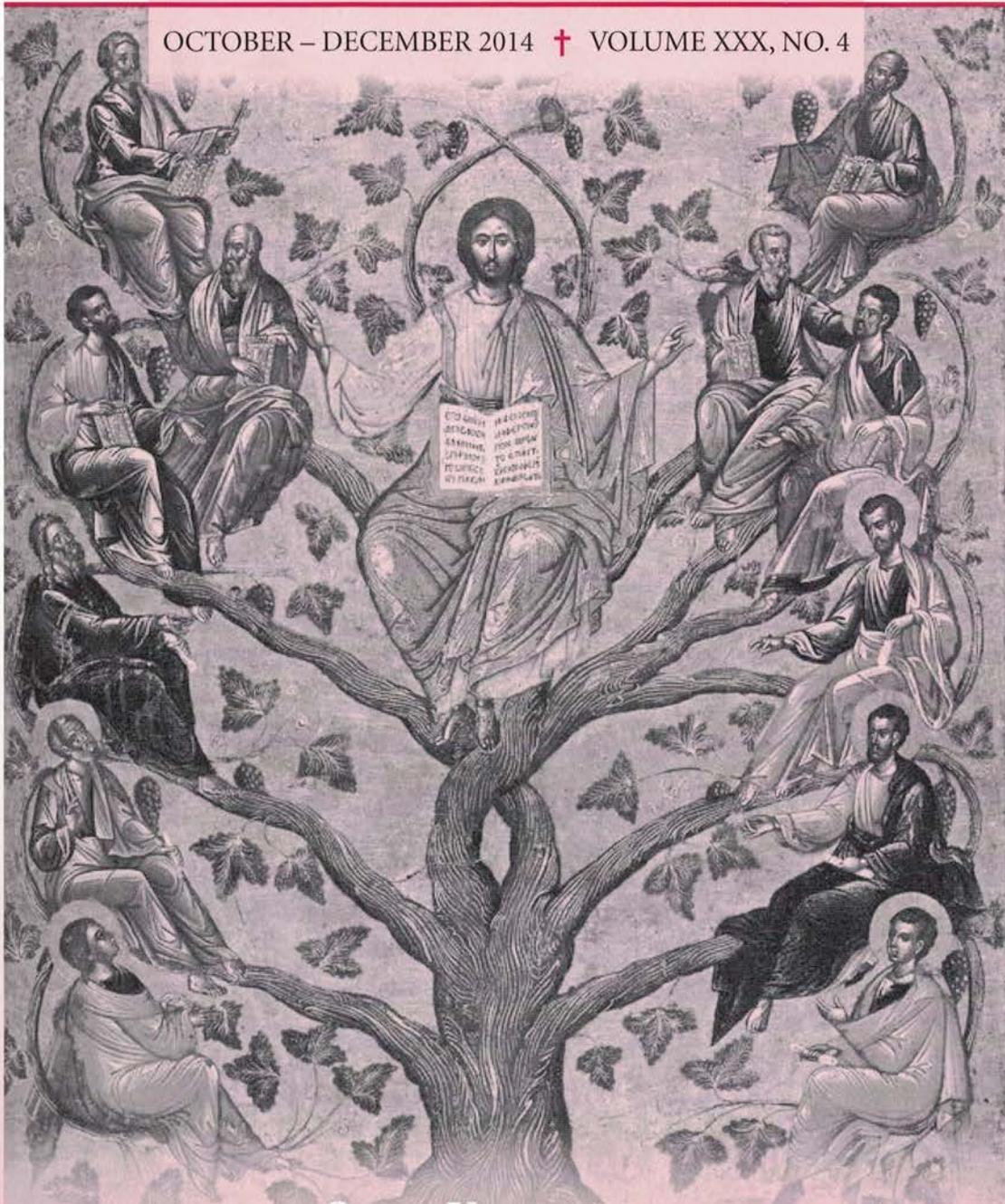


CARMEL CLARION

OCTOBER – DECEMBER 2014 † VOLUME XXX, NO. 4



OUR VOCATION

...IN TERESIAN CARMEL

CARMEL CLARION

OCTOBER – DECEMBER 2014 † VOLUME XXX, NO. 4

Discalced Carmelite Secular Order, Washington Province

PAGE

- | | |
|---|--|
| 1 ... From the Provincial Delegate
Fr. Salvatore Sciorba, OCD | 26 ... Teresa Speaks |
| 2 ... The Prayer of the Church
Edith Stein | 28 ... In Remembrance |
| 10 ... Christifideles Laici | 29 ... John Speaks |
| 15 ... Carmel Clarion Communications
CD Catalog Brochure | 33 ... What's New from Carmel Clarion
Communications? |
| 20 ... New Sections in the OCDS Constitutions
on Community Life and St. Joseph | 34 ... OCDS National Congress
Registration Form |

ABOUT THE COVER:

Christ the True Vine, 16th century Greek icon.

CARMEL CLARION is a Catholic publication produced by the Discalced Carmelite Secular Order, Washington Province, with Main Office in Washington, D.C.

http://www.flowerofcarmel.org/clarion_index.htm for **CLARION Subject Index**

Discalced Carmelite Friars

OCDS Main Office
2131 Lincoln Road, NE
Washington, D.C. 20002-1101
Phone: 202-269-3792

E-mail: ocdsmainoffice@gmail.com

Editor Fr. Salvatore Sciorba, OCD
Staff Liane Melvin, OCDS
Kelley McNutt

Provincial Delegate Fr. Salvatore Sciorba, OCD

Regional Assistants Fr. Donald Brick, OCD
Fr. Paul Fohlin, OCD
Br. Robert Sentman, OCD

Change of address:

Please notify us in advance. *Clarions* are not forwarded.
(use Form M on Provincial website)

Extra copies, if available: \$3.00 each.

U.S. subscription: \$15.00 US per year.

NOTE: International *Clarion* subscriptions are no longer available due to postage costs.

Request subscription at:

<http://www.carmelclarion.com>

Official Website: OCDS Washington Province

<http://www.ocdswashprov.org>

...From the Provincial Delegate

When we think of faith, we often think of what we believe. Each week we profess the Creed which spells out the articles of our faith. This is an important practice for it fosters our identity as a faith community. But faith has a deeper meaning. Biblical faith has more to do with who we believe, or better in whom we place our trust.

Abraham and Sarah are models of faith for us because they trusted that God's promises to them would be realized, even if, from a human perspective, it seemed impossible.

When Joseph proposed to Mary I imagine he thought he would have a normal life: settle down, raise a family and make a living. God had other ideas and turned his life upside down. Joseph accepted God's unpredictable will and lived it out. He too becomes for us a model of faith, obedience, and sensitivity. He is indeed the just man who lovingly cared for Mary and Jesus. It is no wonder that our Holy Mother, St. Teresa, had such great devotion to him. We are pleased that the new additions to our OCDS Constitutions encourage devotion to this remarkable saint.

We live a life of allegiance to Jesus Christ in the company of Mary. At the moment of the Annunciation Mary assumes a contemplative stance before God. She has no agenda of her own. She is receptive and open to God's mysterious will. Though bewildered, she says "yes." She could never have imagined the implications of her "fiat": that it would take her to the foot of her Son's cross. She is a model of faith and trust for us. Blessed is she who trusted that the Lord's words to her would be fulfilled.

In this edition of the *Clarion* we present Edith Stein's meditation on the Prayer of the Church. God asked of her the unthinkable and she surrendered in faith. Not only a scholar, she too is a model of heroic faith and unlimited trust in God.

More and more we recognize that our faith is strengthened in the context of community. The new additions to the Constitutions, which we have already made available to you, remind us that we support one another by our participation and interaction at our community meetings. We are pleased to present Fr Alzinir's excellent reflections on these additions.

I'd like to announce some changes in our main office. Liane Melvin will continue to serve as a consultant working from home on a part-time basis. We are most grateful for her years of dedicated service. Kelley McNutt will continue working full-time in the office assuming more responsibility. I am happy to announce that Mary Edith Rodriguez-Harrington, OCDS will join the staff as a full-time member. The main office will remain under my direction.

Let us pray for each other.

God bless you,

In Carmel,

Fr Salvatore Scieurba, OCD
OCDS Provincial Delegate

Washington Province of the Immaculate Heart of Mary



The Prayer of the Church

Edith Stein

From *The Collected Works of Edith Stein: The Hidden Life, Vol. IV*

“Through him, with him, and in him in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, for ever and ever.” With these solemn words, the priest ends the eucharistic prayer at the center of which is the mysterious event of the consecration. These words at the same time encapsulate the prayer of the church: honor and glory to the triune God through, with, and in Christ. Although the words are directed to the Father, all glorification of the Father is at the same time glorification of the Son and of the Holy Spirit. Indeed, the prayer extols the majesty that the Father imparts to the Son and that both impart to the Holy Spirit from eternity to eternity.

All praise of God is through, with, and in Christ. Through him, because only through Christ does humanity have access to the Father and because his existence as God-man and his work of salvation are the fullest glorification of the Father; with him, because all authentic prayer is the fruit of union with Christ and at the same time buttresses this union, and because in honoring the Son one honors the Father and vice versa; in him, because the praying church is Christ himself, with every individual praying member as a part of his Mystical Body, and because the Father is in the Son and the Son the reflection of the Father, who makes his majesty visible. The dual meanings of through, with, and in clearly express the God-man’s mediation.

The prayer of the church is the prayer of the ever-living Christ. Its prototype is Christ’s prayer during his human life.



1. The Prayer of the Church as Liturgy and Eucharist

The Gospels tell us that Christ prayed the way a devout Jew faithful to the law prayed.¹ Just as he made pilgrimages to Jerusalem at the prescribed times with his parents as a child, so he later journeyed to the temple to celebrate the high feasts there with his disciples. Surely he sang with holy enthusiasm along with his people the exultant hymns in which the pilgrim’s joyous anticipation streamed forth: “I rejoiced when I heard them say: Let us go to God’s house” (Ps 122:1). From his last supper with his disciples, we know that Jesus said the old blessings over bread, wine, and the fruits of the earth, as they are prayed to this day.² So he fulfilled one of the most sacred religious duties: the ceremonial Passover seder to commemorate deliverance from slavery in Egypt. And perhaps this very gathering gives us the most profound glimpse into Christ’s prayer and the key to understanding the prayer of the church.

While they were at supper, he took bread, said the blessing, broke the bread, and gave it to his disciples, saying, “Take this, all of you, and eat it: this is my body which will be given up for you.”

In the same way, he took the cup, filled with wine. He gave you thanks, and giving the cup to his disciples, said, “Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven.”³

Blessing and distributing bread and wine were part of the Passover rite. But here both receive an entirely new meaning. This is where the life of the church begins. Only at Pentecost will it appear publicly as



1 Judaism had and has its richly formed liturgy for public as well as for family worship, for feast days and for ordinary days.

2 “Praise to you, our Eternal God, King of the Universe, who brings forth bread from the earth...who creates the fruit of the vine.”

3 Mt 26:26-28.

a Spirit-filled and visible community. But here at the Passover meal the seeds of the vineyard are planted that make the outpouring of the Spirit possible. In the mouth of Christ, the old blessings become life-giving words. The fruits of the earth become his body and blood, filled with his life. Visible creation, which he entered when he became a human being, is now united with him in a new, mysterious way. The things that serve to sustain human life are fundamentally transformed, and the people who partake of them in faith are transformed too, drawn into the unity of life with Christ and filled with his divine life. The Word's life-giving power is bound to the sacrifice. The Word became flesh in order to surrender the life he assumed, to offer himself and a creation redeemed by his sacrifice in praise to the Creator. Through the Lord's last supper, the Passover meal of the Old Covenant is converted into the Easter meal of the New Covenant: into the sacrifice on the cross at Golgotha and those joyous meals between Easter and Ascension when the disciples recognized the Lord in the breaking of bread, and into the sacrifice of the Mass with Holy Communion.

As the Lord took the cup, he gave thanks. This recalls the words of blessing thanking the Creator. But we also know that Christ used to give thanks when, prior to a miracle, he raised his eyes to his Father in heaven.⁴ He gives thanks because he knows in advance that he will be heard. He gives thanks for the divine power that he carries in himself and by means of which he will demonstrate the omnipotence of the Creator to human eyes. He gives thanks for the work of salvation that he is permitted to accomplish, and through this work, which is in fact itself the glorification of the triune Godhead, because it restores this Godhead's distorted image to pure beauty. Therefore the whole perpetual sacrificial offering of Christ—at the cross, in the holy Mass, and in the eternal glory of heaven—can be conceived as a single great thanksgiving—as Eucharist: as gratitude for creation, salvation, and consummation. Christ presents himself in the name of all creation, whose prototype he is and to which he descended to renew it from the inside out and lead it to perfection. But he also



calls upon the entire created world itself, united with him, to give the Creator the tribute of thanks that is his due. Some understanding of this eucharistic character of prayer had already been revealed under the Old Covenant. The wondrous form of the tent of meeting, and later, of Solomon's temple, erected as it was according to divine specifications, was considered an image of the entire creation, assembled in worship and service around its Lord. The tent around which the people of Israel camped during their wanderings in the wilderness was called the "home of God among us" (Ex 38:21). It was thought of as a "home below," in contrast to a "higher home."⁵ "O Lord, I love the house where you dwell, the place where your glory abides," sings the Psalmist (Ps 26:8), because the tent of meeting is "valued as much as the creation of the world." As the heavens in the creation story were stretched out like a carpet, so carpets were prescribed as walls for the tent. As the waters

of the earth were separated from the waters of the heavens, so the curtain separated the Holy of Holies from the outer rooms. The "bronze" sea is modeled after the sea that is contained by its shores. The seven-branched light in the tent stands for the heavenly lights. Lambs and birds stand for the swarms of life teeming in the water, on the earth, and in the air. And as the earth is handed over to people, so in the sanctuary there stands the high priest "who is purified to act and to serve before God." Moses blessed, anointed, and sanctified the completed house as the Lord blessed and sanctified the work of his hands on the seventh day. The Lord's house was to be a witness to God on earth just as heaven and earth are witnesses to him (Dt 30:19).

In place of Solomon's temple, Christ has built a temple of living stones, the communion of saints. At its center, he stands as the eternal high priest; on its altar he is himself the perpetual sacrifice. And, in turn, the whole of creation is drawn into the "liturgy," the ceremonial worship service: the fruits of the earth as the mysterious offerings, the flowers and the lighted candlesticks, the carpets and the curtain, the ordained priest, and the anointing and blessing of God's house. Not even the cherubim are missing. Fashioned by the hand of the artist, the visible forms stand watch beside the Holy of Holies. And, as living copies of them, the "monks resembling angels"⁶ surround the

4 For example, before awakening Lazarus (Jn 11:41-42).

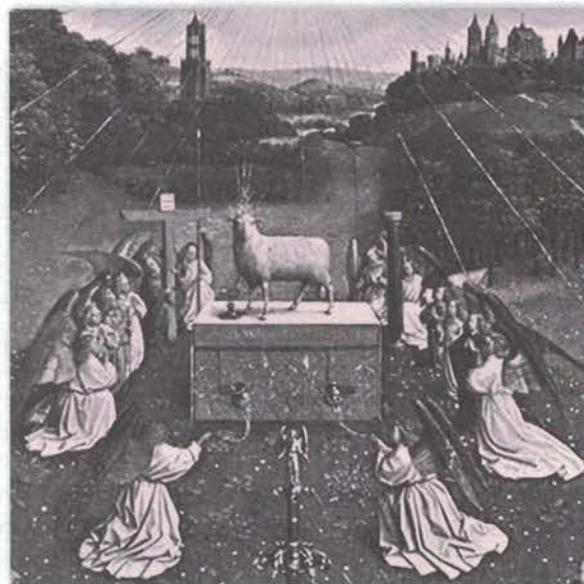
5 Cf. N. Glatzer and L. Strauß, *Sendung und Schicksal: Aus dem Schriftum des nachbiblischen Judentums* [Mission and Fate: From the Writings of Post-Biblical Judaism] (Berlin: Schocken-Verlag, 1931), pp. 2ff.

6 Erik Peterson in *Buch von dem Engeln* [Book of the Angels] (Leipzig: Verlag Hegner, 1935) has shown in an unsur-

sacrificial altar and make sure that the praise of God does not cease, as in heaven so on earth. The solemn prayers they recite as the resonant mouth of the church frame the holy sacrifice. They also frame, permeate, and consecrate all other “daily work,” so that prayer and work become a single *opus Dei*, a single “liturgy.” Their readings from the holy Scriptures and from the fathers, from the menologies of the church and the teachings of its principal pastors, are a great, continually swelling hymn of praise to the rule of providence and to the progressive actualization of the eternal plan of salvation. Their morning hymns of praise call all of creation together to unite once more in praising the Lord: mountains and hills, streams and rivers, seas and lands and all that inhabit them, clouds and winds, rain and snow, all peoples of the earth, every class and race of people, and finally also the inhabitants of heaven, the angels and the saints. Not only in representations giving them human form and made by human hands are they to participate in the great Eucharist of creation, but they are to be involved as personal beings—or better, we are to unite ourselves through our liturgy to their eternal praise of God.



“We” here refers not just to the religious who are called to give solemn praise to God, but to all Christian people. When these stream into cathedrals and chapels on holy days, when they joyously participate daily in worship using the “people’s choral Mass” and the new “folk Mass” forms, they show that they are conscious of their calling to praise God. The liturgical unity of the heavenly with the earthly church, both of which thank God “through Christ,” finds its most powerful expression in the preface and Sanctus of the Mass. However, the liturgy leaves no doubt that we are not yet full citizens of the heavenly Jerusalem, but pilgrims on the way to our eternal home. We must always prepare ourselves before we may dare to lift our eyes to the luminous heights and to unite our voices with the “holy, holy, holy” of the heavenly chorus. Each created thing to be used in the worship service must be withdrawn from its profane use, must be purified and consecrated. Before the priest climbs the steps to the altar, he must cleanse himself by acknowledging his sins, and the faithful must do so with him. Prior to each step as the offertory continues, he must repeat his plea for the forgiveness of sins—for himself and for those gathered around him as well as for all to whom the fruits of the sacrifice are to flow. The sacrifice itself is a sacrifice of expiation that transforms the faithful as it transforms the gifts, unlocks heaven for them, and enables them to sing a hymn of praise pleasing to God. All that we need to be received into the communion of saints is summed up in the seven petitions of the Our Father, which the Lord did not pray in his own name, but to instruct us. We say it before communion, and when we say it sincerely and from our hearts and receive communion in the proper spirit, it fulfills all our petitions. Communion delivers us from evil, because it cleanses us of sin and gives us peace of heart that takes away the sting of all other “evils.” It brings us the forgiveness of past sins⁷ and strengthens us in the face of temptations. It is itself the bread of life that we need daily to grow into eternal life. It makes our will into an instrument at God’s disposal. Thereby it lays the foundation for the kingdom of God in us and gives us clean lips and a pure heart to glorify God’s holy name.



So we see again how the offertory, communion, and praise of God [in the Divine Office] are internally related. Participation in the sacrifice and in the sacrificial meal actually transforms the soul into a living stone in the city of God—in fact, each individual soul into a temple of God.

passed way the union of the heavenly and earthly Jerusalem in the celebration of the liturgy. [This work is available in English as *The Angels and the Liturgy*, trans. Ronald Walls (New York, NY: Herder & Herder, 1964).-Tr.]

7 Naturally, it is a prerequisite that one is not burdened with serious sins; otherwise, one could not receive Holy Communion “in the proper spirit.”

2. Solitary Dialogue with God as the Prayer of the Church

The individual human soul a temple of God—this opens to us an entirely new, broad vista. The prayer life of Jesus was to be the key to understanding the prayer of the church. We saw that Christ took part in the public and prescribed worship services of his people, i.e., in what one usually calls “liturgy.” He brought the liturgy into the most intimate relationship with his sacrificial offering and so for the first time gave it its full and true meaning—that of thankful homage of creation to its Creator. This is precisely how he transformed the liturgy of the Old Covenant into that of the New.

But Jesus did not merely participate in public and prescribed worship services. Perhaps even more often the Gospels tell of solitary prayer in the still of the night, on open mountain tops, in the wilderness far from people. Jesus’ public ministry was preceded by forty days and forty nights of prayer.⁸ Before he chose and commissioned his twelve apostles, he withdrew into the isolation of the mountains.⁹ By his hour on the Mount of Olives, he prepared himself for his road to Golgotha. A few short words tell us what he implored of his Father during this most difficult hour of his life, words that are given to us as guiding stars for our own hours on the Mount of Olives. “Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.”¹⁰ Like lightning, these words for an instant illumine for us the innermost spiritual life of Jesus, the unfathomable mystery of his God-man existence and his dialogue with the Father. Surely, this dialogue was life-long and uninterrupted. Christ prayed interiorly not only when he had withdrawn from the crowd, but also when he was among people. And once he allowed us to look extensively and deeply at this secret dialogue. It was not long before the hour of the Mount of Olives; in fact, it was immediately before they set out to go there at the end of the Last Supper, which we recognize as the actual hour of the birth of the church. “Having loved his own..., he loved them to the end.”¹¹ He knew that this was their last time together, and he wanted to give them as much as he in any way could. He had to restrain himself from saying more. But he surely knew that they could not bear any more, in fact, that they could not even grasp this little bit. The Spirit of Truth had to come first to open their eyes for it. And after he had said and done everything that he could say and do, he lifted his eyes to heaven and spoke to the Father in their presence.¹² We call these words Jesus’ great high priestly prayer, for this talking alone with God also had its antecedent in the Old Covenant. Once a year on the greatest and most holy day of the year, on the Day of Atonement, the high priest stepped into the Holy of Holies before the face of the Lord “to pray for himself and his household and the whole congregation of Israel.”¹³ He sprinkled the throne of grace with the blood of a young bull and a goat, which he previously had to slaughter, and in this way absolved himself and his house “of the

impurities of the sons of Israel and of their transgressions and of all their sins.”¹⁴ No person was to be in the tent (i.e., in the holy place that lay in front of the Holy of Holies) when the high priest stepped into God’s presence in this awesomely sacred place, this place where no one but he entered and he himself only at this hour. And even now he had to burn incense “so that a cloud of smoke... would veil the judgment throne...and he not die.”¹⁵ This solitary dialogue took place in deepest mystery.

The Day of Atonement is the Old Testament antecedent of Good Friday. The ram that is slaughtered for the sins of the people represents the spotless Lamb of God (so did, no doubt, that other—chosen by lot and burdened with the sins of the people—that was driven into the wilderness). And the high priest descended from Aaron foreshadows the eternal high priest. Just as Christ anticipated his sacrificial death during the last supper, so he also anticipated the high priestly prayer. He did not have to bring for himself an offering for sin because he was without sin. He did not have to await the hour prescribed by the Law, nor to seek out the Holy of Holies in the temple. He stands, always and everywhere, before the face of God; his own soul is the Holy of Holies. It is



8 Mt 4:1-2.

9 Lk 6:12.

10 Lk 22:42.

11 Jn 13:1.

12 Jn 17.

13 Lv 16:17.

14 Lv 16:16.

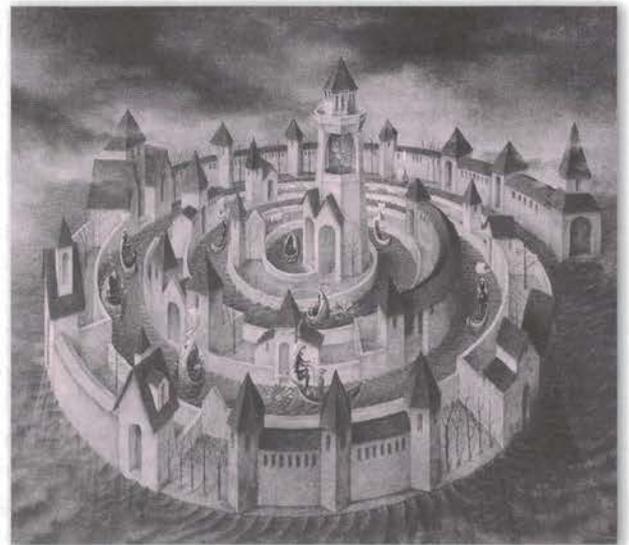
15 Lv 16:13.

not only God's dwelling, but is also essentially and indissolubly united to God. He does not have to conceal himself from God by a protective cloud of incense. He gazes upon the uncovered face of the Eternal One and has nothing to fear. Looking at the Father will not kill him. And he unlocks the mystery of the high priest's realm. All who belong to him may hear how, in the Holy of Holies of his heart, he speaks to his Father; they are to experience what is going on and are to learn to speak to the Father in their own hearts.¹⁶

The Savior's high priestly prayer unveils the mystery of the inner life: the circumcession of the Divine Persons and the indwelling of God in the soul. In these mysterious depths the work of salvation was prepared and accomplished itself in concealment and silence. And so it will continue until the union of all is actually accomplished at the end of time. The decision for the Redemption was conceived in the eternal silence of the inner divine life. The power of the Holy Spirit came over the Virgin praying alone in the hidden, silent room in Nazareth and brought about the Incarnation of the Savior. Congregated around the silently praying Virgin, the emergent church awaited the promised new outpouring of the Spirit that was to quicken it into inner clarity and fruitful outer effectiveness. In the night of blindness that God laid over his eyes, Saul awaited in solitary prayer the Lord's answer to his question, "What do you want me to do?"¹⁷ In solitary prayer Peter was prepared for his mission to the Gentiles.¹⁸ And so it has remained all through the centuries. In the silent dialogue with their Lord of souls consecrated to God, the events of church history are prepared that, visible far and wide, renew the face of the earth. The Virgin, who kept every word sent from God in her heart, is the model for such attentive souls in whom Jesus' high priestly prayer comes to life again and again. And women who, like her, were totally self-forgetful because they were steeped in the life and suffering of Christ, were the Lord's preferred choice as instruments to accomplish great things in the church: a St. Bridget, a Catherine of Siena. And when St. Teresa, the powerful reformer of her Order at a time of widespread falling away from the faith, wished to come to the rescue of the church, she saw the renewal of true interior life as the means toward this end. Teresa was very disturbed by the news of the continually spreading movement of apostasy:

...As though I could do something or were something, I cried to the Lord and begged him that I might remedy so much evil. It seemed to me that I would have given a thousand lives to save one soul out of the many that were being lost there. I realized I was a woman and wretched and incapable of doing any of the useful things I desired to do in the service of the Lord. All my longing was and still is that since He has so many enemies and so few friends that these few friends be good ones. As a result I resolved to do the little that was in my power; that is, to follow the evangelical counsels as perfectly as I could and strive that these few persons who live here do the same. I did this trusting in the great goodness of God.... Since we would all be occupied in continual prayer for those who are the defenders of the Church and for preachers and for learned men who protect her from attack, we could help as much as possible this Lord of mine who is so roughly treated by those for whom He has done so much good; it seems these traitors would want Him to be crucified again....

O my Sisters in Christ, help me beg these things of the Lord. This is why he has gathered you together here. This is your vocation.¹⁹



16 Because the limits of this essay do not permit me to cite Jesus' entire high priestly prayer, I must ask readers to take up St. John's Gospel at this point and re-read chapter 17.

17 Acts 9.

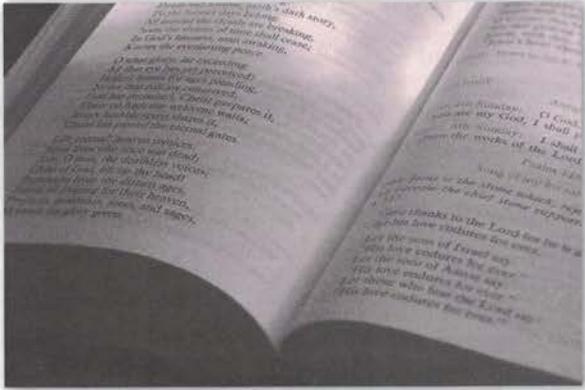
18 Acts 10.

19 The Way of Perfection, in *Schriften der heiligen Teresa von Jesus*, vol. 2, ch. 1 (Regensburg, 1907). [English translation in *The Collected Works of St. Teresa of Avila*, trans. Kieran Kavanaugh and Otilio Rodriguez, vol. 2, (Washington, DC: ICS Publications, 1980), ch. 1, sec. 1 and 5, pp. 41 and 42.-Tr.]

To Teresa it seemed necessary to use:

...the approach of a lord when in time of war his land is overrun with enemies and he finds himself restricted on all sides. He withdraws to a city that he has well fortified and from there sometimes strikes his foe. Those who are in the city, being chosen people, are such that they can do more by themselves than many cowardly soldiers can. And often victory is won in this way...

But why have I said this? So that you understand, my Sisters, that what we must ask God is that in this little castle where there are already good Christians not one of us will go over to the enemy and that God will make the captains this castle..., who are the preachers and theologians, very advanced in the way of the Lord. Since most of them belong to religious orders, ask God that they advance very far in the perfection of religious life and their



These persons must live among men, deal with men..., and even sometimes outwardly behave as such men do. Do you think, my daughters, that little is required for them to deal with the world, live in the world, engage in its business..., while interiorly remaining its strangers...; in sum, not being men but angels? For if they do not live in this way, they do not deserve to be called captains; nor may the Lord allow them to leave their cells, for they will do more harm than good. This is not the time for seeing imperfections in those who must teach...

Is it not the world they have to deal with? Have no fear that the world will forgive this deficiency; nor is there any imperfection it fails to recognize. It will overlook many good things and perhaps not even consider them good; but have no fear that it will overlook any evil or imperfect things. Now I wonder who it is that teaches people in the world about perfection, not so much that these people might seek perfection..., but that they might condemn others.... So, then, do not think that little help from God is necessary for this great battle these preachers and theologians are fighting; a very great deal is necessary....

So, then, I beg you for the love of the Lord to ask His Majesty to hear us in this matter. Miserable though I am, I ask His Majesty this since it is for His glory and the good of the Church; this glory and good is the object of my desires....

And when your prayers, desires, disciplines, and fasts are not directed toward obtaining these things I mentioned, reflect on how you are not accomplishing or fulfilling the purpose for which the Lord brought you here together.”²⁰

What gave this religious, who had been living prayerfully in a monastery cell for decades, the passionate desire to do something for the church and the keen eye for the needs and demands of her time? It was precisely that she lived in prayer and allowed herself to be drawn ever more deeply by the Lord into the depths of her “interior castle” until she reached that obscure room where he could say to her, “that now it was time that she consider as her own what belonged to him, and that he would take care of what was hers.”²¹ Therefore, she could no longer do anything more than “with zeal be zealous for the Lord, the God of Hosts” (words of our Holy Father, Elijah, which have been taken as a motto on the shield of the Order). Whoever surrenders unconditionally to the Lord will be chosen by him as an instrument for building his kingdom. The Lord alone knows how much the prayer of St. Teresa and her daughters contributed to protect Spain from dissenting from the faith, and what power it exerted in the heated battles regarding the faith in France, the Netherlands, and Germany.

Official history is silent about these invisible and incalculable forces. But they are recognized by the trust of the faithful and the carefully balanced judgment of the church after extensive investigations. And our time is more and more determined, when all else fails, to hope for ultimate salvation from these hidden sources.

20 The Way of Perfection, ch. 3. Both of these passages are regularly read in our Order on Ember Days [in Edith Stein's time-Tr.].

21 Interior Castle, Seventh Dwelling Place, ch 2, sec. 1. [Also contained in The Collected Works of St. Teresa of Avila, trans. Kavanaugh and Rodriguez, vol. 2 (Washington, DC: ICS Publications, 1980)-Tr.]

3. Inner Life and Outer Form and Action

The work of salvation takes place in obscurity and stillness. In the heart's quiet dialogue with God the living building blocks out of which the kingdom of God grows are prepared, the chosen instruments for the construction forged. The mystical stream that flows through all centuries is no spurious tributary that has strayed from the prayer life of the church—it is its deepest life. When this mystical stream breaks through traditional forms, it does so because the Spirit that blows where it will is living in it, this Spirit that has created all traditional forms and must ever create new ones. Without him there would be no liturgy and no church. Was not the soul of the royal psalmist a harp whose strings resounded under the gentle breath of the Holy Spirit? From the overflowing heart of the Virgin Mary blessed by God streamed the exultant hymn of the “Magnificat.” When the angel's mysterious word became visible reality, the prophetic “Benedictus” hymn unsealed the lips of the old priest Zechariah, who had been struck dumb. Whatever arose from spirit-filled hearts found expression in words and melodies and continues to be communicated from mouth to mouth. The “Divine Office” is to see that it continues to resound from generation to generation. So the mystical stream forms the many-voiced, continually swelling hymn of praise to the triune God, the Creator, the Redeemer, and the Perfecter. Therefore, it is not a question of placing the inner prayer free of all traditional forms as “subjective” piety in contrast to the liturgy as the “objective” prayer of the church. All authentic prayer is prayer of the church. Through every sincere prayer something happens in the church, and it is the church itself that is praying therein, for it is the Holy Spirit living in the church that intercedes for every individual soul “with sighs too deep for words.”²² This is exactly what “authentic” prayer is, for “no one can say ‘Jesus is Lord’ except by the Holy Spirit.”²³ What could the prayer of the church be, if not great lovers giving themselves to God who is love!



The unbounded loving surrender to God and God's return gift, full and enduring union, this is the highest elevation of the heart attainable, the highest level of prayer. Souls who have attained it are truly the heart of the church, and in them lives Jesus' high priestly love. Hidden with Christ in God, they can do nothing but radiate to other hearts the divine love that fills them and so participate in the perfection of all into unity in God, which was and is Jesus' great desire. This was how Marie Antoinette de Geuser understood her vocation. She had to undertake this highest Christian duty in the midst of the world. Her way is certainly a very meaningful and strengthening model for the many people who, having become radically serious about their inner lives, want to stand up for the church and who cannot follow this call into the seclusion of a monastery. The soul that has achieved the highest level of mystical prayer and entered into the “calm activity of divine life” no longer thinks of anything but of giving itself to the apostolate to which God has called it.

This is repose in orderliness and, at the same time, activity free of all constraint. The soul conducts the battle in peace, because it is acting entirely from the viewpoint of eternal decrees. She knows that the will of her God will be perfectly fulfilled to his greater glory, because—though the human will often, as it were, sets limits for divine omnipotence—that divine omnipotence triumphs after all by creating something magnificent out of whatever material is left. This victory of divine power over human freedom, which he nevertheless permits to do as it pleases, is one of the most wonderful and adorable aspects of God's plan for the world....²⁴

When Marie Antoinette de Geuser wrote this letter, she was near the threshold of eternity. Only a thin veil still separated her from that final consummation that we call living in glory.

For those blessed souls who have entered into the unity of life in God, everything is one: rest and activity, looking and acting, silence and speaking, listening and communicating, surrender in loving acceptance and an outpouring of love in grateful songs of praise. As long as we are still on the

22 Rom 8:26.

23 1 Cor 12:3.

24 Marie de la Trinite, *Lettres de “Consummata” a une Carmelite* (Carmel d'Avignon, 1930), letter of September 27, 1917. Published in German as *Briefe in den Karmel* (Regensburg: Pustet, 1934), pp. 263ff. [See also Raoul Plus, *Consummata: Marie Antoinette de Geuser, her Life and Letters*, English edition by George Baker (New York, NY: Benziger, 1931).-Tr.]

way—and the farther away from the goal the more intensely—we are still subject to temporal laws, and are instructed to actualize in ourselves, one after another and all the members complementing each other mutually, the divine life in all its fullness. We need hours for listening silently and allowing the Word of God to act on us until it moves us to bear fruit in an offering of praise and an offering of action. We need to have traditional forms and to participate in public and prescribed worship services so our interior life will remain vital and on the right track, and so it will find appropriate expression. There must be special places on earth for the solemn praise of God, places where this praise is formed into the greatest perfection of which humankind is capable. From such places it can ascend to heaven for the whole church and have an influence on the church's members; it can awaken the interior life in them and make them zealous for external unanimity. But it must be enlivened from within by this means: that here, too, room must be made for silent recollection. Otherwise, it will degenerate into a rigid and lifeless lip service.²⁵ And protection from such dangers is provided by those homes for the interior life where souls stand before the face of God in solitude and silence in order to be quickening love in the heart of the church.²⁶



However, the way to the interior life as well as to the choirs of blessed spirits who sing the eternal Sanctus is Christ. His blood is the curtain through which we enter into the Holiest of Holies, the Divine Life. In baptism and in the sacrament of reconciliation, his blood cleanses us of our sins, opens our eyes to eternal light, our ears to hearing God's word. It opens our lips to sing his praise, to pray in expiation, in petition, in thanksgiving, all of which are but varying forms of adoration, i.e., of the creature's homage to the Almighty and All-benevolent One. In the sacrament of confirmation, Christ's blood marks and strengthens the soldiers of Christ so that they candidly profess their allegiance. However, above all, we are made members of the Body of Christ by virtue of the sacrament in which Christ himself is present. When we partake of the sacrifice and receive Holy Communion and are nourished by the flesh and blood of Jesus, we ourselves become his flesh and his blood. And only if and insofar as we are members of his Body, can his spirit quicken and govern us. "It is the Spirit that quickens, for the Spirit gives life to the members. But it only quickens members of its own body.... The Christian must fear nothing as much as being separated from the Body of Christ. For when separated from Christ's Body, the Christian is no longer his member, is no longer quickened by his Spirit...."²⁷ However, we become members of the Body of Christ "not only through love..., but in all reality, through becoming one with his flesh: For this is effected through the food that he has given us in order to show us his longing for us. This is why he has submerged himself in us and allowed his body to take form in us. We, then, are one, just as the body is joined to the head"²⁸ As members of his Body, animated by his Spirit, we bring ourselves "through him, with him, and in him" as a sacrifice and join in the eternal hymn of thanksgiving. Therefore, after receiving the holy meal, the church permits us to say: "Satisfied by such great gifts, grant, we beseech you, Lord, that these gifts we have received be for our salvation and that we never cease praising you."²⁹ 

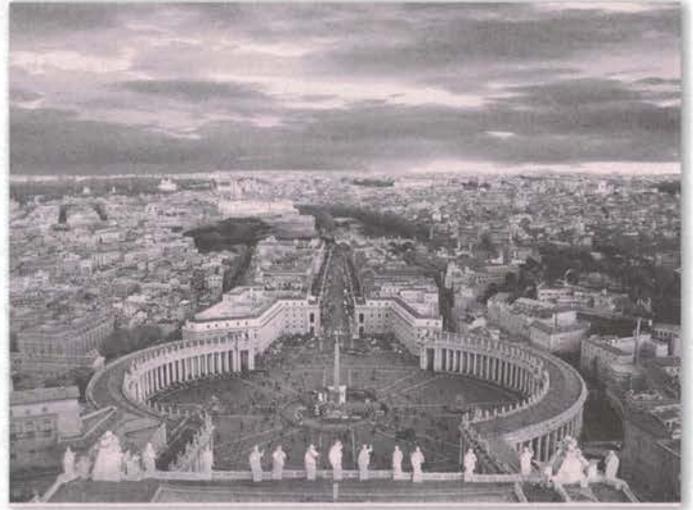
- 25 "There is one interior adoration...adoration in Spirit, which abides in the depths of human nature, in its understanding and in its will; it is authentic, superior adoration, without which outer adoration remains without life." From "O mein Gott, Drezfaltiger, den ich anbe": Gebet der Schwester Elisabeth von der Heiligsten Drezfaltigkeit ("O My God, Trinity Whom I Adore": Prayer of Sister Elizabeth of the Trinity), interpreted by Dom Eugene Vandeur, OSB (Regensburg, 1931), p. 23. [English translation: Trinity Whom I Adore, trans. Dominican Nuns of Corpus Christi Monastery (New York, NY: Pustet, 1953).—Tr.]
- 26 [There are oblique references in this sentence to the Carmelite Rule and to St. Therese, who said she wished to be love in the heart of the church.—Tr.]
- 27 St. Augustine, "Tract. 27 in Joannem," from the Roman Breviary [of Edith Stein's day—Tr.], readings 8 and 9 of the third day in the octave of Corpus Christi.
- 28 Loc. cit., St. John Chrysostom, "Homily 61 to the people of Antioch," fourth reading.
- 29 Roman Missal [of Edith Stein's day—Tr.], Postcommunion for the first Sunday after Pentecost.

Christifideles Laici

The Vocation and Mission of the Lay Faithful in the Church and the World

Selections from the Post-Synodal Apostolic Exhortation of Pope John Paul II, Vatican II and the Ecclesiology of Communion

19. At the Second Vatican Council the Church again proposed this central idea about herself, as the 1985 Extraordinary Synod recalls: “The ecclesiology of *communion* is a central and fundamental concept in the conciliar documents. *Koinonia-communion*, finding its source in Sacred Scripture, was a concept held in great honour in the early Church and in the Oriental Churches, and this teaching endures to the present day. Much was done by the Second Vatican Council to bring about a clearer understanding of the Church as *communion* and its concrete application to life. What, then, does this complex word ‘*communion*’ mean? Its fundamental meaning speaks of the union with God brought about by Jesus Christ, in the Holy Spirit. The opportunity for such *communion* is present in the Word of God and in the Sacraments. Baptism is the door and the foundation of *communion* in the Church. The Eucharist is the source and summit of the whole Christian life (cf. *Lumen Gentium*, 11). The Body of Christ in the Holy Eucharist sacramentalizes this communion, that is, it is a sign and actually brings about the intimate bonds of *communion* among all the faithful in the Body of Christ which is the Church (1 Cor 10:16)”(53).



On the day after the conclusion of the Council Pope Paul VI addressed the faithful in the following words: “The Church is a *communion*. In this context what does *communion* mean? We refer you to the paragraph in the Catechism that speaks of the *sanctorum communionem*, ‘the Communion of Saints’. The meaning of the Church is a communion of saints. ‘Communion’ speaks of a double, lifegiving participation: the incorporation of Christians into the life of Christ, and the communication of that life of charity to the entire body of the Faithful, in this world and in the next, union with Christ and in Christ, and union among Christians, in the Church” (54).

Vatican Council II has invited us to contemplate the mystery of the Church through biblical images which bring to light the reality of the Church as a *communion* with its inseparable dimensions: the communion of each Christian with Christ and the communion of all Christians with one another. There is the sheepfold, the flock, the vine, the spiritual building, the Holy City(55). Above all, there is the image of the *Body* as set forth by the Apostle Paul. Its doctrine finds a pleasing expression once again in various passages of the Council’s documents(56). In its turn, the Council has looked again at the entire history of salvation and has reposed the image of the Church as the *People of God*: “It has pleased God to make people holy and to save them, not merely as individuals without any mutual bonds, but by making them into a single people, a people which acknowledges him in truth and serves him in holiness(57).” From its opening lines, the Constitution *Lumen Gentium* summarizes this doctrine in a wonderful way: “The Church in Christ is a kind of sacrament, that is, a sign and instrument of intimate union with God and of the unity of all the human race”(58).

The reality of the Church as Communion is, then, the integrating aspect, indeed *the central content of the “mystery”*, or rather, the divine plan for the salvation of humanity. For this purpose ecclesial communion cannot be interpreted in a sufficient way if it is understood as simply a sociological or a psychological reality. The Church as *Communion* is the “new” People, the “messianic” People, the People that “has, for its head, Christ... as its heritage, the dignity and freedom of God’s Children... for its law, the new commandment to love as Christ loved us... for its goal, the kingdom of God... established by Christ as a communion of life, love and truth”(59). The bonds that unite the members of the New People among themselves -and first of all with Christ-are not those of “flesh and blood”, but those of the spirit, more precisely those of the Holy Spirit, whom all the baptized have received (cf. *Joel* 3:1).

In fact, that Spirit is the One who from eternity unites the one and undivided Trinity, that Spirit who “in the fullness of time” (*Gal* 4:4) forever unites human nature to the Son of God, that same identical Spirit who in

the course of Christian generations is the constant and never-ending source of communion in the Church.

29. Church communion, already present and at work in the activities of the individual, finds its specific expression in the lay faithful's working together in groups, that is, in activities done with others in the course of their responsible participation in the life and mission of the Church.

In recent days the phenomenon of lay people associating among themselves has taken on a character of particular variety and vitality. In some ways lay associations have always been present throughout the Church's history as various confraternities, third orders and sodalities testify even today. However, in modern times such lay groups have received a special stimulus, resulting in the birth and spread of a multiplicity of group forms: associations, groups, communities, movements. We can speak of a *new era of group endeavors* of the lay faithful. In fact, "alongside the traditional forming of associations, and at times coming from their very roots, movements and new sodalities have sprouted, with a specific feature and purpose, so great is the richness and the versatility of resources that the Holy Spirit nourishes in the ecclesial community, and so great is the capacity of initiative and the generosity of our lay people."¹

Oftentimes these lay groups show themselves to be *very diverse* from one another in various aspects, in their external structures, in their procedures and training methods, and in the fields in which they work. However, they all come together in an all-inclusive and *profound convergence* when viewed from the perspective of their common purpose, that is, the responsible participation of all of them in the Church's mission of carrying forth the Gospel of Christ, the source of hope for humanity and the renewal of society.

The actual formation of groups of the lay faithful for spiritual purposes or for apostolic work comes from various sources and corresponds to different demands. In fact, their formation itself expresses the social



nature of the person and for this reason leads to a more extensive and incisive effectiveness in work. In reality, a "cultural" effect can be accomplished through work done not so much by an individual alone but by an individual as "a social being", that is, as a member of a group, of a community, of an association, or of a movement. Such work is, then, the source and stimulus leading to the transformation of the surroundings and society as well as the fruit and sign of every other transformation in this regard. This is particularly true in the context of a pluralistic and fragmented society--the case in so many parts of the world today--and in light of the problems which have become greatly complex and difficult. On the other hand, in a secularized world, above all, the various group forms of the apostolate can represent for many a precious help for the Christian life in remaining faithful to the demands of the gospel and to the commitment to the Church's mission

and the apostolate.

Beyond this, the profound reason that justifies and demands the lay faithful's forming of lay groups comes from a theology *based on ecclesiology*, as the Second Vatican Council clearly acknowledged in referring to the group apostolate as a "sign of communion and of unity of the Church of Christ."²

It is a "sign" that must be manifested in relation to "communion" both in the internal and external aspects of the various group forms and in the wider context of the Christian community. As mentioned, this reason based on ecclesiology explains, on one hand, the "right" of lay associations to form, and on the other, the necessity of "criteria" for discerning the authenticity of the forms which such groups take in the Church.

First of all, the *freedom for lay people in the Church to form such groups* is to be acknowledged. Such liberty is a true and proper right that is not derived from any kind of "concession" by authority, but flows from the Sacrament of Baptism, which calls the lay faithful to participate actively in the Church's communion and mission. In this regard the Council is quite clear: "As long as the proper relationship is kept to Church authority, the lay faithful have the right to found and run such associations and to join those already existing."³ A citation from the recently published Code of Canon Law affirms it as well: "The Christian faithful are at liberty to found and govern associations for charitable and religious purposes or for the promotion of the Christian vocation in the world; they are free to hold meetings to pursue these purposes in common."⁴

1 John Paul II, Angelus Talk (Aug. 23, 1987): *Insegnamenti*, X, 3 (1987), 240.

2 *Apostolicam Actuositatem*, 18.

3 *Ibid.*, 19; cf. also *ibid.*, 15; *Lumen Gentium*, 37.

4 *Code of Canon Law*, Can. 215.

It is a question of a freedom that is to be acknowledged and guaranteed by ecclesial authority and always and only to be exercised in Church communion. Consequently, the right of the lay faithful to form groups is essentially in relation to the Church's life of communion and to her mission.

30. It is always from the perspective of the Church's communion and mission, and not in opposition to the freedom to associate, that one understands the necessity of *having clear and definite criteria for discerning and recognizing* such lay groups, also called "Criteria of Ecclesiality".

The following basic criteria might be helpful in evaluating an association of the lay faithful in the Church:

- *The primacy given to the call of every Christian to holiness*, as it is manifested "in the fruits of grace which the spirit produces in the faithful"⁵ and in a growth towards the fullness of Christian life and the perfection of charity.⁶

In this sense whatever association of the lay faithful there might be, it is always called to be more of an instrument leading to holiness in the Church, through fostering and promoting "a more intimate unity between the everyday life of its members and their faith."⁷

- *The responsibility of professing the Catholic faith*, embracing and proclaiming the truth about Christ, the Church and humanity, in obedience to the Church's Magisterium, as the Church interprets it. For this reason every association of the lay faithful must be a *forum* where the faith is proclaimed as well as taught in its total content.

- *The witness to a strong and authentic communion* in filial relationship to the Pope, in total adherence to the belief that he is the perpetual and visible center of unity of the universal Church,⁸ and with the local Bishop, "the visible principle and foundation of unity"⁹ in the particular Church, and in "mutual esteem for all forms of the Church's apostolate."¹⁰

The communion with Pope and Bishop must be expressed in loyal readiness to embrace the doctrinal teachings and pastoral initiatives of both Pope and Bishop. Moreover, Church communion demands both an acknowledgment of a legitimate plurality of forms in the associations of the lay faithful in the Church and at the same time, a willingness to cooperate in working together.

- *Conformity to and participation in the Church's apostolic goals*, that is, "the evangelization and sanctification of humanity and the Christian formation of people's conscience, so as to enable them to infuse the spirit of the gospel into the various communities and spheres of life."¹¹

From this perspective, every one of the group forms of the lay faithful is asked to have a missionary zeal which will increase their effectiveness as participants in a re-evangelization.

- *A commitment to a presence in human society*, which in light of the Church's social doctrine, places it at the service of the total dignity of the person.

Therefore, associations of the lay faithful must become fruitful outlets for participation and solidarity in bringing about conditions that are more just and loving within society.

The fundamental criteria mentioned at this time find their verification in the *actual fruits* that various group forms show in their organizational life and the works they perform, such as: the renewed appreciation for prayer, contemplation, liturgical and sacramental life, the reawakening of vocations to Christian marriage, the ministerial priesthood and the consecrated life; a readiness to participate in programs and Church activities at the local, national and international levels; a commitment to catechesis and a capacity for teaching and forming Christians; a desire to be present as Christians in various settings of social life and the creation and awakening of charitable, cultural and spiritual works; the spirit of detachment and evangelical poverty leading to a greater generosity in charity towards all; conversion to the Christian life or the return to Church communion of those baptized members who have fallen away from the faith.



5 *Lumen Gentium*, 39.

6 Cf. *ibid.*

7 *Apostolicam Actuositatem*, 19.

8 Cf. *Lumen Gentium*, 23.

9 *Ibid.*

10 *Apostolicam Actuositatem*, 23.

11 *Ibid.*, 20.

31. The Pastors of the Church even if faced with possible and understandable difficulties as a result of such associations and the process of employing new forms, cannot renounce the service provided by their authority, not simply for the well-being of the Church, but also for the well-being of the lay associations themselves. In this sense they ought to accompany their work of discernment with guidance and, above all, encouragement so that lay associations might grow in Church communion and mission.

It is exceedingly opportune that some new associations and movements receive *official recognition* and explicit approval from competent Church authority to facilitate their growth on both the national and international level. The Council has already spoken in this regard: "Depending on its various forms and goals, the lay apostolate provides for different types of relationships with the hierarchy... Certain forms of the lay apostolate are given explicit recognition by the hierarchy, though in different ways. Because of the demands of the common good of the Church, moreover, ecclesial authority can select and promote in a particular way some of the apostolic associations and projects which have an immediately spiritual purpose, thereby assuming in them a special responsibility."¹²

Among the various forms of the lay apostolate which have a particular relationship to the hierarchy, the Synod Fathers have singled out various movements and associations of *Catholic Action* in which "indeed, in this organic and stable form, the lay faithful may freely associate under the movement of the Holy Spirit, in communion with their bishop and priests, so that in a way proper to their vocation and with some special method they might be of service through their faithfulness and good works to promote the growth of the entire Christian community, pastoral activities and infusing every aspect of life with the gospel spirit."¹³

The Pontifical Council for the Laity has the task of preparing a list of those associations which have received the official approval of the Holy See, and, at the same time, of drawing up, together with the Pontifical Council for the Union of Christians, the basic conditions on which this approval might be given to ecumenical associations in which there is a majority of Catholics, and determining those cases in which such an approval is not possible.¹⁴



All of us, Pastors and lay faithful, have the duty to promote and nourish stronger bonds and mutual esteem, cordiality and collaboration among the various forms of lay associations. Only in this way can the richness of the gifts and charisms that the Lord offers us bear their fruitful contribution in building the common house: "For the sound building of a common house it is necessary, furthermore, that every spirit of antagonism and conflict be put aside and that the competition be in outdoing one another in showing honor (cf. *Rom* 12:10), in attaining a mutual affection, a will towards collaboration, with patience, far-sightedness, and readiness to sacrifice which will at times be required."¹⁵

So as to render thanks to God for the great *gift* of Church communion which is the reflection in time of the eternal and ineffable communion of the love of God, Three in

One, we once again consider Jesus' words: "I am the vine, you are the branches" (*Jn* 15:5). The awareness of the gift ought to be accompanied by a strong sense of *responsibility* for its use: it is, in fact, a gift that, like the talent of the gospel parable, must be put to work in a life of ever-increasing communion.

To be responsible for the gift of communion means, first of all, to be committed to overcoming each temptation to division and opposition that works against the Christian life with its responsibility in the apostolate. The cry of Saint Paul continues to resound as a reproach to those who are "wounding the Body of Christ": "What I mean is that each one of you says, 'I belong to Paul', or 'I belong to Cephas', or 'I belong to Christ!' Is Christ divided?" (*1 Cor* 1:12-13). No, rather let these words of the apostle sound a persuasive call: "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment" (*1 Cor* 1:10).

Thus the life of Church communion will become a *sign* for all the world and a compelling *force* that will lead

12 Ibid., 24.

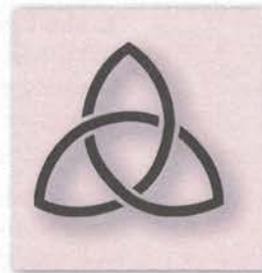
13 *Propositio* 13.

14 Cf. *Propositio* 15.

15 John Paul II, Discourse at a Meeting of the Church in Loreto, Italy (April 10, 1985): AAS 77 (1985), 964.

persons to faith in Christ: “that they may all be one; even as you, Father, are in me and I in you, that they also may be in us, so that the world may believe that you have sent me” (Jn 17:21). In such a way communion leads to *mission*, and mission itself to communion.

32. We return to the biblical image of the vine and the branches, which immediately and quite appropriately lends itself to a consideration of fruitfulness and life. Engrafted to the vine and brought to life, the branches are expected to bear fruit: “He who abides in me, and I in him, he it is that bears much fruit” (Jn 15:5). Bearing fruit is an essential demand of life in Christ and life in the Church. The person who does not bear fruit does not remain in communion: “Each branch of mine that bears no fruit, he (my Father) takes away” (Jn 15: 2).



Communion with Jesus, which gives rise to the communion of Christians among themselves, is an indispensable condition for bearing fruit: “Apart from me you can do nothing” (Jn 15:5). And communion with others is the most magnificent fruit that the branches can give: in fact, it is the gift of Christ and His Spirit.

At this point *communion begets communion*: essentially it is likened to a *mission on behalf of communion*. In fact, Jesus says to his disciples: “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide” (Jn 15:16).

Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other, to the point that *communion represents both the source and the fruit of mission: communion gives rise to mission and mission is accomplished in communion*. It is always the one and the same Spirit who calls together and unifies the Church and sends her to preach the Gospel “to the ends of the earth” (Acts 1:8). On her part, the Church knows that the communion received by her as a gift is destined for all people. Thus the Church feels she owes to each individual and to humanity as a whole the gift received from the Holy Spirit that pours the charity of Jesus Christ into the hearts of believers, as a mystical force for internal cohesion and external growth. The mission of the Church flows from her own nature. Christ has willed it to be so: that of “sign and instrument... of unity of all the human race.”¹⁶ Such a mission has the purpose of making everyone know and live the “new” communion that the Son of God made man introduced into the history of the world. In this regard, then, the testimony of John the Evangelist defines in an undeniable way the blessed end towards which the entire mission of the Church is directed: “That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ” (1Jn 1:3).

In the context of Church mission, then, *the Lord entrusts a great part of the responsibility to the lay faithful, in communion with all other members of the People of God*. This fact, fully understood by the Fathers of the Second Vatican Council, recurred with renewed clarity and increased vigor in all the works of the Synod: “Indeed, Pastors know how much the lay faithful contribute to the welfare of the entire Church. They also know that they themselves were not established by Christ to undertake alone the entire saving mission of the Church towards the world, but they understand that it is their exalted office to be shepherds of the lay faithful and also to recognize the latter’s services and charisms that all according to their proper roles may cooperate in this common undertaking with one heart.”¹⁷



8. The Sacred Scriptures use the image of the vine in various ways. In a particular case, the vine serves to express the *Mystery of the People of God*. From this perspective which emphasizes the Church’s internal nature, the lay faithful are seen not simply as labourers who work in the vineyard, but as themselves being a part of the vineyard. Jesus says, “I am the vine, you are the branches” (Jn 15:5).

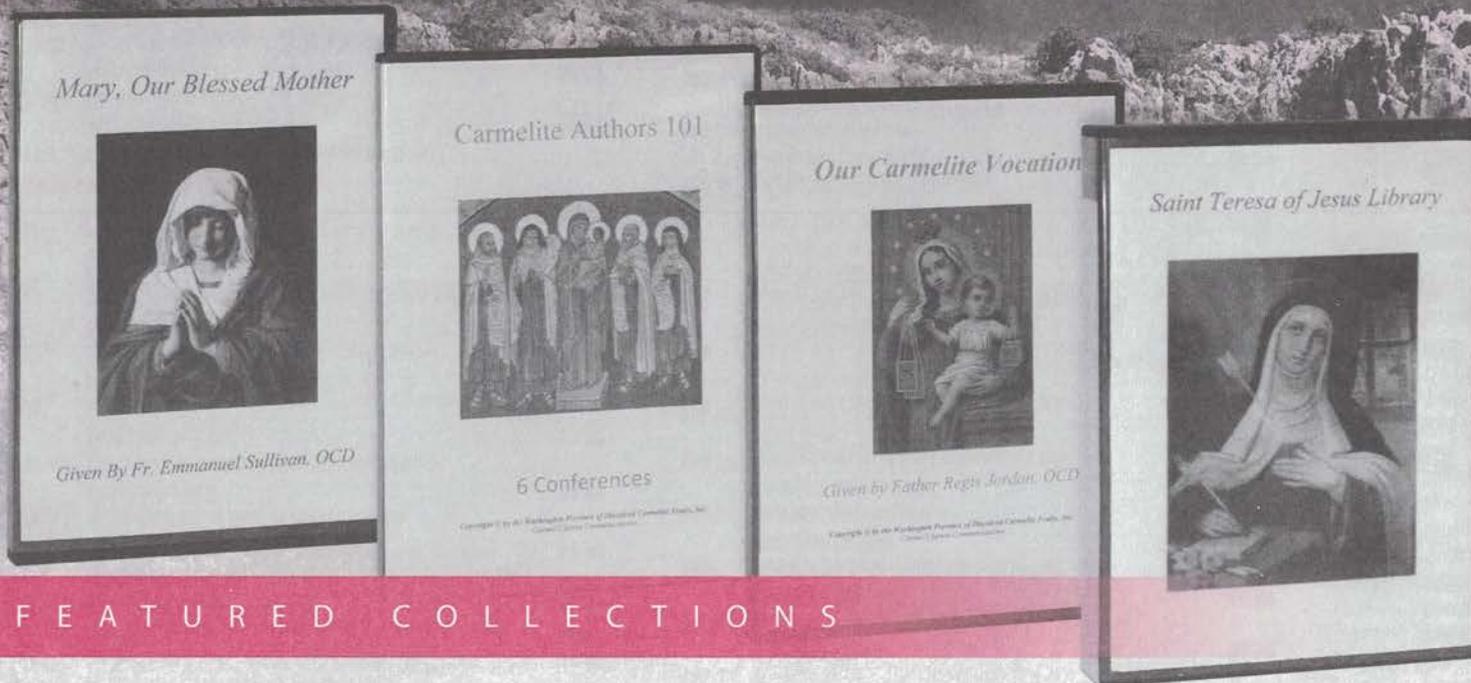
The prophets in the Old Testament used the image of the vine to describe the chosen people. Israel is God’s vine, the Lord’s own work, the joy of his heart: “I have planted you a choice vine” (Jer 2:21); “Your mother was like a vine in a vineyard transplanted by the water, fruitful and full of branches by reason of abundant water” (Ez 19:10); “My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones and planted it with choice vines ...” (Is 5:1-2).

16 *Lumen Gentium*, 1.

17 *Ibid.*, 30.

Visit **carmelclarion.com** to place an order for CDs, annual subscription to the Carmel Clarion, or other OCDS Products. These offerings are available through the efforts of the OCDS Main Office of the Washington Province.

CARMEL CLARION COMMUNICATIONS



Speakers:

Daniel Chowning, OCD
Kevin Culligan, OCD
Margaret Dorgan, DCM
Keith Egan, T.O. Carm.
Elda Maria Estrada, OCDS.
Constance Fitzgerald, OCD
Marc Foley, OCD
Mary Frohlich, R.S.C.J.
Fran Horner, OCD
Regis Jordan, OCD
Kieran Kavanaugh, OCD
Gregory Klein, O. Carm.
Dolores Leckey
Camilo Maccise, OCD
George Mangiaracina, OCD
Steven Payne, OCD
Denis Read, OCD
Fernando Romeral, OCarm.
Vilma Seelaus, OCD
Salvatore Sciarba, OCD
Emmanuel Sullivan, OCD
John Sullivan, OCD
John Welch, O. Carm.

Introducing the *Carmel Clarion Collection* - the **main resource** for CDs on Carmelite Spirituality in the United States. More than 200 titles are available for listening on a CD player or digitally uploading to media players and various MP3 devices.

Since 2006 Carmel Clarion Communications has distributed live recordings about Carmelite Spirituality by the most prominent speakers of the Discalced Carmelite Order. Drawing from the writings and teachings of the Carmelite Saints – Teresa of Jesus (Avila), John of the Cross, Therese of Lisieux, etc. – the speakers shed light on the inward journey towards union with God.

In addition to live conferences, Carmel Clarion Communications offers **The Carmelite Digital Library**, which is the **full digital text** of all the works by St. Teresa of Avila and St. John of the Cross. Once installed on your computer, it provides the Kavanaugh/Rodriguez translation cross-referenced to the Douay Rheims Bible, the Peers translation, and the Spanish Edition. All text is searchable either within one of the Saints' writings, or across both. (See back of brochure for more details.)

Visit our website at www.carmelclarion.com for complete CD listing and placing your order!

Call Carmel Clarion Communications Toll Free: 1-877-845-4560

NOTE: Not available for shipment outside the USA due to prohibitive cost of postage.

ORDER FORM

ST. TERESA OF JESUS (AVILA)

___ 111-S	Fix Your Eyes on Christ: Teresa of Avila's Way of Prayer <i>Daniel Chowning OCD</i>	\$9.99
___ 116-E	Founding Communities of Prayer: Advice from Teresa of Avila <i>John Welch OCarm</i>	\$9.99
___ 120-P	Teresa of Avila, Mary, and the Reform of Carmel <i>Emmanuel Sullivan OCD</i>	\$9.99
___ 121-X	St. Teresa of Avila and the Gifts of the Holy Spirit <i>Denis Read OCD</i>	\$9.99
___ 123-AA	Praying the Our Father with Teresa of Avila <i>Steven Payne OCD</i>	\$9.99
___ 147-BF	From the Wadi to San Jose: Teresa's Renewal of Contemplative Prayer <i>Keith Egan T.O.Carm</i>	\$9.99
___ 160	Martha & Mary Working Together: Teresa's Meditation on Song of Songs <i>Kevin Culligan OCD</i>	\$9.99
___ 176	The Mystical Life of Jesus in Teresa and John <i>Vilma Seelaus OCD</i>	\$9.99
___ 189-AI	Teresa of Avila: Meditations on the Song of Songs <i>Kevin Culligan OCD</i>	\$9.99
___ 305	Teresa the Reader <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 317	St. Teresa of Jesus: Carmelite Authors 101 Series <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 323	Teresa's World: Family, Friends, Country, Church and Order <i>Keith Egan T.O.Carm</i>	\$9.99

CONFERENCES ON OTHER CARMELITE THEMES

___ 113-J	John Cassian: Mentor to the Carmelite Tradition <i>Keith Egan T.O.Carm</i>	\$9.99
___ 128-AP	The New Age in Christ <i>Kevin Culligan OCD</i>	\$9.99
___ 129-AT	Mystical Phenomena and Carmel's Women <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 143-BB	Images Are Forever <i>John Welch OCarm</i>	\$9.99
___ 155-AG	Self-Emptying: Philippians 2 and the Carmelite Tradition <i>Vilma Seelaus OCD</i>	\$9.99
___ 174	Carmel: Born in the Desire for Peace <i>Patrick McMahon OCarm</i>	\$9.99
___ 175	A Theology of Desire <i>Keith Egan T.O.Carm</i>	\$9.99
___ 178	Peacemaking and the Mortification of Desire <i>Kevin Culligan OCD</i>	\$9.99
___ 184-AL	Mary and Carmel <i>Emmanuel Sullivan OCD</i>	\$9.99

ST. JOHN OF THE CROSS

___ 102-U	Freedom to Love: The Role of Negation in St. John of the Cross <i>Daniel Chowning OCD</i>	\$9.99
___ 103-M	Jesus Christ in the Writings of St. John of the Cross <i>Regis Jordan OCD</i>	\$9.99
___ 104-AB	St. John of the Cross for Carpenters: Ordinary Way/Dark Night of Faith <i>Denis Read OCD</i>	\$9.99
___ 105-AD	The Dark Night of the Spirit: The Healing of the Soul <i>Kevin Culligan OCD</i>	\$9.99
___ 106-Y	Spiritual Direction in the Letters of St. John of the Cross <i>Kevin Culligan OCD</i>	\$9.99
___ 107-H	Mary and the Holy Spirit in St. John of the Cross <i>Emmanuel Sullivan OCD</i>	\$9.99
___ 114-A	St. John of the Cross on Love and Kenosis in Prayer <i>Kevin Culligan OCD</i>	\$9.99
___ 126-F	St. John of the Cross: The Dark Nights <i>Regis Jordan OCD</i>	\$9.99
___ 132-AV	The Holy Spirit: The Bond of Friendship in John of the Cross <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 146-BE	The Dark Night as Liberation of the True Self <i>Keith Egan T.O.Carm</i>	\$9.99
___ 148-BG	St. John of the Cross Through the Eyes of Edith Stein <i>Keith Egan T.O.Carm</i>	\$9.99
___ 162	Eros and the Song of Songs in John of the Cross <i>Keith Egan T.O.Carm</i>	\$9.99
___ 163	Dark Passage to Prophecy <i>Constance Fitzgerald OCD</i>	\$9.99
___ 176	The Mystical Life of Jesus in Teresa and John <i>Vilma Seelaus OCD</i>	\$9.99
___ 303	John of the Cross: A Spirituality of Wisdom <i>Daniel Chowning OCD</i>	\$9.99
___ 314	John of the Cross: Carmelite Authors 101 Series <i>Kevin Culligan OCD</i>	\$9.99
___ 325	John of the Cross and <i>The Living Flame of Love</i> <i>Kieran Kavanaugh OCD</i>	\$9.99

___ 188-AG	Liturgy and Personal Spirituality <i>George Mangiaracina OCD</i>	\$9.99
___ 301	A Theology of Wisdom <i>Keith Egan T.O.Carm</i>	\$9.99
___ 302	Carmelite Mysticism as Theology <i>Vilma Seelaus OCD</i>	\$9.99
___ 304	Falling into the Arms of God: Perspectives on Aging & Dying <i>John Welch OCarm</i>	\$9.99
___ 306	The Wisdom of Emptiness <i>Kevin Culligan OCD</i>	\$9.99
___ 307	Carmel's Quest for the Living God: A Biblical Approach <i>Camilo Maccise OCD</i>	\$9.99
___ 308	Carmel's Quest for the Living God: A Lay Perspective <i>Dolores Leckey</i>	\$9.99
___ 309	Carmel's Quest for the Living God: Hope in Dark Times <i>Fernando Romeral O. Carm</i>	\$9.99
___ 310	Our Carmelite Vocation: Who do YOU say that I am? <i>Regis Jordan OCD</i>	\$9.99
___ 311	Our Carmelite Vocation: What do YOU want? <i>Regis Jordan OCD</i>	\$9.99

ST. THÉRÈSE OF LISIEUX

___ 115-AR	Empathy: Key to St. Thérèse's Little Way <i>John Sullivan OCD</i>	\$9.99
___ 124-W	St. Thérèse: God's Merciful Love <i>Daniel Chowning OCD</i>	\$9.99
___ 130-AU	The Revolution of Thérèse <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 131-R	St. Thérèse: Her Life and Spirituality <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 133-AW	The Little Way <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 134-T	St. Thérèse: Her Influence on Contemporary Theology and Spirituality <i>Denis Read OCD</i>	\$9.99
___ 137-AX	St. Thérèse: Doctor of the Church <i>Keith Egan T.O.Carm</i>	\$9.99
___ 138-D	St. Thérèse of Lisieux: Your Personal History as a Narrative of Hope <i>Margaret Dorgan DCM</i>	\$9.99
___ 140-AV	The Discovery of Merciful Love <i>Keith Egan T.O.Carm</i>	\$9.99
___ 144-BC	St. Thérèse and Priesthood <i>Mary Frohlich R.S.C.J.</i>	\$9.99
___ 152	Thérèse: Mission Saigon and Beyond <i>Constance Fitzgerald OCD</i>	\$9.99
___ 153	Thérèse: Child, Girl, Woman <i>Vilma Seelaus OCD</i>	\$9.99
___ 154	Reflections on the Doctorate of St. Thérèse <i>Steven Payne OCD</i>	\$9.99
___ 164	Story of a Soul: A New Arrangement of the Texts <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 165	Dark Fire: The Prayer of St. Thérèse <i>Daniel Chowning OCD</i>	\$9.99
___ 179	The Desire for God the Discovery of the Little Way <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 318	St. Thérèse: Carmelite Authors 101 Series <i>Marc Foley OCD</i>	\$9.99
___ 334	"A Surge of the Heart" – Thérèse of Lisieux on Prayer <i>Steven Payne OCD</i>	\$9.99

___ 312	Our Carmelite Vocation: Whose are YOU? <i>Regis Jordan OCD</i>	\$9.99
___ 320	The Carmelite Tradition Speaks to Us Today <i>Kevin Culligan OCD</i>	\$9.99
___ 335	The Exterior Life of Love <i>John Sullivan OCD</i>	\$9.99
___ 336	Forming Vibrant OCDS Communities <i>Kevin Culligan OCD</i>	\$9.99
___ 337	OCDS Members Serving the Church Today <i>Thomas Otang'a OCD</i>	\$9.99
___ 340	The Beatitudes: An Introduction (Replaces CD 321) <i>Kevin Culligan OCD</i>	\$9.99
___ 341	The Beatitudes: Blessed are the Pure of Heart <i>Kevin Culligan OCD</i>	\$9.99
___ 342	The Beatitudes: Blessed are the Meek <i>Kevin Culligan OCD</i>	\$9.99
___ 343	The Beatitudes: Blessed are Those Who Mourn <i>Kevin Culligan OCD</i>	\$9.99

BLESSED ELIZABETH OF THE TRINITY

___ 108-V	The Message of Blessed Elizabeth of the Trinity <i>Steven Payne OCD</i>	\$9.99
___ 122-Z	Blessed Elizabeth of the Trinity: Mary in her Interior Life <i>Emmanuel Sullivan OCD</i>	\$9.99
___ 127-AJ	Elizabeth of the Trinity: Life in the Trinity <i>Margaret Dorgan DCM</i>	\$9.99
___ 171-G	The Apocalyptic Dimension in Elizabeth of the Trinity: Eternity <i>Margaret Dorgan DCM</i>	\$9.99

ST. TERESA BENEDICTA OF THE CROSS (EDITH STEIN)

___ 112-L	Edith Stein: Finding the Cross in Everyday Life <i>John Sullivan OCD</i>	\$9.99
___ 145-BD	Edith Stein: Contemplative Scholar <i>Constance Fitzgerald OCD</i>	\$9.99

OTHER CARMELITE SAINTS AND BLESSEDS

___ 316	Br. Lawrence of the Resurrection: Carmelite Authors 101 Series <i>Salvatore Scieurba OCD</i>	\$9.99
___ 161	Praying with Brother Lawrence: The Practice of the Presence of God <i>Gregory Klein OCarm</i>	\$9.99
___ 187-AF	Br. Lawrence: Saving Private Herman <i>Marc Foley OCD</i>	\$9.99
___ 117-O	Carmel in the French Revolution (Martyrs of Compiègne) <i>Salvatore Scieurba OCD</i>	\$9.99

CONFERENCES ON PRAYER

___ 118-AS	Meditation and Contemplation in the Carmelite Tradition <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 141-AZ	From Solitude to Contemplation <i>Keith Egan TOCarm</i>	\$9.99
___ 142-BA	The Stream of Consciousness and Carmelite Prayer <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 149-BH	The Moral Dimension of Carmelite Prayer <i>Steven Payne OCD</i>	\$9.99
___ 150-BI	Learning How to Meditate: An Unfinished Journey <i>Kevin Culligan OCD</i>	\$9.99

___ 181-AN	The Prayer of Elizabeth of the Trinity <i>Daniel Chowning OCD</i>	\$9.99
___ 193-AK	Elizabeth of the Trinity and Silence <i>Kieran Kavanaugh OCD</i>	\$9.99
___ 194-BN	Elizabeth of the Trinity and Baptismal Spirituality <i>Daniel Chowning OCD</i>	\$9.99
___ 315	Blessed Elizabeth of the Trinity: Carmelite Authors 101 Series <i>Daniel Chowning OCD</i>	\$9.99

___ 190-AM	Edith Stein and Renewal <i>John Sullivan OCD</i>	\$9.99
___ 319	St. Teresa Benedicta of the Cross (Edith Stein) <i>John Sullivan OCD</i>	\$9.99
___ 326	Her Mother's Daughter: Edith Stein <i>Fran Horner OCD</i>	\$9.99

___ 125-AO	Elijah: A Prophet in Crisis <i>Kevin Culligan OCD</i>	\$9.99
___ 136-C	Three Heroic Women: Mary, Teresa and Thérèse <i>Emmanuel Sullivan OCD</i>	\$9.99
___ 166	Barbe Acarie & the Beginnings of Carmel in France <i>Mary Frohlich R.S.C.J.</i>	\$9.99
___ 177	The Education of Desire in the Letters of Madeline de Saint-Joseph <i>Mary Frohlich R.S.C.J.</i>	\$9.99
___ 192-AH	Père Jacques' Retreat <i>Salvatore Scieurba OCD</i>	\$9.99

___ 151-BJ	Eucharist and Contemplation <i>Keith Egan TOCarm</i>	\$9.99
___ 327	Teresa's Our Father: A Catechism on Prayer <i>Daniel Chowning OCD</i>	\$9.99
___ 328	St. Teresa of Avila: Prayer of Recollection <i>Kevin Culligan OCD</i>	\$9.99
___ 330	The Carmelite School of Prayer: a Coat of Many Colors <i>Keith J. Egan, T.O. Carm.</i>	\$9.99
___ 332	Prayer of Recollection and Contemplation in Teresa and John <i>Kieran Kavanaugh, OCD</i>	\$9.99

CD SETS (see www.carmelclarion.com for additional information)

___ Carmelite Authors 101 Series, 6-CD Set	\$49.95
___ St. Teresa of Avila and Other Carmelite Voices (Forum 2012), 4-CD Set	\$30.95
___ The Beatitudes by Kevin Culligan, OCD, 4-CD Set	\$35.95
___ Our Carmelite Vocation by Regis Jordan, OCD, 3-CD Set	\$24.95
___ Conferences About Mary, Our Blessed Mother, 5-CD Set by Emmanuel Sullivan, OCD	\$44.95

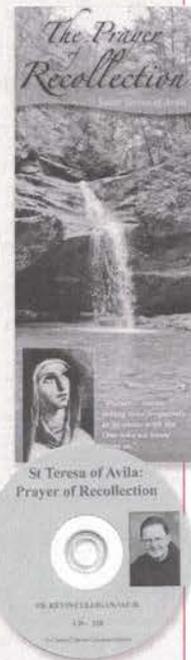
___ St. Teresa Library 10-CD Set of Conferences from this brochure	\$69.95
___ Carmel: A School for Prayer (Forum 2007), 7-CD Set	\$50.95
___ Carmel's Search for Wisdom: Prayer and Contemplation (Forum 2009), 6-CD Set	\$44.95
___ Carmel's Quest for the Living God (Forum 2010), 3-CD Set	\$20.95
___ Carmel: A School for Desire (Forum 2008), 6-CD Set	\$44.95
___ Carmel: A Surge of the Heart, (Forum 2013), 4-CD Set	\$35.95

FEATURED SELECTION

___ CD 328 \$9.99

**St. Teresa of Avila:
The Prayer of Recollection**
by Kevin Culligan OCDBrochures may be purchased at
www.icspublications.org/

Do you get distracted in prayer and meditation? Don't worry - you're not alone. St. Teresa of Avila found traditional prayer frustrating. This was when Jesus showed her a new way to pray, which she calls Recollection. During recollection the heart gathers its faculties and directs them to gaze upon God, who is always present within. Fr. Kevin Culligan OCD in the **Prayer of Recollection** guides the listener step by step through this prayer. It is excellent practical experience for anyone at any stage of the spiritual journey.



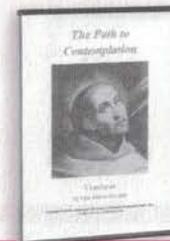
Please check individual CD #s on the website to confirm you have not already purchased one of the CDs in the set.

www.carmelclarion.com

5-Session RETREATS by Elda Maria Estrada, OCDS
5-CD Set

\$44.95

1. The Path to Contemplation – An Overview
2. Prayer – The Locus of Encounter
3. Nature of Contemplation
4. Preparing the Way of Contemplation
5. Stages of the Contemplative Journey



Carmelite Digital Libraries

The *Carmelite Digital Library* is the proud jewel of products offered by **Carmel Clarion Communications**. With the *Carmelite Digital Library*, you can read and search the collected works by Teresa of Avila and John of the Cross on your computer. This is NOT an audio product. Information is loaded onto a single PC.

The CDL is easy to use for research, leading a class, preparing homework, or presenting a lecture on the writings and teachings of Teresa and John. You can copy and paste text into another document, save favorite passages, see related scripture texts, compare with the Peers translation, view the original Spanish text, and print out multiple copies of a passage.



St. Teresa of Avila

Writings Included:

- The Book of Her Life
- Spiritual Testimonies
- Soliloquies
- The Way of Perfection
- Meditations on the Song of Songs
- Interior Castle
- The Book of Her Foundations
- The Constitutions
- On Making the Visitation
- A Satirical Critique
- Response to a Spiritual Challenge
- Poetry
- Letters

St. John of the Cross

Writings Included:

- Poetry
- The Sayings of Light and Love
- The Ascent of Mount Carmel
- The Dark Night
- The Spiritual Canticle
- The Living Flame of Love
- Special Counsels

___ CD 202 **The Complete Works of St. John of the Cross and St. Teresa of Jesus - Carmelite Digital Library for both PC and Mac.**

 **System requirements:** Windows 2000, Windows Server 2003, Windows Server 2008 R2, Windows XP, Windows Vista, Windows 7.

 **System requirements:** See the System Requirements section at <http://www.carmelitedigitallibrary.com> for details on MAC Snow Leopard (10.6.x), Lion (10.7.x) and how to install the prerequisites for using the Carmelite Digital Library on Mac Leopard (10.5.x) with an Intel 64-bit processor. This disc will not work with a 32-bit processor.

.....\$49.99

ORDER FORM

___ TOTAL 100 or 300 series CDs ORDERED @ \$9.99 each \$ _____

___ The Complete Works of St. John of the Cross and St. Teresa of Jesus
- for both PC  and Mac  @ \$49.99 each \$ _____

NOTE: Clerics and nuns may reduce amount by 20% before shipping.

Shipping & Handling from POSTAGE Chart below:

Within the US Only - 1st CLASS POSTAGE: 1-3 CDs = \$2.00; 4-8 CDs = \$4.00

9- 24 CDs = \$6.00; 25 CDs and up = \$12.00

We regret to advise our customers that due to postage restrictions and increased shipping costs, Carmel Clarion Communications can no longer accept/mail international orders.

My Email Address is: _____

Total Shipping & Handling \$ _____

TOTAL PAYMENT TO CARMEL CLARION COMMUNICATIONS...\$ _____

Mail check to: *Carmel Clarion Communications*, 2131 Lincoln Rd NE, Washington, DC 20002-1101

Bill To:

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____

Ship To: *IF DIFFERENT*

NAME _____

ADDRESS _____

CITY, STATE, ZIP _____

PHONE _____

Please allow 4-6 weeks for processing and shipping after order is placed.

Carmel Clarion Communications



2131 Lincoln Road NE
Washington, DC 20002-1101

Phone (202) 640-2201 Fax (202) 832-5711

TOLL FREE: (877) 845-4560

DATE: ___/___/___

E-mail: carmelitecds@live.com

On the web:

<http://www.CarmelClarion.com>

Jesus himself once again takes up the symbol of the vine and uses it to illustrate various aspects of the Kingdom of God: “A man planted a vineyard, and set a hedge around it, and dug a pit for the winepress, and built a tower and let it out to tenants and went into another country” (Mk 12:1; cf. Mt 21:28 ff.).



John the Evangelist invites us to go further and leads us to discover *the mystery of the vine*: it is the figure and symbol not only of the People of God, but of *Jesus himself*. He is the vine and we, his disciples, are the branches. He is the “true vine”, to which the branches are grafted to have life (cf. Jn 15:1 ff.).

The Second Vatican Council, making reference to the various biblical images that help to reveal the mystery of the Church, proposes again the image of the vine and the branches: “Christ is the true vine who gives life and fruitfulness to the branches, that is, to us. Through the Church we abide in Christ, without whom we can do nothing (Jn 15:1-5)” (12). The Church herself, then, is the vine in the gospel. She is *mystery* because the very life and love of the Father, Son and Holy Spirit are the gift gratuitously offered to all those who are born of water and the Holy Spirit (cf. Jn 3:5), and called to relive the very communion of God and to manifest it and communicate it in history (mission): “In that day”, Jesus says, “you will know that I am in my Father and you in me, and I in you” (Jn 14:20).

Only from inside the Church’s mystery of communion is the “identity” of the lay faithful made known, and their fundamental dignity revealed. Only within the context of this dignity can their vocation and mission in the Church and in the world be defined.

33. The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: they are prepared for this work by the sacraments of Christian initiation and by the gifts of the Holy Spirit.



In a very clear and significant passage from the Second Vatican Council we read: “As sharers in the mission of Christ, priest, prophet and king, the lay faithful have an active part to play in the life and activity of the Church... Strengthened by their active participation in the liturgical life of their community, they are eager to do their share in apostolic works of that community. They lead to the Church people who are perhaps far removed from it; they earnestly cooperate in presenting the Word of God, especially by means of catechetical instruction; and offer their special skills to make the care of souls and the administration of the temporal goods of the Church more efficient.”¹⁸

The entire mission of the Church, then, is concentrated and manifested in *evangelization*. Through the winding passages of history the Church has made her way under the grace and the command of Jesus Christ: “Go into all the world and preach the gospel to the whole creation” (Mk 16:15) “... and lo, I am with you always, until the close of the age” (Mt 28:20). “To evangelize,” writes Paul VI, “is the grace and vocation proper to the Church, her most profound identity.”¹⁹

Through evangelization the Church is built up into a *community of faith*: more precisely, into a community that *confesses* the faith in full adherence to the Word of God which is *celebrated* in the Sacraments, and *lived* in charity, the principle of Christian moral existence. In fact, the “good news” is directed to stirring a person to a conversion of heart and life and a clinging to Jesus Christ as Lord and Savior; to disposing a person to receive Baptism and the Eucharist and to strengthen a person in the prospect and realization of new life according to the Spirit.

Certainly the command of Jesus: “Go and preach the Gospel” always maintains its vital value and its ever-pressing obligation. Nevertheless, the *present situation*, not only of the world but also of many parts of the Church, *absolutely demands that the word of Christ receive a more ready and generous obedience*. Every disciple is personally called by name; no disciple can withhold making a response: “Woe to me, if I do not preach the gospel” (1 Cor 9:16). 

18 *Apostolicam Actuositatem*, 10.

19 Paul VI, *Evangelii Nuntiandi*, 14: AAS 68 (1976), 13.

New Sections in the OCDS Constitutions on Community Life and St. Joseph

Atlanta, August 22, 2014



Dear Brothers and Sisters in the Teresian Carmel,

To repeat the theme of the Atlanta Congress, I wish you “a heart blessed in love, centered on God alone”. Thank you for your presence here. I especially thank the Atlanta OCDS Group and the Oklahoma OCDS Province for organizing this 2014 Congress.

In this conference, I would like to present the new additions to the OCDS Constitutions, sections 24 and 31. They were approved by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life on January 7, 2014. First, I will tell how the text was written. Then I will give a summary of its content. Finally, I will present some related points from Pope Francis’ Apostolic Exhortation *Evangelii Gaudium* on community life and evangelization.¹

1. The History of the Text

In September 2012, the Discalced Carmelite Friars’ General Definitory asked the OCDS General Delegate to write a new chapter for the OCDS Constitutions on fraternal communion as well as a new paragraph on St. Joseph. Part of this task was a consultation about the proposed texts with all the OCDS Provinces and Communities in the world. (There are some Communities in the world that do not belong to a Province, such as Lithuania and the Caribbean.)

A first draft, written by the OCDS General Delegate and also Fr. Aloysius Deeney, the OCDS Delegate for East Asia, was sent to the Communities and Provinces on January 21, 2013. They made comments, additions and changes that were summarized by their respective Provincial Councils. All the material received from them up to July 16, 2013 was taken into consideration.

Eleven Communities and four Provinces approved the original draft. Seven Communities and twenty-seven Provinces sent in their suggested changes to the draft.

In July and August, a second draft was prepared. In September, this draft was presented to the General Definitory. They made new corrections and additions, and they requested that number 24e be added. On September 14, 2013, this text, in Italian, was sent for approval to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

The Congregation replied on October 21, 2013, requesting that two phrases be added: “...and liable for dismissal from the Community,” at the end of number 24c; and “the request is to be made in writing ‘to the competent authority of the Community’” in number 24e. The Congregation also determined that the text’s translation would be in Spanish so that it would be in the same language in which the Constitutions were approved in 2003.

When everything was ready, the material was sent to the Vatican on November 23. It was approved by Decree on January 7, 2014 (Prot. n°. C. 228-1/2003). There is an interesting coincidence about these dates: The approved text was received by the OCDS General Delegate on January 21, 2014, the liturgical feast of St. Agnes, exactly one year after the original draft was sent for consultation to the Communities and Provinces.

The new sections, translated into English, French, and Portuguese, were sent by e-mail to the Provinces, with a letter from the Superior General, dated January 25, 2014.

¹ I would like to express my gratitude to the people who helped me in the translation and revision of this conference, namely Vera OCDS from Brazil, Fr. DK, Fr. James, Filomena.



2. Fraternal Communion – Chapter III B of the OCDS Constitutions

This chapter was inserted after those dealing with identity, values and commitment (chapter I), following Jesus (chapter II) and prayer (chapter III). There had been proposals to insert it at the beginning of the Constitutions, at the end, etc. The final option was to follow the order of the friars' Constitutions: communion with God, following Christ, fraternal life, apostolate, etc.



Chapter IIIB begins with the mystery of the Holy Trinity, of the

Church, and of the human person called to follow Christ and to be a part of the community of Faith (number 24a). Afterward, it presents a summary of the teachings of St. Teresa of Jesus and St. John of the Cross on community life (number 24b). Then, it gives some explanations about the purpose of community life and the need to participate in it: help and encouragement to live out the lay Teresian Carmelite vocation at all levels of family and civilian life (number 24c). Next, it emphasizes the formative responsibility of each person in the Community, the role of authority in fraternal life, as well as other means of fraternity with those who can no longer participate at meetings, or with other Communities of the Province and the Teresian Carmelite family. It concludes by recalling that each and every witness of communion is evangelization (number 24d). The last number (24e) is juridical. It emphasizes that there must be a balance between rights and obligations, whether personal or communal. It also presents ways to leave a community: by dismissal or voluntarily.

Now I will briefly summarize each of those sections:

Number 24a presents the biblical and doctrinal basis for the human person and community in the mystery of the Church.

The Church, as God's family and people reunited in the name of the Holy Trinity, is a mystery of communion. Jesus came to us as the one who reveals this mystery. At the same time, it is the vocation of each person to participate in this mystery, for each person is created in the Trinity's image and likeness. Each person has in his inner-most being, in his spirit and body, the seal of the Trinity. As a result, a human being is a social being who fulfills his vocation only in an authentic relationship with God and with others. This is our most profound identity.

Each OCDS Community is seen from its lay identity, and within the mystery of communion in the Church. It is a visible sign of the Church and the Order. It is called to live and promote communion with God and with other members of the Community, according to the Teresian charism. For each member is called by Jesus to follow him and, like the twelve Apostles, to form a group around Him. Those who answer this call, like the first Christians, come together to live out the same Faith, strengthening it and celebrating the sacraments: When St. Teresa founded her monasteries, she reminded her communities that each person follows Christ by following his new commandment of love and by seeking unity in Christ.

The promises made by each member are a commitment to live in Community, seeking perfection in charity, in the spirit of the counsels of chastity, poverty and obedience, as well as in the spirit of the Beatitudes and other Christian virtues: such as gentleness, kindness, and forgiveness.

Number 24b is a synthesis on Community, as viewed from the doctrine of St. Teresa and St. John of the Cross.



St. Teresa believes that each Community lives out this Faith: with the risen Lord and the Virgin Mary in its midst. The risen Christ assures us that God is trustworthy. His love expresses the Father's love in the Holy Spirit and in ecclesial communion among the faithful, who believe and want to share with everyone that same joy that comes from Faith. Mary, the Mother of the Community and model of faith, hope and love, is present there too. But being together has a specific aim: to collaborate with the Church's mission. In order to achieve this, we must nurture our fraternal relationships built on the virtues of humility, detachment and love, the same virtues as in our life of prayer, conditions necessary for interior and exterior peace.



Teresa also knows from her own experience that walking alone, with no one's help, is very difficult. That is why she wanted the members of her communities to be friends and to help each other, primarily in the quest to please God through prayer and the practice of the virtues. This help, given in the spirit of humility and charity, contributes to self-knowledge. It stimulates the practice of the virtues and perseverance in one's vocation. We know how essential this solidarity is for the human and spiritual development of each one of us.

St. John of the Cross wrote little about community life. However, we know that he was very conscious of community life and was very attentive to each brother, especially the sick. For example, in the Beatification Process twenty-five years after St. John's death, the friars in Granada where he had been prior reminisced about his fatherly ministry to them.

St. John's doctrine aims to lead a person to union with God, through the theological virtues. These virtues purify the person, whether in the active or passive dark night of sense or spirit. In this purification, the person is gradually transformed in his relationship with God and others. He stops being driven by human instincts and passions. He lives his life through the human and Christian virtues, instead of the capital vices and passions. That is why it is said that the theological virtues also purify us in our life with others, especially in love, because love comes from God and enables us to love. So St. John's counsel is always timely: "Where there is no love, put love and you will find love."

Number 24c reminds us that the commitment to community life is made through the promise and the significance of promoting a fraternal and family-like atmosphere in the Teresian style.

Above all, making the promises means making a commitment to live in communion with the Church, the Province and the Order, especially the members of one's own Community, with whom we must live the commandment of love and help others by living a life of virtue. We should remember that St. Teresa intended the monasteries she founded to be smaller than that of the Monastery of the Incarnation so that the nuns could cultivate and grow in human and spiritual friendship and at the same time help each other seek God through charity (which seeks the good of others) and humility (which goes beyond one's self).



Another commitment of Community is to help each other in the spiritual life in joy and in dialogue, by sharing and openness among its members. In the words of Pope Francis:

"Dialogue is much more than the communication of a truth. It arises from the enjoyment of speaking and it enriches those who express their love for one another through the medium of words. This is an enrichment which does not consist in objects but in persons who share themselves in dialogue" (EG 142).

Let's remember the reason for Community meetings: mutual help in self-knowledge and in seeking God. The OCDS Community is not a social club, even though it has its recreational moments. Starting with the help received in Community, the member can live and bear witness to his or her Christian identity in other settings: at home, at work, in other social situations, etc. It is there that the layperson has his theological place to live out his life of Faith, union and friendship with God (cf. LG 31; CL 15-17; AA 4).

The fourth section, 24d, recalls the *formative* aspects of the Community and of each person, the service of leadership in the Community and the many *ways of practicing communion and fraternity*. Life and the example of a communion of love are evangelization.



Formation in Community comes about, in the first place, by being a living witness. The roles of the Director of Formation and his formation team are important, but they are not a substitute for the formation that comes from the example of fraternal life in the Teresian charism (cf. also St. John Paul II, in *Novo millennio ineunte*, #43). The food for Christian fraternity is our Eucharistic life and listening to the word of God.

The role of leadership in the Community, that is, the role of the local Council, following the way of Jesus, is to serve in charity and humility. Moreover, leadership should seek the human and spiritual growth of each member, trying to preserve a family setting for all. Leadership is also called to work out conflicts through dialogue, forgiveness and reconciliation.

This section also warns the Council of attachment to power and to one's own beliefs in governing the Community, as opposed to the spirit of the Teresian charism in the Constitutions. Prayer, visiting the sick, the elderly and others who cannot attend community meetings are strong expressions of fraternity.

This reference to fraternity with one's Province, as well as with the Teresian family of Carmel, invites each Community to be present at and to contribute to provincial events (retreats, congresses, gatherings, pastoral initiatives, etc.), as we are doing right now, in this Congress.

Finally, section 23d reminds us that the witness of fraternal communion is evangelization, as St. John Paul II wrote in *Christifidelis Laici*, 32, and recently Pope Francis in *Evangelii Gaudium*:

“But if they see the witness of authentically fraternal and reconciled communities, they will find that witness luminous and attractive. It always pains me greatly to discover how some Christian communities, and even consecrated persons, can tolerate different forms of enmity, division, calumny, defamation, vendetta, jealousy and the desire to impose certain ideas at all costs, even to persecutions which appear as veritable witch hunts. Whom are we going to evangelize if this is the way we act?” (EG 100)

Last, section 24e reminds us of the need for balance between individual and community rights. It gives guidance for the dismissal process for a member or for a member leaving voluntarily. In both cases the Provincial Delegate must be informed.



The last addition to the Constitutions, section 31a, is about St. Joseph. We pray to him in the Order as our Providential Protector. His intercession and his presence in the Reform of St. Teresa and in our Order's history have been constant. This section seeks to remember St. Joseph's importance in the life of an OCDS member.

With the Virgin Mary, this “just man” (Mt 1,19) is the protector of the mystery of the Incarnation of the Son of God. In St. Teresa's writings, he is the model and master of prayer, and also of vigilance and availability to God's plans.

For all these reasons, St. Joseph is an incomparable protector to whom we can entrust our hopes, our labors, and our everyday troubles. Ven. Pope Paul VI said: “St. Joseph is the proof that, to be good and authentic in the following of Christ, we do not need great deeds, but only common, human—but true and authentic—virtues” (Paul VI, *Insegnamenti*, 1969).

3. *Evangelii Gaudium*: Perspectives for our Communities

The greatest strength of Christianity, at all times, has been the witness of fraternal love in its communities. St. Teresa, as she restored the value of the human person called to dialogue with God in friendship, also reestablished the need of pursuing a spiritual path with others, of helping each other in following Christ and in fulfilling one's own mission. We know her missionary fervor: “I would give a thousand lives to save a single soul.”

In Pope Francis' Apostolic Exhortation *Evangelii Gaudium* (November 24, 2013), he attempts to motivate the Church to a "missionary outreach" (EG 17a) through evangelization in "the joy of the Gospel." For him, "The Church which 'goes forth' is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice" (EG 24). These five verbs are essential for the life of every Community. For your homework, I ask you to think about the meaning of this section in your communities.



According to *Evangelii Gaudium*, we all face challenges, and we are invited to overcome them. Some of them are: the *individualism* of our postmodern, globalized era (EG 63, 67, 78); an *identity crisis* and a *cooling of fervor* (EG 78); a sterile *pessimism* (EG 84); a *defeatism* and a *spiritual desertification* (EG 85-86).

We will overcome these challenges by an openness to the light and strength of the Holy Spirit (EG 259-261), by prayer and work on behalf of others (EG 262), rooted in love for Christ (EG 264), with the consciousness that "the Gospel responds to our deepest needs, since we were created for what the Gospel offers us: friendship with Jesus and love of our brothers and sisters" (EG 265). Then, "in union with Jesus, we seek what He seeks, we love what He loves. In the end, what we are seeking is the glory of God the Father; we live and act 'for the praise of the glory of his grace' that he granted us in the beloved" (Eph 1,6) (EG 267).

When we acknowledge that we belong to the Church, which is God's People, Jesus becomes "the model of this method of evangelization which brings us to the very heart of his people." "Moved by his example, we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world" (EG 269).

Thus Pope Francis writes of the importance of the "'mystique' of living together" (EG 87), which means

"sharing a 'mystique' of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage. Greater possibilities for communication thus turn into greater possibilities for encounter and solidarity for everyone. If we were able to take this route, it would be so good, so soothing, so liberating and hope-filled! To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make." (EG 87)

If today's world imposes defensive practices on us, "the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others" (EG 88).

So an authentic spiritual life brings us to "a personal and committed relationship with God which at the same time commits us to serving others" (EG 91); to a person-to-person evangelization (EG 127-129), from the knowledge we have that Jesus loves and saves us, living in loving contemplation of his Person, urged to love Him and speak of Him (EG 264). "If I can help at least one person to have a better life, that already justifies the offering of my life" (EG 274). That is the answer to the challenge of so many "market spiritualities", full of individualism and well-being, that alienate people from themselves and from the faith of the Gospel.



So the Secular Order Community has an important formative task: “We need to help others to realize that the only way to learn how to encounter others with the right attitude, which is to accept and esteem them as companions along the way, without interior resistance. Better yet, it means learning to find Jesus in the faces of others, in their voices, in their pleas. We learn to suffer in the embrace of the crucified Jesus whenever we are unjustly attacked or meet with ingratitude, never tiring of our decision to live in fraternity” as St. Thérèse lived it (EG 91). (Pope Francis refers to her example in footnote 69.)

“When we live out a spirituality of drawing nearer to others and seeking their welfare, our hearts are opened wide to the Lord’s greatest and most beautiful gifts. Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of God. If we want to advance in the spiritual life, then, we must constantly be missionaries. The work of evangelization enriches the mind and the heart; it opens up spiritual horizons; it makes us more and more sensitive to the workings of the Holy Spirit, and it takes us beyond our limited spiritual constructs” (EG 272).

Here I am thinking of our approximately 1,700 OCDS Communities (canonically established or not), spread throughout 74 countries in the world. If we are able to incarnate St. Teresa’s ideal of helping one another to better serve God and the Church, bringing the message of the Gospel to all dimensions of daily life, in our family, at work, at play, and in other social activities, we will be a source of spiritual replenishment. If we encourage each other through prayer, formation, dialogue, and in caring fraternal relationships, we will go forward in our daily mission. We will be answering Pope Francis’ call in *Evangelii Gaudium*:

“I especially ask Christians in communities throughout the world to offer a radiant and attractive witness of fraternal communion. Let everyone admire how you care for one another, and how you encourage and accompany one another: ‘By this everyone will know that you are my disciples, if you have love for one another’ (Jn 13,35)” (EG 99).

“In our world, especially in some countries, different forms of war and conflict are re-emerging, yet we Christians remain steadfast in our intention to respect others, to heal wounds, to build bridges, to strengthen relationships and to ‘bear one another’s burden’” (Gal 6,2) (EG 67).

“I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing. All around us we begin to see nurses with soul, teachers with soul, politicians with soul, people who have chosen deep down to be with others and for others” (EG 273).



In conclusion, we turn our eyes to the Virgin Mary. She was a woman who “walked in faith,” was with the disciples at the wedding at Cana and urged them to believe in her Son. In the Cenacle she begged for the gift of the Holy Spirit (Acts 1,14). In the Order’s tradition, she supports and accompanies us, with maternal love and with her scapular. Despite our poverty, Holy Mary inspires us in evangelization, since she “was able to turn a stable into a home for Jesus, with poor swaddling clothes and an abundance of love” (EG 286).

This is my wish for each of our Communities: Blessed is that Community where each person has his or her heart centered in this same love and unity in Jesus Christ, through power of the Holy Spirit.

Muito obrigado!

Fr. Alzimir Francisco Debastiani, OCD

Rome, June 27, 2014

Teresa Speaks

Excerpt from Meditations on the Song of Songs: Chapter 7

Chapter 7

Explains the bride's strong desires to suffer much for God and neighbor and the abundant fruits that come to the Church from souls favored by the divine union and detached from self-interest.

6. I recall now what I have often thought concerning that holy Samaritan woman,[2] for she must have been wounded by this herb. How well she must have taken into her heart the words of the Lord, since she left the Lord for the gain and profit of the people of her village. This explains well what I am saying. And in payment for her great charity, she merited to be believed and to see the wonderful good our Lord did in that village.[3]



It seems to me that one of the greatest consolations a person can have on earth must be to see other souls helped through his own efforts. Then, it seems to me, one eats the delicious fruit of these flowers. Happy are those to whom the Lord grants these favors. These souls are indeed obligated to serve Him. This holy woman, in that divine intoxication, went shouting through the streets. What amazes me is to see how the people believed her -- a woman. And she must not have been well-off since she went to draw water. Indeed she was very humble because when the Lord told her faults to her she didn't become offended (as the world does now, for the truth is hard to bear), but she told Him that He must be a prophet. In sum, the people believed her; and a large crowd, on her word alone, went out of the city to meet the Lord.

7. So I say that much good is done by those who, after speaking with His Majesty for several years, when receiving His gifts and delights, want to serve in laborious ways even though these delights and consolations are thereby hindered. I say that the fragrance of these flowers and works produced and flowing from the tree of such fervent love lasts much longer. One of these souls does more good with its words and works than do many others whose works carry the dust of our sensuality and some self-interest.

8. From these flowers comes the fruit, the apples of which the bride then says: Surround me with apples. Give me trials, Lord; give me persecutions. And truly this soul desires them and indeed passes through them well. For since it no longer looks to its own satisfaction but to what pleases God, its pleasure is in somehow imitating the laborious life that Christ lived.

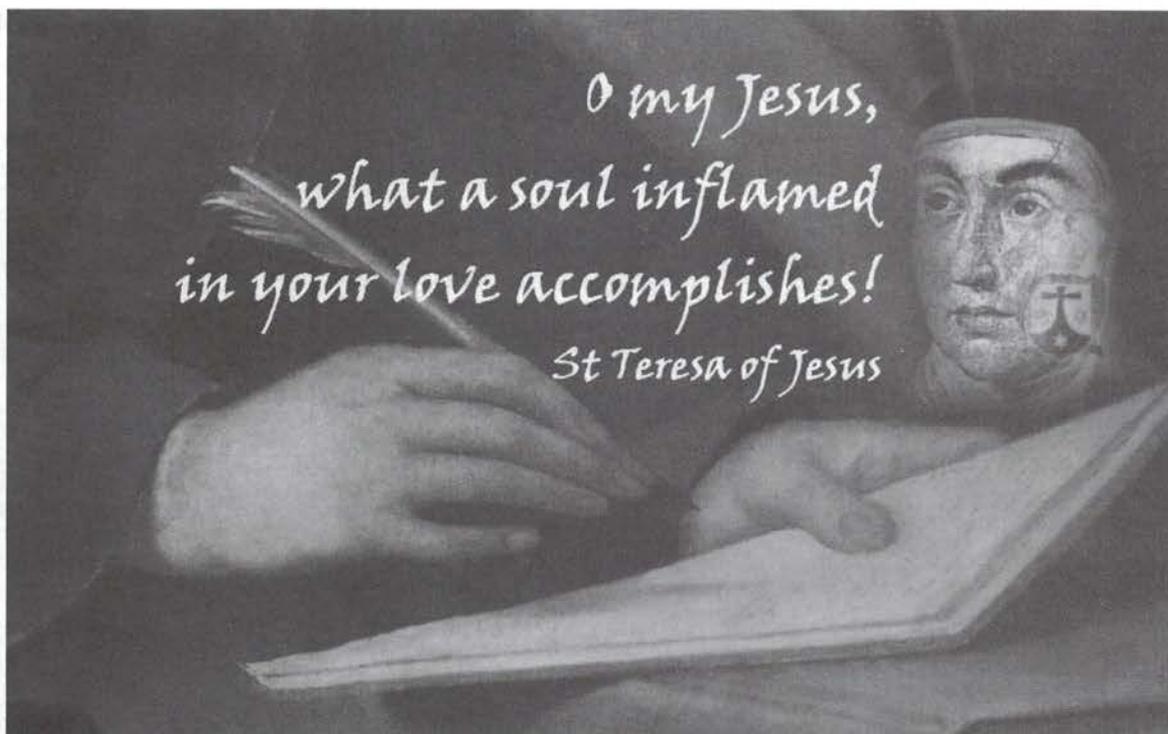
By the "apple tree," I understand the tree of the cross because it is said in another verse in the Song of Songs: under the apple tree I raised you up.[4] And a soul that is surrounded by crosses, trials, and persecutions has a powerful remedy against often continuing in the delight of contemplation. It finds great delight in suffering; but suffering doesn't consume it and waste its strength, as would this suspension, if very frequent, of the faculties in contemplation. And the soul also has another reason for making this request, for it must not be always enjoying without serving and working in something. I notice in some persons -- there are not many because of our sins -- that the more they advance in this kind of

prayer and the gifts of our Lord the more attention they pay to the needs of their neighbor, especially to the needs to their neighbors' souls. For to draw one soul away from mortal sin it seems such persons would give many lives, as I said at the beginning.

9. Who will make those to whom our Lord begins to give these delights believe this? But perhaps it will seem to them that such persons are not making good use of their lives and that to remain in a corner enjoying this delight is what is important. It belongs to the Lord's providence, in my opinion, that these beginners do not understand where these other souls are because with this initial fervor they would immediately want to leap forward to that stage. But such a quick move ahead does not suit them, for they are still not weaned. It's necessary that they be nourished some days more with the milk I mentioned at the beginning.[5] Let them remain close to those divine breasts, for the Lord will take care, when they are strong, to bring them further. Otherwise, they would not do the good they think; rather they would harm themselves. Since in the book I mentioned[6] you will find very detailed explanations about when a soul may go out to benefit others and about the danger that lies in going out ahead of time, I do not want to mention the matter here or enlarge upon this any more. When I began, my intention was simply to explain how you can find comfort when you hear some words from the Song of Songs, and how, even though they are obscure to your understanding, you can reflect upon the profound mysteries contained in them. It would be bold of me to go on at any greater length.

10. May it please the Lord that what I have said may not have been bold. The work has been done to obey the one who commanded me to do it. May His Majesty be served in everything. If something good is here, you can indeed believe that it does not come from me; the Sisters here with me have seen that because of my many occupations I have written this hastily. Beseech His Majesty that I may understand through experience what has been said. Any Sister who thinks she has some experience of these delights should praise our Lord and ask Him for the latter-mentioned works and trials so that the gain will not be just for herself.

May it please our Lord to keep us in His hands and teach us always how to carry out His will, amen. ❧



In Remembrance



Donald Miller, OCDS, made Definitive Promise on October 17, 2010 and began eternal life on October 22, 2014. He is a deceased member of the Our Lady of Mt. Carmel Community in Ellsworth, ME.

Teresa, Teresa of Jesus, Corona, OCDS, made Definitive Promise on January 10, 1959 and began eternal life on May 13, 2014. She is a deceased member of the Mary Immaculate and St. Mary Magdalene Community in Flemington, NJ.

The Hagerstown, MD Community of Our Lady of the Most Blessed Sacrament recently lost two members. **Christine, Bernadette, Hummel, OCDS**, made Temporary Promise on November 16, 2003 and began eternal life in September 2014. **Dorothy, Anne, Muldoon, OCDS**, made Temporary Promise in November 2012 and began eternal life in September 2014.

Beatrice, Mary Magdalene of the Transfiguration, O'Compo, OCDS, made Vows on May 5, 2007 and began eternal life on November 17, 2014. She is a deceased member of the Divine Will Community in Saranac Lake, NY.

Armand, Mary Joseph of the Blessed Trinity, Como, OCDS, made Definitive Promise on May 25, 1962 and began eternal life on December 5, 2014. He is a deceased member of the Our Lady of Mercy Community in Schenectady, NY.

Pureza, Marie of the Divine Infant Jesus, Black, OCDS, made Vows on June 28, 2008 and began eternal life on November 21, 2014. She is a deceased member of the Our Lady of the Sacred Heart of Carmel in South Plainfield, NJ.

Joan, Mary Therese, Krempa, OCDS, made Definitive Promise on May 13, 2003 and began eternal life on October 10, 2014. She is a deceased member of the Our Lady of the Rosary Community in Toledo, OH.

Patricia Ann, of the Trinity, O'Reilly, OCDS, made Definitive Promise on April 16, 2005 and began eternal life on October 21, 2014. She is a deceased member of the St. John of the Cross Community in Vero Beach, FL.

John Speaks

Union

The Ascent of Mount Carmel: Book Two, Chapter 5

Explanation of the nature of **union** with God. An illustration.

1. In our previous discussion, we have already given some indication of the meaning of the phrase “**union** of the soul with God.” Thus our teaching here about the nature of this **union** will be more understandable.



It is not my intention now to discuss the divisions and parts of this **union**. Indeed, I would never finish were I to begin explaining the **union** of the intellect, or that of the will or the memory, or trying to expound the nature of the transitory and the permanent **union** in each of these faculties, or the significance of the total, the transitory, or the permanent **union** wrought in these three faculties together. We will discuss all this frequently in the course of our treatise. But such an exposition is unnecessary for an understanding of what we now wish to state about these different **unions**. A better explanation of them will be given in sections dealing with the subject, and then we shall have a concrete example to go with the actual teaching. In those sections the reader will note and understand the **union** being discussed and will form a better judgment of it.

2. Here I intend to discuss only this total and permanent **union** in the substance and faculties of the soul. And I shall be speaking of the obscure habit of **union**, for we will explain later, with God’s help, how a permanent actual **union** of the faculties in this life is impossible; such a **union** can only be transitory.

3. To understand the nature of this **union**, one should first know that God sustains every soul and dwells in it substantially, even though it may be that of the greatest sinner in the world. This **union** between God and creatures always exists. By it he conserves their being so that if the **union** should end they would immediately be annihilated and cease to exist.



Consequently, in discussing **union** with God we are not discussing the substantial **union** that always exists, but the soul’s **union** with and transformation in God that does not always exist, except when there is likeness of love.

We will call it the **union** of likeness; and the former, the essential or substantial **union**. The **union** of likeness is supernatural; the other, natural. The supernatural **union** exists when God’s will and the soul’s are in conformity, so that nothing in the one is repugnant to the other. When the soul rids itself completely of what is repugnant and unconformed to the divine will, it rests transformed in God through love.

4. Ridding oneself of what is repugnant to God’s will should be understood not only of one’s acts but of

one's habits as well. Not only must actual voluntary imperfections cease, but habitual imperfections must be annihilated too.

No creature, none of its actions and abilities, can reach or encompass God's nature. Consequently, a soul must strip itself of everything pertaining to creatures and of its actions and abilities (of its understanding, satisfaction, and feeling), so that when everything unlike and unconformed to God is cast out, it may receive the likeness of God. And the soul will receive this likeness because nothing contrary to the will of God will be left in it. Thus it will be transformed in God.



It is true that God is ever present in the soul, as we said, and thereby bestows and preserves its natural being by his sustaining presence. Yet he does not always communicate supernatural being to it. He communicates supernatural being only through love and grace, which not all souls possess. And those who do, do not possess them in the same degree. Some have attained higher degrees of love, others remain in lower degrees. To the soul that is more advanced in love, more conformed to the divine will, God communicates himself more. A person who has reached complete conformity and likeness of will has attained total supernatural **union** and transformation in God.

Manifestly, then, the more that individuals through attachment and habit are clothed with their own abilities and with creatures, the less disposed they are for this **union**. For they do not afford God full opportunity to transform their souls into the supernatural. As a result, individuals have nothing more to do than to strip their souls of these natural contraries and dissimilarities so that God, who is naturally communicating himself to them through nature, may do so supernaturally through grace.

5. This is what St. John meant when he said: *Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt* [Jn. 1:13], which can be interpreted: He gives power for becoming the children of God (for being transformed in God) only to those who are not born of blood (combinations of the natural humors), or of the will of the flesh (the free will included in one's natural aptitude and capacity), or even less of the human will (which includes every mode and manner by which the intellect judges and understands). To none of these has he conferred the power of becoming the children of God; only to those who are born of God (those who, in their rebirth through grace and death to everything of the old self [Eph. 4:22], rise above themselves to the supernatural and receive from God this rebirth and relationship as his children, which transcends everything imaginable).

St. John affirms elsewhere: *Nisi quis renatus fuerit ex aqua et spiritu Sancto non potest videre regnum Dei* (The one who is not reborn in the Holy Spirit will be unable to see the kingdom of God, which is the state of perfection) [Jn. 3:5]. To be reborn in the Holy Spirit during this life is to become most like God in purity, without any mixture of imperfection. Accordingly, pure transformation can be effected - although not essentially - through the participation of **union**.





6. Here is an example that will provide a better understanding of this explanation. A ray of sunlight shining on a smudgy window is unable to illumine that window completely and transform it into its own light. It could do this if the window were cleaned and polished. The less the film and stain are wiped away, the less the window will be illumined; and the cleaner the window is, the brighter will be its illumination. The extent of illumination is not dependent on the ray of sunlight but on the window. If the window is totally clean and pure, the sunlight will so transform and illumine it that to all appearances the window will be identical with the ray of sunlight and shine just as the sun's ray. Although obviously the nature of the window is distinct from that of the sun's ray (even if the two seem identical), we can assert that the window is the ray or light of the sun by participation. The soul on which the divine light of God's being is ever shining, or better, in which it is ever dwelling by nature, is like this window, as we have affirmed.

7. A soul makes room for God by wiping away all the smudges and smears of creatures, by uniting its will perfectly to God's; for to love is to labor to divest and deprive oneself for God of all that is not God. When this is done the soul will be illumined by and transformed in God. And God will so communicate his supernatural being to the soul that it will appear to be God himself and will possess what God himself possesses.

When God grants this supernatural favor to the soul, so great a **union** is caused that all the things of both God and the soul become one in participant transformation, and the soul appears to be God more than a soul. Indeed, it is God by participation. Yet truly, its being (even though transformed) is naturally as distinct from God's as it was before, just as the window, although illumined by the ray, has being distinct from the ray's.

8. Consequently, we understand with greater clarity that the preparation for this **union**, as we said, is not an understanding by the soul, nor the taste, feeling, or imagining of God or of any other object, but purity and love, the stripping off and perfect renunciation of all such experiences for God alone. Also we clearly see how perfect transformation is impossible without perfect purity, and how the illumination of the soul and its **union** with God correspond to the measure of its purity. The illumination will not be perfect until the soul is entirely cleansed, clear, and perfect.

9. The following example will also shed light on the nature of this **union**. Let us imagine a perfect painting with many finely wrought details and delicate, subtle adornments, including some so delicate and subtle that they are not wholly discernible. Now one whose sense of sight is not too clear and refined will discover less detail and delicacy in the painting; one whose vision is somewhat purer will discover more details and perfections; and another with yet clearer vision will find still more perfection; finally, the one who possesses the clearest faculty will discern the greatest number of excellent qualities and perfections. There is so much to behold in the painting that no matter how much one sees in it, still more remains unseen.

10. We can make the same application to souls in their relationship with God in this illumination and transformation. Although individuals may have truly reached **union**, this **union** will be proportioned to their lesser or greater capacity, for not all souls attain an identical degree of **union**. This depends on what the Lord wishes to grant each one. Here we have a resemblance to the saints' vision of God in heaven: Some see more, others less, but all see him and are happy because, whatever their capacity, it is fully satisfied.

11. In this life we may encounter individuals who are in the state of perfection and enjoy equal peace and tranquility, and the capacity of each will be satisfied, yet one may be many degrees higher than the other. Those who do not reach purity in the measure of their capacity never reach true peace and satisfaction; they have not attained in their faculties the nakedness and emptiness that are required for the simple union. ☩



TERESA AND JOHN SPEAK

was produced using

The Carmelite Digital Library (CDL)

Copyright © 2007

by Washington Province of Discalced Carmelite Friars, Inc.

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., “**union**”
- ⇒ 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 **Search in all book lists**
- ⇒ 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. John of the Cross
 - “**Source**” - Translation
 - “**Book**”
 - “**Chapter**”
 - “**Ranking**”

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



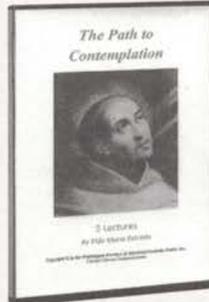
What's New from Carmel Clarion Communications?

Do you miss conferences by Elda Maria Estrada, OCDS originally on tape cartridges?

The Path to Contemplation

SOLD ONLY AS A 5-CD SET

God only gives himself totally to only those who give themselves totally. The vocation of the Teresian Secular Carmelite is to undertake living in the world with an evangelical spirit of fraternal communion, to respond to Jesus's call to be light and salt of the world, and to use Mary as a model of prayer to become open to God's gift of contemplation according to the tradition of Carmel.



5-CD Set

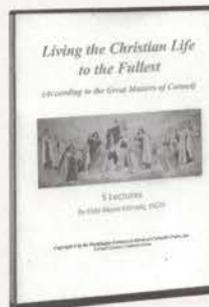
1. The Path to Contemplation – An Overview
2. Prayer – The Locus of Encounter
3. Nature of Contemplation
4. Preparing the Way for Contemplation
5. Stages of the Contemplative Journey

\$44.95

Living the Christian Life to the Fullest (According to the Great Masters of Carmel)

SOLD ONLY AS A 5-CD SET

In the Christian Life, everything is grace. The purpose of these five sessions is to lead us to a better understanding of the Christian Life through the teachings of the Great Masters of Carmel: St. Teresa of Jesus, St. John of the Cross, St. Thérèse of Lisieux, Bl. Elizabeth of the Trinity, and Edith Stein. They show us to the way to achieve profound union with God by receiving the gifts he wishes to give us.



5-CD Set

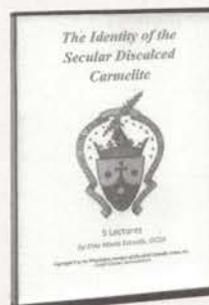
1. Teresa of Jesus: Prayer Impels us to Hunger for the Glory of God
2. John of the Cross: Faith, Hope and Love as Our Abundant Life
3. Therese of Lisieux: "My Vocation is Love."
4. Elizabeth of the Trinity: Toward Our Most Profound Center
5. Edith Stein: In Search of the Truth

\$44.95

The Identity of the Secular Discalced Carmelite

SOLD ONLY AS A 5-CD SET

Every vocation is a gift from God. He takes the initiative, but he allows us to respond freely. By responding to our vocation as Secular Discalced Carmelites we become who we are truly meant to be in the image and likeness of God. Carmelites should be friends of Jesus, and this friendship demands constant inner transformation. We are called to perfect loving union with God while living in the world. Secular Carmelites live an evangelical life with a spirit of contemplative prayer in imitation of the Virgin Mary. These five sessions lead us to a deeper understanding of the gift of the Carmelite charism, and encourages us to embrace it in our everyday life.



5-CD Set

1. Becoming Who We Are
2. Teresa of Jesus Teaches Us to Pray
3. The Process of Interiorization According to Teresa of Jesus
4. John of the Cross: The Transforming Power of Love
5. Contemplatives in Action

\$44.95

Visit www.carmelclarion.com today for more great values!

OCDS Carmel Clarion
Disalced Carmelite Friars
2131 Lincoln Road NE
Washington, DC 20002-1151

2015 OCDS National Congress

Milwaukee, Wisconsin - October 14-17, 2015

Celebrating the 5th Centenary of St. Teresa of Avila

Use this form or register online at www.2015ocdsnationalcongress.com

All payments are non-refundable

Early Registration until July 15th - \$300.00 (Save \$50)

\$300 Full payment February 1 until July 15 OR
\$150 partial payment (beginning February 1) with
\$150 balance received by July 15

Standard Registration July 16th until September 1st - \$350

\$350 Full payment July 16 until September 1 OR
\$150 partial payment received after July 16 with
\$200 balance received by September 1

REGISTRATION FORM

— COPIES MAY BE MADE OF THIS FORM —

A separate Registration Form is required for each attendee.

Formal Title _____ First Name _____ Last Name _____

Name Tag Preference _____

Address _____

City _____ State _____ Zip _____

Home Phone _____ Cell _____

E-mail Address _____

If member of Carmel: OCDS OCD OCarm
 DCJ TOC Other

Province _____

If OCDS: _____

Community Name _____ City where you meet _____

Plan to stay in Hotel? Yes No

Plan to use free bus for Pilgrimage? Yes No

Mobility restrictions? _____

Dietary Needs/Requests _____

Banquet Dinner choice: Beef Chicken Salmon

Dinner Options for Non-Congress Guests

- Banquet Meal: \$65.00
 Beef Chicken Salmon
 Friday German Meal: \$55.00

Name _____

Phone # _____

Contact us:

2015 OCDS National Congress

PO Box 102

Germantown, WI 53022-0102

Phone: (262) 253-0905 Lynne Berendsen

(message returned within 48 hours)

Fax: (262) 670-9989

Email: tojavila@hotmail.com

Donations to the Congress are Welcome

Donation:

\$ _____ *Thank You!*

The 2015 OCDS National Congress is a 501(c)(3) nonprofit. Contributions are tax deductible as allowed by law.

All Congress Attendees who need lodging must:

- Register for the Congress
- **Make a hotel reservation** "Personal Online Group Page" on Congress Website, **OR** Phone: (414) 271-7250

Use address above to mail Registration Form(s) and payment/donation checks. **Make payable to 2015 OCDS Congress**

Hilton Milwaukee City Center

509 W Wisconsin Avenue

Milwaukee, WI 53203

(414) 271-7250

<http://www.hiltonmilwaukee.com>

Special Nightly Hotel Rate: **\$125.00 + tax of 15.1%**

BE SURE TO SAY: 2015 OCDS National Congress

Note: If hotel registration staff tell you that the Congress

block of rooms is "sold out," please send an email to

tojavila@hotmail.com or call Lynne Berendsen at

(262) 253-0905 who will work with hotel to see if any

accommodations can be made.

Special Congress Rate on a *First come, first served basis*

Please see website for additional information about ground transportation

www.2015ocdsnationalcongress.com