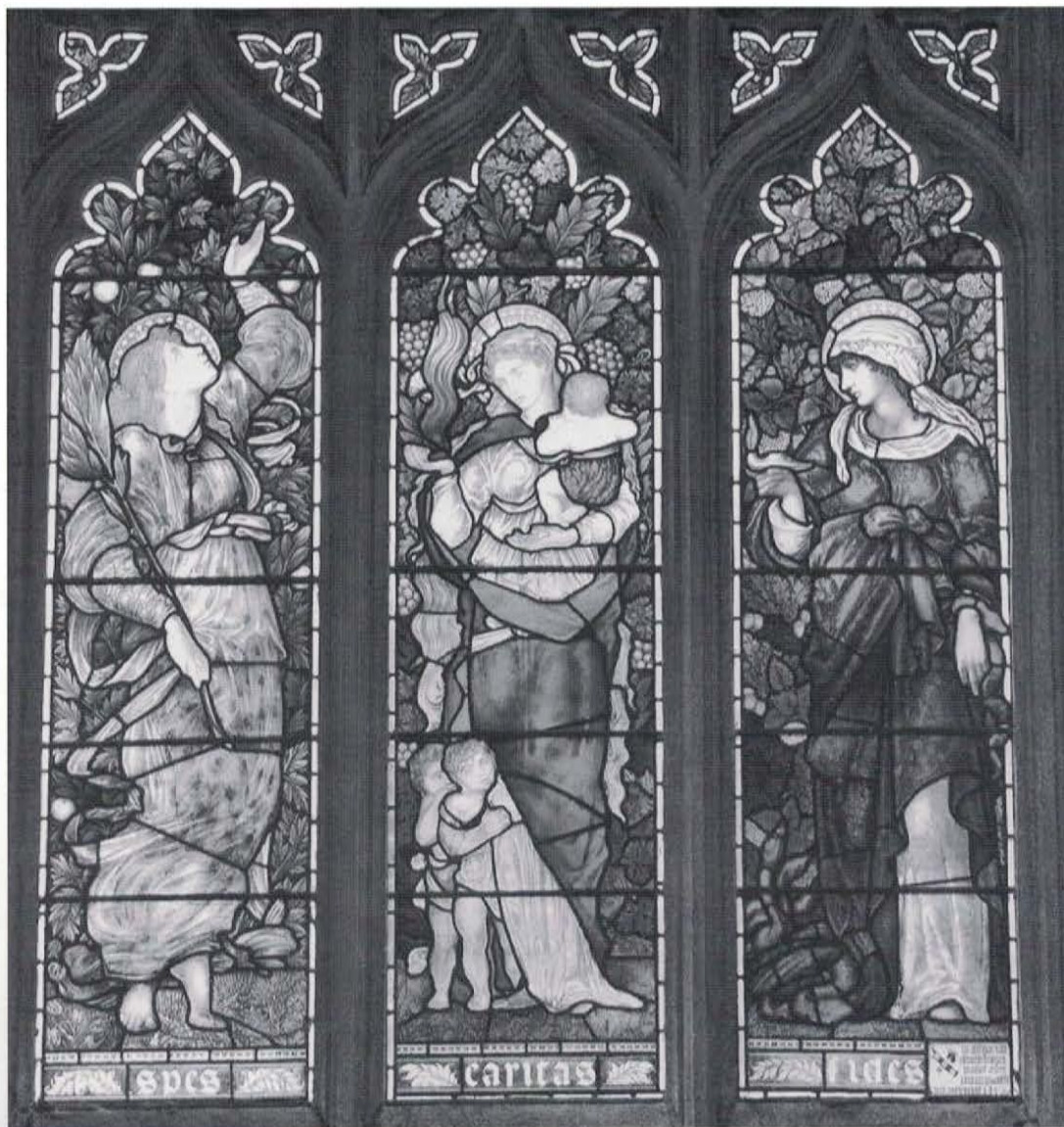


CARMEL CLARION

OCTOBER – DECEMBER 2013 † VOLUME XXIX, NO. 4



THEOLOGICAL VIRTUES OF
Faith, Hope & Love

CARMEL CLARION

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Discalced Carmelite Secular Order, Washington Province

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ABOUT THE COVER:

This stunning 19th century window designed by Edward Burne-Jones and made by William Morris is typically Pre-Raphaelite. The window at Christ Church Cathedral, Oxford, England depicts Faith, Hope & Charity, a group of Christian martyred saints.

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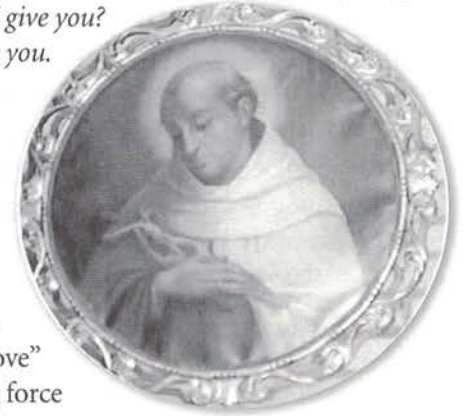
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Editorial

In this fourth 2013 edition of the *Clarion* we present our final articles on the three Theological Virtues of faith, hope and love. Love has been called the queen of the Theological Virtues. St. Paul tells us that faith and hope shall pass away but love will endure forever. Love is the driving force behind both faith and hope. It is a loving faith by which we come to trust completely in God and His revelation. It is hope imbued with love that generates our desire to possess God above all else. Love is the power house that drives our entire relationship with God and His with us. We were created out of love, sustained by His love and eventually saved by His love in the person of His only Son. Christ's love of the Father drove Him to offer Himself for us, even though we were still sinners, as St. Paul reminds us. In the second book of the Ascent, chapter 22, in the dialog between God and someone seeking a sign, St. John of the Cross has God saying, in effect, *What more can I give you? I have given you all things in my Son. I have nothing more to give you.* Today, the Catechism of the Catholic Church provides us with specific teachings on Charity as they should be integrated into our Christian and Carmelite Life.

In order to illustrate the theological virtue of love in more practical ways, articles about St. Thérèse of Lisieux and Bl. Elizabeth of the Trinity show its operation and effect on their spiritual lives and messages to us. Conrad De Meester, O.C.D.'s book *With Empty Hands*, Chapter 5 entitled "My Vocation is Love" shows how Thérèse came to understand that love is the driving force of the Church and all its members. She became convinced that love was her vocation and source of her "little way." Bl. Elizabeth's special grace, Eugene McCaffrey, O.C.D. says in his book *Let Yourself Be Loved*, "seems to be an awareness of the indwelling of the Trinity in her own heart and in the hearts of all the baptized." God's Love is relational; this is how Jesus in the Gospels' revealed Himself, the Father and the Holy Spirit, who would come to live in our hearts. Both Thérèse and Elizabeth left us their teachings on how their love was focused only on God.



To bring our awareness of how important the Theological Virtues are in our life in Carmel, we have gathered the paragraphs from our OCDS Constitutions that reference "faith, hope, charity/love". They are the bedrock upon which our entire Christian and Carmelite life rest. It is also very important that the content of the footnoted text be studied at the same time because it provides us with a more in-depth understanding of the expectations of our vocation. We hope that having these all in one place will help in your reflection as you strive to live out the Carmelite Promise in your daily activities.

More than 500 martyrs from the Spanish Civil War were beautified. Eleven were Carmelites, and three had spent time in the USA. We hope you will take a few minutes to review the biographies and keep them in your prayers. They gave their lives and their deaths for the Faith, surrendering all in the hope and love of God.

Pope Francis appointed a new Bishop of Marquette, MI. Father John Doeffler attended school in Washington DC, often visited the Carmelite Monastery, and made his Definitive Promise as an OCDS in 1992. Upon returning to Wisconsin, he often spent time on retreat at Holy Hill.

Fr. Regis, O.C.D.

My Vocation is Love

By Conrad de Meester, O.C.D.

Thérèse did not follow her little way and entrust herself to God's mercy for her own sake. She had been living for two months wrapped in the bleakest darkness when Marie de Gonzague asked her to pray and to make personal sacrifices for a second 'brother-priest', Adolphe Roulland, who was about to depart for China as a missionary.

Thérèse had once formally expressed a wish to go to the Carmelite mission in Hanoi, Indo-China, so that later in the autumn of that same year her request was considered seriously, but only briefly, for it was not meant to be.

During this period her missionary ambitions were at their peak. For the sake of Jesus she must have wanted to be a missionary all over the world and from the beginning of time. Obviously these desires were impossible to fulfill. Nevertheless, they eventually blended harmoniously in her vocation to be 'the love in the heart of the Church'.

Thérèse explained all this in a long letter to her sister Marie (Sister Marie of the Sacred Heart), which became known as the B manuscript of her autobiography. This letter has stood the test of time as a priceless spiritual document. It is now acknowledged today as the 'charter' of her teaching on the concept and practice of spiritual childhood.



A Long Letter

But first, a word about the origin and the format of this letter-manuscript. In the middle of a conversation with Thérèse one day, her sister Marie had asked her to write out her 'little doctrine' (SOS 189). Without further ado, Thérèse set to work during her private (and last) retreat, beginning on 8 September, 1896, the sixth anniversary of her religious profession. First, she took two sheets of grid paper, folded them in two and proceeded to fill them completely. These eight pages form the bulk of what in time became known as MS B, or the B manuscript. Then she took another sheet of paper, and folded it too, intending to use it as a fly-leaf for the eight pages already covered in writing. However, she decided to fill in this extra sheet as well, so that what constitutes the second part in the printed version was really written first, and the first part was written second. In any case, these ten pages both summarize, and illuminate, those that were still to follow.

Meanwhile, Thérèse slipped her written work under Marie's door. Fortunately for us, the essential points of Thérèse's 'argumentation' escaped her sister's understanding. Marie could only wonder at Thérèse's impetuous desires and asked for a further explanation. The answer was not long in coming. In Letter 197, written on 17 September, Thérèse made a fresh attempt to pinpoint the essence of her 'little doctrine'. This letter now constitutes the third section of MS B. It is therefore in the foregoing order that I shall try to explain the salient points of these pages, which are certainly among the most sublime spiritual writings of all time.



The Path of Love

Thérèse began by relating the encouraging dream she had had on 10 May 1896 (SOS 190). In her sleep she had seen the Venerable Anne of Jesus, St Teresa's right hand, who had brought the reforms of the Foundress to France and to the Netherlands. Striking up a conversation with the Venerable Anne, Thérèse asked her whether she would be going to heaven soon, and then (for the second question was as profoundly rooted in her subconscious as the first) she added: Tell me, is God not asking of me something more than my poor little actions and desires? Is he pleased with me?

The answer to both questions was positive, and Thérèse woke up filled with joy. She would always think of this dream as a direct encouragement from the Lord in the middle of her bleak period of trial of faith, and also as a confirmation of the rightness of her 'way'. In fact, her little way is well summarized in these words: to do what we can with the 'poor little actions' that are in our power, and then to go on 'desiring', trusting always that the Lord will be satisfied with our feeble efforts and will give us at last what we cannot acquire ourselves. The mere telling of this dream constitutes a beautiful 'prelude' to Thérèse's 'little doctrine'.

I shall try first to analyze the expression 'poor little actions'. For Thérèse, these epithets are not charming diminutives full of air, devoid of any real meaning. Far from it. She believes in what she says, and is deeply convinced of her poverty and of her limitations. It is in that perspective that we must interpret the frequent use of the word 'little' in this manuscript. Littleness is the pure vital atmosphere in which Thérèse moves and breathes. But it conceals virtues of greater nobility. Littleness here signifies profound humility and self-forgetfulness, truth and openness to God's grace: in short, easier access for the great God in whom she places all her hope.

As for little souls, surely Jesus in his Sermon on the Mount declares the poor, simple and lowly in spirit to be blessed? Thérèse does not hesitate to side resolutely with them. She considers the lowly as the privileged class among the friends of Jesus, and fundamentally the only class he loves with spontaneity. For if we do not become as little children, who are the lowliest of all, we shall have no



share in the kingdom of heaven, as he clearly says in Matt. 18: 3. Thérèse tries to avoid every semblance of pride, and that is why she likes to invoke her 'infidelities', her 'weaknesses' and her 'faults'.

It is striking how she underlined the expression 'little souls' every time she repeated it and no fewer than seven times in that famous Letter 197 to her sister Marie. She knows that they are 'legion' (SOS 200). She feels at home in their company, and it is for them that her 'little doctrine' is intended. In reality, of course, Thérèse describes the path that all humans must follow without exception. That this littleness in no way contradicts greatness or even magnanimity is abundantly evident from

the 'immense desires' that she then explains (SOS 191-2). With the deepening of her love for Jesus and of her faith in God's mercy, her apostolic fervor has expanded to become universal. As a result, her impetuous aspirations will turn into a 'veritable martyrdom' for her, and the first-fruits of the martyrdom of love which she had implored in her *Offering to Love* earlier in June.

At first, her great torment was that her numerous, even contradictory, desires apparently could not be unified or harmonized. Not a single one could be fully realized in her hidden vocation as a Carmelite. Thérèse wanted to give of herself in an unlimited fashion in a very limited lifestyle. Hers were 'hopes that bordered on the infinite' and were 'greater than the universe'; hopes that spoke of 'madness' and 'extravagances'. No one on his or her own could implement this whole range of desires that were as vast as the world itself.



St. Therese is the second from the left, washing clothes with her sisters.

Not surprisingly, an unbearable tension was produced between the dream and its practical limitations. In a very real sense, this was the sublime suffering of a great love.

But then the B manuscript relates how Thérèse, on a summer's day in the same year, was meditating on 1 Cor. 12-13 and searching for an answer to her dilemma. At long last the Holy Spirit granted it to her, and with it, light and peace. She understood how love, which Paul calls the means which exceeds 'the most perfect of gifts', is the driving force of the Church. Just as the vitality of the human body depends on the beating of the heart, so the Mystical Body of Christ, which is the Church, lives on the divine love from which human hearts may

draw strength and sustenance for themselves and for others. Love is the divine gift which animates the world and the sacraments of the Church, and makes its way along well-concealed paths.

I understood that it was Love alone that made the Church's members act, that if Love ever became extinct, apostles would not preach the Gospel and martyrs would not shed their blood. I understood that Love comprised all vocations, that Love was everything, that it embraced all times and places . . . in a word, that it was eternal. Then, in the excess of my delirious joy, I cried out: O Jesus, my Love ... my vocation, at last I have found it, my vocation is Love . . . Yes, I have found my place in the Church and it is you, O my God, who have given me this place; in the heart of the Church, my Mother, I shall be Love. . . . Thus I shall be everything, and thus my dream will be realized. (SOS 194)

Thérèse had not ceased pursuing her first ideal of love as she perceived it. But here it acquires its apostolic dimension. The old ideal is now integrated in a more complete sense. Her understanding of community will transcend all frontiers, and her love of Jesus and his kingdom will reach a depth like the ocean, a vastness equal to its shores, and a fidelity lasting unto death.

But, we are tempted to ask, wasn't Thérèse aiming too high, well beyond her capacity? Surely she was over-extending herself? Even though constantly driven by love, how could she attain such an ideal when she was so little and helpless? The answer, in MS B, is a rallying cry, renewed even more firmly, on behalf of the 'little way' of complete confidence in God, who will lead her to the summit of love. Thérèse's 'secret' strategy (SOS 200) for reaching her goal consisted in remaining radically receptive. In fact, brimming over with hope, Thérèse did not hesitate to renew her offering to the God of mercy:

I am but a child, helpless and weak; nevertheless it is my very weakness which gives me the boldness to offer myself as Victim to your Love, O Jesus!

Thérèse recalls the new ways of salvation opened to us by God through the gift of his Son: the Old Law has been succeeded by Jesus' Law of Love'. The lower Love can stoop, the more it reveals its merciful countenance:

Love has chosen me as a holocaust, weak and imperfect creature that I am. ... This choice, is surely worthy of Love? ... Yes, for in order that Love should be fully satisfied, it needs to stoop down, to stoop down to Nothingness and to transform this Nothingness into FIRE. (SOS 194)

Then, among other things, Thérèse explains how she would show her generous love for Jesus and for the Church. 'Love is proven by its works' (SOS 196), a sound principle of Thérèse's, who was far from preaching laxism here, though she left the last word to the condescending mercy of God. Similarly, she intends to receive all her love from God himself, so that she in turn can translate it into practical evidence of love. This love, though highly radical, can assume a discreet and humble appearance as it manifests itself in the many circumstances and actions of everyday life (SOS 196).

In the allegory of the little bird in the next quotation, Thérèse reveals the depth of her confidence in her weakness and in her trial of faith. Her peace and joy, her resolute abandonment, and the staunchness of her faith are most impressive; but so is her refusal to give in to fear and sadness and to succumb to a feeling of desertion (SOS 197-98). The entire passage is written in the form of a prayer culminating in an extraordinary burst of fervor. Her thinking revolves around the dual axis of mercy and trust:

O Jesus! Let me, in the excess of my extreme gratitude, let me tell you that your love is utter foolishness. ... How can you not expect my heart to throw itself upon you? How could my trust have any bounds? ... I am too little to do big things ... and my particular folly is to hope that your love will accept me as a victim. Some day, my adored Eagle, I know you will come and fetch your little bird and, carrying it off with you to the Fireside of your love, you will plunge it for all eternity into the burning abyss of that Love to which it has offered itself as victim. ... O Jesus,



how I wish I could tell all little souls how ineffable is your condescension. ... I feel, were it not impossible, that if you found a soul weaker, lowlier than mine, it would please you to fill it with still greater favors provided it abandoned itself with complete confidence to your infinite mercy.

The pages that were written second in time but now stand as the first two of MS B shed light on the *goal* that dominated her life – ‘the science of love’ surpassing all riches, ‘the only good that I covet’ – and on the *attitude* required to receive that love:

Jesus takes pleasure in showing me the only pathway that leads to this divine Furnace; that pathway is the abandonment of the small child who falls asleep without fear in the arms of its father.

To support her thesis, Thérèse called upon the two texts from Scripture that had formed the basis for her discovery of the little way.

Her letter to Marie (LT 197) was a fresh attempt to clarify her ideas. Thérèse argued that her ardent desires for martyrdom ‘were nothing’, and had nothing to do with her boundless trust. They could even be ‘spiritual riches that could render one unworthy’ if one took pleasure in them:

I really feel that it is not this at all that pleases God in my little soul; what pleases him is that he sees me loving my littleness and my poverty, the blind hope that I have in his mercy. ... That is my only treasure. ... (LT 197; LC 170)

Not fully satisfied with these words, she explained herself even more forcefully:

Understand that to love Jesus, to be his victim of love, the weaker one is, without desires or virtues, the more suited one is for the workings of this consuming and transforming Love. ... The desire alone to be a victim suffices, but we must consent to remain always poor and without strength, and this is the difficulty. ... (ibid.)



In a supreme effort to condense her thoughts, Thérèse arrived at the following formula, prodigiously simple in conception and utterance: ‘It is trust, and only trust, that must lead us to love.’

As a novice Thérèse had mentioned this road to love in a letter to her cousin, Marie Guérin. The formula was very different then: ‘For me, I know of no other means for arriving at perfection than love’ (LT 109).

At that time Thérèse was burning with an enthusiasm that had not yet been sufficiently tested by life. She firmly believed she would succeed in fulfilling her dream of love through her own personal efforts at generosity.

In spite of these efforts, six years of powerlessness and a surplus of divine inspirations had to pass before she realized that Divine Mercy was the sole cause and effect of any success she might have in achieving her dream. No doubt her experience reflects that of every serious Christian who has set himself or herself a similar goal.

Communicating the Message


During the last year and a half of her life, Thérèse spent much time formulating her doctrine with a view to transmitting it in highly condensed yet simple terms. As a result, her letters contain all kinds of concise definitions and descriptions, which she used to develop her thoughts on holiness. Her views form a coherent whole; indeed, they comprise a little ‘doctrine’ with its own personal stamp: ‘my way’, she says, ‘my manner’. Thérèse was well aware that what she had produced was something out of the ordinary, and that it differed from the prevailing spirituality of her day.

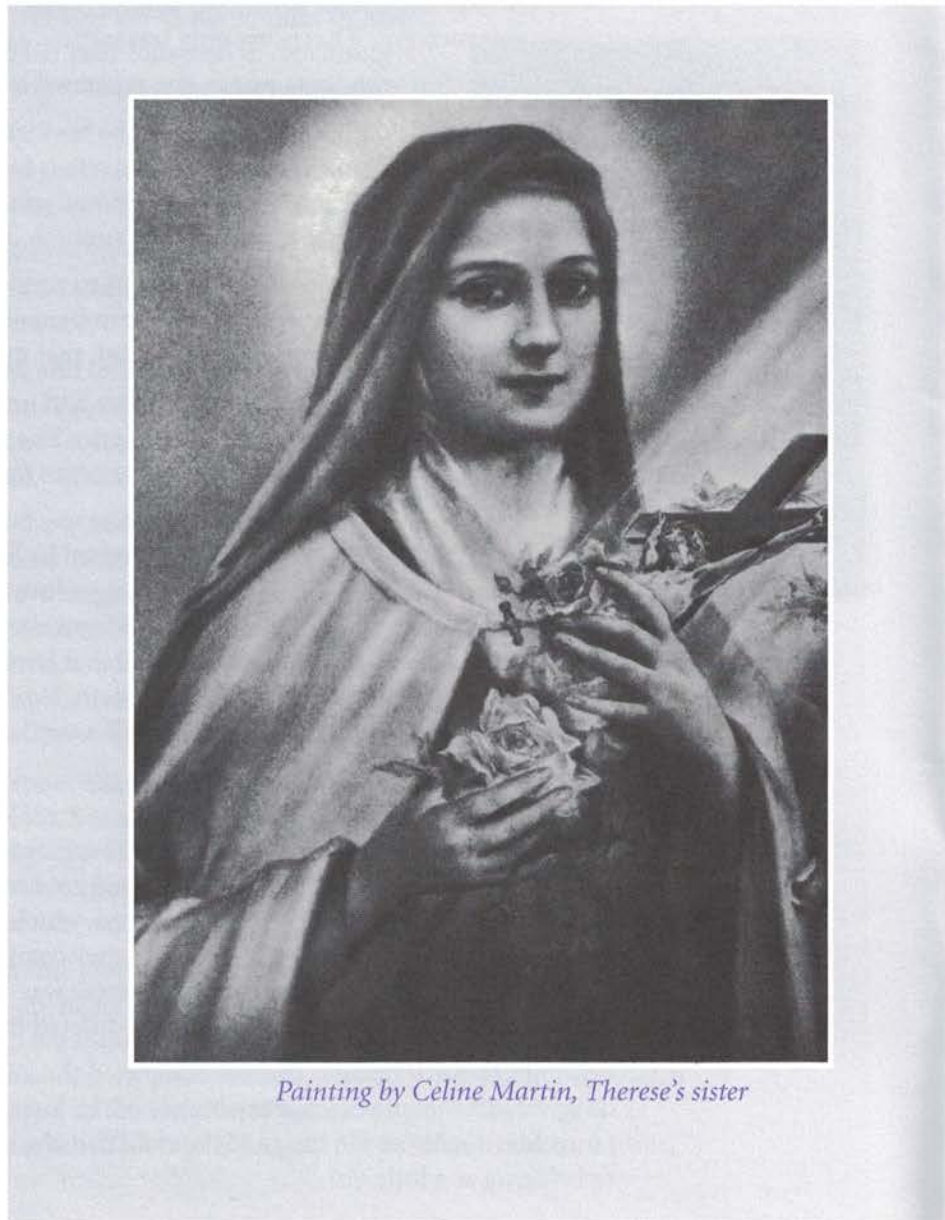
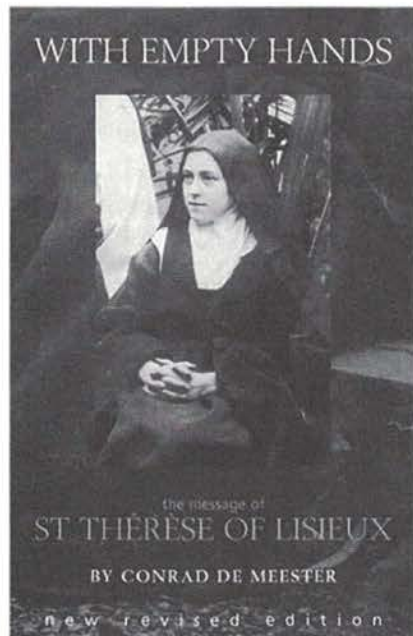
Beginning with Scripture, Thérèse completed the image of God the Father by drawing spontaneously from her own personal experience of the loving and understanding figure of her own father, Louis Martin. As for the image of the *child* that she sketched, that was largely derived from her own upbringing as a little girl.

Nevertheless, this emphasis of Thérèse on the Fatherhood of God must not lead us to infer that her piety was far from *christocentric*. On the contrary, Christ remained her centre: he was her 'spouse', but a spouse with very paternal attributes. Thérèse certainly remained the 'spouse', but a spouse who became increasingly childlike over the years.

Many factors contributed to the clear formulation of her doctrine. In the first place, there is her night of spiritual and (soon after) physical suffering. In this pain, she had to cling to the certainties of her faith and to the intuitions of her trust in God. Moreover, she had to nourish these in prayer and integrate them more consciously into her spirituality. Her life of suffering grounded her well in the doctrine she preached.

Then there was her work as mistress of formation. Since March of 1896 she had been fully responsible for the novices... For the purposes of their spiritual instruction and guidance, therefore, Thérèse willingly shared her own deepest convictions with them and was always in search of symbols, examples, illustrations, and anecdotes to help her convey these to her charges appropriately. She became the first evangelist of her 'little way'.

— *With Empty Hands: The Message of St. Thérèse of Lisieux* (New Revised Edition), "Chapter Five: My Vocation is Love," Conrad de Meester, O.C.D. ICS Publications (D.C.: 2002), pg. 85-93. 



Painting by Celine Martin, Therese's sister

Act of Oblation to Merciful Love

J.M.J.T.

Offering of myself as a Victim of Holocaust to God's Merciful Love

O My God! Most Blessed Trinity, I desire to *Love You* and make You *Loved*, to work for the glory of Holy Church by saving souls on earth and liberating those suffering in purgatory. I desire to accomplish Your will perfectly and to reach the degree of glory You have prepared for me in Your Kingdom. I desire, in a word, to be a saint, but I feel my helplessness and I beg You, O my God! to be Yourself my *Sanctity!*

Since You loved me so much as to give me Your only Son as my Savior and my Spouse, the infinite treasures of His merits are mine. I offer them to You with gladness, begging You to look upon me only in the Face of Jesus and in His heart burning with *Love*.

I offer You, too, all the merits of the saints (in heaven and on earth), their acts of Love, and those of the holy angels. Finally, I offer You, *O Blessed Trinity!* the *Love* and merits of the *Blessed Virgin, my dear Mother*. It is to her I abandon my offering, begging her to present it to You. Her Divine Son, my *Beloved Spouse*, told us in the days of His mortal life: "*Whatsoever you ask the Father in my name he will give it to you!*" I am certain, then, that You will grant my desires; I know, O my God! that *the more You want to give, the more You make us desire*. I feel in my heart immense desires and it is with confidence I ask You to come and take possession of my soul. Ah! I cannot receive Holy Communion as often as I desire, but, Lord, are You not *all-powerful?* Remain in me as in a tabernacle and never separate Yourself from Your little victim.

I want to console You for the ingratitude of the wicked, and I beg of You to take away my freedom to displease You. If through weakness I sometimes fall, may Your *Divine Glance* cleanse my soul immediately, consuming all my imperfections like the fire that transforms everything into itself.

I thank You, O my God! for all the graces You have granted me, especially the grace of making me pass through the crucible of suffering. It is with joy I shall contemplate You on the Last Day carrying the sceptre of Your Cross. Since You deigned to give me a share in this very precious Cross, I hope in heaven to resemble You and to see shining in my glorified body the sacred stigmata of Your Passion.

After earth's Exile, I hope to go and enjoy You in the Fatherland, but I do not want to lay up merits for heaven. I want to work for Your *Love alone* with the one purpose of pleasing You, consoling Your Sacred Heart, and saving souls who will love You eternally.

In the evening of this life, I shall appear before You with empty hands, for I do not ask You, Lord, to count my works. All our justice is stained in Your eyes. I wish, then, to be clothed in Your own *Justice* and to receive from Your *Love* the eternal possession of *Yourself*. I want no other *Throne*, no other *Crown* but *You, my Beloved!*

Time is nothing in Your eyes, and a single day is like a thousand years. You can, then, in one instant prepare me to appear before You.

In order to live in one single act of perfect Love, I OFFER MYSELF AS A VICTIM OF HOLOCAUST TO YOUR MERCIFUL LOVE, asking You to consume me incessantly, allowing the waves of *infinite tenderness* shut up within You to overflow into my soul, and that thus I may become a *martyr* of Your *Love*, O my God!

May this martyrdom, after having prepared me to appear before You, finally cause me to die and may my soul take its flight without any delay into the eternal embrace of *Your Merciful Love*.

I want, O my *Beloved*, at each beat of my heart to renew this offering to You an infinite number of times, until the shadows having disappeared I may be able to tell You of my *Love* in an *Eternal Face to Face!*

Marie, Françoise, Thérèse of the Child Jesus
and the Holy Face, unworthy Carmelite religious.

This 9th day of June,
Feast of the Most Holy Trinity,
In the Year of Grace, 1895.

Firmes y valientes testigos de la Fe BEATIFICACIÓN DEL AÑO DE LA FE

TARRAGONA • Domingo, 13 de octubre de 2013



Beatification of Eleven Discalced Carmelite Martyrs One Ordained in Washington DC, Two Lived in Arizona

More than 500 Spanish Civil War martyrs were moved closer to sainthood during a special beatification Mass in Tarragona, the archdiocese that suffered most under “the Red Terror.”

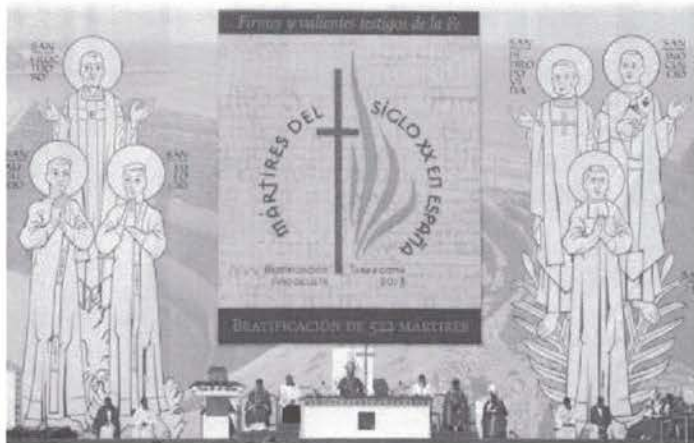
The ceremony was held in Tarragona because nearly 150 people, including Auxiliary Bishop Manuel Borrás Farre, and 66 diocesan priests, were murdered there during the war.



Cardinal Angelo Amato, Prefect of the Congregation for Saints' Causes, stated, “Spain is a land blessed by the blood of martyrs,” given that more than 1,000 Spaniards have been beatified.

Spain was in a state of chaos throughout most of the 1930s, beginning with the exile of King Alfonso XIII in 1931. Anti-Catholic leftists, communists and anarchists were prominent in the government and began a wave of terror by burning churches in Madrid and Andalusia. That was followed by the murders of 37 priests, brothers and seminarians in the small mining town in Asturias in 1934. When nationalist forces tried to seize control of the country the civil war continued until 1939, resulting in the deaths of hundreds of thousands on both sides, including several thousand more members of the clergy.

“This is a very special occasion in the history of the Church in Spain,” said Josep Maria Ibanez, 49, a resident of Sitges. “If you are Catholic, it is important to show your support for the church and for those who were killed for their faith.”



Pope Francis' Televised Message

October 13, 2013



Dear brothers and sisters, greetings.

I would like to express my heartfelt participation in the celebration which is taking place in Tarragona, in the course of which a large number of Pastors, consecrated people and lay members of the faith are being proclaimed Blessed Martyrs.

Who are the martyrs? They are Christians who have been “earned” by Christ, disciples who have learnt well the sense of that “love to the extreme limit” which led Jesus to the Cross. There is no such thing as love in installments, no such thing as portions of love. Total love: and when we love, we love till the end. On the Cross, Jesus felt the weight of death, the weight of sin, but he gave himself over to the Father entirely, and he forgave. He barely spoke, but he gave the gift of life. Christ “beats” us in love; the martyrs imitated him in love until the very end.

The Sainted Fathers say: “Let’s imitate the martyrs!” We must always die a little in order to come out of ourselves, of our selfishness, of our well-being, of our laziness, of our sadnesses, and open up to God, to others, especially those who need it most.

We implore the intercession of the martyrs that we may be concrete Christians, Christians in deeds and not just in words, that we may not be mediocre Christians, Christians painted in a superficial coating of Christianity without substance - they weren’t painted, they were Christians until the end. We ask them for help in keeping our faith firm, that even throughout our difficulties we may nourish hope and foster brotherhood and solidarity.

And I ask you to pray for me. May Jesus bless you and the Sainted Virgin protect you

Please see page 31 for short biographies of OCD Martyrs beatified on October 13, 2013.

The Theological Virtue of Love

Deus caritas est — “God is love” (1 Jn. 4:8)

St. Thérèse, our little Doctor of the Church, shines forth in her vocation as love from the heart of the Church and her place in the womb of Charity. In her we find a faith that moves mountains and a hope that soars freely empty-handed; with the self-forgetfulness of a child who trusts to abandon herself completely to the care and love of a generous and merciful God. Her ‘little way’ of small acts of love and sacrifice speaks the language of the Church on the theological virtue of love, also known as Charity. Who better to enlighten our understanding of “the love of Christ which surpasses knowledge” (Eph. 3:19)? The Catechism provides a nutshell of Charity itself and our call to love as God’s adopted sons and daughters.

The Catechism Of The Catholic Church

Charity

1822 Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God. (1723)

1823 Jesus makes charity the *new commandment* (cf. Jn. 3:34). By loving his own “to the end” (Jn. 13:1), he makes manifest the Father’s love which he receives. By loving one another, the disciples imitate the love of Jesus which they themselves receive. Whence Jesus says: “As the Father has loved me, so have I loved you; abide in my love.” And again: “This is my commandment, that you love one another as I have loved you.” (Jn. 15:9,12) (1970)



1824 Fruit of the Spirit and fullness of the Law, charity keeps the *commandments* of God and his Christ: “Abide in my love. If you keep my commandments, you will abide in my love” (Jn. 15:9-10; cf. Mt. 22:40; Rom. 13:8-10). (735)

1825 Christ died out of love for us, while we were still “enemies” (Rom. 5:10). The Lord asks us to love as he does, even our *enemies*, to make ourselves the neighbor of those farthest away, and to love children and the poor as Christ himself (Cf. Mt. 5:44; Lk. 10:27-37; Mk. 9:37; Mt. 25:40, 45). (604)



Edouard Manet, *The Old Musician*, 1862

The Apostle Paul has given an incomparable depiction of charity: “charity is patient and kind, charity is not jealous or boastful; it is not arrogant or rude. Charity does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Charity bears all things, believes all things, hopes all things, endures all things.” (1 Cor. 13:4-7)

1826 “If I... have not charity,” says the Apostle, “I am nothing.” Whatever my privilege, service, or even virtue, “if I... have not charity, I gain nothing” (1 Cor. 13:1-4). Charity is superior to all the virtues. It is the first of the theological virtues: “So faith, hope, charity abide, these three. But *the greatest of these is charity*” (1 Cor. 13:13).

1827 The practice of all the virtues is animated and inspired by charity, which “binds everything together in perfect harmony” (Col. 3:14); it is the *form of the virtues*; it articulates and orders them among themselves; it is the source and the goal of their Christian practice. Charity upholds and purifies our human ability to love, and raises it to the supernatural perfection of divine love. (815, 826)

1828 The practice of the moral life animated by charity gives to the Christian the spiritual freedom of the children of God. He no longer stands before God as a slave, in servile fear, or as a mercenary looking for wages, but as a son responding to the love of him who “first loved us” (cf. 1Jn. 4:19): (1972)

If we turn away from evil out of fear of punishment, we are in the position of slaves. If we pursue the enticement of wages, ... we resemble mercenaries. Finally if we obey for the sake of the good itself and out of love for him who commands... we are in the position of children. (St. Basil)



1829 The *fruits* of charity are joy, peace, and mercy; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion: (2540)

Love is itself the fulfillment of all our works. There is the goal; that is why we run: we run toward it, and once we reach it, in it we shall find rest. (St. Augustine)

*Taken from The Catechism of the Catholic Church, Revised Edition.

Main Characteristics of Charity

The New Commandment to love God and our neighbor encapsulates the story of Jesus in the Gospels, as well as the story of our hearts' journey to the Source of Love. What follows is more food for meditation on the nature Charity.

(1) Its **origin**, by Divine infusion. “*The love of God is poured forth in our hearts, by the Holy Spirit*” (Rom. 5:5). It is, therefore, distinct from, and superior to, the inborn inclination or the acquired habit of loving God in the natural order. In other words, charity is a gift from God, who is Himself Love and the Giver of all good things.

(2) Its **seat**, in the human will. Although love is at times intensely emotional, and frequently reacts on our sensory faculties, still it properly resides in the rational will, a fact not to be forgotten by those who would make it an impossible virtue or reduce it to simply a feeling.

(3) Its **specific act**, i.e., the love of benevolence and friendship. To love God is to wish Him all honor and glory and every good, and to endeavor, as far as we can, to obtain it for Him. St. John emphasizes the feature of reciprocity which makes love a veritable friendship of man with God. “*Jesus answered him: ‘If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him’*” (Jn. 14:23; 15:14).



Michelangelo, Sistine Chapel, “Creation of Adam”

(4) Its **motive**, i.e., the Divine goodness taken absolutely and as made known to us by faith. It matters not whether that goodness be viewed in one, or several, or all of the Divine attributes. However, in all cases, it must be adhered to, not as a source of help, or reward, or happiness for ourselves, but as a *good in itself infinitely worthy of our love*. In this sense alone is God loved for His own sake.

(5) Its **range**, i.e., both God and others. According to Luke 10:27, “*And he answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.’*”

Love of God

The person’s paramount duty of loving God is tersely expressed in Deut 6:4-5, “*Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord our God with all your heart, and with all your soul, and with all your might*” (cf. Mt 22:37; Luke 10:27). Quite obvious is the imperative character of the words “you shall,” which declares that the precept is not fulfilled by an act of love performed once in a lifetime, or every five years, or on the rather indefinite occasions when justification cannot be otherwise procured.

The violation of the precept is generally negative either indirectly or by omission, i.e., implied in every grievous fault. There are, however, sins directly opposed to the love of God: spiritual sloth, at least when it entails a voluntary loathing of spiritual goods, and the hatred of God, whether it be an abomination of God’s restrictive and punitive laws or an aversion for His Sacred Person.

The qualifications, “*with your whole heart, and with your whole soul, and with your whole mind, and with your whole strength*”, do not mean a maximum of intensity, for intensity of action never falls under a command; still less do they imply the necessity of feeling more sensible love for God than for creatures, because visible creatures, howsoever imperfect, appeal to our sensibility much more than the invisible God. Their true significance is that, both in our mental appreciation and in our voluntary resolve, God should stand above all the rest, not excepting father or mother, son or daughter. “*He who loves father or mother more than me is not worthy of me...*” (Mt 10:37). St. Thomas (II-II.44.5) would

assign a special meaning to each of the four Biblical phrases; others, with more reason, take the whole sentence in its cumulative sense, and see in it the purpose, not only of raising love above the low Materialism of the Sadducees or the formal Ritualism of the Pharisees, but also of declaring that “to love God above all things is to insure the sanctity of our whole life.”

The love of God is even more than a precept binding the human conscience; it is also, as Le Camus observes, “the principle and goal of moral perfection.”

As the principle of *moral perfection* in the supernatural order, with faith as foundation and hope as incentive, the love of God ranks first among the means of salvation styled by theologians necessary. By stating that “*love never ends*” (1 Cor. 13:8), St. Paul clearly intimates that there is no difference of kind, but only of degree, between love here below and glory above; as a consequence Divine love becomes the necessary inception of that God-like life which reaches its fullness in heaven only.

As the goal of *moral perfection*, the love of God is called “*this is the first and greatest commandment*” (Mt 22:38). It stands as an all-important factor in the two main phases of our spiritual life: justification and the acquisition of merits.

The justifying power of love, so well expressed in Luke 7:47, “*I tell you her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little*”, and in 1 Peter 4:8, “*Above all hold unfailing your love for one another, since love covers a multitude of sins*”, has in no way been abolished or reduced by the institution of the Sacraments of Baptism and Penance as



Mary, Mother of God



necessary means of moral rehabilitation; it has only been made to include a willingness to receive these sacraments where and when possible. Love's meritorious power, emphasized by St. Paul, "We know that in everything God works for good with those who love him" (Rom 8.28), covers both the acts elicited or commanded by love. St. Augustine (*De laudibus quartets*) calls love the "life of virtues" (*vita virtutum*); and St. Thomas (II-II, Q. xxiii, a. 8), the "form of virtues" (*forma virtutum*). The meaning is that the other virtues, while possessing a real value of their own, derive a fresh and greater excellence from their union with love, which, reaching out directly to God, ordains all our virtuous actions to Him.

Of course, the meritorious power of love is, like the virtue itself, susceptible of indefinite growth. St. Thomas (II-II, Q. xxiv, 24 a. 4 and 8) mentions three principal stages:


- Freedom from mortal sin by strenuous resistance to temptation.
- Avoidance of deliberate venial sins by the assiduous practice of virtue.
- Union with God through the frequent recurrence of acts of love.

To these, spiritual writers like Alvarez de Paz, St. Teresa of Avila, St. Francis de Sales, add many more degrees, thus anticipating even in this world the "many mansions in the Father's house". The prerogatives of love should not, however, be construed so as to include inadmissibility. The saying of St. John (1 Jn. 3:6), "No one who abides in him [God] sins", means indeed the special permanence of love chiefly in its higher degrees, but it is no absolute guarantee against the possible loss of it; while the infused habit is never diminished by venial sins, a single grievous fault is enough to destroy it and so end man's union and friendship with God.

Love of neighbor

The faithful carrying out of the "new commandment" is called the criterion of true Christian discipleship. "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (Jn. 13:34-35). The commandment to love is the standard by which we shall be judged (Mt 25:34 ff.). It is the best proof that we love God Himself: "Whoever does not do right is not of God, nor he who does not love his brother" (1 Jn. 3:10). Furthermore, it is the fulfillment of the whole law, "For the whole law is fulfilled in one word, 'you shall love your neighbor as yourself'" (Gal 5:14). Viewing the neighbor in God and through God has the same value as the love of God.

The expression "to love the neighbor for the sake of God" means that we rise above the consideration of mere natural solidarity and fellow-feeling to the higher view of our common Divine adoption and heavenly heritage. In that sense only could our brotherly love be brought near to the love which Christ had for us and a kind of moral identity between Christ and the neighbor become intelligible.

From this high motive the universality of fraternal love follows as a necessary consequence. Whosoever sees in others, not the human peculiarities, but the God-given and God-like privileges, can no longer restrict his love to members of the family, or co-religionists, or fellow-citizens, or strangers within the borders (Lev 19:34), but must needs extend it, without distinction of Jew or Gentile (cf. Rom. 10:12), to all the units of the human kind, to social outcasts (Lk. 10:33 ff.), and even to enemies (Mt 5:23 ff.). Very forcible is the lesson wherein Christ compels His hearers to recognize, in the much despised Samaritan, the true type of the neighbor, and truly new is the commandment whereby He urges us to forgive our enemies, to be reconciled with them, to assist and love them. 



* Scripture quotations are taken from the RSV.

In Remembrance



Mary Kay, Faustina Anne of the Divine Mercy, Simmer, OCDS, made Definitive Promise on May 19th 2002 and entered eternal life on October 30, 2013. She is a deceased member of the Our Lady of Mount Carmel Community in Chrystal, MN.

Rita Burgess, OCDS, made Definitive Promise on April 13th 2002 and began eternal life on October 22, 2013. She is a deceased member of the Our Lady of Mt. Carmel & St. Joseph Community in Dauphin, PA.

Dolores Keip, OCDS, made Definitive Promise on May 16th 1995 and began eternal life on September 15, 2013. She is a deceased member of the Saint Joseph Community in Green Bay, WI.

Elizabeth Ward, OCDS, made Definitive Promise on November 21st 1990 and began eternal life on November 1, 2013. She is a deceased member of the Our Lady of Mount Carmel and St. Joseph Community in Kenmore, NY.

Angeline, Jesus of Divine Mercy, Uvanni, OCDS, made Definitive Promise on October 7th 2006 and began eternal life on September 12, 2013. She is a deceased member of the St. Joseph Community in Palm Bay, FL.

René, of Carmel, Humenick, OCDS, made Definitive Promise on January 14th 2001 and began eternal life on April 1, 2013. She is a deceased member of the Our Lady of the Annunciation Community in Virginia Beach, VA.

Northeast Retreat News

April 4 - 6, 2014

District 5: Weekend Retreat on **Edith Stein, St. Teresa Benedicta of the Cross**, given by Dr Dianne Traflet, J.D., S.T.D. at the La Salette Retreat Center, 947 Park Street, Attleboro ,MA.

April 26, 2014

District 3: Day of Recollection at the Good News Center, Utica, NY. Cost: \$30.00 (Bring a bag lunch and drinks will be provided.) Contact: Joyce A. Ponserella, OCDS at secularcarmelit@gmail.com or 518-248-4291.

July 25 - 27, 2014

District 1: Weekend Retreat given by Fr. Paul Fohlin, OCD, on **St. Teresa & Recollection: The Influence of Fray Francisco de Osuna on St. Teresa of Jesus** at the San Alfonso Retreat House in Long Branch, NJ. Contact Donna Marcus, OCDS for further information at donatamarcus@yahoo.com.

Frequently Asked Questions:

What is the 2014 theme for the *Clarion* going to be?

The theme of articles and teachings for formation classes, Community study, and/or Definitive Promise members' ongoing formation will be *Our Vocation in Teresian Carmel*.

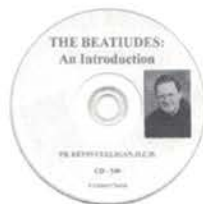
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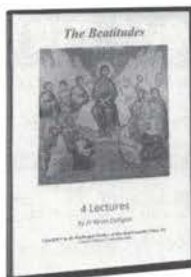


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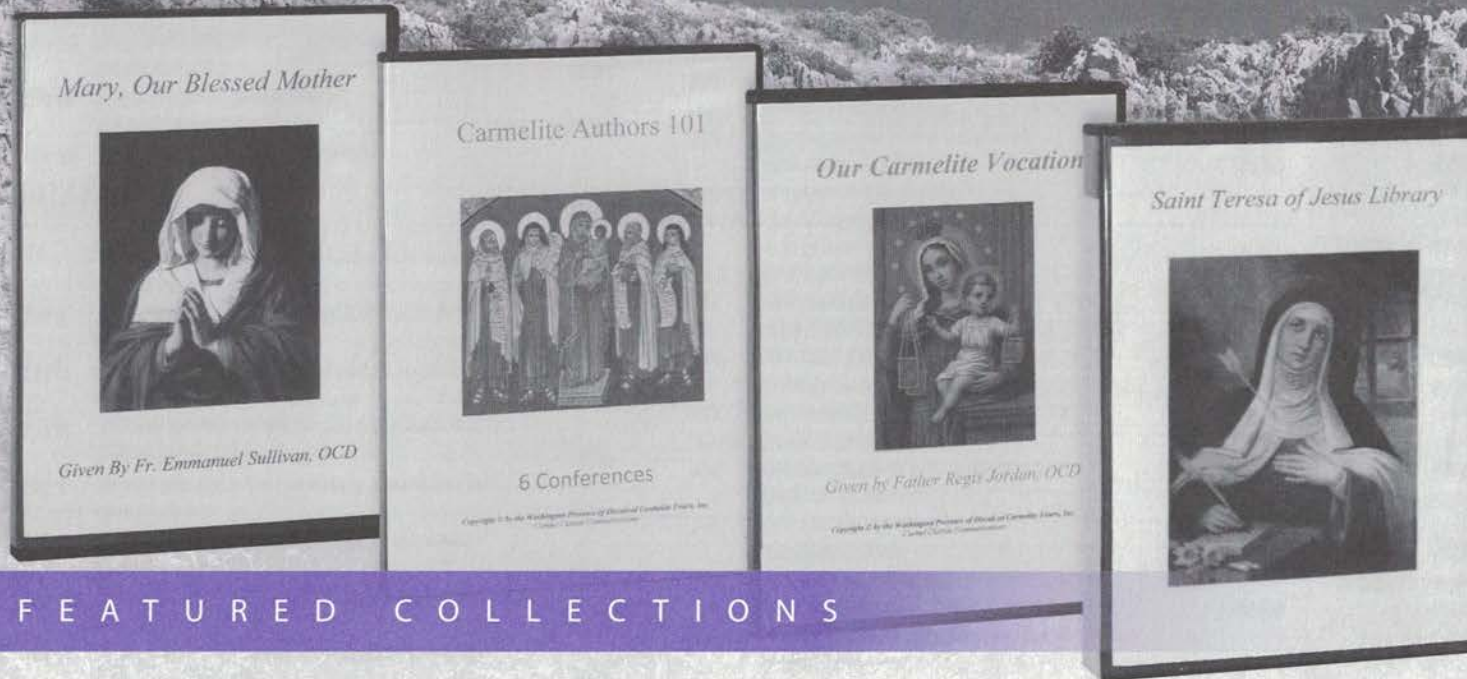
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Let Yourself Be Loved: Elizabeth of the Trinity

By: Eugene McCaffrey, O.C.D.

God is Love

Baptized in Christ

St John of the Cross, we are told, loved to say a votive Mass of the Trinity. One day, when asked why this feast was so special to him, he replied with a gentle smile, 'because the Trinity is the greatest saint in heaven!' Bl. Elizabeth of the Trinity would have been delighted with his response. In fact, she said much the same herself: "this feast of the Three is really my own, for me there is no other like it" (L 113).

Elizabeth's special grace seems to have been an awareness of the indwelling of the Trinity in her own heart and in the hearts of all the baptized. It is central to her teaching and percolates through all her writings. This grace, she understood, is rooted in Christian baptism, by which we each become a temple of the Holy Trinity (L 197). Reflecting on the 'better part' chosen by Mary, the sister of Martha, in Luke's gospel, she wrote to a widow worrying about one of her daughters:

This better part, which seems to be my privilege in...Carmel, is offered by God to every baptized soul. He offers it to you, dear Madame, in the midst of your cares and maternal concerns. Believe that His whole desire is to lead you ever deeper into Himself (L 129).

By baptism we are called to enter into a deep and personal relationship with God: we become beloved daughters and sons of the Father, brothers and sisters 'in Christ', and the dwelling place of the Holy Spirit. To her own married sister Elizabeth wrote:

I have just been reading in Saint Paul some splendid things on the mystery of the divine adoption. Naturally, I thought of you — it would have been quite extraordinary if I hadn't, for you are a mother and know what depths of love God has placed in your heart for your children, so you can grasp the grandeur of this mystery: to be children of God (L 239).

Called by Name

Elizabeth did not speak of the Trinity in a logical or systematic way. She was not a theologian in the strict sense of the word; rather, she was a theologian of experience — a witness to the inner life of the soul. For her, the Trinity was not a dry, dogmatic statement or an abstract truth to be accepted just as an item of faith. It was something to be lived and explored in the context of the 'good news' revealed in the pages of the gospel. Jesus himself never used the word 'Trinity' but spoke of the special love and relationship between the Father and the Son, who together would send the gift of the Spirit into the hearts of all who believe: a life-giving presence of friendship and love.

Before she entered Carmel, Elizabeth wanted to take the name 'Elizabeth of Jesus' but afterwards realized the significance of the name given to her. Have I ever told you my name in Carmel? She wrote to her friend Canon Angles,

To me it seems that this name indicates a special vocation; isn't it a lovely name? I so love this mystery of the Holy Trinity, it is an abyss in which I lose myself! (L 62).



Her name added focus and direction to her life and her prayer:

... my only exercise, she told a friend, is to enter within...to lose myself in Those who are there! (L 179); I am 'Elizabeth of the Trinity', that is, Elizabeth disappearing, losing herself, letting herself be invaded by the Three (L 172).

The Greatness of His Love

For Elizabeth, God was not some lonely celibate dwelling in outer space, an absentee landlord remote from his own creation. Her understanding of God was simple and direct: God is love (1Jn 4:8.16). She quoted these words several times in her writings, sometimes placing them as a motto at the beginning of her letters.

Love, by definition, is relational; it is of the very nature of love to give and to share. This is how God has revealed himself in the Scriptures, especially in the luminous pages of the gospels: a God who so loved the world that he gave his only Son...that we might have eternal life (In 3:16). This is the only God Elizabeth knew: a passionate God, full of life, energy and love, personally and intimately involved in every aspect of our life and destiny.

Elizabeth was strongly drawn to Paul's words describing God as not just loving, but loving to excess (cf. Eph 2:4): there is a phrase from Saint Paul that is like a summary of my life, Elizabeth told her mother, and could be written on every one of its moments: 'Because of His exceeding great love' (cf. L 280). Elizabeth is a witness to the reality of this love; love is our true nature, it alone reveals who we are. We are called to live with God as with a friend, in the fellowship of love — a love that both gives and receives.

My Three, My All

Bl. Elizabeth's prayer, O MY GOD, TRINITY WHOM I ADORE, written on November 21, 1904, contains four paragraphs. The first and last addressed to the Trinity, the second — the longest — addressed to Christ, and the third to the Holy Spirit and the Father. A richness and variety of prayer is contained in each outpouring of the heart: petition, gratitude, surrender, adoration and praise, all overlapping and interlaced, as Elizabeth pleads passionately to be carried still further into the mystery of love.

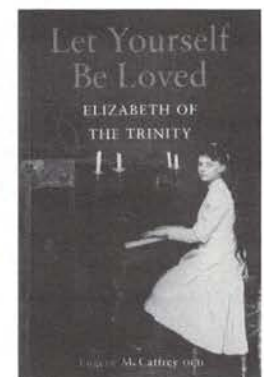
She longs to love Christ — her beloved Star — even unto death, begging him to clothe her with himself, pleading that she may spend her life listening to him and never withdraw from his radiance. In an audacious plea, prompted by the folly of the saints, she begs the Holy Spirit to create in her a kind of incarnation of the Word — that she may be another humanity...in which He can renew His whole Mystery. She entreats Father to bend lovingly over her and to cover her with his shadow, so that he may see in her only the Beloved in whom You are well pleased. Her final plea to the Three, her All, is: Bury Yourself in me that I may bury myself in You until I depart to contemplate in Your light the abyss of Your greatness.

If it is true that prayer reflects who we are, then we are indeed privileged to penetrate, even if just a little, into the heart of Blessed Elizabeth: her Prayer to the Trinity both teaches and inspires us, reminding us of the greatness of our vocation and the everlasting fellowship of love to which we are called.

Eugene McCaffrey, OCD, *Let Yourself be Loved – Elizabeth of the Trinity*, (Oxford England, Teresian Press 2008), 46-52.



In Laudum Gloriam





O My God, Trinity Whom I Adore

Blessed Elizabeth of the Trinity

O my God, Trinity whom I adore, let me entirely forget myself that I may abide in you, still and peaceful as if my soul were already in eternity; let nothing disturb my peace nor separate me from you, O my unchanging God, but that each moment may take me further into the depths of your mystery! Pacify my soul! Make it your heaven, your beloved home and place of your repose; let me never leave you there alone, but may I be ever attentive, ever alert in my faith, ever adoring and all given up to your creative action.

O my beloved Christ, crucified for love, would that I might be for you a spouse of your heart! I would anoint you with glory, I would love you - even unto death! Yet I sense my frailty and ask you to adorn me with yourself; identify my soul with all the movements of your soul, submerge me, overwhelm me, substitute yourself in me that my life may become but a reflection of your life. Come into me as Adorer, Redeemer and Savior. O Eternal Word, Word of my God, would that I might spend my life listening to you, would that I might be fully receptive to learn all from you; in all darkness, all loneliness, all weakness, may I ever keep my eyes fixed on you and abide under your great light; O my Beloved Star, fascinate me so that I may never be able to leave your radiance.

O Consuming Fire, Spirit of Love, descend into my soul and make all in me as an incarnation of the Word, that I may be to him a super-added humanity wherein he renews his mystery; and you O Father, bestow yourself and bend down to your little creature, seeing in her only your beloved Son in whom you are well pleased.

O my Three, my All, my Beatitude, infinite Solitude, Immensity in whom I lose myself, I give myself to you as a prey to be consumed; enclose yourself in me that I may be absorbed in you so as to contemplate in your light the abyss of your Splendor!

Faith, Hope and Love (Charity) in the *Constitutions* of the Discalced Carmelite Secular Order

The theological virtues of faith, hope and love, also referenced in the OCDS *Constitutions* as charity, are indispensable for Teresian Carmelites to advance on the road to perfection. Numerous paragraphs of the *Constitutions of the Discalced Carmelite Secular Order* provide the basis for this critical part of our OCDS identity. With the practice of these theological virtues, prayer life becomes fruitful and integrated into all areas of Carmelite life. Faith, hope and love help us to live the Promise we make as Secular Teresian Carmelites.

With this final issue of our 2013 ongoing formation about the Theological Virtues; studying, discussing, understanding and prayerfully considering **applicable paragraphs of the OCDS *Constitutions*** provide us with practical applications and an important foundation about the heart of Discalced Carmelite Spirituality. Another important part of assimilating this direction into our interior life and external practices is to review the teachings from our Carmelite Saints which is why we have provided detailed specification of the sources footnoted in each Constitution.



Constitutions #6 - The Rule of Saint Albert is the original expression of the spirituality of Carmel. It was written for the laypeople who gathered on Mount Carmel to live a life dedicated to meditation on the Word of God, under the protection of Our Lady. The following principles of that Rule guide Carmelite life:

- a) Living in allegiance to Jesus Christ;
- b) Being diligent in meditating on the law of the Lord;
- c) Giving time to spiritual reading;
- d) Participating in the Church's Liturgy, both the Eucharist and the Liturgy of the Hours;
- e) Being concerned for the needs and the good of others in the Community;
- f) Arming ourselves with the practice of the virtues, as we live an intense life of **faith, hope and charity**;
- g) Seeking interior silence and solitude in our life of prayer;
- h) Using prudent discretion in all that we do.

Constitutions #8 - Saint John of the Cross was the companion of Saint Teresa in the formation of the Discalced Carmelite Order. He inspires the Secular Carmelite to be vigilant in the practice of **faith, hope and charity**. He guides the Secular Carmelite through the dark night to union with God. In this union with God, the Secular Carmelite finds the true freedom of the children of God ^[13].

^[13] Cf. *Sayings* 46; *LF* 3:78; *II A chapter* 6, 29:6; *Collect of the Votive Mass of St. John of the Cross*.

Sayings of Light and Love 46 – If you make use of your reason, you are like one who eats substantial food; but if you are moved by the satisfaction of your will, you are like one who eats insipid fruit.

Living Flame 3:78 – “So rarely, so exquisitely,” means: in a way rare or foreign to every common thought, every exaggeration, and every mode and manner.

Corresponding to the exquisite quality with which the intellect receives divine wisdom, being made one with God's intellect, is the quality with which the soul gives this wisdom, for it cannot give it save according to the mode in which it was given.

And corresponding to the exquisite quality by which the will is united to goodness is the quality by which the soul gives in God the same goodness to God, for it only receives it in order to give it.

And no more nor less, according to the exquisite quality by which it knows in the grandeur of God, being united to it, the soul shines and diffuses the warmth of love.

And according to the exquisite quality of the divine attributes (fortitude, beauty, justice, and so on) that the Beloved communicates, is the quality with which the soul's feeling gives joyfully to him the very light and heat it receives from him. Having been made one with God, the soul is somehow God through participation. Although it is not God as perfectly as it will be in the next life, it is like the shadow of God.

Being the shadow of God through this substantial transformation, it performs in this measure in God and through God what he through himself does in it. For the will of the two is one will, and thus God's operation and the soul's are one. Since God gives himself with a free and gracious will, so too the soul (possessing a will more generous and free the more it is united with God) gives to God, God himself in God; and this is a true and complete gift of the soul to God.

It is conscious therefore that God is indeed its own and that it possesses him by inheritance, with the right of ownership, as his adopted child through the grace of his gift of himself. Having him for its own, it can give him and communicate him to whomever it wishes. Thus it gives him to its Beloved, who is the very God who gave himself to it. By this donation it repays God for all it owes him, since it willingly gives as much as it receives from him.

Ascent Book II Chapter 6 – *The theological virtues perfect the faculties of the soul and produce emptiness and darkness in them.*

1. We must discuss the method of leading the three faculties (intellect, memory, and will) into this spiritual night, the means to divine union. But we must first explain how the theological virtues, **faith, hope, and charity** (related to these faculties as their proper supernatural objects), through which the soul is united with God, cause the same emptiness and darkness in their respective faculties: **faith** in the intellect, **hope** in the memory, and **charity** in the will. Then we

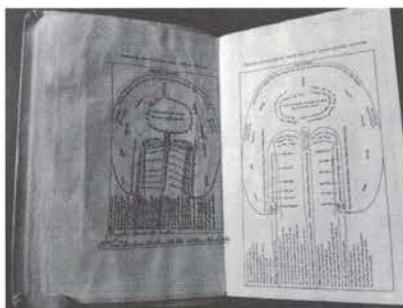


shall explain how in order to journey to God the intellect must be perfected in the darkness of faith, the memory in the emptiness of hope, and the will in the nakedness and absence of every affection.

As a result it will be seen how necessary it is for the soul, if it is to walk securely, to

journey through this dark night with the support of these three virtues. They darken and empty it of all things. As we said, [cf. In II A 2:4] the soul is not united with God in this life through understanding, or through enjoyment, or through imagination, or through any other sense; but only **faith, hope, and charity** (according to the intellect, memory, and will) can unite the soul with God in this life.

2. These virtues, as we said, void the faculties: **Faith** causes darkness and a void of understanding in the intellect, **hope** begets an emptiness of possessions in the memory, and **charity** produces the nakedness and emptiness of affection and joy in all that is not God.



Faith, we saw, affirms what cannot be understood by the intellect. St. Paul refers to it *ad Hebraeos* in this way: *Fides est sperandarum substantia rerum, argumentum non apparentium* [Heb 11:1]. In relation to our discussion here, this means that faith is the substance of things to be hoped for and that

these things are not manifest to the intellect, even though its consent to them is firm and certain. If they were manifest, there would be no faith. For though faith brings certitude to the intellect, it does not produce clarity, but only darkness.

3. **Hope**, also, undoubtedly puts the memory in darkness and emptiness as regards all earthly and heavenly objects. Hope always pertains to the unpossessed object. If something were possessed there could no longer be hope for it. St. Paul says *ad Romanos*: *Spes quae videtur, non est spes; nam quod videt quis, quid sperat?* (Hope that is seen is not hope, for how does a person hope for what is seen—that is, what is possessed?) [Rom 8:24]. As a result this virtue also occasions emptiness, since it is concerned with unpossessed things and not with the possessed object.

4. **Charity**, too, causes a void in the will regarding all things since it obliges us to love God above everything. We have to withdraw our affection from all in order to center it wholly upon God. Christ says through St. Luke: *Qui non renuntiat omnibus quae possidet, non potest meus esse discipulus* (Whoever does not renounce all that the will possesses cannot be my disciple) [Lk 14:33]. Consequently, these three virtues place a soul in darkness and emptiness in respect to all things.

5. That parable our Redeemer told in the 11th chapter of St. Luke is noteworthy here [Lk 11:5]. He related that one friend went to another at midnight to ask for three loaves (which signify these three virtues). And he asserted that the friend asked for them at midnight to indicate that the soul must acquire these three virtues by a darkness in its faculties regarding all things, and must perfect itself in these virtues by means of this night.

In the sixth chapter of Isaiah we read that the prophet saw a seraph at each side of God, and that they each had six wings: with two wings they covered their feet, which signified the blinding and quenching of the affections of the will for God; with two they covered their faces, which signified the darkness of the intellect in God's presence; and with the two remaining wings they flew, so as to indicate the flight of hope toward things that are not possessed, an elevation above everything outside of God that can be possessed, earthly or heavenly [Is 6:2]. NOTE: Here we have two classic examples of John's frequent use of the Bible in an accommodated sense. He freely adapts the text in order to illustrate the theme being dealt with and does not intend to use it as a proof of some truth or as an expression of his own intimate experience.

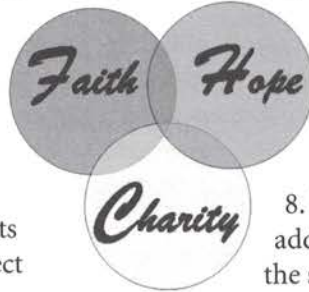
6. We must lead the faculties of the soul, then, to these three virtues and inform each faculty with one of them by stripping and darkening it of everything that is not conformable to these virtues. Doing this refers to the spiritual night that we above called active, [cf. I A 1:2; cf. also I A 13:1] because one does what lies in one's own power to enter this night. As we outlined for the sensory night a method of emptying the sense faculties, with regard to the appetite, of their visible objects so that the soul might leave the point of departure for the mean, which is faith, so for this spiritual night we will present, with divine help, a way to empty and purify the spiritual faculties of all that is not God.

By this method these faculties can abide in the darkness of these three virtues, which are the means and preparation, as we said, for the soul's union with God.

7. This method provides complete security against the cunning of the devil and the power of self-love in all its ramifications. Usually self-love subtly deceives and hinders the journey of spiritual persons along this road, because they do not know how to denude and govern themselves by means of these three virtues. They never succeed, therefore, in finding the substance and purity of spiritual good; neither do they journey by as straight and short a road as they might.

8. Remember that I am now especially addressing those who have begun to enter the state of contemplation; with regard to beginners this journey should be discussed in somewhat more detail. We will do this with God's help in the second book when we deal with the characteristics of beginners. NOTE: Those who "have begun to enter the state of contemplation" are in John's terminology proficients. He has them especially in mind in this treatment of the purification of the spiritual faculties. He promises to go into more detail about beginners in what he here calls the second part, elsewhere referred to as the fourth part (cf. A. 1. 1. 2) or the third part (cf. A. 2. 2. 3). This projected teaching about beginners is actually found in I DN 1:7.

Ascent Book II Chapter 29:6 – If you ask me why the intellect must be deprived of those truths since the Spirit of God illumines it through them and thus they are not bad, I answer: The Holy Spirit illumines the recollected intellect, and illumines it according to the mode of its recollection; the intellect can find no better recollection than in faith, and thus the Holy Spirit will not illumine it in any other recollection more than in faith. The purer and more refined a soul is in faith, the more infused charity it has. And the more charity it has the more the Holy Spirit illumines it and communicates his gifts because charity is the means by which they are communicated. NOTE: Here, John speaks for the first time explicitly of the gifts of the Holy Spirit, relating them directly to charity. As one progresses through the degrees of love the gifts grow in perfection; cf. C. 26:3. He does not make use of the theological theory about the gifts in which they are considered as principles



that dispose one to be moved passively by the Holy Spirit. John also in nos. 5-6 establishes a relationship between faith and charity; in their dynamism they function supernaturally in the way that knowledge and love do naturally.

Although in that illumination of truths the Holy Spirit does communicate some light to the soul, the light given in faith—in which there is no clear understanding—is qualitatively as different from the other as is the purest gold from the basest metal, and quantitatively as is the sea from a drop of water. In the first kind of illumination, wisdom concerning one, two, or three truths, and so on,

is communicated; in the second kind, all of God's wisdom is communicated in general, that is, the Son of God, who communicates himself to the soul in faith.

Collect of the votive Mass of St. John of the Cross – *Lord God, you have given your Church our Father St. John of the Cross as a guide in the ways of the spirit. May his example and teaching lead us by faith, hope and charity to the perfect liberty which is the heritage of your sons and daughters.* [Cf. *The Carmelite Sacramentary*, Teresian Carmelites, Worcester, Massachusetts, 1997, p. 101.]

Constitutions #9 - Taking into account the origins of Carmel and the Teresian charism, the fundamental elements of the vocation of Teresian Secular Carmelites can be summarized as follows:

- a) to live in allegiance to Jesus Christ, supported by the imitation and patronage of the most Blessed Virgin Mary, whose way of life is, for Carmel, a model of being conformed to Christ;
- b) to seek “mysterious union with God” by way of contemplation and apostolic activity, indissolubly joined together, for service to the Church;
- c) to give particular importance to prayer which, nourished by listening to the Word of God and by the liturgy, is conducive to relating with God as a friend, not just in prayer but in daily living. To be committed to this life of prayer demands being nourished by **faith, hope** and, above all, **charity** in order to live in the presence and the mystery of the living God ^[14]
- d) to infuse prayer and life with apostolic zeal in a climate of human and Christian community;
- e) to live evangelical self-denial from a theological perspective;
- f) to give importance to the commitment to evangelization: in the ministry of spirituality as the particular collaboration of the Secular Order, faithful to its Teresian Carmelite identity.



[14] *Sayings: 119; Letter 12/X/1589: 19*

Sayings of Light and Love 119 – There are three signs of inner recollection: first, lack of satisfaction in passing things; second, a liking for solitude and silence and an attentiveness to all that is more perfect; third, the considerations, meditations, and acts which formerly helped the soul now hinder it, and it brings to prayer no other support than **faith, hope, and love**.

Letter #19 To Doña Juana de Pedraza, in Granada Segovia, October 12, 1589 – Jesus be in your soul and thanks to him that he has enabled me not to forget the poor, as you say,

or be idle, as you say. For it greatly vexes me to think you believe what you say; this would be very bad after so many kindnesses on your part when I least deserved them. That's all I need now is to forget you! Look, how could this be so in the case of one who is in my soul as you are?

Since you walk in these darknesses and voids of spiritual poverty, you think that everyone and everything is failing you. It is no wonder that in this it also seems God is failing you. But nothing is failing you, neither do you have to discuss anything, nor is there anything to discuss, nor

do you know this, nor will you find it, because all of these are doubts without basis. Those who desire nothing else than God walk not in darkness, however poor and dark they are in their own sight. And those who walk not presumptuously, or according to their own satisfactions, whether from God or from creatures, nor do their own will in anything, have nothing to stumble over or discuss with anyone. You are making good progress. Do not worry, but be glad! Who are you that you should guide yourself? Wouldn't that end up fine!

You were never better off than now because you were never so humble or so submissive, or considered yourself and all worldly things to be so small; nor did you know that you were so evil or God was so good, nor did you serve God so purely and so disinterestedly as now, nor do you follow after the imperfections of your own will and interests as perhaps you were accustomed to do. What is it you desire? What kind of life or method of procedure do you paint for yourself in this life? What do you think serving God involves other than avoiding evil, keeping his commandments, and being occupied with the things of God as best we can? When this is had, what need is there of other apprehensions or other lights and satisfactions from this source or that? In these there is hardly ever a lack of stumbling blocks and dangers for the soul, which by its understanding and appetites is deceived and charmed; and its

own faculties cause it to err. And thus God does one a great favor when he darkens the faculties and impoverishes the soul in such a way that one cannot err with these. And if one does not err in this, what need is there in order to be right other than to walk along the level road of the law of God and of the Church, and live only in dark and true **faith** and certain **hope** and complete **charity**, expecting all our blessings in heaven, living here below like pilgrims, the poor, the exiled, orphans, the thirsty, without a road and without anything, hoping for everything in heaven?

Rejoice and trust in God, for he has given you signs that you can very well do so, and in fact you must do so. If you do not, it will not be surprising if he becomes angry at seeing you walk so foolishly when he is leading you by a road most suitable for you and has brought you to so safe a place. Desire no other path than this and adjust your soul to it (for it is a good one) and receive Communion as usual. Go to confession when you have something definite; you don't have to discuss these things with anyone. Should you have some problem, write to me about it. Write soon, and more frequently, for you can do so in care of Doña Ana when you are unable to do so through the nuns.

I have been somewhat ill. Now I am well, but Fray Juan Evangelista is sick. Commend him and me also to God, my daughter in the Lord.

Constitutions #17 - The vocation to the Teresian Carmel is a commitment to “live a life of allegiance to Jesus Christ”; “pondering the Lord’s law day and night and keeping watch in prayer”^[17]. Faithful to this principle of the Rule, St Teresa placed prayer as the foundation and basic exercise of her religious family. For this reason, Secular Carmelites are called to strive to make prayer penetrate their whole existence, in order to walk in the presence of the living God (cf. 1 K 18:14), through the constant exercise of faith, hope and love, in such a way that the whole of their life is a prayer, a search for union with God. The goal will be to achieve the integration of experience of God with the experience of life: to be contemplatives in prayer and the fulfillment of their own mission.

^[17] **Rule 2 and 10 (This Book p. 2 §3 and p.2 §1 {p.3 §1})**

Rule of St. Albert #2 – Many and varied are the ways (cf. Heb 1:1) in which our saintly forefathers laid down how everyone, whatever his station or the kind of religious observance he has chosen, should live a life of allegiance to Jesus Christ (cf. 2Cor 10:5)—how, pure in heart and steadfast in conscience (cf. 1Tim 1:5), he must be unswerving in the service of his Master.

Rule of St. Albert #10 – Each of you is to stay in his own cell or nearby, pondering the Lord’s law day and night (cf. Ps 1:2; Jos 1:8) and keeping watch at his prayers (cf. 1P 4:7) unless attending to some other duty.



Constitutions #22 - The way of Christian prayer demands a life of evangelical self-denial (Lk 9:23) in fulfilling one's own vocation and mission, since "prayer and comfortable living are incompatible" ^[20]. Carmelite Seculars accept from the viewpoint of **faith, hope and love**, the work and suffering of each day, family worries, the uncertainty and limitations of human life, sickness, lack of understanding and all that makes up the fabric of our earthly existence. They will strive to make all this, material for their dialogue with God, in order to grow in an attitude of praise and gratitude to the Lord. In order to live truly, simply, freely, humbly and completely confident in the Lord, the Secular Carmelite observes the practices of evangelical self-denial recommended by the Church. Of particular importance are those days and periods in the liturgical calendar that have a penitential character.

^[20] WP 4:2

Way of Perfection – Our primitive rule states that we must pray without ceasing. If we do this with all the care possible—for unceasing prayer is the most important aspect of the rule—the fasts, the disciplines, and the silence the order

commands will not be wanting. For you already know that if prayer is to be genuine, it must be helped by these other things: prayer and comfortable living are incompatible.

Constitutions #33 - With sincere interest in the teachings of the Church and the spirituality of our Carmelite Saints, Carmelite Seculars seek to be men and women who are mature in the practice of **faith, hope and love**, and in their devotion to the Virgin Mary. They commit themselves to deepening their Christian, ecclesial and Carmelite life. Christian formation is the solid basis of Carmelite and spiritual formation. Through the Catechism of the Catholic Church and Church documents, Secular Carmelites receive the necessary theological foundation. ☩

Frequently Asked Questions:

What makes the Community Transfer Process so important?

The Province recognizes that transfers may be necessary due to a move or for other serious reason [**Statutes #84-a**]. It is not simply a matter of a secular deciding that he/she wants to go to a different Community. It is not simply administrative paperwork [**Form J**].

Petitions for Temporary and Definitive Promises are made to "Beloved Brothers and Sisters of Christ in the family of Carmel, **in the presence of this Community**, and our family and friends" [cf. Washington Province Simplified Rites Booklet, which may be printed from the Provincial website: ocdswashprov.org]. **The Original Community** is where Promises are made:

"I, (Name...). inspired by the Holy Spirit, in response to God's call, sincerely promise to the Superiors of the Order of the Teresian Carmel, and to you my brothers and sisters, to tend toward evangelical perfection in the spirit of the evangelical counsels of chastity, poverty, obedience, and of the Beatitudes, according to the Rule of St. Albert and the Constitutions of the Secular Order of the Discalced Carmelites for [three years if Temporary Promise] or [the rest of my life if Definitive Promise.]"

An individual remains a secular member in his/her Original Community until the Transfer Process is complete. [cf. **Statutes #84-b**]. His/her name remains on the Original Community Roster during the one year visitation period (as required by all three Provincial Delegates) during which the New Community evaluates the transfer candidate. Acceptance by the New Community is a mutual discernment process [cf. **Statutes #84-a**]. Once the candidate is accepted, only then do both communities execute **Form J**. The Original Community releases the secular from Promises made there and the New Community receives either the Temporary Promise of a formation candidate or the Definitive Promise of a secular member for the rest of his/her life.

Teresa Speaks

Practice of Virtue

LETTER 449. To Sister Leonor de la Misericordia

Soria Burgos, 15 (?) May 1582

(Autograph: Marqués de Guendulain, Pamplona)

Teresa with this letter answered two letters of Sister Leonor, who had sought counsel concerning some of her spiritual experiences. Teresa analyzes what is happening to the novice and gives her some practical advice. She tries to offer her a little further encouragement by telling her what a good impression she had made on Padre Gracián in his recent visit to Soria.

For my dear daughter Sister Leonor de la Misericordia

1. Jesus. May the Holy Spirit be with your honor, my daughter. Oh, how I wish I had no other letters to write than this answer both to your letter that came through the Jesuits and to the latest one. Believe me, daughter, that every time I see a letter from you, it brings me special delight. So I don't want the devil to tempt you to neglect writing to me.
2. Regarding the temptation that makes you think you are not making progress, you will gain in a wonderful way – time will provide the testimony. God is leading you as though you were someone he already has within his palace, who he knows will never leave and to whom he desires to give more and more by which you can merit. Up until now it could be that you received those little feelings of tenderness because God in wanting to detach you from everything found this necessary.
3. I remember a saint^[1] I knew in Avila, for certainly it was clear that she lived the life of a saint. She had given everything she had to God, but kept a mantle to wear, and afterward she gave that away. Then God granted her a period of great interior trial and dryness. Afterward she complained very much to him and said: "Is this the way you are, Lord? After leaving me with nothing, then you yourself also leave me?" So, my daughter, this is the way His Majesty is, for he repays great services with trials; and there can be no greater pay because those trials make the love of God increase in us.
4. I praise you, for interiorly you are advancing in the **practice of virtue**. Leave your soul to God; it is his spouse. He will be responsible for it and lead it to the place that most suits it. Also, the novelty of the life and practices seems to drive away that peace, but afterward it will return. Don't be at all distressed by this. Prize being able to help God carry the cross and don't be clinging to delights, for it is the trait of mercenary soldiers to want their daily pay at once. Serve without charge, as the grandees do the king. The king of heaven be with you.
5. Regarding my departure, I am answering Señora Doña Beatriz^[2] and will mention the important things. This Doña Josef of hers is a good soul, certainly, and very much suited for us. But she is so beneficial to that house that I don't know whether it would be right to get her to leave it^[3]. So I resist this as much as I can, and I am afraid of stirring up enmities. If the Lord so desires, it will come about.
6. I forgot to mention how happy our *padre*^[4] was with you (he couldn't finish praising you), and to ask Mother Prioress^[5] why they don't move the refectory downstairs, where with wooden platforms things would work out all right. It would involve much work for those who serve the food to have to carry up wood, and water, and all the rest, whereas this other arrangement would seem to be easier to manage.

My regards to those lords, those brothers of yours whom I know.

May God watch over you and make you what I desire.

Your reverence's servant,

Teresa of Jesus

[1] She is thinking of Maria Diaz to whom she refers in her Life (27.17).

[2] Beatriz de Beamonte, the founding benefactress of the Carmel in Soria and aunt of Sister Leonor (see F.2-3).

[3] She is alluding to a nun in Leonor's family who wants to transfer from her own order to the discalced Carmelites, to which Teresa is opposed.

[4] The provincial, Jerónimo Gracián (see Ltr. 444.1).

[5] The prioress in Soria, Catalina de Cristo (Balmaseda).

Meditations on the Song of Songs: Chapter 2

22. There is another kind of friendship and peace our Lord begins to give some persons who are totally committed to not offending Him in anything, although they don't withdraw so much from the occasions. They have their times for prayer. Our Lord gives them tenderness and tears. Yet, they do not want to give up the enjoyments of this life. They want to live a good and well-ordered life, for they think it is beneficial for them to live here below with tranquility. Life bears with it many changes. They will be doing enough if they continue in the **practice of virtue**. But if they don't withdraw from the satisfactions and pleasures of the world, they will soon grow lax again in walking the Lord's path; there are great enemies we must defend ourselves against. Such, daughters, is not the friendship the bride desires; neither should you desire it. Turn away always from any little occasion, however small, if you want the soul to grow and live securely.

TERESA SPEAKS is produced using the Carmelite Digital Library (CDL)

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HOW TO USE the CDL after the program is installed on your computer:

- ⇒ Open program and select “**Search**” from tab at the bottom of the box
- ⇒ In “**Find**” field at the top, enter word(s) you are looking for separated by a space, OR enter a phrase inside double quotation marks, e.g., “practice of virtue.”
- ⇒ Click on “**Book List**” to see the full-text of all books contained in the CDL
(NOTE: the full-text of all Collected Works of St. Teresa and St. John of the Cross are included in the ICS, Peers, English and Spanish translations. Search within one author or across both at the same time.)
- ⇒ Select **St. Teresa – ICS**
- ⇒ Choose “**Document Scope**”, select **Body**
- ⇒ Check box for “**Use exact word match**” when searching for a phrase
- ⇒ Place cursor at the end of “**Find**” criteria and press [ENTER]
- ⇒ “**Found**” shows how many occurrences are shown below by:
 - “**Author**” - St. Teresa or St. John of the Cross
 - “**Source**” – Translation
 - “**Book**”
 - “**Chapter**”
 - “**Ranking**”



CDL Product Description and **Order Form** is located on page 18.

Green Bay Priest Appointed Bishop-Elect of the Diocese of Marquette, MI

Father John Doerfler, 49, is Expert on Medical Ethics and Reproductive Technology

WASHINGTON DC, December 17, 2013 (Zenit.org) Pope Francis has named Father John Doerfler, 49, a priest of the Diocese of Green Bay, Wisconsin, and vicar general of the diocese, as Bishop of Marquette, Michigan. He succeeds Archbishop Alexander Sample, who became the Archbishop of Portland, Oregon, January 29, 2013.



Fr. John Doerfler at the Shrine of Our Lady of Good Help New Franken, WI in 2010

A native of Appleton WI, Bishop-designate Doerfler was born Nov. 2, 1964, to Henry Doerfler (deceased) and Germaine Mancl Doerfler. He attended Appleton West High School (1983); College of St. Thomas in St. Paul, MN – B.A. Philosophy and Classics (1987); Gregorian University, Rome – Bachelor of Sacred Theology (S.T.B.) (1990); and The Catholic University of America, Washington DC – Licentiate of Canon (church) Law (J.C.L.) (1997). He continued his studies at the John Paul II Institute for Marriage and the Family receiving his Licentiate (S.T.L) (1999) and Doctorate (S.T.D) in Sacred Theology (2008).

He has written on medical ethics and reproductive technology for “The Linacre Quarterly,” a journal; and “Ethics and Medics,” a commentary of the National Catholic Bioethics Center.

Bishop-designate Doerfler will be ordained as bishop and take possession of the Diocese of Marquette at a Mass on Tuesday, Feb. 11, 2014

The Marquette Diocese includes 16,281 square miles across Michigan’s Upper Peninsula. It has a population of 311,629 people, with 15 percent of them Catholic.

EDITORS NOTE: While studying Canon Law at The Catholic University of America in the 1990’s, Fr. John came to concelebrate mass with the friars at Washington Carmelite Monastery on Lincoln Road and to attend monthly meetings of the Secular Carmelites. He made his Definitive Promise May 17th 1992. After returning to Wisconsin, Fr. John went to Holy Hill numerous times to have quiet time and to join the friars in the choir for the Liturgy of the Hours and concelebrate mass with them.

Eleven Discalced Carmelite Martyrs Beatified October 13, 2013

In the context of the Year of Faith, more than 500 martyrs of 20th century Spain having testified to their faith with their lives were beatified in a celebration on October 13th 2013 . The ceremony was held in the archdiocese of Tarragona where many of these witnesses of the faith died, including their auxiliary bishop, Manuel Borràs.

Among the martyrs who were beatified are bishops, priests, and laity, although the majority are religious. Of these, eleven are Discalced Carmelites that died in Tarragona, Lleida and Reus between July and November 1936 in varying circumstances associated with the start of the Spanish Civil War. The few eyewitness testimonies that exist about their detainment, imprisonment, and death coincide on the valor and faithfulness of our brothers in the face of such dramatic circumstances. Without a doubt, the end of their lives was proof that they lived their Christian and Carmelite vocations deeply. Short biographies follow for these Discalced Carmelite martyrs – including three that spent considerable time in the United States.

Martyred in Tarragona, July 1936

P. Vicente de la Cruz (Vicente Ibanez Gallen)

Born 09/29/1908 in the valleys (Castellón)

As a child, the family moved to Buenos Aires. There he joined the Carmelite preparatory school and later began his religious training. He was 22 years old when he was sent to America, where he was ordained at the Catholic University in Washington DC. After a brief stay in Tucson, Arizona, he returned as a teacher in Tarragona. He paid particular attention to the liturgy and had a great dedication to children and the poor. He left some writings on certain Carmelite topics. In July 1936, he took refuge in a house. A few days later, he was arrested with G. Angel of St. Joseph and brought to the prison ship. However, they were shot before they reached the dock.



P. Vicente de la Cruz

G. Angel of St. Joseph (Joan Rivers Fort)

Born 10/20/1886 in Espluga Francoli (Conca de Barbera)

It was his confessor, the Carmelite Francisco de la Soledad, who undoubtedly influenced his religious vocation. Posted in the United States, specifically in Tucson, Arizona, where after he was professed he lived for 35 years, he worked especially in youth ministry and founded a religious club for young people. In 1934 he returned to the Convent of Tarragona. On 21 July 1936 he left the convent and took refuge first in a store, and then went to the house where a lay brother lived with P. Vicente de la Cruz. On July 25, all were arrested and carried to the dock from Tarragona, where they were killed.



Angel of St. Joseph



“Execution” of the Sacred Heart of Jesus by Communist militiamen. The photograph in the London Daily Mail had the caption “Spanish Reds’ war on religion”.

It was the Republican government that was anticlerical, and supporters attacked and murdered Roman Catholic clergy in reaction to the news of military revolt led by the Nationalists. In his 1961 book, Spanish archbishop Antonio Montero Moreno, who at the time was director of the journal *Ecclesia*, wrote that 6,832 were killed during the war, including 4,184 priests, 2,365 monks and friars, and 283 nuns, in addition to 13 bishops, a figure accepted by historians. Some sources claim that by the end of the conflict, 20 percent of the nation’s clergy had been killed, though some argue the totals were lower.

Martyred in Tarragona, November 1936

P. Elijah St. Peter (Pedro Eriz Eguiluz),

Born 02/22/1867 in Barajuén (Alava)

From his youth he worked as a miner, and then at 21 years old he entered Carmel. After his training, and after various assignments, he was sent to Mexico where he founded the convents at Durango and Mazatlán, and served as inspector general. There he promoted the founding of the Carmelite Missionaries of St. Theresa. He also founded two in the United States (Winkelman, Heyden and Sonora). He rebuilt the church in Morenci, Arizona, and took charge of the parish of Florence. In 1916 he returned to Durango, where he lived until moving to Catalonia, where he was elected definer. In Tarragona he was master of novices. He left the convent and found refuge in the home of friends, where P. Elipa and brother Damian were also hiding. All were arrested and imprisoned in the prison ship "River Segre." On November 11, they were shot dead in the cemetery Torredembarra. Later, his remains were transferred to the Carmelite Barefoot Tarragona.



P. Elijah St. Peter

G. Damian the Holy Trinity (Damian Rodriguez Pablos)

Born 05/18/1896 in Pedroso de Armuña (Salamanca)

After a short military career, he joined the monastery in Tarragona. On 21 July 1936, before the assault on the monastery, he took refuge with P. Elipa in a house in the Rambla Vella. Later they also welcomed P. Peter St. Elijah. On August 6 they were discovered, arrested, and sent to the prison ship "River Segre." On November 11, he was executed along with other captives.

P. Elipa Santa Teresa (Felipe Fernandez Arce)

Born 10/16/1878 in Arroyo Valdivielso (Burgos)

Professed at age 19 and ordained at 25, he moved to Catalonia, and later went to Tarragona, where he was prior of the community, master of novices, and director of the Center Propaganda Santa Teresina. On 21 July 1936 he became a refugee, along with his brother Damian, in a house in the Rambla Vella. They were later joined by P. Peter St. Elijah. All were discovered on August 6 and transferred to the prison ship "River Segre."

G. José Cecilio de Jesús María (Lluch José Alberich)

Born 02/7/1865 in Benicarlo (Castellon)

He made the novitiate and professed in Desert Palms. Among other activities he was dedicated to the patients and collected alms for the maintenance of the Carmelite school. He spent time in the convents of Valencia, Matanzas (Cuba), San Clemente (Cuenca), Caravaca, Burriana and Castellón. At the beginning of the civil war, he was in the convent of San Clemente and fled to his parents' home in Benicarlo. He was arrested at Vinaròs and sent to the prison ship "Rio Segre" in the port of Tarragona, where other Carmelites were being held. There, they renewed their vows in the hands of P. Elipa. With his peers, he was shot in the cemetery at Torredembarra on November 11th 1936.

Guernica

Pablo Picasso, 1937

At the end of April 1937, war planes from fascist Germany and Italy bombed and completely destroyed the country town Guernica in northern Spain, killing many innocent civilians.



The attack was brought on at the behest of the Nationalist rebels against the Republicans during the civil war in Spain. The West was horrified in response to this act of terror on the part of the Nationalists, with whose anti-Communist agenda many had sympathized before. Pablo Picasso, a Spanish native living in Paris at the time, poignantly captures the tragedy and injustice of all wars in the mural he painted representing the event at Guernica.

Martyred in Lleida, July-August 1936

P. Juan de Jesus (John Vilaregut Farré),

Born 08/19/1907 in Vic (Barcelona)

When he was not yet 23, he was ordained and sent to Teresina shrines of Lleida, which was then under construction, and which was engaged in the administration of the magazine "Lluvia de Rosas" and children's catechesis. At the beginning of the chase, he hid near the Convent of the Passion with Br. Bartholomew. Days later, seeking a safer place they marched to Alcarrás, but were discovered by a group of militia that asked who they were. When they confessed they were "monks of Santa Teresina", they were shot and killed on July 25.

G. Bartholomew Passion (Olive Vivo Joseph)

Born 09/14/1894 to plan Goat (today Pla de Santa Maria) (Tarragona)

He was an only child. Although, with the death of his father, the family wanted to guide him toward marriage and continue the family business of selling oil, hazelnuts, and almonds, he felt called to the religious life. After he became professed, he helped establish new monasteries in Buenos Aires and participated in Lleida construction of the church and sanctuary. He always maintained a joyful spirit that accompanied life. In 1936 he was in Lleida, where he also acted as secretary of the journal "Lluvia de Rosas." On July 25, when he tried to flee Alcarrás along with P. Juan de Jesus, a group of militants arrested and killed them.

P. Silveri San Luis Gonzaga (James Perucho Pontarró),

Born 03/12/1864 in Corroncui, (High Ribagorça Lleida)

Fatherless and motherless, a family of people welcomed him. They sent him to study in Lleida, where he met the Carmelites and entered the seminary Desert Palms. He was part of the community of the reopened Convent of Tarragona and of the one opened in Cuba de Matanzas. He later went to Barcelona as a prior, and again engaged in pastoral care and working with youth. When they burned the church of Tarragona in 1936, he hid in a friend's house and then went by train to Lleida. But there he was arrested and was executed on 20 August in the City Cemetery, part of a group of 77 people, including monks and priests, all buried in a mass grave.

P. Assumption Francis (Francis Segalà Solé)

Born 05/25/1912 in Montgai (Walnut)

He entered the seminary very young with his older brother Paul, but was advised by some to wait, and so instead decided to enter the Carmelite college preparatory Palafrugell. Afterward, there his vows were ordered and he became a priest. A few months later, the surprising events of 1936 transpired in Barcelona. When assaulted, he left the convent in lay clothing with P. Matthias Palace. Although he was recognized and given to the police, he was released and with his mother went to find his brother Paul, who was hospitalized. When his brother was discharged, after some problems they returned to their village. For a few days they lived a normal life working in the fields. By mid-August, however, the two brothers Francis and Paul were arrested by the village committee. Driven to Lleida, they were shot dead in the cemetery of the city, most likely on August 20, with a group of priests and a layman.

Martyred in Reus, August 1936

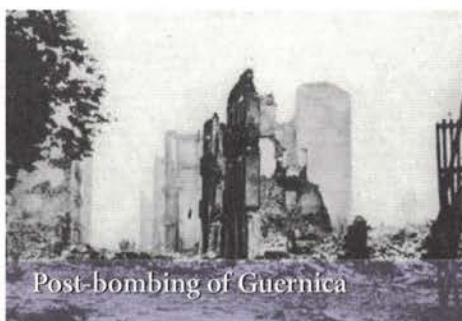
G. Carlos de Jesus Maria (Smurf Charles Tost)

Born 04/9/1888 in La Selva del Camp (Tarragona)

Being a student of the Claretian spirituality, he expressed his desire to be a religious since his youth. He was pious, friendly and helpful. In September of 1907 he took the habit in the convent of the Carmelites Barefoot Tarragona. He became professed on 6 January 1912 and was intended for the community of Barcelona, where he remained throughout his religious life as a cook, nurse, and porter. In July 1936 he was able to escape the assault on the convent dressed as a secular, and hid in the home of a family he knew. Thanks to the safety they provided, he returned to his village home to visit his three nieces whom he tutored. But he did not want to compromise his family's safety by staying there. On August 12 he was arrested while bringing in a truck to Reus, midway near the Red Mas, and he was killed. He was collected and buried in a mass grave in the cemetery of Reus. ☩



Ransacked church



Post-bombing of Guernica



A prison ship was an unseaworthy vessel salvaged as a place for criminals.

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REMINDERS

2014 OCDS Elections and Proposed Slate Timeline

January-February: Nominating Committee meets, identifies those willing to serve, nominates members, and consults with the Council for approval that nominees are in "good standing". Council has the authority to remove any name from the list.

February Monthly Meeting: Nominees are announced and nominations are accepted from the floor. Nominating Committee consults with the Council to assure any nominations from the floor are in "good standing." Groups in Discernment should contact their Provincial Delegate for guidance.

March Monthly Meeting: Final list of nominees announced to those Communities holding elections (≥ 14 members) and to those submitting a slate to their Provincial Delegate for approval (< 14 members). This is followed by a month of prayerful consideration.

April Monthly Meeting: Community Election is held for President and three Councilors or Slate is finalized (including Formation Director, Secretary and Treasurer) by the Community. Proposed Slate Form is returned to the OCDS Election Board. Please include email contact information for ALL leadership positions. From this point forward, the Provincial Delegates will deal directly with their communities regarding approval of the Proposed Slates.

Following the April Meeting: The newly elected Council elects the Formation Director and appoints the Secretary and Treasurer.

No Later Than May 31, 2014: Communities that held elections submit the completed Election Results Form to the OCDS Election Board. Please include email contact information for ALL leadership positions, elected and appointed.