



CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



St. Teresa of the Andes

Aug.-Sept.
2003

Volume XIX
No. 5

Volume XIX, No. 5

August-September 2003

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

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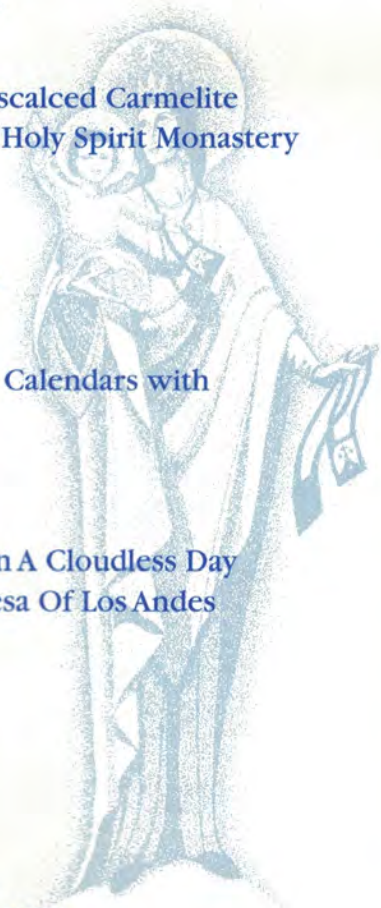


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In the person of St. Teresa of the Andes we find a normal young woman, a woman of the 20th century, who was granted extraordinary graces and experiences of God.

As one of the articles in the *Clarion* indicates she was not born a saint. She was born into a very dysfunctional family. Her father struggled constantly to make a financial success of his lands. Her mother was very strong and for the most part, had to rear the children alone. She had two brothers, one of whom saw no need for formal education, and the other who was preoccupied with science to the detriment of his faith.

Despite the hardships of her family life, Teresa overcame her own temperamental difficulties to live a very vibrant and full life. She did the things that all young girls did. She participated in many activities from swimming to playing the piano. She taught CCD to young children in a country parish. She had many friends whom she enjoyed. She was not above playing practical jokes on members of her family and her friends. On the natural plane we would call her a well-balanced, wholesome young woman.

Yet on the spiritual plane she was an extraordinary young woman. Very early in her life she began to be the recipient of extraordinary graces. At her first communion the Lord spoke to her. At the time she believed that there was nothing extraordinary in this, that the Lord spoke to everyone on their first communion.

At this early age, she fell head over heels in love with Jesus. At fourteen she gave herself to Him completely, promising Him that He would be her only Spouse. As she grew in love for Jesus she entered more deeply into the suffering of Christ, which she willingly embraced for love of Him.

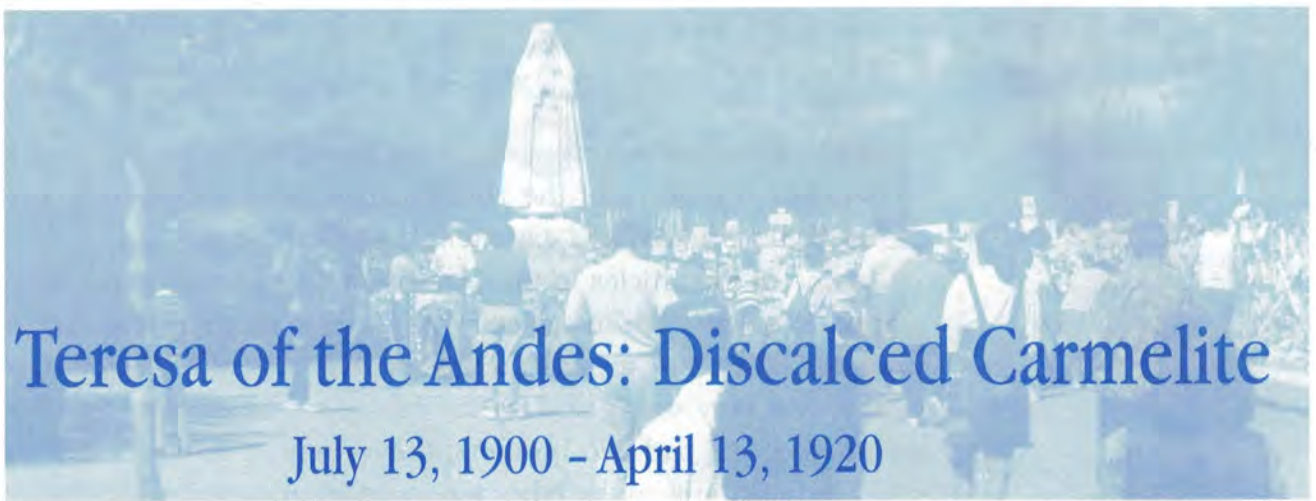
As she entered her teens Teresa desired to enter Carmel, just as Thérèse did before her. After receiving a letter from Teresa, Mother Angelica, prioress of the Los Andes Carmel, wrote back telling her that she had been born a Carmelite.

This young woman, now a saint of the Church, is certainly a beacon of hope for all of us on our journey of faith. Saint though she was, she was fully human. Not rejecting her world, but rejoicing in it, as a true Carmelite she willingly offered her life for its redemption in union with Christ, her Spouse. ■

Fr. Regis, O.C.D.



*St. Teresa of the Andes
breviary.*



Teresa of the Andes: Discalced Carmelite

July 13, 1900 - April 13, 1920

The Carmelite Nuns of Holy Spirit Monastery

“**W**hen I speak of my Carmelite vocation and Jesus Christ I cannot stop myself. Carmelite! What a word, so full of beautiful meaning: crucified victim, pure host, lamb who takes away the sin of the world.”

Just 13 days after entering the Carmel of the Andes, Juanita wrote to Fr. Artemo Colom, S.J., “How great is the mission opening up before me! It’s universal, and I’m so incapable of fulfilling it. But He, my adored Spouse, is with me and will give me the strength to sacrifice myself and pour out all my heart’s blood mystically each day, because a Carmelite must die at every moment for her own soul and for all souls. What purity my vocation demands, always united with God. To live my whole life in a divine atmosphere. What recollection, what uninterrupted adoration. What peace. How inflamed with love is the soul espoused to the Crucified One! What poverty and detachment of heart and spirit, and what obedience and submission of our being! Carmelite . . . How incapable I am, Father, to fit the pattern offered me by my Divine Spouse and my Most Holy Mother” (Let. 88).

Carmel is My Goal

In April 1916, at age 15, Juanita wrote a beautiful letter to her younger sister, Rebecca, to whom she was closely united. In it she revealed her closely guarded secret. The light of her vocation overshadowed her for 14 years. “How happy I am, my dear sister! I’ve been captured in the loving nets of The Divine Fisherman. I wish I could make you understand this happiness. I can say with certainty that I am His promised one and that very soon we will celebrate our betrothal in Carmel. I’m going to be a

Carmelite. What do you think? . . . I've given myself over to Him. On the 8th of December I promised myself to Him. It's impossible to say how much I love Him. My mind is filled with Him alone. He is my ideal, an infinite ideal. I long for the day when I can go to Carmel to devote myself to Him alone, to abase myself before Him and so live His life alone: to love and suffer that I may save souls. Yes, I thirst for souls because I know that is what my Jesus longs for more than anything else. Oh, I love Him" (Let. 8).

Even as a youth Teresa deeply penetrated the ideal of the life to which she was called with an extraordinary clarity. In September 1917 she wrote her first letter to Mother Angelica Teresa of the Blessed Sacrament, Prioress and Mistress of novices of the Carmel. She wrote, "Now I'll tell you that I've never personally known any Carmelite Sister. I've only read the lives of Thérèse and Elizabeth of the Trinity. That's how I got to know that Carmel is a little bit of heaven and that the Lord's been calling me to that holy mountain." Further along she wrote, "I also know that if I go to Carmel it will be to suffer, but suffering is nothing new or unknown to me. In it I find my joy, for Jesus is on the cross and He is love. And what does suffering matter if a person loves? The life of a Carmelite is one of suffering, loving and praying, and I find my whole ideal in this. . . ." (Let. 14).

Nineteen more letters follow this one before her entrance into Carmel in May 1919. In the relationship developed through this correspondence, Mother Angelica Teresa perceived in this young girl completely a greatness of soul. It was on Juanita's first visit to Carmel on January 11, 1919 that the two of them were to talk at length. "I spoke with Mother Angelica from one-thirty to five o'clock. She told me the

doubts I had were unfounded and from my first letter she saw that I was born a Carmelite."

On January 1, 1919, Juanita wrote about the doubts in her diary that Mother Angelica felt were unfounded: "I have many doubts with respect to my vocation. I doubt whether I should be a member of the Congregation of the Sacred Heart or a Carmelite . . . I am very much attracted to this life of immolation; but Carmel presents to me every attraction with which to fill my soul. Moreover, Our Lord has revealed to me many times that I should be a Carmelite."

Juanita wrote about her first revelation in 1914 in her diary. "One day I was alone in my room. Because of my illness they spoiled me so that I could not remain alone. That day Lucita [Lucia, her older sister] was sick and Elisea—a servant who took care of my dear grandfather—went to be with her. I then became envious and troubled and began to cry. My tearful eyes began to fix themselves on a picture of the Sacred Heart and I heard a very sweet voice telling me: 'What! I, Juanita, am alone on the altar for your love, and you cannot even suffer for a moment?' From that time, the dear Jesus spoke to me, and I spent entire hours conversing with Him. That is the reason I enjoyed being alone. He went on teaching me how I should suffer and not complain, and about intimate union with Him. Then He told me that He wanted me for Himself, that He would like me to become a Carmelite. Ah! Mother, you cannot imagine what Jesus was doing in my soul. At that time I did not live in myself, it was Jesus who was living in me" (Diary 7). Nevertheless, despite these very clear revelations, the doubts obscured the heavens. "What I had never experienced before—doubting that God wanted

me to be a Carmelite—is what constitutes my suffering.” These doubts helped her to more profoundly plumb the Carmelite ideal.

Peace was reestablished on her first visit to Los Andes and all her doubts disappeared. “The first visit to my small convent inundated my soul with peace. Its poverty attracted me. Its words, the visit with my sisters made me understand two things: 1) that here my God lived intimately united with each soul; and immediately my doubts ceased, my battle ended and my soul remained submerged in great peace, and it was here God was calling me; 2) that in this life, in spite of suffering, total happiness of soul is given by God.” In letters after this visit her heart overflowed and the Carmelite ideal flowed from her heart. “The Carmelite prays for sinners; is immolated at every moment for sinful humanity, and does this in silence . . . The Carmelite’s sacrifice is unknown . . . I said to myself that no one can expect less of me, but I have been born a Carmelite.” In a long letter written to Fr. Artemo Colom, S.J., she very clearly expressed the reasons she had for desiring to be a Carmelite: “A Carmelite lives in God, by God and for the sake of God . . . the solitude. . .the poverty of Carmel . . . the heart remains pure and belongs to God alone . . . the penance . . . the sacrifice . . . Only God is aware of it . . . A Carmelite’s goal to pray for priests, that they may be sanctified, and for sinners, that they be converted, couldn’t be a higher one. A Carmelite sanctifies herself in order to make all the Church’s members holy” (Let. 56).

My Name will be Teresa Of Jesus

“I am so unworthy to be called as my Mother; I am very small for a name so grand: Teresa of Jesus, Carmelite.” Juanita read the *Life* for the first time in January 1917. She



Convent at Viña del Mar.

read it again in 1918 and in a letter to Mother Angelica she wrote, “I’m reading the Autobiography of Saint Teresa of Avila now. She sure is teaching me a lot! She opens up such horizons for me! What a beautiful picture she paints of the Carmelite life for her novices!” (Let. 20). Juanita contemplates the beauty of the vocation to Carmel as seen in the life of St. Teresa and found herself in perfect harmony with that beautiful ideal. In a previous letter she asked Mother Angelica, “Help me with your prayers during this blessed month, Rev. Mother. Pray to the Virgin that above all else she will give me her virtues and then, if it be Jesus’ will, she will grant me the health to realize my beautiful ideal of becoming a Carmelite, according to the spirit of my seraphic Mother, Saint Teresa” (Let. 16).

Entrance into Carmel

“I have been in Carmel for eight days. Eight days of heaven. I feel the Divine love

in such a way that there are moments I believe I cannot resist. I desire to be a pure host, to sacrifice myself completely for priests and sinners." Before entering she had written, "My vocation is to be a Carmelite: to be a pure host who is offered to God continually for the sinful world. What a great and complete model our Lord presents to each Carmelite! What an immolation! What forgetfulness of self! What a pure flame! And all in silence and recollection." "Today it has been eight days that I died to the world in order to live hidden in the infinite heart of my Jesus. Little sister, I am happy, the happiest creature in the world. I am beginning my heavenly life, of adoration, of praise and continual love. It appears to me that I am already in eternity since time is not felt in Carmel. We are submerged in the bosom of the immutable God. The Carmelite as I understand her, is not only an adoring victim . . . but a very pure host."

Her pen overflowed when speaking of Jesus and her vocation during the short and intense 11 months she lived in Carmel, "We live for Jesus alone. Just as the angels in heaven incessantly sing His praises, so does a Carmelite echo those praises here on earth, whether near to the tabernacle where God who is Love lives imprisoned, or in the intimate depths of her soul's heaven, where faith tells her God dwells. Our vocation's objective is love, the greatest thing a human heart can possess. This love is a bonfire where the soul is consumed and made one with her God. That blazing fire permits nothing to stand in its path . . . How beautiful our vocation is, my dear sister! We are together with our Savior, redeemers of souls. We're hosts in which Jesus dwells . . . (Let. 130). My vocation becomes more dear to me

the more I penetrate it. The true Carmelite, as I understand it, does not live. God is the one who lives in her. That is what I try to accomplish: to contemplate unceasingly the Divine Being . . ."

Mother Angelica would say in the long circular letter which she wrote on Sister Teresa's death, "these thoughts so high and fitting that she had concerning her Carmelite vocation, did not come from human teachings . . . but from the knowledge that God placed the vocation to which she was called."

This young daughter was transformed by the ideal that she embraced, an ideal that moved her to give herself without measure, an ideal that created in her the thirst for the salvation of others and a thirst that all might know God. It is a hunger; it is an insatiable thirst that she felt because souls were seeking God. The Carmelite "is the sap by which God cycles his grace to souls." God gave to our Holy Mother an extraordinary wisdom and understanding as full as the sand on the seashore. We see how her youngest daughter had the same full heart and burned with the same fire for God's souls as her Holy Mother. "What a mission presents itself to me. What a great and vast model our Lord presents to each Carmelite . . ." Holy Mother Teresa tells us something similar when she exclaims, "we might be such . . ." Teresa of the Andes accepted this challenge confident in the infinite grace of God that she might carry his work to completion. She lost herself in the contemplation of her Divine Spouse in order to succeed. How vast the mission! To be a Carmelite! A mission that has no end and that Teresa of the Andes continues to realize today from heaven.

A Chilean Mystic

Helen Esguerra, O.C.D.



*Wall of petitions
to St. Teresa of
the Andes*

Biographical Notes

Juanita was born in Santiago, Chile on July 13, 1900 to a noble Santiago family. Her parents were Don Miguel Fernández Jaraquemada and Doña Lucía Solar Armstrong. They had seven children: Lucía, Miguel, Luis, Juana (who died a few hours after birth), Juanita (St. Teresa of the Andes), Rebecca and Ignatio.

From an early age Juanita knew suffering due to the economic failure of her father who was not a good administrator of the large inheritance that he inherited from his family. He eventually lost all of his property. This difficult situation caused Don Miguel and Doña Lucía to grow apart. He lived in the country trying to manage their family farm. Lucía lived in Santiago with their six children trying to give them an education suited to their social position and trying to survive on the little money that Don Miguel was able to give them.

The most painful thing for Juanita, who was a loving and sensible girl and an angel of peace within the family, was not the economic loss, but the tension between her parents.

At the age of seven she entered the School of the Sacred Heart, which she attended for eleven years. Her first three years were spent as a boarding student, which was a martyrdom for her because she was separated from her family, even though her sister Rebecca was with her. However, she felt that this prepared her for her final separation when she entered Carmel.

At the age of 18 she entered the Carmelite convent of the Holy Spirit in Los Andes, where she lived only eleven months. A short illness ended her life on April 13, 1920. On April 3, 1987 Pope John Paul II beatified her during his apostolic visit to Chile. On March 21, 1993, in Rome, he canonized her. Today her mortal remains rest in the Chapel of Auco, built in the Saint's honor and visited monthly by thousands.

Other Carmelite Mystics

Carmel begun in the 12th century in Israel and reformed by St. Teresa of Jesus in Avila, has been the seedbed of saints-mystics, who have added to the charism of St. Teresa of Jesus and St. John of the Cross.

There is a great diversity within this charism, since each Carmelite lives it by the light of his or her own personal vocation. They include: Teresa Margaret Redi, the saint of Florence of the 18th century, Thérèse of the Child Jesus, and Bl. Elizabeth of the Trinity of the 19th century and at beginning of the 20th century, St. Teresa Benedicta of the Cross, (Edith Stein) a German Jew martyred in 1942 and canonized by Pope John Paul II.

All of them lived the Order's charism perfectly, but each one lived it according to their own time and personal temperament and each one had a concrete mission within the Church.

Different from Thérèse and Bl. Elizabeth who reached the highest level of union with God by simple ways without mystical phenomena, Teresa of the Andes had an extraordinary spirituality from her earliest years. She did not write an autobiography, so in order to be able to know her experience of God she left us only her diary, very often interrupted by long periods of time; her letters, especially those written to her spiritual directors: Frs. José Blanch, CMF, Artemio Colom, S.J., Julián Cea, CMF, Antonio Falgueras, S.J., and some witnesses who knew her best such as, Mother Angelica, Prioress of Los Andes, her novice mistress, Fr. Avertano of the Blessed Sacrament, O.C.D. her confessor in Carmel, and an extract from

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one of the letters of Fr. Falgueras which told about the ecstasy and levitation of Juanita described by Fr. Félix Henlé, a Redemptorist and eyewitness to the event. Nevertheless this material is sufficient to give us a picture of her mystical phenomena. It must be kept in mind that our interest in approaching a mystic is not the type of phenomena experienced, but the experience of God, her acceptance of the Divine will and the work God accomplished in her.

Juanita was not born a saint. Like all human beings she had her defects and limitations, of which she was aware. She had a strong character and a great sensibility. She had a temper, which at times she was unable to control, but nothing impeded her from responding to God's demands. Nor should we believe that she led a boring life. On the contrary, she was a joyful girl, with many friends. She was a leader. She loved to ride horses, swim and play tennis. She was a pianist and possessed a beautiful voice. Many others admired her, and although she accepted their friendship she never sought to be loved, because from her youth she loved God. This young girl, who we can call, "modern", began to receive special graces from God at a young age. In a letter to Fr. Falgueras she wrote, "Since I was about seven years old, there was a very great devotion born in my soul to my Mother, the Most Holy Virgin. I told her everything that happened to me, and She spoke to me. I heard her voice clearly and distinctly in my soul. She advised me and



told me what I must do to please Our Lord. I thought that this was something natural, and it never occurred to me to speak of what the Most Holy Virgin was telling me" (Let. 87). From the age of 10, on the day of her First Communion, Jesus Himself spoke to her and appeared to her. Juanita did not consider this exceptional, since she believed that this happened to everyone. It was only when she told Mother Rio, a religious of the Sacred Heart, that she was made to see the she was

receiving extraordinary graces and therefore she had to give a generous response.

These mystical graces were forging the young girl's personality and God's work in her did not have to wait. Very quickly she began to battle against her strong temperament, to make an effort in her studies, and to avoid whatever irritated her brothers, sisters and cousins. Each time she turned sweeter, more a sower of peace.

It is good to know that for St. Teresa of Jesus the authenticity of mystical graces is proved by their effects. Those who saw Juanita's progress in virtue and knew something of

the graces that she was receiving, were able to be certain that it all came from God.

Let us see how she describes other aspects of her prayer life. "My prayer is almost always an intimate conversation with Our Lord... He tells me what I'm to do to be more pleasing to Him... Another time I was very fervently and humbly praying in the presence of the Blessed Sacrament. He told me then that He would like me to have a more inti-

mate life with Him. He said I must suffer a lot, as well as other things that I don't remember. Since that time I've been much more recollected... Sometimes I've been very recollected in my prayer, and I was completely absorbed in contemplating God's infinite perfections, especially the perfection reflected in the mystery of the Incarnation... I began to see God's perfections one by one. And there was a time when I knew nothing, as if I were in God." (Let. 56).

Nevertheless her life of prayer had its periods of dryness and obscurity, normal for all who pray. "I made my prayer. I had no recollection, that is to say, no internal recollection, nor fervor. Neither did I feel love, nor hear the voice of Our Lord. Nevertheless, I felt consoled in being with God... I had no fervor in prayer and great aridity, but God manifested Himself to me, without speaking to me interiorly" (Diary, Feb. 26 & 27).

As we can see, she had her day of light and her day of obscurity, but she always remained faithful to her effort to pray constantly. This perseverance brought her more and more deeply into the mystery of God. "You tell me, Father, that I should explain what kind of knowledge God is infusing in my soul concerning His perfections; but I can tell you in all sincerity that I'm unable to explain it, since God is not giving me that knowledge with words, but seems to be giving me light about them in the depths of my heart. In a moment I see them very clearly, but it hap-

pens in a very quick and intimate way, in the superior part of my soul. The other day it was God's essence. How God has life in Himself and needs no one; about what God does, and about the abyss of God's infinite silence. Also about the union existing between



The Shrine at Aulo, Chile.

the Three Divine Persons and about generation. I can't explain all this for the reason I gave you. In general, I always draw more from my prayer, more humility, confusion over my sins and a desire to belong more to God each day, as well as great thanksgiving." (Let. 68). "Last night Our Lord let me contemplate His divine infinity. It lasted an hour and a quarter. I saw very clearly the infinity of God and then my own littleness. I drew great profit from this..." (Let. 87).

Her intimacy with Jesus, with whom she daily spoke heart to heart, brought her to identify herself particularly with the suffering Jesus. Although from the age of 10 Juanita heard His voice in the depth of her soul, it is from the age of 15 that the Lord invited her to identify herself with Him: "Jesus told me that He wants me to suffer with joy. This costs



The statue of St. Teresa of the Andes in her church.

me so, but it is sufficient that He asks this, so I try to do it. Suffering pleases me for two reasons: first, because Jesus always preferred suffering, from His birth till His death on the cross. It must be something very great because He, the all-powerful One, seeks suffering in all things. Second, it pleases me because in the crucible of suffering, souls are formed. Jesus sends this gift that is so pleasing to Him to the souls He loves most. He told me that He joyfully ascended Calvary and laid His head on the cross for the salvation of humankind. Is it possible that you are the one searching for Me and that you want to be like Me? Then come with Me and take up the cross with love and joy" (Diary, Oct. 24, 1915). Juanita discovered in suffering the best way to identify herself with Jesus.

In 1918 she wrote, "Today in meditation Our Lord made me see His great love: how He humbled Himself and reduced Himself to the point of seeming to be crazy, a sinner, a blasphemer, impure, a thief. He told me

that in striving to unite myself to Him entirely it was necessary to die to myself and to love Him more than myself..." (Diary, Aug. 25, 1918).

Jesus instructed Juanita with visions. "For three days I have been taken into the agony of Our Lord. He is represented to me at each instant as dying, with His face on the ground. His hair is red with blood. His eyes are bruised. Without a countenance, He is pallid and emaciated. His tunic covers only half of His body. His back is covered with a multitude of lance wounds, which I understand are sins. . . . I see this image with such vividness that it produces in me a kind of agony. I cannot cry, but perspiration pours over me and my hands grow cold and my heart pains me. With this vision, everything becomes bitter to me and I find pleasure in nothing other than staying united with Our Lord." (Diary, May 26, 1919).

To thoroughly analyze Teresa of the Andes' mystical life demands a deep and long study that is beyond the scope of one article.

Therefore I will limit myself to the graces received by her that can be compared with the great Doctors of Carmel, St. Teresa of Jesus and St. John of the Cross.

As we have already said, her mystical experience began with locutions and interior words. These were Marian for the first seven years and Christological for the last ten years. She spoke of "interior voices" which she heard especially after communion or before the Blessed Sacrament. They are revelations of future things; for example, her call to Carmel when she was only 14 years old, and the date of her entrance at 18. The revelations were concerned the spiritual life and revealed the mysteries of God.

She enjoyed the "impulses" of love that she describes as "almost sensible" and so strong that there were moments "in which I believe that I could not resist." "Imaginary visions" of all that Christ suffered and "intellectual visions" of God's perfections, His grandeur, the intimate life of the Trinity, the humiliation of Christ in the Eucharist, God's infinity and her own smallness. She experienced ecstasies, levitations, and rapture. The duration of these experiences varied. She speaks of them lasting for a second, two minutes, an hour and three quarters, and for eight consecutive days.

Now we must ask, in what way did Juanita have theoretical knowledge of the graces received? Did she have the opportunity to study in depth the writings of St. Teresa and St. John of the Cross?

I am certain that before 14 she began to read St. Thérèse to whom she was very devoted and at 15 she said she had read her many times. In 1917 she was reading Bl.

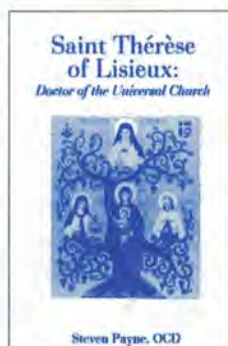
Elizabeth of the Trinity with whom she felt great affinity concerning the intense experience of the indwelling of the Trinity. But in September of this same year, she said to Mother Angelica Teresa, prioress of the Carmel of Los Andes: "I've only read the lives of Thérèse and Elizabeth of the Trinity" (Let. 14). It is only in February 1918 that

I am certain that before 14 she began to read St. Thérèse to whom she was very devoted and at 15 she said she had read her many times. In 1917 she was reading Bl. Elizabeth of the Trinity with whom she felt great affinity concerning the intense experience of the indwelling of the Trinity.

she commented, "I am reading the Life of St. Teresa." It calls her attention to the allegory of the garden and at various times she makes allusions to Teresian phrases such as: "the condemned cannot love God" or "it is better to have the man's heart than a woman's heart." We can see that she only recalls the idea not the exact words of Teresa's text. Her letters of 1918 and 1919 are sprinkled with allusions to St. Teresa, exact texts and above all her affinity with the Teresian charism. Beginning in the first month of 1919 she speaks of reading the *Way of Perfection*, but she does not mention finding a response to its possible questions concerning mystical experience. In January 1919, she had already read the Rule and Constitutions of the Order and was reading the Summary of the Spirituality of

Saint Thérèse of Lisieux:

Doctor of the Universal Church
Steven Payne, O.C.D.



On World Mission Sunday, October, 1997, Pope John Paul II declared St. Thérèse of Lisieux a "Doctor of the Universal Church." This event marked not only the culmination of an unprecedented series of honors bestowed on "the greatest saint of modern times," as

St. Pius X called her, but it also represented a watershed in the evolution of the understanding of this ecclesiastical title bestowed on only thirty-three saints in the history of the Church.

Certainly, at the time of her death in 1897, no one would have guessed that this 24-year-old Carmelite nun, with such a limited education and imperfect literary style, who never wrote a treatise or published an article and who died virtually unknown in an obscure French Carmel, would one day come to be ranked alongside such eminent personalities as St. Augustine and St. Thomas Aquinas as a doctor ecclesiae. Her selection did not come about in a vacuum, nor did it happen easily.

About the Author. Steven Payne, O.C.D., is a priest of the Washington Province of discalced Carmelite friars. He is past editor of *Spiritual Life* magazine and ICS Publications and the author of numerous works in philosophy of religion, theology, and Carmelite spirituality. He has taught at the Weston School of Theology in Boston, at the De Sales School of Theology and Washington Theological Union in Washington, DC, and most recently at Tangaza College and the Catholic University of Eastern Africa in Nairobi, Kenya. He is the current president of the Carmelite Institute in Washington, DC.



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St. John of the Cross. It was a complete summary of his work and a selected collection of his Maxims and Sentences that could be applied to the conditions and exercises of the spiritual life by each person. It appears this was her primary contact with the Saint of Fontiveros, four months before she entered Carmel. This book, appears to have shed much light on her own experience. Nevertheless, some of the letters in which she speaks of these experiences are written before she read this work.

Undoubtedly, she never read the *Interior Castle*, but it is surprising how her description of her Trinitarian experiences is similar with those of St. Teresa in the *Seventh Dwellings* and it certainly proves that she found herself in the spiritual marriage. Therefore we can conclude that God also gave to Teresa of the Andes not only mystical experiences, but the ability to identify them using her own language. Perhaps she did not have the gift of affability on the same level as Holy Mother St. Teresa since she did not have the same mission, but she was capable of adequately describing with certainty what she experienced when compared with St. Teresa and St. John of the Cross.


Conclusion

On April 3, 1987, the day of her beatification, a priest asked me: "What did this child do that the Holy Father decided to beatify her? My response was, "Nothing. She only loved." After twelve years of studying the writings of St. Teresa of the Andes I think my response was correct. Juanita simply loved and was loved by God without placing any resistance and because of that she invites us to allow ourselves to be transformed by love. ■



August 2003

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 <i>St Alphonsus Liguori</i> Whoever flees from prayer, flees all that is good. <i>St John of the Cross</i>	2 <i>St Eusebius & St Peter Julian Eymard</i> Bl Elizabeth of the Trinity enters Dijon Carmel as a postulant in 1901.
3 18th Sunday in Ordinary Time Toward heaven let us journey. <i>St Teresa of Jesus</i>	4 <i>St John Vianney</i> Love makes one gentle, meek, humble and patient. <i>St John of the Cross</i>	5 Dedication of Mary Major in Rome In Carmel we are beginning eternity. <i>St Teresita of the Andes</i>	6 Transfiguration of the Lord I resolved to give myself entirely to God. <i>Brother Lawrence</i>	7 <i>St Albert Trappani, OC, Priest 1250-1307</i> <i>St Sixtus & Companions</i> <i>St Cajetan</i>	8 <i>St Dominic</i> We know the virgin Mary is more mother than queen. <i>Little Therese</i>	9 <i>St Teresa Benedicta, Martyr, OCD 1891-1942</i>
10 19th Sunday in Ordinary Time Christ's love knows no bounds <i>St Teresa Benedicta</i>	11 <i>St Claire of Assisi</i> Just to do His divine will with love. <i>St Teresita of the Andes</i>	12 In prayer I took refuge, but solitude is so hard to find. <i>St Raphael Kalinowski</i>	13 <i>Sts Pontian and Hippolytus</i> The mercy of God is not restricted... <i>St Teresa Benedicta</i>	14 <i>St Maximilian Kolbe</i> Whoever walks in faith is hidden from the devil. <i>St John of the Cross</i>	15 Assumption of the Blessed Virgin Mary	16 <i>St Stephen of Hungary</i> <i>St Teresa of Jesus is authorized to expand reform to include the Friars in 1568.</i>
17 20th Sunday in Ordinary Time I promise to resist your love no more. <i>St Teresa Margaret Redi</i>	18 <i>St Jane Frances de Chantal</i> I feel such a fire of divine love in my heart. <i>St Teresa Margaret Redi</i>	19 <i>St John Eudes</i> <i>St Therese receives Viaticum in 1897 and prepares for death.</i>	20 <i>St Bernard of Clairvaux</i> What folly to flee from the light. <i>St Teresa of Jesus</i>	21 <i>Pope St Pius X</i> Only by the power of grace can nature be free. <i>St Teresa Benedicta</i>	22 The Queenship of Mary God cannot inspire unrealistic desires. <i>St Therese of Lisieux</i>	23 <i>St Rose of Lima</i> God is often closer to us in times of illness. <i>Brother Lawrence</i>
24 21st Sunday in Ordinary Time <i>St John of the Cross declared a Doctor of the Church in 1926.</i>	25 <i>Bl Mary of Jesus Crucified, OCD 1846-1878</i>	26 Repeated actions, in no matter what area, can engender a habit. <i>St John of the Cross</i>	27 <i>St Monica</i> <i>Bl Alphonso Maria Mazurek, OCD, Priest and Martyr 1891-1944</i>	28 <i>St Augustine</i> This is the reason for prayer: good works. <i>St Teresa of Jesus</i>	29 Martyrdom of St John the Baptist How I wish I could give my blood for the Church. <i>The Little Arab</i>	30 Be careful never to waste an occasion for mortification by complaining... <i>St Teresa Margaret Redi</i>
31 22nd Sunday in Ordinary Time Keep seeking Jesus in the Eucharist. <i>St Teresita of the Andes</i>						

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<p>1 <i>St Teresa Margaret Redi of the Sacred Heart, OCD 1747-1770</i></p>	<p>2 Here in the silence, I found my one consolation: Jesus, my only friend. <i>St Therese of Lisieux</i></p>	<p>3 <i>St Gregory the Great</i> Be as careful about your kitchen as your prayers. <i>Bl Mary of Jesus Crucified</i></p>	<p>4 I desire to enclose myself within your most loving heart as in a desert. <i>St Teresa Margaret Redi</i></p>	<p>5 The affection is purely spiritual if it gives the soul a desire for God. <i>St John of the Cross</i></p>	<p>6 Love has only one measure and that is to love without measure. <i>Bl Elizabeth of the Trinity</i></p>
<p>7 23rd Sunday in Ordinary Time The soul lives where it loves. <i>St John of the Cross</i></p>	<p>8 Birth of the Virgin Mary The devil fears a soul united to God as he does God Himself. <i>St John of the Cross</i></p>	<p>9 <i>St Peter Claver</i> He does not force our will. He takes what we give. <i>St Teresa of Jesus</i></p>	<p>10 [Mental Prayer is]... the furnace which should inflame everything with the fire of love. <i>St Therese of Lisieux</i></p>	<p>11 Suffering borne in union with Christ is His suffering, inserted in the great work of Redemption and bearing fruit in it <i>St Teresa Benedicta</i></p>	<p>12 <i>Bl Mary of Jesus, OCD, 1560-1640</i> The heart must be emptied off all other things. <i>Brother Lawrence</i></p>	<p>13 <i>St John Chrysostum</i> I thank you my God that I die a daughter of the Church. <i>St Teresa of Jesus</i></p>
<p>14 Exaltation of the Holy Cross That He may renew His whole mystery in me. <i>Bl Elizabeth of the Trinity</i></p>	<p>15 Our Lady of Sorrows I felt entirely hidden under the veil of the Blessed Virgin. <i>St Therese of Lisieux</i></p>	<p>16 <i>Sts Cornelius and Cyprian</i> Create in my soul a kind of incarnation... <i>Bl Elizabeth of the Trinity</i></p>	<p>17 <i>St Albert of Jerusalem, Bishop, Lawgiver of Carmel 1155-1214</i> St Robert Bellarmine</p>	<p>18 I feel an insatiable thirst that souls may search for God. <i>St Teresita of the Andes</i></p>	<p>19 <i>St Januarius</i> Death is very close behind us; we die only once. Prepare. <i>Brother Lawrence</i></p>	<p>20 <i>Sts Andrew Kim Taegon, Paul Chong Hasang & Companions</i></p>
<p>21 25th Sunday in Ordinary Time Virtue and strength are confirmed in patience. <i>St John of the Cross</i></p>	<p>22 During meditation I am sustained above all else by the Gospels, They supply my poor soul's every need. <i>St Therese of Lisieux</i></p>	<p>23 I should like a strong faith to break these bonds that hold me prisoner. <i>St Teresa Margaret Redi</i></p>	<p>24 I myself hold that the measure for being able to bear a large or small cross is love. <i>St Teresa of Jesus</i></p>	<p>25 Peace soon filled my soul and I knew that I was loved, not only by those on earth, but by those in Heaven too. <i>St Therese of Lisieux</i></p>	<p>26 <i>Sts Cosmos & Damian</i> O consuming Fire, Spirit of Love come upon me. <i>Bl Elizabeth of the Trinity</i></p>	<p>27 <i>St Vincent DePaul</i> St Teresa of Jesus proclaimed a Doctor of the Church in 1970.</p>
<p>28 26th Sunday in Ordinary Time To me He has granted His infinite mercy. <i>Little Therese</i></p>	<p>29 <i>Sts Michael, Gabriel and Raphael</i> I offer myself as a victim to your Merciful Love. <i>St Therese of Lisieux</i></p>	<p>30 <i>St Jerome</i> St Therese enters eternal live in 1897.</p>	 <h1>September 2003</h1>			

The Eucharist Is Heaven *A Cloudless Day* Excerpt from *Saint Teresa Of Los Andes*

By *Silvana Egidi*



Saint Teresa of the Andes makes her first communion.

This excerpt was written on the occasion of the Canonization of Saint Teresa of the Andes - March 21, 1993. Pope John Paul II proposed Teresita as a model of holiness to all God's people and her message "only in God can one find happiness, only in God is there infinite joy" will now re-echo throughout the entire Church. In it, the author attempted to help people to know the facts of her life, but more importantly the profundity of her soul.

The editor has chosen this excerpt as it illustrates the depth of St. Teresa's mystical life.

One of the most intense religious experiences of Juanita's childhood is related to the Eucharist. This experience kept growing in a marvelous way with the passing of the years, profoundly marking her whole spirituality.

From the time she was young girl, her mother took her to Mass, explaining whatever she was able to understand. But regarding the Eucharist Juanita's intelligence was singularly intuitive. Again and again seeing her mother approach the Eucharistic table, she often expressed her own ardent desire of receiving Jesus, but she had to wait until she

was 10 years old.

Under the direction of the religious sisters at the School of the Sacred Heart she was attending, she was given a long and intense preparation for her First Holy Communion. "It seemed that the day would never come, and I wept because I desired to receive Our Lord. I prepared myself for one year. The Virgin helped me to purify my heart from every imperfection." (Diary)

Juanita made her First Communion on September 11, 1910. She wrote in her Diary, "My First Communion Day was a day without clouds for me. The 11th of September 1910, the centenary year of my country, was a year of happiness and of the purest memories I shall have in my whole life. . . . What took place between my soul and Jesus is something indescribable. I asked Him a thousand times that He would take me, and I heard His sweet voice for the first time. I prayed to Him for everybody. And I felt the Virgin close to me. For the first time I experienced a delicious peace."

Her interior feeling about the Eucharistic presence was not an isolated case. She makes this entry in her Diary: "I went to Communion every day and spoke with Jesus for long periods of time. From the day of my First Communion Our Lord spoke to me after Communion. He told me things I never expected him to tell me, and even when I questioned Him, He told me things that were going to happen, and they did happen. I still continued to believe such things were happening to everybody who went to Communion. Once I told my mother of this matter. She told me to speak with Father Colom, but I felt too ashamed to do so."

It seems we are in the presence of a rather profound experience. Juanita, as a matter of fact, continues: "from that day forward, the earth held no attraction for me. I desired to die and asked Jesus to take me on the eighth of December."

The following excerpt from *My Life Is Simple, the Biography of Saint Teresa of Jesus of the Andes* written in an Autobiographical Mode beautifully illustrates some of the fruits of that mystical life.

"The Eucharist is Heaven"

I made my First Communion when I was ten years old. It was a marvelous day, a feast day. But I am referring more than anything else to the interior feast; because, even though I was surrounded by joy and gifts, it all left me indifferent. I already knew that unique joy, the one joy that never ends, the joy of being united with God. That day I experienced something that is almost indescribable. That day I experienced His dear voice for the first time and peace that I had never before experienced. As you know, calm weather comes after the storm has passed, and so he favored me with his voice and his peace following the great struggles that I had undergone against myself before that great day.

I found that this whole experience was not an illusion of a little girl. Not only did it remain but went on increasing and deepening in my soul. It only remains for me to tell you that from that day, I began to go to Communion daily, and my prayers became my most important activity. No, please don't start feeling distant from me! What I am telling you is quite simple: I was speaking with Jesus for long stretches of time. That is all, and He made me forever His. That is to say, my criteria, my desires, my intentions, my deeds had Jesus Christ as their only goal and center.

Together with that permanent contract with Christ, I entrusted my heart very intimately to Mary. I told her everything, speaking to her as with a friend, a mother and as a confidante. I took her as my model, because I considered her to be the most perfect model of our sex. ■

A Saint For Today

Felix Mála, O.C.D.



We are the fast generation, the generation of consumerism and the generation of taking the shortest way. God has given us in Teresa of the Andes a saint of our times. He has offered us a sanctity achieved in four years in the secular world, and crowned in the eleven months Teresa lived in Carmel's cloister.

Juanita Fernández Solar, called in Carmel, Teresa of Jesus, was born July 13, 1900. July 13, 2000 was the first centenary of her birth. Throughout the entire year Chile celebrated this anniversary, as well as the Jubilee year of the universal Church.

Always Youthful

The many pilgrims who come to the church of Los Andes cannot think of their dear Teresita as being 100 years old. For them and for us, the age of Teresa remains fixed at 19. Therefore her centenary consisted in bringing her closer, making her a friend, a sister.

Teresa lived a full, totally complete existence as a woman and as a Carmelite in those 19 years. At 14 she was already thinking as an adult and made

the decision to have no other spouse than Jesus. From that age she began to travel the ways of the Teresian Carmel. She lived the way so fully that her future prioress at the convent of Los Andes wrote,



*Terisita's parents,
and brother and
sister.*



“From the first letter you wrote me, I was aware that you were born a Carmelite.”

In fact, Teresa's Diary and Letters show us that we are in the presence of one who is a complete woman in every aspect, both as a secular and as a Carmelite. It must quickly be said that the lines between being a woman and a Carmelite were blurred. She began to be a Carmelite in the world where she lived for 18 years and ended being a Carmelite in the cloister for 11 months.

Not Born a Saint

Juanita Fernández was not born a saint as her mother has told us. Juanita was born crying, stubborn, proud and spoiled. She was also very pious, very loving and sensible. But her mother was found to be domineering, decisive, and curt without any hesitation of every real or imagined mistake.

When Juanita saw that the condition for her first communion was to control herself, she tells us that she changed her character completely. There was another important factor: in the Sacred Heart school, she met two nuns committed to sanctifying every child. Through them the young Juanita

came into contact with Carmel: Teresa of Avila, Thérèse of Lisieux, Elizabeth of the Trinity, and Fr. Avertano, who later was to be her confessor in the Carmelite convent of Los Andes.

Juanita was not a straight-laced young girl. Her writings must be read and the witness must be heard concerning her witticisms and jokes when on vacation. She knew how to bring together fun and friendship, sports and singing, trips and poetry, tennis and swimming, piano and peals of laughter. Her brother Lucho tells how the “little devil,” at the be-

ginning of one meal, set off firecrackers she had placed under the table and how she short-sheeted beds. Herminia Valdés, called her “the little fat one,” due to her weight, Juanita was lazy in getting up, Juanita filled her bed with “awake” things: a chair, jug of water, books, flowers, anything she found at hand.

Juanita was also a catechist for small children at the parish school in the country. One witness tells us that her teaching was different. Juanita did not just repeat the subject, but transmitted its deep spiritual meaning.

The Friend Without Barriers

Juanita knew how to bind many of her family’s wounds: her parents marriage which did not go well; her brother Miguel, who preferred a bohemian life instead of studying, saying science is in life and not in the university; and her other brother, Lucho, so dear to her, who had his head so full of scientific worries that his faith was in danger.

But the one who occupied the center of her existence was God, one and triune; the God made man, “faithful friend” and Spouse, Jesus of Nazareth. Juanita/Teresa’s heart, which could not stop loving, found a human echo in her journey’s friendships. She would only find rest however, in the heart of God. Her diary and letters, were directed to persons who love His heart. Friendships of earth and heaven, her parents, brothers and sisters, girl friends, the Virgin Mary, and God Himself were the ones who received her written confidences and prayers.

Born a Carmelite

Juanita’s future superior was right: Teresa was born a Carmelite. In a few years, she traveled all the paths and highways of

Carmel. As a secular she read the spiritual works of Teresa of Avila several times. She also read the *Story of a Soul* by Thérèse of Lisieux several times. She would feel herself the twin of Elizabeth of the Trinity. She also read St. John of the Cross. His writings helped her to discover, even more, the purifying ways of sanctity and the unimagined image of God in faith, hope and charity.

Mystical graces and trials, joyful lights and dark nights, God’s nearness and terrible absences, were emphasized in the final stages of her journey in alternating waves. On the same day she would have a mystical experience and, by the evening, she would pass through terrible doubts of faith. One day after receiving communion she felt that it was only a piece of bread and not the Body of Christ. She reacted against this doubt. But her “dark night” did not end. The terrible doubt of whether or not she had sinned because of this thought arose. She had neither confessor nor her prioress, Mother Angelica, to help her. She had to pass through the trial alone, as Jesus did in the Garden.

The Dear One of the Public

Thousands of pilgrims from all over Chile continue that first pilgrimage which began, without any human encouragement or propaganda, the very day of Teresita’s earthly death. The public believed that she had died a saint.

Much later, Teresa’s community was moved to the small town of Rinconada of Los Andes, to the place called Auco, where today Teresita’s remains rest in the crypt of the church. There the pilgrims gather in prayerful silence; there Teresa continues to work external and internal miracles. ■

Carmel's Newest Saint

Sr. Maravillas of Jesus, OCD
1891 - 1974



MADRID, Spain, May 4, 2003 – Pope John Paul II appealed to Catholics to be faithful to their rich spiritual legacy, as he canonized five of their compatriots. During the homily, the Pope highlighted the heroic virtues of the five saints. Of our beloved sister, he said “St. Maravillas de Jesus lived inspired by a heroic faith, made concrete in the response of an austere vocation, placing God at the center of her life.” Among those attending the canonization was Manuel Vilar, an Argentine boy who was pronounced clinically dead when he drowned in a pool. He miraculously returned to life through the intercession of Mother Maravillas.

Maria Maravillas Pidal y Chico de Guzman was born in Madrid on November 4, 1891 and was Baptized on the 12th of the same month in the parish of St. Sebastian. She was the daughter of Luis Pidal y Mon and Cristina Chico de Guzman y Munoz, the Marquess and Marchioness of Pidal. At that time her father was the Spanish Ambassador to the Holy See, having been minister for Public Works as well as exercising other high positions and being decorated in acknowledgment. He was well noted for his efforts to help the Church and religious Orders. In such a religious environment the young Maria Maravillas received a privileged education particularly from her maternal grandmother. She was confirmed in 1896 and made her first communion in 1902.

She was gifted with great natural qualities, among which stood out her clear and deep intelligence and a will directed always towards good. These qualities were brought to perfection by grace to which she faithfully responded. She had a marked attraction to virtue right from childhood. She herself was to say many years later that she was born with a religious vocation, and at five years of age, in her own way, she made a vow of chastity. As she was growing up, besides cultivating her life of piety and finishing her private studies in languages and general culture,

she devoted herself to charitable and good works, helping many poor and marginalized families. Under the direction of Fr. Juan Francisco Lopez, S.J., her spiritual life unfolded and took shape.

God inspired her to found a Carmel in Cerro de los Angeles [Madrid], the geographical center of Spain, where a monument had been erected to the Sacred Heart and to which the Nation was consecrated on May 30, 1919 by King Alfonso XIII. On May 19, 1924, Sister Maravillas and three other religious from El Escorial took up residence in a provisional house in the district of Getafe so that they could be close-by to attend to the building of the convent in Cerro. This is where she made her solemn profession on May 30th, of the same year. In June 1926 she was appointed prioress of the community and a few months later, on October 31st, the new Carmel in Cerro de los Angeles was inaugurated. This monastery was to become a place of prayer and penance for the spiritual good of the Church and Spain. Very quickly it was filled with vocations and Mother Maravillas saw in this an invitation from the Lord to multiply "Our Lady's houses", as she liked to call her Carmels.

In 1933, at the invitation of a Carmelite Bishop, she made a foundation in Kottayam in India. From this Carmel in due time other foundations were made in India.

In July 1936, the Civil War broke out in Spain. The Carmelites of Cerro de los Angeles were arrested and taken to Getafe. From there, they were able to get to Madrid where they managed to set up in an apartment on Claudio Coello street. They lived there for fourteen months that were filled with privations and sacrifices, communist searches and threats. Yet the ardently hoped-for martyr-

dom desired by the group of Carmelites did not occur. In September 1937 Mother Maravillas managed to leave Madrid with the whole community, reaching the ancient and then abandoned "desert" of las Batuecas [Salamanca], which providentially had been acquired before the war began. Here she was able to found another Carmel, with some other nuns, at the request of the Bishop of Coria-Caceres.

On March 4, 1939, Mother Maravillas began to restore the convent of Cerro de los Angeles, which had been completely destroyed, with another group of nuns. With immense effort and fatigue, they were able to

*"St. Maravillas de Jesus
lived inspired by a heroic
faith, made concrete in the
response of an austere
vocation, placing God at
the center of her life."*

Pope John Paul II

restore the common life by June of the same year. No matter how hard the work, she was always the first to be involved. Even in the midst of enormous deprivation, Mother Maravillas knew how to inspire courage and happiness, being always an admirable example to her daughters. In the following years the foundations multiplied.

There appeared the Carmels of Mancera de Abajo [Salamanca] in 1944; Duruelo [Avila], the cradle of the Carmelite Reform of St.


John of the Cross, in 1947; Cabrera [Salamanca], in 1950, to where the community of the desert of Las Batuecas transferred, leaving the desert house for the Carmelite Friars; and the Arenas de San Pedro [Avila] in 1954. She also sent three nuns to strengthen the Carmel in Ecuador in that year. Then followed the Carmels of San Calixto in the Cordoba hills in 1956; Aravaca (Madrid) in 1958; a completely new church and monastery for the Discalced Carmelite Friars in Talavera de la Reina [Toledo] in 1960; La Aldehuela [Madrid] in 1961 where she withdrew in preparation for death; and Montemar-Torremolinos [Malaga] in 1964. She then restored and sent nuns to her original Carmel of El Escorial in 1964 and to

the venerable monastery of the Incarnation at Avila in 1966.

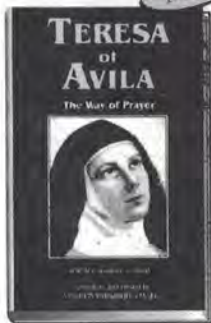
As a means of uniting the monasteries founded by her and others that had attached themselves, she obtained approval in 1972 from the Holy See for the Association of St. Teresa. She valued the friars of the Teresian Carmel and kept in contact with many of them, helping the Order with its projects.

She took a heart-felt interest in the problems of others, trying to find a solution for them. From the cloister of La Aldehuela she founded colleges for poor young people in the area. She built a suburb of prefabricated houses, and a church with its own community halls, recreation grounds, and other amenities. She bought a house in Madrid for Carmelite nuns in need of medical treatment as well as some land on which the Clauene Institute, which helps needy monasteries, could build a clinic for cloistered nuns. To accomplish all these works she trusted confidently in Divine Providence.

Mother Maravillas was very generous in her love of neighbor, imitating the charity of Christ, since she saw God in everyone. In her burning desire to imitate the life of Christ as closely as possible, she loved and practiced the virtue of poverty heroically. Her daughters loved her dearly, and thus obeyed her without having to be ordered, such was her equilibrium, serenity, charity and delicacy with everyone. She always showed great equanimity and her judgment was calm, never acting out of impulse or passion. She corrected others by telling the truth, but in such a way that she would never hurt anyone. Her happiness was full of peace, never strident. Those who met her said they could see God in her. Her presence radiated peace. She was a woman of few words, yet these were penetrating.



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Carmelite priest Kieran Kavanaugh has taught spiritual theology at The Catholic University of America and been a contributor to the *Catholic Encyclopedia*. The translator of the works of Teresa into English, he lived in Avila and traveled Spain, tracing Teresa's journey to the towns and cities of her foundations. He currently lives in Washington, D.C.

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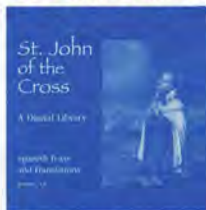
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She distinguished herself by her faithfulness in fulfilling the Rule and Constitutions of the Discalced Carmelite Nuns. She knew how to conform herself to Christ Crucified through her voluntary penances and the sicknesses she had to endure. She had great enthusiasm for the charism of Carmel and the spirituality of its spiritual teachers. By word and example she always fervently fulfilled her contemplative life in service of the Mystical Body of the Church.

Her spiritual life was truly rich with Divine graces, though she was quite reserved in revealing this. We know about them thanks to the letters she wrote to her spiritual directors. She lived the spirituality of St. John of the Cross profoundly, always feeling herself “a sinful nobody” in her radical humility. Still, she was



able to say, “I feel loved by the Lord” and died with great peace in the Carmel of La Aldehuela on December 11, 1974, in her eighty-third year. She kept on repeating, “What happiness to die a Carmelite!”

The graces accompanying her death revealed her sanctity of life. A perfume of spice emanated from her body. Many were the material and spiritual graces that came to those seeking her intercession. Very soon she became famous for her virtue and the desire arose that she be honored by the Church.

With the heroic nature of her virtue already approved, on December 18, 1997, Pope John Paul II recognized the miracle obtained through her intercession and she was beatified on May 10, 1998. ■

www.ocdswashprov.org

ALL OCDS COMMUNITIES:
2004 FLORIDA OCDS CONGRESS
Sheraton Suites Tampa Airport, 4400 W. Cypress Avenue
Tampa, Florida – Phone: 800-325-3535
January 15-18, 2004

“Establishing God’s Kingdom – Within And Without”

PROGRAM: Thursday evening Check-in Registration and reception. Evening Prayer, Introduction to Congress, and Q & A Panel.
Meals on your own!

FRIDAY: Three main conferences, four mini-workshops (breakout sessions), four (SIGs) Special Interest Groups. Breakfast, lunch, and dinner. Morning and Evening Prayer. Mass, Adoration Chapel available and signup encouraged for perpetual adoration.

SATURDAY PROGRAM: Same format as Friday

SUNDAY PROGRAM: Breakfast buffet, Morning Prayer, Mass, Noon departure.

PRESENTERS: Fr. Kieran Kavanaugh, OCD; Fr. Steven Payne, OCD; Fr. Marc Foley, OCD; Fr. Kevin Culligan, OCD; Fr. Daniel Chowning, OCD; Fr. Salvatore Sciruba, OCD; and Provincial Delegates: Fr. Fred Alexander, OCD; Fr. Theodore Centala, OCD; and Fr. Regis Jordan, OCD. ***Secular presenters are currently being developed.

REGISTRATION FEE: \$200 per person (\$125 for priests and religious and \$300 for married couples both of whom are Carmelites) for full program and all meals listed above.

HOTEL: Spacious suites at \$79.00 per night plus applicable taxes. Four persons can share comfortably thus reducing costs. Make your reservations directly with the hotel and indicate that you are OCDS to receive the special price. Call now, these suites will go fast!

Please give the names of your roommates when making reservations, and indicate any environmental allergies you may have. Call 1 800 325-3535 and mention “Carmel Congress”

STANDING COMMITTEES: Planning, Liturgy, Transportation, Publicity, Registration, Hospitality, Vendor Relations, Special Needs, Carmelite Community Network

We welcome your ideas as we consider all aspects of making this first Florida OCDS Congress a great experience for all! Email your ideas to Core Chairman:

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Frances Valera paquitavalera@msn.com **Miami 305-931-6797**

Bill Wis Bilbarw@gte.net **Clearwater 727-522-8289 Evngs.**

***To register or keep up with congress updates, visit our website at: <http://geocites.com/ocdscongress/> or contact the core committee**

OCDS APOSTOLATE

Adopt a Priest

The Secular Order of Discalced Carmelites in Louisville, Kentucky is praying for priests and we invite you to join us. We call our Apostolate "Adopt a Priest With Prayer", a ministry for praying for priests for one year. Priests have a divine mission but they also are very human and face daily problems and struggles common to all of us. They have a great need for our support in prayer, love and concern.



If your community would like to begin an "Adopt a Priest" program, let us know. We will send you prepared adoption cards. Ask your members for local priests names and ask your diocese for a list of priests in your area. All you do is fill in the name of your "adopted priest" and the name of the person praying for him, and mail it to him. Just let us know how many adoption cards you will need, and we will send them to you. ■

Marlene Ryan, OCDS
1408 South Pope Lick Road
Louisville, KY 40299
Phone: 502-245-6706
E-mail: MSR@iluvpaws.org

✉ Letters to the Editor

After reading the recent Carmel Clarion focusing on Sister Miriam and her poetry, I found it to be enlightening and profound. Thank you.

L.O., OCDS

Dear Fr.Regis,

Congratulations on the magnificent issue on Jessica Powers. Hope Fr.Ted is doing well. He is in the prayers of the community here. Every blessing

James, OCD

Thank you for the New Clarion. It is wonderful and especially the one on St. Elijah. I had the impression that St. John the Baptist was an incarnated Elijah but what it explained was his possibly having received the mantle of St. Elijah. I knew I was wrong but I didn't know how, what I did realize from my meditations was the close connection.

Thank you so much for the change. I am a hermit and it is a big boon to my walk as a secular Carmelite. My life is changing so much now and I am so very grateful. Again thank you.

Amanda, OCD

O.C.D.S. NEWSLETTER

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