



# CARMEL CLARION

Discalced Carmelite Secular Order, Washington, D.C.



April –  
May 2000

Volume XVI  
No. 3

**Christ is risen and now death has no more power over him.**  
(Romans 6)



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## CARMEL CLARION

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### CARMEL CLARION

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# Editorial

The etching of Christ Risen on the cover was taken from the Easter Sunday liturgy of the our Latin altar missal from 1950. The other small etchings were clustered around it. St. Mary of Magdalen saw a gardener. This artist envisioned the triumphant Christ who conquered death by accepting the cross and even has it on his banner, as he was stepping out of his grave into the light. Little Thérèse wanted to see the Cross of Triumph in heaven, because she had discovered its great spiritual benefit on earth and had daily accepted it.

The first stanza of the poem of Jessica Powers, "The Ledge of Light" seems like it was written just for Christ. Yet the rest was clearly written for us so that we may come more into the Light and become more Christ-like.

We welcome the joyful news from Nairobi Kenya on the occasion of the solemn vows of Brother Louie-Marie OCD. This type of personal account of an important step in his vocation to Carmel provides us all with an occasion to renew our gratitude for our vocation to Carmel and to pray for other vocations.

The 2-volume series by Fr Marie-Eugene OCD has gone up in price by \$5. The discount is still the same percentages of \$44.95. I have been in communication with some members of the Notre Dame de Vie Institute in Montreal and France to request permission to reprint, in English, a series of installments of a small booklet, "How to Read *I Want to See God*" which is available in French. The request was granted. Fr Salvatore has agreed to be our translator.

The Presidents List includes the elected presidents, the appointed presidents, the acting presidents, the group leaders, the contact persons, etc. It covers the Washington Province, the Polish Territories, the Caribbean Sea and Nairobi, Kenya.

May the Risen Christ find us all awake as He steps out of the darkness in the light this Easter in the year 2000, which could be 2007. ■

Father Theodore N Centala OCD



## The Ledge of Light

I have climbed up out of a narrow darkness  
on to a ledge of light.

I am of God; I was not made for night.

Here there is room to lift my arms and sing.  
Oh, God is vast!

With Him all space can come  
to hole or corner or cubiculum.

Though once I prayed, "O closed  
Hand holding me. . ."

I know Love, not a vise. I see aright,  
set free in morning on this ledge of light.

Yet not all truth I see. Since I am not  
yet one of God's partakers,  
I visualize Him now: a thousand acres.

God is a thousand acres to me now  
of high sweet-smelling April and the flow  
of windy light across a wide plateau.

Ah, but when love grows unitive I know  
joy will upsoar, my heart sing, far more free,  
having come home to God's infinity.

Sister Miriam of the Holy Sprit, OCD  
(Jessica Powers)





# Passing Through the Holy Door

As brothers and sisters let us enter the new millennium

Circular Letter of the OCD–OCarm General Superiors  
At the beginning of the Third Millennium  
Rome, 1999

## Introduction

“Contemplating the mystery of the Incarnation of the Son of God, the Church prepares to cross the threshold of the Third Millennium.”<sup>1</sup> We approach the Lord with renewed and generous devotion sustained by our hope in the final and definitive encounter with Him. “Every Jubilee Year is like an invitation to a wedding feast,” the Pope tells us.<sup>2</sup> It is the marriage of God to humankind through the incarnation of His Son in time. “God has pitched His tent in our midst.” (Jn 1:14) He dwells amongst us and dialogues with us; He frees us from every servitude and teaches us the path of solidarity and service.

We, the members of the great family of Carmel (men and women religious and laity, must use this event as a moment of grace, an occasion of renewal in creative fidelity. All the great themes of this Jubilee find a lively echo in our heart and in our faith: pilgrimage, the Holy Door, purification of memory, the witness of the martyrs, the new prophetic solidarity,

In imitation of those holy men and women who brought about our renewal and re-foundation we are invited to return to the essential sobriety of the Rule. We ask you to keep before you our past, our present and above all that future towards which the Spirit is leading us by means of the challenges of the signs of times and places.

## I

### Keep out True Founders Before Us<sup>3</sup>

#### 1. A Dynamic History

Our order does not owe its origin to a single charismatic figure. Rather a group of pilgrims left Europe to commit themselves to “the service of the Lord.” They shared their aspirations and experience living together on the slopes of Mount Carmel. It was a time of great fervour in the-Church, a time-of radical renewal in the sequela Christi (following of Christ), who is the exemplar of poverty and fraternity. In the XII century to journey to the Holy Land and to live there was a supreme form of rededication to ideals.

Choosing to dwell in places, so meaningful in the history of salvation, constituted a commitment to reexamining the events which occurred there and the great figures who were involved. This is how we are to understand one of the historical references to the Carmelites:

*“In imitation of the holy and solitary prophet Elias others lived as hermits on Mount Carmel near the city of Porfirla (Haifa) close to the spring of Elias not far from the monastery of the holy virgin Margaret. They lived in solitude, each on his own; in caves where like bees in a hive they made the divine honey of spiritual sweetness*



... *this Mount Carmel, where Elias lived, is next to the sea about four miles from Acre.*"<sup>4</sup>

These are our beginnings. Our fathers were led by the propositum/ideal of following Jesus without reserve. Continual and prayerful contemplation of the Word, dialogue and discernment in common, manual work and reciprocal service, sharing belongings, modest and simple dwellings, the centrality of the Eucharist in the place of prayer—all these things inspired that community our fathers created. Earlier communities of Byzantine monks had already created a spiritual tradition in that place. The practices of our fathers kept that tradition alive: praying the Psalms, bodily mortification, purifying the heart, spiritual struggle, solitude, a lack of rigidity towards what was prescribed and waiting attentively for the return of the Lord.

When they were forced to return to Europe, without abandoning their original propositum/ideal they associated themselves with the newly born movement of mendicant friars. Without compromising its general thrust they made wise adaptations of the central charismatic inspiration. This process of uprooting from Palestine and settling into Europe required courageous decisions and dynamic fidelity.

## 2. Dynamism in facing new challenges

From the XV to the XVII century Carmel was forced to face new challenges. It was the birth of the modern era: rationalism and a new understanding of the dignity and autonomy of the person were emerging. During this time numerous "reforms" were launched, that from 1400 proposed a return to primitive ideals. During this time the contemplative communities of Carmelite women were born; forms of lay association for those attracted to the Carmelite way

of life spread. It was also during this time that Marian devotion took, on many popular forms; our communities began to foster social and cultural projects.

Among all the reform movements, that initiated by Teresa of Jesus with the help of John of the Cross is of special importance. Being more -than a simple "reform", it was a genuine "re-founding." Their spiritual teaching and work in founding "reformed monasteries and convents" has for centuries been a source of inspiration for the entire Carmelite Order. For Carmelites of the ancient branch both the reform of Touraine and the role of Mary Magdalen de'Pazzi have been especially fruitful. Touraine produced outstanding mystics and spiritual writers; Mary Magdalen de'Pazzi nurtured an ardent passion for the Church and had a

profound mystical experience based on Scripture and the liturgy.

## 3. A New Awareness

The radical and rapid changes of this past century have given us a growing insight into our charism and spirituality. Although the century has been marked by secularization, globalization and the search for justice and liberty, a hunger for spirituality and even mystical experience is exploding throughout the planet.

As the century draws to a close we become more sensitive to the possibility of understanding the charism and mission of our Carmelite family in new and fresh ways. Many great writers and historians of the spiritual life have contributed to this new insight. But above all it is the life and teaching of Saints Thérèse of the Child Jesus, doctor of the Church, Edith Stein, the Blesseds Titus Brandsma and Elizabeth of the Trinity who have helped us deepen our understanding and seek to inculturate the Carmelite charism.



*Fr Camilo Maccise, O.C.D.  
Superior General*



They were aware of emerging needs and called our attention to them: a more ordinary spirituality, a growing hunger for wider fraternity, the mystery of the Trinity and the challenge of culture, the new face of the Church and remembering our Jewish roots, new forms of communication, an awareness of the dignity of women, dialogue with other religions, a new theology of the Cross and martyrdom, the centrality of the Saviour and the freedom of the mature Christian. Inspired by our great heritage our saints have taught us the new approaches and languages needed to speak to new generations.

Throughout the century the riches of our origins have been rediscovered in the life and history of both Carmelite traditions: the Rule, Marian tradition, the tradition of Elias, pastoral work. Happily we have recovered the originality of the "Teresian re-foundation" without diminishing its continuity with the four centuries that preceded it. We have had the special grace of celebrating various centenaries and of seeing our brothers and sisters inscribed in the books of saints, doctors and blessed of the Church. This long journey has led us to a new and great frontier: on this the threshold of the third millennium we are called to respond with creative fidelity to the Lord who is speaking to our hearts through the signs of times and places.

## II

### **Crossing the Threshold of the Third Millennium with a Renewed Identity**

One of the most poignant symbols of the Jubilee is the passage through the Holy Door. On Christmas Night the Pope will be the first to pass through this door—"Crossing its threshold, he will show to the Church and to the world the Holy Gospel, the wellspring of life and hope for the coming third millennium".<sup>5</sup> With the whole of humanity we approach this Holy Door as pilgrims; as we pass through it we take yet another step towards our definitive encounter with Christ the Lord.

These gestures and symbols evoke fundamental values that tell us who we are and should continue to give us life and direction. Pilgrimage, night, encounter with Christ, gate of life, purification of memory, martyrdom, reconciliation with God and the community, joyous fraternity, canticle of liberation—expressions such as these echo the highlights of our own spirituality and are sources of inspiration. When we cross that threshold we are carrying with us our historical memory; specific paths have led us to this point—we will enter the new millennium with a very clear understanding of our identity. These are the signposts on our journey.

#### **1. To Live as Pilgrims.**

The experience of being pilgrims is well and truly part of our history. We should come back to this concept continually: we must move out from the familiar into new social and cultural situations seeking new ways of encounter, witness and service. The guiding wisdom of our spirituality provides us with clear goals and adequate means to live in Christian freedom and to place ourselves at the service of our brothers and sisters.

#### **2. Faithful to a Great Tradition.**

From the very beginning our roots have been firmly planted in the great spiritual tradition of monasticism. This gave rise to our search for vital links with the prophet Elias. In the post-synodal document *Vita Consecrata*, Elias is presented as "a model of monastic religious life" and "the bold prophet and friend of God".<sup>6</sup> The Rule is a faithful resume of the spiritual, ascetic and prayerful wisdom of classic monasticism. Intense devotion to Our Lady of Mount Carmel has both patristic and monastic elements: we need only think of the titles Mother, Patroness, Sister, Virgo Purissima. The new interpretation of the Rule, understood in its geographical and cultural context, provides us with a model applicable to other areas of our life and spirituality.



### 3. Centered on Christ.

The essential Christ-centeredness of the Rule, beginning with the phrase “in obsequio Jesu Christi” marks the Rule and its general thrust as an internal, structural movement; the text’s eschatological perspective is apparent from its conclusion referring to the coming of the Lord who is Judge and Saviour.<sup>7</sup>

In the succeeding eight centuries this general formulation has been considerably widened and enriched. Our great masters, from Teresa of Jesus to John of the Cross, from Mary Magdalen de’Pazzi to Thérèse of Lisieux, from Edith Stein to Titus Brandsma, were all passionate in their efforts to seek the face of the Lord, to speak heart to heart to Him, to elaborate and describe in new words and languages what it means to be completely transformed, in God. With linguistic, ethical and spiritual sensitivity to times and places, the various generations of Carmelite men and women have sought to keep the mystery of Christ central to the project of holiness and to penetrate the unfathomable riches of His incarnation. We too are being called to continue these experiences and to live them in dialogue with our own spiritual traditions, and, the popular piety of our time.

### 4. Tireless Meditation on the Word of the Lord

Meditation on the Word is another cornerstone of the Carmelite way of following Christ. The expressions “*meditating*” and “*watchful*” refer to the movement of reading and meditating; praying and recognizing with the eyes of the heart the presence of the Lord in His Word and in every event.

The Rule instructs us “to meditate on the Word of the Lord.” Teresa of Jesus and other Carmelite mystics repeat this teaching. It is a preparation for prayer as a dialogue of friendship with God and contemplation as union with Him, who is the Word of God incarnate. Our contemplative charism and the renewed practice of Lectio Divina can only profit from a serious study of the new hermeneutics and the

new readings. In the contemplative encounter, the Word of God in Scripture becomes the Word of God in us to be joined to the Word of God in life. This reading of the Word should not be for ourselves alone, but to be expressed also in spirituality schools, in gatherings for Lectio Divina, in our pastoral practice by teaching the People of God an existential, contemplative, prayerful approach to the riches of the Word.

### 5. The Hunger for Spirituality questioning us.

Today’s hunger for spirituality—often expressed in a sort of spiritualism—is a healthy challenge to our spiritual tradition. Guided by the experience and teaching of our saints we are called upon to provide practical suggestions, to offer guidelines and solutions, to practice Gospel discernment and to overcome the danger of superficiality, shallow experiences of the Sacred. We must live a vital and down-to-earth spirituality that reflects the real world in which we live; a spirituality that is not just theory but a life of solidarity with all people, with their joys, hopes, sadness and sufferings.

### 6. Fraternal Life in Community and Commitment to the Apostolate.

The concept of a welcoming and respectful, prayerful and supportive, poor and flexible fraternity is basic to both the Rule and the Teresian re-foundation. Today we are better able to understand and appreciate that original model. Moreover we can visualize even more extensive and authentic fraternity and solidarity. The “evangelization of the nations” is spreading a “spirituality of communion”<sup>8</sup> about which our saints were passionate. Teresa of Jesus dedicated all her work and life to this apostolic dimension of prayer; Thérèse of Lisieux wanted to evangelize all ages and beyond her earthly existence, Titus Brandsma defended the dignity and liberty of the human person against racist and ideological idolatry. Edith Stein shared the tragic destiny of the Jewish People threatened by the violence of the Holocaust.



### III

## Practical Guidelines for Crossing the Threshold of the New Millennium

This symbol of “crossing the threshold” poses new challenges and opens new horizons before us. Let us consider some of them.

### 1. Creative fidelity: pilgrims of authenticity.

We are the heirs of a long and rich tradition that has nourished so many saints. As we cross the threshold into the new millennium we must remain faithful to that tradition but at the same time be creative in reinterpreting it so that it can continue to give life and lead future generations through that night in which the lover is transformed into the Beloved.<sup>9</sup>

### 2. Walking with Mary, our Mother and Sister.

Mary is always present in Carmel. She leads us and accompanies us in the footsteps of Christ, her Son. She teaches us to ponder events in our hearts; she teaches us to praise God for all He accomplishes in and through us. As we enter the new millennium we face the challenge of presenting Mary to new generations so that she may continue to be called blessed. To do this we must have a profound understanding of the core values of our traditional Marian devotions. The Mother of God speaks to the hearts of those among whom we live—we must help them get close to her.

### 3. Lectio Divina: To Walk with the Word.

In recent years the Church has rediscovered the ancient treasure of Lectio Divina which can lead to the heights of contemplation. Meditating and praying on the Word of God must accompany all we do.<sup>10</sup> In the middle ages many Carmelites were known as “Masters of Holy Writ.” It is the Word of God giving life. We must submerge ourselves in this Word so that we can become a word of life for others. “The Father

spoke one Word, which was his Son, and this Word he speaks always in eternal silence, and in silence must it be heard by the soul.”<sup>11</sup>

### 4. Vocations: Entering Other Worlds.

Like the majority of Orders we are witnessing a radical change in the geographic origin of our vocations. Fewer vocations are coming from areas that were previously rich: in other parts of the world vocations are abundant—this is changing the face of Carmel. Those who went before us responded wholeheartedly to what they believed God was asking of them. In the same way we must seek to understand the signs of times and places so that we can go where God is leading us.

### 5. Formation: Helping Others on the Journey.

We have an obligation: we must offer the best possible formation to those whom God sends us. There is a great hunger for God in our world; Carmelite spirituality has the enormous potential to respond to this hunger and to lead people into deeper relationship with God. In recent years we have emphasized the importance of formation and have created a formation program for our brothers and sisters, religious and lay. The next important step is to concentrate on the training of those who will direct the formation of others. We can only give what we have. The more those responsible for training are rooted in our spiritual tradition, the more they will be able to offer to those in their care.

### 6. Community Life: Walking Together.

We realize that we live in an era of growing individualism and must face this situation realistically. Community life is essential to our charism and to our mission in the Church. In spite of the individualism that pervades our society, people are searching for genuine communities. The example of our life together can become more important and more influential in the future. For this reason it is vital that we promote fraternity and train our candidates to live it.



## 7. Mission: Leading Others Along the Path.

We look to the future with optimism and the firm belief that Carmel will have much to offer future generations. People have the right to expect that Carmelite men and women will offer assured leadership based on their own experience of God. The goal of our spiritual journey is to become one with Christ and to live as a new creation. Many would like to grow in their relationship with God but often have no one to lead them with assurance through the dark night towards the mountain: Christ the Lord. In every

form of our apostolate we must meet the need people have for spiritual guidance—and at the same time we must be open and receptive to those events which can teach and evangelize us in return.

## 8. Justice and Peace: Going in so that we can go out.

Everyday life tests the authenticity of any experience of God. A true experience of God overflows into the desire that His Kingdom come and results in a deeper commitment to the values of His Kingdom. It is natural that Carmelite men and women seek to spread the love and knowl-

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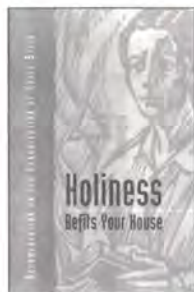


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edge of Him Whom they have met in prayer. When we realize that many people are unable to satisfy their most basic human needs, our love of God makes it impossible for us to accept this situation. Contemplation, the core of the Carmelite charism, finds spontaneous expression in genuine love of our neighbor. This leads us to the question of why there are so many injustices in our world. A commitment to justice and peace is most appropriate to a contemplative vocation. Without this commitment every contemplative experience is suspect.

## 9. The Doors of Our Own History

There are doors through which we cannot pass with complete liberty and sincerity: they constitute our history, the past and present relationship, between Carmelites of the Ancient Observance and Teresian Carmelites. Cultural and national sensitivity can influence relationships between provinces; differing spiritual traditions and ascetic sensitivities can temper relations between groups of monasteries; sometimes simple prejudices and shut minds can affect the way individuals feel towards each other. We must engage in a liberating re-evaluation of certain tense historical moments and episodes that displayed little authenticity or communion. We are called to give witness to a dialogue of peace and mutual, humble, sincere pardon; we are called to give witness to a new season of fraternity accepting our differences and living together. The various forms of dialogue, sharing and planning which we have experienced together over the last ten years must continue and yield more fruit; it must involve all our people and all our institutions. Greater dialogue and sharing will always begin at the level of fraternal life in the local community. It can and should involve those lay people who wish to share the spirituality and mission of Carmel in a deeper manner."<sup>12</sup>

## Conclusion

We cross the threshold into the third millennium under the protection of Mary; in the spiri-

tual tradition of Carmel she is considered and experienced as a mother and an affectionate sister. She continues to be our faithful "companion in following Christ: with her example of prayerful reflection of the heart, her invitation to do what the Master asks, her canticle of gratitude and liberation, her presence at the cross of her humiliated Son and her spiritual motherhood in the midst of the disciples.

We cross the threshold of a new era in the company of the great prophet Elias and of our saints who so often crossed the borders and frontiers of new lands. We cross the thresholds deep within us and recognize there, through the light of Christ, the signs of grace and mercy. We go through all those closed doors which separate, blocking communication, dividing and denying fraternity and communion. We go through the door of this new millennium with living faith and active hope to serve the Lord of the Centuries with a pure heart and unalloyed generosity. ■

Rome, November 14, 1999  
The Feast of all the Saints of Carmel


Fr Camilo Maccise, O.C.D.  
Superior General

Fr Joseph Chalmers, O. Carm  
Prior General



1. Incarnationis mysterium (IM), Bull of Indiction of the Great Jubilee, 1.
2. IM 4.
3. TERESA OF JESUS, Foundations 14:4.
4. JACQBUS DF VIDRLADO, Historia Orientalis sive hierosolimitana, in J. BONGARS (ed.), Gesta Deiper Francos, Hannover 1611, vol. 1, 1074f.
5. IM 8.
6. Vita consecrato (V0 84.
7. See Rule, cc. 9,14,24.
8. See VC 46, 5 1.
9. ST. JOHN OF THE CROSS, Dark Night, v. 5.
10. Rule, c.19.
11. ST. JOHN OF THE CROSS, Sayings of Light and Love, 100.
12. See *Vita consecrata*, 54.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						<p><b>1</b> <i>Bl Nuno Alvares Pereira, OC</i> The Lord knows what is suitable for us better than we do. <i>St John of the Cross</i></p>
<p><b>2</b> <b>Fourth Sunday of Lent</b> May Jesus always lead me by the way of the cross. <i>St Teresita of the Andes</i></p>	<p><b>3</b> <i>St Teresita of the Andes was beatified in 1987.</i></p>	<p><b>4</b> <i>St Isidore of Seville, Bishop, Doctor</i> Oh, how everything that is suffered with love is healed again. <i>St Teresa of Avila</i></p>	<p><b>5</b> <i>St Vincent Ferrer</i> It is my dream before I die to be transformed into Jesus Crucified. <i>Bl Elizabeth of the Trinity</i></p>	<p><b>6</b> One can only learn the science of the cross if one truly suffers under the weight of the cross. <i>St Teresa Benedicta of the Cross</i></p>	<p><b>7</b> <i>St John Baptist de la Salle, Priest</i> <i>St Teresita of the Andes</i> makes her profession of vows, for she is in danger of death.</p>	<p><b>8</b> The mirror we have to consult to arrive at divine union is the Sacred Heart of Jesus Crucified. <i>St Teresa Margaret Redi</i></p>
<p><b>9</b> <b>Fifth Sunday of Lent</b> Therese enters Carmel in Lisieux in 1888.</p>	<p><b>10</b> Consume all my imperfections like the fire that transforms everything into itself. <i>St Therese of Lisieux</i></p>	<p><b>11</b> <i>St Stanislaus, Bishop, Martyr</i> The devil fears the soul united to God as he does God himself. <i>St John of the Cross</i></p>	<p><b>12</b> In the name of Jesus, I implore you to show charity toward the weak. <i>Bl Mary of Jesus Crucified</i></p>	<p><b>13</b> <i>St Martin I, Pope, Martyr</i> The purest suffering produces the purest understanding. <i>St John of the Cross</i></p>	<p><b>14</b> Suffering united with love is the one thing we should desire in this valley of tears. <i>St Therese of Lisieux</i></p>	<p><b>15</b> She (Mary) is the ideal type of woman who knew how to unite tenderness with power. She stood beneath the cross. <i>St Teresa Benedicta</i></p>
<p><b>16</b> <b>Palm Sunday</b> Christ continues to live and suffer in his members. <i>St Teresa Benedicta of the Cross</i></p>	<p><b>17</b> <i>Bl Baptist Spagnoli of Mantua, OC</i> Be satisfied with the state God has designed for you. <i>Brother Lawrence</i></p>	<p><b>18</b> <i>Bl Mary of the Incarnation, OCD</i> The endurance of darkness leads to great light. <i>St John of the Cross</i></p>	<p><b>19</b> We can never have too much confidence in the Good God; as we hope in Him so shall we receive. <i>St Therese of Lisieux</i></p>	<p><b>20</b> <b>Holy Thursday</b> Look not on our blindness my God, but on the streams of blood shed by Thy Son for us. <i>St Teresa of Avila</i></p>	<p><b>21</b> <b>Good Friday</b> Edith Stein makes Final Profession of vows in 1938.</p>	<p><b>22</b> <b>Holy Saturday</b> That I may be purified and delivered from my miseries by contact with Him. <i>Bl Elizabeth of the Trinity</i></p>
<p><b>23</b> <b>Easter Sunday</b> It is necessary to put our complete trust in God. <i>Brother Lawrence</i></p>	<p><b>24</b> When I go to Communion I feel strong. Jesus gives me life, not only of soul, but also of body. <i>St Teresita of the Andes</i></p>	<p><b>25</b> In prayer I look for refuge, but solitude is so hard to find that recollection of soul is almost an impossibility. <i>St Raphael Kalinowski</i></p>	<p><b>26</b> There is a soft nocturnal glow in a mind that is freed...calmed and meditative. <i>St Teresa Benedicta of the Cross</i></p>	<p><b>27</b> Trials help greatly to detach us from earth. They make us look to God, rather than to this world. <i>St Therese of Lisieux</i></p>	<p><b>28</b> The soul cannot overcome the devil without prayer, nor penetrate his devices without humility and mortification. <i>St John of the Cross</i></p>	<p><b>29</b> To be able to give ourselves to God with love, we have to recognize Him as He who loves. <i>St Teresa Benedicta</i></p>
<p><b>30</b> <b>Second Sunday of Easter</b> By considering the love He bore me, I regained my courage. <i>St Teresa of Avila</i></p>				<h1>April 2000</h1>		



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<b>1</b> <b>St Joseph the Worker</b> Those who are devoted to prayer should, in a special manner, cherish devotion to St. Joseph. <i>St Teresa of Avila</i>	<b>2</b> <b>St Athanasius</b> There is a Being who is Love, and who wishes us to dwell in His company. <i>Bl Elizabeth of the Trinity</i>	<b>3</b> <b>Sts Philip and James, Apostles</b> We make progress only through imitation of Christ. <i>St John of the Cross</i>	<b>4</b> The way the devil can do a great deal of harm...is to make us believe we have virtues when we do not. <i>St Teresa of Avila</i>	<b>5</b> We can do this much: endeavor to conform ourselves to Christ Crucified. <i>St Teresa Margaret Redi</i>	<b>6</b> We are caught up in activity and so few in number are they who realize the importance of prayer... <i>St Raphael Kalinowski</i>
<b>7</b> <b>Third Sunday of Easter</b> The Lord looks at the love with which we do our works. <i>St Teresa of Avila</i>	<b>8</b> <b>First Communion of Therese in 1884.</b> I offer myself as a victim of holocaust to Your Merciful Love. <i>St Therese of Lisieux</i>	<b>9</b> We can retire from time to time to the Chapel of our heart to commune with Him, peacefully, humbly, lovingly. <i>Brother Lawrence</i>	<b>10</b> Let us be students of the Laws of God (Gospel & Rule) so that we may conduct ourselves according to them. <i>St Raphael Kalinowski</i>	<b>11</b> It is good to find more solitude so as to make room for the Lord and allow His Majesty to work... <i>St Teresa of Avila</i>	<b>12</b> <b>Nereus, Achilleus, and Pancras, Martyrs</b> Today I stood with you (Mary) beneath the cross... <i>St Edith Stein</i>	<b>13</b> A soul which listen to self...which indulges in useless thoughts or desires, scatters its forces. <i>Bl Elizabeth of the Trinity</i>
<b>14</b> <b>Fourth Sunday of Easter</b> We possess the vision in substance, under the humble form of the Host. <i>Bl Elizabeth of the Trinity</i>	<b>15</b> <b>St Isidore the Farmer</b> Contemplation frees and hides the soul from the wiles of the devil... <i>St John of the Cross</i>	<b>16</b> <b>St Simon Stock, OC, 1200-1255</b> To arrive at being all, desire to be nothing. <i>St John of the Cross</i>	<b>17</b> <b>Canonization of St Therese of the Child Jesus in Rome in 1925.</b>	<b>18</b> <b>St John I, Pope, Martyr</b> I am not afraid of weakness, for within me in the Strong One. <i>Bl Elizabeth of the Trinity</i>	<b>19</b> One can only learn the science of the Cross, if one truly suffers under the weight of the Cross. <i>St Teresa Benedicta of the Cross</i>	<b>20</b> <b>St Bernadine of Sienna, Priest</b> There is little time to enjoy your presence and you hide from me. <i>St Teresa of Avila</i>
<b>21</b> <b>Fifth Sunday of Easter</b> It seems to the soul that the entire universe is a sea of love in which it is engulfed. <i>St John of the Cross</i>	<b>22</b> <b>St Joachina de Vedruna de Mas, OSC</b> I must guard against being withdrawn from this holy interior silence... <i>Bl Elizabeth of the Trinity</i>	<b>23</b> Feelings and the emotions can be a cause of great pain. for the flesh and blood ever struggle against the spirit. <i>St Teresa Margaret Redi</i>	<b>24</b> <b>Bl Mary of Jesus Crucified received the grace of Transverberation of the Heart in 1868.</b>	<b>25</b> <b>St Mary Magdalen de'Pazzi, OC, 1566-1607</b> <b>Sts Bede the Venerable and St Gregory VII</b>	<b>26</b> <b>St Philip Neri, Priest</b> Bless, O Lord, the sinking feeling of those who suffer. <i>St Teresa Benedicta</i>	<b>27</b> <b>St Augustine of Canterbury, Bishop</b> I cannot restrain my joy, so great is my peace and happiness. <i>The Little Arab</i>
<b>28</b> <b>Sixth Sunday of Easter</b> How Happy I am that God has created me to call Him my God. <i>The Little Arab</i>	<b>29</b> God communicates Himself to the soul with such genuine love that no friendship is comparable to it. <i>St John of the Cross</i>	<b>30</b> Grace in the child is like a hidden little flame which must be painstakingly tended and nursed. <i>St Teresa Benedicta of the Cross</i>	<b>31</b> <b>The Visitation</b> On each feast of Our Lady I renew my consecration to this good Mother. <i>Bl Elizabeth of the Trinity</i>	<div style="display: flex; justify-content: space-between; align-items: center;"> <div style="font-size: 2em; font-weight: bold; color: green;">May 2000</div>  </div>		



# The Beatification of Fr Alfonso Maria Mazurek, OCD

On June 13, 1999, at Warsaw, during his Apostolic journey to Poland, the Pope beatified 108 Polish martyrs of the second world war, victims of Nazi persecution. In the group in which there are 3 bishops, 52 diocesan priests, 26 religious priests, 8 religious brothers, 2 seminarians, 8 sisters and 9 lay people are 2 Carmelites: Fr Hilary Januszewski, O.Carm, and Fr Alphonsus Mary of the Holy Spirit (Mazurek), O.C.D.

"Communicationes", happy to report this news, takes the opportunity to offer its readers some biographical notes and points of the spirituality of the new Blessed of the Teresian Carmel.

Jozef Mazurek was born on March 1, 1891 at Baranowka, in the diocese of Lublin in Poland. In 1908 he received the Carmelite habit at Wadowice, and received the name of Alphonsus Mary of the Holy Spirit, after attending the Minor Seminary of the Discalced Carmelites in that city where he had the opportunity to know St. Raphael Kalinowski. Finishing his philosophical and theological studies at Wadowice, and then Vienna, he was ordained a priest in the Austrian Capital on July 16, 1916.

He was known for his organizing ability and esteemed as an educator of youth. Until 1930 he was prefect and professor at the Minor Seminary in Wadowice, for which he managed to obtain the rights of a private, and then state school with the final exams civilly recognized. He is held to be one of the most meritorious educators in the history of the seminary.

In 1930 he was elected prior of the Czerna monastery, an office he held until his death, except for the 1936-1939 triennium, when he was bursar of the

monastery. He dedicated all his physical and spiritual energy to the community. He managed to revive the apostolic ministry of the monastery church, situated in a wood a considerable distance from the town. He organized devotions belonging to the Carmelite charism and was assiduous in directing the choir of the Secular Order, of which he was a respected assistant both at Czema and nearby Slesia.

As the second world war drew to a close in August 1944, the hostility of the Nazis towards the Discalced Carmelites in Czema notably increased. On August 24th of that year the novice Brother Francesco Powiertowski was shot during the community walk. Four days later, the Nazi military command entered the monastery forcing the friars to go to the village of Rudawa, more than 10 kilometers away, to dig war trenches.

The Prior, Fr Alphonse Mary, was forcibly separated from the community. Made to get into a military car, he was brutally assaulted and tortured by the Nazis, then thrown out onto the ground and shot in the village of Nawojowa Gora near Rudawa.

This occurred on August 28, 1944, vigil of the martyrdom of St. John the Baptist, to whom



*Fr Alfonso Maria  
Mazurek, OCD*

**C**hristus resurgens ex mortuis jam non moritur, mors illi ultra non dominabitur. (Rom. 6.)



he was particularly devoted. In his death throes, Fr Alphonse was again tortured by the militia. All the time he had clasped in his hand his rosary, which he grasped even after death, as those who found his body testified.

His heroic end was the last testimony Fr Alphonsus gave to his fidelity to the grace of vocation and his filial trust in the Queen and Mother of Carmel: fidelity and trust, which he inculcated in his fellow friars, teaching them above all by his example.

In 1945, a monument in the form of a cross was erected at the place of his death. It is inscribed "He triumphed with the victory of God". During 1980-1983 the church for the new parish

of Nawajowa Gora was constructed next to the monument.

The fundamental traits of the spirituality of Fr Alphonsus emerge clearly from his spiritual notes, the first of which dates from June 1911, during the second year of his religious life: to live constantly in the presence of God, in faithfulness to the Order's constitutions, renewing every day morning and evening—his religious vows, to be glad even when despised, having as his only treasure Christ our Lord, and in all suffering to seek refuge in Mary, most loved Mother.

The Canonization Cause of Fr Alphonsus Mary of the Holy Spirit was introduced by the Polish Episcopal Conference, along with the other martyrs of the second world war, on January 26, 1992, at Wroceek.

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The 2-volume set (usually not sold separately) *I Want to See God* and *I Am A Daughter of Church* by Fr Marie-Eugene OCD, from Christian Classics, should be able to be ordered from most book shops. It is usually priced at \$44.95. There may also be some discounts for quantity purchases.

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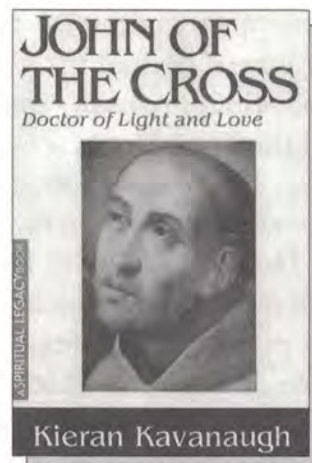
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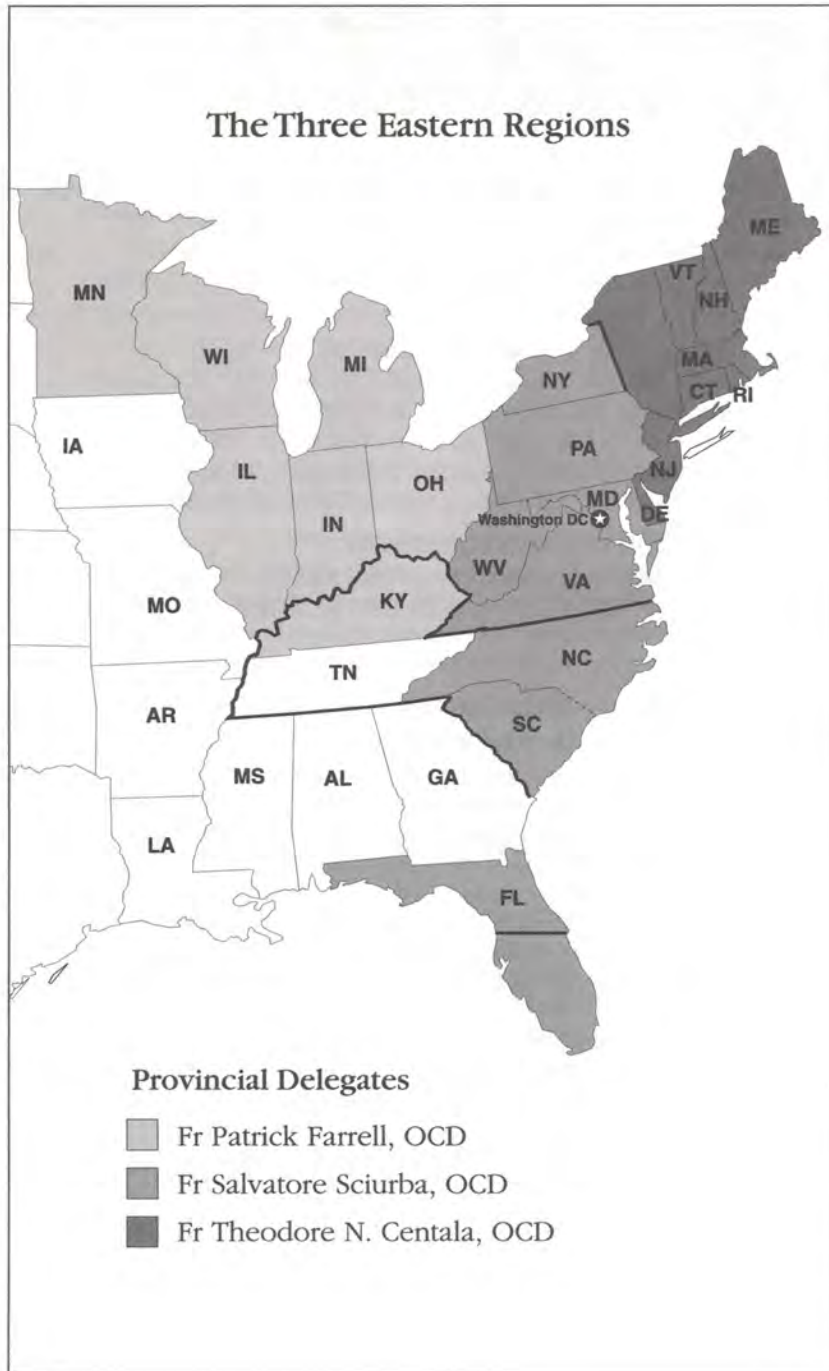
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# How To Read *I Want to See God*

How to Approach a Great Text by Father Marie-Eugene of the Child Jesus, OCD

Raymonde Regue, Editor

## INTRODUCTION

Therese Remy

On the occasion of the fiftieth anniversary of the publication of *I Want to See God*, the major work of Fr Marie Eugene of the Child Jesus, Discalced Carmelite, it seemed opportune to propose to all a kind of "reading guide." Frankly, the voluminous aspect of the book and the density of its theological and spiritual content could give the impression that it is reserved to an elite. Nothing could be further from the truth. *I Want to See God* is not a purely speculative book; it is the fruit of the experience of an encounter with the living God. Its purpose is to enlighten and nourish the christian experience in its twofold aspect of prayer and action. Published by the members of the Institute of Notre Dame de Vie, this guide will especially help readers appropriate this rich teaching.

Two short studies place the work both in its historical context and in its rapport with today's reader. Then various contributions bring to the fore the *I Want to See God*, such as: the Word of God, Prayer, Christ, Spiritual Growth, the Presence of the Holy Spirit, action done under the influence of this Spirit and divine love poured forth and communicated. The last chapter entitled "Structure and Movement" sums up the whole of Father Marie-Eugene's thought. Finally, one of his unpublished homilies brings us into God's God: that all be saints!

*I Want to See God*, one of the major books of our times is in keeping with the great intuitions of the Second Vatican Council. This is a book of life! May this little reading guide enable us to taste its flavor.

## I WANT TO SEE GOD

1949–1999

A book can come forth from solitary meditation, from bitter controversy or from a question seeking a response. Nothing of the kind for *I Want to See God*, Fr Marie-Eugene's most important work. He wrote it in its entirety and we recall this year the fiftieth anniversary of its publication.

*I Want to See God*, is this one title among others? No, it was the fruit of a two fold encounter:

- An encounter with God revealing to the young Carmelite from Avon, then Lille, the gratuity of a Love that attracts confident poverty, of a strong and luminous Love that desires to give itself, carrying away and purifying everything in its path.
- An encounter of men and women seeking a light capable of enlightening their steps toward the Infinite One who is drawing them, without yet revealing to each one his Name and its demands.

During the years 1920–1930, the end of the First World War created expectations after the whirlwind of the years of folly. In 1925 there was the canonization of the beloved of the survivors of that war, little sister Thérèse of the Child Jesus, and the discovery of her way of confidence and abandonment. There was also the Proclamation of the doctorate of Saint John of the Cross in 1926 and the renewal of interest in the ways of mysticism after a century of dry rationalism. Social confrontations, missionary awareness, the formation of Catholic action: all



pointed to a spiritual awakening. This eagerness was expressed in contradictory fashion and it sought experienced guides. Several decades later, in a familiar exchange, Father Marie-Eugene summarized the experience of those years:

this love of God wants to expand itself and seeks souls in every milieu to call them to intimacy with himself, to reveal to them the secrets of his heart . . . not only in the world of monasteries, but in neighborhoods, boulevards, wherever there are souls God calls to his divine intimacy.<sup>1</sup>

### A Little History

In the preface of the first edition of *I Want to See God*, Fr Marie-Eugene himself recalled the circumstances that led him to give conferences on Carmelite prayer, the expectations that motivated this request and the fruits of these encounters from which came *I Want to See God*. It would be presumptuous to want to do better! Nonetheless, since the circumstances are such that I knew most of Fr Marie-Eugene's first participants, I would simply like to present some testimonies from these early days.

Appointed prior of Petit Castellet, a monastery in the south of France near the cosmopolitan metropolis of Marseilles, Fr Marie-Eugene found himself sought after in 1929 by a group of people coming from quite diverse intellectual and social milieux. A single interest unified this audience: the desire for God, the desire to know the ways leading to him. Fr Marie-Eugene accepted the invitation and came regularly to Marseilles to meet with the little group, not so much to propose Carmelite spirituality in itself but to respond to the questions that sustained a groping search, to bring to light the experience of the saints of Carmel,

making use especially of the warm, concrete teaching of its holy mother, Teresa of Avila.

The little group of listeners was demanding. Some taught at the neighboring university, others taught at preparatory schools; these encounters took place in their generously opened homes. After the presentations, Fr Marie-Eugene solicited the questions of the audience and patiently responded to them, thus making more precise, thanks to the dialogue, the instruction he had given, the universality of which he sensed. Then came the time for silent prayer. Fr Marie-Eugene insisted on this time for prayer which permitted the participants the opportunity to practice what they had just been taught. Sometimes a meal taken in common prolonged the evening which often ended quite late! He had yet to catch the last train for Tarascon, get into the old car driven by Brother Antoine or take the little path along the railroad and cover on foot the three kilometers that separated the station from the monastery.

Fr Marie-Eugene realized early on the importance of committing to writing this living teaching in order to make it more accessible to a greater number; he had seen his hearers, from whatever milieu, desire to receive not only practical advice to come closer to God but also to understand its relevance, to discover the spiritual path in its entirety. To respond to this need, he chose to give in the form of a clear, ordered presentation the spiritual experience of the saints of Carmel just as they themselves had written it. Fr Marie-Eugene relied filially on their writings and quoted them abundantly for he knew from experience that nothing replaces direct

contact with the text of a master, a text that reveals to whosoever receives it in respect and faith the life that it brings forth and in which one may participate.





*I Want to See God* originated from these encounters in Marseilles, then beginning in 1932, from those that would follow at Notre Dame de Vie, a shrine dedicated to the Virgin Mary, generously offered to welcome there the few members of the group who would constitute the initial nucleus of the secular institute of Notre Dame de Vie. Fr Marie-Eugene would continue his teaching there, drawing from the living, concrete knowledge of the saints of Carmel, removing himself as much as possible to let them speak for themselves, but sharing as well, through his commentaries and without willing it, his own particular spiritual experience.

His teaching was given in quite diverse milieux: monasteries as well as conference rooms, addressing both religious and laity, in Europe as in other parts of the world, receiving everywhere the same welcome.

*I Want to See God* is the fruit of these hours of grace spent listening to a word that is God-giving and opens us up to his mystery.

All the testimonies are unanimous on this point: brought about by a twofold encounter, that with God and that with eager contemporaries, this work was born from Life, gives Life and the desire to share this Life.

## Some Testimonies

The story of a book is also the story of the paths it cleared in the depths of our consciousness to open us to the truth and lead us to intimacy with God.

Having lived in the south of France from 1946 to 1964, working in Marseilles, I was able to meet the majority of the participants in the first encounters. Later in Quebec, I met many people who heard Fr Marie-Eugene give in Nicolet (Canada) the same teachings and answer the same questions with the same vigor, the same clarity. No matter who they were, everyone retained a luminous recollection of these encounters, happy to find in a book, within hand's reach, the substance of a teaching that continued to transform their lives, or, if they did not know Fr Marie-Eugene, discover-

ing in this work an attentive presence, a living counselor.

For example, Jacques Paliard, professor at Aix-en-Provence, successor of Maurice Blondel to the chair of philosophy, one of the most faithful participants in this course on prayer, found in the chapter on "Divine Enrichment" (p. 681) some time before his untimely death sentences that he read to me out loud:

The love infused by God in the substance of the soul conquers and penetrates it progressively (. . .) The substance of the soul remains simple but there is, however, a progress of the conquering love and it is this progress that is experienced as a deepening.

These thoughts would serve as a theme for his last course and as the title of his posthumous book: *Depths of the Soul*, his intellectual and spiritual testament.

Aime Forest, also professor of philosophy at the University of Montpellier, found in *I Want to See God* a confirmation of her own research and wrote to Fr Marie-Eugene at the time of the publication of the book:

Contemporary metaphysics is also very attentive to the lessons of mysticism. It seems to me that it can only achieve its task by this aid and this lesson. Mysticism shows it, better than any other experience, the depth of the realism that is the very life of the spirit.

These lines have been written today for this woman who was overwhelmed with family cares and comforted by the reading of a passage on the presence of Mary in the midst of the night (p. 894).

There was also the testimony of a Trappistine nun who acknowledged having found in the reading of the chapter on faith (P. 455) and of the passage on the importance of anagogic acts (P. 584), the light and the spiritual strength she needed to follow until her very advanced age the way God had revealed to her at the age of eighteen a way she had lost hope of following until the end.

There was a young novice mistress, tempted by discouragement before the demands of her



responsibility who discovered the way of spiritual childhood and the value of hope and poverty when she heard Fr Marie-Eugene give his conferences in Nicolet (Quebec).

There was also this young man dealing with burdensome professional responsibilities who understood the meaning of his trials by reading some pages treating the purifications of ordinary life (p. 818).

Fr Marie-Eugene's desire to instruct everyone everywhere in the ways of God seems to have been indeed realized.

*I Want to See God* comes from life, awakens life and touches everyone in the depths of one's being; the written conferences retain the authenticity of the lived experience, the freshness of a conversation in which each one is found confronted by a word that enlightens the most secret recesses of one's conscience. God speaks to the heart of men and women by using the voice of those who are his and whom he inspires. As did the participants of yesterday, so do the readers of today experience this. Herein lies the convincing power of *I Want to See God*.

## The Genesis of the publications

The first part of the conferences given in Marseilles, then at Notre Dame de Vie, were published in autumn of 1949 under the title *I Want to See God*. The second part soon followed in March 1951, under the title *I am a Daughter of the Church*. When you consider the detailed work that the publication of a text requires and when you realize that between 1948 and 1951 Fr Marie-Eugene, appointed by Pope Pius XII, assumed the responsibility of Apostolic Vicar to the Carmelite nuns, one is astonished by the ex-

tent of the work accomplished and which can only be explained by the strength given by the acting presence of the Holy Spirit. In 1957, the two books, *I Want to See God* and *I am a Daughter of the Church*, were compiled into one and would be published, after some hesitation, under one title: *I Want to See God*. But, make no mistake about it, for Fr Marie-Eugene the two parts are inseparable for they convey the twofold aspiration of Teresa of Avila's soul. If the first part, *I Want to See God*, gives the essential aspiration of her soul and the key to her way, the second, *I am a Daughter of the Church* expresses the fullness of her love, the characteristic mark of the vocation she left to her disciples. These two exclamations summarize all Teresian spirituality. The cry of the child who, in order to see God, knows that he must die, joins with the cry of the Holy Mother at the end of her life, offering filially all her strength for the church.

The entire story of *I Want to See God* is found included in these two movements: the work begins with the description of the "Interior Castle" and the presence of God who resides therein and ends with the evocation of the saint in the whole Christ. The entire life of the christian, of the baptized, follows the rhythm of this twofold aspiration which Jesus himself gave as a command to his disciples; You shall love the Lord your God with your whole heart, with your whole soul, with your whole mind and your neighbor as yourself. Here Contemplation and Action are closely united. At the dawn of the twenty first century, during this fiftieth anniversary, *I Want to See God* will continue to play its part, according to its own grace, in the work of evangelization. ■

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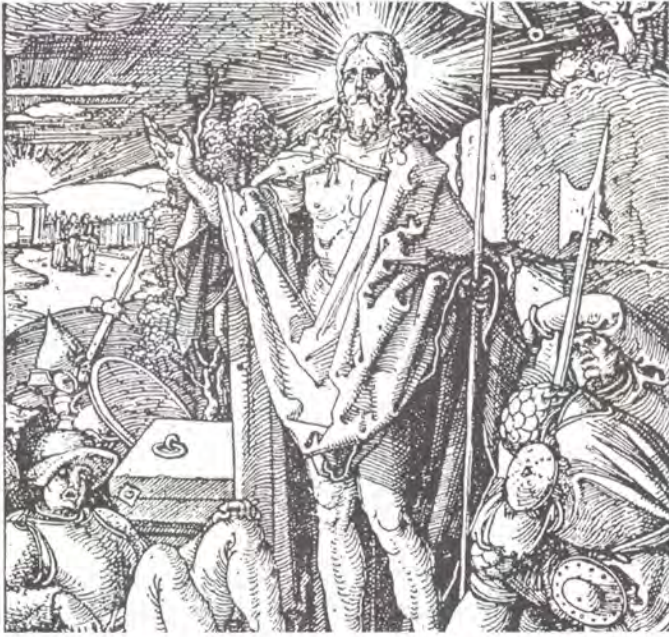
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## The Word of God

Marielle Germain

There is no work that can, to the same degree, enlighten us about God and Christ, provide more substantial nourishment for our meditation, enhance living contact with Jesus and create intimacy with him, than Sacred Scripture. (P. 206)

This affirmation of Fr Marie-Eugene is found in the chapter entitled "Spiritual Readings." It indicates the primordial place that the Word of God holds in the thinking of the author as well as his orientation toward Christ as the center of Scripture. We continue to read:

In it we especially seek Christ Jesus, beginning with the moment when his redemptive mediation is announced after the fall of our first parents until the moment when he consummates with his apostles his mission as the Word who reveals divine Truth (p. 206).

Therefore this treatise of spiritual theology is completely impregnated with Scripture, especially the Gospel. The work contains a scriptural index (p. 1127–1131, ed. 1998) which provides a good working tool. However, the reading method for the texts and their presence in the work call for some explanation.

## The Gospel

An attentive examination enables us to note that in the more than 160 textual quotations listed in the index, we find more than 100 rather considerable gospel scenes throughout the given teaching. This recourse to the gospel is generally presented in two great directions.

Fr Marie-Eugene focuses on Jesus as the model par excellence of Christian existence since holiness consists in being perfectly identified with him: Transforming union ends in identification with Christ Jesus who is its expression and its most perfect work. "I am the vine, you are the branches" (Jn 15:5).

*I Want to See God* contains, disseminated throughout the entire work, a series of "tableaux-syntheses" of the earthly life of Jesus, whose luminous example profoundly enlightens the reality of the spiritual life, taught at this precise point. Here are the principle places: prayer (p. 170), the need of silence (P. 367), the attraction of the desert (p. 389), the design of God (p. 658), the divine choice (p. 886), under the action of love (p. 1030), to live by love (p. 1052), and the formation of apostles (P. 1057).

These tableaux include a twofold evangelical richness: a knowledge of Jesus anchored in a long meditative reading of the gospel, and a contemplative gaze which Fr Marie-Eugene himself describes and teaches in the chapter on "Contemplation". Every Christian whose faith is animated by love can thus contemplate a dogmatic truth or an evangelical scene (p. 407).

The gospel scene contemplated in this place is that of Jesus at Gethsemani and this is not by chance. Repeatedly in *I Want to See God* the painful victory of the Lamb of God who takes away the sins of the world (Jn 1:29) explains, sustains and illumines the dark journey through the purifications. Throughout the "the night of the spirit," the drama is set by Fr Marie-Eugene in this christological light. To enlighten the horror of it and explain its richness, we must compare it with the drama of Gethsemani which it extends (p. 762). But from the first stages, the beginner had been invited to become aware of



the seriousness of the spiritual combat and of its stakes, beginning with the living, painful spectacle of the agony of Jesus (p. 149). The gospel is there like a book open to the gaze of loving faith: we look and by this look light enters, profound and living in our intelligence (p. 408)

On the other hand, the gospel teaches basic spiritual attitudes required by Jesus for those who want to follow him. Fr Marie-Eugene who presents the spiritual journey according to the Carmelite tradition (Teresa of Avila and John of the Cross) continually roots this spiritual pedagogy in the gospel. We quote: faith (the woman with the flow of blood), spiritual growth (the seed/leaven), the gift of self (Jesus from the crib to the cross) and Mary at the Annunciation, and hope (Nicodemus). The majority of these texts are found in the beginning of the chapter and project on the totality the light of the gospel. Two examples will illustrate this approach in *I Want to see God*. The chapter on "Teresian asceticism" (p. 80–93) which proclaims the call of the Spanish masters to the absolute, raises this objection understood by Fr Marie-Eugene: But is this not the exaggeration of the valiant who want to make a law of heroism, thereby proudly isolating themselves somewhat from the crowd? And his reply: to judge this, let us consult the gospel (p. 84). The light of the word of Jesus is indispensable here. "The kingdom of God is subject to violence and the violent are taking it by storm" (Mt 11:12). It was Thérèse of the Child Jesus who then taught our twentieth century, tempted to deify reason, that the violence that the gospel calls for us must be reserved for pride under all its forms (p. 91). Thus the gospel presents the foundation on which Carmelite spirituality informs the modes of realization proper to each time period.

Likewise, in the chapter "Spiritual Betrothal and Marriage," (p. 938-988) lofty sanctity and its most spectacular manifestations are placed in the logic of the gospel: With joyful surprise, wrote Fr Marie-Eugene, we discover in their lived teaching the perfect realization of the loftiest and simplest gospel affirmations on the

kingdom of God (p. 939). Has not Jesus promised: He who loves me will be loved by my Father and I too will love him and will reveal myself to him . . . If anyone loves me, he will keep my commandments, my Father will love him and we will dwell in him" (Jn 14: 21, 23). Gospel reading in *I Want to See God* makes more accessible to the often misled reader of today the symbolic language of the mystical doctors. Conversely, this evangelical deciphering has the advantage of revealing the full significance of Jesus' words: all the baptized can then read them as a call to lofty sanctity. The first directive given to the beginner is: study Christ in the gospel and be attached to his humanity (cf. synoptic tableau, at the beginning of the work).

### **Saint Paul**

The knowledge of Christ from which Paul draws his incomparable knowledge of the "whole Christ" fascinated Fr Marie-Eugene (p. 206). In *Christo Jesu*: such is Saint Paul's key idea; it is the essence of Christianity (p. 77). Thus the apostle Paul is by far, according to the Index of the names of persons, with the exception of Jesus and Mary, the most named scriptural character in *I Want to See God*. The scriptural Index mentions about 190 explicit references (including the Letter to the Hebrews) to Saint Paul's letters.

The chapter on "The Mystery of the Church" (p. 653–670) includes only 19 quotations from him. It is a contemplative reading of the pauline text, completely rooted in the "thought of God" and its realization in the world, by the power of the wisdom of love. Thus such is indeed the ultimate aim of *I Want to See God*, namely, to teach everyone how to give himself over to grace to serve the church "in the whole Christ" (the title of the last chapter, a notion founded on Saint Paul, especially in Ephesians 1–4).

Along the same lines, the letter to the Romans provides Fr Marie-Eugene with the key verse of Christian existence: "Those moved by the Spirit of God are the very children of God" (Rm 8:14). This text is the most often quoted



verse of Scripture in *I Want to See God*. Obviously, the comparison is to be made with the dialogue between Jesus and Nicodemus on rebirth in the Spirit (Jn 3: 1-20, particularly 6-8: the epigraph of the chapter on the "conduct of the soul" the first three pages of which are a commentary on the Johannine episode). Pages 842-843 must be read where the two texts are quoted in the light of spiritual childhood.

We may conclude that the profound personal experience of the Person and the power of the Holy Spirit, given to Fr Marie-Eugene, find its most adequate expression, on one hand in the formulations of Saint Paul, and on the other hand, in the treatise of the "Living Flame." Marie-Eugene read these texts in their full significance with his habitual spiritual realism, and supports with the revealed text his certitude about the dominant presence of the Holy Spirit and His reign in the soul (p. 1013). The subtitle of a passage describes realized holiness and ends with the quotation of Romans 8:14. The characteristic texts of Saint Paul on the Holy Spirit thus take their prominent place (Rm 5:5 & 8:15; 1 Cor 3:16).

## The Old Testament

The texts of the Old Testament listed in the Index are presented in *I Want to See God* in great part through the means of quotations from Saint John of the Cross (particularly the book of psalms). Two great lines proper to Fr Marie-Eugene nonetheless draw our attention.

The theme of the "wisdom of love" merits in itself a study in *I Want to See God*. From the sole point of view of the word of God, the chapter that bears the title ("the wisdom of love," p. 293) is entirely organized—it is the only one in the work around biblical texts (Proverbs 8, Wisdom 6-10, Baruch 3-4) which have magnificently ex-

alted the wisdom of God. Thus this chapter forms an entrance way into the third part; the rest of the work will unfold the sanctifying action of wisdom which then becomes more and more predominant (see in the analytic table the word "wisdom," p. 1114). To give oneself over to it, one must know it, such as it has revealed itself; because it is the same throughout the ages, wrote Fr Marie-Eugene, with what joy we find, very fortunately explained in these magnificent descriptions, what our christian and spiritual experience teaches us about this mysterious wisdom (p. 297).

Furthermore, the modes of acting, the "ways" of God as Fr Marie-Eugene said, can be discovered in the dealings between God and his prophets. In this regard, the texts of Exodus, of Deuteronomy, of the first book of Kings, which recount the deeds of Moses and Elijah are frequently (even more so than the index indicates) required as touchstones in *I Want to See God*. The contemplative experience of the great seers of the Old Testament teaches the importance of silence, of the desert and solitude, but also humility, obedience to the Spirit and total commitment to the mission entrusted by God. Far from being an academic exercise on style, this recourse to the great figures of the first covenant are invitations to create with them the same living relationship in order to receive from them great lessons of theological insight.

Fr Marie Eugene's God is attested to by several sources. In *I Want to See God* it is not at first translated in terms of the number of references or of specialized exegesis. Rather it has continually impregnated the teaching in the line of the directive given by him, with regard to all the other books that must lead us to the inspired text itself. It alone gives the very word of God. It alone is divine and inexhaustible. ■

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## News from Nairobi

Discalced Carmelite Friars  
Nairobi Kenya, East Africa

February 11, 2000

This afternoon our Carmelite Friars celebrated a very special Mass. Br. Louis-Marie Lutomantima Nzengele (D.R. Congo) made his solemn profession as a Discalced Carmelite here in our chapel. Fr Daniel Taillieu, Louis' Delegate-Provincial, accepted his vows. They were offered in French and Lingala. This was our first celebration of solemn vows in Nairobi.

The ceremony began with a beautiful liturgical dance, singing, drumming, keyboard, Nigerian Pot, gongs, and, yes, kiambas. It was very festive and lively but not hurried. The

Carmelite Missionary Sisters and the Teresian Carmelite Missionary Sisters and our Carmelite postulants were the dancers, dressed in the colorful Kenyan kangas (wraps).

The 'Gloria' was sung in Lingala and we used the Congolese Rite. The presider with incense lead the dancers around the altar. . . What a beautiful hymn of glory.

Then, since it's customary for parents to present their son to the Superior, Margaret Kuria, acting as his 'Mother' offered Fr Daniel a beautiful cock for accepting her 'son' as a Carmelite. Fr Jerry Fitzpatrick was the preacher for this solemn occasion.

The Litany of the Saints, which is usually quite long with the many names of the saints, was sung in Lingala. The melody was so rhythmic that we danced the litany. Now it was quite short. The people all participated with joyful smiles and clapping and singing. In this joyful mood Br. Louis-Marie offered his vows to God as a Discalced Carmelite Friar for the rest of his life. We also had some clergy visitors for this special occasion.

With hearts full of a good two hours of gratitude, we thanked God for Brother Louis-Marie's vocation to Carmel. We also ask our readers to continue to pray for vocations to Carmel: Secular Order, religious and clergy. The fields are ready for the harvest. Lord, send laborers into your harvest. Amen. ■

Lucky Larry of Nairobi

Overview of the Spirituality of  
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# OCDS JUBILEE CONGRESS 2000

## Eastern Regional Congress

### Eucharist, Mary and the Interior Life

#### PARTICIPANTS:

**Bishop Carl Mengeling** Lansing, MI  
*Mary and Eucharistic Adoration*

**Fr Aloysius Deeney OCD** Rome  
*Carmel and the Secular Order Identity*

**Fr Thomas Dubay, SM** Washington, DC  
*The Universal Call to Contemplation*  
(4 part series)

**Fr William Healy, OCD** Milwaukee, WI  
*Vatican Documents Supporting  
The Secular Mission*

**Fr Patrick Farrell, OCD** Holy Hill, WI  
*The Levels of Prayer & the Illuminative Stage*

**Fr Theodore Centala, OCD** Washington, DC  
*The Universal Call to Holiness: What is it?*

**Fr Michael Buckley, OCD** California  
*The Christian Jubilee and its Biblical Roots*

**Fr John Michael Payne, OCD** Oklahoma  
*The Joy of Carmel*

**Fr Paul Fohlin, OCD** Holy Hill, WI  
*Spirituality of the Icon of Our Lady of  
Mt. Carmel*

**Rev. Br Don Brick, OCD** Holy Hill, WI  
*Mary and Seraphic Love:  
When God Asks the Impossible!*

**Fr Jeffrey Robideau** Lansing, MI  
*Drawing Closer to God—Custody of the Eyes*

**Dr. Ilse Kerremans, MD, OCDS** Belgium  
*Mary in the Life of Edith Stein*

**Elda Maria Estrada, OCDS** Texas  
*Prayer: Teresa of Jesus' Way to Union With  
God*

**Iona Sorensen, OCDS** Minnesota  
*Carmel and the Internet*—an international panel discussion on our Carmel's secular presence in the new millennium

#### GUADALAJARA CONGRESS

THE INTERNATIONAL OCDS CONGRESS will be held in Guadalajara, Mexico from August 31-September 7, 2000. An international Congress is held at least once every six years. The last conference was held in 1996 in Rome.

Each Province, Semi-Province, General Delegation and Regional Vicariate may send two (2) Secular Order members, plus the Provincial Delegate. The Clarion will provide a report after the event.

*"The year 2000 will be  
intensely eucharistic"*

POPE JOHN PAUL II, TERTIO  
MILLENNIO ADVENIENTE

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# The Call to be Martha and Mary in OCDS Vocation

By: Susan M. Fowler, OCDS

## Parish and Campus Ministry

Two weeks ago, when Fr Centala asked me to write something for the Clarion about my ministry as rural Pastoral Associate and Campus Minister, I couldn't foresee the unexpected events which would conflict with his timeline for publication. Flu and pneumonia put my pastor in the hospital late on a Saturday afternoon, which meant that beside the daily demands of parish and campus ministry, the four weekend Masses suddenly became "priestless Communion Services". My role was to preside, including reflection on the Scriptures ("preaching"), while my colleague, a fellow campus minister, served in his role as leader of music. Later in the week, before the pastor's discharge from the hospital, my colleague came down with a flu-bug as well, so the parish secretary and I did our best to make the Annual Parish Dinner Dance happen that weekend with the help of willing and generous volunteers. This story exemplifies the challenges which might be encountered anywhere in parish ministry. Combined with campus ministry, I often refer to our work as "kaleidoscopic".

Located in the southern-most area of the Western New York diocese of Buffalo, ours is a rural parish with two churches about 6 miles apart. Saints Brendan & Jude Parish serves the local community as well as the students, administrators, faculty and staff at two secular colleges: Alfred University (Undergraduate through Ph.D.), and Alfred State College (2-4 year branch of State University of New York).

The ministry team consists of a priest/pastor; a married campus minister, father of four young children; and myself, mother of two married sons, grandmother of 2 little girls all residing in the San Jose area of California. Indispensable other team members are the three part-

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*Our Lady of Grace  
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timers: RE director, secretary and building manager.

Our collaborative style of ministry allows us to use our individual gifts liturgically, spiritually, socially and professionally. Fr Gene performs all the priestly duties common to this position. Like Bob, his middle name is "hospitality". Among other things, Bob is our director of music and adult religious education. I train Eucharistic Ministers and Lectors, here and in the 12 other churches in our Vicariate, lead the RCIA program, minister to the sick and homebound, and serve as the "pro-life" person. All of us share in the various educational programs by teaching, counseling, and providing resources for spiritual growth and understanding of what "Church" calls us to be as Catholic Christians. Social and liturgical events are planned with all age groups involved. One of Bob's many out-



reaches to the student community includes playing noon-time basketball with students and staff at both of the campuses. I don't play basketball or guitar, but I do speak Mandarin Chinese (of all things!), so one of my outreaches is to teach English to the dependent spouses of Chinese graduate students.

As Catholics in a secular academic community our presence extends to all students. We actively participate in their campus life and cooperate with local interfaith leaders in other religious traditions. These activities barely touch on the countless ways that we function as pastoral ministers always, shifting hats as the circumstances require.

### At Home

Home for me is called "Our Lady of Grace Guest House". Located three miles from campus, it is a simple dwelling on 22 acres of woodland with 3 streams and a small pond, bordering on about 10,000 acres of state forest. Wildlife abounds. Astounded and delighted at the abundance of birds that dwell in my branches, a bird-watcher friend from Washington, DC recently suggested that if I ever want to sell this place I should list it in a birders' magazine!

Before working in parish ministry, sleeping bag retreats were held here for local college students as well as for St. Bonaventure University students. With weekend pastoral responsibilities, retreats are no longer offered. However, for many years it has served as a quiet, contemplative setting for serious students seeking an alternative to campus life.

Student residents have varied from one semester to the next: male and female, traditional and non-traditional, Associate Degree to Ph.D. While most have been Catholics, my current resident is a bright young Ph.D. candidate in Materials Science from Shanghai, China. Philosophically a Buddhist, she has great respect for Catholicism, and lives here in peace. Without exception, all students who have resided here have been graced by God's loving presence in their lives and boast marked improvement in their course grades.

In addition to resident students, there are guests who come to attend one of the two monthly Masses held here. One, celebrated by our pastor and open to the public, is focused on the need for healing, global as well as personal. The other is celebrated by a retired Rochester Diocesan priest. As our OCDS Spiritual Assistant, he has entered the formation program in our small local group.

In Our Lady of Grace Guest House is a small chapel where the Blessed Sacrament is reserved. Prayer is central to the existence of this house.

Individuals who wish to come for a day, evening or overnight stay are welcome by prior arrangement. Bookshelves offer a variety of spiritual works, including Carmelite authors. Though there is use of a VCR, there is no TV and minimal radio use. Space is limited to 2-3 guest bedrooms with shared use of bathrooms. Accommodations are simple; lifestyle is casual. Fr Centala has been a guest on a number of occasions as he travels to OCDS meetings. Overnight guests may leave an optional donation with the understanding that it is never an expectation. Because of my unpredictable hours in Pastoral ministry, I do not advertise. Word of mouth keeps me busy enough!

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