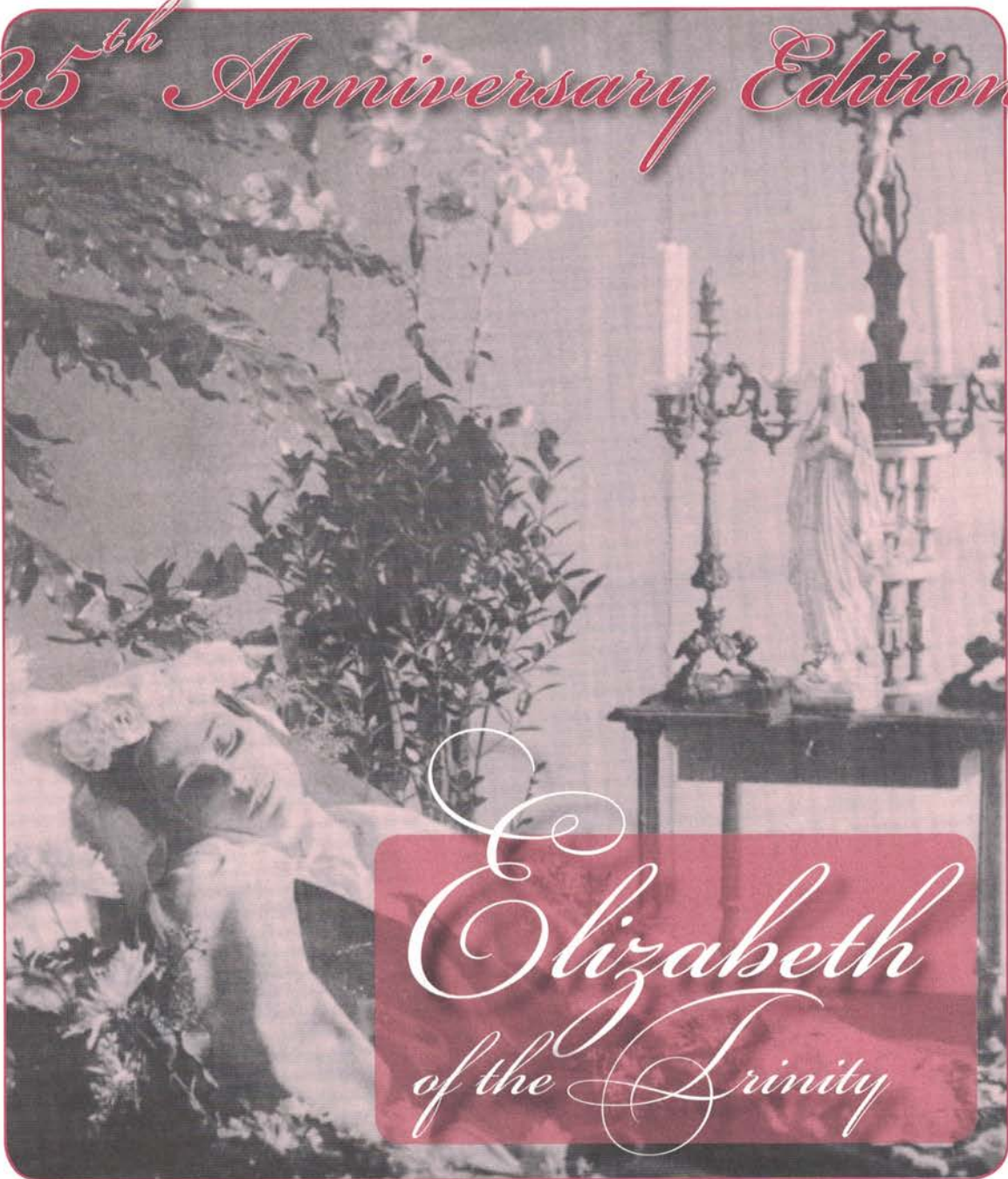


CARMEL CLARION

NOVEMBER – DECEMBER 2009 † VOLUME XXV, NO. 5

25th Anniversary Edition



*Elizabeth
of the Trinity*

CARMEL CLARION

NOVEMBER — DECEMBER 2009 † VOLUME XXV, NO. 5
Discalced Carmelite Secular Order, Washington, D.C.

25th Anniversary Edition

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

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Extra copies, if available: \$3.00 each
U.S. subscription: \$10.00 US per year.
Canadian subscription: \$30.00 US per year.
Foreign subscription: \$30.00 US per year.

Contents may be duplicated if not sold for profit.

Request subscription at:

<http://www.carmelclarion.com>

Official Website: OCDS Washington Province

<http://www.ocdswashprov.org>

Editorial

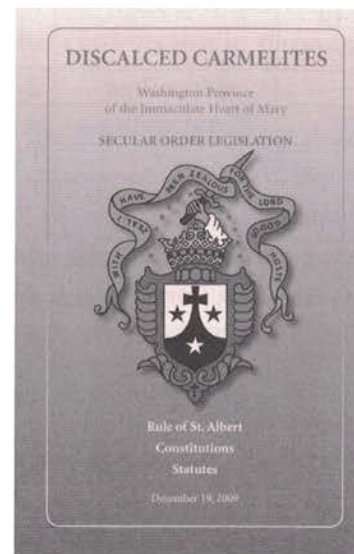
This issue of the *Clarion* concludes our year of study about the life and doctrine of Blessed Elizabeth of the Trinity. [NOTE: The final article of the five-part retreat by Elda Maria Estrada, OCDS will be printed in the January – March 2010 volume.] 2009 was a very long and interesting year for us here at the Main Office of OCDS. It ends with our celebration of the 25th Anniversary of publishing the *Carmel Clarion*. We dedicate all of our efforts, past, present and future; the many fruits of the Holy Spirit; and blessings of the Carmelite Saints to our beloved dead of the Discalced Carmelite Secular Order.

During 2009 we were blessed and graced by God in many ways, primarily for the experiences of our triennial Provincial Congress. He rewarded all our hard work and effort with a success far beyond our wildest expectations. Looking back we can discern the work of the Holy Spirit inspiring and encouraging us when our spirits were lagging or discouraged. The core-committee, to a person, felt that what they were able to do went far beyond their own strengths and abilities. The theme “*Embracing All Challenges with Zeal, Prayer, and Action*” was indeed a timely reflection for the participants from more than half our 153 OCDS communities who came from all corners of the Province. 26 of our own brothers and sisters complemented presentations by friars to “set the table” as we continue to grow and develop in our personal and community formation in Carmel. We look forward to meeting again in 2012 when the Northeast Region hosts the Washington Province OCDS Congress.

Another blessing was the completion and publication of the OCDS Washington Province *STATUTES*. Thanks to the hard work and diligence of the OCDS Provincial Council, they were submitted to Fr. John Sullivan, our Provincial, who, in turn submitted them to our OCD Father General in Rome. On December 19, 2009 they were approved by the General Definitory and immediately prepared for publication and distribution. I hope by the time you receive this *Clarion* you have received the new OCDS Legislative booklet which includes the *STATUTES* along with the *Rule of St. Albert* and the *Constitutions*. You now have at hand all of the Order’s and the Province’s legislation pertinent for Councils to govern their OCDS communities. We urge each OCDS member to become familiar with these new *STATUTES*. Remember, our triennial elections will be held in the spring of 2011. Please begin to pray about serving.

During 2010, the quarterly publications of the *Clarion* will divide our attention between Saint Teresa Benedicta of the Cross (Edith Stein) and Holy Mother Saint Teresa of Jesus. As you already know, in October Father General announced a special preparation for the 500th Anniversary of St. Teresa’s birth in 2015. We will be presenting materials related to St. Teresa and her writings to assist our communities in carrying out the Order’s request to internalize her teachings, together, as a preparation for her 500th birthday. In asking us to read, study, meditate and discuss Teresa’s life and works, the Order is not asking us to forego our present formation programs. This preparation is something over and above. The goal is personal, community and collective renewal of Carmelite Spirituality in the Order.

Fr. Regis



Secular Order Legislation



2009 OCDS Washington Province Congress
July 16 - 19, 2009

*Embracing All Challenges
with Zeal, Prayer and Action*

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*Let us embrace the challenges faced by each and every OCDS community –
United in zeal, prayer and action, we know that our Lord and Lady will bless and guide us.*

Elizabeth Of The Trinity

In Search Of The Absolute

Elda Maria Estrada, OCDS

Editor's note: This was originally recorded as a retreat and distributed as an audiotape album by ICS Publications. We hope you enjoy it printed in its conversational style as a 5-part series.

Part IV – Elizabeth: A Prophet of the Presence of God, Spirituality of Presence

Elizabeth of the Trinity has been called many times the Prophet of the Presence of God. This refers principally, although not exclusively, to the essence of a personal being perceived by Elizabeth that exists in the interior of her spirit, primarily but not exclusively. She is aware that in her most profound center there is someone, a person, who is truly alive, a person that desires, that expects a response from her, a Person who wants to establish an intimate dialogue with her. This presence she experiences is not in her mind. It is something that she knows through experience, and it gives unity to her whole life. It is her *raison d'être*, her reason to be, her reason to exist. For her what is important, and it should be for us as Carmelites, is to live from God and for God, to live in permanent communion with Him.

What characterizes Elizabeth the most is her fidelity to the grace of Intimacy. A grace that is offered to each one of us baptized persons called by name, specially loved, separated and consecrated by God. So the existential question is: what are we doing? Her attitude is to become a receptive capacity to the creative and sanctifying action of God that goes on inside her every second of her earthly existence. Thérèse tells us, "Make room to receive."



Holy Trinity by Pieter Coecke Van Aelst

Elizabeth also says, copying from John of the Cross, her spiritual father, "We obtain from God as much as we expect from Him." Her faith in the presence of God is also her spiritual testament. That woman is screaming at us today. "Yes, He is real; He exists; He is alive; He lives inside each and every one of us." There is this general type of essence in the whole of creation. But more importantly, He is closer to us than we are to our own selves. I don't even have to talk. He's there, living and active inside of me in the measure and in the degree that I allow Him to do so. Again from John of the Cross we are reminded that our existential need is to become an empty vessel. The spirituality of presence in Elizabeth of the Trinity is really a story of love that has very concrete, determined moments throughout her earthly existence.

An important subtitle for the Spirituality of Presence is the mystical awareness of the presence. Mystical should be understood in its most profound theological sense, which does not mean phenomena. The essence of Christian mysticism consists in the awareness, in the

consciousness of the indwelling of the Blessed Trinity. The more aware we become of that most central of all realities, the more mystical we become. Extraordinary phenomenon is absolutely accidental, which means it's not the essence of a mystical experience. It's a consequence; it is a byproduct. Our problem is that we become dazzled by all the extraordinary phenomena: the raptures, the flights, and the wounds of love. But these things do not make us saints. Our awareness of the Trinity within us, and living a life of love in response to the immense, immeasurable love of God; this is what makes us saints, not any of those phenomena. This mystical awareness of the Lord's presence, which Elizabeth experiences when she's an adolescent, stays with her throughout the rest of her life.

There are four main realities that will dominate her person right after that experience. The first one is a passionate love for Jesus Christ accepted as Lord of her life, with all that it implies. This includes a sacrificial gift of herself to God without counting the cost. Following in the footsteps of our Holy Mother Teresa, Elizabeth determined with a very determined determination that she was going to do it, no matter what. And she did. She was open to grace. She cooperated with grace, so God acted. You see, if we ask, ask, ask, and we follow the conditions of asking: *ask in the name of Jesus and it will be given unto you; it will be given to you whatever you ask if you are willing to fulfill the commandments and do what pleases God*, meaning His will; *and it will be given to you if you abide in God*. These are all biblical and all in the Gospel of John, the friend of Jesus. I think you have a pretty good sense of why the Lord imposed these conditions. Some people just say, "Ask and you shall receive." Yes, but there are conditions. There's always a catch, isn't there?

Second, Elizabeth has a permanent thirst for the salvation of souls. Love, as St. Paul said, urges us to go out of ourselves and do for others. Third, another element that dominates her life is an intense and constant contemplative prayer: a loving knowledge of God done in silence, in recollection, in solitude, naked before the Lord in utter openness. Don't think that contemplative prayer is simply saying prayers. Contemplative prayer means that I allow God to be truly God in me: touching me, hurting me in order to heal me, washing me clean, purifying me, sanctifying me. The whole spirit of Elizabeth is filled with spiritual vibrations. That silent eruption of God in her life produced in her both admiration and surprise. Admiration because she's living the mystical experience of a contemplative and also surprise because she's experiencing the gift of infused recollection that leads to supernatural union, becoming one with the Father through the Son, and the power of the Holy Spirit.

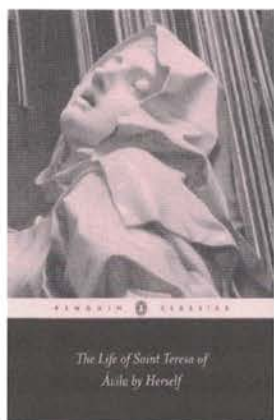
Mother Marie of Jesus was the Prioress of Dijon at the time of Elizabeth, described her prayer before entering Carmel. She said, "Her prayer, like all great prayerful persons, is simple, without complications." Elizabeth lamented that she had not done anything, and marveled that He did everything. He did so for her and He does so for us, provided we go with a glass to be filled with His Living Waters. If He opens and tills the earth for us, we put a little seed there and try to take care of it where it grows. He gives, we receive. We claim, we appropriate and we allow that grace to become abundant grace in us through practice of the gift that we have received.

Fourth, it also produced utter amazement in her because she felt her flesh was invaded and possessed by God. Many of us know this intellectually. Many of us have read her life and think we know how she felt. Perhaps we are tempted to think that because



Mother Marie of Jesus

we read it, we also have it. That is not so. It is one thing to know about something and another thing to truly have the experience. It's the joyful delectation of a reality that you can truly call your own. She said it was the best testimony, the best witness that she could ever give to any public at any time. She exclaimed, moved at the psychological level with emotion and at a spiritual level with intense joy, "I am inhabited." They were not just words, because gestures accompanied the statement. She put her hands over her heart while saying, "It seems to me that He is here." Our Holy Mother St. Teresa of Jesus exercised a tremendous influence on Elizabeth's thought and spirituality. Teresa, while describing the different degrees of prayer in *The Book of Her Life*, Chapter 11, affirmed the presence of God in the Spirit. Elizabeth said, "Our Holy Mother, St. Teresa says such wonderful things about prayer."



The Life of St Teresa of Avila by Herself (Kindle Edition available from Amazon.com)

Teresa of Jesus also gave Elizabeth an idea that would become key, a central point of her spiritual life. Teresa taught her that God is everywhere. And wherever God is, that is Heaven. This is exactly why Elizabeth mentioned many times in her writings, "the heaven of my soul." Speaking with more theological precision, I will say the heaven of my spirit. She teaches us that it is necessary to enclose ourselves in this small heaven of our soul. St. Teresa said this in *The Way of Perfection*, Chapter 28. Further, this brings to mind the most beautiful, the most erotic, and the most passionate love story ever, which is *The Song of Songs* from the Old Testament. In it the lover speaks about the enclosed garden and the sealed fountain, that is our heaven, our innermost mansion.

Once she began living in the Carmel of Dijon, Elizabeth constructed the key formula of that divine presence that accompanied her for the rest of her life. She said, "I have found my Heaven on earth because Heaven is God and God is inside of me. She continued in a letter that she wrote in 1902, "The day I understood this truth, everything in me was illumined by it."

He is alive. He is truly present. He is here! Elizabeth's thoughts on the matter are clear and precise. First, "I must remain above all in the presence of God. If He is present to me, the least I can do is to make some effort to become present to Him." The second thought is, "If there is a presence of God in the soul," meaning the Spirit, "there has to be a presence of my spirit in God." I always tell people, suppose you are an existential radio and God speaks FM. Our existential problem is that many people are not on that wavelength. Perhaps God speaks FM and they are on AM. Do you get the point of these deep theological realities? We need to be synchronized.

Elizabeth said, "There has to be," and there is, "a presence of the Spirit in God," and more concretely, an indwelling of my spirit in God in order to become a *Praise of Glory*. Elizabeth interpreted this, as the spirit must have such a degree of spiritual purity, in order for God to reflect in her, and in each one of us, Himself and His divine perfections. Ezekiel 36:24-28 comes to mind, "I will gather you from among the nations." These are not physical places, but all that is divided, dichotomized inside of us, all which is out of shape, bent out of order. "I will bring you to your own land." The land of God in us is our deepest center, the very essence of our being. "Of all your impurities, I will cleanse you. Of all your idols, I will purify you." "I will take from you your stony hearts and give you hearts of flesh." "I will put my spirit within you." What God is trying to say is you've tried so many times, I've tried so many times, and yet we still don't get it. So He has to infuse

His Spirit in us so that we can understand and obey His precepts. “And you will be my people and I will be your God.”

The battle is the Lord’s, and victory as well, in us, if we let Him. The Grace is His. The needed cooperation turned into action is ours. This is the profound meaning of the vocation of a person: to become *laudem gloria*. This is the interpretation that Elizabeth gives to the expression of St. Paul “to be holy and immaculate in His presence in love” as in Ephesians 1:4.

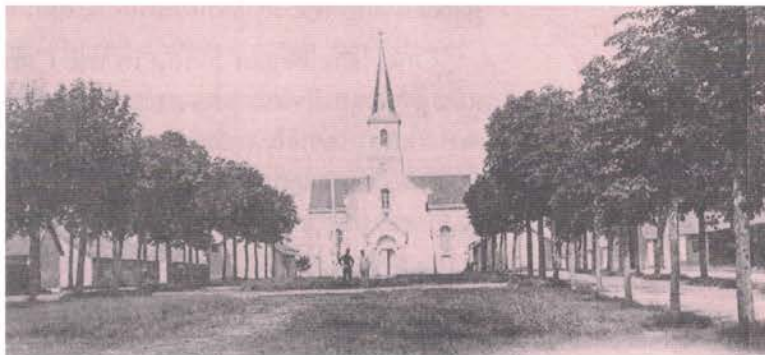
We have such marvels inside of us if we will only become open and receptive to them. For the praise of the glory of His Grace, He has granted us all of these graces for the sake of His Beloved. Elizabeth also discovered that when God gives Himself, He gives Himself totally, He gives Himself infinitely. God’s gifts are irrevocable. He’s not an Indian giver like we are. He doesn’t change His mind as we do. He’s God and He’s Faithful.

The mystical awareness that Elizabeth of the Trinity had is the mystical experience of the indwelling of the Blessed Trinity. It is her experience, as well as ours, that began at the moment of our baptism, with the words, “I baptize you in the Name of the Father and of the Son and of the Holy Spirit.” At that moment of moments, the Father, the Son, and the Holy Spirit came to dwell, to live, to abide, and to inhabit us.

At that moment we became divinized. We became living tabernacles where divinity dwells. The whole of the Christian life is a theosis process of becoming ever more divinized. We go from glory to glory attaining utter knowledge of God as He is in Himself, because God can be known as He knows Himself, and God can be loved as He loves Himself in a Trinitarian communion. That can only happen in and through the power of the Holy Spirit. The most tremendous implication of Catholic theology is that through baptism we receive the tremendous gift of sanctifying grace and also the indwelling of the Blessed Trinity.

What is this gift of sanctifying grace, which must precede the gift of indwelling of the Trinity? The theological definition is that sanctifying grace is a free gift that God infuses in our spirit in order to make us sharers and partakers of God’s own divine life. He wants us to share His self, His love, and His very life. If we look at it philosophically, this gift is a capacity, a space or receptivity to God’s life, which prepares us for the most precious gift of all gifts that God can give to any creature, the indwelling of the Blessed Trinity. That is, He gives us His being, His self and His person. God gives Himself in love. Sanctifying grace is God’s life, His own self.

Now what does God do inside of us? He does the only thing He can do. He does what He is and the Scriptures say that God is love. I mentioned in Part III something about this reality, the intra-Trinitarian relationship between the Father, and the Son, and the Holy Spirit. The Father is the fountainhead. Everything comes from Him. He is the source.



*The Chapel of the military camp where Elizabeth was baptized. She writes in **Greatness of our Vocation**, “Baptism has marked you with the seal of the Holy Trinity”*

That's why He's the Father. He is always constantly, perennially loving Himself in the Son. And the Son is reciprocating that love to the Father. There is such reciprocity, such a fusion of love, and it's a love that is so pure, so pristine, so energetic, so strong, so passionate, so transforming, so holy, that from the mutuality of their constant unending love proceeds the Holy Spirit, which is love personified. Do you realize, that every infinitesimal second of our existence, the Father in the heavens and in the heavens of our spirits, begets the Son? He's always constantly begetting the Son, and the Son is reciprocating the love of the Father, and the Holy Spirit is proceeding; and that procession of love is never-ending.

This happens inside all of us. My goodness, gracious! Where are we? Right there, we are outside, even though this miracle is going on inside. Do you see the tragedy of it? The tragedy is not war, not hunger, not illicit sex, not AIDS. As I see it, from the spiritual point of view, all of those things are calamities, but the greatest tragedy of our times, of our life, is that we ignore a God who lives and loves and longs for constant interrelationship. He says to us in love in the *Song of Songs*, where the bridegroom tells the bride, COME closer to me. Allow us to have intimacy, to know each other, become like a sponge so you can really soak in My very life. COME into the dimension of the Triune God and really experience the love that characterizes each person. Don't be a witness. No, be a sharer, a participant of My own Self, of My own Life, of My own Love.

I ask again, where are we? Once we are there with God in our deepest center, here comes the second word, GO. Don't stay here on a perpetual honeymoon. GO and share with others the experience of who I am and how I treat those who love Me, My fidelity, My mercy, My compassion, My love. Tell them that I am the One and Only who can really satiate the deepest needs of the human heart. Tell them that I am the only One who can truly quench all their existential thirsts. Tell them that I am alive inside of them. Tell them. BE a prophet. Announce that reality. BE a mystagogue, which is one who doesn't intend to teach anything, but in fact he or she does by the quality of their mystical experience, meaning the quality of the knowledge and love that they get from the Lord, particularly, though not exclusively, through prayer, the great encounter where the human and the Divine merge.



*Elizabeth of the Trinity says
"Here I Am!"
(See Poem 83 at the end of this
article.)*

The Trinity for Elizabeth is the starting point of her personal spirituality, and also the end, the goal and the objective of her spiritual life. She will try her hardest, her very best, until she arrives at transforming union and becomes a praise of glory.

Elizabeth's Trinitarian spirituality is founded on two realities: 1) the indwelling of the Blessed Trinity within her spirit, and 2) her being an image of God, created in His own likeness, made from the start to become absolutely intimate with Him by the theosis process, divinization, so that we can become like Him. Of course He will always maintain some distance because He will always be Creator and we will always be His creatures. We don't unite essences because that would make us God. But, in a roundabout way by appropriation, by participation, we share in His own self and in His own life.

Elizabeth is not so much taken by the transcendence of God, His power, His might, but she's shaken to the roots of her being by His imminence, knowing that God is really and truly personally present within her. And that this

divine presence asks for and demands a response; demands a process of personal spiritualization. Believe me, we are professional liars. We say yes, God. But most of the time that yes means tomorrow, when I can, maybe, or when I make my final promises I'll be ready. We'll never be ready. Let us not deceive ourselves. But that love demands a response. Love is repaid by love alone. Jesus is crying out, please respond with your whole self, give Me your heart. He will then take that heart to the Father. But first, that heart will have to be purified. It's indispensable.

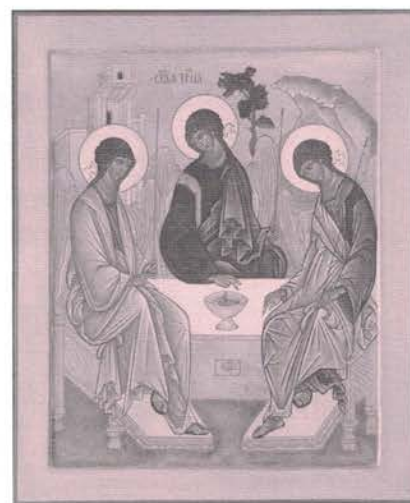
Remember, God is the all-Holy and nothing defiled can ever enter into His presence, much less be united with Him. But if we let Him, if we allow Him to do His work in us, He will purify us. He will cleanse us of all our impurities, and He will unite us with Himself, becoming one.

This is what drove St. Teresa of Jesus to the point of divine spiritual madness. To think that God Himself desired not only to be her friend in His most pristine sense, but that He desired to be her spouse, to be One with her. The object of our life is union with God, becoming one with the Father through the Son in the power of the Holy Spirit. St. Teresa of Jesus referred to it in two ways. She called it friendship, and she also called it spiritual marriage. The greatest theologian of all time, St. Thomas Aquinas, said, "The best existential term that can explain the union of the Divine with a human is called friendship." Elizabeth realized that the project of a Trinitarian life, within a spirituality of interiorization, is what every Carmelite must pursue because this is the legacy of St. Teresa of Jesus, our holy mother, the foundress; and with St. John of the Cross, our holy father.

Intimacy with the Three Divine Persons in the most elevated stages of the spiritual life constitutes the nucleus of the treasures of Teresa of Jesus and John of the Cross. These are the teachings of both of our spiritual parents, that the existence of a transforming union, the highest degree of union that can ever be achieved by any human being, is unquestionable. St. Teresa talks about, "The soul that has emptied itself and has become transformed in the Other." She goes on to say, "God is a devouring fire that brings about a blessed transformation." She speaks of God using symbolic language, because human language is so limited when it comes to describing divine intimacy.

Elizabeth had a personal experience with a mystical grace known as the wound of love. She told her spiritual mother, Mother Germaine, "I don't have words to express what I have experienced. It was a fire of an infinite sweetness, and at the same time it seemed to give me a mortal wound. I believe that if this would have lasted longer it would have killed me." St. Teresa of Jesus said exactly the same thing when she received the gift of the transverberation of her heart.

Elizabeth also felt the presence of the Trinity celebrating, as she called it, a Divine council, a Divine meeting in the depths of her spirit. A Divine encounter is when the different persons of the Trinity have experienced an exchange of love from one person to the other. Her whole person, at that moment, was under the direct action of the Holy Spirit. The gifts of the Holy Spirit, especially wisdom and understanding, gave her knowledge by co-naturalness, which means by participation, of the Trinitarian mystery of God. In other words, she knew it because she experienced what I just men-



Rublev's Icon of the Trinity, the VISITORS

tioned, that she was a sharer, a participant in God's own Divine life. She said, "What He teaches me without words in the depths of my soul," meaning her spirit, "is ineffable." It cannot be translated into words. He illumines everything. I want you to know that the *Spiritual Canticle* and the *Living Flame of Love* were the required readings of Elizabeth of the Trinity during this period of transforming union. God was glorified when He was able to contemplate in the spirit of Elizabeth the exact reproduction of Himself and His divine perfections. He wants to see that exactly and precisely in each one of us too.

She said, "I desire to be totally pure and transparent and so allow the Blessed Trinity to reflect itself in me as in a crystal. He loves so much to reflect His beauty in a person." By the way, the symbolism of the crystal is very Teresian. That's the image that our Holy Mother wrote about in the *Interior Castle*, a resplendent crystal.

DOing follows BEing, so Elizabeth chose a lifestyle that is proper to the Blessed. She said that she wanted to be an uninterrupted praise of glory of the Divine Being that contemplates His own splendor. For Elizabeth, as it should be for us as well, time is eternity already begun. Eternity is always in progress. So, what a responsibility we have. To waste time is bad enough; but it's even worse because it's not only time that we waste, we also waste eternity. She says, "My life is a heaven where I sing the glory of the Eternal One, only the glory of the Eternal One."

Are we willing to allow the Father, the Son, and the Holy Spirit to take us from where we are at, right here right now, to our own land? So that He with His loving, healing, and sanctifying touch can reshape us, remake us into the image of Jesus the Lord? So He can cleanse our impurities? So He can take our wounded hearts and turn them into hearts of flesh: compassionate, tender, understanding, tolerant, and forgiving? Can we surrender? I have a big plaque in my office that says, "Let go and Let God." Unconsciously, I put it in a corner where I have to turn around to see it. I'm ashamed of that reality because it's hard, because it's painful, because it's difficult. But we've got to let go so that God can take His proper place, which is Lordship, so that primacy might be His in everything.

Please look for moments of solitude and silence, go inside, and become a praise of glory. Even if it's simply beginning to say "Glory to the Father" in a new fashion and in a new way, slowly but surely, *Glory to the Father, Glory to the Son, Glory to the Holy Spirit, now and forever, Amen.* ☩



*Last picture, April 1906
Elizabeth is 25 years, 9 months*

The Carmelite is a given soul,
One immolated for the glory of God.
With her Christ she is crucified;
But how luminous is her calvary!
While gazing on the divine Victim,
A light blazed forth in her soul
And, understanding her sublime mission,
Her wounded heart exclaimed:
"Here I am!"

The Carmelite is an adoring soul,
Wholly surrendered to the action of God,
Intently communing through all things,
Her heart uplifted and her eyes full of heaven!
She has found the One Thing Necessary,
The divine Being, Light and Love.
Enfolding the world in her prayer,
She is an apostle in truth.

POEM 83
July 29, 1902

25th Anniversary Edition of the Carmel Clarion

The first OCDS community in America was erected in Grand Rapids, MI (now Ada) on June 10, 1917. We dedicate this issue In Remembrance of all our beloved dead, those brothers and sisters before the advent of the computer not specifically named, all those listed below, and any others we may have overlooked.

Ada, MI

Ann Aleksynas
Josephine Antczak
Joseph Graf
John Hebert
Helen Johnson
Gertrude Junewich
Ruth Karol
William Krajewski
Imelda Melinn
Barbara Merritt
Patricia Nilsen
Rufus Parker
Anna Pine
George Ruzick
Nellie Schlepers
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Maureen Siegel
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Loretta Ryan
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Josephine Trivisonno
Joanne Trivisonno
M Wheeler-Holtz

Almond, NY

Eleanor Belliotti

Amsterdam, NY

Marie Hastings
Joyce Hildreth

Ann Arbor, MI - OLP

Rev Joseph Bitar

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Margaret Kraft
Dotty Sarff

Dorothy Spencer
Margaret Spencer
Ines Valdiri
Cecilia Valdiri

Annandale, VA - SJC

Carol Jorgensen

Annandale, VA - ST

Barbara Fruchterman
Bill McNulty
Joseph Olt
Deflin Quijote
Mary Skube
Sandra Willis

Barrington, RI

Irene Burdge
Eugene Cadorette
Jeane Dumais
Ellen Dwan
Olga Howell
Albina Latraverse
Jean Lombardi
Lillian Lonergan
Helen Midgley
Lillian Newhouse
Betty O'Haire
Alice B Zaborski

Bradenton, FL

Rev J Boyle
Ester Moleno

Brighton, MA

Rita Maher

Buffalo, NY

Joseph Caruso
Wilfred Des Jardins
Mary Flandorfer
Christine Fontanarosa
Edward Jurewicz
Mary Kolacki
Irene Liegl
William Love
Mary Marillo
Helen O'Neill
Earlie Robinson
Joanne Wilcox

Burlington, VT

Elsie Deforge

Cherry Hill, NJ

Barbara Hinchcliffe
Elizabeth Schmidt

Chestertown, MD

Helen Hickman

Cincinnati, OH

Cynthia Imperi
Richard Kelly
Mae Niehaus
Joseph Sailer
Donna Schaefer
Jerry Schell
Richard Sylvester

Clearwater, FL

Margaret Biladeau
Rev Thomas Conmy CSC
Angela Probst
Margaret Roche
Evelyn Youngman

Columbia, SC

Margaret Barron
Terry Ferriole

Columbus, OH

Virginia Gilligan
Mary Hasson
John Myron
Helen Palko
Dick Palko
Anna Vellani

Concord, NH

Helen Brennan
Genevieve Brochu
Jean Vail

Croswell, MI

Laura Leonard
Dolores Mazur
Patricia Soulliere

Crystal, MN

Dorothy Asleson
Rodney Ruffenach

Danvers, MA - M&J

Margaret Barbrick
Connie Borowski
Barbara Burnham
Marilyn Litchfield

Philip Gagnon
Shirley Leet

Danvers, MA - STA

Jean Johnson
Ann Purdy
Warren Ross
Martha Vrakas

Des Plaines, IL

Margaret Burgett
Marie Czwalinski
Patricia De George
Donald Gleason
Rosalie Grant
Mairead Grubisich
Patricia Hayes
Wilma Hoffmann
Margaret LaVigne
Angela Mannella
Eileen McGeeney
Marion Neveu
Jeanette Vokoun
Karen Wilkes

Detroit, MI

Henri Wittenburg

Detroit, MI - Assumption

Judith Cutcher
Linda Digregorio
Marilyn Fix
Josephine Pulaski
Ethel Quinkert
Marilyn Toben
Cynthia Yanik

Dix Hills, NY

Harry Dee
Colleen Garvey
Joan Hallett
Natalie Macari
Clare Neu
Anne Rispoli

Ellicott City, MD

Mary Bannantine
Louise Blewett
Mary Burke
Stella Cassidy
Anthony Donadio
Gwynn Fiorentino

Ruth Gordon
Mary Gorman
Elizabeth Hatle
Ellen Jones
Bernadette Kiernan
Evelyn McGinity
Gertrude Muth
Aurora Ordonio
Ann Pfeiffer
Beatrice Watson
Carla Williams

Ellsworth, ME

Hugh Barry
Gloria Dietrich

Elmira, NY

Nancy Christofaro
Elizabeth Deneen
Leo Detrick

Jo Ann McNamara

Elysburg, PA

Alberta Coroniti
Isabel Davison
Betty Foresman
Mary Katch
Anna Vivacqua

Endwell, NY

Vita Dearie
Rita Goguen
Mary Murphy
Marie Patrick

Erie, PA

Gerald Bleicher
Rose Bonavita
Msgr. Robert Goodill
Hedwig Karczewski
Adella Mialka

Mabel Nowaski

Excelsior, MN

Lyle Miller

Flemington, NJ

Olga Bylcu
Martha Campos
Florence Christian
Mary Ducca
Evelyn Foote
Cecilia c/o Paul ICS
Evelyn Scarcella
Maureen Sullivan

Flint, MI

Alice Bennigan
Karen Boyd
Amelia Congdon
Philip Donnelly
Rosemary Gentle

Thelma Hanner

Mary Juhas
Lucille Kielian
Dorothy King
Marie Ruff
Monique Savoie
Joseph Slabchuck
Stella Sperla
Claude Thorpe
Carol Wamsley
Helene Weiss

Frederick, MD

Mary Drye
Anne Fabiszewski
Marjory Jones
Ruth Malinosky
Ellen Vandover
Peggy Wilkinson

IN REMEMBRANCE OF PEGGY WILKINSON

November 16, 1929 – August 10, 2009

Margaret (Peggy) Wilkinson, OCDS, came to Carmel more than 40 years ago. Her deep love for family, friends and Carmelite brothers and sisters, combined with her leadership and teaching abilities, plus her willingness to share decades of experience with contemplative prayer and Carmelite spirituality, gave her a unique perspective on life. How does one use the gifts God blesses us with in the secular world to enhance His Kingdom on earth as loving nurturer, artist, leader/teacher and mentor?

Loving Nurturer. Peggy's brother shared at her funeral Mass that her influence on him and other members of their family was immense. "Since she was the oldest daughter, those of us on the other end of the line, numbers five through nine, were subject to her reign as 'substitute mother' often when our real mother was dealing with one of her many health problems. In charge, but still caring, loving, gentle. And Peggy's love and attention didn't waver much, judging by the wonderful stories heard from her eight children regarding their most cherished memories."

Artist. "Peggy had a quick wit and could blurt out a perfect comment fitting a situation that would rock the room." A favorite of her brother's was when she recreated the singing and dancing scene from "State Fair," called "Under the Bamboo Tree." "Peggy's artistic skills are legendary. It always surprised everybody how she could create such beautiful images and where she found the time to do it with all those children to care for. What we now know about Peggy is that when she thought a cause was worthy, she could create the time. Not many of her life's approximately 700,000 hours were spent in nonproductive pursuits." She drained the most out of those hours – including artistic contributions to Teresian Charism Press, the predecessor to ICS Publications.

Leader/Teacher. "After her family, perhaps Peggy's greatest love was for the Carmelite Order." She was professed on May 21, 1967, taking the religious name Rose of the Cross, in the original secular community at the Carmelite Monastery in Washington DC, Our Lady of Mount Carmel. "As always, she entered this new life with confidence, poise and grace that spoke to all around her: 'you can do this too. There is a nice life here that

awaits all of you. Join me.'" She co-founded a second OCDS community, St. Joseph's, at the encouragement of Fr. Michael Griffin; and then in 1991, the Sacred Heart Community in Frederick MD. 300+ seculars in these three communities alone may think of Peggy as their "Carmelite Mother" since she was very instrumental in establishing the formation programs, and teaching many of the classes which affected their spiritual growth.

Mentor. As Peggy's attachment to Carmel grew – so did her contributions of her time and her talents. Over the years she led retreats and conferences on all aspects of Carmelite spirituality. She wrote *Finding the Mystic Within You* and an accompanying video, *The Mystical Life*. She appeared on PBS to discuss them. She also authored articles for *Welcome to Carmel* and *Spiritual Life Magazine*. At the 2009 OCDS Congress in July, we were blessed with the opportunity to hear her personally stress the importance of sharing our experiences of contemplative prayer, as well as our Carmelite journey. A perfect example of Peggy's influence is the Sacred Heart Community apostolate program "Contemplative Prayer and Spiritual Development", which has taken the teachings of St. Teresa of Avila and St. John of the Cross into many of the 28 local parishes of its members during the last nine years.

Her brother concluded, "God has waited patiently for Peggy, but He has a lot of blank spaces on Heaven's walls that need her special touch to depict the wonders of His universe. Now she is baby-sitting His tiny angels who can't quite spread their wings yet. Peggy was an original." God's wonderful plan for Peggy also included many of us. Despite her health problems in recent years, this loving nurturer, artist, leader/teacher and mentor; perhaps our greatest secular Carmelite; never stopped "traveling to the top of the mountain" and taking us with her.



Peggy taking care of her great-great granddaughter, Talia, just a few days before her death.

Fredericksburg, VA

Cecilia McDowell

Green Bay, WI

Emily Dobesh
Josephine Holschuh
Margaret Seidl
Mary Taylor

Hagerstown, MD

Frieda Russman

Hampton, VA

Arlyne Evans
Roberto Viano

Harrisburg, PA

Jean Flanigan
Rudy Swann

Harrison Twp, MI

Norberta Helm
Deacon William Jamieson
Mary Jeffers
Helen Kogut
Ann Traskos

Havertown, PA

Josephine Cilio
Rose Daly
John Ferreri
Dr. Dorothy Kunkel
Amelia Lichman
Mary Lyons
Rita McAvoy
Mary Veith

Hilton Head, NC

Joan Russell

Holyoke, MA

Margaret Connelly
Elaine Tovet

Indianapolis, IN

Amanda Diciurcio
Pat Fleck
Linda Miller

Iron Mountain, MI

Virginia Bigari
Veronica Crosson
Monica Dougoveto
Lyle Hinkley
Fred Kastner
Mary Milnar
Julie Zoran

Jacksonville, FL

Barbara Davis
Teresa Nguyen

Lakeland, FL

Irmalee Adair
Lucille Benjamin
Walter Bogdziewicz
Virginia Borsani
Jack Carter
Sophie Ging
Mary Keene
Annamae Lee
Edna Lunney
Albert Simmons

Lansing, MI

Mark Burns
Sue Newberry

Latrobe, PA

Sophia Bialowas
Bertha McKetta
Dorothy Petrosky
Ann Tobias

Lemont, IL

Gwendolyn Gilmore

Libertyville, IL

Stephanie Smoulucha

Louisville, KY - CS

Pearl Leist
Marilyn Spink

Louisville, KY - HS

Mary Bennett
Alice Casper
Marie Coffman
Mary Drescher
Dorothy Filburn
John Filiatreau
Kathryn Haas
Lois Hoffman
George Link
Mary Lucas
James Newton
Gladys Pluckebaum
Mary Sommers
Catherine Sullivan

Ludington, MI

Cecilia Williams

Manitowoc, WI

Dorothy Braun
Clare Delsman
Diana Endries
Loretta Franzen
Delores Knox
Emily Kozaczrek
Mary Reif

Mary Reindl
Anna Schlies
Clara Spatchek

Marion, IN

Patsie Vironet

Massena, NY

Nadine McNally
Rev Mr. Thomas Robillard

Miami, FL

William Merritt
Rev Denis Read OCD

Moline, IL

Bill Connelly
Anna Knoche
Chet Ryder

Morristown, NJ

Diana Maxwell
Emily Sikora
Adelaide Simanski
Maryann Sutor

Nashua, NH - OLBS

Donna Lamothe

Nashua, NH - ST

Andre/Rose Barbeau
Rita Brant
Dolores Brant
Frances Carroll
Florence Debrockey
Corinne G J Gosselin
Christine Hamel
Alma Lum
Irma Parkinson
Irene Sheehan
Gardner Signor
Mary Signor
Beatrice Simmond

New Hartford, NY

Dorothy Fitzgerald

New York, NY

Mary Daly
Rose Cancellaro
Justine Darling
Virginia Lee
William Murphy
Araceli Rebanal
Louise Rocke
Carmelo Ruta
Helen Scher
Florence Torpy

North Port, FL

Susanne Came

Claire Charette
Elida Merola
John Merola
Rev Robert Tatman

Ocala, FL

Helen Antonevich
Martha Baxley
Martha Baxley
Betty Brockenbrough
Charlotte Grossheim
Gloria Kellogg
Shoshana Nisbet
Peggy Serio
Pat Shiffler
Gennaro Tarantino

Old Bridge, NJ

Karen Zaborny

Owensboro, KY

Winifred Brunzman
Mary Head
Jane Morris

Palm Bay, FL

Jane Beers
Clara Boevingloh
Joan Buxton
Jeanne Hunt
Kenneth Oates
Rita Oates

Panama City, FL

Sheila Kreppein

Perth Amboy, NJ

Alice Brewer
Agnes Mazzullo
Lillian Moore
Nan Parcinski

Philadelphia, PA

Minnie Abner
James Breen
Dorothy Churchville
Anna Filippelo
John Hogue
Maureen Holt
Catherine Malloy
Mary McKiernan
Claire McNicol
Mary Menkevich
Gertrude Messner
Resatresa Nespoli
Jane O'Brien
Marjorie Oliver
Natalie O'Malley

Margaret Redcay
Mary Rocco
James Rowley
Theresa Rowley
Eleanor Scholz
Jean Smith
Joanna Watts
Anna Zachwieja

Pittsburgh, PA

Elma Jane Greco

Port Tobacco, MD

Wier Bristow Jr.
Mary Jane Frere
Kendall Grote
Mary Hintze
Teresa Mallari
Albert Pohl
Isabelle Williams
Paul Yates

Raleigh, NC

Henriette Loehfelm

Reading, PA

Rosemary Bullard
Agnes Sonsini

Reed City, MI

Judy Ellison

Richmond, VA

Dominga Cowling
Irene Davis
Mollie Lipchak
Fidela Littek
Minta Mccusker
Dolores Whalen

Rockford, IL

Amado Garcia

Rome, NY

Janette Nedzynski

Roxbury, MA
Eileen Ahern
Marie Blair
Pauline Bonanno
Sally Cause
Geraldine Conlon
Mary Hickey
Catherine Joyce
Mary Keegan
Mary Keenan
Mary Mahoney
Catherine McCarthy
Virginia McClellan
Elise Sal Moir

Mary O'Brien
Joan Panjian
Margaret Pasquale
Julie Pezzulo
Mary Reardon
Alice Mary Roach
Edith Shaw
Anne Shevock
Rena Sullivan
Carol Zimmerlin

Royal Oak, MI

Ida Baige
Mary Cavanagh
Blanche Chorney
William Conley
Kathy Daly
Marie Flowers
Jayne Flowers
Emilie Gilewski
Wilma Greenway
Elizabeth Henderson
Mary Malensky
Mary Marcetti
Brian Morency Sr.
Ann Probst
Sally Reynolds
Antonia Sipos
Irene Smith
Earl Strahorn
Margaret Swidersky
Mary Thornton
Helen Wiser
Joseph Zahar

Salem, VA

Dorothy Croan
Rosalie Driscoll
Lester Miller

Salisbury, MD

Ralph Ragosta MD*
Salvatrice Rebman

Saranac Lake, NY

Kathryn Beach
Elizabeth Cassavaugh

Sarasota, FL

Dawn Bigelow
Ann Snelus
Louise White

Schenectady, NY

Carl Adams
Mary Bianchi
Lynn Blackall

Grace Civitello
Sr. Mary Beth Collins
Anne Galluzzo
Rose Germaine
Anne Giminianni
Stasia Golden
Robert Griesmer
Edward Harkins
Marie Hulett
Frederick Isabella
Gladys Kansas
Elinor Kmetz
Helen Konopka
Genevieve Krystofik
Constance Marsh
Bernard McGinn
Pearl Musto
Agnes Neugent
Louise Repice
Florence Restifo
Raymond Rokovich
Thomas Seeley
John Testa
Charles Towey Jr.
Lauretta Urbano
Mary Zawilinski

South Philadelphia, PA

Mary Breen
Alma Gargan

So Plainfield, NJ

Martha Campos

St. Anthony, MN

Eleanor Nash
Beth Scherber

St Paul, MN - IHM

Patricia Mackay
Joan Nelson

St. Paul, MN - OLBS

Jerry Crone
Dean Davis
James Keating
Lillian Sima

St. Paul, MN - OLDP

Marie Boyle
Mary Niemann
Patty Thompson

St. Paul, MN - OLSW

Frances Conley

Stamford, CT

Gerard Albert
Rocco Ganino

Zygmunt Golembroski
Marcel Hebert
Emily Hebert
Daniel Perella
Ida Sojka

Staunton, VA

George Delon

Steubenville, OH

Rev Donald Mantica

Sugarloaf, PA

Toni Bochicchio

Sun City Center, FL

Thelma Cartwright
Eleanor Herron
Hugh McDevitt
Kathleen McDevitt
Robert Russell
Eleonor Thayer

Swartz Creek, MI

Jacqueline Praefke

Syracuse, NY

Carmencita Samuels

Tampa, FL

Barbara McLean

Terre Haute, IN

Raymond Harris
Thea Johnson
Martha Reed
Terese Sasso

Toledo, OH

Rita Brant
Mary Colisino
Patricia Fadell
Loretta Fike
Margaret Hoffman
John Howell
Ann Kotecki
Mary Langenderfer
Rita Welch

Towson, MD

Isobel Sanders

Traverse City, MI

Arlene Cook
Mary Hoban
Genevieve Horaszewski
Hattie Saul
Elizabeth Wakulat

Trenton, NJ

Tony Prunetti

Turners Falls, MA

Sandra Lamorie

Uniontown, PA

Mary Racic

Unknown USA

Genevieve Pikusa

Utica, NY

Sigrid Essig-Schulze

Virginia Beach, VA

Evelyn Stermer

West Palm Beach, FL

Delores Smith

Washington, D.C. - OLMC

Doris Bell

Helen Collinge

Rita Connors

Mary Darnielle

Ann Howard Davis

William Dewaal

Myrlmarie Farrell

Bernardine Finstad

Kathleen Floris

Camille Harris

Robert Hensley

Rev. Mr. Bernard Johnson

Theresa Keller

John Kimball

Cristeta Lamadrid de Petrey

Jean Mallon

Elizabeth Marks

Veronica Morris

Gloria Nahid

Dorothy Patrick

Pauline Perry

Nicholas Petruzelli

Elizabeth Rowell

Irene Titus

Anna Margaret Zerega

Washington, D.C. - SJ

Josephine Balthazar

Florina Brienza

Juliann Copenhaver

Martha Long

Laverne Rascher

Valentine Rogers

Maria Rowencak

Mila Rowencak

Patricia Simmons

Maria Trang Dai n Cao

Mildred Zachry

Washington, D.C. - ST (Korean)

Bernard Chin

Washington, D.C. - STBC

Mary Doyle

West Milwaukee, WI

Susan Dixon

Judie Felcyn

Marguerite Gordon

Mary Harvey

Irma Lonski

Eleanor Majewski

Ed Pierce

Ramona Renteria

Howard Sandstrom

Willow Grove, PA

Maryann Boris

Lois Jones

Loretta Nee

Ana Ott

Joseph Stark

Lois Zurbach

Winooski, VT

Gladys Bushey

Saint Joseph, MI

Marjorie Smith

Waconia, WI

Virgil Burns

Questions of the Month

Who was mailed the OCDS Legislation Booklet that contains the Rule of St. Albert, OCDS Constitutions and Washington Province STATUTES? Why did everybody, not just OCDS leadership, receive this gift? How can we get more? Does this new Legislation impact the Rites we use when receiving the Scapular and making Promises?

Everybody on the *Clarion* mailing list as of January 31, 2010 was sent the Legislative Booklet. All corrected community rosters submitted/received by that date were processed.

As we live out our Promise as secular Carmelites, all are called to serve God and the Order in some way. We need to know what is expected of us. Ongoing formation as individuals, Councils and OCDS Canonically Established Communities, Recognized Groups and Groups in Discernment, is important to the Order. Remember, our triennial elections will take place in the spring of 2011. Discerning vocations and governing our communities is critical to our growth in Carmelite spirituality.

Additional copies are available for \$5 each and may be obtained by contacting the OCDS Main Office at: 202-269-3792 or via email: ocdswash@live.com.

The Rites, approved in 1990 and modified in 2003 by the OCDS *Constitutions*, are NOT impacted by the new legislation. Copies of the Rites booklet may be obtained free of charge through the OCDS Main Office or via email at ocdswash@live.com.

IN REMBRANCE OF BR. ANTONINE

September 19, 1928 – September 13, 2009
Solemn Profession: May 10, 1952

Br. Antonine DiSabella, OCD, was the cook at the Washington Carmelite Monastery since 1951. Br. Antonine's presence is sorely missed. His gentle spirit, kind heart, and hospitable nature made the Monastery's kitchen a place of welcome for people from all walks of life. The OCDS communities who share lunch in the refectory three out of four Sundays each month find the absence of his warm smile and quiet laughter quite the change. Though it is impossible to capture the spirit of any human being in a few words, three come to my mind when I think of Br. Antonine — affability, hospitality and faithfulness.

Affability. Affability is a duty of justice; "it is a kind of debt of decency" (II, II, Q. 114. a. 2.), writes St. Thomas Aquinas. Affability is a virtue of maturity not of youth. It requires the discipline and strength of character to be even-keeled in one's demeanor, regardless of how one is feeling. It is that rare species of charity, the heroic strength that does not inflict one's fluctuating moods upon others.

Br. Antonine had the virtue of affability to a high degree. Regardless of how he was feeling, in spite of the fact that he often dragged himself through the day, Br. Antonine was always patient, gracious and courteous to those he met. Thomas Hardy once said that people are like planets. In their orbits, they carry around their own atmosphere. The atmosphere that everyone breathed in Br. Antonine's presence can be described in one word — welcome. St. Thérèse once said that when a request is made of you, you should respond in such a manner that the person who has made the request "believes that they are doing you a favor in accepting your services." In this regard, Br. Antonine was a true devotee of St. Thérèse.

Hospitality. St. Frances de Sales, who after St. Thérèse was the saint whom Br. Antonine read the most, once said, "When we get to heaven, God will not ask us how much we have reaped, but have we

taken time in the sowing." In other words, have we been attentive to the people whom God has entrusted to us? When there were guests in the kitchen, they were not simply served food. That was Br. Antonine's job. His real ministry was how he served it — with graciousness, hospitality and attentiveness. Br. Antonine always made you feel welcome and never made you feel that you were an imposition. Not to show irritation or impatience when one is on the clock, when one is in a rush, when one is hard pressed to put a meal together at a specific time, is a great grace indeed.

Faithfulness. Evelyn Underhill defines faithfulness as "consecration in overalls [or an apron as in Br. Antonine's case], the steady acceptance and performance of the common duty." Faithfulness is being constant in one's station in life over the long haul. For over half a century, Br. Antonine was faithful not only to his duties as a cook, but more importantly, to his obligations as a religious. He lived a life of quiet fidelity, in season and out of season.

I visited Br. Antonine in the hospital about a month before he died. When he was told that his health no longer permitted him to cook, he heaved a great sigh of relief. Though he loved his work, it was work and it wore on him, especially in his later years as his strength waned. No words are more appropriate than those taken from the second reading at his funeral Mass, "Happy are those who die in the Lord! The Spirit added, 'Yes, they shall find rest from their labors, for their good works accompany them'" (Rv. 14.13). Br. Antonine was truly a good man. He is sorely missed and fondly remembered. May he rest in peace.

Fr. Marc Foley, Prior
Washington Carmelite Monastery



Br. Antonine waiting for Pope Benedict XVI to drive by the Monastery

Retreat News from the Northeast Region

May 14-16, 2010 District V: Weekend Retreat: "The Journey of the Soul into the Depths of God" given by Fr. George Mangiaracina, OCD at the Espousal Retreat Center, 554 Lexington Street, Waltham, MA. Cost \$ 170.00. Commuter Cost \$130.00 Due March 15th; Contact: Rita Burke Phone: 774-487-1847; email: ritabu@comcast.net

May 22, 2010 District III, Day of Recollection "Themes from St. John of the Cross," by Fr. George Mangiaracina, O.C.D. St. Gabriel's Church in Rotterdam, NY. Deposit \$15. Contact Joyce Ponserella: cell phone 518-248-4291; email: SrMarySunshine@aol.com

July 23-25, 2010 District I: "The Journey of the Soul into the Depths of God" given by Fr. George Mangiaracina, O.C.D., at San Alfonso Retreat House in Long Branch, NJ Cost: \$190. Please make checks payable to: OCDS District 1. Mail to: Martha Stefanchik, OCDS (Treasurer) 151 Hamilton Avenue, Princeton, NJ 08540. For questions, and registration, please call her at (Home) 609-924-8231 or on her (Cell) 609-558-5104, or e-mail: toglorify@aol.com

Letters from Elizabeth on... ...HER MISSION

Editor's Note: Letters published from ICS Publications, Washington DC, 1995. Introduction by Dr. James P. Jenkins, Sr., OCDS

Most of us are familiar with the concept of 'mission', that is a firm and specific purpose or objective to be achieved. This understanding of mission calls for action and requires a dedication and effort to achieve fulfillment. One of the consequences of Elizabeth's realization and experience of the indwelling of the Holy Trinity was her understanding of the importance of prayer in this life so God can communicate Himself to us and transform each of us to be a praise for His glory. She saw her heavenly mission as to draw souls by helping them go out of themselves and holding them in the silence of her prayer so that God's love can transform them and unite them with the Blessed Trinity; who was gifted to us all at baptism. While on earth she responded to this awareness by continuous contemplative prayer, by communication through her letters to family and friends, by her witness in her own life and words, and by the great example she gave of living her mission within the "heaven of her heart."

L 335 To Sister Marie-Odile¹

J. M. + J. T.

[October 28, 1906]

Our God is a consuming Fire.

Before flying away to Heaven, dear little Sister Marie-Odile, I want to send you a little note from my soul, for I am anxious for you to know that in the Father's House I will pray especially for you. I am keeping a rendezvous with you in the Furnace of love; my eternity will be spent there, and you can begin it already here on earth. Dear Sister, I will be jealous for the beauty of your soul, for, as you know, my little heart loves you very much, and when one loves, one desires the best for the beloved. I think that in Heaven my mission² will be to draw souls by helping them go out of themselves to cling to God by a wholly simple and loving movement, and to keep them in this great silence within that will allow God to communicate Himself to them and transform them into Himself. Dear little sister of my soul, it seems to me I now see everything in God's light, and if I started my life over again, oh, I would wish not to waste one instant! He does not allow us, His brides in Carmel, to devote ourselves to anything but love, but the divine, and if by chance, in the radiance of His Light, I see you leave that sole occupation, I will come very quickly to call you to order; you would want that, wouldn't you?

Pray for me, help me prepare for the wedding feast of the Lamb.³ Death entails a great deal of suffering, and I am counting on you to help me. In return, I will come to help you at your death.

My Master urges me on, He speaks to me of nothing but the eternity of love. It is so grave, so serious; I wish to live each moment fully. A Dieu, I don't have the strength or the permission to write at length, but you know Saint Paul's words: "Our conversation is in Heaven."⁴ Beloved little sister, let us live by love so we may die of love and glorify the God Who is all Love.

"Laudem gloriae,"

October 28, 1906.

¹ Elizabeth had known her very well, first as the extern Sister at Dijon, then for another two months as a lay sister inside the Carmel. She then left for the new foundation at Paray-le-Monial. Elizabeth wrote her several times. Sister Marie-Odile later said: "I burned all her letters, I kept only the last— Because it was the last" (cf. EP in PAT). This letter is dated.

² On the expression "mission" and the influence of Thérèse of Lisieux, cf. Vol. I, pp. 28-32.

³ Cf. Rev 19:9.

⁴ Phil 3:20.

L 333 To Madame de Bobet

J. M.+J. T.

[end of October (?), 1906]¹

“Deus Charitasest.”²

My very dear Antoinette,

The hour is drawing near when I am going to pass from this world to my Father, and before leaving I want to send you a note from my heart, a testament from my soul. Never was the Heart of the Master so overflowing with love as at the supreme moment when He was going to leave His own!³ It seems to me as if something similar is happening in His little bride at the evening of her life, and I feel as if a wave were rising from my heart to yours!... Dear Antoinette, in the light of eternity the soul sees things as they really are. Oh! how empty is all that has not been done for God and with God! I beg you, oh, mark everything with the seal of love! It alone endures. How serious life is: each minute is given us in order to “root”⁴ us deeper in God, as Saint Paul says, so the resemblance to our divine Model may be more striking, the union more intimate. But to accomplish this plan, which is that of God Himself, here is the secret: forget self, give up self, ignore self, look at the Master, look only at Him, accept as coming directly from His love both joy and suffering; this places the soul on such serene heights!...

My beloved Antoinette, I leave you my faith in the presence of God, of the God who is all Love dwelling in our souls. I confide to you: it is this intimacy with Him “within” that has been the beautiful sun illuminating my life, making it already an anticipated Heaven; it is what sustains me today in my suffering. I do not fear my weakness; that’s what gives me confidence. For the Strong One is within me⁵ and His power is almighty. It is able to do, says the Apostle, abundantly more than we can hope for!⁶ A Dieu, my Antoinette, when I am up above, will you let me help you, scold you even, if I see you are not giving everything to the Master? because I love you! I will protect your two dear treasures and will ask that you be granted everything needed to make them two beautiful souls, daughters of love! May He keep you wholly His, wholly faithful; in Him I will always be WHOLLY YOURS.⁷

Sr. M.E. of the Trinity r.c.i.

I am never without your dear rosary,⁸ day or night.

¹ Cf. L331, note 1. Elizabeth is now sure of dying soon and is writing this “testament.”

² “God is Love”: 1 Jn 4:16.

³ Cf. Jn 13:l.

⁴ Col 2:7 and Eph 3:17.

⁵ Cf. 2 Cor 12:9.

⁶ Cf. Eph 3:20.

⁷ Elizabeth underlines this twice.

⁸ Cf. L261.

The Vision of God and Blessed Elizabeth of the Trinity

David Centner, OCD

Previous issues of the 2009 *Clarion*, in addition to articles about her life and teachings, shared some of Blessed Elizabeth's letters and correspondence, which cover a number of personal topics. These included her ideas on prayer, friendship, the Indwelling of the Trinity, and in this issue, her understanding of her mission. Underlying all these themes is her personal relationship with the Lord. It is time to reflect upon her faith-based relationship and her internal 'vision' so as to grasp more completely the likely source of her deep and abiding commitment to become a praise of glory for God.

Surely, she was very familiar with the gospels and epistles and understood from these writings the relationship between the Trinity and herself. For example, in John 15:23, Elizabeth read, "Those who love me will obey my teaching. My Father will love them, and my Father and I will come to them and live with them." In Jn.17:3, she learned, "Eternal life means to know you, the only true God, and to know Jesus Christ, whom you sent." But how did Elizabeth of the Trinity know and "see" God? Was she a visionary? Most especially, did she experience an "intellectual vision of the Trinity?"

In the late second century, St. Irenaeus, one of the earliest Fathers of the Church, wrote: "The glory of God is a man fully alive, and the life of man is the vision of God." Elizabeth of the Trinity, "*Laudem Gloriam*," saw God in the vision of faith. Her teachings can enable us to become people fully alive to become a praise of God's glory.

The term *intellectual vision of the Trinity* refers to a special grace in mystical theology that is difficult to grasp except by comparisons. Both St. Teresa and St. John of the Cross give us insights into this grace, but their insights often make it all the more mysterious for us. So without quoting chapter and verse from them, let us briefly try to describe it in a way that will help us to understand better the import of the doctrine of Blessed Elizabeth.

We need to begin with a paradox. In an intellectual vision, a mystic doesn't "see" anything, for it is not a vision in any ordinary sense of the word. In contrast to an intellectual vision, there are other kinds of mystical visions and locutions and "touches" that do involve seeing, hearing, feeling, tasting or smelling. When these types of experiences, or other similar perceptions seem to come directly through the ordinary senses, we call them corporeal visions. When no actual seeing with the eyes or feeling or tasting with other senses takes place, we call them imaginative visions. These terms do not simply represent arcane theological nomenclature. They give us an idea of the dynamic behind visions, locutions and touches.

In the most general terms, this type of experience overflows in such a way that it stimulates senses or causes our imagination to compose pictures or feelings *even though they have no natural cause that would explain these perceptions*. For example, it is not uncommon for people to experience the fragrance of roses after praying to St. Thérèse even though nobody around them can. This would be an example of a sensory "touch." Suppose someone actually were to see St. Thérèse with his or her eyes,



St. Teresa writes of her mystical experiences



St. John of the Cross writes of his unity with Jesus

but nobody else did. When such an experience is caused by grace, we call it a corporeal vision. Equally, the cause might be just a trick of the mind. In that case we would call the experience a hallucination. A hallucination and a sensory vision are indistinguishable except that a vision is an overflow of grace. Another kind of vision does not involve the actual senses. I may be distraught, and all of a sudden, I am aware of the words “Do not be afraid, it is I” that comes on suddenly and unexpectedly and immediately has the effect of calming me. I haven’t actually heard them with my ears, but they are as real as if I had heard them. We call this example an imaginative locution. But again, I can have similar experiences that are purely natural in cause. Past memories can suddenly become present, or my fears or hopes may suddenly seem very concrete. And in these cases, my imaginings may simply be delusions. So imaginative visions and locutions are often indistinguishable from abnormal states of the mind, and that is the reason why it is so necessary to test spirits to make sure they are of God.

When visions are “true,” a direct experience of God or some grace of God *overflows* into our senses and/or imagination. In the process of overflowing into awareness, the original experience of God is reduced to forms that make sense to us. As human beings, we are always trying to make sense of what happens to us. Our instinctive predisposition to make sense, to perceive, and to interpret experience, means that we constantly distort even authentic visions through the lenses of our own imagination. The medieval theologians knew this quite well when they repeated the adage: “Whatever is received, is received according to the mode of the receiver.” For this reason, St. Thomas Aquinas tells us that one of the functions of angels is to help us to interpret correctly these experiences of graces.

**“Whatever
is received,
is received
according to
the mode of the
receiver”
St. Thomas
Aquinas**

Interpret is a wonderful word. We interpret facts. We interpret languages and words. Every translator knows another adage (which is actually a play on words in Italian): *Tradurre è tradire*—to translate is to betray. And as we translate these experiences of grace into intelligible forms—whether words or symbols—we always grossly betray them. So that the vision is more like us than God, more unlike God than it is like God.

Ask a four-year old, who has watched you cook, for a recipe of the dinner. The explanation will amuse you because it will contain a small nucleus of truth but then fall wide of capturing the actual recipe. Mystical visions, even “true” ones, are as like God as a preschooler’s recipe for cooking turkey is like the real thing. This cannot be helped, for that is the nature of the limits of our human knowledge. When we do not cling to visions or locutions, their limitations do not harm us. For what helps us to move toward God in the darkness of this life is the loving presence of God, of which the vision or locution was only an overflow. When we cling to the overflow experiences, however, they trip us up. For then we are grasping at shadows instead of going toward the source of light.

Wouldn’t it be nice to have an experience of God that has no shadows in it? No possibility of our imagination going awry with it? No added mixture of anything that we could cling to and as a consequence be held back? God can give us such experiences, and we do have them when we go to God in pure faith, hope, and love. These three virtues, worked in us by Christ’s Holy Spirit, enable us to know, love, and cling to God with Christ’s own knowledge, love, and self-emptying.

Faith enables us to know God as God is. But because God is “totally other,” what we know is totally beyond anything that we can grasp with our mind or our senses. An experience of God in faith is like knowing someone who isn’t there. It is as empty as the Holy of Holies in the Temple. It asks us only to cling to the covenant that God has made with us in the Blood of Christ.

To cling to this covenant means to love God in and through the love of Christ, which means through the gift of the theological virtue of love. Because of the fragility of our human natures we cannot encompass the flood of love that is in Christ, we often do not feel it. Like Jesus on the Cross, we may sometimes love in desolation.

Christ himself felt desolation, especially on the Cross where he poured out his life for love. For that reason, God gives us *hope* to sustain us so that, like Jesus our brother, we may always and everywhere entrust our entire being to God.

When we live these virtues perfectly—that is by putting them into practice in all that we do—we experience God as completely as possible in this life, and we experience God so perfectly that nothing can impede our progress toward union with God.

Few people reach the perfection of these virtues during the course of their lives. It would seem that ordinarily God brings these virtues to perfection in us in the act of dying, that is to say when we actually surrender ourselves to God in blind and loving trust in his word. That the perfection of these virtues is rare in this life is to be expected. For when love reaches such perfection in us, there is no reason for us to remain in this world. We are meant for a fuller life.

But we do sometimes see people who live these virtues to their fullest. In fact, there are some whom God leaves in this world after perfecting these virtues in them, usually because of some extraordinary work that he entrusts to them. These saints live as if they have died and now their only life is Christ. Understandably, their psychology is altered. They often have an awareness of God that goes beyond any natural human perception. From time to time they have such a sudden awareness of the personal presence of the members of the Trinity (or the presence of an angel or saint) that it is more real to them than their own existence. But their awareness is wholly devoid of anything that can be thought or put into words. It is empty like faith, like the Holy of Holies. And this experience may also overflow into extraordinary insights into the mysteries of the faith and even into the ambiguities of human life. We call this knowledge of God’s presence an intellectual vision (because of medieval theories of the role of the intellect in knowing). But there is no thought involved and no seeing.

How can this be? Perhaps a comparison might help. When we get out of bed in the morning, we put our foot on the floor, not on the ceiling. We don’t reason to “up” or “down,” for those are things given to us beyond concepts. Yet that our foot goes down is one of the most certain things in life. If for any reason we should lose that certitude, we would lose our foothold.

People who have the intellectual vision of the Trinity have their foothold in God, they are grounded in God; but so is everyone else to the extent that they live according to the theological virtues. If the vision ceases, the mystic does not lose his or her peace. For faith, hope, and love remain. Life goes on.



Elizabeth often prayed before this crucifix in the garden

An intellectual vision of God, this vision-that-is-not-a-vision, is not necessary for living fully by faith. Yet God sometimes gives it. Why? What practical difference does it make in a life?

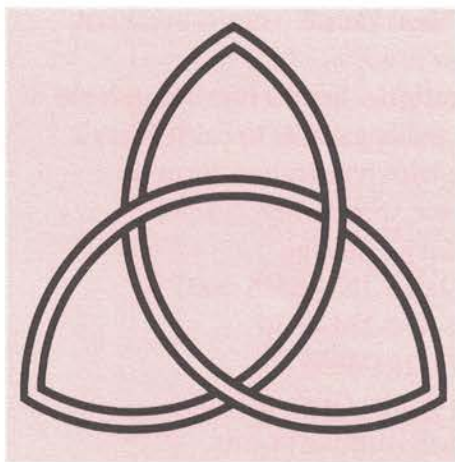
I think that because the great saints have to “walk through fire” for the sake of Christ, and because their final days are often a kind of martyrdom, this vision sustains them much as Jesus’ own knowledge of the Father sustained him in his life and work.

The union with God from which the intellectual vision flows certainly changes the manner these persons live as “in the world but not of it.”

We get an inkling of this fundamental change in a “Spiritual Testimony” that St. Teresa wrote from Palencia to Bishop Mendoza of Osma de Burgos in November 1581, about eleven months before she died. It was probably the most difficult time of her life. She suffered the constant atrocious pain of an arm that had been broken twice and would not heal, of the dissension caused by a lawsuit against her by her beloved niece Teresita, and the pain and peril attendant on the foundation of Burgos. Yet she wrote to the bishop that she did not suffer as she used to, that the soul was like a lord in its castle, and that she did NOT feel pain deeply because it was only “wounding her garments.”

But there are other, more important effects that flow *not from the visions themselves but from the perfect union with God* in faith, hope, and love. The most important of these is that our relationship with God is so deep in our being that we experience ourselves as flowing from God and, as a response, we give ourselves back to God in a movement that reflects a participation in the inner life of the Trinity itself. The Greek Fathers had a wonderful word for this life, the *Perichoresis*—an image of a round dance in which each one of the Divine Persons relates to the others. Entering into the life of God in this way so transforms the human person that, like a diamond refracting the light of the sun, he or she gleams with the attributes of God. The saint seems truly godly and truly “another Christ.”

Another consequence of the perfect union with God is that the human person sees things as if through the eyes of God and consequently is able to love every creature for all its worth. These great graces flow not from the vision but from the virtues that the Holy Spirit places within us and brings to perfection.



Perichoresis, an image of a round dance in which each one of the Divine Persons relates to the others.

Did Elizabeth of the Trinity experience an intellectual vision of the Trinity? Nothing in her writings suggests that she was a visionary. But her writings and her conduct demonstrate that she lived to an extraordinary degree the theological virtues. Through them, God gave her a profound understanding of his word—particularly of the Pauline letters—and of the great mystery hidden to the world in ages past but now revealed in Christ, that we are coheirs with him to the life of God.

Carmelite saints did not discover the mystery of the Indwelling Trinity any more than they discovered its reciprocal: the mystery by which we dwell in God, hidden with Christ in God. These great truths are already found in the Scriptures. But like Thérèse, who was a prophet and teacher of hope in a merciful God, Elizabeth of the Trinity reminds us that God is a personal God who is very deeply involved in our lives. In a time when the Holy Spirit was largely ignored and the doctrine of the Trinity was presented more like a mathematical model than an over-

flowing personal presence of life, Elizabeth called people back to the Living God whom all can know and love and cling to. That is the gift that the Spirit lavishes on all who go to the Father through Jesus Christ. Her doctrine flows so surely from the heart of the Gospel that the *Catechism of the Catholic Church* cites her writings.

Sometimes people in these anxious times look for the security of an “inside view” of some aspect of our faith. They may go to great lengths to consult visionaries or visit places of apparitions. Blessed Elizabeth reminds us that God reveals the greatest mystery of all—that of his own personal life—by inviting us into it. We do not need to go anywhere or speak to anyone but to God who dwells deep within us giving us our being and filling us with the divine fire of his glory. Elizabeth was truly a woman fully alive, for she saw the vision of God by faith for the *praise of God’s glory*. ☩

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Into The Divine Presence: Elizabeth In The Radiance Of Teresa

By Shirley Darcus Sullivan

Elizabeth of the Trinity is best known for her teachings on the indwelling of God. In this, she was truly a daughter of Carmel. She loved Teresa from her youth; and her diary, written before she entered Carmel, contains the notes of how, as a young girl, she nourished herself on the works of Teresa. In Elizabeth's later writings, too, we can discern the presence of this great doctor of prayer, for they can be read as an original commentary on Teresa's approach to the spiritual life.



Elizabeth at sixteen

Structure of the soul

In *The Interior Castle*, Teresa offers a wonderful picture of the soul. As we see from the opening chapter, she compares the soul to a beautiful *diamond* or *crystal* which has many facets. The soul is also like a *castle* which has many *dwelling places* or *mansions*; there are seven sets of mansions. The innermost, seventh mansions are the goal of the journey. It is here that God dwells. Teresa describes in detail the nature of each dwelling place, showing in her description of them the joys and difficulties of the spiritual journey. The seventh mansions are a scene of great joy because there, the presence of God is recognized and known. The will of the soul and the will of God have become identified. Here, the soul is strengthened to love and to do works of service.

While Teresa presents this detailed picture of the soul, Elizabeth speaks of the indwelling of the Trinity. She does not refer explicitly to Teresa's *castle* but draws on her image of the *crystal*, linking it to her experience of the presence of the Trinity within: "Saint Teresa says that the soul is like a crystal in which the Divinity is reflected... [May I be] wholly pure, wholly transparent, so that the Trinity can be reflected in me as in a crystal" (L 136,131). Referring to the Persons of the Trinity as *my Three*, Elizabeth had an intensely deep and delicate relationship with them in her soul.

In the opening lines of her well known prayer, Elizabeth clarifies her experience and the state to which she aspires:

O my God, Trinity whom I adore, help me to forget myself entirely that I may be *established* in You as still and as peaceful as if my soul were already in eternity. May nothing trouble my peace or make me leave You, O my Unchanging One, but may each minute carry me further into the depths of Your Mystery. (Prayer to the Blessed Trinity).

Elizabeth finds the Trinity in the depths of her being. She desires to be established in God at the center of her soul, as *still* and *peaceful* as if already in heaven, and seeks to know more and more fully the *Mystery* of God. What Elizabeth describes here savors of Teresa's seventh mansions.

Prayer

Teresa has much to say about the nature of prayer. She describes the prayer of those who are beginning, those who have made some progress, and those who are advanced. In her prayer to the Trinity, Elizabeth presents the petitions of one who aspires to experience the seventh mansions and know their joys. In its opening words, Elizabeth addresses God as Trinity. As the prayer continues, she asks that her soul may be a dwelling place for the Trinity and that she be *wholly surrendered* to divine creativity.

Elizabeth then addresses Jesus. She knows that if she is to pour out love to her neighbor, she must be entirely filled with Jesus. She asks him to *substitute* himself for her. She realizes, too, that she must be totally attentive to him as Word of *my* God, so that through times of light and darkness she will remain in his presence. Elizabeth is reflecting the strong admonition that Teresa gives to her sisters, that at no time may we bypass the humanity of Jesus: “For you to see... that the further a soul advances the more it is accompanied by the good Jesus, we will do well to discuss how, when His Majesty desires, we cannot do otherwise than walk always with Him” (IC VI:8:1). As Teresa shows, the call to contemplation does not involve any movement away from the incarnation. Elizabeth recognizes that Jesus dwells within her and that, in surrender to Him, her life will be changed. It will become a *radiance* of His life.

Elizabeth now addresses the Holy Spirit. She calls on Him to so fill her being that she may become *another humanity* in which Jesus can renew His life. Elizabeth entrusts herself to the Spirit, as Teresa did when endeavoring to explain the fourth mansions: “I really need to entrust myself, as I’ve already done, to the Holy Spirit and beg Him to speak for me from here on” (IC IV:1:1). She sees herself, as Elizabeth does, suffused with the Spirit and prays that the Spirit will fill her and be the source of her wisdom.

Elizabeth then prays to the Father, asking Him to *bend lovingly* over her who is his *little creature*. Here we have the image of a father comforting his child. Teresa, likewise, encourages her daughters to address God in prayer as a loving Father:

All one need do is go into solitude and look at Him within oneself, and not turn away from so good a Guest but with great humility speak to Him as to a father. Beseech Him as you would a father (*Way of Perfection* 28:2).

Teresa gives advice on how to pray; Elizabeth gives the prayer itself. But the relationship between the soul and the Father is really the same.



The Compassionate Trinity

Die barmherzige Dreieinigkeit (The Compassionate Trinity), Keramik: Sr. Caritas Müller OP, Cazis; © ars liturgica, Buch & Kunstverlag, D-56653 MARIA LAACH, Nr. 4573.

Love

In a short document which she left to her prioress, *Let Yourself be Loved*, Elizabeth opens up a beautiful way of responding to God’s love. We are called to love God with our whole being. Elizabeth urges her prioress to surrender to the overwhelming love that God has for her. She suggests that her superior open herself more and more to God so that she might experience his great love for her. Speaking of Jesus she says:

He loves you like that. He loves you more *than these*. He will do everything in you. He will go to the end: for when a soul is loved by Him to this extent, in this way, loved by an unchanging and creative love, a free love which transforms as it pleases Him, oh, how far this soul will go! (LL 5).

Elizabeth emphasizes the effect of God’s love on the soul, how it transforms and energizes it. In responding fully, the soul becomes a vessel to pour forth God’s love to others.

Elizabeth once again echoes ideas that we find in Teresa. In her *Meditations on the Song of Songs*, Teresa speaks often and fully of God as lover of souls. She describes a deep form of prayer that lies beyond the grasp of the intellect:

The soul, at least if it loves, does not know how nor does it understand what it loves. The King’s most intense love, which has brought the soul to this high state, must have joined this soul’s love to itself in such a way that the intellect does not deserve to understand; but these

two loves become one again. Since the soul's love is brought so truly close to the love of God, how can the intellect reach that far? (M 6:11).

Elizabeth herself, while close to the ideas of Teresa, is focusing on one aspect of God's love. God, she suggests, overwhelmingly longs for human beings. We are called to recognize that this is so, and to respond with childlike confidence and surrender.

Scripture

An important feature of Elizabeth's spirituality is her use of scripture. To passage after passage she applies the truth that shaped her life: *God dwells within the soul*. Teresa, similarly, uses scripture frequently in her writings. She wrote a whole work on the *Song of Songs*; and she gave a commentary on the *Our Father* in the *Way of Perfection*. In speaking of the *Song of Songs*, she relates: these words must contain great things and mysteries since they are of such value that when I asked learned men to explain what the Holy Spirit meant by them and what the true meaning was they answered that the doctors wrote many commentaries and yet never finished explaining the words fully. (M 1:8)

Teresa goes on to say that she will offer an interpretation that may prove consoling to others, and that it is permissible to offer her understanding of scripture.

Elizabeth follows the pattern set by Teresa. Staying carefully within the teachings of the Church, both women nonetheless enter deeply into scripture, finding in it lessons of prayer. Elizabeth in particular sees in biblical passages confirmation again and again of the life of the Trinity unfolding within. We see an example of this in what she says of John 15:4:

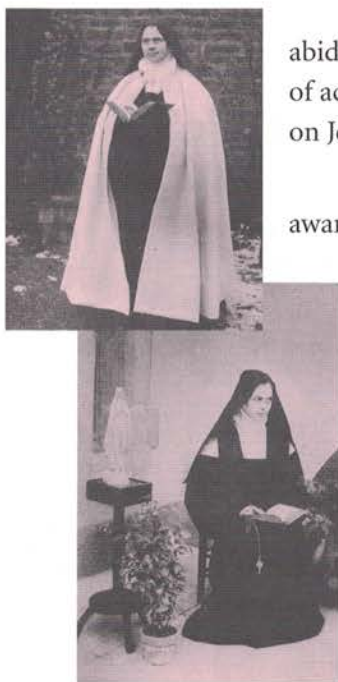
Remain in Me. It is the Word of God who gives this order, expresses this wish. Remain in Me, not for a few moments, a few hours which must pass away, but *remain...* permanently, habitually. Remain in Me, pray in Me, adore in Me, love in Me, suffer in Me, work and act in Me. Remain in Me so that you may be able to encounter anyone or anything; penetrate further still into these depths. This is truly *the solitude into which God wants to allure the soul that He may speak to it*, as the prophet sang. (HF 3).

Elizabeth sees in this passage an invitation to dwell deep within the soul. There, one is to abide, regardless of circumstances and events that may occur. She clarifies beautifully the range of activities one can carry on within: pray, adore, love, suffer, work and act. With its focus totally on Jesus, the soul is transformed in its every activity.

As seen above in her prayer to the Trinity, Elizabeth's spirituality revolved around her awareness of the divine indwelling. She experienced this truth in herself and found it confirmed by spiritual authors. Teresa presents the same teaching in *The Interior Castle*, saying: Here all three Persons communicate themselves to [the soul], speak to it, and explain those words of the Lord in the Gospel: that He and the Father and the Holy Spirit will come to dwell with the soul that loves Him and keeps His commandments. (IC VII:1:6).

God dwells at the center of the soul, our Companion and Goal. Our deepest prayer will bring us into his presence, drawn and transformed by love.

Elizabeth was able to absorb aspects of the teachings of Teresa and to build upon them. She draws us ever inward, helping us to have a foretaste of the beauties of Teresa's seventh mansions. The same beauties are found in Elizabeth's prayer, in her words on love and on scripture. Her spirituality, securely founded in silence and reflecting light from Teresa, draws us surely into the divine presence. ☩



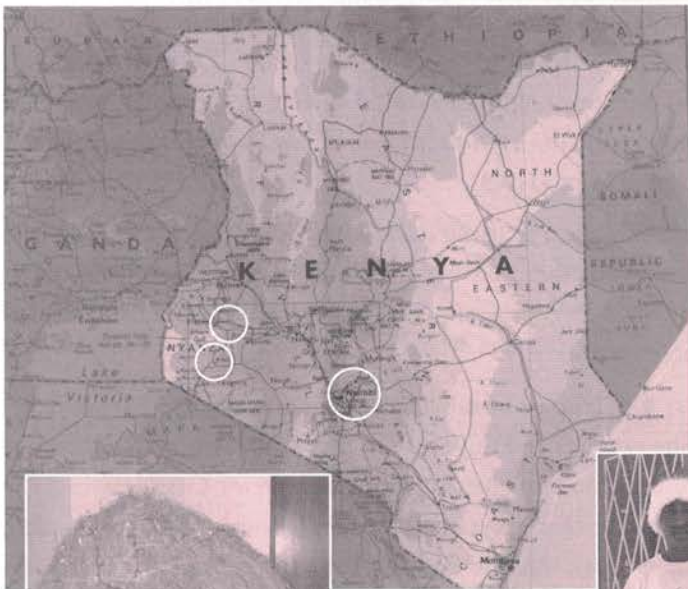
Nairobi News

During 2010, the “Year of the Priest”, we will be getting to know our Carmelite brothers at the Monastery of St. John of the Cross, the Washington Province’s Kenya Mission.

Perhaps one or more of these questions has crossed your mind:

- Is Nairobi the only location in Kenya where our Carmelite brothers are evangelizing the Gospel?
- Where did our previous Provincial, Fr. Phillip Thomas, go after leaving office?
- Why has Carmel Clarion Communications not added any CDs of new conferences about Carmelite spirituality by Fr. Steven Payne lately?
- What is it like to celebrate Christmas in Africa?

St. John of the Cross Monastery is located in Nairobi, Kenya. This is where formation takes place. Pastoral experience is gained by assignments in Tindinyo and Kisii.



Br. Felix Kalila Mukeya, assigned to Tindinyo, before the crib.



Charles Kyangu, 2nd year philosophy student, enjoys his Santa hat and Washington, D.C. T-shirt.



Left, Fr. Dennis Geng is joined by Br. Titus Waita (middle) and Fr. Santulino Ekada (left) who designed the Advent “wreath.” They came from Tindinyo to celebrate the holidays. Below, Fr. Dennis celebrates midnight Mass.



Rector, Fr. Phillip Thomas (center) and Fr. Dennis Geng (back left) are on the Formation Team



Fr. Steven Payne is on the Formation Team (left center) and Fr. Gene Wehner (right center) in a community picture

OCDS Western Regional Congress

DOUBLETREE HOTEL
BAKERSFIELD, CA

JUNE 24 – 27, 2010

Program

**Theme: “Our Carmelite Saints and their Families:
Inspiration for Us Today”**

The Bakersfield OCDS Community began in 1999 and was already canonically established in 2007. We are a dynamic, vibrant Community! We are enthusiastically looking forward to welcoming you to the first OCDS Congress in California’s Central Valley.

You will not want to miss the opportunity to hear an exciting group of speakers:

- Father Aloysius Deeney, OCD-OCDS General Delegate in Rome.
Topic to be announced
- Rev. Mother Regina Marie, OCD-Superior General, Carmelite Sisters of the Most Sacred Heart of Los Angeles, Alhambra, California “*A Shower of Roses (and Thorns!) in Community Life and Family Life*”
- Father Christopher La Rocca, OCS-Rector and Student master, Carmelite House of Studies, Mt. Angel, Oregon “*Called to Carmel, Called to Communion*”
- Father Ramiro Casale, OCD-Director of the Institute of Spirituality, Stanwood, Washington “*The Discalced Carmelites: A Family Called to Joy*”
- Dr. Rosemary Ludwig, OCDS-President, St. Joseph OCDS Community, Phoenix, Arizona “*From Trial to Triumph: Léonie Martin, Patron of Youth*”
- Cindy Sliger, OCDS-Provincial Councilor, President, St. Joseph OCDS Community, Seattle, Washington “*The Family Three Ring Circus: Tension, Dissension, and Reconciliation*”
- Panel discussion with the OCDS Provincial Council
Chris Hart, OCDS (Eugene Community)
Thomas Moore, OCDS (Coeur d’Alene Community)
Doreen Glynn Pawski (San Francisco Cristo Rey Community)
Ann Seargeant, OCDS (Albuquerque Community)
Cindy Sliger, OCDS (Seattle St. Joseph Community)
Fr. Donald Kinney, OCD (OCDS Provincial Delegate)

We know you will appreciate the welcome you receive at the beautiful DoubleTree Hotel in Bakersfield. Our Congress Committee has been most impressed by the exceptional hospitality of its staff. Bakersfield has its own airport (BFL). The DoubleTree has a free shuttle bus to the airport.

Please check out our website at congress.ocds.info and join us at the OCDS Congress in Bakersfield, CA, June 24-17, 2010.

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Reminders

PREPARING FOR THE FIFTH CENTENARY OF OUR HOLY MOTHER ST. TERESA OF JESUS

- Father General, called ALL friars, nuns and seculars of the Discalced Carmelite Order, in his homily observing the Feast Day of St. Teresa, to begin a 5-year preparation, together, for the celebration of her 500th birthday in 2015.
- The basic direction of Fr. Canistra OCD comes from the General Chapter document, *I was Born for You*. The fundamental purpose of reading the writings is to “enter into communication with her, to get to know the person who is talking to us, and from our familiarity with her, to know ourselves.” “From this activity we are looking for her spirit to invade our souls, which bears the problems, hopes and anguish of this generation.”
- Specific instructions distributed to all OCD communities may be found in the front cover of your 2010 Carmel Clarion Calendar.
- The order of reading given by year is:
 - 2009-2010: *The Book of Life*
 - 2010-2011: *Way of Perfection*
 - 2011-2012: *Foundations*
 - 2012-2013: *Interior Castle*
 - 2013-2014: Spiritual Testimonies, Poetry, Letters
- Each Community, under the direction of their Council, should have already prepared a study plan based on previously provided resources.

For more information and updates as received, please review our website on a regular basis: <http://www.ocdswashprov.org>