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CARMEL CLARION

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CARMEL CLARION

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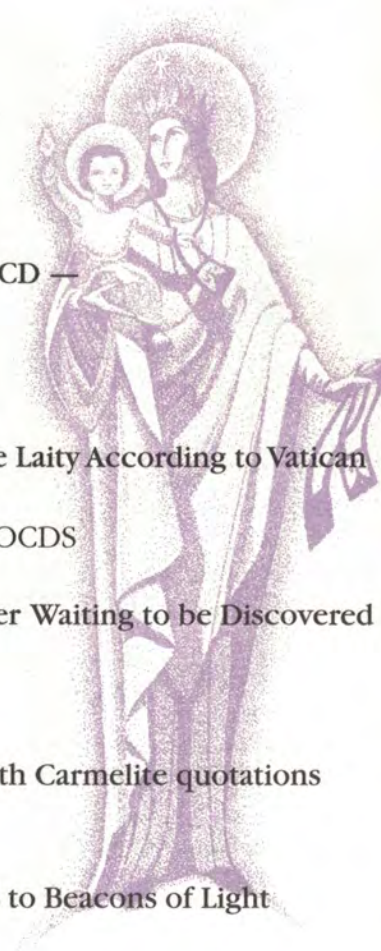
CONTENTS

- 1 | Editorial
Fr. Theodore N. Centala OCD
- 1 | I Would define My Love
Sister Miriam of the Holy Spirit OCD —
Jessica Powers (1905-88)
- 2 | Letters to the Editor
- 3 | Baptism and The Apostolate of The Laity According to Vatican II and Christifideles Laici
Presenter: Dr. Nancy Thompson OCDS
- 8 | St. Edith Stein Was a Saintly Thinker Waiting to be Discovered
- 11 | The Little Flower Goes To Iraq
- 13 | February and March Calendars with Carmelite quotations
Suzanne Treis OCDS
- 15 | Pope John Paul II Calls Carmelites to Beacons of Light
- 16 | Sharing Cultures
Dorothy Hathway Forbes, OCDS
- 18 | Suffering Opened Wide Its Arms to Me
Genevieve Devergnies, OCD
- 26 | Avila University to Be Dedicated to Study of Mysticism
Outgrowth of Center that Started in 1986

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Editorial

After a brief visit with our Friars in Brighton, MA in mid-October, I observed that they were a little short on personnel who were available for ministry to the Secular Order. I consulted with our Provincial Superior and personnel director, Fr Jude Peters and obtained permission to transfer from our Community of Friars in Washington, DC to the one in Brighton, Massachusetts.

"...my heart is on the road with these spiritual refugees", and the roads are in New Jersey, New York and New England. Since it is highly impractical to commute from DC to the Northeast, I made the move to New England.

It took about two months to turn over the Southeastern States and the Main Office of the OCDS to Fr Regis Jordan, OCD. I went to DC in 1990 for three years and overstayed a little. It took more time than I had estimated to pack 12 years of poverty items, some that I was sort of attached to. I arrived a couple of days before Christmas, for just three years, mind you, to complete this term as Provincial Delegate where Fr Sal Sciruba, OCD had been laboring in the vineyard of the Lord.

I recall that in a previous age, middle, that I had spent 1981-87 in our monastery in Brookline, MA. I was busy with hospital ministry, preaching for our Foreign Missions, and doing some work with the Secular Order. Now, during this term I hope to give priority to the Secular Order, except when they are all at the Shore in mid-summer, then I will preach a little for our Foreign Missions in Nairobi, Kenya.

We express our thanks to Fr Sal Sciruba for his ministry with the Secular Order, especially as

Provincial Delegate during the last three years.

Fr Regis Jordan, has moved from Hinton, WV to DC with a 4-wheel drive Jeep Cherokee. He has accepted the task as Provincial Delegate for the East Central states: Pennsylvania to South Carolina. He will also be busy overseeing the

continued

I Would Define My Love

Sister Miriam of the Holy Spirit OCD —
Jessica Powers (1905-88)

Here on the flyleaf of the garish day,
here at the noonday of my long despair
I write the grave inconsequence of words.

When men stampede in panic-stricken herds
down tangled roads of thought,
speech dies without the seal of action there,
and even song, cast forth, must come to naught,
lost in the blowing pockets of the air.

Shall I then sit apart in a sun stupor
out of the rush of the bewildered feet
and fan my heart to keep it fresh and cool,
and say, "O beautiful. . ." and say
"O sweet. . .",
watching the butterflies that try to settle
on wet leaves in a water-lily pool?

No, for my heart is on the road with these
spiritual refugees,
and I would flee the grim inaction of words
and the paralysis of wish and dream.
How can a man in love sit and stare?

O people of earth, if I am not with you,
running and crying,
it is that I am paging hurriedly
through wordless volumes of reality
to find what love has indicated there.
I would define my love in some incredible
penance
of which no impotent language is aware.

© Discalced Carmelite Nuns, Pewaukee Wisconsin



OCDS Main Office and publishing the Carmel Clarion.

Fr Fred Alexander, OCD has moved from Holy Hill, WI, where he had been pastor for Our Lady of the Hill Parish for many years, to our monastery/rectory at Saint Florian's Parish in Milwaukee. He has accepted the task of being the Provincial Delegate for the Midwestern States of Minnesota to Ohio, plus Kentucky and Florida.

We wish to thank Fr Patrick Farrell OCD for the

many years of generous ministry he gave to the Secular Order. I owe my initial and on-going OCDS ministry training during the last century to Fr Patrick. May the Holy Spirit also be with him in Shrine Ministry at Holy Hill.

Finally, may we not forget to pray for Fr Bruno Cocuzzi OCD, who died this past July 21st and all of the other Delegates who have ministered since we received the Rule of Life in 1974. ■

—Fr. Theodore N. Centala OCD

✉ Letters to the Editor

I just received the October-November Clarion. You have done an exceptional job on this issue. Thanks for covering our last congress so thoroughly. The talks were actually better as recorded in the Clarion than they were live! I note with gratitude you discovered the origin of the 18th century engraving by Antonio Palomino on the cover.

J.M. Little Rock, AK

Thank you for the beautiful Clarion just received. You do such a wonderful job. May God reward you.

J.T.

I can't remember the last time I heard a sermon about the Blessed Mother and this includes her holy days. I could say that some church theologians and pastors have done a fairly good job in trying to remove her from our minds. Anyone who would wear the scapular and think this alone could earn them salvation has to be missing a good deal of gray matter. As a practicing catholic and a lay Carmelite I am well aware of Our Lady's role in my life. Put simply, I do not get her mixed up with any Member of the Blessed Trinity. My consecration to the Immaculate Heart of Mary is not a vow and it is not an act of worshipping Mary. Just as my mom and dad before me, I am asking for her intercession with her Son and

telling her that I will do my best to follow in her footsteps which I hope will lead me to salvation. If our separated brethren would like to have Mary in their life, I suggest they pray to Jesus and perhaps He will lead them to love His mother. This might work too. for some of our church theologians. Thank you anyway Fr. Morello, but I for one do not want to take Mary down from her pedestal. I am very comfortable calling her "mother," and very comfortable looking up to her. After all, she is the only Mother of God.

F. S.

Dear friends,

I thought you might be interested in some beautiful Carmelite icons that are now being offered on the web. One of the Secular Carmelite members from my community is now working with the Carmelite Hermits in Lake Elmo, MN, to help market and distribute the religious icons that the hermits produce.

The hermits have a fantastic icon master who writes original icons, then photographs are taken and prints are produced in 3 sizes. The hermits take the prints and laminate and mount them on wood. They also create magnets.

Please check out their web site at: www.decorcarmeli.com

God bless you!

Baptism and the Apostolate of the Laity According to Vatican II and *Christifideles Laici*

Part III

Presenter: Dr. Nancy Thompson OCDS

This is a continuation of Dr. Thompson's presentation at the regional congress in New Orleans.



Council "Facts" & "Data" — 2500 bishops arrived in Rome with their staffs — 500 invited theologians came — 1,000 reporters attended — observers from most non-Catholic Christian denominations, from the orthodox and non-Christian religions were present — working members of the commissions included lay men and women, as well as religious sisters and brothers; these were new participants for a Church council — discussions from the commissions on the Church in the Modern World and the Apostolate of the Laity lead to discussions on birth control and celibacy. — 300 people were convened by the pope to discuss birth control and advise him for work he would do himself, outside the Second Vatican Council's preview, on the topic; *Humanae Vitae* resulted as a post-council document — the topic of celibacy was eliminated — all lived out in the city of Rome, except for the person who would become the future Pope Paul VI, who was asked by Pope John XXIII to stay with him at the Vatican — the language of the council was 16th century classical Latin — there were 16 Commissions for the 16 topics identified by the pope for discussion — during the Council, 4,361 proposals were made 12,350 little 10-minute speeches were made 1.5 million ballots were cast — The Council produced 16 docu-

ments in all, one for each commission or topic of the council: — 4 constitutions — that set the direction for the whole Church — 9 decrees — significant documents, to be used in further reflection. They set a pace and direction for further discussion. The Decree on the Apostolate of the Laity is one of these, that we are discussing now. The decrees give us a basis for what the mind

of the Church is and we go from there. — 3 declarations — statements of theological position which are important for their influence on future dialogue. — the unanimity of those present at the times of voting was extraordinary, to say the least. With 2,500 bishops convened to vote, one would easily imagine greatly diverse voting preferences, as representative of diverse needs perceived throughout the world. That however, would not be factoring in what I believe to be the influence of the Holy Spirit. Examples of voting tallies on the final Constitutions documents follow: Constitution on the Sacred Liturgy, Dec. 4, 1963 - 2,147 in favor, 4 opposed. Dogmatic Constitution on the Church, Nov. 21, 1964 - 2,151 in favor, 5 opposed. Dogmatic Constitution on Divine Revelation, Nov. 18, 1965 - 2,344 in favor, 6 opposed. Pastoral Constitution on the Church in the Modern World, 12/7/65 - 2,309 in favor, 75 opposed.

Christifideles Laici is not a Vatican II document. It is a Post-Synodal Apostolic Exhortation of Pope John Paul II following a Synod of Bish-

ops that met in 1987 with the topic: “The Lay Members of Christ’s Faithful People, Vocation and Mission in the Church and in the World Twenty Years after the Second Vatican Council”. *Christifideles Laici* comes from that synod.

Vatican II, much like the founding period of the early church, was driven by an understanding of individual conscience, response, and responsibility. Jesus never used coercion or bribery or pressure of any kind to procure followers. He respected individual conscience and will as gifts from the good God who created us in his own image, complete with free will.

God has perfect freedom. By virtue of our humanity and the effects of original sin we do not possess perfect freedom, just freedom—so unlike God, we are prone to making poor choices, perhaps seldom, maybe often, but we do make poor choices sometimes, none-the-less. So why wouldn’t a God so good, just remove that imperfect will from us and transplant his own? Because He loves us an inexpressible amount and desires relationship with us, from one like Himself, born in His own image. To remove our will would make us different from Him. That He would never do, because He loves us and desires relationship with us too much.

In *The Way of Perfection* (32.9), Teresa describes that in contemplation, God gives us back our will in response to our “fiat”, but also gives us His own will. “Everything I have advised you about in this book is directed toward the complete gift of ourselves to the Creator.”

Vatican II helped the church of the modern world redefine the laity — from passive children to disciples, from waiting to be served to people of service and apostolate. This image of the laity rings throughout the Constitutions and other documents of the Council. As the new laity, we were called to view the sacraments as sacred actions of Christ and the Church, rather than as things dispensed and received. We attend Sunday Mass primarily because we choose to gather with others who believe, to give praise and worship to our good God, not because we are obliged to do so by Church law. We are called

to the viewpoint that as the convened Body of Christ, we ARE Church, rather than that we BELONG to the Church. In this “new” call by the Church to be disciples (this new evangelization as Pope John Paul II calls it), we are called to see that the Word of God is Scripture but also is an active and living reality. We are challenged as the new laity of the liturgical reform of Vatican II, to see God present at Sunday Mass: yes, in the consecrated bread and wine; yes, in the Word proclaimed through lector and celebrant; and yes, in the assembly of people.

The Decree on the Apostolate of the Laity, Document of Vatican II & *Christifideles Laici Apostolicam Actuositatem* define the word “Apostolate” — as work of service in spreading the kingdom of God. This “work” is the right and duty of all baptized. In accord with the states of our lives as laity, we are called to take this apostolate, or work of service in spreading the kingdom of God, into every area and place in the world where we go. As John of the Cross says, “if in any place you do not find love, take love and you will find it there”; I say, if in any place you do not find the kingdom of God present, recall that it exists within you, in a way appropriate to the situation, spread the kingdom, and you will find it there. The Church, God, depend on us for that response.

The apostolate of the laity derives from their Christian vocation. Stories of the early Christian communities found in sacred Scripture and the more recent history of the Church shows how spontaneous and fruitful such activity was at the very beginning of the Church and has continued to be since (Acts 11:19-21; 18:26; Rom. 16:1-16; Phil. 4:3) Newspapers and magazines, internet talk groups, and television news abound with stories of lay people and the work of service they do in spreading the kingdom of God.

Lay apostolate models and examples include: Dorothy Day and Peter Maurin, a lay woman and lay man who put Catholic social action and teaching into place during the Great Depression and began the Catholic Worker Movement.

Julie Beckett, a Cedar Rapids, Iowa mom who

respected the life of her ventilator dependent newborn so much that she worked relentlessly for more than three years to get laws passed that allowed Medicaid funding to be used to help someone get the support they need to be at home, rather than having to remain hospitalized or institutionalized to be able to use a ventilator for breathing. Katie Beckett passed her third birthday before she was finally able to live at home with her family for the first time. She has since graduated high school, is a college student, and works as a self-advocate leader with other young adults like herself having special healthcare needs. She is president of a national organization she has started and takes a portable ventilator with her when she flies off, without mom, to Washington, DC and Chicago for meetings.

The federal law called the Medicaid Waiver, or “the Katie Beckett Waiver” as it was known for years, has helped hundreds of thousands of people across the United States. It happened because someone taught Julie as a young Catholic girl, the good news of Jesus Christ, she believed it, and instinctively lived that truth when her child was unexpectedly born with serious birth defects. Julie’s conscious decision for apostolate continues, 22 years later, in her ongoing advocacy at the national level, in her work as a consultant to insurance companies, helping them work to create programs that truly support families with members having special health care needs, and in her work of service in spreading the kingdom of God’s love and care by developing programs and networks of support for special needs families.

I don’t know about you, but I could make a list of 100 people in less than a minute, who live lives of loving service. Julie’s “Little Way” became apostolate and God has used her “fiat” to bring about His kingdom through her life lived in Him.

Historical accounts of lay people penetrating and perfecting the temporal order through the spirit of the Gospel include: Stories of the preservation of the Church in China for 200 years with no ordained ministers; Poland remaining a “country” with an intact culture and religion for over a hundred years when it did not appear on any map (Pope John Paul II as a young, lay man with Unia & the Rhapsodic Theater, and his stint in an underground seminary); Czechoslovakia’s underground church whose survival depended so much on a faithful

laity; hermetical loops in the history of the church as a “corrective action by the laity” to counteract abuses of the clergy and bring the church back to the centrality of Jesus Christ.

More on the Decree on the Apostolate of the Laity: The purpose of the Decree is 1.) to describe the nature, character and diversity of the lay apostolate, 2.) to state its basic principles, 3.) to give pastoral directives for its more effective

exercise, and 4.) to provide these directives as norms to be used for the revision of Canon Law.

The Church was founded to spread the kingdom of Christ throughout the earth for the glory of God the Father to enable all people to share in His saving redemption and that through them (all people who share in his saving redemption), the whole world might enter into relationship with Christ.

The apostolate is all the activity of the Mystical Body directed to the attainment of the above goals for the founding of the church, which the Church carries out in various ways through all its members. I think it’s easier for the friars and the nuns of our Order, because theirs is a more narrow parameter. As seculars, we have such a broad parameter. It really requires a lot of personal reflection, prayer and

More on the Decree on the Apostolate of the Laity: The purpose of the Decree is 1. to describe the nature, character and diversity of the lay apostolate, 2. to state its basic principles, 3. to give pastoral directives for its more effective exercise, and 4. to provide these directives as norms to be used for the revision of Canon Law.

discernment, but always balance between prayer, community and apostolate.

The Christian vocation by its very nature is also a vocation to the apostolate, for works of service in spreading the Kingdom of God.

“Defining Characteristics/Elements of Apostolate” — Activity directed to the penetrating and perfecting of the temporal order through the spirit of the Gospel. — Activity directed to the evangelization and sanctification of people. — Through the penetrating and perfecting of the temporal order with the Spirit of the Gospel, their temporal activity openly bears witness to Christ and promotes the salvation of people. It is a “Christianizing” of the temporal order so it, too becomes a vehicle of sanctification. — The laity living in the midst of the world and its concerns, according to their state of life, are called by God to exercise their apostolate like leaven in the world, with the ardor of the spirit of Christ! (Leaven raises a loaf of bread unevenly—bubbles, imperfections perhaps, but raises nonetheless. The lay apostolate can be like that; it’s sometimes messy.) — The laity derive their right and duty to the apostolate from their union with Christ the head. They are incorporated (initiated) into Christ’s Mystical Body through Baptism and Confirmation. They are nourished through the Eucharist, which communicates that charity which is the soul of the entire apostolate. The Lord Himself assigns them to the apostolate. They are consecrated for the royal priesthood and the holy people. (1 Peter 2:4-10) — On all Christians is laid the preeminent responsibility of working to make the divine message of salvation known and accepted by all throughout the world.

The Holy Spirit gives the faithful special gifts, “allotting them to everyone according as He

wills” (1 Cor. 12:11) so they may administer grace to others, just as they have received it, to build up the whole body in charity (cf Eph. 4:16).

From the acceptance of these charisms, there arise for each believer the right and duty to use them in the church and in the world for the good of all and for the building up of the church, in the freedom of the Holy Spirit who “breathes where He wills” (John 3:8).

These gifts are used sometimes for people we know from our own parish or community. “Impelled by divine charity, the laity do good to all men, especially those of the household of the faithful” (cf Gal. 6:10). Promoting friendship among themselves, they help one another in every need whatsoever.

The laity should not cease to develop earnestly the qualities and talents bestowed on them in accord with their condition of life (married or family state, single or widowed state, state of health, profession, social activity).

The laity participate in the mission of the Church and of the Order through _____. You fill in the blank.

Where can the apostolate be applied? Wherever there are people in need. There, Christian charity should seek them out and find them, console them with great solicitude, and help them with appropriate relief. This obligation is imposed by virtue of the Gospel.

There are four ways in which the apostolate must be exercised. I will close with these ideas: 1. Exercise your apostolate as if the action being taken is for the benefit of God, Himself, (in whose image each person is created) and also Christ the Lord (to Whom is really offered whatever is given to a needy person) — “whatsoever you do to the least of my brothers, that



you do unto Me..." We strive to do this in order that the exercise of charity on the scale prescribed by the gospel be unexceptionable (no one being left out, no exceptions being made) in appearance as well as in fact. 2. It is imperative that the freedom and dignity of the person being helped be respected, and that the purity of one's charitable intentions are not stained with personal agendas to, in any way, forward one's own advantage or power. 3. It is also imperative that the demands of Gospel justice, interpreted into the world as it exists and occurs today, be satisfied, lest the giving of what is due in justice be represented as the offering of a charitable gift. 4. The apostolate must be exercised in such a way that the effects and causes of the needs are removed to the degree possible, and help be given in such a way as to empower the recipients.

How does one serve in apostolate as a Carmelite? I have often heard people puzzle over that question. I say today what I said recently when asked to describe one thing (an item or object) that represents Carmel to me. Since I tend to "see life through the eyes of Carmel" my response was, "You give me the name of ANYTHING and I will tell you how it reminds me of Carmel." When one asks, "How do I find my apostolate? I say, look right in front of you." Remember, we are told that God, Himself, selects it for us. He will be faithful to bring it to our attention so that it might be fulfilled for the spreading of His kingdom. I believe this will be true for our individual or group apostolate. Our desire, after all, is not to be activists or philanthropists, or charitable volunteers; it is, as Teresa said in *The Way of Perfection*, to offer the

complete gift of ourselves to the Beloved. John of the Cross said it in another way in the *Dark Night* (1, 3, 2) "They do not care to know any more than what is necessary to accomplish good works, because their eyes are fixed only upon God, upon being His friend and pleasing Him; this is what they long for. They very generously give all they have. Their pleasure is to know how to live for love of God or neighbor...their eyes are fixed on the substance of interior perfection, on pleasing God and not themselves." I will close with part of a prayer by John Paul II that is found at the end of *Christifideles Laici*: O Virgin full of courage, may your spiritual strength and trust in God inspire us so that we might know how to overcome all the obstacles that we encounter in accomplishing our mission.



Teach us to treat the affairs of the world with a real sense of Christian responsibility and a joyful hope of the coming of God's Kingdom, and of a "new heaven and new earth."

You who were gathered in prayer with the Apostles in the Cenacle, awaiting the coming

of the Spirit at Pentecost, implore His renewed outpouring on all the faithful, men and women alike, so that they might more fully respond to their vocation and mission, as branches engrafted to the true vine, called to bear much fruit for the life of the world.

O Virgin Mother, guide and sustain us so that we might always live as true sons and daughters of the Church of your Son. Enable us to do our part in helping to establish on earth the civilization of truth and love, as God wills it, for His glory. Amen. ■

St. Edith Stein Was a Sainly Thinker Waiting to be Discovered

Nov 24–30, 2002, National Catholic Register, Vatican News

Rome — The thought and current importance of Edith Stein, a co-patroness of Europe, is yet to be discovered. Angela Ales-Bello, the dean of the School of Philosophy of the Lateran University, a specialist in Edmund Husserl and St. Edith Stein (1891-1942).

Sixty years after her death in Auschwitz, St. Edith — Sister Teresa Benedicta of the Cross — continues to be one of the most important figures in the field of phenomenology and philosophical anthropology, Ales-Bello said in this Zenit (a Rome-based news agency) interview.

Will St. Edith Stein soon be proclaimed a doctor of the Church? “Perhaps the Pope might think of this possibility in a relatively short period of time. In any event, she is already a patroness of Europe and for the time being no mention has been made of her proclamation [as doctor].”

Why does St. Edith Stein’s philosophy continue to be of importance? “St. Edith is not removed from the world. Her complex personality did not allow her to forget any element, either human or religious. She knew how to combine human, worldly and political interests with spirituality. Herein lies her great contemporary importance.”

What was St. Edith’s contribution to phenomenology? “St. Edith following her teacher, Edmund Husserl, succeeded in explaining the analysis of the human person in a rigorous and clear manner. She was able to communicate and be a mediator between Husserl’s fine and lofty analysis and the anxieties of the young students of philosophy. Edith herself, out of modesty, said that she did not know to what degree the



intuitions she referred to were her own or her teacher’s.”

How did you discover St. Edith Stein’s thought? “While studying Husserl in the ‘60s, I realized that it was very important to keep in mind the phenomenological school he created. I found out that there were very interesting women in the group: St. Edith Stein, H. Conrad-Martius

and others. It was then that I began to be interested in St. Edith.”

I think one cannot understand this woman if one does not know Edmund Husserl. To isolate St. Edith from her philosophical milieu would result in a partial, superficial study of her thought.

Much emphasis is placed on St. Edith’s spiritual dimension and less on the philosophical. Is the latter less important or is it, rather, because it is not known? “There is no discussion of her philosophy because of ignorance. We must keep in mind that the first writings made available came from the Carmelite world, which gave preference to her spiritual texts.

This does not mean that her philosophy was not appreciated at Carmel. Let’s not forget that she wrote *Finite Being and Eternal Being* in her cell. Obviously, however, her less philosophical writings are preferred.

Her philosophy is complex. It is good that works on St. Edith Stein and her spirituality are being published, but her philosophical facet must not be forgotten. There must be further study of this aspect, which clearly distinguishes her from other saints.

Her theoretical research is not abstract; it is linked to important social, political, juridical and

ethical questions. Her spiritual life cannot be separated from her philosophy. Philosophical research structured her life radically, which was enlightened by her spiritual journey.”

What is St. Edith’s concept of the person? “For Edith Stein, as well as for Husserl, the person is divided in three parts: body, psyche and spirit. When St. Edith transcribed the second volume of *Ideas for a Pure Phenomenology*, a text of Husserl, her teacher, she was impressed by this tripartite approach.

She went deeper into this aspect and through the method of phenomenology showed how the actions of a person demonstrate that these divisions exist. The tripartite division of the person was useful in her approach to mysticism and in explaining that God dwells in the soul.

Potentially, we have all three aspects. However, it can happen that one or another is developed according to one’s education. This explains St. Edith Stein’s commitment to education and formation.”

St. Edith Stein said “Whoever seeks truth seeks God, whether he knows it or not.” Is St. Edith’s philosophical research a constant quest for God? “She said the phrase about Husserl, her teacher. St. Edith felt that Husserl had not demonstrated his religiosity sufficiently, because he did not want to mix the academic aspect with religious questions. She recriminates him for this diffidence, this lack of commitment. In fact, for St. Edith, whoever seeks truth through philosophy seeks God, because God is truth. So, for her, it is clear that whoever seeks truth is, in fact, seeking God.”

What model of life has this co-patroness of Europe left us? “A possible model that is not easily attained. St. Edith Stein succeeded in combining many different aspects; she was interested in different topics and had great intellectual capacity.

Her proposal of the three-dimensional person — body, psyche and spirit — is a call. Today it is difficult to speak about the spiritual; there is a great tendency toward immanentism.

St. Edith Stein arouses great interest among those who know her. It is interesting to see how in secular universities doctoral theses on her philosophy are proliferating.

The clarity of her intuitions and the multifaceted character of her interests urge us to go deeper into existential situations that we meet in daily life. In this sense, we can speak of a thinker for our time.” ■

*15th Annual Seminar on
Carmelite Spirituality for Life and Ministry*

Theme for the Year 2003:

*Contemplative Prayer
in a Time of Crisis*

June 22-28, 2003

Seminar 2003 explores how Carmelites and their texts have responded in prayer to times of crisis such as that faced by Teresa of Jesus and John of the Cross in the 16th century. In our own time of crisis in society and church, this seminar offers numerous opportunities to renew one’s life, prayer and commitments.

Center for Spirituality at
Saint Mary’s College Notre Dame, IN

PRESENTERS

| | |
|-----------------------|---------------------------|
| Kevin Culligan, OCD | Michael Dodd, OCD |
| Keith Egan, T.O. Carm | Constance FitzGerald, OCD |
| Kieran Kavanaugh, OCD | Ernest E. Larkin, O. Carm |
| Vilma Seelaus, OCD | John Welch, O. Carm |

COSTS

\$ 35 non-refundable registration Fee
\$215 Tuition
\$100 Single Room
\$130 Board: Includes Sunday dinner through
Saturday lunch
\$480 Total

Registration – Send a non-refundable
\$35 fee with registration form to
Center for Spirituality Saint Mary’s College
Notre Dame, IN 46556-5001 Or call: 574-284-4636

From ICS Publications

The Science of the Cross by Edith Stein translated by Josephine Koepffel, O.C.D



To help celebrate the fourth centenary of the birth of St. John of the Cross in 1542, Edith Stein received the task of preparing a study of his writings. She uses her skill as a philosopher to enter into an illuminating reflection on the difference between the two symbols of cross and night. Pointing out how entering the night is synonymous with carrying the cross, she provides a condensed presentation of John's thought on the active and passive nights, as discussed in *The Ascent of Mount Carmel* and *The Dark Night*. All of this leads Edith to speak of the glory of resurrection that the soul shares, through a unitive contemplation described chiefly in *The Living Flame of Love*. In the summer of 1942, the Nazis without warrant took Edith away. The nuns found the manuscript of this profound study lying open in her room. 408 pages, index, bibliography, paper, \$14.95 SC

Finite and Eternal Being by Edith Stein Translated by Kurt F. Reinhardt

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church. As a prominent German Catholic laywoman, she continued her teaching, writing and promotion of women's rights and began directing her attention toward a deeper encounter between the phenomenology she had helped to develop and the modern scholastic tradition of the church she had embraced. In 1933 she left the academic milieu and entered the Carmel of Cologne. Yet, she soon took up her intellectual labors again to produce the present text which remained unpublished at the time of her death in 1942 at the hands of the Nazis. This is her master work, the culmination of her lifelong search for truth in all its philosophical, psychological, and spiritual dimensions. 664 pages paper \$19.95 FEB

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The Little Flower Goes To Iraq

Dear Carmelite Family,

I had the grace to accompany our little St. Thérèse of the Infant Jesus on the trip to Iraq (to Bagdad). It was truly awe inspiring to be the bodyguard of heaven between Beirut and Bagdad. The flight was an hour and a half. Despite the blockades, Thérèse's plane went through the hoops that were imposed. We were 36 persons. The convoy was superb. We were well received—and "voilà", Thérèse is on the way to accomplish her mission among our brothers and sisters, the Irakains. Let's pray with Thérèse that peace will be made in this land that is threatened by war.

Carmelite Family, we are always united in prayer and friendship.

Victoria OCDS, Lebanon

St. Thérèse's Relics Arrive in Iraq Sign of Hope for Peace for Christians Who Fear War

BAGHDAD, Iraq, NOV. 21, 2002 (Zenit.org).- The relics of St. Thérèse of the Child Jesus were received here, a sign of hope for peace for a country facing war.

The remains of the French saint (1873-1897), world patroness of missions, were officially received Wednesday with a Mass, which attracted several hundred Iraqi Catholics.

The relics arrived at the urgent request of Archbishop Jean Seligman, OCD, bishop of



Baghdad's Latin-rite Catholics, two days before Iraq's Christians hold a Day of Prayer for Peace on Friday.

Many families, including children, arrived just before the Mass began, to pray in the Chaldean Cathedral of St. Joseph. They prayed before the remains of this Doctor of the Church, who was canonized in 1925.

The relics, which should remain in Iraq until year-end, were brought from Lebanon after a two-and-a-half-month visit there, Vatican Radio reported Tuesday.

"May the visit of the sacred relics that arrive in Iraq, urgent and crucial, banish the ghost of war, from Iraq and from the whole region," said the patriarch of Antioch for Maronites, Cardinal Nasrallah Pierre Sfeir.

One of the most moving moments of the presence of St. Thérèse's relics in Lebanon occurred Nov. 15, when they were taken to the 5,000-inmate Roomier prison in north Beirut. Cardinal Sfeir himself inaugurated a re-education center and outpatient clinic in the prison that day.

Father Raymond Lamella, rector emeritus of the Basilica of Lisieux, said that the Church "always respected this habit which consists of gathering to pray in the presence of the remains of those whom we knew and liked."

"We are not pure spirits and we need signs," he added. "Precisely the relics of the saints are to be regarded as the very humble and very fragile signs of what were their bodies. In the

presence of the relics we can thus evoke more easily their human condition: It is with their body that the saints acted, thought, requested, worked, suffered and experienced death.”

“However, these so thin and almost ridiculous signs — these are what God sometimes wants to make use of to express his presence and to make his power and glory known,” the priest concluded.

According to the Lisieux Web page, the relics in 2003 will go to Mauritius, the island of Reunion, the Seychelles, Scotland and Spain.

On the Web: <http://therese-de-lisieux.cef.fr>

Saints’ Relics On Display in Iraqi Capital

Frank X. Mullen, Jr. – Reno Gazette Journal
11/30/2002

The relics of St. Thérèse of Lisieux, which drew about 20,000 people to a Reno church two years ago, are now in Baghdad, Iraq, where some Catholics hope the presence of the revered nun’s bones will help avert war.

“When St. Thérèse’s relics came to Reno, there was a wonderful response,” said Sister Ann Weber, Carmel of Reno prioress. “It was something that brought people together and we’ve seen that everywhere the relics have gone.

“I hope there is more than veneration of the relics in Baghdad. I pray that people come together in honor of a person who was so ordinary in one sense, so extraordinary in another.”

The worldwide popularity of St. Thérèse of Lisieux, also known as The Little Flower, comes despite her life of anonymity. She died of tuberculosis in 1897 at age 24 after spending nine years of her life as a Carmelite nun. In her book, “Story of a Soul,” she wrote that devotion can be expressed by doing small things for Christ.

She wanted to travel to the five continents to preach the Gospel. Her chance to travel came only after her death. Since October 1999, her relics have visited nearly every nation on the globe.

The saint’s remains came to Reno in January 2000 and toured Asia and the Middle East before the Roman Catholic archbishop of Baghdad requested they visit Iraq. The nation has about 800,000 Christians, most of them Catholics of the Eastern Rite, according to a Vatican report.

The saint’s relics arrived in Baghdad Nov. 18 and are scheduled to stay until Dec. 28.

“That’s a key time to be there,” said Tom Zeitvogel, a lay Carmelite who helped arrange the relics’ visit to Reno. “The weapons inspectors are beginning their work and Iraq is supposed to make an announcement about its weapons programs on Dec. 8.”

Zeitvogel said the presence of holy relics in a nation on the brink of war with the United States has “unknown potential.”

“Wherever the relics have been, positive things have happened,” he said. “Their presence cannot hurt and we’ll leave the protection of them to Thérèse herself, and the Good Lord.”


The relics — three bones in a Plexiglas-protected jacaranda wood box — spent 20 hours at Little Flower Church, 875 E. Plumb Lane, in 2000. Catholics came to see the reliquary and to pray to the saint to intercede with God. At the time, many said they prayed for peace, a prayer Catholics said is more relevant than ever.

Alma Gonzales of Reno, who attended Mass while the relics were at Little Flower Church, said she asked the saint for two favors and both were granted.

“I felt her grace, and now I say prayers of thanksgiving and pray for peace,” she said.

The Rev. Donald Kelly of Mt. Angel, OR, who chaired the committee that brought the relics to the United States, said people experienced God’s power at work everywhere the relics went, and said he hopes the sacred objects will help bring peace at this crucial time in history.

“St. Thérèse stood for reconciliation and peace and this is a perfect time for it,” Weber said. “It’s amazing that her relics are there. It’s almost as if that’s where she would want to be.” ■

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|--|---|--|--|--|
|  <h1>February 2003</h1> | | | | | | <p>1 A heart given to God loses none of its natural tendencies...the more pure & divine it becomes...tenderness increases. <i>St Therese of Lisieux</i></p> |
| <p>2 Presentation of the Lord God wishes to let Himself be found by those who seek Him. <i>St Teresa Benedicta</i></p> | <p>3 St Blase St Ansgar A good means to having God is to speak with His friends. <i>St Teresa of Jesus</i></p> | <p>4 Suffering makes us indulgent towards others, because suffering brings us nearer to the Good Lord. <i>St Therese of Lisieux</i></p> | <p>5 St Agatha I am aware that my will is developing and being strengthened by suffering. <i>Bl Elizabeth of the Trinity</i></p> | <p>6 St Paul Miki & Companions Where would our merit be if we fought only when we feel courageous. <i>St Therese of Lisieux</i></p> | <p>7 Papal rescript issued for St Teresa to begin Displaced Nuns in 1562.</p> | <p>8 St Jerome Emiliani The soul that hopes in God will be changed by his mercy into a beautiful diamond. <i>Bl Mary of Jesus Crucified</i></p> |
| <p>9 5th Sunday in Ordinary Time It is so much more generous to give than to merely lend. <i>Little Therese</i></p> | <p>10 St Scholastica Prayer is a repose, a relaxation. One must come in total simplicity to the One whom one loves. <i>Bl Elizabeth of the Trinity</i></p> | <p>11 Our Lady of Lourdes Faith is a gift that must be accepted. In faith, divine & human freedom meet. <i>St Teresa Benedicta</i></p> | <p>12 Discouragement itself is a form of pride. I wish therefore, O my God, to build all my trust on You. <i>St Therese of the Child Jesus</i></p> | <p>13 What would it matter, when you are in the arms of God if the whole world blame you. <i>St Teresa of Jesus</i></p> | <p>14 Sts Cyril & Methodius Often a single word, a friendly smile is enough to give a depressed or lonely soul fresh life. <i>Little Therese</i></p> | <p>15 Resting in God is...the feeling of being safe, of being exempted from all anxiety & responsibility & duty to act. <i>St Teresa Benedicta</i></p> |
| <p>16 6th Sunday in Ordinary Time All who seek truth seek God, whether this is clear to them or not. <i>St Teresa Benedicta</i></p> | <p>17 The love of Christ knows no bounds, it never ceases, it never withdraws in the face of hatred or foul play. <i>St Teresa Benedicta</i></p> | <p>18 When I suffer much... instead of looking sad, I try to smile. It has now become a habit. <i>Little Therese</i></p> | <p>19 Loving is the seed; working is the germination, growth and fructifying of the seed. <i>Bl Mary of Jesus Crucified</i></p> | <p>20 What is the matter with Christians nowadays? Must it always be those who owe You the most who afflict You? <i>St Teresa of Jesus</i></p> | <p>21 St Peter Damian It does not matter that you have no courage, provided you act as if you had courage. <i>St Therese of Lisieux</i></p> | <p>22 The Chair of Peter It is a mysterious fact that obedience is efficacious against the powers of darkness. <i>St Teresa Benedicta</i></p> |
| <p>23 7th Sunday in Ordinary Time A love which does not prove itself in action is not enough. <i>St Therese of Lisieux</i></p> | <p>24 John de Yepes y Alvarez enters Carmel</p> | <p>25 Genuine discretion is supernatural. It can be found only where the Holy Spirit reigns. <i>St Teresa Benedicta</i></p> | <p>26 Love of Jesus, and that alone, gave me the strength to face these difficulties. <i>St Therese of the Child Jesus</i></p> | <p>27 Mystical wisdom, which comes through love, need not be understood distinctly to cause love & affection in the soul. <i>St John of the Cross</i></p> | <p>28 It seems to me that the weakest soul, even the one that's most blameworthy, is the one that has best grounds for hope. <i>Bl Elizabeth of the Trinity</i></p> | |



March 2003

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|---|---|--|---|--|
| <p>1</p> <p>To be a child of God means to go hand-in-hand with God, to do His will, not one's own. <i>St Teresa Benedicta</i></p> | | | | | | |
| <p>2</p> <p>8th Sunday in Ordinary Time</p> <p>We love God in the measure in which we practice charity. <i>St Therese of Lisieux</i></p> | <p>3</p> <p>Pay attention to small things. Everything is great in God's eyes. <i>Bl Mary of Jesus Crucified</i></p> | <p>4</p> <p>We must allow ourselves to be transformed into one and the same image with Him. <i>Bl Elizabeth of the Trinity</i></p> | <p>5</p> <p>Ash Wednesday</p> <p>The work of salvation takes place in obscurity and stillness. <i>St Teresa Benedicta</i></p> | <p>6</p> <p>It is love rather than fear that leads us to avoid the smallest voluntary fault. <i>St Therese of Lisieux</i></p> | <p>7</p> <p>Sts Perpetua and Felicity</p> <p>St Teresa Margaret Redi of the Sacred heart, OCD, dies in 1770.</p> | <p>8</p> <p>St John of God</p> <p>Self-love soon comes along like an evil wind that extinguishes everything. <i>St Therese of Lisieux</i></p> |
| <p>9</p> <p>1st Sunday of Lent</p> <p>Love is fed by and develops from sacrifice. <i>Little Therese</i></p> | <p>10</p> <p>We are to see our abilities as something used, not by us, but by God in us. <i>St Teresa Benedicta</i></p> | <p>11</p> <p>He wants me to love Him because He has forgiven me, not much, but everything <i>St Therese of the Child Jesus</i></p> | <p>12</p> <p>St Teresa of Jesus, OCD, Foundress, canonized in 1622.</p> | <p>13</p> <p>St Teresa Margaret Redi of the Sacred Heart, OCD, canonized in 1934.</p> | <p>14</p> <p>The simple and upright see no evil because it doesn't exist in inanimate things, only in impure hearts. <i>St Therese of Lisieux</i></p> | <p>15</p> <p>The story of my soul is summed up in two words: to suffer and to love. <i>St Teresita of the Andes</i></p> |
| <p>16</p> <p>2nd Sunday of Lent</p> <p>We should not be justices of the peace, but angels of peace. <i>St Therese of Lisieux</i></p> | <p>17</p> <p>St Patrick</p> <p>For me, all apostleship is summed up in two words: union & love. <i>Bl Elizabeth of the Trinity</i></p> | <p>18</p> <p>St Cyril of Jerusalem</p> <p>In the crucible of trials from within & without, my soul has been refined. <i>St Therese of Lisieux</i></p> | <p>19</p> <p>St Joseph, Husband of Mary Protector of the Order of Carmel</p> | <p>20</p> <p>St Teresa's "conversion" in Lent before Christ at the pillar in 1554.</p> | <p>21</p> <p>Where the Holy Spirit reigns, the human spirit becomes docile and submissive. <i>St Teresa Benedicta</i></p> | <p>22</p> <p>Our love for Jesus is truly great when we do not feel its sweetness. It then becomes a martyrdom. <i>St Therese of the Child Jesus</i></p> |
| <p>23</p> <p>3rd Sunday of Lent</p> <p>Cause of Bl Elizabeth of the Trinity introduced in 1931.</p> | <p>24</p> <p>I do not want to be happy, but for You to be happy. <i>St Teresita of the Andes</i></p> | <p>25</p> <p>Annunciation of the Lord</p> <p>I ask only one grace--may I never offend you. <i>Little Therese</i></p> | <p>26</p> <p>Pope John Paul II declared the parents of St Therese "Venerable" in 1994.</p> | <p>27</p> <p>Moment by moment, the Merciful Love of God renews & cleaves me & leaves me without a trace of sin. <i>Little Therese</i></p> | <p>28</p> <p>Teresa de Ahumada is born in 1515.</p> <p>By considering the love He bore me, I regained my courage. <i>St Teresa of Jesus</i></p> | <p>29</p> <p>My life begins anew each morning, and ends every evening. <i>St Teresa Benedicta</i></p> |
| <p>30</p> <p>4th Sunday of Lent</p> <p>Be very kind...it's both an act of charity and an exercise of patience. <i>The Little Flower</i></p> | <p>31</p> <p>Love is always stirring & thinking about what it will do. It cannot contain itself. <i>St Teresa of Jesus</i></p> | | | | | |

Pope John Paul II Calls Carmelites to be Beacons of Light

Vatican City, October 20, 2002 (Zenit.org).
In a message to the Carmelite family, John Paul II called its religious and third order members to be beacons of light in a troubled world.

In the letter, addressed to Father Joseph Chalmers, prior general of the Carmelite order, the pope refers to the 550th anniversary of the cloistered nuns' admission to the order and the establishment of the secular third order by Pope Nicholas V's decision.

"Carmel reminds people, preoccupied by so many cares, that the absolute priority must be the search for the Kingdom of God and His justice," the Pope writes.

"In looking at Carmel, where prayer becomes life and life flowers in prayer, Christian communities understand better how they can become authentic schools of prayer," he explains.

The papal message was addressed in particular "to the dear Carmelite Sisters, dedicated solely to the praise of the Lord," to request "that their convents be beacons of holiness, especially for the parishes and dioceses that have the good fortune to count on their presence."

The bull, "Cum Nulla" of October 7, 1452, also recognized the incorporation of the laity in the Carmelite family through the establishment of the secular third order.

The Pope invited the "men and women, called to live the Carmelite charism in the world, 'to sanctify' all daily activity through faithfulness to their baptismal promises."

To fully realize this vocation, John Paul II requested that they lace the day with prayer, especially the eucharistic celebration and the liturgy of the hours, imitating "Mary, who listened to the words of the Lord, kept them in her heart and put them into practice." ■

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Sharing Cultures

Dorothy Hathway Forbes, OCDS

I have always lived in upstate New York, sometimes within a stone's throw of the Canadian border. Many of my friends are similar in age, race, and economic status: and most are at least second generation Americans. Few are multilingual. Like most people, I am used to looking at the world through the lens of my own culture.

Paradoxically, I have also worked with the Haudenosaunee¹ people, doing political support work for over 25 years, experiencing firsthand, over time, what it is like to be a minority person in an alien culture.

I hoped that I could support their work toward economic progress, but knew that it would be a long, difficult struggle. I was told, specifically, that the People did not want anyone who would look at their problems, then walk away. I decided to work with — and for — them as long as I could be helpful, on their terms. I quickly determined that I could also never understand their Way², but I hoped, at least, that I could be a friend, and maybe build some bridges between our culture and theirs. In the end, I received much more than I gave.

For most of those years, I faced many challenges. My academic degrees in social sciences/native studies were nearly useless. I was a woman who few in the native communities knew or trusted. I didn't understand their language, and some of the old people didn't speak

English. It was unlikely that I truly understood many of the English-speaking people. Some were Christian, few were Catholic. Most belonged to the Longhouse religion. These are the people who live on territories within the borders of the United States and Canada, yet travel on their own passports; the Haudenosaunee, historically known by the French as Iroquois, and by the English as the Six Nations. Most Catholics recognize their Mohawk virgin from

Kahnawake: Blessed Kateri Tekawitha.

There were, however, certain advantages in my background. My father was mostly Mohawk, and I grew up in a small town in the Adirondack mountains where families were close and worked together to solve problems. This background would have to be sufficient.

Gradually, I began to remember what my father told me before he died; his story of an old Indian man who came

to the hunting camp to ask if they had any bear fat. He had cancer, and could have made medicine with it. That bears were medicine animals — it made sense to me. I know that bears give birth while in the their winter caves and that hibernation is not an idle time. I began to make connections: when Carmelites enter prayer, this, too is not idleness; we are healed, and the Creator often graces us with the birth of new faith and awakens us to truth. I learned that the eagle and the hawk are seen as the People's mes-

These are the people who live on territories within the borders of the United States and Canada, yet travel on their own passports; the Haudenosaunee, historically known by the French as Iroquois, and by the English as the Six Nations. Most Catholics recognize their Mohawk virgin from Kahnawake: Blessed Kateri Tekawitha.

sengers to the Creator, carrying their prayers as high in the heavens as a created being can go. Carmelites can recall the image of the eagle in sacred scripture in descriptions of how God guards and protects us.³

Our Carmelite way teaches us to be grateful for all things⁴, but I was unprepared for their beginning each formal meeting with a detailed Thanksgiving to the Creator. I quickly learned that they gather to thank the Creator for his nourishing and healing gifts throughout the year, and, at times, to hear the law recited to remind them what pleases the Creator. As one traditional man told me, “we don’t ask the Creator for things: all we do is give thanks.” He told me that their speakers recite their religious teachings from memory, and even the youngest children pay quiet attention, I have been present in the Long House for public events, and I know that this is true.

Other stories impressed me. Their story of the “flying head” that emerges from the forest and devours people who are too far away from home and are out too late at night, reminded me of the need to heed the warnings of others in dangerous situations, and keep our minds connected to our bodies and to our hearts. It strongly suggests that even our disembodied intellect can be truly dangerous. Perhaps that is a message appropriate for the present time.

In their creation story, a great turtle supports the earth on its back. According to the myth, the turtle rose out of the depths of the sea when the surface of our planet was only water⁵. Interestingly, one of our turtles has 13 segments on its upper shell, a reminder of the natural, lunar calendar, which our western culture abandoned long ago. Even in these times, though, babies are still thought more likely to be born during certain phases of the moon. Their Way forbids abortion, and it is considered terribly wrong to interfere with the normal course of life.

Tadadaho Chief Leon Shenandoah (now deceased), living on the Onondaga territory,

lived very simply. His spiritual vision recognized what Jesus spoke about in the gospels.⁶ He had very little, because he gave away most of what he had. I remember visiting him one time when he was about to leave for Boston to meet with the Dalai Lama. He put his ceremonial clothes into a gym bag: children were running in and out of the room, and his broken truck was in the back yard. He was poor: and he was the richest man imaginable. He would say this was Their Way, these gospel values!

Perhaps we are not so different, after all.

To share or work with other cultures, we will, however, need to detach from any vestige of privilege, from any bias or beliefs that we may harbor that other people are less than we are in any way. We will need to be very clear, in our minds and in our hearts, that everyone is equal. This isn’t easy. In a very practical, concrete sense, we will “go by a way we do not know” and “become who we are not”⁷ in order to come to the full understanding that we are all equal, and that we are all loved.

As Carmelites take their seat among the non-governmental organizations of the United Nations, we will have the unique opportunity to help bring Christ’s hope and love to depressed peoples and despairing families. In 1977, these same Haudenosaunee, and other indigenous peoples from the Americas, came to the NGOs to talk about their struggles for justice and ask for their help against racial oppression, especially in central and south America. They found the NGOs to be a compassionate organization. Our Carmelite voices will be welcome; our help is needed. ■

1 Haudenosaunee: The Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tbscarora Nations.

2 Their language has no word for religion, it is integrated into all of their culture.

3 Is 31:5; Ps 36:7, Dt 32:10-11.

4 Br. Lawrence of the Resurrection, Letter 16. Dn 3:57-87

5 Gn 1:9-10

6 Lk 6:36-38

7 Ascent of Mount Carmel, Book 1; 13:11

Suffering Opened Wide Its Arms to Me

Genevieve Devergnies, OCD
Condensed

Thérèse lived in Carmel for a total of five hundred weeks – less than ten years – without ever leaving it. This hard and austere life delighted her. Thérèse's conduct surprised her community. Aware of her young age, they expected to see her act like a child. Quite the contrary! The Sisters felt a certain respect in Thérèse's presence, appreciating her dignified and reserved bearing, her rapt and determined expression. She passed through the silent cloisters with a firm and peaceful step. The novice mistress later testified:

"From the first moment of her entrance, she set about performing her duties with a charming grace."

First Steps

It was on the occasion of her godmother Marie's profession that Thérèse had a meeting with the one whom her father called the "director of the entire family," Pere Almiré Pichon. From May 24 to 28, Pere Pichon conducted days of recollection for the nuns. In a lively and pleasing manner, he spoke on his favorite topics: prayer, humility, love of God, fraternal charity, and sanctification through suffering. It was the latter that made the biggest impression on Thérèse. "Sanctity! We must conquer it at the



point of the sword. We must suffer, we must agonize," she would say later, quoting Pere Pichon.

For Thérèse the crowning event of these days was her interview with Pere Pichon. In a general confession, she disclosed to him the inner distress, the "interior martyrdom," that she had been enduring for the past five years and that at times was still agony for her: a terrible malady of scruples. *I can't describe this strange sickness, but I'm now convinced it was the work of the devil. For a long time after my cure, however, I believed I had be-*

come ill on purpose. . . . God, willing no doubt to purify and especially to humble me, left me with this interior martyrdom until my entrance into Carmel when the Father of our souls, as with the wave of his hand, removed all my doubts. Since then I am perfectly calm.

The Jesuit listened for a long time to the confidences of the postulant: her fear of having committed a mortal sin by pretending to have been sick, her sufferings, and her aspirations. After putting her soul at peace, Pere Pichon added these words: "In the presence of God, the Blessed Virgin, and all the Saints, I declare that you have never committed a mortal sin. . . . May Our Lord always be your Superior and your Novice Master." Thérèse comments: "He was

this in fact and he was also 'my Director', for very quickly Pere Pichon left again for Canada and she found herself spiritually alone once more.

Since Thérèse's entrance into Carmel, the time spent with her father and sisters in the speak-room was a family treat, especially for Monsieur Martin. Their conversations were on spiritual matters and Thérèse's older sisters always had much to share. However, for Thérèse, as the youngest, she would have only a few seconds to share her confidences with her father. She never complained and when the allotted time was up took leave on her own, not wishing to stay a second longer than obedience allowed her.

The nine-month period of Thérèse's postulancy was especially full of trials; a veritable overdose of tribulations of all kinds fell upon her. Exteriorly nothing revealed the sufferings that already constituted her lot. "My first steps met with more thorns than roses! Jesus made me understand that it was through suffering that he wanted to give me souls".

What underlined the truly sharp insight of this "young one" was that, from very early on, she perceived religious life "exactly as I had imagined it . . . no sacrifice astonished me." Thérèse felt that she was where she belonged, where Christ wanted her to be: "Here I am, Lord, I come to do Your will" (Ps 39). The human heart, however, never lacks some sorrow.

Monsieur Martin's Illness

Her father's illness was a great source of anxiety and suffering for Thérèse. He suffered a series of strokes, which eventually led to his being committed to a mental hospital in Le Have. Thérèse, even more than her sisters, was shaken to the core by his hospitalization, especially when some humiliating remarks were circulating about her father's illness. "Outside the monastery, many persons made us responsible for the misfortunes of our father, caused, they said, by his extreme sorrow, especially when Thérèse entered Carmel." We can guess Thérèse's distress. But she was strong. She as-

tonished her novice mistress who had come to comfort her, saying: "I am suffering very much, but I feel I can still bear greater trials" Her loved ones remained deep in her heart. Later on Thérèse would say: "I don't understand the saints who don't love their family."

Reed That Bends Without Breaking

We cannot enter into the joy of loving without entering into the suffering of loving. By lovingly seeking the truth about what God wanted for her, Thérèse would arrive at the truth about love.

The process of adapting to community life was strewn with contradictions. The "little reed" experienced her weakness, but her generosity was unfailing: Thérèse would write concerning these contradictions: "Yes, I desire them, these agonies of the heart, these pinpricks. . . . What does it matter to the little reed if it bends? It is not afraid of breaking, for it has been planted at the edge of the waters. . . . Its weakness gives rise to all its confidence".

One of Thérèse's difficulties was Mother Marie de Gonzague, prioress of the community. The prioress, who previously had been very kind to Thérèse, now showed her nothing but humiliations and an affected indifference, which was most painful to Thérèse's extreme sensitivity. Thérèse, however, held no grudge against her: "You will see, dear Mother, in the copybook containing my childhood memories, what I think of the strong and maternal education I received from you. From the bottom of my heart I want to thank you for not sparing me."

At the same time, as winter approached, Thérèse was to undergo an apprenticeship in another harsh penance: the cold. She had never spent a winter without heat and she was always freezing. In her cell, penetrated by the icy dampness from the outside, she shuddered from the cold. The nights were especially hard to bear and she sometimes shivered until morning without ever being able to get warm. She could easily have obtained a mitigation of the rules on her behalf, but she didn't ask for one. To endure

this suffering was for her an opportunity to prove her love for Jesus. Only on her deathbed did she admit to Mother Agnes of Jesus: "I suffered from the cold in Carmel even to the point of dying from it." And Mother Agnes commented: "I was astonished to hear her speak in this way, because in the winter time her conduct revealed nothing of her suffering. Not even in the coldest weather did I see her rub her hands together or walk more rapidly or bend over more than was her usual habit, as all of us do naturally when we are cold".

Another source of mortification for Thérèse was the food. Sister Marie of the Sacred Heart, who was "provisor" at the time (the Sister in charge of meal planning and everything dealing with food supplies), will relate: "I never succeeded in knowing her tastes and, without meaning to, I made her practice great mortifications. On days, for example, when the dinner consisted of beans, not knowing that they made her sick, I would fill her plate and as she had been advised to eat everything, she would always be sick". It was a fact that "seeing her so sweet, never complaining, they passed all the leftover food to this child who needed something more nourishing; several times all she had on her plate were a few herring heads or leftovers already reheated several times".

Thérèse touched on this topic: "Love for mortification was given me, and this love was all the greater because I was allowed nothing by way of satisfying it...The penances they did allow me consisted in mortifying my self-love, which did me much more good than corporeal penances".

If through all of this the young postulant held her own, it was because of the fact that "the little reed" was always "faithful to the lightest breeze of grace": It bent without breaking because in Thérèse, "God himself was her Peace."

The Martyrdom of Father and Daughters

Thérèse's clothing was scheduled for October 1888. However due to a relapse of her father it

was decided to delay the clothing. The following months were filled with anxiety for his daughters for his health.

As the year 1888 closed, her postulancy coming to an end, Thérèse drew up a sort of balance sheet for it: "Yes, suffering opened wide its arms to me and I threw myself into them with love". Thérèse aspired to this interior suffering, in order to give to her Beloved the proof of her great love for him alone: "Jesus, I would so much like to love Him! . . . Love Him more than He has ever been loved!". And that is what she would try to live in its fullness during her nine years in Carmel, as long as the hourglass of her life would run.

In December, her father's health improved so the date of Thérèse's clothing was set for January 9, 1889, nine months to the day from her entrance into Carmel, on the feast of the Annunciation. The postulant was delighted at the prospect: It was the Virgin Mary who, for nine months, had carried her in her heart as she had carried Jesus in her womb. Another disappointment was caused by a funeral that required the Bishop's presence, moving Thérèse's clothing to the next day January 10, 1889.

Moreover, when Thérèse was on retreat before her clothing, one of the Sisters in the community directed many biting remarks at her while fitting her with the alpargata (hemp sandals with corded soles) that she had made for Thérèse: "This morning, I had trouble with Sister St. Vincent de Paul; I went away with a heavy heart". And Thérèse concluded: "I believe that the work of Jesus during this retreat has been to detach me from all that is not Himself". "Well, then, all will be for Him, all, even when I feel am able to offer him nothing; so...I will give him this nothing!"

The deteriorating health of her Father continued to bring much suffering to Thérèse. In February 1889, Louis Martin's mental health became so bad that he had to be committed to the asylum of Bon Sauveur at Caen. Monsieur Martin was to remain at Bon Sauveur for three years. A few days after his admission, Leonie and Celine

moved in nearby as boarders with the Sisters of St. Vincent de Paul. From February 19 to May 5 they went every day to the hospital to inquire about their father, although they were only permitted to visit with him once a week.

The Martin family was crushed, bewildered, and devastated with sorrow. Thérèse wrote regularly to Celine at Caen, and in the Carmel she buried herself in silence, nourished by the Word of God.

How did Thérèse react to this trial that touched her so deeply? By keeping her eyes fixed on the Holy Face of Jesus. Her entire novitiate bore the stamp of this great suffering.

Thérèse of the Child Jesus and “of the Holy Face”

In community, she would still be called “Sister Thérèse of the Child Jesus” even though, in January 1889, she had added to her title the phrase “of the Holy Face.” Ever since she was ten years old, Thérèse had been preoccupied with the name she would bear in religion. Mother Marie de Gonzague, whom she visited in the speak-room, used to call her by the diminutive “Theresita, alluding to the niece of Saint Teresa of Avila, who had entered the monastery very young. Thérèse, for her part, reflected: “I wondered what name I would be given in Carmel.... All of a sudden I thought of Little Jesus whom I loved so much, and I said: ‘Oh! how happy I would be if they called me Thérèse of the Child Jesus!’ I said nothing during the visit about the dream I had while wide awake”. How great was her joy when the prioress herself proposed it to her.

From her earliest youth, Thérèse had been ac-



customed to venerating the Holy Face of Jesus as it is reproduced on Veronica's veil, found in the Basilica of Saint Peter in Rome. She would discover a picture of the Holy Face in the choir of Carmel, with a light burning before it day and night. In the Holy Face, Thérèse contemplated the love of Jesus for humanity. It was not so much the “reparation” aspect that attracted her. She considered rather the element of love: “Jesus is on fire with love for us.... Look at His adorable Face!... There you will see how He

loves us”. She also considered all the humiliations endured by our Savior: “Ah! I desired that, like the Face of Jesus, my face be truly hidden”

During his hospitalization, the sorrowful face of her father was gently transformed into a Veronica's veil. “Just as the adorable Face of Jesus was veiled during His Passion, so the face of His faithful servant had to be veiled.” Through her tears, Thérèse discovered in the face of her humiliated father the features of the Suffering Servant: “He was without beauty and without majesty; he appeared to us an object of scorn, a Man of Sorrows” (Is 53). In the evening of her life, Thérèse confided: “These words of Isaiah...have made the whole foundation of my devotion to the Holy Face, or, to express it better, the foundation of all my piety. I, too, have desired to be without beauty, alone in treading the winepress, unknown to everyone.”

Jesus showed her that “true wisdom consists in being unknown and counted for nothing—in putting one's joy in forgetting self” (Imitation of Christ). To Sister Agnes of Jesus she wrote: “*Pray for the poor little grain of sand, that the grain of sand be always in its place, that is to*

say, under the feet of all, that no one may think of it, that its existence be, so to speak, unknown. The grain of sand does not desire to be humbled; that is still too glorious since one would be obliged to be occupied with it. It desires only one thing, to be FORGOTTEN, counted for nothing!.... May, at least, the blood-stained Face of Jesus be turned towards it....It desires only one look, one look!....If it were possible for a grain of sand to console Jesus, to wipe away His tears, there really is such a grain of sand that would like to do it.... May Jesus take the poor grain of sand and hide it in His adorable Face. There, the poor atom will no longer have anything to fear, it will be sure of no longer sinning!



In Silence and Trust Will Be Your Strength (Is 30:15)

With the reception of the habit, Thérèse's canonical year of novitiate began. It was, in fact, to last twenty months. Normally, at the end of one year she should have been able to pronounce her perpetual vows (at that time there was no temporary profession). In January 1890, she had just reached the seventeen years required by the Constitutions for making a life commitment. But seeing she was so young, her superiors) Canon Delatroette and Mother Marie de Gonzague thought it best to delay her profession. More waiting, just as it had been for her clothing. Thérèse confided "I found it difficult, at first, to accept this great sacrifice".

Thérèse continued to receive formation in every area, but she still did not take part in the chapter of the nuns. In fact, Thérèse would never participate or vote in the chapter because she had two older sisters in the community, which forbid more than two blood sisters to be members of the convent chapter.

The novitiate was a time of real "religious" ap-

prenticeship: of interior growth, of initiation into the life of prayer and communal sharing. Thérèse trained herself to assume her part in the community workload, with all its inherent joys and difficulties.

This period of her life was uneventful: "I applied myself to practicing little virtues, not having the capability of practicing the great. For instance, I loved to fold up the mantles forgotten by the Sisters, and to render them all sorts of little services".

"I Work Simply for His Pleasure"

Household chores were a part of the daily Carmelite routine. Some of the tasks were done by the community as a whole, such

as the weekly wash. The Sisters all took turns washing, pounding, and rinsing the clothes in the laundry rooms. Thérèse always worked diligently, but she never forgot the essential: "Your task in this life must only be: 'Love!'".

In her autobiography, Thérèse often speaks of the "first" or "second" person in charge of an "office" or job. Two Sisters were usually given the responsibility of an "office" such as the sacristy. The one directly in charge, or head of the sacristy, was "first" sacristan; the one assisting her, usually a novice or a young professed, was "second" sacristan. Sister Thérèse of the Child Jesus would remain "second" throughout her religious life.

When Thérèse was slowly dying in the infirmary, Mother Agnes of Jesus remarked, in one of the last conversations: "She then told me how others found her slow, little devoted to her duties, and how I myself believed it; and in fact, we both recalled how much I scolded her for a refectory tablecloth which she had kept in her basket for a long time without mending it. I accused her of negligence, and I was wrong, for she didn't actually have time to do it. On that occasion, without excusing herself, she had

cried very much, when she saw that I was sad and very much displeased. Is this possible? She told me, too, how she had suffered in the refectory with me (I was in charge), not being able to speak with me about the little affairs as she had formerly, because she didn't have permission and for other reasons. 'You had come to the point where you no longer knew me,' she added. She spoke to me, moreover, about the violence she had to do to herself to remove the spiders' webs from the alcove of St. Alexis under the stairs (she had a horror of spiders), and a thousand other details which proved to me how faithful she had been in her tasks, and what she suffered from them without anyone's being aware of it."

When Sister Agnes of Jesus was elected prioress on February 20, 1893, she was no longer able to organize the feast day celebrations as she had done formerly, especially since the principal celebrations were for the prioress! Mother Agnes handed this task over to her sister, Thérèse. God "willed also that I write poems and compose little pieces which were considered beautiful". According to the testimony of her most serious critics, the young religious had a real poetic gift although she had no formal literary training. Thérèse explained: "Our Beloved has no need of our beautiful thoughts and our dazzling works.... It is not, then, intelligence and talents that Jesus has come to seek here below." In fact, she gave God first place in her life. Sanctity! That was her masterpiece!

Thérèse, then, followed an old tradition in Carmel: that of transcribing in a poetic form the sentiments of the soul, the profound movements of the interior life. Teresa of Avila and John of the Cross with their spiritual "glosses" had given the example. In this same spirit, Thérèse was called on to write poems to celebrate the feasts of the church, anniversaries, and professions.

In the Service of the Liturgy

"Little Sister Amen" (as the first sacristan, Sister St. Stanislaus, called her) helped in the sacristy from February 1891 until February 1893. When

her cousin, Marie Guerin, became a Carmelite in March 1896, Thérèse was reassigned there.

Thérèse was delighted with this activity, which was the closest she could get to the priestly ministry: Here she was a priest without being one, she who so envied their vocation! "I feel in me the vocation of the PRIEST. With what love, O Jesus, I would carry You in my hands when, at my voice, You would come down from heaven. And with what love would I give you to souls! But alas! while desiring to be a Priest, I admire and envy the humility of St. Francis of Assisi".

How she loved to prepare the host and fill the chalice! "I was very fortunate to touch the sacred vessels....I felt that I should be very fervent and recalled frequently these words: 'You are to be holy, you who carry the vessels of the Lord!'" After a First Mass, eleven days before her death, Thérèse asked to be able to look at

The Love That Keeps Us Sane

Living the Little Way of St. Thérèse of Lisieux
Marc Foley, O. C. D.

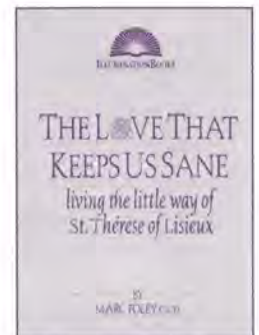
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Steven Payne, O.C.D.

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

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

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

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



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herself mirrored in the bottom of the chalice of the newly ordained priest: "My reflection is there; when I was sacristan, I used to love doing this. I was happy to say to myself: My features are reflected in the place where the Blood of Jesus rested".

Thérèse, who "loved the feasts", would not be deprived of them in Carmel. So many liturgical community feasts are celebrated there. The entire year is mapped out according to the liturgical feasts. Teresa of Avila had already placed the liturgy at summit of the life of prayer; she gave a very important place to the Eucharist and to the rhythm of the Liturgy of the Hours. The Eucharist is the heart of the day, for it is essentially at Mass that the community relives the mystery of the Passion and encounters the Risen Christ. The entire day in Carmel is structured by the Liturgy of the Hours; all the great intentions of humanity are brought together and interceded for during its recitation. In addition, the entire day is marked by contemplative prayer: "the exchange of love with the One who we know loves us," as the Saint of Avila used to say. The morning and evening hours of mental prayer are periods of silent listening to the "true Friend."

The great liturgical feasts of Christmas, Easter, Pentecost, and Our Lady of Mount Carmel were celebrated with jubilation and were followed by "free" days (three at Christmas), during which the Sisters could freely converse among themselves. Community feasts, such as clothings, professions, and jubilees, began with a public celebration and continued with the Sisters' private festivities within the cloister. The community feasts in the Lisieux Carmel were enhanced by "special" recreations, consisting of plays and skits composed by Sister Agnes of Jesus and later by Thérèse.

Nursing the Sick

On the day after Christmas 1891, the influenza epidemic, that had been raging in Europe, broke out in the monastery. Most of the nuns were confined to their beds. Thérèse, Sr. Marie of the Sacred Heart and Sr. Martha were

the only ones left on their feet. Thérèse calmly gave her self to the task at hand. She saw to the burying of the dead and she cared for the sick. She wrote: "At this time I was all alone in the sacristy because the one in charge was seriously ill; I was the one who had to prepare for the burials, open the grilles for Mass. etc."

During this period, since there was no thought of endlessly bothering the sick prioress for permissions, Thérèse took the opportunity to fulfill one of her deepest desires: "All through the time the community was undergoing this trial, I had the unspeakable consolation of receiving Holy Communion every day."

I Am My Beloved and My Beloved is Mine (Song 6,3)

The time finally came for Thérèse to make her final commitment through the vows of religious life, sealing the total gift of herself to the God of love. But on the eve of her profession, a sudden tempest shook her. "The darkness was so great that I could see and understand one thing only: I didn't have a vocation!... I made the Mistress come out of the choir, and filled with confusion, I told her the state of my soul. Fortunately, she saw things much clearer than I did, and she completely reassured me."

In a letter that Thérèse carried on her heart on the day of her profession, she had written: "O Jesus, give me the grace to fulfill my Vows in all their perfection, and make me understand what a real spouse of Yours should be. Never let me be a burden to the community, let nobody be occupied with me, let me be looked upon as one to be trampled under foot, forgotten like Your little grain of sand, Jesus. May Your will be done in me perfectly, and may I arrive at the place You have prepared for me".

On September 24, 1890, the ceremony of Thérèse's veiling took place. She exchanged the novices white veil for the black veil of the professed. She writes "The day was veiled in

tears. Papa was not there to bless his Queen; Father Pichon was in Canada; the Bishop, who was supposed to come and dine with Uncle, did not come at all since he was sick. In a word, everything was sadness and bitterness. And still peace, always peace, reigned at the bottom of the chalice. That day, too, Jesus permitted that I was unable to hold back my tears and these were misunderstood." In her testimony at the beatification process, Mother Agnes of Jesus wrote: "Instead of consoling her, I said to her: I can't understand your crying!"

Thérèse was now fully a Carmelite. What was Carmel for her? A way of life that is austere, demanding, filled with trials, but continually illuminated from within by the presence of the God of love, to whom Thérèse fully intended to refuse nothing. ■

Drink of the Stream

Compiled by Penny Hickey OCDS

These prophets, saints, Doctors, and mystics, then, are like prisms revealing the divine light but in a

marvelous variety of

colors. They become for us splendid instruments for delving into the divine mysteries and coming to know the profundities of Christ's love. . .

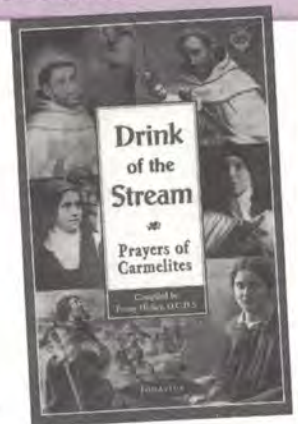
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Avila University to Be Dedicated to Study of Mysticism

Outgrowth of Center that Started in 1986

Madrid, Spain, Dec. 17, 2002 – The Order of Discalced Carmelites is planning to open the first university in history for the study of mysticism.

The university will be headquartered in Avila, a city connected with two of the greatest mystics: St. John of the Cross and St. Teresa of Jesus (the first woman to be named a Doctor of the Church).

Plans are being made for the establishment of a center with a capacity for 160 students. It will include an auditorium, seminar rooms, a library, a 100-room residential area and space for administrative work. The institution will offer degrees and diplomas, including doctorates, in mysticism.

Avila already houses the International Teresian-St John Center (CITES), in operation since 1986, embryo of the future university.

According to Carmelite Father Romulo Cuartas, CITES' assistant director, "its initial intention was to prepare specialists in St. John of the Cross, in view of a proper celebration of the fourth centenary of his death in 1991."

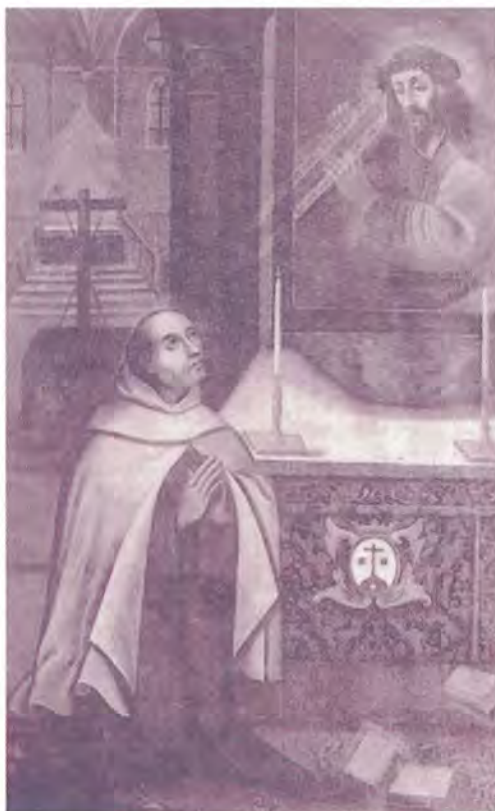
Once the centenary was over, "we were surprised to see that there continued to be many people interested in the courses on mysticism, so we decided to go ahead with them," Fr. Cuartas said. An agreement was signed in 1996 with the Pontifical University of Salamanca, which validates the subjects taught at CITES.

Some 1,000 students have passed through the center's classrooms. In 1986 there were 15 students; this year more than 60 applications were received for the course. The students come from 55 countries, including Colombia, India, South

Korea, Italy, France and El Salvador.

The staff includes 30 professors from various countries; some are Carmelite religious, others are members of other congregations, as well as diocesan clergy and lay people who specialize in philosophy, literature, art and history. The specialized library has grown from a 1,900 book collection in 1999 to 11,800 volumes this year.

According to Fr. Cuartas, "the building will cost around 8 million euros," but he said he is a realist and is counting on support from the Spanish government because "there is a sector of society interested



in mysticism." ■

For more details, see (www.citesavila.org)

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