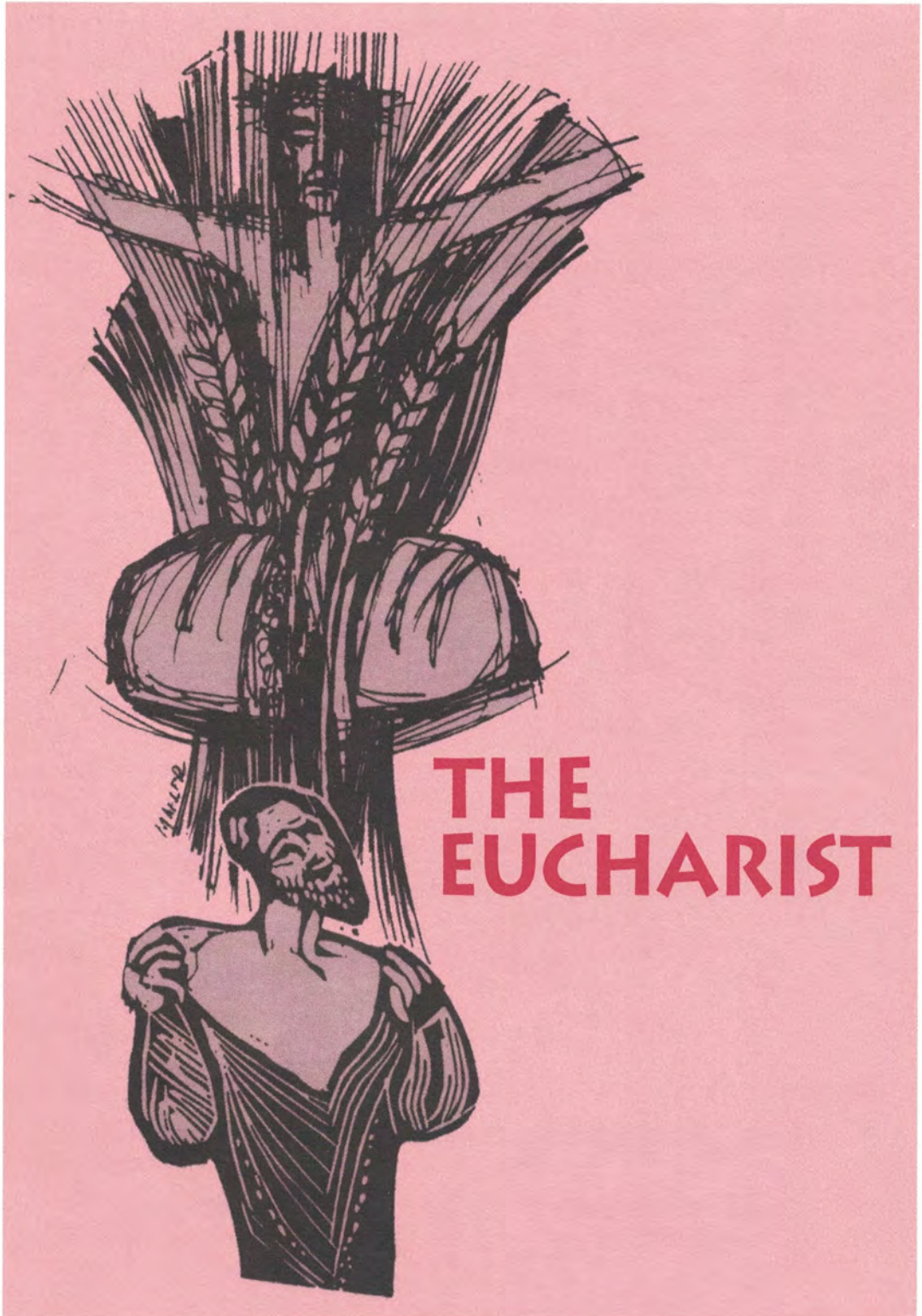




CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



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CARMEL CLARION

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Discalced Carmelite Secular Order, Washington, D.C.

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FRIENDS OF TERESA

Nicolas (Nicolao) de Jesus Maria (Doria) (1539-1594)

Correction

The image of the carpenter on the front of the previous Clarion was not an image of St. Joseph, but of Our Lord. The artist, Frances Hook is best known for her illustrations for inspirational children's books. We apologize for the mistake.

Editorial

As you well know Pope John Paul II declared this year the year of the Eucharist, which we are commemorating with this issue of the Clarion.

From the very beginning of Carmel in the 13th century, the Eucharist has been at the center of Carmelite life. The Rule of St. Albert, the foundational document of the Order, states: "Let an oratory be erected, as conveniently as possible, in the midst of the cells, where you are to assemble each morning to celebrate Mass when this can be conveniently done." Thus the Order's life, like the life of the Church, was to center around the liturgy of the Eucharist.

The centrality of the Eucharist in Carmelite life continued down through the centuries wherever the Order was established. When they arrived in Europe they were required by the Church to become mendicants or friars, and as Dr. Egan says in his article, "they would gradually become a clerical order committed to the Eucharist, preaching and hearing confessions."

As you will see in the various articles of this Clarion the strong Eucharistic tradition has continued within the Teresian Carmel down to the present day. Teresa had great devotion to the Eucharist. Many of her mystical experiences occurred after receiving the Eucharist. She felt so strongly about the Eucharist being the center of Carmelite life that she insisted that no foundation of a new monastery was complete and official until the Blessed Sacrament was present. She took great pains to make sure that this was done in each foundation.



I think you will find, as I did, the article on Hermann Cohen, a noted musician, a Jewish convert and Carmelite religious a fascinating story of one's man journey to Christ and the role that the Eucharist played in his life even before his conversion.

The new OCDS Constitutions continue this emphasis on the necessity of the Eucharist for a truly deep prayer life. The Eucharist, along with the Word of God, nourishes one's spiritual life. St. Teresa thought that the moments after receiving the Eucharist, were some of the most important, if not the most important moments, of our day.

May we, as our holy Mother Teresa, have a hunger and yearning for this great sacrament. ■

Fr. Regis Jordan, O.C.D.

Carmel: A Eucharistic Community

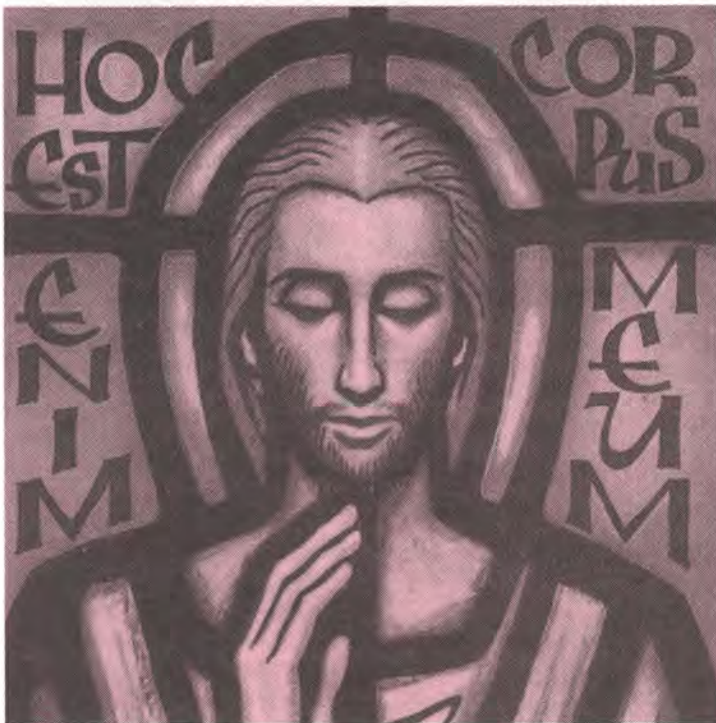
Dr. Keith Egan, T.O.Carm.

Imagine that you are standing at the Wadi-'ain-es-Siah on Mount Carmel, a few miles south of Haifa, looking out into the beautiful blue waters of the Mediterranean. A fellow hermit is reading to you the formula of life that has just been approved by Albert, the Patriarch of Jerusalem. Your fellow hermit comes to the section of the formula that describes where you and the rest of the

hermits are to construct an oratory for the celebration of Mass. Let's listen to this instruction: "An oratory should be constructed in the midst of the cells as conveniently as possible, where you are to gather each day in the morning to hear Mass, when this can be done conveniently" (*The Rule of Saint Albert*).

The formula of life with the above words connected the small band of lay, penitent hermits on Mount Carmel with the band of disciples who heard from Jesus in the upper room the words: "Do this in remembrance of me" (1 Co 11:24; Lk 22: 19). Disciples of Jesus had been celebrating the Eucharist in a variety of ways for centuries by the time the Car-

melite hermits gathered on Mount Carmel at the Wadi-'ain-es-Siah about 1200 A.D. Since then, like other Christians, Carmelites, religious and lay, have celebrated the Eucharist in diverse ways. What is unvaried is this: the Eucharist has been at the heart of Christian and Carmelite life from the origins of Christianity and from the inception of the Carmelite Order. The Eucharist is an event that gives identity to Christians and to Carmelites. Identity, however, must be assessed from time to time. The Second Vatican Council, exploring Catholic identity, set a new challenge before the Christian community: a renewed awareness of the Eucharist as the source, center and summit of the Christian life. The Council says, among many other statements on the centrality of the Eucharist, "For the most blessed Eucharist contains the Church's entire spiritual wealth, that is, Christ himself, our passover and living bread" (Decree on Priests, 5). Now the challenge of Catholic disciples of Jesus is to celebrate the Eucharist as Jesus would



have his challenge, “Do this in remembrance of me,” be implemented in the modern world.

Carmelites, above all else, are disciples of Jesus. *The Rule of Albert* places the Carmelites among those who “live a life of commitment to Jesus Christ and [who] serve him faithfully with a pure heart and a good conscience.” The Eucharist is the meal celebrated by the disciples of Jesus, a sacrificial meal that is the “Church’s entire spiritual wealth,” a meal that manifests the presence of the church. Religious orders have long experimented with ways to be church, ways to follow Jesus, and the tension between community and solitude. The Eucharistic meal is at the center of this Carmelite tension, a place where the human and the divine encounter each other at the table of the Lord.

Before I turn to the Carmelite Eucharistic tradition and the place of the Eucharist in the life of Secular Carmelites, I shall briefly survey moments in the Eucharistic tradition of the church, a necessarily very selective survey. An appreciation of the Carmelite tradition requires a sense of the church’s Eucharistic tradition.

The Eucharistic Tradition

The story of the Eucharist usually begins with the institution accounts recorded in Paul’s first letter to the Corinthians and those in the synoptic gospels: “This is my body, etc.” However, I have a suggestion to make. The supper from which these accounts were taken was the last in a long series of meals in the life of Jesus. A list of these meals as they are reported in the New Testament are appended to this paper. Reflect prayerfully on these reports of the meals of Jesus. Doing so will transform your participation in the Eu-

charist. Knowing the Jesus of his meals—his hospitality, his inclusiveness, his forgiveness, his healing and the quality of his presence at these meals—makes one vividly aware that meal-sharing was key to the meaning of the life of Jesus. Father Robert Karris, writing about the theme of food in the Gospel of Luke, says “. . . Jesus got himself crucified by the way he ate” (*Luke: Artist and Theologian*, p. 47). Religious leaders did not approve of the meal companions of Jesus who complained “the Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’” (Lk 7:34). Table fellowship was crucial to Jesus as it must be for all Christian and Carmelite disciples of Jesus.

Carmelites, above all else, are disciples of Jesus. The Rule of Albert places the Carmelites among those who “live a life of commitment to Jesus Christ and [who] serve him faithfully with a pure heart and a good conscience.”

The disciples whom Jesus left behind took to heart the challenge of Jesus at the Last Supper: “Do this in remembrance of me.” These disciples met in their homes for the “breaking of the bread,” a ritual meal influenced by the Jewish meals of the time. When the number of Christians increased, the ordinary home was no longer adequate. Larger homes, often belonging to more wealthy Christians, became the sites for the celebration of the Eucharist. Beside the breaking of bread and Eucharist, St. Paul first referred to

it as the Lord's Supper. Through the centuries some of the other names have been communion, the sacrament, the holy sacrifice, and the mass. The varied names indicate the ineffable richness of this sacred mystery. From the time of the meals of Jesus, including the Last Supper in the Upper Room, until the celebrations of Eucharist to the present time, Eucharist has been celebrated in various kinds of places and with varying rituals.

As with all traditions, we must not take the most recent past for the whole of the past. Therefore, we shall continue a stroll through the past to gain insight into a future faithful to what Jesus began and to what places and ways will best "proclaim the Lord's death until he comes" (1 Cor 11:26).

Back to the celebration of Eucharist in the house churches of the first three centuries. Excavations along the Euphrates River, the Dura-Europos site, have unearthed a house church from the third century. Two rooms in this home were made into one to accommodate the assembly for the Eucharist. About 60 to 70 people could celebrate in this room. There was also a baptistery room with wonderful wall paintings. In this home, made over into a church, the Christian community celebrated baptism and Eucharist.

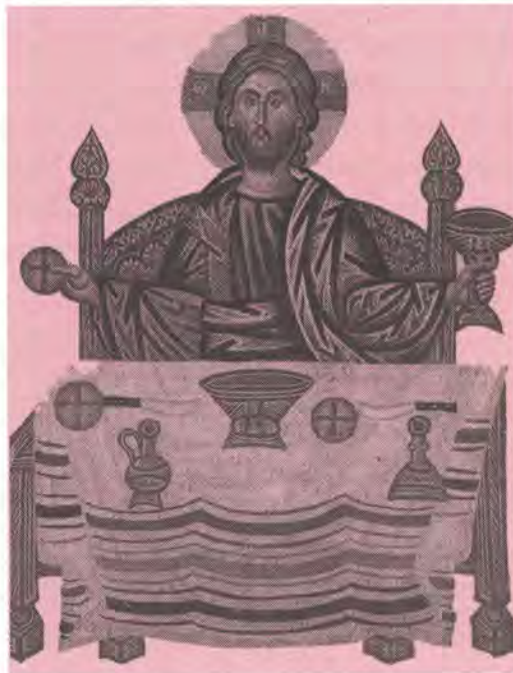
When the Emperor Constantine gave freedom to the church, Roman halls called basilicas were made over into churches that could accommodate the large numbers of Christians who now wished to gather for Eu-

charist. Some churches in the round were constructed but these were mostly in the east. However, in the west the oblong hall of the basilica established a long tradition lasting till our day where in a long narrow building the altar was at one end, often at the east. The assembly of the people gradually became separated from what came to be called the sanctuary, the holy place. From the fourth century till modern times there has been a

growing separation of the clergy and the laity at the celebration of the Eucharist reflected in church architecture. In the middle ages there often were screens that divided the laity from the clergy.

In the 13th century the elevation of the host became an important event at the Mass so that people could see the bread become the body of Christ. The magnificent Gothic cathedrals of the middle ages provided a wonderful

reflection of the beauty of God and creation—a great setting for an appreciation of the mystery of the Eucharist. But, in this magnificence the laity came to Eucharist to see this beauty and mystery, rarely to partake of the body and blood of Christ. Because there was little participation in the Eucharist by the laity, eucharistic devotions and even visions of the Eucharist occurred as a result of this atmosphere. The same phenomenon led to the establishment in the 13th century of perhaps the most visible of the Christian celebrations of the middle ages, the feast of Corpus Christi when processions with the Eucharist wound their



way through the towns. In some towns religious plays were associated with this feast, plays and processions that guaranteed lay participation. A book by Eamon Duffy, *The Stripping of the Altars* (1992), cautions against being too dogmatic about the separation of the people from the action of the Mass during the late middle ages. Yet, it is clear that people were at a distance from the action at the altar. There was a decided difference between lay and clerical participation in the Eucharist.

The Protestant Reformers tried to address this clericalization of the Eucharist. Martin Luther put emphasis on the common priesthood of all the baptized. Protestants simplified their churches. On the other hand, the Council of Trent in the 16th century was preoccupied with a defense of traditional Eucharistic doctrine and ritual. The Council failed to address issues of lay participation in the Eucharist and did little more in this regard than foster preaching at the Eucharist. The Council rejected the use of the vernacular, retaining Latin as the language of the sacraments.

Not much changed in the celebration of the Eucharist from Trent to the 20th century. However, the foundations for the new liturgy began in the 19th century with the birth of the liturgical movement. Pope Pius X in this century retrieved Gregorian chant, which brought both beauty and participation to the assembly. Pius X also fostered frequent reception of communion and reception of Eucharist by children. Missals in Latin and the vernacular brought new participation. Pius XII in a series of encyclicals made people more conscious of the importance of the liturgy. These were steps along the way to the liturgical changes that were initiated at the Second Vatican Council and continued in its aftermath.

When Pope John XXIII in 1962 convened the council, many thought that some minimal revisions in the Mass and some use of the vernacular might occur. But liturgical changes came more rapidly under Pope Paul VI than observers expected. Anyone old enough to have "attended" the Mass in the pre-Vatican II days knows how very different are the celebrations of the Eucharist in 1993.

Constraints of time dictate that we must end this mini-sweep of the history of Eucharistic liturgies. However, with an eye on this tradition, on the documents of the Vatican Council and on the church's subsequent revisions, allow me to make some recommendations about being faithful to the challenge of Jesus ("Do this in remembrance of me") and the needs of the gospel at the end of the 20th century. Our primary reference is the council's Constitution on the Sacred Liturgy, which asked that "rites be carefully and thoroughly revised in the light of sound tradition and that they be given new vigor to meet circumstances and the needs of modern times" (4). As guests at the table of Jesus, I suggest that we keep in mind the following points:

1. A renewed emphasis on baptism as the root experience of Christians is called for so that we may come to Eucharist as those baptized into the dying and rising of Jesus.

2. The laity should eagerly take up the challenge to participate more fully in the Eucharist. A passive guest at a meal is an affront to her host. The vernacular, the invitation to sing and the ministries now open to the laity call for greater involvement at the table of the Lord.

3. The council has called for a renewed appreciation of the word of God as it is celebrated in the liturgy of the word.



4. The council restored the importance and the character of the homily.

5. Not only is the good news to be a leaven in world cultures, the liturgy is to find ways to incorporate cultural rituals that can enrich participation.

6. The council reminded Christians of the crucial place of art and music in the liturgy with special emphasis on singing by the assembly.

7. The council emphasized that Eucharist is a community celebration, not a private devotion, a community that is an assembly manifesting the presence of Christ and the Church.

8. Eucharist, we learn from various documents of Vatican II, is the source, summit, and center of the Christian life. Thomas Aquinas wrote much the same sentiment: "The Eucharist is the consummation of the

spiritual life and the end toward which all the sacraments are directed" (Summa, III, 73, 3).

These are some of the orientations that the church has emphasized in the last 31 years since the Council was inaugurated. I shall return to suggestions like these once we have asked how Carmel fits into the Eucharistic tradition.

The Eucharist in Carmel

From the outset the hermits on Mount Carmel realized the centrality and primacy of the eucharistic action. Listen once again to the chapter from the formula of life that announced the key role of the Eucharist in Carmel:

"An oratory should be constructed in the midst of the cells as well as this can be done. There you are to gather each day in the morning to hear the solemnities of the Mass when this can be conveniently done."

1. The first Carmelites wanted the layout and the architecture of their place to highlight the centrality of the Eucharist. Thus the oratory was to be built right in the midst of their cells. Imagine the cells of these hermits at the Wadi-'ain-es-Siah spread in a circle with the oratory at the center of a place that was given to silence and prayer. The earliest Carmelites prayed the psalms in their cells and ate there as well. They came together only for Eucharist and their weekly Sunday meeting. Eucharist was central to their lives.

2. The formula of life had a name for Eucharist that we do not use: "the solemnities of the Mass." The words *sollemnia missarum*, emphasized the formal character of their celebration of the Mass. It was no mere private or casual Mass. Even so the Eucharist was celebrated in a simple structure, an oratory not a chapel or a church. Simplicity is a mark of the formula of life.

3. Note the use of the word to hear Mass. The Carmelites were founded in an era when reception of the Eucharist was infrequent. At about the time of Albert's formula of life, the Fourth Lateran Council (1215) had to require Christians to receive communion once a year at Easter time. In 1281 the Carmelite Constitutions stated that the brethren were to receive communion on seven feast days during the year plus Holy Thursday. Professed Carmelites could also receive communion on Sundays and some of the more important feasts. Carmelites were also to receive before entering the infirmary. This was the pattern for the rest of the middle ages with the addition of a few more days, e.g., the reception of communion on the feast of Corpus Christi. Communion under both species was disappearing among the laity but remained the practice for Carmelites during this era.



4. The early morning Eucharist in the little oratory at Wadi-'ain-es-Siah must have been a beautiful experience for the assembled hermits who had spent the previous day and night at their cells in silence and in prayer. The formula says that this daily Mass was to take place "when it can be done conveniently." This was probably a recognition that the community of hermits might not have access to a priest. We have no idea how often daily Eucharist was possible for these hermits.

5. Hermit life in the 12th and 13th centuries was centered on an ever-growing devotion to the humanity of Jesus. "Naked to follow the naked Christ" was a key theme of the spirituality of the time. This devotional relationship with Jesus would have been reflected in the way the Carmelites "heard" Mass in the morning and in whatever artistic objects decorated their simple oratory.

The formula of life given to the Carmelites on Mount Carmel described a way of life for lay penitents. As we have seen, the Eucharist was at the center of their following of Jesus. But their eremitic life-style was short-lived. The pastoral needs of Europe were being best met at the time by the Dominicans and the Franciscans who pioneered the friar or mendicant movement. Friars practiced corporate poverty, were eminently mobile and served their neighbors by celebrating the sacraments, by preaching and by offering spiritual counsel. The friars needed ordained ministers for this apostolate. These friars became very Eucharistically oriented and fostered among the laity, with whom they were in close touch, an intense devotion to the body of Christ present at Mass and in places of reservation.

When the Carmelite hermits arrived in Europe about 1238, they discovered what the pastoral needs of Europe were. They responded with a radical change in identity. Though we must keep in mind that hermits in the middle ages were not the isolated figures that we tend to think them to have been. In 1247 the Carmelite hermits became friars with an apostolate. Like the rest of the mendicants, the Carmelites gradually became largely clerical with a special commitment to the Eucharist, preaching and hearing confessions. This orientation was reflected in the churches that the Carmelites built once they were friars. These churches had long naves where the friars could preach to the laity who came to their churches for Eucharist and sermons. Like the other mendicant orders the Carmelites were important in fostering a Eucharistic piety during the middle ages. As Eamon Duffy has written in *The Stripping of the Al-*



tars (p. 91): “The liturgy lay at the heart of medieval religion, and the Mass lay at the heart of the liturgy.”

The medieval Carmelite friars became important theologians. In England during the late 14th century and the first part of the 15th century Carmelite theologians and preachers took a prominent role in opposing the attacks on the Eucharistic tradition made by John Wycliffe and his followers, the Lollards. These Carmelite theologians, educated at, and in some cases, teaching at the universities of Oxford and Cambridge, were defending the orthodox doctrines concerning Eucharist that had recently come under attack. These controversies gave a special Eucharistic bent to the English Carmelites of the late middle ages.

Not only theologians, but the saints and blessed of Carmel have always been deeply devoted to the Eucharist. No Catholic or Carmelite can be indifferent to the Eucharist. You will hear much during the rest of this

Congress about a number of Carmelites and their relationship to the Eucharist. Let me merely list, in passing, the Eucharistic experiences of Teresa of Jesus and her commitment to the reservation of the Eucharist, John of the Cross who honored the Eucharist in his poetry, and Therese who was specially devoted to the Eucharist. Allow me to say a few extra words about St. Mary Magdalen de' Pazzi (1566-1607), a Carmelite nun from Florence. Mary Magdalen de' Pazzi, a late contemporary of Teresa and John, was a down-to-earth woman who knew what it was like to work in the laundry, to cook and to do other household chores. Yet Mary Magdalen

de' Pazzi was the recipient of startling mystical experiences. Not yet 20 years old, she was cured of a life-threatening illness. This cure was followed by 40 days during which she experienced ecstasy for two hours after Mass each morning.

Mary Magdalen de' Pazzi's Eucharistic experiences raise the issue of the connection in Carmel of contemplation and Eucharist. From their eremitic origins on Mount Carmel, Carmelites have been called to a contemplative life-style, that is a simple life that values solitude. This contemplative style of life has disposed some Carmelites for mystical experiences. I use the word mystical to describe

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that experience in which one is raised to profound awareness of divine presence.

In the late 14th century a Catalonian Carmelite provincial, Philip Ribot, raised Carmel's consciousness of this mystical element in Carmel's calling. What Ribot began to make explicit in his time, Teresa and John would give classical expression to in the 16th century, a mysticism that was not only Carmelite, but which became normative in Christian mysticism. Ever since Teresa and John, Carmel's place in the church as an order with a special mystical tradition has been recognized.

Bernard McGinn of the Divinity School at the University of Chicago has published the first volume in a proposed multivolume study of mysticism. He proposes in this book that presence is the key and most important category when speaking of the mystical. That suggestion fits Carmel's tradition. The formula of life and the lives of those

who have come to Carmel since then have been committed to living in the presence of Jesus. Carmelite disciples of Jesus have been like the disciples described as gathered around Jesus in Mark's gospel. They live in the presence of Jesus. The Carmelite celebrates daily, when possible, this presence of Jesus at the Eucharistic table. All Carmelite life is a simple living in the presence of Jesus experienced in the Word of God, in community ("where two or three are gathered in my name"), and at the Eucharist. The Eucharistic action-Vatican II reminds Christians—is not only the experience of Jesus as bread and wine, but also of Jesus present in the Word and in the assembly.

Those who have lived this consciousness of Jesus have sometimes experienced this presence so intensely that we call their experience mystical. Eucharist is, then, a very special daily moment in the life of the Carmelite with profound implications for growth in the spiritual life and for the journey to union with God in love.

Of interest to the Carmelite tradition is the fact that the word mystic was first used among Christians to describe the encounter with Christ in the scriptures and the encounter with Christ in the sacraments, especially in Eucharist. Only about the year 500 A.D. did a Syriac monk introduce the use of the word mystical to refer to the personal experience of God in prayer. The modern study of mysticism has realized the importance of keeping baptism and Eucharist connected with the mystical. When we do so, we are retrieving an important ancient tradition. All Christian experience is rooted in baptism. At baptism God gives birth to God in the person being incorporated into the Christian community. This birthing of Christ

is nourished in the celebration of the Eucharist. John of the Cross celebrates this birthing and its connection with the Eucharist in the final stanza of the poem "The Living Flame of Love."

The experiences of mystics like Teresa of Avila, John of the Cross, Mary Magdalen de' Pazzi and Therese of Lisieux were rooted in their baptism and nourished by the Eucharist. All Carmelites—women and men, religious and lay—have likewise been baptized into the life of Christ and are nourished by the "meal that refreshes and deepens love" as John of the Cross says in his poem "The Spiritual Canticle" (A, 14). At the heart of Carmel is the Eucharist, a Eucharist that nourishes the contemplative and mystical life.



Secular Order of Carmelites

What does the Carmelite Eucharistic tradition say to the Secular Order of Discalced Carmelites? In the middle ages the Carmelite Order affiliated the laity to themselves in a variety of ways, especially in confraternities of various kinds. Not until 1452 did the affiliation of women as Second Order Carmelites come into existence. From the confraternities and the Second Order eventually came the Carmelite Third Order and the Secular Order of Discalced Carmelites as well as the Lay Carmelites affiliated with the Carmel of the Ancient Observance.

The Rule of Life of the Secular Order of Discalced Carmelites calls its members to be faithful to the charism of Carmel. As we have seen, this charism is Eucharistic at its core. The

Rule of Life of the Secular Order of Discalced Carmelites has specific things to say about the Eucharist. Secular Carmelites are called "before all else to remain in the presence of God" (Article 4), to be attentive to the "hearing of God's Word, especially in the Church's liturgy"

(Article 4), and "as far as possible to participate in daily mass." These are only the concrete obligations of the Secular Carmelite. But what does it mean in daily life that you as Secular Carmelites belong to the Carmelite family and tradition? to a family with a Eucharistic tradition? To respond to these questions I shall draw on the Christian

Eucharistic tradition as renewed by Vatican II and on how Carmel has lived that tradition.

Eucharist: A Way of Life

1. Eucharist is a celebration of baptized followers of Jesus. Therefore, one needs to foster a greater awareness of one's baptism in order to enter more fully into Eucharist. Do you, your family and friends celebrate the anniversary of your baptism? Have you given a friend a plant to remember her baptism? Does the church where you worship direct your attention to the baptismal fountain? When you bless yourself with holy water the symbol of life—do you recall your baptism, do you remember that at your baptism Christ was born within you? Do you participate in Eucharist with a growing awareness of your christening. By so doing, you will be disposed to enter more fully into the depths of the Eucharist. Note the emphasis of the Rule of Life on baptism.



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Friday: Morning and Evening Prayer, Mass, Two major addresses, Evening session to meet your Provincial Councils. Breakfast and Lunch, Dinner on your own.

Saturday: Morning and Evening Prayer, Mass, Two major addresses, One Workshop. Breakfast, Lunch and Evening banquet.

Sunday: Breakfast, Morning Prayer, Major Address, Mass, Lunch and departure

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Additional questions may be placed by phoning Cindy Neisen between 9AM and 7PM Central Time at (217) 885-3555.

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2. The liturgy of the word and the liturgy of the bread and wine constitute a unity, but there are differing ways to enter more fully into each. As Jesus becomes present to us in the bread and wine, Jesus also is present in the proclamation of the Word of God. To be open to that Word, one must develop a "listening heart" (1 Kings 3) that becomes the "good soil" on which the seed of the Word of God can fall (Mt 13:23). But a listening heart must be nurtured by reading and praying the Word of God. One way to develop this listening heart is to pray with the readings of the day in anticipation of the liturgy of the word. When one cannot be at Mass, one can pray the readings of the day in union with the Body of Christ, the Church. Morning and Evening Prayers recited by the Secular Carmelite are also excellent preparation for becoming more attentive to the Word of God. The scriptures and the liturgy are the two principal sources for being faithful to the Christian tradition.

3. A meal with Jesus was a very special event. Zacchaeus, Matthew, the women

who anointed Jesus, if they were with us today, would have plenty to say about what it was like to eat with Jesus, as would the disciples who so vividly remembered their meal with Jesus the night before he died. These meals were filled to the brim with hospitality, real presence, forgiveness and joy. The disciples heard from Jesus: "My flesh is true food and my blood is true drink" (John 6:55). We come to the Eucharist as to a meal prepared for us by Jesus. As Psalm 23:5 says: he "prepares a table before me." Saint Thomas Aquinas had already written that Eucharist "is given by way of food and drink. And therefore this sacrament does for the spiritual life all that material food does for bodily life, namely, by sustaining, giving increase, restoring, and giving delight" (Summa, III, 79, 1). We are so used to fast food and to the formal structures of the Mass that we easily forget that Eucharist is a meal, a meal with Jesus. Become familiar with the meals of Jesus known to us through the scriptures. Joy and delight at the table of the Lord will follow.

4. Elijah, Carmel's archetype of the experience of God, made his journey nourished with the cake baked on hot stones and the jar of water. Elijah "went on the strength of that food 40 days and 40 nights to Horeb the mount of God" (1 Kings 19: 6, 8). In the spirit of Elijah, Carmelites journey to God nourished by the Eucharist, prepared for union with Jesus by the meal which is the Eucharist. God is everywhere and always trying to break into the human heart.

Baptism has initiated a special relationship with Christ, and Eucharist nourishes that relationship. This is the relationship which can become the contemplative or mystical union with Christ that Teresa of Jesus describes so well in *The Interior Castle*. Coming to the Eucharist with a contemplative disposition, and celebrating Eucharist with appropriate moments of silence keep one available to the continued growth of the grace of Christ.

5. A brief word here about devotion to the Blessed Sacrament reserved. Teresa of Jesus in the *Book of her Foundations* reveals her commitment to the reservation of the sacrament. This is a commitment not to be neglected by modern Carmelites. Quiet moments before the tabernacle are rich in grace and in the development of a contemplative disposition that makes one more conscious of the presence of Jesus. But, we might also ask how we can nurture at Mass the kind of devotion often present in the past at Benediction, Corpus Christi celebrations and in moments before the tabernacle.

6. Badly needed in our time is a theology of beauty. Roots of that theology can be

found in John of the Cross who celebrates the beauty of God. Eucharist is a time for seeing the beauty of God made manifest in the place of celebration, in the assembly of believers, in the word of God, in the food prepared for those gathered in love, in music and symbols, and in the encounter with Jesus who is the revelation of God's beauty. Beauty results from the excellence of what is made or done. Made in the image and likeness of God, members of the assembly come together as God's beauty. The gathering of the assembly should reflect the excellence that reveals beauty, a simple excellence available to all. To see that beauty one must develop a contemplative disposition, one must be willing to look and to look until one can see and to listen and listen until one can hear. The Carmelite contemplative tradition has wisdom about the journey to the Beautiful, a journey made possible by presence at the table of the word and at the table of bread and wine.

7. Teresa of Jesus taught us that the only test of growth in the spiritual life is love of neighbor (*The Interior Castle*, 5, 8). She would say the same about the test of our participation in the Eucharist. Eucharist is not only a celebration, Eucharist is a way of life. We celebrate as well as we live and we live as well as we celebrate. The test of our Eucharistic celebrations is the life we live. As the Rule of Life states, the Secular Carmelite is called to live the Carmelite charism "in the Church and in the world." We are called upon at the Eucharist to become, as Jesus has become for us, bread and wine for our neighbor. The meals of Jesus teach us who our neighbor is. ■

Talk given at an OCDS congress in San Francisco, CA in 1993.



Hermann Cohen: Apostle of the Eucharist

Tadgh Tierney



'Convert of the Eucharist'

Hermann Cohen stands at the beginning of a great religious revival in the middle of the nineteenth century. He was born on November 10th, 1821 in Hamburg, a major port city of northern Germany. Early in his life, he moved to Paris in order to exploit his prodigious musical talent; there he managed to persuade the legendary Franz Liszt to become his tutor. In due course, he himself became a famous concert pianist, performing in all the leading musical centers of Europe.

Hermann gives a vivid account of the moment that sparked off his conversion in 1847. He was directing the choir on behalf of a friend during May devotions in the church of St Valere, Paris. At the moment of

benediction, he felt strangely moved and later wrote:

“During the ceremony nothing affected me much, but at the moment of Benediction, though I was not kneeling like the congregation, I felt something deep within me as if I had found myself. It was like the prodigal son facing himself. I was automatically bowing my head. When I returned the following Friday the same thing happened and I thought of becoming a Catholic. A few days later I was passing the same church of St Valere while the bell was ringing for Mass. I went in and attended Mass with devotion and stayed on for several more Masses, not understanding what was holding me there. Even when I came home that evening I was drawn to return. Again the church bell was ringing and the Blessed Sacrament was exposed. As soon as I saw it I felt drawn to the altar rail and knelt down. I bowed my head at the moment of Benediction and afterwards I felt a new peace in my heart. I came home and went to bed and felt the same thing in my dreams.”

Now Hermann began to attend church services with great devotion and resolved to become a Catholic. He felt that he had been rescued from a dissolute life in which gambling and casinos figured highly. He took the same radical step as Edith Stein in the following century: a Jew, he too became a Christian and, like her, later also a



Carmelite. His conversion during benediction in the month of May ensured that Hermann would always focus on Mary and the Eucharist — the twin pillars of his life as a Catholic. He would later describe himself as a ‘convert of the Eucharist’, to which he had been introduced by the Virgin Mary. In Carmel he would receive the name, Augustine-Mary of the Blessed Sacrament.

Innovations

Soon after his conversion, Hermann Cohen felt called to promote devotion to the Eucharist, especially through nocturnal adoration, which is evoked in the opening of one of the hymns for which he composed the music:

“My beloved, when all are asleep and seem to forget your love, do permit me to watch alone with you in this abode.”

This movement of nocturnal adoration was to become very popular in the nineteenth century.

Hermann Cohen was, of course, a person of his times, not only pre-Vatican II but also pre-Vatican I. (This latter Council opened on December 8th, 1869, just two years before his death.) Yet, in spite of different emphases at various times in the history of the church, the Eucharist has always been the heart of Catholic doctrine and life. It is true to say, however, that Hermann Cohen was part of a significant Eucharistic development in nineteenth-century France. He liaised in particular with Pierre Julien Eymard, a former Marist who founded the Blessed Sacrament Fathers. Both he and Hermann promoted the movement for adoration of the Eucharist and can be said to have paved the way for Pius X’s reestablishment of frequent communion.

A Song for Therese

Hermann composed the music for forty poems written by his friend, Sr. Pauline (Marie-Pauline du Fougerais). The collection of hymns was called, *For the Love of Jesus Christ* and was intensely devout in tone, reflecting the climate of the time. We need to remember that the church in France had survived many crises in the previous decades and even centuries. Since the French Revolution of 1789, the Catholic Church had suffered intense persecution, many of its members martyred, monasteries and convents closed, and church property confiscated. The Revolution of 1848 also led to a very difficult period for the church. People took

comfort from believing that they had a true homeland in heaven — a theme common to both the writings of Therese and Hermann's hymns. These hymns became very popular indeed, and were used widely in France during the rest of the century. The title of one of them contained the words, 'little flower'; Therese actually refers to a card that she kept, with this very hymn-title printed on it.

There is a further link between Hermann and Therese through the church of Our Lady of Victories in Paris. It was here that Hermann inaugurated his nocturnal adoration of the Eucharist on December 6th, 1848. This church would also figure strongly in the life of Therese. On November 4th, 1887, while en route for Rome, she made a special visit to it: four years earlier, during a novena to Our Lady of Victories, the Virgin Mary had smiled on her and cured her. Both Therese and Hermann are commemorated there in panels on the main altar. Hermann's Eucharistic devotion had a deeply contemplative dimension, inspired by Teresa (for whom he composed a sung mass) and by John of the Cross. Hermann was also active in a renewal of Carmelite religious life throughout France and in England.

Carmel in England

Carmelites of the Anglo-Irish province have a special interest in Hermann's founding-work: at the request of Cardinal Wiseman, he was sent by Pius IX to restore the Teresian Carmelites in England. He arrived in London on August 6, 1862, the feast of the Transfiguration. He set to work immediately with meager resources, relying on the assistance of other religious, such as the Sisters of the Assumption who provided him with



accommodation. After many difficulties, he was eventually able to lease a large property on the corner of Duke's Lane and Vicarage Place (present-day Kensington Church Street).

An apparently negative incident resulted in the final purchase of this property. Hermann had been invited to give a talk at the Congress of Malines. There he made an indiscreet remark about Eucharistic blasphemy in England since the Reformation. This was recorded in *Independence Belge*, with a personal attack on him; the report was also taken up by *The Times*. When the owner of the property read it, he felt sorry for Hermann and offered to sell him the house on the spot.

On the first anniversary of his arrival in London, Hermann set up a branch of nocturnal adoration in the small chapel of the house. Then, on July 16th, 1865, Hermann presided over the foundation of the Carmelite church in Kensington. This enterprise was quite different from his work in France, where he had founded a number of Carmelite priories as well as the eremitical 'desert' house at Tarasteix near Lourdes. The



Catholic hierarchy in England had been only quite recently restored. Catholics had been on the defensive but now a revival was taking place. People warmed to the dramatic and romantic story of the renowned pianist turned priest and founder. He was still remembered by many people in London for a brilliant concert tour, almost twenty years previously, when he had accompanied 'Mario', one of the best Italian tenors of the century.

Meeting of Saints

In the course of his life, Hermann was associated with a number of future saints and prominent people, particularly in the French church of his day. Many of these friendships were connected with his key apostolate: devotion to the Eucharist. Pierre Julien Eymard, founder of the Blessed Sacrament Fa-

thers and now canonized, has already been mentioned. Hermann became friendly, too, with Mother Marie-Therese, foundress of the Reparatrice Movement. The future St. Eugene de Mazenod, bishop of Marseilles and founder of the Oblates of Mary Immaculate, also shared a love of the Eucharist with Hermann and invited him to preach in his diocese.

Through his work at Tarasteix, Hermann met the future St. Bernadette Soubirous, the visionary of Lourdes. On September 22nd, 1858, he led the first public procession to the grotto. Ten years later, he was himself healed of a serious eye-condition by the intercession of Our Lady of Lourdes; his cure is recorded in the *Annales de Lourdes*.

Hermann sought out Jean-Marie Vianney, the Cure d'Ars, for spiritual advice. He was likewise in contact with the Ratisbonne

brothers, Alphonse and Theodore, the latter being the founder of the Sisters of Sion. Hermann became involved in working with the poor through the future Bl. Frederic Ozanam, founder of the Society of St Vincent de Paul.

A Polish princess, Marie Czartoryska, living in exile in Paris, had a great regard for Hermann, the first Carmelite she had ever met. She herself later became a Carmelite in Paris, where she met the future St. Raphael Kalinowski. After meeting her, he himself entered Carmel and would later renew the Carmelite Order in Poland—this we can perhaps therefore attribute to the influence of Hermann Cohen.

A Legacy

Seven years after Hermann's death, Eucharistic adoration began in Montmartre, Paris, in a provisional wooden chapel on September 6, 1878. It was organized by one of the first companions of Hermann's nocturnal adoration movement. In the very month and year of Hermann's death, January 1871, a man named Alexandre Legentil made a vow to work for the building of a national church to the Sacred Heart. Two years later, the National Assembly passed a resolution to build a church on the hill of Montmartre, which became the basilica of the Sacre Coeur. Exposition of the Eucharist is maintained in this basilica day and night—surely a legacy of the Eucharistic zeal of Hermann Cohen.

Charles de Foucauld, himself also an ardent devotee of the Eucharist, admired Hermann's hymns and often sang them. In the spiritual notes that he wrote in the Holy Land (1897-1900), he quotes the following verse from one of them:

As this flickering flame,
lit by faith unswerving,
which burns both day and night
before thy altar throne,
so may my heart, my God,
before thee self-consuming,
become at last all thine own,
become at last all thine own. ■

Taken from: *Mount Carmel: A Review of the Spiritual Life*, June, 2002

✉ Letter to the Editor

Needless to say, the Newsletters are so spiritually inspirational that after reading them, I pass them on to my kin/friends in the Philippines.

Love always in Jesus through
the Lady of Mt. Carmel,
G.P., OCDS New York

Dear Editor

I was looking forward to reading the 30 or so pages about St. Teresa Margaret by Albergotti, when I got my mail. I saw that the newly arrived Clarion was on St. Teresa Margaret and "what to my wondering eyes should appear..?" Sandra Malkovsky's articles! To heck with the other, I dove into my Clarion!! I started the first article and felt like dancing in circles on my tiptoes!! She did a SPLENDID job. Thanks be to God from Whom all good things come! It is a nicely rounded work of Love, and I am sure it will draw many others to desire to know her better; certainly it draws me.

Love in Carmel, E.P., OCDS Fairview, NC

At the School of Mary, Woman of the Eucharist

Pope John Paul II



Ecclesia de Eucharistia of His Holiness, Pope John Paul II

53. If we wish to rediscover in all its richness the profound relationship between the Church and the Eucharist, we cannot neglect Mary, Mother and model of the Church. In my Apostolic Letter *Rosarium Virginis Mariae*, I pointed to the Blessed Virgin Mary as our teacher in contemplating Christ's face, and among the mysteries of light I included the institution of the Eucharist. Mary can guide us towards this most holy sacrament, because she herself has a profound relationship with it.

At first glance, the Gospel is silent on this subject. The account of the institution of the Eucharist on the night of Holy Thursday makes no mention of Mary. Yet we know that she was present among the Apostles who prayed "with one accord" (cf. Acts 1:14) in the first community which gathered after the Ascension in expectation of Pentecost. Certainly Mary must have been present at the Eucharistic celebrations of the first generation of Christians,

who were devoted to "the breaking of bread" (Acts 2:42).

But in addition to her sharing in the Eucharistic banquet, an indirect picture of Mary's relationship with the Eucharist can be had, beginning with her interior disposition. Mary is a "woman of the Eucharist" in her whole life. The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery.

54. *Mysterium fidei!* If the Eucharist is a mystery of faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God, then there can be no one like Mary to act as our support and guide in acquiring this disposition. In repeating what Christ did at the Last Supper in obedience to his command: "Do this in memory of me!", we also accept Mary's invitation to obey him without hesitation: "Do whatever he tells you" (Jn 2:5). With the same maternal concern which she showed at the wedding feast of Cana, Mary seems to say to us: "Do not waver; trust in the

words of my Son. If he was able to change water into wine, he can also turn bread and wine into his body and blood, and through this mystery bestow on believers the living memorial of his passover, thus becoming the “bread of life”.

55. In a certain sense Mary lived her Eucharistic faith even before the institution of the Eucharist, by the very fact that she offered her virginal womb for the Incarnation of God’s Word. The Eucharist, while commemorating the passion and resurrection, is also in continuity with the incarnation. At the Annunciation Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord’s body and blood.

As a result, there is a profound analogy between the Fiat which Mary said in reply to the angel, and the Amen which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived “through the Holy Spirit” was “the Son of God” (Lk 1:30-35). In continuity with the Virgin’s faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine.

“Blessed is she who believed” (Lk 1:45). Mary also anticipated, in the mystery of the incarnation, the Church’s Eucharistic faith. When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a “tabernacle” — the first “tabernacle” in history — in which the Son of God, still invisible to our human gaze, allowed

himself to be adored by Elizabeth, radiating his light as it were through the eyes and the voice of Mary. And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?

“Do not waver; trust in the words of my Son. If he was able to change water into wine, he can also turn bread and wine into his body and blood, and through this mystery bestow on believers the living memorial of his passover, thus becoming the “bread of life”.”

56. Mary, throughout her life at Christ’s side and not only on Calvary, made her own the sacrificial dimension of the Eucharist. When she brought the child Jesus to the Temple in Jerusalem “to present him to the Lord” (Lk 2:22), she heard the aged Simeon announce that the child would be a “sign of contradiction” and that a sword would also pierce her own heart (cf. Lk 2:34-35). The tragedy of her Son’s crucifixion was thus foretold, and in some sense Mary’s Stabat Mater at the foot of the Cross was foreshadowed. In her daily preparation for Calvary, Mary experienced a kind of “anticipated Eucharist”—one might say a “spiritual communion”—of desire and of oblation, which would culminate in her union with her Son in his passion, and then find expression after

Easter by her partaking in the Eucharist which the Apostles celebrated as the memorial of that passion.

What must Mary have felt as she heard from the mouth of Peter, John, James and the other Apostles the words spoken at the Last Supper: "This is my body which is given for you" (Lk 22:19)? The body given up for us and made present under sacramental signs was the same body which she had conceived in her womb! For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers and reliving what she had experienced at the foot of the Cross.

57. "Do this in remembrance of me" (Lk 22:19). In the "memorial" of Calvary all that Christ accomplished by his passion and his death is present. Consequently all that Christ did with regard to his Mother for our sake is also present. To her he gave the beloved disciple and, in him, each of us: "Behold, your Son!" To each of us he also says: "Behold your mother!" (cf. Jn 19: 26-27).

Experiencing the memorial of Christ's death in the Eucharist also means continually receiving this gift. It means accepting — like John — the one who is given to us anew as our Mother. It also means taking on a commitment to be conformed to Christ, putting ourselves at the school of his Mother and allowing her to accompany us. Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist. If the Church and the Eucharist are inseparably united, the same ought to be said of Mary and the Eucharist. This is one reason why, since ancient times, the commemoration of Mary has always been part of the Eucharistic celebrations of the Churches of East and West.

58. In the Eucharist the Church is completely united to Christ and his sacrifice, and makes her own the spirit of Mary. This truth can be understood more deeply by re-reading the Magnificat in a Eucharistic key. The Eucharist, like the Canticle of Mary, is first and foremost praise and thanksgiving. When Mary exclaims: "My soul magnifies the Lord and my spirit rejoices in God my Savior", she already bears Jesus in her womb. She praises God "through" Jesus, but she also praises him "in" Jesus and "with" Jesus. This is itself the true "Eucharistic attitude".

At the same time Mary recalls the wonders worked by God in salvation history in fulfilment of the promise once made to the fathers (cf. Lk 1:55), and proclaims the wonder that surpasses them all, the redemptive incarnation. Lastly, the Magnificat reflects the eschatological tension of the Eucharist. Every time the Son of God comes again to us in the "poverty" of the sacramental signs of bread and wine, the seeds of that new history wherein the mighty are "put down from their thrones" and "those of low degree are exalted" (cf. Lk 1:52), take root in the world. Mary sings of the "new heavens" and the "new earth" which find in the Eucharist their anticipation and in some sense their programme and plan. The Magnificat expresses Mary's spirituality, and there is nothing greater than this spirituality for helping us to experience the mystery of the Eucharist. The Eucharist has been given to us so that our life, like that of Mary, may become completely a Magnificat! ■

Given in Rome, at Saint Peter's, on 17 April, Holy Thursday, in the year 2003, the Twenty-fifth of my Pontificate, the Year of the Rosary.

Annual Summer Seminar on Carmelite Spirituality

Theme for Year 2005 — FACES OF PRAYER IN CARMEL

June 12 – 18 , 2005

Center for Spirituality at Saint Mary's College
Notre Dame, IN

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Mary Frohlich, RSCJ

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Kevin Culligan, OCD

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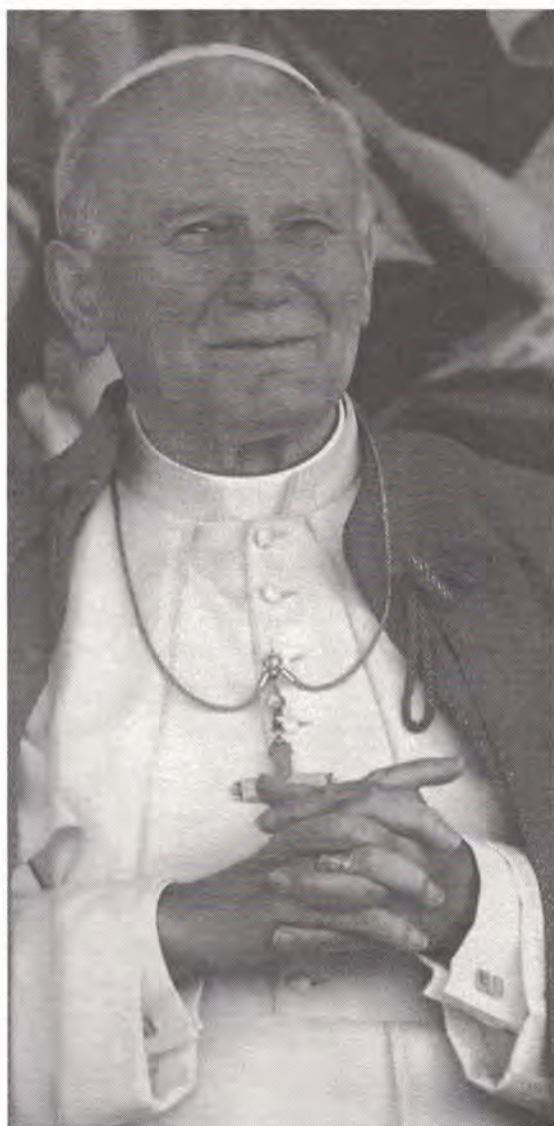
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Pope John Paul II and Carmel



While the whole Church was gathered together in prayer for the death of His Holiness Pope John Paul II, the Order remembers the relationship and links between this Pope and Carmel.

Among the papal interventions during his pontificate there were several beatifications (20) and canonizations (4) of the sons and daughters of Carmel, creation of Carmelite bishops (14), and visits to Carmelite convents and churches throughout the world. We recall that the first visit of the Pope to a Carmel was to Regina Carmeli in Rome, March 18, 1979. Also his last visit to one of our convents was in Rome, to the “Mater Ecclesiae” community in the Vatican gardens, when he surprised the sisters the evening of February 11, 2004.

The first visit he made to a Pontifical Faculty, as Pope, was to our own Teresianum, April 22, 1979, where, among other things, he said: “I can truly say that I have known the Discalced Carmelites since I was a child. I was born—as perhaps you know—in a place, a city, Wadowice, where there is a Priory, which is famous, because the Servant of God, Fr. Raphael Kalinowski, had lived there as Superior and Prior...” Regarding his respect for St. John of the Cross, which was the theme of his thesis in theology, he confided on that same occasion: “I set out to study St. John of the Cross. But I have to say that

this study, this interest in your great Doctor, John of the Cross (I have to say that I studied him more than St. Teresa), I owe, not to a Carmelite, but to a good lay friend, and what is even more interesting, this layman that I knew did not just study him, but put John’s teaching into practice in his daily life...”.

Later when John Paul II came to write his autobiography he shared some more details: “Before I entered the seminary, I met a layman, whose name was Jan Tyranowski, who was a real mystic. This man, whom I con-

sider to be a saint, introduced me to the great Spanish mystics and, especially, to St. John of the Cross. Again before entering into the clandestine seminary, I read the works of this mystic..." (Gift and Mystery. On the 50th anniversary of my priesthood. Libreria Editrice Vaticana, 1996, p. 32).

On many occasions he acknowledged his personal devotion to the Carmelite Scapular and his belonging to — "since I was a child" - to the confraternity. On the November 23, 1958, as auxiliary bishop of Cracow, he made his first public testimony: "I wear the Scapular all the time, which I received on the day of my first holy communion from Fr. Silvestro..." We have his own words from the biography of his desire to be a Carmelite: "For some time I thought about the possibility of becoming a Carmelite. My uncertainties were resolved by Archbishop Cardinal Sapieha, who-in his usual manner-said briefly: 'You should first of all finish what you started'. And that is what I did" (Gift and Mystery, Ch. III: Influences on my vocation, p. 35). There are references in the autobiography to his two requests to enter Carmel: 1) in 1942 he borrowed the works of St. John of the Cross from the Provincial of the Carmelites and asked to enter the novitiate in Czerna, but, due to the war it was closed, and 2) in 1945, while studying in the major seminary in Cracow he made a second attempt to enter. As Pope, in 1986, while receiving a group of Polish Carmelites in his private chapel, on the occasion of his 40th anniversary of priesthood, he shared with them: "I was so close to being one of you..."

As Pope he blessed the crown of our Lady in our churches of Schwanford (1979) and Berdichev (1997). At the time of his 25th an-

niversary as Pope he gave his ring as a gift to the Carmelite friars in Wadowice (2003), which was inserted into the crown of St Joseph in that place. We recall too his personal intervention in the approval of our Sisters Constitutions on December 8, 1990 and September 17, 1991.

The following are key moments when John Paul II had dealings with the Order:

1. May 22, 1979: he created Cardinal, Anastasio Balestrero OCD, who was then Archbishop of Turin.

2. June 2, 1980: he visited the convent and the basilica of St Therese of the Child Jesus in Lisieux, and gave several talks on St. Therese.

3. October 14, 1981: he wrote the Apostolic Letter *Virtutis exemplum et magistra*, on the fourth centenary of the death of St. Teresa of Avila.

4. January 24, 1982: in his Pastoral Visitation to the parish of St. Teresa in Rome (Corso d'Italia, next door to the Generalate), he recalled the years and the times that he had come to Corso d'Italia while he was writing his thesis, helped by Fr. Gabriel of St. Mary Magdalene OCD. Then he would come to the Generalate where he would drink tea with the community. During that Pastoral Visitation, during a period of adoration in the chapel, he gave an impromptu address and, among other things, he said: "When I look at my past life, beginning from my childhood, almost from my birth, I see that I lived so close to a Carmelite Priory ... And I must add that from a youngster onwards I used to go always to confession to the Carmelite Church..."

5. May 31, 1982: he wrote the Letter *Con vivissima gioia* to the Carmelite Nuns to mark the IV centenary of the Death of St. Teresa of Avila.

6. Oct 31 – Nov 9, 1982 during his Apostolic Visit to Spain on the occasion of St. Teresa's IV centenary, he gave several talks on our Holy Mother and St. John of the Cross, in Alba de Tormes and in Segovia, next to the tomb of St. John of the Cross. Both before and after the journey, in his meetings and talks, he resumed the theme of the significance of this IV Teresian centenary.

7. April 1985: he shared the following with the participants of the General Chapter who paid him a formal visit after the Chapter: "My discovery of the works of the two saints, above all St. John of the Cross, gave me a great spiritual insight, especially while I was studying theology. Thus what I have said has been influenced by what I read. Carmelite spirituality has strongly influenced me during certain experiences of my life and in the different periods of my life."

8. December 14, 1992: on the occasion of the IV centenary of the death of St. John of the Cross he wrote an Apostolic Letter Master of the Faith, then nominated Cardinal Antonio Maria Javierre, His special Delegate for the celebrations in Spain.



9. April 1991: In a talk to the General Chapter he said: "Be faithful to your Founders ... Always love the Church above all else..."

10. 1991: To the participants of the Synod of Bishops he recalled: "By divine Providence, I have a great interest in St. John of the Cross, in his doctrine, his theology and his writings..."

11. March 8, 1993: With his motu proprio "Inter praeclaros poetas" he reconfirmed St. John of the Cross as Patron of Spanish poets.

12. October 11, 1997: By the Apostolic Letter *Divino Amoris Scientia* St. Therese of the Child Jesus was declared Doctor of the Church, and on Oct. 19th of the same year, he preached on this theme at the Eucharist in St. Peter's.

13. October 1, 1999 he declared St. Teresa Benedicta of the Cross (Edith Stein) Co Patroness of Europe.

14. March 25, 2001: on the 750th anniversary of the Scapular he wrote a special message to mark the occasion.

15. April 21, 2003: he wrote an eight page message, which he signed personally, to Fr. Camillo Maccise and to all the members of the General Chapter meeting in Avila, Spain.

Fr. Joseph Furioni, OCD, has published a more detailed Carmelite bibliography on John Paul II. Cf. Giovanni Paolo II e il Carmelo, in *Quaderni Carmelitani* 19 (2002) 53-94.

Two Carmelite Saints in the "Rogito" of John Paul II

In the "Rogito" (a summary of his life and main achievements), written on parchment and placed in a

metal cylinder, a perpetual memorial to his Pontificate, which was then placed in the wooden coffin, were mentioned the names of two Carmelite saints: John of the Cross, in remembrance of his Licentiate completed at the Angelicum (Rome), and, Therese of Lisieux, whom he had proclaimed Doctor of the Church in 1997.

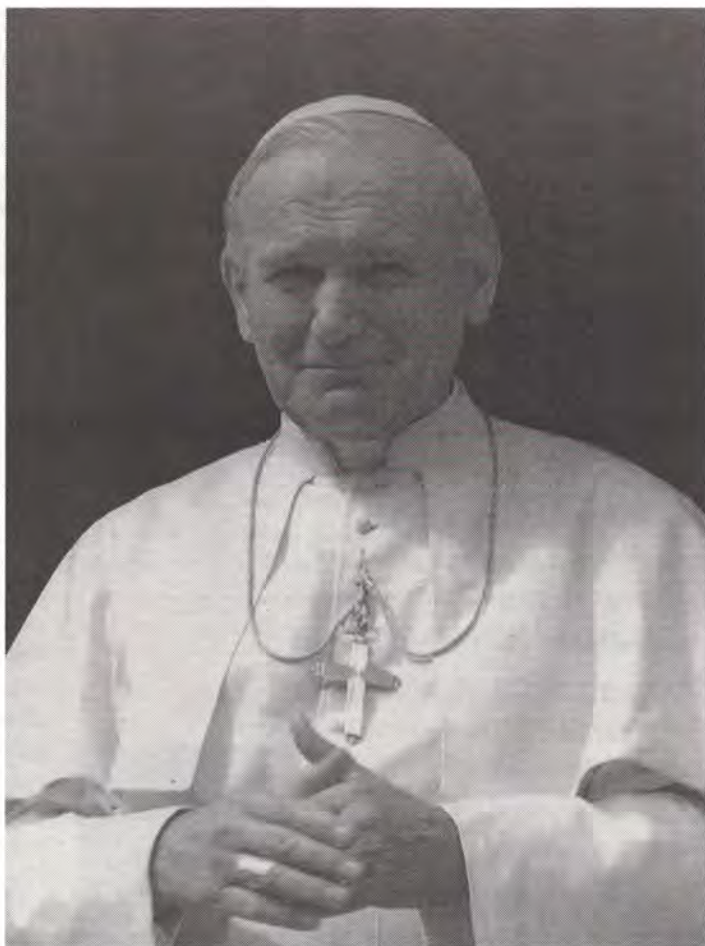
Condolences of The Order for the Death of The Holy Father

On the occasion of the death of our Pope, John Paul II, Fr. General, on behalf of the entire Order sent the following letter of condolence to the Secretary of State for the Vatican:

Rome April 4, 2005

Your Eminence,
The Teresian Carmel spread throughout the world is united with the Church in Rome and the universal Church in sending our sincere condolences and sadness at the death of the great Pope, John Paul II. He was a courageous witness to Christ our Redeemer, a zealous apostle of the Gospel and a man of true contemplative prayer.

We love to remember the special link he had in different ways and at various times with Carmel: from his belonging to the scapular confraternity, even as a child in his home town of Wadowice, to his doctoral thesis on St. John of the Cross, to his great interest in the spirituality of our Saints, whom he often quoted, even in documents of the Church's Magisterium, to the honor given to our Saints and Blesseds and especially to St. Therese of the Child Jesus by declaring her a Doctor of the Church. His numerous visits to the Prior-



ies and Convents remain fresh in the memories of our Friars and Sisters and are an encouragement to live the charism of our Religious Family for the good of the Church.

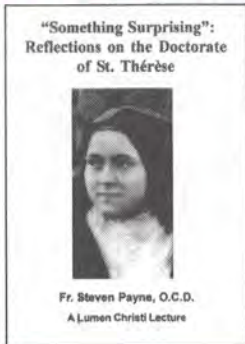
As sons and daughters of St. Teresa of Avila we would like to re-affirm, at this time, our commitment to love Christ, who is the one thing that matters in our lives, to serve the Church, our Mother, and to be always in communion with her. May the Risen Christ enlighten the Church and give us the strength and joy of His consoling presence.

With the deepest respect and devotion. ■

Fr. Luis Arostegui OCD, Superior General

His Eminence
Cardinal Angelo Sodano
Secretary of State Vatican City

“Something Surprising”: Reflections on the Doctorate of St. Thérèse



When Pope John Paul II declared St. Thérèse of Lisieux a “Doctor of the Universal Church” in 1997, he frankly acknowledged that to many she would seem a surprising choice. This lecture considers how the understanding of what it means to be a “doctor of the church” has developed over time and how this 24-year-old Carmelite nun with

little theological education and no “doctrinal corpus” came to be considered for such honors.

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God is Love St. Teresa Margaret: Her Life

Margaret Rowe

St. Teresa Margaret of the Sacred Heart was born into a large devout family in Arezzo, Italy in 1747. From the earliest days of her childhood, Anna Maria was filled with a deep love of God, questioning the adults around her as to

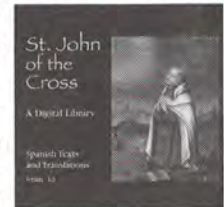


“Who is God”? Already she was dissatisfied with answers given her. Only the contemplative life of a Carmelite nun could begin to quench her thirst to know and give herself completely to God. Her entire life was driven by the desire to “return love for love.” She entered the Carmelite convent in Florence at the age of seventeen, advanced rapidly in holiness, and died an extraordinary death at twenty-two. Her spiritual director reflecting on her death remarked, “She could not have lived very much longer, so great was the strength of the love of God in her.”

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St. John of the Cross: A Digital Library

This CD contains St. John of the Cross's works in Spanish: the Kavanaugh/Rodriguez English translation; the E. Allison Peers English translation; and the Douay-Rheims translation of the Bible from the Latin, the version St. John used when quoting the Bible. With this CD one can search for favorite themes, compare an English translation with the Spanish, or compare the two English translations. The CD includes a tutorial which will show you how to use all its possible capabilities. System requirements: Windows 95, 98/ME/NT/2000/XP Microsoft Office 2000 or later. *\$29.95 CD*



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FRIENDS OF TERESA

Nicolas (Nicolao) de Jesus Maria (Doria) (1539-1594)

Fr. Kieran Kavanaugh, O.C.D.

Born in Genoa, Nicolas Doria came to Spain in 1570 to make a fortune. Settling in Seville, he became a financier. After three years, following a mishap in which he almost perished in a shipwreck, he underwent a conversion. Renouncing his fortune, he gave it to the poor and took up studies for the priesthood. He was ordained afterward in Seville.

In Seville he met Ambrosio Marian, also an Italian, who recommended him to the archbishop as someone who could manage the episcopal finances and free the archdiocese from its heavy debts. Doria was able to do this so successfully that Philip II also sought his advice in financial affairs and brought him to Madrid to make use of his services at a time when the financial situation of the nation was verging on a state of crisis. After a year the king wanted to give him a bishopric as a testimony of gratitude for his services, but Doria decided to embrace the religious life. He was thinking at first of joining the Jesuits. Instead, in 1576, he left Madrid and returned to Seville where he then met Teresa. She afterward used to refer to him as Nicolao. Asking to be received among the discalced Carmelites, he entered their monastery of Los Remedios in Seville in 1577.

No sooner did he make his profession when he began to receive important positions



within the order. It was to him that Teresa turned when all the other leaders of the discalced friars were under arrest or in exile. He succeeded in disguising his real reasons for being in Madrid and while living in a monastery of the Carmelites of the observance, managed the affairs of Teresa's friars without raising the least suspicion. Efforts were made to send him to Rome to enter into negotiations there in favor of

Teresa's reform, but the nuncio, who needed him, did not want him to leave Spain. From 1579-80 he was prior of Pastrana. In 1581, when the discalced friars and nuns became a separate province, he was elected the first councillor. Teresa thought at the time that he would be a good companion and advisor to Gracián and that the two would complement each other. He would be able to restrain Gracián, who some thought was too impulsive and active. But Gracián was also very gracious and gentle; in fact, too gentle for those who wanted more austerity among the friars. Time proved the two to be incompatible. To free himself of Doria, in 1582, Gracián arranged for him to go to Rome as his ambassador to represent there the causes of the discalced friars, especially when they were falsely accused by others. In 1583, Doria was sent to Genoa to make a foundation of discalced Carmelite friars there. And in one of the last projects of his life, he brought the discalced

Carmelite nuns to Genoa. In the chapter celebrated in Lisbon in May 1585, Doria was elected provincial almost unanimously at Gracián's suggestion. Since he was in Italy at the time, he returned to Spain. In October the chapter was continued in Pastrana under his leadership. He divided the province into four regions with four vicar provincials, among whom was John of the Cross (Andalusia) and Gracián (Portugal). In March 1587, after the chapter, in response to a plea for more help from the friars who were in Mexico, Doria arranged to send Gracián there as his vicar. The ruling prince of Portugal, however, needed the services of Gracián and prevented his departure for Mexico.

In 1588 in a chapter in Madrid, Doria was elected vicar general of the disalced friars. At this point he revised the whole governmental system of the disalced friars and nuns. Gracián sided with the nuns in opposing their restructuring by Doria. They felt he was making changes that contradicted the constitutions left to them by St. Teresa. In



1591, Doria started a process against Gracián, which culminated in his being expelled from the order on February 17, 1592. The expulsion of Gracián and the investigations of St. John of the Cross cast their shadows over whatever good qualities Doria had and whatever benefits he had brought to the order.

In June 1593, he assisted at the general chapter in which the disalced friars separated completely from the observant Carmelites and became a separate congregation. This move was confirmed on December 20, 1593 by Clement VIII. Doria was then named general of the disalced Carmelites. He convoked a general chapter for the disalced friars to be held in Madrid in May 1594. Withdrawing for fifteen days of retreat to the friars Desert (eremital house) of Bolarque, a concept supported by him, Doria then traveled on to Pastrana. On his journey from Pastrana to Alcalá, he fell from his donkey, on which he was traveling in a spirit of poverty, suffered injuries and subsequently died in Alcalá at the age of fifty-five. ■

O.C.D.S. NEWSLETTER

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