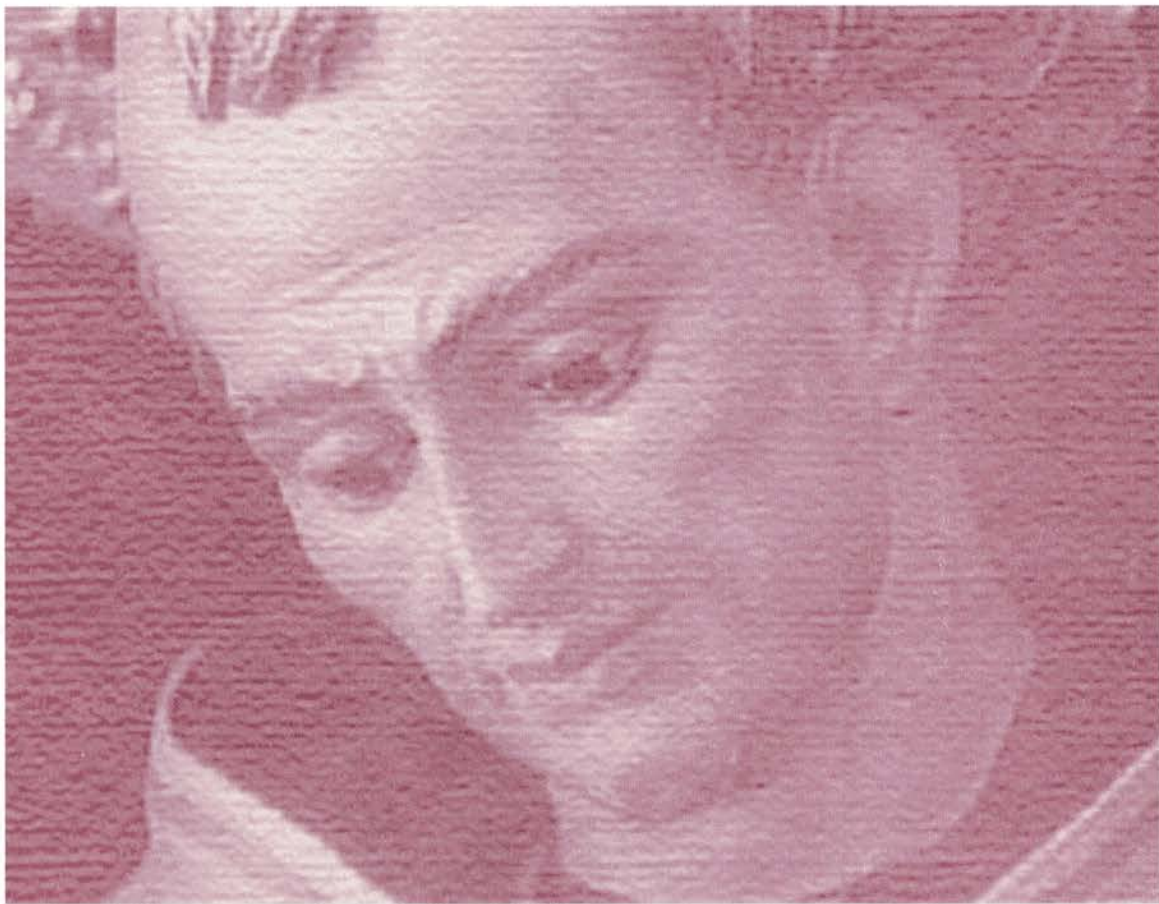


CARMEL CLARION

May - June 2007 Volume XXIII No. 3



*The Spirituality of
St. John of the Cross*

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Discalced Carmelite Secular Order, Washington, D.C.

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St. John of the Cross and the Seasons of Prayer

III: Anointing the Mind

Lain Matthew, OCD

In this third article of a new series exploring the teaching of St John of the Cross on prayer, Lain Matthew, novice master and assistant editor of Mount Carmel, invites us to a place of inner healing and restoration through an encounter with Christ who is the only Word, revealed and received in faith.

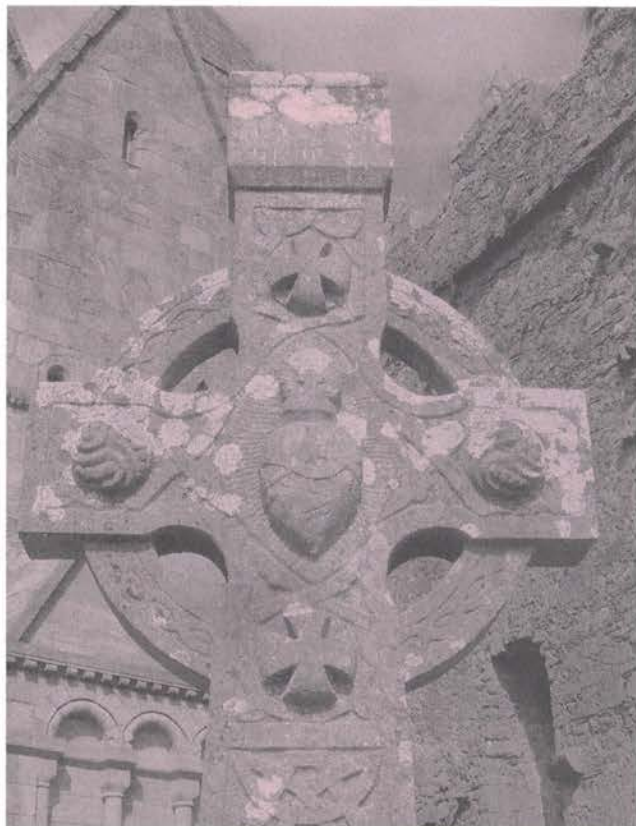
In teaching prayer, John of the Cross has led us to the place of our need, and has shared his wonder at God's gift there: the prayer of need, the prayer of praise.¹ The encounter, God's gift of himself to the human spirit, is a place of healing and restoration. John expresses this in many ways. What follows is an attempt to reach one expression of this healing encounter. It focuses on the second book of the *Ascent of Mount Carmel*. There John invites us: let light bathe your mind.

Beyond Maintenance

The *Ascent of Mount Carmel* is methodical; deliberately repetitive. It is like Ravel's *Bolero*, throbbing on till its rhythm gets inside us and we cannot but consent to its rightness. Book One says loudly: we need to be set free. Books Two and Three set out the path to freedom. They are a kind of surgery of the spirit, opening up the inner self in order to anoint it.

To help the diagnosis, John looks at the self as three powers: understanding, memory, and will. Not three 'things', like three bodily organs, but the whole person understanding and knowing, conscious and recalling, loving and choosing.² Static as it may seem, John's analysis deserves a hearing, because it lets him offer genuinely good news. Through it he proposes nothing less than a transformation of the self. He digs down and cracks open the soil so that the water can really seep in, not just run off the surface. He analyses the inner self because the self is to be healed.

What we have to do then, is to lead the three powers of the soul (understanding, memory and will) into this spiritual night, in and through which union with God can take place.... We shall go on to look at how the understanding has to be completed in the darkness of faith; the memory, in



the emptiness of hope; and how the will, too, is to be made whole when she is stripped of every craving, carrying nothing in her journey to God.³

Faith making the mind complete; hope restoring the memory; love making the will, the heart, whole. John is responding here to a gospel call: *metanoia*, conversion, a refashioning of the *nous*. Let your spirit be overturned. Change your way of thinking. Allow an alternative light to anoint your mind.

In *Ascent*, John painstakingly confronts the mind's resistance and opens it to that other light. This sense of prayer as accepting a healing light is what we want to get hold of in these pages.⁴



The Human Mind: A Place of Welcome

Faith, hope and love 'walk as one' (2A 24.8). What John says of faith, then, can cover the whole human response to God. And among John's subdivisions, it is faith and the understanding that receive the most incisive treatment in the books of the *Ascent*.

Faith has a beautiful spaciousness to it. It is like sunlight blessing a spring day. The mind has a tender receptivity to it, like eyes opening to the light. For all its sturdiness, what John is driving home in *Ascent* serves a prayer that is childlike and surprised.

In our technocratic age, the mind might appear more like the great achiever; that by which man unlocks and controls the cosmos. Knowledge is power, a key to dominance. The mind makes man king and lets him ravage the earth.

John's view of mind, *entendimiento*, is different. The mind is indeed an agent of knowledge. (John's expertise in philosophy, verse, and the realities of water transportation prove his readiness to crack a problem by hard work.) The mind does, then, achieve and attain. But for John, the mind's deepest characteristic is its ability to receive, to welcome, to let in.⁵ Like receptive paper welcoming print, the mind is the person capable of being formed, shaped, attuned to what is seen.

The eye is vulnerable; it can smart if unprotected. George Herbert in his poem *Virtue* catches this beautifully: 'Sweet rose, whose hue, angry and brave, bids the rash gazer wipe his eye...' Beauty does not simply sit there; it radiates. It pumps out light. Make sure you really want to look at it, because if you cast your eye at it unguarded, its flare will be too much for you!

The soul's eyes are the mind (2A 23.2). Understanding is seeing. To understand is indeed to work, to examine; but it is, still more, to receive a light.

Understanding is hearing. The mind is me, open to the word; most itself when it is able to listen. Listening, we attain to what is deepest. Ancient Heraclitus spoke of contemplation as 'listening to the essence of things'⁶. The mind's health depends, not on how many ideas it has acquired, but on how free it is to hear.

How free am I to hear what you are saying? How free am I to hear what you are not saying? How willing is my mind to let itself be bathed in another's light? To grow in understanding, the person must do that difficult thing: 'retain a mind bigger than its own ideas.'⁷

If the mind is more deeply receiver than achiever, the key question is: What have I been receiving? To what am I giving authority over my mind? What issues have I let print themselves upon me? What worries or goals am I allowing to shape me?

As John leads us forward in the *Ascent of Mount Carmel*, this is his continual question: what, who, is shaping your mind? Who has authority over it?

And his proposal for healing is this: let your mind be shaped in faith. Set up in your mind the candle of faith (2A 16.15). Let God's word print itself upon you. Let the gospel light anoint your mind (2A 3.3).

How Far Does Your Welcome Go?

When John speaks of faith, two questions arise. One is the content of faith: what light must anoint us? We shall come to that. The other is about our openness to that light. How deeply are we receiving? Faith operates at our place of deepest welcome. Throughout *2 Ascent* John is saying, don't close down too early.

Though wonder takes place in a moment, it dislikes rush. In a world in search of hard evidence, rapid sensations and super-heroes, it is hard to welcome a gentler light. John's call for detachment is meant to retrain our powers of seeing and hearing. He opposes what weighs us down (*embarazar*), what impedes (*impedir*), what overfeeds (*cebar*) (2A 16.6; 15.3). He warns us off the fast-food which makes manna hard to taste (1A 5.3). What opposes the mind's receptivity is not endeavor or inventiveness. What opposes it is self: the dominance of my own criteria as I look out on the world. My craving to be acknowledged, recognized, approved, central — this crosses my eyes and tunnels my vision. Ingrown love fogs out the mind and the sun cannot get through:

The mind is not able to let God's wisdom enlighten it, just as the sun's light cannot get through on a miserable day; nor can the will embrace God in itself in pure love, as a mirror which is misted over cannot reflect clearly the person's face; still less can the memory, which our confusing cravings have clouded over, receive serenely the form of God's image... (1A 8.2).

What John seeks to do in *2 Ascent* is take us further: you are worth more than that; you are meant for a love greater than that. Not this, not that, not that: go forward, only, in faith.

This receptive place, where faith is at home, John calls 'spirit'. Spirit is the person at the level of widest welcome. No narrower opening can hold all that faith wants to say. So go beyond the stickiness of sense — reliance on what you can feel or finger over with your thoughts — and open to the spaciousness of spirit —

where you can receive the whole of what is given, without slicing it up as soon as it arrives.

The eyes of the soul must withdraw from all these things that she can get hold of ... and set them on what she does not see, on what sense does not control: set them on spirit ... which is what carries her to union in faith.⁸

So John's word in *2 Ascent* answers the question: how deeply are you willing to receive? How open can you be? Go beyond fluorescent light and fashion, and enter 'the abyss of faith' (2A 18.2): the region of reception, where one looks and sees.

'In Him All Things Hold Together...'

It must be hard for a mind to hold together in darkness and isolation. The mind could succumb. Terry Waite, in his struggle to keep a grip during years of solitary confinement in Beirut, knew he had to do *something*. He kept himself in place by telling over in his mind his life-story.⁹

In the isolation of his Toledo prison, John too was perched on the thin ledge of his own mind. He had to do something. What he did is best expressed in his poetry. In the darkness of his dungeon, John let his mind be painted with light.

Each of the Toledo poems — *Canticle*, *Fountain*, *Romances* — communicates that light. *Canticle* is most colourful, but most elusive. The light-source there is a 'Beloved', central to John's existence but not defined. Nonetheless, the other prison poems give the beloved a name.

'I know well the fountain, rushing and flowing, *though it be night*.' By faith, despite darkness, John knows. Into night, he wills a different horizon: an overflowing source hidden in 'this living bread to give us life'; Christ, present in eucharist and church.

The *Romance* on the Psalm, *By the Rivers of Babylon*, marries John's sorrow to Israel's pain in exile. But whereas the psalmist concludes by calling for his captors' children to be dashed against the rock, John ends by taking refuge in the rock. With God's little ones, he draws near to 'the rock who was Christ'.

The *Romances* on the prologue to the fourth gospel are John's *lectio divina* of salvation history.¹⁰ When the poet was suffering exclusion and repression, his verses balance all history on a mystery of infinite welcome: the love of Father for Son, of Son for Father, love which is Spirit, and which shares joy in creating the world (*Romances* 1-4). Humanity is created for a love unbearably beyond it (5-6) but, made accessible in the coming of the Son in flesh (7). The drama comes home in Mary, at Nazareth and Bethlehem (8-9), as she consents to welcome 'God in the cradle'.

Humanity finds God's joy, the baby cries our tears: an exchange of wedding gifts which gives the church her dignity but seals the child's fate. Amid the festivities, Mary alone seems to grasp the issues. The poem ends with her gazing in wonder — *en pasmo* — at what is taking place. She is taking it in, receiving it, allowing it to shape her spirit. Her posture was a pattern for John himself: letting light from the human Christ paint the walls of his mind.

Jesus, the Light of Faith

Eucharist-Christ, rock-Christ, infant-Christ: when John had to do something to keep his mind together, what he did was rest his eyes on the Son-made-human. The light which must anoint is Christ. Saying this, two points follow. For John, Christ is the place of prayer. Second, Christ alone does not betray the freedom of the listening mind. Only he can fill all of faith's expectancy.

Throughout *2 Ascent* John tries to keep the gates of our minds open. The fashionable and impressive, the lure of insight and experience, all promote themselves and say, You can shut the gates now; I'm inside. John's chapters keep announcing: that is very nice, but it is not enough; keep the gates open.

Open for what? What is enough? The answer comes in *2 Ascent* 22. There the frustrated reader is asking, Why does God give extraordinary experiences at all, if we are not meant to hold them? Indeed, why is the Bible so full of supernatural communications, if we should not seek them now? If you, John, keep saying, 'drop it, and go forward in faith', what is this 'faith' which merits the loss of everything else?

John's answer is, Christ. The Word in flesh; God become human.

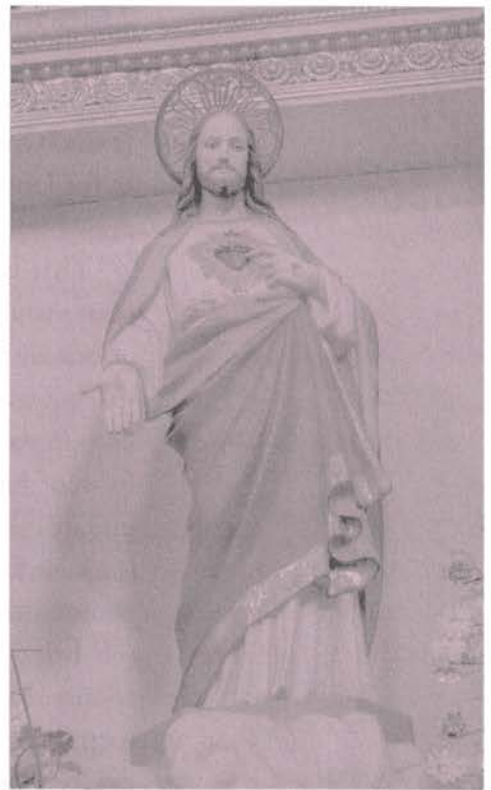
He is all-sufficient and all-accessible. No other light is relevant outside of him. 'In giving us, as he did, his Son, his only Word, he has spoken it *all* to us, once and for all.' (2A 22.3).

God has no other word, not as if God were exhausted, but because Christ is God's entire mind, unceasingly laid bare. 'God is as it were speechless: he has no more to say, because what he once said piecemeal through the prophets, he has now said totally in him, giving us the All, who is his Son.' (2A 22.4).

Christ is sufficient, because he reaches all of us, the whole of us. There is no corner too lost or shadowy for him to find and claim. He comes humanado, 'humaned', 'Christ-man'(2A22.6,7). John's Christ is all God is, in all we are: 'God in the feeding-trough'; 'this great God of ours, humiliated and crucified'.¹¹ His answer meets us even when we are functioning badly and cannot cope. 'If you want me to answer you with some word of comfort, look at my Son, subject to me and subjected out of love for me, and afflicted, and you will see how many words he answers you' (2A 22.6).

Christ is sufficient, because the Word spoken once in flesh is risen and eternally valid. The Father holds him out to us as given. His energy is pressing ceaselessly upon the doors of the soul: 'He is my total message, my answer, my entire vision and revelation. This I have already spoken to you, answered, manifested, revealed, in giving him to you as brother, companion, master, ransom and reward' (2A 22.5).

Keep the mind open, receptive, listening, tuned to faith. Faith alone is wide enough to receive union with God (2A 9.1). Now this faith has a face and name.



'Listen to him, for I now have no more faith to reveal.' (2A 22.5) Only Christ will not short-change the mind's deepest welcome.

Jesus, the Light of Prayer

If, for John, Christ is the experience which never needs renouncing, he is the way of prayer.

That is so from the beginning. Book One of *Ascent* portrays the mesmerising power which our cravings can exercise. Chapter I3 suggests an initial remedy. It calls us bravely to let go of what is too small for our dignity. 'Endeavor to be inclined, not to... but to...' Yet this demanding invitation is rooted in love and presence: 'First of all, keep in yourself a longing to imitate *Christ* in all things, letting your life take on the form of his. To do this, you need to gaze at his life (*considerar*), so as to know how to imitate him and respond in all things as he would...' (IA I3.3).

John favors here the prayer which walks around the gospel, has Jesus as companion, has his life as our living space. 'Get to know him, and you may find yourself living like him.' Get to know him, but as 'brother and companion'; seek him as spouse. Hold and handle the mysteries of Christ, he advises early in the *Canticle*; turn them over in your heart, so that love might lay bare what faith encloses: 'your Bridegroom' (CB I.11). While John speaks of imitation, his longing is for presence. 'Set your eyes only on him, for in him I have said it all to you, revealed it all, and in him you will find more even than you ask for or desire.' (2A 22.5).

If John points us, then, to the gospel word as the place of presence and healing, he is not enclosing us in a narrow space. Rather he is asking us to stand where the Son of God can unleash his light. Faith means to harness the mind's whole receptivity and lay that bare to the impress of Christ.

So as the relationship grows, friendship will involve more of us. What once needed plenty of talk may become total, loving, peaceful and still (2A I4.2). 'It is like someone with their eyes open: just by keeping their eyes open, receptive, light comes to them' (2A I5.2). Contemplation is gospel light, but now unrefracted; the risen Christ coming whole, and making the person whole: '...the soul, now simple and pure, is transformed in wisdom, simple and pure, who is the Son of God' (2A I5.4). Naked truth, white light, is Christ fulfilling his last supper promise: 'I will love... and reveal myself (2A 26.10, quoting Jn I4.21).

John invites us, then, bravely to surrender to an all-embracing presence. In contrast with our insights and inspirations, what 'the Spirit communicates in faith... is as different in quality as purest gold to base metal; and in quantity, as the sea is greater than a drop of water. For in that other way, wisdom concerning one or two or three truths ... is communicated to the soul; but in this way, there is communicated to her all the Wisdom of God in a total way, which is the Son of God, who is communicated to the soul in faith' (2A 29.6).

To repeat the question: What have I been receiving? To what have I given authority over my mind? The gospel does not restrict. Other lights restrict. John asks

us not to fear keeping the gates wide open. Christ will not abuse that trust. Let him anoint your mind.

1. See Autumn 1999 and Spring 2000 issues of *Mount Carmel*
2. See 3A 1.1 which speaks of these three faculties depending on each other.
3. 2A 6.1; *perfeccionar; enterar*.
4. 'Metanoia, which literally means to allow the spirit to be overturned in order to make it turn towards God', John Paul II, *Reconciliatio et Paenitentia* para 26; 'change your way of thinking' is an expression of Raymond Brown's.
5. In line with the cheerful philosophy of the middle ages. Josef Pieper is good on this, in *Leisure, the Basis of Culture*, Fontana 1965.
6. Fragment 112, quoted in Pieper *op.cit.* p.27.
7. Henri de Lubac *The Splendor of the Church*, Ignatius, 1992, p.251.
8. (2A 16.12; see 17.9) John invites a deeper reception of the word in scripture. Receive it not at the level of the *letter* -that is, of sense, surface (*cortezo*), the narrowness of one's own mindset; receive it rather at the level of *spirit*, which is far more 'abundant' (see 2A 19.5). For their part, spiritual directors should draw the person's attention away from any supernatural experiences she might have, encouraging her to stay 'in the freedom and darkness of faith, in which one receives the freedom and abundance of spirit' 2A 19.11.
9. Forward to *Taken on Trust*, Hodder and Stoughton 1993
10. I am regarding all nine of these *Romances* as composed in Toledo, though there is debate about this.
11. *Romances* 9; Letter 25, 6/7/91

In Remembrance

The Community of St. Joseph in Palm Bay, FL lost two members of their community. **Rita Oates, OCDS** - Theresa of the Sorrowful Passion, passed away in April 2005 and was followed by her husband **Ken Oates, OCDS** in May, 2006.

Eileen McGeeney, OCDS, Mary Therese of the Blessed Sacrament began eternal life on February 3, 2007. She was a member of the Our Lady of Mt. Carmel and St. Teresa of Avila Community in Des Plaines, IL.

Irene Burdge, OCDS, began eternal life February 26, 2007. She was a member of the Chapter of Our Lady of Mt. Carmel and St. Therese of the Child Jesus Community in Barrington, RI.

Maria Milagros (Mila) Rowencak, OCDS, of the Most Sacred Heart of Jesus, Full of Divine Mercy, began eternal life on March 14, 2007. She was a member of the St. Joseph's Community in Washington, DC.

Rita Connors, OCDS, Mary of the Sacred Heart, began eternal life on April 28, 2007. She was a member of the Our Lady of Mt. Carmel Community in Washington, DC.

John Mikelonis, OCDS, a member of the St. John of the Cross Fraternity in Ann Arbor, MI, began eternal life in April of this year.

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In his Apostolic Letter NOVO MILLENNIO INEUNTE, Pope John Paul II writes on prayer, 'How can we forget here, among the many shining examples, the teaching of St. John of the Cross and St. Teresa of Avila?' Further on in this document he writes of another Carmelite Saint, 'Love is truly the heart of the Church, as was well understood by St. Therese of Lisieux, whom I proclaimed a Doctor of the Church precisely because she is an expert in the scienta amoris: "I understand that the Church had a Heart, and that this Heart was aflame with Love. I understood that Love alone stirred the members of the Church to act...I understood that Love encompasses all vocations, that Love was everything." (Nos. 33 and 42)



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Did the spirituality of his last retreat: "To Give Back a Hundredfold" which discussed the Holy Spirit, priests devotion to Mary, solitude, silence, prayer, the cross, and hope, provide the strength Pere Jacques needed to forfeit his life to save three Jewish children and nurse the sick?

Elizabeth of the Trinity and Silence - Fr. Kieran Kavanaugh, O.C.D. \$8.95 - CD-193

When did her Carmelite vocation of silence evolve into her heavenly mission "to draw souls by helping them to go out of themselves to cling to God by a wholly simple and loving movement, and to keep them in this great silence within that will allow God to communicate Himself to them and transform them into Himself"?

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Dark Night and the Suffering of Love

Kathleen A. Flynn, OCDS

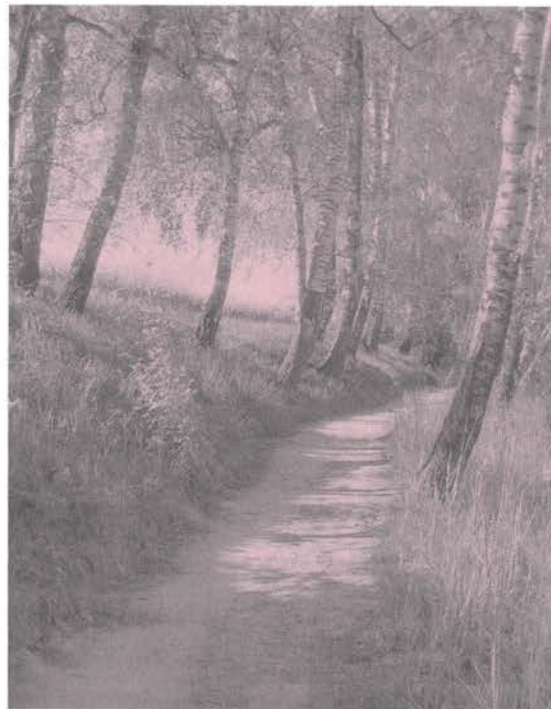
St. John of the Cross writes extensively of the “dark night” experience in his works. It is his way of describing the experience of persons on the spiritual journey who have gone past the initial or beginning stages of prayer and their relationship with God. When people are just starting to pray and seek God, there are often many consolations and pleasant or delightful feelings in prayer. The Lord is encouraging them in their seeking of him and helping them to develop a little strength and fidelity in their prayer life. Gradually though, as the person grows in his prayer and love of God, the Lord begins to wean them of these consolations and comforting feelings. As Scripture states and St. John reiterates and expands on, it is time for this child to be removed from the breast and learn to walk and eat solid food.

According to St. John of the Cross, in order to reach union with God, we must let go of everything that is not God; we must be purified of our inordinate attachments and desires. In removing us from the breast milk of consolations and satisfying feelings in prayer, the Lord is beginning to lead us on this road of purification.

At first, the consolations become less frequent and sweet, but reading and meditating on Scripture and the events in Christ’s life are still the usual way we grow in our love and knowledge or understanding of God. Here we are actively working with our minds and imagination to grow closer to God. God is also present and working at this time, leading us, granting us insights, etc., but we are doing most of the work. We are not yet ready or prepared for God to grant us greater gifts; we would not be able to bear them. God deals with us where and as we are at any particular time, he does not give steak to an infant, because he knows the child could not handle it, he does not have the ability to take it in and digest it. It is the same with us, he does not give us more than we can handle, although later in the spiritual journey it indeed may seem as if he has exceeded our abilities to cope with his “gifts.”

John, in his writings, breaks down the dark night experience into two (or four) parts. There are the active nights, which include the active night of the senses and the active night of the spirit, and there are the passive nights, which also include sense and spirit.

In the active night of the senses, the person is learning to mortify his appetites and not put his own sensory gratification in the activities of life ahead of God. In



the *Night*, John of the Cross writes, "persons who refuse to go out at night in search for the Beloved and to divest and mortify their will, but rather seek the Beloved in their own bed and comfort, as did the bride [Sg. 3:1], will not succeed in finding him" (NI,24,3). Our natural tendency is to do whatever gives us pleasure and we think that that will bring us fulfillment in life. Jesus, however, teaches that we must love God above all things, and that the way of the cross, self-denial, will lead us to fulfillment. In the *Ascent*, John states, "I have said that Christ is the way and that this way is a death to our natural selves in the sensory and spiritual parts of the soul" (A2,7,9). Jesus death was "the most extreme abandonment, sensitively, that he had suffered in his life. And by it he accomplished the most marvelous work of his whole life he brought about the reconciliation and union of the human race with God through grace" (A2,7,11). John desires that spiritual persons "realize that their union with God and the greatness of the work they accomplish will be measured by their annihilation of themselves for God in the sensory and spiritual parts of their souls. When they are reduced to nothing, the highest degree of humility, the spiritual union between their souls and God will be an accomplished fact" (A2,7,11).

Needless to say, this path to union with God is not an easy one, one reason it is called a dark night.

The dark night, as difficult as it may sound above, is not in essence a negative thing. It is brought about when God begins to take a more active role in our prayer and we take a lesser role (contemplation). "For contemplation is nothing else than a secret and peaceful and loving inflow of God, which, if not hampered, fires the soul in the spirit of love" (NI,10,6). When contemplation begins, we lose our ability to meditate discursively as we did previously. When this happens, we "must be content simply with a loving and peaceful attentiveness to God" (NI,10,4).

This transition to contemplation is often perceived as a distressing and negative thing although it is positive, as now God is pouring his blessings directly into the soul without the soul's own efforts. It is very important that persons on this road are aware of this transition, how it manifests itself, and the reality of the hidden gifts it contains. John describes three signs that confirm that a person is entering this dark night of the senses.

The first sign is that "these souls do not get satisfaction or consolation from the things of God" and "they do not get any from creatures either." The second sign is that although the person experiences this dryness and distaste for the things of God, and may feel "it is not serving God but turning back," the "memory ordinarily turns to God solicitously and with painful care." Although the soul seemingly gets nothing out of prayer, it is concerned about staying on the right path, it doesn't want to "screw up" and get lost or go the wrong way, away from God. "The third sign for the discernment of this purgation of the senses is the powerlessness, in spite of one's efforts, to meditate and make use of the imagination, the interior sense, as was one's previous custom" (NI,9,1-9). This inability to meditate may

occur suddenly and permanently, or for some may come and go initially. It may cause great anxiety because the person experiencing this feels that she can no longer pray and so doesn't know what to do. Since the soul cannot meditate, she feels as if she is doing nothing, and can make no connection with God. In reality, the soul is receiving greater, loftier communications of love from God, but she cannot, at this time, perceive them because God is now communicating to her spirit and bypassing her senses, leaving them very dry.

If a person knows about this transition and its characteristics, she can more easily "trust in God who does not fail those who seek him with a simple and righteous heart" (IN,10,3). For when this inability to meditate first occurs, the person does not have any "method of prayer" to replace the meditation. She does not know what to do during her prayer time, and must gradually learn what it means to sit with a peaceful and loving attentiveness to God. John states that there is a certain "spiritual savor and delight" that the soul may experience during contemplation once its spirit has been strengthened and become more alert. He writes that since this is a novel experience and the soul's "spiritual palate is neither purged nor accommodated for so subtle a taste, it is unable to experience the spiritual savor and good until gradually prepared by means of this dark and obscure night" (IN,9,4).

I think that in our American society of often instant gratification, it is important to emphasize that this spiritual savor is subtle and occurs only gradually. I think it takes a significant amount of time to develop the "antennae" to be able to perceive this spiritual savor. I don't think it occurs overnight, and I think also that its subtlety should be emphasized. Persons experiencing this spiritual savor may not be sure that they are indeed experiencing it, preferring rather to wait and see if something different manifests itself in the future. They may wonder if the subtle experience they think may be present is really just of their own making. I think also that as the person progresses on the journey and their "antennae" become gradually more sensitive, that the spiritual savor becomes proportionately more obscure. By this I mean that the spiritual savor always remains subtle, it does not grow more tangible as a person progresses, but rather the person may be aware of it more often. I don't think that it is ever something that a person can figuratively grasp or hold onto, it is forever beyond our grasp and understanding, another reason why this road of contemplation is called a dark night.

The most well-known aspect of the dark night experience is that it is often painful, not because God wishes to cause us pain, he desires only to bless us and draw us to himself, but because two contraries cannot coexist in the same space. So when God gifts us with contemplation, the inflowing of his love into our souls, those things within us that are contrary to this love must be subdued or expelled. Sinful inclinations or habitual desires, inordinate attachments and human weaknesses all must be submitted to God and brought under the reign of the Spirit. We must let go of all that we may gain all. This process of purification begins with our senses and pro-

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gresses to our spirit. God, in his love, cleanses us of all that separates us from him. In the active nights of sense and spirit, we are consciously trying to deny ourselves and our own desires and sinful habits. When we progress to the passive nights, God continues the process, doing for us what we cannot do ourselves. This passive process of purification occurs both interiorly and exteriorly in life events. This action of God can take many forms, and is unique for each individual. What is common in this experience is that we seem to lose control of our lives. Things or people on which we depended, and without which we thought we could not live, are taken away. We are “forced” to let go of everything not only external things, but internal as well, such as our understanding of God and of our lives. John says that “it is fitting that this darkness last as long as is necessary for the expulsion and annihilation of the intellect’s habitual way of understanding,” so that “divine light and illumination” may “take its place” (2N,9,3). St. John describes other afflictions that trouble the soul in this night. He states, “God it is who is working now in the soul, and for this reason the soul can do nothing. Consequently, these persons can neither pray vocally nor be attentive to spiritual matters, nor still less attend to temporal affairs and business. Furthermore, they frequently experience such absorption and profound forgetfulness in the memory that long periods pass without their knowing what they did or thought about, and they know not what they are doing or about to do, nor can they concentrate on the task at hand, even though they desire to” (2N,8,1). In my own experience, if I am understanding correctly, this has been a definite affliction, which has progressed to an almost intolerable stage. I remember in the earlier stages of the journey, feeling like I couldn’t think like I should be able to. It seemed like I had to

think/function using the periphery of my mind. It was upsetting, but I didn't know what to do about it, so I decided I'd just have to leave it in God's hands. I could get along fairly well working around this "block," this "thing" that wouldn't let me think in the way that I desired. This feeling of not being able to think or concentrate remained for years, but I'm not sure if it was there all the time. In the last few years, along with greater interior struggles in general (interior struggles related to exterior events), this inability to concentrate has gotten worse. At some times it is more pronounced than at others. At work, sometimes I function fairly well and at other times it is a struggle to do what I have to, and I feel/know I do not do it well, but I can do no better. I often think that this problem would be better if I were working in the area that holds my heart, that is the Church, but I don't really know that this is true. Sometimes I get carried away and worry that maybe I have a brain tumor or something, but I don't really think this seriously. I have found that at times the spontaneous thought "I love you, Lord" has come into my mind when I am in the midst of doing something at work. I can only hope and pray that this is the Lord's doing and that he will not let harm come to anyone because of this seemingly unavoidable distraction or inability to concentrate on the task at hand, because I seem unable to do anything about it. This is extremely distressing, and makes me feel like I need to leave the job that I am in, but don't know where to go where it would be better, the Church being the only place where I think it might be better.

John's words regarding this inability to concentrate (quoted above), gave me some encouragement, though the afflictive nature of the problem remains. I pray something happens to relieve the problem, at least partially, soon, because I don't know how much longer I can stand feeling totally incompetent and a burden at work.

St. John of the Cross uses the analogy of the effect of fire on a log of wood to describe the inflowing of purgative and loving knowledge, the divine light, that comes from God. He states, "the soul is purged and prepared for union with the divine light just as the wood is prepared for transformation into the fire. Fire, when applied to wood, first dehumidifies it, dispelling all moisture and making it give off any water it contains. Then it gradually turns the wood black, makes it dark and ugly, and even causes it to emit a bad odor. By drying out the wood, the fire brings to light and expels all those ugly and dark accidents that are contrary to fire. Finally, by heating and enkindling it from without, the fire transforms the wood into itself and makes it as beautiful as it is itself" (N2,10,1). "Without this purification it [the soul] cannot receive the divine light, sweetness, and delight of wisdom, just as the log of wood until prepared cannot be transformed by the fire that is applied to it. And this is why the soul suffers so intensely" (N2,10,4). "There is nothing in contemplation or the divine inflow that of itself can give pain; contemplation rather bestows sweetness and delight. The cause for not experiencing these agreeable effects is the soul's weakness and imperfection at the time, its inadequate preparation, and the qualities it possesses that are contrary to this

light”(N2,9,II). Once the soul is purified of all these things, it comes to the sweet delight of union with God, the summit of the mount.

For St. John of the Cross, the dark night is the purgative aspect of the general, loving knowledge that God infuses in the soul in contemplation. It is born of love, and so is a very positive thing, but one that causes pain until all those things contrary to God are purged from the soul. As we are purged, we grow in our love of God. Since God is beyond our comprehension, our experience of this inflow is obscure or dark, even after the purification process has been completed. It is a journey that we make without being able to see ahead, made in faith, as the poem *The Dark Night* states, “with no other light or guide than the one that burned in my heart” (N,Prol,St. 3). Because we walk in this darkness, with our natural operations suspended, guided only by God’s Spirit within, we walk safely and securely, if only we persevere to the end, trusting not in ourselves, but only in God and in his love for us.

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Elizabeth of the Trinity: A Life of Love

Conrad De Meester, OCD

Part II

Part I of this article appeared in the March/April 2007 issue of the *Clarion*

Only Him

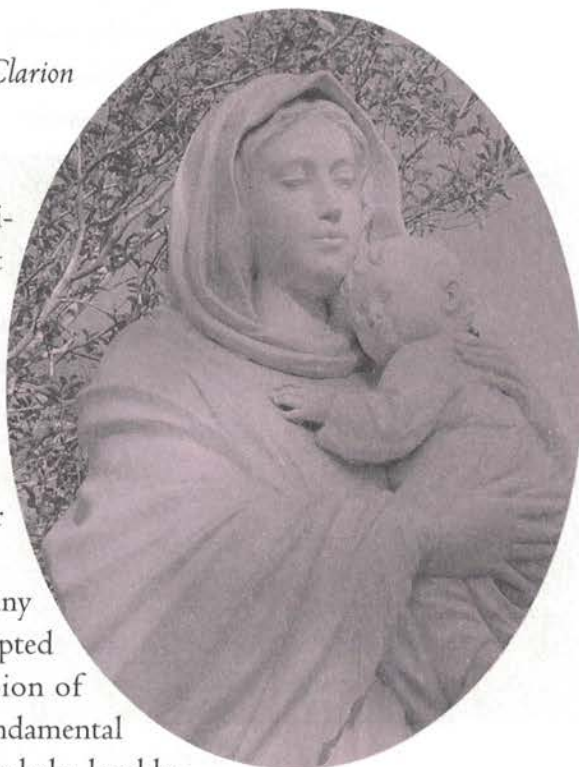
So here was Elizabeth of the Trinity at the Carmel of Dijon. Her first four months were dazzling! There she was at last in the temple of the Lord, after waiting for such a long time and making so many sacrifices: Everything is delightful in Carmel . . . Everywhere there is only Him. We live Him, breathe Him' (L 89); 'what a beautiful horizon... It is the Infinite' (L 109). Prayer, silence, presence of God, community, and all the sacrifices offered to Jesus for his church: that was her life! She felt in the right place.

Elizabeth adapted to her new religious family without any apparent difficulty. Throughout her life, she had met, and adapted to, so many people. For a long time, she had been a champion of fraternal charity. In the testimonies of her sisters, the same fundamental characteristics recur again and again: joy, simplicity, readiness to help, lovable-ness and recollection. For a long time the lava had no longer been flowing outside the volcano . . .

But her heart flowed, and it communicated itself to everything she did. One sister said: "She would fill you with joy just the way she would hand you a letter. She could delight you without speaking long sentences. Everyone said the same. She had a need to give pleasure to others. She gave a thousand times each single time. For her, nothing was banal. She put something great into everything. And that is why she gave so much." After four very happy months of her postulancy, the novitiate began. On Sunday, December 8, 1901, on the feast of the Immaculate Conception, Elizabeth received the religious habit.

A Hard Novitiate

A surprise! The thirteen months of her novitiate would constitute a difficult period for Sr. Elizabeth. To leave everything in order to choose Jesus above everything; she had wanted that intensely and she continued to want it with her whole being. The fact remains that even our young *saint* had to become a saintly *nun* . . . Mademoiselle Catez had become very poor. Nothing remained to her of her life



that had been so varied, or of the comfortable atmosphere of a bourgeois household. In addition, she had left behind an excellent friend to whom, at any given moment, she had been able to confide her feelings: her piano. She had left it with joy, but she had also left behind a language that was so familiar to her musical soul. For the first time, she was experiencing a long winter in a house that was extremely spartan and at that time unheated except for the recreation room at the two daily times of relaxation.

Saying goodbye may have marked her more than she realized. And she knew that two hundred yards from her cell, her inconsolable mother was still weeping over the departure of her daughter. In her whole life, Elizabeth had only been separated from her once, for a matter of a few



days from this mother whom she loved deeply and who loved her deeply in return. Now the umbilical cord was cut forever. Later, Elizabeth would write to her: "My dear little Mamma . . . [God] has given [my heart] such a great power to love, and at times it has bled in thinking about you" (L 178).

The young and ardent Carmelite wanted especially to do everything perfectly, including the smallest details; to observe rigorously the least little prescriptions which were very numerous in those days, very detailed. And a new religious could easily overlook a detail.

So then she would question herself. Am I doing well? Am I fervent enough? Attentive enough? This was especially the case during the many vocal prayers and the long offices, for Elizabeth was more accustomed to a silent and very simple prayer. Is the Lord happy? Am I a true Carmelite? How could I do better?

The Fertile Dark Soil

During her novitiate, Elizabeth would often find herself disoriented. The young girl who, a short time earlier, had still been circulating freely in the world, was now anguished by scruples. And when the life of prayer itself becomes regularly afflicted by darkness 'for we seek God in faith' questions and worries can emerge. Even if Elizabeth was a young saint, she had to "become a nun". Sanctity does not exempt us from adapting or growing and maturing. The soil in which the grain of wheat grows into a new life is dark and cold.

But the dark soil is fertile if the grain of wheat wants to bear fruit. Elizabeth knew it: "In faith and mystery," as she liked to repeat (L 122.124), she remained in contact with the One who gives growth, and there she found renewed strength and motivation. "A Carmelite . . . is a soul who has gazed on the Crucified," she wrote, "who has seen Him offering Himself to His Father as a Victim for souls and, rec-

ollecting herself in this great vision of the charity of Christ, has understood the passionate love of His soul, and has wanted to give herself as He did!" (L 133). On her own initiative, Elizabeth would not turn back for anything in the world. The trial would confirm her in humility and faith. She was living now as she had always wished: "To love Him with all my soul, but with a love that is true, strong and generous!" (L 38). No one other than her two superiors ever knew anything of her difficulties. Elizabeth "remained" in Christ, as Jesus had asked (cf. Jn 15:4): "the life of a Carmelite," she wrote, "is a communion with God from morning to evening, and from evening to morning" (L 123). She was fascinated by Christ: "[He] is so handsome . . . I love Him passionately and in loving Him, I am transformed in Him" (L 130).

"Bride of Christ"

It was during this hard novitiate, and in the context of the future marriage of her sister Guite, that Elizabeth put down on paper a meditation on what it meant for her to become, through her imminent profession, a bride "bride of Christ" (IN 13). Only Elizabeth Catez could have written such a piece! However, it remained unknown for a long time and it was only in 1978, when I was preparing the critical edition of her complete works, that I had the joy of discovering it.

It is not possible to quote it here in full. But here are some extracts: "*To be a bride of Christ!* . . . [That is] the expression of a whole mystery of likeness and union... A "bride", all that this name suggests of love given and received! of intimacy, of fidelity, of absolute devotion! . . . To be a bride is to be surrendered as He surrendered Himself . . . It is a heart to heart for a whole life . . . It is to live with . . . always with . . . it is to have eyes only for him, your thoughts obsessed by Him, your heart completely taken, completely invaded, as if [you have gone] out of yourself and passed into Him, your soul full of his soul, full of his prayer, your whole being captivated and given . . . It is, by gazing on him always, to catch the slightest sign and the least desire; it is to enter into all his joys, to share all his sorrows. It is to be fruitful, a coredeemress, to bring forth souls to grace".

The Mystery of her Name

Christ leads us to the Father in the Holy Spirit. When Elizabeth, still a young laywoman, had learnt what her name would be in Carmel, "Elizabeth of the Trinity", she would have preferred to be called "Elizabeth of Jesus". But she soon understood "that this name indicates a particular vocation . . . I so love this mystery of the Holy Trinity, it is an abyss in which I lose myself!" And already she was living in this abyss: "It is there, right in the depths, in the Heaven of my soul, that I love to find Him since He never leaves me" (L 62). After her entrance into Carmel, when celebrating for the first time there the feast of the Trinity, she wrote that evening to her sister: "Oh yes, my Guite, this feast of the Three is really my own, for me there is no other like it. It was really nice in Carmel, for it is a feast of silence and ado-

ration: I had never understood so well the Mystery and the whole vocation in my name" (L 113).

Already Elizabeth was living her devotion to Christ in a Trinitarian perspective that she understood clearly. And Elizabeth expressed that, too, in her meditation "To be a *bride of Christ*": 'to be taken as a bride, a mystical bride, is to have ravished his Heart, to the point that, forgetting all distance, the Word pours himself into the soul as in the bosom of the Father with the same ecstasy of infinite love! It is the Father, the Word and the Spirit invading the soul, deifying it, consuming it in the One through love.'

Apostle for the Church

There is not room to develop here Elizabeth's desire to "remain" always in union with God, present in "the Heaven of our soul" (L 210). So here are just a few words which she addressed to Young seminarian friends of hers. To Henri Beaubis: "God bends over us with all His charity, day and night, wanting to communicate with us, to infuse us with His divine life, so as to make us deified beings who radiate Him everywhere. Oh, how powerful over souls is the apostle who remains always at the Spring of living waters; then he can overflow without his soul ever becoming empty, since he lives in communion with the Infinite! . . . Let us be wholly His...let us be flooded with His divine essence, that He may be the Life of our life, the Soul of our soul, and we may

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consciously remain night and day under His divine action” (L 124). And to Andre Cheignard: “My soul loves to unite with yours in one single prayer for the Church, for the diocese. Since Our Lord dwells in our souls, His prayer belongs to us, and I wish to live in communion with it unceasingly, keeping myself like a little vase at the Source, at the Fountain of life, so that later I can communicate it to souls by letting its floods of infinite charity overflow” (L 191).

That was Elizabeth’s primary dream for being an apostle: to be so united to Jesus that his prayer in her would pour itself out over the world, like a torrent that flows towards the valley. For Elizabeth had always lived for the Church, had always prayed for the earthly and eternal happiness of everyone. She quite simply espoused the prayer of Christ in her: “in me I have the prayer / Of Jesus Christ, the divine adorer. / It carries me off to souls and to the Father, / Since that is its double movement” (P 88). Throughout the song of praise which Elizabeth would address to the Trinity, prayer for the Church always takes the second voice, accompanying everything.

‘I feel Him so alive in my soul. I have only to recollect myself to find Him within me, and that is my whole happiness. He has placed in my heart a thirst for the infinite and such a great need for love that He alone can satisfy it’

In the Ocean

On January 11, 1903, in the darkness of faith but also in the whole determination of love, Elizabeth made her religious vows which at that time were for life. She was twenty-two and a half.

A marvel! After her hard, dark novitiate ‘but one that was so generous and faithful’ complete peace returned to her, for good. She was back on the ocean of God and even when the sky was sometimes stormy and overcast, she was now to sail right to heaven! We note her words to Canon Angles, who had always been her great confidant: ‘I feel Him so alive in my soul. I have only to recollect myself to find Him within me, and that is my whole happiness. He has placed in my heart a thirst for the infinite and such a great need for love that He alone can satisfy it’ (L 169); “It is so good to give when one loves, and I love Him so much, this God who is jealous of having me all for Himself. I feel so much love over my soul, it is like an Ocean I immerse and lose myself in: it is my vision on earth while waiting for the face-to-face vision in light. He is in me, I am in Him. I have only to love Him, to let myself be loved, all the time, through all things: to wake in Love, to move in Love, to sleep in Love, my soul in His Soul, my heart in His Heart, my eyes in His eyes, so that through His contact He may purify me, free me from my misery. If you knew how it fills me. I would love to tell you about it as I used to at Saint-Hilaire, then to bathe in the Blood of the Lamb” (L 177).

The Reality of Powerlessness

This letter, I feel, is especially worth quoting because it speaks of Elizabeth’s life of love but also ends with the confession of her “misery”. The more holy someone is,

The Prophetic Dimension of Our Carmelite Rule

In the year 2007, Carmelites will celebrate the eight-hundredth anniversary of their origins in the Holy Land and their Rule of St. Albert. The order began in the thirteenth century when a small group of inhabitants of the Latin Crusader Kingdom of Jerusalem began living as hermits on Mount Carmel near present day Haifa. Although we have no detailed documentation as to the precise motives that drew these men to a life of prayer and community on Mount Carmel, we believe it was principally due to their longing to follow Jesus Christ in the spirit of the Old Testament prophet Elijah, and a desire to take up an inner, spiritual warfare in order to promote God's kingdom. Our conference will celebrate this early history of the Carmelite order, endeavoring to show its relevance for life today in the United States.



KEVIN G. CULLIGAN, O.C.D.

Keynote Address

Fr. Culligan will insist that the prophetic call of the Carmelite Rule today includes, in addition to prayer and interior combat with evil, following Jesus Christ's way of peacemaking. This includes confronting America's disordered attachment to military power that diminishes available resources for humanitarian development, promoting the Catholic Church's teaching on peace and justice, and calling people to moral and spiritual renewal.

General Session Presenters:

Andrew J. Bacevich, Ph.D.
Elizabeth Fitzpatrick, O.Carm.
John F. Haught, Ph.D.
Craig Morrison, O.Carm.
Vilma Seelaus, O.C.D.
John Sullivan, O.C.D.

Workshop Presenters:

Michael H. Crosby, OFM Cap.
Peter Hinde, O.Carm.
Edward McCormack, Ph.D.

An Evening of Musical Reflection:

Claire Sokol, O.C.D.
Clorinda Stockalper, O.C.D.
Mary Margaret Yascolt, O.C.D.

Conference Registration:

A form to register for this conference is available on our website: www.carmeliteinstitute.org. Click on *Conferences* and then click on *Upcoming Conferences* to download the registration form.

Flight Information:

American Airlines is offering a 5% discount on the lowest published fare, if you indicate that you are attending the Carmelite Institute Conference. Call AA meeting service desk at 1-800-433-1790 to arrange for the discount.

Hotel Reservations:

The conference will be held at the Crowne Plaza at the Crossings in Warwick, Rhode Island. Conference rate for rooms is \$119.00 plus a 13% tax per night. Rooms are double occupancy. To receive this discounted rate, indicate that you are attending the Carmelite Institute Conference.

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The hotel is 4 miles from the T.H. Green Airport and there is a complimentary shuttle to the hotel.



I Have Been Most Zealous for The Lord, the God of Hosts. 1 Kings 19:10

the better one is able to glimpse the beauty of God and also the abyss of one's wretchedness which is invited to lose itself in the abyss of divine mercy. In the light of God, the saint can see the tiniest speck of dust. It was no different for Elizabeth, especially as she was reading a mystical genius like John of the Cross and, even more, the "magnificent epistles" of St. Paul. On January 25, 1904 (cf. L 191), she would quote for the first time his phrase "praise of glory" (Eph 1:12) which would soon become her "new name" (Rv 2:17).

And this powerlessness of the soul is also reflected in the famous prayer *O my God, Trinity whom I adore* (IN 15), which Elizabeth would write on November 21, 1904, at the age of twenty-four; it would be discovered among her papers only after her death. First of all, Elizabeth here describes her ideal: to offer her soul to the Holy Trinity of Love as its "resting place". And with what surrender: "May I never leave You there alone but be wholly present, my faith wholly vigilant, wholly adoring, and wholly surrendered to Your creative Action." Through her faithful union and unceasing listening, she wishes to be for her "beloved Christ, crucified by love" "a bride for [His] Heart" and never to "withdraw from [His] radiance".

But! There is a large "but" . . . Even an Elizabeth of the Trinity had to admit: "But I feel my weakness . . ." However, as a Christian full of trust, she knew straightaway how to resolve the cause of the conflict between the ideal and the reality of her powerlessness, by turning immediately to Christ the Savior: "and I ask You to clothe me with Yourself . . . to overwhelm me, to possess me, to substitute Yourself for me that my life may be but a radiance of Your Life."

The Burning Bush

As a consequence, Elizabeth offers herself without reserve to the "consuming Fire" of the "Spirit of Love" who dwells in our hearts: "come upon me," she begs him. These words, "come upon me", are written within quotation marks: Elizabeth, then, was aware of quoting some source, in this case referring to the Virgin Mary to whom it was said: "The Holy Spirit will come upon you" (Lk 1:35). The Prayer does not mention the name of Mary, but its fundamental movement is completely Marian. Following the example of Mary, Elizabeth offers herself to the Spirit, so that there may take place "in [her] soul a kind of incarnation of the Word". In a mystical way, Jesus will be able to take life fully in her: "that I may be another humanity for Him in which He can renew His whole Mystery." All this has the aim of giving joy to the Father who will recognize in Elizabeth his own Son, the "Beloved in whom You are well pleased" (cf. Mt 17:5).

Drawing to the close of her Prayer, Elizabeth now condenses her whole movement of self-offering to the "Consuming Fire", to her "Three", by saying and this is truly the summit and ultimate goal of her prayer which is a true offering of herself: "I surrender myself to You as Your prey." Prey — not to be torn apart as if by an animal, but a prey of the flames of the "consuming Fire"

of the "Spirit of Love". Just as the burning bush was not destroyed by the fire, but was ablaze without being consumed (cf. Ex 3:2), in the same way Elizabeth would not be destroyed: on the contrary, this Fire of the Spirit would release in her the deep divine identity that was hers, by completely transforming her into Christ, by effecting in her soul "a kind of incarnation of the Word: that I may be another humanity for Him in which He can renew His whole Mystery." He would live in her "as Adorer, as Restorer, as Savior".

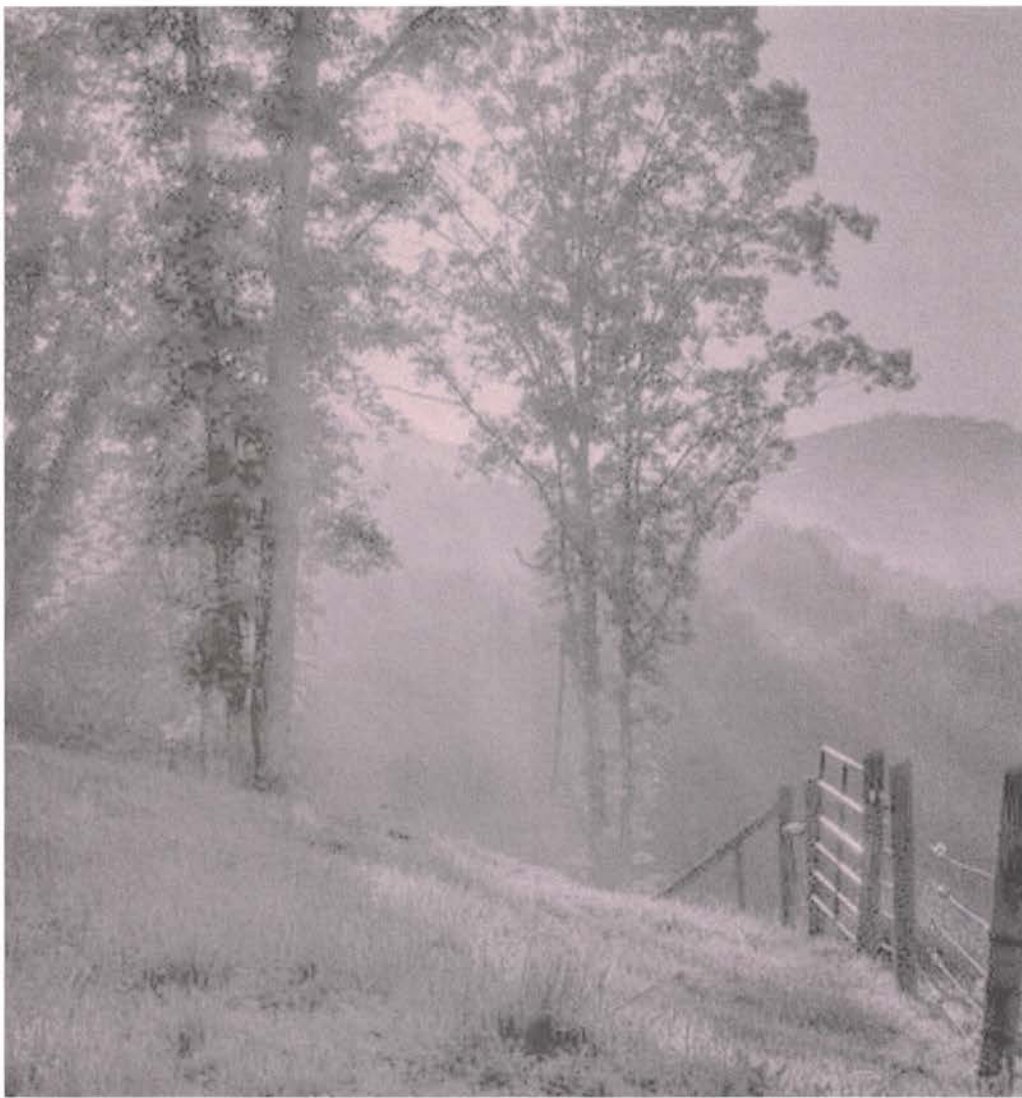
Was this the *last* prayer of Elizabeth? No. Her final prayer was not written with ink but with her life. In the *Prayer to the Trinity*, Elizabeth had asked to be totally transformed into *Christ*. In the two years that were still to come, when an incurable illness would lead her through the dark vale of physical suffering, she would no longer ask to be transformed into Christ, but to be "transformed into Jesus *Crucified*" (L 324) before being united in heaven to the *glorious* Christ and singing forever the glory of the Trinity in the fullness of Light.

God's Invisible Sunlight

Just before Easter 1906, Elizabeth became bedridden. Many people implored God for a miraculous cure. The true miracle but not an astonishing one for those who knew her well was her incredible strength in suffering, her untiring generosity, her faith and her joy. It is impossible to describe in detail here the last months of her life which contain such a wealth of extreme generosity. In the darkness, Elizabeth remained connected to God's invisible sunlight. She could not doubt God: she had had too much experience of his loving presence. She knew that the eternal Trinity, who had loved her for a quarter of a century, would not let go of her in death that soon she would see the Trinity face to face.

In August, the courageous Carmelite again wanted to make her annual retreat as far as that was possible. Her final one. At the request of her prioress, she would note down, each evening of the sixteen days, her personal reflections. Right from the opening words, the accent falls on the oneness of her Lord and on his presence in that deepest, abyss, the center of the soul. "Nescivi." 'I no longer knew anything' except Christ! That her song as a "praise of glory" might be perfect, our musician seeks after 'this beautiful silence within' (LR 26). "A soul that debates with its self, that is taken up with its feelings, and pursues useless thoughts and desires, scatters its forces, for it is not wholly directed toward God. Its lyre does not vibrate in unison and when the Master plays it, He cannot draw from it divine harmonies, for it is still too human and discordant... Instead of persevering in praise through everything in simplicity, it must continually adjust the strings of its instrument which are all a little out of tune" (LR 3).

Elizabeth would emphasize faith in the grace of Christ, but also generosity in carrying one's cross with him. Like a "queen", she says, "[the soul who wants



to serve God day and night] walks the way of Calvary at the right of her crucified, annihilated, humiliated King, yet always so strong, so calm, so full of majesty as He goes to His passion “to make the glory of His grace blaze forth” according to that so strong expression of St. Paul” (LR 13; cf. Eph 1:6). And Elizabeth gazes on Mary, “the great praise of glory of the Holy Trinity”, “so transparent, so luminous” (LR 40): “Oh! How beautiful she is to contemplate during her long martyrdom, so serene, enveloped in a kind of majesty that radiates both strength and gentleness” (LR 41). And Mary, the “Queen of martyrs”, is again there, at the side of Elizabeth who is suffering and dying, “to teach me to suffer as He did” (LR 41).

“I am Going to Light, to Love, to Life . . .”

Elizabeth sent off her final farewell letters, which are so many invitations to live “in the presence of God, of the God who is all Love dwelling in our souls. I confide to you: it is this intimacy with Him within that has been the beautiful

sun illuminating my life, making it already an anticipated Heaven” (L 333). She invited her mother to live ‘in communion’ with this “Being who is Love”: “do as I do, you will see how that transforms everything” (L 327). And this ultimate promise: “I think that in Heaven my mission will be to draw souls by helping them go out of themselves to cling to God by a wholly simple and loving movement, and to keep them in this great silence within that will allow God to communicate Himself to them and transform them into Himself . . . let us live by love so we may die of love and glorify the God Who is all Love” (L 335).

October 30, 1906. Elizabeth no longer resisted . . . She kissed her profession crucifix and said: “We have loved each other so much . . .” The next morning, All Saints Day, she took communion for the last time. Her sisters asked her to say a word in farewell. She said: “In the evening of life love alone remains . . .” In the days that followed, she was lucid but spoke little. Her eyes were almost always closed. The last words she was heard to say were: “I am going to Light, to Love, to Life . . .” Key words of St. John: God is Light, God is Love, God is Life.

On the morning of November 9, 1906, Elizabeth Catez, Sr. Elizabeth of the Trinity, stopped breathing. She could see this God whom she had loved so much. This God who has loved us so much . . .

1. The talk was delivered at the Teresianum in Rome on March 6, 2006 and has been slightly revised for publication in *Mount Carmel*. It is translated here by Joanne Mosley

2. For more on Bl. Elizabeth go to the website of the Carmel of Dijon: <http://www.elizabeth-dijon.org>

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