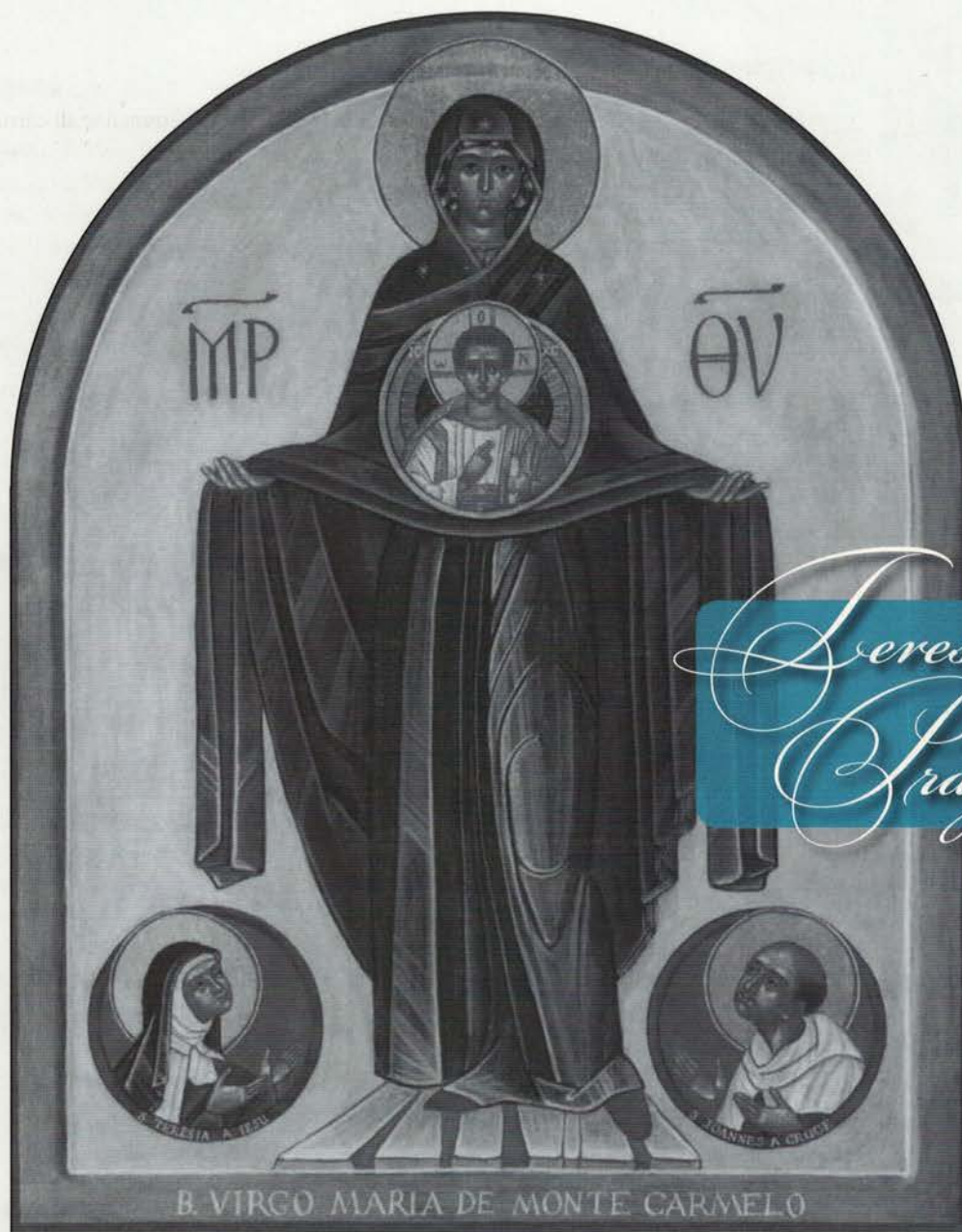


CARMEL CLARION

JANUARY – MARCH 2011 † VOLUME XXVII, NO. 1



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Discalced Carmelite Secular Order, Washington, D.C.

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Editorial

As we begin 2011, I thought it would be good to remind you that the primary purpose of the *Clarion* is to provide you with material for your formation programs. So far over the last five years we have dedicated issues of the *Clarion* to: St. Teresa (2006), St. John of the Cross (2007), St. Therese (2008), Bl. Elizabeth of the Trinity (2009), and St. Teresa Benedicta of the Cross - Edith Stein (2010) to provide information on their life, works and teachings about their Carmelite spirituality. We hope that by dedicating an entire year to each of our major saints you now have a body of information, which will enhance your formation programs.

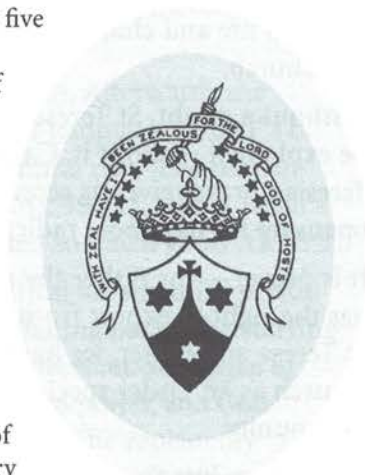
This year our focus is going to be Teresian Prayer. We will be presenting articles on various aspects of prayer by a variety of Carmelite writers well versed in the Carmelite tradition of Teresian Prayer. Remember, we requested that all members of the OCDS have a 2011 *Clarion* subscription. This is important as Fr. General continues to call all of us to individual and community renewal in the Discalced Carmelite Order. I suggest that you assemble this material into binders for a community library to provide a body of material that new councils for the 2011-2014 triennium can use to accomplish its primary responsibility, as defined in #46 of the OCDS *Constitutions*: "...the formation and Christian and Carmelite maturing of the members of the community."

Included in this issue is the final part of the 3-part article by St. Teresa Benedicta of the Cross (Edith Stein), *Love for Love: The Life and Works of St. Teresa of Jesus*. Her insights into the life and teachings of our Holy Mother have been unique. It is seldom that we have one saint writing about another saint. In this case, it shows just how much St. Teresa Benedicta appreciated her own conversion experience after staying up all night reading *The Life*, exclaiming the next morning, "This is the truth." She dearly loved the woman whose name she bore. And despite the fact that they were of different times and lived the Carmelite life under very different circumstances, they were united across the ages by their same purpose: to pour out their very lives in the service of His Majesty.

As I write this editorial we have learned that Fr. John Sullivan has been reelected Provincial of the Washington Province and will serve another three year term. Just an aside, we elect our Provincial by mail, and votes are counted under strict guidelines. This is a unique privilege enjoyed by the Washington Province. Fr John will preside over the OCD Chapter meeting in May. We ask you all to hold us in prayer as we prepare for this triennial event, which determines our Province's direction for the next three years.

Next month each of your communities will either be having an election or proposing a slate of leadership to be approved by your Provincial Delegate. I urge all of you to be open to the Holy Spirit as you prepare for this important event in the life of your community. Remember, positions of leadership are positions of service: to the community, to the Province and to the entire Secular Order. In accepting a leadership position – President, Councilor or Formation Director – one must be willing to do the difficult as well as the ordinary business of the community. The most difficult duty of leadership, in my opinion, is vocation discernment of those candidates who present themselves to enter the Order. One who accepts a leadership role must be strong enough to say no if he/she discerns that a candidate does not have a vocation to Carmel. To send someone away is not easy, but for the sake of your community, it must be done. This does not mean that they are not good Catholics, or even that they do not love Carmelite Spirituality. However, those who do not have a vocation could have their own hidden agenda, and if allowed to stay may eventually cause problems for the community. I pray for each of you as you enter into this election process.

Fr. Regis



Teresian Prayer

We have only to look to our Holy mother to discover the elements that make up our Carmelite vocation and to find out how to live them in an adequate way. With much more reason this applies in the area of prayer, the center and characteristic mark of the Teresian life and charism and, because of this, the principal component of our place in the Church.

Without a doubt, St Teresa speaks prayer to us. Her person and her message cannot be explained without it. Carmel today cannot be explained. While the study of Teresian prayer gives us access to the whole of her life and teaching, at the same time it opens up for us a more radical understanding of our vocation.

It is prayer — or rather the experience, the lived out word — that the person of today has the right to expect from us. This is because, through St Teresa and in her, we have become known in the Church as an Order specially linked with prayer, a praying community.

All the elements that go to make a qualified teacher of prayer are to be found in St Teresa: a wealth of **experience**; profound **understanding** of the grace received from God; ability to **communicate**, that is the capacity to put her experience into words. With great precision she writes: “For it is *one* grace to receive the Lord’s favor; *another*, to understand which favor and grace it is; and *one more*, to know how to describe and explain it” (L 17:5; cf. L 12:6; 23:11; 30:4). These three mystical graces make Teresa a qualified teacher of prayer, while at the same time map out for us the subjects for studying Teresian prayer: **experience, doctrine and pedagogy.**



1. Teresa’s Experience of Prayer

We all know that knowledge of our Holy Mother’s experience is necessary if we are to understand her word, her message. This is because experience is the source of her knowledge, because in her experience she saw the fundamental elements of Christian life. She thought about this and reflected on it to unearth these ways along which the history of salvation advances, in the loving relationship of each one of us with God.

A few words suffice to outline this experience in a schematic way to help us get inside her word and message. Three periods are apparent in the development of St Teresa’s prayer.

- *First period:* easy and spontaneous prayer. Teresa took to prayer. (cf. LI)
- *Second period:* of difficult and testing prayer which lasted from her adolescent crisis, which was brought on by the death of her mother — up to the definitive conversion which occurred in 1554 (L 9). The difficulty she experienced had a two-fold source: on the one hand her inability for discursive reflection along with

thoughts that ran wild (L 4:8,9; 9:4); and on the other hand her resistance to embarking on the way of whole-hearted love, and the contradictions in her life-style. In speaking of this time she relates: “It seems I desired to harmonize these two contraries — so inimical to one another — such as are the spiritual life and sensory joys, pleasures, and pastimes” (L 7:17). More acutely and incisively she says: “to *practice* prayer and to *live* for my own pleasures” (L 13:6). Here was a real inner drama for Teresa that made her live torn between God and creatures. She confesses “I don’t know how I was able to suffer it even a month, much less for so many years” (L 8:2).

She chose to give up prayer for a year or so (L 7:11; 19:4). Afterwards she described this abandonment of prayer as: “the greatest temptation I had” (L 7:11), and “the greatest evil” (L 19:10). She was in a moral rut: “The time in which I was without prayer my life was much worse” (L 19:11). “What I Call a true fall is abhorrence of the path by which one gained so much good” (L 15:3).

– *Third period.* With her entry into the mystical life the third period begins, now always in the ascent and never falling back. The starting point was 1554, the year of her definitive conversion. She began to avoid occasions of sin and to give herself more to prayer, and God lavished his attention on her in a palpable way. She repeatedly mentions this connection: “Now, then, when I began to avoid occasions and devote myself to prayer, the Lord, as one who desired, so it seemed, that I be willing to receive them, started to grant me favors” (L 23:2; cf. L 19:7; 9:9; 10). A careful study of mystical prayer, in all its forms and manifestations, leads us to discover that, over and beyond the phenomena and psychosomatic effects, mystical prayer is a communication of God, a personal communication to the human being, and that the latter “experiences” it, each time at a greater level inwardly, until it becomes personal communion. It stands out in clear outline that mystical prayer for Teresa is prayer in which there is “a Person to person relationship”, “a friendly communication”, and that God is more active in the prayer than the person. In friendship, persons, friends take first place. Everything else inevitably is secondary.

With this we begin a few words on the “method” of prayer, which Teresa lived from her first steps in “relating” with God.

2. Teresa’s Method Of Prayer

We have few indications of Teresa’s “method” or “manner” of prayer, but what we do have is valuable and precise: “I tried as hard as I could to *keep Jesus Christ... present within me*” (L 4:7). “This is the method of prayer I then used: ... I strove to represent Christ within me” (L 9:4). This way of praying assumes an extraordinary realism at the moment of Eucharistic communion. Speaking about herself in the third person she confesses she: “entered (her poor home) to be with Him” (W 34:7). Praying means: attention to the Person, and this within, where personal encounter takes place. To pray is: to be with Him, “to draw present” or “to represent”, that is, to revive, to reactualize His presence. “I remained with Him” (L 9:4). It means to



make contact with the Person. When she converts her experience into teaching, all she need do is to change the subject of the sentence: “One should just remain there in His presence” (L 13:22). She was later to call this way of praying “the prayer of recollection” and had this to say of it in the *Way*. “I never knew what it was to pray with satisfaction until the Lord taught me this method” (W 29:7). She became an untiring advocate of this method, with a conviction rooted and nourished in a wide and rich experience. She sets it out in the *Way*, chapters 26 - 29.

Her own experience of prayer leads her to equate prayer and perfection. If it is to be a “friendly relationship”, prayer is a commitment of one’s entire life. Prayer-friendship is totally demanding and absorbing. To pray is to opt for God as a friend. She pinpoints the explanation for her crisis and the key to a solution when she writes: “For if I would have paid back something of the love You began to show me, I should not have been able to employ it in anyone but You; and *with that all would have been remedied*” (L 4:4). To pray is “to seek to be servants of love” and “to follow resolutely by means of this path of prayer Him who has loved us so much” (L 11:1), living for another, the Friend: “Once you are placed in so high a degree as to desire to commune in solitude with God and abandon the pastimes of the world ... Let His Majesty lead the way along the path He desires. *We belong no longer to ourselves but to Him*” (L 11:12). Prayer follows the kind of life we lead. We are what our prayer is, which is to say, what our friendship with God is. For this reason, prayer is a “relationship of friends”, it is to bring about and deepen our friendship with God.



3. Teresa’s Viewpoint on Prayer

From her personal prayer experience Teresa set out her teaching. Prayer is “an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us” (L 8:5). Leaving aside the enormous biblical resonances in this definition and the “revolution” which it entails in the history of spirituality, we wish now to call attention solely to something, which is obvious apart from this. It is this: the entire emphasis in the Teresian concept of prayer is on the persons, who here and now live engrossed in one another in a friendly way. The definition shows that to pray is to reach out to the Person with one’s entire person; welcoming and giving, listening and speaking; “intimate sharing”.

When in the *Way* the direct question is asked, “what is mental prayer” (cf. W 22: title), she does not take the definition given in the *Life*, but revealingly at the end of the chapter she will say: “This is mental prayer... to understand these truths”. A careful reading of the chapter shows us that “these truths” are not an abstraction. They are “the truths” about God and the human person, about the “who” of God and the “who” of the human person. It is a discovery leading to an existential encounter, to “conform my way of life to His” (W 22:7).

Teresa wants all the attention of the one praying focused on the divine Person, “looking at” the Person. “I’m not asking you to do anything more than look at Him” (W 26:3); “With the intellect quiet... look at Christ who is looking at us” (L 13:22). What is said or how it is said is not important. What matters is “being with Him”, the action of being present.

We said, attention to the Person, with a very Teresian shading: paying attention to God's love for us. It forms part of her definition: "who we know loves us". Carefully, Teresa notes that the first lesson of Christ, Master of prayer, is the love He has for us: "In the first word (of the Our Father) you will understand immediately the love He has for you" (W 26:10). To know one is loved, is the starting point for a loving response: "love begets love". (L 22:14). Therefore, it is always necessary to look at the love God has for us: "do that which best stirs you to love" (IC IV 1:7).

Prayer is a loving encounter, an encounter in truth: God's truth and our truth. In prayer God reveals Himself to us. He shows us his truth: that He loves us, that He gives to us. God loves to give. "He never tires of giving" and "without measure". "He

goes around looking to have someone to give to." This is the God Teresa discovered in prayer. We get to know people — God included — only when we reach the intimate sharing of friendship with them.

This goes also for self-discovery. To pray is "to enter" within ourselves, "to get to know ourselves": our richness and our misery, our moral state. The first words Teresa entices us with at the beginning of the *Interior Castle* are about "our marvelous capacity", "dignity", "beauty", that we are "a palace made entirely out of a diamond or of very clear crystal". "We have the power to converse with none other than God" (IC I 1:6).

Prayer also reveals to us our moral state. Of herself she tells us that "through the practice of prayer... I knew... the bad road I was following" (L 19:12); "in prayer I understood more clearly my faults" (L 7:17).

Because it is a personal encounter, prayer is also a transforming encounter. Prayer creates new people. "Intimate friendly sharing" means that the friendship grows stronger and is

consolidated. This is the thesis defended by our Holy Mother in all her Works. The *Life* defends the thesis that prayer is transforming, and in proof of this statement she points to her own life, the fruit of prayer. The external structure of the work corresponds with this thesis. The *Way* deals with the same thing: prayer, the way of perfection. The *Interior Castle* presents prayer as a movement inward, of approach to the center of our beings where God is abiding, of deepening our relations with Him.

The best prayer will always be that which most renews one's life: "I would not wish for any other prayer except that which makes me increase in virtue". "Oh!, that this is true prayer and not just something that pleases us and nothing more" (letter to Fr. Gracian, 23.10.76). Therefore, it is necessary to look to one's life to discern if prayer is real. Again, when dealing with mystical prayer: "It is in the effects and deeds following afterwards that one discerns the true value of prayer; there is no better crucible for testing prayer" (IC TV 2:8; cf. IC VI 8:10; ST 58:16). In practice, it is necessary to look to a person's life to discern if their prayer is true: "What each of you will understand, daughters, if you are advanced, will be that you are the most wretched of all (...) and not in having more delights and raptures in prayer, or visions, or favors of this kind that the Lord grants; for we shall have to wait for the next world to see the value of such experiences" (W 18:7).



Since it is a friendly encounter, prayer is essentially open to growth and development. Prayer is not something over and done with. Prayer is a *living reality, dynamic, ongoing*.

It is particularly important to highlight this dynamism of prayer so as not to impede but rather to support a person's prayer positively in every stage of the process.

Our Holy Mother has spoken graphically of the dynamism of prayer with the use of comparisons: various ways of watering the garden, in her *Life*; of the various levels of communication in the history of the interpersonal relations between God and human beings, in the *Interior Castle*. In both comparisons one sees a progression in the definition of the two protagonists: God and the human person. God's activity increases and, consequently and in parallel, the "passivity" of the human person increases. In her *Life* the Saint points out that the "work" of the gardener (the human person) becomes increasingly less, yet the "harvest" is greater. God progressively gains control of the scene until finally he commands it. In the *Interior Castle*, where she is speaking of prayer as an inward movement, the levels at which this encounter takes place are more in evidence: God and the human person "share intimately" at ever more intimate and profound levels (this is the meaning of the different "mansions").

Mystical prayer is the "field" *par excellence* of Teresian teaching. She tries to fill an existing gap in books on prayer (IC I 2:7; L 14:7). Which is, to state what is most important in this friendly encounter but which is often passed over in silence: God's part in it. He is the principal agent.

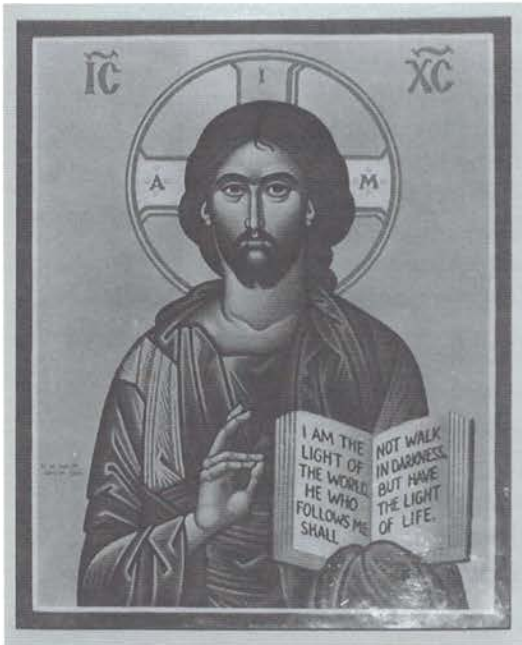
In this way the person is led to an attitude of *passive-activity*, one of receptive listening. For Teresa, prayer from the person's part is fundamentally a time of listening, a time of God's manifestation — epiphany, unveiling. From this she points out the fundamental comparison with which she weaves the exposition of the *Way of Perfection*: Christ, the Master; the person, the disciple. By this she indicates the attitude with which one must approach the rendezvous of prayer when she writes: "Draw near, then, to this good Master with strong determination to learn what He teaches you" (W 26:10). God-Christ "teaches" in prayer "to anyone who wants to be taught by Him in prayer" (W 6:3; cf. IC II 1:3; MS 4:3; L 16:1; W 28:3; etc.).

When prayer is seen as an interpersonal encounter, as mutual love, we have a radical solution to a "problem" which has always vexed the practice of prayer: distractions and aridity. Teresa never tires of telling us that distractions and aridity are no bar to prayer, although they certainly make it more difficult. Prayer is not a question of psychology but rather of theology. She reiterates that one can "be" with God "with a thousand disturbances from worldly cares and thoughts" (L 8:6). Hence, she said: "he doesn't pay any attention to bad thoughts" (L 11:10), "that if they can't even get a good thought, they shouldn't kill themselves" (L 22:11; cf. IC II 1:9). "And so it isn't good for us to be disturbed by our thoughts, nor should we be concerned" (IC IV 1:11; all of this chapter, beginning with n.7, is extraordinary).



4. Christ in Teresian Prayer

Everything said about Teresian prayer must show clearly its Christocentric dimension. Christ is not a “theme”. Christ is the obligatory, unavoidable presence in the entire process. Her prayer, from beginning to end, was always centered on Christ (cf. L 4:7; 9:4), Christ the MAN (ib. 9:6). She tells us of her “custom of rejoicing in this Lord” (L 22:4), that she had been “so devoted all my life to Christ” (ib.). She counsels beginners that they can “place themselves in the presence of Christ and grow accustomed to being inflamed with love for His sacred humanity and keep Him ever present” (L 12:2). She calls those souls “advanced” who “strive to remain in this precious company” (ib.), while at the same time exhorting them not to neglect to reflect “often on the Passion and life of Christ from which has come and continues to come every good” (L 13:13).



Mystical prayer confirms this Christocentric orientation of Teresian prayer (IC VI 8:1). Hence, Teresa enters the discussion about the presence of the sacred humanity of Christ in the *entire* spiritual process with the power and conviction of her experience, declaring that it is the path and gate to all good, and that “I wouldn’t want any good save that acquired through Him from whom all blessings come to us” (IC VI 7:15).

The Christocentric orientation of Teresian prayer is definitively affirmed by a decisive event: Christ presented Himself to her as the “living book” or “true book” in which she learns “what must be read and done” (L 26:5). A series of mystical graces (visions, locutions, etc.) with Christ for their object deepen this line of thought. Christ leads her to spiritual matrimony and into the mystery of the Trinity (IC VII 1:7; 2:1).

From the “set your eyes on Christ” (IC I 2:11) to the “appearance” of “the Lord in this center of the soul” (IC VII 2:3), prayer progresses as a revealing of God and of the person in Christ, a Christifying encounter: “Let us walk together...” (W 26:6).

5. Teresian Teaching on Prayer

Prayer is learned by practice. Therefore, the immediate concern of Teresa is to teach how to pray, to place and coordinate the pieces to make a praying person.

Prayer is a gift. But it is granted to a free person. What this means is that, like every seed, prayer needs soil and care to grow and mature.

The *Way* is the *book par excellence* on Teresian prayer. The internal arrangement of the book reveals the intention of the author. She spends a long time explaining the “things necessary” for those who “seek to advance on the way of prayer”. She knows how anxious her readers are for her to speak to them about prayer, and yet every so often gets sidetracked from the explanation (cf. W 16:1; 17:1; 20:1; 21:1).

She is categorical: no one can be a contemplative without the following things: charity, detachment and humility. Anyone who thinks differently is much mistaken. On the contrary, anyone practicing them “will be very advanced in the service of the

Lord”, even though she is not very contemplative, that is to say, even though her prayer as such is poor and does not reach mystical states.

How are we to present the teaching of Holy Mother? We believe that we can say that for her to teach prayer is to teach someone how to live, or simply how to be. It is not a question of teaching a technique — not as such and only then in a secondary way — but it is a matter of renewing the person inwardly. To make someone a person of prayer is to pay attention to the person praying. With this basis, Teresa shows herself very consistent and logical in her definition of prayer: “an intimate friendly sharing”, a radical and total option for God. In this way the three “necessary things” aim directly at promoting attitudes, which define the new man, the friend of God, while at the same time being radically opposed to sinful man, who is no friend of God:

egocentrism	charity	purity
possession	detachment	poverty
pride	humility	obedience

We can state in the saint’s own words what the aim of her teaching is: “Do not be surprised about the many things I have written in this book so that you may obtain this liberty” (W 19:4). It is a liberty which is total giving: “Because everything I have advised you about in this book is directed toward the complete gift of ourselves to the Creator, the surrender of our wills to His” (W 32:9; cf. 28:12). It is the first word with which she begins the little treatise on prayer: If we do not give ourselves completely the treasure of prayer will not be given to us (L 11:1-4).

A discussion of every one of these “necessary things” would go beyond the scope of our present intention. But we can say simply: by the call to *charity* Teresa wishes people to learn to relate with one another by being friends, by being open to others in order that their “relations” with God keep maturing. By *liberty* or *detachment* from everything created, Teresa is exhorting us to break what binds us, to overcome the possessive “appetite”, to be free from all things. By *humility* she teaches us to allow God to be the protagonist of our lives, to allow ourselves to be led by Him, not seeking to impose on Him, nor even to “counsel” Him, about the way He should lead us.

Together with these “necessary things”, our Holy Mother has spoken to us insistently about “resolute determination”. This is a key piece in her teaching. It is a resolute determination against fears from without, against certain theologians who say to us “there is no need of mental prayer”; and also against the indolence and lassitude within, resistance to undertaking the way of love, because “we are so miserly and slow in giving ourselves entirely to God” (L 11:1), “quick to be generous but afterwards so stingy” (W 32:8).

What does the Saint mean by “resolute determination”? It is a movement of the whole being to free us from ourselves and direct us to Him. To be determined is to turn to Him. That is to say, it implies an attitude of pure love, love without a price. Even to beginners on the path of prayer she offers this rule: “his intention must not be to please himself but to please the Lord” (L 11:10).

In practice this means bearing with robust courage, without attention-seeking drama, the cross of aridity, of difficult prayer.



Personalizing this, which the Saint is so given to doing, “to be determined” is “to help Christ carry the cross”, “not letting Him fall with the cross”. This is how she answers a big question in defining the prayer of beginners: “But what will they do here who see that after many days there is nothing but dryness, distaste, vapidness, and very little desire to draw this water...?” (L 11:10). She answers: “He will rejoice and be consoled... because He (God) sees that without any pay he (the person) is so careful about what he was told to do... and he *helps Christ carry the cross*... and so he is determined... not to let Christ fall with the cross” (L 11:10). Some chapters later she will tell them again: “It is an important matter for beginners in prayer to start off by becoming detached from every kind of satisfaction and to enter the path solely with the determination to help Christ carry the cross like good cavaliers, who desire to serve their king at no salary” (L 15:11). She will counsel her nuns to have this disposition of pure love: “Take up that cross, daughters. Don’t mind at all if the Jews trample upon you, *if His trial can thereby be lessened*” (W 26:7). This will be *the task*, the only essential thing; everything else is accidental. “Embrace the cross your Spouse has carried and understand that this must be your task... As for other favors... thank Him for it as you would for something freely added on” (IC II 1:7).

This resolute determination must be *radical* (L II: 1-4), *irrevocable* (W 20:2; 23:1-2), *persevering* (IC II 1:6). In general, we could say that it should place the person in line with God. If the friendship is to last and the love to be true, the conditions must be met (L 8:5).

God is only looking for this determination (L 11:15; IC III 1:7; IC IV 1:7).

Together with this presupposition or premises for prayer, which we might well call theological, intrinsic requirements for the prayer of friendship, Teresa stresses other no less important elements. We would call them psychological presuppositions. Among these, *solitude* stands out. It is an integrating element in the definition of prayer: “intimate sharing in solitude”. Friendship — and prayer is a “turning to God of human friendship” — seeks the stamp of solitude, and it creates solitude. In fact all prayer is essentially, always in solitude.



We must train ourselves to solitude. This is a necessity for being a praying person, for being a person. It is necessary for savoring our experiences and for discovering aspects of reality, which escape us. It is necessary for other dimensions of the development of our being. Solitude is for “listening to Him”, to get down to levels of our own self which elude us and which we do not turn to account because we do not know they are there. Solitude is for knowing who it is we are with. It is an inhabited solitude: “Then, since you are alone, strive to find a companion... Well what better companion than the Master Himself who taught you this prayer?” (W 26:1). Praying alone is not fleeing from anyone but going towards Someone. It is not absence but presence.

The link between prayer and solitude is so close that Teresa considers it a sign for the discernment of prayer: “this desire (of solitude) is continually present in souls that truly love God” (F 5:15). Growth in prayer is manifested by an increasing desire for solitude. With regard to *Physical* solitude she says: “to get used to solitude is a great help for prayer” (W 4:9). She refers to the practice

and teaching of Jesus: “you already know that His Majesty teaches that it be recited in solitude. This is what He always did when He prayed” (W 24:4).

Spiritual solitude is solitude from “loves” and presences, which vitiates at source meeting with Him. Spiritual solitude is eager attention, loving attraction towards the Friend, presence of one’s entire being to Him. This culminates in “not going out from that center”. “The essential” and “the best” of the person “is always with Him”. Spiritual solitude is inwardness (IC VII, 1:10; 2:4).

Our Holy Mother also speaks of seeking “association with other persons having the same interest”, “shared prayer” (L 7:20-22; W 20:3). Friendship with those who practice prayer — and in the first place with those of one’s own community — safeguards and strengthens personal prayer, it trains one to pray.

The Saint speaks about a diversified group (L 16:7) and a stable, praying community, which “engages” in prayer and has no need to hide its identity from outsiders (W 20:4-6).

She attributes extraordinary importance to the group in the promotion, safeguarding and demands of prayer “the complete remedy of a soul lies in consulting the friends of God” (L 23:4), that is, with people of prayer. “It is a wonderful thing for a person to talk to those who speak about this” (IC II 1:6). Teresa rejoices about the conduct of her sisters: “Sometimes it is a particular joy for me to see these Sisters gathered together and feeling such great joy at being in the monastery that they praise our Lord as much as possible” (IC VI 6:12).

Linked with this is the importance of a “teacher of prayer”. She is convinced that without “a wise and experienced teacher” it will be almost impossible to make progress in prayer. She complains that they are not available, at least not as good as she would wish. Her teaching seeks to supply in some way for this possible lack.

Conclusion. Prayer defines and embraces the *entire* spiritual life, according to Teresa. In questioning ourselves about prayer we are questioning ourselves about what characterizes us and identifies us in the ecclesial community. 🙏



ABBREVIATIONS

(All quotations taken from the ICS Publications edition of the collected works of St Teresa.)

F	=	Foundations
IC	=	Interior Castle
L	=	Life
MS	=	Meditations on the Song of Songs
ST	=	Spiritual Testimonies
W	=	Way of Perfection



Points For Personal Reflection And Discussion In Community

In the light of Teresian experience about personal problems in prayer:

1. **What are the ones you have experienced most in yours?**

Bearing in mind her “method of praying” and what she proposes to us in more detail in the *Way* 26-29:

2. **How and to what point has this helped you in your prayer?**

Knowing that prayer, “an intimate sharing between friends with God”, is a living; thing, always ongoing:

3. **What characteristics of prayer, in its distinct stages, would you consider most illuminating now to discern yours?**

In her teaching on prayer, which Holy Mother gives us especially in the *Way*:

4. **What importance do you attribute to the Teresian proposition of forming oneself in fraternal relations, in liberty and in truth?**
5. **What do you think most original in the Teresian teaching? and why?**

Washington Province Conspectus Ordinis

(Presented at OCD 2011 Chapter Meeting)

Discalced Carmelite Secular Order

3,947 OCDS Members
151 Communities
86 Canonically Established
55 OCDS Recognized
10 Groups In Discernment

Mid-Atlantic Region

Fr. Regis Jordan, O.C.D., Provincial Delegate

47 Communities 1,215 Members

23 Canonically Established Communities

Number of Members

OCDS Location	ST	Religious Title	Foundation	Definitive Promise	Temporary Promise	Scapulars	Aspirants	Total Members
Annandale ST	VA	St. Therese of The Child Jesus	5/21/93	44	8	3	3	58
Chestertown	MD	Annunciation	1/19/92	10	2	1	0	13
Columbia	SC	Good Shephard of Our Lady Of Mount Carmel	8/3/06	13	1	6	3	23
Elysburg	PA	Our Lady of Mt Carmel & St Joseph	3/9/99	16	2	0	1	19
Frederick	MD	Sacred Heart	3/9/99	42	17	21	0	80
Fredericksburg	VA	Immaculate Heart of Mary	8/3/06	9	9	2	3	23
Hampton	VA	St Joseph	3/9/99	17	2	5	2	26
Havertown (Winwood)	PA	St Joseph	12/15/86	28	7	1	0	36
Latrobe	PA	Jesus, Mary & Joseph	3/17/85	34	0	2	3	39
Loretto	PA	Our Lady of Loreto	4/15/62	18	4	3	0	25
Philadelphia	PA	Our Lady of Mt Carmel	9/18/55	33	6	3	0	42
Pittsburgh	PA	Carith Community of Holy Father Elijah	8/3/06	15	1	3	0	19
Port Tobacco	MD	St Joseph at Port Tobacco	3/9/99	52	11	11	16	90
Raleigh	NC	St Teresa of Jesus	10/17/00	21	9	5	3	38
Reading	PA	Our Lady of The Rosary & St Joseph	10/17/00	16	2	3	3	24
Salisbury	MD	Community of Mary	8/3/06	8	1	3	0	12
So Philadelphia	PA	Our Lady of Mt Carmel	8/3/06	9	0	1	3	14
Staunton	VA	Blessed Elizabeth of The Trinity	5/4/07	12	2	1	0	15
Sugarloaf (Scranton)	PA	Holy Annunciation	10/17/00	16	1	0	1	18
Virginia Beach	VA	Our Lady of The Annunciation	6/19/92	7	7	5	0	19
Wash OLMC	DC	Our Lady of Mt Carmel	8/22/91	44	7	4	2	57
Wash SJ	DC	St Joseph's	10/8/96	56	12	15	0	83
Willow Grove (Wayne)	PA	Immaculate Heart of Mary	3/26/86	35	3	1	1	40
Total Members				555	115	99	44	813

18 OCDS Recognized Communities

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Annandale Sjc	VA	St. John of The Cross	1/20/02	13	0	2	0	15
Arden (Asheville)	NC	Flower of Carmel	11/1/00	5	1	2	0	8
Charleston	WV	Our Lady of The Mountain	3/10/97	6	3	3	0	12
Dauphin (Harrisburg)	PA	Our Lady of Mt. Carmel & St. Joseph		12	0	7	2	21
Ellicott City (Baltimore)	MD	Our Lady of Mt Carmel & St Teresa	3/13/32	42	6	8	3	59
Emmitsburg	MD	The Child Jesus & The Holy Innocents		5	0	5	4	14
Hagerstown	MD	Our Lady of The Most Blessed Sacrament	2/22/04	12	4	8	6	30
Kittanning	PA	Community of The Holy Spirit	10/1/00	8	0	1	2	11
Lancaster	PA	Holy Family		10	0	0	1	11
Newark	De	The Espousal of Mary & Joseph	3/3/07	3	1	6	5	15
Richmond	VA	Holy Spirit		11	3	3	0	17
Salem (Roanoke)	VA	St. Teresa Benedicta of The Cross	9/9/00	12	4	1	0	17
State College	PA	Indwelling Trinity		5	0	0	0	5
Towson	MD	Mary, Queen Of Carmel	1/16/94	13	2	0	0	15
Uniontown	PA	Abba's Children of Carmel		6	3	2	2	13
Wash STJ - Korean	DC	St Teresa of Jesus		11	2	4	9	26
Wash STBC	DC	St Teresa Benedicta of The Cross	9/9/00	15	2	1	1	19
Yorktown	VA	Community of Little Therese	7/25/99	6	3	1	1	11
Total Members				195	34	54	36	413

6 OCDS Groups in Discernment

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Charlotte	NC	Our Lady of Mt Carmel	10/13/07	3	11	4	2	20
Coopersburg (Allentown)	PA	St. Therese of The Child Jesus		4	3	5	0	12
Hilton Head	NC	Immaculate Heart of Mary	8/1/08	3	3	0	1	7
Mansfield	PA	Discerning	10/1/09	2	0	1	7	10
Summerville	SC	St. Therese of The Child Jesus And The Holy Face	8/1/08	3	2	10	4	20
Winchester	VA	Joseph & Mary	2002	7	2	2	1	12
Total Members				22	21	22	15	80

Northeast Region

Fr. Paul Frohlin, O.C.D., Provincial Delegate

40 Communities 919 Members

28 Canonically Established Communities

OCDS Location	ST	Religious Title	Foundation	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Amsterdam	NY	Our Lady of Guadalupe	8/3/06	8	1	1	2	12
Barrington	RI	Our Lady of Mt. Carmel & St. Therese of the Child Jesus	1/10/65	56	3	3	2	64
Brighton (Boston)	MA	Espousal of Joseph & Mary	12/26/38	43	0	9	3	55
Buffalo	NY	Our Lady of Mt. Carmel & St. Teresa of Jesus	4/9/05	30	5	3	3	41
Cherry Hill	NJ	St. Therese of the Child Jesus The Little Flower	8/3/06	18	2	4	1	25
Concord	NH	St Joseph & Our Lady of Mt Carmel	12/24/84	4	5	5	0	14
Danvers MJ (Boston)	MA	Mary & Joseph	4/25/39	39	5	8	2	54
Danvers STA (Boston)	MA	St. Teresa of the Andes	10/8/96	22	4	3	1	30
Dix Hills (Rockville Center)	NY	Stella Maris	10/8/96	21	1	1	1	24
Ellsworth (Orland)	ME	Our Lady of Mt Carmel	1/18/94	10	3	1	2	16
Endwell	NY	St John of the Cross	11/14/90	12	2	0	0	14
Erie	PA	St Joseph	8/3/06	10	2	0	2	14
Flemington (Montclair)	NJ	Carmel of Mary Immaculate & St Mary Magdalen	1/13/52	4	4	2	0	10
Holyoke (Springfield)	MA	Blessed Elizabeth of the Trinity	5/12/87	10	1	1	1	13
Hudson-Nashua OLBS (Lowell)NH Florham Park/Morristown (New Brunswick)	NJ	Our Lady of the Blessed Sacrament Sacred Heart	5/9/94 1/13/52	2 15	3 10	1 0	2 1	8 26
New York	NY	Our Lady of Mt Carmel & St Teresa of Jesus	3/16/92	49	5	3	3	60
Old Bridge (Metuchen)	NJ	Our Lady of Guadalupe	10/8/96	15	7	5	5	32
Roxbury-Brighton (Boston)MA	MA	Our Lady of Mt Carmel & St. Teresa of Jesus	4/25/39	38	4	4	2	48
Saranac Lake	NY	The Divine Will	6/23/01	15	3	1	1	20
Schenectady (Rotterdam)	NY	Our Lady of Mercy	1/3/24	68	0	4	2	74
So Plainfield	NJ	Our Lady of the Sacred Heart of Carmel	5/4/07	2	0	2	0	4
Stamford	CT	Our Lady of Sorrows	5/13/91	8	5	5	3	21
Syracuse	NY	Our Lady of Mt Carmel, Mother of the Eucharist	3/9/99	7	3	1	1	12
Trenton (Patterson)	NJ	Our Lady of Mt. Carmel & Little Therese	3/9/99	8	9	2	2	21
Turners Falls	MA	St Joseph's	10/17/00	7	0	2	2	11
Utica	NY	Our Lady of Mt Calvary	3/9/99	16	2	0	1	19
Winooski (Varre)	WI	Our Lady of Mt Carmel	3/9/99	12	4	0	0	16
Total Members				549	93	71	45	758

11 OCDS Recognized Communities

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Bridgeton	NJ	Carmel of St. Teresa and Jesus	12/27/96	14	1	1	0	16
Bronxville	NY	Our Lady of Mt Carmel & St Joseph	2/1/04	4	7	2	3	16
Elmira	NY	Mary & Elijah	9/1/87	5	2	0	0	7
Fillmore (Almond)	NY	Our Lady of Grace	7/16/94	5	2	3	2	12
Hudson-Nashua ST	NH	St Therese		16	2	2	1	21
Massena	NY	St. Joseph		1	2	0	0	3

New Hartford	NY	St Joseph the Protector	3/19/04	14	1	0	3	18
No Tonawanda	NY	Our Lady of Mt Carmel & St Joseph		15	9	6	3	33
Pocasset	MA	St. Joseph	5/13/96	6	7	6	0	19
Rome	NY	Blessed Elizabeth of the Trinity	6/2/04	5	2	1	0	8
Watertown	NY	Blessed Elizabeth of the Trinity		0	0	2	0	2
Total Members				85	35	23	12	155

1 OCDS Group in Discernment

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Bradford	VT	Our Lady of Perpetual Help		1	4	1	0	6
Total Members								6

Mid-West Region

Fr. John Grennon, O.C.D., Provincial Delegate

46 Communities 1,365 Members

24 Canonically Established Communities

OCDS Location	ST	Religious Title	Foundation	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Ada (Grand Rapids)	MI	Blessed Virgin Mary of Mt Carmel & Our Holy Mother St Teresa of Jesus	11/10/17	11	8	5	0	24
Akron (Cleveland)	OH	Holy Family	4/25/39	17	2	8	7	34
Ann Arbor SJC	MI	St. John of the Cross	10/15/05	29	12	9	4	54
Cincinnati	OH	Our Lady of Mt. Carmel & St. Teresa of Jesus	11/1/87	26	4	6	6	42
Des Plaines	IL	Our Lady of Mt Carmel & St. Teresa of Avila	12/20/84	60	15	5	4	84
Detroit Assumption	MI	Assumption of the Blessed Virgin Mary	5/13/02	36	12	11	7	66
Harrison Township (Mt Clemens)	MI	St Joseph Protector	10/25/91	19	4	12	0	35
Hubertus (Holy Hill)	WI	Mary Help of Christians	3/26/86	16	7	18	0	41
Indianapolis	IN	Community of the Resurrection	1/17/85	7	3	4	1	15
Iron Mountain	MI	Carmel of the Holy Cross	1/18/64	33	4	6	3	46
Louisville CS	KY	Compassionate Spirit	12/25/05	8	4	3	0	15
Louisville HS	KY	Holy Spirit	2/7/83	26	6	6	2	40
Owensboro	KY	Our Lady of the Blessed Sacrament	1/12/01	17	3	2	3	25
Rockford (Winnebago)	IL	Holy Innocents	5/13/02	16	5	2	4	27
Sandusky	OH	Holy Family of the Infant Jesus' Flame of Love	5/1/06	6	2	1	1	10
St Anthony	MN	Our Lady Seat of Wisdom	8/3/06	12	0	3	0	15
St Paul IHM	MN	Immaculate Heart of Mary	1/12/01	18	1	2	0	21
St Paul OLDP	MN	Our Lady of Divine Providence	4/22/86	32	6	1	0	39
Stuebenville	OH	Divine Mercy & St Therese of the Holy Face	9/27/06	11	2	3	4	20
Swartz Creek (Flint)	MI	Our Lady of Mt Carmel	8/5/96	47	6	9	2	64
Terre Haute	IN	Jesus Author of Life	8/3/06	8	4	2	0	14
Toledo	OH	Our Lady of the Rosary	8/5/96	27	1	1	2	31
Traverse City	MI	Child Jesus Infant of Prague	1/8/55	12	4	2	7	25
West Milwaukee	WI	St Teresa of Jesus	9/11/44	13	9	5	3	30
TOTAL MEMBERS				425	124	126	60	817

20 OCDS Recognized Communities

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Ann Arbor OLP	MI	Our Lady of the Paraclete		6	3	6	0	15
Clarkston	MI	Sacred Heart of Jesus and OLMC		24	10	5	0	39
Columbus	OH	Our Lady of Mt. Carmel	6/19/05	43	2	7	3	55
Croswell	MI	St. John of the Cross		8	2	3	0	13
Crystal	MN	Our Lady of Mt Carmel	7/17/94	23	7	6	4	40
Dayton	OH	Our Mother of Good Counsel	1/1/08	7	4	9	5	25
Excelsior	MN	Our Lady of the Most Sacred Heart		27	10	12	0	49
Green Bay	WI	St Joseph	10/9/68	30	9	9	1	49

Hamburg	MI	OLMC Spouse of the Holy Spirit	5/18/01	21	7	2	0	30
Janesville	WI	Our Lady of the Sea	5/1/94	5	2	0	0	7
Lansing	MI	Mary, Mother of God, Queen of Carmel	4/27/02	14	3	4	0	21
Lemont	IL	Blessed Trinity	2/1/98	2	0	1	0	3
Libertyville	IL	St Maravillas & Our Lady of Mt Carmel		10	2	1	4	17
Moline	IL	St Joseph & the Prophet Elijah	1/30/55	19	2	0	0	21
Peoria	IL	Mary, Mother of the Most Blessed Sacrament	6/25/05	5	12	1	0	18
Royal Oak	MI	Our Lady of the Paraclete		43	1	8	0	52
St Paul MD	MN	Mater Dolorosa	10/1/94	9	0	0	0	9
Sterling Heights	MI	Our Lady of Mercy		11	8	5	0	24
Worthington	OH	Our Lady of Divine Grace	4/15/08	18	2	8	4	32
Total Members				325	86	87	21	519

2 OCDS Groups in Discernment

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Bayport	MN			7	0	0	14	21
Rudyard (Sault Ste Marie)	MI	St. Joseph		6	0	2	0	8
Total Members				13	0	2	14	29

Florida Region Fr. John Grennon, O.C.D., Provincial Delegate

18 Communities 451 Members

11 Canonically Established Communities

OCDS Location	ST	Religious Title	Foundation	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Bradenton	FL	Our Lady of Sorrows	8/5/96	10	1	0	0	11
Clearwater	FL	Mary Queen of Carmel	1/12/01	6	9	3	0	18
Jacksonville	FL	Flos Carmeli	11/17/98	22	25	4	2	53
Lakeland	FL	Mary, Queen of Carmel	12/20/84	30	3	4	0	37
Miami	FL	Carmel of Elijah	8/5/96	23	7	6	5	41
Ocala	FL	Regina Pacis	1/12/01	42	8	8	5	63
Palm Bay	FL	St Joseph	8/5/96	31	7	4	4	46
Panama City	FL	Our Lady of Mt Carmel	1/12/01	14	3	2	4	23
Sarasota	FL	Our Lady of Hope	10/17/00	4	1	1	0	6
Sun City Center	FL	Our Lady Queen of Peace	8/5/96	12	2	4	1	19
Tampa	FL	Our Lady of Victory	12/14/06	11	4	0	3	18
Total Members				205	70	36	24	335

6 OCDS Recognized Communities

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Christiansted	VI	Star of the Sea		8	10	0	0	18
Ft Lauderdale (Dania)	FL	Carmel of the Holy Spirit	6/13/08	10	3	6	5	24
Ft Walton Beach	FL	Rose of Carmel		11	2	2	0	15
North Port	FL	Queen of the Rosary	3/26/98	13	9	7	6	35
Sanford	FL	Elijah Fire of Carmel		4	2	5	2	13
Vero Beach	FL	St John of the Cross		19	2	1	1	23
Total Members				46	26	20	13	105

1 OCDS Group in Discernment

OCDS Location	ST	Religious Title	Started Meeting	Number of Members				Total Members
				Definitive Promise	Temporary Promise	Scapulars	Aspirants	
Lehigh Acres (Ft Myers)	FL	The Body of Christ	2/1/98	6	4	1	0	11
Total Members				6	4	1	0	11

Love for Love:

The Life and Works of St. Teresa of Jesus

By St. Teresa Benedicta of the Cross (Edith Stein)

Part 3 in a 3 Part Series

EDITOR'S NOTE: It is with deep gratitude to Br. Robert in the Washington Discalced Carmelite Monastery that we are able to share pictures taken during the pilgrimage of our own friars in the early 1990s. We hope you enjoy them and take the opportunity to reflect on each as the special gift that they are intended to be.

10. New Tests

The first difficulty arose from her own ignorance of mystical theology. In her deep humility, she could not imagine how an unworthy person (as in her opinion she was) could be so richly laden with such extraordinary favors. Of course, as long as the favors during prayer lasted she could not doubt their authenticity. But in between she was plagued by fears that these mystical states were deceptions of the devil. On the basis of her experience, Teresa later said again and again how necessary it is for a soul that is going the way of the interior life to have the guidance of a learned and enlightened spiritual director. Fr. Vicente Barren, who had so charitably stood by her after the death of her father, had been called away from Avila some time earlier. In her need, upon the advice and through the mediation of a dear friend, the pious nobleman Francisco de Salcedo, she turned to Caspar Daza, a priest who was considered throughout the city to be as holy as he was learned. His evaluation was devastating. He interpreted all of her favors during prayer as deceptions of the devil and advised her to cease entirely what she had been doing up to now. The saint fell into the utmost distress—showered by favors from heaven while at the same time, according to the theological expert, in the gravest danger, and directed to pull back from the supernatural influences! There appeared one more way out of her distress. A short time earlier a college of the Society of Jesus had been started in Avila. Teresa, who had the greatest admiration for the new order, heard this with joy, but up to now had not dared to speak with one of the greatly renowned fathers. Now she took refuge in them, and this was her deliverance. Fr. Juan de Pradanos completely reassured her about the origin of her mystical states and advised her to continue on this path. He only found it necessary that she make herself worthy of the favors by strict mortifications. As she said, “mortification” was at that time a word virtually unknown to her. But with her characteristic decisiveness, she took up the suggestion and began to accustom herself to severe penances. Recognizing that her weak health would not be able to stand such a severe life, P. Pradanos easily helped her with this. “Without doubt, my daughter,” he said, “God sends you so many illnesses in order to make up for those mortifications that you do not practice. So do not be afraid. Your mortifications cannot hurt you” [see L, 24, 6].

And in fact Teresa's health improved because of this new lifestyle.

Even though her new spiritual director had no doubt about the heavenly origin of



her favors during prayer, he still thought it a good idea to impose on her some constraint in her manner of meditating and to instruct her in resisting the stream of favors. But even this restriction was soon to be lifted again. St. Francis Borgia visited the Jesuit college and to get his evaluation, Fr. Pradanos asked him to speak with Teresa. She herself writes about this:

I let him...know the state of my soul. After listening to me, he told me that everything happening in me came from the spirit of God. He called my behavior good so far. But he said that in the future I should offer no more resistance. He advised me always to begin my prayers by meditating on one of the mysteries of the passion. If then without my assistance the Lord transported my spirit into a supernatural state, I should surrender to his guidance.... He left me completely consoled. [L, 24, 3]

If the saint herself was calmed by such weighty testimony, it was not so in her surroundings. Despite of the testimony of St. Francis Borgia, and despite the sympathetic guidance she found, soon after the recall of Fr. Pradanos, in his very young but saintly confrere, Fr. Baltasar Alvarez, her devoted friends did not stop worrying about her. They asked others for advice, and soon everyone in the city was talking about the unusual phenomena at the Monastery of the Incarnation and warning the young Jesuit not to let himself be deceived by his penitent. Even though he placed no credence in these voices, he did think it advisable to pose Teresa some difficult tests. He denied her solitude, and once withheld Holy Communion from her for twenty days. She submitted to all orders. But it was no wonder that unrest once more arose in her heart also, since everyone else doubted her or appeared to doubt her. Her deliverance was the goodness of the Lord who calmed her again and again, who enraptured her right in the middle of the mandatory conversations, since solitary prayer was taken from her. Above all, he strengthened her to persist faithfully in the way of obedience no matter how hard it was. Her reward was new, continually greater favors. She felt the presence of the Savior by her side often for entire days. At first he came to her invisibly, but later also in a visible form.

The Savior almost always appeared to me visibly in risen form. When I saw him in the holy Host, he was in this transfigured form. Sometimes when I was tired or sad, he showed me his wounds to encourage me. He also appeared to me hanging on the cross. I saw him in the garden; finally, I saw him carrying the cross. When he appeared to me in such a form, it was, I repeat, because of a need in my soul or for the consolation of various other persons; still his body was always glorified. [L, 29, 4]

These appearances increased Teresa's love and strengthened her in the certainty that it was none other than the Lord who was visiting her with his favors. So it must have been all the more painful to her when, in the absence of Fr. Alvarez, another confessor ordered her to send the "evil spirit" away each time it appeared by making the sign of the cross and a gesture of contempt. She also obeyed this command. But at the same time she fell at the feet of the Lord and pleaded with him for forgiveness: "Oh Savior, you know when I act like this toward you that I do it only out of love for you because I want to submit obediently to him whom you have appointed in your Church to take your place for me." And Jesus calmed her. "Be comforted, my daughter, you do well to obey. I will reveal the truth" [see L, 29, 6]. In this obedience toward the church, the saint herself had always seen the surest criterion that a soul was on the right way.



Statue of St. Teresa of Jesus facing the town square outside the walls of Avila

I know for certain that God would never allow the devil to delude a soul that mistrusts itself and whose faith is so strong that it was prepared to endure a thousand deaths for the sake of one single article of faith. God blesses this noble disposition of the soul by strengthening its faith and making it ever more fiery. This soul carefully tries to transform itself so that it is completely in line with the teachings of the church and for this purpose asks questions of anyone who could elucidate them. It hangs on so tightly to the church's creeds that all conceivable revelations—even if it saw heaven opened—could never make it vacillate in its faith even in the most minute article taught by the church...

Should a soul not find in itself this powerful faith or its delight in devotion not contribute to increasing its dependence on the holy church, then I say that the soul is on a path filled with danger. The spirit of God only flows into things that are in agreement with the Holy Scriptures. If there had been the slightest deviation, I would have been convinced that these things came from the author of lies. [L, 25, 12-13]

That after each new favor she grew in humility and love must have pacified the saint herself, and must also have been an unmistakable sign to the enlightened men of the spirit of the disposition of her soul.

During that time of unusual demonstrations of grace and of the most severe tests, Teresa also received a visible sensory image of the glowing love that pierced her heart. "I saw beside me at my left side an angel in a physical form... Because of his flaming face, he seemed to belong to that lofty choir made up only of fire and love... I saw a long golden dart in his hands the end of which glowed like fire. From time to time the angel pierced my heart with it. When he pulled it out again, I was entirely inflamed with love for God" [L, 29, 13]. The heart of the saint, which has been preserved in the monastery of Alba and remains intact to this day, bears a long, deep wound.

11. Works for the Lord

One who loves feels compelled to do something for the beloved. Teresa, who even as a child showed herself to be boldly decisive and ready to act, burned with the desire to show the Lord her love and thankfulness by action. As a nun in a contemplative monastery, she seemed to be cut off from all outer activity. So she at least wanted to do as much as possible to make herself holy. With the permission of her confessor (Fr. Alvarez) and her highest superior in the Order, she took a vow always to do what would be most pleasing to God. To protect her from uncertainty and from qualms of conscience, the text was later changed to read that her confessor was to decide what would be perfect at any given time. But a soul so full of love could not be satisfied with caring for its own salvation and making the Lord happy by its own perfection. One day she was transported into hell by a horrible vision. "I immediately understood that God wanted to show me the place that the devil had reserved for me and that I deserved for my sins. It lasted hardly a moment. But even if I live for many more years, I will never be able to forget it" [L, 32, 1]. She recognizes what God's goodness has preserved her from. "The superscription for my life should read 'the mercy of God.'" But countless other people are constantly subject to the dangers that she herself had escaped. "How could I find one day of rest with such an



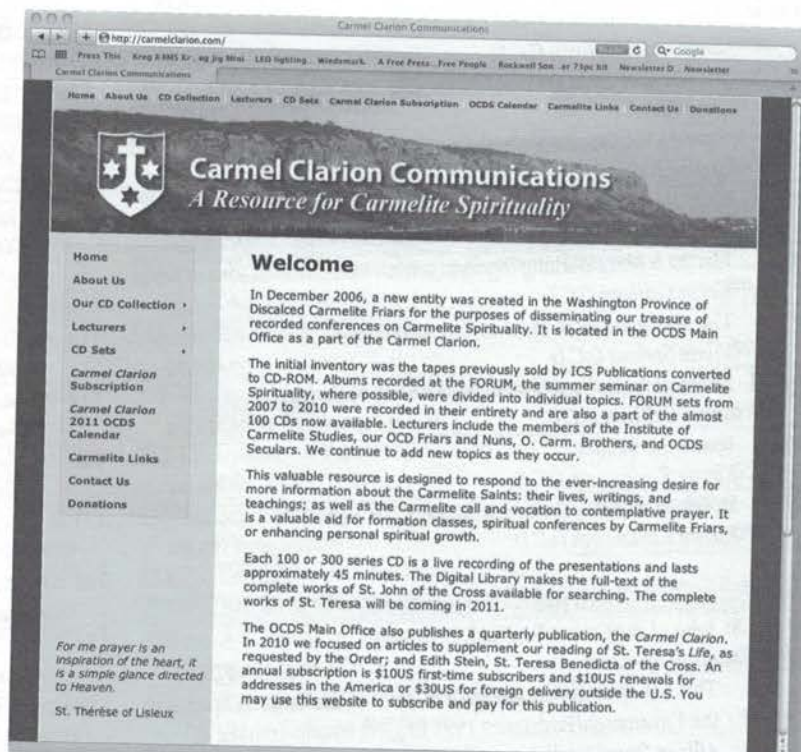
Mass at Alba de Tormes; Tomb of St. Teresa is above the Main Altar

Continued on Page 23 >

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We are proud to announce a new website to publicize our treasure of recorded conferences on Carmelite Spirituality.



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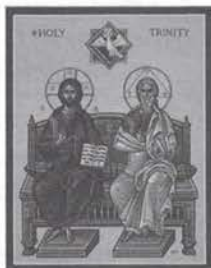


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Continued from Page 18

outlook? How could I live in peace while so many souls were being lost?" It was at the time when Germany was torn by schism, France was tearing itself to pieces in wars of religion, and all Europe was confused by false doctrines. "Brokenhearted, as though I could do something or as if I myself were someone, I embraced the feet of the Lord, shed bitter tears, and asked him to remedy such evil. I would gladly have sacrificed a thousand lives to save one of these misguided souls. But how could a poor woman like me serve the cause of her divine Master?" [W, 1, 2]. During such reflections, there occurred to her the thought of freeing herself from the mitigated Rule of her monastery:

... so that she could rest entirely in God like the saints, the hermits who had preceded her. Since she could not, as she would have liked, extol God's mercy throughout the entire world, she at least wanted to gather some selected souls around her who would dedicate themselves to poverty, withdrawal, constant prayer, and the strictness of the primitive Rule. Already full of this thought, which was not simply fantasy but a firm decision, she conceived of how she would surround herself with a small band of noble souls who were ready to join her in doing what was most perfect. She considered how she might pray day and night to be a constant support to those destined to save souls... It seemed to her as though she were already in the situation, which appeared to her as paradise. She saw herself already living in a little house clad in sackcloth, enclosed behind the walls, only occupied with prayer, and hurrying with her companions to serve the most Beloved.¹⁷

It was not to be too long before this lovely dream was to become reality.

12. Saint Joseph's of Avila, the First Monastery of the Reform



St. Joseph's Monastery (1615)

A small group of nuns and visitors present for worship on the feast of the Blessed Virgin of Mount Carmel on July 16, 1560, were discussing the obstacles to a life of prayer presented by the large number of nuns living in the monastery and the many visitors. Maria de Ocampo, a young relative of the saint and a celebrated beauty, suggested that someone should establish a monastery in which the life of the ancient hermits could be revived. In all seriousness she offered her dowry for this. The next day Teresa told her trusted friend Dona Guiomar de Ulloa (a young widow who like her led a life of prayer under the strict direction of Fr. Baltasar Alvarez) of this conversation. Dona Guiomar enthusiastically took up the idea. But what was decisive was that the Lord himself was calling for the project.

"He assured me that he would be very well served in a monastery I might found, that this house would become a star shedding the brightest light. God added that, even though they had lost some of their earlier enthusiasm, the orders were nevertheless of great service to him. What would the world be if there were no more monasteries?" [see L, 32, 11]. According to the will of the Lord, the new house was to be consecrated to St. Joseph.

Now Teresa no longer hesitated. First she turned to her confessor. He made his consent dependent on the consent of the provincial of the Carmelites, Fr. Angel de Salazar.² This

1 Oettingen-Spieberg, *Geschichte der hi. Teresia* [Biography of St. Teresa], Regensburg: Habel, vol. I, p. 313f.

2 Probably an error by Edith Stein. The provincial at that time was Fr. Gregorio Fernandez (1559-1561). Fr. Angel de Salazar was prior in Avila in 1541. He was provincial from 1551-1553. [Ed.]

consent was easier to get than expected because of the mediation of Dona Guiomar. Three very devout religious, whose advice Teresa sought, gave encouraging replies: Jesuit Francis Borgia, Dominican Luis Beltran, and Franciscan Peter of Alcantara. Now the next task was to find a house. But before that could happen the public scented Teresa's plans, and this aroused a storm of indignation against her and her friends. One can certainly understand that the nuns of the Monastery of the Incarnation would take it as malicious arrogance for one of their own to want to leave their house to live in greater perfection than the community in which she had been formed. And people in the city shared this view. The two women received their first strong support from the scholarly and highly respected Dominican, Fr. Pedro Ibanez. When the provincial withdrew his consent under the pressure of Teresa's sisters and compelled the saint to inaction, her friends continued with the work of preparation: Dona Guiomar, directed by Fr. Ibanez, Don Francisco de Salcedo, and Caspar Daza (the two who had once by their doubt caused her so much soul searching, but were now entirely won over to her). A little house was discovered. Her brother-in-law, Juan de Ovalle, the husband of her youngest sister Juana, who herself had been raised in the Monastery of the Incarnation and loved Teresa greatly, bought it and moved in to protect it until it could be given over to its real purpose.

It seemed like a great hindrance to her plans when the saint received the surprising order from her Father Provincial to go to the palace of Duchess Luisa de la Cerda in Toledo, because this influential lady sought the comfort of the saint in her grief over the death of her husband. Teresa's friends hated to see her leave Avila. But the stay in Toledo was to be richly blessed. Dona Luisa became a powerful and faithful patroness of the reform. In the circle of women and girls that gathered around Teresa at the palace to seek her advice, there was someone soon to be one of her strongest supporters, the young Maria de Salazar (later Maria of St. Joseph, prioress of Seville). Above all, Teresa found the leisure here to write the story of her interior life, a project given to her the previous year by Fr. Ibariez. This book was to make her name known in all Catholic lands, and down through the centuries would become a guide for countless people.

Even in regard to her foundation in Avila the time was not wasted. In the house of the Duchess de la Cerda, she was sought out by Maria of Jesus, a Carmelite from Granada, who had reform ideas similar to Teresa's and wanted to talk them over with her. She also found occasion for a consultation with St. Peter of Alcantara, who on an earlier occasion had tested the state of her soul and consoled her greatly. Now he encouraged her to found the Monastery of St. Joseph without an income, as the primitive Rule prescribed.

Teresa was permitted to return to Avila only in June of 1562, after a six-month stay. Good news that came on the day of her arrival awaited her there: the papal brief that permitted Dona Guiomar and her mother to establish a Carmelite monastery according to the primitive Rule, placing it under the jurisdiction of the diocesan bishop, giving it the same rights as other monasteries of the same order, and prohibiting anyone from disturbing it in any way. Teresa's name was not mentioned in the document. By a lucky coincidence,



Toledo

Peter of Alcantara was just then in Avila—for the last time, for he died shortly thereafter. His efforts succeeded in winning the bishop of Avila, Don Alvaro de Mendoza, for the foundation. From then on the bishop was one of the most enthusiastic promoters of the reform.

The illness of her brother-in-law, Juan de Ovalle, resulted in her gaining the permission of her provincial to move into his house, her future monastery, to care for him. This gave her the opportunity to supervise the construction personally. When the workers left the house, the patient was also healed and the monastery could become what it was meant to be. Now the most important thing was to find suitable living stones for the new foundation. There were four postulants about whom the Holy Mother herself said, “My first daughters were four orphans without dowries, but great servants of God. I found just what I had wished for, because my most ardent desire was that the first to enter would by their example be suitable building blocks of the spiritual edifice, would fulfill our intentions and lead lives

of contemplation and perfection” [see L, 36, 6]. On August 24, the feast of St. Bartholomew, these first four Carmelites of the reform arrived at the little monastery where the saint awaited them. The friends who had helped to make the foundation made their appearance. By commission of the Bishop of Avila, Caspar Daza celebrated the first Mass and reserved the Blessed Sacrament in the chapel. Thereby the foundation was completed. Then Teresa clothed her daughters in the robe of the discalced Carmelites (“discalced,” or “without shoes,” because instead of shoes they wore the footwear of the poor, sandals made of hemp).³ Their habits and scapulars were made of coarse brown frieze; the mantles of white frieze; the toques of linen; and over them for the time being they wore the white novice’s veil. Overjoyed, the mother remained behind with her daughters in the quiet of the holy place when the visitors departed. But people did not leave her in peace for long. The rumor of the accomplished foundation quickly spread to the entire city. The opposition stirred up all the townspeople. A monastery without any income would consume the alms of the poor. The



Carmelite nun and novice

prioress of the Incarnation, pressured by the indignant sisters, sent Teresa an order to return to her monastery immediately. The Saint obeyed at once. She left the four novices behind under the protection of St. Joseph and the direction of the oldest, Ursula of the Saints. On August 26 the city’s municipal judge summoned the mayor and the cathedral chapter to a meeting in the city hall. The consensus was that the monastery was to be suppressed, and the municipal judge himself went there. But Teresa’s young daughters did not allow themselves to be intimidated. When threatened with force, they answered through the grille, “...You may use force. But...such actions are judged here on earth by his Majesty Philip II, and in heaven by another judge, whom you should fear a great deal more, the almighty God, the champion of the oppressed.” The city magistrate left without doing anything and called another, larger gathering for the next day. In an inflammatory speech he explained

³ It is said that our Holy Mother at first wore only sandals that left the feet uncovered, as our friars still do today. It was when her dainty feet were admired once during a trip that she introduced [leggings with the] hempen sandals called “alpargatas.” [Ed.]

that this foundation was an innovation and as such suspect. The maintenance of the nuns would excessively burden the nobility of Avila. Opening the house without the permission of the city was illegal. Therefore, one must conclude that it be suppressed. The speaker already had the majority on his side when a Dominican asked to speak. It was Fr. Domingo Banez who had only been in Avila for a short time, but was famous for his scholarship. He did not know Teresa, but his love for justice impelled him to become a spokesman for her cause.

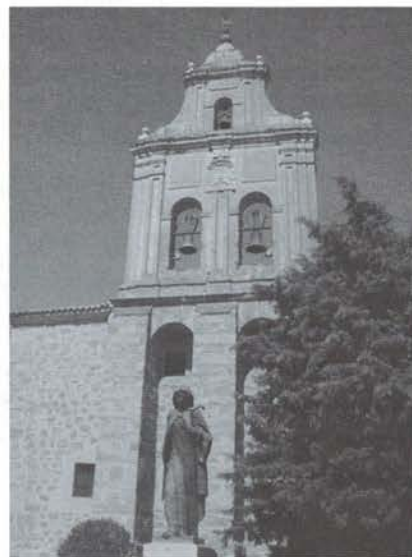
Is it a sufficient reason to destroy something because it is new? Were not all societies of orders innovations when they arose from the bosom of the Church? And when our Lord and God founded the Church, did his work not bear the mark of innovation? ...This newly founded monastery of Carmelites is a reform of the ancient community. It picks up what has fallen. It renews a weakened Rule. It strives for the formation of people for the glory of the holy faith. For these reasons it must not only be tolerated by the powers of the state and of the city, but favored and protected.

...How can anyone believe that poor women confined in a corner who pray to God for us could become such a heavy burden and a danger to the people? ...The frightening specter that is the entire cause of the disturbance in Avila is that of four humble, peace-loving Carmelites living at the outermost end of a suburb.... It seems to me of little use to Avila to call a council for such an insignificant reason.

The existence of the monastery is inviolable, since the Most Reverend Bishop Alvaro de Mendoza has taken it under his protection and the Holy See has given its approval in a brief, against which all of Avila can do nothing.... [cf. L, 36, 15]

In response to his speech, the gathering broke up and the little monastery was rescued. However, it took several more months of negotiations and the sacrificial efforts of all the friends to overcome the rest of the hindrances. Finally, on December 5, 1562, the provincial Angel de Salazar⁴ gave Teresa permission to go to her daughters. She was even allowed to take along four nuns from the Monastery of the Incarnation. In overflowing thanks to the Lord, she once again consecrated herself and her little religious family to his service. Now she and those accompanying her put on the rough habit of the reform and exchanged their shoes for coarse sandals. At the same time, in order to bury all reminders of rank and status in the world, they gave up their family names and chose a noble title that came from heaven. From that day on, Teresa de Ahumada was called *Teresa of Jesus*.

The chaplain, Julian de Avila, the first confessor at St. Joseph's and a faithful assistant to the saint in the work of reform, wrote a history of the founding of this house after the saint's death. He gives us a picture of heavenly life in this solitude: "God wanted...to have a house where he could recreate, a dwelling for his consolation. He wanted a garden with flowers, not those flowers that grow on the earth, but those that unfold in heaven... a flower garden with these selected souls in whose midst he could take his repose, to whom he could disclose his secrets and open his heart." "Because our Lord and Savior has so many enemies and so few friends, at least the latter must be very good," said the saint herself [see W, 1, 2]. And she educated the young souls entrusted into her hands to be such good friends of the Lord. Girls of youthful beauty, rich and sparkling with talent, rushed to



Monastery of the Incarnation

⁴ See note 2. [Ed.]

St. Joseph's in order to discard all finery, in order to consecrate themselves to the Lord in unlimited self-forgetfulness and humble submission. Postulants also came without any dowries and were received just as joyfully, in fact, even more lovingly. For the Holy Mother was concerned with having the real spirit of the order in her house, not with external goods. Soon the number reached thirteen, which Teresa originally did not want to exceed. (Later it was raised to twenty.) She regulated life in the house with the greatest wisdom.⁵ Each sister received an office in which she served the requirements of the little monastic family. The day was strictly apportioned between work and prayer. And this work, which was to contribute support, had to be simple and modest, not giving rise to pride, and thereby preserving their recollection in God. The work was carried out in solitude and silence. Only during the hour of recreation did the sisters come together in heartfelt and spontaneous conversation. Teresa made this hour into a required practice and set great store by it, to allow the spirit the relaxation that nature demands and to give sufficient opportunity for the practice of sisterly love. But even during this hour of recreation there was no idleness. During lively conversation or joyful song, busy hands raced as fast as they could.

Her little family's spirit was Teresa's greatest reward for all her efforts and sacrifice. She herself stood in wonder before her daughters:

Oh how I recognize all the superiorities of these sisters over me! No sooner had God given them some understanding, some love, than for his sake they disdained the lives to which they used to be attached and sacrificed themselves for him. They find their delight in solitude. All their happiness lies in thoughts of making progress in serving God. Their blessedness is to live alone with him. Many of them spent their youth in the vanity of the world. They intended to find their happiness there and to make decisions according to the world's standards. But precisely these are the most joyful. God rewards them with true joy for the false delights they have left for him. I cannot say how much comfort I feel living in the company of such innocent souls who have renounced everything, [see L, 35, 12]

The saint also had no other desire than to live in this separation from the world with her little family, to lead them ever more deeply into the spirit of prayer, into the heroic exercise of virtues—humility, obedience, complete giving of oneself, poverty, the most heartfelt love for God and for people—and to consecrate with them this whole life of prayer, sacrifice, voluntary penance (on which, however, she set a wise limit and so obviated an unhealthy enthusiasm) to the glory of God and his church, for the salvation of souls and as a support for priests who were doing battle with the great errors of the time. But she was not to conclude her life in the quiet of St. Joseph's.

13. Spread of the Reform

Again, it was her burning desire for the salvation of souls that led Teresa to new action. One day a Franciscan from the missions visited her and told her about the sad spiritual and moral condition of people in heathen lands. Shaken, she withdrew into

⁵ After she had discovered and tested the most appropriate regimen in living with her daughters, she wrote her "Constitutions," which—except for a few minor changes—today continue to contain the valid rules of her Order. They are contained in her writings. [See *Collected Works of St. Teresa*, vol. 3, pp. 319-333.—Tr.]



her hermitage in the garden. "I cried to the Savior, I pleaded with him for the means of winning souls for him because the evil enemy robs him of so many. I asked him to help himself a little by my prayers, because that was all I could offer him" [F, 1,7]. After petitioning like this for many days, the Lord appeared to her and spoke the comforting words, "Wait a little while, my daughter, and you will see great things" [F, 1,8]. Six months later came the fulfillment of this promise.

In the spring of the year 1567 she received news of an upcoming visit to Spain by the Carmelite General, Giovanni Battista Rossi (Rubeo). "This was something most unusual. The generals of our order always have been situated in Rome. None had ever come to Spain before" [F, 2, 1]. The nun who had left her monastery and founded a new one had reason to be afraid of the arrival of her highest superior. He had the power to destroy her work. With the consent of the bishop of Avila who had jurisdiction of her house, Teresa invited the general to visit. He came, and Teresa gave him a completely candid account of the entire history of the foundation. What he saw convinced him of the spirit that ruled in this little monastery and he was moved to tears. It was evident that here was a perfect realization of the goal for which he had come to Spain. He was considering a reform of the entire Order, a return to the old traditions, but he had not risked proceeding as radically as Teresa. King Philip II had called him to Spain to renew discipline in the monasteries of his land. Fr. Rubeo had found little friendly reception in other places. Now he confided his concerns to Teresa. For her part, she responded with love and a daughter's trust. When he departed from Avila, he left Teresa with permits to found additional women's monasteries of the reform. All these monasteries were to be directly under the general.

No provincial was to have the right to hinder their foundation or to involve himself in their affairs. When he returned to Madrid, Fr. Rubeo spoke enthusiastically to the king about Teresa and her work. Philip II asked for her prayers and those of her daughters, and was from then on the most powerful friend and protector of the reform. After returning to Rome, the Father General gave the saint even more power: to found two monasteries for men according to the primitive Rule if she could obtain the permission of the present provincial and that of his predecessor. This permission was obtained for her by the bishop of Avila, who himself had been the first to express the wish for monasteries of friars of the reform. Teresa now found herself in an unusual position. Instead of a quiet little monastery to which she could retreat with a few selected souls, she was now to found an entire order for men and women. "And only a poor, unshod Carmelite was there to accomplish this, even though furnished with permits and the best wishes, but without any means for initiating the work and without any other support than that of the Lord..." [F, 2, 6]. But this support sufficed. Before long, what was most important for a monastery of men appeared: the first friars. While she was making the first foundation for nuns in Medina del Campo, the prior of the Carmelite monastery of the mitigated rule there, Fr. Antonio de Heredia, energetically stood by Teresa's side. When she told him of her plan, he declared himself ready to be the first male discalced Carmelite. Teresa was surprised and not absolutely happy, because she did not fully credit him with having the strength to sustain the primitive Rule. However, he stayed firm in his decision. A few days later, a companion for him appeared who was



King Phillip II

most satisfactory to the saint: a young Carmelite at that time called John of St. Matthias, who from his early youth had lived a life of prayer and the strictest self-denial. He had gained the permission of his superior to follow the primitive Rule personally. Not satisfied with this, he was thinking of becoming a Carthusian. Teresa persuaded him, instead, to become the living cornerstone of the Carmelite Order of the primitive Rule.

Some time later a little house in Duruelo, a hamlet between Avila and Medina del Campo, was offered to her for the planned foundation. It was in miserable condition, but neither Teresa nor the two fathers were taken aback by it. Fr. Antonio still needed some time to end his priorship and put all his affairs in order. In the meantime, Fr. John joined Holy Mother to acquaint himself with the spirit and rule of life of the reform under her personal direction. On September 20, 1568 he went to Duruelo, having been clothed by Teresa in the habit of the reform, which she herself had made for him. As the Holy Mother had anticipated, he divided the single room of the pitiful little hut into two cells, an attic room into the choir, a vestibule into a chapel where he celebrated the first Mass the next morning. Soon he was considered a saint by the peasants in the neighborhood. On November 27, Fr. Antonio joined him. Together they now committed themselves to the primitive Rule and changed their names. From then on they were called Anthony of Jesus [Antonio de Jesus] and John of the Cross [Juan de la Cruz].

A few months later the Holy Mother could visit them and get to know their way of life. She says about this:

I came there during Lent in the year 1569. It was morning. Father Antonio in his always cheerful mood was sweeping the doorway to the church. "What does this mean, my father," I said, "and where is your self-respect?" ..."Oh, cursed be the time when I paid attention to that," he answered chuckling. I went into the chapel and was seized by the spirit of fervor and poverty with which God had filled it. I was not the only one so moved. Two merchants with whom I was friendly and who had accompanied me from Medina del Campo looked at the house with me. They could only weep. There were crosses and skulls everywhere. I will never forget a little wooden cross over a holy water font to which an image of the Savior had been glued. This image was made of simple paper; however, it flooded me with more devotion than if it had been very valuable and beautifully made. The choir, once an attic room, was raised in the middle so that the fathers could comfortably pray the Office. But one still had to bow deeply when entering. At both sides of the church, there were two little hermitages where they could only sit or lie down and even so their heads would touch the roof. The floor was so damp that they had to put straw on it. I learned that the fathers, instead

of going to sleep after matins, retreated to these little hermitages and meditated there until prime. In fact, they once were praying in such recollection that when snow fell on them through the slats in the roof, they did not notice it at all, and returned to the choir without it occurring to them even to shake their robes. [F, 14, 7]

Duruelo was the cradle of the male branch of the reformed Carmel. It spread vigorously from there, always directed by the Holy Mother's prayer and illuminating suggestions, but nevertheless relatively independent. The humble little John of the Cross, the great saint of the church, inspired it with the spirit. But he was entirely a person of prayer, of penance. Others took on the external direction.



Our friars in Duruelo at the site of 1st foundation

Besides Fr. Antonio, there were the enthusiastic Italians, Fr. Mariano and Fr. Nicolas Doria. But, above all, the most faithful support for the Holy Mother during her last years was, as she was convinced, the choice instrument of the reform, the youthful, brilliantly gifted Fr. Jeronimo Gracian of the Mother of God.

Teresa herself had hardly any time for quiet monastic life after she left the peace of St. Joseph's upon founding the first daughter house in Medina del Campo. She was called now here, now there, to establish new houses of the reform. Despite her always fragile health and increasing age, she indefatigably undertook the most difficult journeys as often as the Lord's service required. Everywhere there were hard battles to endure: Sometimes there were difficulties with the spiritual and civil authorities, sometimes the lack of a suitable house and the basic necessities of life, sometimes disagreements with upper-class founders who made impossible demands of the monasteries. When finally all obstacles had been overcome and everything organized so that the true life of Carmel could begin, she who had done it all had, without pause, to move on to new tasks. The only consolation she had was that a new garden was blooming for the Lord to enjoy.

14. Prioress at the Monastery of the Incarnation

While the spiritual gardens of Mother Teresa were spreading their lovely fragrance over all of Spain, the Monastery of the Incarnation, her former home, was in a sad state. Income had not increased in proportion to the number of nuns, and since they were used to living comfortably and not (as in the reformed Carmel) to finding their greatest joy in holy poverty, discontent and slackening of spirit spread. In the year 1570, Fr. Fernandez of the Order of St. Dominic came to this house. He was the apostolic visitor entrusted by Pope Pius V with examining the disciplinary state of monasteries in Castile. Since he had already become thoroughly acquainted with some monasteries of the reform, the contrast must have shocked him. He thought of a radical remedy. By the authority of his position, he named Mother Teresa as prioress of the Monastery of the Incarnation and ordered her to return to Avila at once to assume her position. In the midst of her work for the reform, she now had to undertake a task that for all intents and purposes appeared impossible. Exhorted by the Lord himself, she declared her readiness. However, with the agreement of Fr. Fernandez, she gave a written statement that she personally would continue to follow the primitive Rule. One can imagine the vehement indignation of the nuns who were to have a prioress sent to them—one not elected by them—a sister of theirs who had left them eight years earlier and whom they considered an adventuress, a mischief-maker. The storm broke as the provincial led her into the house. The provincial, Fr. Angel de Salazar,⁶ could not make himself heard in the noisy gathering. The "Te Deum" that he intoned was drowned out by the sounds of indignation. Teresa's goodness and humility finally brought about enough quiet for the sisters to go to their cells and to tolerate her presence in the house.

They were saving the decisive declarations for the first chapter meeting. But how

⁶ See note 7. [Ed.]



*Our Holy Mother and Father,
Teresa and John*

amazed they were when they entered the chapter room at the sound of the bell to see in the prioress' seat the statue of our dear Lady, the Queen of Carmel, with the keys to the monastery in her hands and the new prioress at her feet. Their hearts were conquered even before Teresa began to speak and in her indisputably loving manner presented to them how she conceived and intended to conduct her office. In a short time, under her wise and temperate direction, above all by the influence of her character and conduct, the spirit of the house was renewed. Her greatest support in this was Fr. John of the Cross, whom she called to Avila as confessor for the monastery.

This time of greatest expenditure of energy when Teresa, along with being prioress of the Monastery of the Incarnation, retained the spiritual direction of her eight reformed monasteries, was also a time of the greatest attestation of grace. At that time she had a vision that she herself described as a "spiritual marriage." On November 18, 1572, the Lord appeared to her during Holy Communion. "He offered me his right hand and spoke, 'See this nail. It is the sign of our union. From this day on you are my bride. Up to now you had not earned it. But now you will not only see me as your Creator, your King, your God, but from now on you will care for my honor as my true bride. My honor is yours; your glory is mine'" [ST, 31]. From that moment on, she found herself united blissfully with the Lord, a union that remained with her for the entire last decade of her life, her own life mortified, "full of the inexpressible joy of having found her true rest, and of the sense that Jesus Christ was living in her."⁷ She characterized as the first result of this union "such a complete forgetfulness of self that it truly seems as if this soul had lost its own being. It no longer recognizes itself. It no longer thinks about heaven for itself, about life, about honor. The only thing she cares about any longer is the honor of God" [C, 7, 3, 2]. The second result is an inner desire for suffering, a desire, however, that no longer disturbs her soul as earlier. She desires with such fervor that God's will be fulfilled in her that everything that pleases the divine Master seems good to her. If he wants her to suffer, she is happy; if he does not, his will be done.



*Mass at the Incarnation Monastery,
Chapel of the Transverberation*

But the following surprised me the most. This soul whose life has been martyrdom, because of her strong desire to enjoy the vision of God, has now become so consumed by the wish to serve him, to glorify his name, and to be useful to other souls that, far from wishing to die, she would like to live for many years in the greatest suffering...

In this soul there is no more interior pain or dryness, but only a sweet and constant joy. Should she for a short time be less attentive to the presence of God, he himself immediately awakens her. He works to bring her to complete perfection and imparts his doctrines in a completely hidden way in

⁷ Interior Castle, seventh dwelling places, chap. 3. [The text does not appear in precisely this form in the ICS translation.—Tr.]

the midst of such a deep peace that it reminds me of the building of Solomon's temple. Actually, the soul becomes the temple of God where only God alone and the soul mutually delight in each other in greatest quiet. [C, 7, 3, 6-11]

15. Doing Battle for Her Life's Work

The greatest grace that can befall a soul was probably necessary to strengthen the saint for the storm that was soon to break over the reform. Even during her term as prioress, she had to resume her journeys of foundation and leave a vicar in charge in Avila. At the end of her years as prioress it was only with some effort that she stopped the nuns from re-electing her. Those who had so struggled against her assuming the position clung to her with such great love. Her humility and goodness, her superior intelligence and wise moderation in this case had been able to bridge the rift between the "calced" and the "discalced." Her spiritual sons were not so lucky. They had founded new monasteries in addition to the two for which the general of the Order, Fr. Rubeo, had previously given Teresa authorization. They had the permission of the apostolic visitor from Andalusia, Fr. Vargas, but no arrangement with the Order's superiors. Their extraordinary penances (which often caused the saint herself concern) and their zeal soon aroused the admiration of the people. This, along with the apostolic visitor's evident preference for the monasteries of the reform, made those not of the reform fear they themselves would soon be pushed entirely into the background, even that the reform might be imposed on the entire Order. Their envoys turned the general in Rome completely against the discalced as disobedient and as agitators. To suppress their "revolt," Fr. Tostado, a Portuguese Carmelite with special authority, was sent to Spain. A clash between the two branches of the Order ensued, which must have filled the heart of the humble and peace-loving Holy Mother with the greatest pain. In addition, it appeared that her entire work was threatened. She herself was called "a gadabout" by the new papal nuncio in Spain, "disobedient, ambitious, who presumes to teach others like a doctor of the church despite the prohibition of Saint Paul." She was ordered to choose one of the reformed monasteries as her permanent residence and to make no further trips. How grateful she would have been for the quiet in the monastery of Toledo, which Fr. Gracian suggested to her, had there not been such a hostile design behind the command! All the monasteries of the reform were prohibited from taking in novices, condemning them to extinction. Her beloved sons were reviled and persecuted. Fr. John of the Cross, who had always kept himself far from all conflict, was even secretly abducted and kept in humiliating confinement in the monastery of the calced in Toledo. He was cruelly abused until the Blessed Virgin, his protectress since childhood, miraculously freed him. In this storm that finally made everyone lose courage, Holy Mother alone stood erect. Together with her daughters, she stormed heaven. She was indefatigable in encouraging her sons with letters and advice, in calling her friends for help, in presenting the true circumstances



St. John of the Cross

to the Father General who had once been so good to her, in appealing to her most powerful patron, the king, for protection. And finally she arrived at the solution that she recommended as the only possible one: the complete separation of the calced from the discalced Carmelites into two provinces. The Congregation of Religious in Rome had been occupied with the unfortunate conflict for a long time. A well-informed cardinal, whom Pope Gregory XIII questioned concerning the state of affairs, responded, "The Congregation has thoroughly investigated all the complaints of the Carmelites of the mitigated Rule. It comes down to the following: Those with the mitigated Rule fear that the reform will finally reform them also." The pope then decided that the monasteries of Carmelite friars and nuns of the reform were to constitute a province of their own under a provincial chosen by them. A brief dated June 27, 1580 announced this decision. In March of 1581, the chapter of Akala elected Fr. Jeronimo Gracian as its first provincial in accordance with the Holy Mother's wishes.

16. The End

Teresa greeted the end of the years of suffering with overflowing thanks. "God alone knew in full about the bitterness, and now only he alone knows of the boundless joy that fills my soul, as I see the end of these many torments. I wish the whole world would thank God with me! Now we are all at peace, calced and discalced Carmelites, and nothing is to stop us from serving God. Now then, my brothers and sisters, let us hurry to offer ourselves up for the honor of the divine Master who has heard our prayers so well" [F, 29, 31-32]. During the short span of time still given to her, she herself sacrificed her final strength for new journeys to make foundations. The erection of the monastery in Burgos, the last one that she brought to life, cost her much effort and time. She had left Avila on January 2, 1582, to go there. It was July before she could begin the trip home, but she was not to reach the desired goal any more. After she had visited a number of other monasteries of the nuns, Fr. Antonio of Jesus brought her to Alba to comply with a wish of the Duchess Maria Henriquez, the great patroness of that monastery. Completely exhausted, Teresa arrived on September 20. According to a number of witnesses, she had predicted some years earlier that she would die at this place and at this time. Even though the attending physician saw her condition as hopeless, she continued to take part in all the monastic exercises until September 29. Then she had to lie down. On October 2, in accordance with her wish, Fr. Antonio heard her last confession. On the third she requested Viaticum. An eyewitness gave this report: "At the moment when the Blessed Sacrament was brought into her cell, the Holy Mother raised herself without anyone's help and got on her knees. She would even have gotten out of her bed if she had not been prevented. Her expression was very beautiful and radiated divine love. With a lively expression of joy and piety, she spoke such exalted divine words to the Lord that we were all filled with great devotion." During the day she repeated again and again the words from the "Miserere" (Psalm 51): *Cor contritum et humiliatum, Deus, no despicias* ("A broken and contrite heart, God, you will not despise"). In the evening she asked to be anointed. Concerning her last day, October 4, we again have an eyewitness account by Sr. Maria of St. Francis:

On the morning of the feast of St. Francis, at about 7 o'clock, our Holy Mother turned on her

side toward the nuns, a crucifix in her hand, her expression more beautiful, more glowing, than I had ever seen it during her life. I do not know how her wrinkles disappeared, since the Holy Mother, in view of her great age and her continual suffering, had very deep ones. She remained in this position in prayer full of deep peace and great repose. Occasionally she gave some outward sign of surprise or amazement. But everything proceeded in great repose. It seemed as if she were hearing a voice that she answered. Her facial expression was so wondrously changed that it looked like a celestial body to us. Thus immersed in prayer, happy and smiling, she went out of this world into eternal life.



Tomb of our Holy Mother St Teresa of Jesus

The wondrous events that occurred at the Saint's burial, the incorrupt state of her body that was determined by repeated disinterments, the numerous miracles that she worked during her life and then really in earnest after her death, the enthusiastic devotion of the entire Spanish people for their saint—all of this led to the initiation of the investigations preparatory to her canonization, already in the year 1595. Paul V declared her blessed in a brief on April 24, 1614. Her canonization by Gregory XV followed on March 22, 1622. Her feast day was designated as October 15, because the ten days after her death were dropped (October 5-14, 1582) due to the Gregorian calendar reform.

Luis de Leon⁸ said of Teresa: "I neither saw nor knew the saint during her lifetime. But today, albeit she is in heaven, I know her and see her in her two living reflections, that is, in her daughters and in her writings... "Actually, there are few saints as humanly near to us as our Holy Mother. Her writings, which she penned as they came to her, in obedience to the order of her confessor, wedged in among all of her burdens and work, serve as classical masterpieces of Spanish literature.

In incomparably clear, simple and sincere language they tell of the wonders of grace that God worked in a chosen soul. They tell of the indefatigable efforts of a woman with the daring and strength of a man, revealing natural intelligence and heavenly wisdom, a deep knowledge of human nature and a rich spirit's innate sense of humor, the infinite love of a heart tender as a bride's and kind as a mother's. The great family of religious⁹ that she founded, all who have been given the enormous grace of being called her sons and daughters, look up with thankful love to their Holy Mother and have no other desire than to be filled by her spirit, to walk the way of perfection hand in hand with her to its goal. ☩



8 A learned Augustinian who published the first printed edition of Teresa's writings (1588).

9 At her death Teresa left behind fourteen monasteries of the reform for men and sixteen for women. Soon thereafter the Order spread to France. Today it is established all over the World. A great number of lay people are united with it by the Secular Order and the Scapular Fraternity. The Teresian Prayer Organization (at the Carmelite Monastery in Wiirzburg) assembles everyone who wants to intercede for the needs of the Holy Church and the Holy Father into a great prayer army, and lets them participate in all the good works of the Carmelite Order.

In Remembrance

Mary, Mary Veronica of Jesus in the Blessed Sacrament, Quilter, OCDS, who made Definitive Promise on July 16th 2001, began eternal life on January 10, 2011. She was a member of the St. John of the Cross Community in Ann Arbor MI.

Our Lady of Mount Carmel & St. Teresa of Jesus in Cincinnati OH experienced the loss of two members. **Albert, St. John of the Cross, Ruedy, OCDS**, who made Vows on November 23rd 2008, began eternal life on December 18, 2010. **Ferdinand, Silverius of St. Teresa, Niehaus, OCDS**, who made Vows on May 31st 1950, began eternal life on January 4, 2011.

Marie, Elizabeth Mary of the Visitation, Fursman, OCDS, who made Definitive Promise on May 19th 1996, began eternal life on December 30, 2010. She was a member of the Our Lady of Mount Carmel Community in Crystal MN.

David, Augustine of Mary, Campbell, OCDS, who made Definitive Promise on November 9th 2002, began eternal life on November 7, 2010. He was a member of the Mary and Joseph Community in Danvers MA.

The Community of the Sacred Heart in Florham Park (Morristown) NJ also reported the loss of two members. **Frank, John of the Cross, Ghiselli, OCDS**, who made Definitive Promise in September 1954, began eternal life on March 26, 2010. **Evelyn, Mary Theresa of the Infant Jesus, Ianuzzi, OCDS**, who made Definitive Promise on June 25th 1961, began eternal life on October 21, 2010.

Dorothy, St. Benedicta of the Cross, Rudolph, OCDS, who made Definitive Promise on May 2nd 2010, began eternal life on November 23, 2010. She was a member of the Community of the Blessed Trinity in Lemont IL.

Betty, Martha of Jesus, Hall, OCDS, who made Definitive Promise on May 21st 2005, began eternal life on January 19, 2011. She was a member of the Holy Spirit Community in Louisville, KY.

Laura Sassano, OCDS, who made Definitive Promise on January 10th 1999, began eternal life on July 24, 2009. She was a member of the Carmel of Elijah Community in Opa Loka (Miami) FL.

Rev. Joseph, Joseph of Mary, Rhodes, OCDS, who made Definitive Promise on April 23rd 2004, began eternal life on December 6, 2010. He was a member of the Community of Our Lady of the Blessed Sacrament in Owensboro KY.

Tomasina, Therese of the Heart of Jesus, Gregory, OCDS, who made Definitive Promise on June 18th 1995, began eternal life on January 6, 2011. She was a member of the St. Teresa of Jesus Community in Philadelphia PA.

The Our Lady of Mercy Community in Schenectady NY recently lost three members. **Marie, Veronica of the Holy Face, Wolcott, OCDS**, who made Definitive Promise on November 26th 1976, began eternal life on November 29, 2010. **Doris, Therese Bridget of the Sacred Heart, Robinson, OCDS**, who made Definitive Promise on April 15th 1989, began eternal life on December 21, 2010. **Elizabeth, Edward Teresa of the Sacred Heart and the Immaculate Heart, Lueck, OCDS**, who made Definitive Promise on May 25th 1953, eternal life on December 14, 2010

Martha Salnick, OCDS, who made Definitive Promise on June 16th 1991, began eternal life on September 22, 2010. She was a member of the Holy Annunciation Community in Sugarloaf PA.

Delphine, Therese of the Child Jesus, Nowak, OCDS, who made Definitive Promise on December 9th 2006, began eternal life on August 25, 2010. She was a member of the Our Lady of Mount Carmel Community in Swartz Creek MI.

William, Anthony, Kniss, OCDS, who made Definitive Promise in May 2001, began eternal life on January 1, 2011. He was a member of the Our Lady of the Rosary Community in Toledo OH.

Northeast Region 2011

April 30, 2011, District III:

Day of Recollection "St. Teresa - the New Magdalene" given by Fr. Paul Fohlin, OCD, at the Good News foundation, 10475 Cosby Manor Road, Utica, NY 13502. Cost \$20. Attendees are to bring a bag lunch. For information call Joyce Ponsarella secularcarmelit@aol.com or cell: 518-248-4291

June 10-12, 201, District V:

Weekend Retreat: given by Fr. Salvatore Sciuuba, 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

July 22-24, 2011 District I:

Weekend Retreat: given by Fr. Thomas Ochieng' Otang'a, OCD, at San Alfonso Retreat House in Long Branch, NJ Cost: \$190. Please make checks payable to: **OCDS District I**. 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

September 23-25, 2011 District VI:

Fr. George Mangiracina, OCD will give an OCDS weekend retreat, "The Journey of the Soul into the Depths of God according to St. John of the Cross" at the Franciscan Guest House, St. Anthony's Monastery in Kennebunk, ME. Deposit \$50 (non-refundable) due on or before May 2, 2011. Total costs: \$145 per person for double occupancy; \$185 for single occupancy (very limited). Final payment is due July 1, 2011. If there is room, other members may apply. Contact: Ginny Dandreta, 1 Moeckel Rd., Windham, NH 03087-2230, c-gdandreta@comcast.net Phone: 603 -894-7143 or Deborah Anderson, 116 Castle Hill Rd., Windham, NH 03087-1746, dranderson@telnetsystems.com Phone:603-889-9348.

October 28-30, 2011 District III:

OCDS Weekend Retreat given by Fr. George Mangiaracina, OCD at Christ the King Retreat House, 500 Brookford Road, Syracuse, NY. Cost \$165. Contact Joyce Ponsarella: cell phone 518-248-4291; email: secualcarmelit@aol.com

November 5-7, 2011 District II:

"Foundations for a Spiritual Life" by Fr. Paul Fohlin, OCD weekend retreat at **Mt Carmel Retreat Center** in Niagara Falls Ontario, Canada For questions, and registration, please call: **Tricia Cwiklinski** cwik772005@yahoo.com

November 12, 2011 District V:

Day of Recollection at the Marian Center [Betania 2] in Medway, MA; 9 AM to 4:30 PM. Cost: \$30. Contact: Julie DiScipio, 180 Marlboro Street, Wollaston MA 02170 -3412 Phone 617-479-3987.

Nairobi News

Our brothers sincerely appreciate your generous one-time donations and/or enrollments in the \$5.00 per month contribution plan. Both automatically allows you to send funds to the OCD Kenya Mission via PayPal at: <http://www.carmelclarion.com/donations.html>

In this first issue of 2011 we meet our postulants, who joined the community of the St. John of the Cross Monastery August 23rd 2010. During their first year, they are exposed to all aspects of community life: prayer and praise of God in song, the necessities of daily life for 36 Carmelite brothers and guests at the Retreat house, and recreation in the new basketball uniforms donated by a benefactor.

Our Postulants:

Moses A. Ntabo (Kenyan)

Sabastine Bulinda (Kenyan)

Cosmas Ngewa Masila (Kenyan)

Leonard King'ara Gathairu (Kenyan)



Live-In Postulants



Leonard King'ara
Gathairu (Kenyan)



Sabastine Bulinda
(Kenyan)



Moses A. Ntabo (Kenyan)



Cosmas and Moses practice their skills

Please keep all of our brothers in prayer. Their names, nationality and a short description of their primary duties are listed inside the back cover of the 2011 Carmel Clarion Calendar.

CHANGES to the Washington Province OCDS STATUTES:

Effective immediately upon publication in the *Clarion*

It is the responsibility of each council to integrate his information with content of 12/19/2009 OCDS Legislation Booklet

ADDITIONS:

Community Life Section, page 31

5. While the size and unique circumstances of various communities point to a local approach to the specifics of attendance policies, some general principles should be kept in mind:
 - a) The need of each member to receive complete formation
 - b) Recognition that members have legitimate obligations and God-given responsibilities that may at times conflict with responsibilities to the OCDS community. Such conflicts should be the exception in an OCDS vocation.
6. Definitively Promised members who become home-bound continue to be full extended members of the local community. The community will show fraternal charity to these valued members and make every effort to maintain communications with them.
7. Local Councils may grant Leaves of Absence to any Promised member who is unable to attend meetings due to a temporary change in life circumstances. Any Leave of Absence:
 - a) Will be granted for 1 year.
 - b) May be extended, at the discretion of Council, for 6-month increments.
 - c) Council members who are granted a leave of absence must resign from the Council. (Const. # 47d)After consulting with the Council, members on Leave of Absence may return prior to the expiration date of the leave.
8. Members who stop attending meetings without communicating with the local council will be dropped from the community roster and will be considered inactive members if they do not respond to correspondence from local councils.
9. A member who has been dropped from the roster must contact the Council if they are interested in returning to active status. The Council will then inform the Main Office of the member's return.

REVISIONS:

The OCDS Provincial Council Section, page 48, # 2

ORIGINAL:

The OCDS Provincial Council shall consist of at least seven definitively professed members of the Washington Province,

TO READ:

The OCDS Provincial Council shall consist of at least five definitively promised members of the Washington Province,

The OCDS Provincial Council Section, page 48, #4

ORIGINAL:

4. A quorum for a valid vote consists of one less than the current active membership of the Council, one of whom must be the President or the presider. This number shall never be less than four. If a deciding second ballot is needed in order to break a tie vote the President will cast the deciding additional ballot.

TO READ:

4. A quorum for a valid vote consists of one less than the current active membership of the Council, one of whom must be the President or the presider. In the absence of the President the senior promised of the members present will be the presider. This number shall never be less than four. If a deciding second ballot is needed in order to break a tie vote the President will cast the deciding additional ballot.



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Reminders

Election wisdom shared with us by our OCDS brothers and sisters in the Oklahoma Province:

A willingness to give of self in service to the community by accepting leadership roles is a way of putting into practice the three Evangelical Counsels:

- † as an act of chaste love for fellow members,
- † an act of self-emptying for the sake of the good of the community, and
- † as an expression of obedience in response to the needs of the community.

We welcome our many secular brothers and sisters from the Oklahoma and California-Arizona Province who are now subscribing to the Carmel Clarion via PayPal at our web site:

www.carmelclarion.com

This is NOT the way aspirants or other OCDS members of the Washington Province are to request subscriptions. They should work with community leadership and follow the processes already in place (Forms B and C with monies submitted directly to the OCDS Main Office.)