

Saints of Carmel

Saint Teresa of Avila

Carmelite reformer and mystic; b. Avila, Spain, March 28, 1515; d. Alba, Oct. 4, 1582. Her family origins have been traced to Toledo and Olmedo. Her father, Alonso de Cepeda, was a son of a Toledan merchant, Juan Sánchez de Toledo and Inés de Cepeda, originally from Tordesillas. Juan transferred his business to Avila, where he succeeded in having his children marry into families of the nobility. In 1505 Alonso married Catalina del Peso, who bore him two children and died in 1507. Two years later Alonso married the 15-year-old Beatriz de Ahumada of whom Teresa was born.

Early Life. In 1528, when Teresa was 15, her mother died, leaving behind 10 children. Teresa was the “most beloved of them all.” She was of medium height, large rather than small, and generally well proportioned. In her youth she had the reputation of being quite beautiful, and she retained her fine appearance until her last years (Maria de S. José, *Libro de recreaciones*, 8). Her personality was extroverted, her manner affectionately buoyant, and she had the ability to adapt herself

easily to all kinds of persons and circumstances. She was skillful in the use of the pen, in needlework, and in household duties. Her courage and enthusiasm were readily kindled, an early example of which trait occurred when at the age of 7 she left home with her brother Rodrigo with the intention of going to Moorish territory to be beheaded for Christ, but they were frustrated by their uncle, who met the children as they were leaving the city and brought them home (Ephrem de la Madre de Dios, *Tiempo y Vida de Sta. Teresa*—hereafter abbrev. TV—142–143). At about 12 the fervor of her piety waned somewhat. She began to take an interest in the development of her natural attractions and in books of chivalry. Her affections were directed especially to her cousins, the Mejias, children of her aunt Doña Elvira, and she gave some thought to marriage. Her father was disturbed by these fancies and opposed them. While she was in this crisis, her mother died. Afflicted and lonely, Teresa appealed to the Blessed Virgin to be her mother. Seeing his daughter's need of prudent guidance, her father entrusted her to the Augustinian nuns at Santa María de Gracia in 1531.

Vocation. The influence of Doña María de Brincoño, who was in charge of the lay students at the convent school, helped Teresa to recover her piety. She began to wonder whether she had a vocation to be a nun. Toward the end of the year 1532 she returned home to regain her health and stayed with her sister, who lived in Castellanos. Reading the letters of St. Jerome led her to the decision to enter a convent, but her father refused to give his consent. Her brother and confidant, Rodrigo, had just set sail for the war on the Río de la Plata. She decided to run away from home and persuaded another brother to flee with her in order that both might receive the religious habit. On Nov. 2, 1535, she entered the Carmelite Monastery of the Incarnation at Avila, where she had a friend, Juana Suárez; and her father resigned himself to this development. The following year she received the habit and began wholeheartedly to give herself to prayer and penance. Shortly after her profession she became seriously ill and failed to respond to medical treatment. As a last resort her father took her

to Becedas, a small village, to seek the help of a woman healer famous throughout Castile, but Teresa's health did not improve. Leaving Becedas in the fall of 1538, she stayed in Horrigosa at the home of her uncle Pedro de Cepeda, who gave her the *Tercer Abecedario* of Francis of Osuna to read. "I did not know," she said, "how to proceed in prayer or how to become recollected, and so I took much pleasure in it and decided to follow that path with all my strength" (*Libro de la Vida*, the autobiography of St. Teresa—hereafter abbrev. V—4.6).

Instead of regaining her health, Teresa grew even more ill, and her father brought her back to Avila in July 1539. On August 15 she fell into a coma so profound that she was thought to be dead. After 4 days she revived, but she remained paralyzed in her legs for 3 years. After her cure, which she attributed to St. Joseph (V. 6.6–8), she entered a period of mediocrity in her spiritual life, but she did not at any time give up praying. Her trouble came of not understanding that the use of the imagination could be dispensed with and that her soul could give itself directly to contemplation. During this stage, which lasted 18 years, she had transitory mystical experiences. She was held back by a strong desire to be appreciated by others, but this finally left her in an experience of conversion in the presence of an image of "the sorely wounded Christ" (V 9.2). This conversion dislodged the egoism that had hindered her spiritual development. Thus, at the age of 39, she began to enjoy a vivid experience of God's presence within her. However, the contrast between these favors and her conduct, which was more relaxed than was thought proper according to the ascetical standards of the time, caused some misunderstanding. Some of her friends, such as Francisco de Salcedo and Gaspar Daza, thought her favors were the work of the devil (V 23.14). Diego de Cetina, SJ, brought her comfort by encouraging her to continue in mental prayer and to think upon the humanity of Christ. Francis Borgia in 1555 heard her confession and told her that the spirit of God was working in her, that she should concentrate upon Christ's Passion and not resist the ecstatic experience that came to her in prayer. Nevertheless she had to endure the distrust even of her friends

as the divine favors increased. When Pradanos left Avila in 1558 his place as Teresa's director was taken by Baltasar Alvarez, SJ, who, either from caution or with the intention of probing her spirit, caused her great distress by telling her that others were convinced that her raptures and visions were the work of the devil and that she should not communicate so often (V 25.4). Another priest acting temporarily as her confessor, on hearing her report of a vision she had repeatedly had of Christ, told her it was clearly the devil and commanded her to make the sign of the cross and laugh at the vision (V 29.5). But God did not fail to comfort her, and she received the favor of the transverberation (V 29.13-14). In August 1560 St. Peter of Alcántara counseled her: "Keep on as you are doing, daughter; we all suffer such trials."

Reformer. Her great work of reform began with herself. She made a vow always to follow the more perfect course, and resolved to keep the rule as perfectly as she could (V 32.9). However, the atmosphere prevailing at the Incarnation monastery was less than favorable to the more perfect type of life to which Teresa aspired. A group assembled in her cell one September evening in 1560, taking their inspiration from the primitive tradition of Carmel and the discalced reform of St. Peter of Alcántara, proposed the foundation of a monastery of an eremitical type. At first her confessor, the provincial of the Carmelites, and other advisers encouraged her in the plan (TV 478-482); but when the proposal became known among the townsfolk, there was a great outcry against it. The provincial changed his mind, her confessor dissociated himself from the project, and her advisers ranged themselves with the opposition. Six months later, however, when there was a change of rectors at the Jesuit college, her confessor, Father Alvarez, gave his approval. Without delay Teresa had her sister Juana and her husband Juan de Ovalle buy a house in Avila and occupy it as though it were for themselves (V 33.11). This stratagem was necessary to obviate difficulties with nuns at the Incarnation while the building was being adapted and made ready to serve as a convent. At Toledo, where she was sent by the Carmelite provincial at the importunate request of a

wealthy and noble lady, she received a visit from St. Peter of Alcántara, who offered to act as mediator in obtaining from Rome the permissions needed for the foundation. While there she also received a visit from the holy Carmelite María de Yepes, who had just returned from Rome with permission to establish a reformed convent and who provided Teresa with a new light on the question of the type of poverty to be adopted by her own community. At Toledo she also completed in reluctant obedience to her confessor the first version of her *Vida*. She returned to Avila at the end of June 1562 (TV 506-507), and shortly thereafter the apostolic rescript, dated Feb. 7, 1562, for the foundation of the new convent arrived. The following August 24 the new monastery dedicated to S. José was founded; Maestro Daza, the bishop's delegate, officiated at the ceremony. Four novices received the habit of the Discalced Carmelites. There was strong opposition among the townspeople and at the Incarnation. The prioress at the Incarnation summoned Teresa back to her monastery, where the Carmelite provincial Angel de Salazar, indignant at her having put her new establishment under the jurisdiction of the bishop, rebuked her, but after hearing her account of things, was mollified and even promised to help quiet the popular disturbance and to give her permission to return to S. José when calm had been restored. On August 25 the council at Avila met to discuss the matter of the new foundation, and on August 30 a great assembly of the leading townspeople gathered. The only one in the assembly to raise his voice against the popular indignation was Domingo Báñez, OP. A lawsuit followed in the royal court, but before the end of 1562 the foundress, as Teresa of Jesus, was authorized by the provincial to return to the new convent. There followed the 5 most peaceful years of her life, during which she wrote the *Way of Perfection* and the *Meditations on the Canticle*.

Foundations. In April 1567 the Carmelite general, Giovanni Battista Rossi (Rubeo), made a visitation, approved Teresa's work, and commanded her to establish other convents with some of the nuns from the convent of the Incarnation at Avila. He also gave her permission to establish two houses for men

who wished to adopt the reform. The extension of Teresa's work began with the foundation of a convent at Medina del Campo, Aug. 15, 1567. Then followed other foundations: at Malagon in 1568; at Valladolid (Río de Olinos) in 1568; at Toledo and at Pastrana in 1569; at Salamanca in 1570; and at Alba de Tormes in 1571. As she journeyed to Toledo in 1569 she passed through Duruelo, where John of the Cross and Anthony of Jesus had established the first convent of Discalced Brethren in November 1568, and in July 1569 she established the second monastery of Discalced Brethren in Pastrana.

These foundations were followed by an interval during which Teresa served as prioress at the Incarnation monastery in Avila, an office to which she was appointed by the apostolic visitor, Pedro Fernández, OP. This duty she was loath to assume, and she had much opposition to face on the part of the community. However, with the help of St. John of the Cross, who served as a confessor for the nuns, she was able to bring about a great improvement in the spiritual condition of the community. On Nov. 18, 1572, while receiving Communion from the hands of John of the Cross, she received the favor of the "spiritual marriage."

At the request of the Duchess of Alba she spent the first days of 1573 in Alba, and then went to Salamanca to put things in order at the foundation there. At the command of Jerome Ripalda, SJ, she started her *Book of the Foundations* the following August. On March 19, 1574, she established a foundation at Segovia, where the Pastrana nuns had been transferred because of conflicts with the Princess of Eboli. This marked the beginning of a second series of foundations. The next was made at Beas de Segura in February 1575. There Teresa met Jerome Gratian, apostolic visitor of the order in Andalusia, who ordered a foundation in Seville. The bishop objected, however, and Teresa sent Ana de S. Alberto to Caravaca to make a foundation there in her name on Jan. 1, 1576, and that of the Seville convent was delayed until June 3 of the same year.

Crisis Between the Calced and Discalced. The entry of the Discalced Brethren into Andalusia was forbidden by Rossi, the general of the order, who opposed Teresa and Jerome Gratian

in this matter. The general chapter at Piacenza in 1575 ordered the Discalced Brethren to withdraw from Andalusia, and Teresa herself was ordered to retire to a convent. The general put Jerome Tostado at the head of the Discalced Brethren. While the conflict raged between the Calced and Discalced Brethren, Teresa wrote the *Visitation of the Discalced Nuns*, a part of *The Foundations*, and her greatest book, *The Interior Castle*.

The nuncio Nicholas Ormaneto, a defender of the Discalced Brethren, died June 18, 1578, and his successor, Felipe Segá, was less favorably disposed toward them. John of the Cross was imprisoned in Toledo. Against Teresa's will the Discalced Brethren held a chapter in Almodovar on Oct. 9, 1578. The nuncio annulled the chapter and by a decree put the Discalced Brethren under the authority of the Calced provincials who subjected them to some harassment. The King intervened, and four were named to advise the nuncio, among them Pedro Fernández, OP. Angel de Salazar was made vicar-general of the Discalced Brethren while negotiations were afoot for the separation of the Discalced from the Calced Brethren and the erection of a Discalced province.

Teresa then turned to visiting her convents and resumed the founding of new ones. On Feb. 25, 1580, she gave the habit to foundresses of the convent in Villaneuva de la Jara. The brief *Pia consideratione*, dated June 22, 1580, ordered the erection of a distinct province for the Discalced. On March 3, 1581, the chapter of the Discalced was held in Alcalá, and Jerome Gratian, who was favored by Teresa, was elected the first provincial. Teresa's last foundations were: at Palencia and Soria in 1581, at Burgos in 1582; the most difficult of all, Granada (1582), was entrusted to the Venerable Anne of Jesus.

Teresa's body was interred in Alba. Paul V declared her a blessed April 24, 1614, and in 1617 the Spanish parliament proclaimed her the Patroness of Spain. Gregory XV canonized her in 1622 together with SS. Ignatius of Loyola, Francis Xavier, Isidore, and Philip Neri.

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IO. STECGINKI

Spiritual Doctrine. Among the writings of St. Teresa, three can be indicated as the depositories of her spiritual teaching: her autobiography, the *Way of Perfection*, and the *Interior Castle*. Readers must exercise some caution, however, and resist the temptation to hastily synthesize the doctrine in these books, because St. Teresa wrote from her personal experience at different stages of the spiritual life. For example, the doctrine of prayer found in the autobiography is not identical with that in the *Interior Castle*; more than a decade had elapsed between their composition, and Teresa had meanwhile attained a higher degree of spiritual maturity with its simultaneous expansion of experience.

The autobiography, written primarily as a manifestation of her spiritual state for her directors, was later enlarged in scope and in audience. Chapters 11 to 22 inclusive—a later addition—are devoted exclusively to the discussion of prayer, although additional comments and examples are scattered throughout the remaining 28 chapters. Teresa depicts different stages of the life of prayer in metaphorical terms taken from the manner of securing water to irrigate a garden. The "first water" is laboriously obtained from a well and carried in a bucket to the garden; this is in reference to beginners who, liberated from the more flagrant mortal sins, apply themselves to discursive prayer of meditation, although they experience fatigue and aridity from time to time. After speaking at length of meditation in its stricter meaning, Teresa made a brief reference to "acquired" contemplation before beginning her discussion of the "second water." In this second stage, the gardener secures water through use of a windlass and bucket;

here Teresa refers to the "prayer of quiet," a gift of God through which the individual begins to have a passive experience of prayer. The third method of irrigation is the employment of water from a stream or river; the application made by Teresa is to the "sleep of the faculties." Although Teresa considered this an important stage in the evolution of prayer when she wrote her autobiography, she later relegated it to a simple intensification of the "prayer of quiet" in the *Interior Castle*. The fourth method of irrigation is Godgiven: the rain; Teresa employs this metaphor to describe a state of union in prayer in which the soul is apparently passive.

Her *Way of Perfection* Teresa addressed to her nuns, teaching them therein the major virtues that demand their solicitude, casting further light on the practice of prayer, and using the *Pater Noster* as a vehicle for teaching prayer at greater depth. This book is sometimes referred to as the apex of Teresa's ascetical doctrine.

The *Interior Castle* is the principal source of mature Teresian thought on the spiritual life in its integrity. Chief emphasis is laid on the life of prayer, but other elements (the apostolate, for example) are also treated. The interior castle is the soul, in the center of which dwells the Trinity. Growth in prayer enables the individual to enter into deeper intimacy with God—signified by a progressive journey through the apartments (or mansions) of the castle from the outermost to the luminous center. When a man has attained union with God in the degree permitted to him in this world, he is "at the center" of himself; in other words, he has integrity as a child of God and as a human being. Each of the apartments of the castle is distinguished by a different stage in the evolution of prayer, with its consequent effects upon every other phase of the life of the individual.

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[S. V. RAMGE]

Saint John of the Cross

Founder (with St. Teresa) of the Discalced Carmelites, Doctor of the Church, renowned for his poetry and writings in ascetical-mystical theology; b. Fontiveros, Spain, June 24, 1542; d. Ubeda, Dec. 14, 1591 (feast, Nov. 24).

Life. Gonzalo de Yepes, John's father, was disowned by his wealthy family of silk merchants for marrying a humble silk weaver, Catalina Alvarez. When forced to adapt to surroundings of poverty and hard work, Gonzalo died young, shortly after the birth of John, his third son.

John received his elementary education in Medina del Campo at an institution for the children of the poor, in which he was also fed and clothed. Besides his elementary studies, he was introduced to various crafts through apprenticeships. At 17 he found work at a hospital in Medina and was able to enroll in the Jesuit College, where he received solid training in the humanities.

In 1563, he entered the Carmelite Order in Medina and changed his name to Fray Juan de Santo Matía. After his novitiate and profession of vows, he went for studies to his order's College of San Andrés at Salamanca.

He enrolled at the university in Salamanca in the school of arts for the years 1564 to 1567 and in the theological course, 1567-68. In the school of arts, he attended classes in philosophy; in theology, he probably heard the lectures of Mancio de Corpus Christi, OP, on the *Summa* of St. Thomas. An indication of Fray Juan's talents is evident in his appointment, while still a student, as prefect of studies. This office

obliged him to teach class daily, defend public theses, and assist the regent master in resolving objections.

He was ordained in 1567, and while in Medina to sing his first Mass, he met Teresa of Avila, who had begun a reform within the order. She spoke to him of her plan to restore the Carmelite Primitive Rule for the friars as well as the nuns. Fray Juan, who had been longing for a life of deeper solitude and was thinking about transferring to the Carthusians, promised to adopt this life. With two others, at Duruelo, Nov. 28, 1568, he made profession of the Carmelite Primitive Rule, and changed his name to Fray John of the Cross. The new life in keeping with the Primitive Rule was austere and predominantly contemplative. But the active apostolate was not excluded; it consisted mainly of preaching and hearing confessions. The friars of this new reform wore sandals and were soon referred to as Discalced Carmelites.

At Duruelo Fray Juan was appointed subprior and novice master. Later he was named rector of a newly established house of studies in Alcalá. In the spring of 1571, Teresa was ordered to govern the Convent of the Incarnation and to reform its 130 nuns. Realizing the need of a prudent, learned, and holy confessor at the Incarnation, she obtained permission from the apostolic visitor to have Fray John as confessor.

While he was confessor there, the reform grew rapidly. But the attitude of the Carmelite Order toward the reform, for reasons due mainly to a conflict of jurisdiction, began to change. In 1575, in a chapter at Piacenza, it was determined to stop the expansion of the reform of the order.

On the night of Dec. 2, 1577, some Carmelites seized Fray John, took him to Toledo, and demanded a renunciation of the reform. He refused to renounce it, maintaining that he had remained at the Incarnation by order of the nuncio. They declared him a rebel and imprisoned him. He lived 9 months in a cell 6 feet wide and 10 feet long, with no light other than what came through a slit high up in the wall. During this imprisonment he composed some of his great poems. In August 1578, in a perhaps miraculous way, he escaped; eventually he journeyed to a monastery of Discalced in southern Spain.

The following years were given to administration: he was prior on several occasions, rector of the Carmelite College in Baeza, and vicar provincial of the southern province. In 1588 he was elected major definitor, becoming a member of the reform's new governing body, headed by Father Doria.

During these years as superior he did most of his writing. He also, besides giving spiritual direction to the Carmelite friars and nuns, devoted much time to the guidance of lay people.

His deep life of prayer is evident in the splendid descriptions of *The Spiritual Canticle* and *The Living Flame of Love*. He once admitted: "God communicates the mystery of the Trinity to this sinner in such a way that if His Majesty did not strengthen my weakness by a special help, it would be impossible for me to live."

Toward the end of his life, a controversy arose within the reform. Father Doria desired to abandon jurisdiction over the nuns founded by St. Teresa and also the expulsion of Father Gratian, a favorite confessor of Teresa, from the reform. As a member of the governing body, Fray John of the Cross opposed Doria in both matters. For obvious reasons John was not elected to any office in the chapter of 1591. He was instead sent to a solitary monastery in southern Spain. While there, he heard news of the efforts being made to expel him also from the reform.

In mid-September, he noted a slight fever caused by an ulcerous inflammation of the leg. Since the sickness grew worse, he was obliged to leave the solitude he so loved for the sake of medical attention. He chose to go to Ubbeda rather than Baeza because "in Ubbeda, nobody knows me." The prior of Ubbeda received him unwillingly and complained of the added expense. On the night of December 13, John of the Cross died, repeating the words of the psalmist: "Into your hands, O Lord, I commend my spirit."

In 1592 his body was transferred to Segovia. He was beatified by Clement X in 1675, canonized by Benedict XIII in 1726, and declared a Doctor of the Church by Pius XI in 1926.

Writings. The saint's major treatises are *The Ascent of Mount Carmel—The Dark Night*, *The Spiritual Canticle*, and

The Living Flame of Love. These writings have greatly influenced studies in spiritual theology. Pius XI, in proclaiming St. John of the Cross a Doctor of the Church, stated that they are rightly looked upon as a code and guide for the faithful soul endeavoring to embrace a more perfect life.

The Ascent of Mount Carmel—The Dark Night, beginning as a commentary on the poem *The Dark Night*, is a treatise on how to reach perfection (union with God). The poem, St. John says, refers to the path of perfection as a dark night for three reasons: the soul on this path must mortify its appetites, journey in faith, and receive God's communication. These reasons involve privation just as night involves a privation of light. *The Ascent* has three books and the *Dark Night*, two.

Book One of the *Ascent* discusses the mortification of all voluntary, inordinate appetites; for these appetites are contrary to the perfect love of God. It frequently refers as well to the active night (or purification) of the senses, teaching that a man must acquire the habit of using his sense faculties only for God's honor and glory, out of love for Christ and in imitation of Him.

Books Two and Three of the *Ascent* treat of the journey in faith, especially as it is in the active purification of the spirit. The soul must walk in the darkness of faith to reach union with God, and deprive itself of everything contradicting full adherence to God and to the law of Christ and of His Church. In the active night (or purification) of the spirit, a man must endeavor to purge his spiritual faculties through the theological virtues. The saint explains how each of these virtues purifies its respective faculty of whatever is not for God's glory, and unites it to God. In these two books he has especially in mind souls receiving contemplation; hence, in seeking to purify their spiritual faculties they must also turn aside in prayer from particular knowledge in order to receive through a general, loving attentiveness to God in faith the general, loving knowledge of God, which is the meaning of contemplation.

The two books of the *Dark Night* describe how God purifies the soul passively. The discussion of God's communication is limited to that communication called purgative contemplation.

Because this contemplation is dark and painful to the soul it is called a night.

Book One of the *Night* deals with the defects of beginners, the signs of initial contemplation, and the benefits of the passive purification of the senses. Book Two gives a vivid picture and analyses of the purgative contemplation that God infuses in the passive night of the spirit.

Through these active and passive purifications, the soul reaches union with God, ridding itself of everything out of conformity with His will. In this union, it habitually employs all its faculties, appetites, operations, and emotions in God, so that in its activity it resembles God; this union is called "the union of likeness."

The Spiritual Canticle comprises a poem (a loving colloquy between the soul and Christ) and its commentary. The stanzas of the poem are like outpourings of that love which arose from the abundant mystical knowledge communicated by God to the soul of the saint. They recount the history of his love of Christ and its forward movement, and mark the degrees and stages of his spiritual life. In its general plan the poem dwells on four main aspects of the life of divine love: (1) the anxious loving search for the Beloved; (2) the first encounter with Him; (3) perfect union with Him; (4) the desire for that perfect union that will be had in glory.

The chief elements of the commentary include: a general summary of the content of each stanza, a detailed explanation of each verse, and frequent doctrinal explanations of the thought.

The Living Flame of Love is also a poem with a commentary. This poem is the song of a soul that has reached a highly perfect love within the state of transformation. The state of transformation in God is the loftiest attainable on earth. It is equivalent to the state called "spiritual marriage" in the *Canticle* and "the divine union" in the *Ascent-Night*: a habitual union with God through the likeness of love. The four stanzas of the *Living Flame* refer to transient, intense actual unions (in contradistinction to the habitual union) experienced by one advanced within this state of transformation.

The commentary, like that of the *Canticle*, gives a general summary of each stanza, a detailed explanation of each verse, and many doctrinal explanations.

In his major works, therefore, St. John of the Cross treats mainly of how one reaches perfection (or union with God), and of the life of divine union itself. In brief, this union is reached through the practice of the theological virtues, which purify the soul and unite it with God. The life of union with God is a life of perfect faith, hope, and charity.

His remaining writings include relatively few letters, various maxims and counsels, and about 10 poems. These minor works deal chiefly with the same themes as the major works.

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[K. KAVANAUGH]

Saint Thérèse of Lisieux

French Carmelite nun celebrated for her autobiography; b. Alençon, France, Jan. 2, 1873; d. Lisieux, Sept. 30, 1897 (feast Oct. 3).

Early Life. Marie Françoise Thérèse Martin was the youngest of nine children born to Louis and Zélie (Guérin) Martin, two boys and two girls having died before her birth. Louis was a successful watchmaker and jeweler, while Zélie was a craftswoman. Their last child, Thérèse, was a sickly in-

fant and had to be boarded with a wet nurse for the first year of her life. As she was a warm and affectionate child, deeply devoted to her family, her mother's death constituted a traumatic experience in her young life and plunged her into a state of sadness and sensitivity that she endured for 8 years.

Thérèse, in her autobiography, divided her own early life into three distinct periods: the first was the happy and untrammelled period of her infancy before her mother died; the second, the 8 years from 1877 to 1886, her "winter of trial," as she called it, a time of sensitivity and weariness and occasional religious scruples; the third was the period between 1886 and 1888, beginning with what she called her "conversion" and terminating with her entrance into the convent.

The family moved to Lisieux in 1881, and Thérèse was enrolled in the Benedictine Abbey school as a day student. She was a bright, retentive student, but shy and somewhat withdrawn, and consequently found school life unpleasant. In 1883 at the age of 10 she contracted a strange illness during which she suffered a mixture of convulsions, hallucinations, and comas for 3 months. Finally, while earnestly imploring the help of the Blessed Virgin, she was instantaneously cured. Thérèse always believed her cure was miraculous and that the statue of Our Lady of Victories, before which she had been praying, actually smiled at her.

On Christmas 1886, Thérèse experienced her "conversion," an instant change which marked the inception of a new maturity and a more intense religious program. The actual occasion of this experience was simple. She had just returned from midnight Mass, and her father made a deprecatory remark about the festivities arranged for his youngest daughter. Ordinarily she would have been deeply hurt by the careless remark but, as she wrote: "Thérèse was different now, Jesus had changed her heart." Her sister Céline stated: "I was a witness to that sudden change, and I thought I was in a dream. That transformation was not limited only to a new self-possession but, at the same time, her soul could be seen to develop and grow in the practice of zeal and charity." From her earliest years Thérèse had been extraordinarily religious; in fact, she remarked near the end of

her life that from the age of 3 she had never refused anything to the good God. She had been diligent at prayer and extremely conscientious in the practice of virtue. But the experience of Christmas 1886 marked a new stage in her religious development, as she acquired an intense interest in the apostolate, conceived a desire to suffer for God, and began to make immediate plans for entering the Carmelite convent in Lisieux.

A Carmelite. Her two older sisters, Pauline and Marie, had already entered the cloistered convent of the Discalced Carmelite nuns in Lisieux, and it was there that Thérèse wished to serve God. At one time she had wanted to become a foreign missionary but she finally concluded she could help in the conversion of even more souls by joining a contemplative order. She was only 14 when she made application to the Carmel, and while the nuns were willing to receive her, the Abbé Delatroette, ecclesiastical superior of the convent, felt she should wait until she was 21. Thérèse, accompanied by her father, visited Bishop Hugonin to petition her early admission to the Carmel. The bishop took the matter under advisement; and while waiting for his ultimately favorable reply, she and her father and her sister Céline embarked on a pilgrimage to Rome. During a general audience Thérèse was presented to Leo XIII, and despite the prohibition to speak she asked him to allow her entrance into Carmel at the age of 15. He gently assured her she would enter if it were God's will.

On April 9, 1888, at 15 she entered the Carmelite convent, spending the remaining 9½ years of her life in the red-brick building on the Rue de Liverot. All was far from serene in the Carmelite convent of Lisieux during the years that Thérèse lived there, and the major part of the difficulties can be ascribed to her superior for most of her time in the convent, Mother Marie de Gonzague, a woman of mercurial temperament, jealously guarding her position of authority and allowing the convent to be split into two factions. Thérèse abstained from the inner politics of the convent and concentrated on her own life of prayer. She was intensely faithful to the rule of the order, quietly performing the duties assigned her; the full heroism of her life of fidelity and closeness to God was not even

comprehended by most of the nuns in the convent until her memoirs were published posthumously.

In 1893 Thérèse was appointed acting mistress of novices, an office she held for the last 4 years of her life. During that time she articulated her "Little Way," that attitude of approaching God that Benedict XV said "contained the secret of sanctity for the entire world." There was nothing essentially new about her "Little Way," but it was a fresh and vigorous restatement of basic Christian truths. Pius XI defined it by saying "it consists in feeling and acting under the discipline of virtue as a child feels and acts by nature." Her "Way," therefore, is not a single virtue or a slogan, but a whole attitude of soul, the basis of an entire relationship with God.

The first manifestations of a tubercular condition came some 18 months before her death, but she continued the monastic observances as well as she could for more than a year until she was finally placed in the convent infirmary. During her final illness she was often fatigued, racked with pain, and plunged into a bitter temptation against faith. Shortly before her death she said: "I did not think it was possible to suffer so much." Her final words were: "My God, I love You."

Autobiography. One year after her death a form of her autobiography was published privately and mailed to a number of other Carmelite convents in lieu of the traditional obituary notice. There was an immediate demand for additional copies and a general printing was ordered. In the next 15 years it was translated in countries all over the world and more than a million copies were printed. Thérèse did not originally intend to compose an autobiography, and it was only in the last months of her life, when she realized she had a mission to teach others her "Little Way," that she asked her sister to collect and edit her writings. The first section of the memoirs was written as a feast day present for her sister Pauline, the second as a short spiritual essay for her sister Marie, and the third for the prioress, Mother Gonzague. The document is epistolary in form and baroque in style, thus the language often appears coy and saccharine. Thérèse, writing in the full stream of the late Romantic movement, used the only language she knew, but she

wrote with a complete honesty and candor that is the ultimate appeal of these amazingly successful memoirs.

Cult. Worldwide reaction to the young French nun was impressive. Pius XI called it a "hurricane of glory." As Thérèse's autobiography gained popularity, letters began to inundate the Carmel of Lisieux and there were countless reports of favors, spiritual and material, granted through her intercession. The Holy See waived the usual 50-year waiting period, and allowed the investigations for beatification to be inaugurated. She was beatified in 1923 and canonized May 17, 1925, less than 28 years after her death.

In the bull of canonization, Pius XI said that she fulfilled her vocation and achieved sanctity "without going beyond the common order of things." This phrase is the key to understanding her message and popularity. Her life was simple, devoid of the drama and major conflict that characterize the lives of so many saints, but in the framework of that simple life she achieved sanctity.

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[P. T. ROHRBACH]

Saint Teresa Margaret of the Sacred Heart

Discalced Carmelite nun and mystic; b. Arezzo, Italy, July 15, 1747; d. Florence, March 7, 1770 (feast, March 11). Her name in the world was Anna Maria Redi. She came of a Tuscan family of the lesser nobility. Her father, Ignatius, early recognized signs of spiritual genius in his child and tried to encourage her, without destroying her originality or disturbing her normal development. It was from him that she learned the devotion to the Sacred Heart that was later to play a major role in her spiritual synthesis.

Anna Maria entered the Discalced Carmelite convent in Florence on Sept. 1, 1764, and took the name Teresa Margaret of the Sacred Heart because of her devotion to the Sacred Heart and to SS. Teresa of Avila and Margaret Mary Alacoque.

In the community Sister Teresa Margaret served as sacristan and infirmarian. Few suspected the intense working of grace in her soul. Our knowledge of her spirituality depends on the sworn testimony of her director, Idephonse of St. Aloysius, O.C.D. Drawn to the hidden life, she sought to imitate not only the external phases of the hidden life of Christ, but also its expression in His intellectual and volitional life, so far as this was possible. The divine response to her desire was an aridity so intense that she was hidden from herself and had no suspicion of her high degree of sanctity.

St. Teresa Margaret was important as a herald of the Sacred Heart devotion, not only in Carmel, but in Tuscany and Italy as well, where Jansenism attempted to bring the devotion into disrepute. In her we have an example of a spirituality centered upon the Sacred Heart. Through this she reached lofty heights of Trinitarian contemplation.

She died at the age of 22, and her body has remained incorrupt. A portrait was made of her as she lay in death. She was canonized by Pius XI on March 19, 1934.

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Saint Raphael Kalinowski of Saint Joseph, O.C.D. 1835 - 1907

Childhood. Joseph Kalinowski was born in Vilna, Lithuania, September 1, 1835. His father was Andrew Kalinowski, a respected professor of mathematics at the Nobility Institute of Vilna. Josephine, his mother died two months after Joseph was born.

Education. During the time of the occupation, the Russians closed all Lithuanian and Polish schools. Hence the only avenue open to a higher education was to enter the Russian engineering Academy. Thus Joseph at the same time also became a member of the Czarist Russian Army, and eventually obtained the rank of Captain.

Religion. During High School he became indifferent to and abandoned the practice of his religion, as do many. This lasted several years, but in his twenties he began to read spiritual books, especially the Confessions of Saint Augustine and had a change of heart.

The Polish Insurrection. Although at first reluctant to do so, in 1861 he became part of the Insurrection of Poland for its freedom from Russia. Shortly thereafter he became Commissioner of the War Ministry in Lithuania.

Capture and Sentencing. He was captured by the Russians in 1864 and sentenced to die before a firing squad. The sentence, however, was commuted to forced labor and exile in the salt mines of Ursole in Siberia, three thousand miles from home. He remained in exile for ten years, bore his sufferings in a Christian way, and gave good example to all.

Liberation from Exile. When Kalinowski was 39 years old, he was finally granted his release, but forbidden to settle in Lithuania. While in exile he began to practice his religion very diligently and his desire to serve God by becoming a priest and a religious had been growing. But by the time he returned to his homeland, all Monasteries had been closed or suppressed by the Russians. But through a chance meeting of a holy Carmelite Nun, he decided to enter the Order of Carmel. To fulfill his

vocational dream, he was forced to go to the west.

Enters Carmel. His dream of becoming a Discalced Carmelite became a reality when he was 42 years old. He entered the Order in Linz, Austria and was immediately sent to Gratz for his novitiate. He was given the name Brother Raphael of Saint Joseph. He did his philosophical studies in Hungary, but studied theology in Poland where he was ordained to the priesthood when he was 47. His first Mass was offered in the chapel of the Carmelite Nuns in Cracow.

Spiritual director. As a priest, he did not have the gift of eloquence, and he knew it. But he was an exceptional spiritual director and confessor, spending many long hours in the confessional, for which he is remembered as a "martyr of the confessional." Because of his holiness, many people came to him for spiritual direction. His fruitful and blessed program in giving spiritual direction consisted in seeing that every soul who came to him had the spiritual gifts of "love, joy and peace" that Saint Paul mentions in Galatians 2:20. He was dearly beloved by all. "He possessed unspeakable sweetness and kindness," people said, "and he was a true angel of goodness."

Monastery and Church at Wadowice (near Cracow). Father Raphael who built the present Monastery and Church where Pope John Paul II served Mass when he was young boy. The Pope referred to this fact when he beatified Father Raphael Kalinowski on the morning of June 22, 1983 in Cracow. These are his words: "From my youth, almost from my birth, I lived near and frequented the Carmelite house and church built by this blessed man."

Illness and Death. After consuming all his energies for the Lord, Father Raphael died a holy death at Wadowice on November 15, 1907. He was 72 years old at the time. His body was transferred to the conventual cemetery of Czerna (Cracow). But his reputation of extraordinary holiness was recognized from the beginning and continues to this day. In the fourth centenary year of the death of Saint John of the Cross, Father Raphael of Saint Joseph was canonized in Rome on November 17, 1991. Now we can say and joyfully exclaim, Saint Raphael Kalinowski pray for us and for our Holy Order!

His Legacy. Father Valentino Macca, O.C.D. accurately summed up the life of Saint Raphael Kalinowski when he observed: "His contemporaries are in accord in describing him as a "living prayer." Another feature that permeated his Carmelite life was his devotion to Mary, whom he venerated as the "Fountress" of our Order. He wanted us to imitate her virtues, especially her humility and her recollection in prayer. "Our eyes," he used to say, "must be constantly turned to her. We must ever preserve the memory of her benefits and strive to be ever faithful to her."

[MICHAEL D. GRIFFIN, OCD]

Saint Teresa of Jesus of Los Andes, Chile 1900-1920

Saint Teresa of Jesus of Los Andes, Chile is the fourth Carmelite Saint canonized bearing the glorious name Teresa. She is the youngest and the newest Saint of our holy Order and has the distinction of being the first American Carmelite Saint to be elevated to the altars. Let us now give a brief summary of her life.

Her Life. It was a difficult birth and Lucia did not think her child would live. But, on July 13, 1900, in Santiago Chile, there was great rejoicing in the patriarchal mansion of Don Eulogio Solar, the maternal grandfather, when a beautiful baby girl Juana Fernández Solar was born. Ladislao, the family carriage driver, summed it up best when he said: "If the little girl came this far, it is a sign that the Lord wants her to do great things."

On the vigil of the feast of Our Lady of Mount Carmel, the patronal feast of Chile, the baby was baptized Juana Enriqueta Josefina of the Sacred Hearts. As a child Juanita had a terrible temper and was very stubborn. But from the age of six when she started attending Mass each day with her mother and Aunt Juana, things noticeably began to improve.

First Communion. Though she was forbidden to receive Communion till she was ten, Juanita tells us her First Communion Day was the greatest of her life. That singular day, she later wrote, "was a day without clouds." It was also the day when "I heard the sweet voice of Jesus for the first time." Jesus often spoke to her after Communion.

Devotion to Mary. It could not have been otherwise. The child was particularly distinguished for her tender devotion to Mary the Mother of her Lord, whose virtues she tried to copy. For her, Mary was her "mirror"; and she would keep looking to Mary to become more beautiful in the eyes of Christ. She faithfully recited the rosary every day.

Education. Desirous that Juanita be given a good Christian education, her parents sent her to the two excellent schools conducted by the Religious of the Sacred Heart in Santiago. In High School she earned the blue ribbon for being her school's outstanding student. She was accorded first prizes in literature, history, religion and chemistry.

Vow of Virginity. When Juanita was fifteen, she consciously made a vow of perfect virginity, and this effort only increased her desire to enter the religious life. The question was, should she become a religious of the Sacred Heart or become a cloistered Carmelite? This was this high school student's dilemma. Under Our Lord's guidance, she chose to enter Carmel.

Spiritual Reading. By the time she was sixteen, she had already read *The Story of A Soul*, written by Saint Therese of the Child Jesus, better known as the little Flower. A year later she was encouraged to read *The Praise of Glory* by Blessed Elizabeth of the Trinity, a French Carmelite who died in the odor of sanctity in Dijon in 1906. And, of course, she read great parts of Saint Teresa of Avila's *Autobiography* and all of *The Way of Perfection*. Through this reading, Juanita identified with and became convinced that she was called to imitate these saintly women and thus her Carmelite vocation. She entered Carmel at eighteen years of age.

Carmel. Though born into a wealthy aristocratic family, Juanita chose to follow the poor Christ, and entered the Carmel of Los Andes, a convent noted for its poverty. The Carmel is located about sixty miles from Santiago. She quickly adjusted to life there. After her death, the Sisters declared that she was already a saint when she entered Carmel.

Called Teresa of Jesus. After the fervent novice lived in the Carmel of Los Andes for five months, she was clothed with the Carmelite habit. Her new name was Sister Teresa of Jesus, in honor of Saint Teresa of Avila, the foundress of the Discalced Carmelite Order. In a short time she achieved outstanding holiness. But her life was cut short by typhus. Death occurred of April 12, 1920. She was only nineteen year and nine months. She lived in Carmel for only eleven months.

Venerated as a Saint despite her desire to live a hidden life, throngs of the faithful began visiting her tomb immediately after her death. People claimed they had received many spiritual favors through prayers to this young Chilean Carmelite. Miracles were attributed to her intercession, though most were spiritual miracles.

Beatification. Pope John Paul beatified her during a pastoral visit to Chile in 1987. On that occasion the Pope affirmed that during her lifetime Sister Teresa had performed no extraordinary deeds or anything which would command worldly acclaim. She was, however, an extraordinary contemplative and mystical soul, the Pope said. God reflected Himself to her in prayer, and she increasingly discovered God to be the joy of her life. Summarizing her message, the Pope proclaimed: "This is the new Christian hymn of love that this beautiful young Chilean girl sings to the Church and to the world today: God is infinite joy. In Him alone can one find happiness that is infinite." She tried to communicate this message to others all through her short life. And this teaching clearly shines through her letters to friends, members of her family, and to her spiritual directors.

National Shrine in Her Honor. In 1988 at Auco, Rinconada, only a short distance from Los Andes and quite close to her grandfather's Chacabuco Hacienda, a National Shrine was consecrated in honor of Our Lady of Mount Carmel where the remains of Saint Teresa of Jesus of the Andes are venerated. It has been estimated that between one and two hundred thousand people visit the Shrine each month. From the petition boxes we learn that the people are chiefly praying to our Saint for three things: first, for peace, love and harmony in the home. Secondly, that loved ones be brought back to the practice of the faith. And since Teresta influenced ten girls to become nuns and got her own mother to join the Third Order of Carmel, people are praying to her for vocations to the priestly and religious life.

Canonization. On March 21, 1993 in the Basilica of Saint Peter in Rome, Pope John Paul II solemnly canonized Saint Teresa of Jesus of the Andes as a Saint.

Books on Saint Teresa of Jesus of the Andes

The Teresian Charism Press provides readers with four books dealing with the life and message of this new saint. The first book, **God, The Joy OF MY Life** is the first biography written in English on the saint; and it also contains a translation of her **Diary**. The second book is called **TESTIMONIES TO TERESA OF THE ANDES**. This book contains the remarkable

Circular Letter of Mother Angelica Teresa, her religious Superior as well as the important recollections of her favorite brother. There is even a summary or official digest of the beatification process. In addition, in this book we have the answers of the Carmelite Nuns of Los Andes to four compelling questions: 1. Why is Teresa of the Andes important to the world today? 2. Why is she important to the Church today? 3. Why is Teresita important to Carmel today. 4. And why is she important to the youth of today? And the final book contains a translation of the beautiful letters of this teenage saint. One would never dream that so young a girl could write such deep and moving letters.

[MICHAEL D. GRIFFIN, OCD]

Blessed Josefa Naval Girbes, Virgin of the Secular Order of Discalced Carmelites, 1820-1893

Childhood. First of five children of Francisco Naval and Josefa Girbes, was born at Algemesi, Spain, December 11, 1820. The city of Algemesi is about 25 miles from Valencia, Spain, in the center of the region known as the "Ribera de Jugar." Josefa was baptized the day she was born and given the name Josefa Maria. But she was called Josefa, or Señora Pepa, or just Pepa, the name by which she is most often invoked today.

Education. There were no public schools. Josefa's formal education was therefore limited to what she could learn by attending the school called "La Enseñanza", which was conducted under the patronage of the Cathedral Chapter of Valencia. There she was taught the skills expected of a person of her social class; and she also learned the rudiments of reading and writing. In addition, Josefa became an expert embroiderer of silk and gold.

Home Life. Josefa received a thoroughly Christian upbringing from her parents. In 1828 she was confirmed, and made her First Holy Communion a year later. After her mother's death in 1833 (she was 13), Josefa faced her fate in life with great courage, and looked after her orphaned brothers like a mother.

The love of God, which her parents had instilled into her heart when she was a young child, grew stronger and stronger during her adolescent and young adult life. She lived a life of intense

prayer, especially once she began to receive encouragement from her zealous parish priest. With his approval, she took a vow of perpetual virginity when she was eighteen.

Apostolic Life. Josefa was an active member of her parish and devoted herself to helping others as far as possible. She started a school of needlework which attracted many from all walks of life. The needlework sessions were accompanied by readings and spiritual conversations that also provided her pupils with spiritual formation. And so little by little more and more girls and young women came to her house to practice their needlework and learn the practice of virtues. Under Señora Pepa's sure guidance, they became experts at both.

Teacher. Her "curriculum" included everything from basic catechism through meditation and the highest stages of prayer. She prepared children for their First Communion. She involved them in the initiatives of their local parish church community. She prepared them for their vocations as spouses and mothers or as religious. The "Maestra" was a living example of the detachment from the things of the world which she imparted gently to one and all. She led her "disciples" to the most profound and active participation in the liturgical life and to the social initiatives of the Church.

Death. Señora's health had always been fragile, but in 1891 it began to decline sharply due to a heart condition. The Servant of God died in her home at Algemesi in February 1893. She was buried in the public cemetery in the brown tunic and white mantle of the Carmelite habit, as she had expressly requested. Her funeral was a triumph.

Lay Carmelite. Because so many records were destroyed during the Spanish Civil War of 1936, we do not have exact information as to when and where she entered what was then called the Third Order of Our Lady of Mount Carmel and of Saint Teresa. But there is ample testimony that she was a member of the Order, and that her Lay Carmelite community was served by the Discalced Carmelite Fathers of the Province of Valencia.

Beatification. Pope John Paul II beatified her on September 25, 1988 in Rome. She is the first Lay Carmelite to be beatified. Her beatification brings great joy to the whole Order. She will, naturally, be a great source of encouragement and inspiration to our Lay Carmelites everywhere.

[FR. SIMEON, THE POSTULATOR GENERAL, OCD]

Venerable Anita Cantieri 1910-1942

Introduction. In his biography, entitled *L'Allodola Del Carmelo*, Emilio Barsotti calls Anita Cantieri "The Skylark of Carmel." The title is descriptive and fitting. Webster's Dictionary, as a matter of fact, observes that a skylark is noted for its song, especially as uttered in vertical flight. The higher the skylark flies, the stronger and more beautiful its song becomes. This, we will see, is a perfect description of Anita Cantieri, a lay Discalced Carmelite who died just fifty years ago.

The Servant of God, Anita Cantieri was born in Lucca, Italy in the Province of Tuscany on the thirtieth of March, 1910. She was the last child of her family, having been preceded by seven brothers and three sisters.

Religion. Her family was profoundly religious and saw to it that she was taught catechism at an early age. As a matter of fact, at the age of five she was considered ready to receive her First Holy Communion. From the time she was eleven till she was eighteen, she studied under the Sisters of Saint Dorothy in Lucca. At twelve, she decided to become a nun and this brought about in her many changes, which she called her "conversion."

As the years went by, it was noticed by everyone that "whether in school or in her parish", the Servant of God was always the first to undertake spiritual initiatives for the common good, encouraging her friends and companions, especially by the example of her own life. In this way with God's help, Anita was prepared for her total consecration to the Lord in the religious life.

Enters Religious Life. On the twenty fourth of May, 1930, Anita entered the postulancy of the Carmelite Sisters of Saint Teresa (this group was founded by Venerable Mother Teresa Maria of the Cross in 1847). From the day she entered, the Servant of God showed that she possessed a profound interior life and gave every sign of becoming a perfect religious. She did everything cheerfully and with great care and exactitude. She was especially devoted to the Eucharist, perpetually exposed for the adoration of the faithful in the Church attached to the Convent.

Serious Illness. She had scarcely been in the convent three months, when she became seriously ill. It was probably the first indication of an illness that would confine her to her bed for the

rest of her life. As a result, the Superiors were forced to send her home. This was a great disappointment for Anita. In her Diary she relates how her physical condition did not disturb her calm and, in fact, she thanked the Lord for having made her understand that her Carmelite vocation was to be realized in her family where, as she wrote, there was not lacking "either cloister, or cell, or mortification."

Becomes a Secular Carmelite. To become a Saint according to the spirit of Carmelite spirituality, her spiritual director, Monsignor Pasquellini, enrolled her into the Third Order Secular of Our Lady of Mount Carmel and Saint Teresa on July 1, 1935. The name she took as a Carmelite, was Teresa of the Child Jesus. On August 25, 1936, she became a member of the *Regnum Christi*, a lay association clearly oriented toward the apostolate.

From her understanding of her Rule of Life, she learned that a life of prayer and meditation is a special time for union with God, generous and serene acceptance of her physical and moral sufferings each day and of prayer offered up for the conversion of souls, and for the sanctification of priests and souls consecrated to God.

Death. Her condition steadily worsened and in the beginning of 1942, it was clear that her time on earth could not last much longer. It is stated that she actually predicted the day and hour of her death. The death of Anita Cantieri, rightly named the Skylark of Carmel occurred at ten in the morning, August 24, 1942.

Virtuous Life. The most important activity in the life of the Christian is the practice of the virtues, particularly the virtues of faith, hope and charity, whose function is to directly unite the soul with God.

Exceptional Love. While there were no extraordinary things to report in her life, she was distinguished for her ardent desire to imitate Christ and reach the heights of perfection. In fact, she wrote in her Diary: "I don't want to remain mediocre. I want to become a saint, and since the glory of God is correlative to my holiness, I want to procure this in a great way. I want to become a great saint."

Two other points emerged in the Process of her Beatification. First, she was guided by true faith in all her thoughts and in all her actions. She always adhered with all her strength to the truths of religion; in particular, she felt strongly attracted by the mystery of the indwelling of the Most Holy Trinity, the Eucharist, the redemptive death of Christ and the life of the Holy Virgin. In all her actions she was profoundly animated by the

desire to fulfill them for the glory of God and for the salvation of souls.

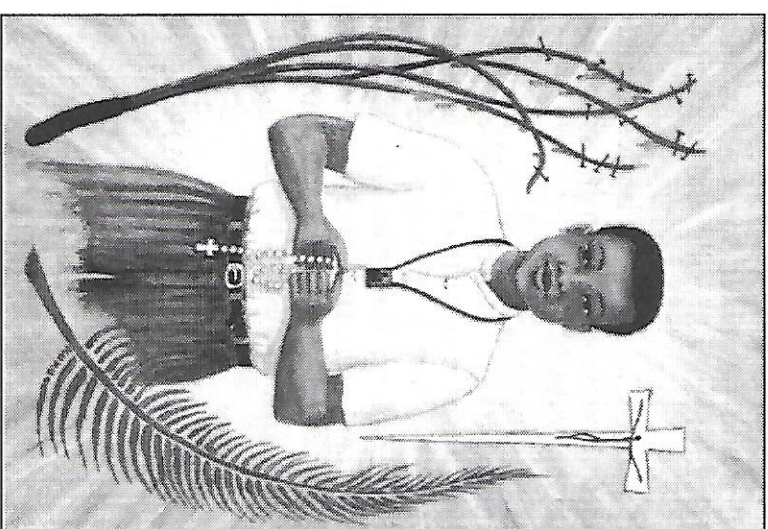
A second consideration was highlighted during the Canonical Trials. Anita, even though stricken with pulmonary and abdominal tuberculosis, and limited to being able to sit up in a chair from time to time, was intensely interested in the spiritual welfare of others and the apostolate of the Church. Of this remarkable aspect of her life, Father Simeone de la Sagrada Familia, the Postulator of our Order, has written: "She also felt a vivid desire to communicate her faith to others. Consequently, she had a particular zeal for the spreading of the Kingdom of God and became an efficacious helper of her Pastor. She concerned herself with the baptism of the infants, prepared children to receive the Eucharist, concerned herself with instructing adults in their faith and in the life of prayer. She labored for the salvation of sinners, making sure that Viaticum was given in time to those in need."

How could our Skylark of Carmel sing so strongly, so vibrantly, so beautifully even in her worst sufferings? This earth of ours, obviously, cannot provide such melodic sweetness, for her sweetness was from above. It is actually a song that the soul sings together with Christ, united with and inflamed with love for the One who came to spread Divine Fire over the face of the earth.

Prayer: O, Skylark of Carmel, intercede for all of us that we may be able to sing with Christ our song of praise and adoration in Carmel.

Approval of Her Heroic Virtues. In *L'Osservatore Romano*, the Vatican newspaper it was officially reported that on Saturday, December 21, 1991, in the presence of the Holy Father, the following Decree was promulgated: "The heroic virtues of the Servant of God, Anita Cantieri, Virgin of the Third Order Secular of the Blessed Virgin Mary of Mount Carmel; born at Arancio, Italy on 30 March 1910 and died at Lucca on 24 August, 1942."

By this Vatican act, we can now officially call her Venerable Anita Cantieri. This is an important step on the road to her eventual beatification. The only remaining thing now required will be the approval of a miracle obtained from God through her intercession, and then the announcement by the Holy Father of the date of her solemn beatification.



Bl. Isidore Bakanja, 24 Year Old Scapular Martyr 1885-1909

Since one of the important apostolates of our holy Order is the promotion of devotion to the Brown Scapular of Our Lady of Mount Carmel, it was with great edification that we recently learned of a young man in Africa who suffered martyrdom rather than renounce wearing the scapular he wore to honor Our Lady. The following is the story of this Marian African martyr of our century.

Isidore Bakanja, born c. 1885 in Belgium Congo (Zaire), became a Christian as a teenager. His love for Christ Jesus translated into prayer and witness. Mild and respectful, pure of heart, he nourished a tender devotion for Mary through reciting the rosary and the wearing of the brown scapular, which he had been taught were signs of being a Catholic. He was mercilessly scourged by an atheist employer because he would not remove

his scapular. His agony lasted more than six months. Having forgiven his killer and promised to pray for him, he died on August 15th, 1909, his rosary in hand and his scapular around his neck.

This glorious young Christian has been solemnly beatified by the Church. The following prayer in honor of Isidore Bakanja has been officially approved:

Merciful and forgiving Father, you filled your servant Isidore Bakanja with the gifts of prayer and witness, and inspired him to heroic patience and pardon in his atrocious sufferings; by the grace of your Spirit, grant us your gifts of reconciliation and perseverance in the faith, and lead us on the way of justice and peace. We ask this through Christ Jesus Our Lord. Amen

[POSTULATOR GENERAL, ROME]