



CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



December 2000
January 2001

Volume XVII
No. 1

Our Lady of Mount Carmel

St. John of the Cross

St. Teresa of Jesus of Avila

Volume XVII, No. 1
December 2000 – January 2001

CARMEL CLARION

is a Catholic newsletter
published bi-monthly by the
Disalced Carmelite Secular
Order, Washington Province,
with central office in
Washington, D.C.

CARMEL CLARION

Disalced Carmelite Friars
2131 Lincoln Road, NE
Washington, D.C. 20002-1151
Phone: 202-269-3792
Fax: 202-832-5711
E-mail: centala@juno.com

Editor

Fr Theodore N. Centala OCD

Staff

Suzanne Treis OCDS
Brother Tony Holmes SSCC
Rosemary Moak OCDS

Provincial Delegates

Fr Patrick Farrell OCD
Fr Salvatore Sciorba OCD
Fr Theodore N. Centala OCD

Change of address:
Please notify us in advance.

The contents may be duplicated
if they are not sold for profit.

Submit new materials for
publication at least 2-3 months
in advance.



CARMEL CLARION

Disalced Carmelite Secular Order, Washington, D.C.

CONTENTS

- 1 | **Editorial**
Fr Theodore N. Centala OCD
- 2 | **All Carmelite Saints**
Jessica Powers OCD
- 3 | **American Group Visits Edith Stein House in Poland**
Fr John Sullivan, OCD
- 4 | **Carmelite Community of Nairobi, Kenya**
Steven Payne, OCD
- 5 | **Master of the Faith**
Pope John Paul II
- 19 | **December 2000 and January 2001 calendar with
Carmelite quotations**
Suzanne Treis OCDS
- 21 | **Carmelite Seculars and the Apostolate of the Order Part One**
Fr Aloysius Deeney OCD
- 26 | **Edith Stein Could be Declared a Doctor of the Church**
Communicationes OCD



Corrections

The previous issue of the Clarion misidentified the author of the article **The Contribution of the Secular Order to the Church Co-Responsibility and Cooperation**. It was condensed by Christine Migiel OCDS.

One page 12 of that issue, the last line of the article was dropped, it should have read:

As hermits committed to the combat of Christian faithfulness and as brothers gathered together as a sign of Christian communion, the hermit brothers of Mount Carmel will exemplify the Church of God, gathered together in unity, aiming for the fullness of its mystery.



*The Provincial Delegates wish our Brothers and Sisters
all of the blessings that Christ brings at Christmas.
Merry Christmas!*

Editorial

The lead article on the Fourth Centennial of the Death of Saint John of the Cross, by Pope John Paul II in 1991, is important for many reasons. He is one of the 34 doctors of the Church, and he is also a mystical doctor of the Church.

When the cults were claiming in the 1980's that the human person lost its identity and individuality from close encounters with the Divine, the Holy See responded in 1989 with "Concerning Some Aspects of Christian Meditation". The Dutch theologian, Hans Urs von Balthazar, drafted the document, taking his key quotations from Saint John of the Cross and Saint Teresa of Jesus of Avila. He showed that the human person is the most unique and individual once it has been purified by a close union with God. The Blessed Virgin Mary was without sin and very close to God and did not lose her personal identity.

The icon on our cover, depicting Saint John of the Cross, Our Lady of Mount Carmel, and Saint Teresa of Jesus of Avila, comes to us from the generosity of SOUL Magazine.

In the last century there have been a few new saints who acknowledged that they were very inspired and depended heavily upon the mystical spirituality of Saint John of the Cross.

Saint Therese of the Child Jesus (1873-1897) writes that she depended almost exclusively upon the writings of Saint John in her late teenage years. She is known to have re-expressed many of the teachings of the Mystical Doctor in a more contemporary manner for

our own day and age.

Blessed Elizabeth of the Trinity (1880-1906), coming on the scene just seven years later, had also received great insight from Saint John on the mystical understanding of the indwelling of the Blessed Trinity in our souls, and the transformation of our souls by the Living Flame.

Saint Teresa Benedicta of the Cross (1891-1942), coming on the scene eleven years after the Saint from Dijon, was so impressed by the teachings of Saint John on her favorite symbol of conformity to Christ that she wrote a commentary on his teaching, "The Science of the Cross."

Jessica Powers rhapsodizes in her "All Saints of Carmel" that we should call upon the angels, the prophets, the martyrs, all the saints, the Carmelite Saints, especially Our Lady of Mount Carmel, that "we too may find a resting place" where they are.

In our continued coverage of the International Congress in Mexico, we share the text of the presentation of our General Delegate for the Secular Order, Father Aloysius Deeney OCD. He carefully delineates the nature and the activity which our Secular Order should have in the Church and in the world at this time in salvation history. It is the Holy Spirit that will enable us to accept the challenging update of our Rule of Life and become the holy People of God that we are being called upon to be.

May you all find the Infant Savior as a permanent resident in our slowly healing world. ■

Fr. Theodore N. Centala, OCD
and the Carmel Clarion Staff



All Carmelite Saints

Sister Miraim of the Holy Spirit OCD — Jessica Powers (1905-88)

O Jesus Savior of the world
we come and for redemption plead.
Mother of God, his saving grace
win for your children in their need.

All choirs of angels we invoke
we beg the prophets of God's call,
and patriarchs who led his flock
to gain God's pardon for us all.

O Saints of Carmel throned above
in Mary's court obtain this grace —
that where you are in glory now
we too may find a resting-place.

May martyrs brave in word and deed
confessors, holy pastors pray,
And choirs of virgins intercede
That God may wash our sins away.

O blessed saints of solitude,
And all the heavenly company,
obtain for us that life in God
which lasts for all eternity.

Praise to the Father evermore
and to the Spirit he bestows,
to Jesus whom that Virgin bore
from whom all Carmel's beauty flows.

Reprinted with permission from *Institutum Carmelitanum* in Rome.

NEW FROM ICS PUBLICATIONS

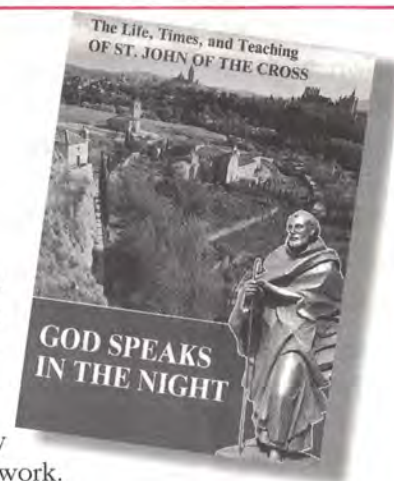
GOD SPEAKS IN THE NIGHT

The Life, Times, and Teaching of St. John of the Cross

Prepared by a team of Discalced Carmelite Spanish and Italian scholars.

Translated by Kieran Kavanaugh, OCD

The authors spent years of research in preparing this book, first released in 1991 in a limited edition, honoring the fourth centenary of that saint's death. Nothing can match it as a source of information about the life, times and teaching of St. John of the Cross. This beautifully presented biography is lavishly illustrated with photographs and is supplemented with articles on John's times, writings and teaching. This volume also presents an unknown side of the saint: his family background, his pastoral experience, his extensive travels and his administrative work.



400 pages Over 800 color photographs Softcover \$39.95 N

ORDER FORM FOR NEW ICS RELEASES

40% discount given for five or more books

ICS Publications

2131 Lincoln Road, N.E.
Washington, DC 20002-1199
1-800-832-8489
Fax 202-832-8967
WEB: www.icspublications.org

God Speaks in the Night softcover \$39.95 N _____ \$ _____ Total _____

Discount _____

Subtotal _____

Shipping \$3.00 first book \$.50 each add. book _____

TOTAL _____

Name _____

Address _____

City _____ State _____ Zip _____

Visa _____ MasterCard _____ Check _____

Card Number _____ Expiration Date _____

Daytime Telephone Number _____

American Group Visits Edith Stein House in Poland

Fr John Sullivan, OCD

Twenty-five pilgrims, among them three OCD friars and several OCDS members from the East Coast, recently visited the house owned by St. Teresa Benedicta/Edith Stein's mother in Poland as part of a tour "Into The World of Edith Stein." It stands on Nowowieska Street in Wroclaw (formerly Breslau). The group was received by the President and board members of the Edith Stein Society of Poland, which now owns the house and is renovating it so the public can visit it regularly.

Dr. Marian Lukaszewicz gave words of greeting, then explained the many goals and projects of the Society. He stated that the upper two floors of the four-story building are being transformed so they can serve as a kind of retreat facility. By thus providing accommodations for groups the Society will earn some money from such stays and be better able to maintain this precious monument to the Saint and her family.

Fr. John Sullivan, as group leader, returned the compliment and gave brief remarks of reply, wishing the Society success in their efforts. Members of the tour group directed questions to Dr. Lucasewicz on a broad range of topics, and then volunteered to help his Society with some preparations of the house for future visitors.

After a group-picture [see above], all walked to the nearby parish church of St. Michael the Archangel for Eucharist. This took place in a chapel dedicated to St. Edith (just inside the main door), at an altar that incorporates her name and symbols of her intellectual literary



contribution. At the end of Mass they revered a reliquary containing a piece of a habit worn by St. Edith. To see other Carmelite-related sites, the group visited the Shrine of the Infant Jesus in Prague (where a photo was taken by the OCD prior of the church with a promise it will be published in an Italian monthly devoted to the Infant Jesus); and the Mauthausen concentration camp near Linz, Austria where Pere Jacques OCD suffered for intervening to save the lives of three Jewish teen-age boys in his native France.

A majority of the group asked for a similar trip to Carmelite Spain and it is now under consideration. ■

Carmelite Community of Nairobi, Kenya



Fr Steven Payne, OCD

A few miles southwest of city center, not far from a vast national park which is home to virtually every kind of African game (except elephants), lies the compound of the Carmelite Community of Nairobi, Kenya, with its monastery and retreat house. From the front of the property there is a spectacular view of the Ngong Hills, familiar to anyone who has seen “Out of Africa,” which was shot on location at the nearby home of Karen Blixen, the author of the book on which the film was based.

In a small octagonal chapel at the center of the Carmelite compound, every morning, mid-day, and evening, nearly 40 men in various stages of Carmelite formation gather to praise God and to pray for the needs of the church and the world. The men include postulants, philosophy and theology students, priests and brothers, from many countries: Australia, Kenya, Malawi, Nigeria, Rwanda, Uganda, and the United States. (The monastery serves not only as a residence for our Kenyan postulants and philosophy students, but also as an international house of studies for English speaking African Carmelite seminarians.) We are often joined by several sisters and others on retreat.

I arrived in Nairobi about three months ago as the new “student master,” successor to Fr. David Costello, OCD, of the California Province, who was called home to start a mission office. (I say “successor” rather than “replacement” because I know Fr. David is irreplaceable, and will long be remembered here for the wonderful work he did.) The first few weeks have been challenging. I had come directly from publications work and teaching in the Carmelite Studies program at the Washington Theological Union. I had never been a formation director before,

though I had served on several formation teams. So I had to learn much, and to learn quickly! But I am beginning to settle in. I am now responsible for some 16 theology students who are studying at nearby Tangaza College, one of the most important centers for theological and ministerial education in east Africa. Thus I suddenly find myself in charge of the province’s largest group of students in formation!

What has struck me most, however, is the outstanding quality of the African vocations that the order is attracting. The eight men in their final year of theological studies, for example, are already seasoned Carmelites. They are all trying to complete the required “long essay,” and from early in the morning until late at night they patiently wait their turns at the few computer terminals we have available. Yet they always make it to community liturgy. They are very serious about their schoolwork, but also deeply committed to the Carmelite vocation of prayer and ministry.

I confess that I do miss some of the “creature comforts” of life in the United States. With only two aged and battered vehicles at our disposal, for example, we try to ferry a community of nearly 40 to their various ministries, appointments, and classes. Finances are tight. But we do the best we can with what we have.

Most of all, despite our struggles, the community is happy and at peace. Visitors often comment on the infectious spirit of joy here, and our liturgies are true celebrations of praise and thanks to God. We remember all of you in our prayers, and ask that you remember us. We also invite any of you world travelers to pay us a visit! Like the Church itself, Carmel has a wonderful future in Kenya. ■

Master of the Faith

Pope John Paul II

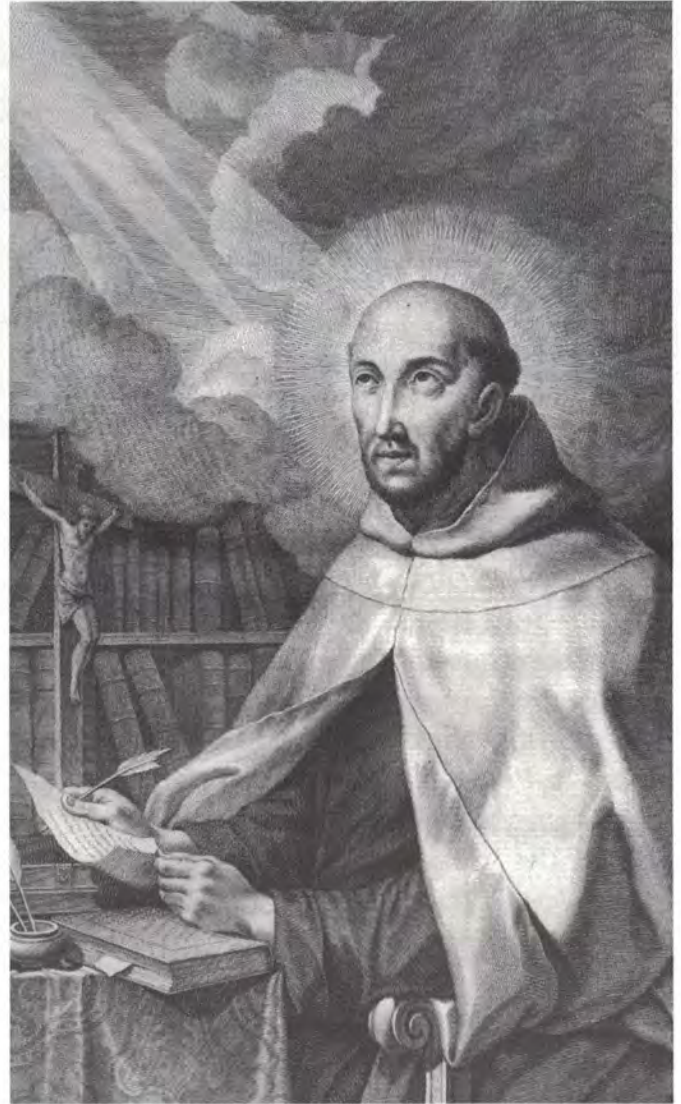
Apostolic Letter of His Holiness John Paul II to the Very Reverend Father Felipe Sainz de Baranda, Superior General of the Order of the Discalced Brothers of the Blessed Virgin Mary of Mount Cannel on the occasion of the Fourth Centenary of the Death of Saint John of the Cross, Doctor of the Church.

Introduction

1. Master in the faith and witness to the living God, Saint John of the Cross is present in the memory of the Church, especially today as we celebrate the IV Centenary of his passing to glory, which took place on 14 December 1591, when he was called from his convent of Ubeda to the house of the Father.

The Church finds joy in attesting to the abundant fruits of holiness and wisdom that this her son continues to bear through the example of his life and the light of his writings. Indeed, his person and his teaching draw the interest of people from the most diverse religious and cultural surroundings. He understands them and speaks to the deepest aspirations of the human person and of the believer. Therefore, I cherish the hope that this jubilee celebration may serve to increase the luster of his central message — the theological life in faith, hope and love — and to make it more widely known.

This message, meant for everyone, is the special heritage of the Teresian Carmel which rightly considers St John of the Cross its Father and Spiritual Master. It is also its pressing task. John's example makes him the pattern of Carmelite life. His writings are a treasure to be shared with all those who seek the face of God today. His doctrine speaks to our times, most especially in Spain, his native land, whose literature and name he honors with his magisterium of universal reach.



St. John of the Cross, as Co-Founder, writer, poet, superior, and later mystical Doctor of the Church.

2. I myself have been especially attracted by the experience and teachings of the Saint of Fontiveros. From the first years of my priestly formation, I found in him a sure guide in the ways of faith. This aspect of his doctrine seemed to me to be of vital importance to every Christian, especially in a trail-blazing age like our own



John Yepes works as a youth in a hospital for the poor to pay for his education.

which is also filled with risks and temptations in the sphere of faith.

Europe was still bathed in the afterglow of the celebration of the fourth centenary of the birth of the Carmelite Saint (1542-1942) and rising from its ashes after the dark night of war when, in Rome, I wrote my doctoral thesis in theology on the subject of Faith according to St. John of the Cross¹. In it, I devoted special attention to an analytical discussion of the central affirmation of the Mystical Doctor: Faith is the only proximate and proportionate means for communion with God. Even then I felt that John had not only marshalled solid theological doctrine, but that, above all, he had set forth Christian life in terms of such basic aspects as communion with God, the contemplative dimension of prayer, the strength that apostolic mission derives from life in God, and the creative tension of the Christian life lived in hope.

During my November 1982 visit to Spain, I had the joy of extolling the Saint's memory against the evocative backdrop of the Roman aqueduct at Segovia. I visited his tomb and venerated his remains. There I once again voiced the great message of faith, the essence of his teach-

ing for the Church, for Spain and for Carmel: the message of a vigorous, living faith which seeks and finds God in His son Jesus Christ, in the Church, in the beauty of creation, in quiet prayer, in the darkness of night, and in the purifying flame of the Spirit².

3. It is fitting as we celebrate the fourth centenary of his death, that we should once again sit at the feet of this Master. By a happy coincidence, he is our traveling companion for this crossroads of history at which we stand. We are at the threshold of the year 2000. Twenty-five years separate us from the closing of the Second Vatican Council, which began and sustained the

renewal of the church in her purity of doctrine and sanctity of life. As the Council affirms, "It is the function of the Church to render God the Father and his incarnate Son present and as it were visible, while ceaselessly renewing and purifying herself under the guidance of the Holy Spirit. This is brought about chiefly by the witness of a living and mature faith, namely, one that is so well fanned that it can see difficulties clearly and overcome them"³.

The presence of God and of Christ, a renewing purification under the guidance of the Spirit, and the living of an informed and adult faith - is this not in reality the heart of the teaching of St. John of the Cross and his message for the Church

1. Edition of the Saint's works in Spanish, Madrid, Biblioteca de Autores Cristianos, Madrid, 1979. (Translator's note: Citations in English are taken from The Collected Works of St John of the Cross, Washington, ICS Publications, 1979. Where reference numbers differ from the Spanish edition, they are indicated in square brackets, below.)

2. Cf. AAS LXXV (1983), pp. 293-299.

3. Ecumenical Council Vatican II, Pastoral Constitution Gaudium et Spes, On the Church in the Modern World, 21. (Citations in English from Vatican II: The Conciliar and Postconciliar Documents, Costello Publishing Company, 1975.)

and for men and women of today? Unless we renew our faith and brighten its flame, we will not be able to face any of the great tasks which face the Church. Only faith enables us to experience the salvific presence of God in Christ in the very center of life and of history. Faith alone reveals to us the meaning of the human condition and our supreme dignity as sons and daughters of God who are called to communion with him ⁴.

Faith is the heartbeat of the new evangelization, for it re-evangelizes believers and opens them more and more to the teachings and light of Christ.

4. St. John of the Cross is known in the Church and in the world of culture for many things. He is a man of letters and a poet of the Castilian language. He is an artist and humanist. He is a man of deep mystical experiences. He is a theologian and spiritual exegete. He is a spiritual master and director of consciences. As a master or guide on the journey of faith, he brings light, through his example and doctrine, to all those who seek to experience God through contemplation and through self-sacrificing service to their brothers and sisters. In his elevated poetical production and doctrinal tracts — *The Ascent of Mt. Carmel*, *The Dark Night*, *The Spiritual Canticle*, and the *Living Flame of Love* — as well as in his brief and pithy writings — *The Sayings of Light and Love*, *The Counsels*, and his letters — the Saint has left us a great synthesis of spirituality and of Christian mystical life. Yet from among this rich fare set forth by



John receives a call from God to join the Order of Carmel

him, I wish to fix our attention on his central message: *living faith*, which is the guide of the Christian, his only light in the dark nights of trial, an ardent flame fed by the Spirit.

Faith, as the Saint so well shows by his life, inspires adoration and praise. It anchors every human person in a real world permeated with the presence of surpassing realities. Therefore I wish, with the light of “the Holy Spirit who is the Teacher” ⁵ and in harmony with the sapiential style of Friar John of the Cross, to comment upon some aspects of his doctrine touching on faith. I want to share his message with the men and women who are living today at this hopeful and challenging hour of history.

I. MASTER IN THE FAITH

The Historical Context

5. It fell to Friar John of the Cross to live in historical circumstances that offered him rich possibilities, which spurred the full development of his faith. During his life-time (1542-1591), an intense and creative religious age begins in Spain, Europe, and America. It is the age of the evangelical expansion of the Catholic Reform. It is also a time of discord, of

4. Ibid., 19.

5. *Ascent of Mt. Carmel*, II, 29, 1.



John of Saint Mathias receives the habit as a member of the Order of Carmel.

ruptures in the unity of the Church, and of internal and external conflicts. The critical juncture urges a response. The Church holds a great Council to teach and reform, the Council of Trent. She evangelizes a new continent, America. She invigorates the Christian roots of an old world, Europe.

These situations and events mark out the context in which the life of John of the Cross unfolds. He spends his childhood and youth with his hands in Fontiveros, Arevalo, and Medina del Campo. He follows a Carmelite calling and receives a higher education in the halls of the University of Salamanca. Immediately after a providential meeting with Saint Teresa of Jesus, he embraces the Reform of Carmel and begins a new form of life in the first convent of Duruelo. The first male Discalced Carmelite, he shares the ups and downs and difficulties of his religious family as it comes to birth. Imprisonment in Toledo, the solitude of El Calvario and La Penuela in Andalusia, his apostolate in the monasteries of nuns, and his work as Superior weather him. His mature personality emerges in a lyric outpouring of poetry, in his written commentaries,

in his simple conventual life, and in his itinerant apostolate. Alcala de Henares, Segovia and Ubeda are names which evoke the fullness of his interior life, of his priestly ministry, and his spiritual magisterium.

This rich experience enables him to face the state of the Church of his time with an open attitude. He is aware of what is taking place. In his writings he alludes to heresies and errors. At the end of his life he offers to go to Mexico to preach the Gospel. He is preparing to carry out his purpose when sickness and death cut him short.

6. John de Yepes' response to the grave spiritual needs of his time is to embrace a contemplative vocation. He is not washing his hands of his human and Christian responsibilities. On the contrary, in taking this step he is committing himself to living with full awareness the very heart of the faith by seeking the face of God, by listening to His word and putting it into practice, and by surrendering himself to the service of his neighbor.

John shows us that the Christian can find complete fulfillment in the contemplative life. The contemplative does not limit himself to spending long stretches in prayer. The companions of the Carmelite Saint and his biographers give us a dynamic picture of him. As a youth, John learned to nurse the sick, to lay bricks and stones, to work in the orchard and to adorn the church. As an adult, he discharges responsibilities in government and formation, attentive always to the spiritual and material needs of his brethren. He goes on long journeys by foot in order to spiritually assist his sisters, the Discalced Carmelite Nuns, for he is convinced of the value of their contemplative life for the Church. His attitude may be summed up by a

basic conviction: It is God and God alone that gives value and meaning to every activity, "For where God is unknown, nothing is known"⁶.

His special vocation as a contemplative Carmelite enabled him to serve the Church and her needs in the best way through his life and writings. And so Friar John lived in the company of his brothers and sisters in Carmel in prayer and silence, in service and sober simplicity and renunciation which were steeped in faith, hope and love.

With St. Teresa of Jesus, he realized and shared the fullness of the Carmelite charism. Together they continue to be in the Church eminent witnesses of the living God.

The Task Of Forming Believers

7. Faith promotes communion and dialogue with the brethren in order to help them to travel the paths that lead to God. Friar John was an authentic former of believers. He knew how to introduce people to familiar conversation with God by teaching them to discover His presence and His love in all circumstances, whether favorable or unfavorable, in moments of fervor and in periods of apparent abandonment alike. Illustrious souls such as Teresa of Jesus drew near to him. He guided her through the last stages of her mystical ascent. There were also persons of great spirituality, representatives of the faith and popular piety, like Ana de Penalosa, to whom he dedicated the *Living Flame of Love*. God fitted him for this mission as spiritual guide and mold of believers.



John is praying in the seminary in Salamanca over a call by God to greater holiness.

John of the Cross had to invent for his time a doctrinal system and practical approach to teaching faith in order to liberate it from perils that would waylay the faithful. There was the peril of excessive credulity on the part of those who lacked discernment and trusted more in private visions and subjective movements than in the Gospel and the Church. On the other hand there was the radical unbelief and hardness of heart which make it impossible for others to open themselves to mystery.

The Mystical Doctor avoids these pitfalls and, through his example and doctrine, helps Christians to make their faith strong with the very basic qualities of an adult faith which the Second Vatican Council asks of us. It is to be a personal faith which has matured through the experience of communion with God. It is to be a faith that leads to solidarity and commitment which is manifested in moral integrity of life and a readiness to serve. This is the faith that we need and which the saint of Fontiveros offers us through his personal witness and his perennial relevant teaching.

6. Spiritual Canticle B, 26, 13.



John is praying to St Albert of Jerusalem about joining the new Reform of the Carmelite Order started by Teresa of Avila.

II. THE WITNESS OF THE LIVING GOD

Depth and Realism of his Personal Faith

8. John of the Cross is a man in love with God. He treated Him with familiarity and spoke constantly of Him. He carried God in his heart and on his lips. God was his true treasure, his most real world. Even before opening his mouth to proclaim or sing the divine mystery, he is God's witness. That is why he speaks of Him so passionately and so uncommonly convincingly, "they pondered that which they heard, that he thus spoke of the things of God and of the mysteries of our faith, as if he has seen them with his bodily eyes" ⁷. The gift of faith brings alive for the believer what he knows in mystery. It comes to form his real world. The witness proclaims what he has seen and heard, what he has contemplated, after the fashion of the prophets and apostles (cf I Jn. 1:1-2).

Like the prophets and apostles, the Saint possesses the gift of the efficacious and penetrating word. He not only has the power of voicing and sharing his experience through symbols

and poems which are shot through with lyric beauty, but he also expresses himself exquisitely in his sapiential *Sayings of Light and Love*. He is wont to speak "Words of the heart (which are) bathed in sweetness and love," words "of light for the journey and of love for the journeying" ⁸.

Christ, the Fullness of Revelation

9. The keenness and the realism of the faith of the Mystical Doctor rest upon his awareness of the central mysteries of Christianity. A contemporary of the Saint affirms: "Among

the mysteries for which it seems to me he had great love was that of the Most Holy Trinity and also that of the Son of God made man" ⁹. His preferred source for the contemplation of these mysteries was the Scripture. He often said so. In particular, he turned to chapter 17 of St. John's Gospel. He made his life an echo of its words; "*This is eternal life: that they should know You, the one true God, and Him whom you have sent, Jesus Christ*" (Jn 17:3).

As theologian and mystic, he made the entire spiritual life revolve around the mysteries of the Trinity and of the Incarnate Word. He sang of them in his poetry. Because he seeks God through faith and welcomes Him from the depths of his being, he finds God in the works of creation and in the events of history: "The Word, the Son God, together with the Father and the Holy

7. Procesos de Beatificacion y Canonizacion, Declaration by Fray Alonso de la Madre de Dios, in Biblioteca Mistica Cannelitana, XIV, Burgos, 1931, p. 370.

8. Sayings of Light and Love, Prologue.

9. Procesos de Beatificacion y Canonizacion, Declaration by Maria de la Cruz, in Biblioteca Mistica Cannelitana, XIV, Burgos, 1931, p. 121.

Spirit, is hidden by His essence and presence in the innermost being of the soul. . . be joyful and gladdened in your interior recollection with Him, because you have Him so close to you. Desire Him there. Adore Him there”¹⁰.

The Dynamics of the Theological Life

10. How does the Spanish mystic succeed in finding such riches and so much life in Christian faith? By simply letting evangelical faith unfold all its capacity for conversion, love, trust and selflessness. John’s faith is so rich and efficacious because it is the source of all theological life: faith, hope and charity. He says: “These three theological virtues increase together”¹¹.

One of the most valid contributions of St. John of the Cross to Christian spirituality is his doctrine regarding the development of the theological life. In his written and oral magisterium he focuses his attention on the trilogy of faith, hope and love, which constitute the primary attitudes of Christian existence. At every stage of the spiritual journey, God’s communication with man and man’s response to God, turn upon the theological virtues.

Faith, united to charity and to hope, produces this intimate and savory knowledge which we call or experience as awareness of God, life of faith, and Christian contemplation. It is something that goes much beyond theological or philosophical reflection. Many simple and unselfish souls receive it from God by means of the Spirit. In dedicating his *Spiritual Canticle* to Ana de Jesus, the author notes: “Even though Your Reverence lacks training in scholastic theology by



Teresa and John praying about working together in the Reform of Carmel.

which the divine truths are understood, you are not wanting in mystical theology which is known through love and by which one not only knows but at the same time experiences”¹². Christ reveals Himself as the Beloved, and even more, as the one who loves first, as the poem *El pastorcico* (*The Shepherd Boy*) sings.

III. THE PATHS OF THE LIFE OF FAITH

Faith and Christian Existence

11. “The just man will live by faith” (Rom 1:17; cf. Hab 2:4). He lives by the faithfulness of God to His gifts and promises. He lives by surrendering himself in trust to God’s service. Faith is the Principle of life and its plenitude. For this reason the Christian is called faithful — Christ’s faithful (“Christifidelis”). The Revealing God permeates all his existence. The believer’s entire life is governed by principles of faith. They are his basic criteria. The Mystical Doctor observes: “We must in all of this presuppose a fundamental principle which will be like a staff, a continual support for our journey. It must be kept in mind, because it is the light which will be our guide

10. *Spiritual Canticle* B, 1, 6 and 8.

11. *Ascent of Mt. Carmel*, II, 24, 8.

12. *Spiritual Canticle* B, Prologue, 3.



John is working closely with St Teresa in the initial stages of the Reform.

and master in this doctrine. By it we must, amid all these goods, direct joy to God. The principle is this: The will should rejoice only in what is for the honor and glory of God, and the greatest honor we can give Him is to serve Him according to evangelical perfection; anything not included in such service is without value to man”¹³.

Among the many aspects of faith education to which the Saint gives special attention, I wish to highlight those which are especially important in the lives of Christians today. They are: *the relationship between natural reason and faith, and living our faith through interior prayer.*

12. It might surprise us that the Doctor of Faith and of the Dark Night extols so earnestly the value of human reason. His is the celebrated axiom: “One thought alone of man is worth more than the entire world; hence, God alone is worthy of him”¹⁴. Rational man’s superiority to the rest of mundane reality should not lead to pretensions of earthly dominion. Instead it ought to guide him toward his most proper end, union with God, to whom he is similar in dignity. For that reason, faith does not justify scorning human reason. Nor is human rationality to be regarded as opposed to the divine message. On the contrary, they work together in intimate

collaboration: “A person can get sufficient guidance from natural reason, and the law and doctrine of the Gospel”¹⁵. Faith is not a disincarnate reality. Its proper subject is man, a rational being, with his lights and limits. The theologian and the believer cannot renounce their rationality; instead, they must open it to the horizons of mystery¹⁶.

13. The experience of faith, or living it out, through interior prayer is another aspect which John of the Cross specially highlights in his writings. For

that matter, it is also a constant concern of the Church in its efforts to form faith and to secure the cultural and theological development of the faithful, so that their interior life may grow deep and they may be able to give an account of what they believe. But the Christian faith needs not only intellectual advancement. It must undergo development in its contemplative dimension. The Christian must encounter God in mystery. This is precisely the aim of the Spanish mystic’s great pastoral concerns.

St. John of the Cross has educated generations of faithful in contemplative prayer which he calls “knowledge of living awareness” of God and of the mysteries which He has revealed to us. The pages which the Saint dedicated to this type of prayer are well known¹⁷. He would have us always pray with a gaze of faith and contemplative

13. Ascent of Mt. Carmel, III, 17, 2.

14. Sayings of Light and Love, 34, [32].

15. Ascent of Mt. Carmel, II, 21, 4.

16. Cf. Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian (24-V-1990), 6.

17. Ascent of Mt. Carmel, II, 13-14; Living Flame of Love, 3, 32 if; cf. Congregation of the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on Some Aspects of Christian Meditation (15-X-1989), 19.

love: in our liturgical celebration, our adoration of the Eucharist — eternal fount hidden in the Living Bread — in our contemplation of the Trinity and of Christ's mysteries, in our loving attentiveness to God's word, in our prayerful communion mediated by sacred images and our rapt silence as we regard the beauty of creation and the "woods and thicket planted by the hand of my Beloved" ¹⁸. In all of these, he educated the soul for a simplified

kind of interior union with Christ: "Since God, then, as the giver communes with him through a simple, loving knowledge, the individual also, as the receiver, communes with God through a simple and loving knowledge or attention, so that knowledge is thus joined with knowledge and love with love"¹⁹.

The Dark Night of Faith and the Silence of God

14. The Mystical Doctor appeals today to many believers and non-believers because *he describes the dark night as an experience which is typically human and Christian.*

Our age has known times of anguish which have made us understand this expression better and which have furthermore given it a kind of collective character. Our age speaks of the silence or absence of God. It has known so many calamities, so much suffering inflicted by wars and by the destruction of so many innocent beings. The term dark night is now used in all of



John directs the repairs of a small farm house at Duruelo for the first monastery of the Reformed Friars.

life and not just of a phase of the spiritual journey. The Saint's doctrine is now invoked in response to this unfathomable mystery of human suffering.

I refer to this specific world of suffering about which I spoke in the Apostolic Exhortation *Salvifici Doloris*. Physical, moral and spiritual suffering, like sickness — like the plagues of hunger, like war, injustice, solitude, the lack of meaning in life, the very fragility of human existence, the sorrowful knowledge of sin, the seeming absence of God — are for the believer all purifying experiences which might be called *night of faith*.

To this experience St. John of the Cross has given the symbolic and evocative name dark night, and he makes it refer explicitly to the light and obscurity of the mystery of faith. He does not try to give to the appalling problem of suffering an answer in the speculative order; but in the light of the Scripture and of experience he discovers and sifts out something of the marvelous transformation which God effects in the darkness, since "He knows how to draw good from evil so wisely and beautifully"²⁰. In the final analysis, we are faced with

18. Spiritual Canticle B, 4.

19. Living Flame of Love, 3, 34.

20. Spiritual Canticle B, 23, 5.



John shares the fruits of his contemplative prayer by preaching the Word of God.

living in all truth the mystery of the death and resurrection in Christ.

15. The feeling that God is silent or absent, whether voiced as an accusation or as a complaint, is an almost spontaneous reaction to the experience of pain and injustice. The very people who do not credit God with their joy hold Him responsible in detail for human suffering. The Christian, however, feels the torment of the loss of God or of alienation from Him in a different, and often deeper way, to the point of feeling flung down into the darkness of the abyss.

The Doctor of the dark night finds in his experience the living hand of the Divine Teacher. He is silent and hides Himself sometimes because He has already spoken and manifested Himself with sufficient clarity. Even the experience of His absence can communicate faith, love and hope to one who humbly and meekly opens himself to God. The Saint writes: "The soul wore this white tunic of faith when it departed on the dark night and walked. . . in the midst of interior darkness and straits. . . , and suffered with constancy and perseverance, passing through these trials without growing discouraged or failing the Beloved.

The Beloved so proves the faith of His bride in tribulations that she can afterwards truthfully declare what David says: 'Because of the words of your lips I have kept hard ways' (Ps 16:4)" ²¹.

This schooling at God's hand is an expression of love and mercy which gives back to man a sense of gratitude so that he is free to accept God's gift of Himself. At other times it makes him feel the full effect of sin, which is both an offense against God and death and the void for man. The dark night educates man so that he is able to be discerning with regard to God's presence or absence.

Thus schooled, he no longer depends on pleasant or unpleasant feelings to guide him, for he is led by faith and by love. God remains his loving Father, in the hour of pleasure *and* in the hour of pain.

The Contemplation of Christ Crucified

16. Only Jesus Christ, the final Word of the Father, can disclose the mysterious meaning of suffering and, through His glorious Cross, light up the darkest night of the Christian. St. John of the Cross, consistent with what he teaches about Christ, tells us that after God revealed his son he "was, as it were, muted, with no more to say"²². The silence of God speaks its most eloquent and revealing word of love in Christ Crucified.

The Saint of Fontiveros, who habitually contemplates the mystery of the Cross of Christ, invites us to do so too in the poem of El Pastorcico (The Shepherd Boy) and in his celebrated drawing of Christ Crucified which is known as

21. Dark Night, II, 21, 5.

22. Ascent of Mt. Carmel, II, 22, 4.

the Christ of St. John of the Cross. John wrote some of the most sublime pages in Christian literature on the mystery of the abandonment of Christ on the Cross²³. Christ experienced suffering in all its rigor right up until His death on the Cross. In those last moments, extreme physical and psychological and spiritual pain combine to wreak



John ministers as confessor and spiritual director of the Nuns at the Incarnation.

all their fury upon him: “My God, my God, why have you abandoned me?” This atrocious suffering, provoked by hate and lies, has a profound redemptive value. It was ordained so “as to pay the debt fully and bring man to union with God”²⁴. By means of His living surrender to the Father in the moment of extreme abandonment and of greatest love, “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 is, He brought about the reconciliation and union of the human race with God through grace”²⁵. In that way, the mystery of the Cross of Christ reveals the gravity of sin and the immensity of the love of the Redeemer of man.

Christians who live by faith habitually make the Cross of Christ their point of reference and norm of living. “When something distasteful or unpleasant come your way, remember Christ

crucified and be silent”²⁶. Faith becomes a flame of charity, stronger than death. It is the seed and fruit of resurrection: “Do not think of any other thing,” writes the Saint in a moment of trial, “but that God ordains all; and where there is no love, put in love, and you will draw out love”²⁷. Because ultimately, “At the evening of life you will be examined in love”²⁸.

IV. A MESSAGE OF UNIVERSAL IMPACT

Guide for Those Who Seek God

17. It is a joy, in commemorating the death of St. John of the Cross, to attest to the multitudes of persons from the most diverse points of view who are drawn to his writings: mystics and poets, philosophers and psychologists, representatives of other religious creeds, men and women of culture, and plain folk.

Some turn to him because they are attracted by the humanistic values he represents, for instance: language, philosophy, and psychology. He speaks to all of the truth of God and of the surpassing vocation of man. For this reason

23. Cf. *Ibid*, II, 21, 5.

24. *Ascent of Mt. Carmel*, II, 7, 11.

25. *Ibid*.

26. Letter number 20 [21].

27. Letter number 27 [24].

28. *Sayings of Light and Love*, 59, [57].



John and Teresa are raised up from the floor as they discuss the things of God.

many who read his writings only for the profundity of his experience or for the beauty of his poetry consciously or unconsciously assimilate his teachings. On the other hand, mystics like our Saint are great witnesses of the truth of God and masters through whom the Gospel of Christ and the Catholic Church sometimes receive a favorable reception among the followers of other religions.

But he is also the guide of those within the holy Church who seek greater intimacy with God. His magisterium is solid fare, full of doctrine and life. The theologian "called to intensify his life of faith and even unite scientific investigation and prayer" can learn from him; and so can directors of conscience, for whom he wrote many spiritually clear-sighted pages²⁹.

A Timely Message for Spain, his Homeland

18. I take pleasure in addressing in a special way on this occasion the Church in Spain, which is celebrating the fourth centenary of the death of the Saint as a Church event that touches the lives of individual people, families, and society.

In the epoch in which John of the Cross

lived, Spain was a radiating focus of Catholic faith and missionary outreach. That environment motivated and helped him, so that the Saint of Fontiveros was able to bring together harmoniously faith and culture, experience and doctrine, in a personal synthesis that was built up of the most solid values that the theological and spiritual tradition of his country provided. And he did so with the beauty of its language and poetry. In him the people of Spain have one of their most universally known representatives.

Grave and unavoidable problems in the field of faith and of public life challenge the Spanish Church today, as its bishops have accurately noted in some of their most recent documents. Their efforts ought, therefore, to guide and revitalize Christian life so that the Catholic faith, convinced and free, may find personal and community expression in being *professed openly, lived consistently, and witnessed to through service*. In a pluralistic society like the present one, the Christian' personal option of faith, which is threatened by anonymity and the temptation of disbelief, demands a new attitude consistent with the grace of baptism and a conscious and loving commitment to the Church.

The Church in Spain is also called to serve society by promoting a suitable harmony between the Christian message and the values of culture. That means stirring up an open and living faith which carries the new lifeblood of the Gospel to the various areas of public life. This synthesis must be brought fully into practice by committed Christian lay people in the different

29. Cf. Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian (24-V-1990), 8.

sectors of culture. For this deep interior renewal of community and culture, John of the Cross offers the example of his life and the wealth of his writings.

To the Sons and Daughters of Carmel

19. The growing interest which St. John of the Cross awakens in our contemporaries is a motive for legitimate satisfaction, particularly for the sons and daughters of the Teresian Carmel of whom he is Father, master, and guide. It is also a sign that the charism of life and of service which God has given you in the Church continues to have full vigor and validity.

But your charism is not a material possession or a heritage guaranteed once and for all. It is a grace of the Spirit which demands of you fidelity and creativity in communion with the Church to whose needs you must always show yourself attentive. To all of you who are sons and daughters and sisters of St. Teresa of Jesus and St. John of the Cross, *I remind you that your vocation is a motive of grave responsibility more than of glory.*

The painstaking care with which you have seen to the presentation of the writings and the diffusion of the message of your Father and Doctor of the Church is certainly a worthwhile service to the Church. So are your efforts to make it easier to understand his doctrine by fostering suitable studies and by providing the instruction necessary for those who would begin to read him and apply his doctrine to life. But the Teresian Carmel must certainly take its response further and give the fruitful witness of a rich experience of your personal and community life. Each Discalced Carmelite, each community and the entire Order are called upon to incarnate the traits which shine forth in the life and writings of



John feeding the poor after a crop failure in Andalusia.

him who is, as it were, “the living image of the Discalced Carmelite”: austerity, intimacy with God, intense prayer, evangelical fraternity and a commitment to promoting prayer and Christian perfection thought the spiritual teaching and direction which are your specific apostolate in the Church.³⁰

What a blessing it would be to find the word and life of the Carmelite Saint incarnate and personified in each son and daughter of Carmel! So many daughters and sons of yours have done so. Throughout these four centuries they have known how to live their intimacy with God. They have practiced mortification and fidelity to prayer. They have helped one another as spiritual brothers and sisters. They have set their path through the dark nights of faith. John of the Cross has taught them through his writings. His life has made him their model.

20. On this occasion, I cannot fail to direct a word of thanks and of exhortation to all the Discalced Carmelite Nuns. The Saint specially favored them by dedicating to them the best of his apostolate and his teaching. He took pains to form them on an individual and community basis. He instructed them and guided them through his presence and his confession ministry. Mother

30. Living Flame of Love, 3, 30 and ff.



Weakened by illness, John asks for nothing but a little asparagus

Teresa of Jesus had presented him to her daughters as having the best of credentials for a spiritual director: he was “a heavenly and divine man”, “very spiritual, very experienced and very learned.” They could open their souls to him and so progress in perfection, “since our Lord has given him this particular grace”³¹.

Countless Discalced Carmelite Nuns have meditated lovingly on the writings of the Holy Doctor and, through them, have reached the summits of the interior life. Some of them are universally known as his daughters and disciples. It is enough to remember the names of Teresa Margaret of the Heart of Jesus, Mariam of Jesus Crucified, Therese of Lisieux, Elizabeth of the Trinity, Teresa Benedicta of the Cross (Edith Stein), and Teresa of Los Andes. Therefore, my dear Discalced Carmelite Nuns scattered throughout the entire world, continue to seek with determination *this pure love of intimacy with God which makes your lives so fruitful in the Church.*

CONCLUSION

21. Portraying for you St. John of the Cross on the occasion of the fourth centenary of his death has enabled me to share some thoughts about one of the messages at the heart of his

magisterium: *the dimensions of evangelical faith.* It is a message which he, in his own historical time and setting, incarnated in his heart and his life. It is a message which continues to bear fruit in the Church.

As I bring this letter to a close, I set out in spirit on pilgrimage and go to his native town of Fontiveros. There he was baptized and received the first fruits of the faith. I follow him all the way to the Andalusian convent of Ubeda, where he


passed to glory. I kneel at his tomb in Segovia. These places are blessed with the memory of his earthly life. For God’s people they are temples where the Saint is venerated and the permanent Chair from which he continues to proclaim his message of the theological life.


In presenting him today in a solemn form before the Church and before the world, I wish to invite the sons and daughters of Carmel, the Christians of Spain his homeland, and also all those who search for God in the pathways of beauty, of theology, and of contemplation, to listen to his testimony of faith and of evangelical life in order that they may feel themselves attracted, as he was, by the beauty of God and by the love of Christ the Beloved.

To our Redeemer and His Most Holy Mother I entrust the events which will be held during this jubilee year to commemorate the passing to glory of St. John of the Cross. At the same time I impart my heartfelt Apostolic Blessing.

Given in Rome, at St. Peter’s, on the 14th Day of December, Feast of St. John of the Cross, in the year 1990, the thirteenth of my pontificate. ■ John Paul II

31. Letter to Ana de Jesus, November-December, 1578.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Suffering pleases me because it is in the crucible of sorrow that souls are formed. <i>St Teresita of the Andes</i>	2 In every way become the handmaid of the Lord, after the example of the Mother of God. <i>St Teresa Benedicta</i>
3 First Sunday of Advent <i>St John of the Cross began 8 months of imprisonment in 1577 in Toledo, Spain</i>	4 St John of Damascus Apart from prayer, I have nothing I can offer God. <i>St Raphael Kalinowski</i>	5 I have no wish to go to Lourdes to have ecstasies. I prefer the monotony of sacrifice. <i>St Therese of Lisieux</i>	6 St Nicholas The more weak and despicable I see myself to be, the more beloved I am to God. <i>Brother Lawrence</i>	7 St Ambrose Since our Lord dwells in our souls, His prayer is ours. <i>Bl Elizabeth of the Trinity</i>	8 Feast of the Immaculate Conception <i>Bl Elizabeth receives the habit and starts the Novitiate in 1901.</i>	9 Bl Juan Diego The Virgin, weighed with the Word of God comes down the road: if only you'll shelter her. <i>St John of the Cross</i>
10 Second Sunday of Advent The desire for God is a preparation for union with God. <i>St John of the Cross</i>	11 St Damasus I <i>Bl Maria Maravillas of Jesus, Virgin, 1891-1974</i> The Cross is the heritage of Carmel. <i>Bl Elizabeth of the Trinity</i>	12 Our Lady of Guadalupe Christ continues to live and suffer in His members. <i>St Teresa Benedicta</i>	13 St Lucy My God, I choose all! I don't want to be a saint by halves. <i>St Therese of Lisieux</i>	14 St John of the Cross, OCD, Priest, Doctor 1542-1591 Pius XI named St Therese Patroness of the Missions in 1921.	15 The more the angel revealed to her, (Mary) the more she humbled herself before God. <i>Bl Mary of Jesus Crucified</i>	16 Bl Mary of the Angels, OCD, Virgin 1661-1717 ...from idleness flows every kind of evil... <i>St Raphael Kalinowski</i>
17 Third Sunday of Advent To love means to give everything and to give oneself. <i>St Therese of Lisieux</i>	18 If the actions of our neighbors have a hundred aspects, we ought always to consider them from the best point of view. <i>St Teresa Margaret Redi</i>	19 I'm not afraid to suffer for You, I fear only one thing: to keep my own will; so take it, I choose all You will. <i>St Therese of Lisieux</i>	20 The Discalced Carmelites become a separate Order in the year 1593.	21 St Peter Canisius What does it profit you to give God one thing if He asks of you another. <i>St John of the Cross</i>	22 It seems to me that I have my heaven on earth, since heaven is God, and God is in my soul. <i>Bl Elizabeth of the Trinity</i>	23 St John of Kanty The chief mischief consists in taking our eyes off of Christ. <i>St Teresa of Avila</i>
24 Fourth Sunday of Advent You have a good Father, for He gives you the good Jesus. <i>St Teresa of Avila</i>	25 Nativity of our Lord <i>Little Therese receives a special gift of total conversion in 1886.</i>	26 St Stephen Suffering for God is better than working miracles. <i>St John of the Cross</i>	27 St John the Apostle Those who are empowered by the breath of the Holy Spirit sail along even when asleep. <i>Brother Lawrence</i>	28 Feast of the Holy Innocents God in me; I in Him. Let this be our motto. <i>Bl Elizabeth of the Trinity</i>	29 St Thomas Becket Perfection consists in doing His will, in being what He wills us to be. <i>St Therese of Lisieux</i>	30 Make a firm resolution to overcome all the difficulties which are met in the spiritual life - with God's grace. <i>Brother Lawrence</i>
31 Feast of the Holy Family <i>Edith Stein transfers to Echt Carmel (Netherlands) in 1938.</i>			<h1>December 2000</h1> 			

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
	<p>1</p> <p>Mary, Mother of God</p> <p><i>Edith Stein is baptized and receives First Communion in 1922 at the age of 30.</i></p>	<p>2</p> <p>Sts Basil the Great & Gregory Nazianzen</p> <p><i>Therese Martin is born in 1873.</i></p>	<p>3</p> <p>If I had understood that in this little palace of my soul dwelt so great a King I wouldn't have left Him alone so often</p> <p><i>St Teresa of Avila</i></p>	<p>4</p> <p>St Elizabeth Ann Seton</p> <p><i>Therese Martin is baptized in 1873.</i></p>	<p>5</p> <p>St John Neumann</p> <p><i>Mary Baouardy (The Little Arab) is born near Nazareth in 1846.</i></p>	<p>6</p> <p>Bl Andre Bessett</p> <p>Mother obtain perseverance for me so that I may become totally perfect.</p> <p><i>Bl Elizabeth of the Trinity</i></p>	
<p>7</p> <p>Epiphany of the Lord</p> <p>The love of silence leads to the silence of Love.</p> <p><i>Bl Elizabeth of the Trinity</i></p>	<p>8</p> <p>Baptism of the Lord</p> <p>Let us live by love so that we may die of love and glorify God who is all love.</p> <p><i>Bl Elizabeth of the Trinity</i></p>	<p>9</p> <p>We must never stop working, since in the spiritual life, not to advance is to go backwards.</p> <p><i>Brother Lawrence</i></p>	<p>10</p> <p>Little Therese receives the Habit in 1889.</p> <p>True love grows by sacrifice.</p> <p><i>St Therese of Lisieux</i></p>	<p>11</p> <p>Bl Elizabeth takes her Vows in 1903.</p> <p>Our Lord is always there praying in me and I pray with Him.</p> <p><i>Bl Elizabeth of the Trinity</i></p>	<p>12</p> <p>Don't think you are capable of great trials if you are not capable of such little ones.</p> <p><i>St Teresa of Avila</i></p>	<p>13</p> <p>St Hilary</p> <p>Be deeply sorry for any time that is lost or passes without your loving God.</p> <p><i>St John of the Cross</i></p>	
<p>14</p> <p>Second Sunday in Ordinary Time</p> <p>Charity is the excellent way that leads most surely to God.</p> <p><i>St Therese of Lisieux</i></p>	<p>15</p> <p>Now He has given me a sign (Scapular) that I am obliged to change my whole life and also to become a saint.</p> <p><i>St Teresa Margaret Redi</i></p>	<p>16</p> <p>Humility doesn't consist in refusing a favor the King offers you, but in accepting such a favor...and delighting in it.</p> <p><i>St Teresa of Avila</i></p>	<p>17</p> <p>St Anthony</p> <p>Bl Henry de Osso y Cervello, Priest, 1840-1896</p>	<p>18</p> <p>O my God, how blind the world is in its fear of death! Death is a happy event.</p> <p><i>The Little Arab</i></p>	<p>19</p> <p>For the Christian there is no stranger. Whoever is near us and needing us must be our neighbor.</p> <p><i>St Teresa Benedicta</i></p>	<p>20</p> <p>Sts Fabian & Sebastian</p> <p>Your heart must be empty of all other things because God desires to possess it exclusively.</p> <p><i>Brother Lawrence</i></p>	
<p>21</p> <p>Third Sunday in Ordinary Time</p> <p>Humility and detachment are two inseparable sisters.</p> <p><i>St Teresa of Avila</i></p>	<p>22</p> <p>St Vincent</p> <p>Lord, I have need of brothers and sisters.</p> <p><i>Bl Mary of Jesus Crucified</i></p>	<p>23</p> <p>I have an ever deeper and firmer belief that nothing is merely an accident when seen in the light of God.</p> <p><i>St Teresa Benedicta</i></p>	<p>24</p> <p>St Francis de Sales</p> <p>When God finds a soul penetrated by an intense faith He pours out His graces in abundance.</p> <p><i>Brother Lawrence</i></p>	<p>25</p> <p>The Conversion of Paul</p> <p>St John of the Cross beatified in 1675.</p> <p><i>Raphael Kalinowski freed from salt mines in Siberia in 1874.</i></p>	<p>26</p> <p>Sts Timothy & Titus</p> <p>There is much to fathom in Christ, for He is like an abundant mine.</p> <p><i>St John of the Cross</i></p>	<p>27</p> <p>St Angela Merici</p> <p>I try to give joy to my Master by being, even on earth, the "Praise of Glory."</p> <p><i>Bl Elizabeth of the Trinity</i></p>	
<p>28</p> <p>Fourth Sunday in Ordinary Time</p> <p>Lord fashion me according to your heart.</p> <p><i>Brother Lawrence</i></p>	<p>29</p> <p>I am not seeking Tabor but Calvary for I understand that the life of a Carmelite is a continual abnegation...</p> <p><i>St Teresita of the Andes</i></p>	<p>30</p> <p>The mirror we have to consult to arrive at divine union is the Sacred Heart.</p> <p><i>St Teresa Margaret Redi</i></p>	<p>31</p> <p>St John Bosco</p> <p>The truly humble person always walks in doubt about his own virtues.</p> <p><i>St Teresa of Avila</i></p>	<p>January</p> <p>2001</p>			

Carmelite Seculars and the Apostolate of the Order

Part One

Fr Aloysius Deeney OCD, General Delegate

It is not my task to present the theories or principles of Carmelite spirituality or the theology of the Church on the role of lay persons. That has been done by the others who spoke here and in the First International Congress in Rome of 1996. The purpose of my talk is to present some of the practical aspects of those principles and propose possibilities for a new vision of the Secular Order as that vision might be expressed in the form of legislation for the OCDS.

I would like to begin with two quotes, one from our Holy Mother, Saint Teresa of Jesus, and the second from an Anglican priest, very devoted to Teresian-sanjuanist spirituality. St. Teresa, in her VII Mansions writes, "This is the reason for prayer, my daughters, the purpose of this spiritual matrimony, the birth always of good works, of good works." Truman Dicken, an Anglican priest, wrote a book in 1967, the purpose of which he expressed in the preface. He said that he wanted his book "The Crucible of Love" a synopsis of Teresian and Sanjuanist spirituality, not to be just another theoretical dissertation on the spiritual life, but he wanted to make a practical contribution to "the most urgent pastoral problem of our times: to teach our people to pray."

Keep those two thoughts in mind: Saint Teresa says that the purpose of prayer is the birth of good works and Truman Dicken says that the most urgent pastoral problem is to teach people to pray.

Proposals for a Review of the Rule of Life

The Teresian Charism in the Rule of Life.

A few preliminary notes of clarification:

It is necessary to recognize that the Teresian Carmelite charism is lived in three distinct styles of life. What are these styles of life? The life of the friars, of the nuns and of the lay persons, who by ecclesial commitment form the one Order known as the Discalced Carmelites.

The Teresian charism is one and is distinct from the style of life in which it is lived in each branch.

The vocation of the friars is contemplative, mendicant and apostolic. It is mendicant in that the friars are obliged to live in communities that form parts of a province but not obliged to one specific monastery. They can be moved within the province or to other provinces for various reasons. And the friars are apostolic in that they exercise ministries in the service of the Church. Those friars who are ordained are obliged by ordination to exercise sacramental ministry and to preach the Word.

The vocation of the nuns is contemplative, monastic and cloistered and from the monastic cloister they exercise their apostolate. Their style of life is monastic in that they commit themselves for life to one monastery. They are not transferred except for the rarest of causes or to make a new foundation. They are cloistered in that they are obliged by the laws of the Church to observe papal enclosure. The specific



apostolate that the nuns exercise is that of the service of prayer for the church.

The vocation of the secular order member is contemplative, lay and apostolic. It is lay in that the seculars are called to live in the world; in the community of the proper family in most cases or in a single state of life, and are called to form communities with other seculars who have the same Carmelite vocation. It is apostolic in all of the senses that the Second Vatican Council and Pope John Paul II have emphasized in the documents *Apostolicam Actuositatem* and *Christifideles Laici*. The vocation to be a Carmelite deepens and directs the call to personal sanctity so that personal sanctity becomes the means to exercise an apostolic service in the world.

The nuns, the friars and the seculars all have one common vocation: to realize personal sanctification through the charismatic tradition of Teresa of Jesus and John of the Cross. This personal sanctification then becomes the source of graces and gifts for the Church, the basis of apostolic service. Apostolic service is a necessary fruit of personal sanctification. Without apostolic service, the efforts of the friar or the nun or the secular to be holy become frustrated.

What we do not have in common is the style of life in which that realization takes place. One possible identification of the Teresian charism might be the following: *inspired by the life and teaching of Saint Teresa of Jesus, to seek the face of God so as to be of service to the Church and the World.*

It is necessary to distinguish well between contemplation and cloister.

A common misunderstanding is to think that the nuns are the true Carmelites because they are cloistered and the rest of us do our best to imitate them, but always in some watered down version. It is not true. The Teresian Carmelite charism is ecclesial. Teresa, John and Therese are Doctors of the Universal Church, because their teaching applies to the universal church and is not confined to the world of the cloister. The nuns are not imitation friars or seculars, the friars are not imitation nuns or seculars, and the seculars are



The central courtyard of the Pastoral Center.

not imitation friars or nuns. The grace of our vocation is to be Carmelite in every way possible.

In a broad way, and for the purpose of making this distinction, I would venture to say that most cloistered persons are still waiting for the grace of contemplation, and the greatest majority of contemplatives do not live in cloisters. All Carmelites of whatever style of life or vocational state are called to “meditate day and night on the law of the Lord.” This is a responsibility imposed by the charism, but more importantly, born of the interior needs of our vocation. I would say that this need to “meditate on the law of the Lord” is precisely the interior impetus that brought us to Carmel. The cloister of the nuns is a requirement of the Church put in place as means to protect the style of life in which the nuns perfect their response to the Lord's call.

God has a purpose for calling us to this vocation

The writings of Saint Teresa and the other Carmelite authors confirm that God has a purpose for calling us to this meditation. And God's purposes always take us out of ourselves and beyond our intentions. In the discernment of a vocation within the Church and within the Order there are always two questions that need to be asked. The first question is why do you want to be Carmelite. Each one of us, friar, nun or secular has our individual

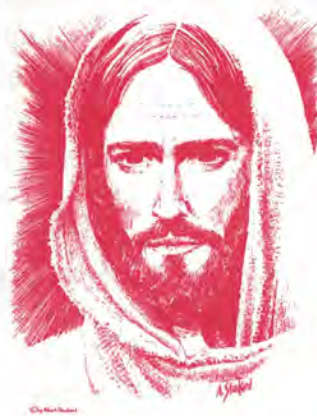
and personal response to that question. The second question is why does God want you to be a Carmelite.

The answer to that question comes from an understanding of the teaching of the Church on the different states of life of baptized persons. Applying this to the vocation to be a secular order member, the identity of the lay person within the Church and the understanding of the Order of the place of lay persons in this religious family must be clearly understood. The answer to this second question is not personal and individual. It is "institutional" in the sense that the answer comes from outside the person. The answer comes from the Order. This second question and answer purifies our personal motives and perfects them so that what God wants is done. It is also a life-long process.

The Call of the Church

In order to better know how to read the Teresian charism in the context of the needs of the Church and the world of the 21st century I think it would be helpful to cite the call of the Church expressed in the Synod on the Laity and the post-synodal document *Christifideles Laici*. There are three specific texts that are helpful here.

The first is a definition of the expression "charism". "Whether they be exceptional and great or simple and ordinary, the charisms are *graces of the Holy Spirit* that have, directly or indirectly, a *usefulness for the ecclesial community*, ordered as they are to the building up of the Church, to the well-being of humanity and to the needs of the world." (CL 24.) If our vocation as Carmelites is a true charism of the Holy Spirit, and it is, the Church recognizes it as such, then we must ask ourselves how precisely our ecclesial charism is useful for "building up the Church, the well-being of humanity and the needs of the world." And we must give expression to the answer to that question in our legislation.



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

ecclesial community, and so great is the capacity of initiative and the generosity of our lay people" (CL #29).

The Holy Father says, "in modern times such lay groups have received a special stimulus." What is the special stimulus in modern times for the Secular Order of Our Lady of Mount Carmel and Saint Teresa of Jesus? I think that the special stimulus is the pastoral problem to which Truman Dicken refers and the responsibility of lay people as developed in the Council and CL to participate in the evangelization of the world. The world has a need of what Carmel has to offer and Carmel has a responsibility to speak its message to the world. The days of relying on the priest to do everything have long passed, as most of you already know. Every vocation brings a responsibility. Being a Carmelite is not a spiritual pastime; it is a spiritual responsibility.

The third citation is very important because it expresses clearly what the Church hopes for in the collaboration of lay groups:



Fr Theodore Centala, Marcia Carroll, Florence Sarez and Christine Migiel.

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

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

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

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

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

- *The witness to a strong and authentic communion* in filial relationship to the Pope, in

total adherence to the belief that he is the perpetual and visible center of unity of the universal Church, and with the local Bishop, “the visible principle and foundation of unity” in the particular Church, and in “mutual esteem for all forms of the Church's apostolate”.

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

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

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

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

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

The fundamental criteria mentioned at this time find their verification in the actual fruits that various group forms show in their organizational life and the works they perform, such as: the renewed appreciation for prayer, contemplation, liturgical and sacramental life, the reawakening of vocations to Christian marriage, the ministerial priesthood and the consecrated life; a readiness to participate in programs and Church activities at the local, national and international levels: a commitment to catechesis and a capacity for teaching and forming Christians:

a desire to be present as Christians in various settings of social life and the creation and awakening of charitable, cultural and spiritual works; the spirit of detachment and evangelical poverty leading to a greater generosity in charity towards all: conversion to the Christian life or the return to Church communion of those baptized members who have fallen away from the faith. (CL #30)

While we can say that the first three criteria are well in place in the structure of the Secular Order, what needs to be more clearly expressed in the Rule of Life are the last two criteria. The point of these principles of ecclesiality is not the individual apostolates of members, but the apostolates of the group or the community. The idea expressed over and over again in *Christifideles Laici* is the participation of the group in the new evangelization. Before the Council and before the changes in the world and church that have taken place in the last 30 years, the participation of lay persons in the apostolate of the Church was generally understood as auxiliary to the apostolate exercised by the clergy and religious.


With the Council and, above all, with *Christifideles Laici*, the movement of the Holy Spirit has highlighted the need for a more concentrated participation of the associations of lay persons in collaboration with the structures of the Church in the evangelization of the world. Applying this principle to Carmel and to the Secular Order of Carmel, there is a need for a greater collaboration in the apostolate of the charism of spirituality. Every vocation is ecclesial - in the church and for the good of the whole church.

If you have received the grace of a vocation in Carmel, it is so that you might give what you have received. It is your children, your parents, your brothers and sisters, your neighbors, your co-workers, your fellow citizens who need what you have received.

Again, I repeat, the question is not addressed to you as individuals. The question is addressed to your communities or fraternities. "What can our community as a community of Carmelites do to share with the church and the world the spirituality of Saints Teresa of Jesus and Saint John of the Cross?" ■

This article will be continued in the next issue of the Clarion

NEW



PAULIST PRESS


997 Macarthur Blvd., Mahwah NJ 07430

NEW

To Order: Call: 1-800-218-1903 Fax: 1-800-836-3161

For Information: Call: 1-201-825-7300 Fax: 1-201-825-8345

www.paulistpress.com info@paulistpress.com



ILLUMINATION BOOKS

THE LOVE THAT KEEPS US SANE

living the little way of St. Thérèse of Lisieux

BY MARC FOLEY, O.C.D.

104 pages 5" x 7"
0-8091-4002-0 Paperback \$5.95

The Love That Keeps Us Sane

Living the Little Way of St. Thérèse of Lisieux
Marc Foley, O.C.D.
Illustrated by Nicholas T. Markell

Seeing life in light of Eternity

This is not a book about using Thérèse's "little way" as a path to holiness. Thérèse's spirituality is often dismissed as cloyingly sweet and sentimental, useless for modern seekers. This new IlluminationBook uncovers how Thérèse's sweetness was just a stylistic convention expected in the religious writing of her day. Beneath the form, says the author, is a straightforward spirituality that offers a practical, concrete, and very realistic method for preserving one's sanity in an often-insane world.

At the heart of Thérèse's method is learning how to keep one's perspective by seeing all things in light of eternity, seeing all things the way God sees. This enables one to live more authentically and more attentively. The method helps readers to become involved in life without being absorbed by it, to love without becoming enmeshed, and to deal with life's absurdities without losing faith or peace of mind. Five simple everyday choices help foster this perspective and transform ordinary life into moments of true grace.

Those already devoted to the Little Flower will love this fresh new look at her spirituality. In addition, the book makes for enlightening and perhaps surprising reading for pastors, clergy and religious, directors of religious ed, retreat directors, chaplains, and family counselors. The principle of viewing life in light of eternity can also provide comfort and relief for parents dealing with children, for those experiencing change or loss, and for people in therapy.

Marc Foley O.C.D., is a Discalced Carmelite priest. He is currently the rector of the Edith Stein House of Studies in Chicago, Illinois. He is also involved in retreat ministry and spiritual direction.

ORDER COUPON

PAULIST PRESS, 997 Macarthur Blvd., Mahwah, N.J. 07430

To Order Call: 1-800-218-1903 or FAX 1-800-836-3161

For Information Call 1-201-825-7300 or FAX 1-201-825-6921

Please send me _____ copy(ies) of **The Love That Keeps Us Sane** 4002-0 (PAPERBACK) @ \$5.95 each

OMLAUT (186)

Available after 9/26/2000

Name _____

Position _____

Institution _____

Street _____

City/State/Zip _____

Expiration Date _____

Account # _____

Signature _____

Phone # _____

TOTAL PRICE OF ORDER: _____

Postage and handling add \$3.00 for first \$20.00 plus 50¢ for each additional \$10.00 ordered.

California customers please add your tax. _____

TOTAL _____

VISA MASTERCARD CHECK ENCLOSED

No Billing On Personal Orders.
Thank You For Your Order

Edith Stein Could be Declared a Doctor of the Church

The Pope has requested that the conditions for it be verified



Edith Stein, Jewess and Christian martyr, designated by John Paul 11 co-patroness of Europe along with St. Brigid of Sweden and St. Catherine of Siena, could be declared a doctor of the Church.

This was announced by Fr Abelardo Lobato, rector of the Theological Faculty of Lugarno, in the course of an international congress on A New Feminism for a new millennium which was organized by the Regina Apostolorum Pontifical Athenaeum May 19th.

"Together with Simone de Beauvoir and Simone Weil, Stein was among the most illustrious women of the twentieth century, noted for their creative thought, for philosophical talent and attention to the question of woman" said Lobato, "throughout the years the intellectual prestige of all three has grown: Edith Stein was declared a martyr, beatified, then canonized, then proclaimed patroness of Europe. Now we are working that she become a doctor of the Church." This is a qualification held today by only three women: St. Catherine of Siena, St. Teresa of Avila and St. Therese of Lisieux.

"It will take time," added Lobato. All depends on the Congregation for the Doctrine of the Faith, but Pope John Paul II is enthusiastic about it and has requested that the Congregation begin work on verifying if this philosopher and theologian could be declared a doctor of the Church.

In his conference, Lobato mentioned the spirituality of the saint as a qualifying element of the new feminism invoked by John Paul 11 in *Mulieris dignitatem*.

Critical edition of the writings of Edith Stein

The first edition of Edith Stein's writings began in 1950 when Fr. Romaeus Leuven from the Dutch province, helped by Lucy Gelber, published *The Science of the Cross*. Other works followed swiftly and by 1998 the collection of the writings of Edith Stein had reached 18 volumes. This work, begun shortly after the death of Edith, is responsible in fact for making our saint known both within and outside Germany.

Some of these volumes can no longer be found or are out of print. For this reason the Order in Germany and the German Edith Stein Society are considering a new complete edition: it will be a critical edition edited by Maria Amata Neyer of Cologne Carmel, Fr Michael Linszen-prior of Würzburg Carmel and Fr Ulrich Dobhan-Definitior General.

The edition will be carried out by the Edith Stein International Institute situated in the Würzburg monastery and under the direction of Fr Michael Linszen, with the scientific collaboration of Hanna-Barbara Gerl, professor for philosophy of religion and the science of comparative religion in the Technical University of Dresden. The publishing house will be Herder in Freiburg. The first two volumes planned for this year gather the letters of Edith Stein and will be edited by Maria Amata Neyer OCD of the Cologne monastery. ■

From Communicationes OCD

OCDS NEWSLETTER

Discalced Carmelite Friars
2131 Lincoln Road NE
Washington, DC 20002-1151
Address Correction Requested

Non-Profit Org.
U.S. Postage
PAID
Washington, DC
Permit No. 446