully, without claiming attention and appreciation. And at the same time, she should survey the condition with a vigilant eye. Let her be conscious of where there is a want and where help is needed, intervening and regulating as far as it is possible in her power in a discreet way. Then will she like a good spirit spread blessing everywhere.”

Edith Stein did not only write these words but she also lived them, as we know from witnesses e.g.: Andrea Loske: “At the ‘University Study Weeks in Salzburg’ in 1930, I sat in one of the first rows when a famous professor spoke. As happens often with young students, I felt an urge to make fun of the speaker’s little idiosyncracies. And so I found it amusing when the professor, with each sentence he wished to emphasize, banged his fist on the table. This caused a glass of water to jump around on the tray in more or less large leaps. The expectation that the glass might finally fall from the edge to the floor was fascinating. I was disappointed that the expected catastrophe did not happen after all. The professor had not even noticed these unintentional capers, yet someone else had.

A slender lady of medium height, with dark, large eyes and smooth hair parted in the middle, quietly advanced to the front, took glass and water jug from the lectern and placed them all on the floor in the rear. When she turned around, our eyes met. With a restrained, merry smile she looked into my mocking face. It was Edith Stein. She was the second speaker that day, with the subject: ‘The Ethos of Women’s Vocation.’ At this time I could hardly imagine anything more boring. It was a fashionable subject; by the Twenties it had already been pretty

much talked to death. I had planned to play hooky during this second lecture, but the incident with the glass of water had awakened my sympathy for the speaker. Her matter-of-factness, her humor – without the tendency to mock, as in my case – and her charm held me spellbound. And so I stayed.

Edith Stein spoke for almost two hours. For two whole hours, over midday in August, about a thousand people listened to her without making a sound. No scraping of feet, no clearing of throats, no cough could be heard. Captivated, we all listened to that delicate woman who spoke with charming simplicity, her refined face now and then animated by an indefinable smile, in a soft, clear voice, audible to the farthest corners. Not even the tiniest piece of paper did she have before her. Her hands remained quietly folded on the lectern, and yet a restrained dynamic was contained in every sentence. I cannot remember having felt tired for even one minute. For here one sensed a great power of mind, a rich, yet disciplined inner life, born of utmost self-assurance.

The thunderous applause after this lecture, however, scarcely reflected what had occurred in those who attended. Professor Vierneisel from Heidelberg expressed it thus in a review of the lecture series:

“At the Salzburg convention, a woman made an unforgettable impression. By chance, her significant lecture was delivered at the beginning of the session. . . Edith Stein’s lecture was most convincing because it was free of the feminist movement and because the speaker herself markedly and visibly personified her own thoughts. When she descended from the dais her bearing recalled those paintings in which ancient masters depicted Mary’s visit to the temple (Heidelberg Bote, October 1, 1930)”

Mary and religious life

There can be no doubt that Mary is the outstanding example of devotional life, certainly in Carmel. But how was it put into words by Edith Stein?

Woman p. 36: "But the Mother of God is among all women the most intimately bound to Christ; she is the heart of the Church of which Christ is the head. Her singular support gladdens all women who want to be mothers in the supernatural sense. For just as Mary begot total humanity in Christ through her offspring – 'Be it done unto me according to Thy will' – just so does she help those who strive to unveil Christ in the heart of another. Thus, woman's mission is to imitate Mary. She must further the life of faith by providing a secure and enduring foundation. As teacher, she must be the maternal, loving educator for Christ. She must nourish a rich life of faith in our young persons through their intellectuality and voluntariness. By so consecrating herself to supernatural maternity, the Catholic woman becomes an organ of the Church. And, in this way, she will fulfill this function in the religious life united to God in the world."



Mary and the Church

In the previous quotation Edith Stein repeatedly refers to the role of Mary in the Church. In the following quotation she develops this matter further:

Woman p. 84: ". . . Christ came to earth as the Son of Man. The first creature on earth fashioned in an unrivalled sense as God's image was therefore a man; that seems to indicate that He wished to institute only men as His official representatives on earth. Yet, He bound Himself so intimately to one woman as to no other on earth: He formed her so closely after His own

image as no other human being before and after; He gave her a place in the Church for all eternity such as has been given to no other human being. And just so, He called women in all times to the most intimate union with Him: they are to be emissaries of His Love, proclaimers of His will to kings and popes, and forerunners of His Kingdom in the hearts of men. To be the Spouse of Christ is the most sublime vocation which has been given, and whoever sees this way open before her will yearn for no other way.

It is the vocation of every Christian, not only a few elect, to belong to God in love's free surrender and to serve Him. Whether man or woman, whether consecrated or not, each one is called to the imitation of Christ. The further the individual continues on this path, the more Christlike he will become. Christ embodies the ideal of

human perfection: in Him all bias and defects are removed, and the masculine and feminine virtues are united and their weaknesses redeemed; therefore, His true followers will be progressively exalted over their natural limitations. That is why we see in holy men a womanly tenderness and a truly maternal solicitude for the souls entrusted to them while in holy women there is a manly boldness, proficiency, and determination."

Edith Stein's Message to Contemporary Woman

Let us take the example of one quotation: *Woman* p. 132: "The soul of woman must there-

fore be expansive and open to all human beings; it must be quiet so that no small weak flame will be extinguished by stormy winds; warm so as not to benumb fragile buds; clear, so that no vermin will settle in dark corners and recesses; self-contained, so that no invasions from without can imperil the inner life; empty of itself, in order that extraneous life may have room in it, mistress of itself and also of its body, so that the entire person is readily at the disposal of every call. . .

The soul of the first woman was formed for this purpose, and so, too, was the soul of the Mother of God. In all other women since the Fall, there is an embryo of such development, but it needs particular cultivation if it is not to be suffocated among weeds rankly shooting up around.”

Can a young contemporary woman understand this language? Hardly, if at all!

Throughout her life Edith Stein encountered considerable criticism for the inaccessible or incomprehensible language she used in her conferences and publications. She dared to take transcendence into consideration. That did certainly not agree with Nazism.

Texts like: *Woman* p. 85: “Transcendence over natural limitations is the highest effect of grace; however, this can never be attained by an arbitrary battle against nature and by denial of natural limitations but only through humble submission of the God-given order” were completely at odds with National Socialist ideology.

The problem in many West European countries today is a lack of religious education. There



is a definite hunger for spirituality, but young people have never learned the language in which to ask for spiritual nourishment. When I give conferences on Edith Stein in Belgium or The Netherlands, young people come and listen because Edith Stein speaks also the languages of psychology, sociology, etc. and these are languages that young people are familiar with. And it is through these languages that Edith Stein shows contemporary young people the way to other and deeper dimensions. In any case, we have to translate her message in some way or other into a modern language. That is why, in



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

It is 5x7 inches, has a 2 inch bright gold Carmelite shield on the cover, and an icon of the Espousal of Saints Mary and Joseph on the inside. There is an equal space to insert the certificate for the Reception of the Scapular, Temporary Promises, Final Promises, or for Vows. Furnished with white envelope.

The cost is only \$4 and the results last forever. There is a 25% discount for orders of 25 or more. The quantity is limited. A sample folder may be ordered for \$5. Order from the Secular Order Main Office in Washington, D.C.

Flanders, we are publishing an anthology of her writings, and in discussion groups we are trying to explain her message in a historical context. The purpose is comparable to that of Bible study groups.

But on the other hand, the message of Edith Stein is not limited to her writings – her life and her writings form a single entity!

So my next point is:

The Testimony Of Her Life

Edith Stein was constantly searching for the truth. All the steps that she took in her life and that were duly reflected in her spiritual development, find their coherence under the heading of the truth. This applies not only to her life and her intellect but also to her death.

In the life of Edith Stein the way towards “always-more-truth” and its constantly growing influence on her person goes through the dark night of St. John of the Cross and in fact ends in the night of Auschwitz. For Edith Stein the way to the truth is one of progressive reduction: the way of being great is the way of becoming the least. With the words from the Bible: “For he who is least among you all – he is the greatest”(Lk. 9,48). In a biography of her sister in Carmel, Katharina Esser (1804-1866), Edith Stein writes: “It is easier to be crucified together with Jesus Christ than to be with Him like a child.” (ESW XII, 146).

The way toward the truth means abandoning, surrendering, and descending in the imitation of Him who says: “I am the way and the truth and the life”(John 14,6).

How can we interpret the celebrity of Edith Stein in the light of Revelation, the crucial light? Two lines from the Bible give a clear answer:

“And now these three remain: faith, hope

and love. But the greatest of these is love” (I Corinthians. 13, 13).

“Greater love has no-one than this, that he lay down his life for his friends” (John. 15,13).

What for Edith Stein was a reduction, i.e. becoming the least, expressed itself in an increasing love, a love that ultimately turned into sharing the substitutional sacrifice of Christ. What decreases through self-denial and reduction, is gained in Love; the Truth itself and the only way to be one with this Truth is Love.

During Holy Week 1938 (10-21of April) Edith Stein prepared for her solemn profession. In this retreat Mary occupies a central position. So I would like to finish with some reflections

from this retreat. These reflections are not scholarly statements or preparations for a publication. They form a prayer that originated from the heart of a woman who prepared herself for definitive union with God, when Edith Stein was aware that she was also preparing to realize her name “Benedicta a Cruce”, taking up her cross in the imitation of the Lord.

The Annunciation – Mary, God’s Dwelling

“The whole of creation is the Lord’s dwelling, but it is

His pleasure to be with the sons of men, because they are capable of receiving and returning His love. Through her total devotion Mary, like no other creature, is capable of taking in the divine love, exalted high above all of creation because of her being full of grace and perfect. Her heart is wide open, like the arms of her Son, who from the cross drew everything to Himself. Under the cross she received her Son’s legacy, as Mother of the Redeemed she took all into her heart. In her we find the divine life and we are filled entirely with the joy of paradise. – God has given you his Son and created you for the deepest unity with



Himself. As His glance rests on His Son with fond good pleasure, it embraces you also, who are in His image and inseparable from Him. The Logos is completely united personally with you and has poured the fullness of His Spirit upon you."

Mary At The Last Supper

"Although it is not mentioned in the Holy Scriptures, there is no doubt that God's Mother was present at the Last Supper. She certainly went along to Jerusalem for the paschal feast and participated in the paschal supper with all of Jesus' disciples.

"Your holy communion, my Mother! Was it not a return of that unfathomable unity, when you fed Him with your flesh and blood? But

now He is feeding you. O Mother, teach us how to receive the Body of the Lord as you received it. Mary on Easter Sunday: *resurrexi et adhuc sum tecum* (I have risen again from the dead, and I am still with you!)

The Risen One is always with you! Indeed, I believe that He has never left you. During your earthly life you helped carry the cross, also the cross of separation, of desolation. Now you share the bliss of the Resurrected without any sorrow; by way of thanks now you receive your maternal joy in ceaselessly given love and divine plenitude of life. He has laid hands upon you, completely incorporated your life into His. As He has laid his hands upon me, you too have laid your hand on me, so that I carry the cross with you and through the cross reach the blessedness of the risen life."

Edith Stein wrote: "Only a few words from the Virgin Mary have come down to us in the Gospels. But these few words are like heavy grains of pure gold. When they melt in the ardor of loving meditation, they more than suffice to bathe our lives in a luminous golden glow" (*The Hidden Life*).

Comparable is the message of Edith Stein. The words addressed to Sister Maria of St. Thérèse on the occasion of her first profession (July 16, 1940) are also addressed to us: "The Lord who has called you and today accepts you as his bride will give you the grace to persevere in your calling and will give it through the hands of his Mother. And there is still another patroness at your side. St. Thérèse of the Child Jesus shows you even in the little details of daily life how one can follow Him and Mary in Carmel. If you learn from her to depend on God alone and serve Him with a wholly pure and detached heart, then you can join with your whole soul in singing the jubilant song of the holy Virgin, 'My soul proclaims the greatness of the Lord, and my spirit rejoices in God my Savior. For He has done great things for me, and holy is his name.' And like little St. Thérèse you will be able to say at the end, 'I do not regret that I have given myself to love.'" ■

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:

1-9 copies	17%	\$37.31	postage paid
10-24 copies	20%	\$36.00	postage paid
25-99 copies	25%	\$33.75	postage paid

The Littlest Angel

Sharon Riggins OCDS
923 E. Landis Ave.
Vineland, NJ 08360
Phone: 856-691-9588
E-mail: Gbymf@aol.com

You may also contact the publisher
by a toll free call: 877-275-4725

Letter to the Editor

I thought the poem in the Lenten Clarion was the best I have seen from Jessica Powers. It seems to reflect what I am learning from the "Diary of Faustina". The Clarion has really become a great magazine in the few years you have been doing this. I look forward to every issue and it seems each new issue gives more than I expected. Congratulations on this great work.



You are a good example for the readers to just keep doing the job in the right spirit and see how God will use and improve it. "Bloom where you are planted". I hardly ever get to meetings due to health issues and the Clarion makes me feel very much a part of Carmelite life.

T.M. Brighton, MA

Letter from the Editor

In the last issue of our Carmel Clarion, page 21, we saw in our Financial Statement for last year, that our expenses exceeded our income by \$370.67. I would like to thank, in the name of all our four thousand members, residing in 23 States, the two members, husband and wife, who sent a check to our Main Office for \$371.00. May God continue to bless them throughout the whole year 2001.

Fr.. Theodore N. Centala OCD,
Provincial Delegate.

**The Crossroad Spiritual Legacy Series
Making the Spiritual Masters
Accessible to Today's Reader**

JOHN OF THE CROSS

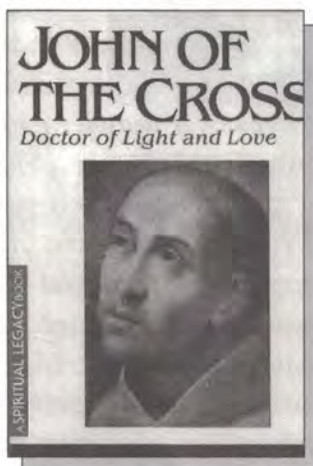
Doctor of Light and Love

St. John of the Cross is one of the greatest mystics of the West. He lived in the sixteenth century in Spain, was a monk, reformer, and best known for *Dark Night of the Soul* and his deep friendship with St. Teresa of

Avila. St. John is considered one of the most important poets of the Spanish language.

This new addition to Crossroad's Spiritual Legacy Series offers an accessible, fascinating introduction to his life and work.

Kieran Kavanaugh, O.C.D. is a Carmelite priest and lives in Washington, DC. \$16.95



Thérèse: Living on Love


Thérèse: Living on Love is a 55-minute video of the tour of the relics of Little Thérèse in the United States and Canada. The price is \$29.95 plus \$2.55 packing and postage: total \$32.50. It contains the personal insights of scores of people from across the country who have appreciated

her Story of a Soul, her spirituality, and her special spiritual presence in her relic tour.

Included with the 55-minute video is *I Offer Myself to Your Love*, a new book by Conrad De Meester OCD. This complement to the video provides an opportunity to gain a deeper understanding of the Little Flower and her approach to spirituality.

The video is produced by The Elijah and **Frank Frost Production.**

To order call: 1-800-621-2806, or visit the Web site: www.littleflower.org

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <h1>June 2001</h1>					1 St Justin Jesus demands that I be a saint, that I perform my obligations with perfection. <i>St Teresita of the Andes</i>	2 Sts Marcellinus and Peter The soul that walks in love neither rests nor grows tired. <i>St John of the Cross</i>
3 Pentecost Sunday Acts of Love are the fuel with which the fire of divine love is kept burning in our hearts. <i>St Teresa of Jesus</i>	4 I should not consider any spirituality worthwhile that would walk away in ease and run from the imitation of Christ. <i>St John of the Cross</i>	5 St Boniface You will never be commonplace if you are vigilant in love! <i>Bl Elizabeth of the Trinity</i>	6 St Norbert I think that Love would make all things tolerable for us. <i>St Teresa Margaret Redi</i>	7 Bl Anne of St Bartholemew, OCD Our Lord is occupied with each soul as though there were no others like it. <i>St Therese of Lisieux</i>	8 Bl Eliabeth of the Trinity is confirmed in 1891 and makes vow of virginity & decision to enter Carmel in 1894 at age 14	9 St Ephrem of Syria St Therese offers herself to Merciful Love in 1895.
10 Holy Trinity Sunday Cause of <i>St Therese</i> is introduced to Holy See in 1914.	11 St Barnabas, Apostle The soul that is quick to turn to speaking and conversing is slow to turn to God. <i>St John of the Cross</i>	12 Though things be small, don't fail to do what you can for love of Him. He looks only at the love with which you do them. <i>St Teresa of Jesus</i>	13 St Anthony of Padua Let Christ crucified be enough for you, and with Him suffer and take your rest. <i>St John of the Cross</i>	14 Once joined to the Lord, you become as omnipresent as He is. In the power of the Cross you can be everywhere at once. <i>St Teresa Benedicta</i>	15 I had such a love for prayer and for God. ..I could not understand how anyone could give their heart to another. <i>Bl Elizabeth of the Trinity</i>	16 It is my weakness that gives me the boldness of offering myself as victim of Your Love, O Jesus! <i>St Therese of Lisieux</i>
17 Feast of Corpus Christi The Blessed Sacrament is our Heaven on earth. <i>St Teresa Margaret Redi</i>	18 Pay attention to the little things. Everything is great before the Lord. <i>Bl Mary of Jesus Crucified</i>	19 St Romuald The real happiness in this valley of tears is doing God's will in everything. <i>St Raphael Kalinowski</i>	20 Love works so in me that whether things go well or badly Love turns all to one sweetness. <i>St John of the Cross</i>	21 St Aloysius Gonzaga O humility, what great blessings you bestow where you are present. <i>St Teresa of Jesus</i>	22 Sacred Heart of Jesus Christ's Love knows no boundaries, stops at no limits. <i>St Teresa Benedicta of the Cross</i>	23 Immaculate Heart of Mary The Blessed Virgin kept all these things in her heart. They can't blame me for doing the same. <i>Little Therese</i>
24 Birth of John the Baptist How rightly confession is called the sacrament of peace! <i>St Teresa Margaret Redi</i>	25 Enter within yourself and work in the presence of your spouse who is ever present loving you. <i>St John of the Cross</i>	26 Humility is not offended by anything. Humility is content and happy with everything...and always bears God in its heart <i>Bl Mary of Jesus Crucified</i>	27 St Cyril of Alexandria The observant soul is a garden of delights for God. <i>Bl Maria of Jesus</i>	28 St Irenaeus What we need most in order to make progress is to be silent before this great God. <i>St John of the Cross</i>	29 Sts Peter and Paul, Apostles I have the vocation of the Apostle. I would like to travel the whole earth to preach your name! <i>St Therese of Lisieux</i>	30 First Martyrs of the Church of Rome The light of Christ poured into my heart in the mystery of the Cross. <i>St Teresa Benedicta</i>

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1 13th Sunday in Ordinary Time</p> <p>God loves us so much, despite our unworthiness. <i>St Teresa Margaret Redi</i></p>	<p>2</p> <p>I cannot believe that a person who comes so close to Mercy itself... would fail to pardon his offender immediately. <i>St Teresa of Jesus</i></p>	<p>3 St Thomas, Apostle</p> <p>One must look to Him always, it must be done in silence, it is so simple. <i>Bl Elizabeth of the Trinity</i></p>	<p>4 St Elizabeth of Portugal</p> <p>I have understood that what most keeps me from God is my pride. <i>St Teresita of the Andes</i></p>	<p>5 St Anthony Mary Zaccaria</p> <p>Remain in me as in a tabernacle and never separate Yourself from Your little victim. <i>St Therese of Lisieux</i></p>	<p>6 St Maria Goretti</p> <p>Detachment, if practised perfectly, includes the other two necessary virtues, namely, love of others and true humility. <i>St Teresa of Jesus</i></p>	<p>7</p> <p>Mary's soul is so simple... and she is so transparent, so luminous that one would mistake her for the light, yet she is but the "mirror" of the Sun of Justice. <i>Bl Elizabeth of the Trinity</i></p>
<p>8 14th Sunday in Ordinary Time</p> <p>Abide in me...in a lasting and permanent fashion. <i>Bl Elizabeth of the Trinity</i></p>	<p>9</p> <p>If the ship of our soul is still beaten by the winds or the storm, we must wake the Lord who is resting there, and He will immediately calm the sea. <i>Brother Lawrence</i></p>	<p>10</p> <p>Human hearts love one day and are indifferent the next. God alone does not change. <i>St Teresita of the Andes</i></p>	<p>11 St Benedict</p> <p>To acquire the holy love of God the best means is to live in the presence of God. <i>St Teresa Margaret Redi</i></p>	<p>12</p> <p>The immense blessings of God can only enter and fit in an empty and solitary heart, the Lord wants you to be alone. <i>St John of the Cross</i></p>	<p>13 St Henry</p> <p>St Teresita of the Andes, OCD 1900-1919</p>	<p>14 Bl Kateri Tekawitha</p> <p>There is one created Being who knew the gift of God, who lost no particle of it. <i>Bl Elizabeth of the Trinity</i></p>
<p>15 15th Sunday in Ordinary Time</p> <p>I want to live with Jesus in the intimate depths of my soul. <i>St Teresita of the Andes</i></p>	<p>16 Our Lady of Mt. Carmel</p> <p>Mary Most Holy is the perfect model of the soul which would reach the summits of Carmel. <i>St John of the Cross</i></p>	<p>17 Bls Teresa of St Augustine and Companions, OCD</p> <p>Everything passes here on earth. <i>Bl Mary of Jesus Crucified</i></p>	<p>18 St Camillus</p> <p>We must keep our eyes fixed on God in everyting we say, do or undertake. <i>Brother Lawrence</i></p>	<p>19</p> <p>I'm asking the Queen of Carmel to give us the "double spirit" of our dear & holy Order: the spirit of prayer and penance <i>Bl Elizabeth of the Trinity</i></p>	<p>20 St Elijah, Father of Carmel</p> <p>I have been most zealous for the Lord, the God of hosts. <i>Kings 19:9</i></p>	<p>21 St Lawrence of Brindisi</p> <p>When words are of no avail...speak of such things with God alone. <i>St Teresa Margaret Redi</i></p>
<p>22 16th Sunday in Ordinary Time</p> <p>St Mary Magdalene <i>Bl Elizabeth Catez (of the Trinity) is baptized in 1880.</i></p>	<p>23 Our Lady, Mother of Divine Grace St Bridget of Sweden</p> <p>The day of suffering is the day of the Lord. <i>The Little Arab</i></p>	<p>24 Bls Maria Pilar, Teresa and Maria Angeles, OCD</p> <p>Our falls are due to the weakness of our wills. <i>St Teresa Margaret Redi</i></p>	<p>25 St James, Apostle</p> <p>Always hold fast to God who is the only comfort in your sufferings. <i>Brother Lawrence</i></p>	<p>26 Sts Joachim and Anne</p> <p>The virginity of Mary is founded on her pure dependence on God. <i>Pere Jacques of Jesus</i></p>	<p>27 Bl Titus Brandsma, O.Carm, Priest, Martyr</p> <p>Do not yield to hatred. At the end, an eternal light is shining for us. <i>Bl Titus Brandsma</i></p>	<p>28 Bl John Soreth, O. Carm, Priest</p> <p>God is wisdom, and desires to be loved not only tenderly but wisely. <i>Bl John Soreth</i></p>
<p>29 17th Sunday in Ordinary Time</p> <p>St Martha <i>Little Therese's Father died in 1894.</i></p>	<p>30 St Peter Chrysologus</p> <p>We must become aware that God dwells within us and do everything with Him; then we are never common-place. <i>Bl Elizabeth of the Trinity</i></p>	<p>31 St Ignatius of Loyola</p> <p>I trust in the merits of His Son and of the Virgin, His Mother. <i>St Teresa of Jesus</i></p>	<p>July 2001</p> 			

Love is a Torrent

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

Fr. Louis Menvielle

The word “love” occurs more than 4,500 times in *I Want to See God*. Some precision will permit us to understand this term, the repetition of which clearly indicates its importance.

Fr. Marie-Eugene is a contemplative and his personal experience permitted him to recognize in himself the presence of God. He discovered it in the constant activity of love, the fire that constantly pours forth its heat, the sun that continuously shines its light, the ever flowing fountain. When he wants to describe what God does in the soul, he understandably uses the expression “infusion of love”.

He explains: this word, love, expresses all the experience of the soul in these intimate contacts with the sovereign Good, who communicates himself. This same word has always summarized the experience of those who have approached God the most and who have felt the ardent dynamism of the Infinite Being hovering over our human poverty to communicate to it his consuming life and bring it into the movement of his love. God is a consuming fire, said Moses, Saint John and Saint Paul.

If God acts in us by love, if he himself is love, what then is love in God? The contemplative notes that love is always in movement to give itself and Fr. Marie-Eugene found in theology an expression that would seemingly corre-

spond perfectly to this movement. Love is the good that communicates itself. This is a key concept of *I Want to See God*, one used frequently by Fr. Marie-Eugene and a principle note of his teaching. The number of references indicated in the analytical table is the sign of its importance. This theme indeed constitutes a thread that runs through all the chapters.

What is it all about?

Goodness is of itself radiant. When you approach a good person, you feel that you are becoming good all the time you are with him. Moreover, his goodness attracts us and we like to think about him, contemplate him. This is how goodness, the good, are diffusive of themselves. Because of his spiritual experience, Fr. Marie-Eugene defines love as the quality that the good has to communicate itself. Love is goodness in so far as it gives itself, the good in so far as it communicates itself. Thus what is proper to love, its nature, is to give itself, and love cannot cease to pour itself forth without ceasing to be itself.

A systematic presentation of this notion of love as diffu-

sive good will permit us to better understand the dynamic of the divine work in souls and in the church, this dynamic that runs through *I Want to See God* and that works to make of the person a saint in the total Christ.



The Trinitarian Life, or love contemplated at its source

In three places the work considers the Trinitarian life under this aspect of self-giving love. Since God is love, he is in an eternal movement of self-gift. It is his nature to give himself, to communicate himself. From all eternity the Father communicates all that he is to his Son and thus engenders him. Likewise, the Father and the Son, who are love, communicate from all eternity what they are to the Holy Spirit who is the perfect accomplishment of this eternal, infinite movement of love. This is why it can be said that the Holy Spirit is love in person, and Fr. Marie-Eugene likes to call him “substantial love.”

If one defines joy as the satisfaction of acting in conformity with our nature, the generation of the Son and the spiration of the Holy Spirit constitute the infinite and eternal joy of God-Love, since to communicate oneself truly corresponds to the divine nature. The Father is infinitely happy to give himself to his Son and to the Holy Spirit. God could have confined himself to this, but since he is love, his divine nature finds its joy in communicating itself outside of itself.

Creation and the church, the joy of God

Making use of an idea of Thérèse of Lisieux, *I Want to See God* says that God needs to give himself. This is a human way of defining his nature which is in a complete movement of self-giving. God thus freely decided to create the world in order to extend a measure of goodness outside himself. It is a finite measure because it is created, but a measure of love that goes beyond all one could imagine. Angels and humanity receive this vocation of becoming receptacles of God's love, for his joy and glory. Thus they become children since the nature of children is to receive, for receptivity is indeed a characteristic of our condition as children of God.

Sin caused a rupture between humanity and God, an obstacle to his divine plan to communi-

cate himself to us. In his mercy God sent his Son who became flesh, entered into his passion and gave himself in the Eucharist to pour forth his Spirit over humanity. Fr. Marie-Eugene repeats very often with Saint Paul (Rm 5:5), that it is the Spirit who pours into our hearts love, charity, this participation in the Holy Spirit himself. By receiving the Spirit of love, we once more become sons with the Son in order to say with him: Abba! Father! We are united to the Son and thus we form the church, which Fr.



Marie-Eugene likes to call the “total Christ.” The church is actually the totality of all those who, in Christ, are transformed in love by the Spirit.

The collaboration of man with the plan of God partly consists in receiving the love of the Holy Spirit so that God may have the joy of giving himself. Such is the effect of his good pleasure since it is the joy of love to give itself, as the chapters on the “wisdom of love” and “spiritual childhood” indicate. Contemplation, daily activity, everything must become a living contact with God in faith since this contact is the first condition for him to give himself, as stated by this well known text:

God is love, always communicating itself. Just as one cannot immerse one's hand (...) into fire without getting burned, so one cannot contact God by faith without drawing from his infinite riches. (...) Independently from the special graces that it could ask for and obtain, [all contact of faith] draws from God an increase of supernatural life, an enrichment of love.

We devote ourselves to prayer for the sake of God's joy for we permit him to give himself. How great will God's joy be when he finds a soul that gives him complete liberty and to whom he can communicate himself according

to the measure he desires. He pours forth love in us.

To give oneself to love and to extend love: the twofold movement of love

Is this love satisfied to invade and transform us? Certainly the sovereign good, diffusive of itself, *bonum diffusivum sui*, love itself, pours itself forth only to absorb and unite the beloved one with itself. What is this movement? It is that of the Son of God, of Christ Jesus. With him, in the bosom of the holy Trinity, it proceeds to the Father to be continually renewed under the action of his paternity. By receiving the Holy Spirit, substantial love, we turn toward the Father, we become true children of God, and our new birth is continued by the fact that the Father's love pours forth new treasures into the fibers of our being (the substance of the soul, faculties and perceptible powers).

But, because love has conquered and overcome us, it cannot be impeded in us. Love makes us enter into the rhythm of the Trinitarian life; it unites us with each of the three divine Persons; (. . .) the Holy Spirit binds us to all the movements, to all aspirations of substantial love that he himself is in the bosom of God. Love returns to God and works for the accomplishment of his designs here below. It espouses the design of the Spirit of love who seeks to pour forth his life over the entire world.

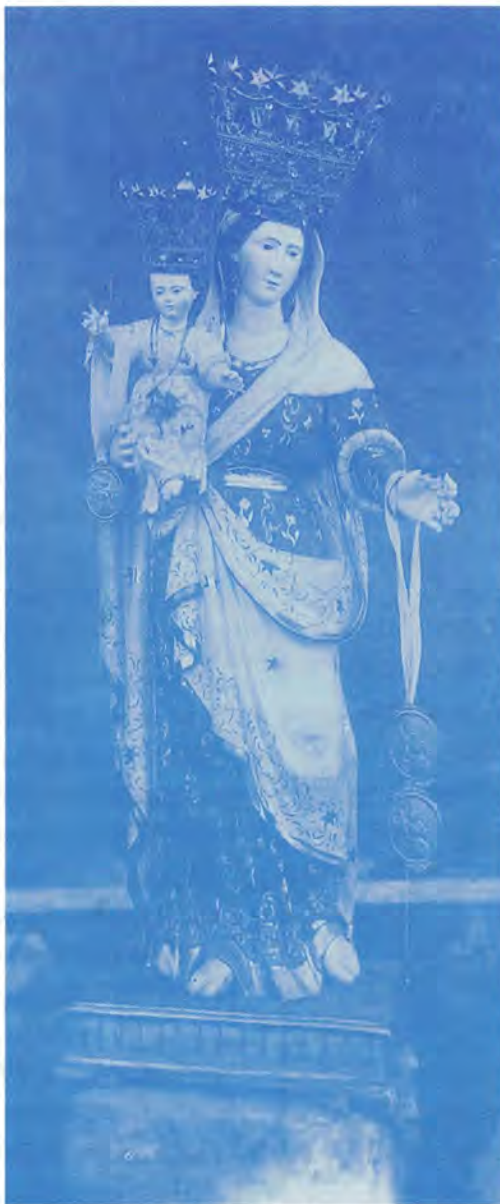
This is what Fr. Marie-Eugene calls the twofold movement of love. The first movement is filial, it moves towards God, whereas the

second is apostolic for it is the movement of Jesus himself.

This filial love with that of Jesus comes back down to the world and to souls. The love of the Word, who is the Spirit of love, builds up the church, the mystical body of Christ. The transformation of love delivers the soul with all its energies over to the motion of this Spirit and consequently to the accomplishment of the work he has undertaken. In fact, the Spirit of love takes as collaborators the souls he has conquered.

The saint has become love. He in turn gives himself completely so that love may be poured forth over the world. Like Christ, he loves his own until the end, even to giving up his life that they may have life and have it in abundance. Taken by this dynamic of love, he cannot stop participating in its diffusion until the measure desired by God attains its fullness.

By proclaiming that she would spend her heaven doing good on earth, Thérèse of Lisieux envisioned the life of heaven as an active participation in the conquest that divine love accomplishes in souls, until the fullness is attained. Then she would be able to rest and enjoy the perfect manifestation of love, that is the splendor of the radiance of the diffusive Goodness in God. Thérèse is thus a participant in the divine life, in this self-communicating love, for she is placed at the very heart of the Trinitarian mystery and the mystery of the church. At the heart of the church she would be love, and she understood that she would thus become all. With the Son to



whom she is united and identified, she is fully a child of God, receptive of his life, of his diffusive power, so much so that with Jesus and the Holy Spirit she in turn communicates love to the world.

The child who receives diffusive love necessarily becomes "mother," one who communicates the same love, for love cannot be impeded; it is an impetuous torrent or a powerful river that springs forth from God and invades the spiritual one to make of him a new channel through which it will be able to flow ever more abundantly. Although the term "channel" is not entirely adequate to express how the Holy Spirit leads the spiritual one into a collaboration of love where he uses all the riches at his disposal for the accomplishment of the divine design.

When the Spirit has poured forth into the world the entire measure of the love God has determined from all eternity in his benevolent design, the church, the total Christ, will have attained its full measure, its stature as perfect man (Eph 4:13). Then God's creative, redemptive design will be fully accomplished. God will have given as much as he desired, and he will have drawn to himself all those who he will have filled with his life. For all eternity the whole church will praise her God, source of all this love whose movement is incessant. When God's design is perfectly accomplished, his joy will be complete.

We now understand the importance Fr. Marie-Eugene attaches to the mystery of the

church to which he consecrated a chapter. The church is indeed the end of all things because the end of everything here below is love.

We cannot conclude this presentation without inviting the reader to read the pages which synthesize this conquering movement of love, a love that proceeds from the Trinitarian mystery, a love that invades us in order to lead us to the very life of God, a love that transforms us so that we in turn might bathe the world in it. This text concludes the chapter on "the wisdom of love," a chapter Fr. Marie-Eugene particularly loved and which reveals the dialogue of love between God and man. ■

The Love That Keeps Us Sane

Living the Little Way of St. Thérèse of Lisieux

Marc Foley O.C.D.

"Seeing Life In Light of Eternity"

This is not a book about using Thérèse's "little way" as a path to holiness. Thérèse's spirituality is often dismissed as cloyingly sweet and sentimental, useless for modern seekers. This new Illumination Book



uncovers how Thérèse's sweetness was just a stylistic convention expected in the religious writing of her day. Beneath the form, says the author, is a straightforward spirituality that offers a practical, concrete, and very realistic method for preserving one's sanity in an often-insane world.

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.

PAULIST PRESS

Macarthur Blvd., Mahwah NJ 07430

To Order: Call: 1-800-218-1903

Holy Land Prayer

*O God, you call us to follow your Son
and to serve Him devoutly.*

*In spirit, invite us to walk in holiness.
Make us gifts of Peace and Good News,
always serving Christ in one another.*

*Finally, we pray, bring peace to the Land
where Jesus once walked.*

For He is Lord forever and ever.

Amen.

OCDS Jubilee Congress 2000

Eucharist, Mary and the Interior Life Flint, Michigan • October 26-29, 2000

Carmelite Vocations

Joan Braithwaite OCDS

The title of the Congress, "Eucharist, Mary and the Interior Life," pointed to the core of our Carmelite vocation. During the four days the well attended round-the-clock Eucharistic Adoration kept our focus on Jesus. The conferences, workshops and nightly special interest group discussions presented many facets of our life in Carmel.

Father Dubay SM, as the feature presenter (four conferences) on the "Universal Call to Contemplation" outlined the rationale of the contemplative life from Scripture and the teachings of Vatican II. Father then developed the topic "How to Grow in Prayer Life" with many practical guidelines reminding us of St. Augustine's works that "to pray well we must live well".

Friday morning Elda Maria Estrada OCDS, lifted us up with her dynamic exhortation to proceed with "determined determination" to become the great lovers of Jesus as our St. Teresa wished for us her children. We must become "present to Presence" and live in the spirit of the Song of Songs — Come and then go!

Saturday Dr. Illse Kerreman OCDS, coming to us from Belgium, delivered an informative slide presentation on the Beguines, the spiritual ancestors of the Carmelite presence in Belgium. Then Dr. Kerreman gave a very moving confer-

ence on Mary in the life of Edith Stein. Edith firmly believed that men and women, both created in the image of God, are given different roles in life which complement each other. She saw Mary as the perfect model for women as the nourisher of others. As Mary's 'Yes' to God was made in complete freedom and trust

she was able to welcome Jesus from God and give Him back on Calvary. Edith embraced the Pieta image as her own Jewish experience. In her search for truth, Edith went through her dark nights to the concentration camps and eventual death. The biblical Mary had prepared her for this.

While it is always a great pleasure to spend time sharing with our Carmelite family, we were especially blessed to meet and hear from our newly ordained Carmelite so soon after his ordination at Holy Hill

on October 14th. Father Donald Brick OCD, radiated joy and happiness. He treated us to a very humorous and rousing presentation on "Mary and Seraphic Love: When God Asks the Impossible".

As messengers of God's saving plan, we are impacted by angelic visitors to earth and need to welcome all the mysterious but powerful help they can give us. Since angels are pure spirits their powers of thinking, willing and living far exceed anything on earth where, as Father Don said, we are the stupidest of spirits. The Seraphim are the princes of Love attending



the throne of God. St. Teresa experienced the burning seraphic fire at the time of her transverberation. Mary had on even more perfect love so she was able to totally abandon her will to her God. We Carmelites are especially called to love. We must throw open the door of our hearts to love in such a degree that the hinges themselves are torn off (also Father Don's words). Then the Holy Spirit will lead us to Christ and His Church on this earth so that we will love as the seraphim in Heaven.

Saturday also brought us a Panel Discussion

given by Secular Carmelites on a possible future apostolate for the new millennium — the Internet! We will be hearing more on this. Many other speakers throughout the four days fleshed out various aspects of the Interior Life for our consideration. Then, as we were getting ready to go our separate ways, Father William Healy OCD, so beautifully summed up the Congress, "We must become living monstrances. Mary will show us the way."

Many thanks to all the members of the Flint Community — a job well done. ■

Special Interest Group Presentations

Pat Brazo OCDS

The first special interest group presented was "The Marian Catechist Movement", by Dr George Depillo, PhD. He was excellent, certainly worth the trip to Flint. Dr. Depillo (Doctor of Philosophy) is married 63 years, has six children and sixteen grandchildren. He talked about our personal relationship with Jesus and passing on our faith in our families. He also mentioned the New Catechism and how important it is for us to read it!

The second special interest group was titled "Lay Carmelite Spiritual Direction" by Alice Clark OCDS, and Florence Celesky OCDS. Spiritual direction has always been an interest of mine as so many people seem to get to a certain level in their walk and then need a little help to continue, myself included. Alice shared from "The Documents of Vatican II" on the call of the laity. Spiritual direction is a process of guiding the Christian in the way of perfection through prayer. Alice said, "good spiritual directors should be getting direction themselves" and she listed the qualifications to become a spiritual director. She said, "a good director will help you to

become more of who God created you to be." She also talked at length on the 19th Annotation of St. Ignatius' Spiritual Exercises, especially on discernment of spirits.

Many resources were available, including a book called, *Spiritual Directors International* for anyone that might be looking for a spiritual director. This is a listing of qualified directors who have completed a two year internship for laity and religious. There were also pamphlets available for people who were interested in the two year internship and felt they were being called to become spiritual directors. You have to keep growing if God calls you to that ministry. The internship only provides the tools you need. The Holy Spirit actually does the directing.

These two ladies are both spiritual directors and they did a skit at the end of the meeting that certainly got the message across. Florence played Jesus and Alice a lay person. Jesus came to spend time with Alice, but Alice had too much to do and Jesus just kept showing his love to her. It was very well done. ■



Beginning to Pray and Dealing with Dryness and Distractions with Fr. Thomas Dubay

Joan Eliason OCDS

Father Dubay made an earlier presentation on this same topic and found that those who attended were not interested in the "Beginning to Pray" part of the discussion and therefore decided to leave it out of this workshop. The hour was opened with prayer and was immediately put into a question/answer format.

The first question was: "Can a saint help you with interior prayer?" Answer by Father, "Yes. a saint may help you to meditate (ponder)".

When asked about distractions. Father answered that if they were not deliberate, one need not worry long as the will is with His Majesty. Just be at peace and return to prayer. Distractions indicate one is not in the fifth mansion St. Teresa speaks of since no distractions take place there.

Can you have both deep prayer and dryness? Answer- Yes, fluctuations are very frequent.

The question that Father Dubay most appreciated: "How do you prepare for spiritual direction so you do not waste your Spiritual Directors time?" Answer: Focus on what you want to discuss such as problems, distractions, difficulty in being generous with God, your relationship with



God, etc. To be generous with God is to live the gospel with determined will, not a wish. Also, this is not a time for confession as you can go to your parish priest for that.

Should you know where you are in your prayer life? Father emphatically said, "Yes!" Though some would differ with him, he said he could think of several reasons in addition to St. Teresa's own reasons, for knowing where what we are experiencing. The reason he gave us was

that it would make a difference as to how you pray and that it is encouraging to know that progress is made. Also, he stated that when you are hanging in deep difficult prayer it is painful but okay. He compared it to being in the desert in Psalm 63. It means that we are getting close to transforming union.

The workshop closed with the participants wishing for more time. Father Dubay was appreciated for his knowledgeable, straightforward and informative answers. As with all good teachers his message was lightly seasoned with a bit of humor. Leaving his workshop and anticipating the next Congress offering, one recalled the words of Peter: "Lord it is good for us to be here." ■

Illumination and the Stages of Prayer with Fr. Patrick Farrell OCD

Tom McCabe OCDS

Fr. Patrick opened his workshop on Illumination and the Stages of Prayer, by circulating a photograph, which he said, represented the current state of his spiritual life. Participants chuckled as they beheld a picture of a very young child with a bowl of spaghetti

turned upside down on his head. Pasta dangled over his eyes, while sauce ran over his ears and face. After the photo made the rounds, Fr. Patrick wondered aloud how many of us would choose that picture as a metaphor for our own spiritual lives. He went on to explain how dif-

ferently we often see ourselves from the way God sees us. We tend to focus on our side of the story. We get caught up in our busy, very important pursuits, while God follows us through our day, just trying to get our attention; a moment of our time to share His side of our story.

Fr. Patrick explained how easily prayer gets pushed aside in a busy life and how it can become just another chore to complete. He shared an anecdote about a person he knew who would get up early every morning and “get his praying finished” by 8:00AM. Done, out of the way, for the remainder of that day. Father emphasized the need to remain present to our Lord throughout the day; to be aware of his loving gaze upon us in all that we do. He shared some methods for maintaining this awareness, from short written prayers that could be read from time to time during the day to “taking Jesus on a tour” of our



lives. Showing him where we live, work, and spend our time. Letting him see the world through our eyes.

Fr. Patrick then went on to discuss three levels of prayer. The purgative way, where God saves us from ourselves by “cleaning us up...” The illuminative way, where by shedding light on our lives, God allows us to see our faults; those places within that need attention. And finally, the unitive way, where, purified of our faults, we are finally united with God and His will.

He concluded by urging all of us to turn often to God during our day and explained that it’s “not what we do, but what God does”, that matters and that all good comes from God’s Grace.

Fr. Patrick’s use of anecdotes, his willingness to share personal experiences and his thoughtful insights, made for a very good workshop that passed all too quickly. ■

Charismatics and Carmel

Kathleen Quinn OCDS

A small but very bright star shone at our Jubilee 2000 Congress in Flint, MI over a Special Interest Group session called “Charismatic and Carmel.” Fr. Ed Fride OCDS of the diocese of Lansing, MI and Pastor of a predominantly Catholic Charismatic parish in Ann Arbor, MI, told the moving story of his conversion from Protestantism to the Catholic Faith. In addition, two of his parishioners, also OCDS, told their touching conversion stories. All three had a definite interest in Carmelite Spirituality in conjunction with their involvement in the Catholic Charismatic Renewal.

The experience of a deep prayer life can easily lead the fervent Charismatic into the

Fourth Mansions of the Interior Life as described by St. Teresa. It was noted that some people have a yearning and compelling attraction for contemplative prayer before their charismatic experience, simultaneously with the experience or after a period of charismatic experience.

Conversion often produces confirming and undeniable, even miraculous, operations of the Holy Spirit which both the Carmelite and Charismatic can identify with. Frequently when one has experienced long and delightful encounters with the Holy Spirit as in the Charismatic Renewal, it is extremely difficult to enter the “dark nights” of the spiritual life since what is perceived in the soul seems to be the exact opposite to

what was previously experienced. It happens that some persons cannot be convinced these new painful wounds of love come from, are desired by, and are a gift of God for the purpose of further purification toward transforming union. An experienced and knowledgeable guide is needed here. It is becoming more and more common to hear of persons involved in the Catholic Charismatic Renewal for many years, delving into the works of the great teachers and authors on contemplative prayer and the interior life such as Teresa of Avila, John of the Cross, Thérèse of Lisieux, Jean-Pierre De Caussade, Fr. Marie Eugene OCD etc., etc.

The necessity to satisfy a deep spiritual hunger and the desire to scale the heights of prayer leading to Divine Union produce a new urgent mission in the soul.

The parishioners of Christ The King Church in Ann Arbor are very blessed to have a knowledgeable guide and Pastor such as Fr. Fride who can help them in their spiritual journey, through difficulties, onto the path leading to union with God. He is the Spiritual Assistant to an OCDS community largely made up of members within his parish. When asked if someone who is not of the Charismatic Renewal would feel comfortable in this OCDS community, he replied that they would since their meetings adhere to the study of the Carmelite Rule of Life, Prayer, and Formation.

Living in Steubenville, OH for the last three and one-half years has put my husband and I, both OCDS, in contact with many people more or less involved or very familiar with the Catholic Charismatic Renewal because of the charism of the Franciscan University.

What brought us here? The last four of our eight offspring attended F.U.S. We are edified at

the fervent expression of praise and worship, the primacy of liturgical prayer, and most important, faithfulness to Catholic Doctrine practiced by the community at large. Retirement, an opportunity to be with our two youngest daughters and a profound inspiration by the Holy Spirit prompted us, for however long, to move to Steubenville. We now have a small fledgling OCDS community here, with a diocesan priest in OCDS formation and appointed as our Spiritual Assistant.

Fr. Michael Scanlon, T.O.R., immediate past President of Franciscan University, now Chancellor,

has been an outstanding leader in the Catholic Charismatic Renewal. His Book, *Let The Fire Fall*, tells his splendid story. The last chapter of the revised 1998 edition perfectly describes the journey of his soul toward union with God. He cites St. John of the Cross, St. Teresa of Jesus, Fr. Thomas Dubay, St. Bonaventure and others as being instrumental in his understanding of the spiritual journey toward union with God. He has recently "fallen in love" with the doctrine of St. Thérèse of Lisieux on Spiritual Childhood and Divine Mercy. Those who are fortunate to hear many of his recent

homilies take notice and often comment on his new interest.

Though I do not consider myself of the Charismatic Renewal, I live very much among many of its members. It is not so strange that the Special Interest Group featured at the Congress on "Charismatics and Carmel" caught my attention. Whether or not a soul on its journey toward God actually enters a branch of the Carmelite Order, I delightfully observe that, indeed, "there's a little bit of 'Carmel' in everybody's heart!" ■



OCDS Formation

Mary Rowe OCDS

Fr. Ted Centala OCD, Provincial Delegate of the Secular Carmelites for the East Coast, Eastern Jurisdiction, outlined the first six years of Formation using *I Want to See God* by Fr. Marie Eugene of the Child Jesus. Both Volume I *I Want to See God* and Volume II, *I Am A Daughter of the Church*, have been approved by Fr. Jude Peters OCD, Provincial of the Washington Province of the Immaculate Heart of Mary, for the OCDS Formation Program.

Fr. Ted explained how these two volumes include a rich synthesis of the works of St. Teresa of Jesus, St. Thérèse, St. John of the Cross, St. Elizabeth of the Trinity, and Brother Lawrence. Any particular topic may include many references to the above Carmelite Saints' writings. Father Ted recommended reading the two text books along side the Carmelite Saints' actual writings. He then outlined the 6 year Formation Course which will be published in a future Clarion.

Each formation session will incorporate a Topic, Agenda, Questions, and a Lesson Plan. Fr. Ted recommends that long time OCDS members gather together to pick out a dozen questions for each topic's discussion. The questions students may have during these discussions may be used to further refine the plans for future discussion groups. Because each OCDS chapter operates differently, it may take 15 years to cover all of the material.

Fr. Aloysius Deeney OCD, General Delegate, has said that all members must attend five years of Formation after their Final Promise. *I Am a Daughter of the Church*, Volume II, may be studied during this five year period.

Fr. Centala has outlined a solid Formation Program for the OCDS members using *I Want To See God* and *I Am a Daughter of the Church* as guides. The two texts provide uniformity for the OCDS Formation program while gathering, synthesizing, and clarifying the teachings of our OCD Masters. ■



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.

Copies may be ordered from the Secular Order Main Office in Washington, D.C.

\$1.00 postpaid



Discalced Carmelite Friars
Province of the Immaculate Heart of Mary

Office of the Provincial
Tel: 414-672-7212
Fax: 414-672-8138

April 17, 2001
Feast of Our Lady of Life

Dear brothers and sisters in Carmel:

As you know, since 1995 the Washington Province of the Immaculate Heart of Mary has been responsible for the Kenyan mission of the Order. Although the nuns have been established there for a number of years, it is only recently that the friars have begun work in East Africa. We have been blessed with many vocations and are looking forward to our first solemn professions in the near future.

Providing for the needs of our postulants, novices, philosophy and theology students remains a challenge to us all. In particular, we urgently need to purchase property and build a house for our philosophy students. In the past we were able to send them to our friars in Tanzania to study, but this is no longer possible.

Several Secular Order communities take up a regular collection to support our endeavors in Kenya. I would invite all OCDS communities in the Province to consider this kind of ongoing support. We are grateful for your generosity and your faithfulness to the fledgling Carmelite presence in Kenya, and we know that God will reward you abundantly.

All donations should be sent to Fr. Bruno Cocuzzi, OCD, c/o Mission Procurator's Office, 166 Foster Street, Brighton, MA 02135-3902. UNDER NO CIRCUMSTANCES SHOULD CHECKS OR CASH BE SENT DIRECTLY TO THE Nairobi mission. Painful experience proves that these always disappear in the mails. The Mission Procurator is able to transfer the funds through the Provincial Treasurer's Office with maximum security.

May God bless you for your kindness especially in this Easter season. And may St. Therese, Patron of the Missions and Doctor of the Church, intercede for you in all your needs.

Sincerely,

Fr. Jude Peters, OCD

Very Rev. Jude Peters, OCD
Provincial

1233 South 45th Street

Madison, Wisconsin 53214-3693

“For I Was Hungry and You Gave Me Food”

(Mt 25: 35)

Interview with Jack Carter OCDS

Agape Food Bank, Lakeland Florida

In 1986 the parish dedicated to Saint Joseph, in Lakeland Florida (about midpoint between Orlando and Tampa), established a food pantry to channel the surplus food from the area supermarkets, to the hungry among the People of God. Since Lakeland is a rich agricultural area for the growing of citrus and strawberries, many poor people are attracted to this area for seasonal employment. Florida is being gifted with 960 new families a day. Many depend on food pantries for the first phase of their life in this new country.

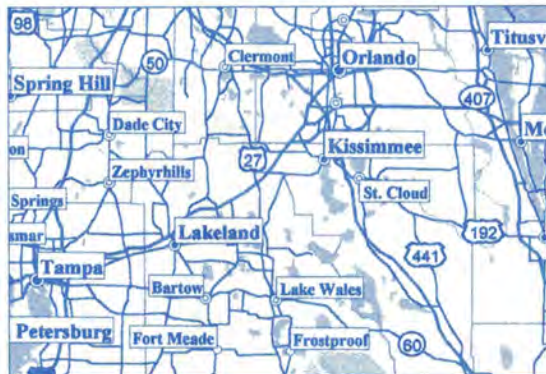
The Agape food pantry grew very rapidly. It became too large to be part of Catholic Social Services. It soon became an independent regional food bank, which supplied 25 tons of food per week to many small food pantries, operated by the various churches of the area. What was once a Catholic food pantry is now an ecumenical regional food bank. The food pantries in turn give it to the poor and needy of their immediate area. The large rented warehouse, with a walk-in refrigerator, is being used to the limit of its capacity.

The food is all donated by the large and small food stores, especially Albertsons Markets. When the shelves become too crowded with dented cans, misplaced returned cans, opened paper products, half of a banana, etc., that section of the market is cleared out and dumped into large bins for the food bank. A staff of 10-15 volunteers then sort out what is worthwhile, and throw away what is useless to be sent to the hog farm.

The Agape Food Bank is administered under Federal guidelines. Inspectors drop by. Reports have to be periodically sent in to the State Office. The Food Bank is allowed to charge 14 cents a pound on all items, but the small food pantries must give out the items free of charge. There are limits on some items, especially when they are off season. Fresh produce, bakery goods and meat must move out very quickly. One day 15 pallets of cookies came in. Simple pharmaceuticals, like sun tan lotion, have a longer shelf life.

The US Department of Agriculture has a Federal Program for the distribution of surplus food stuffs to the food banks. They acquired them from the farmers with the taxpayers money. Dry milk, flour, beans, honey, rice, cornmeal, peanut butter are among the items from the Feds.

Jack Carter, who was instrumental in helping the little Saint Joseph food pantry get started, is still active as the contact person for two food pantries run by two Catholic parishes. He said that it is really quite simple to organize a food pantry. ■



OCDS NEWSLETTER
Disalced Carmelite Friars
2131 Lincoln Road NE
Washington, DC 20002-1151
Address Correction Requested

Non-Profit Org.
U.S. Postage
PAID
Washington, DC
Permit No. 446