

Echoes of the Carmelite Saints in the Constitutions (7/1-7/30/20) & Catechism (7/30-10/31/20)

Part II

Prepared by Ken Vaughn, OCDS, Community of the Sacred Heart, Frederick, MD

July 1	On the feast of the Nativity of our Lady I feel special joy. When this day comes, I think it's good to renew my vows. And once while I was about to do so, the Blessed Virgin, our Lady, appeared to me through an illuminative vision; and it seems to me I renewed them in her hands and that they were pleasing to her. This vision remained with me for some days, as though she were next to me at my left.	St. Teresa of Avila: Spiritual Testimonies, 43		While giving life to Teresian Carmelite spirituality, Mary's presence also shapes its apostolate. As a result, the Secular Carmelite is committed to knowing Mary better, daily, through the Gospel to communicate to others an authentic Marian devotion leading to imitating her virtues.
July 2	On occasion there come over me such ardent desires to receive Communion that I don't think they could be exaggerated...One day, the feast of the Assumption of our Lady, Queen of Angels, the Lord desired to grant me the following favor; in a rapture He showed me her ascent to heaven, the happiness and solemnity with which she was received, and the place where she is. I wouldn't be able to describe how this happened. The glory my spirit experienced in seeing so much glory was magnificent. The effects of this favor were great. I was helped in having a deeper desire to undergo difficult trials, and I was left with a longing to serve our Lady since she deserved this so much.	St. Teresa of Avila: The Book of Her Life, Chapter 39		Guided by the outlook of faith, members of the Secular Order will celebrate and promote the liturgical devotion to the Mother of God in light of the mystery of Christ and the Church. They will practice, in faith and love, the devotional exercises in her honor.
July 3	On one of these same days, the feast of the Assumption of our Lady a rapture came upon me so great that it almost took me out of myself. It seemed to me while in this state that I saw myself vested in a white robe of shining brightness, I saw our Lady at my right side and my father St. Joseph at the left, for they were putting that robe on me. I was given to understand that I was now cleansed of my sins. It seemed to me then that our Lady took me by the hands. She told me I made her very happy in serving the glorious St. Joseph, that I should believe that what I was striving for in regard to the monastery would be accomplished, that the Lord and those	Teresa The Book of Her Life: Chapter 33		In the Teresian Carmel love of Mary, Mother and Queen, is united with love of her spouse Saint Joseph. The Father also gave him, "a just man" guardianship of his Son Jesus Christ in the mystery of the Incarnation.

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	two would be greatly served in it, that I shouldn't fear there would ever be any failure in this matter...The beauty I saw in our Lady was extraordinary, although I didn't make out any particular details except the form of her face in general and that her garment was of the most brilliant white, not dazzling but soft. I didn't see the glorious St. Joseph so clearly, although I saw indeed that he was there. They were with me a little while; then it seemed to me I saw them ascend to heaven with a great multitude of angels. And everything happened in such a way that I could never doubt, no matter how much I tried, that the vision was from God. It left me very comforted and with great peace.			
July 4	I took for my advocate and lord the glorious St. Joseph and earnestly recommended myself to him. I don't recall up to this day ever having petitioned him for anything that he failed to grant. It is an amazing thing the great many favors God has granted me through the mediation of this blessed saint, the dangers I was freed from both of body and soul. For with other saints it seems the Lord has given them grace to be of help in one need, whereas with this glorious saint I have experience that he helps in all our needs and that the Lord wants to us understand that just as He was subject to St. Joseph on earth -- for since bearing the title of father, being the Lord's tutor, Joseph could give the Child command -- so in heaven God does whatever he commands. This had been observed by other persons, also through experience, whom I have told to recommend themselves to him. And so there are many who in experiencing this truth renew their devotion to him.	St. Teresa of Avila: The Book of Her Life, Chapter 6		Following the example of St. Teresa, members can find in St. Joseph a role model for a life of humble adoration and prayerful communion with Jesus, as well as a master of prayer ²⁸ and silence. Patron of the interior life, he is an example of faith and of being "constantly attentive to God, open to the signs of God's presence and receptive to God's plans"
July 5	I endeavored to celebrate the feasts of St. Joseph with all the solemnity possible. Because of my impressive experience of the goods this glorious saint obtains from God, I had the desire to persuade all to be devoted to him. I have not known anyone truly devoted to him and rendering him special services who has not advanced more in virtue. For in a powerful way he benefits souls	St. Teresa of Avila: The Book of Her Life, Chapter 6		Being a chaste and faithful spouse, Saint Joseph is the model of a father solicitous in care of the family, and of a responsible laborer who

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	<p>who recommend themselves to him. It seems to me that for some years now I have asked him for something on his feast day, and my petition is always granted. I only ask for the love of God anyone who do not believe me to try, and he will see through experience the great good that comes from recommending oneself to this glorious patriarch and being devoted to him. Especially persons of prayer should always be attached to him. For I don't know how one can think about the Queen of Angels and about when she went through so much with the Infant Jesus without giving thanks to St. Joseph for the good assistance he then provided them both with. Anyone who cannot find a master to teach him prayer should take this glorious saint for his master, and he will not go astray.</p>			<p>considers his work as an "expression of love". In communion with the Church and the Order, who venerate him as their "provident Protector", members of the Secular Order find in Saint Joseph an incomparable protector to whom they can entrust the hopes, the struggles and the work of every day.</p>
July 6	<p>Then you explained the life of Carmel to me and it seemed so beautiful. I felt that Carmel was the desert where God wanted me to go also to hide myself. I felt this with so much force that there was not the least doubt in my heart. It was the certitude of a divine call. I wanted to go to Carmel for Jesus alone.</p>	<p>St. Therese of Lisieux: Story of a Soul, chapter 3</p>		<p>The central object of the process of formation in the Secular Order is to prepare the person to live the charism and spirituality of Carmel in its following of Christ, and in service to its mission.</p>
July 7	<p>I can only be silent . . . and adore the exceeding love of our God! With the Virgin, you can sing your "Magnificat" and leap with joy in God your Savior, for the Almighty is doing great things in you, and His mercy is eternal. Then, like Mary, "keep all that in your heart," draw your heart very close to hers, for this priestly Virgin is also the "Mother of Divine Grace," and in her love she wants to prepare you to become "that faithful priest who is entirely according to God's heart" of whom He speaks in Holy Scripture.</p>	<p>St. Elizabeth of the Trinity: L232 to Abbe Chevignard June 25, 1905</p>		<p>With sincere interest in the teachings of the Church and the spirituality of our Carmelite Saints, Carmelite Seculars seek to be men and women who are mature in the practice of faith, hope and love, and in their devotion to the Virgin Mary.</p>
July 8	<p>"My God, how many ways dost Thou lead souls! We read of Saints who left absolutely nothing at their death, not the least thing by which to remember them, not even a single line of writing; and there are others like our holy Mother, St. Teresa, who have enriched the Church with their sublime teaching, and have not hesitated to reveal "the secrets of the King," that He may be better</p>	<p>St. Therese of Lisieux: Story of a soul, chapter 9</p>		<p>They commit themselves to deepening their Christian, ecclesial and Carmelite life. Christian formation is the solid basis of Carmelite and spiritual formation. Through the</p>

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	known and better loved. Which of these two ways is more pleasing to Our Lord? It seems to me that they are equally so. All those beloved by God have followed the inspiration of the Holy Spirit, who commanded the prophets to write: "Tell the just man that all is well." Yes, all is well when one seeks only the Master's Will, and so I, poor Little Flower, obey my Jesus when I try to please you, who represent him here on earth."			Catechism of the Catholic Church and Church documents, Secular Carmelites receive the necessary theological foundation.
July 9	Oh, my Jesus, how great is the love You bear the children of the earth, for the greatest service one can render You is to leave You for their sake and their benefit -- and then You are possessed more completely. For although the will isn't so satisfied through enjoyment, the soul rejoices because it is pleasing You. And it sees that while we live this mortal life, earthly joys are uncertain, even when they seem to be given by You, if they are not accompanied by love of neighbor. Whoever fails to love their neighbor, fails to love You, my Lord, since we see You showed the very great love You have for the children of Adam by shedding so much blood.	St. Teresa of Avila: Soliloquies, 2		10. Both initial and ongoing formation in the teachings of Teresa and John of the Cross, help to develop in the Carmelite Secular a human, Christian and spiritual maturity for service to the Church.
July 10	I did what your Reverence commanded me and enlarged upon the material. I did this on the condition that you do what you promised by tearing up what appears to you to be bad. It could be that some of the things are poorly explained and others put down twice. I ask your Reverence to correct it and have it transcribed if it is to be brought to Father John of Avila, for it could happen that someone might recognize my handwriting. I urgently desire that he be asked for his opinion about it since this was my intention in beginning to write. If it seems to him I am walking on a good path, I shall be very consoled; then nothing else would remain for me than to do what lies within my power. Nevertheless, do what you think best and remember you are obliged to one who has so entrusted her soul to you. I shall recommend your Reverence's soul to our Lord for the rest of my life.	St. Teresa of Avila: The Book of Her Life, Epilogue		Human formation develops the ability for interpersonal dialogue, mutual respect and tolerance, the possibility of being corrected and correcting with serenity, and the capacity to persevere with commitments.

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July 11	I was given knowledge of a truth that is the fulfillment of all truths. I don't know how to explain this because I didn't see anything. I was told without seeing anyone, but I clearly understood that it was Truth itself telling me: <i>"This is no small thing I do for you, because it is one of the things for which you owe Me a great deal; for all the harm that comes to the world comes from its not knowing the truths of Scripture in clarity and truth; not one iota of Scripture will fall short."</i> To me it seemed I had always believed this, and that all the faithful believed it. He told me: <i>"Alas, daughter, how few there are who truthfully love Me! For if they loved Me, I would reveal to them my secrets. Do you know what it is to love Me truthfully? It is to understand that everything that is displeasing to Me is a lie. By the beneficial effects this understanding will cause in your soul you shall see clearly what you now do not understand."</i>	St. Teresa of Avila: The Book of Her Life, Chapter 40		10. Carmelite identity is confirmed by formation in the Scriptures and lectio divina, in the importance of the liturgy of Church, especially the Eucharist and the Liturgy of the Hours,
July 12	"This living in Him is the whole Carmelite life; then all sacrifices, all self-denial, and all else become divine. Love silence and prayer, the essence of our life. Beg the Queen of Carmel, our Mother, to teach you to adore Jesus in His profound recollection. Pray to our holy Mother St. Teresa as well; she loved so deeply! . . . she died of love! Beg her to give you her passion for God and for souls, for the Carmelite must be zealous; all her prayers, all her sacrifices are for that. Do you know St. John of the Cross, who penetrated so deeply into the depths of the Divinity? I ought to have spoken first of St. Elijah, our first Father. You see our Order is very ancient, since it dates back to the prophets. How I wish I could relate all its glories! Let us love it; there is none to be compared to it! As for the Rule, you will discover all its beauties some day. Live in the spirit of them now."	St. Elizabeth of the Trinity: Letter 2, to someone who wished to become a Carmelite.		and in the spirituality of Carmel, its history, the works of the Order's saints, and formation in prayer and meditation.
July 13	St. Teresa of Jesus 'de Los Andes' (OCD), Virgin Bls. Louis and Zelig Martin, Parents of Therese of Lisieux	Elizabeth of the Trinity: L172 to		Formation for the apostolate is based on the theology of the Church concerning the

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	<p>The entire Trinity rests within us, this whole mystery that will be our vision in Heaven: let this be your cloister. My little sister, it makes me so happy when you tell me that your life is spent there. Mine too: I am "Elizabeth of the Trinity," that is, Elizabeth disappearing, losing herself, letting herself be invaded by the Three... I commend you to all our saints, and very particularly to our holy Mother Teresa and to Sister Therese of the Child Jesus. Yes, let us live by love, let us be simple like she was, surrendered all the time, immolating ourselves minute by minute by doing God's will without seeking extraordinary things. And then let us make ourselves very little, letting ourselves be carried, like a child in the arms of her mother, by Him who is our All...that is how He will purify us, through His continual contact with us, through divine touches. I, too, want to be holy, holy to make Him happy. Ask Him to let me live only by love, it is my vocation.</p>	<p>Germaine de Gemeaux August 20, 1903</p>		<p>responsibility of the laity and on understanding the role of Seculars in the apostolate of the Order. These help to know the place of the Secular Order in the Church and in Carmel and give a practical way to share the graces received through the vocation to Carmel.</p>
<p>July 14</p>	<p>Therefore God perfects people gradually, according to their human nature, and proceeds from the lowest and most exterior to the highest and most interior. He first perfects the corporeal senses, moving one to make use of natural exterior objects that are good, such as hearing sermons and Masses, seeing holy objects, mortifying the palate at meals, and disciplining the sense of touch through penance and holy rigor. When these senses are somewhat disposed, he is wont to perfect them more by granting some supernatural favors and gifts to confirm them further in good. These supernatural communications are, for example, corporeal visions of saints or holy things, very sweet odors, locutions, and extreme delight in the sense of touch. The senses are greatly confirmed in virtue through these communications and the appetites withdrawn from evil objects. Besides this, the interior bodily senses with which we are dealing, such as the imagination and phantasy, are gradually perfected and</p>	<p>St. John of the Cross: The Ascent of Mount Carmel, Book Two, Chapter 17</p>		<p>The gradual introduction to the life of the Secular Order is structured...a sufficient period of contact with the community... to become more familiar with the style of life and service to the Church proper to the Secular Order of the Teresian Carmel... a more serious period of formation...the making of first promises to follow the evangelical counsels and to live in the spirit of the beatitudes...a deeper study of prayer, the Scriptures, the Documents of the Church, the Saints of the Order and formation in the apostolate</p>

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	accustomed to good through considerations, meditations, and holy reasonings; and through all this the spirit is instructed.			of the Order... the making of Definitive Promises to live the evangelical counsels and the spirit of the Beatitudes for life.
July 15	<p>“What appears to me the most remarkable in the life of Sister Elizabeth is the exact conformity of her views, her special devotions, her interior life and her words with the soundest principles of mystic theology. Your dear daughter always kept to the right path. How well she knows and penetrates the sense of the Holy Scriptures, especially the epistles of the great St. Paul, for whom her fervent heart feels a special attraction! How interesting and correct are her explanations of the most sublime parts of the writings of St. John of the Cross! Like St. Teresa, the dear little sister loved true, strong, and high teaching above all things. Abandonment to grace was her method of loving God. The supreme beauty of sacred love and the exigencies of the Carmelite vocation, were so thoroughly understood by her, that her one desire was to be united to her Bridegroom by a love that had no limit. <i>“I want to love Him so dearly, to love Him like my seraphic Mother, until I die of very love,”</i> she wrote one day, and she adds words which are a true and splendid eulogy for your Order, Reverend Mother: <i>“It seems to me so simple to live for love in Carmel.”</i>”</p>	<p>St. Elizabeth of the Trinity; Letter from Bishop of Agen To prioress at Dijon December 24, 1909.</p>		<p>The Secular Order of Our Lady of Mount Carmel and Saint Teresa of Jesus is an association of the faithful and an integral part of the Discalced Carmelite Order. It is essentially lay in character, with the welcome participation of diocesan clergy.</p>
July 16	<p>Feast Day of Our Lady of Mt Carmel</p> <p>The Blessed Virgin is a Mother who clothes us with grace and takes our supernatural life under her protection, in order to bring it to its full flowering in eternal life. She has cooperated in obtaining the garment of our eternal salvation, the wedding garment in which we shall enter the banquet hall of heaven. How she longs that this robe be imperishable! From the moment we received it, Mary has</p>	<p>Father Gabriel of St. Mary Magdalen, O.C.D.: Divine Intimacy, 378</p>		<p>The members of the Secular Order of Discalced Carmelites are faithful members of the Church, “called to live in allegiance Christ” “through a friendship with the one we know loves us” and in service to the Church. Under the protection of Our Lady of Mount Carmel, in the biblical</p>

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	<p>never ceased to follow us with her maternal gaze, to safeguard within us the life of grace.</p> <p>The scapular, the little habit, that our Lady of Mount Carmel offers us, is only the external symbol of her unceasing, maternal care: the symbol, but also the sign, the pledge of eternal salvation. The Blessed Virgin gives the assurance of the supreme grace of final perseverance to all who wear worthily her little habit. "Those who wear the scapular," said Pius XII, "profess to belong to Our Lady." Because we belong to Mary she takes special care of our souls. Devotion to our Lady of Mount Carmel indicates a strong call to the interior life, which, in a very special way is Mary's life.</p> <p>The Blessed Virgin wants us to resemble her in heart and mind much more than in externals. Those who wish to live truly devoted to our Lady of Mount Carmel, must follow Mary into the depths of the interior life. Carmel is the symbol of the contemplative life, of life wholly consecrated to seeking God and tending wholly toward divine intimacy and she who best realizes this very high ideal is Mary, Queen, Beauty of Carmel. Every interior soul even if living amid the tumult of the world, must strive to reach this peace, this interior silence, which alone makes continual contact with God possible. It is our passions and attachments that make noise within us, that disturb our peace of mind and interrupt our intimate converse with God. Only the soul that is wholly detached and in complete control of its passions can, like Mary, be a solitary, silent "garden" where God will find His delights. This is the grace we ask of Our Lady today when we choose her to be the Queen and mistress of our interior life.</p>		<p>tradition of the prophet Elijah and inspired by the teachings of St. Teresa of Jesus and St. John of the Cross, they seek to deepen their Christian commitment received in baptism. The Virgin Mary is present in a special way, most of all as a model of faithfulness in listening to the Lord and in service to Him and to others. She is Mother of the Order. Secular Carmel enjoys her special protection and cultivates a sincere Marian devotion. Carmel contemplates Mary as Mother and Sister, as "the perfect model of the disciple of the Lord" and, as such, a model for the life of the members of the Order. For Secular Carmelites, Mary is a model of total commitment to God's Kingdom. She teaches us to listen to God's Word in Scripture and in life, to believe in it in every circumstance in order to live its demands. All this she did, without understanding many things; pondering all in her heart until light dawned through contemplative prayer. Mary is also an ideal and inspiration for the Secular Carmelite. She lived</p>
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				close to people and their needs, being concerned about them. She helps us understand the meaning of mission. She, Mother and Sister, who goes before us in a pilgrimage of faith and in following the Lord Jesus, keeps us company so that we may imitate her life hidden in Christ and committed to the service of others
July 17	nowadays these heretics have so little regard for the Blessed Sacrament that they take away its dwelling places by destroying churches...Don't allow this, my Emperor! Let Your Majesty be at once appeased! Do not look at our sins but behold that Your most blessed Son redeemed us, and behold His merits and those of His glorious Mother and of so many saints and martyrs who died for You...these are times in which it would be wrong to undervalue virtuous and strong souls, even though they are women. When we ask You for honors, income, money, or worldly things, do not hear us. But when we ask You for the honor of Your Son, why wouldn't You hear us, eternal Father, for the sake of Him who lost a thousand honors and a thousand lives for You? Not for us, Lord, for we don't deserve it, but for the blood of Your son and His merits.	St. Teresa of Avila: The Way of Perfection: Chapter 3		The friars and nuns of the Teresian Carmel consider the lay community of Secular Carmel an enrichment to their consecrated life. Through mutual interaction the friars and nuns wish to learn from the Secular Carmelites to recognize the signs of the times together with them.
July 18	(Concerning the) foundation named after the glorious St. Joseph in Seville ... One day, while I was in prayer beseeching our Lord to give the Carmelites a house since they were His brides and had such desire to please Him, He told me: "I have already heard you; leave it to Me." I was left feeling very happy since it seemed I already had the house. And this was so... After all the work was finished, I wanted to have the Blessed Sacrament reserved without any noisy display, and so I mentioned this to Father Garcíálvarez and the	St. Teresa of Avila: The Foundations, Chapter 25		The Secular Order is basically structured on the local community as a visible sign of the Church.

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	<p>Father Prior of Las Cuevas. Their opinion was that in order to make the monastery known in Seville the Blessed Sacrament would have to be reserved with solemnity, and they went to the archbishop. All agreed that the Blessed Sacrament should be brought with much solemnity from a parish, and the archbishop ordered that the clerics and confraternities gather for the occasion ...And we were consoled to see that our festival was celebrated with such solemnity, with the streets highly decorated, and many musical instruments. The saintly prior of Las Cuevas walked in the procession, which he was not accustomed to doing. The archbishop reserved the Blessed Sacrament...The number of people that came was extraordinary.</p>			
July 19	<p>the great difficulty I found in opening my heart, though it came from simplicity, was a genuine trial. Now, however, without having lost my simplicity, I am able to express my thoughts with the greatest ease.</p> <p>I have already said that Our Lord Himself had acted as my Spiritual Guide. Hardly had Father Pichon become my director when his Superiors sent him to Canada. I was only able to hear from him once in the year, so now the Little Flower which had been transplanted to the mountain of Carmel quickly turned to the Director of Directors, and unfolded itself under the shadow of His Cross, having for refreshing dew His Tears, His Precious Blood, and for radiant sun His Adorable Face.</p> <p>Until then I had not appreciated the beauties of the Holy Face; it was my dear Mother, Agnes of Jesus, who unveiled them to me. As she had been the first of her sisters to enter the Carmel, so she was the first to penetrate the mysteries of love hidden in the Face of Our Divine Spouse. T</p>	St. Therese of Lisieux: Story of a soul, chapter 7		The Spiritual Assistant to each community is usually a friar of the Order. His duty is to give spiritual aid to the community so that it's members may be guided in their vocation and may correspond with it as perfectly as possible.
July 20	<p><i>St. Elijah, Prophet (Solemnity): like fire Elijah appeared, his words a flaming furnace.</i></p>	St. Teresa of Avila: The		The Constitutions of the Secular Order were drawn up to strengthen the life purpose of its

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	Thus I hope in the goodness of God that He will be merciful to us at the moment of death through the merits of His Son and those of His glorious Mother whose habit we wear. Therefore, my daughters, let us strive to be true Carmelites, for soon the day's journey will end. And if we were to know the affliction that many experience at the hour of death and the cunning deceit with which the devil tempts them, we would highly esteem this favor.	Foundations: Chapter 16		members, who form part of the Order of the Teresian Carmel.
July 21	“We must always ask God what we need, as he teaches us in the Lord's prayer, but he also teaches us to say: your will be done on earth as it is in Heaven. And who knows if what we desire may be harmful to us in one way or another, if God only gives it to us to make us happy. After all if you had everything you could desire, believe me, your heart would not yet be satisfied, our heart is made for God alone, and He only can fill it. Everything passes, everything comes to an end here on earth, only one thing remains, our good actions, let's try to do a lot. Do not think that if I pray for someone, your prayers will be cut back, no, no. The heart of God is good and inexhaustible.”	St. Maryam of Bethlehem: Thoughts		Carmelite Seculars are called “to testify how the Christian faith constitutes the only fully valid response... ..to the problems and hopes that life poses to every person and society”.
July 22	A praise of glory is a soul that lives in God, that loves Him with a pure and disinterested love, without seeking itself in the sweetness of this love; that loves Him beyond all His gifts. A praise of glory is a soul of silence that remains like a small harp under the mysterious touch of the Holy Spirit so that He may draw from it divine harmonies; A praise of glory is a soul that gazes on God in faith and simplicity; it is a reflector of all that He is; it is like a bottomless abyss into which He can flow and expand; it is also like a crystal through which He can radiate and contemplate all His perfections and His own splendor. Finally, a praise of glory is one who is always giving thanks. Each of her acts, her movements, her thoughts, her aspirations, at the	St. Elizabeth of the Trinity: a praise of glory		This they fulfil as Carmelite Seculars if, beginning with a commitment to contemplation, they succeed in giving daily witness in their family and social life to “an integrated approach to life that is fully brought about by the inspiration and strength of the Gospel”.

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	same time that they are rooting her more deeply in love, are like an echo of the eternal Sanctus.			
July 23	“A Carmelite has a soul that has looked upon the crucified God. She has seen Him offering Himself to the Father as a Victim; and, reflecting upon this grand manifestation of the charity of Christ, she has realized His passionate love, and has willed to give herself with Him. She lives, as if in heaven, with God alone on the mountain of Carmel, in silence, in solitude, in endless prayer. He never leaves her; He abides in her soul; so that she thirsts for silence that she may ever listen to Him and go more and more deeply into His Infinitude. She is identified with Him she loves and finds Him everywhere. Is not that heaven on earth? You bear this heaven within you, for Jesus knows the Carmelite by what is within her, that is, by her soul. Never leave Him; do everything under His divine gaze and rejoice in His peace and love”.	St. Elizabeth of the Trinity: Heaven on earth		As Carmelite Seculars, sons and daughters of Teresa of Jesus and John of the Cross, they are called to “stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living God”,
July 24	The good that one who practices prayer possesses has been written of by many saints and holy persons; I mean mental prayer. I can speak of what I have experience of. It is that in spite of any wrong they who practice prayer do, they must not abandon prayer since it is the means by which they can remedy the situation; and to remedy it without prayer would be much more difficult. Whoever has not begun the practice of prayer, I beg for the love of the Lord not to go without so great a good. There is nothing here to fear but only something to desire...For mental prayer in my opinion is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us. ... I do not know, my Creator, why it is that everyone does not strive to reach You through this special friendship, and why those who are wicked do not allow You to be with them even though they may not be with You, but with a thousand disturbances from worldly cares and thoughts, as was the case with me...You sustain the life of the body with more health, and You give life to the soul.	St. Teresa of Avila: The Book of Her Life: Chapter 8		by means of a life of prayer, Carmelite Seculars are called to “stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living God”

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July 25	<p>"Some time ago I was watching the flicker, almost invisible, of a tiny night-light, when one of the Sisters drew near, and, lighting her candle in the dying flame, passed it round to light all those of the Community. 'Who dare glory in his own good works?' I reflected. 'From one faint spark such as this, it would be possible to set the whole earth on fire.' We often think we receive graces and are divinely illumined by means of brilliant candles. But from whence comes their light? From the prayers, perhaps, of some humble, hidden soul, whose inward shining is not apparent to human eyes; a soul of unrecognized virtue and, in her own sight, of little value—a dying flame.</p>	St. Therese of Lisieux: counsels and reminiscences		<p>by service to evangelization, Carmelite Seculars are called to "stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living God",</p>
July 26	<p>"Pray my good Mother, pray for me. I often say to the Lord: "Throw me out" and at the same time I say to him: "Put me in a corner." I repeat a little prayer, here it is: "Lord give me a humbled and contrite heart in your presence so that I can love you, a forthright and solid spirit so that I can think of you, a patient, generous and strong body so that I can serve you." After that I throw myself in Jesus' arms and I say to him: "Do with me all that you will, let me do everything you want me to do, despite everything, I hope." Lord, through your grace I will go wherever it will please you and my delight would be to go to you quickly; but if it pleases you, then I would like to go through all the turmoil which could bring you, like the twinkling of an eye, a little more glory, I will accept it. Not my pleasure but yours."</p>	St. Maryam of Bethlehem: Thoughts		<p>and by means of the witness of a Christian and Carmelite community."</p>
July 27	<p>"Our Lord showed me the book of nature, and I understood that every flower created by Him is beautiful, that the brilliance of the rose and the whiteness of the lily do not lessen the perfume of the violet or the sweet simplicity of the daisy. I understood that if all the lowly flowers wished to be roses, nature would lose its springtide beauty, and the fields would no longer be enameled with lovely hues. And so it is in the world of souls, Our Lord's living garden. He has been pleased to create great Saints who may be</p>	St. Therese of Lisieux: Story of a soul, chapter 1		<p>All the laity as a community and each one according to his ability must nourish the world with spiritual fruits (cf. Gal 5:22).</p>

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	<p>compared to the lily and the rose, but He has also created lesser ones, who must be content to be daisies or simple violets flowering at His Feet... And the more gladly they do His Will the greater is their perfection...These are the field flowers whose simplicity charms Him... As the sun shines both on the cedar and on the floweret, so the Divine Sun illumines every soul, great and small, and all correspond to His care—just as in nature the seasons are so disposed that on the appointed day the humblest daisy shall unfold its petals.”</p>			
July 28	<p><i>Concerning St. Elizabeth of the Trinity:</i> “One of the most striking points in her character is not peculiar to Elizabeth, but belongs to all in Carmel, for St. Teresa considered it an essential condition of their vocation. I am speaking of the apostolic spirit. Your daughter's ardent love of Christ and desire to be a true Carmelite made her long to become an apostle. She rightly thought that, when united eternally to the source of infinite love, she could " show forth God, and give Him to souls." This craving of her generous heart will be realized more and more as time goes on. The holy passion of the saintly young nun for Christ will inflame many a heart with the purest charity, and a fervent zeal for the most ardent apostolate. I mean, the devotion to the cause of God and His Church, which is so much needed in the present century.”</p>	<p>Letter from Bishop of Agen to Prioress at Dijon December 24, 1909.</p>		<p>Carmelite Seculars must diffuse in the world that spirit which animates the poor, the meek, the peace makers whom the Lord in the Gospel proclaimed as blessed (cf. Mt 5:3-9),</p>
July 29	<p>With me prayer is an uplifting of the heart; a glance towards heaven; a cry of gratitude and love, uttered equally in sorrow and in joy. In a word, it is something noble, supernatural, which expands my soul and unites it to God. Sometimes when I am in such a state of spiritual dryness that not a single good thought occurs to me, I say very slowly the "Our Father" or the "Hail Mary," and these prayers suffice to take me out of myself, and wonderfully refresh me.</p>	<p>St. Therese of Lisieux: Story of a soul, chapter 10</p>		<p>In a word, Christians (and Carmelites) must be to the world “what the soul is to the body”</p>

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July 30	<p>“Once while I was a recollected in this company I always bear with me in my soul, God seemed so present to me that I thought of St. Peter's words: <i>You are Christ, Son of the living God</i>. For God was thus living in my soul. This presence is not like other visions, because it is accompanied by such living faith that one cannot doubt that the Trinity is in our souls by presence, power, and essence. It is an extremely beneficial thing to understand this truth. Since I was amazed to see such majesty in something so lowly as my soul, I heard: "It is not lowly, daughter, for it is made in My image."</p>	St. Teresa of Avila: Spiritual Testimonies, 49	Catechism of the Catholic Church	2558 The mystery of the faith requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer
July 31	<p>“With me prayer is an uplifting of the heart; a glance towards heaven; a cry of gratitude and love, uttered equally in sorrow and in joy. In a word, it is something noble, supernatural, which expands my soul and unites it to God. Sometimes when I am in such a state of spiritual dryness that not a single good thought occurs to me, I say very slowly the Our Father or the Hail Mary, and these prayers suffice to take me out of myself, and wonderfully refresh me.”</p>	St. Therese of Lisieux: Story of a soul, chapter 10		2558 What is Prayer? “For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.”
August 1	<p>I fervently praise the Lord for the favors he grants you and for the effects that follow. You can see how great they are by the virtues you are given, which you would not have been able to acquire even after much effort... It seems to me to be the sign of great charity to desire to take trials for yourself and to give delight to others, and it is a great favor from God that you can even think about doing this. But, on the other hand, it is great foolishness and a lack of humility to imagine that you could possess the virtues that God has given you, without prayer. Believe me and let the Lord of the vineyard work, for he knows what each one needs.</p>	St. Teresa of Avila: Letter 182, to Don Lorenzo de Cepeda, Avila Toledo, 10 February 1577		2559 Prayer as God's gift "Prayer is the raising of one's mind and heart to God or the requesting of good things from God."
August 2	<p>I mean that no matter how much we meditate or how much we try to squeeze something out and have tears, this water doesn't come in such a way. It is given only to whom God wills to give it and often when the soul is least thinking of it. We belong to Him, daughters.</p>	St. Teresa of Avila: The Interior Castle: IV:2		2559 Prayer as God's gift humility is the foundation of prayer, only when we humbly acknowledge that "we do not

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	Let Him do whatever He likes with us, bring us wherever He pleases. I really believe that whoever humbles himself and is detached (I mean in fact because the detachment and humility must not be just in our thoughts -- for they often deceive us -- but complete) will receive the favor of this water from the Lord and many other favors that we don't know how to desire. May He be forever praised and blessed, amen.			know how to pray as we ought," are we ready to receive freely the gift of prayer. "Man is a beggar before God."
August 3	After receiving this grace my desire for the salvation of souls increased day by day. I seemed to hear Our Lord whispering to me, as He did to the Samaritan woman: "Give me to drink!" It was indeed an exchange of love: upon souls I poured forth the Precious Blood of Jesus, and to Jesus I offered these souls refreshed with the Dew of Calvary. In this way I thought to quench His Thirst; but the more I gave Him to drink, so much the more did the thirst of my own poor soul increase, and I accepted it as the most delightful recompense. In a short time God, in His goodness, had lifted me out of the narrow sphere in which I lived.	S. Therese of Lisieux: story of a soul, chapter 5		2560; 2561 Prayer as God's gift Whether we realize it or not, prayer is the encounter of God's thirst with ours... Prayer is the response of faith to the free promise of salvation and also a response of love to the thirst of the only Son of God.
August 4	Let us imagine that within us is an extremely rich palace, built entirely of gold and precious stones; in sum, built for a lord such as this. Imagine, too, as is indeed so, that you have a part to play in order for the palace to be so beautiful; for there is no edifice as beautiful as is a soul pure and full of virtues. The greater the virtues the more resplendent the jewels. Imagine, also, that in this palace dwells this mighty King who has been gracious enough to become your Father; and that He is seated upon an extremely valuable throne, which is your heart... if I had understood as I do now that in this little palace of my soul dwelt so great a King, I would not have left Him alone so often. I would have remained with Him at times and striven more so as not to be so unclean. But what a marvelous thing, that He who would fill a thousand worlds and many more with His grandeur would enclose Himself in something so small.	St. Teresa of Avila: The Way of Perfection, Chapter 28		2562; 2563 Prayer as covenant Where does prayer come from? According to Scripture, it is the heart that prays. If our heart is far from God, the words of prayer are in vain...The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully.

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<p>August 5</p>	<p>Whether the heart has been truly stolen by God will be evident in either of these two signs: if it has longings for God or if it finds no satisfaction in anything but him, as the soul demonstrates here. The reason is that the heart cannot have peace and rest while not possessing, and when it is truly attracted it no longer has possession of self or of any other thing. And if it does not possess completely what it loves, it cannot help being weary, in proportion to its loss, until it possesses the loved object and is satisfied. Until this possession the soul is like an empty vessel waiting to be filled, or a hungry person craving for food, or someone sick moaning for health, or like one suspended in the air with nothing to lean on. Such is the truly loving heart.</p>	<p>St. John of the Cross: The Spiritual Canticle: Stanza 9</p>		<p>2563; 2564 Prayer as covenant The heart is the place of decision... the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant. Christian prayer is a covenant relationship between God and man in Christ. It is the action of God and of man, springing forth from both the Holy Spirit and ourselves, wholly directed to the Father, in union with the human will of the Son of God made man.</p>
<p>August 6</p>	<p>One of the main reasons for the desire to be dissolved and to be with Christ [Phil. 1:23] is to see him face to face and thoroughly understand the profound and eternal mysteries of his Incarnation, which is by no means the lesser part of beatitude. As Christ himself says to the Father in St. John's Gospel: This is eternal life, that they know you, the one true God, and your Son Jesus Christ whom you have sent [Jn. 17:3]. The first thing a person desires to do after having come a long distance is to see and converse with a deeply loved one; similarly, the first thing the soul desires on coming to the vision of God is to know and enjoy the deep secrets and mysteries of the Incarnation and the ancient ways of God dependent on it.</p>	<p>St. John of the Cross: The Spiritual Canticle: Stanza 37</p>		<p>2565 Prayer as communion In the New Covenant, prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit... Prayer is Christian insofar as it is communion with Christ and extends throughout the Church, which is his Body.</p>
<p>August 7</p>	<p>Holy spirit, inspire me; love of God consume me; on the true path lead me. Mary my mother look upon me; with Jesus, bless me; from all illusion, from all danger, preserve me.</p>	<p>St. Maryam of Bethlehem: Thoughts Chapter 1</p>		<p>2567 In prayer, the faithful God's initiative of love always comes first; our own first step is always a response. As God gradually</p>

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				reveals himself and reveals man to himself, prayer appears as a reciprocal call, a covenant drama.
August 8	I am deprived of church and Holy Communion, but the good God can come to me without any Sacrament ; I feel that I have Him with me quite as much. It is there, in the very depths of my soul, that I love to find Him, since He never leaves me. God in me and I in Him oh ! that is my life ! . . . What a consolation to think that, except that we do not see Him, we possess Him already as the blessed possess Him in heaven; that we are able to keep ever beside Him, never letting ourselves be distracted from Him. Pray that I may allow Him to make me wholly His, and to take me to Him.	St. Elizabeth of the Trinity: Reminiscences, chapter 5		2572 Prayer restores man to God's likeness and enables him to share in the power of God's love that saves the multitude
August 9	Feast Day: Teresa Benedicta of the Cross Daughter, those who are strong soldiers God will try in dryness and emptiness concerning all things so they might be victorious in battle, for they know how to drink water from their hands while standing - not bending over to the ground. They are like the soldiers of Gideon who conquered through the dry clay jars that had lighted candles within. The jars signify the dryness of sense; and within, the good and enkindled spirit.	St. John of the Cross: Letter 6		2573 the spiritual tradition of the Church has retained the symbol of prayer as a battle of faith and as the triumph of perseverance
August 10	"Let us, my daughters, imitate in some way the great humility of the Blessed Virgin, whose habit we wear, for it is embarrassing to call ourselves her nuns. However much it seems to us that we humble ourselves, we fall far short of being the daughters of such a Mother and the brides of such a Spouse."	St. Teresa of Avila: The Way of Perfection, Chapter 13		2575, 2576 , Moses also learns how to pray: he balks, makes excuses, above all questions: and it is in response to his question that the Lord confides his ineffable name. Moses' prayer is characteristic of contemplative prayer by which God's servant remains faithful to his mission. Moses converses with God often

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				and at length, climbing the mountain to hear and entreat him and coming down to the people to repeat the words of his God for their guidance. ..for Moses was very humble, more so than anyone else on the face of the earth.
August 11	I say now that all of us who wear this holy habit of Carmel are called to prayer and contemplation. This call explains our origin; we are the descendants of men who felt this call, of those holy fathers on Mount Carmel who in such great solitude and contempt for the world sought this treasure, this precious pearl of contemplation that we are speaking about. Yet few of us dispose ourselves that the Lord may communicate it to us. In exterior matters we are proceeding well so that we will reach what is necessary; but in the practice of the virtues that are necessary for arriving at this point we need very, very much and cannot be careless in either small things or great. So, my Sisters, since in some way we can enjoy heaven on earth, be brave in begging the Lord to give us His grace in such a way that nothing will be lacking through our own fault; that He show us the way and strengthen the soul that it may dig until it finds this hidden treasure. The truth is that the treasure lies within our very selves.	St. Teresa of Avila: The Interior Castle: V:1		2582 Elijah is the "father" of the prophets, "the generation of those who seek him, who seek the face of the God of Jacob." Elijah's name, "The Lord is my God," foretells the people's cry in response to his prayer on Mount Carmel. St. James refers to Elijah in order to encourage us to pray: "The prayer of the righteous is powerful and effective."
August 12	the soul knows in this state that everything has ended well and that as it was a sharer of tribulations, it is now a sharer of consolations and of the kingdom [2 Cor. 1:7]. For God repays the interior and exterior trials very well with divine goods for the soul and body, so there is not a trial that does not have a corresponding and considerable reward. It proclaims this by saying with full satisfaction: "and pays every debt." It thanks God for having withdrawn it from trials, as David also did in his psalm: <i>What great</i>	St. John of the Cross		2589 Certain constant characteristics appear throughout the Psalms: simplicity and spontaneity of prayer; the desire for God himself through and with all that is good in his creation; the distraught situation of the believer who, in his

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	<i>tribulations you have shown me, many and difficult, and you have freed me from them all, and have brought me back again from the abyss of the earth. You have multiplied your magnificence and turning to me you have comforted me (Ps. 71:20-21).</i>			preferential love for the Lord, is exposed to a host of enemies and temptations, but who waits upon what the faithful God will do, in the certitude of his love and in submission to his will. The prayer of the psalms is always sustained by praise; that is why the title of this collection as handed down to us is so fitting: "The Praises."
August 13	Even though it is better to pray in a place that is more respectable, one should choose the place that hinders least the elevation of sense and spirit to God. This is the interpretation we should give to Christ's reply to the Samaritan woman about the place best suited for prayer - the temple or the mountains. His answer was that true prayer is annexed neither to the temple nor to the mountain, but that the adorers who please the Father are those who adore him in spirit and truth [Jn. 4:20-24]. Churches and quiet places are dedicated and suitable for prayer, for the church should be used for no other purpose. Nevertheless, that place should be chosen that least occupies and attracts the senses. A solitary and austere location is beneficial for the sure and direct ascent of the spirit to God without the impediment or detainment caused by visible things. To give us an example, our Savior chose for his prayer solitary places, those that raised the soul to God and were undistracting to the senses (such as mountains that are elevated above the earth and usually barren of objects that would provide recreation for the senses)	St. John of the Cross: The Ascent of Mount Carmel: Book Three, Chapter 39		Jesus prays 2599 The Son of God who became Son of the Virgin also learned to pray according to his human heart. He learns the formulas of prayer from his mother, who kept in her heart and meditated upon all the "great things" done by the Almighty. He learns to pray in the words and rhythms of the prayer of his people, in the synagogue at Nazareth and the Temple at Jerusalem. But his prayer springs from an otherwise secret source, "I must be in my Father's house." Here the newness of prayer in the fullness of time begins to be revealed.
August 14	A praise of glory is a soul of silence that remains like a small harp under the mysterious touch of the Holy Spirit so that He may draw	St. Elizabeth of the Trinity:		2600 St. Luke emphasizes the action of the Holy Spirit and the

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	<p>from it divine harmonies...In the heaven of her soul, the praise of glory has already begun her work of eternity. Her song is uninterrupted, for she is under the action of the Holy Spirit who effects everything in her; and although she is not always aware of it, for the weakness of nature does not allow her to be established in God without distractions, she always sings, she always adores, for she has, so to speak, wholly passed into praise and love in her passion for the glory of her God.</p>	<p>Reminiscences chapter 8</p>		<p>meaning of prayer in Christ's ministry. Jesus prays before the decisive moments of his mission. He also prays before the decisive moments involving the mission of his apostles. Jesus' prayer before the events of salvation that the Father has asked him to fulfill is a humble and trusting commitment of his human will to the loving will of the Father.</p>
<p>August 15</p>	<p>The Assumption of The Blessed Virgin Mary The Blessed Virgin Mary, assumed body and soul into heaven, reminds us very definitely that our permanent abode is not on earth but in heaven where she, with her divine Son, has preceded us in all the fulness of her human nature. The Feast of the Assumption is a strong appeal to us to live " ever intent upon heavenly things, " and not to allow ourselves to be carried away by the vagaries and seductions of the world. Not only was our soul created for heaven, but also our body, which, after the resurrection, will be welcomed into our heavenly home and admitted to a participation in the glory of the spirit. That which has been wholly realized in Mary, our Mother, will be realized for us, as well as for all the saints, only at the end of time...Our Lady was assumed body and soul into heaven because she was Immaculate; she was all-pure- free. not only from every shadow of sin, but even from the slightest attachment to the things of earth...she teaches us not to allow ourselves to be captivated by the fasciation of creatures, but to live among them, occupying ourselves with them with much charity but without ever letting our heart become attached to them without ever seeking our satisfaction in them.</p>	<p>Father Gabriel of St. Mary Magdalen, O.C.D.: The Assumption of The Blessed Virgin Mary</p>		<p>974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body. 964, 965, 966: Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death"; it is made manifest above all at the hour of his Passion: After her Son's Ascension, Mary "aided the</p>

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	<p>In her Assumption Mary speaks to us of flight toward heaven, toward God. It is not enough to purify our heart from sin and all attachment to creatures, we must at the same time direct it toward God, tending toward Him with all our strength... Mary has been taken up to heaven because she is the Mother of God. This is the greatest of her privileges, the root of all the others and the reason for them; it speaks to us, in a very special way, of intimate union with God, as the fact of her Assumption speaks to us of the beatific union of heaven. Mary's Assumption thus confirms us in this great and beautiful truth: we are created and called to union with God. Mary herself stretches out her maternal hand to guide us to the attainment of this high ideal. If we keep our eyes fixed on her, we shall advance more easily; she will be our guide, our strength, and our consolation in every trial and difficulty.</p>			<p>beginnings of the Church by her prayers." In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation." "Finally, the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians.</p>
<p>August 16</p>	<p>Now then let us return to our vocal prayer that it may be so recited that, without our being aware of the fact, God may grant us everything together and also enable us to say vocal prayers as we should...As is already known, the examination of conscience, the act of contrition, and the sign of the cross must come first. Then, daughters, since you are alone, strive to find a companion. Well what better companion than the Master Himself who taught you this prayer? Represent the Lord Himself as close to you and behold how lovingly and humbly He is teaching you. Believe me, you</p>	<p>St. Teresa of Avila: the Way of Perfection: Chapter 26</p>		<p>2601 "He was praying in a certain place and when he had ceased, one of his disciples said to him, 'Lord, teach us to pray.'" In seeing the Master at prayer the disciple of Christ also wants to pray. By contemplating and hearing the Son, the master of</p>

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	<p>should remain with so good a friend as long as you can. If you grow accustomed to having Him present at your side, and He sees that you do so with love and that you go about striving to please Him, you will not be able -- as they say -- to get away from Him; He will never fail you; He will help you in all your trials; you will find Him everywhere. Do you think it's some small matter to have a friend like this at your side?</p>			<p>prayer, the children learn to pray to the Father.</p>
<p>August 17</p>	<p>The Lord helps us, strengthens us, and never fails; He is a true friend. And I see clearly, and I saw afterward, that God desires that if we are going to please Him and receive His great favors, we must do so through the most sacred humanity of Christ... Many, many times have I perceived this truth through experience...you should desire no other path even if you are at the summit of contemplation; on this road you walk safely. This Lord of ours is the one through whom all blessings come to us. He will teach us these things. In beholding His life we find that He is the best example. What more do we desire than to have such a good friend at our side, who will not abandon us in our labors and tribulations, as friends in the world do? Blessed are they who truly love Him and always keep Him at their side!</p>	<p>St. Teresa of Avila: The Book of Her Life, Chapter 22</p>		<p>2602 Jesus often draws apart to pray in solitude, on a mountain, preferably at night. He includes all men in his prayer, for he has taken on humanity in his incarnation, and he offers them to the Father when he offers himself.</p>
<p>August 18</p>	<p>Our Divine Lord asks no sacrifice beyond our strength. At times, it is true, He makes us taste to the full the bitterness of the chalice He puts to our lips. And when He demands the sacrifice of all that is dearest on earth, it is impossible without a very special grace not to cry out as He did during His Agony in the Garden: "My Father, let this chalice pass from me!" But we must hasten to add: "Yet not as I will, but as Thou wilt." It is so consoling to think that Jesus, "the Strong God," has felt all our weaknesses and shuddered at the sight of the bitter chalice—that very chalice He had so ardently desired.</p>	<p>St. Therese of Lisieux: letters to her brother missionaries, 1895</p>		<p>2605, 2606 When the hour had come for him to fulfill the Father's plan of love, Jesus allows a glimpse of the boundless depth of his filial prayer, not only before he freely delivered himself up ("Abba . . . not my will, but yours."), but even in his last words on the Cross, where prayer and the gift of self are but one... All the troubles, for all time, of</p>

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				humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up in this cry of the incarnate Word. Here the Father accepts them and, beyond all hope, answers them by raising his Son.
August 19	for souls that are on fire can never be at rest. They may indeed, like St. Mary Magdalen, sit at the feet of Jesus, listening to His sweet and burning words, but, though they seem to give Him nothing, they give much more than Martha, who busied herself about many things. It is not Martha's work that Our Lord blames, but her over-solicitude; His Blessed Mother humbly occupied herself in the same kind of work when she prepared the meals for the Holy Family. All the Saints have understood this, especially those who have illumined the earth with the light of Christ's teaching. Was it not from prayer that St. Paul, St. Augustine, St. Thomas Aquinas, St. John of the Cross, St. Teresa, and so many other friends of God drew that wonderful science which has enthralled the loftiest minds...They lean on God Almighty's power itself and their lever is the prayer that inflames with love's fire. With this lever they have raised the world—with this lever the Saints of the Church Militant still raise it, and will raise it to the end of time.	St. Therese of Lisieux: Story of a Soul, chapter 11		Jesus teaches us how to pray 2607 When Jesus prays he is already teaching us how to pray. His prayer to his Father is the path of faith, hope, and charity of our prayer to God. But the Gospel also gives us Jesus' explicit teaching on prayer. Like a wise teacher he takes hold of us where we are and leads us progressively toward the Father.
August 20	Lovers are said to have their heart stolen or seized by the object of their love, for the heart will go out from self and become fixed on the loved object. Thus their heart or love is not for themselves but for what they love. Accordingly, the soul can know clearly whether or not she loves God purely. If she loves him her heart or love will not be set on herself or her own satisfaction and gain, but on pleasing God and giving him honor and glory. Whether the heart has been truly stolen by God will be evident in either of these two	St. John of the Cross: The Spiritual Canticle, Stanza 9		2608, 2609 From the Sermon on the Mount onwards, Jesus insists on conversion of heart. Once committed to conversion, the heart learns to pray in faith. Faith is a filial adherence to God beyond what we feel and understand. It is possible

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	<p>signs: if it has longings for God or if it finds no satisfaction in anything but him. The reason is that the heart cannot have peace and rest while not possessing, and when it is truly attracted it no longer has possession of self or of any other thing. Until this possession the soul is like an empty vessel waiting to be filled, or a hungry person craving for food, or someone sick moaning for health, or like one suspended in the air with nothing to lean on. Such is the truly loving heart.</p>			<p>because the beloved Son gives us access to the Father.</p>
August 21	<p>O Lord, I confess Your great power. If You are powerful, as You are, what is impossible for You who can do everything? Please my Lord, give the order, give the order, for although I am miserable, I firmly believe You can do what You desire. And the more I hear of Your greater marvels and consider that You can add to them, the more my faith is strengthened; and I believe with greater determination that You will do this. What is there to marvel at in what the Almighty does? You know well, my God, that in the midst of all my miseries I never failed to acknowledge Your great power and mercy. May that in which I have not offended You, Lord, help me.</p>	<p>St. Teresa of Avila: Soliloquies, 4</p>		<p>2610 Just as Jesus prays to the Father and gives thanks before receiving his gifts, so he teaches us filial boldness: <i>"Whatever you ask in prayer, believe that you receive it, and you will."</i> Such is the power of prayer and of faith that does not doubt: <i>"all things are possible to him who believes."</i></p>
August 22	<p>The Lord has promised in the Gospel: <i>Seek first, and chiefly, the kingdom of God and his justice, and all these other things will be added unto you [Mt. 6:33].</i> This is the aim and petition that is most pleasing to God. To obtain an answer to the requests we bear in our hearts, there is no better means than to concentrate the strength of our prayers on what is more pleasing to God. Then he will give us not only the salvation we beg for but whatever else he sees is fit and good for us, even though we do not ask for it... For God is the guardian of those who love him. God's being near is nothing more than his satisfying them and granting what it did not even enter their minds to ask for... For God is such that if people live in harmony with him and do his will he will give them whatever</p>	<p>St. John of the Cross: The Ascent of Mount Carmel, Book Three, Chapter 44</p>		<p>2611, 2612 The prayer of faith consists not only in saying "Lord, Lord," but in disposing the heart to do the will of the Father. Jesus calls his disciples to bring into their prayer this concern. In Jesus "the Kingdom of God is at hand." He calls his hearers to conversion and faith, but also to watchfulness.</p>

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	they want, but if they seek their own interests it will be useless for them to speak to God.			
August 23	Well, holy Father in heaven, since You desire and accept this work, and it is clear that You will not deny us anything that is good for us, there has to be someone who will speak for Your Son since he never looks out for Himself. Let us be the ones, daughters... But obeying and trusting in the Lord's command to us that we ask, let us beseech His Majesty in the name of Jesus that He might in His compassion desire and be pleased to provide a remedy that His Son may not be this badly treated...Either bring the world to an end or provide a remedy for these very serious evils. I beseech You, Eternal Father, that You suffer them no longer. Stop this fire, Lord, for if You will You can...Do not answer for our sakes, Lord; we not deserve it. Do it for Your Son's sake.	St. Teresa of Avila: The Way of Perfection, Chapter 35		2614 When Jesus openly entrusts to his disciples the mystery of prayer to the Father, he reveals to them what their prayer and ours must be, once he has returned to the Father in his glorified humanity. What is new is to "ask in his name." Faith in the Son introduces the disciples into the knowledge of the Father, because Jesus is "the way, and the truth, and the life."
August 24	So this thirsting soul might find her Bridegroom and be united with him in this life through union of love insofar as possible it would be well for us to answer for her Bridegroom since she asks him, and point out the place where he is most surely hidden. She may then surely find him there with the perfection and delight possible in this life...It should be known that the Word, the Son of God, together with the Father and the Holy Spirit, is hidden by his essence and his presence in the innermost being of the soul. Individuals who want to find him should leave all things through affection and will, enter within themselves in deepest recollection, and let all things be as though not. Oh, then, soul, so anxious to know the dwelling place of your Beloved, now we are telling you that you yourself are his dwelling and his secret inner room and hiding place.	St. John of the Cross: The Spiritual Canticle, Stanza 1		2615 In the Holy Spirit, Christian prayer is a communion of love with the Father, not only through Christ but also in him: <i>"Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full."</i>
August 25	"Blessed be His name forever and ever, amen! And I ask the Eternal Father through Him to forgive my debts and great sins -- for I have had no one nor anything to forgive, and every day I have something that needs to be forgiven -- and give me grace so that one day I	St. Teresa of Avila: The Way of Perfection: Chapter 37		Jesus hears our prayer. 2616 Prayer to Jesus is answered by him already during his ministry, through signs that anticipate the

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	<p>may have something to offer with my petition. That we might in some way appear to be sons of such a Father and brothers of such a Brother, Jesus taught us this sublime way of prayer and petitioned that we be angelic beings in this exile -- provided that we strive with every effort to make our deeds conform to our words. We may thus know that if, as I mention, we do what we say, the Lord will not fail to accomplish what we ask, will give us His kingdom, and help with supernatural things (the prayer of quiet and perfect contemplation and the other favors the Lord grants us in such prayer in return for our efforts). Everything is small as far as what we can strive for and obtain on our own. But since this is what we ourselves can do, very certainly the Lord will help us because His Son asks this for us."</p>			<p>power of his death and Resurrection: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!"</p>
<p>August 26</p>	<p>Feast of St. Maryam of Bethlehem, also known as St. Mary of Jesus Crucified.</p> <p>"Faith is our wings. It is God who fortifies the just, who draws water from the rock. What miracle is greater than that Jesus in our midst, God with us! Nevertheless, we have no faith. In our bodies alas, faith is weakened. Let us compensate the heart of Jesus... You must also imagine souls exposed to the world like birds perched on the thinnest, most delicate branches exposed to the wind. Even then birds can fly, but for us it's only through faith; our wings it's faith in God. Repeat often: Lord, in you only do I confide, you hold the whole universe and all human beings in your hands."</p> <p>Also, today, the feast of the Transverberation of St Teresa of Avila, also known as St Teresa of Jesus</p> <p>"I saw close to me toward my left side an angel in bodily form...the angel was not large but small; he was very beautiful, and his face was so aflame that he seemed to be one of those very sublime angels that appear to be all afire...I saw in his hands a large golden dart and at the end of the iron tip there appeared to be a little fire.</p>	<p>St. Maryam of Bethlehem: Thoughts</p> <p>St. Teresa of Avila: The Book of Her Life, chapter 29</p>		<p>2616 Healing infirmities or forgiving sins, Jesus always responds to a prayer offered in faith: "Your faith has made you well; go in peace."</p>

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	<p>It seemed to me this angel plunged the dart several times into my heart and that it reached deep within me. When he drew it out, I thought he was carrying off with him the deepest part of me; and he left me all on fire with great love of God. The pain was so great that it made me moan, and the sweetness this greatest pain caused me was so superabundant that there is no desire capable of taking it away; nor is the soul content with less than God. The pain is not bodily but spiritual, although the body doesn't fail to share in some of it, and even a great deal. The loving exchange that takes place between the soul and God is so sweet that I beg Him in goodness to give a taste of this love to anyone who thinks I am lying. On the days this lasted I went about as though stupefied. I desired neither to see nor to speak, but to clasp my suffering close to me, for to me it was greater glory than all creation."</p>			
August 27	<p>"If you knew how close I feel to you, how I envelop you with prayers, you and your dear little creature who is already in the mind of God. Oh! let yourself be wholly caught, wholly invaded by His divine life so you can give it to this dear little one who will arrive in this world showered with blessings! Think what must have been in the soul of the Virgin when, after the Incarnation, she possessed within her the Incarnate Word, the Gift of God... In what silence, what recollection, what adoration she must have been wrapped in the depth of her soul in order to embrace this God whose Mother she was. My little Guite, He is in us. Oh! let us keep very close to Him, in that silence, with that love of the Virgin"</p>	<p>St. Elizabeth of the Trinity: Letter 183 to her sister Guite, November 22, 1903</p>		<p>The prayer of the Virgin Mary 2617 Mary's prayer is revealed to us at the dawning of the fullness of time. Before the incarnation of the Son of God, and before the outpouring of the Holy Spirit, her prayer cooperates in a unique way with the Father's plan of loving kindness.</p>
August 28	<p>I have seen through experience the great good that comes to a soul when it does not turn aside from obedience. It is through this practice that I think one advances in virtue and gains humility. In obedience lies security against that dread that we might stray from the path to heaven. Here one finds the quietude that is so precious in souls desiring to please God. For if they have truly resigned</p>	<p>St. Teresa of Avila: The Foundations, Prologue</p>		<p>2617 She whom the Almighty made "full of grace" responds by offering her whole being: "Behold I am the handmaid of the Lord; let it be [done] to me according to your word." "Fiat":</p>

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	<p>themselves through the practice of this holy obedience and surrendered the intellect to it, not desiring any other opinion than their confessor's (or, if they are religious, their superior's), the devil will cease attacking with his continual disturbances. He will have seen that he is losing rather than gaining. Also, those restless stirrings within us, which make us fond of doing our own will and which even subdue reason in matters concerning our own satisfaction, come to a stop. Those who practice obedience remember that they resolutely surrendered their own will to God's will, using submission to the one who stands in God's place as a means to this surrender... I do not seek my own benefit in anything, nor do I have any reason to do so, but only His glory and praise, for many things will be seen for which glory and praise should be given Him.</p>			<p>this is Christian prayer: to be wholly God's, because he is wholly ours.</p>
August 29	<p>Sister Dona Catalina turned to our Lord with great anxieties and said to Him: <i>"My Lord and my God, I know through faith that You are He who can do all things; well, then, Life of my soul, either take away these desires or give me the means to carry them out."</i> She said this with extreme confidence, begging our Lady through the sorrow she felt when she beheld her dead Son in her arms, to intercede for her. She heard a voice within her say: <i>"Believe and hope for I am He who can do all things; you will be healthy, for He who had the power to prevent so many illnesses, each deadly in itself, from bringing about their effect will more easily take them away."</i> She says that these words came with such force and certitude that she couldn't doubt that her desire would be granted.</p>	<p>St. Teresa of Avila: The Foundations, Chapter 22</p>		<p>2618 The Gospel reveals to us how Mary prays and intercedes in faith. At Cana, the mother of Jesus asks her son for the needs of a wedding feast; this is the sign of another feast - that of the wedding of the Lamb where he gives his body and blood at the request of the Church, his Bride. It is at the hour of the New Covenant, at the foot of the cross, that Mary is heard as the Woman, the new Eve, the true "Mother of all the living."</p>
August 30	<p>With the Virgin, you can sing your "Magnificat" and leap with joy in God your Savior, for the Almighty is doing great things in you, and His mercy is eternal. Then, like Mary, "keep all that in your</p>	<p>St. Elizabeth of the Trinity: Letter 232 to</p>		<p>2619 That is why the Canticle of Mary, the Magnificat is the song both of the Mother of God and</p>

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	<p>heart," draw your heart very close to hers, for this priestly Virgin is also the "Mother of Divine Grace," and in her love she wants to prepare you to become "that faithful priest who is entirely according to God's heart" of whom He speaks in Holy Scripture. Like that high priest, "without father, without mother, without genealogy, without beginning of days, without end of life, the image of the Son of God," you too will become, by this holy anointing, that being who no longer belongs to earth, that mediator between God and souls called to make "the glory of His grace blaze forth," participating in the "super-eminent greatness of His power." When He entered the world, Jesus, the Eternal Priest, said to the Father, "Here I am, O God, to do your will." It seems to me that at this solemn hour when you enter into the priesthood, this ought to be your prayer, too, and I love to make it with you!</p>	<p>Abbe Chevignard June 25, 1905</p>		<p>of the Church; the song of the Daughter of Zion and of the new People of God; the song of thanksgiving for the fullness of graces poured out in the economy of salvation and the song of the "poor" whose hope is met by the fulfillment of the promises made to our ancestors, "to Abraham and to his posterity for ever."</p>
<p>August 31</p>	<p>On the second day after Pentecost, while at Ecija, a person was recalling a great favor she had received from our Lord on the vigil of this feast. Desiring to do something very special in His service, she thought it would be good to promise from that time on not to hide any fault or sin she had committed in her whole life from the one who stood in God's place. Even though she had made a vow of obedience, this promise seemed to involve something more, because there's no obligation like this toward one's superiors. And she also promised to do all that this confessor might tell her -- with regard to serious matters, of course -- providing it would not go against her vow of obedience. And even though keeping this promise was hard for her in the beginning, she made it. The first reason why she decided to do so was the thought that she was rendering some service to the Holy Spirit; the second was that she chose a person who was a great servant of God and a learned man, who would help her serve the Lord more.</p>	<p>St. Teresa of Avila: Spiritual Testimonies, 35</p>		<p>2623, 2625 On the day of Pentecost, the Spirit of the Promise was poured out on the disciples, gathered "together in one place." The Holy Spirit, who thus keeps the memory of Christ alive in his Church at prayer, also leads her toward the fullness of truth and inspires new formulations expressing the unfathomable mystery of Christ at work in his Church's life, sacraments, and mission. These formulations are developed in the great liturgical and spiritual traditions. The forms of prayer revealed in the apostolic and</p>

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				canonical Scriptures remain normative for Christian prayer.
Sep 1	O King of Glory and Lord of all kings! How true that Your kingdom is not armed with trifles, since it has no end! How true that there is no need for intermediaries with You! Upon beholding Your person one sees immediately that You alone, on account of the majesty You reveal, merit to be called Lord. There's no need for people in waiting or for guards in order that one know that You are King... O my Lord! O my King! It's impossible not to see that You in Yourself are a great Emperor, for to behold Your majesty is startling; and the more one beholds along with this majesty, Lord, Your humility and the love You show to someone like myself the more startling it becomes. Nevertheless, we can converse and speak with You as we like, once the first fright and fear in beholding Your majesty passes; although the fear of offending You becomes greater. But the fear is not one of punishment, for this punishment is considered nothing in comparison with losing You.	St. Teresa of Avila: The Book of Her Life: Chapter 37		2626, 2628 Blessing expresses the basic movement of Christian prayer: it is an encounter between God and man. Adoration is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Savior who sets us free from evil. Adoration is homage of the spirit to the "King of Glory," respectful silence in the presence of the "ever greater" God.
Sep 2	O true Christians, help your God weep, for those compassionate tears are not only for Lazarus but for those who were not going to want to rise, even though His Majesty call them. O my God, how You bear in mind the faults I have committed against You! May they now come to an end, Lord, may they come to an end, and those of everyone. Raise up these dead; may Your cries be so powerful that even though they do not beg life of You, You give it to them so that afterward, my God, they might come forth from the depth of their own delights. Lazarus did not ask You to raise him up. You did it for a woman sinner; behold one here, my God, and a much greater one; let Your mercy shine. I, although miserable, ask life for those who do not want to ask it of You. You already know, my King, what torment it is for me to see them so forgetful of the great endless torments they will suffer, if they don't return to You...O you who are accustomed to delights, satisfactions,	St. Teresa of Avila: Soliloquies, 10		2629, 2631 Petition by prayer of petition we express awareness of our relationship with God. We are creatures who are not our own beginning, not the masters of adversity, not our own last end. We are sinners who as Christians know that we have turned away from our Father. Our petition is already a turning back to him. The first movement of the prayer of petition is asking forgiveness. It is a prerequisite for righteous and pure prayer, for both the

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	and consolations, and to always doing your own will, take pity on yourselves. Recall that you will have to be subject forever and ever, without Why don't you want to live forever? Oh, hardness of human hearts! May Your boundless compassion, my God, soften these hearts.			Eucharistic liturgy and personal prayer.
Sep 3	The second precaution against the world concerns temporal goods. To free yourself truly of the harm stemming from this kind of good and to moderate the excess of your appetite, you should abhor all manner of possessions and not allow yourself to worry about these goods, neither for food, nor for clothing, nor for any other created thing, nor for tomorrow, and direct this care to something higher: to seeking the kingdom of God (seeking not to fail God); and the rest, as His Majesty says, will be added unto us, for he who looks after the beasts will not be forgetful of you. By this practice you will attain silence and peace in the senses.	St. John of the Cross: The Precautions		2632 Christian petition is centered on the desire and search for the Kingdom to come, in keeping with the teaching of Christ. There is a hierarchy in these petitions: we pray first for the Kingdom, then for what is necessary to welcome it and cooperate with its coming. This collaboration with the mission of Christ and the Holy Spirit, which is now that of the Church, is the object of the prayer of the apostolic community.
September 4	Then this Almighty God bent down before me who is only a little dust. This is how he made me understand: a soul who wants God's true love desires that the Good lord be loved by everyone. It would want for itself all the crosses, sufferings, trials; it accepts everything for the love of God. It rejoices over the happiness of others. It would like to be cut into pieces in order to bring souls to God; it rejoices over the good that souls receive; it rejoices when they love the Good Lord more than them and that they are loved by God more than themselves. Furthermore, if they have something good in them, these souls would like to give everything to others, they forget themselves and no longer think of heaven or hell. They desire only that other souls love God more than they do. Then I heard a voice which says to me: <i>"When a soul has this kind of</i>	St. Maryam of Bethlehem: Thoughts		2634, 2635, 2636 Intercession is a prayer of petition which leads us to pray as Jesus did. He is the one intercessor with the Father on behalf of all men, especially sinners. In intercession, he who prays looks "not only to his own interests, but also to the interests of others," even to the point of praying for those who do him harm. The intercession of Christians recognizes no boundaries

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	<i>disposition God is obliged by his love and his mercy to save it and to forgive all its crimes, even though they were greater than the sea."</i>			
September 5	I give thanks to Him who has willed to unite us so closely in Himself and thank Him for having grasped you with His right hand to lead you to the mountain of Carmel, which is wholly lighted by the very rays of the Sun of Justice. There, following our holy Mother Teresa and all our saints, our two souls, which the Divine Master has consummated in Himself, must be transformed into that praise of glory of which Saint Paul speaks.	St. Elizabeth of the Trinity: Letter 299 to a Carmelite Novice, around July 17, 1906]		2637, 2638 Thanksgiving characterizes the prayer of the Church which, in celebrating the Eucharist, reveals and becomes more fully what she is. The thanksgiving of the members of the Body participates in that of their Head. As in the prayer of petition, every event and need can become an offering of thanksgiving.
September 6	This surrender to the will of God is so powerful that the soul wants neither death nor life, unless for a short time when it longs to die to see God. But soon the presence of the three Persons is represented to it so forcefully that this presence provides a remedy for the pain caused by His absence, and there remains the desire to live, if He wills, in order to serve Him more. And if through my intercession I could play a part in getting a soul to love and praise God more, even if it be for just a short time, I think that would matter more to me than being in glory.	St. Teresa of Avila: Spiritual Testimonies, 65		2639 Praise is the form of prayer which recognizes most immediately that God is God. It lauds God for his own sake and gives him glory, quite beyond what he does, but simply because HE IS. It shares in the blessed happiness of the pure of heart who love God in faith before seeing him in glory. By praise, the Spirit is joined to our spirits to bear witness that we are children of God, testifying to the only Son in whom we are adopted and by whom we glorify the Father. Praise embraces the other forms of prayer and carries them toward him who is its source and goal: the "one God,

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				the Father, from whom are all things and for whom we exist." ¹²²
September 7	<p>Why do you think, daughters, that I have tried to explain the goal and show you the reward before the battle, by telling you about the good that comes from drinking of this heavenly fount, of this living water? So that you will not be dismayed by the trial and contradiction there is along the way, and advance with courage and not grow weary. For, as I have said, it can happen that after having arrived you will have nothing left to do but stoop and drink from the fount; and yet you will abandon everything and lose this good, thinking that you have not the strength to reach it and that you are not meant for it.</p> <p>15. Behold, the Lord invites all. Since He is truth itself, there is no reason to doubt. If this invitation were not a general one, the Lord wouldn't have called us all, and even if He called all, He wouldn't have promised, "I will give you to drink." He could have said, "Come all of you, for in the end you won't lose anything, and to those whom I choose I will give to drink." But since He spoke without this condition to all, I hold as certain that all those who do not falter on the way will drink this living water. May the Lord, because of who He is, give us the grace to seek this living water as it should be sought, for He promises it.</p>	St. Teresa of Avila: The Way of Perfection, Chapter 19		2652 The Holy Spirit is the living water "welling up to eternal life" in the heart that prays. prayer should accompany the reading of Sacred Scripture, so that a dialogue takes place between God and man. For 'we speak to him when we pray; we listen to him when we read the divine oracles.'"
September 8	<p>The devil is not so successful with those who have advanced closer to where the King dwells. But since in the first rooms souls are still absorbed in the world and engulfed in their pleasures and vanities, with their honors and pretenses, their senses and faculties don't have the strength God gave human nature in the beginning. And these souls are easily conquered, even though they may go about with desires not to offend God and though they do perform good works. Those who see themselves in this state must approach His Majesty as often as possible. They must take His Blessed Mother</p>	St. Teresa of Avila: The Interior Castle: mansion 1, chapter 2		2654 The spiritual writers, paraphrasing Matthew 7:7, summarize in this way the dispositions of the heart nourished by the word of God in prayer "Seek in reading and you will find in meditating; knock in mental prayer and it will be

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	and His saints as intercessors so that these intercessors may fight for them, for the soul's vassals have little strength to defend themselves. Truly, in all states it's necessary that strength come to us from God. May His Majesty through His mercy give it to us, amen.			opened to you by contemplation."
September 9	Those desiring to climb to the summit of the mount in order to become an altar for the offering of a sacrifice of pure love and praise and reverence to God must first accomplish these three tasks perfectly. First, they must cast out strange gods, all alien affections and attachments. Second, by denying these appetites and repenting of them - through the dark night of the senses - they must purify themselves of the residue. Third, in order to reach the top of this high mount, their garments must be changed. By means of the first two works, God will substitute new garments for the old. The soul will be clothed in a new understanding of God in God (through removal of the old understanding) and in a new love of God in God, once the will is stripped of all the old cravings and satisfactions. And God will vest the soul with new knowledge when the other old ideas and images are cast aside [Col. 3:9]. He causes all that is of the old self, the abilities of one's natural being, to cease, and he attires all the faculties with new supernatural abilities.	St. John of the Cross: The Ascent of Mount Carmel, Book One, Chapter 5		2655 In the sacramental liturgy of the Church, the mission of Christ and of the Holy Spirit proclaims, makes present, and communicates the mystery of salvation, which is continued in the heart that prays. The spiritual writers sometimes compare the heart to an altar. Prayer internalizes and assimilates the liturgy during and after its celebration. Even when it is lived out "in secret," prayer is always prayer of the Church; it is a communion with the Holy Trinity.
September 10	...he who entered the room of his disciples bodily while the doors were closed and gave them peace, without their knowing how this was possible [Jn. 20:19-20], will enter the soul spiritually without its knowing how or using any effort of its own, once it has closed the doors of its intellect, memory, and will to all apprehensions. And he will fill them with peace, descending on them, as the prophet says, like a river of peace [Is. 66:12]. In this peace he will remove all the misgivings, suspicions, disturbances, and darkneses that made the soul fear it had gone astray. The soul should persevere in prayer	St. John of the Cross: The Ascent of Mount Carmel: Book Three, Chapter 3		2656, 2657, 2658 One enters into prayer as one enters into liturgy: by the narrow gate of faith. The Holy Spirit, who instructs us to celebrate the liturgy in expectation of Christ's return, teaches us-to pray in hope. 2658 "Hope does not disappoint us, because God's love has been poured into our

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	and should hope in the midst of nakedness and emptiness, for its blessings will not be long in coming.			hearts by the Holy Spirit who has been given to us." Prayer, formed by the liturgical life, draws everything into the love by which we are loved in Christ and which enables us to respond to him by loving as he has loved us. Love is the source of prayer; whoever draws from it reaches the summit of prayer.
September 11	How wonderful is the power of prayer! It is like unto a queen, who, having free access to the king, obtains whatsoever she asks. In order to secure a hearing there is no need to recite set prayers composed for the occasion—were it so, I ought indeed to be pitied! Apart from the Divine Office, which in spite of my unworthiness is a daily joy, I have not the courage to look through books for beautiful prayers. I only get a headache because of their number, and besides, one is more lovely than another. Unable therefore to say them all, and lost in choice, I do as children who have not learnt to read—I simply tell Our Lord all that I want, and He always understands.	St. Therese of Lisieux: Story of a soul, chapter 10		2659, 2660 We learn to pray at certain moments by hearing the Word of the Lord and sharing in his Paschal mystery, but his Spirit is offered us at all times, in the events of each day, to make prayer spring up from us. Prayer in the events of each day and each moment is one of the secrets of the kingdom revealed to "little children," to the servants of Christ, to the poor of the Beatitudes. It is right and good to pray so that the coming of the kingdom of justice and peace may influence the march of history, but it is just as important to bring the help of prayer into humble, everyday situations

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Sep 12	Consider the glorious St. Paul: it doesn't seem that any other name fell from his lips than that of Jesus, as coming from one who kept the Lord close to his heart. Once I had come to understand this truth, I carefully considered the lives of some of the saints, the great contemplatives, and found that they hadn't taken any other path: St. Francis demonstrates this through the stigmata; St. Anthony of Padua, with the Infant; St. Bernard found his delight in the humanity; St. Catherine of Siena -- and many others....	St. Teresa of Avila: The Book of Her Life, Chapter 22		2664 There is no other way of Christian prayer than Christ. Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray "in the name" of Jesus. The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God our Father.
Sep 13	On Sunday morning, November 20, 1887, we went to the Vatican, and were taken to the Pope's private chapel. At eight o'clock we assisted at his Mass, during which his fervent piety, worthy of the Vicar of Christ, gave evidence that he was in truth the "Holy Father." The Gospel for that day contained these touching words: <i>"Fear not, little flock, for it hath pleased your Father to give you a Kingdom."</i> My heart was filled with perfect confidence. No, I would not fear, I would trust that the Kingdom of the Carmel would soon be mine. I did not think of those other words of Our Lord: "I dispose to you, as my Father hath disposed to Me, a Kingdom." That is to say, I will give you crosses and trials, and thus will you become worthy to possess My Kingdom.	St. Therese of Lisieux: Story of a Soul, chapter 6		2665 The prayer of the Church, nourished by the Word of God and the celebration of the liturgy, teaches us to pray to the Lord Jesus. Even though her prayer is addressed above all to the Father, it includes in all the liturgical traditions forms of prayer addressed to Christ.
September 14	I'm not asking you now that you think about Him or that you draw out a lot of concepts or make long and subtle reflections with your intellect. I'm not asking you to do anything more than look at Him... Behold, He is not waiting for anything else than that we look at Him. In the measure you desire Him, you will find Him... They say that for a woman to be a good wife toward her husband she must be sad when he is sad, and joyful when he is joyful, even though she may not be so. (See what subjection you have been freed from, Sisters!) The Lord, without deception, truly acts in such a way with us. He is the one who submits, and He wants you to be the lady	St. Teresa of Avila: The Way of Perfection, Chapter 26		2666 To pray "Jesus" is to invoke him and to call him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved him and who gave himself up for him.

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	with authority to rule; He submits to your will. If you are joyful, look at Him as risen. Just imagining how He rose from the tomb will bring you joy. The brilliance! The beauty! The majesty! How victorious! How joyful! Indeed, like one coming forth from a battle where he has gained a great kingdom! And all of that, plus Himself, He desires for you.			
September 15	I longed at any cost to snatch sinners from the everlasting flames of hell. Just then I heard much talk of a notorious criminal, Pranzini, who was sentenced to death for several shocking murders, and, as he was quite impenitent, everyone feared he would be eternally lost. How I longed to avert this irreparable calamity! In order to do so I employed all the spiritual means I could think of, and, knowing that my own efforts were unavailing, I offered for his pardon the infinite merits of Our Savior and the treasures of Holy Church...that I might gain courage to persevere in the quest for souls, I said in all simplicity: "My God, I am quite sure that Thou wilt pardon this unhappy Pranzini. I should still think so if he did not confess his sins or give any sign of sorrow, because I have such confidence in Thy unbounded Mercy; but this is my first sinner, and therefore I beg for just one sign of repentance to reassure me." My prayer was granted to the letter...Pranzini had mounted the scaffold without confessing or receiving absolution when all at once he turned around, seized the crucifix and kissed Our Lord's Sacred Wounds three times. I had obtained the sign I asked for, and to me it was especially sweet.	St. Therese of Lisieux: Story of a Soul, chapter 5		2667, 2668 "Lord Jesus Christ, Son of God, have mercy on us sinners." This prayer is possible "at all times" because it is not one occupation among others but the only occupation: that of loving God, which animates and transfigures every action in Christ Jesus.
September 16	...this doctrine of dying to self is the law for every Christian, for Christ said: " <i>If anyone wants to follow Me, let him take up his cross and deny himself.</i> " But this doctrine which seems so austere, takes on a delightful sweetness when we consider the outcome of this death - life in God in place of our life of sin and misery. That is what St. Paul meant when he wrote: " <i>Strip off the old man and clothe yourselves anew in the image of Him who created you.</i> " This image	St. Elizabeth of the Trinity: The Greatness of Our Vocation		2669 The prayer of the Church venerates and honors the Heart of Jesus just as it invokes his most holy name. It adores the incarnate Word and his Heart which, out of love for men, he allowed to be pierced by our

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	is God Himself. Do you recall His wish which He so clearly expressed on the day of creation: <i>"Let us make man in our image and likeness"</i> . Oh, you see, if we would think more about the origin of our soul, things here below would seem so childish that we would have only contempt for them. St. Peter writes in one of his epistles that <i>"we have been made sharers in His divine nature."</i> And St. Paul recommends that we <i>"hold firm to the end this beginning of His existence which He has given us."</i>			sins. Christian prayer loves to follow the way of the cross in the Savior's steps. The stations from the Praetorium to Golgotha and the tomb trace the way of Jesus, who by his holy Cross has redeemed the world.
September 17	It seems to me the Holy Spirit must be a mediator between the soul and God, the One who moves it with such ardent desires, for He enkindles it in a supreme fire, which is so near. O Lord, how great are these mercies You show to the soul here! May You be blessed and praised forever, for You are so good a Lover. O my God and my Creator! It is possible that there is no one who loves You? Oh, alas, and how often it is I who do not love You! Why didn't I merit to know You? How low do the branches of this divine apple tree reach, so that at times the soul may take hold of them by reflecting upon the grandeurs and multitude of mercies shown to it, and that it might see and enjoy the fruit that Jesus Christ, our Lord, drew from His Passion, watering this tree with His precious blood, with so admirable a love.	St. Teresa of Avila: Meditations on the Song of Songs, Chapter 5		2670 "No one can say 'Jesus is Lord' except by the Holy Spirit." Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action.
September 18	How do we correspond to our vocation and become perfect Praises of Glory of the Most Holy Trinity? "In Heaven" each soul is a praise of glory of the Father, the Word, and the Holy Spirit, for each soul is established in pure love and "lives no longer its own life, but the life of God." Then it knows Him, St. Paul says, as it is known by Him. In other words, "its intellect is the intellect of God, its will the will of God, its love the very love of God. In reality it is the Spirit of love and of strength who transforms the soul, for to Him it has been given to supply what is lacking to the soul," as St. Paul says again. "He works in it this glorious transformation." St. John of the Cross	St. Elizabeth of the Trinity: Heaven in Faith, Day 10		2671 The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit. Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth. But the simplest and most

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	affirms that " the soul surrendered to love, through the strength of the Holy Spirit, is not far from being raised to the degree of which we have just spoken," even here below! This is what I call a perfect praise of glory!			direct prayer is also traditional, "Come, Holy Spirit,"
September 19	Well, let us speak now of those who are beginning to be servants of love. This doesn't seem to me to mean anything else than to follow resolutely by means of this path of prayer Him who has loved us so much... Speaking now of the initial stages, the greatest labor is in the beginning because it is the beginner who works while the Lord gives the increase...For all who follow Christ must walk along this path that He trod... Beginners must realize that in order to give delight to the Lord they are starting to cultivate a garden on very barren soil, full of abominable weeds. His Majesty pulls up the weeds and plants good seed	St. Teresa of Avila: The Book of Her Life, Chapter 11		2672 The Holy Spirit, whose anointing permeates our whole being, is the interior Master of Christian prayer. He is the artisan of the living tradition of prayer.
September 20	His Majesty pulls up the weeds and plants good seed... But let us see now how it must be watered... It seems to me the garden can be watered in four ways. You may draw water from a well (which is for us a lot of work). Or you may get it by means of a water wheel and aqueducts in such a way that it is obtained by turning the crank of the water wheel. (I have drawn it this way sometimes the method involves less work than the other, and you get more water). Or it may flow from a river or a stream. (The garden is watered much better by this means because there is no need to water so frequently -- and much less work for the gardener). Or the water may be provided by a great deal of rain. (For the Lord waters the garden without any work on our part -- and this way is incomparably better than all the others mentioned). Now, then, these four ways of drawing water in order to maintain this garden are what are important to me and have seemed applicable in explaining the four degrees of prayer in which the Lord in His goodness has sometimes placed my soul.	St. Teresa of Avila: The Book of Her Life, Chapter 11		2672 To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church.

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<p>September 21</p>	<p>When we reached Paris, Papa took us to see all the sights. For me there was but one—Our Lady of Victories. I can never tell you what I felt at her shrine; the graces Our Lady granted me were like those of my First Communion Day. I was filled with peace and happiness. In this holy spot the Blessed Virgin, my Mother, told me plainly that it was really she who had smiled on me and cured me. With intense fervor I entreated her to keep me always, and to realize my heart's desire by hiding me under her spotless mantle, and I also asked her to remove from me every occasion of sin.</p>	<p>St. Therese of Lisieux: Story of a Soul, chapter 6</p>		<p>In communion with the holy Mother of God 2674, 2675 Mary gave her consent in faith at the Annunciation and maintained it without hesitation at the foot of the Cross. Ever since, her motherhood has extended to the brothers and sisters of her Son "who still journey on earth surrounded by dangers and difficulties." Jesus, the only mediator, is the way of our prayer; Mary, his mother and ours, is wholly transparent to him: she "shows the way" , and is herself "the Sign" of the way. Beginning with Mary's unique cooperation with the working of the Holy Spirit, the Churches developed their prayer to the holy Mother of God, centering it on the person of Christ manifested in his mysteries.</p>
<p>September 22</p>	<p>...but what can I do if I have lost holiness through my own fault! I will not complain about God who gave me enough help to carry out your desires. I cannot say this without tears and being very ashamed that I am writing something for those who can teach me. But His Majesty well knows that I can boast only of His mercy, and since I cannot cease being what I have been, I have no other remedy than to approach His mercy and to trust in the merits of His Son and of the Virgin, His Mother, whose habit I wear so unworthily, and you wear. Praise Him, my daughters, for you truly</p>	<p>St. Teresa of Avila: The Interior Castle: Third mansion, chapter 1</p>		<p>2675 In countless hymns and antiphons expressing this prayer, two movements usually alternate with one another: the first "magnifies" the Lord for the "great things" he did for his lowly servant and through her for all human beings; the second entrusts the supplications and</p>

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	belong to our Lady. Thus you have no reason to be ashamed of my misery since you have such a good Mother. Imitate her and reflect that the grandeur of our Lady and the good of having her for your patroness must be indeed great since my sins and being what I am have not been enough to tarnish in any way this sacred order.			praises of the children of God to the Mother of Jesus, because she now knows the humanity which, in her, the Son of God espoused.
September 23	"If you knew the gift of God. There is one who knew this gift of God, one who did not lose one particle of it, one who was so pure, so luminous that she seemed to be the Light itself: " <i>Speculum justitiae</i> ." One whose life was so simple, so lost in God that there is hardly anything we can say about it. " <i>Virgo fidelis</i> ": that is, Faithful Virgin, " <i>who kept all these things in her heart</i> ." She remained so little, so recollected in God's presence, in the seclusion of the temple, that she drew down upon herself the delight of the Holy Trinity: " <i>Because He has looked upon the lowliness of His servant, henceforth all generations shall call me blessed!</i> " The Father bending down to this beautiful creature, who was so unaware of her own beauty, willed that she be the Mother in time of Him whose Father He is in eternity. Then the Spirit of love who presides over all of God's works came upon her; the Virgin said her fiat: " <i>Behold the servant of the Lord, be it done to me according to Your word,</i> " and the greatest of mysteries was accomplished. By the descent of the Word in her, Mary became forever God's prey."	St. Elizabeth of the Trinity: Heaven in Faith, Day 10		2676 This twofold movement of prayer to Mary has found a privileged expression in the Ave Maria: Hail Mary: the greeting of the angel Gabriel opens this prayer. It is God himself who, through his angel as intermediary, greets Mary. Full of grace, the Lord is with thee: These two phrases of the angel's greeting shed light on one another. Mary is full of grace because the Lord is with her. Blessed art thou among women and blessed is the fruit of thy womb, Jesus.
September 24	" The Queen of Virgins is the Queen of Martyrs too; but the sword transpierced her heart, for with her all passed within her soul. Oh, how beautiful she is in her long martyrdom, how majestic in her strength and sweetness. It is because she learnt from the Word Himself how those whom the Father selects as victims, those whom He chooses as associates in the great work of the Redemption, ought to suffer. She is there, at the foot of the cross, standing,	St. Elizabeth of the Trinity: reminiscences, chapter 14		2677 Holy Mary, Mother of God: Because she gives us Jesus, her son, Mary is Mother of God and our mother; we can entrust all our cares and petitions to her: she prays for us as she prayed for herself: "Let it be to me according to your word." By entrusting ourselves to her prayer, we abandon ourselves to

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	strong and valiant. He has given her to me for my Mother. And now that He has returned to the Father, and has put me in His place on the cross, our Lady is there to teach me to suffer as He suffered."			the will of God together with her: "Thy will be done."
September 25	Sister Elizabeth of the Trinity said, "When I have said my 'it is finished', it will be she, Janua Coeli (Gate of Heaven) who will introduce me into the eternal courts". Meanwhile, she entrusted the Queen of Angels with the custody of the entrance to her heart, which was already heaven on earth. " To-day I gave you with all my heart to our Lady," she wrote to her sister on the Feast of Mount Carmel: " I never was so fond of you before. I weep for joy at remembering that the Blessed Virgin, full of peace and light as she is, is my Mother. I delight in her beauty, being her child, and feel a daughter's pride in it. I am strongly attracted to her, and have made her queen and guardian of my heaven and of yours, too, for I do everything for both of us together." Janua Coeli became the " wall and the bulwark " of Sister Elizabeth of the Trinity's favorite sanctuaries, so that we often found the little statuette on the threshold of a small tribune which overlooked the chapel. We knew when we saw the figure of the Immaculate Conception that our little sister must be near.	St. Elizabeth of the Trinity: reminiscences, chapter 14		2677 Pray for us sinners, now and at the hour of our death: By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the "Mother of Mercy," the All-Holy One. May she be there as she was at her son's death on the cross. May she welcome us as our mother at the hour of our passing to lead us to her son, Jesus, in paradise.
September 26	Oh, my dear sister! Your debt, do not fear anything, Jesus will help you, do not fear so much. Hope always, think about the great mercy. If Jesus allows your sorrow it is to test your faith, your trust. Ob, my God! Sister Augustine If you only knew how many souls, how many souls would love to be in your place in order to give something to Jesus. It is now that you can give something to Jesus. I always pray for you, so that the Holy Virgin comes to help you, it is sure that she wants you at Saint Joseph's.	St. Maryam of Bethlehem: To Sister Augustine Ollive, Marseille Carmel of Pau, 1868		2679 Mary is the perfect Orans (pray-er), a figure of the Church. Like the beloved disciple we welcome Jesus' mother into our homes, for she has become the mother of all the living. We can pray with and to her. The prayer of the Church is sustained by the prayer of Mary and united with it in hope.
September 27	"I feel that my mission is soon to begin—my mission to make others love God as I love Him . . . to each souls my little way . . . I	St. Therese of Lisieux: Story		2683 The witnesses who have preceded us into the kingdom,

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	<p>will spend my heaven in doing good upon earth. Nor is this impossible, since from the very heart of the Beatific Vision, the Angels keep watch over us. No, there can be no rest for me until the end of the world. But when the Angel shall have said: 'Time is no more!' then I shall rest, then I shall be able to rejoice, because the number of the elect will be complete."</p> <p><i>"And what is this little way that you would teach to souls?"</i></p> <p>"It is the way of spiritual childhood, the way of trust and absolute self-surrender. I want to point out to them the means that I have always found so perfectly successful, to tell them that there is but one thing to do here below: we must offer Jesus the flowers of little sacrifices and win Him by a caress. That is how I have won Him, and that is why I shall be made so welcome."</p>	of a Soul, Epilogue		especially those whom the Church recognizes as saints, share in the living tradition of prayer by the example of their lives, the transmission of their writings, and their prayer today.
September 28	<p>I wish that the fear of the world, for now and for the future, never troubles him, nor that he let himself go; I wish he would always say: <i>"Everything passes; only God can fill my heart. He who fills the entire universe is powerful enough to fill my little heart."</i> So the only thing that will remain will be that which we have done for God. What use will it be to us to gain the whole universe if we lose even just a small part of grace? ... If we have all the tribulations, all the diseases, the contradictions and God is happy, what happiness, what peace, what joy in our soul, for everything passes... In these days I have been thinking that the greatest consolation that we can have is to be the children of the Church. Because let us think about it: so many souls are in Heaven! so many saints, so many martyrs pray for us and are our family!</p>	St. Maryam of Bethlehem: thoughts		2683 They contemplate God, praise him and constantly care for those whom they have left on earth. When they entered into the joy of their Master, they were "put in charge of many things." Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world.
September 29	<p>If our Lord hadn't granted me the favors He did, it doesn't seem to me I would have had the courage for the works that were done or the strength to support the trials suffered and the statements and judgments made against me. So after the foundations were begun, the fears I previously had in thinking I was deceived left me. I grew certain the work was God's and so I threw myself into difficult</p>	St. Teresa of Avila: Spiritual Testimonies, 30		2684 In the communion of saints, many and varied spiritualities have been developed throughout the history of the churches. The personal charism of some

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	tasks, although always with advice and under obedience. As a result I understand that since our Lord desired to revive the original spirit of this order, and in His mercy He took me as a means, His Majesty had to provide me with what I was lacking, which was everything, in order to get results and better manifest His greatness through so wretched a thing.			witnesses to God's love for men has been handed on, like "the spirit" of Elijah to Elisha and John the Baptist, so that their followers may have a share in this spirit
September 30	"...Sunday was very dear to my heart. What a glorious day! The Feast of God! The day of rest! First of all the whole family went to High Mass... A sermon on the Passion of our Blessed Lord was the first I understood, and it touched me deeply. I was then five and a half, and after that time I was able to understand and appreciate all instructions. If St. Teresa was mentioned, my Father would bend down and whisper to me: "Listen attentively, little Queen, he is speaking of your holy patroness." ... later in the evening my sisters read aloud Dom Guéranger's Liturgical Year, and then a few pages of some other interesting and instructive book.... Later on, we went upstairs for night prayers, and there my place was beside my beloved Father, and I had only to look at him to know how the Saints pray. Pauline put me to bed, and I invariably asked her: "Have I been good to-day? Is God pleased with me? Will the Angels watch over me?" The answer was always "Yes," otherwise I should have spent the whole night in tears."	St. Therese of Lisieux: Story of a Soul, chapter 2		2685 The Christian family is the first place of education in prayer. Based on the sacrament of marriage, the family is the "domestic church" where God's children learn to pray "as the Church" and to persevere in prayer. For young children in particular, daily family prayer is the first witness of the Church's living memory as awakened patiently by the Holy Spirit.
October 1 Feast Day St. Therese	I opened, one day, the Epistles of St. Paul to seek relief in my sufferings. My eyes fell on the 12th and 13th chapters of the First Epistle to the Corinthians. I read that all cannot become Apostles, Prophets, and Doctors; that the Church is composed of different members; that the eye cannot also be the hand. The answer was clear, but it did not fulfill my desires, or give to me the peace I sought...Without being discouraged I read on, and found comfort in this counsel: "Be zealous for the better gifts. And I show unto you a yet more excellent way." The Apostle then explains how all perfect gifts are nothing without Love, that Charity is the most excellent	St. Therese of Lisieux, Story of a Soul, chapter 11		2687 Many religious have consecrated their whole lives to prayer. Hermits, monks, and nuns since the time of the desert fathers have devoted their time to praising God and interceding for his people.

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	<p>way of going surely to God. At last I had found rest. Meditating on the mystical Body of Holy Church, I could not recognize myself among any of its members as described by St. Paul, or was it not rather that I wished to recognize myself in all? Charity provided me with the key to my vocation. I understood that since the Church is a body composed of different members, the noblest and most important of all the organs would not be wanting. I knew that the Church has a heart, that this heart burns with love, and that it is love alone which gives life to its members. I knew that if this love were extinguished, the Apostles would no longer preach the Gospel, and the Martyrs would refuse to shed their blood. I understood that love embraces all vocations, that it is all things, and that it reaches out through all the ages, and to the uttermost limits of the earth, because it is eternal. Then, beside myself with joy, I cried out: <i>"O Jesus, my Love, at last I have found my vocation. My vocation is love! Yes, I have found my place in the bosom of the Church, and this place, O my God, Thou hast Thyself given to me: in the heart of the Church, my Mother, I will be LOVE! . . . Thus I shall be all things: thus will my dream be realized. "</i></p>			
<p>October 2 2020</p>	<p>"In one's petitions the energies of the will and its joy should be directed to God. One should be distrustful of ceremonies unapproved by the Catholic Church; and the manner of saying Mass should be left to the priest who represents the Church at the altar, for he has received directions from her as to how Mass should be said. And persons should not desire new methods as if they knew more than the Holy Spirit and his Church. If in such simplicity God does not hear them, let them be convinced that he will not answer them no matter how many ceremonies they invent. For God is such that if people live in harmony with him and do his will he will give them whatever they want, but if they seek their own interests it will be useless for them to speak to God. And regarding other ceremonies in vocal prayers and other devotions, one should not</p>	<p>St. John of the Cross: The Ascent of Mount Carmel, Book Three, Chapter 44</p>		<p>2686 Ordained ministers are also responsible for the formation in prayer of their brothers and sisters in Christ. Servants of the Good Shepherd, they are ordained to lead the People of God to the living waters of prayer: the Word of God, the liturgy, the theological life (the life of faith, hope, and charity), and the Today of God in concrete situations.</p>

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	become attached to any ceremonies or modes of prayer other than those Christ taught us.”			
October 3	Maryam held in her hands the book <i>The Way of Perfection</i> written by our Mother Saint Teresa, and in that book Maryam had put the paper on which her vows had been written. She showed it to us and, putting her finger on each of the three words: chastity, poverty and obedience, she said to us: <i>"This will be written on the front in diamond and the remainder of it in pure gold. Obedience will be written in the middle because nothing is more pleasing to God than obedience because Jesus obeyed. Mother Teresa wrote it in the middle all shining. Here on the right is chastity and the other on the left... After all, chastity is not as important as obedience. What did the Lord do as a little child when despised? (Here she recalled some events of his Passion) When despised? Obey... and the last word he said: " All is fulfilled", that means: "I have accomplished your word, I have obeyed. " Why did the angels fall so low? It is not because of chastity but because they did not obey, pride doesn't obey."</i> Then, putting her book in our hands, she said to us: <i>"All this means I obeyed."</i>	St. Maryam of Bethlehem: Thoughts		2687 The consecrated life cannot be sustained or spread without prayer; it is one of the living sources of contemplation and the spiritual life of the Church.
October 4	“Here you see, friends, what it means to pray vocally with perfection. It means that you be aware of and understand whom you are asking, who it is that is asking, and what you are asking for. When they tell you that it isn't good to practice any other kind of prayer than vocal prayer, do not be distressed. Read this very carefully, and what you do not understand about prayer, beseech the Lord to teach you. For no one can take vocal prayer from you or make you recite the Our Father hastily and without understanding it. If some person should take it from you or counsel you to give it up, do not believe him. Believe that he is a false prophet and consider that in these times of ours you don't have to believe everybody. Even though there is nothing to fear from those who	St. Teresa of Avila: The Way of Perfection, Chapter 42		2688 The catechesis of children, young people, and adults aims at teaching them to meditate on The Word of God in personal prayer, practicing it in liturgical prayer, and internalizing it at all times in order to bear fruit in a new life. Catechesis is also a time for the discernment and education of popular piety. The memorization of basic prayers offers an essential support to the

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	<p>can counsel you now, we don't know what will come in the future. "I have also thought of saying something to you about how to recite the Hail Mary. But I have been so lengthy that I have to let it go. It is enough for you to have understood how to recite the Our Father well in order to know how to recite all the vocal prayers you must recite."</p>			<p>life of prayer, but it is important to help learners savor their meaning.</p>
October 5	<p>"...all the joys which the soul receives are so many reminders inviting her to enjoy by preference the good she already possesses and to which nothing else can compare... Christ said one day to the Samaritan woman that <i>"the Father seeks true adorers in spirit and truth."</i> To give joy to His Heart, let us be these true adorers. Let us adore Him in <i>"spirit,"</i> that is, with our hearts and our thoughts fixed on Him, and our mind filled with His knowledge imparted by the light of faith. Let us adore Him in <i>"truth,"</i> that is, by our works for it is above all by our actions that we show we are true: this is to do always what is pleasing to the Father whose children we are. And finally, let us <i>"adore in spirit and in truth,"</i> that is, through Jesus Christ and with Jesus Christ, for He alone is the true Adorer in spirit and truth."</p>	<p>St. Elizabeth of the Trinity: Heaven in Faith, Ninth Day</p>		<p>2689 Prayer groups, indeed "schools of prayer," are today one of the signs and one of the driving forces of renewal of prayer in the Church, provided they drink from authentic wellsprings of Christian prayer. Concern for ecclesial communion is a sign of true prayer in the Church.</p>
October 6	<p>it is very important that individuals, desiring to advance in recollection and perfection, take care into whose hands they entrust themselves, for the disciple will become like the master, and as is the father so will be the son. Let them realize that for this journey, especially its most sublime parts (and even for the intermediate parts), they will hardly find a guide accomplished as to all their needs, for besides being learned and discreet, a director should have experience. Although the foundation for guiding a soul to spirit is knowledge and discretion, directors will not succeed in leading the soul onward in it when God bestows it, nor will they even understand it if they have no experience of what true and pure spirit is...</p>	<p>St. John of the Cross: The Living Flame Of Love, Stanza 3</p>		<p>2690 The Holy Spirit gives to certain of the faithful the gifts of wisdom, faith and discernment for the sake of this common good which is prayer (spiritual direction). Men and women so endowed are true servants of the living tradition of prayer. According to St. John of the Cross, the person wishing to advance toward perfection should "take care into whose hands he entrusts himself, for as</p>

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	Directors should strive to disencumber the soul and bring it into solitude and idleness so it may not be tied to any particular knowledge, earthly or heavenly, or to any covetousness for some satisfaction or pleasure, or to any other apprehension; and in such a way that it may be empty through the pure negation of every creature, and placed in spiritual poverty.			the master is, so will the disciple be, and as the father is so will be the son."
October 7	There are three different kinds of places by which God usually moves the will. The first includes sites that have pleasant variations in the land and trees and provide solitary quietude, all of which awakens devotion... when people pray in a beautiful site, they should endeavor to be interiorly with God and forget the place, as though they were not there at all, ... The second kind of place includes those localities in which God usually grants some very delightful spiritual favors to particular individuals. He grants his favor, so the recipient will have a natural inclination toward that place ... it is good sometimes to return there for prayer, provided one's soul is divested of the desire for spiritual possessions... The third kind of place comprises those in which God chooses to be invoked and worshipped... God alone knows why he chooses one place in which to receive praise more than another. What we should know is that he does all for our own benefit and so he may hear our prayers in these places - or anywhere we beseech him with integral faith. Yet those places consecrated to his worship are more appropriate as places for our prayers to be heard since the Church has so marked and dedicated them.	St. John of the Cross: The Ascent of Mount Carmel, Book Three, Chapter 42		2691 The church, the house of God is the proper place for the liturgical prayer of the parish community. It is also the privileged place for adoration of the real presence of Christ in the Blessed Sacrament. The choice of a favorable place is not a matter of indifference for true prayer.
October 8	" I had a great love for prayer, and such love for the good God that, even before my first Communion, I could not understand giving one's heart to another; henceforth I resolved to keep my love and life for Him alone. When I was fourteen, one day, during my thanksgiving after Holy Communion, I felt irresistibly urged to choose Him for	St. Elizabeth of the Trinity: Reminiscences, chapter 2		2691 For personal prayer, this favorable place can be a "prayer corner" with the Sacred Scriptures and icons, in order to be there, in secret, before our Father. In a Christian family, this

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	<p>my Bridegroom, and I bound myself to Him by a vow of virginity. We did not speak to one another but gave ourselves to each other with such fervent love that my resolution of being wholly His was stronger than ever. Once after Holy Communion I heard the word Carmel pronounced within my soul, and henceforth my one desire was to be hidden behind its grille."</p>			<p>kind of little oratory fosters prayer in common.</p>
October 9	<p>Maryam of Bethlehem, all preoccupied with the preservation of the Carmel on the Hill, when there was fear of the war in the Orient - she made us write a large quantity of notes which she tried to stick into the wall of the cloister all around the monastery. They were made up as follows: <i>"Lord Jesus, through your adorable and paternal Heart, because of your Name and your Love for mankind, look after this house of yours! And so that your Name be glorified throughout the centuries, make your Spirit and your Heart remain and look over us for all time."</i></p>	<p>St. Maryam of Bethlehem: Thoughts</p>		<p>2691 In regions where monasteries exist, the vocation of these communities is to further the participation of the faithful in the Liturgy of the Hours and to provide necessary solitude for more intense personal prayer.</p>
October 10	<p>"After leaving Venice we visited Padua and venerated the relic of St. Anthony; then Bologna, where St. Catherine's body rests. I was indeed happy when on the way to Loreto. Our Lady had chosen an ideal spot in which to place her Holy House. Everything is poor, simple, and primitive; the women still wear the graceful dress of the country and have not, as in the large towns, adopted the modern Paris fashions. And what shall I say of the Holy House? I was overwhelmed with emotion when I realized that I was under the very roof that had sheltered the Holy Family. I gazed on the same walls Our Lord had looked on. I trod the ground once moistened with the sweat of St. Joseph's toil, and saw the little chamber of the Annunciation, where the Blessed Virgin Mary held Jesus in her arms after she had borne Him there in her virginal womb. How sweet those memories! But our greatest joy was to receive Jesus in His own House. God favored us, for a Priest was on the point of celebrating Mass; we told him of our great wish, and</p>	<p>St. Therese of Lisieux: Story of a Soul, chapter 6</p>		<p>2691 Pilgrimages evoke our earthly journey toward heaven and are traditionally very special occasions for renewal in prayer. For pilgrims seeking living water, shrines are special places for living the forms of Christian prayer "in Church."</p>

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	he immediately asked for two hosts, which he placed on the paten. You may picture the ecstatic happiness of that Communion; no words can describe it.”			
October 11	This little bit of time that we resolve to give Him, let us give to Him with our thoughts free of other things and unoccupied by them. And let us be wholly determined never to take it back from Him, neither because of trials on this account, nor because of contradictions, nor because of dryness. I should consider the time of prayer as not belonging to me and think that He can ask it of me in justice when I do not want to give it wholly to Him. In saying "wholly," I do not mean that abandoning it for a day or for a few days on account of some just occupations or because of some indisposition is the equivalent of taking it back. Let the intention be firm; my God is not at all touchy; He doesn't bother about trifling things. He adjusts Himself to our way of giving. In taking account of us, He is not at all petty, but generous. However great our debt may be, He finds it easy to pardon; but when there is a question of His repaying us, He's so careful that you need have no fear. Just the raising of our eyes in remembrance of Him will have its reward.	St. Teresa of Avila: The Way of Perfection: Chapter 23		2697 Prayer is the life of the new heart. It ought to animate us at every moment. But we tend to forget him who is our life and our all. This is why the Fathers of the spiritual life in the Deuteronomic and prophetic traditions insist that prayer is a remembrance of God often awakened by the memory of the heart "We must remember God more often than we draw breath." But we cannot pray "at all times" if we do not pray at specific times, consciously willing it These are the special times of Christian prayer, both in intensity and duration.
October 12	Matins are to be said after nine, not before, but not so long after nine that the nuns would be unable, when finished, to remain for a quarter of an hour examining their consciences as to how they have spent the day. In the summer they should arise at five and remain in prayer until six. In the winter they should rise at six and remain in prayer until seven. Immediately after prayer, they will say the Hours up to None, unless the day is a solemn feast or the feast of a saint to which the nuns have a special devotion. They will in that case postpone None so as to sing it before the Mass. On Sundays and feast days, Mass, Vespers, and Matins are to be sung. On the first days after Easter and on other solemn days they may	St. Teresa of Avila: The Constitutions		2698 The Tradition of the Church proposes to the faithful certain rhythms of praying intended to nourish continual prayer. Some are daily, such as morning and evening prayer, grace before and after meals, the Liturgy of the Hours. Sundays, centered on the Eucharist, are kept holy primarily by prayer. The cycle of the liturgical year and its great feasts

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	<p>sing Lauds, especially on the feast of the glorious St. Joseph. When the Hours are finished, they should go about their duties. Mass will be said at eight o'clock in the summer and at nine in the winter. Those who receive Communion should remain a short while in choir. Communion will be received every Sunday, on feast days, and on days honoring our Lord, our Lady, our Father St. Albert, and St. Joseph, and on other days that the confessor designates in accordance with the devotion and spirit of the Sisters and with the permission of the Mother Prioress.</p>			<p>are also basic rhythms of the Christian's life of prayer.</p>
<p>October 13</p>	<p>In order that God lift the soul from the extreme of its low state to the other extreme of the high state of divine union, he must do so with order, gently, and according to the mode of the soul...God must begin by touching the low state and extreme of the senses. And from there he must gradually bring the soul after its own manner to the other end, spiritual wisdom, which is incomprehensible to the senses. Thus, naturally or supernaturally, he brings people to his supreme spirit by first instructing them through discursive meditation and through forms, images, and sensible means, according to their own manner of coming to understand. God perfects people gradually, according to their human nature...This is God's method to bring a soul step by step to the innermost good... The process depends on what God judges expedient for the soul, or on how he wants to grant it favors. By this method, then, God instructs people and makes them spiritual. He does this so that the spirit, making progress in particular acts and receiving morsels of spiritual communication, may form a habit in spiritual things. Individuals obtain this only little by little, after their own manner.</p>	<p>St. John of the Cross: The Ascent of Mount Carmel, Book Two, Chapter 17</p>		<p>2699 The Lord leads all persons by paths and in ways pleasing to him, and each believer responds according to his heart's resolve and the personal expressions of his prayer. However, Christian Tradition has retained three major expressions of prayer: vocal meditative, and contemplative. They have one basic trait in common: composure of heart. This vigilance in keeping the Word and dwelling in the presence of God makes these three expressions intense times in the life of prayer.</p>
<p>October 14</p>	<p>Since I'm speaking only of how vocal prayer should be recited well, there's no reason to say so much. What I'm trying to point out is that we should see and be present to the One with whom we speak without turning our backs on Him, for I don't think speaking with</p>	<p>St. Teresa of Avila: The Way of Perfection, Chapter 29</p>		<p>2700 Through his Word, God speaks to man. By words, mental or vocal, our prayer takes flesh. Yet it is most important that the</p>

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	<p>God while thinking of a thousand other vanities would amount to anything else but turning our backs on Him. All the harm comes from not truly understanding that He is near, but in imagining Him as far away. And indeed how far, if we go to heaven to seek Him! Now, is Your face such, Lord, that we would not look at it when You are so close to us? If people aren't looking at us when we speak, it doesn't seem to us that they are listening to what we say. And do we close our eyes to avoid seeing that You, Lord, are looking at us? How will we know whether You've heard what we're saying to You? We must, then, disengage ourselves from everything so as to approach God interiorly and even in the midst of occupations withdraw within ourselves. Although it may be for only a moment that I remember I have that Company within myself, doing so is very beneficial. In sum, we must get used to delighting in the fact that it isn't necessary to shout in order to speak to Him, for His Majesty will give the experience that He is present.</p>			<p>heart should be present to him to whom we are speaking in prayer: "Whether or not our prayer is heard depends not on the number of words, but on the fervor of our souls."</p>
<p>October 15 Feast day of Teresa</p>	<p>When I was offending You I didn't know You; but what a bad road I was following, Lord! Now it seems to me I was walking on no path until You brought me back, for in seeing You at my side I saw all blessings. There is no trial that it wasn't good for me to suffer once I looked at You as You were, standing before the judges. Whoever lives in the presence of so good a friend and excellent a leader, who went ahead of us to be the first to suffer, can endure all things. The Lord helps us, strengthens us, and never fails; He is a true friend. And I see clearly, and I saw afterward, that God desires that if we are going to please Him and receive His great favors, we must do so through the most sacred humanity of Christ, in whom He takes His delight. Many, many times have I perceived this truth through experience. The Lord has told it to me. I have definitely seen that we must enter by this gate if we desire His sovereign Majesty to show us great secrets. As often as we think of Christ we should recall the love with which He bestowed on us so many</p>	<p>St. Teresa of Avila, The Way of Perfection chapter 22</p>		<p>2703 God also wants the external expression that associates the body with interior prayer, for it renders him that perfect homage which is his due.</p>

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	<p>favors and what great love God showed us in giving us a pledge like this of His love, for love begets love. Even if we are at the very beginning and are very wretched, let us strive to keep this divine love always before our eyes and to waken ourselves to love. If at some time the Lord should favor us by impressing this love on our hearts, all will become easy for us, and we shall carry out our tasks quickly and without much effort. May His Majesty give this love -- since He knows how fitting it is for us -- on account of the love He bore us and on account of His glorious Son, who demonstrated His love for us at so great a cost to Himself.</p>			
October 16	<p>To keep you from thinking that little is gained through a perfect recitation of vocal prayer, I tell you that it is very possible that while you are reciting the Our Father or some other vocal prayer, the Lord may raise you to perfect contemplation. By these means His Majesty shows that He listens to the one who speaks to Him. And it is His grandeur that speaks to the soul, suspending one's intellect, binding one's imagination...To recite the Our Father or the Hail Mary or whatever prayer you wish is vocal prayer. But behold what poor music you produce when you do this without mental prayer. Even the words will be poorly pronounced at times.</p>	<p>St. Teresa of Avila: The Way of Perfection, Chapter 25</p>		<p>2701 Vocal prayer is an essential element of the Christian life. To his disciples, drawn by their Master's silent prayer, Jesus teaches a vocal prayer, the Our Father. He not only prayed aloud the liturgical prayers of the synagogue but, as the Gospels show, he raised his voice to express his personal prayer, from exultant blessing of the Father to the agony of Gesthemani.</p>
October 17	<p>The strength of the soul comprises the faculties, passions, and appetites. All this strength is ruled by the will. When the will directs these faculties, passions, and appetites toward God, turning away from all that is not God, the soul preserves its strength for God, and comes to love him with all its might</p>	<p>St. John of the Cross: The Ascent of Mount Carmel, Book Three, Chapter 16</p>		<p>2702 The need to involve the senses in interior prayer corresponds to a requirement of our human nature.</p>
October 18	<p>The strength of the soul comprises the faculties, passions, and appetites...There are four of these emotions or passions: joy, hope, sorrow, and fear. These passions manifestly keep the strength and ability of the soul for God, and direct it toward him, when they are</p>	<p>St. John of the Cross: The Ascent of Mount Carmel,</p>		<p>2702 We are body and spirit, and we experience the need to translate our feelings externally. We must pray with our whole</p>

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	so ruled that a person rejoices only in what is purely for God's honor and glory, hopes for nothing else, feels sorrow only about matters pertaining to this, and fears only God. The more people rejoice over something outside God, the less intense will be their joy in God; and the more their hope goes out toward something else, the less there is of it for God; and so on with the others.	Book Three, Chapter 16		being to give all power possible to our supplication.
October 19	Often during prayer and the Office, I am overwhelmed by my misery and fickleness and I often cry out to him: <i>"Lord I am not worthy of being with your Brides, throw me out. Is there a creature on earth who has received graces like I have received and has been unfaithful like me; who has disobeyed her Master the way I have done?"</i> Pray my good Mother, pray for me. I often say to the Lord: <i>"Throw me out"</i> and at the same time I say to him: <i>"Put me in a corner."</i> I repeat a little prayer, here it is: <i>"Lord give me a humbled and contrite heart in your presence so that I can love you, a forthright and solid spirit so that I can think of you, a patient, generous and strong body so that I can serve you."</i> After that I throw myself in Jesus' arms and I say to him: <i>"Do with me all that you will, let me do everything you want me to do, despite everything, I hope."</i>	St. Maryam of Bethlehem: Thoughts		2703 This need also corresponds to a divine requirement. God seeks worshippers in Spirit and in Truth, and consequently living prayer that rises from the depths of the soul.
October 20	Since you speak with other persons, why must words fail you more when you speak with God? Don't believe they will; at least I will not believe they will if you acquire the habit... It is also a great help to take a good book written in the vernacular in order to recollect one's thoughts and pray well vocally, and little by little accustom the soul with coaxing and skill not to grow discouraged.	St. Teresa of Avila, The Way of Perfection Chapter 26		2704 Because it is external and so thoroughly human, vocal prayer is the form of prayer most readily accessible to groups.
October 21	Sister, don't think you are capable of such great trials if you are not capable of such little ones. By exercising yourselves in these little trials, you will come to be able to suffer other greater ones. What you can do as a help in this matter is try to carry about an image or painting of this Lord that is to your liking, not so as to carry it about	St. Teresa of Avila, The Way of Perfection Chapter 26		2704 Even interior prayer, however, cannot neglect vocal prayer. Prayer is internalized to the extent that we become aware of him "to whom we speak;" Thus vocal prayer

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	on your heart and never look at it but so as to speak often with Him; for He will inspire you with what to say.			becomes an initial form of contemplative prayer.
October 22	It is always good to base your prayer on prayers coming from the mouth of the Lord...if our nature were not so weak and our devotion so lukewarm there wouldn't be any need to compose other prayers, nor would there be need for other books. As I say, I am speaking to souls that cannot recollect their minds in the thought of other mysteries because they think some kind of skill is needed, and there are some minds so ingenious that they're never satisfied with any of their thoughts.	St. Teresa of Avila: The Way of Perfection: Chapter 21		2705 Meditation is above all a quest. The mind seeks to understand the why and how of the Christian life, in order to adhere and respond to what the Lord is asking. The required attentiveness is difficult to sustain.
October 23	So, it seems to me now that I should proceed by setting down some points here about the beginning, the means, and the end of prayer. I shall not take time to dwell on more sublime things. No one will be able to take from you these books (the Our Father and the Hail Mary), and if you are eager to learn you won't need anything else provided you are humble. I have always been fond of the words of the Gospels that have come from that most sacred mouth in the way they were said and found more recollection in them than in very cleverly written books. I especially had no desire to read these books if the author was not well approved. If, then, I draw near to this Master of wisdom, He will perhaps teach me some worthwhile thoughts that will please you... For sometimes, with regard to many books, it seems we lose devotion in the very exercise in which it is so important for us to have devotion. Clearly, when a master teaches something he gets to love his disciple and is pleased if that which he teaches satisfies his pupil, and he helps him a great deal to learn the material. The heavenly Master will do the same with us	St. Teresa of Avila: The Way of Perfection: Chapter 21		2705 We are usually helped by books, and Christians do not want for them: the Sacred Scriptures, particularly the Gospels, holy icons, liturgical texts of the day or season, writings of the spiritual fathers, works of spirituality, the great book of creation, and that of history the page on which the "today" of God is written.
October 24	"make the most of this land whilst you are here; everything passes, soon you will see your Spouse when you have worked with a lot of patience, with gentleness, and with charity towards God and your neighbor. Do you know? When your Spouse comes and he doesn't find your heart in charity, he will depart. When you see that your	St. Maryam of Bethlehem: Thoughts		2706 To meditate on what we read helps us to make it our own by confronting it with ourselves. Here, another book is opened:

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	neighbor is burdened, and you will do all you can to make him happy, He will say: <i>"It is to me that you are doing this."</i> To every soul who acts this way in charity, who has gentleness, and has humility above all else, even though this soul would be completely covered in sin, he says that it would be as white as snow; more powerful than kings and even stronger than angels and all its sins will be turned into glory for itself and its Creator.			the book of life. We pass from thoughts to reality.
October 25	Remember that each time you go against your own will for the good of others, Jesus is happy. When you are in front of the altar, leave everything if it is necessary for the good of your neighbor, Jesus will follow you. Remember this at the point of death, the Lord will appear before you and will say to you: <i>"My daughter, come and take your rest in the eternal life that I have prepared for you since eternity"</i> .	St. Maryam of Bethlehem: Thoughts		To the extent that we are humble and faithful, we discover in meditation the movements that stir the heart and we are able to discern them. It is a question of acting truthfully in order to come into the light: "Lord, what do you want me to do?"
October 26	Therefore, Sisters, out of love for the Lord, get used to praying the Our Father with this recollection, and you will see the benefit before long. This is a manner of praying that the soul gets so quickly used to that it doesn't go astray, nor do the faculties become restless, as time will tell. I only ask that you try this method, even though it may mean some struggle; everything involves struggle before the habit is acquired. But I assure you that before long it will be a great consolation for you to know that you can find this holy Father, whom you are beseeching, within you without tiring yourself in seeking where He is. May the Lord teach this recollection to those of you who don't know about it, for I confess that I never knew what it was to pray with satisfaction until the Lord taught me this method. And it is because I have always found so many benefits from this habit of recollection that I have enlarged so much upon it.	St. Teresa of Avila: The Way of Perfection: Chapter 29		2707 There are as many and varied methods of meditation as there are spiritual masters.

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October 27	I have always found so many benefits from this habit of recollection... I conclude by saying that whoever wishes to acquire it -- since, as I say, it lies within our power -- should not tire of getting used to what has been explained. It involves a gradual increase of self-control and an end to vain wandering from the right path; it means conquering, which is a making use of one's senses for the sake of the inner life.	St. Teresa of Avila: The Way of Perfection: Chapter 29		2707 Christians owe it to themselves to develop the desire to meditate regularly, lest they come to resemble the three first kinds of soil in the parable of the sower.
October 28	If you speak, strive to remember that the One with whom you are speaking is present within. If you listen, remember that you are going to hear One who is very close to you when He speaks. In sum, bear in mind that you can, if you want, avoid ever withdrawing from such good company; and be sorry that for a long time you left your Father alone, of whom you are so much in need. If you can, practice this recollection often during the day; if not, do so a few times. As you become accustomed to it you will experience the benefit, either sooner or later. Once this recollection is given by the Lord, you will not exchange it for any treasure.	St. Teresa of Avila: The Way of Perfection: Chapter 29		2707 But a method is only a guide; the important thing is to advance, with the Holy Spirit, along the one way of prayer: Christ Jesus.
October 29	"When I think of my name my soul is conducted by the great vision of the mystery of mysteries into that Trinity which even in this world is our cloister, our dwelling-place... I can understand the silence and recollection of the saints who could not withdraw from their contemplation, so that God could lead them to the divine mount where union is made perfect between Him and the soul, which is His mystic bride."	St. Elizabeth of the Trinity: Reminiscences, chapter 9		2708 Meditation engages thought, imagination, emotion, and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ.
October 30	"What an adorable mystery of charity that God should call us by our vocation to live in such a knowledge . . . I should like to respond to it by passing through this world like our Lady, keeping all these things in my heart, retired, as it were, into the depth of my soul, so as to lose myself, to be transmerged into the Blessed Trinity Who dwells there ; then my device, my radiant ideal, would be realized, and I should really be Elizabeth of the Trinity "	St. Elizabeth of the Trinity: Reminiscences, chapter 9		2708 Christian prayer tries above all to meditate on the mysteries of Christ, as in lectio divina or the rosary. This form of prayerful reflection is of great value, but Christian prayer should go further: to the knowledge of the

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				love of the Lord Jesus, to union with him.
October 31	For mental prayer in my opinion is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us. In order that love be true and the friendship endure, the wills of the friends must be in accord... I say only that prayer is the door to favors as great as those He granted me. If this door is closed, I don't know how He will grant them. For even though He may desire to enter and take delight in a soul and favor it, there is no way of His doing this, for He wants it alone and clean and desirous of receiving His graces.	St. Teresa of Avila, The Book of Her Life, chapter 8		2709 What is contemplative prayer? St. Teresa answers: "Contemplative prayer in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us."