

CARMEL CLARION

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GOD IS A STRANGE LOVER

Jessica Powers (1905-88)

God is the strangest of all lovers;
His ways are past explaining.
He sets His heart on a soul;
He says to Himself, "Here will I rest my love."
But He does not woo her with flowers
or words that are set to music, no names endearing,
no kindled praise His heart's direction prove.
His jealousy is an infinite thing.
He stalks the soul with sorrows;
He tramples the bloom; He blots the sun
that could make her vision dim.
He robs and breaks and destroys --
there is nothing at last but her own shame,
her own affliction, and then He comes
and there is nothing in the vast world
but Him and her love of Him.

Not till the great rebellions die
and her will is safe in His hands forever does
He open the door of light and His tenderness fall,
and then for what is seen in the soul's virgin places,
for what is heard in the heart, there is no speech at
all.

God is a strange lover;
the story of His love is most surprising.
There is no proud queen in her cloth of gold;
over and over again there is only, deep in the soul,
a poor disheveled woman weeping...
for us who have need of a picture and words:
the Magdalen.

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Editorial. For the last few issues we had dwelt quite heavily on Little Saint Therese. She had shared with us that the Collected Writings of St. John of the Cross were very real to her. Yet she is a true follower of St. Teresa of Jesus of Avila, and was also a "Daughter of the Church."

In this issue I would like to help you make a smooth transition from the teachings of Little Therese to the teachings of her foundress, St Teresa of Jesus of Avila, a Doctor of the Church. When Little Therese was became aware that her vocation of Love included being a doctor of the Church neither St. John of the Cross (1926) nor St Teresa (1970) had yet been proclaimed doctors of the Church.

The first article, "Saint Teresa of Avila and Saint Therese of Lisieux," by Canon Pierre Blanchard, is a reprint of an article from **SPIRITUAL LIFE**, Fall 1963, Vol 9, No. 3., pp. 159-173. It was edited to fit our small newsletter.

The second article "A Visual Aid to the Interior Castle," by Fr. Pascal Pernini OCD, is also a reprint from **CARMELITE DIGEST**, Volume 9, Number 1, Winter 1994, pp. 52-64. See their latest subscription notice below.

Fr. Theodore N. Centala, OCD

The perennial popularity of the two Saint Teresa's among Catholics and non-Catholics alike seems to us adequate justification for publishing this lengthy but fascinating comparison of them.

**ST. TERESA
OF AVILA &
ST. THERESE
OF LISIEUX
Canon Pierre
Blanchard**



1. St. Thérèse of the Child Jesus tells us that she welcomed each Sunday with joy and delighted in accompanying her father to Mass. "It did not trouble me to be regarded by others. I listened quite attentively to the sermons, even though I scarcely understood them. When the preacher spoke of St. Teresa, Papa would bend down to me and whisper, 'Listen well, little queen, he is speaking of your holy patron.' I did indeed listen, but I looked at Papa more than the preacher -- his noble face told me so many things" (Autobiography, Ch. VI, here-in-after abbreviated as AB).

2. Did M. Martin have a presentiment that this child was the object of God's special predilection? Who can say? In any case he was far from thinking she would become the universally known and perhaps the best loved daughter of the Holy Mother Teresa. In 1944 the Parisian artist Collamarini sculptured an original work in white stone for the hospital of St. Thérèse de Villeneuve-sur-Lot. It does not portray two persons side by side, but one (Teresa of Avila) giving birth to the other (Thérèse of Lisieux).

3. To compare mystics has its dangers and limitations. It is a temptation for the mind. God does not repeat Himself, so why attempt to reduce the originality of the saints? If identification is involved in understanding, so also is division. But, this method of comparison permits us to consider those things which are the core of sanctity and unchangeable, providing the analogy respects the combined play of likenesses and differences.

The quotations taken from the works of St. Therese have been translated directly from the French manuscript edition, but we are indicating the chapters in Knox's translation (1958) of that edition to facilitate our readers' referring to the contexts.

4. In reality the real problem is less a matter of comparing the two saints and more a question of discovering the influence of the personality and writings of Teresa of Avila upon the spiritual doctrine of Thérèse of Lisieux.

5. Judging simply by externals we would be inclined to say that this influence was very slight. The following considerations seem to uphold this conclusion.

6. In the first place we do not read of any extraordinary supernatural intervention of St. Teresa of Avila in the life of St. Thérèse of Lisieux -- not one apparition, not one dream... Thérèse does describe a dream she had in which Ven. Mother Anne of Jesus appeared to her: "That impression has remained in my heart, and so much the more so since I had previously been absolutely indifferent to the Ven. Mother Anne of Jesus. I had never prayed to her or thought of her, except on rare occasions when some one would speak of her" (AB, Ch. XXX).

7. Sometimes Thérèse omits the name of the Saint in a place where its absence is conspicuous. Look at this passage for example: "Was it not in prayer that St. Paul, St. Augustine, St. John of the Cross, St. Thomas Aquinas, St. Francis, St. Dominic and so many other illustrious friends of God have drawn that Divine wisdom which delights the greatest genuises?" (AB, Ch. XL). Who has spoken better than St. Teresa of that prayer enkindling the fire of love by which the saints have elevated the whole world? Her name is not even mentioned.

8. Thérèse rarely refers to the works of St. Teresa. Only once does she praise her doctrine. "In the lives of the saints we see that there are many who have wished to leave no remembrance of themselves after death, not the least souvenir or writing. There are others, as our Holy Mother St. Teresa, who have enriched the Church with their sublime revelations. They did not fear to reveal the secrets of the King in order that He might be better known and loved by souls. Which of these two types is more pleasing to God? I think that they are equally pleasing to Him, Mother, since both have followed the movement of the Holy Spirit" (AB, Ch. XXXI).

9. Compare this quotation to her enthusiastic declaration concerning St. John of the Cross. "Ah! What lights I have drawn from the works of our father St.

John of the Cross. When I was 17 and 18 I had no other spiritual nourishment, but now all books leave me in aridity. If I open a spiritual book (even the most beautiful and devotional) my heart dries up at once and I stop without being able to meditate. In this helplessness, the Holy Scriptures and the Imitation come to my aid; in them I find solid and pure nourishment" (AB, Ch. XXIX).

10. We must not allow ourselves to be unduly impressed by such arguments. It is apparent-and this study should show it-that although Thérèse of Lisieux does not explicitly quote Teresa of Avila, she does reproduce her doctrine, sometimes in words identical to those of the Saint. Besides, can it be doubted that the Way of Perfection is the book best known and most frequently read by Carmelite nuns? And finally, in living the Carmelite life (based on Teresa's *Constitutions*) a fervent nun participates in the spirit of the great Spanish reformer a good deal better than an intellectual would in theoretical speculation on her words.

The Encounter of the Teresas.

11. At what moment did Thérèse of Lisieux come into contact with St. Teresa, and to what extent was she familiar with the latter's works? Before entering Carmel she had read the Life of St. Teresa by the Bollandists (Complete life and works in two volumes). At the informative process, Mother Agnes made this statement: "She was devoted to the study of the works of St. Teresa and above all to those of St. John of the Cross and to the Bible." Every October 4 she heard read in the refectory the account of the last days of the saint by Ribera; each Palm Sunday the Saint's own words were read relating the grace she had received that day at the moment of Communion.

12. Thérèse kept in her breviary a picture representing St. Teresa as she lay dying surrounded by her daughters. There was found in her notes a paper on which she had written the following passages (without giving their sources):

13. Let nothing trouble thee, Let nothing affright thee, All things are passing, God never changes, Patience obtains everything, He who has God lacks nothing. God alone suffices. (Bookmark of St. Teresa)

14. Remember that you have but one soul and have but once to die; no more than one short life which is



yours and yours only; that there is only one glory and this is eternal. This thought will detach you from many things. (Maxims of St. Teresa)

15. It is not presumption to have the desire to practice heroic virtues in imitation of the saints, nor even to have the desire of martyrdom. (Life of St. Teresa)

16. I would willingly give a thousand lives in order to save but one soul. (Life of St. Teresa)

17. The soul which God draws to Himself becomes indifferent to both praise and contempt. If it is good for the soul to know that of itself it can do nothing, it is- (quotation left unfinished). (Way of Perfection)

Contrasts.

18. When the two personalities are carefully observed, the differences between them are noticed first. Of these some strong contrasts are predominant.

19. *Historical period and nationality.* One was an ardent Castilian living in the sixteenth century, the other a calm Norman of the late nineteenth century. **Honor** and **passion** dominate the Spanish character while **reason** and **generosity** are outstanding in the French nature. Since the introduction of the Teresian Reform into France, a meeting of the two temperaments has been observed, and the difficulty of communication demanded rising above individual differences.

20. *Ancestry and influence of family life.* On the one side we consider a Saint of a race of chevaliers; on the other, one of the ordinary middle class. Teresa of Avila was the third daughter of the second marriage of Don Alonso de Cepeda; two brothers (Ferdinand and Rodriguez) preceded her and five followed her (Lorenzo, Antonio, Pedro, Jeronimo, and Augustin). To this group we must add the last daughter and Dofia



"The Land of Stones and Saints", Frances P. Keyes

Maria, daughter of the first marriage. Through constant association with her brothers, Teresa imbibed a masculine vigor. In fact, she was often the leader of the entire group.

21. All was quite different in Thérèse's background. She was the last of a family of eight children with only four living daughters (Marie, Pauline, Leonie, and Celine). M. Martin was fifty and Madame Martin forty-two when their "Little Flower" was born.

22. **Life-span and rhythm of spiritual ascent.** Teresa of Avila (1515-1582) died at the age of 67 and Thérèse of Lisieux (1873-1897) at the age of 24. A book could be written on the conversions of St. Teresa of Avila, who, when reflecting on the vacillations in her life, declared: "We never finish making to God the absolute gift of ourselves" (AB, Ch. XI). Had not Thérèse underlined the constant fidelity of her life in confiding that since the age of three she had never refused God anything? She herself says that after the Christmas of 1886 she was not overcome in any combat but went from victory to victory. and began to "run her course as a giant."

23. Pere Pichon believed he could declare to her with certitude: "In the presence of God, of the Blessed Virgin, and of all the saints, I declare that you have never committed a single mortal sin" (AB, Ch. XXIV).

24. **Personality.** St. Teresa of Avila has made history because of the foundation of her Carmels. She dealt with the highest dignitaries -- the king, nuncio, bishop, theologians, etc. Thérèse of Lisieux lived a hidden life in an obscure monastery. "I thirst to suffer and to be forgotten," she wrote. When she died she was known only to a narrow circle of family and friends at Alençon and Lisieux. And who, except her sisters, recognized her holiness?

25. St. Teresa of Avila loved and sought solitude. "O my Saviour, I often reflect that if anything could help the soul to endure life so far from Thee, it is solitude, because there she rests near the One Who is her repose" (Exclamation, II). In reality, she was not isolated; she had attentive spiritual directors, She was able to consult a number of masters of theology and spirituality. She had the support of saints such as Francis Borgia and Peter of Alcantara -- "the holy Old Man who did all."



26. St. Thérèse of Lisieux experienced isolation of spirit in the solitude of Carmel. "I had no other guide but Jesus." "I have said that Jesus was my Director." "On entering Carmel I met one who could have fulfilled that office, but scarcely had he accepted me as one of his spiritual children than he was sent a great distance away" (AB, Ch. XXIV).

27. **Pattern of sanctity.** The life of St. Teresa of Avila is filled with visions. She frequently heard interior words which reassured her in times of difficulty. Her faith was never troubled by any temptation. "I never had a temptation against the faith." The abundance of these phenomena can prove disconcerting to our contemporaries.

28. Thérèse of Lisieux was overwhelmed with graces of a different sort. At certain times she felt the presence and the force of divine love. "I felt in my heart ardent sentiments previously unknown, and sometimes I had true transports of love" (AB, Ch. XVI). But her ordinary state (especially during her last years) was the night of the soul. She was frequently assailed by temptations against faith and hope. "Go on, go on," murmured Satan, "rejoice at the approach of death which will give you not that which you hope for, but a night still darker, the night of nothingness" (AB, Ch. XXXII). It seems that by these purifications God was preparing her to become the Apostle of a century tempted by that nothingness and infected with atheism.

29. **Personal vocation and mission in the Church.** God demanded of Teresa the renewal of the spirit of her Order. Her personal vocation was placing in the heart of the Church the dwellings of prayer and con-

templation. The mission of Thérèse of Lisieux consisted in drawing souls to an attitude of absolute confidence in God. After having deeply realized the divine mercy herself, she was raised up to make others more aware of it.

30. **Literary quality of works.** One of the greatest writers in world literature, St. Teresa of Avila wrote with genius. Though St. Thérèse may be appreciated for her penetrating doctrine and vivid intuitions, these treasures are presented to us in the style of nineteenth century romanticism. There are few in the intellectual world who can overlook this romanticism in expression and image and succeed in discovering the incontestable riches of her religious thought.

Likenesses.

31. Both saints had ardent natures. The first Teresa was more expansive, the second more reserved. Being ardent they both had intellectual intuitions and wholly spontaneous intuitions of the spirit.

32. Their lives were unified by an adhesion to the Absolute. They were completely turned towards God. Thérèse wrote Oct. 8, 1887 to Sister Agnes, "Oh, I want to refuse Him nothing, even when I feel sad and alone upon earth, for I still possess Him; and has not St. Teresa said, 'God alone suffices'?"

33. Thérèse of Lisieux had contemplated in Teresa of Avila the strong woman whom one should imitate. "St. Teresa, who said to her daughters, 'I do not wish you to be women in anything but to be like strong men in everything,' would not have been willing to recognize me as her child if the Saviour had not clothed me with His divine strength and Himself armed me for the battle" (Letter to Father Roulland)

34. In order to give themselves exclusively to God they had to overcome an affectionate nature which, if allowed free play, would have been possessive. Teresa of Avila was fully conscious of the fascination she exercised over others. She tells us how a vision of Christ finally freed her from that attachment to creatures:

35. "I had a very serious fault which led me into great trouble. If I began to realize that a person liked me, and I took to him myself, I would grow so fond of him that my memory would feel compelled to revert to him and I would always be thinking of him. Without intentionally giving any offense to God, I would delight in

seeing him and thinking about him and his good qualities. This was such a harmful thing that it was ruining my soul. But when once I had seen the great beauty of the Lord, I saw no one who by comparison with Him seemed acceptable to me or on whom my thoughts wished to dwell. For if I merely turn the eyes of my mind to the image of Him which I have within my soul, I feel myself perfectly freed" (AB, Ch. XXVII).

36. Thérèse of Lisieux had seen the danger rather than succumb to the temptation: "How grateful I am to Jesus for having made me find only bitterness in the friendships of earth! With a heart like mine, I would have allowed myself to be taken and my wings clipped, and then how would I have been able to 'fly away and be at rest'? How can a heart given to the affection of creatures be intimately united to God? I feel that this is impossible" (AB, Ch. XI).

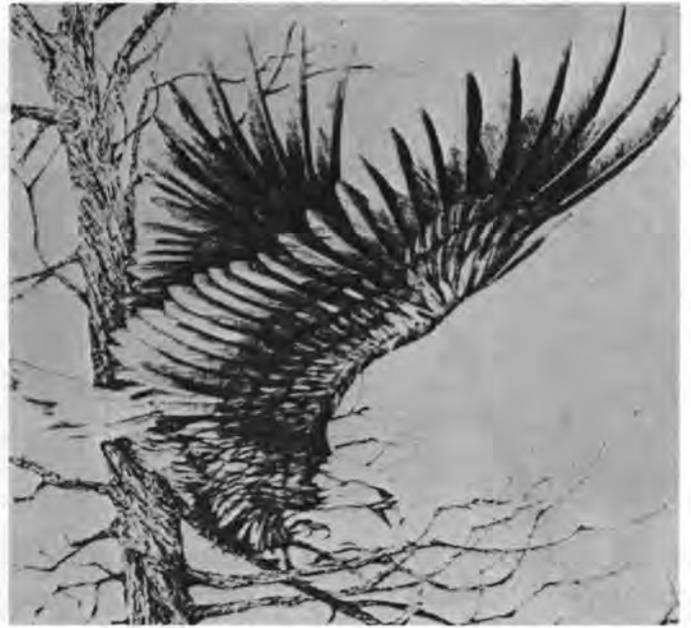
37. But let us not be too quick to say that the daughter was more detached than the mother. While Thérèse solved this difficult problem of the coexistence of the two loves in a more rapid and radical manner, Teresa of Avila seems to foreshadow St. Francis de Sales in willing and knowing how to use profitably her human heart. She was very detached and denounced the great blindness of desiring to be loved by others.

38. When both saints reflected on the significance of their lives when, by formal order of authority, they undertook spiritual autobiographies, their view is wholly supernatural. It considers the soul in the light of God and in its correspondence to grace.

39. In relating events, that which they both disclose as covering their misery is the mercy of God. St. Teresa of Avila entitled her life *The Book of the Mercies of God*. St. Thérèse concludes the first paragraph of *The Springtime of the Little White Flower*: "... I am only going to do one thing; begin to sing now what I will sing eternally -- The Mercies of the Lord!" We have the impression that she is thinking of Psalm 88 rather than the "*Misericordias Domini in aeternum cantabo*" of St. Teresa of Avila.

Influences.

40. At the end of the letter to Sister Marie of the Sacred Heart Thérèse invokes Jesus as the Eagle: "O Divine Word, it is Thou, the adored Eagle Whom I love, and I hope that one day, adored Eagle, You will come to seek Thy little bird, and mounting with it to the



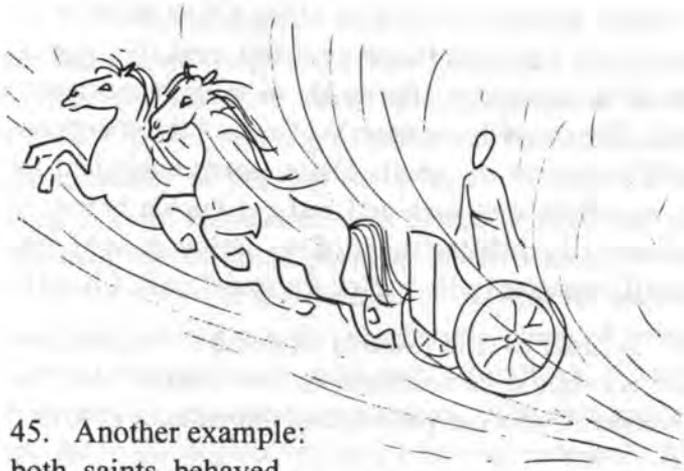
Home of that Love, You will plunge it for all eternity in the burning abyss of that Love to which it is offered as victim."

41. Where does that idea and image come from? Is the inspiration biblical? We read in the book of Exodus: "You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself" (XII, 4); in Deuteronomy: "As an eagle incites its nestlings forth by hovering over its brood, so he spread his wings to receive them and bore them up on his pinions" (XXXII, I 1).

42. Is the inspiration liturgical? St. Thérèse read on Saturday at Lauds the Canticles of Moses in Latin, "*Sicut aquila*" (as an eagle). On Tuesday during the octave of the Ascension, there is a sermon of St. Maximus on this theme in the second nocturne.

43. Finally, is the inspiration Teresian? "It (a rapture) often comes like a strong, swift impulse before your thought can forewarn you of it or you can do anything to help yourself. You see and feel this cloud or this powerful eagle rising and bearing you upon its wings" (AB, Ch. XX). And St. Thérèse: "It (the soul) is still too feeble to imitate the great eagle and to look steadily at the Sun."

44. I incline to the last hypothesis, in as much as the image of the Sun is joined to that of the Eagle. "The little bird does not fear the vultures, images of the devil. It is not destined to become their prey, but that of the Eagle Whom it contemplates at the center of the Sun of Love" (AB, Ch. XXX).



45. Another example:

both saints behaved identically in a detail of common life. "Not being able to practice the great virtues," writes Thérèse, "I apply myself above all to the practice of the little ones. Thus I like to fold the mantles forgotten by the sisters and to render them all the little services that I could" (AB, Ch. XXVI).

46. And to quote St. Teresa's own words: "And so it was with me in matters concerning humility; seeing that all the nuns except myself were making progress (for I was always good for nothing) I would collect their mantles when they left the choir. I felt that by doing this I was serving angels who were praising God there, until -- I do not know how -- they came to hear of it, which made me not a little ashamed. For my virtue had not reached the point of desiring them to know of these things -- not from humility, but lest they should laugh at me for something so unimportant " (AB, Ch. XXXT).

The Foundation.

47. Let us penetrate to the heart of their experience and doctrine. The desert spirit is native to Carmel. In her reform, Teresa of Avila wished to restore the rigor of the cloister in order to favor solitude and union with God in prayer. She clearly expressed her desire to return to the hermit spirit. "All of us who wear this holy habit of Carmel are called to prayer and contemplation. We are descendants of that race of holy religious of Mount Carmel who hid themselves in solitude and detachment in order to seek for this treasure" (Interior Castle, I Mansion, Ch. 1).

48. The Carmel that Thérèse of Lisieux wished to attain was for her a holy mountain which she desired to climb. It was the kingdom which would soon belong to her. It was the river bank her little bark would

reach; it was the blessed ark which would enclose her within its doors. It was, above all, the desert where God wished her to hide herself in order to rejoice there in solitude.

49. A cherished idea of St. Teresa was that "God leads souls by different ways and by very different means." Is it from the school of St. Teresa or is it by reflection on her personal experience and upon that of the souls confided to her that Thérèse of Lisieux said to Mother Gonzaga: "O Mother, how different are the ways by which God leads souls!"

50. There is one way which all souls must take, and that way is Christ and the faithful following of His Gospel. "It is above all the Gospels which attract me during my time of mental prayer, and I find there all that is necessary for my poor soul. I am always discovering new lights there, and hidden and mysterious meanings" (AB, Ch. XXIX). Teresa of Avila declared: "I have always loved the words of the Gospel which give me greater devotion than the best written books" (Way of Perfection, Ch. XXIII).

51. Therese described her little way of childhood as a contemplation of God as a Father of infinite tenderness and of adopting toward Him a completely filial attitude of simplicity, confidence, and abandon; Teresa of Avila commented sublimely upon the Lord's Prayer in the Way of Perfection: "If you have great love for the Pater and if you keep yourself in humility, you will not have need of anything else."



52. Although Christocentric the spirituality of the two saints was oriented towards the Trinity. The Act of Offering to the Merciful Love of God, marking the summit of Thérèse's mystical ascension, begins thus,

"O my God Blessed Trinity!" We know the role of the Trinity described by St. Teresa in the *Spiritual Relations*. She wrote: "Whatever may be the instability of your thoughts, hold yourself between such a Son and such a Father and you will find necessarily the Holy Spirit. May He inflame your hearts and draw them to Himself by the all-powerful bonds of His love."

53. Both discovered in Christ Jesus, in the contemplation of the Mystery of His Passion, the revelation of the love of God. Teresa of Avila loved to meditate on the scene of the Agony in the Garden in order to give consolation to Jesus in His distress. Thérèse was attracted to seeking the treasures hidden in the Holy Face; she burned with zeal to cooperate with our Divine Saviour in the redemption of souls.

CHRIST CRUCIFIED

A Drawing

by Saint

John of

the

Cross



54. "Speaking of souls in the transforming union St. Teresa wrote in the *Interior Castle*: "If they knew for certain that on leaving the body, they would have fruition of God, their attitude would not be affected; nor is it altered when they think of the glory which belongs to the saints, for they do not desire as yet to attain this. Their conception of glory is being able to help the Crucified, especially when they see how often people offend Him and how few there are who care about His honor and are detached to everything else."

55. One Sunday, narrated Thérèse of Lisieux, while looking at a picture of Our Lord on the Cross, "I was struck at seeing the blood which was falling to the earth with no one hastening to receive it; so I resolved

to remain in spirit at the foot of the Cross in order to receive the Precious Blood as it fell, realizing that it would be necessary afterwards to pour it out upon souls. The cry of Jesus upon the Cross, 'I thirst' echoed continuously in my heart. These words enkindled in me an ardent zeal such as I had not known before. I wished to quench the thirst of my Beloved and I felt myself consumed with a thirst for souls" (AB, Ch. XI).

56. In order to tend towards God and to be united to Him we should be animated by two convictions, the consciousness of our poverty and the primacy of love.

57. Teresa of Avila was conscious of her misery, and this consciousness was rendered more lively by self-knowledge. "Make us then to see, my God, that we do not understand ourselves and that we present ourselves before Thee with empty hands" (*Way of Perfection*, Ch. XXXVIII). St. Thérèse did not wish to rely on her merits and in her act of Oblation declared: "In the evening of this life, I will appear before Thee with empty hands, for I do not ask Thee to count my works, Lord! All our justices are stained in Thy sight. I wish then to be clothed with Thy justice."

58. That which the soul can do, under the influence of the Holy Spirit, and that which God demands from it is to love. "Behold then all that Jesus seeks from us. He has no need of our works, but only of our love" (AB, Ch. XXX); but Thérèse was careful to add: "Love is proved by works." Those who judge too hastily that all this is simply natural temperament have forgotten that this is the Gospel message.

59. Before St. Francis de Sales, Teresa of Avila remarked: "What do you expect His Majesty to do, for the reward which He is to give us must of necessity be proportionate to the love we bear Him. That love, my daughters, must not be a product of our imagination but must be proved by works. But do not suppose that the Lord has any need of our works. He is satisfied to see us determined to accomplish them" (*Interior Castle*, III Mansion).

60. This activity of love, exercised in the intimacy and obscurity of Carmel, was directed towards the Church. In *Manuscript B* can be found the supreme expression of Thérèse's vocation. It is a commentary on the aim Teresa explains in the *Way of Perfection* -- the sanctification of the priesthood and the consequent extension of the Kingdom of God.

61. Thérèse of Lisieux declared in the last pages of her manuscript to Mother Marie Gonzaga, "... like our Mother St. Teresa, I want to be a daughter of the Church." During her trip to Rome she had understood the necessity of praying for priests: "Never having lived in close association with priests, I could not understand the essential purpose of the Carmelite Reform. I rejoiced at the thought of praying for sinners, but it astonished me to pray for the souls of priests whom I believed to be purer than crystal! Ah, it was in Italy that I understood my vocation. And that was not too far to go to discover such useful knowledge" (AB, Ch. XIX).

62. In many pages of her writings she assures us that her entire life was offered for the priesthood and that in doing this she was fulfilling her duty as a Carmelite. "O Mother! What a beautiful vocation whose goal is to preserve the salt destined for souls. This vocation is that of Carmel since the goal of our prayers and sacrifices is to be an apostle of the apostles, praying for them while they minister to souls by their words, and above all, by their example -- I must stop. I will never end if I continue to speak of that subject" (AB, XIX). It is evident that she is thinking of the Way of Perfection and of the concluding lines of Chapter three: "The day when your prayers, petitions, fasts, and disciplines are not offered for the intentions of which I have just spoken, know that you are not carrying out the work for which the Lord has brought you here."

64. Thérèse of Lisieux interceded and immolated herself especially for Abbe Belliere and Father Roulland -- and it is important to recall the circumstances in which the former was entrusted to her.

65. "It was our Holy Mother St. Teresa who sent me my first little brother as a feast day present in 1895. I was at the wash quite busy with my work when Mother Agnes of Jesus took me aside and read me a letter she had just received. It was from a young seminarian, who said he had been inspired by St. Teresa to ask for a sister who would devote herself especially to the salvation of his soul and aid him by her prayers and sacrifices when he became a missionary. He promised that when he could offer the Holy Sacrifice he would always remember the one who had become his sister. Mother Agnes then told me that I was the one whom she had chosen to be the sister of the future missionary" (AB, Ch. XXXIV).



66. In this instance St. Teresa of Avila is associated with Thérèse's acceptance of the sacerdotal apostolate both by the inspiration of the seminarian and by the liturgical coincidence of the day. The Abbe Belliere had formulated his request in these words, "It is the name and on the feast of the great St. Teresa, and as one sent by her, that I come to beg this favor of you. The thought of writing to you returned to me last evening after having put it aside for some time. In the name of St. Teresa and of souls will you grant my request?"

67. St. Teresa of Avila taught her daughter that souls are won through suffering. On July 21, 1895 Thérèse wrote to Mme. Guerin, "St. Teresa had reason to say to Our Lord Who overwhelmed her with crosses when she was undertaking great works for Him, 'Ah! Lord, I am not surprised that You have so few friends; You treat them so badly!' She said another time that God gives some trials to the souls whom He loves with an ordinary love, but that He showers with crosses those who are especially dear to Him as the surest sign of His affection." Therese wrote to Father Roulland June 23, 1896; "Not being able to be an active missionary I have to be one by love and sacrifice like my Seraphic Mother St. Teresa."

68. It seems that a special characteristic of the two saints is their union of humility and magnanimity. In her thoughts on the Love of God Teresa of Avila discussed the advantage of having great desires, even when our works do not equal them. She has deplored the fact that so many remain at the foot of the mount when they could have climbed to its summit.

69. Thérèse had great desires, but when she confided them to Father Blino he reproached her for being "presumptuous." And even Mother Genevieve was a little uneasy about this young religious. Thérèse, however, knew that her ideals were in perfect harmon with the truth. She wrote to Celine in May, 1890, "Celine, do you think that St. Teresa received more graces than you have? ... I do not urge you to try to rival her seraphic holiness; rather, be perfect as your Father in heaven is perfect. Ah! Celine, our infinite desires are then no longer dreams nor fantasies since Jesus Himself has commanded that very thing."

70. Wounded by love, both saints died in an ecstasy of love. This is the death of which St. John of the Cross sang so sublimely in the Living Flame of Love.

Conclusion

71. Out of her rich experience St. Thérèse confided to her prioress during the last months of her life: "I have told you, dearest Mother, that while instructing others I have learned much. I see that all souls have almost the same struggles. But at the same time there is so much difference between souls that I easily understand why Father Pichon said, 'There is greater diversity among souls than between faces.'

72. "St. Teresa of Avila and St. Thérèse of Lisieux both belonged to the same Order and shared the same ideal. A resemblance between their religious experiences testifies to a family likeness... Still, the historian and psychologist will view them as two distinct personalities with striking differences. This proves that an institution, far from annihilating individuals allows them to develop fully under favorable conditions and intelligent and humble superiors. Grace is an inventive and powerful principle, and by it the Holy Spirit guides souls toward their own special destiny.

73. St. Thérèse of the Child Jesus, in her fidelity to the Holy Spirit and to St. Teresa of Avila, has become in the Church and for the world what Pope Pius XI called "a living word of God."

The shorter and numbered paragraphs, photos, and editing are the work of the editor. The book cover was taken from "The Land of Stones and Saints" by Frances Parkinson Keyes, 1957, Doubleday & Co., NY.

"THE FLAMING HEART" (lines 79-108)

Richard Crashaw (1613-1649)

Live here, great heart, and love and die and kill,
And bleed and wound, and yield and conquer still.
Let this immortal life, where'er it comes,
Walk in a crowd of loves and martyrdoms.
Let mystic deaths wait on't, and wise souls be
The love-slain witnesses of this life of thee.
O sweet incendiary! show here thy art,
Upon this carcass of a hard, cold, heart,
Let all thy scatter'd shafts of light, that play
Among the leaves of thy large books of day,
Combin'd against this breast, at once break in
And take away from me my self and sin;
This gracious robbery shall thy bounty be,
And my best fortunes such fair spoils of me.
O thou undaunted daughter of desires!
By all thy dower of lights and fires;
By all the eagle in thee, all the dove;
By all thy lives and deaths of love;
By thy large draughts of intellectual day,
And by thy thirsts of love more large than they;
By all thy brim-fill'd bowls of fierce desire,
By thy last morning's draught of liquid fire;
By the full kingdom of that final kiss -
That seiz'd thy parting soul, and sealed thee his;
By all the heav'ns thou hast in him,
(Fair sister of the seraphim!)
By all of him we have in thee;
Leave nothing of my self in me.
Let me so read thy life, that I
Unto all life of mine may die.

Taken from the **PROPER OF THE LITURGY OF THE HOURS**, Rome, Institutum Carmelitanum, 1993. \$25.00 Postpaid. Available from ICS Publications, address below.

ICS CARMELITE BOOKS AND AUDIO TAPES

40% discount on 5 or more of any item any assortment (except the Proper of Liturgy of the Hours), 800-832-8494. ICS Publications, 2131 Lincoln Road NE, Washington DC 20002-1199. The introduction and book reviews on St. Teresa's writings are the courtesy of the Carmel in Terre Haute, Indiana.

ST. TERESA OF AVILA - THE WRITER

St. Teresa of Jesus of Avila wrote all her works because of two reasons: obedience to her confessors or superiors who wanted an account of her spiritual experiences in order to direct her more securely in the service of the Lord: and to give guidance and instruction to her daughters, the newly established Discalced Carmelite Nuns. Teresa cried, when asked for another book, "Let me work at my spinning ... I am not meant to write; I have neither health nor intelligence for it." How could she have known that in 1970 Pope Paul VI would accord her the title, Doctor of the Church because of the theological excellence of her writings, intermingling testimony and doctrine of the soul's Journey towards God.

THE BOOK OF HER LIFE was begun when Teresa was almost fifty years old. In it she deals mainly with the supernatural realities of the interior life and makes use of some autobiographical materials as a background for the favors of the Lord. She presents a detailed exposition of prayer, its nature, degrees and effects and then discusses the sanctifying power of spiritual graces and finally relates the foundation of her first Monastery of San Jose. Teresa often referred to **HER LIFE** as a "book of the mercies of the Lord." This first volume was translated by Frs Kieran Kavanaugh and Otilio Rodriguez from the critical Spanish Edition. It also contains the minor writings the **SPIRITUAL TESTIMONIES**, and her **SOLILOQUIES**. These texts are now available as: "Collected Works of St. Teresa of Avila Volume I, The Book of Her Life, paper, \$10.95.

THE WAY OF PERFECTION was composed during the first years that St. Teresa guided the small community of San Jose in Avila (1562-67). It is a practical book of advice and counsel destined to initiate the Carmelite Nun into the life of prayer; one writer has styled it "The Teresian Gospel." Teresa is a teacher throughout this book, writing of the purpose and goal of her new Carmel, the foundations of prayer, the practice of prayer and includes a commentary on the Our Father. It was intended as a manual to accompany and explain her **PRIMITIVE CONSTITUTIONS**, written during the same period to govern the Nuns of San Jose and the subsequent foundations. This book is the first part of the Collected Works of St. Teresa of Avila Volume II, The Way of Perfection, paper, \$11.95

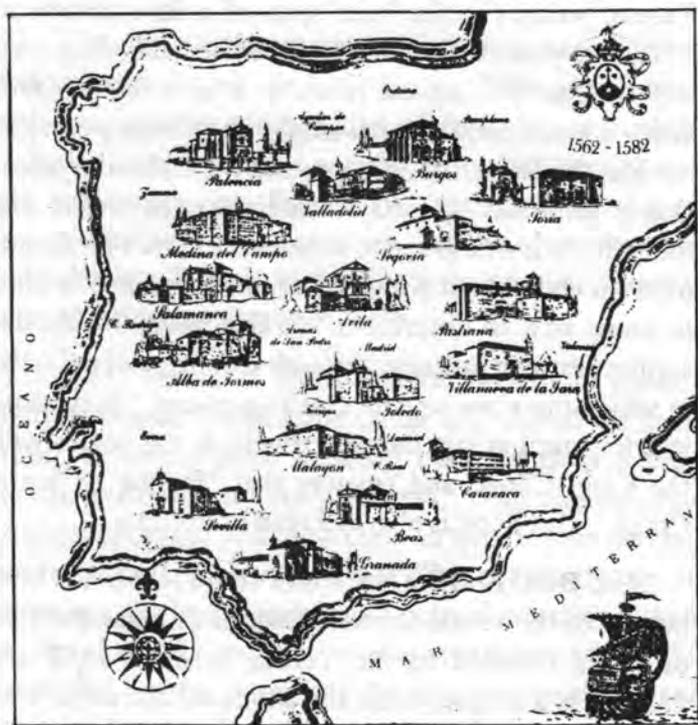
MEDITATIONS ON THE SONG OF SONGS

was a unique piece of writing and almost a daring one, for a woman of the 16th century, when commentaries on Scripture so often fell under censure. It was composed by St. Teresa to share with her daughters some of the consolation and understanding she experienced when reading verses from the **SONG OF SONGS**, which were included in the Divine Office and the Office of the Blessed Virgin. The original manuscript was burned by Teresa, following the command of a fearful and timid confessor, but her Nuns had already copied this small treatise and it has come down to us today. Teresa follows an interpretation common in her time that considers these passages to exemplify the love between Christ and the soul. This book is also included in the Collected Works of St. Teresa of Avila, Volume II.

THE INTERIOR CASTLE, the last work of St. Teresa, written in the brief span of a few months in 1577, five years before her death, is the fruit of her own experiences. She herself refers to it as a "book about God - it treats only of what He is." In this last period of her life, the Saint had been granted the highest mystical graces and this spiritual masterpiece embodies her thought: "it is one grace to receive the Lord's favor; another to understand which favor and grace it is; a third to know how to describe it." In this book, Teresa describes her own journey, through the image of a Castle, in which there are seven "dwelling places," each more interior, until at last the soul dwells in the center with the King, Christ, and rejoices that "for me to live is Christ." This book is also included in Volume II.

THE BOOK OF THE FOUNDATIONS is a brief history of the seventeen Monasteries of Nuns and two of Friars founded by St. Teresa between 1562 and 1582. It is a simple, fresh and animated narrative, with a typically Teresian flavor for exact truth and occasional inaccuracies, due to a poor memory. Teresa depicts all the opposition and privations she and her Nuns experienced and also the loyalty and generosity of her friends and benefactors. from the simplest poor students to the highest nobility of Spain. She often digresses in this chronicle to give instructions and advice to her Nuns on the life and Rule of Carmel. This book is now available, together with some minor works, The Constitutions, On Making the Visitation, A Satirical Critique, Response to a Spiritual Challenge, and her Poetry, as the Collected Works of St. Teresa of Avila Vol III, The Book of Foundations, paper, \$11.95.

THE LETTERS OF ST. TERESA span the years from 1541 until her death in 1582, although the years after her foundations were begun, inaugurated her largest correspondence. Over 1,000 people are encountered in the nearly 500 extant letters. which reveal her labors, her spiritual graces. her struggles, her health, her concern for her Nuns and the whole galaxy of friends who entered into her life story and her work to establish the "dovecots of the Virgin" throughout Spain. And, in illuminating her correspondents, Teresa throws unconsciously, the strongest light upon herself and reveals the qualities of soul and mind and will which make her one of the greatest women of all times. The Letters are being translated by Fr. Kieran Kavanaugh OCD for ICS and they will be published before the end of the world.



In her lifetime Teresa of Avila travelled the length and breadth of her own country of Spain, but after her death she has reached distant lands and new horizons through her writings; they have been translated into twenty-one major languages. Truly, "Teresa is still travelling the world, dispensing her spirit in the bread of her WORD.

Carmelite Studies IV: Edith Stein, Teresian Culture, paper, ICS, \$8.95, **TABLE OF CONTENTS: THE LIFE AND THOUGHT OF EDITH STEIN**

(Catholic University Symposium: September 21-22, 1984)

Edith Stein the Woman, by Freda Mary Oben.

Edith Stein's Philosophy of Person, by Mary Catherine Basehart.

Edith Stein and Martin Heidegger, by Jan N. Nota.

Edith Stein and Thomism, by Ralph McInerny.

CARMEL AND CULTURE

(Papers presented to Discalced Carmelite Friars' General Chapter Meeting, April 1985).

Response of the Teresian Carmel to the Spiritual Situation of the Church and the World Today, by Augusto Guerra.

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The Doctorate of Experience, by Otger Steggink.

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Remarks of the Pope about Edith Stein, His Holiness Pope John Paul II.

Edith Stein, Jewish Catholic Martyr, by Ambrosius Eszer.

St. Thérèse of Lisieux: Her Life, Times, and Teaching, cloth, 300 pages, 200 photos, ICS, \$44.95

For the centenary of her death in 1897 the Discalced Carmelite Friars have produced this beautiful tribute to St. Thérèse of Lisieux a modern prophet of confidence and love. The book contains fourteen chapters by Guy Gaucher OCD, Conrad De Meester OCD, and other leading authorities on the Saint. This attractive book is more than simply a biography or picture album. It provides a clear introduction to the message and meaning of St. Thérèse for today.

The Prayers of St. Thérèse of Lisieux, translated by Aletheia Kane OCD, paper, ICS, \$9.95,

"For me," wrote Thérèse of Lisieux toward the end of her life, "prayer is an aspiration of the heart, it is a simple glance directed to heaven, it is a cry of gratitude and love in the midst of trial as well as joy; finally, it is something great, supernatural, which expands my soul and unites me to Jesus." Besides the countless spontaneous prayers found throughout her autobiography, letters, poetry, and plays, St. Thérèse left behind 21 additional independent prayers, from every period of her life, here collected for the first time.

In this book we find prayers to the Infant Jesus and Holy Face, prayers to Mary and the saints, prayers composed in joy and sorrow, prayers written for her novices and missionary brothers. All of them reflect the Saint's passionate love of God, which she wished to share with friends near and far. The highlight of this volume is the first critical text of Thérèse's famous "Offering to Merciful Love," fully annotated. Ample background materials explain the setting and significance of each prayer. Scholars will find here essential new information for the study of the Saint's doctrine; general readers will find this book an indispensable resource for learning to pray as Thérèse did. "It is prayer, it is sacrifice which give me all my strength; these are the invincible weapons Jesus has given me. They can touch souls much better than words."

Spiritual Guidance: The Carmelite Tradition (13 audio tapes), ICS, \$79.95, Given at St. Mary's College Notre Dame, IN, June 18-23, 1995 Seminar on Carmelite Spirituality.

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St. Thérèse of Lisieux Her Mission Today 1897-1997. ICS Publications, \$44.95, seven one-hour lectures on audio tape presented at Saint Mary's College Notre Dame Indiana June 23-29, 1996 Seminar on Carmelite Spirituality:

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The Discovery of Merciful Love (Welch)

The Little Way (Kavanaugh)

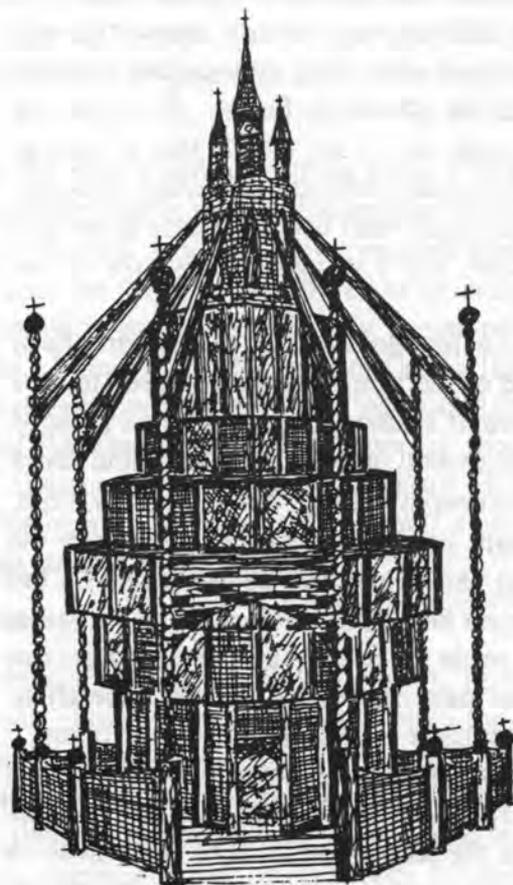
Prayer: Love Growing in Darkness (Larkin)

Mission: Saigon and Beyond (FitzGerald)

Thérèse: Doctor in the Church (Egan)

LECTIO DIVINA And The Practice of Teresian Prayer, by Fr Sam Anthony Morello OCD, an ICS Pamphlet, 1995, paper, \$3.50.

ICS Publications, 2131 Lincoln Rd NE, Washington, DC 20002-1199, 800-832-8489, FAX 202-832-8967.



Interior Castle symbol, Gordon & Virginia Wagner

THE ECSTASY OF SAINT TERESA.

Bernini's baroque sculpture appeals to the senses and emotions of the everyday world even when he portrays the miraculous. Evocative, concrete details create the illusion of reality in his representation of a vision experienced by Saint Teresa. As depicted by Bernini, the saint ecstatically sinks back onto a cloud, her eyes nearly shut, her lips parted in a soft moan.

13. The Lord wanted me which in this state to see sometimes the following vision: I saw close to me toward my left side an angel in bodily form. I do not usually see angels in bodily form except on rare occasions; although many times angels appear to me, but without my seeing them, as in the intellectual vision I spoke about before.

This time, though, the Lord desired that I see the vision in the following way: the angel was not large but small; he was very beautiful, and his face was so aflame that he seemed to be one of those very sublime angels that appear to be all afire. They must belong to those they call the cherubim, for they didn't tell me their names. But I see clearly that in heaven there is so much difference between some angels and others and between these latter and still others that I wouldn't know how to explain it.

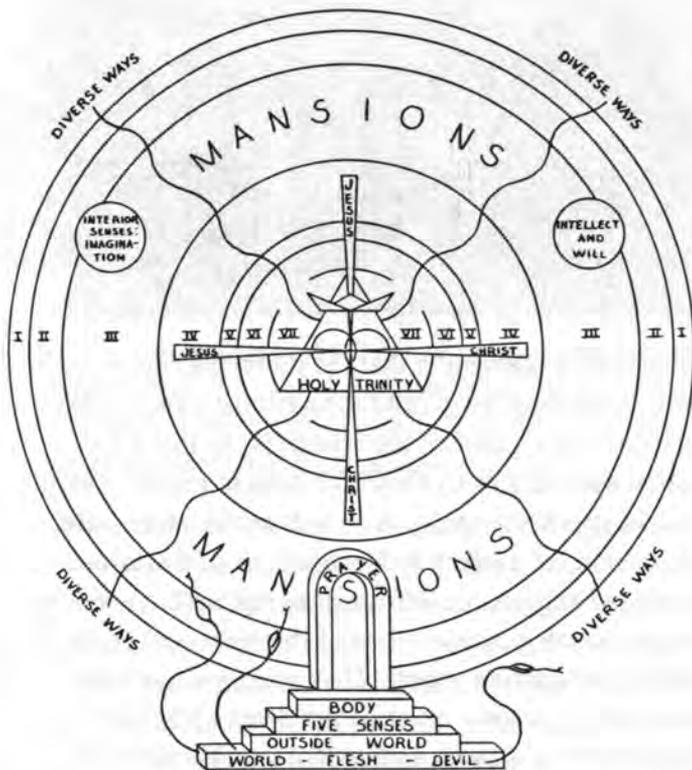
I saw in his hands a large golden dart and at the end of the iron tip there appeared to be a little fire. It seemed to me this angel plunged the dart several times into my heart and that it reached deep within me. When he drew it out, I thought he was carrying off with him the deepest part of me; and he left me all on fire with great love of God. The pain was so great that it made me moan, and the sweetness this greatest pain caused me was so superabundant that there is no desire capable of taking it away; nor is the soul content with less than God. The pain is not bodily but spiritual, although the body doesn't fail to share in some of it, and even a great deal. The loving exchange that takes place between the soul and God is so sweet that I beg Him in His goodness to give a taste of this love to anyone who thinks I am lying.



14. On the days this lasted I went about as though stupefied. I desired neither to see nor to speak, but to clasp my suffering close to me, for to me it was greater glory than all creation.

Sometimes it happened-when the Lord desired-that these raptures were so great that even though I was among people I couldn't resist them; to my deep affliction they began to be made public. After I experience them I don't feel this suffering so strongly; rather I experience what I mentioned before in that other part -- I don't recall which chapter-12 which is very different in many respects and more valuable. But when this pain I'm now speaking of begins, it seems the Lord carries the soul away and places it in ecstasy; thus there is no room for pain or suffering, because joy soon enters in.

May He be blessed forever who grants so many favors to one who responds so poorly to gifts as great as these. LIFE, 29, 13-14, pp. 193-194.



A VISUAL AID TO THE INTERIOR CASTLE

Fr. Pascal Pierini, OCD, This article first was printed in *EPHEMERIDES CARMELITICAE*, XIII, 1962, pp. 566-575, and then in *CARMELITE DIGEST*, Vol. 9 No. I Winter 1994.

In our times there is no denying the advance and promotion of the visual aid in education, commerce, propaganda, etc. The media of television, motion pictures, magazines and advertisements are obviously exploiting our innate desire to see and the compelling effect of what is seen upon our minds and appetites. While so much of the content of these visual media of communication is of questionable moral and cultural value we must admit to the validity of the principle that what can be seen by the eye forcibly holds our attention and clarifies, easily, whatever concepts are under observation. It is often true, as adage has it: one picture is worth a thousand words.

The visual as an aid to understanding and a potential moving force to desire is, of course, not a new idea. From the beginning of our recorded existence there is abundant evidence of the artist who appeals to the eye to facilitate, understanding or to quicken appreciation.

No wonder, then, that students and devotees of the

spiritual master, St. John of the Cross, are grateful for his foresight and ability in providing the celebrated visual aid "The Mount of Perfection".¹ It is significant that St. John wished his drawing prefixed to all his works: a pictorial summary of the body of his teaching.² Evidence exists, too, that the Saint did not consider the drawing a mere artistic embellishment, for, we are told, he used his picture in giving conferences and spiritual direction to the Discalced Friars and Nuns.³

Unfortunately, in the case of the companion Saint of Carmelite spiritual doctrine, St. Teresa of Jesus, we possess no such visual aid. Particularly would a pictorial demonstration of the magnificence and intricacy of the content of the Saint's Interior Castle (Las Moradas) be of visual help to understanding and comprehensive assimilation. However, we are certainly not bereft of pictorial detail in this masterpiece, for its author displays one of the outstanding talents for graphical description in the wide range of spiritual and mystical writers. With a draftsman's eye for structure and design in the use of the analogy of a Castle to describe the soul's progress toward union with God she has furnished us with a blueprint for such a drawing, or visual aid.

From the Saint's own directives, then, A Visual Aid to the Interior Castle, which accompanies this text, has been constructed. It would be completely presumptuous to consider the drawing offered as definitive; consequently, it is more appropriately presented as "A" not "The," Visual Aid to the Interior Castle. It is hoped that the drawing will not prove an inaccurate representation of the Saint's analogical figure, or thought. In the IV centenary year of the foundation of the Discalced Reform by St. Teresa of Jesus it is a pleasure to offer this attempt in her honor.

The Analogy of a Castle

Daughter of Avila de los Caballeros, St. Teresa quite expectedly shows herself conversant with the analogy of a Castle,⁴ which she employs to reveal the wonders of the interior life and the means that lead to the perfection thereof. Successfully, she is able to invest the principal elements of her thought with the features of her comparison; even the enemies of the soul provide a clever, integral detail, for they are "the reptiles and other creatures to be found in the outer court of the castle."⁵



The locus classicus for the architectural lay-out of the Interior Castle is found in Chapter Two of the First Mansions -- which merits quotation in full:

"Let us now turn to our castle with its many mansions. You must not imagine these mansions as arranged in a row, one behind another, but fix your attention on the centre, the room or palace occupied by the King. Think of a palmito, which has many outer rinds surrounding the savoury part within, all of which must be taken away before the centre can be eaten. just so around this central room are many more, as there also are above it. In speaking of the soul we must always think of it as spacious, ample and lofty; and this can be done without the least exaggeration, for the soul's capacity is much greater than we can realize, and this Sun, which is in die palace, reaches every part of it."

From this fine description of the Castle we can deduce the following:

1. The Castle itself is the soul. This is clearly implied in text under study.⁶

2. The King, Who dwells in the center chamber of the Castle of the soul ⁷ is the Triune God; ⁸ for the Most Holy Trinity inhabits the soul in the state of grace.

3. The Castle is lighted from within. God is as a sun, whose rays (grace) radiate outward. The chambers nearest His own are the most fully lighted; those more distant, proportionately darker.⁹ So souls who are closest to God partake most perfectly of the life of divine grace.

4. If we were to use a solid object to illustrate St. Teresa's Castle it conveniently could be a globe or ball. Such a spherical object would serve to demonstrate the structure and arrangement of the Castle's rooms, as explained by: a) the comparison to the palmito,¹⁰ and b) the statement "around this central room are many more, as there are also above it."¹¹ The idea behind this

globular arrangement is that, as there are "many mansions" extending from (and toward) the central chamber from every point of the compass, so there are diverse approaches to God and diverse graces which He uses to attract souls, even within the same state, or mansion, of perfection¹². Because of the two-dimensional restrictions of our drawing we have had to take an aerial, cutaway view of this spherical arrangement of the castle's rooms. However, we have indicated this important point of the Saint's teaching on the diversity of graces and attractions by means of wavy lines or radii on our drawing.

Other pertinent data which ought to be added to what we have already learned from St. Teresa's composite description are:

5. The fabric of which the Castle is fashioned is crystal ¹³ by which we may understand that as marvelously receives and reflects the light of the sun so the soul, made in God's image and inducted into the divine life by baptism, is eminently well-suited to receive and be transformed by divine grace. "...it (the soul) is as capable of enjoying Him as is the crystal of reflecting the sun," our Saint tells us.¹⁴ Unfortunately, there is no simple way to represent the Castle's fabric on our drawing.

6. There are Seven Mansions, or states, or degrees of progress toward divine union. St. Teresa, accordingly, divides her book into seven parts. She entitles each degree of perfection in the plural. First Mansions, Second Mansions, etc., another way of reminding us that even within the same degree of perfection there are varieties and diversities of graces. "Although I have spoken here only of seven mansions, yet in each there are comprised many" ¹⁵ more...

7. The door of the Castle, i.e., the means of entry into the interior life, is prayer. ¹⁶

8. The inhabitants of the Castle of the soul (besides



God and the soul itself are: the interior senses, the particularly important one of which to be remembered in the imagination; 17 and the superior faculties of the soul, which are the intellect and will, called variously: guards, governors, butlers, and stewards. 18

10. Also outside the Castle are the soul's three enemies: the world, the flesh and the devil. As we have noted above, St. Teresa calls these enemies and the temptations that ensue from them, 19 snakes, vipers and poisonous creatures. it 20 Either by God's permission for the soul's merit, or because of the soul's folly and neglect of vigilance these enemies may enter into the Castle, exclusive of the last Mansions. 21

Their access to the first Three Mansions is particularly dangerous. 22 As the union between God and the soul becomes more personal intimate and loving, it is to be expected that the devil will display a more personal interest and hatred toward this creature rising so near his lost place in God's affection. By his intervention the devil demonstrates his unspeakable personal hatred for God, Who so loves, and the soul, who is so beloved." 23

Explanation of the Visual Aid Drawing

From the foregoing materials of St. Teresa's analogy we are now ready to view the construction of our Visual Aid to the Interior Castle and to explain its representative features.

The Castle of the soul is depicted by a series of concentric circles, the peripheral one of which designates the bounds of the Castle of the soul. Using concentric circles, which enclose the various mansions, we can bear in mind that the mansions, as St. Teresa has told us, are not arranged in a row, one behind another, but rather surround the central chamber of the King on all sides.

The Most Holy Trinity dwells within the centermost depths of the soul in the state of grace, as King of the Castle of the soul, so within the innermost concentric

circle we see a triangle, symbol of the Holy Trinity, surmounted by a crown, symbol of God's kingship in the soul. Within the triangle are two overlapping circles, indicating the terminus ad quem, or ultimate goal of the interior life, Spiritual Marriage -- the most perfect union between God and the soul in this life.

Although not put into an analogical term by the Saint, we have included in our drawing a most important premise of St. Teresa's teaching: mediation of Christ in the interior life.²⁴ So, by a cross, emanating from out the triangle and the entwined circles within it, we show the mediation of the Second Person of the Blessed Trinity, Jesus Christ, through His Incarnation, in the interior life of the soul." ²⁵



In the first Three Mansions the soul must work, with the aid of ordinary grace, to become Christlike in virtue, thought and desire. These Three Mansions, or degrees of perfection, are dispositive. But in the Fourth Mansions the grace of the God-Man intervenes more directly, discernibly and gratuitously to introduce the soul to a wholly supernatural knowledge of God (experiential knowledge). This knowledge, and consequent love, is the beginning of the transformation of the soul, by which it will be led through the succeeding Mansions to the most perfect divine union - Spiritual Marriage.

The Seven Mansions of the Castle of the soul, which are the varying degrees of inner intensity of the supernatural life of union with God, are portrayed in our drawing by the seven spaces enclosed by concentric circles. Perfection consists in entering into ever deeper contact -- the progressively higher Mansions - with God dwelling in the soul.

may be the various sizes of spaces allotted to each of the Seven Mansions. Bearing in mind a general and relative intent, these space sizes (Mansions) give us some idea of the time that must be spent in each of the Mansions before the soul is ready to progress onward. St. Teresa herself has given us clues to the length of time for each of her Mansions. 26

From the drawing it will be noted that the first Two Mansions may be traversed the most quickly, granting that the soul is faithful and does not turn back, or dawdle on the way. Because the Third Mansions is a state in which the soul must become rooted in well-regulated habits of virtue to achieve Christlikeness, it is reasonable to suppose that this will entail the longest period of time.



The Fourth Mansions are a time of transition from a disciplined and constant spiritual life to a supernaturally interior one. A fair share of time, therefore, must be expected to elapse before the soul, previously guided by reason, convert to a life which is led by the higher guides of faith, hope and charity. The most difficult Mansions for which to determine even relative time periods are, as one would expect, the last three, the Fifth, Sixth and Seventh Mansions, since in these the Divine is so completely the master.

The time periods (Spaces) which are assigned to these Mansions in our drawing will best be thought of as in relation each to the other, rather than to those of the first Three Mansions. Following not only St. Teresa's clues (see note 26), but also the analogy which the Saint makes to human love and union in these Man-

sions, we may reason that the Fifth Mansions, Spiritual Courtship, would be the shortest period of the three; the Sixth Mansions, Spiritual Betrothal, the longer; and the Seventh Mansions, Spiritual Marriage, the longest.

The wavy lines or radii in the drawing remind us that there are diverse ways to God and diverse attractions of His grace, in keeping with the individual call and nature of each soul.

Two small circles within the Castle or the soul, in the drawing report the information that rooted in the soul are the interior senses, and the soul's higher faculties of intellect and will. The interior senses are lower faculties, but with a rational or human principle of operation. The interior senses bridge the gap between the outside, material world, cognizance of which the external five senses, furnish to them, and the spiritual, non-material nature of the soul.

They are processing powers which transform and reproduce the material experience from without into non-physical, non-material terms, which can then be used by the soul's spiritual faculties of intellect and will. Chief of these interior senses, and the most importantly to be considered in the interior life, is the imagination, both as to the problems its disorder often engenders and also, as to the use of it which may be made in divine communications, such as imaginary visions, locutions, etc.

At the bottom of the visual aid we see the door of the Castle of the soul, which is prayer. In the first Mansions prayer is the labor of the soul, assisted by God's grace. From the Fourth Mansions onward, prayer becomes a supernatural mode of communication of knowledge and love to the soul.

Beneath the door of the Castle, and outside it, we have inscribed the following details of St. Teresa's analogy: the body, the outside world, the five senses, and the three enemies of the soul. Rising from the step entitled by the soul's three enemies are stylized serpents projecting into the Castle, by which we know that the enemies of the soul may penetrate within.

Notice that the concentric circle between the Sixth and Seventh Mansions is opened in several places, for St. Teresa tells us: "...this (VI Mansions) and the last (VIIth) might be fused in one: there is no closed door to separate one from another." 27

Synopsis of the Explanation

We conclude with a synopsis of the explanation of A Visual Aid to the Interior Castle.

The Interior Castle: the soul.

The door to the Castle: Prayer.

Inside the Castle:

a) the King.- the Triune God (triangle, surmounted by crown).

b) Jesus (Cross): in the first Three Mansions: our model; in the last Four: our means to Divine Union, Spiritual Marriage.

c) Spiritual Marriage (entwined rings within the triangle).

d) the interior senses (small circle to left).

e) the faculties of the soul: intellect and will (small circle to the right).

f) the Seven Mansions: graduating degrees of perfection (spaces enclosed by concentric circles).

g) access between the Sixth and Seventh Mansions (opened circle between the two).

h) diverse ways: various graces and attractions in the interior life (wavy lines or radii).

Outside the Castle:

a) the body.

b) the five senses.

c) the outside world.

d) the three enemies of the soul: (their entry into the soul indicated by stylized serpents).

"I think it will be a great consolation for you to take delight in this Interior Castle, for you can enter it and walk about in it at any time Once you have been shown how to enjoy this Castle, you will find rest in everything, even in the things which most try you, and you will cherish a hope of returning to it which nobody can take from you" (Interior Castle, VII Mansions, iv: Peers, 11, pp. 350-351).

Notes

1. We refer to the Saint's autograph, not to the somewhat gaudy substitute made by the first editors of his



works, which has unfortunately preempted the rightful place of the former.

2. *General Introduction*, p. xxxii, *The Complete Works of St. John of the Cross, Vol. 1*, translated & edited by E. Allison Peers, The Newman Press, Westminster, Maryland, 1951.

3. *Ibid.*, p. xxxiii.

4. St. Teresa told Fray Diego de Yepes of a vision she had received on the eve of Trinity Sunday, 1577. The substance of this vision is surely the basis for her analogy. However, the supernatural suggestion for the Saint's analogy does not preclude her natural and contemporary familiarity with it. So does grace employ the elements of individual experience, knowledge and background. For Fray Diego's account of the Saint's vision! Cf. *Introduction, Vol. 11*, pp. 187-188, *The Completed Works of St. Teresa of Jesus, 3 Vol.*, translated & edited from the critical edition of P. Selverio de Santa Teresa C.D., Sheed & Ward, London, 1951. All references in our article to St. Teresa's works are made to the Peers' edition.

5. *1 Mansions, i: Peers, 11*, p. 203. In ancient times castles often were equipped with bear-gardens of rare animals for the entertainment of family and guests. Also, it was customary to fill the castle moat with vicious and poisonous creatures as added deterrent to enemies. There is an added interest to this Dantean comparison of the Saint's when we recall that she was warned off worldly and dangerous conversations by the sudden and inexplicable appearance of a large, ugly toad in the parlor of the Incarnation. Cf. *Life, vii: Peers, 1*, p. 41.

6. For explicit statement, Cf., *1 Mansions, i: Peers, II*, pp. 201, 203.

7. Cf., *I Mansions*, i: Peers, 11, p. 202; *VII Mansions*, ii: Peers U, p. 337.
8. Cf., *VII Mansions*, i: Peers, 11, pp. 331-M.
9. Cf. *I Mansions*, ii: Peers, II, p. 210.
10. The palm-dto is a very dense shrub, with leaves resembling those of a palm tree, hence its name. It is common in the South and East of Spain. The kernel tastes somewhat like a filbert.
11. For the third dimension, depth, Cf., *I Mansions*, i: Peers, 11, p. 202; *VII Mansions*, iv: Peers, 11, p. 351.
12. Cf., *I Mansions*, ii: Peers, II, p. 210; *III Mansions*, ii: Peers 11, p. 229; *V Mansions*, iii: Peers, II, P. 260; *VII Mansions*, Peers, II, p. 351. St Teresa's insistence that 'the soul's capacity is much greater than we can realize" (from text quoted in this article), would also seem to affirm that there is a diversity of graces and approaches in the interior life. Also, Cf., *I Mansions*, i: Peers, II, p. 201.
13. CL, *I Mansions*, i: Peers, 11, p. 201; *I Mansions*, ii: Peers, II, p. 206.
14. *I Mansions*, ii, Peers, 11, p. 205.
15. *VII Mansions*, iv: Peers, 11, p. 351.
16. Cf., *I Mansions*, i: Peers, 11, p. 203; *II Mansions*: Peers, 11, p. 218.
17. Cf., *IV Mansions*, i: Peers, 11, p. 233ff.
18. Cf., *I Mansions*, i: Peers, 11, p. 203; *I Mansions* ii: Peers, 11, p. 206.
19. Senses, Cf., *I Mansions*, i: Peers, II, p. 210; body, Cf., *I Mansions*, i: Peers, U, p. 202.
20. *I Mansions*, ii: Peers, II, p. 210. St. Teresa does not explicitly call the world, flesh and the devil by these names in any one place, but throughout her work when writing about the snakes, vipers, etc., she plainly conveys this interpretation.
21. Cf., *IV Mansions* i: Peers, 11, p. 235; *VII Mansions*, ii: Peers, 11, p. 338.
22. First Mansions: Cf., *I Mansions*, i: Peers, II, p. 204; *ibid.*, ii, pp. 209-212. Second Mansions: CE, 11 Mansions, Peers, 11, pp. 213, 215, 217. Third Mansions: Cf., *III Mansions*, i: Peers, II, pp. 219, 226.
23. Cf. *IV Mansions*, iii: Peers, ii, p. 245; *V Mansions*,

iv: Peers, II, p. 265; *VI Mansions*, ix: Peers, II, p. 319; *ibid*, x, p. 321.

24. We may rightly consider Jesus Christ to be figured in the analogy as King of the Castle, as well as the Holy Trinity. The meaning of our statement is that no specific analogical term is assigned under the figure of the Castle to designate His mediation in the interior life, of which the Saint has a great deal to say.

25. St. Teresa substantiates her thought with Jesus' words: 'No one comes to the Father but through Me,' St. John XIV, Cf, *II Mansions*: Peers, 11, p. 218; and later in her book she recalls the first half of the same Gospel verse: 'I am the way, the truth, and the life,' Cf., *VI Mansions*, vii: Peers, 11, p. 308. As sample of her teaching on the mediation of Christ, both as an efficacious model and as an indispensable means to divine union, Cf., *I Mansions*, ii.- Peers, 11, p. 205ff, and *VI Mansions*, vii- ix: Peers, 11, p. 302ff.

26. First Mansions: Cf., *I Mansions*, ii: Peers, 11, pp. 208, 209, 210. Second Mansions: Cf. *II Mansions*, the general tenor of the Saint's thought but especially: Peers, 11, p. 221. Fourth Mansions: Cf. *IV Mansions*, ii: Peers, II, p. 246. Fifth and Sixth Mansions: Cf., *V Mansions*, ii: Peers, 11, p. 255; *VI Mansions*, i: Peers, 11, p. 269, *ibid.*, iv: pp. 287-288; *ibid.*, xi, p. 324. Also, Cf., *VII Mansions*, iv: Peers, II, pp. 350-351.

27. *VI Mansions*, iv: Peers, 11, p. 287.

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