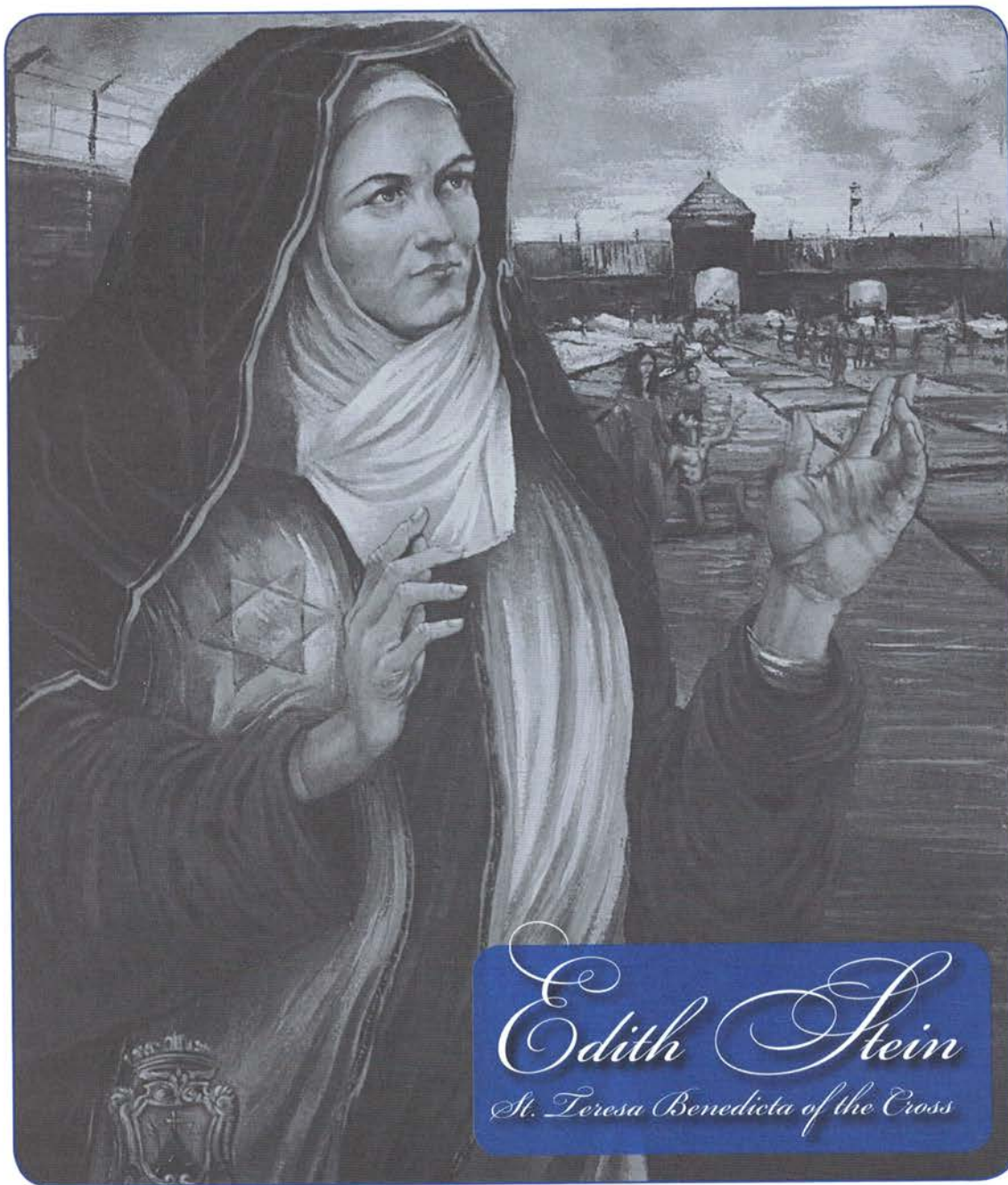


CARMEL CLARION

APRIL – JUNE 2010 † VOLUME XXVI, NO. 2



Edith Stein
St. Teresa Benedicta of the Cross

CARMEL CLARION

APRIL — JUNE 2010 † VOLUME XXVI, NO. 2

Disalced Carmelite Secular Order, Washington, D.C.

1

Editorial

Fr. Regis, O.C.D.

2

How to Order Congress CDs

3

Love for Love: The Life and Works of St. Teresa of Jesus, Part 1 of 3

St. Teresa Benedicta of the Cross (Edith Stein)

13

In Remembrance

14

Carmel Clarion Communications Has a New Website!

Visit www.carmelclarion.com today!

15

Our Latest CD Sets are now Available Online

Carmelite Forum 2010 & Carmelite Authors 101

18

Nairobi News

19

The Prayer of the Church

St. Teresa Benedicta of the Cross (Edith Stein)

29

Retreat News from the Northeast Region

29

Question of the Month

30

Edith Stein's Humor and Compassion

Fr. John Sullivan, O.C.D.

41

Statutes

42

Reminders

CARMEL CLARION is a Catholic publication produced by the Disalced Carmelite Secular Order, Washington Province, with Main Office in Washington, D.C.

Disalced Carmelite Friars

OCDS Main Office

2131 Lincoln Road, NE

Washington, D.C. 20002-1101

Phone: 202-269-3792

NEW E-mail: ocdswash@live.com

Editor

Fr. Regis Jordan OCD

Staff

Jim Jenkins OCDS

Liane Melvin OCDS

Suzanne Treis OCDS

Provincial Delegates

Fr. Regis Jordan OCD

Fr. Paul Fohlin OCD

Fr. John Grennon OCD

Change of address:

Please notify us in advance.

E-mail: ocdsclarion@hotmail.com

Extra copies, if available: \$3.00 each

U.S. subscription: \$10.00 US per year.

Canadian subscription: \$30.00 US per year.

Foreign subscription: \$30.00 US per year.

Contents may be duplicated if not sold for profit.

Request subscription at:

<http://www.carmelclarion.com>

Official Website: OCDS Washington Province

<http://www.ocdswashprov.org>

Editorial

In this issue of the *Clarion* we have two articles by Edith Stein and one by Fr. John Sullivan.

The first article by Edith is entitled: *Love for Love: The Life and Works of St. Teresa of Jesus*. Since the Order is preparing for the 500th anniversary of St. Teresa's birthday in 2015, and this year in the *Clarion* we focus on the life and writings of St. Teresa Benedicta of the Cross, Edith Stein, we thought it would be interesting and enlightening to see how our newest Carmelite Saint views our Holy Mother. In this work by Edith she covers Teresa's entire life, commenting on various events and passages from St. Teresa's writings. It is a long article. So it will be divided into three parts and run until the end of 2010.

The second article written by Edith: *The Prayer of the Church* is an in-depth look at the various levels of prayer in the Church. As she says, "It is the prayer of the ever-living Christ. Its prototype is Christ's prayer during his human life."

The final article, by Fr. John Sullivan, deals with the more human aspects of Edith's life. As the serious scholar that she was, she did not live in an ivory tower. She had family and friends with whom she interacted in very ordinary ways, in very ordinary situations. Throughout her life she was concerned with those who were part of her life, whether they were family, classmates, patients, colleagues, students, sisters or fellow prisoners. This concern and compassion reached its peak in the final days of her life in the prison at Westerbroke, where she took care of the children abandoned by their despairing mothers.

Carmel Clarion Communications (www.carmelclarion.com) has posted a new website. We thank you for your purchases during these last three and a half years, which continue to make our growth possible, and the protection of our Province treasures a reality. Our site lists the recorded CDs on Carmelite spirituality that various friars, nuns and seculars have given. We now have over 100 lectures for you to choose from, including **eight new CDs in two sets** that may be ordered as single lectures or in their entirety. All individual CDs (except the Digital Library and sets) are \$9.99 each. It is also now easier to order CDs online using your credit card via PayPal. We hope this will enable you to better take advantage of this resource for formation, both as individuals and as communities. Please take the time to look at the site. Remember, all proceeds above our costs accrue to the OCDS.

Fr. Regis

Editorial Correction from Carmel Clarion, January – March 2010, Volume XXVI, No.1: In error, St. Teresa Benedicta of the Cross, Edith Stein, was listed as a Doctor of the Church. Let us all pray that one day she will be so recognized by the Church.





2009 OCDS Washington Province Congress
July 16 - 19, 2009

*Embracing All Challenges
with Zeal, Prayer and Action*

HOW TO ORDER YOUR CONGRESS CDs

Sessions were recorded and are now available in 6 convenient sets, which may be purchased individually for personal spiritual growth and/or sharing during community meetings, or together as an audio treasure of the complete Congress on 18 CDs.

ORDERS MUST BE PREPAID. We regret that we cannot process any requests that do not include checks made payable to "2009 OCDS Congress". Shipping and handling charges are included in pricing. COPY this form and send it to:

CONGRESS CDs, c/o OCDS Main Office, 2131 Lincoln Rd. NE, Washington, DC 20002.

QTY of SETS	NAME of SET	DESCRIPTION of SET	UNIT COST	TOTAL COST
	Homilies	2-CD Set from the Congress Masses	\$20.00	
	Presentations	4-CD Set of the Friar's Presentations by Fr. John Sullivan, OCD; Fr. Bonaventure Sauer, OCD; Fr. Kevin Culligan, OCD; and Fr. Thomas Otang'a, OCD	\$35.00	
	On Vocations	4-CD Set including the Panel and three workshops	\$35.00	
	On Formation	4-CD Set including the Panel and three workshops	\$35.00	
	On Issues In Community	4-CD Set including the Panel and three workshops	\$35.00	
	CONGRESS	18-CD Set of complete Congress Treasure of Recordings	\$99.00	

See www.ocds2009congress.org and click on Program for more details

SHIP TO: _____ AMOUNT ENCLOSED: _____

Address: _____

City, State, Zip: _____

Phone: _____ COMMENTS: _____

Expect delivery 2-3 weeks from date of order receipt. Requests will be processed by date received.

*Let us embrace the challenges faced by each and every OCDS community -
United in zeal, prayer and action, we know that our Lord and Lady will bless and guide us.*

Love for Love:

The Life and Works of St. Teresa of Jesus

By St. Teresa Benedicta of the Cross (Edith Stein)

Part 1 in a 3 Part Series

Foreword

Yesterday in our monastery church we had perpetual adoration [forty hours devotion]. On such days, the faithful who are associated with our Carmel gather around the altar singing and praying from about six o'clock in the morning until about ten o'clock at night. Then the church is closed and during the night the sisters take turns keeping watch in the choir before the Blessed Sacrament. While outside in carnival's frantic tumult people get drunk and delirious, while political battles separate them, and great need depresses them so much that many forget to look to heaven, at such still places of prayer hearts are opened to the Lord. In place of the cold, the contempt, that he receives out there, they offer him their warm love. They want to atone for the insults that the divine heart must endure daily and hourly. By their steadfast supplications, they draw down God's grace and mercy on a humanity submerged in sin and need. In our time, when the powerlessness of all natural means for battling the overwhelming misery everywhere has been demonstrated so obviously, an entirely new understanding of the power of prayer, of expiation, and of vicarious atonement has again awakened. This is why people of faith crowd the places of prayer, also why, everywhere; there is a blazing demand for contemplative monasteries whose entire life is devoted to prayer and expiation. Also suddenly there is talk in all corners and parts about the silent Carmel that just a few years ago was a little known country. The desire for new foundations is surfacing in the most varied places. One almost feels transported into the time when our Holy Mother Teresa, the foundress of the reformed Carmel, traveled all over Spain from north to south and from west to east to plant new vineyards of the Lord. One would like to bring into our times also something of the spirit of this great woman who built amazingly during a century of battles and disturbances. May she herself bless this little picture of her life and works, that it may capture at least some of the radiance of her spirit and convey it to the hearts of readers. Then surely will people desire to know her better from the sources, from the rich treasure of her own works. And whoever has learned to draw from these sources will never tire of gaining courage and strength from them again and again.

1. Native Land and Family Home

As a contemporary, spiritual relative, and native of the same country as that famous champion of the faith, St. Ignatius of Loyola, Teresa's impact unfolded in a century marked by religious strife and a great schism in the church. When she came into the world, a mere twenty years had passed since the last of the Moors were driven out of Spain and the whole peninsula united in the Catholic faith. Eight centuries of continual warfare between the Cross and the Crescent lay behind the Spanish people. During these battles they blossomed into an heroic people, into a legion of Christ the King.

Teresa's more immediate homeland, the ancient kingdom of Castile, was the strong fortress from which in resolute struggle the cross was gradually carried to the South. The Castilian knights formed the special troops of the army of faith. Teresa, bold warrior for God, came from such a race of heroes. A town built on cliffs, the fortress of Avila (called "Avila of the Saints") was her native town. Her parents, Alonso Sanchez de Cepeda and his second wife Beatriz de Ahumada, were of the old nobility.¹ According to the custom of the times and of her country, she was called by her mother's surname, Teresa de Ahumada. Just as she saw the light of day on the morning of March 28, 1515, the bell of the newly built Carmelite monastery invited the faithful to a great celebration, to the consecration of its chapel.² This was the house that later was to be her home for decades, where the Lord intended to form this vessel of his election. Teresa was the sixth child of her father, the third of her young mother, who had taken charge of the daughter and two sons from her husband's first marriage. Six younger siblings were later added to these five older ones. Alonso Sanchez de Cepeda was a man of deep piety and strong virtue. He carefully watched over the upbringing of his children, sought to keep all harmful influences from them, guided them to everything good, and himself presented them with the best example of a serious Christian life. Delicate Dona Beatriz, mild and humble, ill at an early age, and dependent on the help of her stepdaughter Maria for the upbringing of this great band of children, was fervently devout. The love of God and of prayer bloomed spontaneously in the hearts of the children who shared her life.



The walled city of Avila, Spain

2. Childhood and Youth

The fiery heart of the little Teresa became attached to her noble parents in ardent love and devotion and to her siblings in affectionate trust. Her most beloved companions had to be, primarily, her brothers. Serious Maria, burdened with the duties of the eldest, was not regarded as a comrade, and the baby, Juana, was many years younger. Rodrigo, four years older than she, became her confidant during her childhood. Her mother's pious tales, her first instruction, ignited in the little Spaniard a holy zeal. Despite her liveliness and joy in merry company, she liked to withdraw into a quiet corner of the garden to pray alone. It gave her pleasure to give alms to the poor. And one day the seven-year-old let her favorite brother in on a secret plan that she had thought up. She tells about it herself in her autobiography. "We were reading the lives of saints together. When I saw what torments the martyrs endured for God, I discovered that they had earned the joy of seeing God for a low price, and I burned with the desire to die a similar death" [L, 1, I].³

- 1 [In fact, recent studies have shown that Teresa was of Jewish ancestry; see Teofanes Egido, "The Historical Setting of St. Teresa's Life," *Carmelite Studies* 1 (1980): 122-182. Throughout this essay, Edith Stein writes in light of the historical data available to her at the time. Some minor corrections (of dates, etc.) have been inserted into the text of this translation, but the basic presentation remains as she wrote it.—Tr.]
- 2 [According to recent research, the dedication of the chapel of the Monastery of the Incarnation took place in the same year (1515) as Teresa's birth, but not on the same day; see Efrén de la Madre de Dios and Otger Steggink, *Tiempo y Vida de Santa Teresa*, 2d ed. (Madrid: Biblioteca de Autores Cristianos, 1977), pp. 22-25, 90.—Tr.]
- 3 [Throughout this essay, to help preserve its original flavor, citations of St. Teresa's works have been translated directly from the comparatively free German translation that Edith Stein used. In addition, for the convenience of the reader, we have inserted cross-references (in brackets) to the ICS translations of the same texts, whenever these could be located. The latter may be found in *The Collected Works of St. Teresa of Avila*, trans. Kieran Kavanaugh and Otilio Rodríguez, vols. 1-3 (Washington, DC: ICS Publications, 1976-1985). The following system of abbreviations is used: F = Book of Foundations; L = Book of Her Life; C = Interior Castle; W = Way of Perfection; ST = Spiritual Testimonies. Ordinarily, the two numbers following the initial letter indicate chapter and section, respectively; for the Interior Castle, however, the first number indicates the "dwelling place." Thus, "C, 1, 2, 3" refers to the third section of the second chapter in the first "dwelling places" of the Interior Castle.—Tr.]

She did not have far to go from the wish to the decision to act, and her brother was also enkindled by her enthusiasm. "We decided to travel to the land of the Moors to get our heads cut off. It seemed to me that God had given us enough strength to carry out our plans in spite of our tender years. What was the most difficult for us was parting from our parents." But the thought of eternal joy won over the pain of separation. "Forever! Oh Rodrigo, think of it, the martyrs gaze upon God forever. We must become martyrs." The very next morning they secretly set out on their way. But they did not get far. They slipped through the town gate happily. But soon afterward they met an uncle who took the little fugitives back to their parents. They had already been missed and were greeted with reproach. "I left," Teresa replied, "because I want to see God and because one must die in order to see him." She was very hurt that her lovely plan had fallen apart. Her zeal did not abate. She built hermitages with Rodrigo in the garden, she preferred to play monastery life with her friends, and she continued her lengthy devotions.

The early death of her mother cut deeply into Teresa's youth. She was then thirteen years old.⁴ She herself says about it, "I threw myself down in despair before an image of the Mother of God. With many tears, I implored the Holy Virgin to become my mother now. Uttered with the simplicity of a child, this prayer was heard. From that hour on, I never prayed to the Virgin in vain" [L, 1,7]. The young person certainly surmised that she needed special protection, having lost her mother just when she especially needed her. Teresa



Teresa of Avila by François Gérard

had blossomed into a young beauty. Black curls framed her white forehead; luminous dark eyes revealed the passion of her soul; her movements and posture had natural grace and dignity. The liveliness of her spirit, her charming amiability, gave her attractiveness in her social life that almost no one could resist. The dangers already inherent in these natural gifts were increased by an inclination that had already awakened in the young girl during her mother's life. Dona Beatriz, who was constantly house-bound by her suffering, liked to find a little distraction in romances of chivalry and was weak enough to allow her children to read them, too, even though this was not the father's intent. After her death, Teresa gave in to her passion without restraint and devoured one book after the other, busying herself with them day and night. Those novels are forgotten today, but we know their character from the magnificent satire, Cervantes' *Don Quixote*, which exposed for all time such writings and their impact. The "Knight of the Woeful Countenance" who mistook windmills for giants and a peasant girl for a princess, is the victim of such caricatures of real life. Teresa's active imagination was also enchanted by such entrancing portrayals of the deeds of heroic knights. The gentle attraction of

the pious legends of her childhood paled against these colorful exploits. With bitter regret, she herself later looked back on these youthful mistakes.

Oh, how I suffer now when I recall how I forgot the longings of my childhood! My God, since you seem to have decided to rescue me, let it be your glorious will to do so.... Why did this soul, which you have selected for your habitation and showered with grace, become spotted like this? I feel great pain remembering it, for I know very well that I alone was guilty. You, Oh Lord, have left nothing untried to open my eyes ever since my youngest days. [L, 1, 7-8]

It was not surprising that the young girl began to compare herself with the heroines of her beloved novels.

⁴ According to the saint. Fourteen in the latest research. [Ed.]

There came a time when I understood the natural gifts that heaven had bestowed on me.... Soon I acquired a taste for beautiful clothes; I wanted to appear well-dressed; I took many pains with my hands and my hair; I resorted to every lovely scent and beauty aid that I could lay hands on. Above all, I loved meticulous cleanliness. I really did not have any ulterior motives at all in my heart, and for all the world I did not want anyone to get an idea of offending God. [L, 1,8; 2, 2]

The young beauty did not lack admirers. However, her strict father would not permit her to associate with young strangers, but cousins of the same age were allowed in the house. "They liked me, and we spent time together. I let them talk as they would. I enlivened their conversation and, to please them, I took pleasure in their dreams of the future, in their childish misdeeds, and other useless things. However, the worst was that I learned about feelings and attitudes that were later to be unfortunate for me" [L, 2, 2]. The influence of one young relative was particularly unhealthy.

She was so frivolous that my mother, as if guessing the bad results, tried everything to keep her away from me. But it was in vain. She always returned under this or that pretext. Soon we were close confidantes. We talked together constantly. She gave me as much pleasure as I wanted, allowed me to share in hers, and confided her secrets and conceits to me. I couldn't get enough of listening to her. I believe I was a little over fourteen years old when our unhealthy friendship started. I believe that in this first period of my life I did not commit even one mortal sin. What saved me was the fear of God and, I must say, the even greater fear of staining my honor; for my honor was everything to me, and nothing in the world, no earthly good, could have shaken my decision to keep it pure. [L, 2, 3]

Nevertheless, the effect was deep enough. "This friendship changed me so much that soon there was nothing left of my good nature. My relative and one of her equally frivolous girl friends seemed to have imprinted the frivolity of their characters on me" [L, 2, 4]. Her father and older sister, who tended the younger siblings with motherly concern, saw the transformation with serious alarm and made a definite decision. When Maria left her family home to go to the house of a pious nobleman as his wife, Don Alonso sent his darling to an Augustinian monastery to be educated. Suddenly and without saying good-bye, she vanished from the merry circle of which she had been the center.

3. The Monastery Pupil

The monastery of Our Lady of Grace was highly regarded in Avila. The first families of the city entrusted it with their daughters. Teresa felt as if she were in prison during her first days behind the monastery walls, but soon the solitude aroused strong repentance for the past months. She was tormented by pangs of conscience. But this painful state of affairs did not last long. She again found her peace of mind and also quickly adjusted to boarding school life. With grateful love she attached herself to the boarding school directress, Maria Bricerio, a devout nun and an outstanding educator.

Among the nuns I found one who was especially designated to supervise the pupils. Her bed was in our dormitory. It was she whom God designated to open my eyes. Her conversation seemed beneficial to me. She spoke so beautifully of God! I loved to listen to her. She told me how, upon reading the words of the Gospel, "Many are called but few are chosen," she made the decision to leave the world. She also reflected for me the joy that God reserves for those who leave everything for the love of him. While listening to her, I forgot the recent past. I felt the thought, the longing for eternal things awakening in me. My great aversion to monastic life more and more disappeared....



The Monastery of Our Lady of Grace

I only stayed in this monastery for one and one-half years, though I had made great progress in goodness there. I asked the nuns for their prayers that God would show me a way of life in which I could best serve him. In my heart I was afraid that it could be a call to a monastery, just as I was afraid of marriage. Toward the end of my stay in the monastery, however, my inclinations turned more and more to the religious life. Since I believed that I was nevertheless not up to some of the practices of this monastery, I could not decide on this order. Moreover, I had a dear friend in a monastery of another convent. Uppermost in my mind was choosing a house where I could be with her. I was thinking less of the salvation of my soul than of the inclination of my nature. These good thoughts of becoming a nun arose now and then, but left again without my making a definite decision.... [L, 2, 10; 3, 1-2]

4. Vocational Decision

Still unclear about her future life's path, Teresa returned to her father's house. A serious illness occasioned her return. During her convalescence, she was sent to the farm of her sister Maria, who surrounded her with tender love and would have preferred to keep her permanently. But her father was unwilling to be deprived of her company any longer. He picked her up himself but left her en route with his brother Pedro Sanchez de Cepeda in Hortigosa for a few weeks, since he himself had to finish some pressing business.



St. Augustine

Teresa's stay with her uncle was to be of decisive importance for her. His life was devoted entirely to prayer and to being occupied with spiritual books. He asked Teresa to read to him. "Actually," she writes, "this bored me a little. However, I gave the impression that I did so gladly anyhow, because I was overly compliant in order to give others pleasure" [L, 3, 4]. This time it was not to her detriment. Soon she was very much taken by the books her uncle gave her. The *Letters* of St. Jerome and St. Gregory's *Morals*, and the writings of St. Augustine captivated her active spirit and reawakened in her the pious enthusiasm of her childhood. The reading was often interrupted, and the pious old man and the young reader discussed the questions of eternal life in connection with it. Teresa's resolve ripened in this environment. She took a glance at her past life. What would have become of her if the Lord had called her from life during the time of vanity and infidelity?

She does not want to expose herself to this danger again. From then on, eternal salvation is to be her goal, and, in order not to lose sight of it again, she will heroically conquer her aversion to religious life, her love of freedom, and her tender attachment to her father and siblings.

After the interior battle came a difficult outer one. In spite of all his piety, Don Alonso does not want to be separated from his favorite daughter. All her pleas, and the advocacy of her uncle and siblings, are in vain. But Teresa is no less decisive than her father. Since she cannot hope for his consent, she secretly leaves home. As in her earlier childish adventure, one of her brothers accompanies her. It is not Rodrigo, for he no longer lives at home, having taken a post in the Spanish colonies in America. Antonio, who is two years younger than Teresa, takes his place. She herself says:

While I was settling on my leaving, I persuaded one of my brothers to leave the world by pointing out its frivolities to him. We agreed to set out early in the morning and that my brother himself would take me to the monastery... But when I stepped over the threshold of my family home, such fear gripped me that I believed I could hardly be more afraid at the hour of my death. It was as if my bones were being separated from one another. The love for God was not strong enough in me to triumph over the love for my relatives. My natural feelings arose with

such force that, in spite of all my deliberations, without God's support I would not have taken one more step. But God gave me courage in spite of myself and I set out. [L, 4, 1]

Antonio took his sister to the door of the Carmelite monastery. Then he himself went to the Dominican monastery of St. Thomas and asked for admission. This was on All Souls Day of the year 1535.

5. In the Monastery of the Incarnation: Novitiate

The house that in her childish reflections Teresa preferred over the Augustinians because a dear friend lived there (Juana Suarez, the blood sister of her teacher Maria Briceno) was the Carmelite Monastery of the Incarnation. It also had a number of other material advantages that could prejudice a receptive disposition: its magnificent location, its beautiful, spacious buildings, its expansive garden through which flowed clear streams. But these earthly motives were no longer decisive. "In spite of my preference for the monastery where my friend lived, I felt ready to enter some other one should I have had the hope of serving God better there or should it have been my father's wish. For I was seriously seeking the salvation of my soul and placed little value on quiet living" [L, 2, 2]. So it was clearly God's mysterious grace guiding her that gave her the inner certainty of where to direct her steps.

The *Order of the Most Blessed Virgin of Mount Carmel*, to which Teresa now belonged, already looked back on a long and glorious past. It revered as its founder the Prophet Elijah who led a hermit's life of prayer and fasting with his disciples in the caves of Mount Carmel. When his prayer freed the land of Israel from a drought that had lasted for years, then (according to the Order's legend) in a little cloud that signaled the saving rain, his prophetic vision recognized the image of the Virgin who would bear God, she who would bring grace.

He is said to have been the first to revere the Mother of God, and the first shrine to Mary is said to have stood on the lovely heights of Mount Carmel. During the time of the crusades, the hermits of Mount Carmel were organized as an order. At their request, Patriarch Albert of Jerusalem gave them a Rule for their Order around 1200. In solitude and silence, they were to meditate on the law of the Lord day and night, to observe strict fasts as of old, and to obtain what they needed to live by the work of their own hands, as the apostle Paul exhorted. The persecution of religious by the Moslem conquerors of the Holy Land led to the transplantation of the Order to the West. Here the destiny of other orders at the beginning of the Middle Ages befell them also. The strict discipline of old gave way to a certain mitigation. Pope Eugene IV moderated the original Rule; and the first women's monasteries of the Order were founded in the fifteenth century on the basis of these moderated regulations. They also were observed at the Monastery of the Incarnation. It had only been in existence for a few decades before Teresa entered, and one could not accuse it of abuses. The existing regulations were being followed. Nuns of



The Monastery of the Incarnation, Madrid

deep piety and of exemplary conduct lived there, but there was scarcely a trace left of the strong spirit of the original Carmel. The rich appointments of the monastery permitted a comfortable life; the old fasts and penances were for the most part abolished; there was great freedom of association with people in the world. The influx to this attractive place was so great that the monastery numbered 190 nuns in 1560. Still, the framework given it by its Constitutions continued to offer the full possibility of a true life of prayer. Teresa progressed through the school of the interior life to perfection here.

The last shadow to her happiness as a young novice vanished when Don Alonso subsequently gave his consent to her decision and, with a holy zeal, set about to challenge his young daughter in climbing the mountain of perfection, doing so in fact under her direction. She took up religious life with the same determination with which she had left her father's house, eagerly turned to prayer, the practices of obedience, and sisterly love. The reward was superabundant. If Teresa's resolute decision had been based mainly on the fear of God's judgment and on concern about her eternal salvation, these original motives soon receded in the face of God's love blazing up powerfully.

At the same time as I put on the holy habit, God showed me his preference for those who constrain themselves in his service. I also felt so happy in my new position that this blessed feeling still continues. Nothing could rob me of this delight. God changed the dryness that could bring me to doubt into love for him.

All the monastic practices were congenial to me. I often had to mop the floor in hours during which formerly I had dressed or amused myself. Just the thought of being free of all of these silly things gave me renewed joy. I did not understand the source of so much joy.

As I think about it, there is no difficulty then that I would not have the courage to overcome. I know from experience that as soon as one has firmly decided right from the beginning to pursue one's goal for the honor of God without considering the opposition of one's nature, one is soon also rewarded. In order to increase our merits, God wants the soul to undergo an indescribable anxiety before one sets to work. But the greater this anxiety, the greater, later, is the delight. [L, 4, 2]

With holy joy the young novice participated in choral prayer. But the prescribed prayer times were not sufficient for her zeal. She also was happiest spending her free hours in silent contemplation before the tabernacle. It goes without saying that souls who did not like prayer as much accused her of exaggeration. But she let nothing stop her on her way. God's love gave her natural amiability and readiness to serve a new incentive and higher motivation when dealing with people. She felt that a day was lost if she did not do some work of charity. She welcomed the smallest opportunity for doing so. She took particular pleasure in caring for the sick. She enveloped with tender care a nun who was dying of a terrible disease that disgusted everyone else, and tried in every way to show that she was not at all repelled. This sick person's patience so strongly aroused her wonder that there was awakened in her a desire for similar trials.

...I asked God that, provided he were graciously to give me this patience, that he would also send me the most horrible diseases. I had the feeling of fearing none of them. I experienced such a strong desire for eternal goods that I would use any means to get them. Now I wonder at this myself, for at that time I did not yet have that love of God in me that I later found in meditative prayer. It was an inner light that let me recognize the little value of everything transitory and the immeasurable value of the eternal. [L, 5, 2]

Soon her pleas were to be heard.

6. The School of Suffering: Interior Life

Not long after her profession (November 3, 1537), heart problems sent her to the infirmary. She bore the pain, the forced idleness, the inability to participate in the religious practices, with no less patience than that of the nun who had amazed her. So she won the love of all the other sisters, even those who had formerly criticized and misinterpreted her actions. Her fond father wanted everything possible to be done and, because the doctors could not help, decided to take his daughter to a healer who was famous for her cures. Since the Monastery of the Incarnation was not enclosed, there was no hesitation about allowing her family to care for the young sister. The long trip took them first past Hortigosa. Pedro Sanchez gave Teresa a book [i.e., the *Third Spiritual Alphabet*] by Fr. [Francisco de] Osuna about the prayer of recollection, which was soon to become her guide. The travelers spent the winter at the farmhouse of Maria de Cepeda. Even though as in earlier years she was here surrounded by her loved ones, and devoted herself wholeheartedly to them, Teresa knew how to arrange the day to give herself enough time for solitary prayer; and so she remained faithful to her religious vocation outside the monastery setting. However, her illness steadily increased so that it was a relief when spring came, the time the healer of Becedas had designated for the cure. The long journey was a torment for the patient, but the cure was even worse. Instead of healing her, it only increased her suffering. In spite of all her agonizing pain, she steadfastly continued in contemplative prayer according to the directions in her spiritual guidebook, and God rewarded this courageous fidelity by even then raising her to a high level of the interior life.

In her writings, this doctor of prayer later presented the mystical life of grace in all its stages with incomparable clarity.⁵ The neophyte who was beginning, to practice prayer did not yet know what was happening in her soul. But in order to make her further development intelligible, it is necessary to say a few words here about the interior life.

Prayer is the communication of the soul with God. God is love, and love is goodness giving itself away. It is a fullness of being that does not want to remain enclosed in itself, but rather to share itself with others, to give itself to them, and to make them happy. All of creation exists thanks to this divine love spending itself. However, the highest of all creatures are those endowed with spirit, able to receive God's love with understanding and to return it freely: angels and human souls. Prayer is the highest achievement of which the human spirit is capable. But it is not merely a human achievement. Prayer is a Jacob's ladder on which the human spirit ascends to God and God's grace descends to people. The stages of prayer are distinguished according to the measure in which the natural efforts of the soul and God's grace participate. When the soul is no longer active by virtue of its own efforts, but is simply a receptacle for grace, one speaks of a mystical life of prayer.

So-called vocal prayer is designated as the lowest stage, prayer that remains within specifically designated spoken forms: the Our Father, the Hail Mary, the rosary, the Divine Office. Of course, "vocal" prayer is not to be understood as simply saying words. If the mere words of a prayer alone are said without the soul's raising itself to God, this is only an



⁵ In particular in her *Life*, *Way of Perfection*, and *Interior Castle*. The references cited so far are from her *Life*. However, it is recommended that the reader who has not yet dealt with spiritual writings begin with the *Way of Perfection*. The presentation of the Our Father contained in it is a model example of contemplative prayer.

outward show and not real prayer. The designated words, however, support the spirit and prescribe to it a fixed path.

Meditative prayer is one stage higher. Here the spirit moves more freely without being bound to specific words. It immerses itself, for example, in the mystery of the birth of Jesus. The spirit's imagination [*Phantasie*] transports it to the grotto in Bethlehem, seeing the child in the manger, the holy parents, the shepherds, and the kings. The intellect ponders the greatness of divine mercy, the emotions are seized by love and thankfulness, the will decides to make itself more worthy of divine love. This is how meditative prayer involves all the soul's powers and, when practiced with faithful persistence, can gradually remake the whole person. However, the Lord has yet another way of rewarding fidelity in meditation: by elevation to a higher manner of praying.

St. Teresa calls the next stage the prayer of quiet or simplicity. Various activities are replaced by a recollection of spiritual energies. The soul is no longer in a position to reflect intellectually or to make definite decisions; she is completely engaged by something she cannot avoid, the presence of her God who is close to her and allows her to rest in him. While the lower prayer stages are accessible to every believer by human effort, albeit aided by the grace of God, we are now standing at the border of the mystical life of grace that cannot be entered by virtue of human energy, for here only God's special favor grants admission.



If the perception of God's presence is already something which totally captivates the soul and gives it a happiness incomparable to any earthly happiness, then this is greatly surpassed by the union with the Lord, which, at first, is usually granted to it for only a very short time.

At this stage of mystical favor many events occur that are also outwardly recognized as extraordinary: *ecstasies* and *visions*. The energy of the soul is so attracted by the supernatural influence that its lower faculties, the senses, lose their effectiveness entirely. The soul no longer sees or hears anything, the body no longer feels pain when injured, and in some cases becomes rigid like someone dead. But the soul lives an intensified life as if it were outside its body. Sometimes the Lord himself appears to it in bodily form, sometimes the Mother of God or an angel or saint. It sees these heavenly forms as if through bodily perception, or also in imagination. Or its intellect is supernaturally enlightened and gains insight into hidden truths. Such private revelations usually have the purpose of teaching souls about their own condition or that of others, of confiding God's intentions to them, and of forming them for a specific task for which God has selected them. They are seldom absent in the lives of saints, though they by no means belong to the essence of holiness. Usually they only appear during a certain phase and later vanish again.

These souls, who have been sufficiently prepared and tested by repeated transitory union with him, by extraordinary illuminations, and at the same time through suffering and various trials, the Lord wishes to bind to himself permanently. He enters into a covenant with them that is called "spiritual betrothal." He expects them to put themselves completely at his service; at the same time, he takes them into safekeeping, cares for them, and is always ready to grant their requests.

Finally, Teresa calls the highest stage of blessedness "spiritual marriage." The extraordinary

events have now stopped, but the soul is constantly united with the Lord. She enjoys his presence even in the midst of external activities without being hindered in the least.

The saint had to go through all of these stages during a development that took years before she could account for them herself and give others advice. But the beginnings were during that time of greatest *bodily* suffering:

It pleased the heavenly Master to deal with me with such love that he gave me the prayer of quiet. But he often also raised me up to that of union. Unfortunately, I was unfamiliar with either kind. In fact, it would have been useful to me to recognize their value. To be sure, this union did not last long, I believe, hardly as long as one Hail Mary. But it had a great influence on me. I was not yet twenty years old and already believed that I saw the world lying conquered under my feet. I pitied all who had relationships with the world, even if the ties were permitted. I tried with all my strength to be truly present in my soul to Jesus our Lord, our highest Good, our Master. My way of praying was to think about one of the mysteries of his divine life and make a mental image of it. [L, 4, 7]

The effect of her prayer life was an ever-increasing love of God and of souls. If earlier her natural gifts had had an unusual influence on her human surroundings, her supernatural power to love now gave her an almost irresistible force. The first person to experience it was the priest to whom she confessed in Becedas. The insight he had into this pure soul, who blamed herself for innocent little slips with the most bitter regret, disturbed him so much that he himself confessed to his penitent the serious sin in which he had been living for years. Now she could not rest until he had freed himself from these disgraceful fetters. The power of her words and her intercession changed him into a contrite penitent.

After her return to the family home in Avila, the state of the patient got so much worse that there seemed no further hope for her life. Teresa was unconscious for four days. The news of her death spread through the city. Her grave was dug at the Monastery of the Incarnation. The Carmelites of Avila sang a requiem for her. Only her father and siblings continued besieging heaven, and finally she opened her eyes again. At the moment of awakening she spoke some words that implied she had seen some great things during this apparent death. During her last days she admitted that God at that time had shown her heaven and hell, besides her later work in the Order, and the saintly deaths of her father and her friend Juana Suarez, as well as her own.

As soon as a slight improvement began, Teresa moved back to her monastery at her urgent request. But she was confined to her bed for several more years, seemed to be crippled forever, and suffered unutterable pain. She herself describes the state of her soul during this time of trial.

I bore these sufferings with great composure, in fact with joy, except at first when the pain was too severe. What followed seemed to hurt less. I was completely surrendered to the will of God even if he intended to burden me like this forever. It appeared to me that all I wanted was to get healthy so as to withdraw into solitude as my book prescribed. This was difficult in the sick



St. Teresa's cell at Avila

room... The other sisters wondered at my God-given patience. Without him I truly could not have borne so much with so much joy.



Mary Queen of Angels

Now I understood how prayer is a blessing. In the first place, it showed me what God's true love was. Next I felt new virtues developing in me that were still very weak... I never said anything bad about others. Instead, I excused those who were targets of negative gossip, for I reminded myself that I did not want to say nor even liked to hear anything that I would not have liked to hear said about myself. I remained true to this resolution. Sometimes but not often I failed to keep it. I advised the other sisters and people who visited me to do likewise. They assumed these practices. It was soon noticed. It was said that those absent had nothing to fear from me or from my parents and friends... [L, 6, 3-4]

Teresa suffered for three years without asking for recovery. We do not know why she now changed her mind. She only tells us that she decided to beseech heaven to end her suffering. With this intention, she asked that a Mass be offered and turned toward the saint in whom she had always had unlimited trust, and who owes to her zeal the increased veneration shown him. "I do not know how to think about the Queen of Angels, about all of her pains and cares with the little child Jesus without thanking St. Joseph for the dedication with which he came to the help of both of them" [L, 6, 8]. She ascribed her healing to him.

Soon he came to my rescue in very obvious ways. This most beloved father and lord of my soul quickly freed me of the weakness and suffering to which my body was consigned.... I don't recall that he ever denied me anything.

St. Joseph permitted his power and goodness to me to become evident. Through him I regained my strength. I stood up, walked, and was free of the paralysis. [see L, 6, 6-8] ❧

IN THE NEXT ISSUE – **Part 2: Infidelity, Return, God Alone, New Tests, Works for the Lord, and Saint Joseph's of Avila - the First Monastery of the Reform**

In Remembrance

Edna Lunney, OCDS, *Mary Theresa of the Holy Face*, who made Definitive Promise on July 16th 1988, began eternal life on January 2, 2008. She was a member of the Mary, Queen of Carmel Community in Lakeland, FL.

Maud Lucas, OCDS, who made Definitive Promise on April 14th 1996, began eternal life on April 3, 2010. She was a member of the Our Lady of the Paraclete Community in Royal Oak, MI.

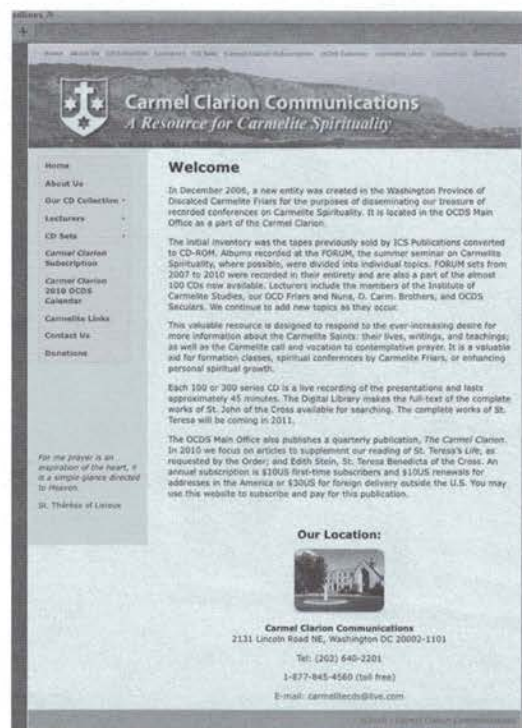
Arleen of the Sacred Heart of Jesus, Gifford, OCDS, who made her Definitive Promise on September 9th 2006, began eternal life on May 24, 2010. She was a member of the Our Lady of Victory Community of Utica, NY.

EDITORIAL CORRECTION: Deacon William Jamieson, Spiritual Assistant for the St. Joseph Protector Community in Harrison Township, MI was reported as deceased in error. He is alive and well.

Carmel Clarion Communications Has a New Website!

When you visit
www.carmelclarion.com
you'll find a new look!

We are proud to announce a new website to publicize our treasure of recorded conferences on Carmelite Spirituality.



All our friars in the Washington Province (except those unable to travel), just over forty of them, recently gathered in Wisconsin and the average age was well over 60 years of age. Fr. Camilo Maccise O.C.D., Previous Superior General of our Order gave several talks.

We are so blessed that, through the years, fourteen of them have presented live spiritual conferences which have been recorded. Sets* of the last four ICS Summer Forum conferences held at St. Mary's College in South Bend, IN are also available:

Forum 2007 – Carmel: A School of Prayer (CD Numbers 160 through 166)

Forum 2008 – Carmel: A School of Desire (CD Numbers 174 through 179)

Forum 2009 – Carmel's Search for Wisdom: Prayer and Contemplation (CD Numbers 301 through 306)

Forum 2010 – Carmel's Quest for the Living God (CD Numbers 307 through 309)

* be sure to check the individual CD numbers to ensure you have not already purchased them.

How does one personally continue to grow in our precious Carmelite charism? What resources help one prepare to become a formator of candidates so as to discern a Carmelite vocation? Why not learn from the experience of our own Carmelite friars? Experts often say there is no better way to learn than to prepare to teach and evaluate others.

Our latest CD Sets are now available online!

Forum 2010

Carmel's Quest for the Living God

3-CD Set



CD307

Carmel's Quest for the Living God: A Biblical Approach
Camilo Maccise, OCD, Previous Superior General

This presentation gives us a Biblical approach to Carmel's quest for the Living God and is outlined in three points. The first point is the three characteristics of the experience of God in the Bible, the second point is Carmel's quest of the Living God in the Light of the Bible, and the third point is witnessing and sharing Carmel's quest of the Living God as a practical point, and action.

CD308

Carmel's Quest for the Living God: A Lay Perspective
Dolores Leckey

This lecturer gives us her own lay perspective of how, over many years in her quest for the living God, Carmelites have been pivotal in her own spiritual journey. Her adult spiritual awakening happened when she was 27 and was diagnosed with Rheumatic Fever. A long recovery provided much time for contemplation. She learned to pray and eventually journeyed to Avila and discovered the importance of Teresa's work. She was impressed by how, in earlier years in the midst of caring for family, civic commitments, attempts to nurture the life of the mind, attending to vocation of marriage, Teresa - a 16th Century mystic, gave her - a lay woman of the 20th Century, both hope and a practical methodology for finding some center in the midst of the complex responsibilities of life.

CD309

Carmel's Quest for the Living God: Hope in Dark Times
Fernando Romeral, O. Carm., Current Superior General

Edith Stein and Titus Brandsma may have been the two greatest Carmelites of our modern times. They were, among many other things scholars, intellectuals, mystics, thinkers, and significant figures in the history of the 20th Century in Europe. But above all, they were two seekers of the Living God, two pilgrims in the journey to God. In our modern time, a complicated time for the Church, for religion, for humanity, they help us to assume the challenge to seek, quest, search, and follow the Living God. They were both great intellectuals and scholars and at the same time close to the people. They were both strong and firm in their principles and at the same time human, understanding, flexible. And they were both considered the patron saints of the spiritual union of the whole Carmelite family for many reasons.

ORDER ONLINE:

www.carmelclarion.com

April-June 2010

Carmelite Authors 101 Series

Currently a 5-CD Set

In response to the many secular requests for background material on Carmelite Saints, our friars have prepared this conference program:

CD314

John of the Cross: Carmelite Authors 101 Series
Kevin Culligan O.C.D.

There was an intimate relationship between John's development as a man of God and his poetry and prose that made him an author whose lyric poems are considered among the finest in all world literature and whose prose brought him to be considered one of the world's greatest spiritual masters. He was a Carmelite author who was both patron of Spanish poets and a mystical Doctor of the Church.

CD315

Blessed Elizabeth of the Trinity:
Carmelite Authors 101 Series
Daniel Chowning O.C.D.

Elizabeth of the Trinity was a woman seized by God's presence, a God whom she experienced and referred to as the God of all love. In this lecture, we receive a brief overview of Elizabeth's life, some insight into her spirituality, and some reflections on her prophetic mission for our time. What does she have to say to us in the 21st century?

CD316

Br. Lawrence of the Resurrection: Carmelite Authors 101 Series
The Practice of the Presence of God
Salvatore Sciorba O.C.D.

The holiest and most necessary practice in the spiritual life is that of the presence of God. It consists in taking delight in and becoming accustomed to His divine presence, speaking humbly and conversing lovingly with Him all of the time. In some ways, that simple statement from Brother Lawrence sums up his whole approach to the spiritual life.

CD317

St. Teresa of Avila: Carmelite Authors 101 Series
Kieran Kavanaugh O.C.D.

Saint Teresa of Jesus (Avila) was a great woman in the history of the entire church and a foremost author. This is part of a series of lectures that is devoted to Carmelite authors, particularly the most important authors of the Carmelite school.

CD318

St. Thérèse of Lisieux: Carmelite Authors 101 Series
Marc Foley O.C.D.

Carmelite Authors 101 is designed to present a basic introduction to the major writers of the Carmelite School of Spirituality. This presentation outlines the writings of Saint Thérèse of Lisieux, affectionately known to millions as The Little Flower, and recently proclaimed Doctor of the Church for her spiritual writings.

COMING THIS FALL: Fr. John Sullivan: Edith Stein, St. Teresa Benedicta of the Cross

CARMEL CLARION



ST. TERESA OF JESUS (AVILA)

109-K	Teresa of Avila and the Trinity <i>Michael Dodd O.C.D.</i>	\$9.99
111-S	Fix Your Eyes on Christ: Teresa of Avila's Way of Prayer <i>Daniel Chowning O.C.D.</i>	\$9.99
116-E	Founding Communities of Prayer: Advice from Teresa of Avila <i>John Welch O.Carm</i>	\$9.99
120-P	Teresa of Avila, Mary, and the Reform of Carmel <i>Emmanuel Sullivan O.C.D.</i>	\$9.99
121-X	St. Teresa of Avila and the Gifts of the Holy Spirit <i>Denis Read O.C.D.</i>	\$9.99
123-AA	Praying the Our Father with Teresa of Avila <i>Steven Payne O.C.D.</i>	\$9.99
147-BF	From the Wadi to San Jose: Teresa's Renewal of Contemplative Prayer <i>Keith Egan T.O.Carm</i>	\$9.99
160	Martha & Mary Working Together: Teresa's Meditation on Song of Songs <i>Kevin Culligan O.C.D.</i>	\$9.99
176	The Mystical Life of Jesus in Teresa and John <i>Vilma Seelaus O.C.D.</i>	\$9.99
189-AI	Teresa of Avila: Meditations on the Song of Songs <i>Kevin Culligan O.C.D.</i>	\$9.99
305	Teresa the Reader <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
317	St. Teresa of Jesus: Carmelite Authors 101 Series <i>Kieran Kavanaugh O.C.D.</i>	\$9.99

ST. JOHN OF THE CROSS

200	St. John of the Cross: DIGITAL LIBRARY <i>Multiple Speakers</i>	\$29.95
	This CD contains the works of St. John of the Cross in Spanish; the Kavanaugh/Rodriguez 1991 English translation; the E. Allison Peers' English translation; and the Douay-Rheims translation of the Bible from the Latin, the version St. John used when quoting the Bible. Program functions include SEARCH and COMPARE text. Computer System Requirements: Windows 95/98/ME/NT/2000/2003/2005/2008/XP/Vista/7, Microsoft Office 2000 or later; Microsoft Internet Explorer.	
101-I	St. John of the Cross: The Person, His Times, His Writings <i>Michael Dodd O.C.D.</i>	\$9.99
102-U	Freedom to Love: The Role of Negation in St. John of the Cross <i>Daniel Chowning O.C.D.</i>	\$9.99
103-M	Jesus Christ in the Writings of St. John of the Cross <i>Regis Jordan O.C.D.</i>	\$9.99
104-AB	St. John of the Cross for Carpenters: Ordinary Way/Dark Night of Faith <i>Denis Read O.C.D.</i>	\$9.99
105-AD	The Dark Night of the Spirit: The Healing of the Soul <i>Kevin Culligan O.C.D.</i>	\$9.99
106-Y	Spiritual Direction in the Letters of St. John of the Cross <i>Kevin Culligan O.C.D.</i>	\$9.99
107-H	Mary and the Holy Spirit in St. John of the Cross <i>Emmanuel Sullivan O.C.D.</i>	\$9.99
114-A	St. John of the Cross on Love and Kenosis in Prayer <i>Kevin Culligan O.C.D.</i>	\$9.99
126-F	St. John of the Cross: The Dark Nights <i>Regis Jordan O.C.D.</i>	\$9.99
132-AV	The Holy Spirit: The Bond of Friendship in John of the Cross <i>Kieran Kavanaugh O.C.D.</i>	\$9.99

ST. JOHN OF THE CROSS CONTINUED

146-BE	The Dark Night as Liberation of the True Self <i>Keith Egan T.O.Carm</i>	\$9.99
148-BG	St. John of the Cross Through the Eyes of Edith Stein <i>Keith Egan T.O.Carm</i>	\$9.99
162	Eros and the Song of Songs in John of the Cross <i>Keith Egan T.O.Carm</i>	\$9.99
163	Dark Passage to Prophecy <i>Constance Fitzgerald O.C.D.</i>	\$9.99
176	The Mystical Life of Jesus in Teresa and John <i>Vilma Seelaus O.C.D.</i>	\$9.99
303	John of the Cross: A Spirituality of Wisdom <i>Daniel Chowning O.C.D.</i>	\$9.99
314	John of the Cross: Carmelite Authors 101 Series <i>Kevin Culligan O.C.D.</i>	\$9.99

ST. THÉRÈSE OF LISIEUX

115-AR	Empathy: Key to St. Thérèse's Little Way <i>John Sullivan O.C.D.</i>	\$9.99
124-W	St. Thérèse: God's Merciful Love <i>Daniel Chowning O.C.D.</i>	\$9.99
130-AU	The Revolution of Thérèse <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
131-R	St. Thérèse: Her Life and Spirituality <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
133-AW	The Little Way <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
134-T	St. Thérèse: Her Influence on Contemporary Theology and Spirituality <i>Denis Read O.C.D.</i>	\$9.99
135-Q	St. Thérèse and the Mission of the Church <i>Michael Dodd O.C.D.</i>	\$9.99
137-AX	St. Thérèse: Doctor of the Church <i>Keith Egan T.O.Carm</i>	\$9.99
138-D	St. Thérèse of Lisieux: Your Personal History as a Narrative of Hope <i>Margaret Dorgan D.C.M.</i>	\$9.99
139-AC	This Child: Words of St. Thérèse of Lisieux - Reflections/Prayers/Chant/Song <i>Multiple Speakers</i>	\$9.99
140-AY	The Discovery of Merciful Love <i>Keith Egan T.O.Carm</i>	\$9.99
144-BC	St. Thérèse and Priesthood <i>Mary Frohlich R.S.C.J.</i>	\$9.99
152	Thérèse: Mission Saigon and Beyond <i>Constance Fitzgerald O.C.D.</i>	\$9.99
153	Thérèse: Child, Girl, Woman <i>Vilma Seelaus O.C.D.</i>	\$9.99
154	Reflections on the Doctorate of St. Thérèse <i>Steven Payne O.C.D.</i>	\$9.99
164	Story of a Soul: A New Arrangement of the Texts <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
165	Dark Fire: The Prayer of St. Thérèse <i>Daniel Chowning O.C.D.</i>	\$9.99
179	The Desire for God the Discovery of the Little Way <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
318	St. Thérèse: Carmelite Authors 101 Series <i>Marc Foley O.C.D.</i>	\$9.99

ACTIONS CD-ROM COLLECTION

BLESSED ELIZABETH OF THE TRINITY

108-V	The Message of Blessed Elizabeth of the Trinity <i>Steven Payne O.C.D.</i>	\$9.99
122-Z	Blessed Elizabeth of the Trinity: Mary in her Interior Life <i>Emmanuel Sullivan O.C.D.</i>	\$9.99
127-AJ	Elizabeth of the Trinity: Life in the Trinity <i>Margaret Dorgan D.C.M.</i>	\$9.99
171-G	The Apocalyptic Dimension in Elizabeth of the Trinity: Eternity <i>Margaret Dorgan D.C.M.</i>	\$9.99
181-AN	The Prayer of Elizabeth of the Trinity <i>Daniel Chowning O.C.D.</i>	\$9.99
193-AK	Elizabeth of the Trinity and Silence <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
194-BN	Elizabeth of the Trinity and Baptismal Spirituality <i>Daniel Chowning O.C.D.</i>	\$9.99
315	Blessed Elizabeth of the Trinity: Carmelite Authors 101 Series <i>Daniel Chowning O.C.D.</i>	\$9.99

ST. TERESA BENEDICTA OF THE CROSS (EDITH STEIN)

112-L	Edith Stein: Finding the Cross in Everyday Life <i>John Sullivan O.C.D.</i>	\$9.99
145-BD	Edith Stein: Contemplative Scholar <i>Constance Fitzgerald O.C.D.</i>	\$9.99
190-AM	Edith Stein and Renewal <i>John Sullivan O.C.D.</i>	\$9.99

OTHER CARMELITE SAINTS AND BLESSEDS

316	Br. Lawrence of the Resurrection: Carmelite Authors 101 Series <i>Salvatore Sciorba O.C.D.</i>	\$9.99
161	Praying with Brother Lawrence: The Practice of the Presence of God <i>Gregory Klein O.Carm</i>	\$9.99
187-AF	Br. Lawrence: Saving Private Herman <i>Marc Foley O.C.D.</i>	\$9.99
117-O	Carmel in the French Revolution (Martyrs of Compiègne) <i>Salvatore Sciorba O.C.D.</i>	\$9.99
119-N	St. Teresa of the Andes: American Sanctity <i>Michael Dodd O.C.D.</i>	\$9.99
125-AO	Elijah: A Prophet in Crisis <i>Kevin Culligan O.C.D.</i>	\$9.99
136-C	Three Heroic Women: Mary, Teresa and Thérèse <i>Emmanuel Sullivan O.C.D.</i>	\$9.99
166	Barbe Acarie & the Beginnings of Carmel in France <i>Mary Frohlich R.S.C.J.</i>	\$9.99
177	The Education of Desire in the Letters of Madeline de Saint-Joseph <i>Mary Frohlich R.S.C.J.</i>	\$9.99
192-AH	Pere Jacques' Retreat <i>Salvatore Sciorba O.C.D.</i>	\$9.99

CONFERENCES ON PRAYER

118-AS	Meditation and Contemplation in the Carmelite Tradition <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
141-AZ	From Solitude to Contemplation <i>Keith Egan T.O.Carm</i>	\$9.99
142-BA	The Stream of Consciousness and Carmelite Prayer <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
149-BH	The Moral Dimension of Carmelite Prayer <i>Steven Payne O.C.D.</i>	\$9.99
150-BI	Learning How to Meditate: An Unfinished Journey <i>Kevin Culligan O.C.D.</i>	\$9.99
151-BJ	Eucharist and Contemplation <i>Keith Egan T.O.Carm</i>	\$9.99

CONFERENCES ON OTHER CARMELITE THEMES

113-J	John Cassian: Mentor to the Carmelite Tradition <i>Keith Egan T.O.Carm</i>	\$9.99
128-AP	The New Age in Christ <i>Kevin Culligan O.C.D.</i>	\$9.99
129-AT	Mystical Phenomena and Carmel's Women <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
143-BB	Images Are Forever <i>John Welch O.Carm</i>	\$9.99
155-AG	Self-Emptying: Philippians 2 and the Carmelite Tradition <i>Vilma Seelaus O.C.D.</i>	\$9.99
174	Carmel: Born in the Desire for Peace <i>Patrick McMahon O.Carm</i>	\$9.99
175	A Theology of Desire <i>Keith Egan T.O.Carm</i>	\$9.99
178	Peacemaking and the Mortification of Desire <i>Kevin Culligan O.C.D.</i>	\$9.99
184-AL	Mary and Carmel <i>Emmanuel Sullivan O.C.D.</i>	\$9.99
188-AG	Liturgy and Personal Spirituality <i>George Mangiaracina O.C.D.</i>	\$9.99
301	A Theology of Wisdom <i>Keith Egan T.O.Carm</i>	\$9.99
302	Carmelite Mysticism as Theology <i>Vilma Seelaus O.C.D.</i>	\$9.99
304	Falling into the Arms of God: Perspectives on Aging and Dying <i>John Welch O.Carm</i>	\$9.99
306	The Wisdom of Emptiness <i>Kevin Culligan O.C.D.</i>	\$9.99
307	Carmel's Quest for the Living God: A Biblical Approach <i>Camilo Maccise O.C.D.</i>	\$9.99
308	Carmel's Quest for the Living God: A Lay Perspective <i>Dolores Leckey</i>	\$9.99
309	Carmel's Quest for the Living God: Hope in Dark Times <i>Fernando Romeral O. Carm</i>	\$9.99

CD SETS

Forum 2007	Carmel: A School for Prayer, 7-CD Set	\$49.95
Forum 2008	Carmel: A School for Desire, 6-CD Set	\$44.95
Forum 2009	Carmel's Search for Wisdom: Prayer and Contemplation, 6-CD Set	\$44.95
Forum 2010	Carmel's Quest for the Living God, 3-CD	\$24.95
	Carmelite Authors 101 Series, 5-CD Set	\$39.95

Order online at
www.carmelclarion.com

Phone: 202 640-2201 1-877-845-4560 (toll free)

April-June 2010

CARMEL CLARION

17

Nairobi News

In this issue we meet our brothers in Temporary Vows:

Br. David Benedict Koome Kiboori (Kenyan) is entering third year of theology.



Br. James Kithome Mulu (Kenyan) is a brother candidate who just finished his second year of studies in preparation to become a secondary school teacher.



Br. Julius Muturi Gitau (Kenyan)



Br. Peter Agala Mwabishi (Kenyan)

Both graduated from Consolata Institute of Philosophy, completed a year in the novitiate, and took temporary vows on July 1, 2010.



Br. Samson Ongaki Gawaro (Kenyan) finished theology in February and is now making "second novitiate" in the Ivory Coast.

The Prayer of the Church

By St. Teresa Benedicta of the Cross (Edith Stein)

“Through him, with him, and in him in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, for ever and ever.” With these solemn words, the priest ends the Eucharistic prayer at the center of which is the mysterious event of the consecration. These words at the same time encapsulate the prayer of the church: honor and glory to the triune God through, with, and in Christ. Although the words are directed to the Father, all glorification of the Father is at the same time glorification of the Son and of the Holy Spirit. Indeed, the prayer extols the majesty that the Father imparts to the Son and that both impart to the Holy Spirit from eternity to eternity.



All praise of God is *through, with, and in* Christ. *Through* him, because only through Christ does humanity have access to the Father and because his existence as God-man and his work of salvation are the fullest glorification of the Father; *with* him, because all authentic prayer is the fruit of union with Christ and at the same time buttresses this union, and because in honoring the Son one honors the Father and vice versa; *in* him, because the praying church is Christ himself, with every individual praying member as a part of his Mystical Body, and because the Father is in the Son and the Son the reflection of the Father, who makes his majesty visible. The dual meanings of *through, with, and in* clearly express the God-man's mediation.

The prayer of the church is the prayer of the ever-living Christ. Its prototype is Christ's prayer during his human life.

1. The Prayer of the Church as Liturgy and Eucharist

The Gospels tell us that Christ prayed the way a devout Jew faithful to the law prayed.¹ Just as he made pilgrimages to Jerusalem at the prescribed times with his parents as a child, so he later journeyed to the temple to celebrate the high feasts there with his disciples. Surely he sang with holy enthusiasm along with his people the exultant hymns in which the pilgrim's joyous anticipation streamed forth: "I rejoiced when I heard them say: Let us go to God's house" (Ps 122:1). From his last supper with his disciples, we know that Jesus said the old blessings over bread, wine, and the fruits of the earth, as they are prayed to this day.² So he fulfilled one of the most sacred religious duties: the ceremonial Passover Seder to commemorate deliverance from slavery in Egypt. And perhaps this very gathering gives us the most profound glimpse into Christ's prayer and the key to understanding the prayer of the church.

While they were at supper, he took bread, said the blessing, broke the bread, and gave it to his disciples, saying, "Take this, all of you, and eat it: this is my body which will be given up for you."

In the same way, he took the cup, filled with wine. He gave you thanks, and giving the cup to his disciples, said, "Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven."³

1 Judaism had and has its richly formed liturgy for public as well as for family worship, for feast days and for ordinary days.

2 "Praise to you, our Eternal God, King of the Universe, who brings forth bread from the earth...who creates the fruit of the vine."

3 Mt 26:26-28.

Blessing and distributing bread and wine were part of the Passover rite. But here both receive an entirely new meaning. This is where the life of the church begins. Only at Pentecost will it appear publicly as a Spirit-filled and visible community. But here at the Passover meal the seeds of the vineyard are planted that make the outpouring of the Spirit possible. In the mouth of Christ, the old blessings become life-giving words. The fruits of the earth become his body and blood, filled with his life. Visible creation, which he entered when he became a human being, is now united with him in a new, mysterious way. The things that serve to sustain human life are fundamentally transformed, and the people who partake of them in faith are transformed too, drawn into the unity of life with Christ and filled with his divine life. The Word's life-giving power is bound to the sacrifice. The Word became flesh in order to surrender the life he assumed, to offer himself and a creation redeemed by his sacrifice in praise to the Creator. Through the Lord's last supper, the Passover meal of the Old Covenant is converted into the Easter meal of the New Covenant: into the sacrifice on the cross at Golgotha and those joyous meals between Easter and Ascension when the disciples recognized the Lord in the breaking of bread, and into the sacrifice of the Mass with Holy Communion.

As the Lord took the cup, he gave thanks. This recalls the words of blessing thanking the Creator. But we also know that Christ used to give thanks when,

prior to a miracle, he raised his eyes to his Father in heaven.⁴ He gives thanks because he knows in advance that he will be heard. He gives thanks for the divine power that he carries in himself and by means of which he will demonstrate the omnipotence of the Creator to human eyes. He gives thanks for the work of salvation that he is permitted to accomplish, and *through* this work, which is in fact itself the glorification of the triune Godhead, because it restores this Godhead's distorted image to pure beauty. Therefore the whole perpetual sacrificial offering of Christ—at the cross, in the holy Mass, and in the eternal glory of heaven—can be conceived as a single great thanksgiving—as Eucharist: as gratitude for creation, salvation, and consummation. Christ presents himself in the name of all creation, whose prototype he is and to which he descended to renew it from the inside out and lead it to perfection. But he also calls upon the entire created world itself,

united with him, to give the Creator the tribute of thanks that is his due. Some understanding of this Eucharistic character of prayer had already been revealed under the Old Covenant. The wondrous form of the tent of meeting, and later, of Solomon's temple, erected as it was according to divine specifications, was considered an image of the entire creation, assembled in worship and service around its Lord. The tent around which the people of Israel camped during their wanderings in the wilderness was called the "home of God among us" (Ex 38:21). It was thought of as a "home below," in contrast to a "higher home."⁵ "O Lord, I love the house where you dwell, the place where your glory abides," sings the Psalmist (Ps 26:8), because the tent of meeting is "valued as much as the creation of the world." As the heavens in the creation story were stretched out like a carpet, so carpets were prescribed as walls for the tent. As the waters of the earth were separated from the waters of the heavens, so the curtain separated the Holy



4 For example, before awakening Lazarus (Jn 11:41-42).

5 Cf. N. Glatzer and L. Straub, *Sendung und Schicksal: Aus dem Schrifttum des nachbiblischen Judentums [Mission and Fate: From the Writings of Post-Biblical Judaism]* (Berlin: Schocken-Verlag, 1931), pp. 2ff.

of Holies from the outer rooms. The “bronze” sea is modeled after the sea that is contained by its shores. The seven-branched light in the tent stands for the heavenly lights. Lambs and birds stand for the swarms of life teeming in the water, on the earth, and in the air. And as the earth is handed over to people, so in the sanctuary there stands the high priest “who is purified to act and to serve before God.” Moses blessed, anointed, and sanctified the completed house as the Lord blessed and sanctified the work of his hands on the seventh day. The Lord’s house was to be a witness to God on earth just as heaven and earth are witnesses to him (Dt 30:19).

In place of Solomon’s temple, Christ has built a temple of living stones, the communion of saints. At its center, he stands as the eternal high priest; on its altar he is himself the perpetual sacrifice. And, in turn, the whole of creation is drawn into the “liturgy,” the ceremonial worship service: the fruits of the earth as the mysterious offerings, the flowers and the lighted candlesticks, the carpets and the curtain, the ordained priest, and the anointing and blessing of God’s house. Not even the cherubim are missing. Fashioned by the hand of the artist, the visible forms stand watch beside the Holy of Holies. And, as living copies of them, the “monks resembling angels”⁶ surround the sacrificial altar and make sure that the praise of God does not cease, as in heaven so on earth. The solemn prayers they recite as the resonant mouth of the church frame the holy sacrifice. They also frame, permeate, and consecrate all other “daily work,” so that prayer and work become a single *opus Dei*, a single “liturgy.”



Friars at prayer.

Their readings from the holy Scriptures and from the fathers, from the menologies of the church and the teachings of its principal pastors, are a great, continually swelling hymn of praise to the rule of providence and to the progressive actualization of the eternal plan of salvation. Their morning hymns of praise call all of creation together to unite once more in praising the Lord: mountains and hills, streams and rivers, seas and lands and all that inhabit them, clouds and winds, rain and snow, all peoples of the earth, every class and race of people, and finally also the inhabitants

of heaven, the angels and the saints. Not only in representations giving them human form and made by human hands are they to participate in the great Eucharist of creation, but they are to be involved as personal beings—or better, we are to unite ourselves through our liturgy to their eternal praise of God.

“We” here refers not just to the religious who are called to give solemn praise to God, but to all Christian people. When these stream into cathedrals and chapels on holy days, when they joyously participate daily in worship using the “people’s choral Mass” and the new “folk Mass” forms, they show that they are conscious of their calling to praise God. The liturgical unity of the heavenly with the earthly church, both of which thank God “through Christ,” finds its most powerful expression in the preface and Sanctus of the Mass. However, the liturgy leaves no doubt that we are not yet full citizens of the heavenly Jerusalem, but pilgrims on the way to our eternal home. We must always prepare ourselves before we may dare to lift our eyes to the luminous heights and to unite our voices with the “holy, holy, holy” of the heavenly chorus. Each created thing to be used in the worship service must be withdrawn from its profane use, must be purified and consecrated. Before the priest climbs the steps to the altar, he must cleanse himself by acknowledging his sins, and the faithful must do so with him. Prior to each step as the offertory continues, he must repeat his plea for the forgiveness of sins—for himself and for

⁶ Erik Peterson in Buck von demEngeln [Book of the Angels] (Leipzig: Verlag Hegner, 1935) has shown in an unsurpassed way the union of the heavenly and earthly Jerusalem in the celebration of the liturgy. [This work is available in English as *The Angels and the Liturgy*, trans. Ronald Walls (New York, NY: Herder & Herder, 1964).—Tr.]

those gathered around him as well as for all to whom the fruits of the sacrifice are to flow. The sacrifice itself is a sacrifice of expiation that transforms the faithful as it transforms the gifts, unlocks heaven for them, and enables them to sing a hymn of praise pleasing to God. All that we need to be received into the communion of saints is summed up in the seven petitions of the Our Father, which the Lord did not pray in his own name, but to instruct us. We say it before communion, and when we say it sincerely and from our hearts and receive communion in the proper spirit, it fulfills all our petitions. Communion delivers us from evil, because it cleanses us of sin and gives us peace of heart that takes away the sting of all other “evils.” It brings us the forgiveness of past sins⁷ and strengthens us in the face of temptations. It is itself the bread of life that we need daily to grow into eternal life. It makes our will into an instrument at God’s disposal. Thereby it lays the foundation for the kingdom of God in us and gives us clean lips and a pure heart to glorify God’s holy name.

So we see again how the offertory, communion, and praise of God [in the Divine Office] are internally related. Participation in the sacrifice and in the sacrificial meal actually transforms the soul into a living stone in the city of God—in fact, each individual soul into a temple of God.

2. Solitary Dialogue with God as the Prayer of the Church

The individual human soul a temple of God—this opens to us an entirely new, broad vista. The prayer life of Jesus was to be the key to understanding the prayer of the church. We saw that Christ took part in the public and prescribed worship services of his people, i.e., in what one usually calls “liturgy.” He brought the liturgy into the most intimate relationship with his sacrificial offering and so for the first time gave it its full and true meaning—that of thankful homage of creation to its Creator. This is precisely how he transformed the liturgy of the Old Covenant into that of the New.

But Jesus did not merely participate in public and prescribed worship services. Perhaps even more often the Gospels tell of solitary prayer in the still of the night, on open mountaintops, in the wilderness far from people. Jesus’ public ministry was preceded by forty days and forty nights of prayer.⁸ Before he chose and commissioned his twelve apostles, he withdrew into the isolation of the mountains.⁹ By his hour on the Mount of Olives, he prepared himself for his road to Golgotha. A few short words tell us what he implored of his Father during this most difficult hour of his life, words that are given to us as guiding stars for our own hours on the Mount of Olives. “Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.”¹⁰

Like lightning, these words for an instant illumine for us the innermost spiritual life of Jesus, the unfathomable mystery of his God-man existence and his dialogue with the Father. Surely, this dialogue was life-long and uninterrupted. Christ prayed interiorly not only when he had withdrawn from the crowd, but also when he was among people. And once he allowed us to look extensively and deeply at this secret dialogue. It was not long before the hour of the Mount of Olives; in fact, it was immediately before they set out to go there at the end of the Last Supper, which we recognize as the actual hour of the birth of the church. “Having loved his own...,



7 Naturally, it is a prerequisite that one is not burdened with serious sins; otherwise, one could not receive Holy Communion “in the proper spirit.”

8 Mt 4:1-2.

9 Lk6:12.

10 Lk 22:42.

he loved them to the end.”¹¹ He knew that this was their last time together, and he wanted to give them as much as he in any way could. He had to restrain himself from saying more. But he surely knew that they could not bear any more, in fact, that they could not even grasp this little bit. The Spirit of Truth had to come first to open their eyes for it. And after he had said and done everything that he could say and do, he lifted his eyes to heaven and spoke to the Father in their presence.¹² We call these words Jesus’ great high priestly prayer, for this talking alone with God also had its antecedent in the Old Covenant. Once a year on the greatest and most holy day of the year, on the Day of Atonement, the high priest stepped into the Holy of Holies before the face of the Lord “to pray for himself and his household and the whole congregation of Israel.”¹³ He sprinkled the throne of grace with the blood of a young bull and a goat, which he previously had to slaughter, and in this way absolved himself and his house “of the impurities of the sons of Israel and of their transgressions and of all their sins.”¹⁴ No person was to be in the tent (i.e., in

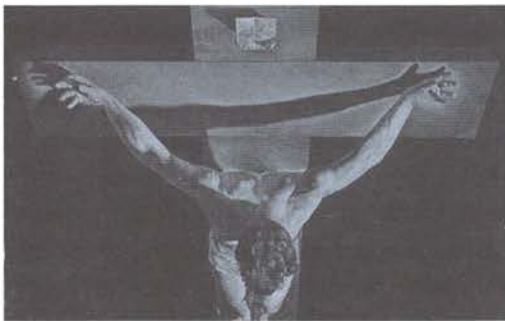
the holy place that lay in front of the Holy of Holies) when the high priest stepped into God’s presence in this awesomely sacred place, this place where no one but he entered and he himself only at this hour. And even now he had to burn incense “so that a cloud of smoke... would veil the judgment throne...and he not die.”¹⁵ This solitary dialogue took place in deepest mystery.

The Day of Atonement is the Old Testament antecedent of Good Friday. The ram that is slaughtered for the sins of the people represents the spotless Lamb of God (so did, no doubt, that other—chosen by lot and burdened with the sins of the people—that was driven into the wilderness).

And the high priest descended from Aaron foreshadows the eternal high priest. Just as Christ anticipated his sacrificial death during the last supper, so he also anticipated the high priestly prayer. He did not have to bring for himself an offering for sin because he was without sin. He did not have to await the hour prescribed by the Law, nor to seek out the Holy of Holies in the temple.

He stands, always and everywhere, before the face of God; his own soul is the Holy of Holies. It is not only God’s dwelling, but is also essentially and indissolubly united to God. He does not have to conceal himself from God by a protective cloud of incense. He gazes upon the uncovered face of the Eternal One and has nothing to fear. Looking at the Father will not kill him. And he unlocks the mystery of the high priest’s realm. All who belong to him may hear how, in the Holy of Holies of his heart, he speaks to his Father; they are to experience what is going on and are to learn to speak to the Father in their own hearts.¹⁶

The Savior’s high priestly prayer unveils the mystery of the inner life: the circumincession of the Divine Persons and the indwelling of God in the soul. In these mysterious depths the work of salvation was prepared and



The Christ of John of the Cross

¹¹ Jn 13:1.

¹² Jn 17.

¹³ Lv 16:17.

¹⁴ Lv 16:16.

¹⁵ Lv 16:13.

¹⁶ Because the limits of this essay do not permit me to cite Jesus’ entire high priestly prayer, I must ask readers to take up St. John’s Gospel at this point and re-read chapter 17.

accomplished itself in concealment and silence. And so it will continue until the union of all is actually accomplished at the end of time. The decision for the Redemption was conceived in the eternal silence of the inner divine life. The power of the Holy Spirit came over the Virgin praying alone in the hidden, silent room in Nazareth and brought about the Incarnation of the Savior. Congregating around the silently praying Virgin, the emergent church awaited the promised new outpouring of the Spirit that was to quicken it into inner clarity and fruitful outer effectiveness. In the night of blindness that God laid over his eyes, Saul awaited in solitary prayer the Lord's answer to his question, "What do you want me to do?"¹⁷ In solitary prayer Peter was prepared for his mission to the Gentiles.¹⁸ And so it has remained all through the centuries. In the silent dialogue with their Lord of souls consecrated to God, the events of church history are prepared that, visible far and wide, renew the face of the earth. The Virgin, who kept every word sent from God in her heart, is the model for such attentive souls in whom Jesus' high priestly prayer comes to life again and again. And women who, like her, were totally self-forgetful because they were steeped in the life and suffering of Christ, were the Lord's preferred choice as instruments to accomplish great things in the church: a St. Bridget, a Catherine of Siena. And when St. Teresa, the powerful reformer of her Order at a time of widespread falling away from the faith, wished to come to the rescue of the church, she saw the renewal of true interior life as the means toward this end. Teresa was very disturbed by the news of the continually spreading movement of apostasy:



...As though I could do something or were something, I cried to the Lord and begged him that I might remedy so much evil. It seemed to me that I would have given a thousand lives to save one soul out of the many that were being lost there. I realized I was a woman and wretched and incapable of doing any of the useful things I desired to do in the service of the Lord. All my longing was and still is that since He has so many enemies and so few friends that these few friends be good ones. As a result I resolved to do the little that was in my power; that is, to follow the evangelical counsels as perfectly as I could and strive that these few persons who live here do the same. I did this trusting in the great goodness of God.... Since we would all be occupied in continual prayer for those who are the defenders of the Church and for preachers and for learned men who protect her from attack, we could help as much as possible this Lord of mine who is so roughly treated by those for whom He has done so much good; it seems these traitors would want Him to be crucified again...

O my Sisters in Christ, help me beg these things of the Lord. This is why he has gathered you together here. This is your vocation.¹⁹

To Teresa it seemed necessary to use:

...the approach of a lord when in time of war his land is overrun with enemies and he finds himself restricted on all sides. He withdraws to a city that he has well fortified and from there sometimes strikes his foe. Those who are in the city, being chosen people, are such that they can do more by themselves than many cowardly soldiers can. And often victory is won in this way...

But why have I said this? So that you understand, my Sisters, that what we must ask God is that in this little castle where there are already good Christians not one of us will go over to the enemy and that God will make the captains this castle..., who are the preachers and theologians, very advanced

¹⁷ Acts 9.

¹⁸ Acts 10.

¹⁹ *The Way of Perfection*, in *Schriften derheiligen Teresa von Jesus*, vol. 2, ch. 1 (Regensburg, 1907). [English translation in *The Collected Works of St. Teresa of Avila*, trans. Kieran Kavanaugh and Otilio Rodriguez, vol. 2, (Washington, DC: ICS Publications, 1980), ch. 1, sec. 1 and 5, pp. 41 and 42.—Tr.]

in the way of the Lord. Since most of them belong to religious orders, ask God that they advance very far in the perfection of religious life and their vocation....

These persons must live among men, deal with men..., and even sometimes outwardly behave as such men do. Do you think, my daughters, that little is required for them to deal with the world, live in the world, engage in its business..., while interiorly remaining its strangers...; in sum, not being men but angels? For if they do not live in this way, they do not deserve to be called captains; nor may the Lord allow them to leave their cells, for they will do more harm than good. This is not the time for seeing imperfections in those who must teach....

Is it not the world they have to deal with? Have no fear that the world will forgive this deficiency; nor is there any imperfection it fails to recognize. It will overlook many good things and perhaps not even consider them good; but have no fear that it will overlook any evil or imperfect things. Now I wonder who it is that teaches people in the world about perfection, not so much that these people might seek perfection..., but that they might condemn others.... So, then, do not think that little help from God is necessary for this great battle these preachers and theologians are fighting; a very great deal is necessary...

So, then, I beg you for the love of the Lord to ask His Majesty to hear us in this matter. Miserable though I am, I ask His Majesty this since it is for His glory and the good of the Church; this glory and good is the object of my desires...

And when your prayers, desires, disciplines, and fasts are not directed toward obtaining these things I mentioned, reflect on how you are not accomplishing or fulfilling the purpose for which the Lord brought you here together."²⁰



Cave Under the Altar, Stella Maris Carmelite Monastery

What gave this religious, who had been living prayerfully in a monastery cell for decades, the passionate desire to do something for the church and the keen eye for the needs and demands of her time? It was precisely that she lived in prayer and allowed herself to be drawn ever more deeply by the Lord into the depths of her “interior castle” until she reached that obscure room where he could say to her, “that now it was time that she consider as her own what belonged to him, and that he would take care of what was hers.”²¹ Therefore, she could no longer do anything more than “with zeal be zealous for the Lord, the God of Hosts” (words of our Holy Father, Elijah, which have been taken as a motto on the shield of the Order).

Whoever surrenders unconditionally to the Lord will be chosen by him as an instrument for building his kingdom. The Lord alone knows how much the prayer of St. Teresa and her daughters contributed to protect Spain from dis-

senting from the faith, and what power it exerted in the heated battles regarding the faith in France, the Netherlands, and Germany.

Official history is silent about these invisible and incalculable forces. But they are recognized by the trust of the faithful and the carefully balanced judgment of the church after extensive investigations. And our time is more and more determined, when all else fails, to hope for ultimate salvation from these hidden sources.

20 *The Way of Perfection*, ch. 3. Both of these passages are regularly read in our Order on Ember Days [in Edith Stein’s time—Tr.].

21 *Interior Castle*, Seventh Dwelling Place, ch 2, sec. 1. [Also contained in *The Collected Works of St. Teresa of Avila*, trans. Kavanaugh and Rodriguez, vol. 2 (Washington, DC: ICS Publications, 1980)—Tr.]

3. Inner Life and Outer Form and Action

The work of salvation takes place in obscurity and stillness. In the heart's quiet dialogue with God the living building blocks out of which the kingdom of God grows are prepared, the chosen instruments for the construction forged. The mystical stream that flows through all centuries is no spurious tributary that has strayed from the prayer life of the church—it is its deepest life. When this mystical stream breaks through traditional forms, it does so because the Spirit that blows where it will is living in it, this Spirit that has created all traditional forms and must ever create new ones. Without him there would be no liturgy and no church. Was not the soul of the royal psalmist a harp whose strings resounded under the gentle breath of the Holy Spirit? From the overflowing heart of the Virgin Mary blessed by God streamed the exultant hymn of the “Magnificat.” When the angel’s mysterious word became visible reality, the prophetic “Benedictus” hymn unsealed the lips of the old priest Zechariah, who had been struck dumb. Whatever arose from spirit-filled hearts found expression in words and melodies and continues to be communicated from mouth to mouth. The “Divine Office” is to see that it continues to resound from generation to generation.

So the mystical stream forms the many-voiced, continually swelling hymn of praise to the triune God, the Creator, the Redeemer, and the Perfecter. Therefore, it is not a question of placing the inner prayer free of all traditional forms as “subjective” piety in contrast to the liturgy as the “objective” prayer of the church. All authentic prayer is prayer of the church. Through every sincere prayer something happens in the church, and it is the church itself that is praying therein, for it is the Holy Spirit living in the church that intercedes for every individual soul “with sighs too deep for words.”²² This is exactly what “authentic” prayer is, for “no one can say ‘Jesus is Lord’ except by the Holy Spirit.”²³ What could the prayer of the church be, if not great lovers giving themselves to God who is love!

The unbounded loving surrender to God and God’s return gift, full and enduring union, this is the highest elevation of the heart attainable, the highest level of prayer. Souls who have attained it are truly the heart of the church, and in them lives Jesus’ high priestly love. Hidden with Christ in God, they can do nothing but radiate to other hearts the divine love that fills them and so participate in the perfection of all into unity in God, which was and is Jesus’ great desire. This was how Marie Antoinette de Geuser understood her vocation. She had to undertake this highest Christian duty in the midst of the world. Her way is certainly a very meaningful and strengthening model for the many people who, having become radically serious about their inner lives, want to stand up for the church and who cannot follow this call into the seclusion of a monastery. The soul that has achieved the highest level of mystical prayer and entered into the



Stella Maris Carmelite Monastery, Our Lady of Mt. Carmel behind the altar, and cave below.

22 Rom 8:26.

23 1 Cor 12:3.

“calm activity of divine life” no longer thinks of anything but of giving itself to the apostolate to which God has called it.

This is repose in orderliness and, at the same time, activity free of all constraint. The soul conducts the battle in peace, because it is acting entirely from the viewpoint of eternal decrees. She knows that the will of her God will be perfectly fulfilled to his greater glory, because—though the human will often, as it were, sets limits for divine omnipotence—that divine omnipotence triumphs after all by creating something magnificent out of whatever material is left. This victory of divine power over human freedom, which he nevertheless permits to do as it pleases, is one of the most wonderful and adorable aspects of God’s plan for the world...²⁴

When Marie Antoinette de Geuser wrote this letter, she was near the threshold of eternity. Only a thin veil still separated her from that final consummation that we call living in glory.

For those blessed souls who have entered into the unity of life in God, everything is one: rest and activity, looking and acting, silence and speaking, listening and communicating, surrender in loving acceptance and an outpouring of love in grateful songs of praise.



Dispute on the Blessed Sacrament by Raphael, in Vatican City Museum

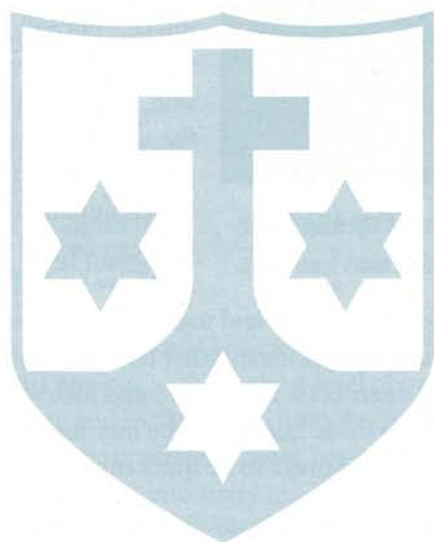
As long as we are still on the way—and the farther away from the goal the more intensely—we are still subject to temporal laws, and are instructed to actualize in ourselves, one after another and all the members complementing each other mutually, the divine life in all its fullness. We need hours for listening silently and allowing the Word of God to act on us until it moves us to bear fruit in an offering of praise and an offering of action. We need to have traditional forms and to participate in public and prescribed worship services so our interior life will remain vital and on the right track, and so it will find appropriate expression. There must be special places on earth for the solemn praise of God, places where this praise is formed into the greatest perfection of which humankind is capable. From such places it can ascend to heaven for the whole church and have an influence on the church’s members; it can awaken the interior life in them and make them zealous for external unanimity. But it must be enlivened from within by this means: that here, too, room must be made for silent recollection. Otherwise, it will degenerate into a rigid and lifeless lip service.²⁵ And protection from such dangers is provided by those homes for the interior life where souls stand before the face of God in solitude and silence in order to be quickening love in the heart of the church.²⁶

24 Marie de la Trinite, *Lettres de “Consummata” a une Carmelite* (Carmel d’Avignon, 1930), letter of September 27, 1917. Published in German as *Briefe in den Karmel* (Regensburg: Pustet, 1934), pp. 263ff. [See also Raoul Plus, *Consummata: Marie Antoinette de Geuser, her Life and Letters*, English edition by George Baker (New York, NY: Benziger, 1931).—Tr.]

25 “There is one interior adoration...adoration in Spirit, which abides in the depths of human nature, in its understanding and in its will; it is authentic, superior adoration, without which outer adoration remains without life.” From “O mein Gott, Dreifaltigkeit, den ich anbe”: Gebet der Schwester Elisabeth von der Heiligsten Dreifaltigkeit [“O My God, Trinity Whom I Adore”: Prayer of Sister Elizabeth of the Trinity], interpreted by Dom Eugene Vandeur, OSB (Regensburg, 1931), p. 23. [English translation: *Trinity Whom I Adore*, trans. Dominican Nuns of Corpus Christi Monastery (New York, NY: Pustet, 1953).—Tr.]

26 [There are oblique references in this sentence to the Carmelite Rule and to St. Therese, who said she wished to be love in the heart of the church.—Tr.]

However, the way to the interior life as well as to the choirs of blessed spirits who sing the eternal *Sanctus* is Christ. His blood is the curtain through which we enter into the Holiest of Holies, the Divine Life. In baptism and in the sacrament of reconciliation, his blood cleanses us of our sins, opens our eyes to eternal light, our ears to hearing God's word. It opens our lips to sing his praise, to pray in expiation, in petition, in thanksgiving, all of which are but varying forms of adoration, i.e., of the creature's homage to the Almighty and All-benevolent One. In the sacrament of confirmation, Christ's blood marks and strengthens the soldiers of Christ so that they candidly profess their allegiance. However, above all, we are made members of the Body of Christ by virtue of the sacrament in which Christ himself is present. When we partake of the sacrifice and receive Holy Communion and are nourished by the flesh and blood of Jesus, we ourselves become his flesh and his blood. And only if and insofar as we are members of his Body, can his spirit quicken and govern us. "It is the Spirit that quickens, for the Spirit gives life to the members. But it only quickens members of its own body... The Christian must fear nothing as much as being separated from the Body of Christ. For when separated from Christ's Body, the Christian is no longer his member, is no longer quickened by his Spirit..."²⁷ However, we become members of the Body of Christ "not only through love..., but in all reality, through becoming one with his flesh: For this is effected through the food that he has given us in order to show us his longing for us. This is why he has submerged himself in us and allowed his body to take form in us. We, then, are one, just as the body is joined to the head..."²⁸ As members of his Body, animated by his Spirit, we bring ourselves "through him, with him, and in him" as a sacrifice and join in the eternal hymn of thanksgiving. Therefore, after receiving the holy meal, the church permits us to say: "Satisfied by such great gifts, grant, we beseech you, Lord, that these gifts we have received these gifts we have received be for our salvation and that we never cease praising you."²⁹ ☩



27 St. Augustine, "Tract. 27 in Joannem," from the Roman Breviary [of Edith Stein's day—Tr.], readings 8 and 9 of the third day in the octave of Corpus Christi.

28 Loc. cit., St. John Chrysostom, "Homily 61 to the people of Antioch," fourth reading.

29 Roman Missal [of Edith Stein's day-Tr.], Postcommunion for the first Sunday after Pentecost.

Retreat News from the Northeast Region

September 24-26, 2010 District VI: Fr Thomas Ochieng' Otang'a, OCD will give an OCDS weekend retreat at the Franciscan Guest House, St. Anthony's Monastery in Kennebunk, ME. Deposit: \$50 (non-refundable) due on or before May 1, 2010. Total costs: \$145 per person for double occupancy; \$185 for single occupancy (very limited). Final payment is due July 1, 2010. If there is room, other members may apply. Contact: Sharon Beaver, 3 Wanda Lane, Nashua, NH 03062, sharon@secularcarmelite.com phone (603) 888-7388; or Alice Slattery, 9 Cornell Road, Framingham, MA 01701-3918 e-mail: iceal@comcast.com; phone: (508) 877-4238.

October 8-10, 2010 District III: "Good Friends of Jesus" by Fr. David Centner, OCD weekend retreat at Christ the King Retreat House, in Syracuse, NY. Cost \$165. Contact Joyce Ponserella: cell phone 518-248-4291; email: SrMary-Sunshine@aol.com.

November 13, 2010 District V: Day of Recollection on "The Beatitudes" by Fr. Kevin Culligan at the Marian Center [Betania 2] in Medway, MA; 9 AM to 4:30 PM. Cost: \$30. Contact: Julie DiScipio, 180 Marlboro Street, Wollaston, MA 02170.



Question of the Month

How can we get the OCDS Main Office to be more responsive to email and/or phone messages?

Please identify your OCDS community MEETING LOCATION, which is listed on your Roster, as the first words in the subject line of an email, followed by the topic you wish to address. Be sure to include the same information in a phone message, NOT JUST YOUR NAME OR RELIGIOUS TITLE OF YOUR COMMUNITY. Without this, additional research is required before we can even begin to help you. Also, remember at times of high volume, we have to prioritize your messages. So, please be patient with us as only Fr. Regis and Liane handle all communications and administrative tasks relating to our 155 OCDS communities and 4013 members. We are available to take phone calls Monday, Wednesday, and Friday from 9:00am to 2:00pm.

Edith Stein's Humor and Compassion

By John Sullivan, O.C.D.

The life and writings of Edith Stein, philosopher and Carmelite nun, reveal a subtle sense of humor and exhibit a selfless spirit of compassion and concern for others.

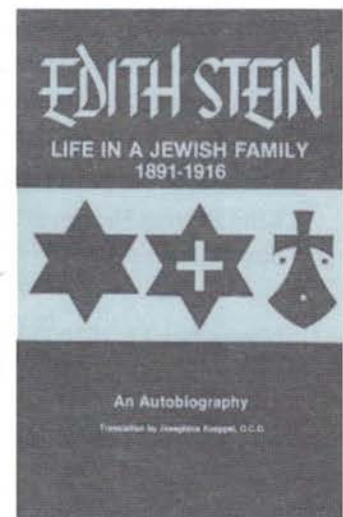
Most experts on Edith Stein would agree that all her professional activities, philosophizing and religious questing had a deeper understanding of the human spirit as their preeminent goal. Her own best summary of this preoccupation was to say, as she did in her autobiography, *Life in a Jewish Family*, that “the constitution of the human person was something personally close to my heart” (397). This made her someone who, in the words of the neo-scholastic philosopher Daniel Feuling, “had a yearning to attain to the deeper sense of our human being and existence that kept her constantly on the watch, both personally and as a scholar, for the great interconnections which permeate existence – in men and women, in the world and in being itself” (162). The prospects and the projects of the human scene were what sustained her interest as she worked to increase human freedom around her.

Those familiar with her life and writings also recognize that she seldom spared herself in her “incessant search for the truth,” as Pope John Paul II said in his homily for her beatification (300). They would agree that she demonstrated a great deal of earnest zeal, intellectual rigor as well as vigor, and unflagging seriousness in the task. Such traits are certainly admirable. Yet they could easily convey an image of Edith Stein as a “dull” girl, “all work and no play.” At least one European Stein expert seems to suggest that the photos from a particular phase of her life betray a “melancholic” Edith.¹

Can we uncover in Edith Stein, then, not only a sense of compassion but of humor as well? Or should we feel that, as a distinguished philosopher (and now Saint of the Catholic Church), she harbored thoughts too deep and serious to allow any room for humor? Our response in this article can only be preliminary. Still, we hope to provide evidence here for a positive answer to the first question, and a negative to the second; Edith Stein's life and writings do reveal a woman of humor and compassion. To show this, however, we need to begin with a working definition of humor.

Introductory Remarks About Humor

Clearly, humor is more than mere joke telling. Indeed, theories of humor are as varied as those who have proposed them, from the ancient Greeks down to Henri Bergson and contemporary authors.² Many definitions of the past, and much of what passes for comedy today, might seem to suggest that “the emotions discharged in laughter always contain an element of aggressive-



- 1 Romaeus Leuven, *Edith Stein: Mijn Weg naar de Waarheid* (Druuten: “De Maas & Waler,” 1980), 121. But see, on the other hand, the testimonies gathered by Waltraud Herbstrith, chap. 4 “Die Frede im Leben Edith Steins,” *Edith Stein — Versöhnerin zwischen Juden und Christen* (Leutesdorf: Johannes Verlag, 1987), 23-49; and Stein's own long reflection on joy in *The Science of the Cross*, trans. Hilda Graef (Chicago, IL: H. Regnery Co., 1961), 65-81.
- 2 Among philosophers, Aristotle in the *Poetics* lists the laughable as a subdivision of the ugly, while Thomas Hobbes defines “the passion of laughter” as “nothing else but sudden glory arising from a sudden conception of some eminency in ourselves by comparison with the infirmity of others, or with our own formerly” (*Leviathan*, 1651), and Immanuel Kant speaks of “the sudden transformation of ten expectation into nothing.” See also D.H. Munro, “Humor,” in *The Encyclopedia of Philosophy*, ed. Paul Edwards (New York, NY: Macmillan, 1967), 4:90-93; idem, *Argument of Laughter* (Cambridge, 1951); Henri Bergson, *Laughter*, trans. Cloudesley Brereton and Fred Rothwell (London: 1911); Arthur Koestler, “Humor and Wit,” in *The New Encyclopedia Britannica*, 15th ed. (Chicago: Helen Hemingway Benton, 1974), Macropaedia 9:5-11.

ness” and sometimes even of cruelty (Koestler 6). In these pages, however, we follow a more benign tradition, well expressed by Stephen Leacock in his article in *Encyclopedia Britannica*:

Humor may be defined as the sense within us which sets up a kindly contemplation of the incongruities of life, and the expression of that sense in art.... The element of kindness is essential to humor: there must not only be perception of the peculiarities, the contrasts and the shortcomings which lend to any character or circumstance an incongruous aspect, but there must be a tolerance or acceptance of them. Where indignation is aroused the humorous conception is lost and amusement ends. (11:883)

In other words, authentic humor implies the ability to resonate with the pathos in Shakespeare’s famous observation (on the lips of Puck in *A Midsummer Night’s Dream*): “Lord, what fools these mortals be!” (Act 3, scene 2, line 115). The Bard’s advice to us is to take ourselves for what we are, not something greater than life; to take ourselves, rather, as a small piece of that baffling puzzle which will oftentimes lead us to smile at our inadequacies. Gales of laughter are not what we’re expected to produce in others or induce in ourselves, but good, “kindly” admissions of the foolishness and incongruity we frequently cause and witness around us. That is what having a sense of humor involves.

**...good, “kindly”
admissions of the
foolishness and
incongruity we
frequently cause and
witness around us.**

A few scattered and unscientific examples tend to confirm this view. My copy of *The Complete Works of Shakespeare* includes the word “fool” in its glossary and defines it as “a term of endearment or compassion”; true humor moves us to feel with (*com + pati*), and not just laugh at or about, others. TWA’s April, 1989 *Ambassador* magazine conjured up this same connection between humor and compassion when it characterized the works of Samuel Beckett as “tragicomic, absurd, haunting, bitterly misanthropic yet filled with compassion for the human condition.” A saint, well before she was declared a saint, was overheard sighing to be spared the burden of non-humorous people: “God, deliver me from sour-faced saints.” As many know, the source of that memorable one-liner was Teresa of Avila. And mention of a churchperson like St. Teresa reminds us of what Umberto Eco tried to illustrate in *The Name of the Rose* – regardless

of whether Aristotle’s manuscript on comedy ever did exist³ – that true holiness actually springs to the defense of humor, and that only a basically unchristian attitude would consider it both unseemly and subversive.

The point, then, is this: Humor pervades the thoughts and emotions of any healthy human being; humor, in fact, characterizes us as humans and even distinguishes us from all the other species on earth. One should therefore *expect* numerous instances of humor in the writings of a philosopher of the human person like Edith Stein, and our examination of some of the places where she uses it will reassure us of how well she grasped its nature. In addition, since compassion is included in the understanding of humor used here, the second part of this article will attempt to show its presence both in the freedom generating actions of her life and in passages from her writings.

Humor In Edith Stein

Edith Stein’s autobiographical *Life in a Jewish Family* offers ample material, and several stories in it will do justice both to Stein and to our topic. We begin with some vignettes from the days of her university studies. Two further passages from her doctoral dissertation in philosophy (completed and defended in 1916 at Freiburg-im-Breisgau, under the title of *On the Problem of Empathy*) will complement events described in that part of her autobiography.

³ See Curt Hohoff, “Umberto Eco: Author of the Postmodern,” *Communio* 15 (Summer, 1988): 255.

Texts From *Life in a Jewish Family*

The opening chapter of Edith's autobiographical account (in which she presents the members of her family and relates what happened before she was born) shows her aunt by marriage, Mika, helping to write little plays for family "feasts." Edith, who wrote skits herself, says, "the persons in these plays were portrayed with *loving humor* and keen insight" (35). The expression "loving humor" breathes through the texts to come, and Edith's qualifier "loving" deserves a place alongside the word "humor" wherever true humor is found.

Edith And Her Cousin

Just as the very title of her autobiography bespeaks family life, so family members figure in our first two selections. A cousin is the protagonist of the first, and her description of his reaction to her talents gives us the chance to see what a well-rounded person Edith herself was at the age of twenty.

This time my cousin Erich was also at home. He was a year younger than I and had just begun the *Oberprima*. Now my successful *Abitur* was held up to him as a pattern: this was not at all to his liking. Once, thoroughly vexed because he had verified that I had read Part II of "Faust," he declared: 'People like you only have so much time to read because you're too lazy to take part in any sports!' [Erich either didn't know or had just conveniently forgotten she was an avid tennis player, as she noted earlier on in that same chapter.]

Otherwise, we got along fine together. One afternoon when I returned from somewhere with my aunt, he and another young man were practicing some dance steps to the music of a record-player. As soon as Erich saw me, he asked me whether I could dance. My aunt scolded him for his audacity; but I was both happy and ready to show how accomplished I was.

Thanks to Hans Biberstein [her tennis partner from earlier on!], I knew all the latest steps. Erich had to admit he was outclassed and remarked in sincere admiration: "A girl who's made her *Abitur* and been excused from the orals, who has read "Faust," and who can waltz around to the left, should be featured at the Hansa-Theater (the theater with the largest variety show in Chemnitz)! (182).

Here are familiar enough realities: school rivalry between young family members; their competitiveness abetted by the admiring approval of success from their elders; an attempt to take revenge by embarrassing the rival; and some prudish shock over youthful informality.⁴ Edith adds just the right dose of irony: her interest and skill in both sports and dancing, and her deft closing of the trap Erich thought he was setting. But the outcome provides a warm desolation as the cousin overdoes his admiration, even urging a vaudeville appearance on Edith!

Edith And Her Mother

The second story centers on Edith's dear mother, Auguste Courant Stein. One ought to preface the following narrative with a few background remarks on the importance of Frau Stein to the book of Edith's life.

⁴ In Edith's time, the *Oberprima* was the educational phase just prior to university-level studies, and the *Abitur* was the final examination ("with written and oral portions") required before entering the university; see *Life*, 470-473.



1913, four of the Stein sisters after a tennis game, Rosa, Erna, Frieda and Edith (right)



1921, Auguste Stein with her first granddaughter, Susanne Biberstein, Erna's first child

By showing that Jews find the same pleasures in life as others, the same problems and pains, Edith intended her autobiographical account to be a refutation of the Nazi anti-semitic propaganda current in Germany in the 30s. She began drafting it, in fact, in 1933 when she found herself removed from her teaching job in Münster because of the discriminatory laws against Jews (23-24). To demonstrate the “ordinariness” of her own family life, she places her mother at the center of the book, borrowing some of her mother’s recollections and even calling the first chapter “My Mother Remembers, 1815-1891” (24-25). She goes on to mention Frau Stein up to and including the last page of the last full chapter (the *Life* remained unfinished due to the arrest and subsequent murder of Edith by the Nazis) where she provides her daughter with night-time refreshments during her difficult university studies, leaving Edith only “after a good-night kiss.” Father John Donohue, an editor of *America*, recognized the importance of this close relationship in an article that appeared only a month before the Vatican authorized Stein’s beatification in 1987:

If Edith is beatified, her picture of Auguste Courant, by a divine and tender irony, is likely to rank first in the gallery of portraits drawn by saints of their mothers. It is more complete and memorable than the image of Monica in Augustine’s *Confessions* or of Zélie Guérin in Thérèse of Lisieux’s *Story of a Soul*. (9)

Now for the story about mother and daughter. The year was 1915 and World War I was raging. Soldiers were dying, and Edith, surrounded cozily by the books of her graduate studies, wanted to do her share and help her homeland. So, she volunteered to become a Red Cross nurse and go to a contagious disease hospital. She had to convince Mother Stein that her desire was a good idea:

I had heavy opposition from my mother. I did not even tell her it was a lazaretto [i.e., for those with contagious diseases.] She was well aware that no suggestion of hers that my life would be endangered could ever induce me to change my plans. So as an ultimate deterrent, she told me all the soldiers arrived from the front with clothes overrun with lice and that I could not possibly escape infestation. Naturally that was a scourge I dreaded – but if the people in the trenches all had to suffer from it why should I be better off than they? (A note: the delousing in Weisskirchen was organized so well that I was spared this ordeal. Occasionally I did find some of the little creatures on people’s linens, indeed on washed pieces just taken out of closets.) When this tactic failed, my mother declared with all the energy she could muster: “You will not go with my permission.”

My reply was every bit as determined: “Then I must go without your permission.”

My sisters were downright shocked at my harsh retort. My mother was totally unaccustomed to such opposition. True, Arno or Rosa may often have used harsher language with her. But that happened only in the heat of anger while they were beside themselves and was soon forgotten again. Now, however, granite was striking granite. My mother said no more and was very silent and depressed for several days, a mood which always affected the entire household. But when subsequently I began making my preparations, she, as a matter of course, undertook to provide the complete nurse’s outfit called for. Frieda, who was the most knowledgeable about such things, had to make all the purchases and do all the sewing required. (*Life*, 319)

Despite the apparently confrontational, almost distressing, character of this account, when read in context we soon recognize “the kindly contemplation of the incongruities of life” mentioned above. The humor is there, and intentionally so: a little bit to show the emancipation of Edith as she continues growing up (then at the hardly tender age of twenty-four!), a little to justify hope’s triumph over the unrealized fears of her loving mother.

If we keep in mind that Edith is writing this scene nineteen years after the fact, we can appreciate how the seemingly sharp edge to the struggle of wills between mother and daughter would have already disappeared, nor was she trying to emphasize it. Rather, as she tells the story, Edith



Young Edith Stein while at University of Breslavia (1911 – 1913)

is already a Catholic, preparing to move out once again, this time to the cloistered existence of a Carmelite nun, a decision making the argument over volunteer service seem relatively minor by comparison. We can imagine Edith explaining:

True, nineteen years ago my mother was “unaccustomed to such opposition.” But now, however, she has grown used to other acts of independence from me, and ...she has always survived! Hadn't she already at that time, heard even “harsher” language from my brother and sister? If we were both so vehement then, our exchange was ultimately to their benefit; so they could see the youngest of the seven surviving siblings assuming adulthood with a sense of initiative exactly like that of mother, who was forced to assume leadership of the family when poor father died unexpectedly. I use the image of “granite striking granite” to show how equally resolute we were then, but how resilient we subsequently turned out to be, with no real damage or hurt inflicted. True, mother reverted to silence and acted “depressed” for a few days, but then “as a matter of course” she resurfaced and arranged for my nurse's outfit! (*Life*, 394-95)

As the final touch, Edith caps off her affectionate account by letting us know – with a twinkle in her eye – that neither she nor Mother Stein actually had to fret over the practicalities involved with assembling the nurse's outfit. Her sister Frieda got stuck with all the purchasing and sewing, at her mother's behest, in the wake of the meeting of minds.

Granted, such a story may evoke a gentle smile rather than gales of laughter, but surely it does indicate that Edith Stein possessed the essential element of humor: a loving acceptance of the shortcomings and incongruities of events and individuals. In any case, Edith's work at the contagious disease hospital gave Frau Stein reason to be proud of her daughter, and the next selection comes from the chapter of her *Life* that describes her service there.

Edith As A Nurse

As she says, she left for the Red Cross work on April 7, 1915 and stayed at Mährisch-Weisskirchen in Moravia for about six months until a furlough and eventual release from service. Chapter 8 of her *Life* is a valuable historical document since there are so few surviving eyewitness accounts of what went on, in those “lazarettos,” as they were called. In one way it seems strange, but in another it proves my point about the nature of humor, that perhaps the funniest description of the entire book is found in this chapter:

On one occasion the arrival of a fresh transport kept us busy until late in the evening getting the new arrivals properly adjusted in traction. The officer's room which so far had housed only two occupants was now filled to capacity. Going down the corridor very late, I encountered a most remarkable transport: a gigantic figure lay stark naked on the gurney; a rimless pence-nez perched on the sharply aquiline nose; the head was resting on a red silk pillow. A Polish cavalry-captain was being transferred from the operating room to the officers' room. He had refused to allow them to put a hospital gown on him but had positively insisted that he retain those two items.

...I was informed that the cavalry-captain required private nursing throughout the night... He was wide awake and gave orders in ringing tones which prevented the other officers from sleeping. They were half amused, half despairing...

Repeatedly, my patient asked me to cool his hands and arms with water. Since I had no one else to care for during the night, I was able to perform for him any service he fancied. To be



1915, “Nurse Edith” at a nursing staff party in Moravian Weisskirchen

sure, when the other nurses arrived in the morning, I was free to leave to freshen up a bit. When I returned, I found everyone in an uproar. The badly wounded officer was a nobleman, the nephew of one of the government's ministers who had already inquired about his condition. One could not satisfy the patient. He made one impossible demand after another and filled everyone who approached him with mortal dread. It was time for one of the girls to bring him his breakfast. Not daring to do so, she asked me to take it for her. While she provided for the other officers, I went over to the fearsome one.

"Good morning, little sister," he called out to me. Evidently what he recalled of my services during the night was pleasant. After we had left the room, the maid said to me in respectful awe: "He likes you, Sister. He called you 'Little Sister'"

When I went back into the officers' room, a captain summoned me to his bedside. He had also come in only the night before. "Little Sister," he begged, "See to it that this fellow gets moved into another room. One hasn't got a moment's rest." (360-362)

Though her mother worried about lice, Edith had much different challenges to face. And quite evidently she relishes the chance to stress how humorous was the poor wounded man's insistence on "wearing" just the pence-nez set of glasses and keeping the red silk pillow. Her choice of words "uproar," "immortal dread," "not daring," "the fearsome one" and "not a moment's rest" is a fine exercise in hyperbole to strengthen the tragicomic strain of her reporting. A little later in the chapter she lets us know that the Polish officer died of his wounds, so we'd be wrong to think she's painting the scene totally at his expense. Rather, she deftly plays up the incongruities and shortcomings shared among the staff as well – nurses ("sisters" in continental usage, just as in England), aides and doctors alike.

This passage not only enables us to appreciate the self-sacrificing patriotism of its author; it also reassures readers of the basic realism which undergirds much of her philosophical and spiritual writings later on in her life. Some of them were written after she entered a Carmelite cloister, so one might be tempted to dismiss her reflections on life and death as so many pious abstractions. In *Life*, Edith notes that the sobering effects of her wartime service was evident to others in the following dialogue of a Christmastide dinner party:

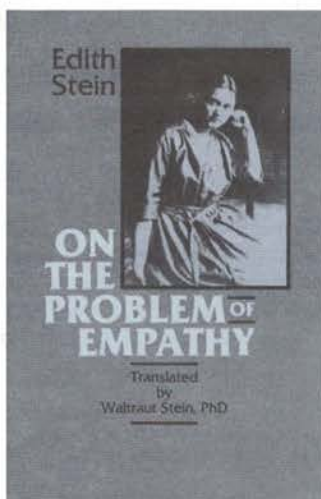
So I was back in Göttingen after being away for nearly a year. As in former times, Liane Weigelt sat opposite me at the dinner table.

"You haven't changed a bit, Fräulein Stein," she remarked. Frau Gronerweg declared, "I don't agree. One can tell just by looking at her that Fräulein Stein has experienced the serious side of life." (378)

Yet however brief this stint in the wartime hospital, Edith looked long and compassionately into the depths of human suffering. The First World War gave her an understanding of death within life; the Second brought her own life to an untimely end: almost fifty-one years old, at Auschwitz, with hundreds of other Catholic Jews, among them her sister Rosa.

TEXTS FROM *On the Problem of Empathy*

Two brief passages from her thesis, defended during the same war (WWI) less than a year after ending the Red Cross service, will fill out the picture, showing that a sense of humor was not foreign even to Stein's most serious philosophical endeavors.⁵ [Editor's Note: See Footnote on Pg. 36] The first comes from a section called "The Deceptions of Empathy," and alludes to an art form very dear to Edith, viz., classical music.



But as we said, this deception can only be removed again by empathy. If I empathize that the unmusical person has my enjoyment of a Beethoven symphony, this deception will disappear as soon as I look him in the face and see his expression of deadly boredom. (87)

The second is found in a section entitled "The Phenomenon of Expression," with a final line that suits the American scene fairly well.

...As is well known, we civilized people must "control" ourselves and hold back the bodily expression of our feelings. We are similarly restricted in our activities and thus in our volitions. There is, of course, still the loophole of "airing" one's wishes. The employee who is allowed neither to tell his superior by contemptuous looks he thinks him a scoundrel or a fool, nor decide to remove him, can still wish secretly that he would go to the devil. (52)

The contrast between controlled bodily expression of "civilized" people and what they're really thinking couldn't be more perfect, nor more timely today as we seek the greater psychic freedom that "being in touch with" our emotions provides. Once again, we sense Stein's ability to combine profound philosophical reflections on the human person with a light touch of humor.

Compassion In Edith Stein

Turning now to the theme of compassion, we find another facet of the same sympathetic view of reality that humor represents for Edith Stein. Certainly, "compassion" holds a venerable place in many spiritual traditions (e.g., Buddhism) and has become a predominant spiritual catchword of our time, as any glance at current religious literature confirms.⁶ This increasing emphasis on compassion is a positive development, provided the term does not become emptied of all meaning through overuse. But we need not pause here to argue over definitions. For our purposes, it is enough to say that compassion itself and the ability to be compassionate are crucial to an understanding of the human person which so fascinated and preoccupied Edith Stein. The human spirit, involved in so many instances of tragicomic happenings, reveals its truly human side in compassion or solidarity with/in suffering. The compassionate person is only too ready to identify with the pain of others as they go struggling along.

To grasp Edith's thought in this area we will return to the *Life*, but then pass on to the letters, since they fill out her autobiographical narrative which breaks off abruptly at the year 1916. By including two selections from her correspondence we view Edith before World War I, during the war, between world wars, and during World War II.



Edith Stein, instructor at St. Magdalene's Convent, with some of her students

5 See Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein, 3rd rev. ed. (Washington: ICS Publications, 1989). It would require too much space here to discuss Stein's contribution to phenomenology in her doctoral dissertation. An introduction to her philosophical thought was published by Sister M. Catherine Baseheart of Spaulding University in Louisville, KY. Baseheart's book is *Person in the World: Introduction to the Philosophy of Edith Stein*. There is also a licentiate thesis in spirituality written about her work on empathy by an English Discalced Carmelite; see John Hughes, "Edith Stein's Doctoral Thesis on Empathy and the Philosophical Climate from which it Emerged," *Teresianum* 36 (1985): 455-484. See Waltraud Herbstrith, *Edith Stein: A Biography*, trans. Bernard Bonowitz (San Francisco: Harper & Row, 1985), 28; Amata Neyer, "Trennung von Professor Husserl," in *Edith Stein* (Cologne: Stadt Köln, 1987), 42-43; and Mary Catherine Baseheart, "Edith Stein's Philosophy of Woman and Women's Education," *Hypatia* 4 (Spring, 1989):122.

6 Some earnest attempts to mine the notion of compassion come to us from Matthew Fox, *A Spirituality Named Compassion* (San Francisco: Harper & Row, 1979); Monika Hellwig, *Jesus, the Compassion of God* (Wilmington, DE: Michael Glazier, 1983); and Joan Puls, *A Spirituality of Compassion* (Mystic, CT: TwentyThird Publication, 1988).

“All Were Deeply Moved”

The first illustration of compassion brings us back to her cousin Erich and to his brother Walter. Just after the accolade she received for her ability to “waltz around to the left” from the former, she tells about the latter – an apparent ne’er-do-well and failure in the family. Here is his story in Edith’s own words:

His [i.e., Erich’s] elder brother Walter had always given his parents cause to worry... [He] was apprenticed to a respectable business firm as far away from home and from his old influences as possible. But neither there nor in a subsequent job did he last long, for soon he was deep in debt and mixed up in all kinds of shady deals. His father sent him to America, but before long he turned up again. When the war [WWI] started, he was dispatched to the front at once. A daredevil soldier, he was almost immediately home again with an Iron Cross and a serious injury to his jaw. The old way of life began again. My uncle finally had no alternative but to cut off all contact with him and to forbid him entry into his paternal home.... He finally married a Christian girl with a lower middle-class background. He lived in the crowded workers’ apartment which belonged to his father-in-law, a respectable cabinet-maker. Walter’s parents were not happy with his misalliance and continued to ignore him and his family. But it was a good marriage, and the young wife was inconsolable when he died after a very short illness. She was left with two small children. His parents went to the funeral. On the way to the grave, his daughter-in-law clung to Uncle’s arm. When the rabbi had said the final prayers and the whole group of mourners turned to leave, the young woman knelt down at the grave and, in her grief, prayed the Lord’s Prayer aloud. Naturally, that was something totally unheard of in a Jewish cemetery but, instead of being offended by it, all were deeply moved. (*Life*, 183)

A masterful piece of writing, to say the least. Concise in setting out the personality traits of the persons involved, it quickly establishes a tension involving real opposition, resolved in a beautiful dénouement the reader would hardly have expected.

...it quickly establishes a tension involving real opposition, resolved in a beautiful dénouement the reader would hardly have expected.

There is drama in the ebb-and-flow of the cousin’s activities: from the small victories to defeat, to serenity in married life (however humble the surroundings), on to the ultimate tragedy of dying soon into his marriage. Paralleling this are the ups and downs of his parents’ reactions to his exploits, especially the alienating force of marriage to a non-Jew; then, the turn-around of interment in a Jewish cemetery after a Jewish burial service, crowned by yet another turn-around – the Lord’s Prayer recited aloud by the grief-stricken wife which led, not to consternation, but inclusion and acceptance by the blood relatives of her deceased husband. The simplicity of her spontaneous gesture, and the equally simple humanity of the Jewish mourners – “deeply moved” as they all were – have no need of further analysis; the compassion is evident. Still, before turning to the next selection, it is worth mentioning how poignantly ecumenical Edith Stein was in passing on this scene to us. She wasn’t writing her autobiography to prove the strength of her own faith. She maintains a modest reserve regarding belief and unbelief in setting out her story. Intensely aware from her own personal experience of what it meant to live without any faith at all, she is circumspect in

examining the usages of either Judaism or Christianity and avoids criticism of either tepidity or overzealousness in others. Consequently, this moment of prayer at the cemetery acquires a special cogency that favors, all the more, inter-religious openness, mutual assistance, and respect.

Edith Comforts A Friend

The next text describes an act of compassion for a close friend. Near the time of Stein's doctoral exams Erika Goth came to Freiburg for a brief visit, thus offering Edith an excuse to take a break from all her studies. Edith never needed much of an excuse to leave on excursions into the mountains, so she gladly complied with the friend's stratagem (*Life*, 120-134, 390). This was during wartime, and her narrative provides an insight into the psychological ravages of hostilities on the people left behind. We pick up the story in Freiburg before they leave for their trip:

But we came away with more than memories of happy outings for impressions of a more serious nature were made, also [in Freiburg]. The first or second night after Erika's arrival there, we were awakened by an air raid. I was accustomed to that by this time and made little of it. Erika slept in another room; her bed was against the wall adjoining the room occupied by the landlady's elderly in-laws. During the night, suddenly, the man knocked at my door and told me in his Baden dialect that my companion was weeping. I dressed immediately and went over to her. She was, indeed, shedding tears but not for herself. She had been told that from Freiburg one could hear the artillery fire from the Vosges Mountains and her brother Hans, a lieutenant, was stationed there.

Now she heard shells exploding and said, "If it sounds so terrible here, what a hell it must be there!"

I knelt beside her bed and comforted her. What we were hearing were the anti-aircraft guns from the *Schlossberg* which protected the entire city. All one could hear from the Vosges mountains was a very dull rumbling. Thereupon the tears stopped at once. Erika was completely comforted. She even noticed the dress I had thrown on so rapidly.

"You have found the style that suits you," she said. (407)

Distress over the danger, aggravated by anxiety for a loved one placed in similar or even greater peril – that was what Edith discovered when she found Erika crying, "but not for herself." She quickly realized that she in turn must sympathize with her friend. A nice twist to the story comes from the way she relied on her knowledge of her surroundings to apply a factual explanation to her comforting gesture: she didn't offer hollow platitudes, but provided a solid reason for hope instead. Interesting too, the way her realism brought Erika back to focus on their immediate surroundings and to notice the dress Edith was wearing. As a result, Edith's intervention ends up earning her a compliment for her sartorial sensitivity – a story with a happy ending (and perhaps a touch of humor) after all.

"To Help Them A Little"

The next story's focus shifts to another setting in which Edith had to watch what she wore because of a most discerning audience, i.e., a class of young women before whom she stood as teacher. Due to discrimination against women in German universities, she was unable to obtain a teaching appointment commensurate with the academic achievement of her *summa cum laude* thesis under Husserl. She served for a time as his assistant, but was denied placement on the faculty.⁷ Her conversion to Catholicism in 1922 brought with it a desire to form the hearts as well as the minds of young women; so she became an instructor at the teacher's college of the Dominican Sisters of St. Magdalena in Speyer. Teaching young laywomen as a laywoman herself



1917, Freiburg, where Edith, her sister Erna, and friends took long hikes in the Black Mountains

7 See Waltraud Herbstrith, *Edith Stein: A Biography*, trans. Bernard Bonowitz (San Francisco: Harper & Row, 1985), 28; Amata Neyer, "Trennung von Professor Husserl," in *Edith Stein* (Cologne: Stadt Köln, 1987), 42-43; and Mary Catherine Baseheart, "Edith Stein's Philosophy of Woman and Women's Education," *Hypatia* 4 (Spring, 1989):122.

(though soon enough a most dedicated Catholic woman with private vows), she was well attuned to the life problem of her students. Many hours of counseling troubled individuals led her to write these golden lines that any teacher would be happy to own:



1926 in Breslau, Edith had this picture taken for a student teacher in Speyer

The most important thing is that the teachers should really have Christ's spirit in themselves and really embody it in their lives. But it is also their duty to know the life into which the children are going. Otherwise there is a great danger that the girls will say to themselves: "The Sisters have no idea of what the world is like, they couldn't prepare us for the problems which we now have to solve" – and that then the whole thing will be thrown overboard as useless... You have the personal advantage that you did not enter too early and were in the Youth Movement. This means that approaches are open to you which others miss. But also you must keep your feelings ever open. The younger generation of today has passed through so many crises that they cannot understand us any more. But we must try to understand them, and then perhaps we shall be able to help them a little.⁸

Stein wrote this letter in what we call "the Year of Our Lord 1932," but for the young German women of whom she speaks it was one of those "between-the-wars," when Germany lurched back and forth under the burden of the social and political upheaval that eventually brought the Nazis to power. To invoke the phrase coined by W.H. Auden (who was staying in Germany at about this time) to describe our century, it was truly an "Age of Anxiety." Edith was taking the proper measure of the raw material fed into her classroom when she claimed on their behalf the presence of "problems which we now have to solve." Every generation has shifting matrices for its growth pains; only the perceptive educators like Edith Stein have both the insight and the courage to declare candidly what they are. And yet, regardless of the shifts, the merit of Edith's words are that they recognize what used to be called a "generation gap," and that compassion requires of us extra efforts to ease communication, to take the initiative toward the alienated.

"So Many Persons ...In Need"

The final quotation from her writings is from the next-to-last written communication she had with anyone on earth. Arrested on August 2, 1942 by the Gestapo,

she died one week later not very far from her home city of Breslau in the Auschwitz extermination camp. In that last week of her life she was pushed through the infernal network of Hitler's "final solution," thus visiting two intermediate transit camps in Holland, first Amersfoort, then Westerbork.

In Westerbork her stay coincided with the tenure of Etty Hillesum, the Dutch Jewish woman who has left behind a diary and some *Letters from Westerbork* that have made her a subject of recent discussion in some Christian circles.⁹ Hillesum devotes a lot of space in her writings (published posthumously because she, too, was killed by the Nazis) to the deep sense of despair



Intermediate station in Amersfoort

8 Letter 123, Stein to Sister Callista Kopf, 20 Oct 1932, in *Selbstbildnis in Briefen, Erster Teil 1916-1934* (Freiburg: Herder, 1076), 119-120.

9 Michael Downey, "Etty Hillesum and God," *Spirituality Today* 40 (Spring, 1988):18-35.

which overcame women with children in the camp.¹⁰ Understandably, the children were neglected, and an eyewitness account informs us that Edith Stein did much to look after them. Julius Marcan, a survivor, testified that:

It was Edith Stein's complete calm and self-possession that marked her out from the rest of the prisoners ... Many of the mothers were on the brink of insanity and had sat moaning for days, without giving any thought to their children. Edith Stein immediately set about taking care of these little ones. She washed them, combed their hair and tried to make sure they were fed and cared for. (Herbstrith 105)

From Westerbork Edith was able to send back a compelling message to the nuns at her monastery in Echt:


...we place our trust in your prayers. There are so many persons here in need of a little comfort, and they expect it from the sisters. (Letter 342 to Mother Ambrosia A. Engleman, 8 August 1912)

This time, the term "sisters" refers to the religious nuns and not nursing personnel, as during her volunteer service in World War I. Edith had no medications to dispense, nor could she deal with the other detainees from a nurse's position of authority. She had only herself to give: her attentiveness, the time she took away from her own worries, and her sense of religious hope. And she gave all that she had, because she was fully present *with*, present *to* the others, and she was willing to do as much as she could to share their burden of suffering so as to lighten the load. The freeing effects of her compassionate "comfort" did not go unnoticed. Mr. Wielek, a Dutch official who spoke with her in Westerbork left a description which can serve as an eloquent epilogue to what she wrote, said and did to add to this poor world's reserve of humor and compassion:

I knew: here is someone truly great.

For a couple of days she lived in that hellhole, walking, talking and praying ... like a saint. And she really was one. That is the only fitting way to describe this middle-aged woman who struck everyone as so young, who was so whole and honest and genuine.

At one point she said to me, "I never knew people could actually be like this ... and I honestly had no idea of how my brothers and sisters were being made to suffer ... I pray for them continually."

...then I saw her go off to the train with her sister [Rosa], praying as she went, and smiling the smile of unbroken resolve that accompanied her to Auschwitz. (Herbstrith 107-108) 



Early morning, August 7th, 1942 the transport left Westerbork and passed Schifferstadt, where it stopped for rather a long time. Witnesses stated they saw a woman dressed in dark clothing, calling herself Edith Stein, giving them a short oral or written message: "We are on the road to the east!"

10 See Etty Hillesum, *Letters from Westerbork*, trans. Arnold J. Pomerans (New York: Pantheon Books, 1986), *passim* for the children and 28-30 for a haunting account of the arrival at camp of Edith Stein's group of Catholic Jewish detainees.

WORKS CITED

Feuling, Daniel, *Edith Stein: Die Frau in Ehe und Beruf. Bildungsfragen Heute*. Freiburg: Herder, 1963.

Leacock, Stephen. *Humour: Its Theory and Techniques*. London: 1935.

Pope John Paul II. "Homily at the Beatification of Edith Stein," *Carmelite Studies* 4 (1987): 300.

Stein, Edith. *Life in a Jewish Family*. Translated by Josephine Koepfel, *Collected Works of Edith Stein, vol. 1*. Washington: ICS Publications, 1986.

CHANGES to the Washington Province OCDS STATUTES:

Effective immediately upon publication in the *Clarion*

It is the responsibility of each council to integrate his information with content of 12/19/2009 OCDS Legislation Booklett

ADDITIONS:

Community Life Section, page 31

5. While the size and unique circumstances of various communities point to a local approach to the specifics of attendance policies, some general principles should be kept in mind:
 - a) The need of each member to receive complete formation
 - b) Recognition that members have legitimate obligations and God-given responsibilities that may at times conflict with responsibilities to the OCDS community. Such conflicts should be the exception in an OCDS vocation.
6. Definitively Promised members who become home-bound continue to be full extended members of the local community. The community will show fraternal charity to these valued members and make every effort to maintain communications with them.
7. Local Councils may grant Leaves of Absence to any Promised member who is unable to attend meetings due to a temporary change in life circumstances. Any Leave of Absence:
 - a) Will be granted for 1 year.
 - b) May be extended, at the discretion of Council, for 6-month increments.
 - c) Council members who are granted a leave of absence must resign from the Council. (Const. # 47d)After consulting with the Council, members on Leave of Absence may return prior to the expiration date of the leave.
8. Members who stop attending meetings without communicating with the local council will be dropped from the community roster and will be considered inactive members if they do not respond to correspondence from local councils.
9. A member who has been dropped from the roster must contact the Council if they are interested in returning to active status. The Council will then inform the Main Office of the member's return.

REVISIONS:

The OCDS Provincial Council Section, page 48, # 2

ORIGINAL:

The OCDS Provincial Council shall consist of at least seven definitively professed members of the Washington Province,

TO READ:

The OCDS Provincial Council shall consist of at least five definitively promised members of the Washington Province,

The OCDS Provincial Council Section, page 48, #4

ORIGINAL:

4. A quorum for a valid vote consists of one less than the current active membership of the Council, one of whom must be the President or the presider. This number shall never be less than four. If a deciding second ballot is needed in order to break a tie vote the President will cast the deciding additional ballot.

TO READ:

4. A quorum for a valid vote consists of one less than the current active membership of the Council, one of whom must be the President or the presider. In the absence of the President the senior promised of the members present will be the presider. This number shall never be less than four. If a deciding second ballot is needed in order to break a tie vote the President will cast the deciding additional ballot.



Reminders

From our *STATUTES, Action Items* for Local Councils:

Six months ago our Washington Province *STATUTES* were approved by Rome and distributed to all seculars. As this triennium draws to a close, it is timely to reflect upon those tasks that should be in progress by current Council members; and will continue after the elections next spring by those who are willing to serve.

- † Page 31: *Community Life #4*, “The local council has the responsibility of determining an ATTENDANCE POLICY. This should include minimum attendance requirements for participation in community elections and maintaining active status on the community roster.”
- † Page 35: III. *Formation in the School of Carmel #1*, the local council should determine how many meetings a candidate should attend “prior to being considered for entrance into Aspirancy.”
- † Page 37: *Local Council and Provisions for its Actions # 1 and #2*, “The local council shall meet at least four times per year, more often if the needs of the community and formation require it” and “is obliged to respect the confidential nature of these meetings.”
- † Page 38: *Local Council and Provisions for its Actions # 3 and #4*, “Recognized parliamentary procedure (e.g. Robert’s Rules of Order) shall be observed by the council.” “A quorum for the purposes of a valid action requiring a vote shall be three council members.” Presidents MAY NOT act solely on their own.
- † Page 41: *Local Community Elections #4a*, “A nominating committee of at least two professed members (those who have made at least their First/Temporary Promise) shall be appointed by the council and names announced at the January meeting.”

Page numbers are from the Washington Province Secular Order Legislation booklet.

Email the OCDS Main Office at ocdswash@live.com for additional booklets at \$5 each.

OR

View on the web at: <http://www.ocdswashprov.org/legislation/Statutes.htm>