

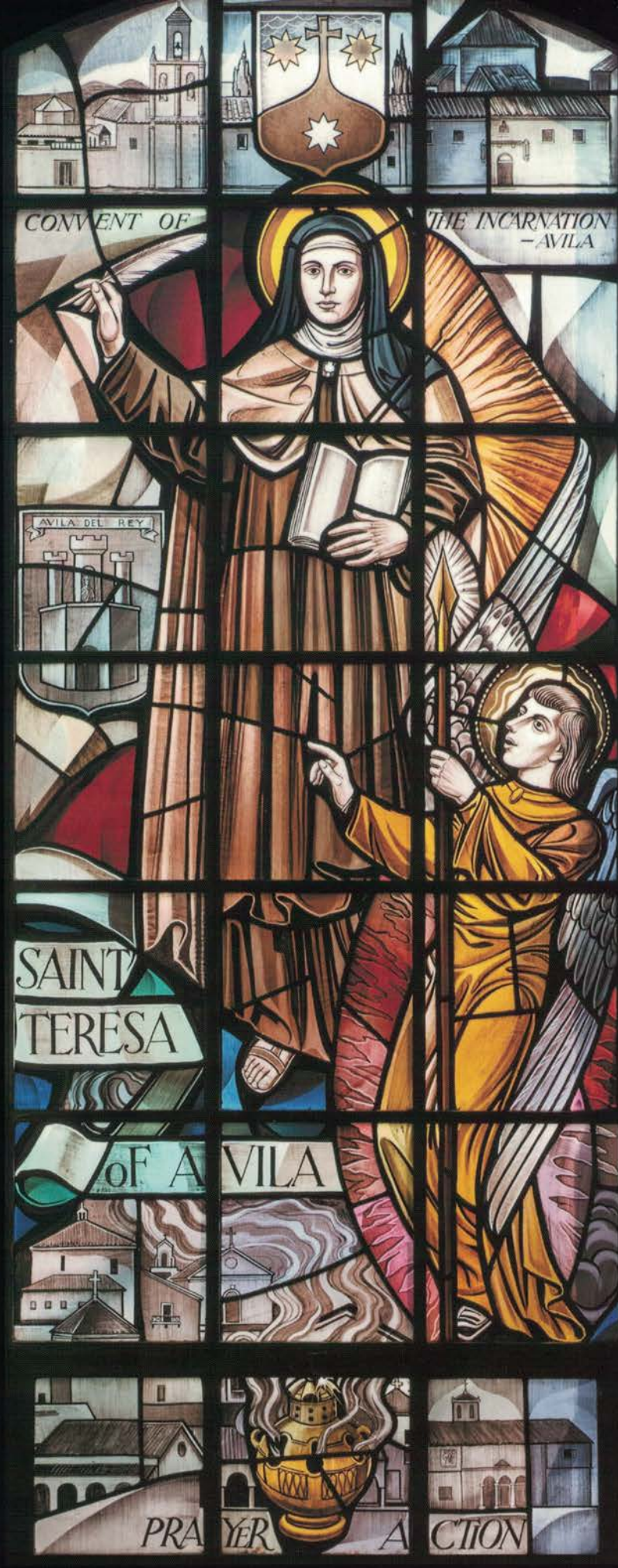


Carmel Clarion

Celebrating the  
Fifth Centenary  
of the Birth of  
St. Teresa of Avila

1515-2015

Winter 2015  
Volume XXXI, No. 1



**F**or the last several years our communities have been studying the works of St. Teresa of Jesus. We have delved into material that has allowed us, once again, to deeply appreciate her wide range of talents and skills. We travelled through the history of her times and the many challenges she encountered.

Through her writings, we were very aware of her wisdom, her astute business dealings, her love for the communities, and her wholehearted dedication to her vocation (just to mention a few of the many things we revisited). More recently, we laughed heartily at her letters that clearly reveal her sense of humor and clever wording to her superiors. In many instances, she makes her real thoughts and feelings transparent as she persuades them to simply read and follow her directives. What an amazing woman Teresa really was.

We also have engaged in discussions and commentaries that often focused on St. Teresa's concern that Jesus' love goes unrequited. Early on she instituted prayer as a service to the church and to humanity by the Order. This was the result of her prayer as she took to heart everything that was happening around her and in the world. The situations that caused her pain, and troubled her mind and heart, had to have a solution. The solution came through prayer: turning to God constantly, praying strongly, praying without ceasing. More importantly, prayer was the outpouring of the depth of her heart because she loved Jesus so much.

Carmel is synonymous with prayer because of St. Teresa. Prayer allows us to have a friendship that only can grow deeper with Jesus, where we freely can be just who we are without reservations. This is one of the greatest gifts in our lives.

Prayer, however, is not only being comfortable with the One who loves us. It requires constant attention to our inner self, to our very center, to our depths so that God can realign our being to be in conformity with God's being; it is the healing process to be in the relationship for which we were created.

Because of this emphasis on prayer, the Order has a Christocentric nature that is the source of any works and ministry, and remains an essential characteristic of the Carmelite charism.



Image of St. Teresa and Jesus from a French holy card.

As we take time this year to celebrate and remember the great legacy St. Teresa has given us, we will continue to think about the remarkable works she accomplished. We will know that she was able to do so, because this amazing prayerful woman *is* Jesus' Teresa.

Mary Edith Rodriguez-Harrington, OCDS  
Editor



# Carmel Clarion

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February 20, 2015

Dear Brothers and Sister in the Secular Order,

It is with great joy that I greet you on the occasion of the Fifth Centenary of the birth of our Holy Mother St. Teresa of Jesus. I am happy to share with you an article written by Luis Javier Fernández Frontela, OCD, and translated by our own Fr. Daniel Chowning. Fr. Daniel is currently stationed at "La Santa," our monastery in Avila, Spain, to attend to the needs of English speaking pilgrims at the request of Father General.

At present I am visiting our friar's community in Nairobi, Kenya. We now have 13 priest/friars in solemn vows, 4 theology students in temporary vows, 1 novice, 11 philosophy students and 3 postulants. We have 5 communities at the moment, including one parish and 3 communities of Discalced Carmelite Nuns. God has indeed blessed us. I also met with members of the Secular Order here who are preparing for their canonical establishment, the first in Kenya!

Fr. Steven Payne continues as Principal of Tangaza College. He has been asked to stay on while the college seeks University status. Fr. Dennis Geng celebrated his Silver Jubilee of Ordination with me last June at Holy Hill. He continues to serve the Kenyan region as treasurer. Fr. Gene Wehner is now in our Kisii Community where he ministers to the Carmelite Nuns and the local parish.

I am also pleased to inform you that John Leidy, outgoing president of the OCDS Provincial Council, along with his wife Guadalupe "Lupe" will represent our Province at the Teresian Encounter to be held in Avila, Spain, along with some of our friars this coming August.

Finally, in keeping with the collaborative efforts begun at our Provincial Chapter we are working on developing new Province websites for both friars and seculars.

May our Holy Mother St. Teresa obtain for you in this special 5th Centenary Year of her birth every grace and blessing.

Fraternally in Carmel,  
Fr. Jude of the Child Jesus  
of the Holy Face, OCD  
Provincial



## *From the Provincial Delegate*

Many of the sayings of Jesus in the gospel are paradoxical: that is, you would expect to hear the very opposite. For example, Jesus said that the last would be first and the first, last. "Those who humble themselves shall be exalted but those who exalt themselves shall be humbled." Even the Beatitudes, his spirituality for those seeking to enter the Kingdom of God, are paradoxical. His hearers might have thought he would say: Blessed are the rich and powerful for they can have and do whatever they want. Instead he said that the truly happy were those who were poor in spirit, gentle, meek and pure of heart.

Of all the paradoxes in the gospel, however, there is none greater than the cross. Jesus told us that if we would be his followers we must carry the cross as he did. The cross is the sign of contradiction. Jesus transformed the meaning of the cross by his saving death and glorious resurrection. The cross was a means of execution but for us it is exaltation. The cross was a scandal but for us it is good news. The cross was an experience of devastation and humiliation; for us it is healing. The cross was the expression of powerlessness; for us it is power. The cross signified defeat; for us it is victory and our only hope. The cross was a symbol of evil but for us it has become the symbol of forgiveness and unconditional love.

St. John of the Cross reminds us that if we want to share in the glory of Christ we must also embrace the cross of Christ. He speaks more of the night we pass through when control is taken out of our hands. When what should not be, is. But this dark night remains the way we experience the cross. The night is the way the cross touches us in this life. And we don't have to seek it; it will come. In fact, we experience the cross in many ways. In our failures, setbacks, losses, disappointments, illnesses, in times of crisis and economic struggle, in our grief and when those we love suffer. Surely all victims of violence experience the cross. In faith we believe that in the midst of these sufferings we find God—who loves and heals us and brings us, like Jesus, through the mystery of the Holy Cross to the joy and glory of the Resurrection.

I am happy to announce that Mary Rodriguez-Harrington, OCDS, who recently joined our staff will take over as editor of the Clarion.

Fr. Salvatore, OCD

## Message from Pope Francis I to the Discalced Carmelite Order

To the Reverend Father Saverio Cannistrà

Superior General of the Order of Discalced Brothers

of the Blessed Virgin Mary of Mount Carmel

Dear Brother:

On the 500th anniversary of the birth of Saint Teresa of Jesus, I wish to unite myself, together with the entire Church, to the great family of the Discalced Carmel—religious women and men and seculars—in their act of thanksgiving for the charism of this exceptional woman.



I consider it a providential grace that this anniversary coincides with the Year of Consecrated Life, in which the Saint from Ávila shines like a sure beacon and role model of total surrender to God. It is yet another reason to look on the past with gratitude and rediscover "the inspiring spark" that has driven founders and their first communities (cf. Apostolic Letter to All Consecrated People, November 21, 2014).

How beneficial to us is, even to this day, the testimony of her consecration, born from a direct encounter with Christ, her experience of prayer as a continual dialog with God, her life in community grounded in the maternity of the Church!

1. Saint Teresa is above all a teacher of prayer. The discovery of the humanity of Christ was central to her experience. Moved by the desire to share this personal experience with others, she writes about it in a vital and uncomplicated style, accessible to everyone, because it consists simply in "an intimate sharing between friends....with Him who we know loves us" (Life 8, 5). Many times that same phrase becomes a plea, as if wishing to draw the reader into her interior dialog with Christ. Teresa's prayer was not reserved for any single moment or part of the day; it sprang spontaneously during the most varied circumstances: "It would be a hard thing to bear if we were able to pray only when off in some corner" (Foundations 5, 16). She was convinced of the value of continual prayer, even if it were not always perfect. La Santa asks us to faithfully persevere, even in the midst of dryness, personal difficulties, or urgent needs that claim us.

To renew consecrated life today, Teresa has left us a great treasure full of concrete proposals, ways and methods to pray, that, far from closing us off into ourselves or merely providing a path to seek inner balance, makes us begin over again, always from Jesus as a starting point. It is an authentic school in growth of love of God and neighbor.

2. As a result of her encounter with Jesus Christ, Saint Teresa lived "another life" (cf. Life 23, 1). Wishing to serve the Church, and in view of the grave problems of her day, she did not limit herself to simply observing the reality that surrounded her. From her circumstances as a woman and with the limitations of her health, she says: "I resolved to do the little that was in my power; that is, to follow the evangelic counsels as perfectly as I could and strive that these few persons who live here do the same" (Way 1, 2). That is why she began the Teresian reform, in which she asked her sisters not to waste time "discussing with God matters that have little importance" when the "world is all in flames" (Way 1, 5). This missionary and ecclesial dimension has always characterized the Discalced Carmel.



Fr. Saverio Cannistrà, OCD, and Pope Francis I

As she did then, so also today la Santa opens up new horizons for us, calls us to a great endeavor, to see the world with the eyes of Christ, to seek what He seeks and love what He loves.

3. Saint Teresa knew that neither prayer nor mission could be sustained without authentic community life. For this reason, the foundation of the monasteries she created was fraternity: there, "all must be friends, all must be loved, all must be held dear, all must be helped" (Way 4, 7). She placed great importance on warning her religious about the dangers of self-concern in fraternal life, which properly "lies in losing concern about ourselves and our own satisfaction" (Way 12, 2) and placing ourselves entirely at the service of others. To avoid this risk, the Saint from Ávila exhorts her sisters, above all, to practice the virtue of humility, which is neither to belittle oneself exteriorly nor interiorly shrink the soul, but for each to know what one can do and what God can do in her (cf. Spiritual Testimonies 30). The opposite is what she calls "accursed honor" (Life 31, 23), source of gossip, jealousy, and criticism that seriously harms relationships with others. Teresian humility is made of the stuff of self-acceptance, awareness of ones' own dignity, missionary courage, gratitude, and abandonment in God.

From these noble roots, Teresian communities are called to become houses of communion that witness to fraternal love and the maternity of the Church, presenting to the Lord the needs of our world torn by division and war.

Dear brother, I do not want to end without thanking the Teresian Carmels that entrust the Holy Father with special tenderness to the patronage of the Virgin of Carmel, and who accompany with their prayer the great challenges and threats the Church faces. I ask our Lord that the example of his life, like that of Saint Teresa, translucent in the joy and beauty of living the Gospel, may call many young people to follow Christ closely.

I impart my Apostolic Blessing on all the Teresian family.

From the Vatican, March 28, 2015



## Life and Works of St. Teresa of Jesus

**T**eresa of Jesus lived in 16th century Spain. With the exception of three years in the city of Seville, where she had made a foundation, she spent her entire life in the Province of Castile. She lived in a period that she described as "turbulent times;" a period of profound changes. Rather than centering their life on God, people began to become the measure of all things, placing themselves at the center of the world. They were becoming aware of their interior world.

There was a great desire to reform the Christian way of life, seen as an experience of a mysterious God who was sought along the paths of the interior life and who had become a human face and word in Jesus Christ. (In Teresa's words: *a Living Book*) People longed for a Christian life freed from suffocating external mediations, where faith was rediscovered as an act of radical confidence in the incarnate God. A God of mercy who "*understands our miserable make-up, subject to many falls,*" (L 37.6) as Teresa says when she speaks of friendship with God through Christ.

Teresa affirms that God exists in the midst of our world. This was her personal experience: God is a living God who transformed her life. On the one hand, God transcends our ideas and concepts; on the other, God is an intimate God who is close to us and who desires to make his dwelling and home within us. He is a God with whom we can converse. This conversation is prayer.

During her time it was not easy to be a spiritual woman who was also a reader. Teresa was both of these things. She demanded the active presence

of women in the Church who were asking for the right to live a spiritual life. On the other hand, Teresa witnessed the painful rupture of unity within the Church. Although she was not understood by many ecclesiastics of her time, she was able to exclaim at the end of her life: "*At last, Lord, I am a daughter of the Church.*"

### A Biographical Summary

Teresa of Ahumada was born in Avila on March 28, 1515 and died in Alba de Tormes on October 4, 1582. She was the daughter of Alonso Sánchez de Cepeda, a descendent of Jewish *conversos* (Jews forced to convert to Catholicism), and of Beatriz de Ahumada, of noble lineage. In the *Book of Her Life* she mentions a few details about her family: she had nine brothers and three sisters, together with "virtuous and God-fearing" parents.

Her mother died before her 14th birthday. Grieving her mother's death, Teresa prayed before the statue of Our Lady of Charity: "*When I began to understand what I had lost, I went, afflicted, before an image of our Lady and besought her with many tears to be my mother.*" (L 1.7) In 1531, her father sent her to the convent of the Augustinian Nuns of Our Lady of Grace, but the following year she returned home due to poor health. Determined to take the Carmelite habit despite her father's opposition, she fled from her home in 1535 to enter the Convent of the Incarnation. She was clothed with the habit in November 1536.

At the end of 1538, one year after her profession, she left the convent due to a serious illness in order to regain her health. While staying in the



home of her uncle in Hortigosa del Río Almar, she read *The Third Spiritual Alphabet* by Francisco de Osuna. Osuna revealed to her the world of mental prayer through meditation on the life of Christ and self-knowledge.

In 1539, after a deterioration of her health that almost led to her death, she returned to the Incarnation paralyzed where she slowly regained her mobility. She attributed her healing to the intervention of St. Joseph to whom she had entrusted herself after having been told by doctors that she would not recover. Her devotion to St. Joseph deepened and developed into a friendship with this Saint to whom she referred as "*my Father and Lord St. Joseph*" (L 6.6).

Once she had recovered from her sickness, she began to instruct others in prayer, both nuns and seculars, among whom was her father. However, she began to give up the practice of interior prayer. For many years she struggled between dedication to the spiritual life and the pleasures of fleeting superficial pastimes. In 1554, at the age of 39, two events marked her life. The first was an encounter with an image of a very wounded Christ. She determined to surrender herself completely into his hands, doing God's will in everything. The second was reading the *Confessions of St. Augustine*. "*When I came to the passage where he speaks about his conversion and read how he heard that voice in the garden, [4] it only seemed to me, according to what I felt in my heart, that it was I the Lord called. I remained for a long time totally dissolved in tears and feeling within myself utter distress and weariness... The inclination to spend more time with Him began to grow*" (L 9.8-9).

From this moment onwards, she began to experience powerful, interior, life-changing experiences. In the beginning her confessors viewed them as imaginary or the work of the devil. She was confident that they came from God because of the peaceful effect, the strengthening of the virtues, and the desire to serve God that

they left in her soul. She considered the idea of establishing a new style of Carmelite life that would be more faithful to its origins. This ideal became a reality on 24th of August 1562 with the foundation of the convent of St. Joseph. From this date onwards, Teresa's life was dedicated to contemplation and prayer and accompanied by an extraordinary activity as a foundress. Beginning in 1567, she founded 16 other convents of Discalced Carmelites: Medina del Campo, Malagón, Valladolid, Toledo, Pastrana, Salamanca, Alba de Tormes, Segovia, Beas de Segura, Sevilla, Caravaca de la Cruz, Villanueva de la Jara, Palencia, Soria y Burgos. She established a style of religious life based on prayer, fraternity, joy, and a sense of belonging to the Church. In 1568, in Duruelo, with the collaboration of St. John of the Cross, she founded the Discalced Carmelite friars whom she wanted to be fraternal, prayerful, educated, and apostolic in the service of the Church through priestly and missionary activity.

### Writer

Teresa was a habitual reader from her early years. During adolescence she had a passion for books about knights, on which she wasted "*many hours of the day and the night.*" (L 2.1) Later she heard about and read the stories of the Saints in the *Flos sanctorum*. Throughout her life she was a "*voracious reader of learned religious books*" (Menéndez Pidal).

She began to write under obedience to her confessors. She felt the need to transmit her experience to her daughters, the Discalced Nuns, and by extension to readers who are acquainted with spiritual works. Her writings are a reflection of her rich personality and the culture she acquired through reading, her experience of God, and her charism as "spiritual" mother. She was also aware of her limitations, the difficulties sometimes of expressing the truth. Above all, she wanted to be sincere. "*I had not lied, nor had I intended to; nor*

for anything in the world would I say one thing for another" (L 28.4).

## Her Writings

- **Book of Her Life:** The present edition was written in 1565. She opens her soul to us and recounts "very clearly and minutely about my great sins and wretched life. This would be a consolation. But they didn't want me to. In fact I was very restricted in those matters" (L Pro. 1). Teresa gives an account of her way of prayer and the favors God has bestowed on her (L 10-22). She refers to this book as "my soul" (Ltr 23-6-68).
- **The Way of Perfection.** Teresa referred to this work as "my little book" (W 4b.3). This book was written twice (El Escorial and Valladolid Editions). In this work Teresa presents her plan for the Reform: to form small communities of "good friends of Christ and one another" whose fidelity to the Gospel can help the Church. The way is through prayer understood as an exercise in love for God that is confirmed in love of one's neighbor, and implies an attitude of necessary detachment in order to give oneself to others, with contempt for honors, and the secret of true humility (W 5-23). She ends the work with a commentary on the Our Father.
- **The Book of Her Foundations.** Teresa's historic work can be considered as a continuation of the **Book of Her Life**. She started it in 1573 and continued writing it as she made each of her foundations.
- **The Interior Castle, or The Mansions.** Written in 1577 in barely two months and in the midst of conflicts and persecutions. It is Teresa's most mature work. It is a compendium of her doctrine: the mystery of grace and the mystery of sin in the outskirts of the Castle (M 1), entry into one's interiority (M 2), the life of prayer in all of its elements: sacramental, liturgical, the life of virtue (M 3); the soul's ascent to God (M, 4, 5, and 6), and the definitive encounter with Him, the Beloved (M 7).
- **Spiritual Testimonies**, also published as **Spiritual Relations, Relations and Mercies**, and **Spiritual Relations and Mercies:** They are a good introduction to Teresa's writings since they offer a synthesis of "God's treasures poured into Teresa's soul in concrete situations and moments of her life" (L 8:5).
- **Meditation on the Song of Songs** also called **Concepts of the Love of God:** Teresa interprets in this work five texts from the *Song of Songs*, reflecting on true peace the religious state offers and the false peace of this world. She also describes the prayer of quiet and union and its effects. She speaks of the desire to suffer for God and for neighbor, as well as the abundant fruits given in the Church to "souls favored with divine union and freed from self-interest."
- **Exclamations, or Soliloquies:** These are 17 meditations or prayers said aloud.
- **The Constitutions and Visitation of Convents of Discalced Carmelite Nuns:** These works were written to regulate the life of the Carmelite Nuns.
- **Letters:** The most spontaneous of Teresa's writings. About 500 letters remain from approximately 2,000 letters that she wrote.

## Who and What Was Teresa's Life?

It has been said that Teresa of Jesus was beautiful, intelligent, and holy, although she describes herself as "one so wretched, so lowly, so weak and miserable" (L 18.4).

She was a noble and upright person who rejected any kind of falsity or hypocrisy: "I may be mistaken

*in all this, but I cannot lie about it: by God's mercy I would rather die a thousand deaths" (M 4.2.7). She had a natural gift for friendship as well as being extroverted, and gracious in conversation. She was also delicate, generous, and grateful for favors. She herself states: "The way that I am thankful must be natural for I am easily brought round with the gift of a sardine" (Letter to María de San José, 1578). She had a special gift for attracting the best collaborators. Fr. Gracian said of her that she was "so calm and pleasant that she attracted to herself everyone who had dealings with her and they in turn loved and cherished her."*

She was profoundly religious and at the same time practical, energetic, tenacious, hardworking, and self-sacrificing. Bishop Mendoza said that *"she was so committed that she achieved whatever she began."*

She loved learning, good books, and sought the advice of theologians. She was skillful with her hands in the community and even sought the presence of God amidst the pots and pans (F 5.8). She was a joyful woman who it is said prayed, *"God deliver me from sad faced saints."*

She was a woman of contrasts: contemplative and active, simple and wise, ill and strong, solitary, but always accompanied, persecuted but joyful, poor yet splendid, a sinner and a saint, and most of all, very human. When she stopped by the Franciscan Convent of the Angels in Madrid, the nuns commented: *"Blessed be the Lord who has let us see a saint whom everyone can imitate and who is without formality...and great is her simplicity."*



Luis Javier Fernández Frontela, OCD is a Teresian Scholar of the Spanish Province of St. Teresa of Jesus. He has published numerous articles on St. Teresa.

## Seeking God

*Soul, you must seek yourself in Me  
And in yourself seek Me.*

With such skill, soul,  
Love could portray you in Me  
That a painter well gifted  
Could never show  
So finely that image.

For love you were fashioned  
Deep within me  
Painted so beautiful, so fair;  
If, my beloved, I should lose you,  
*Soul, in yourself seek Me.*

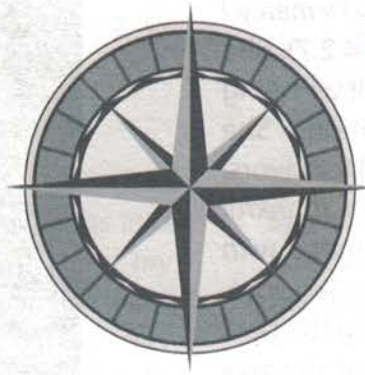
Well I know that you will discover  
Yourself portrayed in my heart  
So lifelike drawn  
It will be a delight to behold  
Yourself so well painted.

And should by chance you do not know  
Where to find Me,  
Do not go here and there;  
But if you wish to find Me,  
*In yourself seek Me.*

Soul, since you are My room,  
My house and dwelling,  
If at any time,  
Through your distracted ways  
I find the door tightly closed.

Outside yourself seek Me not,  
To find Me it will be  
Enough only to call Me,  
Then quickly will I come,  
*And in yourself seek Me.*

*St. Teresa of Jesus*



## Northeast Programs

### 2015

#### **April 10-12, 2015 - District 5 OCDS**

Weekend Retreat  
Fr. Emmanuel Betasso, OCD  
La Salette Retreat Center  
947 Park Street  
Attleboro, MA 02703

#### **April 25, 2015 - District 3**

Day of Recollection  
The Good News Center, Utica, NY.  
Cost: \$30, bring a bag lunch, dessert  
and drinks will be provided.  
Contact: Joyce Ponserella  
e-mail: secularcarmelit@gmail.com  
or 518-248-4291.

#### **July 24-26, 2015 - District 1, OCDS**

Weekend Retreat  
"Images of God"  
Fr. Salvatore Sciorba, OCD  
San Alfonso Retreat House in Long Branch, NJ  
Contact: Donata Marcus  
e-mail: donatamarcus@yahoo.com

#### **August 21-23, 2015 - District 2**

Weekend Retreat  
"The Memories and Imagination"  
Fr. Jerome Earley, OCD  
Notre Dame Retreat House near  
Lake Canandaigua, N.Y.  
Contact: Peter Adornetto, OCDS  
e-mail: petera96@verizon.net

#### **October 9 -11, 2015 - District 3**

Weekend Retreat  
Christ the King Retreat House  
Syracuse, NY. Cost: \$175  
Contact: Joyce Ponserella  
e-mail: secularcarmelit@gmail.com  
or 518-248-4291

### 2016

#### **April 9-11, 2016 - District 5 OCDS**

Weekend Retreat  
La Salette Retreat Center  
947 Park Street  
Attleboro, MA 02703

#### **July 22-24, 2016 - District 1**

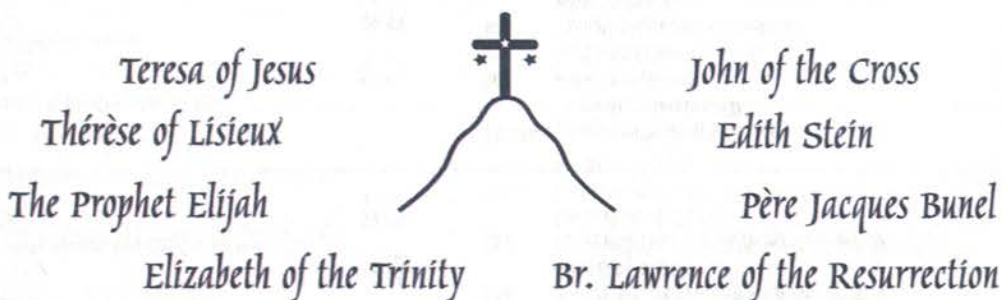
Weekend Retreat  
"Edith Stein, Model for the Secular Order"  
Fr. John Sullivan, OCD  
San Alfonso Retreat House in Long Branch, NJ  
Contact: Donata Marcus  
e-mail: donatamarcus@yahoo.com

### 2017

#### **July 21-23, 2017 - District 1, OCDS**

Weekend Retreat  
"Fifth to Seventh Mansions"  
Fr. Michael Berry, OCD  
San Alfonso Retreat House in Long Branch, NJ  
Contact: Donata Marcus  
e-mail: donatamarcus@yahoo.com

# Carmel Clarion Communications



The Carmel Clarion Collection is 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 and other friends of Carmel. Drawing from the writings and teachings of the Carmelite Saints – Teresa of Jesus (Avila), John of the Cross, Thérèse of Lisieux, etc. All of our 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 Kieran Kavanaugh, OCD and Otilio Rodríguez, OCD 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 the back of this brochure for more details).

Visit our website at [www.carmelclarion.com](http://www.carmelclarion.com) for a complete CD listing and to place your order!

## 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.  
Wilma Seelaus, OCD  
Salvatore Sciorba, OCD  
Emmanuel Sullivan, OCD  
John Sullivan, OCD  
John Welch, O. Carm.

Shipments outside of the USA are not available due to the prohibitive cost of the postage.

# Lectures on CDs

## ORDER FORM

### ST. TERESA OF JESUS (AVILA)

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# Carmel in Africa

The Discalced Carmelite Order of Friars is relatively young in Kenya compared to other congregations. However, the influence of St. Teresa's teaching is great, though Thérèse of the Child Jesus seems to be much better known. Every day the young Carmelites here are discerning values that have always existed in the African cultures and are compatible with the Gospel and with our charism of prayer and contemplation. We hope that through these values, the seeds of the Carmelite spirituality will germinate here in Kenya and will bring forth flowers that Carmelites, in other parts of the world, have never seen.

In Africa we have a lot to offer to the Carmelite spirituality such as community life, which is an attitude of mind and heart among African people, hospitality and respect for the elders, among many other values. All these will gradually make Kenyan Carmelites well grounded in Carmelite spirituality based on their own culture and environment. Consequently, those who will come after us will be able to feel that the Carmelite spirituality is not foreign to them. Instead, they will be proud of it and safeguard it from corruption and laxity. They will help it to grow according to the signs of the times, by remaining faithful to the will and intention of our holy parents, St. Teresa of Jesus and St. John of the Cross.

This will be realized if the Kenyan friars are able to assimilate and discern properly our charism in line with our culture, so that it may be like a mirror in which the friars are able to see themselves and recognize their true face and feel completely at home with the same charism. This feeling at home will be a litmus test of the Kenyan friars' contribution to the understanding of the Carmelite spirituality from their own context. It is not an easy and short journey. It is a time-consuming struggle. But with patience, hope, and wisdom bestowed on our friars, we hope to produce this fruit, so that those who will come after us will embrace this

spirituality wholeheartedly. This is a sacrifice which I always compare to consciously planting a tree whose fruit or shade you shall not enjoy. Our respect for family life where everyone identifies with the other in every circumstance is our starting point. Carmel is by nature a family and any time this aspect is not exhibited it ceases to be Carmel.

Despite these wonderful African values which we are already using to enhance Carmelite spirituality in Kenya, we know we are never immune to challenges. As I previously mentioned, the Kenyan friars are always trying to understand and live the Carmelite spirituality every day according to the location in which they find themselves. However, our cultures and history also present some challenges to this noble and delicate process. Some of these challenges are: lack of personnel, sometimes superstition, clericalism, negative ethnicity, uncertainty and lack of proper understanding of poverty according to our context. For instance, silence which is one requirement for contemplative prayer is a challenge to many friars. This is because being silent and withdrawn for any reason is taken as a sign of cutting oneself from the community. In fact many will think that you have grudge against them.

Finally, our struggle to make our spirituality sink into the hearts and minds of Kenyan friars and Carmelite friends here seems to be our key goal at the moment. We are hopeful that it will not take much time before the fruits of this process are seen. As soon as the fruits of our effort are first seen, it will be a catalyst to most of us, to move with speed to spread Carmel not only in the Kenyan region, but also in other parts of Africa where we are not known. For if Africans are not ready to share as missionaries with other Africans what they have received, who will?



Br. Harrison Irungu, OCDS  
Discalced Carmelite Community  
Nairobi, Kenya



## When We Pray

**M**any people say they could not get through the day without prayer. Frequent, short prayers remind us about life's purpose. They help calm us, renew us, and give us strength to go on. For many people, prayer is as natural as breathing.

For others, prayer can be a mystery, and a burden. They do not have time for one more obligation in life. And even if they wanted to pray, questions arise. What am I doing when I pray? How should I pray? What should I say?

### Conversation with a friend

St. Teresa of Avila, quoted in *The Catechism of the Catholic Church*, defines prayer as "a close sharing between friends; it means taking time frequently to be alone with him who we know loves us." So, *prayer is an intimate sharing with one who loves us*. And, to nurture this relationship, we need to spend time with our friend.

Notice what St. Teresa's definition implies. Prayer is a relationship based on a certain equality, and mutual affection. Notice what it does *not* imply: a fearful groveling before an uncaring power. Nor is prayer an activity to keep an angry God at bay. The prayer relationship is based on trust. The God with whom I am relating in prayer has my well-being at heart.

### The purpose of prayer

What is the purpose of prayer? St. Teresa, a wonderful mentor in prayer, said the purpose of prayer is "conformity with God's will." We are not surprised at that understanding. But, it may sound like the purpose of prayer is to get us to do what we do not want to do. In this understanding, prayer is like arm-twisting. Eventually, we are supposed to give up. We will let go of what we want to do, and "conform" to God's will.

St. Teresa's experience of prayer led her to a different conclusion. Prayer is not a struggle between two wills, with, eventually, one will winning. Prayer brings about a change in the one who prays. Our will is more and more shaped into a consonance of desire with our Friend. What we desire, what we want, changes. In the end, St. Teresa could say, "And now, I want what you want."

"What is God's will? What does God "want"? If we pay attention to Jesus' teaching in the Gospel, and watch what he does, we could say that God's will is the *well-being of humanity*. The one who prays, and takes on God's will, lives in a way that promotes the well-being of humanity. As the friendship with God deepens, the prayerful person more and more is living in a way which cooperates with the reign of God. That person most deeply desires the peace, love, justice, and integrity of creation that are the hallmarks of God's reign.

## An interior life

St. Teresa imaged our journey through life as a pilgrimage into an "interior castle." God, the King, is at the core of our existence, the center of our castle. This King beckons us into a loving relationship. St. Teresa writes, "The door to the castle is *prayer and reflection*." Prayer is the way to an interior, reflective, attentive life, and union with God.

It is not we who first speak in prayer. It is always God who is speaking first. God "spoke" us into life, and continues to "speak" our life. The word God speaks to us is always a word of life, compassion, forgiveness, challenge. God is out ahead of us, calling us more deeply into our life. In prayer, we, essentially, are "listeners", trying to hear God's word, God's will for us and our world. All of our many words are an attempt to say the one word, which is God's word.

## A way to pray

There is no one way to pray, no sacred method. Just as there is no one way of conversing with a friend. Prayer has to do with loving, not composing beautiful thoughts, or even having "experiences". St. Teresa complained that she could not think at great length about God. Her mind was too active to have sustained reflections. But her desires were deep. She consoled herself with the understanding that God wants us to love much, not think much!

Like many of us, St. Teresa had to find ways to focus her attention. Her practices were simple. For a period of time, she would open a book and begin reading; later, just opening the book was helpful. She said she would imagine Christ alongside her; or she would imagine Christ within her, in one of the Gospel scenes where He is alone.

He would not mind her company. Or, she said, she looked at fields, flowers, and water. She said she probably paid more attention to water than anything else.

## Awareness of God's presence

What is the common element in all these simple practices? They helped her to be attentive to God's presence in her life. If prayer is conversation with a friend, then being aware of the friend's presence is essential. Once in that presence, there is nothing that has to be done. We can talk, we can plead, we can praise, we can be quiet.

Personal prayer, relating to God, can be done anywhere, anytime, in any lifestyle. It does not require lengthy periods of silence, or solitude. But, silence and solitude can nurture the practice of listening to God in prayer. A rhythm of life which incorporates times of silence and solitude, however brief, is a worthwhile goal. Hopefully, we become good listeners, sensitive to God's presence and call, even in the busiest of times. We can develop an interior silence in which we hear all of our activities at depth. We have become "an expectancy", a deep listener, continually scanning the horizon for the approach of God's reign. The psalmist writes: "The watchman waits for daybreak; but Israel waits for the Lord."



John Welch, O.Carm.  
is the author of several books  
on Carmelite Spirituality.



St. Teresa, from a mosaic  
in Holy Hill, Hubertus, WI.

# HAIL, HOLY CROSS OUR ONLY HOPE!

—Edith Stein

## The Stations of the Cross With Reflections From Carmelite Saints

Compiled by  
Kathleen Cantolupo, OCDS



Drawing by  
St. John of the Cross

The Discalced Carmelite Order's charism holds prayer not only as unique, but as essential. Carmelites practice their vocation and mission in the church through prayer and witness to the world their love of God and neighbor by this practice. Carmelites know that prayer is a gift for everyone. These meditations are offered as an aid to contemplate the Passion of Christ Our Lord. Before reading each meditation, we offer this guideline:

- Place yourself quietly and peacefully.
- Rest for a few minutes in God's presence.
- Ponder in your mind each particular station.
- Reflect upon what you see.
- Who is present? What are they doing? What are they saying?
- What is your response?
- What is your prayer?

You may want to pray before each meditation: We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world. *Pause for silent reflection.*

*Come; Let us worship Christ the Lord, Who for our sake endured temptation and suffering.*

+  
FIRST STATION  
JESUS BEFORE PILATE

MEDITATION

"The sorrows of death surround me"—Oh, oh, oh, what a serious thing sin is, for it was enough to kill God with so many sorrows! And how surrounded you are by them, my God! Where can You go that they do not torment you? Everywhere mortals wound You. Oh, great blindness, my God! What extraordinary ingratitude, my King! that we serve the devil with what You, my God, give us! Shall we repay the great love You bear us by loving the one who so abhors You and must abhor You forever? After the blood You shed for us, and blows and great sorrows You suffered, and the severe torments You endured, do we...accept as companions and friends

those who disrespectfully treated Him? Why is it you see this Majesty bound and tied by the love he bears us? What more did those who delivered Him over to death do? ...O, my God, how much You suffer for one who grieves so little over Your pains.

The Collected Works of St. Teresa of Avila, ICS, K-R, Vol. I, *Soliloquies*, X: 1; XII: 3-5. pg. 382, 384-5.

+  
SECOND STATION  
JESUS IS LADEN WITH THE CROSS

MEDITATION

And it is clear that since God wants to lead those whom He greatly loves by the path of tribulation- and the more He loves them the greater the tribulation... To think that He admits into His intimate friendship people who live in comfort and without trials is foolish...Do not fear that it means He will give you riches, or delights, or honors, or all these earthly

things. His love for you is not that small...Do you want to know how He answers those who say these words to Him sincerely?

Ask His glorious Son, who said them while praying in the Garden. Since they were said with such determination and complete willingness, see if the Father's will wasn't done fully in Him through the trials, sorrows, injuries, and persecutions He suffered until His life ended through death on a cross...See here, what He gave to the one He loved most,...These are His gifts in this world.

He gives according to the love He bears us: to those He loves more, He gives more of these gifts; to those He loves less, He gives less. And He gives according to the courage He sees in each and the love each has for His Majesty...whoever loves Him much will be capable to suffer much for Him; whoever loves Him little will be capable of little.

The Collected Works of St. Teresa of Avila, Vol. II, K-R, *The Way of Perfection*, 18: 1,2; 32: 6, 7 pg. 102, 162-3.

+  
THIRD STATION

JESUS FALLS UNDER THE WEIGHT OF THE CROSS

MEDITATION

Christ converted suffering into happiness. Suffering can still come, but it is no longer a sadness. Christ has taught us to overtake suffering at its source. There, where it springs up, we can seize and transform it; there, we can change its nature and make it a source of happiness. Since Christ chose suffering for himself, suffering is not a curse or a plague to be avoided at any price. Christ welcomes the cross and even said, "He who wishes to come after me must take up his cross every day and follow in my footsteps": (Luke 9:23).

Christ who came to teach us to be happy found an abundance of suffering that upset human happiness. He has transformed that suffering by teaching us that there is a force, a lever, to raise the world. It is redemption! When we have said that, suffering is no longer a suffering, nor something evil. Through his suffering, Christ has redeemed the world. Through her suffering, the Virgin Mary has shared in the redemptive work of her son. Each of us through our suffering can personally participate in the work of redemption as well. What an honor! With what tender affection God treats us! He could redeem us without our efforts, but he did not wish it so.

Père Jacques, "Resplendent in Victory," ICS, pg. 163.

+  
FOURTH STATION  
JESUS MEETS HIS BLESSED MOTHER

MEDITATION

Why I Love You, O Mary!

Mother, your sweet Child wants you to be the example  
Of the soul searching for Him in the night of faith.

Since the King of Heaven wanted his Mother  
To be plunged into the night, in anguish of heart,  
Mary, is it thus a blessing to suffer on earth?  
Yes, to suffer while loving is the purest happiness!...

All that He has given me, Jesus can take back.

Tell him not to bother with me....

He can indeed hide from me, I'm willing to wait for  
him till the day without sunset when my faith will  
fade away...

Mary, at the top of Calvary standing beside the Cross

To me you seem like a priest at the altar,  
Offering your beloved Jesus, the sweet Emmanuel,  
To appease the Father's justice...

A prophet said, O afflicted Mother,

"There is no sorrow like your sorrow!"

O Queen of Martyrs, while remaining in exile

You lavish on us all the blood of your heart!

St. Thérèse of the Child Jesus and of the Holy Face.  
Poetry, ICS, PN 54 - "Why I Love You, O Mary!" Pg. 218-  
220, 15, 7-8; 16, 23.

+  
FIFTH STATION  
SIMON OF CYRENE HELPS JESUS  
TO CARRY HIS CROSS

MEDITATION

"The word of the cross is folly to those who are perishing, but to us who are being saved, it is the power of God" (1 Cor 1:18). For those who do not believe in Christ the cross is an unacceptable absurdity; but for those who follow him and love him "it is the power of God," a power that redeems, saves, and sanctifies. The more we aspire to holiness, the more we must love the cross, and not only the Cross by which we were redeemed, but also the personal cross that associates us with the mystery of Christ's death, in order to make us participants in the mystery of his life.

"O souls who in spiritual matters desire to walk in security and consolation!"- exclaims St. John of the

Cross- "If you but knew how much it behooves you to suffer in order to reach this security and state of consolation!" (Fl 2:28) We are so penetrated with selfishness and pride that we need to be purified and transformed to the depths of our being before we can attain to this union with God. Only God can accomplish this work in us, and he does so by means of the cross. Therefore, when God bursts into the life of one of his creatures with interior and exterior trials, afflicting it in body and soul, he does it one of the greatest favors, for it is a sign of his plans for love and holiness.

Fr. Gabriel of St. Mary Magdalen, OCD, *Divine Intimacy, Ignatius*, Vol. II, pg. 103.

+

### SIXTH STATION

#### A HOLY WOMAN WIPES THE FACE OF JESUS

#### MEDITATION

My Heaven on Earth!...

My Heaven on Earth!...

Jesus, your ineffable image  
Is the star that guides my steps.

Ah! You know, your sweet Face  
Is for me Heaven on earth.

My love discovers the charms  
Of your face adorned with tears  
I smile through my own tears  
When I contemplate your sorrows...

Oh! To console you I want  
To live unknown on earth!...

Your beauty, which you know how to veil,  
Discloses for me all its mystery.  
I would like to fly away to you!...

Your Face is my only Homeland.  
It's my Kingdom of love.  
It's my cheerful Meadow,  
Each day, my sweet Sun.  
It's the Lily of the Valley  
Whose mysterious perfume  
Consoles my exiled soul,  
Making it taste the peace of Heaven.

It's my Rest, my Sweetness  
And my melodious Lyre...  
Your Face, O sweet Savior,

Is the Divine bouquet of Myrrh  
I want to keep on my heart!...

Your Face is my only wealth.

I ask for nothing more.

Hiding myself in it unceasingly,

I will resemble you, Jesus...

Leave me in the Divine impress  
Of your Features filled with sweetness,  
And soon I'll become holy,  
I shall draw hearts to you.

So that I may gather

A beautiful golden harvest,

Deign to set me aflame with your fire.

With your adored Mouth,

Give me soon the eternal Kiss!...

St. Thérèse of the Child Jesus and the Holy Face,  
*Poetry, ICS, PN 20 - "My Heaven on Earth," Pg.108.*

+

### SEVENTH STATION

#### JESUS FALLS A SECOND TIME

#### MEDITATION

I will not ask God to deliver you from your trials, but I will ask him earnestly to give you the patience and strength needed to suffer as long as he desires. Fine consolation in him who keeps you fixed to the cross; he will release you when he judges it appropriate. Happy are they who suffer with him. Get used to suffering, and ask him for the strength to suffer as he wants, and for as long as he judges it necessary. The worldly do not understand these truths, and I am not surprised; the reason is that they suffer as citizens of the world and not as Christians. They consider illnesses as natural afflictions and not as graces from God, and therefore they find in them only what is difficult and harsh for (our) nature. But those who regard them as coming from the hand of God, as signs of his mercy and the means he uses for their salvation, ordinarily find great sweetness and perceptible consolations in them. Whatever remedies you may use, they will only work to the extent that he will permit. When suffering comes from God, he alone can cure it, and he often leaves us with physical illness in order to cure our spiritual illness. Find consolation in the sovereign doctor of body and soul.

Brother Lawrence of the Resurrection, *The Practice of the Presence of God*, Salvatore Scieurba, OCD, ICS, Letter 11 to a Nun, pg. 73.

+  
EIGHTH STATION  
JESUS CONSOLES THE WOMEN OF JERUSALEM

MEDITATION

O true Friend, how badly he pays you back who betrays you! O true Christians, help your God weep, for those compassionate tears are not only for Lazarus but for those who were not going to want to rise, even though His Majesty calls them. O my God, how you bear in mind the faults I have committed against You! May they now come to an end, Lord, may they come to an end, and those of every one. Raise up these dead; may your cries be so powerful that even though they do not beg life of You, You give it to them so that afterward, my God, they might come forth from the depth of their own delights.

Lazarus did not ask You to raise him up. You did it for a woman sinner; behold one here, my God, and a much greater one; let Your mercy shine. I, although miserable, ask for those who do not want to ask it of You. You already know, my King, what torment it is for me to see them so forgetful of the great endless torments they will suffer, if they do not return to you.

The Collected Works of St. Teresa of Avila, ICS, K-R, Vol. I, *Soliloquies* 10:2-3, pg. 382.

+  
NINTH STATION  
JESUS FALLS A THIRD TIME

MEDITATION

It seems to me it is being realized in me, on this little bed that is the altar on which I am being immolated to Love. Oh, ask that my likeness to the adored Image might be more perfect each day: "Configuratus morti ejus." That is what haunts me, what gives strength to my soul in suffering.

If you knew what a work of destruction I feel throughout my whole being; the road to Calvary has opened, and I am quiet joyful to walk it like a bride beside the divine Crucified. I will be twenty-six on the 18th; I do not know if this year will end in time or eternity, and I ask you, like a child of her father, to please consecrate me at Holy Mass as a sacrifice of praise to the glory of God. Oh, consecrate me so completely that I may be no longer myself but Him, so the Father, in looking at me, may recognize Him; so "I might be like Him in His death," so I may suffer in myself what is wanting in His passion for His body, the Church, and then bathe

me in the Blood of Christ so I may be strong with His strength; I feel so little, so weak...

Elizabeth of the Trinity, *The Complete Works*, Vol. II, Letters from Carmel, ICS, L 294, To Canon Angles, Pg. 298.

+  
TENTH STATION  
JESUS IS STRIPPED OF HIS GARMENTS

MEDITATION

The Sign of the Cross

The lovers of Christ lift out their hands to the great gift of suffering.  
For how could they seek to be warmed and clothed and delicately fed,  
to wallow in praise and to drink deep draughts of an undeserved affection,  
have castle for home and silken couch for bed,  
when He the worthy went forth, wounded and hated,  
and grudged of even a place to lay his head?

This is the badge of the friend of the Man of Sorrows:  
the mark of the cross, faint replica of His,  
become ubiquitous now; it spreads like a wild blossom on the mountains of time and in each of the crevices.  
Oh, seek that land where it grows in a rich abundance with its thorny stem and its scent like a bitter wine,  
for wherever Christ walks He casts its seed  
and He scatters its purple petals.  
It is the flower of His marked elect, and the fruit it bears is divine.

Choose it, my heart. It is a beautiful sign.

Jessica Powers, *Selected Poetry*, Siegfried and Morneau, pg. 150 (Sr. Miriam of the Holy Spirit, OCD).

+  
ELEVENTH STATION  
JESUS IS NAILED TO THE CROSS

MEDITATION

...The suffering of one's neighbor is the cross of Christ. Following after him means taking up the cross of Christ and showing solidarity with one's fellow men and women in distress.

Whence did Edith Stein derive the strength to walk this lonesome road of solidarity between Christians and Jews? She herself always pointed out in letters, notes and articles whence it came: It was the power of the cross.

To be a Christian and to be ready to take up the cross was for her the same. Thus she writes: "A scientia crucis (knowledge of the Cross) can be gained only when one comes to feel the Cross radically. I have been convinced of that from the first moment and have said, from my heart: Ave Crux, spes unica! (Hail, Cross, our only hope!).

She sees the hope of the cross in this:

"Christ's suffering and death is continued in His mystical body and in each of His limbs. Everyman must suffer and die. But if he is a living member of the body of Christ, his suffering and dying assumes redeeming power through Jesus Christ. That is the reason that all saints have wished for suffering. That is not a sick enjoyment of suffering. To the eye of reason it seems a perversion. In the light of the mystery of redemption it proves, however, to the highest reason."

Never Forget, Christian and Jewish Perspectives on Edith Stein, ICS, p. 106.

+  
TWELFTH STATION  
JESUS DIES ON THE CROSS

MEDITATION

...at the moment of his death he was certainly annihilated in his soul, without any consolation or relief, since the Father had left him that way in innermost aridity in the lower part of (his human nature). He was thereby compelled to cry out 'My God, my God, why have you forsaken me?' (Mt 27:46). This was the extreme abandonment, sensitively, that he had suffered in his life. And by it he accomplished the most marvelous work of his whole life, surpassing all the works and deeds and miracles that he had ever performed on earth or in heaven (...) that those who are truly spiritual might understand the mystery of the door and the way (which is Christ), leading to union with God, and that they might realize that their union with God, and the greatness of the work they accomplish will be measured by their annihilation of themselves for God in the sensory and spiritual parts of their souls. When they are reduced to nothing, the highest degree of humility, the spiritual union between their souls and God, will be an accomplished fact. This union is the most noble and sublime state attainable in this life. The journey, then, does not consist in consolations, delights, and spiritual feelings, but in the living death of the cross, sensory and spiritual, exterior and interior.

St. John of the Cross, (A, II. 7.II. [K-R], pp.172).

+  
THIRTEENTH STATION  
JESUS IS TAKEN DOWN FROM THE CROSS  
AND PLACED IN HIS MOTHER'S ARMS

MEDITATION

O Son of the Eternal Father, Jesus Christ, Our Lord, true King of all! What did You leave in the world? What could we, your descendants, inherit from You? What did You possess, my Lord, but trials, sufferings, and dishonors? You had nothing but a wooden beam on which to swallow the painfully difficult drink of death. In sum, my God, it does not fit those of us who want to be your true children, and hold on to their inheritance, to flee suffering. Your heraldry consists of five wounds...this must be our badge if we are to inherit His kingdom. Not by rest, not with favors, not with honors, not with riches will that which He bought with so much blood be gained.

St. Teresa of Jesus, *The Foundations X: 11*, The Collected Works of St. Teresa of Avila, Vol. III, ICS, pg.149.

+  
FOURTEENTH STATION  
JESUS IS LAID IN THE TOMB

MEDITATION

There was nothing in Christ through his nature and his free decision that resisted love. He lived every moment of his existence in the boundless surrender to divine love. But in the Incarnation he had taken upon himself the entire burden of mankind's sin, embraced it with his merciful love, and hidden in his soul. This he did in the *Ecce venio* ("Behold I come") with which he began his earthly life, and specifically renewed in his Baptism, and in the *Fiat!* ("Let it be!") of Gethsemane (Luke 22:39).

This is how the expiating fire burned in his inmost being, in his entire, lifelong suffering, in the most intense form in the Garden of Olives and on the cross, because here the sensible joy of the indestructible union ceased, subjecting him totally to the Passion, and allowing the Passion to become the experience of the total abandonment by God. In the *Consummatum est* ("It is finished" [John 19:30]), the end of the expiatory fire is announced as is the final return into the eternal, undisturbed union of love in the *Pater, in manus tuas commendo spiritum meum* ("Father, into your hands I commend my spirit" [Luke 23:46])



In the Passion and death of Christ, our sins were consumed by fire. If we accept that in faith, and if we accept the whole Christ in faith-filled surrender, which means, however, that we choose and walk the path of the imitation of Christ, then he will lead us "though his Passion and cross to the glory of his resurrection." This is exactly what is experienced in contemplation: passing through the expiatory flames to the bliss of the union of love. This explains its twofold character. It is death and resurrection. After the Dark Night, the Living Flame shines forth.

Edith Stein, *Essential Writings*, pp.157-58, (SC, 161-65).

Suggested:

#### FINAL PRAYER

Lord, now you let your servant go in peace;  
your word has been fulfilled:  
my own eyes have seen the salvation  
which you have prepared in the sight of every people:  
a light to reveal you to the nations  
and the glory of your people Israel.

Glory be the Father, and to the Son, and to the Holy Spirit, As it was in the beginning is now and will be forever, Amen.

(Luke 2: 29-32)

Kathleen Cantolupo, OCDS, is a member of the OLMC Community in Washington, DC.



St. Teresa of Jesus and the Cross. French holy card.

#### To the Cross

*O Cross, my life's delightful rest,  
My welcome be.*

Beneath your protecting banner  
Even the weakest are made strong!  
O life of our death,  
Reviving it so well.  
Having tamed the lion,  
By you he was slain:  
*My welcome be.*

Captive is he that loves you not,  
No freedom does he know;  
Those who approach you  
From bad paths are saved.  
Oh, in this Kingdom blessed  
Evil finds no rest:  
*My welcome be.*

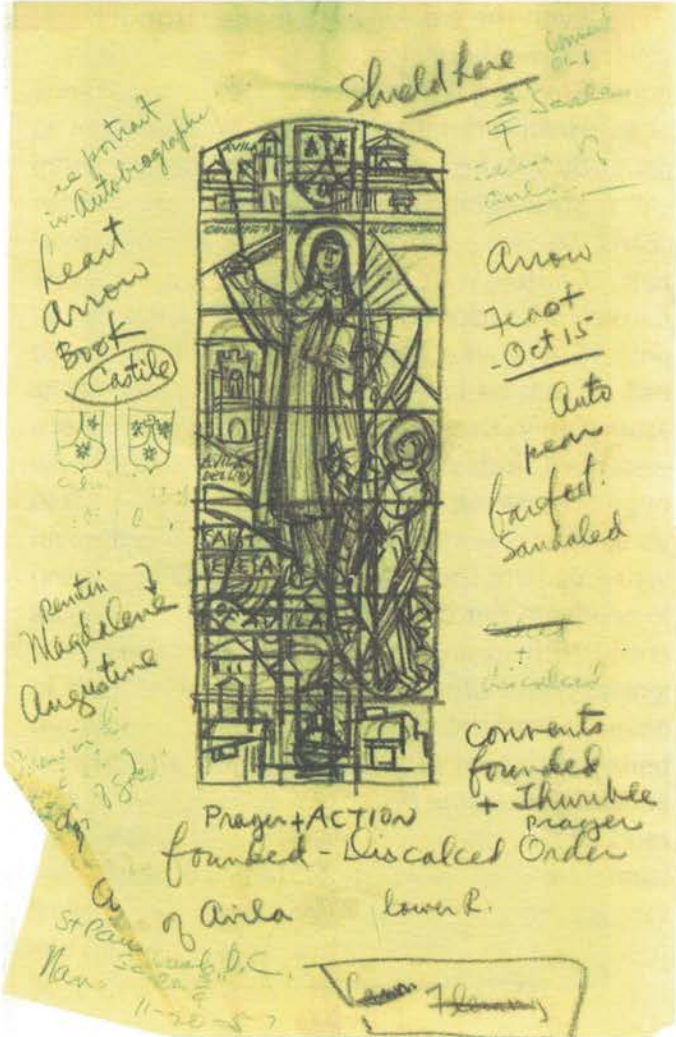
You are the freedom  
From our dread captivity;  
With so precious remedy,  
From evilness You restored me.  
In God the means  
Of this joy obtained:  
*My welcome be.*

*St. Teresa of Jesus*

**The Stained Glass Window** of St. Teresa of Jesus (of Avila) was installed in the college chapel of the St. Paul's College in Washington, DC, in the late 1950s. St. Teresa is one of the Paulist Fathers Patron Saints. The chapel was later renovated to become the library which is still in use today. The work was done by the Rambusch decorating company in New Jersey which still specializes in painted decoration, lighting fixtures, stained glass, marble work, and interiors.

The sketch (below) is a study of the design that led to the color sketch used for the final work of art of the stained glass window. The collaborative work of a team of illustrators/designers, and the expertise of a painter of stained glass resulted in this magnificent piece. The interesting notes around the drawing reveal the research they conducted of the different pieces, and perhaps the distribution and priority of their significance.

The window is a wonderful interpretation of Teresa's life: A woman who with her sandals would define simplicity throughout vast territories in Spain as she began the foundations of the reformed Carmel. With her habit,



she learned to develop and keep hidden her friendship with God. The quill which she holds high, is the instrument with which she wrote her holy experiences in books that would teach and assists the nuns and the friars of the Order. The angel holding a luminous spear depicts the desire to protect and defend God's work.

The places all around her portray where she lived and learned to be attentive to the Lord through her prayer and silence: the Convent of the Incarnation and perhaps the Convent of San José below among other buildings and churches.

The shield of Avila, her native city, and the Discalced Carmelites shield symbolize the Order where the Lord would work in her interior life and use her monasteries to inspire many to a commitment to a life of prayer. The incense rising represents the prayer and action that would characterize her ministry. Lastly, her face, a gentle middle aged woman, reflecting determination by her posture, as an arrow pierces her heart. Here is a doctor of the church!

This stained glass window is a wonderful tribute to St. Teresa and speaks not only to Carmelites, but to all the world as it is intended.

**With gratitude to:**

Fr. Charlie Donahue who allowed us to photograph this jewel.

Denise Eggers, Librarian at St. Paul's College, who took a special interest in following this project. Denise researched files and contacted Mr. Viggo Rambusch, Jr., who spoke to her about his father's work, provided the sketch, and in a short letter narrated about the team effort to create this piece of art.

Last, but not least, a heartfelt thanks to Randy Hill, photographer, who in so many occasions has done great work for the Carmelites.



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## In the Hands of God

*I am Yours and born for you,  
What do You want of me?*

In Your hand  
I place my heart,  
Body, life and soul,  
Deep feelings and affections mine,  
Spouse – Redeemer sweet,  
Myself offered now to you,  
*What do You want of me?*

Give me, if You will, prayer;  
Or let me know dryness,  
An abundance of devotion,  
Or if not, then barrenness.  
In you alone, Sovereign Majesty,  
I find my peace,

*What do You want of me?*

*Yours I am, for You I was born:  
What do You want of me?*

*Teresa of Jesus*