



CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



Blessed Anne of
St. Bartholomew



Venerable
Ann of Jesus

Two Anns: Heirs of St. Teresa

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Discalced Carmelite Secular Order, Washington, D.C.

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Editorial

In this edition of the Clarion we are presenting two daughters of St. Teresa who not only carried on her work but extended it: Bl. Ann of St. Bartholomew and Ven. Ann of Jesus.

Despite the fact that both women were Carmelites, true heirs of St. Teresa, they were totally different in background and personality. Bl. Ann

of St. Bartholomew was a peasant. She grew up on a farm, tended flocks in the mountains. She could neither read nor write. She entered S. Joseph's in Avila as lay-sister, that is, one who did the menial work, cooking, tailoring, etc.

Ven. Ann of Jesus, on the other hand, was from an aristocratic family. She was highly educated and cultured. She entered Carmel as a choir sister, i.e., one who took the black veil, which brought with it the obligation to recite the Divine Office. Both had intimate knowledge of the Teresian charism. Both were intimate collaborators with Teresa as she went about Spain founding her various communities. Of the two, Bl. Ann of St. Bartholomew was, perhaps, the unique collaborator. During the final years of Teresa's life when she became increasingly infirmed, Bl. Ann became her constant companion, nurse and above all, her secretary. During those final years it was Bl. Ann who put Teresa's thoughts to paper. Ven.



Ann often was selected by Teresa to become superior of several communities she founded.

After Teresa's death when interest of bringing the Reform to France arose these two women were chosen be part of the founding endeavor. The two biographies and the article of Carmel in France tell a fascinating story of the Reform's founding and the role these two women had in this venture and how each battled, in her own way, to preserve the Teresian charism intact as it moved into a new culture.

Also included in this issue of the Clarion is the Formation Outline approved by our Provincial and his Council. This basic outline is now the official guideline for all

OCDS formation programs within the

Province. We realize that much work has to be done to provide the resources to fill out this Formation Outline. We are now in the process of identifying resources. As

soon as possible we will begin to post a list these resources on our website (ocdswashprov.org) and to distribute this list in hard copy. We realize that it is going to take time for many communities to implement this Outline. However, this is now the standard which all the communities of the Province will be held. Be assured of our help and cooperation in implementing this Formation Outline. ■

Fr. Regis Jordan, O.C.D.

Blessed Ann of St. Bartholomew



Ann came from a prosperous peasant family and was born in the small Castilian town of El Almendral in 1549 to Maria Manzano and Hernan Garcia, farm owners. Ann was the sixth of seven children three sons and four daughters. The Garcias were wealthy enough to hire laborers to help work their land and to employ tutors for their sons' lessons and their daughters' lessons in catechism. Ann claimed to have had her first vision before she could walk or speak.

The roots of her religious calling and personality go back to childhood. Hearing her father and brothers read, she absorbed the religious texts. At nine years of age, she cried over the performance of an archbishop who gave an arcane and uninspired sermon. Her brothers and sisters were surprised at her precociousness when they heard her say with conviction that were she to preach on the same topic—the Passion of Christ—she would have done much better. She was then too young to know what a bold statement it was. But the wish for a sermon that was understandable and moving and the conviction with which she uttered her claim were consistent with her eventual choice of a Carmelite convent in the face of strong family objections. Indeed, throughout her life she maintained a surprising boldness alongside the requisite stance of humility.

Both her parents died when Ann was ten years old. She learned to keep herself company, as she tended flocks of sheep, with visions of the holy personages—the Christ Child, Mary, and the saints—whose images were familiar to her from hours spent in church. She had an early aversion to the idea of marriage, giving as one of its significant sources a vision in which Christ told her that she would be his bride. She also preferred his beauty to the imperfections of earthly men.

Ann's siblings looked askance at her determination to follow a religious calling and put her through many tests, such as working alongside the farmhands and carrying heavy loads. But there was no stopping her. In her case, physical strength was also spiritual prowess. Her powerful visions and the intimate friendship with her cousin Francisca led to her enter the Convent of Saint Joseph in Avila, the first convent of the Carmelite Reform.

She was admired for her unshakable belief in the miraculous and her unswerving faith in Teresa, to whose every suggestion she was highly sus-

ceptible. Within a few years Ann became so attached to Teresa that, when at the beginning of her first trip to aid in founding a convent she was left behind because of an illness, she remained sick for the two years of the Saint's absence. As soon as Teresa returned, she recovered. In 1577 Teresa chose her as her personal assistant.

For the last five years of Teresa de Jesus' life (1577-82), Ann of St. Bartholomew served in the capacity of confidante, secretary, and inseparable companion. She is commonly referred to as Saint Teresa's nurse. One of the three miracles used to prove Teresa of Avila's qualification for sainthood was Ann of St. Bartholomew's apparently instantaneous acquisition of the ability to write. In her testimony supporting her Teresa's beatification, Ann states that the impetus to write arose from Teresa's voluminous correspondence and need for a secretary: "If you knew how to write, you would help me answer these letters." Ann was anxious to please, but she insisted that she could learn only from Teresa's handwriting. After she refused to imitate a sample of an unknown nun's beautiful handwriting, St. Teresa gave her two lines in her own handwriting, and Ann learned to write that same afternoon.

The skill helped Ann of St. Bartholomew first to take dictation, then to create a text narrating the last years of St. Teresa's life. Her very words—in letters, historical and autobiographical texts, doctrinal writings, and poetry—owed their inscription and preservation to "Our saintly Mother."

Under Teresa's tutelage Ann of St. Bartholomew's visionary life also flowered. So effective were the confidence and assertiveness she gained from her visions that she admits having to struggle against the

sins of pride and self-love. Her peasant origins may have prepared her for suffering and subservience, but she had to learn humility by watching and remembering Teresa's actions.

Between 1570 and 1582, Ann of St. Bartholomew received the experience and training that would prepare her for the unexpected leadership role she assumed in 1605. Her rise to the positions of founderess and superior were unprecedented for a woman of peasant class and lay religious status. In several texts, she describes how she felt when, after thirty-five years as a lay sister, she was convinced to take the black veil in order to become a superior. She also writes about cultural and religious differences among the nuns and about her ignorance of the educated discourse of her native language and of French.

After Teresa de Jesus' death in 1582, Ann of St. Bartholomew saw herself, and was seen by many of her religious contemporaries, as one of the direct guardians of the Constitution and Rules of the Reform. She spent her remaining forty-four years (1582-1626—nearly another lifetime then, when the average life expectancy was fifty-one), as an important player on the stage of Carmelite history. During the first twenty of those forty-four years she became a writer and continued a twenty-nine year apprenticeship for the role of superior. She was personal assistant, nurse, and confidante to Prioress Maria de San Jeronimo in Avila and Madrid and also helped to found a new convent in Ocana. Maria de Jeronimo, who had been Ann's Mistress of Novices, documents her former pupil's extraordinary religious skills in a chronicle written in 1597 or 1598. When Maria de San Jeronimo died in 1602, Ann of

St. Bartholomew held her in her arms just as she had held Teresa two decades before.

Ann of St. Bartholomew lived at the center of Carmelite storms from Teresa de Avila's death in 1582 until her own in 1626. She found herself embroiled in conflicts with two Sisters, Teresa's closest spiritual daughters, Ann de Jesus and Maria de San Jose; with her immediate superior in France, Pierre de Berulle; and with her own favored English Daughters, especially Ann de la Ascension. Her tenacious adherence to the Teresian doctrine of obedience, as she interpreted it, occasioned the disagreement each time, and her accounts of each episode show that she used the ambiguities involved in the enforcement of obedience for her own ends.

Ann anticipated the first set of conflicts in her prophetic visions of 1589, one year before the turmoil within the newly established Discalced Carmelite Order reached a turning point. That year saw the propagation of a papal brief calling upon the leaders of the Order to return to the spirit of Teresa's Rules. Written and supported by such Teresian luminaries as Gracian and Maria de San Jose and presented by Fray Luis de Leon, the document took issue with some of the constitutional modifications already being instituted by the superior general, Nicolas Doria and his associates and espoused the right of women religious to choose their own confessors.

Ann followed those who rescinded Saint Teresa's liberal rulings regarding independence for female monasteries. Although she too had grave doubts about Doria's new Rules, Ann of St. Bartholomew was equally horrified by the brief, because she saw in it a violation of her Mother's strict emphasis on obedience to one's superiors. She and her mother superior Maria of St Jerome actually kept knowledge of the controversy from the other nuns in the convent, so as not to endanger their allegiance to Doria.



Carmel of Amberg founded by Bl. Anne of Bartholomew

Ann of St. Bartholomew's bitterness toward Ann de Jesus, who had supported the brief and was one of the six Carmelite nuns who left Spain in 1604 to found convents in France, had its roots in the 1590 controversy. In 1604, due to some difficulties in the founding project, Ann de Jesus wished to abandon the French establishments and return to Spain, but Ann of St. Bartholomew refused to accept defeat. Thus, it was she who assured the establishment of the Order in France.

Ann de Jesus remained as superior in Paris. One year later she again incurred Ann of St. Bartholomew's ire by rejecting an English postulant who had converted from Protestantism. The former lay nun, now Prioress, accepted the English novice at her convent in Pontoise. She had taken to heart Teresa's omission of requirements of proof of pure blood to enter the Order, extending it to include converts from new as well as old religions. So convinced was she of the fidelity of

her interpretations, in fact, that Ann of St. Bartholomew claimed she and her companion, Leonor de San Bernardo, were the only true inheritors of St. Teresa. Speaking of the initial group of followers, especially Ann de Jesus and Maria de San Jose, Ann wrote to Leonor: "God has given the two of us the gift of being daughters of the Order, for all the rest have turned out a waste." Many years later, after Ann de Jesus' death in 1621, when some of her Sisters led a campaign to obtain her beatification, Ann of St. Bartholomew steadfastly denied the other Ann's saintliness and opposed the effort.

In her *Defensa de la herencia teresiana* (1621-1623), written toward the end of her life when she was saddened and embittered by the English Carmelite nuns' rebellion against the Order, Ann of St. Bartholomew remembered the events of 1590. She retold the two incidents in which she had prevailed in opposing Ann of Jesus' wish to abandon France and to reject the Protestant convert. Now, many years later, she again opposed what she perceived as a betrayal, this time by another Ann. Evidence of the intimate friendship between Ann of St. Bartholomew and Ann de la Ascension and of their subsequent estrangement may be found in the older nun's voluminous correspondence. One hundred and ninety-seven of the letters the Spanish Ann wrote to her English homologue appear in the *Obras completas* (Complete Works). Ann de la Ascension, who was Prioress of the English convent at Antwerp, became a leader in the movement which led two convents finally to place themselves, in 1624, under the jurisdiction of the Bishop rather than that of the friars of the Order. The issue of restricting nuns' freedom to choose confessors was central to the conflict. Her de-

cision to separate embittered Ann de la Ascension's relationship with her Ann, whose primary *modus operandi* continued to be obedience to superiors.

Throughout her life Ann of St. Bartholomew consistently advocated obedience to the male Carmelite Order for herself and her Sisters, a concept that was severely taxed by Pierre de Berulle, her superior, during the early years of the founding in France. When he first met her in Spain and during the first two years in France, not only did Berulle firmly support her, he also became her devote. But no sooner was the first convent safely established in 1606 than the two found themselves at odds. Ann wanted to bring the Carmelite friars from Spain to France and to place the nuns under their jurisdiction, an enterprise which the French priest opposed.

Ann wrote bitinglly of her disagreements with Berulle in the *Defensa de la herencia teresiana* and plaintively of them in letters to Fray Tomas de Jesus. She said that Berulle treated the nuns like slaves, not like God's servants, which was why the women wished to leave French jurisdiction. She wrote: "These poor nuns are like seeds that fell on the roadway, here trampled, there eaten by birds, and none fruitful; but what fell on good earth, that is the seed planted by this Saint" She underscored Berulle's interest in maintaining power and controlling his female charges and accused him of breaking the promise he had made to the superiors in Spain before she and the other Spaniards left for France. She claimed that they had departed with the clear understanding that there would be a male Carmelite monastery founded in France as well. Speaking directly to him of his interference with her convent in Paris and of his meanness, she compares him to

the devil: “. . . it is not God's way to sow discord among friends, . . . to take to hating me and to afflict me, with no one to shed light on the matter for me is not God, or his way . . . , but quite the contrary.”

Berulle was confessor to all the nuns of the convent, including Ann of St. Bartholomew, over whom he presided directly. He refused to relinquish the role even after his hostility toward her became public knowledge. The French priest turned all her daughters against her in the Paris convent she headed, leaving her stripped of power, totally isolated, and Mother Superior in name only. When her friends tried to resolve the predicament, she refused, glorying in her suffering as imitation of Christ.

Obedience to the orders of her compatriot Tomas de Jesus finally and permanently extricated Ann from the suffering caused by her relationship with Berulle. Torn between her loyalty to the Order and her vow of obedience to Berulle, Ann exhibited more ambivalence in these years than ever before or after. In her correspondence with Berulle and with Tomas de Jesus, Superior General of the Carmelites in the Low Countries, who wanted her to come to Flanders and offered her his jurisdiction, she bared her suffering and internal conflict. Nevertheless, she coolly evaluated her French superiors' motives for not wanting the Carmelite friars to found in France: “For they did not like me, nor did they want me for any other reason than vanity, to be able to tell the world that the saintly Mother's companion found their governance good and wished to remain with them.” In another text, she claimed to be certain the French priests were afraid that since her daughters loved her so much, and she was so bent on being under [Spanish] Carme-

lite friars' jurisdiction, all the nuns would follow.

Despite this recognition of Berulle's ill will, Ann continued to write solicitous letters inquiring about his health and his favorite project. Her handling of the situation and the people involved demonstrates how complicated the vow of obedience was for women religious subject to the absolute authority of male ecclesiastic officials, especially confessors.

All these oscillations of church politics took place while Ann founded, nursed, taught, and led small groups of women in new convents established in Paris, Pontoise, Tours, and Antwerp. Within the cloister, the rhythms of daily life permitted the continued growth of her own authority as a chronicler of Carmelite history, a humble sufferer, and an extraordinary mystic who was used as spiritual and political advisor by powerful political figures; that is, as a woman imbued with the spirit of the soon-to-be-canonized (1622) Teresa of Avila.

While involved in internal Carmelite conflicts, Ann of St. Bartholomew also played an active role in European political battles. In 1588 she already had envisioned the defeat of the Invincible Armada. By the first decade of the seventeenth century, she was a correspondent, spiritual advisor, and confidante to commanders, clerics, regents, and princesses—all people who acknowledged and manipulated the authority of her visionary life and her association with Teresa. Her words weighed in decisions regarding such events as the Protestant attempts to conquer Antwerp, the escape to the continent of young Catholic Englishwomen wanting to be nuns, the Thirty-Year War, the twelve-year truce in the Low Countries, and the surrender of Brest in 1624. When she died in 1626, her

fame as a Catholic symbol of saving piety was assured. More significant for us, however, are the texts composed by a woman whose detailed record of her life and times includes a gamut of events, public and domestic, from visions linked to military history to clinical accounts of her sisters' illnesses.

As Ann of St. Bartholomew spoke, so she wrote. While Teresa de Jesus employed popular speech in her writing by choice and for a variety of purposes, including protection from accusations of meddling in theology and a desire to reach wide audiences, Ann of St. Bartholomew knew no other form of expression. Her writings exemplify the speech of peasant women of Castile, although form and formulas were undoubtedly modified by the association with women of more privileged classes in the convent and, increasingly, by the daily use of spoken French during the last twenty-two years of her life. Relatively unselfconscious in various senses—religious, psychological, literary—Ann's words showed the way in which thousands of people saw and interpreted the world at the time.

Ann at once paints a portrait of a class and sketches relations among different strata of society. In her letters she shows how the Church maintained its hierarchy yet allowed individuals to move from one social status to another, while providing ways for people to

communicate as equals on some occasions, it preserved the barriers that separated them in the fundamental structuring of monastic life.

Ann of St. Bartholomew's letters and her two autobiographies provide insight into the religious practices, beliefs, and attitudes of a reform movement whose survival was not yet assured. Of necessity, something was sacrificed to gain that assurance.

During Ann's lifetime the Reform was curtailed sufficiently to insure its permanence. Originally a woman-inspired and woman-led movement for autonomy and ethics in the spiritual life, the Reform moved in several directions that were considered too dangerous by the authorities. Ann of St. Bartholomew had breathed the spirit of the new law; she in-



herited the letter. That early training was indelibly engraved on her mind because it had been cultivated with an emphasis on a loving approach to religion. She became an agent of the extension of the Carmelite Reform but represented, nevertheless, a branch of the Reform that compromised women's representation and voice.

Almost daily for more than twenty years, Ann of St. Bartholomew turned her life into written discourse for "the Order which is my center." Around this central theme she wrote hundreds of letters, narratives about the state



Bl. Anne kneels before St. Teresa.

of her spirit and conscience for her superiors, and declarations regarding St. Teresa. She and other Sisters recorded the lectures she delivered to the nuns in her charge on the spiritual themes of obedience, chastity, poverty, silence, and the teaching of novices—in Pontoise, Paris, and Antwerp. Some of the conferences, given in her native Spanish, were translated into French, German, and Italian in the succeeding three centuries. To these conferences Ann attached basic devotional exercises and texts on the selection and training of novices. She also recorded the expansion of the Reform into France both as it happened and as she remembered it years later. Her *Defensa de la herencia teresiana* (Defense of the Teresian Legacy) is a significant part of the source material for European religious history of that period.

The prestige Ann of St. Bartholomew enjoyed among Catholics in Europe when she

died can be gauged by the printing history of the longer of her two autobiographies. It circulated widely in Spanish manuscript copies made by her friends and daughters and in published editions in five languages: Flemish (1632), French (1646), German (1669), Italian (1725), and English (1917). Nevertheless, the first version (A) was not published in Spanish until 1969. A second version of the Life (B), only slightly more than half as long, remained in manuscript in the archive of the Carmelite convent in Bologna until 1981, when it was included in her exhaustively annotated two-volume *Obras completas* (Complete Works).

To produce the longer version of her autobiography (A), Ann of St. Bartholomew gathered a variety of texts composed around 1605, 1615-1618, and 1624.²³ She wrote a shorter autobiography (B) in the last six months of 1622, less than four years before her death.

In both versions she remembers with great immediacy what people around her said and how she felt. Each autobiography retells some of the same anecdotes, with varying proverbs and colloquialisms.

Ann had an unassailable reputation as a great mystic. Her intense visionary life began when she was three and lasted until her death. It had been verified by many within and without her Order. The account of her rich interior life is an important aspect of the autobiography. From almost all her writing one gets the impression that she was constantly tapping her inner voices. Although several other texts describe her “mystical graces” and “suffering and favors from God, we are able to gain a fuller appreciation of their dimensions and connotations in her autobiography, where they are

inextricably entwined with other aspects of her life. Her visionary conversations were as real to her and as true to her character as those she engaged in with the people she lived with and met.

The constant companions of her spiritual life were major characters in her writings because they so often appeared in the visions she recounted in detail. The trinity of her intense mystical life consisted of Jesus, Mary, and Teresa of Avila. She did not make a move without their advice and consent. All three helped her not only to endure sorrow and failure and overcome illness and fear, but also to fulfill leadership roles rarely undertaken by a woman of her class and to contest the opinions and even commands of Church authorities.

Teresa and Jesus are the protagonists in most visions; sometimes they even appear together. Teresa plays the role of mother, companion, prophet, and—as intermediary—almost supplants the role of Mary. Before leaving Paris, Ann had a vision in which St. Teresa refuses her companions' pleadings that Ann be brought to heaven to join them: "I must not take her, for it is necessary that she live now and do what I would have done."

In recalling her childhood, Ann claims that Christ seemed to be growing up alongside her. He appears later in several guises: as suitor, husband, sister, sufferer, petitioner, and divinity in heavenly court. Christ assures Ann of Teresa's place next to him.

Teresian righteousness fueled Ann's courage. Time and again in her autobiography she re-creates earthly scenes in one breath and makes them sacred in the next. In the section on her persecution in Paris, Ann portrays her obstinate courage and

open defiance in the face of physical danger. In the worst of circumstances, when she is being held prisoner in the Paris convent on his orders, she refutes her confessor and immediate superior, Berulle. In matters concerning the Constitution she is fierce, a willing martyr. He might know the letters—the form—she claims, but she has the experience. She insists on returning to the jurisdiction of the Carmelite friars. After seven difficult years in France, Ann won her struggle to return to the jurisdiction of the Carmelite friars in Flanders. Berulle had confined and cajoled her, had used another nun to threaten her, had flown into fits of temper, but had failed in his last-ditch attempt to keep her in France. All this served only to strengthen her resolve.

Ann often protested what she considered abuse of status. As a protegee of Teresa, she challenged Berulle. She describes other episodes in which ecclesiastic and secular authorities are pitted against each other. On several occasions she criticizes Church authorities, such as a prioress and a confessor who speak ill of St. Teresa or impede her plans for the reorganization of the Order. Her autobiographies are filled with frequent and unabashed denunciations of the self-aggrandizing actions of the wealthy and of power relations based on domination, in both the secular and ecclesiastical domains.

Ann of St. Bartholomew's letters recreate, justify, bemoan, and celebrate material and spiritual events in a widespread and long-lasting movement of religious women. They show her establishing a wide personal network of female and male friends and helping to consolidate the Reform. A prolific letter writer, she used correspondence for

assuaging solitude and allaying worries and for political maneuvering.

Several letters offer assurances of obedience to one superior, while others swear obedience to his antagonist who had issued contradictory orders. Letters written almost simultaneously to Berulle and Tomas de Jesus demonstrate how adept Ann was at walking a verbal tightrope between two male superiors with contradictory ideas about her future. To Berulle, who wishes to keep her under his jurisdiction in France, she writes that going to Belgium is not her idea at all and renews her pledge of obedience to him. To Fray Tomas, she complains of Berulle's authoritarianism and says she will go to Belgium if he wishes her there. She skillfully avoids responsibility for the decision with each, and thus survives the power struggle. Her ability to create and nurture relationships through correspondence imitated that ability in St. Teresa.

In the last years of the sixteenth century, under orders from her own superiors, Ann set down for posterity her recollections of the dissensions between the Carmelites of Mitigated Rule and the Reform begun by Teresa. The document also recounts the lives of fifteen of the first Discalced Carmelite nuns. In some of these biographical notes, Ann left a painfully vivid and detailed account of what life was really like for the women, revealing how their bodies and psyches responded to separation and illness. She knew the subject well; for some sixteen years she had attended to the nursing needs of St. Teresa de Jesus and Maria de San Jeronimo and of the convent community as well.

In speech like prose she shows how the women talked to each other, how they used letter writing for many purposes—to help as-

sure candidates entry into the Order when families disapproved, for instance—and even how they cooked and ate. We learn that they guarded the convent door to protect themselves from temptations as much as from outsiders. Forgetting herself, Ann recollects the past without veneer. There is one hair-raising account of how Maria del Sacramento (Xuares) suffered illness and surgery. Another describes the psychological reactions of the widowed mother Ann de San Pedro (Wasteels) to separation from her five- and seven-year old daughters.

Toward the end of her life, Ann wrote notes, not under orders but of her own volition, on the process of training novices. In them, she embraces more egalitarian Christian values and holds a less rigid view of human frailty than was common at the time. A reflective Ann de St. Bartholomew meditates on her readings and her long experience as teacher and leader of the religious, comes to different conclusions from those of other authors, and ventures to set out her understanding of the limits of coercion in changing and correcting personality.

Ann's writing, like all her religious tasks, unfolded as a reflection of her relationship, in life and in death, with the Saint of Avila. Her propensity in childhood and adolescence toward trances and visions and her early manifestation of spiritual vocation did not lessen, but rather highlighted, the Teresian aspects of her adult personality. Within those aspects, she elaborated a religious and literary identity of her own.

Ann died in Antwerp on June 7, 1626, the feast of the Holy Trinity. ■

Condensed from: *Untold Sisters: Hispanic Nuns in Their Own Works*, Electa Arenal and Stacey Schlau, Trans. Amanda Powell.

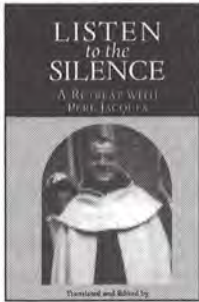
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LISTEN TO THE SILENCE: A RETREAT WITH PÈRE JACQUES

Translated and edited by Francis J. Murphy

As a diocesan priest, Père Jacques Bunel was frequently in demand as a preacher in his home diocese of Rouen (Normandy). The Carmelite community at Pontoise received from him a seven-day retreat in the late summer of 1943. This book contains the talks he gave to the nuns. We owe the full texts of those talks, as well as helpful notes and introduction, to Rev. Dr. Francis J. Murphy. Father Murphy is a diocesan priest who teaches history at Boston College. This collection of talks extends our knowledge of Père Jacques that Father Murphy previously provided in his biography *Resplendent in Victory*.

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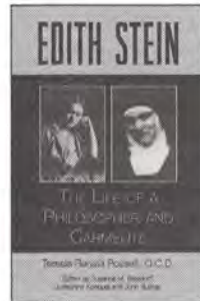


EDITH STEIN: THE LIFE OF A PHILOSOPHER AND CARMELITE

by Sr. Teresa Renata Posselt, OCD

Newly edited and translated by Susanne Batzdorff, Josephine Koepfel, OCD, and John Sullivan, OCD

Teresa Renata Posselt, OCD was novice director, then mother prioress, of the Cologne Carmel when Edith Stein lived there. This is Posselt's tribute to Saint Edith Stein, a wreath of recollections lovingly woven together. It was also the first biography ever published about that "great woman of the twentieth century." Having been out of print for half a century, the original text is here re-edited and enhanced by scholarly perspectives, and updated and corrected in the light of knowledge that was not available to the author at the time.

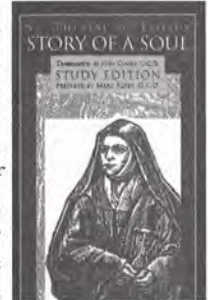


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Translated by John Clarke, OCD
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Anne of Jesus

Sr. Mary Augustine Alyward, O.C.D.

“Consider that it is thus that God makes saints: all those who rejoice with Him in heaven have endured suffering beforehand.”



Introduction

The story of Venerable Anne of Jesus' vocation is an interesting one. She was one of the earliest members of the Carmelite Order, a companion to St. Teresa, a directee and friend of St. John of the Cross, and the one responsible for having the writings of both Teresa of Jesus and John of the Cross published. She extended the Order into France and the Low Countries (Belgium). The Carmelite Order owes her a great debt of gratitude.

Outstanding in her life were the virtues of zealous religious observance, generous ardor for work and penance, and an ardent attraction for prayer wherein God favored her soul with extraordinary graces. In addition to all these graces, she was endowed with a rare gift in her genius for government.

Her Childhood

Anne de Lobera was born on November 25, 1545 in Medina del Campo, Spain. She descended from the Torres family on her mother's side, a family which was famous in Spain, not so much for their fortune which was not great, but because of their great piety and love. She had been preceded by a brother, Christobal, by one year. Unfortunately their father, Don Diego de Lobera, died when Anne was but a few months old.

For some unknown reason, Anne was deaf and unable to speak. Her mother, Francesca, prayed constantly for her healing, and her prayer was at last heard when Anne began to speak at seven years of age. It was said that her first spoken words were: "Hail Mary!"

Sadly, she also lost her mother when she was only nine years old. As a

result, she and her brother Christobal lived with their maternal grandmother until Anne was about fifteen when they moved to Plasencia to live with their paternal grandmother. Her brother later entered the Jesuits.

In the town of Plasencia, she was considered the queen of all the women. She had many natural and supernatural gifts. She was regarded as very beautiful because of the fairness of her skin. Many suitors were available, but from an early age, Anne's heart was fixed on God and she intended to give herself to Him alone. At the age of ten, she made a vow of virginity. She made great progress in the spiritual life and was fortunate to find a good Jesuit Spiritual Director in Father Peter Rodriguez.

Stories from her time in Plasencia, indicate that Anne made some prophecies which came true. One such instance occurred when there were plans to have bulls run through Plasencia. (A sport somewhat common in Spain). Anne was warned interiorly that it must be stopped, so she went to the Bishop and begged him to suppress the festivities. He agreed, and afterward they found that Plasencia had been mined. A disaster would have occurred when there were crowds in the streets!

By 1569, St. Teresa's Reform had been in existence only seven years. Anne was seeking a Religious Order which corresponded to her aspirations. At this time however, she fell gravely ill with a type of malaria, and at the same time her confessor was transferred to Toledo. This seemed a double misfortune, but God's ways are not ours. It was this same year that St. Teresa went to Toledo to found another Carmel. The project was talked about at the Jesuits' house, and Fr. Rodriguez had the opportunity of meeting Teresa's con-

fessor, Fr. Hernandez, S.J. Fr. Rodriguez understood immediately that this was the life Anne de Lobera was seeking. He wrote, asking her to seek light from God to know if this was where she was called. He felt it was!

Anne welcomed this letter as an answer to her prayer. Fr. Rodriguez spoke to St. Teresa of the beauty already blossoming in this humble flower, and Teresa was enthused about receiving her. She wrote to Anne to say that she would receive her, not so much as a subject, but as a companion, so that she could help with the business of the foundations. She told her to recover quickly and come as soon as she could. It is said that when Anne received this letter, she was immediately cured. Anne had some scruples about it, wondering how she could be a saint's companion when she felt she was so mediocre. With her confessor's reassurance and a promise from Teresa that she would enter as a novice, she left Plasencia on the feast of St. Anne, July 26th, to go to St. Joseph's in Avila where St. Teresa was then prioress.

Anne of Jesus, Carmelite

Anne was nearly 25 years old and well prepared to receive the graces of Carmel when she entered. She was already advanced in the ways of prayer. She spent her time contemplating the passion and death of Jesus and took refuge in his wounds to find light. She found her happiness in keeping Him company in the places of torment where He had endured his sufferings for our salvation. Our Lord did not fail to comfort her and give her signs of his tenderness. It was reported that, while at prayer the day before she left Plasencia, a great light shone around her.

When she left for the five day journey, a young man joined the traveling group. He

was poor and injured. The servants began to insult and mistreat the unfortunate one. Anne felt compassion for him and defended him. He turned toward her and thanked her silently. The visit of this unknown person recurred several times. Their dialogue took place with glances only, but proved to be a source of great graces. She met this poor man at Avila also, and he indicated to her the road to Carmel. Anne recognized the messenger of God in this poor man who step by step guided her and reassured her that her life was pleasing to God. Likewise a little further on, Anne met an elderly man whom she perceived to be St. Joseph. This was the first, but not the last time, that she was favored with the honor of St. Joseph's visible presence.

On August 1, 1570, on the feast of St. Peter in Chains, Anne arrived at the much desired Carmel and visited one of the hermitages first. Her heart leaped on seeing the painting of Christ at the pillar. She recognized the same features in the painting as in the face of the poor man, who had accompanied her. Overwhelmed by such signs of love, Anne was marked all her life by the experience of this tender gaze and loving attention of the One whom she had chosen as Spouse.

Anne received the habit the day of her arrival even though St. Teresa was absent. This absence cost her, but did not lessen the joy of having left the world forever. A letter from St. Teresa indicated the religious name she was to receive: Anne of Jesus.

Anne accustomed herself to the rhythm of Carmel's life—very quickly. She read St. Teresa's manuscript—*The Way of Perfection* with great joy. The life was austere, but Anne entered into praise and contemplation. Her gift was total. Among her sisters, she found the fire in her heart ignited, and she let herself be consumed.

Novice and Co-Foundress

It was only at the end of August that she met St. Teresa for the first time. At their first meeting, Teresa immediately perceived the strong, ardent soul of Anne. She was pleased and felt great affection for her. Only two months after her entrance, Anne was to join Teresa at the new foundation in Salamanca. No doubt, Teresa had watched over her formation, and since the Lord had put such a seal on Anne's whole being, the task was rapidly accomplished. The community was still in its fervor being only eight years in existence.

On the feast of All Saints, 1570, Teresa left for Salamanca and had Anne of Jesus come soon after to take the charge of Mistress of Novices. On the way, Anne and her companions stopped at Mancera to see the first monastery of the Discalced Friars and met St. John of the Cross for the first time. It was an unforgettable meeting where the two of them were united in an indissoluble charity, a true gift of God for each of them.

At Salamanca, Anne had the honor of sharing a cell with St. Teresa because the house was so poor and tight for space. Teresa desired to transmit her spirit to Anne and could not be separated from her. The foundation of their relationship was virtue and holiness.

In her deposition in 1596 for the canonization of St. Teresa, Anne spoke of all she had seen and also read in Teresa's letters. Unfortunately, when the Reform was undergoing persecution, Teresa instructed Anne to destroy all this correspondence.

Teresa and Anne are considered two pillars of Carmel. One senses a very human equilibrium in them which did not exclude the fraternal expression of affection, humor and tenderness. Anne of Jesus, like St. Tere-

sa, was destined to ascend very high in the contemplative life.

From historical sources we know that the novices instructed by Anne of Jesus were also saints. Formed directly to this task by the Foundress, Anne divulged her secret in leading souls. She made an effort to study and follow God's direction in leading each of them, and did no more than avoid all that could obstruct, complicate or change the particular way He was leading them.

On October 22, 1571, Anne of Jesus made profession. St. Teresa was again absent because of her many business affairs, but she knew that she could count on Anne with the greatest confidence. She had asked the Prioress, Mother Anne of the Incarnation, to consult Anne of Jesus in important decisions. She felt that Anne had her feet on the ground, was extremely intelligent, and full of common sense.

Anne's profession had been delayed because of an illness that left her quite weak. To this state of fatigue was added a kind of spiritual anguish which disturbed her when she was making her vows. But in the course of the public ceremony, she fell into ecstasy and those present saw rays of light shine from her face. This was not the first time this had happened, as it had occurred at Plasencia before her entrance to Carmel. It was thus also that St. Therese saw her in a dream in May of 1896. St. Therese mentions the light radiating from her face. At this time, Anne asked the Lord not to allow any more ec-

stasies in public. Her prayer was heard, and then there began a phase of aridity.

Foundation of Beas: a Young Prioress

Having only four years of profession and five years since her entrance into Carmel, Anne was made prioress at Beas. As prioress she had the reputation of being somewhat severe, rigorous, and exigent for the souls confided to her and whom she wished to lead to the heights.

Some of St. Teresa's advice to Prioresses included the following: "One learns every-

thing in obeying...."

"Try to become holy: the rest is in God's hands." With this advice, Teresa made this young nun the prioress of Beas. En route Anne de Jesus made many friends because of her great charity, natural

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charm, and thoughtfulness towards those accompanying her. The voyage took two months. On February 24, 1575, the Carmel was founded under the name St. Joseph of the Savior. Two women of the nobility received the habit, bringing the community number to thirteen. Anne of Jesus was not the Canonical age to be superior, but St. Teresa had asked the necessary dispensation for her. Teresa remained there three months, putting herself also under Anne's authority. Day by day, Anne grew in the sanctity she saw in St. Teresa as well as in an ever deeper communion with her. Anne of Jesus had a very important role in the diffusion of St. Teresa's writings later on; as

mentioned earlier, it is thanks to her that we have them today.

In May of 1575, Teresa left Beas without any fear of leaving Anne in charge. Anne was already at ease in her new position, and the convent was very fervent and peaceful. The Teresian spirit, which Anne was able to infuse there, would bear fruit continually.

Teresa then had an intense correspondence with Anne of Jesus. Because of these confidences in Anne, Teresa instructed her to destroy the letters. This directive must have cost Anne very much as she had the intention of publishing the works of the foundress for the good of souls and the Church. It was unfortunate; as one priest said: "If we had the happiness of having Teresa's letters to Anne of Jesus, the cause of Anne's canonization would have been completed long ago."

When Teresa left Beas, and in what was to be their last sharing on this earth, Teresa gave Anne her mantle in exchange for hers saying: "Let us exchange mantles, my daughter; take mine which is new and more suitable for you who are young, and give me yours, as it is old and worn; it will be fine for me." This incident reminds us of Elijah who covered Elisha with his mantle, and the latter received "a double share of his spirit!" This precious mantle has been preserved in the Brussels Carmel since Anne of Jesus' death.

Anne was so united to her Spouse, so surrendered to the Spirit, so submissive to the Father's will that God could do what He wished with her. St. Teresa called her the captain of prioresses. Anne's feminine qualities appeared in the numerous events where she was very maternal, filled with tenderness and compassion, good humor and moral strength. She displayed an integral goodness and humility. She truly took on all her Sisters'

troubles and watched over their needs. She wanted them to burn with ardent love for God and each other. She would not tolerate any out of place words and never allowed herself an unkind word. She asked them to pray much for priests and for the Church.

St. John of the Cross, when he was Prior of Calvary and confessor to the nuns, said of her: "She resembles Teresa in everything: the same spirit of prayer, way of acting, capacities, and the same kind of government." Later he avowed that she equaled St. Teresa for spiritual gifts and excelled her in natural ones.

An interesting anecdote from Beas concerned a high window of the convent which adjoined the parish Church, allowing the Carmelites the possibility of hearing the sermons. One day there were plans to alter this, and Anne complained to the Lord. He replied: "Anne, can those who want to do that obscure the 'light of my eyes'?" "No, Lord," she answered. "Well, you and your religious are the light of my eyes."

This luminous convent radiated the beauty of the Divine Office also. A Dominican priest remarked that when the nuns sang "It was like hearing the angels." Mother Anne transmitted to her daughters an unction of love and adoration which infused the whole liturgy. Moreover she put the greatest care into the beauty of the Chapel, the vestments and flowers as also the gestures and attitudes of the whole community. She wished to communicate her great love of God by these means and to give thanks for all the marvels flowing from his Divine Heart.

Other Foundations

St. Teresa herself named Anne of Jesus to found the monastery of Granada (1581-1582) putting the whole project into her hands

along with St. John of the Cross. However, she later wrote her a very strong letter concerning obedience to the provincial's orders, without doubt based on incomplete information from Seville. It is interesting that this severe letter was preserved by Anne of Jesus when she destroyed the others.

In 1586, Fr. Nicholas Doria sent for Anne to found a monastery at Madrid which she did to everyone's satisfaction. John accompanied Anne on this journey also. From this convent, she promoted foundations for Huete and Valence. Anne of Jesus organized foundations in Spain until 1604 when she set out for France charged with the responsibility of planting the Teresian Carmel in that land. She then founded monasteries in Paris and Dijon. The Paris foundation was first in 1604, and was made largely due to the help of Madame Acarie, later Blessed Marie of the Incarnation. Pontoise and Dijon were both founded in 1605.

Anne of Jesus was the foundress and first Prioress of the Dijon Carmel where Blessed Elizabeth of the Trinity would enter three centuries later. Though she spent only about a year and a half in Dijon, she accomplished much. She had frequent visits from St. Jeanne de Chantal who came for counsel about her vocation before founding the Visitation. It was thus that Jeanne de Chantal and Francis de Sales became more knowledgeable about St. Teresa of Avila.

The Bishop of Dijon's Vicar General said of her: "I believe I am in heaven when I talk with Mother Anne of Jesus." Fr. Coton, S.J. declared that during an exorcism he heard the devil say that "no one in France waged a more cruel war on him than Mother Anne of Jesus."

Another trial awaited Mother Anne and the Sisters there. On the feast of St. Francis of

Assisi, much loved by Mother Anne, she fell gravely ill. The plague had claimed many victims in the city; it could not be cured and was contagious. They were planning to take her to a hospital once the night was over. Anne of Jesus asked one of the Spanish Sisters to bring her the headpiece of Teresa of Avila. (She always had some relic of St. Teresa with her). "As she has cured me of other illnesses, I hope to God that she will do so this time." she said. The Sisters left her alone, afraid that they would return to find her dead. At this instant St. Teresa appeared to her, clothed in glory. As she had promised to assist her in death, Anne thought her time had come. St. Teresa told her it was not yet time, because her sisters would feel too abandoned, and then approaching her, she cured her and promised that none of her daughters would catch the illness. It was at this time that Teresa announced to her that it was God's will that the Order be extended to three kingdoms by Anne in honor of the Trinity.

It seems that Anne of Jesus miraculously understood the French sisters and made herself understood to each one in her own language. But God gave this grace only within the interior of the convent.

In 1606 disagreements arose with the French Superiors. At this time there were no Discalced Carmelite Friars to help the nuns. To defend the heritage of her two spiritual parents and teachers, she had to confront Cardinal de Berulle. As a result, Mother Anne accepted to found monasteries in Belgium, but under the governance of Quintanadueñas. Thus Brussels was founded in 1607, Louvain and Mons also between 1607-1608. There she made new efforts to have the works of both Teresa and John of the Cross published.

Anne then suspended foundations because of the lack of formed religious, and because France did not easily give them up. In addition, the Discalced friars had not yet arrived. When at her request and on the Pope's order, the male religious arrived at Brussels in 1610, she put the responsibility of the foundations into their hands, even though she could not participate herself. She promoted that of Cracow in 1612 and that of the English emigrants at Anvers in 1619. In spite of being infirm, she was prepared to found a monastery in England if a favorable occasion occurred. It was in this positive state of mind that she met death in 1621 at 75 years of age. We should keep in mind that since the American foundations came from Holland, one of the Low countries, we are descendants of her foundations.

In addition to her work for the foundations, she was also very thoughtful of the little and the poor. She had great concern for the spiritual nourishment of prisoners so as to help in their salvation. Each Sunday, thanks to her concern, a Mass was celebrated at each prison in Brussels. If Anne of Jesus was the great prioress who dealt with theologians or people from the Royal court, she also had a sensitive heart which was touched by every human misery and which inspired gestures of perfect charity.

Martyr of Love

From 1614 to 1621, Anne of Jesus was, so to speak, in shreds, as her body was being destroyed little by little through her cruel sufferings. And it was in this state of misery that the virtues which she had acquired at the price of the Cross, were manifested. Anne's obedience, humility, patience and many other qualities have been praised, but, above all,

it was her charity which edified and impressed those who approached her.

The love which consumed her entirely had made her desire martyrdom for a long time. Above all she didn't want to die in a bed! Yet more and more her illness nailed her to it. Paralyzed, and in the most terrible anguish, she identified with Job in his trial. She had often pondered the book of Job throughout her life; it was on this book that she had asked Friar Louis de Leon to write a commentary.

Not only did she embrace many sufferings, but she also wanted to take on those of her daughters. "The measure of love is to love without measure." (St. Bernard). This was the measure of Anne of Jesus' charity.

For a long time she had suffered from paralysis, sciatica, dropsy (congestive heart failure), a tumor, chest trouble and then hot burning flushes so strong that she couldn't bear her clothing. In addition her throat was so edematous that she seemed to be suffocating. The Doctors had difficulty relieving her many problems. They said that a person could not survive with even half those illnesses. It was therefore by the grace of God that she continued her earthly pilgrimage for seven more years.

In 1619, in a letter to a cousin, Christophe de Lobera who was a bishop, she wrote "At this moment...I am enduring such excessive pains and troubles that it is a marvel that I am still alive. For more than four years now, I have been unable to remain in bed for an hour, nor to sleep, except by little intervals, nor to walk except by crawling on the ground like a grass snake. Plus I feel I am constantly burning even though it is the coldest time of

the year and I am unable to endure the religious habit. My pains have greatly weakened me, and I have lost the use of my limbs. I am always trembling and often my tongue is so numb that I cannot say a word."

Nailed on the bed of the Cross, she asked Our Lord that these illnesses not be contagious and that nothing would happen to her sisters caring for her. She assisted her daughters by offering everything out of love. She said to Sr. Jeanne du St. Esprit, "Look at what a state your poor Mother is in, my daughter. I can't even lift my hand to give you a blessing. It is three years since I could bless myself. I give it to you wholeheartedly"

Her physical sufferings were nothing compared to those of her soul and the fruits of her long martyrdom were felt in the souls of her daughters. They testified to graces they received in caring for her; it was as if heaven were open above this "calvary" and poured out floods of light which sprang from the Cross. How many graces they received of recollection, interior healing, liberation or conversion, or of union with God in the feeling of His presence near this sick person. They were well rewarded by the Lord for the affectionate care they gave their Mother. For St. Francis the face of Jesus was revealed by kissing a leper, for the Carmelites of Brussels He gave Himself in the compassion of a crucified spouse.

Her Passion

Three or four years before her death, Anne of Jesus was invited by Jesus himself to unite herself to His Passion, as he asks His closest friends. She seemed to be no more than a burning corpse. In the midst of these unbelievable sufferings, she preserved a spirit of thanksgiving and praise. Then it

seems Jesus appeared to her in a vision offering to unite her to His wounds and His Passion before she died. She received the revelation of all the torments, anguishes and pains of His Passion. She said that all that one reads in the Gospels, prophecies and books on the Passion are nothing compared to what He told her. She confided this revelation to her confessor Fr. Hilaire de Saint Augustin. She responded to the Lord that He could send her all the sufferings He wished, that her only desire was to please Him according to His will.

Then she developed three wounds: two on her knees making her suffer terribly because of her trembling when she was standing; the other prevented her from sitting. Thus, she could not support any position, because when lying down, she smothered. Her sweats were continual. She had to accept to have her linen and position changed by her nurse more than fifty times in a night which caused her even more pain. She received two wounds in her hands which only resembled spots. They did not have any drainage as did the other wounds. Their pain was more intense like nails of fire which pierced her. (like a stigmata). This grace left Anne with a great burning love for Jesus crucified until the end of her days.... Like Jesus nailed between heaven and earth, Anne felt abandoned, delivered over to suffering without any consolation. Her soul traveled such a desert of dryness that it seemed she had never known God nor ever prayed to him or loved him. Her thought was clouded, her interior life seemed like a completely dark dungeon. It was then that we received the greatest testimony of the charity of Anne of Jesus. In the midst of the fire of this spiritual night, like gold put into the furnace to be

purified, she emanated her most beautiful splendor; she allowed the light of her love to spring up from the fine point of her soul. At this time, one of her words were a quote from Job: "Even though he kill me, I will still hope in him."

Despite all the darkness, there were intervals of light. At least others noticed that at the time of Holy Communion her face radiated light and was adorned with great beauty like a seraphim. This was a very special grace which seemed proper to Anne of Jesus as it occurred many times during her life.

Last Illness and Death of Anne of Jesus

We have an account from Mother Beatrix de la Conception on the last illness and death of Anne of Jesus. It was written in 1624 to be sent to the various convents in memory of the deceased. This Sister had been guided by Anne of Jesus from the time of her profession in Salamanca up to the foundations in France and Belgium. At the end, Mother Anne died in her arms. From this long and close relationship was born this moving account which is summarized and abridged here.

"For seven years, our Mother Anne of Jesus...suffered great illnesses. In addition to dropsy or gout (what seems to have been congestive heart failure), she had a tumor in her left side. She was overtaken by great shaking (perhaps Parkinsons?) and became all edematous. It is indescribable what she suffered. Having lost the use of her members she could not even wipe away a tear with her hands, nor take a morsel to her mouth in such a way that she could do nothing alone, not even take a step. We brought her in a wheelchair to hear Mass and receive Our Lord, because, by His mercy this was still possible for her....With her

great intellect, she provided for the government and consolation of all as if she were in good health, taking care of very little things with a particular attention.

Throughout these seven years, she did not sleep in a bed, because if she laid down her throat would swell up in such a way that it seemed she was smothering....She spent the whole night seated on a little straw chair and sometimes on a straw mattress thrown on the ground. In this way, her sleep was so agitated that it broke one's heart to see. She asked those who watched with her to read her some good books, particularly the prayers of the Mass, the Creed and the recommendation of the soul: these consoled her.

The burning from which she suffered was so great that just touching her hand, it felt as if it were on fire, and she could not support the linen....The patience with which she supported all this was evident in her words. She had the custom of saying: 'May it be done according to God's will; my sins merit even more. If I could undergo all that alone, it would console me, because what pains me even more is to see the trouble I cause you, my daughters. Pray God to take me quickly.'

For the past four years or so, she had so much trouble speaking that it was very difficult to understand what she said because of her swollen tongue and the fluid which drained from her mouth constantly. The painful attacks she suffered day and night would be impossible to describe....But despite all her suffering, she was so serene that she wanted to be brought to recreation with all the Sisters, and this she did up until about seven or eight days before she died.

At the beginning of February, her illness got worse, she caught a bad cold and she

had so many sores in her mouth and on her tongue, she could hardly swallow except for a little bouillon and an egg yolk. Both her arms and her throat became edematous. There was a great deal of noise in her chest, and she could hardly breathe. The Doctor said that because of her age and illnesses, there was nothing they could do, except wait for the Lord to give her strength, for she was suffering supernaturally. He ordered a gargle. But the illness worsened. Each day she swallowed with more difficulty, and continued having great difficulty breathing.

The first Saturday of Lent, she was worse and asked for the Doctor. She wanted to ask him if she should receive Extreme Unction, being the great daughter of the Church that she was. He told her that he would advise her when the time had come.

The Tuesday after that, she had received communion, having come in her wheelchair. She returned immediately to her cell. The penance she suffered in supporting thirst all through the night was great, because her throat was so dry. That Tuesday she seemed to be unable to breathe, and in anguish. Fearing the worst, we had her annointed at 8 p.m. She was on her bed, all dressed....She received communion with great religious fervor, and, to the edification and pain of all her daughters, she asked them pardon with great humility. As the night passed, we could see she was getting worse.

On the Wednesday, she was not able to go to receive the host, and asked that they bring her a little from the chalice....That day she was not able to swallow anything but a few spoons of ice....At night, she called me and asked me not to let her die without the Blessed Sacrament. She spent the night in great pain; her face changed very much as

well as her eyes, and her chest which made even more noise. However, she said that she felt better and was not suffering as much

By Thursday, she was completely drained, and the Sisters prayed near her. She sent them to the choir and then she fell asleep....The sisters came back, and to each in particular she gave a blessing, then again to all of us together. To each one who spoke to her, she responded as she could. She squeezed my hand, showing that she understood. At 6 a.m. our Father Prior came to give her the Blessed Sacrament. When they went to get him, she had her teeth so tightly closed that she could not have swallowed a drop of water. I said to myself how are we going to manage to let her receive Communion? But she opened her mouth wide, and God entered. She received him and adored him very religiously. Then as soon as she had taken from the chalice, she was no longer able to swallow and continued to have all her pain. She listened to all that one said to her, and by a few words made it understood how much she felt all this in her soul.

She was thus until 9 a.m. when she died, not having lost consciousness a single moment and continually saying 'Jesus, Mary.' It was a very special thing that a few Sisters, who had left to go the sacristy and the turn, came back in time so that no one was missing. At the moment she died, she fixed her eyes on all; to each one it seemed that she left this gaze impressed on their soul.

She died at a moment when many Masses could be said for her by our Carmelite Fathers and in other places. She remained with a grave face almost like alabaster. Her hands were so lovely and supple that it gave us devotion and consolation." ■

The French Foundation

Winifred Nevin



The first attempt to bring the daughters of St. Teresa to France was under taken by Juan de Quintanadueñas (Jean de Bretigny) a young man of Spanish descent living in France. His original contact with the Carmelite nuns was in Seville just after Teresa's death. As his attraction and knowledge of the Carmelite Reform grew, his resolve to bring the Reform to France also grew. Over the next 10 years he worked assiduously to accomplish this, but to no avail. Eventually his importance in the founding the Teresian Reform in France was eclipsed, for a time, by other influential and powerful figures, namely Barbe d'Acarie, (Bl. Mary of the Incarnation)* and Pierre de Berulle. However, as the endeavor unfolded, Juan Quintandueñas or Jean de Bretigny as he was known in France, was always somewhere in the background helping to bring his original idea to fruition.

When St. Teresa's Life and Way of Perfection were first read to Barbe d'Acarie, she did not fully appreciate them. Her French mind did not seem to have been attuned to that of the most Spanish of saints. Nonetheless Teresa's spirit must have made a deeper impression than she realized, for some little time later she had a vision or revelation, in which it was intimated that she should work for the establishment of St. Teresa's Reform in France.

Barbe d'Acarie spoke of this vision to her confessor Dom Beaucousin, Prior of the Carthusians, and he decided to call a meeting of the clergy who were in the habit of frequenting Mme. d'Acarie's house. These were her cousin, Pierre de Berulle, M. de Bretigny (our Juan de Quintanadueñas) and M. Gallemant, Bretigny's confessor, as well as M. Duval of the Sorbonne, who wrote the account of that meeting and tells us that though Bretigny and M. Gallemant were in Rouen they were invited because they were particularly interested in the Discalced Order. After discussing the matter thoroughly, these five clergymen, like the General of the Discalced in Spain, came to the conclusion that prudence counseled waiting for a more favorable opportunity. Though by this time three years had passed since the signing of the Peace of Vervins and the death of Philip II (Philip

III now reigned in Spain), ill feeling and suspicion, added to natural antipathy, had set up a barrier harder to overcome than the Pyrenees.

Barbe d'Acarie had a second vision, which made a greater impression than the first. Again she consulted Dom Beaucousin and a second meeting was called. St. Frances de Sales joined those who attended the first meeting. Perhaps the voice of this saintly man was decisive, for now all agreed to take the preliminary steps.

A person of influence at Court was needed to launch the movement. That presented no difficulty because one of Mme. d'Acarie's friends was the Princess of Longueville, Duchess of Orleans. This noble lady not only gave her name, but also succeeded in obtaining the consent of Henri IV and the necessary patent letters registered by Parliament; dated July 18, 1602. The next step was to apply for a Papal Bull. Then finally, the consent of the General of the Discalced Carmelites had to be won.

On the strength of being half Spanish and having already discussed the subject with Fray Elias de San Martin, Bretigny was commissioned to write to the General, no longer Fray Elias whose term of office came to an end in 1600, but Fray Francisco de la Madre de Dios. Unfortunately the new General was, as well as a very observant friar, rigid and self-willed.

Jean de Bretigny simply asked for what he wanted: nuns well exercised in observance of the Rule and thoroughly conversant with the spirit of St. Teresa. Some, in short, who had known her personally—this was twenty years after her death.

The General, said plainly that in Spain they were not in favor of sending nuns to France;

and he could apply to the Superiors in Italy. [There were Discalced Carmelite nuns in Italy by this time.] It was a disappointing answer. But that gentle saint and perfect gentleman, Frances de Sales, wrote to the Pope giving him an account of the resolution taken at the meeting in Paris, and begging His Holiness to authorize the foundation.

Disappointed in the scheme for introducing Spanish nuns who would implant Teresa's Reform, Barbe d'Acarie was now in favor of a purely French foundation based on the Rule and Constitutions of the Discalced Carmelites. Discussing this solution of their difficulties with Mme. Jourdain, one of her intimate friends and a future Carmelite, Barbe said: "If we cannot have Carmelites from Spain we will have to be satisfied with the Rule and Constitutions of the Order to form the first subjects." Mme. Jourdain sensibly replied: "If you cannot have religious of the Order you will do nothing with the Rule and Constitutions." When Barbe in her turn asked who was to get them, Louise Jourdain answered unhesitatingly: "I will."

It was then decided that Bretigny should go accompanied by Mme. Jourdain and Mme. Pucheuil, a relative of Bretigny. She also spoke Spanish, which would make things easier for the Spanish nuns—should they succeed in getting them. The two ladies took a maid, Rose Lesgue, who later became a Carmelite lay-sister.

On November 30, 1603, Clement VIII signed the required Bull and also a special brief that would oblige the Discalced Friars to allow the nuns to go if they hesitated too long in giving their consent. This brief was eventually brought into action by Berulle through the Nuncio.

In France they must have been quite sure

of the Pope's goodwill, for in October, before the Bull had been signed, Jean de Bretigny set out with his servant or secretary, Navet. It had been decided that, to avoid attracting attention, all the parties should not leave Paris together. The ladies traveled accompanied by M. Gauthier, Councilor of State, who carried letters from Henri IV to Philip III. The two parties were to meet at Nantes from where they set sail. The meeting took place as arranged, but it was there that they encountered the first obstacle.

Just as difficulties invariably sprang up in St. Teresa's path, those who had taken upon themselves to bring her daughters to France had the same experience. A plague had broken out in the city of Nantes; the Councilor's servant took ill and, whether of the plague or from some other illness, died there. It was not a reassuring beginning, but they pushed on to St. Nazaire, the seaport from which they eventually sailed.

After a prolonged wait the winds finally changed, and on November 10th, the long suffering little group, minus M. de Gauthier, the King's Councilor of State who had returned to Paris, set sail. Ten days later, having encountered bad weather, they landed at Laredo on the Biscayan coast. Here their baggage and their books were examined by the Inquisition—Spain was taking no chances on what came out of France.

After a few days' rest they set out on mules for Burgos. From Burgos, they went on to Valladolid, their destination. They reached this city on November 30th, more than a month after leaving Paris. From Valladolid, where they found the Court settled for a few months, Bretigny wrote once more to the Father General, enclosing at the same time a letter from the Princess of Longueville, ad-

dressed to the Father General and the Consultants of the Order.

Padre Francisco was stubborn but straightforward. He answered that he was sorry Bretigny had undertaken such a long and useless journey.

Mesdames Jourdain and Pucheuil were not disheartened by this uncompromising answer, though Bretigny was naturally crestfallen. The French ladies made the most of their stay in Valladolid, and visited with the Court ladies and spent hours talking to the nuns through the grille. They were glad of the opportunity to study the way of life of the Discalced on their native soil, while the nuns wished to learn from the French ladies about their habits and methods of prayer.

Meanwhile in Paris, the impatient and energetic Berulle thought that time was passing and nothing was happening—not surprising, since Jean de Bretigny was in charge of the affair. There can be no doubt that Berulle had a very poor opinion of Jean's executive abilities. So Berulle decided to go to Spain himself; traveling overland in record time, and accompanied by no less a personage than M. Gauthier in March, 1604.

In Valladolid, where they found the Court, Berulle spoke with the King, the Nuncio, and the Discalced Carmelites. All these were in favor of the foundation; therefore, he traveled on to Madrid to interview the General of the Order.

With M. Gauthier, Berulle took Jean de Bretigny in his train, perhaps to act as interpreter. However, Pierre de Berulle, later to be Cardinal, was no more successful than Jean. The General of the Discalced was no respecter of persons, and his no was no; but on this occasion he had met his match. The Frenchman

hastened back to Valladolid and laid the matter, together with the Papal Brief that was to be used in just such a case, before the Nuncio. As a result the General was threatened with severe canonical measures if he did not agree at once to the French foundation. Faced by a threat of excommunication, the poor man gave in!

The nuns destined to be foundresses had to be chosen. Here one suspects Padre Francisco of malice. Those named were the Prioresses of Segovia, Madrid, Toledo, Cuerva, Alba, and Pamplona, and most of them refused to go. Berulle surmounted this obstacle as well. He asked the Nuncio to authorize Ann of Jesus, of whom he was sure, the gentle lay sister, Ann of St. Bartholomew, and three or four choir sisters to be chosen by Ann of Jesus.

Ann of Jesus, Prioress of Salamanca, chose as companions from her own convent, Beatrix of the Conception, the only one of the foundresses who was to see Spain again, and Isabel of the Angels, sub prioress, the only one to remain in France. In August they were in Avila, where they were joined by Ann of St. Bartholomew. Bretigny and a Discalced Friar called at Loeches for Leonore of St. Bernard, a novice who spoke French. Then at Burgos they were joined by Isabel of St. Paul who also spoke French and their number was complete.

When the six nuns were brought together, the Father General went to Avila to bid them farewell. He seemed deeply moved, and the nuns though eager to carry St. Teresa's re-

form into France, could not dissemble their distress at leaving their country and losing contact with the Order.

It was probably on this occasion that the General assured Berulle that Ann of St. Bartholomew was well fitted to be a choir sister, and advised him to give her the black veil as soon as they were settled in France. There was no doubt in the Superior's mind as

to Ann's holiness and general capability. Though employed in the humblest capacity, her virtues had long since edified both companions and superiors. Ann of St. Bartholomew was known as cook, infirmarian, and portress, but it was also known she walked with God.

During their journey the Spanish nuns spent some of their time learning French from their two companions, Isabel of St. Paul and Leonore of St. Bernard, solely for the love of God and the salvation of souls, at least in the case of Ann of Jesus, who in another letter to

Spain complained that it was a language impossible to understand, even when written.

The nuns entered the city of Paris on October 15th, an auspicious date, for surely St. Teresa was with her daughters. They were met at le Petit Chatelet by the Princess of Longueville and her sister. With them were Barbe d'Acarie, her three daughters, and several Court ladies. Ann of Jesus, in spite of her "cold rigidity" was impressed by the great kindness of the French ladies. She was also overawed by the magnificence of the Church

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Anne of Jesus

Blessed Mary of the Incarnation

Mme. Barbe d'Acarie (1565-1618)



Blessed Mary of the Incarnation was born in Paris in February 1565. Both of her parents were members of the most ancient families of that great city. Before she was born, several other children had seen the light of day, but all died in their infancy. During the time her mother awaited this child, she vowed her to the Blessed Virgin and Saint Claude, promising to clothe her in white until the age of seven and to offer her in a church of the Blessed Virgin. She was born a very healthy babe, and baptized with the name of Barbara, on the day after the Purification of Our Lady. She was of a gentle temperament and an angelic modesty, and at the age of eleven was placed as an intern student in a religious house of the Order of Saint Clare near Paris, where she had a maternal aunt. She continually advanced in virtue and felt great distaste for all the things of this world, along with an insatiable ardor for those of heaven.

When she returned home at the age of fourteen, she wished to enter a religious Order for the care of the sick in Paris, but her parents opposed this plan. Her mother informed her she would never permit her to become a nun. The young girl believed God was speaking to her through her mother and obeyed.

Several offers of marriage were presented, and before her eighteenth birthday she married Pierre d'Acarie de Villemor, a man of great nobility, piety and charity. Six children were born to them, and their pious mother raised them with great care. She taught them never to complain of circumstances or persons, inspired in them horror for lying, and strove to make them recognize in their hearts any sentiments of vainglory. Her three daughters became Carmelites, and her three sons entered, in turn, the magistracy, the priesthood and the military career.

When her husband encountered difficulties of a political nature, his household was seized, and the very furniture where the family was seated at table was removed from beneath them. She accepted these circumstances without growing troubled, and in fact defended her husband in court, drafting memoirs, writing letters and furnishing proofs of his innocence. He was acquitted and enabled to return to the city after three years.

Blessed Mary was so sage in her almsgiving that during a famine the wealthy persons who desired to help the poor caused their alms to pass through her hands, and this holy woman was universally honored. She entered into the spirit of the current reforms of the religious Orders and the

foundation of new Congregations which were reviving the spirit of piety in France. Through her efforts she merited the title of Foundress of the Carmelites in France. Six nuns from Spain brought the spirit of Saint Teresa with them, and soon the principal cities of France had a house of this Order. Blessed Mary of the Incarnation also contributed to the works of the first Ursulines in Paris for the education of youth, and to the establishment of the Oratorians of Italy in France.

Her worthy spouse died in 1613 and she

then requested admission to the Carmelite Order herself. She arrived saying, "I am a poor mendicant who begs of you the divine mercy, and that I may cast myself into the arms of religion." At Amiens where she dwelt, her own daughter was Superior; and a perpetual contest in humility began, observed by all. She died in 1618, on Wednesday of Easter week, at the age of fifty-two years, loved and praised by all who had known her. She was beatified by Pope Pius VI and her mortal remains lay in the chapel of the Carmelites of Pontoise. ■

The French Foundation

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of St. Denis, where they were taken to visit. What astonished her most of all was the number of relics the church possessed, evidently the heretics had respected them.

The following day after receiving Communion, the nuns were taken to Notre Dame des Champs outside Paris. This had been a Benedictine monastery with forty-eight cells. It had been carefully repaired and altered as far as possible to meet the nuns' requirements; but on seeing it Ann experienced her first shock. Teresa's convents were limited to a community of twenty at most; Ann must have asked herself what were they to do with such an immense house? The French ladies, on their part, must have noticed her dismay, for they hastened to explain they had thought it best to make use of an old building that in other respects seemed suitable, rather than start to build a new one that would not be ready in time. Ann of Jesus was only half convinced; she was probably afraid the number of the cells might be made an excuse for the admission of a greater number of religious than was compatible

with Teresian tradition.

There was also the matter of their canonical superiors: Berulle, Duval, and Gallemant. Ann, who had opposed Doria's council of six, did not take kindly to even three superiors. Practically, Berulle alone was to count, though Ann did not know that, and when she did, it was no consolation. With misgivings Ann of Jesus took up her office as Prioress of Notre Dame des Champs.

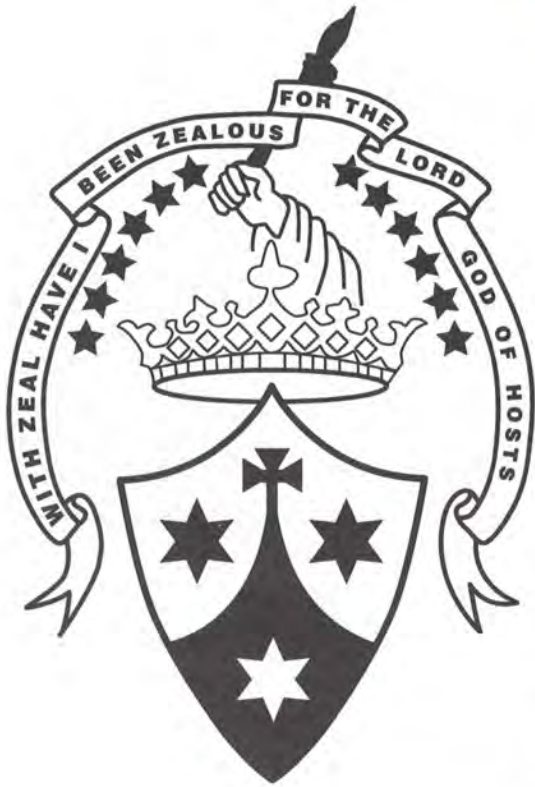
Condensed from: *Heirs of St. Teresa*, by Winifred Nevin, Bruce, 1959.

✉ Letter to the Editor

The Clarion is a great connection with the Order for us and I am learning a lot. The latest issue July-August 2005 is simply wonderful, there is so much valuable information in it that I would have to read many books to gain it. May God bless you in all your works and all those you serve. Many thanks again.

C.T. OCDS
Sun City Center, FL

Formation Outline



This Formation Outline is the result of a collaborative effort over the last three years throughout the Washington Province. Because of the size of the Province and the many OCDS communities within it, the Province was divided into four areas (New England, Mid-Atlantic, Mid-West and Florida) with an Advisory Council reporting to its Provincial Delegate.

Each Advisory Council wrote to all the OCDS communities within its boundary soliciting input for a Formation Outline. Communities sent their ideas and copies of what they were using to the Advisory Council. Each member of the council read all the material contributed and formed an Outline based on what was received. The members then met together in person to discuss the material and develop a single Formation Outline.

Each Advisory Council then sent its Outline to the other three Advisory Councils. Each Advisory Council worked to produce a single Outline from the four submitted. At this point, there was very wide agreement among the four outlines. The final four Outlines were given to the Provincial Delegates who did some minor editing to get one uniform and consistent Outline to submit to the Provincial, Fr. Phillip Thomas and his Council.

Fr. Phillip and the Council approved the Outline August 8, 2005. This Formation Outline is now official and all OCDS communities in the Washington Province are expected to begin implementing this Formation Outline.

The next step for Advisory Councils is to compile a list of resources for communities to use. These resources will be posted on our OCDS website (ocdswashprov.org) and in the Clarion as soon as possible.

The Advisory Councils of the Washington Province invite any OCDS community (in or out of our Province) to share with us any formation material that has proven beneficial in formation of your members.

OCDS Formation Outline
Approved by Provincial Council -
August 8, 2005

Initial Inquiry

Community should:

1. Have a **Vocation Brochure** containing:
 - A. Name of contact person
 - B. Outline of Carmel Vocation
 - C. Marian Character of the Order
 - D. History of the Order
 - E. Membership requirements
 - F. Obligations of Members
 1. Attendance at Community Meetings
 2. Half-Hour of Mental Prayer
 3. Divine Office
 4. Daily Mass (when possible)
 5. Daily Devotion to Mary
 6. Participation in Apostolate of the Community
2. Have a **Personal Interview** with the person
3. Invite person to a **restricted visit**

Visitors (Guests)

1. Required to attend several meetings (how many at discretion of Council)
2. Review of requirements for membership (Already known from vocation brochure)
3. Review of Obligations of an OCDS member (Already known from vocation brochure)
 - a. Attendance at monthly meetings
 - b. Half-hour of mental prayer
 - c. Recitation of Divine Office
 - d. Daily Mass when possible
 - e. Daily Devotion to Mary
 - f. Participation in Apostolate of the Community

Aspirancy

(Preparing for reception of Scapular)

Goal: Preparation for receiving the Scapular

Duration: A minimum of 12 months

1. Requirements for entrance into Aspirancy:

- a. Letter of Intent (Why person feels called to Carmel)
 - b. Proper OCDS form
 - c. Current Baptismal certificate (within the last year)
2. Course of Study
 - a. History of the Order
 - b. Overview of Carmelite Spirituality
 - c. Nature of OCDS vocation
 - d. Discussion of Discernment Process
 - e. Rule of St. Albert
 - f. Constitutions and Statutes
 - g. Deepening of Teaching on:
 - i. Mental prayer
 - ii. Divine Office
 - iii. Spiritual Reading (Scripture, Carmelite Authors, etc.)
 - h. Ecclesial Dimension of the Teresian Carmel

Temporary Promise

(Preparation for Temporary Promise)

Goal: Deepening the life of prayer and

preparation for making Temporary Promise

Duration: A minimum of 2 years. This

period can be extended for one year (OCDS Stat #3a).

1. Introduction to the Writings of St. Teresa
 - a. *Way of Perfection* (Study Edition)
 - b. *Life*
2. Introduction to the Writings of St. John of the Cross
 - a. Poetry
 - b. Spiritual Canticle (St. 1-11)
3. Prayer:
 - a. Carmelite approach to prayer
 - b. Methods of prayer:
 - i. Carmelite Method (Traditional Carmelite Method)
 - ii. Methods of other religious Orders, etc.
 - iii.. Lectio Divina
4. Additional study of:
 - a. Rule of St. Albert
 - b. Constitutions and Statutes

5. Theology of the Promise
 - a. Evangelical Counsels
 - b. Beatitudes
6. Requirements to make Temporary Promises:
 - a. Interview by Council
 - b. Letter of Intent (Why the person wants to make Temporary Promises)

Final (Definitive) Promise

(Preparation for Final (Definitive Promise)

Goal: Preparation for a life-time commitment to Carmel

Duration: A minimum of 3 years. This period can be extended for three years (Stat. #3b)

1. Course of Studies:
 - a. Works of St. Teresa:
 - i. *Interior Castle*
 - ii. *Foundations*
 - b. Works of St. John of the Cross:
 - i. Four Major Works
 - a. *Spiritual Canticle*
 - b. *Living Flame*
 - c. *Ascent of Mt. Carmel*
 - d. *Dark Night*
 - c. Works of St. Therese:
 - i. *Story of a Soul*
 - ii. *Last Conversations*
 - d. Other Carmelite Saints

2. Prayer – Deeper study of prayer in the Works of Carmelite Saints
3. Review of the Theology of the Promises:
 - a. Evangelical Counsels
 - b. Beatitudes
4. Requirements to make Final (Definitive) Promises:
 - a. Interview with Council
 - b. Letter of Intent (Why the person wants to make Final (Definitive) Promises)

On-Going

(Those who have made Final (Definitive) Promises/Vows)

Goal: To continue and deepen one's Carmelite vocation

Duration: Throughout one's life

1. Course of Study (Carmelite spirituality in depth):
 - a. Teaching of St. Teresa
 - b. Teaching of St. John of the Cross
 - c. Teaching of St. Therese
 - d. Other Saints and Blessed of the Order
 - e. History of the Order
 - f. Christian Doctrine
 - g. Scripture

O.C.D.S. NEWSLETTER

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