



Carmelite Newsletter

Australia, New Zealand & Oceania

Solemnity of Corpus Christi 2021

*Most Holy Trinity – Father, Son and Holy Spirit - I adore You profoundly. I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences whereby He is offended; and through the infinite merits of His Most Sacred Heart and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners.
[Prayer taught by the Angel of Peace to the Fatima children in August 2016.]*



The friars have a new postulant, Matthew Watson from Brisbane, and the nuns at Goonellabah are expecting a new aspirant on 17 June.

Please keep up your prayers for vocations to the friars, nuns and seculars.

Carmelite Seculars on Facebook <https://www.facebook.com/Carmelite-Seculars-Sydney-132800683475292>

Les Walters, past president of the Mary Immaculate Community has a Facebook page which he is very regularly updating - several times a week - with Carmelite and other Catholic news and features. You can connect via the link above.

Mass with Bishop Greg Homeming, OCD.



Online Mass continues every Sunday with Bishop Greg Homeming OCD from St Carthage's Cathedral in Lismore. These Masses are recorded by professional staff of the diocese who stream them to the public each week: <https://www.youtube.com/channel/UCYxOjNyku4JCI08vfeTq-fQ>

Past Masses and the Bishop's 'Lenten Talks' are also online at this site.



BR ADALBERT OF THE BELOVED RENEWS HIS VOWS.



On 26 April our student friar, Br Adalbert of the Beloved, renewed his vows for another year. The Regional Vicar, Fr. Bernard of the Cross, was present to receive Br. Adalbert's renewal of profession in front of the Varroville Community with the Carmelite Missionary Sisters Norberta (Nory), Serafina (Fines) and Susan (Ninfa) in attendance also.

Br. Adalbert had made his first vows on 1 May, 2017 – the Feast of St Joseph the Worker – at Holy Hill, Wisconsin; however, 26 April was chosen because the following day he was due to fly to Brisbane to take his home leave. It has been the tradition in the community for the students in formation to take their home leave in December/January, but the border closures at that time meant that Br. Adalbert could not go back to Brisbane. To occupy himself and assuage his disappointment, Br. Adalbert joined Frs. Ferdinand (Ferdie) and Paul in remodelling some of the fences around the Varroville property. This laborious project occupied these friars who felt tremendous joy upon finishing the project a few months later. However, Fr Paul – ever the handy-man and farmer – is now currently building more fences with the help of our new postulant, Brisbaneite Matthew Watson, who joined the community in April.

Upon returning to the community from his home leave, Br Adalbert reported having a very good time relaxing and spending time with his family and friends. He is now refreshed and ready to tackle the rest of the year.



Fence mending at Varroville



Br. Adalbert with some of his family in Brisbane



CONGRATULATIONS TO SR. SUSITINA OF THE SACRED OCD OF THE CARMEL



On Tuesday morning, 1 June at 9.00, OCDS community in Samoa joined the Archdiocese of Samoa, Sr Susitina's Carmelite Community, her natural family, parish and friends in offering a Thanksgiving Mass to celebrate Sister's Silver Jubilee of religious profession. The Mass was to be celebrated by Archbishop Mata'eliga but because of ill health, the parish priest of Vailima concelebrated with four other priests. The Mass was culturally celebrated, the photos show the different parts - Enthronement of Bible in the TAUPOU N MANAIA AIULI (a Samoan maiden and her escorts) led the Offertory procession in traditional costume.

After Mass, everyone was invited to the next part of the celebration - sharing food and drink, the cultural distribution of gifts to the invited religious communities and entertainment by Sister's natural and Parish families.

OCDS community helped with distribution of the five-tiered fruit cake and catered food and drink to guests. We were grateful to be a part of this memorable occasion.

Congratulations to Sr. Susitina!!! May God who called you to Carmel continue to bless and guide you. May the Queen of Carmel and the Carmelite Saints continue to be your companions on the journey.

*Ia Manuia le faigamalaga aga'i ile tumtumu ole Mauga, o Iesu lava lea.
Good luck on the trip to the top of the Mountain, it's Jesus.*





News from the Brisbane OCDS community



Recently our community shared in our annual retreat at Santa Teresa Spirituality Centre in Ormiston under the direction of Fr. Gerard Moran. Our retreat included daily Mass, Divine Office, times of silence and personal prayer. Fr. Gerard presented 5 conferences on the theme, 'What does it mean to be Carmelite today' - Who are we, and how can we comprehensively describe our identity, our way of life and our mission in the church in today's world. Highlights were shared from the document, *THE CHARISMATIC DECLARATION OF THE TERESIAN CARMEL*, especially one of the headings - *The Response to a Call* as the experience of our vocation on the way to identity, with our call being charismatic and ever present, stressing the importance of not being concerned about the future, but rather encouraged to take concrete steps in the light of the experience we keep in our hearts, from where our spiritual identity springs and from where it continues to flow. Everything can be taken away, but not the 'Hidden source' that nourishes our hope. (John 7-37-39.)

Our inhabited interiority is the basis of the Teresian Charism and is the place to respond to the deepest desires and needs of the human heart found within us in the interior castle. (1 Cor 3:16.) We need to enter within ourselves to discover the hidden treasure that dwells within. It is our responsibility to show humanity this hidden treasure, but we are unable to do this until we experience profoundly our interiority and union with God, which helps us recognise the presence of the Spirit in the world: 'God dwells in every human being'.


The Teresian Charism consists essentially in an experience of friendship and for Teresa friendship is nothing other than the fullness of the relationship of love with God and others. Although we don't live in community, as OCDS it's important we have that awareness of being drawn into communal meeting, through the daily liturgy that flows from the sacraments, silence, solitude, meditation and contemplation, with this then flowing into love of neighbour, detachment and humility. Good formation is never the task of one individual but of a cohesive community. Every community must be a reality that makes people grow.

One final message: *The experience of a personal relationship with God ever present and close as a friend is at the heart of Carmelite life.*

God Bless you all from OCDS Community, Ormiston, Qld.





<p>What Fire is This?</p> <p><i>By window ledge love crept unseen And came unto this soul in dream. With lips' caress this soul to burn, in living flame a voice to learn.</i></p> <p><i>What fire is this in whispered call That asks for naught, but seeks for all my heart, for here within to dwell, and caste me deep within its spell.</i></p> <p><i>I creep along the darkened hall to where I knew my love awaits; no whispers heard, but sure the call that love alone anticipates.</i></p>	<p><i>By secret path, my love's own choice, to seek the one who's waiting there and in my heart, that constant voice the promise of this love to share.</i></p> <p><i>No time to look around and see, where love is blindly leading me; to light the path, my heart on fire; to know this love, its one desire.</i></p> <p><i>No care for other loves to know, this love alone, for me to show. From spark of love, a fire has grown, within my heart where it was sown.</i></p>	<p><i>What rival love could e'er compete or make my yearning heart replete? By fire this jealous blow was laid and by this love, my heart remade.</i></p> <p>Peter Murphy 2008</p> 
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Sandra Johnson OCDS of the Melbourne community explains: When sharing the poem with me, Peter wrote:

It expresses something the longing and hunger of a soul being drawn deeply and willingly into Him. It was heavily influenced by S. Juan de la Cruz and I know I owe a tremendous debt of gratitude to him and to all of Carmel, to the OCD and especially to the Blessed Virgin, Our Lady of Mt Carmel. ...

In the fullness of the Paschal Mystery and the love of the Risen Lord, Christus surrexit vere!

NEWS FROM ST JOHN OF THE CROSS OCDS COMMUNITY MELBOURNE

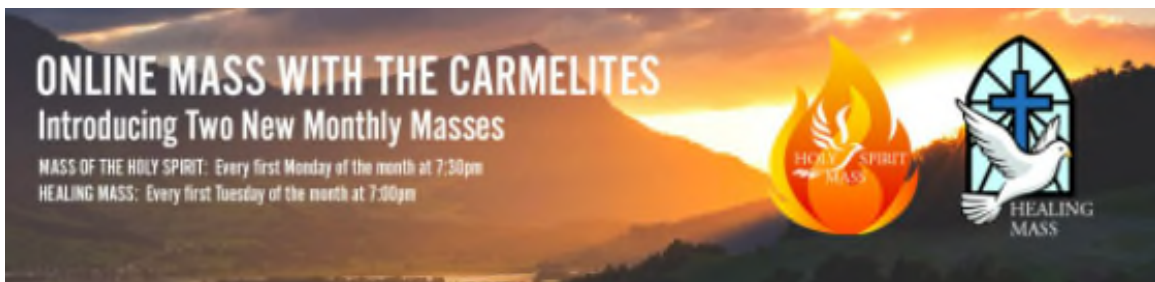
After 11 months of not being able to meet because of the pandemic, lockdowns and restrictions, the St John of the Cross OCDS Community were thankful that we were finally able to hold our monthly meeting again. There was much joy as we came together. We have been able to meet three times this year but unfortunately our last meeting and a planned Council meeting had to be cancelled as we are in lockdown once again and our churches are closed.

Over the past few months, Council met with a number of candidates who are due to make their Promises and two Enquirers who are to be admitted to Formation. We are hoping that these ceremonies will take place at our Reflection Day planned for the end of June, but of course this may have to be postponed if restrictions are not lifted.

Thanks be to God here in Australia, we do not have the huge number of infections and deaths that are ravaging so many countries. Our hearts and prayers go out to all who are suffering, physically, mentally, emotionally and financially; and also to the many who have died due to Covid-19. Sadly during the pandemic, a number of our members have lost loved ones who lived overseas. May they rest in peace.

We strive to follow St Teresa of Jesus who had many sufferings but tried to maintain a peaceful disposition and to accept it as coming from the hand of God. (cf. *Life* 20:16, 30:14.)

Teach me, my God, to suffer in peace the afflictions which You send me that my soul may emerge from the crucible like gold, both brighter and purer, to find You within me.



Go to: www.carmelite.uk.net/live/



The Retreat and Conference Centre offers a range of retreats in 2021 including the following in the coming months as part of the Carmelite Retreat Program. The full list of retreats and services can be seen at: <https://mtcarmel.com.au/carmelite-retreat-program>

1. 5 June 2021 (10am to 4pm) - *When Difficulties in Prayer Arise...* - Fr. Ferdinand. OCD.
2. 18-20 June 2021 - *The Light of Hope and Peace* – John Charadia & Artist Tutor Team.
3. 25-27 June 2021 - *Lovestruck: Towards the Path* - Sisters Fines, Di, Ninfa & Nory.
4. 3 July 2021 - *Who Am I interiorly* - Barry Morkel.
5. 7 August 2021 - *Practicing the Presence of God in a Confusing World* - Geoff Stumbles.
- 4 September 2021 - *St. John of the Cross' Counsels: Instructions on How to Grow in Christian Perfection* - Bro Adalbert Imperial, OCD.

ST ELIJAH COMMUNITY NEWS

The OCDS St Elijah Community at Varroville has elected Denise Youl as our Reserve Councillor.

The community is currently going through and reflecting on *Let Us Dream* by Pope Francis, in conversation with Austen Ivereigh.

Father John Landy OCD set the tone at the April Meeting, using an excellent review by Matt Kappadakunnel as his basis, interspersing his reading of this review with his own commentary, in his warm and inimitable way.

Father John has a great talent for connecting with people and speaking clearly in such a way that everyone listening to him can take his message to heart. His anecdotes and illustrations from his wide and varied experiences were exceptional and will continue to be food for thought as we engage with the Holy Father's encouraging and inspirational book. Our Pope has set out his teaching on "the path to a better future" in a relatable and practical manner, and we are much the richer for feeding and pondering on his thinking and reflections. As Father John has stressed, our community will be taking time to consider and weigh its content slowly, carefully and prayerfully. Our Spiritual Assistant, Father Ferdie de la Cruz OCD, will continue leading our study of *Let Us Dream* until we finish the book.

In addition, our formation groups are studying: Enquirers: *Welcome to Carmel*;

Group 1: *Carmelite Prayer, using resources such as Part 4 of the Catechism, The Sanctification of the Day from the Divine Office, and the writings of St Teresa, especially The Way of Perfection*;

Group 2: *St Thérèse's Story of a Soul*.

Scripture & Spirituality
Summer School 2021

UNDERSTANDING ST JOHN OF THE CROSS

5th - 9th July 2021 | 15:30 - 19:00 (UK Time)
Presented by: Fr Iain Matthew, OCD

GOD SUSTAINS EVERY SOUL AND DWELLS IN IT.

www.carmelite.uk.net/online-talks-retreats/summer-school-2021/



NEWS FROM MARY IMMACULATE COMMUNITY, SYDNEY - FOUR RECEIVED INTO FORMATION



On 25 April 2021, the Mary Immaculate Community was delighted to have four people received into formation. Pictured from left to right: Tony Nott (Formation Director), Jill Ditton (President), Raf Rayos, Jim Tomaras, Fr. Greg Chee (Spiritual Assistant), Rajan Rodrigo, Fr. Gerard Moran (National Delegate for OCDS), Latha Rodrigo.

DR. PATRICK J DIVIETRI

CANTATA CARMELITA

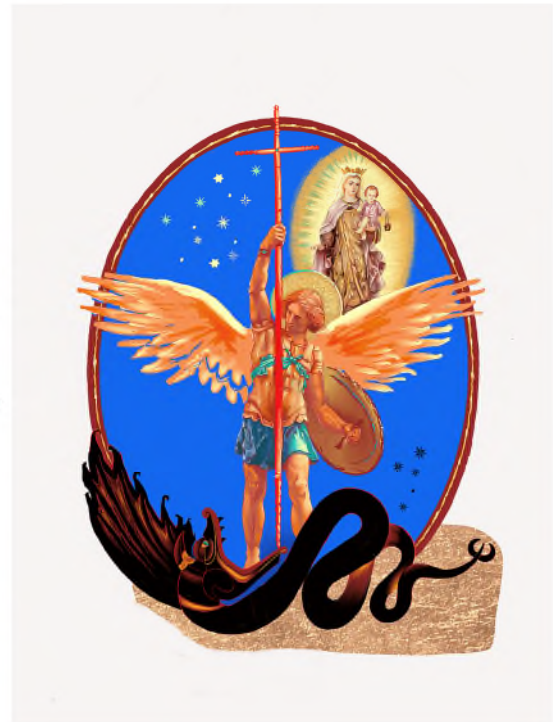
A MUSICAL REFLECTION ON THE MYSTICAL LIFE OF THERESA OF AVILA

'It might be said that there is a world of light which at first cannot be seen by the imagination but may be expressed in music.'

[Read More >](#)

Wonderful to mention that Dr. DiVietri had the honor of performing his original classical guitar music in 1982 for the Holy Father, Saint Pope John Paul II, and 10,000 listeners in Philip Neri Hall at the Vatican in Rome.

[Listen and Download](#)



Marisa Jonsson OCDS Brisbane community has provided the following link the "Cantata Carmelita" by Dr Patrick DiVietri OCDS, which recently touched her deeply. It can be accessed at www.cantatacarmelita.org. As an added bonus if you download the *Libretto* (the lyrics) to complement listening enjoyment.



M Goretti, Nellie, Catherine, Louisa, Iuni n Taunese outside the front left of Church, at side of Sacred Heart grotto.

A message from Samoa

Dear Brett

Happy St Mark, the Evangelist feastday! Remembered all of you in Australia at Mass yesterday on ANZAC day.

Thank you for making us, our Group aware of things happening outside of Samoa. Council had a "snap meeting" and agreed to offer a Group Mass with multiple intentions for all those you mentioned.

Please find herewith photos taken after Mass outside the Monastery Church of St Joseph the Worker, grounds.

Thank you again! Have a blessed day!

Yours in Carmel,
Louisa, for OCS SAMOA

Carmelite Youth Group Restart Meetings with Ormiston Nuns

The Brisbane Young Carmelite Group - for young adults aged 18-35 - has been meeting since 2001 here at the Carmelite Monastery. The group has been guided by Fr. Greg Homeming OCD or another Carmelite Friar. Since July 2009 the sisters have taken on the facilitation of the group. On Saturday 27 February 2021 we resumed our YCG meetings after the long break due to the pandemic. Our topic was: 'And It was very Good': Asceticism for the Lenten Season. We discussed some insights from our Carmelite Sister Ruth Burrows



*It is not to remain in a golden ciborium that He comes down each day from Heaven, but to find another Heaven, the Heaven of our soul in which He takes delight.
St Thérèse of the Child Jesus.*



NEWS FROM CARMEL OF THE HOLY TRINITY, NEDLANDS W.A.



OUR LOURDES GROTTO WITH THE STATUES RECENTLY RESTORED BY SR. MARGARET MARY. May is traditionally observed as Mary's month and her statue in our monastery grotto has been refurbished just in time by Sr. Margaret Mary, the oldest member of our community. The statue was looking decidedly shabby when Sr. Margaret Mary was inspired to undertake the project of restoration. Refurbishing our outdoor statues is not new for Sr. Margaret Mary who during her Retreat one year opted to re-paint the large crucifix in the monastery preau. For that project scaffolding was erected around the crucifix to keep her safe after an alarmed community observed her teetering on a ladder.



Best wishes to the nuns at Holy Trinity Carmel in Perth for their Foundation Day on 28 May.

The story of our foundation begins with a letter written on January 15th 1935 by the Prioress of the Sydney Carmel, Mother Marie du St Esprit, to the Archbishop of Perth, the Reverend Patrick Clune, requesting permission to found a Carmelite Monastery in his Archdiocese. After consulting with his Co-adjutor, Bishop Prendiville, Archbishop Clune wrote in reply:

'I am very glad to be able to inform you that we are gratefully accepting your offer of a Carmel foundation in Perth - that we look on it as a great grace for the Archdiocese - and a special gift from the Little Flower.' Initially, the founding Sisters hoped to find a house to begin their foundation with enough land to proceed with building a permanent monastery when they were established. This proved virtually impossible to find as high taxes on unoccupied land, coupled with high water rates, made it cheaper to purchase vegetables than to grow them, so very few houses were built on more than a regular housing block, much too small for a future monastery. The only available property was a 30 room dwelling with 12 acres of land overlooking the Swan river. However, this property was much too expensive for the Sisters limited means and there were also concerns as to how they would provide for the enclosure that is essential for a Carmelite monastery. This site was later purchased by the Sisters of Mercy and became the site of St Anne's hospital in Mt Lawley, now a part of St John of God hospital.

Archbishop Clune continued his search for a suitable property and on April 11th 1934 wrote to the Prioress in Sydney that he had found some vacant land for sale in what was to become the suburb of Dalkeith. The land was owned by an elderly Catholic gentleman and reasonably priced. Upon hearing that the property was for 'the Little Flower's own Order' he gave a generous discount to the Sisters. *Continued next issue.*



Photograph taken in the garden of the Carmelite Monastery, Dulwich Hill, Sydney.



ARCHIVAL MATERIAL FROM PARKES, DULWICH HILL & TORONTO.

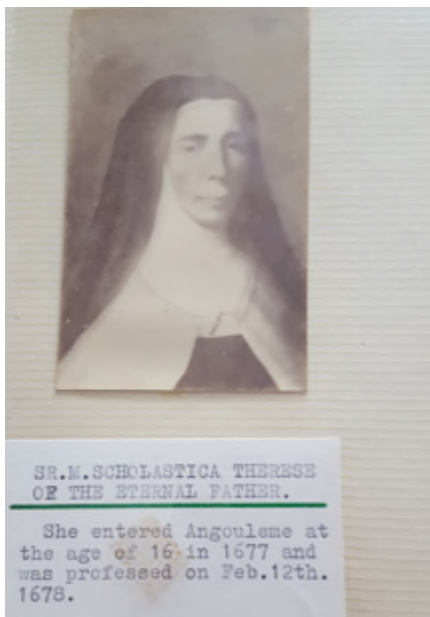


Thanks to the nuns who have recently transferred to Toronto for the picture on the left of Sr. Marie-Rose (RIP 1999) who was the senior sister at Parkes before the amalgamation with the Dulwich Hill Carmel. She was the last sister to make her profession in Enghein and was the only sister to live in all three monasteries where the Angoulême community found exile from the French Association Laws restricting religious communities. She is standing next to a portrait of Mère Marie Scholastique Thérèse du Père Eternel (d'Argenson) 1661-1721, which now hangs in the vestibule leading down to the sacristies in St Mary's Cathedral, Sydney. Mother Marie-Scholastique of the Eternal Father came from one of the lower echelons of French nobility who derived their status from legal and administrative posts (*noblesse de robes*). Her brother, François-Elie, became Archbishop of Bordeaux. It seems that she took the title 'of the Eternal Father' because of her own father's devotion, he having

built a church under this title and composed an office approved by the Holy See. Mère Marie Scholastique entered Carmel at the age of 16 and was in much demand as a superior and novice mistress and so spent many years away from the Carmel in which she was first professed. *An ascetic countenance, she returns your gaze with a very level look.* If in the countenance there is a hint of austerity we can be very sure that the austerity was displayed only towards herself. The circular letter, written by Sister Marie-Elisabeth du Saint-Esprit of Pont-Audemer, simply cannot speak highly enough of her kindness. To quote just a few lines of it: *What shall I say to you of the marvellous gift she had for government! She gained everything by her gentleness, leading souls to God through love with an infinite kindness; she made virtue seem sweet and easy.* Beneath the portrait is painted the following inscription, in the spelling of the period and with punctuation a little special:

J'ay pris racine dans Le peuple que le Seigneur a hon-orf l'heritage est Le Partage demon Dieu et J'ay Etably ma demure dand Lassemble de taus les Saints – Cantique – La Rever-ende mere marie Therese du Perre Esternel. D'argenson morte Le 11 mars 1716 age de 55 ans et de Religion 40 et un mos.

The first section is a scriptural verse: Ecclesiastes 24:12: *And I took root in an honourable people, even in the portion of the Lord's inheritance.* Followed by the words: The Reverend Mother Marie Therese of the Eternal Father D'Argenson, who died on 11 March 1716, aged 55 years and in religion 40 years and one month.



SR.M.SCHOLASTICA THERESE
OF THE ETERNAL FATHER.

She entered Angouleme at
the age of 16 in 1677 and
was professed on Feb.12th.
1678.





PRAYING SIMPLY AT HOME



The Carmelite Friars' Community at Mount Carmel Retreat Centre are happy to offer you some practical guidelines and resources for praying in your homes during a time that is unsettling but also calls for a positive response. We hope they will open up new possibilities for you.

Topics include - www.mtcarmel.com.au/the-prayer-project

What is prayer?

Praying with a Carmelite - Thérèse of Lisieux was a 'master' at conversing with God in a simple way.

Praying with a Poem - The Breastplate of St Patrick.

Praying with the Prayers of the Mass - Prayers of Spiritual Communion.

ST TERESA & THE EUCHARIST

Faith-filled Attention

St. Teresa warns us not to receive communion simply out of routine or with a lack of full attention. In her 'Meditations on the Song of Songs' she writes:

'I think that if we were to approach the Most Blessed Sacrament with great faith and love, once would be enough to make us rich. How much richer from approaching so many times as we do. The trouble is we do so out of routine, and it shows.' (M. 3:13)

Living faith recognizes Jesus in the Blessed Sacrament

"After having received the Lord, since you have the Person Himself present, strive to close the eyes of the body and open those of the soul and look into your heart. For I tell you again, and would like to tell you many times that you should acquire the habit of doing this every time - you receive Communion and strive to have such a conscience that you will be allowed to enjoy this blessing frequently. Though He comes disguised, the disguise as I have said, does not prevent Him from being recognized in many ways, in conformity with the desire we have to see Him. And you can desire to see Him so much that He will reveal Himself to you entirely." - St. Teresa of Avila: *Way of Perfection* 34:12.

Deep Secrets revealed in Communion

"One day, when I had just communicated, I was shown how the Most Sacred Body of Christ is received by His Father within our soul. So now I understand and have these Divine Persons are there, and how pleasing to God is this offering of His Son, since He delights and rejoices in Him, as we may say, here on earth, for it is not His Humanity that is within us in the soul but His Divinity, and it is not for that reason that He is so pleasing and acceptable to Him and that He grants us such favors." - St. Teresa of Avila: *Spiritual Testimonies* 52 - Vol. 1 pg. 346.

The Eucharist: Teresa of Avila vs the 'Lutherans'

<https://curlewrivier.wordpress.com/2014/03/11/the-eucharist-teresa-of-avila-vs-the-lutherans/>

How central is the Eucharist to our spirituality, and in what way?

Rowan Williams discusses St Teresa of Avila's answers to these questions, in his chapter on the [Way of Perfection](#) in his book [Teresa of Ávila](#).

For Teresa, what lies at the heart of the Eucharist is this:

Jesus knows our weakness and our need; he desires, with God's own desire, to go on being with us as he was with us in the incarnate life, in humility and vulnerability. This is the divine desire we encounter in



the sacrament of the Eucharist: the sacrament itself becomes for Teresa the primary and most immediate sign of God's unconcern with honour and self-protection, the sign of the divine longing to be unconditionally at hand for us. (pp.95f.)

Teresa's discussion of the Eucharist in the Way of Perfection comes in the section on the petition from the Lord's Prayer, "give us this day our daily bread", which Teresa "has no doubt at all" refers only to the sacrament. This isn't, Dr Williams adds, because she dismisses the importance of "real bread for the hungry", but is due to:

the conviction that – since the Eucharist is so pre-eminently the sign of God's desire to be with us, God's humility and faithfulness, in being unconditionally accessible to us – we should expect to find it at the heart of a prayer that is so pervaded by the acknowledgement of this divine availability from its first words onwards. (p.96)

For Teresa, "thanksgiving after Communion must remain the very centre of our spirituality". This is the one time when we are not to try to use pictures of Jesus (whether mental or carried with us) in our meditation, because "Christ's presence in the sacrament [is] the enactment *now* of the events narrated by the gospels," so no other reminder of his presence is needed. At Communion, Teresa is "wholly confident that she is in Christ's company no less than was [Mary Magdalene in the Pharisee's house.](#)"

Williams summarises Teresa's even deeper reflections on the Eucharist in her Spiritual Testimonies, written a few years after the Way of Perfection:

In Communion, the Father receives the Son's sacrifice in the soul: that is, presumably, the Father is present already in the soul but the Son must come to him there. More precisely, the Trinity is present in the soul; but the graces God wills to give us are 'released' by the coming of the Son in his humanity into the soul. When this happens the joy of the eternal trinitarian life is realized on earth. This encapsulates the chief theme of her earlier thoughts on the Eucharist: what is enacted here is the completion of the divine will. God is present as creator and sustainer at the centre of the soul, but is present as a transforming act of love only as the humility of the incarnate Christ draws the whole world into its proper harmony with heaven. The image of God's humble love returning to God through our souls and bodies in Communion is a striking summary of Teresa's whole Christology as well as of her thinking on the sacrament. (p.97)

And in her Meditations on the Song of Songs, Teresa describes Communion as a fulfilment of the bride's petition in the Song: "Let him kiss me with the kisses of his mouth."

All this then leads Teresa to attach the "scandal of 'Lutheran' desecration of the sacrament" (Williams has earlier referred to the "semi-mythical 'Lutherans' who so preoccupy Teresa in this work"):

She has not the faintest idea of Lutheran theology, but knows only that eucharistic cultus is under attack and that the Mass as she knows it is being taken away. For her this can only be an assault on the Gospel itself, the good news of God's humility and vulnerability for our sake. (p.98)

That said, Williams picks up a point here that has struck me a number of times while reading about Teresa:

For the historian of theology, the paradox is that her Christocentric piety, her profound understanding of the cross, and above all her sense of the grace of God acting without regard to our merit or achievement all echo Luther himself so closely.' What is distinctive, though, is precisely this linking of a theology of the cross and of the sovereignty of grace to the eucharistic presence. (p.98)

The one point at which I'd take issue with Dr Williams here is that last sentence: it seems to me that the linking of a "theology of the cross", the "sovereignty of grace" and the real presence of Christ in the Eucharist are, along with baptism, at the centre of Lutheran spirituality. However, it's probably fair to say that the Lutheran understanding of "eucharistic presence" is different in emphasis from, and perhaps narrower than, Teresa's: in practice, Lutherans tend to emphasise the presence of Christ's body and blood "in, with and under" the elements, rather than seeing Communion as an encounter with the Christ who wants to "go on being with us as he was with us in the incarnate life".

So this is maybe an area in which Lutherans can learn from Teresa. At the moment, I don't think anyone could say of most of us what Williams says of Teresa:

And what must be remembered in reading anything Teresa writes about the Eucharist is that it is for her the one concrete and contemporary sign of the reality on which everything depends—the desire of God to be with creation, at all costs—and is thus the centre and touchstone of all that is said about Christian life and prayer. [Finis](#)