

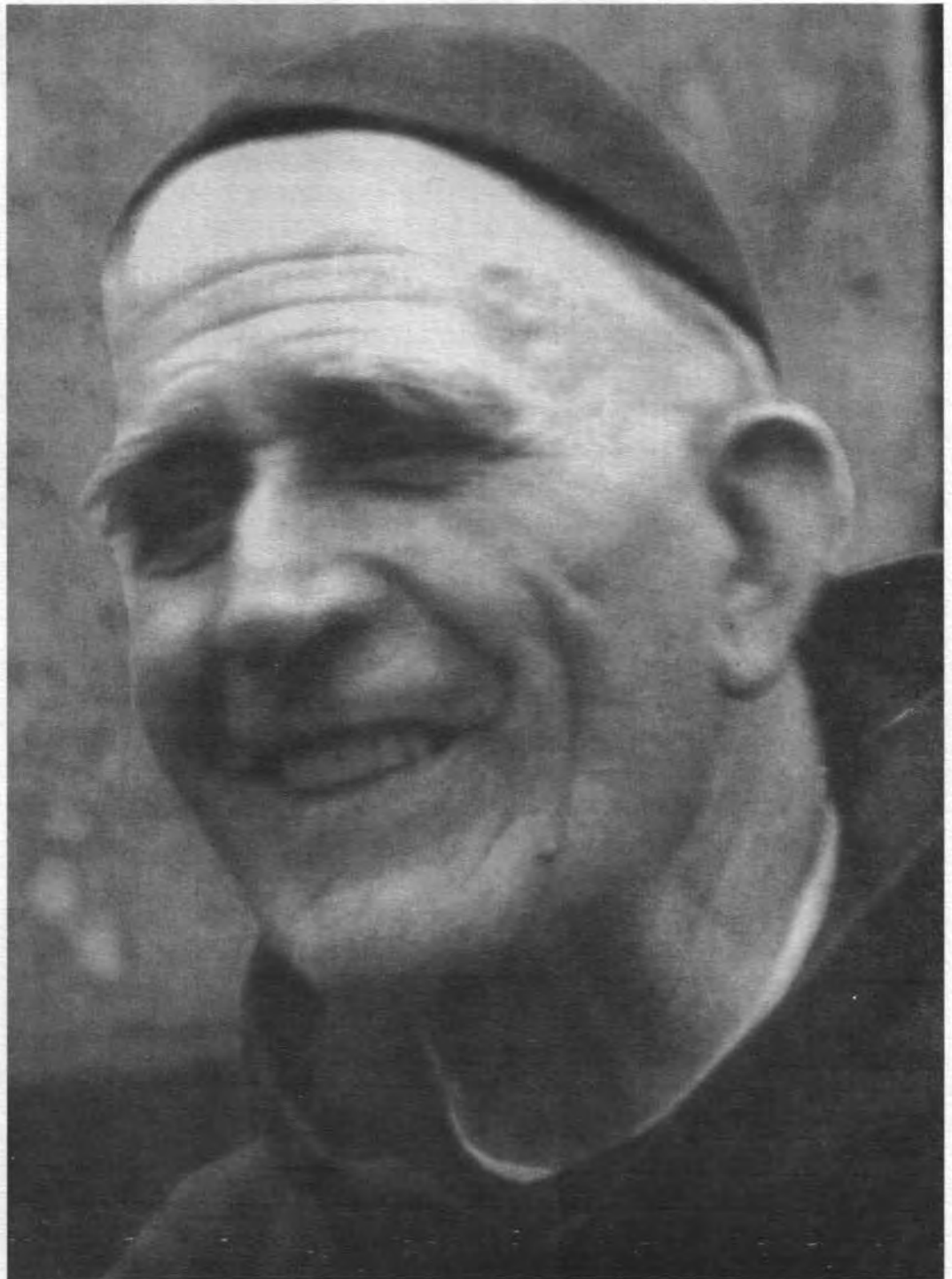


CARMEL CLARION

Disalced Carmelite Secular Order

Washington, D.C.

SPECIAL ISSUE



Summer 2002

Special Issue

Father Marie-Eugene of the Child Jesus OCD, 1894 — 1967

Special Issue Summer 2002

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. Fred Alexander 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 | Introduction
Fr Theodore N. Centala OCD
- 2 | Fr Marie-Eugene OCD Centenary
Fr Camelo Maccise OCD, Superior General
- 6 | Discussion Questions for *I Want to See God*
Roanoke VA Secular Order Members
- 21 | Provincial Delegates Map
- 22 | Fr Fred Alexander OCD
- 23 | Fr Regis Jordan OCD
- 24 | Rev. Bruno Cocuzzi; Legal, Spiritual Aide to the Poor
Kevin Graham, Globe Correspondent
- 24 | Former Provincial Delegate, Fr Bruno OCD,
Enters Eternal Life
Frs Theodore Centala OCD and Paul Fohlin OCD
- 25 | My Words of Eulogy
Joyce Theroux OCDS
- 25 | New Discalced Carmelite Secular Order Saint
News — Communicationes OCD
- 26 | Carmelite Vocation Message
Fr Steven Payne OCD



Introduction

Fr Theodore Centala OCD

This two volume series on Carmelite Spirituality is not a substitute for our meditative reading of the writings of our Carmelite saints. The opposite is closer to the truth. After reading this scholarly synthesized explanation, our spiritual appetite should release holy desires for the original sources of this heavenly manna.

The footnotes tell us where to go. For instance: Life, XXVIII, I, pages 182–183, Peers means that we should look into chapter 28 of volume I, to the Life of St. Teresa pages, 182–183, in the Peers Edition. The pages could be slightly different in the ICS Edition.

I Want to See God was written by Pere Marie-Eugene OCD in French during the first half of the twentieth century for the Institut Notre-Dame de Vie. This two volume series was translated into English in 1953 and published by Fides Publishers Association in 1955.

We are indebted to the Secular Order Community in Roanoke Virginia for this set of discussion questions for each chapter of *I Want to See God*. The questions were used in different ways by each of their formation teachers. We have provided plenty of space after each question for the personal response before class to the questions and the responses from other members during class. —Fr Theodore Centala,

Fr Marie-Eugene OCD Centenary

Fr Camilo Maccise OCD

Father Francois Retore

Mr. Jean-Francois Galli in charge of Notre Dame de Vie Secular Institute Venasque, France

Dear Miss Labrosse,

Dear Father Retore,

Dear Mr. Galli,

Dear Sons and Daughters of Notre Dame de Vie.

A special joy fills me as I join you through this letter to celebrate the first centennial birthday of your founding Father, Henri Grialou, our brother Marie-Eugene of the Child Jesus, an eminent member of our Avignon-Aquitaine Province. Personally, I only met him once, at the 1961 General Chapter. I was then a student at the Teresianum. I was struck by his personality which radiated peace.

Our brother Marie-Eugene remains a luminous and inspiring example for us of a true son of our Mother Saint Teresa and our Father Saint John of the Cross, a modern image of the Carmelite who is both a contemplative and an apostle: completely faithful to the spirit of the beginnings, so much so as to seem to those who met him to be the prophet Elijah for our time, and completely open to the calls of the Spirit and to the signs of the times, so much so as to be a forerunner of the Second Vatican Council by several aspects of his doctrine and by his work as a founder.

The lectures of your centennial Session to which I have sent Father Jean Sleiman as my delegate will elucidate Father Marie-Eugene's rich, far from ordinary personality. When Saint Therese of Lisieux's autobiographical Manuscripts were being edited, he wrote: "As does any Word of God, Saint Therese of the Child Jesus has her rays of light and her mystery: rays of light which must be articulated, mystery which must be explored."

Let me apply these words to Father Marie-Eugene of the Child Jesus and, in order to pay him, as the Superior General of the Discalced Carmelites, the fraternal homage of the Order, let me articulate a few rays of light shining over his life, rays of light which will perhaps allow us to catch a glimpse of the mystery of his person and his mission in today's Church.

I mentioned the first ray of light a moment ago, while speaking of his utter faithfulness to the spirit of the beginnings which led him to give us his great work *I Want to See God*, a "summa" of spirituality which provides a noteworthy and as yet unequalled synthesis of the three masters of Carmel, Teresa of Jesus, John of the Cross and Therese of the Child Jesus.

Henri Grialou was a man of character, energetic and gentle, strong and straight-forward. He was a man like us, with his limits, but his paternal goodness, his straight forwardness and his sense of humor soon put everyone at ease. Above all, he was a man of prayer. Brother Amedeo, door-keeper at our Generalate for more than fifty years, liked to say that of all the superior generals he had known, Father Marie-Eugene was the most regular at silent prayer and for nothing in the world, not even a cardinal's visit, would he have agreed to disturb him at prayer time. A man of character and a man of prayer, Father Marie-Eugene drew his great love for Christ and for the Church from the tradition of Carmel. It is "in the light of the oblation of Christ" that he understood and lived "the complete gift of self", which "identifies one profoundly with Christ. In order to belong to Christ", as he, wrote, "one must surrender to Him as He surrendered to God, for we are Christ's and Christ is God's." (*I Want to See God*. I. P. 368.)

He loved Christ. He loved the Church. How he rejoiced at the rejuvenating grace which

the Council was for her! "The saint is such, as he wrote, only because he has entered by transforming union into the whole Christ... In the whole Christ, which is the Church, he too finds his end, his perfection, and his glory." (*I Am a Daughter of the Church*)

He had a very broad experience of the Church, which began in his early years as a seminarian and priest in the diocese of Rodez. It would go on after entering our contemplative Order, - a decision which was so painful for both his mother and for him -, thanks to the responsibilities he assumed as Provincial, Definitor General and Vicar General. It continued especially through his work as the founder of one of the first secular institutes to be approved and erected in the Church. "Divine choices are fraught with all the richness of the grace and the mission on which they bear. Perfect accomplishment of one's mission is, then, the great proof of love that Gods requires of those upon whom He has conferred it." (*I Am a Daughter of the Church.*)

While living ever more deeply "the double movement of love" towards God and towards souls, Father Marie-Eugene perceived the prophetic essence of Carmel and in some way he imprinted upon the Order as a whole the synthesis of action and contemplation which he personally lived. As an attentive interpreter of our Mother Teresa's charism, he understood and expressed the sense of the Church which was the driving-force of her life. He enriched this charism with the help of his "childhood friend", Therese of the Child Jesus and of the Holy Face, and he provided us, especially in the magnificent concluding chapter of *I Want to See God*, with a precious elaboration of Carmel's apostolic spirit. There he expressed a very clear conception of the apostolate to be undertaken by Carmelite Friars, namely the pastoral ministry of spirituality which he himself carried out his whole life long. Thus did he prepare and contribute to the *aggiornamento* which the Council requested of us, to which our post-conciliar Constitutions bear witness.

The second ray of light I would like I would like to evoke concerns what I have previously

called Father Marie-Eugene's openness to the calls of the Spirit and to the signs of the times, an openness which made him a forerunner of the Second Vatican Council, especially with regards to the universal call to holiness and the ageless urgency of the missionary injunction, the role of the laity, the respect due to women, particularly to contemplative cloistered nuns in the Church.

His love of Christ and of the Church led Father Marie-Eugene all over the world. Here I will mention only two of his journeys which were the expression of his great sense of the mission. The first, which he undertook as Vicar General of the Order, led him to the Far East, Vietnam, Korea, Japan. How can his great passion for China and his love for the Philippines be put into words? There too he was a pioneer, an innovator.

I will give into the pleasure of quoting a letter he wrote later on to the woman in charge of the foundation of Notre Dame de Vie in the Philippines. "We are used to giving the supernatural using the expressions and methods which fit our western and Mediterranean humanism. However (...) the good Lord is free, independent of human methods. He has an infinite variety of ways to communicate Himself; He chooses them adapted to each soul and to each civilization... He will know how to speak to Filipino souls. Let the good Lord have the freedom to use the way of his choice to give Himself."

The second trip touches me personally as it was his visit to my own country, Mexico. Father Rafael Checa who welcomed him to our Carmelite province, has often spoken to me of the friendship that bound him to Father Marie-Eugene, and evoked the Father's spontaneous love for the Mexican people, his admiration for their strong and uncomplicated faith so deeply anchored in the love of the Blessed Mother, Our Lady of Guadalupe.

Father Marie-Eugene was especially attentive to the calls of the Spirit in his ministry to the Carmelite nuns as a spiritual father, Apostolic Visitor and the first assistant of the Carmelite

Federations of France. From the very beginning of his life as a Carmelite friar, well before there was any question of Federations, he had a great desire to foster unity among all the Carmels of France. He progressively managed to accomplish this with infinite patience and fine-tuned tactfulness by encouraging them to return to the original sources of their grace and to study the Saints of the Order regularly and in depth. He wanted the Carmelite nuns to be autonomous, for he had great respect for women and trusted them. Did he not often say: "You must govern yourselves"? He saw the Federations of Monasteries as a means to achieve this autonomy, and when Pius XII invited the cloistered nuns to group themselves in associations, Father Marie-Eugene became the providential instrument and organizer of that work. He then wrote: "Were the Federations, by uniting us, to obtain only this result: to make us become aware of the needs of our time and unite us in prayer and immolation for the Church, they would have achieved their goal. "It is thanks to Father Marie-Eugene that the Discalced Carmelite nuns of France were "the first among Carmelites all over the world to unite in Federations", as the July 2nd 1955 letter of erection from the Sacred Congregation for Religious acknowledges. It adds: "May they serve as models to all the Sisters in the application of the Apostolic Constitution *Sponsa Christi*."

The work of founding your Notre Dame de Vie Secular Institute bears a magnificent witness to the role he accorded to the laity. Through you, sons and daughters of Father Marie-Eugene, the Holy Spirit makes Carmel shine forth in the secular world in a form which suits our time. I hope you will be faithful to the mission "to belong to God and to the world" in order to "witness to God, to God's life", I hope you will "foster audacity and set off into the world as a true secular institute must be," according to the

words of your Founder. May we recognize our Father Marie-Eugene through his children and his work, through you.

By thus evoking in turn these "two rays of light" concerning Father Marie-Eugene, namely his creative faithfulness to the spirit of Carmel and his docility to the calls of the Holy Spirit in the Church, can we catch a glimpse of his "mystery", the mystery of his mission in the Church today?

It seems to me that what is most striking in our brother Marie-Eugene of the Child Jesus is the way he was progressively "filled with the Holy Spirit". He himself confessed: "My whole life has been based on the knowledge, the discovery of the Holy Spirit. I call Him 'My Friend'." From this constant Pentecost, he had taken his personal motto: "Traditus gratiae Dei" "surrendered to the grace of God". And he translated the prophet Elijah's cry: "He is alive the Lord in whose presence I stand" by these words: "Alive is the Spirit of love who lives within me and who seized me long ago. My sanctity will be to believe in Him, in His presence, and to let myself be taken over by Him."

Henri Grialou, born one hundred years ago on December 2nd, 1894, united his human temperament, that of "a poor man" as he said, and this presence of the Holy Spirit. This is how he was "a Discalced friar of Our Lady of Mount Carmel", a true child of the Virgin "all Mother" as he liked to call her.

On this day on which we celebrate the Presentation of Mary in the Temple, it is the same mystery of the Holy Spirit's grasp that we joyfully contemplate in her, and we ask her to hasten the day when the Church proclaims our brother Marie-Eugene of the Child Jesus "blessed".

I give you my fraternal blessing in Carmel,

Br. Camilo Maccise, O.C.D.

Superior General

Rome, November 21st, 1994

Discussion Questions for *I Want to See God*

Roanoke VA Secular Order Members

Editor

Perspectives (PSTV)

(PSTV) Chapters I-III, (Pages 3-45) The Book of Mansions, *I Want to See God*, Knowledge of Self

1. Briefly recall the historical circumstances surrounding the writing of interior Castle. How did Teresa describe its organization and purpose?

2. What is your understanding of St. Teresa's belief in the presence of God in our souls?

3. According to Teresa, How does the "conquering action of grace" affect progressive interiorization and the "reign of God...in the soul"? (pp. 26-7)

4. Discuss how the end of Teresian Spirituality (transforming union or spiritual marriage) is God's joy. (p. 31)

5. According to Teresa, why is "the bread of self-knowledge" so necessary for spiritual growth? (p. 34)

6. What is the psychological problem between sense (exterior) and spirit (interior)?

5. Do we receive anything from our prayer even if we perceive no "light" or "feelings"? (p. 60)

7. Why are the "disordered appetites" so painful for our self-knowledge? (p. 45)

6. Describe the four degrees of prayer Teresa cites for us? (pp. 61-2)

8. How do we acquire self-knowledge? (p. 46)

7. What is the fundamental point in Teresa's teaching about entering and continuing in prayer?

**(PSTV) Chapters IV, V, (pages 49-74)
Mental Prayer, The Good Jesus**

1. What did Teresa see as necessary to prevent idleness in solitude? (p. 51)

8. There are minds that cannot bring themselves to prayer by imagining the face of Jesus nor picturing themselves with Him. What is Teresa's advice to such souls? (P.67)

2. What is the mission of the Teresian reform? (p. 51)

9. What is Teresa's doctrine regarding the lesson she learned in regard to the advice of the "learned men" of her time? (P.68)

3. What is Teresa's description of mental prayer? (p. 54)

10. What can cause sterility in prayer? (p. 70)

4. How can we recognize God's action in a soul? What should be our response? (p. 58)

**(PSTV) Chapters VI, VII, VIII, (pages 80-131)
Teresian Asceticism, The Devil,**

Teresian Spirit

1. Why is "energetic and absolute" asceticism so important to Teresian spirituality? (p. 81)

2. The author presents comparisons with the writings of Saint John of the Cross. Briefly describe these, (pp. 83-84)

3. What is "progressive asceticism"? (p. 94)

4. How are temptation and disquiet of the soul presented by Saint Teresa as works of the devil? (pp. 106-107)

5. What does Teresa suggest as ways to combat the action of the devil? (pp. 113-122)

6. Explain the importance of apostolic works in the Teresian spirit, (pp. 128-130)

(PSTV) Chapter IX, (Pages 136-150) Spiritual Growth

1. How is spiritual growth like a mustard seed? (pp. 136-7)

2. Describe God's action in both phases of our spiritual progress, (pp. 138-40)

3. What are the dangers and difficulties of trying to determine what "mansion" we are in? (pp. 142-150)

The First Stages (TFS)

(TFS) Chapter I, (pages 152-165) The First Mansions

1. How does Teresa describe the state of a soul in the first mansion? (pp. 152-6)

2. Why is a soul in the first mansion so vulnerable? (p. 155)

3. How does Teresa describe the effects of mortal sin on a soul? (pp. 156-60)

(TFS) Chapter II, (pages 166-181) Point of Departure

1. What are the two things necessary for a soul to find God? (p. 168)

2. How does Teresa measure spiritual progress? Why? (pp. 168-9)

3. Why does Teresa emphasize mental prayer over detachment and virtue for beginners? (p. 171)

4. What are the disposition necessary for those beginning in prayer? (pp. 172-180)

(TFS) Chapters III, IV, (pages 182-213) Prayer in its First Stages, and The Prayer of Recollection

1. Why did Jesus teach and use vocal prayer? (p. 183)

2. How and why did Teresa and Thérèse make use of vocal prayer and advocate its use to others?

3. What does it mean that Carmelite liturgy wouldn't have Benedictine splendor? What did Teresa have to say about that?

4. How is meditative reading an aid to our prayer? (p. 192)

5. What is the difference between simply reading and meditative reading? (p. 193)

6. How did Teresa of Jesus use books? (p. 193)

(TFS) Chapter V, (pages 214-233) Spiritual Reading

1. Discuss the following quote: "Spiritual reading and solitude are equally necessary. Silence creates the atmosphere of prayer; reading gives it sustenance." (p. 215)

2. Why is it especially important for beginners in the life of prayer to engage in spiritual reading? (p. 216)

3. Describe two of the dangers that can befall a person who attempts prayer with insufficient knowledge, (p. 217)

4. How does spiritual reading nourish faith? What is the link between intellect and faith? (pp. 216-218)

5. What must inspire our choice of spiritual reading? Why? (pp. 224-226)

6. Name some of the books and types of books, in order of importance, recommended by Fr. Marie-Eugene for spiritual reading, (pages 226-230)

7. Why should we have a basic knowledge of the different types of Catholic spirituality? How did St. Teresa benefit from being directed by priests from various Orders?

(TFS) Chapter VI, (pages 234-249) Distractions and Dryness

1. Why does Teresa feel that it is so important to understand our own problems with distractions and dryness? (p. 234)

2. In the section on 'Nature,' explain the distinction made on page 236-7 between "faculties of the soul" and "confused, excited imagination."

3. According to Teresa, what is dryness? (p. 238)

4. What is the effect of original sin on our powers of recollection? (p. 241)

5. How does illness (of mind or body) influence our mental prayer? (pp. 241-3)

6. According to Teresa, how is worry the work of the devil? (p. 243)

7. In what ways is our prayer a "work of God?" (pp. 244-5)

8. Summarize Teresa's use of the term Discretion, (pp. 245-6)

9. Recall the various images Teresa uses in her discussion of Humility as a remedy. (pp. 248)

(TFS) Chapter VII, (pages 250-272) Spiritual Friendships

1. Name some of the characteristics of Teresa that made her a good friend. (p. 251)

2. What brought Teresa to the point of breaking some of her friendships? How did she gain the grace to do so, and what was her attitude afterward? (p. 256)

3. How does Teresa explain the benefits of the influence of friendship? (p. 259)

4. Briefly discuss spiritual-sensible love, its definition; examples, (pp. 262-263)

5. Recall the signs that help us discern between a friendship that is sensual and one that is spiritual, (p. 266)

6. With what privilege has one been blessed who has spiritual love? Relate two occasions on which Teresa exercised this privilege, (pp. 269-270)

7. Why did Teresa want only this kind of love for her daughters in the convents she founded? (p. 271)

8. How does a soul prepare itself to receive this great gift? (p. 271)

(TFS) Chapter VIII, (pp. 273-297) Spiritual Direction

1. What are some of the reasons why we can't be our own spiritual director? (Pp. 275-6)

2. Explain the importance of a spiritual director from the perspective of St. John of the Cross? (p. 277)

3. What distinction does the author make between "the ordinary Christian and "the spiritual man"? (pp. 278-9)

4. Explain the two virtues which comprise holiness in a spiritual director and how do these virtues benefit the soul under spiritual direction? (pp. 281-3)

5. Why is prudence such an important characteristic of a spiritual director? (pp. 284-5)

6. The author states "The learning that Teresa requires in a director is not just ordinary knowledge." What is meant by this? (p. 288)

7. Why is Teresa so emphatic when she says "...you should speak to your confessor very plainly and candidly"? (pp. 293-4)

(TFS) Chapter IX, (pp. 298-309) Regulated Life and Simplified Prayer

I. Review where we've been - How do these chapters connect to previous chapters What's the Big Picture?

2. Describe the regulated "exterior" of the third mansions, (pp. 299-300)

3. Describe the simplified prayer of the third mansions, (pp. 300-304)

4. Why does T. of A. state that the Lord has "granted no small favor" to souls that overcome these initial difficulties in the search for God? (pp. 304-305)

5. According to T. of A., how are some of the souls in the third mansions similar to the young man in the gospel scene? (pp.309-310)

(TFS) Chapter X, (pages 310-324) Supernatural Wisdom and Christian Perfection

1. The following words of T of A. are the key to what problem: "They are eminently reasonable folk! Their love is not yet ardent enough to overwhelm their reason." (pp. 312-313)

2. Divine wisdom leads man to his supernatural perfection by manifestations of the divine will that appear in what three differing modes? (pp. 316, 317, 319)

3. Which wisdom do we find in souls that are in the third mansions ? (p. 323)

**MYSTICAL LIFE AND
CONTEMPLATION**
(MLS) Chapter 1, (pages 327-337)
Wisdom of Love

1a. What characterizes God's action in the person entering the fourth mansion?

1 b. How does this differ from what was taking place before? (p. 327)

2. Does the person in whom she is working always understand Wisdom's ways?

3. How clear was Wisdom's actions and purpose to Saint Teresa of Jesus and Saint Francis de Sales? (p. 334)

4a. Does Wisdom's "arrival" in a person's spiritual journey correspond with the experience of the dark night of sense & spirit and to aridity in prayer?

4b. How? (pp. 333-334)

5a. How does Fr. Mane-Eugene define Love?

5b. What happens to love if it becomes "static"? (p. 335)

6a. How did Wisdom work through Christ?

6b. How does she wish to work through us? (pp. 336-337)

(MLS) Chapter II, (pp 338-360) The Gifts of the Holy Spirit

1. Describe the nature of these gifts. Especially, what are "passive powers?" (p. 339)

2. How can these gifts be both passive and active? (p. 340)

3. Explain the difference between virtues and gifts, (p. 341)

4. What is the significance of a) continual dependence on the Holy Spirit? (p. 343) b) the quote from St. Thérèse (p. 343) c) "sweet abandonment" (p. 344) d) "veil of mystery" (p. 354)

5. What, specifically, are the gifts of the Holy Spirit? (pp. 345-6)

6. In what way is humility a product of the "negative experience" of divine action? (p. 353)

7. a) On what do the Masters of Carmel in their whole spiritual science of mystical theology concern themselves? (p. 360)

b) Why is footnote #25 on page 359 so important for us?

N.B. In our discussion of these questions, our spiritual assistant reminded us to always submit any questions on "mystical experiences" to the Church - to our spiritual director; or to a priest.

(MLS) Chapter III, (pages 361-376) Gift of Self

1. Explain why God does not "constrain creatures to do His will".

2. Why, according to St. Teresa, is "the complete gift of self" so important?

3. How and why must we "place our gift of self to "understand its necessity"?

4. Describe how the hypostatic union is the pre-eminent form of gift of self and what mystical reality does this generate for our spiritual life?

5. What is "one remedy" the author suggests to escape the illusion of partial participation in the sacrifice of Christ and everything that would render our self-sacrifice less absolute?

Teresa of Jesus

6. List three spiritual benefits cited as results of an indeterminate gift of self.

Angela of Foligno

7. Explain how the Virgin Mary exemplifies the truths of the qualities of the gift of self.

Jan van Ruusbroec

Thérèse of Lisieux

(MLS) Chapter IV, (pp 377-406) Humility

1. What does Saint Teresa find to be lacking in souls that do not progress further than Mansion III? Define it in your own words.

Celine Martin

2. Discuss the value of humility in the stories of Nicodemus, the Samaritan Woman, and Saul. (pp. 379-384)

Marie of Jesus Crucified

3. What do these saints and holy people offer as "pearls" regarding humility?

4. Saint Benedict's "Ladder of Perfection" distinguishes 12 degrees of humility. Why and how did P Marie Eugene prefer to discuss humility?

5. Compare and contrast reasonable humility and fervent humility. (pp. 389-392)

6. Describe in a nutshell: Pride in external goods (p. 393) Pride of will (p. 395) Pride of intellect (p. 396) Spiritual pride (p. 398)

3. Why is talkativeness so harmful to the spiritual life? Is the same caution also to be applied to the written word? (pp. 417-418)

7. To Teresa of Jesus which form (means) of acquiring humility, result at best in only reasonable humility? (p. 403)

4. What does St. Teresa introduce to balance the ascetic silence and prevent tenseness? (p. 419)

8. Discuss Pere Marie-Eugene's four points concerning the acquisition of fervent humility. (p. 403-406)

5. When does natural activity become activism? What are the dangers of the heresy of good works? (pp. 420-421)

9. Where is humility in the Rule of Life?

6. List briefly the author's six points that explain the necessity of activity, (pp. 422 - 426)

(MLS) Chapter V, (pp 407-438) Silence

1. What do St. John of the Cross and Our Lord Jesus, say concerning silence and solitude? (p. 408)

7. In point #6, give the highlights of the subsections that deal with resolving the problem of activity and prayer in maintaining silence, (pp. 427-430)

2. Using Baptism as an example, the author, Fr. Marie-Eugene applies this comparison to what truth about contemplation? (pp. 409-410)

8. What practical directive does Teresa give concerning the disquiet of the faculties while cultivating interior silence? (p.436)

9. Explain the discipline of the natural faculties as taught us by St. John of the Cross, (p. 438)

MLS) Chapter VI, (pp 439-455) Solitude and Contemplation

1. Discuss the riches and the asceticism the "desert" imposes on a soul. (pp. 440-441)

2. If we are called to contemplation are we likewise expected to experience the desert? Is this incompatible with a life "in the world"? (p. 442)

3. Comment on the author's statement, "The soul, withdrawing to the desert in order to find God, often finds there only itself." (p. 444)

4. List the important aspects of the life of a prophet, (pp. 446-451)

5. Review the highlights of the memoir written by Thomas of Jesus, (p. 452)

6. Evaluate the 4-point conclusion to the teach-

ing of the prophet, Thomas of Jesus (pp. 454-455)

MLS) Chapter VII, (pp 456-474) Contemplation

1. What is the relationship of love to contemplation?

2a. Who were the Salmanticenses?

2b. How did they modify St. Thomas Aquinas' definition of contemplation?

3. Define and contrast aesthetic, intellectual, and theological contemplation?

4a. What is supernatural contemplation?

4b. What are its effects?

a. What "signs" do St. John of the Cross and St. Teresa of Jesus give as indications that a person may be experiencing supernatural contemplation?

5b. Describe the utility of the signs, as presented by Fr. Marie-Eugene?

6. Why does Fr. Marie-Eugene recommend caution in applying these signs to individual cases?

7. How does a person achieve supernatural contemplation?

MLS) Chapter VIII, (pp 475-490) Call to the Mystical Life and to Contemplation

1. Explain the difference between the mystical life and the contemplative life? (p. 476)

2. In what ways does the power of Baptism affect the general call to the mystical life and to contemplation? (p. 477)

3. a) According to Fr. Eugene, and Teresa in Way of Perfection, what is the meaning of the "general call"? (pp. 478-9)

b) What language does Teresa use to energize this call? (p. 479)

c) What language is used by St. John of the Cross in Living Flame? (p. 479)

4. a) What is the distinction between the general call and the proximate call? (pp. 480-1)

b) What does Fr. Eugene say about the proximate call and the mystery of God's grace working in our souls? (pp. 481-2)

c) What is Teresa's advice on this topic? (p. 482)

5. What comment does Fr. Eugene make about the question of whether there can be an authentic mystical life in non-Christians? (p. 483)

6. How do the gifts of the Holy Spirit assist souls in the first three Mansions in movement towards the mystical life? (p. 485)

7. According to Teresa, how does generosity affect movement past the Fourth Mansion? (p.489)

MLS) Chapter IX, (pp 491-517) Theology and Supernatural Contemplation

1. According to the author, what can go awry when an intellectual theologian approaches the study and explanation of contemplation?

2. What is the object that theology and supernatural contemplation have in common?

3. How does St. John of the Cross describe the relation between formulated dogma and Divine Truth?

a. Explain why the Saint says they cannot be separated.

4. Describe how supernatural contemplation contributes to the exegesis of revelation.

5. Explain how the mystical experience can effect a grave danger in the soul of the spiritual beginner.

a. What does the author suggest as a remedy for this?

b. Discuss the potential danger for the spiritually mature and cite one Scriptural and one hagiographical example that the author offers to illustrate this.

6a. Compare and contrast the spiritualities of St. Thérèse of the Child Jesus and Blessed Elizabeth of the Trinity regarding the role of learned dogma vis-a-vis supernatural contemplation.

6b. What golden nugget can we glean from this as to apply to our own spiritual path?

(MLS) Chapter X, (pp 518-549) Faith and Supernatural Contemplation

To God whose power now at work in us can do immeasurably more than we ask or imagine to him be glory in the Church and in Christ Jesus through all generations, world without end. Amen. Eph. 3:20-21.

1. This chapter turns to the “Mystical Doctor”, John of the Cross, for a luminous synthesis on the subject of Faith and Supernatural Contemplation. What four questions outline his exposition on the subject? (p. 518)?

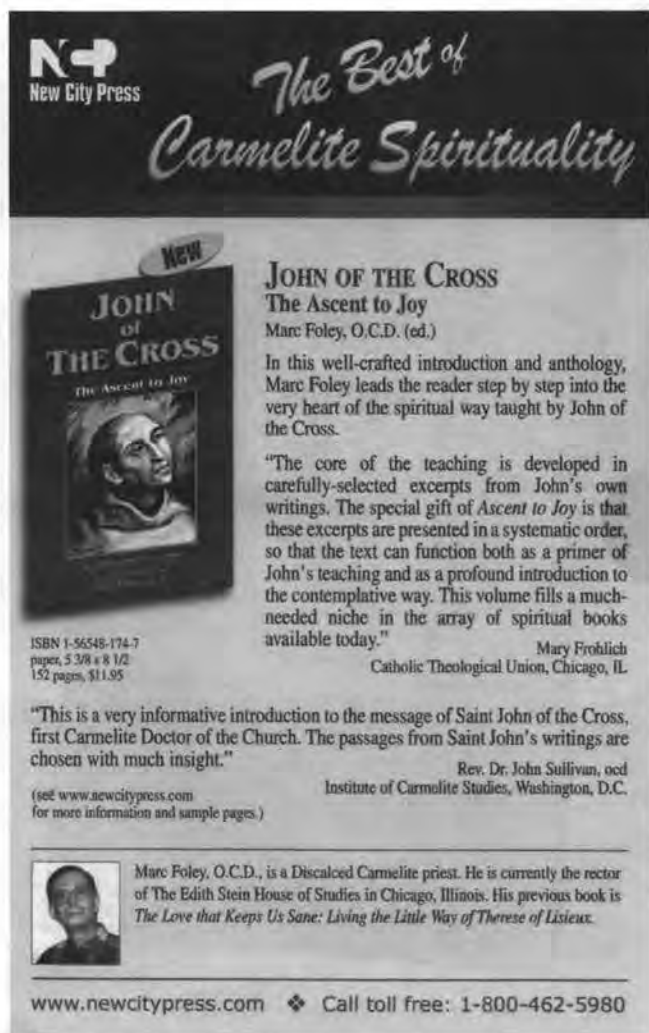
2. “Faith alone is the proximate and proportionate means where by the soul is united with God” (Ascent Bk II). Define this “union with God.” Which scripture passage from the New Testament constitutes our supernatural vocation?

3. _____ is the door of entry, necessary for attaining to God.” Which scripture passage from the New Testament proclaims this statement?

4. What is the problem with “resting in” or “settling down” to delight in the aesthetic joy procured by sense perceptions of God and his grace? How does Juan de la Cruz describe this “stage” in the Spiritual Canticle?

5. Moving from “Sense Perceptions” to attempts to know God via “the intellect” P. Marie Eugene uses the image of the diamond. Describe (p. 523).

6. Describe briefly in your own words “the necessity of faith” discussed in section A (pp. 519-523).



New City Press

The Best of Carmelite Spirituality

JOHN OF THE CROSS
The Ascent to Joy
Marc Foley, O.C.D. (ed.)

In this well-crafted introduction and anthology, Marc Foley leads the reader step by step into the very heart of the spiritual way taught by John of the Cross.

“The core of the teaching is developed in carefully-selected excerpts from John’s own writings. The special gift of *Ascent to Joy* is that these excerpts are presented in a systematic order, so that the text can function both as a primer of John’s teaching and as a profound introduction to the contemplative way. This volume fills a much-needed niche in the array of spiritual books available today.”

Mary Frohlich
Catholic Theological Union, Chicago, IL

“This is a very informative introduction to the message of Saint John of the Cross, first Carmelite Doctor of the Church. The passages from Saint John’s writings are chosen with much insight.”

Rev. Dr. John Sullivan, ocd
Institute of Carmelite Studies, Washington, D.C.

(see www.newcitypress.com for more information and sample pages.)

ISBN 1-56548-174-7
paper, 5 3/8 x 8 1/2
152 pages, \$11.95

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. His previous book is *The Love that Keeps Us Sane: Living the Little Way of Therese of Lisieux*.

www.newcitypress.com ♦ Call toll free: 1-800-462-5980

7. With the help of St. Thomas and the Council of Trent, what understanding can you describe of Faith? (pp. 523-524)

8. Try to understand the genesis of an Act of Faith! Give the essential steps generally recognized by all theologians. (begins p. 524)

9. What does St. Thomas mean by: *Lumen quoddam quod est habitus fidei divinitus menti humanae infusum; lumen fidei quaedam sigillatio primae veritatis?* (p. 527 footnote)

10. By what words does the soul prove that the virtue of faith has entered into action? (p. 529)

11. Describe John of the Cross's illusion of "silvered surfaces" from the *Spiritual Canticle* (p. 530)

12. Compare and contrast Perfect and Imperfect modes of the exercise of the virtue of faith (pp. 531-534)

Drink of the Stream

Compiled by Peggy Hicks, OCDS

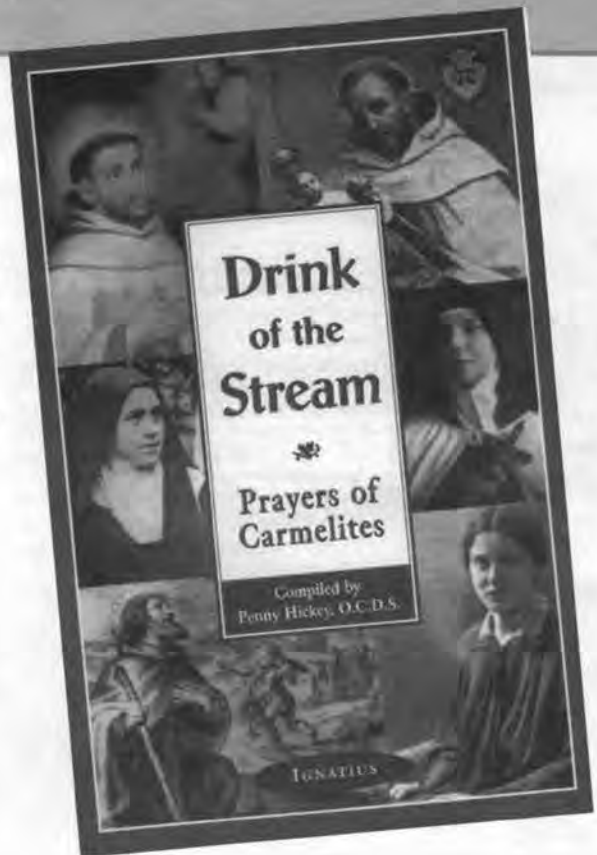
These prophets, saints, Doctors, and mystics, then, are like prisms revealing the divine light but in a marvelous variety of colors. They become for us splendid instruments for delving into the divine mysteries and coming to know the profundities of Christ's love. . .

—From the foreword by
Kieran Kavanaugh OCD

This 360 page soft cover book can be purchased for \$14.95 through Amazon.com or directly through:

Ignatius Press

1-800-651-1531 • www.Ignatius.com
PO Box 1339 Ft. Collins, CO 80522



13. Juan de la Cruz describes faith as “a habit of the soul, certain and obscure” in Ascent Bk. II. Obscurity and certitude are qualities of contemplation. Summarize each, that you might intelligently present the synthesis to our group in your own words (pp. 534-539; 540-543).

b. Faith alone...

c. Mental prayer...

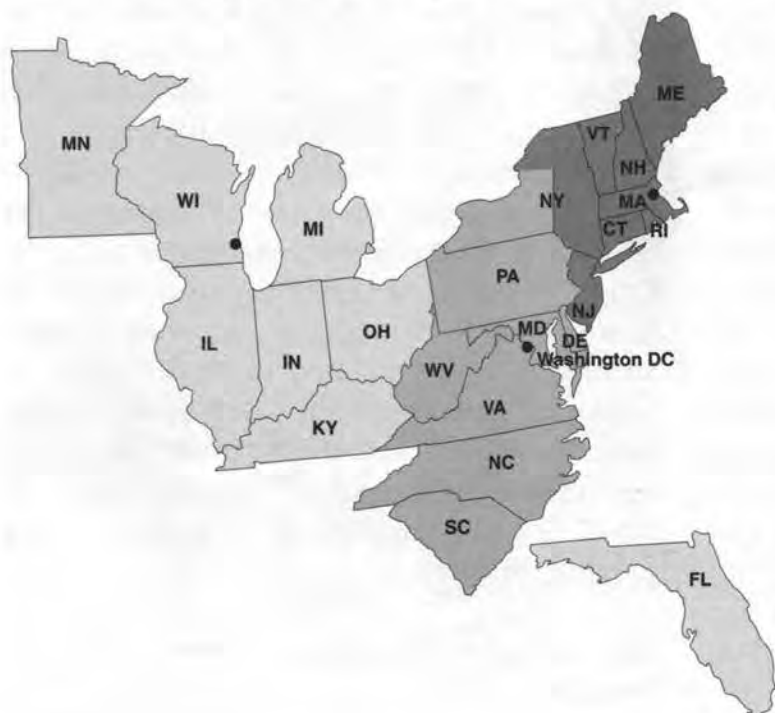
14. The whole practical teaching of the Masters of Carmel limited to the few most important points (in your own words):

d. John of the Cross signs of utmost importance...

a. Act of Faith...

e. Contemplative prayer...

Assignment of States to the Provincial Delegates



- Fr Fred Alexander OCD**
 Minnesota, Wisconsin, Michigan, Illinois, Indiana, Ohio, Kentucky and Florida
- Fr Theodore N Centala OCD**
 Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New Jersey and New York
- Fr Regis Jordan OCD**
 Pennsylvania, Maryland, Delaware, West Virginia, Virginia, North Carolina and South Carolina

Fr Fred Alexander OCD

Hello Friends in Carmel,

For this triennium 2002-2005, I will be the Provincial Delegate to the Secular Carmelites in the Midwest Region. Allow me to share a brief history of my background and ministerial experiences with you.

I was reared in Chicago and received a bachelor's degree in Political Science from DePaul University. My first visit to Holy Hill was with my parents (Louis and Ruby) for the centenary of St. Therese's birth.

There I spoke with Fr. Peter Duggan (Vocation Contact Person). He made arrangements for me to visit the Novitiate House which was located in Waverly, New York.

On September 10, 1974 I entered Carmel and made Profession on January 1, 1976. I moved to the House of Studies in Washington, DC and began theological studies. In 1981 I receive a Master of Divinity Degree from Catholic University of America.

St. Florian's Parish in West Milwaukee was my next assignment and the late Archbishop James P. Lyke of Atlanta ordained me into the priesthood on October 2, 1982. I was very active in parish ministries: parish council, elementary school ministry, youth ministry. Confirmation Program, senior citizen ministry and visiting the sick.

From 1985 to 1988, I was stationed at our Retreat House in Peterborough, New Hampshire. My ministries were retreat conferences, spiritual direction and for one year Campus Minister at Franklin Pierce College. After our Provincial Chapter of 1987, I was appointed to a team of Vocation Directors for six years and relocated that Office to Holy Hill. During that time I served on the editorial board of Horizon Magazine (the National Journal for Vocation Directors).



In 1993, I requested the Archbishop of Milwaukee for an assignment in African American ministries. I was immersed in the Central City Parishes of Milwaukee and a member of a team of priests which consolidated nine parishes into two. During these years I was a Pastoral Administrator in several parishes and taught classes in the Black Lay Leadership Program.

At the Chapter of 1996, I was elected a Provincial Councillor for three years and accepted the Pastorate at St. Mary of the Hill Parish (this parish is located on the grounds of the Shrine at Holy Hill) for six years. I enjoyed the friendships that were formed and being in a decision making position which enabled the parish to grow. The Sacramental ministries hold a special space in my heart.

I've delivered conferences when the Secular Carmelite Congresses were held in Milwaukee and Philadelphia. These next few years will be an opportunity to grow with you in Carmelite Spirituality, learn the administrative skills that are needed and begin a fraternal friendship with many of you.

As I begin this ministry, let us heed the words written by St. Teresa Benedicta of the Cross, "To be God's child means to live at his hand; to do God's will, not one's own; to lay all one's cares and hope in God's hand, no longer to care about one's self and one's future. Thereupon rests the freedom and joyfulness of the child of God." May she intercede for all of us, strengthening us as we walk this Christian journey.

May the Peace and Courage of Jesus rest upon you,
Fr. Fred Alexander, OCD

Fr Regis Jordan OCD

Fr Regis has been spiritual assistance to several OCDS groups. As provincial delegate for the OCDS he now has the States between Pennsylvania in the north to and including South Carolina. He is residing at our monastery here in Washington DC.



Fr Regis was born and raised in Boston. He entered the Carmelites in 1956, took his temporary vows in 1957 and spent the following three years studying philosophy at our monastery Holy Hill, WI and was solemnly professed there in 1960. He was active in sports, especially in basketball. He had a talent for languages. He studied theology at our monastery in Washington, DC and was ordained in 1964.

Fr Regis's first assignment was to our minor

seminary in Peterborough NH where he taught history and Spanish. In 1966 he was sent to Dallas, TX as vice-rector of an inter-province college program. In 1971 he was assigned to our novitiate in Waverly, NY. Other assignments include vocation director, treasurer and fund raiser.

He has also taught adult education courses at Holy Hill and Washington, DC. He has been

the superior of our monastery in Washington, DC and then a member and superior of the hermitage community in Hinton, WV for a number of years. He saw the importance of having the writings of our Carmelite Saints on computer, so he slowly typed them and made them available for ministry.

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

Rev. Bruno Cocuzzi; Legal, Spiritual Aide to the Poor

Kevin Graham,
Globe Correspondent

The Rev. Bruno Cocuzzi, an administrator at Brighton's Discalced Carmelite Monastery who earned a law degree to better serve the poor, died Sunday at Maristhill Nursing Home in Waltham after a long battle with brain cancer. He was 75.

Born Raymond Paul in Rochester, N.Y., Rev. Cocuzzi was a seaman first class in the Navy before joining the monastery in the early 1950s. Throughout the 1950s and '60s, he worked at seminaries and monasteries in Peterborough, N.H., Brookline, and Waverly, N.Y. He, moved out of the monastery in the late 1960s to work as an administrative assistant in a Boston half way house.

Passionate about helping the poor, Rev. Cocuzzi received a law degree from Boston University in 1973 and spent 15 years living among the poor and providing them with free legal aid.

"He said he wasn't a very good lawyer, but he liked helping people. He had been there for them when they didn't expect anyone else to be there," said the Rev. Paul Fohlin, who also lived at the monastery. "He loved them, and they knew he loved them." Rev. Cocuzzi rode a bicycle during those years. He bought his living room furniture from Goodwill and used orange crates as end tables.

"He was a great witness for the time," said Fohlin. "He always lived very poorly. . . . He didn't need much. He just gave much."

Rev. Cocuzzi's most recent work at the monastery included raising money for the Carmelite Nairobi Mission, an international house of studies in Kenya. He would send personal letters to anyone who contributed to the mission and other causes through the monastery.

"He was well known for keeping in touch



with people in particular ways, personal ways," said the Rev. Anthony Haglof, superior at the monastery. "I really think he had a gift for that. Many professionals kind of keep it formal, but he was personal."

Rev. Cocuzzi leaves two sisters, Agnes Tomasso and Anne Renda of Rochester; and two brothers, George A. of Rochester and Dominic John of Hualapai

Valley in Arizona.

A funeral Mass will be said today at 10 a.m. in Our Lady of the Presentation Church in Brighton.

Burial will be in St. Joseph's Cemetery in West Roxbury.

Former Provincial Delegate, Fr Bruno OCD, Enters Eternal Life

**Frs Theodore Centala OCD and
Paul Fohlin OCD**

Fr. Bruno died on Sunday night, July 21st at 9:45. We are indebted to Fr Paul Fohlin OCD for the following article. "I was there with him along with a good friend of his and mine, Irene Caldwell of Framingham MA. He was no longer able to eat when I got to see him on the 17th; he could not swallow on the 19th and began to struggle to clear his lungs of fluid; he struggled through Sunday, until I saw him around 6 PM. By that time he had lost all color in his face and was very tired; he made only slight efforts to catch his breath. By 9 PM he started to slow his breathing; at 9:44 he made only a few weak efforts to breath... We were happy that his struggle was over.

He had said many times - about people who had died recently - that they were lucky. So now, Bruno is the Lucky One. His wake at the

Monastery on Wednesday and his Funeral Mass on Thursday were beautiful and well attended. He was buried at St. Joseph's Cemetery in West Newton, MA. May he rest in peace".

Fr Bruno was Provincial Delegate from 1990 to 1993. He moved the Secular Order Office from Holy Hill to Peterborough NH. The Carmel Clarion took on a whole new personality under his leadership. He was also very active as a spiritual assistant and retreat master, ministries which he continued from 1993 until last year when he became seriously ill. He was able to continue his ministry for the Secular Order even though he had been appointed fund raiser for our Foreign Missions.

My Words of Eulogy

Joyce Theroux OCDS

I first met Fr Bruno in September of 1991 when he was making visits to the third order groups in the North Country of New York. When he saw that we were without a spiritual assistant, he offered to come and give us retreats now and then. In the past ten years he has give us sixteen retreats. We have these conferences on the computer and have created a web page to share these retreat notes with others. In addition, Fr Paul Fohlin discovered 40 years of notes in Fr Bruno's files and we are adding those to the web page. So Fr. Bruno's work will continue in his writings.

Fr Bruno's Web site may be viewed at www.westelcom.com/users/theroux.

We have seen Fr Bruno up close in his daily routine while on retreat and he was practicing the things that he spoke about, he was living the life.

He always treated each individual as if he or she were the only person alive, giving his full attention to their immediate needs. It's no wonder that he has hundreds of "best friends in the Secular Order."

In the recent past he was spiritual assistant for 6 groups including Lowell MA, Concord NH, Manchester NH, Springfield MA, Turners Falls MA, and Barre VT. Even though we have not met many of the others in these groups, we have all shared in Fr. Bruno's wisdom because he used the same conferences for all.

To summarize what he was about I will quote from a letter of last year in July when he was having spells: He writes: "Say a prayer I get some help from Our Lord so I can discern what His will is in this matter. I know He is infinitely good and all that happens to me is the very best for my soul and the souls of all I love, and I abandon myself to His loving mercy." In August, he says, "trivial as they are, I am offering what suffering this involves for me for all your spiritual needs and for those of your dear ones. Also for cures and for the intentions you are praying so hard for. Isn't it a wonderful thing, the Communion of Saint?"

...we are confident that God has fulfilled Fr. Bruno's wishes, the he could give himself completely to God's will and providence. Fr. Bruno, pray for us.

Discalced Carmelite Secular Order Saint

News - Communicationes OCD

Germany: Fr Georg Häfner: A new Blessed for the Teresian Carmel? On 12th December 2001, at our Carmelite church in Würzburg, Most Reverend Paul Werner Scheele, the Bishop of the Diocese, closed the diocesan process for the cause of canonization for Georg Häfner,

priest and martyr, member of the Carmelite Secular Order. The documentation has been delivered to the Congregation for the Causes of Canonization of Saints, in Rome. Jorge Häfner was born on 19th October 1900 and when he was 19 years old became a member of the Carmelite Secular Order (OCDS). He was ordained

priest on 13th April 1924 in Würzburg. For his resistance and opposition to the Nazi regime he was arrested on 13th October 1941 and deported to Dachau concentration camp, where, after patiently enduring many and terrible sufferings, he died on 20th August 1942, a few days after St Edith Stein was martyred. His mortal remains were transferred in 1982 by the

Bishop of Würzburg to the crypt of the Neumünster collegiate church in Würzburg, where they now repose. Over his tomb stands out the Shield of Carmel, of which he was a devoted son. We hope that his cause will pass swiftly through the Vatican corridors. Our humble, persevering and confident prayers will see to this.

Carmelite Vocation Message

Fr Steven Payne OCD

Dear brothers and sisters in Carmel,

As many of you already know, I recently returned from my assignment in Nairobi, and (despite my obvious shortcomings!) I was appointed as the new president of the Carmelite Institute and the new vocation director of the Friars of the Washington Province. It's in the latter capacity that I want to appeal for your help.

I'm very new at the job, but simple math indicates that the friars are few and far between, much more so than our Secular Carmelites. I'm sure you have already experienced how difficult it is to find an OCD friar who is free to come for your community retreats, to say nothing of serving as spiritual assistant. As the Secular Carmelites grow in numbers and the friar age, the problem is only going to become greater.

Therefore I want to ask your collaboration in this vocation ministry. Of course we know that it is ultimately the Holy Spirit who is the source of vocations, and that we cannot manufacture a vocation by mere human effort and pressure tactics. We also know that formation involves a long discernment process, and not everyone who seems promising at the beginning will persevere (nor should they if God is calling them elsewhere). Still, they cannot apply to the Carmelite friars if they don't know about us, and we are not especially media-savvy or well known (though we do have a website at www.ocdfriarsvocation.com). So if you meet a

young single man in good health between the ages of 25 to 40 who seems interested in religious life and attracted to prayer and spirituality, by all means invite him to consider a vocation to the Carmelite Friars, and to contact us. If you need some vocation flyers on the Carmelite Friars, let me know and I will send them to you. And above all, please help us with your prayers. That is the assistance we need the most.

Fraternally,

Steven Payne, OCD
Vocation Director
Washington Province of Discalced Carmelites
2131 Lincoln Road, NE
Washington, DC 20002-1151

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

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