

CARMEL CLARION

APRIL – JUNE 2013 † VOLUME XXIX, NO. 2



THEOLOGICAL VIRTUES OF

Faith, Hope & Love

CARMEL CLARION

APRIL – JUNE 2013 † VOLUME XXIX, NO. 2

Discalced Carmelite Secular Order, Washington Province

PAGE	
1	Editorial Fr. Regis Jordan, O.C.D.
2	St. John of the Cross: On Faith Fr. Kieran Kavanaugh, O.C.D.
8	Chicago
9	In the Night of Faith Fr. Conrad de Meester
14	Northeast News
15	New, Updated Carmel Clarion Communications Catalog
19	Faith Grows Through the Liturgy Theodore C. P. Vermile
22	Hinton - Monastery of Christ on the Mountain
27	Statute Changes
29	In Remembrance
30	Investiture 2013
32	Using the Carmelite Digital Library (CDL)
33	Nairobi News
34	Reminders

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

Discalced Carmelite Friars

OCDS Main Office
2131 Lincoln Road, NE
Washington, D.C. 20002-1101
Phone: 202-269-3792

E-mail: ocdswash@live.com

Editor Staff
Fr. Regis Jordan OCD
Liane Melvin OCDS
Chris Anderson

Provincial Delegates
Fr. Regis Jordan OCD
Fr. Paul Fohlin OCD
Fr. John Grennon OCD

Permission to Copy is granted for individual articles if not for profit. It is NOT granted for duplication of the entire issue.

Change of address:

Please notify us **in advance**.
(use Form M on Provincial website)

Extra copies, if available: \$3.00 each, plus flat rate of \$5.00 for each package to cover actual postage costs

U.S. subscription: \$15.00 US per year.

NOTE: International *Clarion* subscriptions are no longer available due to postage costs.

Request subscription at:

<http://www.carmelclarion.com>

Official Website: OCDS Washington Province

<http://www.ocdswashprov.org>

Editorial

In this issue of the *Clarion* we continue our consideration of *faith*, one of the three theological virtues.

The first article is entitled *St. John of the Cross: On Faith* by Fr. Kieran Kavanaugh, O.C.D. In it Fr. Kieran points out that faith is a dynamic virtue, which leads to union with God. As our relationship with God grows and deepens, so too does our faith. This in turn enlivens our entire spiritual life. Our hope grows firmer and our love of God and others intensifies. Father leads us along the journey that St. John of the Cross outlined in the *Ascent of Mt. Carmel* and *The Dark Night*. St. John teaches that it is faith that is the proximate means to union with God. Faith leads to contemplation - that ray of darkness by which God communicates His deepest truths to us. The Saint points out that faith is darkness for us. It is a darkness which is often painful; because it demands a complete death to self and the things of this world. The goal is union with God in this life to which He is leading us.

The second article by Conrad de Meester is entitled: *In the Night of Faith*. It is an excerpt from chapter 8 of de Meester's book: **With Open Hands**. In this chapter he shows how faith operated in the life of St. Thérèse of Lisieux, how, especially during the last months of her life when her physical suffering became so intense, her faith was tested to the fullest. Yet it was faith alone that enabled her to believe that the good God existed beyond the dark clouds.

In the third article, *Faith Grows Through the Liturgy*, by Theodore C. P. Vermile reminds us how important it is to fully participate in the Mass, Sacraments, and prayer as a means of continuing to deepen a lively faith.

Two new candidates have entered the novitiate program of the Province: Fr. Thomas Gilbert, a diocesan priest of the Brooklyn NY Diocese, and Frank Devito of Stamford CT. Fr. Gilbert took the religious name Thomas-Mary of St. Benedict Joseph Labre. Frank took the name Benedict of Jesus Crucified. Read more about our new novices on pages 30-31. Please keep both of them in your prayers on their journey to Carmel.

I want to bring to your attention that at the annual meeting of Fr. Provincial, his OCDS Council, and his OCDS Delegates, several additions and changes were made to the OCDS **Statutes** of the Washington Province. These are found on pages 27 and 28 of this issue of the *Clarion*. With their publication they are now part of the Province's OCDS legislation and **EFFECTIVE IMMEDIATELY**.

Fr. Regis, OCD



Br. Benedict (left) and Fr. Thomas-Mary (right)

St. John of the Cross: On Faith

By Fr. Kieran Kavanaugh, O.C.D.

We are recognizing in our age a remarkable realization of an urge that lies deeply seated in human nature, a mysterious longing to explore and discover. Passing beyond the boundaries of our earth in order to find what is hidden from us in the regions of outer space, we can say that our natural life and history no longer pertain to earth alone. It was at the time of the discovery and exploration of the Americas that St. John of the Cross wrote of the soul's journey toward the divine union, and now we observe in our day of exploration of the universe a resurgence of interest in the writings of the saint.

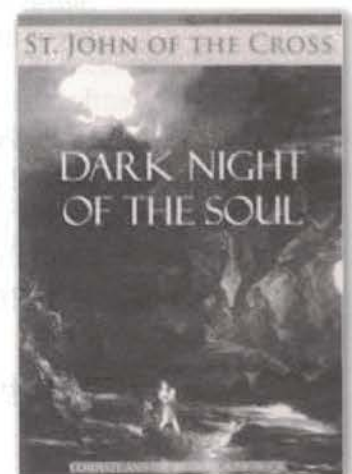
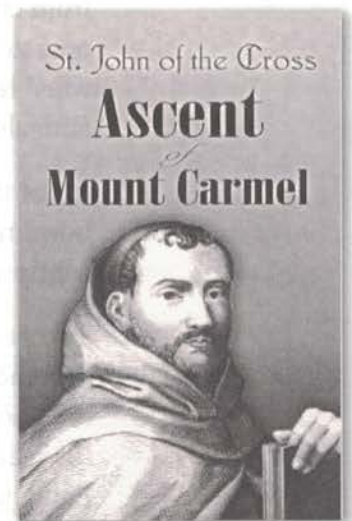
The life of union with God, who created our world and all that is in it, and the journey thereto are not themes that have been dwarfed by the discoveries of modern science, but are more than ever fortified with the demands of accurate, critical study and interpretation, are being examined by scholars, and pondered seriously not only by religious, but also by the laity. With this in mind, we desire to clearly explain in this article the teaching of St. John of the Cross on the life of faith, for without it the soul will never arrive at the divine union.

Union with God

From the beginning it must be clearly understood that St. John of the Cross envisages the spiritual journey toward the divine union with God – likewise the union with God Himself – as something dynamic; it is the life of faith and love. He speaks not on the static concepts of faith and love but of a faith and love that is lived, a faith and love that goes out in search of God: "... hear a word full of substance and inaccessible truth: it is that you seek Him in faith and love" (CB, 29,11).

The diptych work *Ascent of Mount Carmel – Dark Night of the Soul* speaks of the way that leads to union with God. The soul must pass from one extreme, along this way, to another. The Saint expresses these extremes in a variety of ways: creature–Creator, sensual–spiritual, visible–invisible, temporal–eternal, the purely carnal food of the sense–the purely spiritual and heavenly food, attachment to something – nakedness of Christ, temporal and human – heavenly and divine, the rind of sense–the substance of spirit, the old man–the new man. The more common terms used to express the extreme or goal toward which the soul journeys are: perfection, union, and transformation.

The idea that the term "union" expresses is entirely fundamental for a correct interpretation and understanding of St. John of the Cross' admirable synthesis of the spiritual life. This idea is explained in the important Chapter Five of Book Two of the *Ascent*. There we learn that the divine union is a union of likeness of love, or the conformity of the will of the soul with that of God through love. Union with God then, consists in its faculties, passions, and appetites. These passions manifestly keep the strength and ability of the soul for God, and direct it toward Him, when they are so ruled that a person rejoices only in what is purely for God's honor and glory... (A3,16,2).



Union with God Through Faith

If the soul is to turn its affection from senses and from creatures, its natural way of operating must be inspired and guided by faith; because of itself it can know nothing save in a natural way that is, by means of the senses (A2,3,2). Since God does not pertain to sense or anything that the soul can know through its natural ability, human affection must not be set upon anything that it can know, taste, experience, and imagine; rather it must be attached to dark faith which reaches beyond everything that can be known, experienced, and imagined (A2, 4,2). The soul must not become attached to what it can attain by its natural operations, but turn to faith as to its ideal, become attached to faith which makes its operation supernatural, let faith be its guide in life (A2,4,2).

The Object of Faith

St. John of the Cross refers to faith in various ways, but particularly he views it at times from the perspective of its object, and at other times from that of its subject. Faith, in the objective sense, can be said to be the entire mystery of God and of His works.

Faith, in the objective sense, can be said to be the entire mystery of God and of His works.

These mysteries are revealed to us supernaturally. Since God transcends our natural power of knowing, which the Saint calls our natural light, faith can give Him to us only in darkness – that is, without clear vision. “Faith, say the theologians, is a habit of the soul, certain and obscure. And the reason for its being an obscure habit is that it makes us believe truths revealed by God Himself, which transcend all natural light, and exceed all human understanding, beyond all proportion” (A2,3,1).

The motive of our assent flows, not from what we clearly see, but from God who has revealed what we believe. Faith . . . “it tells us of things which we have never seen or understood; nor have we seen or understood aught that resembles them, since there is naught that resembles them at all. And thus we have no light of natural knowledge concerning them, since that which we are told of them bears no relation to any sense of ours; we know it by the ear alone, believing that which we are taught, bringing our natural light into subjection and treating it as if it were not. For, as Saint Paul says, *Fides ex auditu* (Rom 10,17). As though he were to say: Faith is not knowledge which enters by any of the senses, but is only the consent given by the soul to that which enters through the ear” (A2,3,3). Faith, then, is a dark night for the soul, because just as night is the privation of light so is faith the privation of the light of clear vision

I would be very wrong, however, to put St. John of the Cross in a class with modernists or agnostics. Although it was the lack of proportion between the articles of faith and the substance that faith contains which most interested him, he does realize and declare that faith teaches us truths, even though this be in a “veiled, obscure, imperfect, and formless way” (CB 12,6). He explains that the marvelous realities of the truths of faith are expressed in the form of a rough sketch, “and because the knowledge of them (the truths of faith) is not perfect, the soul says that they were sketched; for just as a sketch is not a perfect painting, so the knowledge of faith is not perfect knowledge. Wherefore, the truths that are infused into the soul through faith are as though sketched and when they will be seen clearly, they will be like a perfect and finished painting in the soul” (CB 12,6)

The Subject of Faith

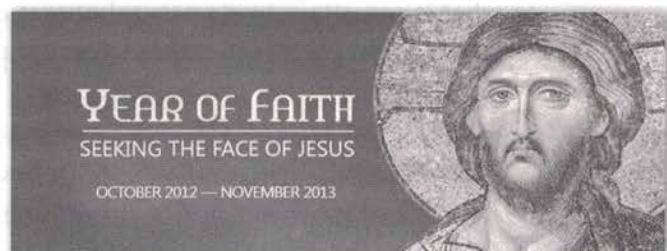
Walking in faith – which is the second reason for the use of the metaphor “dark night,” and hence one of the three fundamental elements of the structure of the diptych work *Ascent of Mount Carmel – Dark Night of the Soul* – does not indicate merely a cold belief. Faith is spoken of not only

as the theological virtue by which we believe supernatural mysteries on account of the authority of God revealing, but also comprises the norm by which love must walk; for since a Christian has the light of faith, he must not rejoice in his good works and virtues because of themselves, but only because through them he manifests his love of God. He must set his eyes and joy only upon serving and honoring God in his good works (A3,27,4-5).

The revealed truths of faith come to us from the mouth of God, and now in this era of grace all of faith is founded in Christ in whom the Father has spoken everything (A2, 22, 3).

The Saint tells us then to go to Christ if we wish to know the mystery of God: “Fasten your eyes on Him alone because in Him I have spoken and revealed all and in Him you will discover even more than you ask for and desire . . . Hear Him because I have no more faith to reveal or truths to manifest.” (A2,22,5). It is in Christ and in the Gospel message that the soul will learn the content of faith and how it must adhere fully to all that this faith

implies. It will learn all that in the actual economy of our salvation and sanctification God desires to constitute our norm of thinking, loving, desiring, and acting. This includes listening to the voice of the Church: “. . . in all things we must be guided humanly and visibly by the law of Christ made man, and by that of His Church and of His ministers . . . (A2,2,7). We can say that, in the mind of St. John of the Cross, living and walking in faith includes prudence and supernatural discretion, submission to the authority of the Ecclesiastical Majesterium and the ministers of the Lord (A2,21,1,4; c. 22; A1,13,7). It is a full and living adherence of the soul to the entire revealed mystery and to the Gospel message.



Knowledge and Love of God in Faith

The knowledge of Christ and the mysteries of faith produce a greater effect of love upon the soul than the knowledge of His creatures (CB 7.3), and as this love grows so does the desire to know more about Christ and the mysteries of God. But only gradually does God bring the man in faith to a more perfect life of knowing and loving.

In the teaching given in A2,17 – a chapter of greatest importance in understanding the Saint’s doctrine – there are three fundamental principles according to which God leads human beings to sanctity: He does so with order, gently, and according to the nature of the person himself (*secundum modum eorum*). Because of this, God must begin to work from the extreme end of the senses of the soul in order to gradually lead it to the divine union. “By this method, then, God instructs people and makes them spiritual. He begins by communicating spirituality to them, in accord with their littleness or small capacity, through elements that are exterior, palpable, and accommodated to sense. He does this so that by means of the rind of those sensible things, in themselves good, the spirit, making progress in particular acts and receiving morsels of spiritual communication, may form a habit in spiritual things and reach the actual substance of spirit foreign to all sense. Individuals obtain this only little by little, after their own manner, and by means of the senses to which they have always been attached” (A2,17,5).

The work of meditation, then, does not serve as a proximate means to union with God, but as a remote means, for with the use of these images in its imagination the soul is disposed for a deeper spirituality and emptied of other temporal and natural images (A2,13,1; F3,32). “It should be known that the purpose of discursive meditation on divine subjects is the acquisition of some knowledge and love of God” (A2,14,2).

The Saint refers to the sense images as to the accident or rind of the fruit and to the knowledge and love as to the substance (A2,14,3). In the realm of knowing we can say that St. John of the Cross calls accident all that which in our connatural way of knowing is perceived by the internal or external senses; and substance, the truth that the passive intellect knows whether as the fruit of its own connatural labor or whether as directly communicated by God without the means of sense. The sensitive faculties (the internal and external senses) cannot perceive the spiritual truth, the substance, because this is the proper object of the spiritual faculties. The scope of the work of the sense upon the rind or accident is that the intellect might come to know the substance.



Distinct Supernatural Communications

Throughout his journey to God man must be careful not to bestow more than the necessary attention upon the senses; that is, to the accident or rind, and this is particularly true in the case of knowledge that comes to the exterior or interior bodily senses in a way that is not natural. The mystical doctor distrusted visions and other extraordinary phenomena, beholding in them a great danger to the life of pure faith. Not only is it possible that these phenomena might be fruit of the soul's vivid imagination, or deception of the devil; but even those that come from God can bring harmful results. "Even though some spirituality results from these corporeal communications - which is always the case when they are from God - it is far less than when the communications are more spiritual and interior. As a result they are a ready occasion for the breeding of error, presumption, and vanity in the soul. Palpable, tangible, and material as they are, they strongly affect the senses so that in one's judgment they seem more worthwhile on account of their being more sensible. A person, then, forsaking faith, will follow after these communications, believing that their light is the guide and means to the goal, which is union with God. But the more importance one gives to these communications the further one strays from faith, the way and means" (A2,11,4).

Even more serious is the inordinate curiosity that some have to know things through supernatural ways: they ask God to reveal to them some unknown thing about the present or future, or how they should act in a particular circumstance. Such curiosity may have been more prevalent in the time of the Saint, but we cannot say that our age is entirely free of this desire for revelations from heaven. The Saint reminds us that it does not please God to answer a soul's prayer by revealing knowledge in this supernatural way, even though He may in fact do so. "Yet the truth is that, regardless of his reply, such behavior is neither good nor pleasing to God. Rather he is displeased; not only displeased but frequently angered and deeply offended. The reason is that no creature may licitly go beyond the boundaries naturally ordained by God for its governance. He has fixed natural and rational limits by which humans are to be ruled. A desire to transcend them, hence, is unlawful, and to desire to investigate and arrive at knowledge in a supernatural way is to go beyond the natural limits (A2,21,1).



How will the soul that walks in faith know what God desires of it? Faith presents to us the teaching of Christ in which we shall find the answers, or the means of remedying our spiritual weaknesses and ignorance. This teaching and law of Christ is continued in His Church and by His ministers in a human and visible way (A2,22,7).

St. John of the Cross not only insists upon the importance of seeking counsel, but also upon the use of one's own reason and judgment. Even though God

reveals something privately to a soul, that soul should check on this private revelation by the use of its reason and the counsel of others. "God is so pleased that the rule and direction of humans be through other humans and that a person be governed by natural reason that he definitely does not want us to bestow entire credence on his supernatural communications. Or be confirmed in their strength and security, until they pass through this human channel of the mouth of another human person . . . God announces that he does not want the soul to believe only by itself the communications it thinks are of divine origin, or for anyone to be assured or confirmed in them without the Church or her ministers. God will not bring clarification and confirmation of the truth to the heart of one who is alone. Such a person would remain weak and cold in regard to truth" (A2,22,9-11).

Some might think that because God communicates with them they have no faults or that, if they do, He will reveal these faults to them. The Saint's warning is interesting, especially for those who have thought that his doctrine on the voiding of the intellect has done away not only with dogma and the Church, but also with the use of reason. ". . . he is ever desirous that insofar as possible people take advantage of their own reasoning powers . . . People should not imagine that just because God and the saints converse amiably with them on many subjects, they will be told their particular faults, for they can come to the knowledge of these through other means" (A22,13-14).

We ought parenthetically to insist, as does the Saint, that, if it is true that visions and revelations can be harmful to the soul and weaken its life of faith, for this reason directors should not become angry or laugh at penitents who come to manifest these phenomena. Here is his wise advice: "even though we have greatly stressed rejection of these communications and the duty of confessors to forbid souls from making them a topic of conversation, spiritual fathers should not show severity, displeasure, or scorn in dealing with these souls. With such an attitude they would make them cower and shrink from a manifestation of these experiences, would close the door to these souls, and cause them many difficulties . . . The spiritual father should instead proceed with much kindness and calm. He should give these souls encouragement and the opportunity to speak about their experiences, and, if necessary, oblige them to do so, for at times everything is needful on account of the hardship some find in discussing these matters" (A2,22,19).

It is necessary for one to practice meditation, making use of sense images, until God gives him a more spiritual communication which is called contemplation. But it is never necessary to desire or dwell upon imaginary visions or other supernatural apprehensions. Paying attention to these things does not in any way hinder the spiritual strength that God communicates through them; rather, man is in this way better disposed to receive spiritual vigor. One is also freed from the great difficulty of trying to discern evil visions from true ones, or whether they be from an angel of light or of darkness. All of this can be a waste of time (A2,17,7).

By walking in faith – following Christ, coming to know and love God through meditation, listening to the Church, seeking counsel from the ministers of God – man arrives at that superior exercise of faith which is called contemplation.



Illumination of the Soul in Faith

" . . . never seek satisfaction in what you understand about God, but in what you do not understand about Him. Never pause to love and delight in your understanding and experience of God, but love and delight in what you cannot understand or experience of Him " (C. 1,12). For "nothing created or thought of can serve the intellect as proper means of union with God" (A2,8,1).

Through many acts of distinct knowledge and love, which is called meditation or discourse, man

is gradually detached from the work of sense and forms a habit of knowledge and love so that much discourse is no longer necessary. The soul is quickly recollected in this habit of knowing and loving God in a general way (A2,12,6; 14,2). This manner of recollection makes one prefer to pray in a general way toward God in faith without particular thoughts, since no palpable light, nothing created or thought of, nothing that is clearly understood, can serve as a proper means to union with God. And the Holy Spirit who illumines the intellect after the manner of its recollection will be unable to illumine it more than when it is recollected in faith, because there is no greater recollection than that of faith (A2,29,6). The purer and more refined is faith, the more illuminated is the soul. The reason for this is that faith alone contains God, and God is divine light.

“According to that account, all the soldiers held lamps in their hands, yet did not see the light because the lamps were hidden in darkness within earthenware jars. But when these jars were broken, the light appeared [Jgs. 7:16-20]. Faith, represented by those clay jars, contains the divine light. When faith reaches its end and is shattered by the ending and breaking of this mortal life, the glory and light of the divinity, the content of faith, will at once appear” (A2,9,3).

At this time, then, no longer occupied with the palpable lights of sense images and distinct knowledge, the soul begins to perceive that divine light (A2,15,3). But this light is perceived through the darkness of faith, and it is called a ray of darkness (A2,8,6). In other words, it is not a clear vision of the divine light, for inasmuch as is possible in this life, the intellect has no disposition or capacity for the clear vision of God (A2,8,4). Here on earth it is only through faith that God manifests Himself to the soul in divine light (A2,9,1).

St. John of the Cross calls this light – or contemplation – that is infused into the soul a general, confused or obscure knowledge in contradistinction to the particular, distinct, and clear knowledge that we can naturally have of created things (A2,14,2; 10,4; F3,49). It is a knowledge that is enveloped in love, since it is a knowledge of God. For this light not only illumines the intellect, but it also enkindles the will in divine love so that the individual loves not someone whom it sees clearly and distinctly, but God whom it perceives in a general, confused, and dark way (A2,14, 12; F349).

This quiet, serene, solitary light ordinarily brings spiritual peace and rest to the soul; yet there are a variety of ways in which it strikes a person. In its purity and simplicity it will be hardly perceived sometimes (A2,14,10). Sometimes with its brightness it will reveal in the soul darknesses, miseries, evils, and imperfections of which it was never before aware (N2,13,10). And in turn communicate an estimative love that, without being felt, gives a determination to do not even the slightest thing that would displease God and omit nothing that would be of service to Him (N2,13,5; 16,14), even a desire to die many deaths to please Him. Sometimes this light so absorbs the entire soul that it is no longer aware of being on this earth and in time, and many hours pass without its being conscious of them (A2,14,11).



Conclusion

What kind of void, then, does faith produce in man? Absolutely speaking, in the “sanjuanistic” synthesis there is never any void in man – either he is filled with God, or things that are not God. Faith, in emptying the soul, unites it with God; or, in uniting the soul with God, empties it.

That of which faith empties the soul is its natural way of knowing, that is, the soul is emptied of any attachment (“according to the affection and will”) to its natural way of looking at things and to what it understands and experiences naturally, so that it can view things in a new way, through the eyes of faith (A2,4,2-4). Because of the life of reconciliation that this new way of looking at things

in faith will call upon the soul to live, the intellect is emptied of particular knowledge that is useless, that does not serve for the greater honor and glory of God (A3,16,1-2). The intellect is emptied physically of all particular knowledge only when recollected in faith. Then it is occupied in contemplation with a higher knowledge – the general, loving, dark knowledge of God.

Through this void of all that is contrary to living an intense life of faith, the soul is gradually united with God, and thereby becomes more Godlike in its knowing, its view of God, of itself, of the world and all that is in it begins to harmonize more perfectly with Eternal Truth; and hence, too, all knowledge will but serve to enkindle an increase of love. And, in truth, there is no greater nor more necessary work than love of God (CB 29,1). ☩

Chicago

A Dedicated Place of Study for Students Preparing for Holy Orders

In the spring of 1994 a question was raised whether or not the attendance of our students at Washington Theological Union (WTU) was providing an adequate preparation for Holy Orders. A second question was whether an independent student house would be a better environment for them to grow in responsibility.

After discussions with the formators, the Washington DC community, and the students, it was decided at the 1995 Provincial Chapter to establish a student community in Chicago. The students would attend Catholic Theological Union (CTU) which appeared at the time to offer a better theological education. The students left the Washington Carmelite Monastery in July 1995.

A search was undertaken to find a house suitable for the student community. While this was being done the students were temporarily housed at CTU. They shared living and worshiping facilities on the seventh and eighth floors with several other religious communities.



In January 1996 the Province purchased a house on 5345 University Blvd. from private owners. Because the house needed extensive renovations the students were not able to move into the house until the beginning of the academic year 1996.



5345 University Blvd

In 2008, after 12 years in Chicago and student attendance at CTU, it was decided because of a lack of candidates to close the community and sell the house. After several months the house was sold to the O.Carms. of the Chicago Province.

In the Night of Faith

By Fr. Conrad de Meester

[From the book entitled: *Empty Hands: the Message of St. Thérèse of Lisieux*, chap 8]

The light flooding into and suffusing Thérèse's soul lasted until spring 1896: "At that time I enjoyed a faith so lively, so clear, that the mere thought of heaven made me completely happy" (SOS, p. 211).

Nevertheless, one incident cast a shadow over her heart, even though briefly. Sister Agnes' three year term as prioress was scheduled to expire on 21 March, and the chances of her reelection seemed excellent. However, after seven difficult rounds of the ballot, Mother Marie de Gonzague, and not sister Agnes, carried the vote on the eighth round. Thérèse had not attended the chapter. When she heard the news, she was dumbfounded (so witnesses testified), but soon took hold of herself. Except for this disappointment, the year was pure bliss.

In the meantime Holy Week, in which each day overflows with the great mystery of divine love, had already begun. On the eve of Good Friday, Thérèse vomited blood for the first time. She had a second attack the next night. But she was happy, for she imagined she could hear the distant murmuring of her Bridegroom announcing his arrival.

But the bride was not quite ready. She still needed to undergo the purifying work of additional suffering. Now the sun disappeared from her horizon and the night descended on her, plunging her into a frightful darkness. Thérèse had been happily riding her 'elevator' up to heaven when the power was suddenly cut off. She did not know where she was, how long her plight would last, or whether help would come.

Good Friday Continues

According to the autobiographical B manuscript, this dark night began 'on Easter Sunday' (SOS, p.190), and therefore two days after she coughed blood so copiously. But, according to the C manuscript, it had started 'during the joyful days of the Paschal season' (SOS, p. 211). I am inclined to think that it was essentially linked with the events of Good Friday.

The mystic in Thérèse thought: 'Behold the Bridegroom, he is on his way!' But the realistic thinker in her was soon aware that tuberculosis had attacked her lungs. In a short while her body would be let down into the earth and her soul would ascend to heaven. But what if there was no heaven?



That question had already been posed . . . It was a question that came from the depths of her psyche, which, ever since her mother's premature death, had needed the security that no one can do without entirely. Like an obsession, it was about to engulf her faculties in a sea of psychic black ink and anchor itself harshly in her vigorous young mind. By the time Thérèse found herself on the point of death, leaving earth on her way to God's unknown country, heaven as a destination had lost every semblance of familiar reality. She even found it strange and distressing:

Jesus made me feel that there were really souls who have no faith . . . He permitted my soul to be invaded by the thickest darkness, and that the thought of heaven, up until then so sweet to me, be no longer anything but the cause of struggle and torment. (SOS, p. 211).

More than other privileged souls, Thérèse would be purified in her faith until nothing remained but the pure gold of the total gift of herself, and all because of Jesus alone: “Now this trial is stripping me of whatever natural satisfaction I may have derived from the desire I had for heaven.” (SOS, p. 214).

Why she was still convinced that heaven was not a projection of one’s deepest desire? Because of Jesus – *the fact of Jesus!* Heaven, wrote Thérèse, “is not a story invented by humans but a ‘definite reality’ and the subject matter of the good news proclaimed by Jesus.” (SOS, p. 212).

We might be tempted to think that ‘the thick fog’ which hid heaven from her view also obscured any thought of Jesus’ divine mission, and even of God’s existence, but no. In her autobiography Thérèse described her temptations as against heaven alone. She testified unmistakably to Mother Agnes that her struggles had to do with heaven (in the sense of our ultimate destination). She felt that such temptations were peculiar to her alone and could not be explained logically. She described her situation as ‘strange and incomprehensible’: “Ah, but I really believe in the Thief! Everything bears upon Heaven. How strange and incomprehensible it all is” (LC, p. 72).

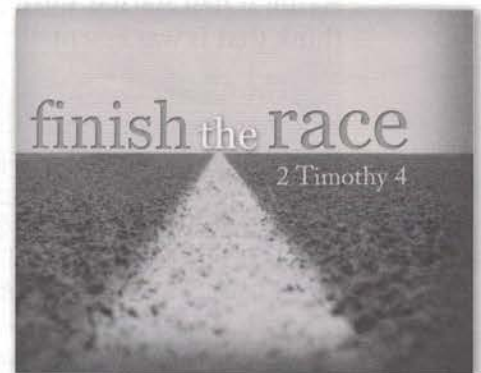
But the *fact of Jesus* enabled her to remain immovable in her faith in the next world as she suffered the pains of the darkest of earthly nights. Jesus’ hand was there to hold her: God’s grace, her faith and the personal experience of God’s goodness were the divine forces that sustained her in her darkness. She felt that “both body and soul vegetated in ‘a black hole’ (LC, 173) and that sometimes ‘horrible serpents would hiss in her ears’” (LC, p. 62). But Jesus remained steadfast, and so did her faith. She said of the dark thoughts that assailed her: “I endure them necessarily, but while I am enduring them, I continue to make constant acts of faith” (LC, p. 258).



Even if she experienced no joy, she was already living the substance of heaven in the dimension of faith:

I do not really see what more I shall have after my death that I do not already possess in this life. I shall see God, that is true! But as for being with him, I am quite there with him already on earth (LC, 45).

All this preparation was God proceeding with his purifying work, just as St. John of the Cross describes the process so inimitably in his *Dark Night of the Soul*. Did God send this purification? Or did he merely grant his grace in a period of drastic mental change? It scarcely matters which course he followed. For Thérèse it was a question of believing, of maintaining her trust, and of loving. Then she would be able to say with St. Paul, “I have fought the good fight, I have kept the faith” (2 Tim 4,7).



God, of course, is a very good and skillful teacher. He granted Thérèse several months of pure overflowing joy, and the experience impressed on her the reality of his love even more effectively. The memory of the Lord’s generosity would sustain her throughout her deep dark night of the soul. In the meantime Thérèse passed through a ‘dark tunnel’ and crossed a ‘desolate land’, where the darkness mocked her, crying:

*You dream of light, of a native land balmy with the sweetness of scents;
you dream of the eternal possession of the Creator of all these marvels,
you think you will emerge some day from the fog that envelops you!
Advance, go forward, rejoice in the death that will give you, not what
you are hoping for, but a night deeper yet, that of the night of nothingness
(SOS, pp. 211-214) [conflated].*

Suddenly Thérèse stops, terrified. How spontaneously all this was flowing from her pen! “I do not want to write any further, I would be afraid of blaspheming. . . .” (ibid.)

Some commentators have said that God was a wall for Thérèse. Not so. Thérèse had said her *faith* was no longer a transparent ‘veil’ – as it had been the summer before she entered Carmel, and during the summer and winter after her Offering – but a ‘wall’ which rose up to the sky (SOS, p. 214). Again we encounter her metaphorical language here. She saw believing as like facing a wall. That was why faith was more painful to her. But God *himself* was not a wall. If her faith gave her the impression of standing before a wall both opaque and impenetrable, God was surely to be found on either side of it! He was there in that mysterious life of heaven, just as Jesus had come to tell us and as Thérèse believed; and he was here at the very center of her anguished and troubled existence. God was present in her world, more than ever before. He was the ‘base of operations’ to which Thérèse held fast for dear life. Finally, Jesus was increasingly present in her thoughts: both the Jesus of the past and the Jesus of the present moment. Thérèse grasped and held his hand outstretched to her through his word and his promise:

At each new occasion of combat, when my enemies provoke me, I conduct myself bravely. . . . I run toward my Jesus, I tell him I am ready to shed my blood to the last drop to profess my faith in the existence of heaven (SOS, p. 214).

Indeed, Thérèse carried her determination to shed her blood in proof of her faith by using it to transcribe the Creed in her New Testament. Her faith had never been so pure and intense:

Jesus knows well that while unable to experience joy in faith, I try to at least to accomplish its works. I believe that I have made more acts of faith in a year than in my whole life (ibid.).

She no longer experienced enjoyment or felt joy in the act of faith. Instead the ‘will to believe’ and the will to act in accordance with the word of Jesus prevailed now. In the dark night of her faith Thérèse was not a non-believer but a great believer.

In the midst of all this, and precisely because her faith was totally blind, Thérèse continued to experience, on a deeper level, the joy of a love fully given, and the joy – somehow paradoxical – of realizing how merciful the Lord was in the midst of all that darkness:

Despite the trial which deprives me all enjoyment, I can nevertheless cry out: Lord, you fill me to the brim with joy in everything you do . . . for is there a greater joy than that of suffering for love of you? – Never have I felt so well, how sweet and merciful is the Lord. He sent me this trial only at the time when I had the strength to endure it. (SOS, p. 213) [conflated].

God’s grace had never been so fruitful in her soul. Thérèse grasped it and held on to the invisible hand that was leading her. She did not seek to know anything beyond what the will of Jesus meant and had in store for her.

At the Sinners’ Table

Thérèse was convinced that the unbelievers of this world would be very surprised to appear before the Lord one day and hear him say: “Enter into my kingdom, for others have prayed for you.” This was her fondest hope and aspiration. Even in her dark night of faith she remained unswerving in her motivation to save them, “I tell Jesus that I am happy to be deprived of enjoying his beautiful heaven while on earth, so that he will open it to poor unbelievers for eternity” (SOS, p. 214).

Many a dark night
of the soul
brings forth a
richer love
of life and God.



There had been a time when Thérèse experienced difficulties in understanding that such people as out-and-out atheists could exist. She believed “that they did not speak their true mind when they denied the existence of heaven” (SOS, p. 211).

But now she knew through personal experience how violent these assaults of reason on the word of Jesus could be. For a long time she had known that natural lethargy and egotistical interests could turn one from faith. But now she understood the role of grace in a simple act of faith, the extent to which it was necessary to remain faithful throughout the darkness of this night. In her own poverty she felt a kinship to ‘souls who have no faith’ and to ‘sinners’ – ‘her brothers’, as she called them – with whom she sat at ‘that table filled with bitterness’, ready to ‘eat the bread of adversity alone,’ in order that ‘all those who are not enlightened by the bright torch of faith might see it shine forth at last’ (SOS, pp. 211-212) [conflated].

The original Dutch Catechism (*A New Catechism*) said of Thérèse’s night of faith:

Nothing remained of her faith except the ultimate abandonment: “I want to believe, come to my help in the little faith that I have.” This young girl was becoming a saint worthy of occupying a place among the heroes mentioned in Hebrews 11. In the middle of the great crisis of faith that her contemporaries, the intelligentsia and the laborers of Europe, had to pass through, she endured this suffering with them in the most extreme abandonment of love for a period of eighteen months. How many lives found their birth in her surrender! (p. 346).

Like another Joan of Arc, Thérèse fought for the faith of the Church and for the triumph of good over evil.

During her dark night of faith, she sympathized with the marvelous adventure of a young American who had sought refuge in a French convent. Diana Vaughan was said to be a convert who had previously dabbled to a considerable extent in demonic mysticism (something akin to what we would call Satanism). She was now intent on combating her former errors by publishing her *Memoirs*, which were creating quite a stir in French Catholic circles and even elsewhere. The Carmel of Lisieux was an ardent supporter of Diana. In her play *The Triumph of Humility*, composed for the feast of the prioress, Mother Marie de Gonzague, Thérèse had written: “Diana Vaughan has become a new Joan of Arc. My fondest desire would be, once her mission is accomplished, to see her become united to Jesus in our little Carmel” (*Plays*, p. 307).

Thérèse also wrote to Diana, enclosing her own photo in the rose of Joan of Arc, and by return mail, received an answer, which she kept very carefully.

Out of fear of the Freemasons, who were said to threaten her life, Diana continued to remain in hiding, but she was so withdrawn that people grew suspicious. To put an end to all the rumors, the convent announced a press conference in Paris for 19 April 1897, which was the Monday of Easter Week. More than 400 journalists, both Catholic and anti-clerical, were expected to be present and were to be shown overhead projections of her choice. Actually only one was shown, a slide photo sent, it was said, by an admirer in a community of Carmelite nuns who had depicted Diana as the ‘new Joan of Arc’ in a play of the admirer’s own composition. The photograph in question was of Thérèse, and the very one she had sent to Diana. Now, to add to consternation of the gathering, no Diana appeared but only a certain Leo Taxil, a Freemason and self-styled convert who, with blatant cynicism, gradually revealed to his stunned audience how for several years he had been mocking the role of Christianity in France. What about Diana? Diana had never existed Taxil was the sole progenitor of the entire hoax.



Jeanne d'Arc (Eugene Thirion)

A few days later Thérèse received the account of the press conference and the story of her photograph. She tore 'Diana's' letter into bits and threw it on the dung heap. More than ever she realized that "there are truly many souls that do not have any faith, or who, through the abuse of graces, lose this precious treasure" (SOS, p. 211).

Now she knew without a doubt for whom she was seated at the table of sinners, and for who she was imploring the mercy of God.

Thérèse was exceptionally confident in the Lord's saving love. That is apparent once again in another play written a year earlier for her sister's feast as prioress on 21 January. Entitled *The Flight into Egypt*, this production dealt with the Holy Family seeking refuge in a grotto that served as home to a hardened felon, his wife and his little son, Dismas.



The child is leprous and, without being asked, Mary cures him. But the mother, Susanna, remains anxious about his future, for he is marked by his environment and by the evil tendencies inherited from his father. Would he follow in his father's footsteps? Yes, he would do no better than his father, therefore she should harbor no illusions about him. Nevertheless, Mary predicts, gazing far into the future, her own son Jesus would tell him one day from the heights of his Cross: "Today you will be with me in Paradise." His goodness would accompany the 'good thief' to the very end, for Jesus does not like to leave his work unfinished. As for Susanna, she must trust in God's infinite mercy and goodness, which are great enough to wash away the worst crimes when applied to the heart of a mother who places all her trust in it. "My Jesus does not desire the death of a sinner, but wants him or her to repent and have everlasting life" (Plays, p. 290).

Thérèse retained the tendency to think and act as a 'co-redemptrix' (as it were) in her thoughts, prayer and sacrifices. This earlier play provided her with a different occasion to practice what she preached. During the performance, Sister Agnes took offense at the robbers' language, their rowdy singing, the disputes of the acting novices (prudently drinking from empty wine bottles) and, last but not least, the length of the play itself. When the performance paused for a moment, Sister Agnes seized the opportunity to bring everything to a halt. Thérèse was watching and listening from the winds, so to speak. Furtively, she dried a few tears and tried to smile as usual. But from then on, the 'dramatist' wrote much shorter plays. ❧

Abbreviations

SOS – Story of a Soul (3rd Edition) LC – Last Conversations

Frequently Asked Question:

What does St. Therese say about simplicity and *faith*?

"Jesus, help me to simplify my life by learning what you want me to be – and becoming that person."

"If I did not simply live from one moment to another, it would be impossible for me to be patient, but I only look at the present, I forget the past, and I take good care not to forestall the future."

— St. Therese of the Child Jesus and the Holy Face

Frequently Asked Questions:

In addition to CDs offered by Carmel Clarion Communications, are there any videos of talks given by our friars?

Yes, Boston College presented and recorded the *Authors 101* series.

Fr. Kevin Culligan – St. John of the Cross

<http://www.bc.edu/content/bc/schools/stm/edevnts/CampusEvents/PastLectures/2010/10-16-2010.html>

Fr. Daniel Chowning – Blessed Elizabeth of the Trinity

<http://www.bc.edu/content/bc/schools/stm/edevnts/CampusEvents/PastLectures/2010/11-06-2010.html>

Fr. Salvatore Scieurba – Brother Lawrence of the Resurrection

<http://www.bc.edu/content/bc/schools/stm/edevnts/CampusEvents/PastLectures/2010/02-06-20100.html>

Fr. Kieran Kavanaugh – St. Teresa of Avila

<http://www.bc.edu/content/bc/schools/stm/edevnts/CampusEvents/PastLectures/2010/03-08-2010.html>

Fr. Marc Foley – St. Thérèse of Lisieux

http://www.bc.edu/content/bc/schools/stm/edevnts/CampusEvents/PastLectures/2010/04-24-2010_2.html

Fr. John Sullivan – St. Teresa Benedicta of the Cross

<http://www.bc.edu/content/bc/schools/stm/edevnts/CampusEvents/PastLectures/2010/12-04-2010.html>

Where can I find Fr. Kevin Culligan's presentation delivered at The Cathedral Church of St. Paul?

You can find the guided instruction to "*St. Teresa and Meditative Prayer*" here:

<http://www.stpaulboston.org/avms.asp>

Northeast Retreat News

July 26-28, 2013

District 1: An OCDS weekend retreat given by Fr. Michael Berry, OCD, "The Graced Invitation to Enter In--- Self-Knowledge and Conversion within St. Teresa's Castle" at the San Alfonso Retreat House in Long Branch, NJ. The cost will be \$200. Martha Stefanchik can be contacted for further information at 609-924-8231 or Email: toglorify@aol.com

August 9 -11, 2013

District 2: OCDS Retreat directed by Fr. Michael Berry, OCD, "The Graced Invitation to Enter In – Self-Knowledge and Conversion within St. Teresa's Castle." It will be held at the Notre Dame Retreat House near Lake Canandaigua, NY. Cost is in the retreat flyer, which may be obtained from Gloria Schreiner at glorisch123@gmail.com.

September 20-22, 2013

District 6: An OCDS weekend retreat by Fr. Leopold Glueckert, O.Carm. entitled "Climbing the Mountain: the Carmelites' Eight-Century Search for the Face of God" held at the Franciscan Guest House, St. Anthony's Monastery in Kennebunk, ME. Deposit \$50 (non-refundable) due on or before May 2. Total costs: \$150 per person for double occupancy; \$195 for single occupancy (very limited). Final payment is due July 2. If there is room, other members may apply. Contact: Ginny Dandreta, 1 Moeckel Rd., Windham, NH 03087-2230. Email: c-gdandreta@com cast.net Phone: 603 -894-7143 or Deborah Anderson, 116 Castle Hill Rd., Windham, NH 03087-1746, Phone: 603-889-9348. Email: dranderson@telnetsystems.com

October 11 - 13, 2013

District 3: OCDS Retreat Weekend given by Fr. Anthony Haglof, OCD at Christ the King Retreat House, Syracuse, NY Cost: \$175 Contact: Joyce A. Ponsarella, OCDS, Cell: 518-248-4291 Email: secularcarmelit@gmail.com

CARMEL CLARION COMMUNICATIONS



FEATURED COLLECTIONS

Introducing the *Carmel Clarion Collection* - the **main resource** for CDs on Carmelite Spirituality in the United States. More than 100 titles are available for listening on a CD player or digitally uploading to media players and various MP3 devices.

Since 2006 Carmel Clarion Communications has distributed live recordings about Carmelite Spirituality by the most prominent speakers of the Discalced Carmelite Order. Drawing from the writings and teachings of the Carmelite Saints – Teresa of Avila, John of the Cross, Therese of Lisieux, etc. – the speakers shed light on the inward journey towards union with God.

In addition to the lectures, Carmel Clarion Communications offers **The Carmelite Digital Library**, which is the **full digital text** of all the works by St. Teresa of Avila and St. John of the Cross. Once installed on your computer, it provides the Kavanaugh/Rodriguez translation cross-referenced to the Douay Rheims Bible, the Peers translation, and the Spanish Edition. All text is searchable either within one of the Saints' writings, or across both. (See back of brochure for more details.)

Visit our website at www.carmelclarion.com for complete CD listing and placing your order!

(NOTE: Not available for shipment outside the USA due to prohibitive cost of postage.)

Speakers:

Daniel Chowning, O.C.D.
Kevin Culligan, O.C.D.
Margaret Dorgan, DCM
Keith Egan, T.O. Carm.
Constance Fitzgerald, O.C.D.
Marc Foley, O.C.D.
Mary Frohlich, R.S.C.J.
Fran Horner, O.C.D.
Regis Jordan, O.C.D.
Kieran Kavanaugh, O.C.D.
Gregory Klein, O. Carm.
Dolores Leckey
Camilo Maccise, O.C.D.
George Mangiaracina, O.C.D.
Steven Payne, O.C.D.
Denis Read, O.C.D.
Fernando Romeral, O.Carm.
Vilma Seelaus, O.C.D.
Salvatore Sciarba, O.C.D.
Emmanuel Sullivan, O.C.D.
John Sullivan, O.C.D.
John Welch, O. Carm.

ST. TERESA OF JESUS (AVILA)

___ 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

ST. JOHN OF THE CROSS

___ 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 Wjordanritings 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

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
___ 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
___ 140-AY	The Discovery of Merciful Love	

___ 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

___ 132-AV	The Holy Spirit: The Bond of Friendship in John of the Cross <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
___ 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

___ 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. Tèreise: Carmelite Authors 101 Series <i>Marc Foley O.C.D.</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 & 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
___ 310	Our Carmelite Vocation: Who do YOU say that I am? <i>Regis Jordan O.C.D.</i>	\$9.99
___ 311	Our Carmelite Vocation: What do YOU want? <i>Regis Jordan O.C.D.</i>	\$9.99
___ 312	Our Carmelite Vocation: Whose are YOU? <i>Regis Jordan O.C.D.</i>	\$9.99
___ 320	The Carmelite Tradition Speaks to Us Today <i>Kevin Culligan O.C.D.</i>	\$9.99
___ 321	The Beatitudes <i>Kevin Culligan O.C.D.</i>	\$9.99
___ 323	Teresa's World: Family, Friends, Country, Church and Order <i>Keith Egan T.O.Carm.</i>	\$9.99
___ 325	John of the Cross and <i>The Living Flame of Love</i> <i>Kieran Kavanaugh O.C.D.</i>	\$9.99
___ 326	Her Mother's Daughter: Edith Stein <i>Fran Horner O.C.D.</i>	\$9.99
___ 327	Teresa's Our Father: A Catechism on Prayer <i>Kieran Kavanaugh O.C.D.</i>	\$9.99

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

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

OTHER CARMELITE SAINTS AND BLESSEDS

___ 316	Br. Lawrence of the Resurrection: Carmelite Authors 101 Series <i>Salvatore Scieurba 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
___ 117-0	Carmel in the French Revolution (Martyrs of Compiègne) <i>Salvatore Scieurba O.C.D.</i>	\$9.99
___ 125-AO	Elijah: A Prophet in Crisis	

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

2009 O.C.D.S CONGRESS CD SETS

___ 2009 O.C.D.S Congress Complete Set – 18-CD Set	\$99.00
___ 2009 O.C.D.S Congress Homilies – 2-CD Set	\$20.00
___ 2009 O.C.D.S Congress Presentations – 4-CD Set including Panel & 3 Workshops	\$35.00
___ 2009 O.C.D.S Congress Carmelite Vocation – 4-CD Set	

___ 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

___ 190-AM	Edith Stein and Renewal <i>John Sullivan O.C.D.</i>	\$9.99
___ 319	St. Teresa Benedicta of the Cross (Edith Stein) <i>John Sullivan 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 Scieurba 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
___ 328	St. Teresa of Avila: Prayer of Recollection <i>Kevin Culligan O.C.D.</i>	\$9.99

___ 2009 O.C.D.S Congress Formation – 4-CD Set including Panel & 3 Workshops	\$35.00
___ 2009 O.C.D.S Congress Community Life – 4-CD Set including Panel & 3 Workshops	\$35.00

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 Set	\$24.95
___ Forum 2012, 4-CD Set	\$35.00
___ Carmelite Authors 101 Series, 6-CD Set	\$44.95
___ Our Carmelite Vocation by Regis Jordan, O.C.D., 3-CD Set	\$24.95
___ St. Teresa Library, 10-CD Set of Audio Conferences from this brochure	\$75.00
___ Conferences About Mary, Our Blessed Mother by Emmanuel Sullivan, O.C.D.	\$29.95

FEATURING

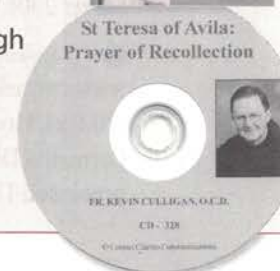
CD 328

St. Teresa of Avila: The Prayer of Recollection

by Kevin Culligan O.C.D.

Do you get distracted in prayer and meditation? Don't worry - you're not alone. St. Teresa of Avila found traditional prayer frustrating. This was when Jesus showed her a new way to pray, which she calls Recollection. During recollection the heart gathers its faculties and directs them to gaze upon God, who is always present within. Fr. Kevin Culligan O.C.D. in the **Prayer of Recollection** guides the listener step by step through this prayer. It is excellent practical experience for anyone at any stage of the spiritual journey.

Brochures may be purchased at
www.icspublications.org/



FR. KEVIN CULLIGAN, O.C.D.

CD - 328

© 2009 Carmel Publications

Carmelite Digital Libraries

The *Carmelite Digital Library* is the proud jewel of products offered by **Carmel Clarion Communications**. With the *Carmelite Digital Library*, you can read and search the collected works by Teresa of Avila and John of the Cross on your computer. This is NOT an audio product.

The CDL is easy to use for research, leading a class, preparing homework, or presenting a lecture on the writings and teachings of Teresa and John. You can copy and paste text into another document, save favorite passages, see related scripture texts, compare with the Peers translation, view the original Spanish text, and print out multiple copies of a passage.



St. Teresa of Avila

Writings Included:


- The Book of Her Life
- Spiritual Testimonies
- Soliloquies
- The Way of Perfection
- Meditations on the Song of Songs
- Interior Castle
- The Book of Her Foundations
- The Constitutions
- On Making the Visitation
- A Satirical Critique
- Response to a Spiritual Challenge
- Poetry
- Letters


St. John of the Cross

Writings Included:

- Poetry
- The Sayings of Light and Love
- The Ascent of Mount Carmel
- The Dark Night
- The Spiritual Cantic
- The Living Flame of Love
- Special Counsels

CD 202 The Complete Works of St. John of the Cross and St. Teresa of Jesus - Carmelite Digital Library for both PC and Mac.



 **System requirements:** Windows 2000, Windows Server 2003, Windows Server 2008 R2, Windows XP, Windows Vista, Windows 7.

 **System requirements:** See the System Requirements section at <http://www.carmelitedigitallibrary.com> for details on MAC Snow Leopard (10.6.x), Lion (10.7.x) and how to install the prerequisites for using the Carmelite Digital Library on Mac Leopard (10.5.x) with an Intel 64-bit processor. This disc will not work with a 32-bit processor.

\$49.99

ORDER FORM

_____ **TOTAL 100 or 300 series CDs ORDERED @ \$9.99 each** \$ _____

_____ **The Complete Works of St. John of the Cross and St. Teresa of Jesus - for both PC  and Mac  @ \$49.99 each** \$ _____

NOTE: Clerics and nuns may reduce amount by 20% before shipping.

Shipping & Handling from *POSTAGE* Chart below:

Within the US Only - 1st CLASS POSTAGE: 1-3 CDs = \$2.00; 4-7 CDs = \$3.00; 7-9 CDs = \$3.50;
9-32 CDs = \$6.00; 32 CDs and up = \$11.00

We regret to advise our customers that due to postage restrictions and increased shipping costs, Carmel Clarion Communications can no longer accept/mail international orders.

My Email Address is: _____

Total Shipping & Handling \$ _____

TOTAL PAYMENT TO CARMEL CLARION COMMUNICATIONS \$ _____

Mail check to: *Carmel Clarion Communications*, 2131 Lincoln Rd NE, Washington, DC 20002-1101

Bill To:

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____

Ship To: *IF DIFFERENT*

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____

Please allow 4-6 weeks for processing and shipping after order is placed.

Carmel Clarion Communications



2131 Lincoln Road NE
Washington, DC 20002-1101

Phone (202) 640-2201 Fax (202) 832-5711

TOLL FREE: (877) 845-4560

DATE: ____/____/____

E-mail: carmelitecds@live.com

On the web: <http://www.CarmelClarion.com>

Faith Grows Through the Liturgy

By Theodore C. P. Vermile

In a famous hymn, composed in honor of the Most Blessed Sacrament of the Altar, St. Thomas Aquinas wrote: “Prostrate I adore you, deity unseen, Whom your glory hidest beneath these shadows mean; taste and touch and vision to discern your faith, faith, which comes by hearing, pierces through the veil.” And in writing thus, the Angelic Doctor was but following the teaching of the Doctor of the Gentiles, who tells us that faith in Christ is divinely imparted to Christians through their hearing of the word of salvation.

What St. Thomas wrote of the faith of Christians in the Sacrament of the Eucharist is likewise true of their loving belief in the Eucharistic Sacrifice, the verbal vehicle of which is the Divine Liturgy: the Proper, Ordinary, and the Canon of the Mass. Without our constant “hearing of the word” spoken by the priestly celebrant and our habitual praying of the words assigned us by the Missal, we would lack the inspiring knowledge and understanding of the mysteries of Christ which open our minds to faith and inspire us to faithful life and activity.

The apostolic comment made such a deep impression upon the minds of the primitive Christians that for many years the only catechetical agent employed by the early Christian Church was the liturgy. We appreciate this more fully when we realize that in picturing in Revelation, the worship of heaven, the Apostle John made

full use of the acts and groupings employed by the Church in celebrating the Sunday Eucharist. Thus his readers understood the fact that their earthly worship was a foretaste of heaven and that the faith which was theirs “by hearing” was their introduction to the beatific vision.

So compelling are these truths that Giacomo Cardinal Lercaro, Archbishop of Bologna, stated that “the supernatural power of the Liturgy is so strong that it never fails to achieve a deep formative influence among the people of God.” His Eminence, an acknowledged international leader in liturgical restoration, spoke from the depths of his own personal experience of the necessity of making the worship of the Church a vigorous and vital force in the lives of the faithful. [remainder of the paragraph has been omitted].



The Disputation over the Blessed Sacrament (or more appropriately, The Triumph of Religion) Painted by Raphael between 1508 and 1511

Union with God through Faith and the Sacraments

The habitual active and vocal offering by the faithful of the Divine Liturgy of the Eucharist; the constant “hearing of the word” in the celebration of the Holy Sacrifice; the lifting of the heart and mind to God in the presentation and pleading of the Saving Victim; all of these factors tend, as nothing else can, to “draw and captivate us into the following of Christ” (St. Bonaventure). If this liturgical worship is nurtured by a deep, intensive life of mental prayer, then it should mean, ultimately, a personal encounter with a living God. This encounter from the beginning to the end, in liturgy and contemplation, will be governed by the virtue of faith, which is, as St. John of the Cross emphasizes, “the only proximate and proportionate means of union with God.” (A2,9,1) In spite of a widespread failure to grasp these truths, the Church always has been aware of them and the Holy See, time and time again, has striven to induce clergy and laity to be guided by them.

The deep importance to the people of God of active and intelligent participation in liturgical worship was strongly expressed by Pius XII, who in his magnificent encyclical *Mediator Dei*, wrote: “The chief duty and supreme dignity of the faithful is to participate in the Eucharistic Sacrifice in such an earnest and thoughtful

manner that they may be united as closely as possible to the High Priest (Jesus Christ). With Him and through Him let them make their oblation, and in union with Him let them offer themselves.” And in the same document: “The faithful may participate in the Holy Sacrifice by use of the Missal. Thus united with the celebrant, they pray together in the very words of the Church. They may make the responses... they may sing hymns suitable to the various part of the Mass... (there are many commendable methods) that aim at developing piety and a closer union with Christ. They show forth the social character of the Mass as being the act of the whole of the Mystical Body of Christ.”

We know that the supernatural power of the Liturgy is so strong that it never fails to achieve a deep formative influence upon the faithful. An active, vocal and intelligent participation in the offering of the Eucharistic Sacrifice, that ultimate union with the Priest-Victim of the Sacrifice, will be accomplished. In other words, that lively faith which is a personal encounter with the living God and “the only immediate means of union with God” comes without fail to our souls most fully and readily when we comply with the command of Jesus Christ to “Do This”; when we are “doers of the word” of our Lord, rather than mere spectators of the sublime offering of the faith-inspired Divine Mysteries.

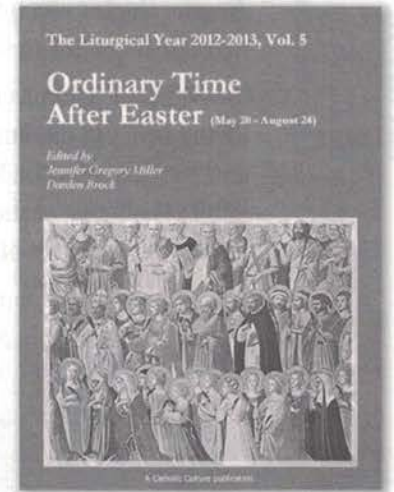
Gradual Growth of Faith in Liturgy

Our first encounter with the living God took place at the very inception of our Christian life and experience. As we stood at the entrance of the church building, seeking the sacred initiation “in Christ” of the baptismal bath, Holy Mother Church addressed us in the words of the Sacred Liturgy, saying, “What do you ask of the Church of God?” We replied: “Faith.” Again, we were asked: “To what does faith bring you?” We respond: “to eternal life.” Immediately we receive our first lesson in the following of Christ, exercised our first “hearing of the word by which faith comes, were instructed by Holy Church that eternal life, the reward of faith, is bestowed upon those who exercise a Christ like love of God and man.”

Faith is not an attribute which we deserve or earn. It is a free gift of God, and the baptismal Liturgy teaches that it is bestowed upon us as a result of our habitual exercise of supernatural love: the complete, self-sacrificing love toward God and man which was so fully demonstrated by the God-Man during His earthly life, and which animates and empowers His loving Mystical Body, the Church. In Baptism we were endowed with divine life and love and power so fully that we became members of Christ, children of God, and inheritors of the Kingdom of Heaven. In Confirmation we receive an increase of those divine gifts which first came to us in Baptism. In both of these Sacraments the Holy Spirit, Who is the divine essence “proceeding from the Father and the Son”, came upon us and flooded our souls with divine life and love and power. In the other Sacraments He bestows upon us special divine gifts for many special purposes. But because love (*caritas*) is the keystone of Christianity, it is always His greatest gift; and love begets deeper faith.

Living + Active Faith = Love

The Holy Spirit is the Spirit of Love, animating and motivating the souls of Christians who have been illuminated by Him, through the Sacraments instituted by Christ for that purpose. And because the Holy Spirit “proceeds” from the Son of God, this Spirit of Love is the Spirit of Christ: the “true Christian spirit.” Pope St Pius X ardently desired the true Christian spirit to flourish in society. He pointed out that the place in which it best may be acquired is the Christian Temple and that the best method of its acquirement is “active participation” in the Christian Liturgy. He longed to restore to all Catholics the habitual praying and living of the Sacred Liturgy, in order that all might experience great increase in faith and become fully and efficiently Christian. In an effort to accomplish the ends which he sought, Pius X wrote: “the primary and indispensable source of the true Christian spirit is active participation in the Most Holy Mysteries and in the public and solemn prayers of the Church.” The



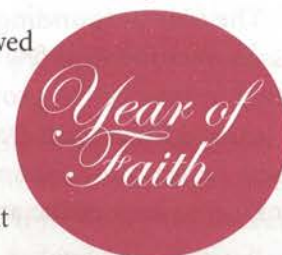


Catholic Liturgy is God-centered; is the perfect and perfecting expression and implementation of supernatural love; is the outstanding agent by the use of which we may develop a deeper, stronger, and more understanding faith in God the Blessed Trinity. The saintly Pope desired to restore this truly Christian manner of praying and living; desired that we should penetrate the Mysteries of Christ through our devotion to liturgical worship, to the end that we might be wholly filled with the “true Christian spirit” and fully supported and motivated by the Christian faith.

St. Paul wrote: “I would learn to know Jesus Christ and the power of His Resurrection, and what it means to share His sufferings and be molded into the pattern of His death.” This divine gift of the true Christian spirit, this becoming “one in Christ” and so “partaking of His divinity” is given to those who have a vital faith in Christ by the indwelling of the Holy Spirit. St. Paul wrote: “Know you not that your bodies are members of Christ and temples of the Holy Spirit, Who is within you, Whom you have from God? — If any man be in Christ he is a new creature — filled with the knowledge of God’s will and all wisdom and spiritual insight.” Habitual and frequent reception of the Sacrament of the Eucharist without doubt insures our life “in Christ” and our possession of spiritual insight. This, certainly, constitutes a personal contact with God, which is the essence of faith. ☩

Year of Faith: October 11, 2012 – November 24, 2013

Pope Emeritus Benedict XVI declared this time as a “summons to an authentic and renewed conversion to the Lord, the One Savior of the world” (Porta fidei 6). In other words, the Year of Faith is an opportunity for Catholics to experience a conversion – to turn back to Jesus and enter into a deeper relationship with him. The pope has described this conversion as opening the “door of faith” (see Acts 14:27). The “door of faith” is opened at one’s baptism, but during this year Catholics are called to open it again, walk through it and rediscover and renew their relationship with Christ and his Church.



Catecheses of Pope Francis during the Year of Faith

http://www.vatican.va/special/annus_fidei/index_catechesi_annus-fidei_en.htm

Catechism of the Catholic Church

III. The Characteristics of Faith	No.
Faith is a grace	153 – 155
Faith and understanding	156
Faith is certain	157
Faith seeks understanding	158
Faith and science	159
The freedom of faith	160
The necessity of faith	161
Perseverance in faith	162
Faith—the beginning of eternal life	163 – 165

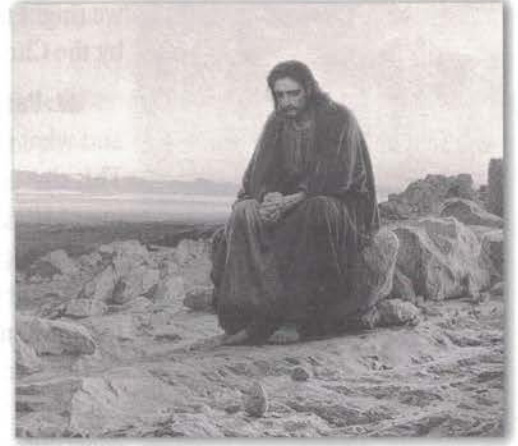
Hinton

Monastery of Christ on the Mountain

The possibility of founding a Desert community was first raised by Fr. Thomas Kilduff, then third General Councilor, in February 1959 in a letter to Fr. Albert Bourke, the Provincial of the Washington Province.

In responding to this letter, Fr. Albert agreed that a Desert community in this country should be established by the Order as soon as possible.

However, after discussing the matter with two of the OCD councilors, several objections were raised: lack of personnel; no funds available; and the proposed location. Because of these objections, the matter was not pursued any further at that time.



1960s: The Idea of a Desert Community Grows

[Editor's Note: All pictures of the Desert Community at Hinton WV are not historical, but modern day, intended to convey this lifestyle.]

The idea of founding a Desert community in the Province did not entirely die out. It was discussed over the next few years and seriously reconsidered in 1965 when Mr. Emmett Culligan volunteered to finance the project; if a suitable site could be found in the Diocese of Dubuque, IA. When he learned that South Dakota was not assigned to any of the provinces, he suggested Yankton, SD, where he was born, as another possibility. Fr. Peter Duggan and Br. Michael Stoegbauer went out to Yankton to look at the area.

Rome had several objections to this site: it was outside the Province; the weather in South Dakota was too severe; and it would not be easily accessible to our friars for retreats or short visits. For these reasons the Province declined Mr. Culligan's offer.

During this same period other possible sites were considered in various parts of the Province. In February 1965 Fr. Christopher Latimer asked Bishop Joseph Hodges of the Diocese of Wheeling-Charleston, WV if he would be amenable to the Carmelites founding a Desert community in his Diocese. Bishop Hodges responded very favorably. A few months later Fr. Kieran Kavanaugh and Br. Eugene Weinheimer visited that area at the invitation of Br. Eugene's brother, the Pastor of St. Alban's, who thought there might be suitable property in West Virginia at a reasonable price. Fr. Kieran and Br. Eugene went to Beckley, WV where they contacted Msgr. Thomas Kerrigan. He, in turn, suggested they look in Summers County, which is one of the more scenic regions of the state, and where property was less expensive. The initial visit to Summers County and to Hinton was followed by a second visit of Frs. Kieran and Christopher later in the year.

The 1966 Provincial Chapter proposed that a modified Desert be established on the property in Peterborough, NH. At the May 1966 Provincial Council Meeting a Desert Committee was formed to draw up specific recommendations. This committee recommended to the Provincial Council in July 1966 that two hermitages be built on the Peterborough property immediately. In the meantime, the summer camp at Deep Creek Lake in western Maryland would be used until the hermitages were completed.

In October 1966 after further investigation and discussion, the Provincial Council decided that Peterborough would not, after all, be a suitable site for a Desert. It was suggested again that the camp at Deep Creek could be used on an experimental basis during the months of June and July the following summer. In December 1966 the Provincial Council proposed that the summer camp be used for the Desert experiment and asked for volunteers.

During the summer of 1967, under the direction of Frs. Peter Duggan and Frederick Gast, a three month Desert experiment took place at Deep Creek Lake (Swanton, MD), from mid-June through mid-September. Volunteers included Fr. Timothy McGough and Br. Augustine Wharf from Waverly NY; Fr. Frederick Gast from Washington DC; and Fr. Regis Jordan. They were later replaced by Frs. Thomas Kilduff, Matthias Montgomery, Peter Duggan, and Br. Charles Streff.

At the end of the summer several of those who participated in the experiment urged that it be extended, with a view toward establishing a permanent Desert, and that some effort be made to find another suitable location. A report evaluating the Desert experiment was prepared and sent to all members of the Province. The Council also gave its approval for another experiment the following year (1968).

Because of the growing interest in a more permanent Desert, further discussions were held with Bishop Hodges. The bishop was very receptive to the idea and contacted Msgr. Kerrigan, encouraging him to help us in any way that he could. The help of the Pastor of St. Patrick's in Hinton WV, Fr. Paul Hickey, proved instrumental in finding a suitable location as well as benefactors who could help financially.

In December 1967 the Provincial Council decided the Desert experiment should be established on a more permanent basis. The Desert experiment was approved on a more permanent basis ad experimentum in Hinton, WV.

The site chosen consisted of 100 acres, with a house and barn. The asking price was \$7500, but after some negotiations the owner agreed to sell for \$7,000. Two parishioners, John Mazella and John Angotte, agreed to purchase the land and rent it back for a small monthly sum. If it fit the purposes of a Carmelite Desert location, they also offered the option to purchase the land at the end of the year.



In January 1968, Fr. Timothy and Br. Augustine Wharf were assigned to the Desert Community. Fr. Kieran Kavanaugh, after resigning as sub-prior of Washington, was also assigned to the Desert a short time later. In March, they drove down to Hinton to examine the site and assess what would be needed to open the house.

On April 3rd Fr. Timothy and Br. Augustine, along with Frs. Cyril Guise and Kenan Mary Garrity, drove to Hinton in a station wagon and a newly purchased jeep. Frs. Cyril and Kenan Mary then continued on to Washington DC. Because the house at the Desert site was not yet ready and the furnace was not working, Fr. Timothy and Br. Augustine stayed with Fr. Hickey in the rectory at Hinton. They went up to the property each day to clean and paint. They were able to move into the house on April 9th. Dr. Neil O'Farrell loaned an oil heater and Dr. Camara two electrical heaters until a new furnace could be installed. During this time Fr. Frederick Gast and Br. Michael Stoegbauer arrived from Washington with a truckload of supplies. They stayed about a week helping to get the place in shape.

The next month Br. Michael returned from Washington with Br. Bryan Paquette and the first of two trailers that would serve as hermitages until more permanent structures could be built. They stayed for a few days laying the electrical lines. A second trailer was delivered toward the end of May.

Fr. Benedict and the Community held a series of dialogues establishing the lifestyle to be followed in the Desert. The official start of the Desert Observance began on June 24, 1968, the feast of John the Baptist. The new foundation was named "Christ on the Mountain" because in the Old Testament the "mountain" theme is most often connected with God's power, and therefore with his self-manifestation.

There was still quite a bit of work to do on the 15 buildings, and the property had to be cleaned up. Fr. Frederick Gast joined the community for the 1968 summer. During this time various adjustments had to be made both in the lifestyle and in the schedule to bring it more in line with the actual conditions under which the Community was living.

The remainder of that year various members of the Province came for short periods of time, giving Fr. Timothy and Br. Augustine much support. One of the highlights of 1968 was the visit from the Ordinary of the diocese, Bishop Joseph Hodges. He celebrated Mass for the community, blessed the house, and stayed for dinner.

In June 1969, with the help of Tom Schroeder, a local handyman who did a lot for the Community, work began to convert one of the sheds into a hermitage. That same month the Provincial Chapter approved the experiment at Hinton as a permanent foundation. Fr. Timothy was transferred to Waverly, NY and since he was not immediately replaced various friars of the Province came to Hinton during the summer to help out. Fr. John Melka of the California Province arrived in September to become a core member of the Community.

Also during that year near the time of the Provincial Chapter, the idea surfaced of looking for another piece of property. This need arose because of the noise of trains passing at the bottom of the hill near the original site as well as the danger of the railroad crossing on the approach to the monastery. The Chapter appointed a Desert Committee to look for a more suitable piece of property in the same general area. They finally managed to narrow the choices down to two. The first, owned by Jack Wallace, was on Zion Mountain, along the main road from Hinton to Beckley. The second was the Young Farm on Madam's Creek Road about three miles west of Hinton, which was being offered at a price of \$7,000.



1970s: Many Friars Visit and Support the Desert Community

At an April 1970 meeting of the Desert Committee and the core members of the Desert Community (Fr. John Melka and Br. Augustine Wharf), the advantages and drawbacks of both properties were considered. After lengthy discussion, it was decided that the property on Madam's Creek was more suitable; and a proposal to move there was approved 3 to 2. The group also agreed to let the Extraordinary Provincial Chapter scheduled for June 1970 determine exactly what status the Foundation in Hinton should have. Dr. O'Farrell purchased the property with the understanding that the Carmelites would buy it back from him when the funds became available.

Preparations began on the Madam's Creek property, with the main house requiring a great deal of attention to make it livable. Frs. Peter Bourne and Frederick Gast, with Br. Maurice Mansfield, did much of this work. Foundations were laid for two hermitages (those of St. John of the Cross and St. Brocard), which were completed during the fall of 1970. At this time Fr. Frederick also became a member of the Community, taking a sabbatical from teaching.

The friars moved to the new site on Wednesday, January 27, 1971; and the official observance of the desert schedule began on Tuesday, February 2nd. A third hermitage, dedicated to the Holy Trinity, was started in March and completed on April 5th, with Br. Michael Stoegbauer doing much of

the work. Fr. Frederick left Hinton after his appointment as Fourth Councilor and Novice Master of the Province in May 1971, and was not immediately replaced. Once again various members of the Province and other visitors came over the summer to lend their presence and support. In September Fr. Anthony Haglof was assigned to the Community. One of the year's highlights was a visit by the General of the Order, Fr. Michaelangelo Batiz.

After three years in the Desert Community, Fr. John Melka returned to the California Province. Fr. Anthony Haglof was sent to Peterborough NH and in August 1972 Fr. Albert Bourke was assigned to Hinton. Fr. Isidore Dixon soon followed. Work was begun on another hermitage, St. Elias in Carith, in November. Local workmen volunteered to help lay the foundations, with much of the remaining work done by Tom Schroeder, Fr. Isidore, and Br. Augustine. Later that year, Bishop Hodges also visited accompanied by Frs. Schiffer and Dubois.

Fr. Albert was elected first Canonical Superior of the Hinton Foundation in January 1973. Br. Dermot Conlon was assigned to Hinton. On November 1st the hermitage of St. Elias in Carith was dedicated. The next day Br. Dermot was hospitalized with what was thought to be a slight heart attack. He remained in the hospital until November 14th, then went to Washington DC for further tests and was transferred to that Community.



In January 1974, Fr. Terence Flynn went to Hinton for retreat, followed by a pastoral visitation. During the visitation Bishop Hodges and Fr. Roger Hughes (Pastor of St. Patrick's in Hinton) came for dinner. A few days later Fr. Isidore was hospitalized for surgery. Br. Edward O'Donnell came down to assist Fr. Albert during the interim and then returned to Washington.

For the next two months Frs. Albert and Isidore were the only members of the Desert Community. On April 21st Fr. Frederick Gast returned for a retreat and brought his father, Joseph, from Philadelphia. After an initial stay of five months, Joseph became a core member of the Hinton Community. He was received into the Secular Order on October 1st taking the name "Br. John of the Love of God."

The community remained the same until July 1975 (following the Provincial Chapter) when Frs. Albert and Isidore were transferred, to Brookline and Holy Hill respectively. Br. John (Joseph Orr) decided to begin studies for the priesthood, leaving for Philadelphia to pursue this goal. The three



new members assigned to Hinton were: Fr. Anthony Haglof, Superior, Frs. Gabriel Gates and Paul Fohlin. Throughout his years in the Desert Fr. Gabriel maintained an extensive garden, providing vegetables for the Community table and selling the surplus to local markets. Fr. Paul remained in Hinton until March 1976 when he had to leave to attend to an injured ankle. In May, Br. Gilmary Manning joined the Community. Fr. Gabriel left in September 1976 to participate in a sabbatical program for English-speaking Carmelites on Mt. Carmel in Israel, returning in April 1977. After the Provincial Chapter in June 1978, Fr. Gabriel was appointed Superior of Hinton. Fr. Gabriel and Br. Gilmary remained the only members of the Desert Community for the next four years.

1980s – Present: Hinton as an Example of the Desert Contemplative Life

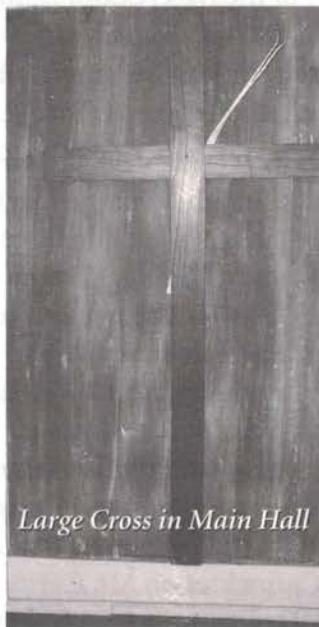
Fr. Kevin Culligan arrived in September 1982 and Br. Gilmery travelled to Mt. Carmel for six months. Toward the beginning of 1984 Fr. Gabriel travelled to the Philippines to give a series of retreats to the Carmelite nuns; and returned. Through the generosity of several benefactors, a new hermitage dedicated to the Holy Family was built in the spring of 1984.

At the Provincial Chapter, Fr. Kevin Culligan became Provincial. Shortly thereafter Br. Gilmery was appointed Superior of Hinton by the Provincial Council. In October Fr. Regis Jordan was assigned to the Community after spending six months in Israel. When Fr. Gabriel left Hinton in September 1986 to begin a sabbatical in preparation for his 50th anniversary of profession, once again the Hinton Community was reduced to two members, Br. Gilmery and Fr. Regis.



Over the years, the Desert Community at Hinton was joined by many friars seeking a more contemplative experience. These friars came not only from Provinces in the USA but also from Provinces all over the world, such as Mexico, Singapore, Taiwan, Australia, Bavaria, and Ireland.

Despite a growing lack of personnel the Washington Province has made great efforts to maintain the Desert Community in Hinton as an example of the more contemplative aspect of our Carmelite life. ☩



Large Cross in Main Hall



Sitting Room



St. Elias Porch

CHANGES to OCDS Provincial Statutes for the Washington Province of the Immaculate Heart of Mary

This is the text of the Statutes approved by the General Definitory December 19, 2009

The **GOLD** pocket-size Washington Province legislative booklet remains the resource to be used for the **Statutes** as approved by Rome and includes 2010 and 2011 revisions. **ONLY** the **page numbers** where **2013 revisions** are noted below. Everything in black remains the same; revisions are in **bold** and **the color of this issue**. These changes are **EFFECTIVE IMMEDIATELY upon publication** in the APRIL – JUNE 2013 *Clarion* VOLUME XXIX, NO. 2 and must be used by local councils to govern their OCDS communities.

Page 31

#10. Provincial Attendance Policy

Participation in community life is an essential part of the Secular Carmelite's vocation. To highlight the importance of community, there is a Provincial Attendance Policy to underscore this facet of our vocation and to provide unity throughout the Province. Attendance at monthly meetings determines a member's participation in:

Community membership (Active vs. Inactive)

Community elections

Formation for making Promises

- a. An active member is one who is professed and regularly attends and participates in monthly meetings. The order recognizes that members have legitimate obligations and God-given responsibilities that may at times conflict with responsibilities of the OCDS community. However, such conflicts should be the exception in an OCDS vocation.
 - (1) When a member needs to be absent from the monthly meeting, s/he must notify the community according to the procedures determined by the local council.
 - (2) Members who miss 5 meetings in any given calendar year must contact the local council, who will then determine if the member can maintain active status in the community.
 - (3) Should a member not be in communication with the local council after missing 5 meetings, written notice, in the form of a certified letter, should be sent to the member inviting them back and informing them that they are not fulfilling the obligation to attend monthly meetings (**Statutes: Community Life #7**). S/he should be given a 60 day deadline to return to the community or to seek an appointment with the council.
 - (4) If the council does not receive any response from the member within 60 days, the council will send a second certified letter explaining that if the local council does not hear from the said member within 45 days, the community will understand that s/he no longer wants to be a part of the community.
 - (5) The letter should state that s/he will be removed from the roster and classified as "Inactive" in the OCDS Main Office database. They are not considered extended members of the community and have essentially withdrawn themselves from the community.
 - (6) Minutes from council meetings should document the process and the circumstances of decisions that deem a member inactive.

- (7) Once a member has been dropped from the roster, they cannot return to the community or active status without meeting with the local council and being approved to return. If approved, Provincial dues and Clarion subscription fee for the current year will be collected by the council and sent to the Main Office. Payment of community dues for the current year will be collected at the discretion of the local council.
- (8) Members returning to active status will be required to undergo a refresher program of formation as determined by the local council.

b. Any member missing 5 or more meetings in the 12 months prior to the month in which the triennial Nominating Committee is appointed (normally January; Statutes: Local Community Elections #63a) is ineligible to:

- (1) serve on the Nominating Committee,
- (2) serve on the community's Council (i.e. President, Formation Director or Councilor)
- (3) serve as Secretary or Treasurer,
- (4) or vote in the triennial election itself.

Members may only vote in the community of which they are an official member.

c. Attendance requirements for completing the three periods of formation (Aspirancy, Preparation for First/Temporary Promise and Preparation for Definitive Promise) are more rigorous and it is the responsibility of the local council to ensure that the formation requirements are fulfilled. Those in formation should expect to make up missed sessions (on tape, via written assignments, etc.) and/or have their time in formation extended.

Page 46

63d

The report of the nominating committee (list of nominees) shall be presented to the Council to verify that the nominees are in good standing. Once the nominees have been verified, the list of nominees shall be presented to the members at the February meeting prior to the election. With their consent, nominees for President may also be nominated for the Councilor ballot if not elected as President.

Page 47

65b

In order that leadership qualities be developed in our communities, Councilors shall not serve more than two consecutive terms without postulation from the Provincial or his Delegate. A member who has served one (1) term on the Council is eligible to serve for two (2) terms if elected President. A member who has been a Councilor for two (2) consecutive terms cannot serve as President or Councilor in the next triennium without approval of the Provincial or his Delegate. A member who has served as President for two (2) consecutive terms is not eligible to hold any elected or appointed office in the next triennium.

Page 48

#66a

In the election of the Formation Director [Const. # 50 & # 53] the local council may not elect a priest or deacon as Formation Director. The Formation Director may be appointed for no more than two (2) consecutive terms without postulation.

In Remembrance



FR JEROME LANTRY of the Immaculate Conception, O.C.D.

*Date of Birth: 2/7/1920
Date of Death: 4/16/2013*

It is with sadness we announce the passing to eternal life of Fr. Jerome Lantry, of the Immaculate Conception, O.C.D. who died peacefully at Santa Teresita Manor in Duarte CA at 5:34pm on Tuesday April 16, 2013. His Funeral Mass and interment at Calvary Cemetery in Los Angeles were on April 26, 2013.

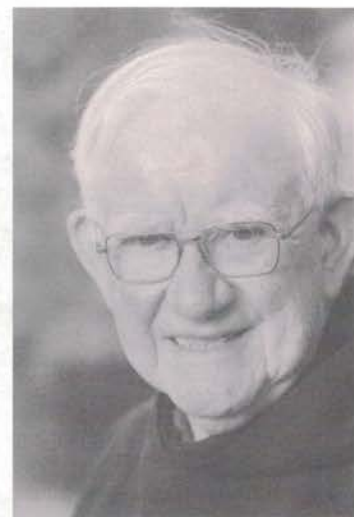
Fr. Jerome was born February 7, 1920 and grew up on a small farm in Lismagh County, Offaly, Ireland. He entered the Anglo-Irish Province of the Discalced Carmelites as a teenager. He made his first profession on September 2, 1940 and was ordained July 14th 1946.

Fr. Jerome's religious life was marked by intelligence, common sense and holiness. With these qualities, he held many positions of responsibility, including Provincial of both the Anglo-Irish Province as well as what would later become the CA-AZ Province. He was devoted to the whole of the Discalced Carmelite family, having an extensive ministry to the Carmelite nuns and the Discalced Carmelite Secular Order.

Fr. Jerome was well known for his spiritual insights and his deep love for the Virgin Mary. He was often consulted and requested for spiritual direction; thus guiding many people to a closer relationship with Jesus Christ. To the end of his life, he was hard at work in the "Vineyard of the Lord", teaching Bible classes, celebrating Mass, hearing Confessions and helping immensely at St. Therese Church, to which he had been assigned since September 19, 1994. He suffered through his final health issues at Santa Teresita Manor with determination and optimism, giving all who knew him a great example of the virtue of Fortitude in the face of advancing age.

Fr. Jerome was a great servant of the Church and the Carmelite Order, devoting his life to both. He was very faithful to Community life and was a source of encouragement to his fellow friars.

Please pray that our Lady of Mt Carmel will intercede on his behalf and that he may be rewarded for all that he did to help build up the Body Of Christ and the Carmelite Order.

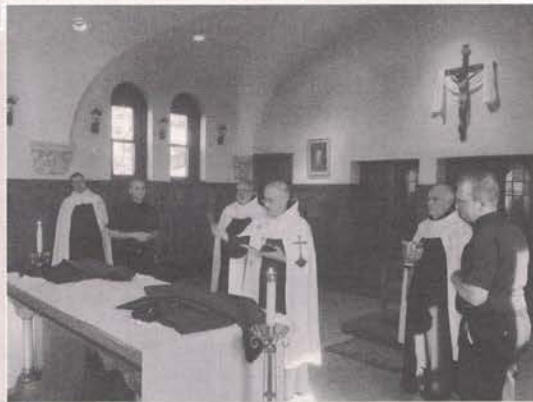


EDITORS Note: Below are articles by Fr. Jerome recently published in the Clarion. There are limited copies in the OCDS Main Office. Requests with prepayment of \$3 for each issue plus \$5 postage will be filled upon receipt as long as supplies last.

St. Teresa and Prayer – The Our Father **July–September 2011** VOLUME XXVII, No. 3

Missionary Spirit of the Carmelite Secular Order **January–March 2012** VOLUME XXVIII, No. 1

Investiture April 2013 – Holy Hill

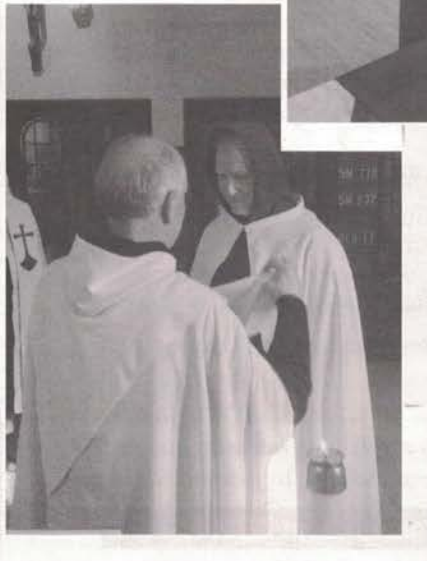
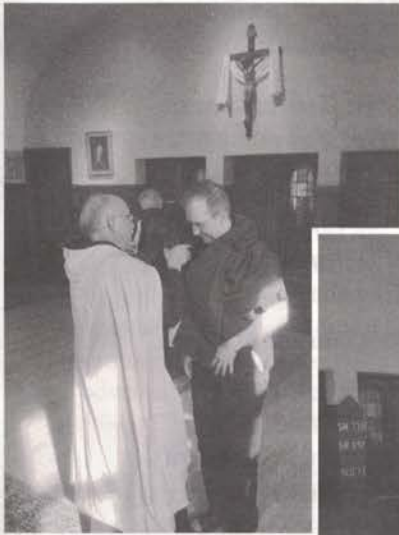


Br. Benedict of Jesus Crucified, O.C.D.

Br. Benedict was born and raised in Stamford, CT as Frank Devito. With a Jewish mother and a Catholic father, he was not brought up in either faith. As a teenager, he was a determined atheist, and lived a wild lifestyle. Around the time of high school graduation (without the medium of any book or person), a powerful experience of grace led him to the tabernacle in a Catholic Church, and he began a radical conversion of life.

Convinced that the reality of Jesus Christ and His Church were desperately needed in today's world, he discerned a call to the priesthood soon after receiving the Sacraments. He spent two years studying philosophy with the Diocese of Bridgeport, and there in the seminary discerned a call to deeper prayer, a call to the Discalced Carmel. In God's merciful plan of salvation, He has given Br. Benedict everything. In this life of prayer, solitude and apostolic work for the Church, Br. Benedict prays that God will continue to give him the grace to respond completely to such generous love.





**Fr. Thomas-Mary
of St. Benedict Joseph Labre, O.C.D.**

Fr. Thomas-Mary grew up as Thomas Gilbert in Queens, NY where he attended Catholic schools. After college, he attended the diocesan seminary and was ordained to the priesthood in 2005 for the Diocese of Brooklyn, NY. He was associated with the Secular Order of Discalced Carmelites in his seminary days, and he made definitive promises as a member of the New York City OCDS Community of Our Lady of Mount Carmel and St. Teresa of Jesus. Last year, he entered the Friars at Holy Hill, which is the site of the postulancy and novitiate. He is happy to have received the habit, and is currently in the novitiate. With the help of your prayers, he hopes to be a professed Carmelite Friar of this Province dedicated to the Immaculate Heart of Mary.



EXAMPLE of USING the Carmelite Digital Library – CDL

(Product Description on the Back Page of Carmel Clarion Communications Brochure)

During these 5-years of preparing for V Centenary of Holy Mother's Birth as outlined by Fr. General Saverio Cannistrà, we read St. Teresa's *Spiritual Testimonies, Poetry and Letters* during 2013 and 2014. For many of us this will be a first-time experience since these writings are not specifically included in the OCDS **Formation Outline** of the Washington Province.

As we study *faith* in this issue of the *Clarion*, one might ask "What does Teresa say in her *Testimonies* about *faith* and *Trinity*?" Here are the easy steps searching the **digital full-text** of the CDL to find the answer:

1. After loading the content of CD-202 on your computer, open the Carmelite Digital Library program.
2. On the left is the navigation screen. The tabs 'Contents', 'Search' and 'Bookmarks' at the bottom indicate the corresponding functions. Click 'Contents' tab to show an expanding list of what is included on CD 202. Double-click on Carmelite Digital Library and then double-click on St. Teresa of Avila to see the three translations included in this product. Now single-click on Kavanaugh/Rodriguez Translation to see all the books published by ICS in the contents screen.
3. To search all Teresa's writings on *faith* and *Trinity*, click the "Search" tab at the bottom and move cursor to the top to define the desired search by entering the following criteria:

Find: *faith* *Trinity*

Book List: St. Teresa of Avila – ICS

Document Scope: Body will exclude references to *faith* in the footnotes

After completing the criteria, go back and press [ENTER] after Find: *faith* and *Trinity*.

The search results are shown in a table listing each reference by 'Author' 'Source' 'Book' 'Chapter' 'Rank'.

To review the ones about *faith* and *Trinity* found in *Testimonies* double-click on each entry.

[COPY] references on *faith* and *Trinity* from Chapters 29 and 42 of *Testimonies*. [PASTE] them into chronological order in a separate Word document.

Sample of copied paragraphs

Spiritual Testimonies: 29. Infused knowledge of the Blessed Trinity-Avila, Incarnation, Sept 22, 1572

1. One day, after the feast of St. Matthew, being in the state I'm usually in since I've seen the vision of the Blessed Trinity and how it dwells in a soul in the state of grace,[1] a very clear understanding of this mystery was granted to me so that in certain ways and through comparisons I beheld it in an imaginative vision. Although at other times knowledge of the Blessed Trinity was given me through an intellectual vision, the truth, after a few days, no longer remained with me so that I could think about it and find consolation in it, as I can now. And now I realize that in a similar way I had heard about this truth from learned men but didn't understand it as I do at present, although I always believed it without hesitation because I have never had temptations against the **faith**.

Spiritual Testimonies: 42. Infused knowledge of the Trinity-Seville, Aug. 28, 1575

1. After having received Communion on the feast of St. Augustine, I understood – I'm unable to say how – and almost saw (although it was something intellectual and passed quickly) how the three Persons of the Blessed Trinity, which I bear imprinted in my soul, are one. By means of the strangest painting and a very clear light, I was given an understanding that was an activity very different from merely holding this truth by **faith**. As a result I haven't been able to think of any of the three divine Persons without thinking of all three. Thus I was reflecting today upon how, since they were so united, the Son alone could have taken human flesh; and the Lord gave me understanding of how although they are united they are distinct. These are grandeurs which make the soul again desire to be free from this body that hinders their enjoyment. For although it seems our lowliness was not meant for understanding anything about them, the soul, without knowing how, receives incomparably greater benefit from this understanding even though it lasts only a moment – than from many years of meditation.

Omnium in temporis Domini

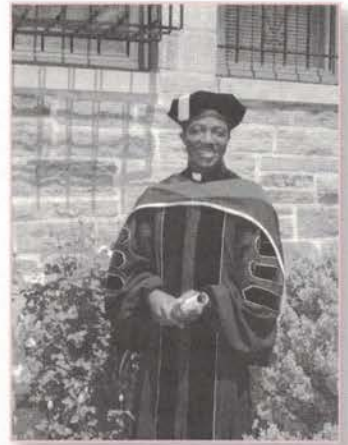
By Thomas Otanga, OCD

With my graduation at the Catholic University of America on the 17th of May, I come to the end of a journey that has been long and exciting. I arrived in Washington DC in August of 2006 to begin my doctoral studies. In the course of my studies I had the wonderful privilege of meeting so many Secular Carmelites and interacting with OCDS communities in the context of retreats and days of recollection. It has been a blessing and an adventure. I left for Kenya on the 29th of May where I hope to continue the work of planting Carmel and building the Church.

I would like to share with you two thoughts. First, the few occasions I interacted with the Secular Carmelites have been very enriching for my personal journey in Carmel and I have developed a certain love and respect for all OCDS. I was very impressed with the OCDS communities that I visited. I saw for myself how the members of those communities strive to exemplify what ideal Secular Carmelite communities in this day and age in America ought to look like: the spirit of joy and loving care that they bring to their meetings testify to the truth of their determination to become authentic Carmelites; they are united around their legitimate leaders, which is always a good sign that as religious they want to listen to the will of God, and not their own personal agendas; they are constantly looking for creative ways by which they can discern God's will in their lives through the voices and wisdom of their leaders; they are determined to grow from good to better, by seeking to hear God in the quiet of their hearts through contemplation and prayer; they seek an interior union with our Lord while actively living out the ordinary events of their everyday lives; they do the very ordinary things in the awareness of God's grace, taking their example of living from Our Lady as a model for living their life focused on serving Christ her Son; they wear the brown scapular to give a visible face to Carmelite presence in this part of the world. I highlight these aspects to encourage you all to continue the good work that the Lord has begun in each one of you.

Second, in this year of faith, we are celebrating 50 years since Vatican II. My thoughts are directed particularly to the call to a renewal in the life and role of the laity. Very often among the faithful, there always remains a fundamental lack of understanding of the lay vocation and its role in the Church's mission. As we are all aware, the number of vocations to the friars and nuns has gone down considerably in the recent past. In that same time however, we have seen an increase in the number of Secular Carmelite communities. While we live in hope that the Master of the harvest will send laborers into Carmel at his own time, for all that is—is in God's time (Omnium in temporis Domini), we must appreciate the fact that Carmel has been blessed by so many faith-filled Secular Carmelites. You OCDS must spend some time to reflect on the dynamics of the growth of Carmel today and perhaps find some specific ways by which you can be more involved in your faith as Carmelites and as members of your local Churches here in the US. Some of my suggestions are in my article Our Carmelite Charism in the Service of the Church, which may be found in the October – December 2012 VOLUME XXVIII, No.4 issue of the Clarion. You OCDS have a distinct and very real role in the spreading of the growth of Carmel and the Church. The Church desperately needs all of us to internalize the gift of faith that we have received, and through our intimate association with Jesus, live it out with the authority, creativity, and power that the Holy Spirit has given us in Baptism and the Carmelite heritage that we live as handed down to us.

I return to Kenya with the hope of seeing you all again. Times and seasons are all in the hands of the Lord, Omnium in temporis Domini. We will remain in touch through the many avenues that technology has opened for us. You all have a home in the four Carmelite communities in Kenya. I pray for you that remain united with one another and build strong OCDS communities that our parents, Sts. Teresa and John of the Cross, will also be happy with.



REMINDERS

Most know Carmel Clarion Communications at

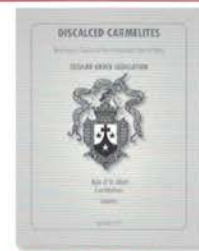
www.carmelclarion.com

is a resource for CDs of live recordings given by our friars.

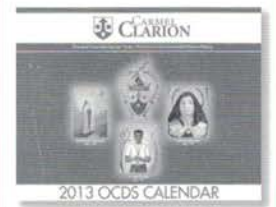
You may not be aware that it is also a very valuable resource for OCDS products:

- Washington Province OCDS Legislation Booklets
- OCDS Calendars – ideal as gifts for non-Clarion subscribers
- OCDS Ceremonial Scapulars – made by Carmelite nuns in St. Elmo MN
- 2009 Carmelite Proper Supplement – includes Saints since publication of the Red book (Out of Print) Proper of the Hours of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel and of the Order Disalced Carmelites
- St Teresa Prayer Cards – Prayer to Saint Teresa of Jesus with picture of “La Madre” painted by Michelle Haklin for the 2011 OCD Chapter
- Brown Promise Folders – 5 x 7 with Our Lady of Mount Carmel picture and Temporary or Definitive Promise certificates

NOTE: www.carmelclarion.com should not be used to order Carmel Clarion subscriptions for OCDS members of the Washington Province. These are to be ordered through communities.



OCDS Legislation Booklet



OCDS Calendar



OCDS Ceremonial Scapular



Carmelite Proper Supplement



St. Teresa Prayer Card



Brown Promise Folder