

# **Great Secrets: The Eucharistic Charisms of St. Teresa of Ávila**

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## ABSTRACT

The research question of the thesis is: How do the life and writings of St. Teresa of Ávila illuminate the relation between the sacrament of the Eucharist and the charisms of the Holy Spirit? The peculiar nature of Teresa's spirituality with its eucharistic and charismatic components is examined from multiple complementary angles (contextual, textual, theological, and ecumenical). More specifically, the thesis argues that Teresa's habitual participation in the Eucharist grounds her charismatic experience in the mystery and ministry of Jesus Christ. Teresa assumes that Holy Communion and the spiritual gifts are interrelated, whereas modern Christians tend to set them apart and even against each other. Her "eucharismatic" piety concretely displays how Communion and the charismata are mysteriologically bound and thus harmoniously cohere in the Church's calling to apprehend and serve the risen and crucified Christ. A holistic investigation of Teresa's eucharistic charisms is still pending. This thesis thoroughly explores such a facet of her spirituality in an interdisciplinary fashion. By pursuing this topic from an original viewpoint, this study makes advancements primarily in the field of Teresian studies, yet also in other areas more broadly, by drawing out the theological import of Teresa's eucharismatic heritage as well as its relevance for ecumenical dialogue with Pentecostals and Charismatics. Chapter 1 addresses the timeliness of studying this topic given the lack of attention Christ's humanity receives in modern pneumatology, and the complexity of discerning Teresa's legacy today based on contemporary readings which downplay the religious nature of her faith. Chapter 2 examines how Teresa's context conditions her eucharismatic formation. This chapter covers new ground regarding the vital role Teresa's reading of St. Augustine of Hippo and Bernardino de Laredo play in this process, and highlights the significance of her practice of daily Communion, an intriguing subject not widely known among Anglophone scholars. Chapter 3 translates and expounds pertinent texts from Teresa's works which clarify the interrelationship between the Eucharist, her charismatic experiences, and Christ's person and work. Chapter 4 reflects on the theological link between Teresa's eucharismatic piety and the biblical mysteries of the gospel, ponders the pivotal significance of Christ's resurrection and sacrifice in this schema, and articulates how these twin realities transform the Saint's approach towards sickness and ministry. In light of the findings of this study, Chapter 5 proposes constructive points of dialogue between Teresian and Pentecostal/Charismatic scholarship, a fruitful synthesis which carries implications for the whole Church concerning the christological unity and reciprocity there is between Communion and the charismata. In response to the research question, the thesis concludes that Teresa's life and writings elucidate how the Eucharist regulates the reception and exercise of the charisms of the Holy Spirit in conformity to the mystery and ministry of Christ.

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Feast of the Ascension 2025

## INTRODUCTION: TERESA'S TWO SECRETS

Reflecting on a recent spiritual insight given to her after Mass, St. Teresa of Ávila (1515–1582) notes how “there are great secrets within oneself when taking Communion” (“*hay grandes secretos en lo interior cuando se comulga*”).<sup>1</sup> In this instance, Teresa is speaking about how pleased the Father is to receive Christ’s body in the soul of the communicant. This is a glorious offering which involves all three persons of the Trinity, results in great mercies for the soul, and cannot be spoiled by the priest’s sin. These are great secrets indeed, so great that our bodies are not fully able to enjoy them, as Teresa laments. Nevertheless, despite this unpleasant physical barrier, Teresa is granted a measure of experiential knowledge into these great secrets as she prayerfully partakes of the sacrament. This is a classic Teresian account of the divine favours which attend the soul engaged in prayer, similar to the ones found in *Libro de la Vida* (*Book of Her Life*).<sup>2</sup>

There are two great secrets, to borrow Teresa’s language, present in the above testimony worth pondering, two secrets which consistently appear in her life and writings. Both represent key aspects of the Saint’s faith which are crucial for understanding it properly. What are these

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<sup>1</sup> Teresa probably wrote this *cuenta* in Sevilla in 1575. Teresa, *Cuentas de Conciencia*, no. 47, in *Obras completas*, ed. Efrén de la Madre de Dios and Otger Steggink (Madrid, Biblioteca de Autores Cristianos, 1997). Unless otherwise noted, all references to Teresa’s works will be my translation of this edition. For English translations of the entire works, see *The Complete Works of St. Teresa of Jesus*, 3 vols., trans. E. Allison Peers (London: Sheed and Ward, 1946) and *The Collected Works of St. Teresa of Ávila*, 3 vols., trans. Kieran Kavanaugh and Otilio Rodríguez (Washington, DC: ICS Publications, 1980–1987). While I consult these translations, I opt for a more literal reading of the Spanish text in my translations, even if the English is not as lucid. I additionally consult the following Spanish editions: *Los Libros de la Madre Teresa de Jesús*, 3 vols., ed. Luis de León (Salamanca: Guillermo Foquel, 1588); *Obras de Santa Teresa de Jesús*, 9 vols., ed. Silverio de Santa Teresa (Burgos: Monte Carmelo, 1915–1924); *Obras Completas*, ed. Tomás Álvarez (Burgos: Monte Carmelo, 2017). When referencing an English translation or one of these Spanish editions of Teresa’s works, I will insert the name of the translators/editors at the front of the citation to clarify what source is being used. Passages in the original from Teresa’s works and other primary sources not cited in the body text or the footnotes will be appended at the end for reference. Said texts will be listed in the order in which they appear, and only the first time I translate or cite them.

<sup>2</sup> See Teresa, *Libro de la Vida*, 23–31.

two great secrets? The first one is more obvious, namely, the eucharistic context which envelopes her account from beginning to end. Teresa's experience begins immediately after "having received Communion" ("*acabando de comulgar*"); it illumines what occurs when one partakes of the "Most Sacred Body of Christ" ("*este Sacratísimo Cuerpo de Cristo*") from both a trinitarian and human perspective, and it concludes with Teresa marvelling at the great secrets which transpire "when taking Communion" ("*cuando se comulga*").<sup>3</sup> As intimated by this text, the Eucharist is a central component of Teresa's spiritual life.<sup>4</sup> This is the first secret.

The second is slightly more concealed, but will likewise be apparent to the careful reader. Teresa does not arrive at the above-mentioned eucharistic insights by her own initiative. Her observations are not the result of painstaking deductive analysis, as in the case of an earnest scholastic theologian. Teresa claims that her newfound knowledge did not originate with her, but was rather given to her. "I was granted to understand" ("*se me dio a entender*"), she pens at the outset of her reflection.<sup>5</sup> As will be noted later, this is a recurrent pattern in the Teresian corpus.<sup>6</sup> Teresa's insight was a gift, a sudden gift from the Triune God, who graciously enlightened her concerning what takes place during Communion. In scriptural terms, Teresa's revelation can be described as a pneumatic charism or spiritual gift, that is, a gift of the Holy Spirit given for the

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<sup>3</sup> Teresa, *Cuentas*, no. 47.

<sup>4</sup> E.g. Teresa, *Vida*, 16.2, 28.3, 33.12-13, 34.19, 38.14; *Camino de Perfección*, 57-59 (Escorial, E hereafter), 33-35 (Valladolid, V hereafter).

<sup>5</sup> Teresa, *Cuentas*, no. 47.

<sup>6</sup> E.g. Teresa, *Vida*, 16.2; *Moradas del Castillo Interior*, I.1.1, where Teresa relates how the image of the castle "was offered to me."

edification of Christ's body, the Church (1 Corinthians 12-14).<sup>7</sup> This charismatic dimension is the second of Teresa's secrets, and it also plays a vital role in her life and writings.

Together, Teresa's two secrets—the eucharistic and the charismatic—disclose an intriguing way of life which integrates regular participation in the Church's liturgy with personal openness to the Spirit's unpredictable activity. While such a combination might be difficult to conceive today when structure and spontaneity are usually regarded as polar opposites, this is not the case with Teresa. "[T]here can be no question about St. Teresa's esteem of liturgical prayer."<sup>8</sup> Her writings are peppered with unending references to liturgical feasts, such as the Feast of St. Mary of Magdalene, Ascension Day, or Pentecost. Frequent references to her beloved breviary are also typical. Hearing Song of Songs recited in Latin deeply moved Teresa.<sup>9</sup> Above all, Teresa valued "the sacrifice of the Mass, which is the center of all liturgical life," and thus encouraged her daughters to actively participate in it as often as possible.<sup>10</sup>

Teresa's unwavering eucharistic piety, however, did not prevent her from becoming a "charismatic woman par excellence," as Cardinal Ricardo Blázquez observes; "[t]he gifts she received from God the creator, redeemer and sanctifier have stood out in her time and in the later course of history."<sup>11</sup> Teresa welcomed the gifts she received from God, even the most startling (locutions, visions, ecstasies, etc.); she sought the counsel of her confessors to discern these gifts,

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<sup>7</sup> See also *Lumen Gentium* 12, in *The Documents of Vatican II*, ed. Walter M. Abbott, trans. Joseph Gallagher (New York, NY: Corpus Book, 1966), 29-30. This text was cited in Paul VI, *Multiformis Sapientia Dei* (Rome: Saint Teresa of Jesus, Virgin of Avila, is Proclaimed Doctor of the Church, 1970), accessed April 4, 2023, Vatican.va., 1.

<sup>8</sup> Marie-Eugene Boylan, "St. Teresa's Love of the Liturgy," *Worship* 27, no. 3 (February 1953): 134.

<sup>9</sup> Teresa, *Meditaciones sobre los Cantares*, Prol.1 (Alba de Tormes, AT hereafter).

<sup>10</sup> Boylan, "St. Teresa's Love of the Liturgy," 135.

<sup>11</sup> Ricardo Blázquez Pérez, "Discernimiento del carisma teresiano," *Estudios Eclesiásticos* 91, no. 357 (April 2016): 329-30. Every subsequent citation from a Spanish source will be my translation.



and diligently exercised them in her various vocations as a contemplative, reformer, and writer. The Church then and now is all the richer thanks to her wise stewardship of the “divine abundance of sacred charisms” she received, as Pope Paul VI referred to her manifold inheritance on the day she was proclaimed Doctor of the Church.<sup>12</sup>

Teresa’s ministry is by no means over. Her words and wisdom still speak to all who have ears to hear. “If it is true that the saints are alive in Christ and that there is thus a shared communion,” states Elizabeth Newman, “then it follows that the saints can continue to teach, preach, and prophesy in the present.”<sup>13</sup> As a member of Christ’s mystical body, Teresa is not dead, but continues reforming the Church through her living legacy. “Saint Teresa of Jesus is alive; her voice still resounds in the Church today,” writes Pope John Paul II.<sup>14</sup> The exalted Christ did not leave His people on earth empty-handed but lavished them with gifts. “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ” (Eph 4:11-12, NRSV). Teresa herself is one such gift. As mentioned above, Teresa has been formally recognised as a Doctor of the Church (*doctor ecclesiae*), a title derived from the Latin rendition of the biblical term, “teacher,” as cited in Ephesians.<sup>15</sup>

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<sup>12</sup> Paul VI, *Multiformis Sapientia Dei*, 2.

<sup>13</sup> Elizabeth Newman, *Attending the Wounds on Christ’s Body: Teresa’s Scriptural Vision* (Eugene, OR: Cascade Books, 2012), 4.

<sup>14</sup> Juan Pablo II, *Carta del Santo Padre al Prepósito General de los Carmelitas Descalzos* (Roma: Con ocasión del Año Teresiano, 14 de octubre de 1981), accessed June 27, 2023. Vatican.va., 6.

<sup>15</sup> Keith J. Egan, “The Significance for Theology of the Doctor of the Church: Teresa of Avila,” in *The Pedagogy of God’s Image: Essays on Symbol and the Religious Imagination*, ed. Robert Masson (Chico, CA: Scholars, 1981), 154. Cited in Newman, *Attending*, 33.

Teresa's teaching office bears witness to the charismatic potential of her life and writings. The fruit of her toil for God's kingdom has reached far beyond the cloistered walls of her small Carmelite convents, beyond the regional boundaries of her homeland, and beyond the confines of the Roman Catholic Church.<sup>16</sup> "As a luminary in the communion of saints," adds Newman, "Teresa is a gift to the church universal."<sup>17</sup> This is reason enough to carry on mining her works in spite of all the expansive scholarship which has already been generated over the last five hundred years. In adding yet another item to this vast repository, I take as a model Teresa's hope for the readers of *Moradas*. "Enough of a mercy will our Lord grant me if some of them profit to praise Him a little bit more."<sup>18</sup>

With the above end in mind, this dissertation will explore the following question: How do Teresa's life and writings illuminate the relation between the sacrament of the Eucharist and the charisms of the Holy Spirit? The peculiar nature of Teresa's spirituality with its eucharistic and charismatic components will be examined from multiple angles (contextual, textual, theological, and ecumenical) to adequately investigate this question. More specifically, I will argue that Teresa's habitual participation in the Eucharist grounds her charisms in the mystery and ministry of Christ. This is indeed a simple claim, so simple that it can easily escape one's notice, and this is precisely why it is worthwhile to explore it in depth. Teresa herself was not interested per se in advancing this argument, as I will be doing below. No, Teresa took it for granted. Her manner of

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<sup>16</sup> See Rowan Williams, "Teresa, the Eucharist and the Reformation," in *Teresa of Avila: Mystical theology and spirituality in the Carmelite tradition*, ed. Peter Tyler and Edward Howells (London: Routledge, 2017), 67. He points out the irony of Teresa's ecumenical influence, given that she openly opposed the Protestant Reformation.

<sup>17</sup> Newman, *Attending*, 5.

<sup>18</sup> Teresa, *Moradas*, Prol.5.

life implies that the charismatic and the eucharistic are intricately connected to the person and service of Jesus, even if she does not explicitly tell us how or why.

Teresa's two great secrets are hidden in plain sight. They appear together so often throughout her writings that they hardly stand out to those well-acquainted with her works. Yet here lies the potential benefit of this study, in that Teresa assumes that the Eucharist and the spiritual gifts are interrelated, whereas modern Christians are prone to set them apart and even against each other. For this reason, Teresa effectively illustrates how the charismatic and eucharistic can in fact work harmoniously for "the common good" of God's people (1 Cor 12:7). Put otherwise, as a Saint in Christ's body, Teresa concretely displays for every generation of believers how Communion and the charismata cohere in the Church's calling to grow into the "full stature of Christ" (Eph 4:13). This dissertation will contend that as exhibited in Teresa there is a mysteriological link underlying this continuity and reciprocity between the sacrament of Christ's body and blood and the gifts of the Spirit.

These are intriguing elements of Teresa's legacy which as far as I know have not been examined at length from the angle I am suggesting. Teresa's "eucharismatic" spirituality (to borrow a neologism from Andrew Wilson) challenges us to reimagine how Spirit and Sacrament belong together, in an age in which they "are frequently kept separated."<sup>19</sup> Her distinct piety provides a prophetic pattern whereby contemporary believers can reconsider how the Eucharist and the spiritual gifts are meant to cooperate in one's life in Christ. This study will trace such a pattern throughout Teresa's life and writings, expound its theological import, and draw out implications for the Church today. The thesis will be organised into five chapters that will

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<sup>19</sup> Andrew Wilson, *Spirit and Sacrament: An Invitation to Eucharismatic Worship* (Grand Rapids, MI: Zondervan, 2018), 13.

investigate the research question and advance the postulated argument in an interdisciplinary fashion by examining the subject matter from distinct complementary perspectives.

### **Content Outline**

*Chapter 1: Discerning Teresa's Legacy Today* will survey literature pertinent to this topic, assess various interpretations of Teresa, and clarify the original contribution that will be pursued in this work. How does Teresa differ from modern pneumatology and why is it profitable to search out this divergence? Telling trends in modern pneumatology will be examined to stress the value of studying Teresa's spirituality. There is a vast range of different ways of reading Teresa. Whose Teresa should we listen to and how should we engage with her legacy? Several popular approaches will be reviewed and critiqued. This section will underscore the religious character of Teresa's faith and the risks of downplaying it. What role do external practices and the Church feature in Teresa's spiritual vision? The relation between exterior and interior religion in Teresa will be sketched out in short to elucidate the interplay between the charismatic and the eucharistic in her life and writings. The chapter will include an overview of recent scholarship on the topic at hand which will specify the advancements this thesis intends to accomplish. The final section will address the validity and appropriateness of studying Teresa from a "charismatic" vantage point.

*Chapter 2: Considering Teresa's Context* will focus on Teresa's setting. The stated argument will be approached from a contextual perspective. Although an exhaustive investigation of every aspect of her context is beyond this section's scope, this chapter will consider noteworthy elements of the Saint's background which informed her spiritual life. Special attention will be given to factors which might have influenced Teresa's integration of the

charismatic and the eucharistic. What historical conditions rendered this synthesis possible? What was unique about the world she inhabited? What was her relationship with the Feast of Pentecost? How did she differ from heretical groups such as the Alumbrados? How did Teresa's Carmelite heritage affect her spiritual outlook? What theological sources fashioned her thought and practice? How often did she receive Communion? These are some of the questions that will be covered in this chapter to gain a holistic understanding of the multiple factors which shaped Teresa's eucharismatic spirituality.

*Chapter 3: Savouring Teresa's Texts* will concentrate on studying and assimilating Teresa's writings. Here the argument will be advanced at a textual level. Germane areas of Teresa's works will be expounded exegetically. The aim of this analysis is not merely to collate passages which corroborate the claims of this thesis, but rather to facilitate a direct encounter with Teresa's writings and their eucharismatic ingredients. Given the extensive number of references and allusions to either Communion or mystical experiences which pervade the Teresian corpus, it will not be possible to examine all the evidence available. Nevertheless, numerous representative examples will be thoroughly investigated. This chapter will seek to answer questions such as: How are Teresa's charismatic experiences related to her habitual participation in the Eucharist? In what specific ways do these elements interact with each other? How does the sacrament ground Teresa's charisms in Christ's mystery and ministry? Is there a recurring pattern throughout her writings? Are there any variations? Teresa's works will primarily be surveyed in chronological order to better appreciate any meaningful developments or changes during her life.

*Chapter 4: Pondering Teresa's Mysteries* will reflect theologically on the content covered in the previous chapter. Why are Teresa's mystical graces so closely linked to the

Eucharist? Is this relation merely arbitrary or circumstantial, or is there a deeper theological (mysteriological) rationale which orchestrates the eucharismatic patterns in Teresa's life and writings? Why does the sacrament ground Teresa's charisms in the mystery of Christ, and why does this phenomenon intensify her ministry to Christ? How is her piety linked to the mysteries of the cross and the resurrection, and how do these realities inform her conception of sickness and apostolic service? Can Pentecostals and Charismatics learn from Teresa in these respects? This chapter will dwell on the theological calibre of Teresa's spirituality. She is not only an inspiring model, but an illuminating one as well. The shape of her piety is particularly telling for reconsidering the inherent relationship between the Spirit's gifts and Christ's person and work.

*Chapter 5: Rediscovering Teresa's Great Secrets* will conclude this study by drawing out the contemporary relevance of Teresa's eucharistic charisms. This section will engage with the main argument from an ecumenical perspective. Could the rediscovery of Teresa's great secrets bring divided Christians closer together? The Roman Catholic Church is one of the oldest Christian traditions and the largest one at the present time. Pentecostalism is the world's most rapidly growing denomination.<sup>20</sup> Consequently, the development of profitable points of dialogue between these two bodies concerns the future of global Christianity. But what does Ávila have to do with Azusa? Teresa was a committed Catholic, yet she resembles Pentecostals in multiple respects worth noting. As will be seen, this conversation involves voices from diverse ecclesial

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<sup>20</sup> "Pentecostal Christians grew from 74 million in 1970 to an estimated 497 million by 1997, an increase of 670 percent. According to Pentecostal historian Cecil Robeck, the Pentecostal Movement today in its various expressions—Classical Pentecostal denominations, Second Wave Charismatics, and Neo-Pentecostals, among them the African Instituted Churches—represents roughly 25 percent of the world's Christians. Estimates for all those associated with Pentecostalism range from 500 to 600 million. Of the world's 2.1 billion Christians, Roman Catholics number over one billion. That means that Roman Catholics, Pentecostals, and Charismatics together amount to close to 75 percent of the total number of Christians in the world. And Pentecostals continue to grow." Thomas P. Rausch, "Catholics and Pentecostals: Troubled History, New Initiatives," *Theological Studies* 71, no. 4 (December 2010): 926.

backgrounds who are seeking to integrate the eucharistic and the charismatic. The findings gathered from the previous chapters will be brought into dialogue with Pentecostal and Charismatic literature. Can Teresian scholarship contribute to Pentecostal/Charismatic discourse? Can the study of Teresa's eucharismatic piety further ground contemporary believers in Christ's mystery and ministry? These are the kind of questions that will be taken up in this final chapter.

### **A Personal Note**

I am neither Roman Catholic nor Pentecostal, but I consider myself both catholic and charismatic, and I believe every Christian is called to own each of these aspects of the apostolic faith. This dissertation arises out of my desire to hold together both of these things, and I am convinced that Teresa and her two secrets offer us wise guidance on this matter. Generally speaking, I am not fond of talking about myself, much less so in academic writing. Teresa was ordered by her confessors to give an account of her life and the mystical graces which accompanied it. I have been advised by my supervisors (whom I am by no means comparing to the Spanish Inquisition) to supply a few personal details about my life which might clarify why I am studying the eucharistic charisms of St. Teresa of Ávila.

In several ways, this study is a continuation of my Master's thesis, "Eucharistic Charismata: Sacrificing the Spiritual Gifts," where I pursued a similar topic in a more comprehensive manner.<sup>21</sup> For years I had been intrigued by how the charismatic facet of Christianity related to the catholic one. In the Evangelical circles I grew up in, both facets were

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<sup>21</sup> Esteban E. Crawford Del Val, "Eucharistic Charismata: Sacrificing the Spiritual Gifts," (Master's thesis, Trinity Anglican Seminary, 2020).

usually considered to be problematic for a host of reasons. More specifically, present manifestations of charismatic gifts and catholic tradition were alike regarded as being antithetical to the teaching of Scripture. My own reading of Scripture, however, challenged me to question the cessation of the Spirit's extraordinary activity. What about the Book of Acts or 1 Corinthians?

Moreover, I underwent unusual spiritual experiences which seemed to defy the ecclesial conventions I was accustomed to, but which nevertheless brought me closer to God and moved me to serve Him more fully. Studying church history and theology in college convinced me of the crucial value of the Church's Great Tradition and the vital importance of the sacraments for the Christian life. Eventually, this journey led me to Anglicanism, a tradition which for the most part seeks to uphold the charismatic and catholic aspects of the faith, as well as the evangelical. It was at an Anglican seminary that I completed the aforementioned Master's thesis.

Here I contended that Jesus' own ministry reveals what the Church's confirms, namely, "that the Holy Spirit has endowed Christ's body with every necessary charism for God's people to become a perpetual eucharistic sacrifice."<sup>22</sup> In essence, this work focused on the relationship between spiritual gifts and the sacraments by considering the sacrificial dimension of the Spirit's work in Christ's life and its implications for the Church. The first part of the thesis expounded relevant texts from the New Testament, and the second the writings of St. Cyril of Jerusalem, St. Augustine, and Edward Irving, all of which engage with the relation between the Spirit's gifts and the sacraments.<sup>23</sup> It was while completing this project that I encountered Teresa's works.

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<sup>22</sup> Crawford, "Eucharistic Charismata," 15.

<sup>23</sup> Edward Irving (1792–1834) was a 19<sup>th</sup> Century Scottish Presbyterian pastor. His ministry resulted in an outbreak of charismatic manifestations in West Scotland and London. He held a very pneumatologically rich sacramental theology. See Crawford, "Eucharistic Charismata," 62-87.



Although it was too late to incorporate her into my research, this discovery left a lasting impression upon me. I was stunned by how Teresa appeared to assume what I was trying to prove. She showed with natural ease what I was striving to articulate with great effort. Up to this point, I do not recall being particularly interested in Teresa. Having been born and raised in Spain, I was vaguely familiar with her. I knew she was an important figure in Spanish history. In my high school literature class, I remember learning about Teresa's linguistic influence on the development of Castilian. Other than that, I was not aware of the magnitude of her legacy. For a fact I did not recognise the spiritual significance of her teaching. Growing up as a Protestant in a predominantly Roman Catholic country, I had developed a posture of mistrust toward anything or anyone remotely related to Catholicism, which would have included Teresa.

My outlook would gradually be broadened over the years, thanks in great part to my theological studies and to various friends I made from different ecclesial backgrounds. By the time I stumbled upon Teresa's works, I was able to approach them much more charitably and impartially than I would have in the past. To my surprise, I found I had more in common with Teresa than I could have imagined. Her emphasis on God's grace sounded strangely Protestant;<sup>24</sup> she revered and loved Scripture;<sup>25</sup> and she deeply treasured knowing Jesus personally.<sup>26</sup> I had

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<sup>24</sup> Teresa, *Vida*, 14.10, 19.15; *Libro de las Fundaciones*, 5.18. On the comparison between Teresa and Martin Luther, see Rowan Williams, *Teresa of Avila* (Harrisburg, PA: Morehouse Publishing, 1991), 98; André Brouillette, *Teresa of Avila, the Holy Spirit, and the Place of Salvation* (New York, NY: Paulist Press, 2021), 208-209; and Jean-Marie Laurier, *Marcher dans l'humilité: Thérèse d'Avila et la théologie de la justification* (Toulouse: Éditions du Carmel, 2003).

<sup>25</sup> Teresa, *Vida*, 32.17, 33.5, 40.1; *Meditaciones* (AT), 1.1-8. On Teresa's approach to Scripture, see Newman, *Attending*, 16-35; and Elisa Estévez López, "Santa Teresa nos cuenta cómo lee la Biblia," *Estudios Eclesiásticos* 91, no. 357 (April 2016): 255-91.

<sup>26</sup> Teresa, *Vida*, 8.5, 13.22, 22.1-8; *Camino*, 26.1-5 (V). Cf. Williams, *Teresa*, 89-90. On Teresa's experiential christology, see Secundino Castro, *Cristología teresiana* (Madrid: Editorial de Espiritualidad, 2009).

been instructed about each of these things by my parents and church community, and I was amazed to find them in the writings of a 16<sup>th</sup> Century Roman Catholic nun.

In addition, Teresa helped me understand that the spiritual life is not identical for everyone, but varies from person to person.<sup>27</sup> She also showed me that within one's particular path, there are different seasons which uniquely contribute to the growth of our souls, as we accept God's will for every stage of our lives and prayerfully welcome His transforming work moment by moment.<sup>28</sup> Teresa proved to be especially insightful for navigating my peculiar charismatic experiences. I realised I should not dismiss them nor be overly troubled by them, neither should I become fixated on them. God gives as He wills and the meaning of His gifts is discerned in community over time as one cultivates charity, humility, and detachment.<sup>29</sup> Ultimately, every grace given to the soul, even the most perplexing, is meant to yield good works for Christ and His Church.<sup>30</sup>

Learning about all the numerous and recurrent illnesses Teresa endured also resonated with me. Throughout the course of her life she suffered from headaches, fatigue, fevers, jaw pain, frequent vomiting, palsy, digestive hemorrhages, and other ailments.<sup>31</sup> As Teresa once wrote, "hardly ever am I, it seems to me, without many pains, and sometimes very severe

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<sup>27</sup> Teresa, *Fundaciones*, 5.1.

<sup>28</sup> See her teaching on the four waters of prayer in Teresa, *Vida*, 11-22; and *Camino*, 32 (V).

<sup>29</sup> Teresa, *Vida*, 34.11; *Fundaciones*, 4.8; *Camino*, 4-15 (V).

<sup>30</sup> This is the interior castle's end: Teresa, *Moradas*, VII.4. See Peter Tyler, *Teresa of Avila: Doctor of the Soul* (London: Bloomsbury, 2013), 153-57.

<sup>31</sup> For a detailed assessment of Teresa's health problems, see María Leticia Sánchez Hernández, "Algunos apuntes sobre enfermedades," *Cuadernos de Historia Moderna* 14 (2015): 235-58; Efrén de la Madre de Dios and Otger Steggink, *Tiempo y vida de Santa Teresa* (Madrid: Biblioteca de Autores Cristianos, 1996), 109-134.

ones.”<sup>32</sup> At one point, in her early twenties, a poorly treated intestinal disease almost took her life, as it eventually resulted in a paroxysm which left her in a four-day coma. Teresa was given her last rites and deemed dead. A grave had already been prepared for her when she revived. This episode affected Teresa’s health for the remainder of her earthly pilgrimage.<sup>33</sup> To a lesser degree, my own life has been largely conditioned by sickness.

Pain has persistently accompanied me throughout most of my theological formation. Eight years ago, in the middle of my undergraduate studies, I was diagnosed with a chronic migraine. The intensity varied, but I always had a headache. The next three years were particularly challenging. I was confined to bed for extended periods of time. Weakness, nausea, throbbing headaches, exhaustion, all considerably limited everything I did. If I am a charismatic, I am a conflicted one. While I firmly believe in divine healing and have been prayed over and anointed with oil more times than I can remember, I have not experienced any physical improvement. So far doctors and medicine have not helped either, and there has been plenty of both. Nevertheless, the Lord being my helper, I somehow carry on.

It is a miracle I graduated from college while working at the same time; another miracle that I went for a Master’s degree; and one more that I got married and had two children in the process. I could not have done it without my wife, Abby, an extraordinary charism sent from above to be sure. My migraines thankfully became more manageable toward the end of my graduate studies. The pain, however, has shifted to my back and nerves. I now feel it throughout my entire body, from head to toes. I can hardly sit at all, or else my nerves burn like fire. For this reason, I stand most of the time, as I am doing right now. The doctors have not yet found what

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<sup>32</sup> Teresa, *Vida*, 7.11.

<sup>33</sup> Teresa, *Vida*, 5-7.

may be causing all this; apparently there is nothing wrong. So here am I, keeping on the best I can, medicating myself with Teresian scholarship, as I strive after the living source of the Saint's eucharistic charisms.

At times I grow weary and discouraged. I identify with Teresa's sentiment at the end of *Vida*. "Sometimes I am weary of seeing myself able of so little in His service and of seeing how I am forced to spend my time in a body so weak and wretched as mine more than I would like."<sup>34</sup> Not being able to do what you believe you are called to do is incredibly frustrating, especially when it seems that God Himself withholds the help you need. Teresa beautifully captures this predicament in the opening paragraph of *Moradas*, a passage worth quoting in full:

Few things that I have been commanded by obedience have become as difficult for me as writing things about prayer now is; for one, because it does not seem to me that the Lord gives me the spirit to do it nor the desire; moreover, because for three months now I have had such great noise and weakness in my head that I even struggle writing about required business matters. But understanding that the strength which comes from obedience usually smoothens out things which seem impossible, the will is determined to do it readily, even though one's nature seems to be much afflicted; for the Lord has not given me so much virtue that wrestling with continual sickness and with occupations of many kinds may be done without great contradiction on His behalf. May He do it who has done other things more difficult to favour me, in whose mercy I trust.<sup>35</sup>

Teresa went on to write numerous "things" about prayer, an entire book for that matter that would become one of her best-known works and enlighten generations of Christians through the centuries. She did it, prompted by obedience, despite her poor health and busy schedule. Although perhaps it is more accurate to say that the Lord did it. Nevertheless, He did it through Teresa, a feeble but inspired member of His body, graced with manifold gifts that to this day continue working wonders among her readers.

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<sup>34</sup> Teresa, *Vida*, 40.20.

<sup>35</sup> Teresa, *Moradas*, Prol.1

While I have not been ordered by any ecclesiastical authority to complete this dissertation, I see this endeavour as part of my calling to theological education and pastoral ministry. As such, I commend myself to the strength that comes from obedience, knowing that even when we seem to lack the gifts we most need, Christ's all-supplying presence in the Eucharist remains the same. And there is something about seeking the gifts of the Spirit before the Lord's broken body that enables us to do what only God can do, that is, to be sacrificed in His service, even when we have nothing to offer Him. This is what I aspire to show in the pages below. In honour of St. Teresa, I offer up this work to God through Christ, in whose mercy I trust.

## **CHAPTER 1: DISCERNING TERESA'S LEGACY TODAY**

Teresa's two secrets, the eucharistic and the charismatic, constitute a precious portion of her long-standing heritage, one that calls for greater attention than it has received. There are several key issues which need to be addressed first to clarify the relevance, richness, and complexity of Teresa's legacy. So, before considering in depth the contextual factors which informed Teresa's eucharismatic spirituality (Chapter 2) and delving into her writings (Chapter 3), it is necessary to cover some preliminary matters that will enable us to engage more adequately with the main argument. The present chapter will open by surveying problematic trends in modern pneumatology. What is lacking in these trends? Could Teresa and her peculiar theology of the Spirit supply a viable alternative to the shortcomings of modern pneumatology? If so, how? This question will be answered by highlighting the defining feature of Teresa's vocation, namely, the person of Christ, and by stressing the pneumatological primacy of His body for the Saint.

There is a broad spectrum of different readings of Teresa today. Not all portray the religious nature of her faith in the same way. Whose Teresa should we listen to and how should we proceed as we investigate her life and works? Furthermore, ascertaining the relation between Teresa's mystical experiences and the Eucharist largely depends on understanding the interplay between the interior and exterior elements of her religious life. How are these elements connected? What role do external practices and the Church play in Teresa's spiritual vision? A sizeable part of this chapter will be spent reviewing recent scholarship pertinent to the subject matter. What have others said about the eucharistic and charismatic dimensions of Teresa's spirituality? What new ground will be covered in this study? The chapter will conclude with a

brief section on spiritual gifts that will clarify my usage of charismatic terminology and why it is appropriate for studying Teresa's legacy.

### **Modern Pneumatology**

In *A Profound Ignorance: Modern Pneumatology and Its Anti-modern Redemption*, Ephraim Radner thoroughly assesses prevalent conceptions of the Spirit during the last four centuries, spanning from the visionary fervour of the Conquistadores to the introspective devotion of the Quakers and beyond.<sup>1</sup> Radner discerns that modern pneumatologies tend to dismiss the providential significance of creaturely limitations, such as the redemptive role of time, suffering, and death. Instead, these limitations are regarded from a theodical viewpoint as problems to be overcome through one's utopian reliance on the Spirit's all-encompassing power, rather than as mysterious components of God's plan whereby the Spirit carries out the divine will on earth.<sup>2</sup> Radner claims that this paradigm misguides us into thinking "that the world 'as it is,' as a creation by God in all its intrinsic mortal limits, is without hope unless and until it is left behind, and all becomes 'spirit' in an inclusive, limitless affirmation."<sup>3</sup> For Radner, these pneumatologies ultimately resemble modern nihilism and its despairing flight from the boundaries God has graciously arranged for His creatures.<sup>4</sup>

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<sup>1</sup> Ephraim Radner, *A Profound Ignorance: Modern Pneumatology and Its Anti-modern Redemption* (Waco, TX: Baylor University Press, 2019). Radner is Professor Emeritus of Historical Theology at Wycliffe College. He is a leading Anglican theologian. Other works by him include: *Spirit and Nature: The Saint-Médard Miracles in 18th-Century Jansenism* (New York, NY: Crossroad, 2002); *The End of the Church: A Pneumatology of Christian Division in the West* (Grand Rapids, MI: Eerdmans, 1998); *A Time to Keep: Theology, Mortality, and the Shape of a Human Life* (Waco, TX: Baylor University Press, 2016). I engage with similar aspects of *Profound Ignorance* in Crawford, "Eucharistic Charismata," 7-10.

<sup>2</sup> Radner, *Ignorance*, 7, 44-45.

<sup>3</sup> Radner, *Ignorance*, 7.

<sup>4</sup> Radner, *Ignorance*, 7.

In addition, Radner's study shows that modern pneumatologies typically downplay religious involvement in ecclesial institutions in favour of the individual's pneumatic quest for ethereal fulfilment. The inspired self and its concomitant spiritual ambitions are seen as the authentic locus of the Spirit's action. As a result, the pneumatological priority of the Church and its various ministries is denigrated. Radner identifies this pattern in George Fox and his followers. "The public exhibitions and charismata of the early Quakers," reasons Radner, "were founded on Fox's strict dichotomy of Flesh versus Spirit, which sought to both erase the false distinctions of temporal existence and thereby valorize the eternal value of individuals."<sup>5</sup> In this perspective, the created and the charismatic are conceived as being fundamentally at odds with one another, and the latter can only succeed by swallowing up the former.

Furthermore, the pneumatic potential of the individual is so elevated that ecclesial membership ceases to be necessary for attaining the Spirit's fullness. By stressing that the divine "*pneuma* is exhaustively given in the individual," Fox's model erodes the need for "ecclesiality."<sup>6</sup> Theologically speaking, this approach disassociates the believer's spiritual life from the fellowship of Christ's body. The Church becomes void of real pneumatic value; the Spirit operates optimally among inspired individuals free from institutional attachments. Radner

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<sup>5</sup> Radner, *Ignorance*, 122-23. Yet this move did not result in the abolition of every form of Christian community. The Quakers developed a strong communal life, defined by their custom of gathering to discern God's voice. Edward Howells, "Early Modern Reformation," in *Cambridge Companion to Christian Mysticism*, ed. Amy Hollywood and Patricia Z. Beckham, CCR (Cambridge: Cambridge University Press, 2012), 130.

<sup>6</sup> Radner, *Ignorance*, 272-73. Cf. Yves M. J. Congar, *I Believe in the Holy Spirit*, trans. David Smith (New York: The Seabury Press, 1983), 1:141-43, who briefly reviews the pneumatology of Fox and the Quakers and makes similar observations to Radner's.



goes as far as to say that Fox's logic "renders any institutional—'established'—Church intrinsically opposed to God, who *is* Spirit."<sup>7</sup>

Are these modern pneumatological trends mere interesting occurrences of the past, or do they continue to influence how Christians think and live? Radner believes that Pentecostalism, for one, has been largely shaped by its modern context. "Pentecostalism," he contends, "is, experientially and historically, an outgrowth of just those movements whose search for divine efficacy within pneumatically identified individuals marked one aspect of the early modern search for an ordering spiritual force in the world."<sup>8</sup> In his mind, the rise of Pentecostalism at the beginning of the 20<sup>th</sup> Century is not coincidental, but the natural outworking of the pneumatological trajectories which developed over the previous centuries. Likewise, Radner questions whether the "contemporary familiarity of Charismatic Christianity obscures for many contemporary observers the peculiarly modern contours of its origins as a set of movements ordered within the larger metaphysical pneumatizing of reality and history taken as a whole."<sup>9</sup>

From this viewpoint, the prevalent fascination of Charismatic Christians with signs and wonders can be deemed continuous with the modern impulse to spiritualise reality and history according to one's pneumatic ideals. In essence, what Radner is saying is that Pentecostalism and

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<sup>7</sup> Radner, *Ignorance*, 123. Fox's individualistic understanding of the Spirit and the charismata illustrates the modern inclination to disembody pneumatology from its intended creational and ecclesiological habitat. Radner examines the problematic pneumatologies of many other historical movements and figures. E.g. his discussions on Quakerism (118-26), the French Camisard Prophets from the 17<sup>th</sup> Century (126-31), and John Wesley (131-38). His book focuses on the last four centuries, yet similar tendencies can be observed in earlier periods. E.g. the apocalypticism of Joachim of Fiore (c. 1130–1202), the doctrine of the Cathars (12<sup>th</sup> through 14<sup>th</sup> Century), the asceticism of the Montanists (2<sup>nd</sup> Century), and even in customs of the church of Corinth (New Testament era). See Stanley M. Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions* (Peabody, MA: Hendrickson Publishers, 1997), 127-40; and *The Holy Spirit: Ancient Christian Traditions* (Peabody, MA: Hendrickson Publishers, 1984), 49-53; as well as Mark Cartledge, *Encountering the Spirit: The Charismatic Tradition* (London: Darton, Longman & Todd, 2006).

<sup>8</sup> Radner, *Ignorance*, 79.

<sup>9</sup> Radner, *Ignorance*, 115-16.

Charismatic Christianity have more in common with the spirit of their age than one may realise. I am not as conclusive as Radner on this matter. While I concur that some of the distinctive markers of modern pneumatology Radner discerns are generally present in the Pentecostal and Charismatic movements, there are many notable nuances among the numerous parties associated with these movements to make such a comprehensive generalisation.

For example, scholars often distinguish between three different waves: the first, includes Classical Pentecostal denominations, such as the Assemblies of God; the second, comprises non-Pentecostal Christians, largely from mainstream traditions, influenced by the Charismatic movement of the 1960s; and the third wave, known as Neo-Pentecostal or Neo-Charismatic, encompasses independent and indigenous churches who do not identify with the previous two, but share similar emphases.<sup>10</sup> Other scholars suggest more elaborate categorisations. As Mark Cartledge observes, there “is diversity between these groups in terms of theology and values, and in how they organise their church life.”<sup>11</sup> This diversity should be noted when studying these groups. Although such a vast heterogeneity may call into question the ecclesiology undergirding these movements, it reveals the complexity of accurately critiquing Pentecostalism and Charismatic Christianity in toto. Chapter 5 will interact with Pentecostal/Charismatic authors who are promoting the recovery of the Church’s pre-modern heritage and the reunification of the eucharistic and the charismatic dimensions of the Christian faith, and thus appear to be at variance with the orientation of modern pneumatology.

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<sup>10</sup> For an overview of this classification as presented by D. B. Barrett and T. M. Johnson, see Rausch “Catholics and Pentecostals,” 930-33; see also Mark J. Cartledge, “Charismatic Spirituality,” in Peter Tyler and Richard Woods, *The Bloomsbury Guide to Christian Spirituality* (London: Bloomsbury, 2012), 214. Donald Miller and Tetsuano Yamamori identify five kinds of Pentecostalism (see Rausch’s article).

<sup>11</sup> Cartledge, “Charismatic Spirituality,” 214.

Having said that, Radner's overall assessment raises important issues which are being acknowledged from within these traditions. Pentecostal theologian Simon Chan echoes Radner's concerns when he says that the "typical Pentecostal-charismatic church today is far from being a 'contrast-community': it is in fact the epitome of modern culture."<sup>12</sup> Chan also observes individualistic tendencies among Pentecostals, as well as an innate suspicion toward hierarchy and tradition. However, Chan makes an important distinction between the more wholesome pneumatology of the early Pentecostals and that of later generations.<sup>13</sup> I will interact extensively with Chan's work in Chapter 5. Moreover, the significance of Radner's book is being recognised among contemporary Pentecostals/Charismatics. As Andrew Banacos states in his review of *A Profound Ignorance*, "Radner's criticism of modern pneumatology is worth the attention of modern theologians, particularly those of us within pentecostal/charismatic tradition, who have been informed by these more modern forms of reflection on the Spirit."<sup>14</sup> The pneumatological trends Radner examines, therefore, are particularly relevant for dialoguing with these traditions today, as well as for understanding the general direction of modern pneumatology over the last four centuries. Even if Radner's analysis does not apply uniformly to all the expressions which form the movements he critiques, his observations reveal telling factors about what moderns tend to prioritise in their spiritual searches, and according to him, it is not Christ's flesh.

For Radner, the main problem with modern pneumatology lies in its neglect of the *body* of Jesus. The inclination to spiritualise away the creaturely conditions which circumscribe

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<sup>12</sup> Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Eugene, OR: Wipf and Stock Publishers, 2011), 9.

<sup>13</sup> Chan, *Pentecostal Theology*, 13-14, 22-23, 68.

<sup>14</sup> Andrew Banacos, "A Profound Ignorance: Modern Pneumatology and its Anti-modern Redemption, by Ephraim Radner," *Pneuma* 43, no. 1 (2021): 142.

human existence directly defies the logic of the incarnation. Jesus was conceived by the Spirit's power in Mary's womb (Luke 1:35). This act is the ultimate proof that God's pneumatological design for creation does not shun human limitations, but embraces them to the uttermost, even to the point of death. The helpless babe born in Bethlehem, Jesus of Nazareth, crucified on Golgotha, and risen bodily from the grave—is the one who bears the fullness of the LORD's Spirit—and the shape of His life constitutes the pneumatological path that is to be pursued by His followers.<sup>15</sup> “The way of Christ's flesh *is* the work of the Spirit.”<sup>16</sup> If Radner is right, then every pneumatological model which veers away from this course will by default misrepresent the Spirit's work in one way or another.

Similarly, every paradigm which minimises the Church's centrality for the spiritual life will obscure to some degree the pneumatic paramountcy of the body that configures its life and witness. The Church is the community appointed to live out the way of Christ's flesh in the world until He returns.<sup>17</sup> As with the incarnation, the institution of the Church demonstrates the Lord's desire to carry out His will on earth through creaturely means. Once again, this is rendered possible by the Spirit's agency (John 20:21-23; Acts 1:8, 2:1-4). “In contrast to pneumatology's de-relativizing of the Church,” explains Banacos, “[Radner's] theology of the Holy Spirit views the Church as the locus of continuity of the historical particularity of Christ's bodily life.”<sup>18</sup> Undervaluing the pneumatic import of the Church, therefore, entails undervaluing the pneumatic import of Christ's bodily life.

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<sup>15</sup> Isa 11:1-2, 41:1, 61:1-3; Luke 4:18-22.

<sup>16</sup> Radner, *Ignorance*, 233.

<sup>17</sup> Teresa's calling has been described in similar terms. Aniano Álvarez-Suárez, “El ‘Libro de las Fundaciones’ de Santa Teresa de Jesús,” *Teresianum* 62, no. 2 (2011): 386-87.

<sup>18</sup> Banacos, “A Profound Ignorance,” 142; Radner, *Ignorance*, 286.

In sum, Jesus' body comprises the centre of Radner's heart cry for an anti-modern theology of the Spirit, "one where the reality of our createdness opens up our existences, including their often corrosive confusions and suffering, to the mysterious grace of divine sufficiency."<sup>19</sup> All that is needed for the Christian life can be found here, enfleshed in the perplexing person of Christ. Creation and Spirit cohere in Jesus amidst the inexplicable evils and troubles of this world. As chiefly evidenced in the mystery of the incarnation, the Holy Spirit can indeed communicate the riches of God's infinite grace through finite matter, including human flesh. The body of Christ is key for developing a robust theology of the Spirit. Radner demonstrates how this is the case by surveying a plethora of historical alternatives to the christological body-lessness of modern pneumatology.

It is worth noting one pertinent patristic example. The Fathers understood the spiritual gifts to be directly related to Christ's humanity. The Early Church viewed Jesus "as the one person in whom all the Gifts of the Spirit, as enumerated in Isaiah 11:1-3, were perfectly embodied."<sup>20</sup> All of the gifts listed in this passage (wisdom, counsel, etc.) were regarded as belonging first and foremost to the Spirit-anointed shoot of Jesse's stump. While the Fathers believed these gifts were then "applied to Christians themselves," this secondary impartation was conceived in reference to Christ, in whom all the gifts of the Spirit were supremely displayed.<sup>21</sup>

This is a fine representation of how to reflect theologically on the Spirit's work from a christological viewpoint which grapples with the pneumatological significance of the Saviour's incarnate identity. But what does any of this do with St. Teresa? Why begin a study on a 16<sup>th</sup>

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<sup>19</sup> Radner, *Ignorance*, 10.

<sup>20</sup> Radner, *Ignorance*, 222-23. Cf. Irenaeus, *The Demonstration of Apostolic Preaching*, trans. Armitage Robinson (London: SPCK, 1920), 9.

<sup>21</sup> Radner, *Ignorance*, 223.

Century figure by reviewing a book mainly concerned with the following four centuries? First, to note the sharp contrast that exists between modern pneumatology and Teresa's spirituality. Second, and more importantly, to highlight the momentous value of engaging with Teresa's writings today. While Radner does not interact with Teresa, I maintain that she vividly embodies in her own way the kind of theology of the Spirit Radner calls for. After all, the Saint's religious name was Teresa de Jesús; her entire identity was defined by being Teresa of Jesus.

### **Teresa of Jesus**

As a pre-modern figure whose spiritual life was centred upon the incarnate Christ, Teresa offers a salutary antidote to the spiritualising trends covered by Radner. Teresa did not complete a doctrinal treatise on the Holy Spirit. In fact, her references to the third person of the Trinity are sparse and undeveloped. Nonetheless, her way of life as Teresa of Jesus exhibits a profound theology of the Spirit thoroughly informed by Christ's person and work, and thus incorporates creaturely limitation and suffering.<sup>22</sup> The christological character of the Saint's lived pneumatology (also known as her "implicit pneumatology") has been noted by Teresian scholars, such as Rómulo Cuartas, who recognises that to grasp her pneumatology "in its full breadth is necessary the study of her christology."<sup>23</sup> Teresa's identification with Christ is directed and supported by God's Spirit. Even though she does not explicitly mention the Spirit very often in

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<sup>22</sup> On the role of pain in Teresa's prayer life, see Augusto Guerra, "Presencia del dolor en la oración teresiana," *Revista de Espiritualidad* 40, no. 161 (1981): 499-526.

<sup>23</sup> Rómulo Cuartas, "Experiencia trinitaria de Santa Teresa. Doxología e Inhabitación," *Revista de Espiritualidad* 72, no. 289 (2013): 519-20.

her books, His influence can be discerned in the different pneumatic movements which condition her transformation and witness to Christ, as André Brouillette has persuasively shown.<sup>24</sup>

Augustina Serrano Pérez has memorably said that Teresa's existence as a "christified woman is the testimony of the Holy Spirit in human frailty."<sup>25</sup> Such a testimony is consistent with the logic of the incarnation. Teresa's religious resolve to be conformed to the likeness of her incarnate Lord evinces a willingness to welcome God's surprising action within the manger of creaturely finitude. "Teresa invites us to think of receptivity as the greatest activity to which the human being is summoned by the Holy Spirit, that which happens when finitude embraces infinitude."<sup>26</sup> This invitation includes accepting our inherent human weakness and frailty as divinely arranged conduits of the Spirit's new life, as Christ Himself did.

Yet Christ for Teresa is much more than a supreme example; He is the living source and sustainer of the spiritual life. Accordingly, she "insists that the life of prayer always be nourished by the humanity of Christ."<sup>27</sup> The holy body of Jesus of Nazareth feeds the soul that is hungry for prayer and thus fuels the contemplation of divine mysteries. Christ and His sacred humanity serve an irreplaceable purpose for Teresa when it comes to apprehending the deep things of God. She maintains that apart from Christ it is not possible to dwell on heavenly truths. As Aniano Álvarez-Suárez indicates, Teresa considers that Christ is "the sole gateway to the secrets of

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<sup>24</sup> André Brouillette, *Teresa*, 57, 82, 122-56.

<sup>25</sup> Agustina Serrano Pérez, "Antropología teológica latente en el *Castillo interior* de Santa Teresa de Jesús," *Teresianum* 63, no. 1 (2012): 196.

<sup>26</sup> Serrano, "Antropología teológica," 208.

<sup>27</sup> Peter Slattery, *The Springs of Carmel: An Introduction to Carmelite Spirituality* (New York, NY: Alba House, 1991), 65.

God.”<sup>28</sup> The man Christ Jesus opens up God’s secrets to all who seek to be nourished by the mystery of His body.

Teresa’s practical pneumatology revolves around Christ’s body. As seen earlier, her two secrets, the eucharistic and the charismatic, serve a complementary role in deepening Teresa’s affection for the Lord’s flesh. The charismatic element of her faith does not diminish the pneumatological primacy of Christ’s body but enhances her eucharistic devotion to the Saviour’s humanity. The opening account previously mentioned in the Introduction is just one example. There are plenty more as will be shown below. Another one, which will hopefully whet the reader’s appetite, can be found in Teresa’s exposition of the Our Father in *Camino de Perfección* (*The Way of Perfection*). For Teresa the petition for daily bread is fulfilled in the eucharistic gift of Christ’s flesh.<sup>29</sup> Each time Teresa recited this prayer she anticipated receiving the all-satisfying manna of Christ’s body, the true bread from heaven.

Thus, she assures her daughters that “of all the many ways the soul may want to eat, it will find tastiness and consolation in the Most Holy Sacrament. There is no need, nor toil, nor persecution that is not easy to endure if we begin to taste of His.”<sup>30</sup> Here are the deepest spiritual longings of the human heart savoured and supplied; here is the soul strengthened and supported to stomach its own share of suffering—by consuming the sacrificed Saviour. It is here also that the charismatic and eucharistic dimensions of Teresa’s spirituality coalesce in the presence of Christ’s broken body. This is further apparent when Teresa asks her nuns: “Do you think that this most holy Delicacy is not sustenance enough even for these bodies, and great medicine even for

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<sup>28</sup> Álvarez-Suárez, “Fundaciones,” 369. See Teresa, *Vida*, 22; and *Moradas*, VI.7.5-6.

<sup>29</sup> Teresa, *Camino*, 33-35 (V).

<sup>30</sup> Teresa, *Camino*, 34.2 (V).



bodily ailments?"; to which she responds, "I know that it is ... [and] the wonders this most holy Bread effects in those who worthily receive it are well known."<sup>31</sup> Whether one needs spiritual consolation, emotional fortitude, or physical healing, Teresa points to Christ's wonder-making body. Such strong sacramental language may surprise some readers who are more familiar with Teresa's teaching on interiority and the importance of seeking friendship with Jesus within one's soul through contemplation.

Yet these are not contradictory or unrelated matters for her. "The presence of Christ in the Eucharist," explains Bernard McGinn, "was always central to Teresa's life. The whole purpose of prayer is to make Christ present and available to us, and there is no greater availability of the Savior-Spouse than found in the sacrament of the altar."<sup>32</sup> Teresa's interior relationship with the Lord was intrinsically shaped by her disciplined participation in the Eucharist. In fact, "many of her deepest experiences of Jesus," as McGinn points out, "took place at or immediately after receiving communion."<sup>33</sup> In other words, Teresa's spiritual life, with its eucharistic and charismatic elements, was embedded in the sacramental life of the Roman Catholic Church. As a Carmelite nun in 16<sup>th</sup> Century Spain, she was wedded to the established practices of her day: reciting the prescribed prayers, going to confession, praying the office, keeping the appointed fasts, and obviously attending Mass—all of this under the Inquisition's supervision.

While this observation may seem self-evident to anyone mildly acquainted with this period of Spanish history, it is a point that needs to be underscored today. Teresa did not become

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<sup>31</sup> Teresa, *Camino*, 34.7 (V).

<sup>32</sup> Bernard McGinn, *Mysticism in the Golden Age of Spain (1500–1650)*, part 2, vol. 6 of *The Presence of God: A History of Christian Western Mysticism* (New York, NY: Crossroad, 2017), 162.

<sup>33</sup> McGinn, *Golden Age*, 162.

a Saint in a vacuum. Even as she arduously laboured for reform, she remained a devout daughter of the Church and was substantially moulded by its customs and traditions. The Eucharist served as “the setting of her most sublime experiences,” and the liturgical calendar marked “the rhythm of her spirituality.”<sup>34</sup> Teresa’s spirituality was foundationally shaped by her religious involvement in the Church. “For Teresa,” maintains Newman, “church is the condition of the possibility for spirituality because all Christian experiences of God are structured by ecclesial practices, which are themselves grounded in God’s Word.”<sup>35</sup> This is another way in which Teresa differs from the modern pneumatological trends discussed by Radner. Yet this is a facet of her spiritual life that is frequently concealed in contemporary readings of Teresa.

### Contemporary Readings of Teresa

The distinctly religious nature of Teresa’s faith is often obscured or minimised in some recent translations or interpretations of her writings, much along the lines described by Radner. Teresa’s *Moradas del Castillo Interior*, known in English as *The Interior Castle*, is particularly subject to such renditions. The concept of the soul as an inward castle with many rooms to journey in pursuit of the One who dwells at the centre seems to be very appealing to the post-modern seeker. From this perspective, Teresa is presented as a mystic “for our times,” as a universal guide for all who aspire to discover the divine within themselves.

Mirabai Starr’s translation of *Moradas* is a case in point. Starr, who describes herself as a Hindu/Buddhist/Jew, plainly states that she is “brazenly rewriting” the *Castle* with the aim “of

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<sup>34</sup> Jesús Castellano Cervera, “Presencia de Santa Teresa de Jesús en la teología y en la espiritualidad actual: balance y perspectivas,” *Teresianum* 33, no. 1-2 (1982): 191.

<sup>35</sup> Newman, *Attending*, 12.

making it accessible to a contemporary circle of seekers” in need of Teresa.<sup>36</sup> She acknowledges taking the liberty “to soften some of her [Teresa’s] more loaded religious vocabulary,” replacing references to “sin” and “evil” with “limitations” and “negativity,” or “Lord” with “Beloved” to avoid patriarchal overtones.<sup>37</sup> References to the Church and Christian practices are similarly altered. Teresa’s definition of love in the fourth dwellings includes asking God “for the honour and the glory of His Son to always go forward and for the increase of the Catholic Church.”<sup>38</sup> Starr translates: “Loving God means asking that the beauty of his Son be celebrated among people.”<sup>39</sup> The difference is considerable.

Another example can be found in the fifth dwellings. Here Teresa famously compares the prayer of union to a silkworm being transformed into a butterfly. She depicts part of this process in the following way:

Then does this worm begin to live [the soul], when by the heat of the Holy Spirit it begins to profit from the general help, which God gives us all, and when it begins to profit from the remedies He left in His Church (such as continuous confessions, good readings and sermons, which is the remedy for a soul that is dead in its carelessness and sins and stuck in temptations).<sup>40</sup>

Starr’s translation of this admittedly difficult passage reads:

The silkworm is like the soul. She comes alive with the heat of the Holy Spirit and begins to accept the help God is offering. She starts to make use of the remedies available in spiritual community, things like ritual, sacred literature, inspiring talks. These are

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<sup>36</sup> Teresa, *The Interior Castle*, trans. Mirabai Starr (New York, NY: Riverhead Books, 2003), viii, 19. The translator’s last name/s will be listed first after the second citation of a translation of Teresa’s works to clarify which source is being referenced.

<sup>37</sup> Starr, *Castle*, 18.

<sup>38</sup> Teresa, *Moradas*, IV.1.7. See Appendix.

<sup>39</sup> Starr, *Castle*, 91. See also Prol.4 and Epil.24, where “Roman Catholic Church” and “holy Roman Catholic Church” become “Mother Church” and “Church” (Starr, *Castle*, 30, 299).

<sup>40</sup> Teresa, *Moradas*, V.2.3. See Appendix.

medicines that can cure a soul that has been deadened by carelessness and unconsciousness, a soul constantly struggling against the constant opportunity for error.<sup>41</sup>

For Teresa, Spirit and Church cooperate in God's transformative work. As reflected above, she believes that the soul is enlivened by the Spirit as one takes advantage of the specific resources God has placed in the Church. Starr omits the Church altogether from this equation and substitutes the distinct remedies Teresa mentions for more generic ones which do not require an ecclesial setting per se.

Starr's editorial choices are consistent with her overall understanding of Teresa's vision in *Castle*. As Starr notes in the introduction, the knowledge of God is essentially accomplished through self-discovery. God and the soul are enough for this journey. According to Starr, the fact we have unlimited "free access" to our souls poses a potential threat to the Church.<sup>42</sup> "After all, neither ritual nor authority figures are required. All we have to do is be still and go within."<sup>43</sup> Yet this highly individualistic conclusion is only plausible from a textual viewpoint because of Starr's selective approach toward Teresa's religious vocabulary. As seen above, Teresa's own use of religious terminology presupposes that the soul's interior union with God includes active exterior participation in the Church, which does require ritual and authority figures.

By modifying Teresa's language Starr is by default altering Teresa's theology and spiritual outlook. This is especially the case when one considers, as Peter Tyler has shown, "that the meaning of Teresa's message [is] inextricably bound up with the medium."<sup>44</sup> Her style and vocabulary, therefore, are indispensable for grasping the richness of her wisdom. Starr succeeds

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<sup>41</sup> Starr, *Castle*, 127-28.

<sup>42</sup> Starr, *Castle*, 22.

<sup>43</sup> Starr, *Castle*, 22.

<sup>44</sup> Tyler, *Doctor*, 20 (see also 19-21, 73-102).

in producing a far more readable translation of the *Castle*. Her desire to make Teresa known among contemporary spiritual seekers is commendable. However, by drastically changing Teresa's religious vocabulary, Starr's translation obscures vital elements of the Saint's legacy, thus keeping the reader from fully encountering Teresa on her own terms.

Caroline Myss frequently quotes Starr's translation in her book *Entering the Castle: An Inner Path to God and Your Soul*. Myss interprets Teresa in a similar way. Her book is also based on the *Castle*, and it offers a roadmap for navigating one's inward journey into the soul. It is written from a "transreligious perspective," not solely for Catholics or Christians, "but for anyone who yearns to find and follow a calling. It is a search for cosmic unifying truths."<sup>45</sup> Myss assures the reader that in this life-transforming quest there is no need to "leave home to meet God and receive grace."<sup>46</sup> Praying in solitude suffices. Once again, the Church seems to be superfluous in this model. Even the Jesus at the centre of the castle appears to be expendable and may be substituted by more suitable options, such as "God, the sacred, the higher soul, reality, or consciousness."<sup>47</sup> All that is absolutely necessary for plumbing the depths of the interior castle is one's own self. For Myss, then, the Church's sacraments and Christ's uniqueness are basically irrelevant for attaining Teresa's aim in the *Castle*. But is this an accurate portrayal of the most intricate work written by Teresa of Jesus, Doctor of the Church?

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<sup>45</sup> Caroline Myss, *Entering the Castle: An Inner Path to God and Your Soul* (New York, NY: Free Press, 2007), 9. On the origin and problems of modern supra-creedal approaches to mysticism, see Peter Tyler, *The Return to the Mystical: Ludwig Wittgenstein, Teresa of Avila, and the Christian Mystical Tradition* (New York, NY: Continuum, 2011), 3-25.

<sup>46</sup> Myss, *Entering*, 9.

<sup>47</sup> Elsewhere, Myss refers to Jesus as a "figure of the divine," presumably among other such figures (*Entering*, 8, 39). Note the contrast with Slattery, who, writing from a Carmelite perspective, claims that for Teresa the "humanity of Jesus is the only way to the Father and to the demands of the kingdom" (*The Springs of Carmel*, 65). Cf. Iain Matthew, "St. Teresa: Witness to Christ's resurrection," in *Mystical theology*, 89.

Furthermore, is there not a risk of misrepresenting the actual Teresa by attempting to make her more palatable to the modern/post-modern seeker? Is Teresa's spirituality as generic as Starr and Myss imply? Are there not notable differences between her mystical experience and that of other religions? Is it possible to properly appropriate Teresa's timeless wisdom today without acknowledging the distinctive particularities of her faith and practice? My contention is that Teresa's spiritual legacy is intrinsically attached to her religious vocation, and these two factors cannot be separated when studying the Saint. While there may be considerable commonalities between Teresa and spiritual seekers from non-Christian backgrounds, such as their ascetical discipline or their supernatural experiences, there are also significant differences.

Historian Carlos Eire is very conclusive on this point. Despite their similarities, "mystics tend to have tradition-bound experiences in which they encounter the ultimate reality that they have been conditioned to expect. There have always been exceptions to this general rule, but Teresa of Avila was not one of them. Teresa was a Catholic nun."<sup>48</sup> As such, her mystical life was heavily conditioned by the long-standing Catholic tradition she inherited, as well as by the particular context wherein she received this tradition in Ávila, Spain, at the beginning of the 16<sup>th</sup> Century. Teresa's Catholic identity, therefore, must be adequately reckoned with to avoid misrepresenting the Christian essence of her spirituality.

This does not mean that Teresa has nothing to offer to the group of seekers Starr and Myss have in mind. Neither does it mean, as Jesús Castellano Cervera observes, the rejection of interreligious Teresian dialogue, which may for example examine the possible parallels between

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<sup>48</sup> Carlos Eire, *The Life of Saint Teresa of Avila: A Biography* (Princeton, NJ: Princeton University Press, 2019), 62. See also xv-xvi, where Eire addresses some of the main differences between Christian mysticism and that of other religions. Cf. Steven Payne, "The Christian Character of Christian Mystical Experiences," *Religious Studies* 20, no. 3 (1984): 417-27, who also engages with Teresa in this article.

Teresa's prayer life and Asian mysticism. But it means being fully clear about the Christian substance of Teresa's spiritual life, which rests "on the absolute necessity of the presence of Christ," and other major tenets of the Christian faith, such as the triunity of God, the truthfulness of Scripture, and the centrality of the Church.<sup>49</sup> Regardless of whether one agrees with Teresa's religious beliefs or not, an honest appraisal of her spirituality will consider the critical importance of her deep-rooted Catholicism. Doing otherwise entails the possibility of distorting who Teresa really was.

Newman believes this is in effect what has happened and claims that modern notions of religion and spirituality have domesticated the real Teresa. "To see Teresa as writing simply about the 'soul' or 'spiritual experience' rather than Scripture, theology, or the church says more about the modern reader than it does about Teresa."<sup>50</sup> There is a parallel here with the scholarly quests from the past century to find the "historical Jesus," which resulted in a "Jesus who often looked more like a twentieth-century Jewish existential philosopher than a first-century Messiah."<sup>51</sup> In a similar fashion, Teresa today is prone to bear a stunning resemblance to her students. Eire quips that in "the early twenty-first century, there seem to be as many different Teresas as the hundreds of pages in her *Vida*, or perhaps as many as all the words in that text."<sup>52</sup>

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<sup>49</sup> Castellano, "Presencia," 221. He is speaking primarily about her prayer life. See Teresa, *Vida*, 13.16-17, 25.12-13, 38.16-19, 40.1-4; *Camino*, 1.2, 21.10 (V); *Cuentas*, nos. 4, 28, 40; *Moradas*, Prol.3, VII.1.7, Epil.

<sup>50</sup> Newman, *Attending*, 10.

<sup>51</sup> N. T. Wright, and Michael F. Bird, *The New Testament in its World: An Introduction to the History, Literature, and Theology of the First Christians* (Grand Rapids, MI: Zondervan, 2019), 181.

<sup>52</sup> Eire, *Life*, 221.

In his book on *Vida*, Eire surveys many of the different interpretations Teresa has been subject to over the last two centuries.<sup>53</sup> Teresa has been psychoanalysed and deemed hysterical. Others have seen in her a feminist model who strategically subverted the male-dominated status quo. Her ecstasies have been sexualised and likened to spiritual orgasms. During the Franco regime in Spain in the mid-1900s, Teresa was lauded as a national symbol of “Spanishness.” Eire labels more recent readings of Teresa as “post-mystical,” since for the most part they are not primarily interested in the mystical content of *Vida*, but in other matters, be they historical, socio-political, or literary.<sup>54</sup> Numerous post-mystical interpreters regard Teresa as an emblem of queerness, claiming that her mysticism defies binary categorisations. Eire lastly draws attention to the papal Teresa, the one ironically commended by the popes of an institution which often mistreated her while alive.<sup>55</sup>

Given such a wide array of existing opinions, studying Teresa can be a rather daunting task. As Steven Payne observes, it is a challenge for her students today to discern the Saint’s primeval voice “through the accumulated layers of unintentional misrepresentation or ideological distortion by later commentators.”<sup>56</sup> What then? Whose Teresa should we trust? The Teresa of the timeless Jesus or the Teresa of our passing times? The Teresa of the fascists or the feminists? The post-modern universal mystic or the pre-modern religious nun? The one that resembles me

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<sup>53</sup> Eire, *Life*, 164-216.

<sup>54</sup> “This is not to say that some of these interpretations refused to take the mystical dimension seriously ... but rather that they deliberately chose to examine Teresa’s text from a this-worldly rather than an otherworldly vantage point.” Eire, *Life*, 198-99. Many of these studies are being led by North American scholars.

<sup>55</sup> “Her doctorate does not in any way erase or excuse the harsh treatment she received in her own day.” Eire, *Life*, 217-23.

<sup>56</sup> Steven Payne, “The Tradition of Prayer in Teresa and John of the Cross,” in *Spiritual Traditions for the Contemporary Church*, ed. Robin Maas and Gabriel O’Donnell (Nashville, TN: Abingdon, 1990), 235. He is making the same point about studying John of the Cross.



the most or the one that resembles me the least? What are we to make of this vast spectrum of interpretations? In a sense, this extensive range of readings is understandable, since every interpreter of Teresa is susceptible to reconstruct the Saint, albeit unwittingly, based on one's previously held assumptions and ideals. My own depiction of Teresa will probably be no different. Nevertheless, the goal remains to let Teresa of Jesus herself reorient our preconceptions and not vice versa, and this means immersing ourselves in her world and writings.<sup>57</sup>

Hence the rationale of the outline followed in this exploration of Teresa's eucharistic charisms, which will first focus on her context (Chapter 2) and texts (Chapter 3) and then reflect theologically (Chapter 4) and ecumenically (Chapter 5) on the findings gathered throughout. The third chapter constitutes the centre of this endeavour. Despite all the remarkable secondary literature currently available on Teresa, her own works continue to communicate most clearly who she was and what she was all about. Mulling over her cryptic expressions, incomplete sentences, and meandering digressions, is not an exercise in academic futility but a vital process for hearing out this wise woman who "speaks in writing" (*habla por escrito*).<sup>58</sup> As E. Allison Peers, one of Teresa's English translators, puts it: "In studying her style, therefore, we shall be studying herself, and it is that, above all, which makes the task worth while."<sup>59</sup> Returning to Teresa's writings time and time again is always worth the effort. "For her message to recover its primitive force," explains Castellano, "it is necessary to turn to her own testimony, going even

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<sup>57</sup> Tyler, *Return*, ix-xix.

<sup>58</sup> Ramón Menéndez Pidal, "El estilo de Santa Teresa," in *La lengua de Cristóbal Colón* (Madrid: Espasa-Calpe, 1958), 125. Cited in Alison Weber, *Teresa of Avila and the Rhetoric of Femininity* (Princeton, NJ: Princeton University Press, 1990), 6.

<sup>59</sup> E. Allison Peers, "Saint Teresa's Style: A Tentative Appraisal," *Saint Teresa of Jesus and Other Essays and Addresses* (London: Faber and Faber, 1953), 82.

beyond dangerous translations in diverse languages which bear the stamp of the translator's mindset, and of the impoverished theological and spiritual frameworks of the age."<sup>60</sup>

This is why I am employing the Spanish edition of Teresa's complete works closest to the original (the one edited by Efrén de la Madre de Dios and Otger Steggink) and producing my own translations rather than relying on the already existing English equivalents. Tyler has shown the shortcomings of these translations for conveying Teresa's idiosyncratic style, which as he argues, is directly tied to her message.<sup>61</sup> Accordingly, I append the Spanish texts on which my translations are based at the end to facilitate the reader's apprehension of Teresa's primitive testimony. Such an approach enables a more conscientious identification of possible inconsistencies between what Teresa really said and what her translators/interpreters relate that she said. Since how one thinks of Teresa is largely conditioned by the sources one reads (or not, for that matter), knowing how accurately these sources transmit her original message is key to discerning her legacy today amidst all the aforementioned competing interpretations.

As suggested earlier in the analysis of Starr's and Myss' books, some recent readings of Teresa tend to conceal her religious identity. Yet this facet of Teresa's life is fundamental for ascertaining the relationship between her charismatic gifts and the Eucharist. One aim of this opening chapter is to raise general awareness about Teresa's inherent religiosity before venturing into more specialised discussions. While experts in the field should be able to critically engage with modern representations of Teresa as the ones reviewed above, these types of books may easily be the only sources on Teresa many people ever read. To my knowledge, Starr is the most

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<sup>60</sup> Castellano, "Presencia," 221.

<sup>61</sup> Tyler, *Doctor*, 4-5, 9-27. On Teresa's style, see Peers, "Saint Teresa's Style," 81-135; and Elias Rivers, "The Vernacular Mind of St. Teresa" in *Carmelite Studies: Centenary of St. Teresa*, ed. John Sullivan (Washington, DC: ICS Publications, 1984), 113-29.

recent English translator of Teresa's works. Her use of contemporary language is specifically being praised for how it "puts Teresa's famous passion for God in stark relief," and offers "a fresh perspective on the mystic, whose writings can be verbose and shrouded in overspiritualized language."<sup>62</sup> Consequently, it is likely that many lay readers will not be wholly aware of the religious nature of Teresa's spirituality and her deeply held Catholic convictions. As mentioned already, this is a salient point which cannot be taken for granted and needs to be further elucidated for those who may be unfamiliar with it.

Bárbara Mujica is helpful in this regard. Newman groups her with interpreters akin to Starr and Myss, but Mujica's approach grapples more fastidiously with the particularities of Teresa's religious identity.<sup>63</sup> Mujica is expressly optimistic about Teresa's potential as "a mystic for our times," but she is also realistic about the Saint's historical/religious background. "Although it is true that there are important connections between Teresa's teachings and the meditative-contemplative traditions of other faiths, admirers who see Teresa as nonsectarian or transsectarian sometimes forget that her teachings are firmly rooted in Catholic doctrine."<sup>64</sup> Mujica warns Teresa's admirers about the dangers of merely focusing on the aspects of her writings which validate their own interests while dismissing the rest. In the end, this method devalues the distinctiveness of Teresa as both a Catholic figure and a human being. For these reasons, Mujica maintains that if we aspire "to understand Teresa's achievements and appeal, it

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<sup>62</sup> "Teresa of Ávila: The Book of My Life," *Publishers Weekly* 253, no. 46 (November 20, 2006): S9. Starr has also translated *Vida*. See *Teresa of Ávila: The Book of My Life*, trans. Mirabai Starr (Boston, MA: New Seeds, 2007). The foreword is by Tessa Bielecki.

<sup>63</sup> Newman, *Attending*, 11-12.

<sup>64</sup> Bárbara Mujica, "Teresa of Avila: A Woman of Her Time, a Saint for Ours," *Commonweal* 137, no. 4 (February 26, 2010): 18.

is important to acknowledge that she was, first of all, a woman of her times.”<sup>65</sup> This entails considering the religious milieu of 16<sup>th</sup> Century Spain which informed Teresa’s spirituality, both at an interior and exterior level.

### **Interior and Exterior Religion**

Spain’s religious life at this historical juncture was widely heterogeneous, encompassing a variety of vibrant reform movements which strove to spread amid extremely controlling institutional forces. The prospect of renewal evoked fervour and fear alike, resulting in an odd combination of creativity and constraint, which complicates a straightforward classification of the religious landscape. While “new approaches to spirituality gained ground steadily,” they did so “somewhat cautiously, in a climate of suspicion and of hypersensitivity to heresy.”<sup>66</sup> This is why it is difficult to categorise the specific religious trends of this Spanish period. Nevertheless, it is possible to discern some general patterns that cast light on Teresa’s religious world.

Gillian T. W. Ahlgren has identified two predominant faces of the religious life in Spain throughout this century:

The outward “face” expressed an attitude of conformity to ecclesial expectations, such as the requirements to attend mass, participate in the sacramental life of the church, and confess particular doctrines. For some this *was* religion. For others, religion involved such external practices as well as a deeper exploration of what might lie behind the appearance of religiosity—in other words, the cultivation of desires for deeper meaning, more abiding truths, and a practice of ethics rooted in ideals and aspirations.<sup>67</sup>

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<sup>65</sup> Mujica, “Teresa of Avila,” 15, 18.

<sup>66</sup> Eire, *Life*, 221.

<sup>67</sup> Gillian T. W. Ahlgren, “Teresa of Avila,” in *The Reformation Theologians: An Introduction to Theology in the Early Modern Period*, ed. Carter Lindberg (Malden, MA: Publishing Blackwell, 2002), 312. See Melquíades Andrés Martín, “Eramismo, y tradición en las ‘Cuentas de Conciencia,’” in *Perfil Histórico*, ed. Teófanés Egido (Madrid: Editorial de Espiritualidad, 1981), 95-117, who notes the contrast between Erasmism and Spanish mysticism in this regard and how the latter was far more balanced.

Both the outward face and the internal face of religion coexisted in Spain, even if they did not perfectly overlap all the time. While religion for some purely consisted in following the Church's standard practices and beliefs, there were others who were not satisfied with merely conforming to the status quo and strived for a richer appropriation of their faith. Even so the latter group did not give up the external habits of the former, but instead sought to interiorise them more deliberately (unlike the heretics accused by the Inquisition who allegedly neglected such practices, like the Alumbrados).<sup>68</sup>

Ahlgren's assessment is particularly instructive for understanding Teresa's complex spirituality and the significance of her insistence on interiority, meditation, and contemplation. Teresa overall appears to be more concerned with internal matters than with external ones. She was challenging, after all, a culture replete with people for whom religion exclusively meant dutifully complying with the Church's obligations. Accordingly, Teresa pressed her nuns not only to recite the Our Father, but to pray it mindfully; not only to attend Mass, but to draw near the sacrament contemplatively; not only to serve God with their work, but to savour His presence within their souls.<sup>69</sup> Nonetheless, in doing so, Teresa did not disregard nor downplay the vital place of externals for cultivating a fervent interior relationship with God.

Teresa is an extraordinary case in this respect, especially when compared with some of her contemporaries. She "found a way to overcome the tensions between mystical interiority and exterior life, which had been pushed to the breaking point by the Inquisition; she succeeded, where others failed, to use mysticism in her pursuit of exterior religious reform."<sup>70</sup> Teresa

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<sup>68</sup> Chapter 2 will compare Teresa and the Alumbrados.

<sup>69</sup> Cf. Williams, *Teresa*, 88.

<sup>70</sup> Howells, "Early Modern Reformation," 121.

personifies both faces of Spain's religious life, even if at times she stresses one more than the other, given what she believed the Church was lacking in her day. This interplay between interiority and exteriority is apparent throughout Teresa's works, as a simple comparison between *Vida* and *Fundaciones* will prove. Whereas "the *Book of Her Life* is a journey of introspection, the *Book of the Foundations* is a wellspring of extroversion."<sup>71</sup>

From this vantage point, one can better appreciate the twofold nature of Teresa's vision in *Moradas*. Ahlgren helpfully elucidates the multidimensional scope of Teresa's castle. On the one hand, the soul's Godward journey is "intensely personal and subjective," but "it is also done within the context of a supportive community—in her case, the small, enclosed monastic communities that were part of her discalced Carmelite reform movement—and within the context of the larger Christian community."<sup>72</sup> In short, Teresa's emphasis on the individual's union with God assumes a broader ecclesial setting. Ahlgren's appraisal is shared by others.

While "the essential doctrinal elements [in *Moradas*] are God and the human being, and the personalizing relation which is reached in this encounter," such a process is intrinsically "linked to an ecclesial community."<sup>73</sup> Put otherwise, Teresa's interior castle is located within the sphere of the Church and is designed to contribute toward its well-being.<sup>74</sup> It is a telling fact that before using the image of the castle to describe the soul in *Moradas*, Teresa employs this same image earlier in *Camino* to speak of the Church.<sup>75</sup> The image of the castle, then, simultaneously

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<sup>71</sup> Álvarez-Suárez, "Fundaciones," 366.

<sup>72</sup> Ahlgren, "Teresa," 319-20.

<sup>73</sup> Serrano, "Antropología teológica," 193-94.

<sup>74</sup> Teresa, *Moradas*, IV.1.7.

<sup>75</sup> Teresa, *Camino*, 34.2 (V). See Álvarez-Suárez, "Fundaciones," 378.

encompasses one's interior relation to God and one's exterior involvement in His Church.

Teresa's vocation effectively integrates each of these two castellar connotations.

From the depths of her inner being, through each of the rugged roads she crossed, to all the religious houses she established, Teresa laboured for the sake of Christ's Church. Álvarez-Suárez goes as far as to say that the Church is "the most profound justification of her vocation. Teresa of Jesus is just that because of God's particular call to be the Church, to live in the Church, to extend the Church. A call which does not remain in the silence of an existential void, but is embodied in the personal response of her concrete life."<sup>76</sup> The journey Teresa describes in *Moradas* is personal and communal, interior and exterior, spiritual and religious.

As reflected in her books and life, for Teresa, these categories are complementary rather than contradictory and thus supplement her contemplation of Christ's mystery and her mission within His body. The Saint's holistic outlook will become further manifest as we investigate the relationship between her charismatic gifts and her eucharistic devotion and consider its abiding theological significance for the Church today. For now, it is sufficient to say that the interior/exterior breadth of her spirituality disqualifies a strictly subjective reading of her faith. Teresa's inner life develops at the crux of the Church's sacramental life, and is therefore centred on the objective realities of the gospel and the concomitant apostolic commission to externalise the good news one has inwardly received. Teresa's religiosity includes both subjective and objective elements, which jointly enrich and support her inner journey and her ministerial activity as a devout daughter of the Church.

Not all, however, have always regarded Teresa in this light, even among Roman Catholics. The mid-20<sup>th</sup> Century was particularly critical of the soon-to-be Doctor of the Church,

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<sup>76</sup> Álvarez-Suárez, "Fundaciones," 378.

as Castellano has observed.<sup>77</sup> This attitude toward Teresa seems to be a side-effect of the great ressourcement movement of the last century.<sup>78</sup> As a result of the numerous theological advancements (patristic, biblical, liturgical, etc.) reaped during this time, scholars began raising questions about the quality of the spirituality which emerged during the post-tridentine era, and its problematic fixation with mystical phenomenology and individual piety. Given her prominent role in this period, Teresa was not excluded from this revaluation.<sup>79</sup> According to Castellano, the hard differentiation modern scholars made between objective piety (mysteriological, scriptural, liturgical) and subjective piety (devotional, introspective, phenomenological) consigned Teresa's spirituality to the second group.<sup>80</sup>

One of the most severe attacks Teresa endured came from the renowned theologian Hans Urs von Balthasar. In 1948 Balthasar published a well-known essay titled *Théologie et sainteté*, translated as "Theology and Sanctity."<sup>81</sup> Here he contends that while in the patristic age there was a seamless unity between theology and holiness (proven by the fact that most of the early Saints were also professional theologians), since the rise of Scholasticism this synthesis

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<sup>77</sup> Castellano, "Presencia," 183-92. I am largely following his assessment in the overview below.

<sup>78</sup> Mysticism in general has usually been regarded with some measure of suspicion in the West since the condemnation of Quietism in the 17<sup>th</sup> Century. While this tendency has mostly been reversed, one can still find prejudiced readings of the mystics in the 20<sup>th</sup> Century. Bernard McGinn, *The Crisis of Mysticism: Quietism in Seventeenth-Century Spain, Italy, and France*, vol. 7 of *The Presence of God: A History of Christian Western Mysticism* (New York, NY: Crossroad, 2021), xvii, 305.

<sup>79</sup> Anselm Stolz deemed Teresa's arrangement of the different types of prayer to be "completely dominated by psychological interest." *The Doctrine of Spiritual Perfection* (New York, NY: Crossroad, 2001), 119. This work was originally published in German in 1936. Cited in McGinn, *The Crisis of Mysticism*, 307-308.

<sup>80</sup> Castellano, "Presencia," 184, 189. This distinction was originally put forth by I. Herwegen (1874–1946).

<sup>81</sup> Hans Urs von Balthasar, "Theology and Sanctity," in *The Word Made Flesh*, vol. 1 of *Explorations in Theology* (San Francisco, CA: Ignatius Press, 1989), 181-209.



began to disappear. For him, this divorce is especially conspicuous in the Spanish mystics and their preoccupation with their own experiences. His analysis is worth quoting in full:

The mystical states are, of course, the objects of John of the Cross' and Teresa of Avila's descriptions; roughly speaking, the external objects are derived from the state which reveals them. In this respect, Spanish mysticism is in strong contrast with that of the Bible; from the mysticism of the Apocalypse, where the seer, in ecstasy, is wholly oblivious to himself in his office of transmitting the revelations; from the mysticism of the patriarchs and prophets ... from the dogmatic mysticism of Hildegard of Bingen, of Matilda, Bridget and the two Catherines, with whom it was preeminently a question of serving the Church in conveying an objective message ... When the main emphasis is transposed to an inner experience, to its degrees, laws, sequences, variations, dogmatic theology is relegated to the background.

The saints in modern times are required to describe the way in which they experience God, and the accent is always on experience rather than on God ... Teresa herself had set the example, urged on, of course, by her confessors. It is a fatal path to take, and ends up in the psychological laboratory, with its experiments and statistics—in other words, discrediting an ecclesial and charismatic witness, and degrading it to the status of a private utterance, which often gives every appearance of being satisfactorily grasped by ordinary worldly methods, very often sub-Christian.<sup>82</sup>

Without a single reference to any of her works, Balthasar breaks apart Teresa's mystical calling on the above grounds. Unlike the biblical seers, Balthasar's Teresa is too self-conscious, perilously focused on her inner states; and her message, which is seriously lacking in theological objectivity, differs from that of other mystics, in that it is not primarily concerned with communicating God's revelation to His people.

Although Balthasar's allegations have long been disproved, as attested by multiple sources used in this chapter, his portrayal of Teresa left a lasting mark on many theologians.<sup>83</sup>

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<sup>82</sup> Balthasar, "Theology and Sanctity," 190-91. I reckon that a more accurate reading of Teresa would support Balthasar's overall argument in his essay. Cf. Brouillette, *Teresa*, 141-151, who in light of his research identifies a recurring pattern of seeing, incarnating, and telling in the Saint's vocation diametrically opposed to the one portrayed by Balthasar. See also Steven Payne, "The Relationship between Public Revelation and Private Revelations in the Theology of Saint John of the Cross," *Teresianum* 43, no. 1 (1992): 175-215, which problematizes Balthasar's portrayal of John.

<sup>83</sup> Castellano, "Presencia," 188-89 (see also 192-96).

The caricature of the supremely subjective Teresa continues to lurk around in some sectors, so it is worth noting that this misrepresentation has already been discredited. Due to similar assumptions as the ones voiced by Balthasar, there was a time when Teresa was not favoured among the proponents of liturgical renewal. Part of this problem had to do with a limited awareness of the breadth of her piety. While much attention had been paid to the interior components of her spirituality (contemplative, meditative, introspective), not enough had been given to the exterior ones (ecclesial, liturgical, eucharistic).<sup>84</sup> This trend has likewise shifted over the last sixty years, vindicating the liturgical richness of Teresa's witness.<sup>85</sup> Yet the interaction between the interior and exterior aspects of her spirituality has not been fully explored.

This is precisely what this dissertation aspires to accomplish by studying the relation between her mystical gifts and the Eucharist, and how the latter grounds the former in Christ's mystery and ministry. Without losing sight of the subjective dimension of Teresa's spiritual life, this study will emphasise the critical value of its more objective elements. I concur with Newman "that in other times and places Teresa could have been heard in a different key," underscoring the personal and subjective over a strictly religious performance of ecclesial rituals and practices.<sup>86</sup> Today, however, in our especially subjectivised age, in which personal spirituality has outgrown the need for organised religion, and even Christians regard the Church as "a mere

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<sup>84</sup> Castellano, "Presencia," 189-92. He believes that the publication of the following article in a Carmelite journal exacerbated misconceptions associated with Teresa, as it did not properly address certain points which were being challenged by liturgical critics. Jacques and Raissa Maritain, "Liturgy and Contemplation," *Spiritual Life* 5 (1959): 94-131.

<sup>85</sup> Castellano, "Presencia," 196-99.

<sup>86</sup> Newman, *Attending*, 5.

stage prop for an individual's spiritual quest," it is fitting to highlight the meaning of Teresa's steady reliance on external means of grace.<sup>87</sup>

Interestingly, Myss identifies a telling trajectory in the New Age movement, namely, a rising hunger for rituals and other tangible points of contact with the divine. The overthrow of religious and traditional norms of the last century, while very much needed per Myss, has nonetheless resulted in a "psychic and spiritual chaos" that inhibits one's experience of the sacred.<sup>88</sup> Consequently, people now "want to touch, see, and feel the sacred. They want to be bound to the sacred by a ceremony, by a vow. They want some type of link to God that cannot be acquired by meditation alone."<sup>89</sup> In response, Myss urges her readers to take up a daily spiritual practice that will bring about this kind of bond with God.

Could Teresa the nun, and not just the mystic, have something to offer these seekers? What about the rituals and ceremonies she attended or the religious practices and sacraments she cherished? To cite Teresa again, "of all the many ways the soul may want to eat, it will find tastiness and consolation in the Most Holy Sacrament."<sup>90</sup> Could this bread possibly satisfy the spiritual hunger described by Myss? The Jesus of Teresa believed it could. "I am the bread of life. Whoever comes to me will never be hungry" (John 6:35). Eating this bread comes at a high cost, as Teresa well knew, but it satisfies all who feed on it through faith. In sum, there are relevant reasons based on our contemporary situation for drawing out the significance of

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<sup>87</sup> Newman, *Attending*, 5. Cf. Mujica, "Teresa of Avila," 15.

<sup>88</sup> Myss, *Entering*, 45-46.

<sup>89</sup> Myss, *Entering*, 46.

<sup>90</sup> Teresa, *Camino*, 34.2 (V).

Teresa's sacramental spirituality. To adequately fulfil this task, moreover, it is necessary to become further acquainted with what Teresian scholars have already written about this topic.

### **Scholarly Overview**

This chapter has drawn attention to the religious nature of Teresa's spirituality and its ecclesial/sacramental/christological elements. In contrast to the individualistic tendencies of modern pneumatology, Teresa's conception of the spiritual life is anchored to the body of Christ and thus supported by the fellowship of the Church. Popular translations and interpretations of Teresa's works sometimes obscure these facets of her faith, which are vital for comprehending the pivotal role of her religiosity and its corresponding contemporary implications. Being cognisant of the interior and exterior breadth of Teresa's piety is key for exploring the interaction between her charismatic/mystical experiences and her frequent communications. This is an area in Teresian studies that has not been fully examined and deserves greater attention.

The prolegomena covered thus far has addressed general matters which are of the essence for discerning Teresa's legacy today and how it illuminates the relation between Communion and the Spirit's charisms. This introductory portion has prepared us to engage with the subject matter. Now it is time to transition to more specialised discussions. What have experts in the field already said about these components of Teresa's spirituality? What remains to be further studied? Relevant literature related to Teresa's mystical experiences and the Eucharist will be reviewed next to clarify the original contributions that are being pursued in this investigation. Since this dissertation is written for an Anglophone audience, I will consign myself to review recent scholarship in English. Nevertheless, I will reference pertinent sources in other languages

(mainly Spanish) at the end of this section and engage with their content throughout the remainder of this study, as I have done in this chapter.

Teresa's widespread reputation as a mystic is sufficient evidence of the popularity her mystical experiences enjoy among those who study her. Almost everyone interacts with this aspect of Teresa's spirituality, although not necessarily from a charismatic standpoint. Practically any study of her works will comment on her supernatural experiences and expound on the distinctive features of her mystical life.<sup>91</sup> Most scholars mention in passing the eucharistic context which accompanied many of these experiences. Ahlgren is a representative example. "Consistent with a long tradition of female mystical experience, her raptures and experiences of revelatory prayer were often triggered by the reception of Communion and thus located in some kind of liturgical act."<sup>92</sup> The significance of this recurrent interrelation between Teresa's experiences and the liturgical acts associated with them, however, is typically not drawn out by the majority of her Anglophone interpreters, at least not extensively. I have not found one single book dedicated exclusively to this topic. While this subject has not yet received sufficient specialised consideration, there are some authors who have studied Teresa's understanding of the Eucharist, and others who have briefly noted how the sacrament is linked to her mystical graces. While these reflections are relatively succinct, especially when compared to other Teresian explorations, they serve as fruitful entry points to the present conversation.

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<sup>91</sup> E.g. Eire, *Life*, 58-98; Tyler, *Doctor*, 130-57; Williams, *Teresa*, 42-142; Sebastian V. Ramge, *An Introduction to the Writings of Saint Teresa* (Chicago, IL: Henry Regnery Company, 1963), 38-123; Ciro García, "La experiencia de Dios en el *Libro de la Vida* de Santa Teresa de Jesús," *Scripta Theologica* 47, no. 2 (August 2015): 419-39.

<sup>92</sup> Ahlgren, "Teresa," 320. Cf. McGinn, *Golden Age*, 162; Michael Cox, *Handbook of Christian Spirituality* (New York, NY: Harper & Row, 1985), 160-63.

Rowan Williams has written on Teresa's eucharistic theology on several occasions. In *Teresa of Avila* (1991), he succinctly distils her teaching on the Eucharist as found in her commentary on the Our Father in *Camino* (chapters 33-35), an important text already referenced above.<sup>93</sup> A major part of my textual study in Chapter 3 will focus on this passage. This is the lengthiest and most detailed exposition on the sacrament in all of Teresa's works. It is crucial for realising what she has in mind when she mentions Communion elsewhere. The sacrament per Teresa, observes Williams, uniquely displays the humiliating lengths to which God is willing to go for His will to be done on earth. Jesus will even let Himself be torn into pieces day after day. "Christ in the Eucharist is our daily slave; here above all we discover what the sovereign will of God is."<sup>94</sup> Communion encapsulates God's self-effacing resolution to be with us at any cost, as chiefly manifested in Christ's incarnation and His voluntary death.

Furthermore, Teresa believes that the Christ of the Gospels is present in the sacrament. "Christ's availability to all, and especially to the sinner, is what she perceives in the Eucharist; even when she has no devotional feeling about this, she remains wholly confident that she is in Christ's company."<sup>95</sup> Communion supplies an objective framework wherein she can securely abide with her Lord; the grace offered at the altar transcends her subjective state. Such convictions certainly seem to counter the purely subjective presentations of Teresa surveyed earlier. Additionally, for Teresa, thanksgiving is the proper response to Christ's sacramental gift. The time after Communion is especially fitting for practising recollection, since Christ has just

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<sup>93</sup> Williams, *Teresa*, 95-98. He is following the Valladolid codex.

<sup>94</sup> Williams, *Teresa*, 96; Teresa, *Camino*, 33.4 (V).

<sup>95</sup> Williams, *Teresa*, 96; Teresa, *Camino*, 34.6-8 (V).

entered one's soul.<sup>96</sup> Teresa uses this opportunity to express her gratitude by quietly attending to this generous guest.

In this instance, Williams does not draw attention to the miraculous signs which may transpire during these eucharistic encounters according to Teresa. He is more concerned with mapping out her understanding of the sacrament throughout her writings than with parsing out how it affects her mystical experience. He appropriately proceeds to review other texts from the Teresian corpus which elucidate her eucharistic theology, such as her meditation on Song of Songs (1:2), where she links the Beloved's kiss with the sacrament; or her *cuenta* about how the Father receives Christ's body within the communicant.<sup>97</sup> Williams concludes that the Eucharist is for Teresa "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 the Christian life and prayer."<sup>98</sup> One must bear this in mind when studying her eucharistic piety.

In an essay titled, "Teresa, the Eucharist and the Reformation" (2017), Williams inquires more closely into this topic and its ecumenical import.<sup>99</sup> The text from *Camino* again serves as the basis of his reflection. While Teresa's legacy has influenced many outside the Roman Catholic Church, including numerous Protestants, it cannot be forgotten that the Carmelite

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<sup>96</sup> Williams, *Teresa*, 97; Teresa, *Camino*, 34.13-14, 35.1-2 (V). Chapter 2 and 3 will clarify what is the prayer of recollection.

<sup>97</sup> Williams, *Teresa*, 97-98. See Teresa, *Meditaciones*, 1.11 (AT); *Cuentas*, no. 47 (52 in Williams). *Spiritual Testimonies* is the English title usually given to this compilation of journal entries by Teresa. Williams is following the numbering provided by Kavanaugh and Rodriguez. For a table of correspondence between different classifications of this source, see Brouillette, *Teresa*, 231-33.

<sup>98</sup> Williams, *Teresa*, 98.

<sup>99</sup> Rowan Williams, "Teresa, the Eucharist and the Reformation," in *Mystical theology*, 67-76.

ardently opposed the schismatic movements spreading through Europe at the time. Although her knowledge of what was happening in the rest of the continent was rather limited, as proved by her inaccurate references to the “Lutherans” who were destroying the churches in France, Teresa was in any case deeply troubled by the reports she received.<sup>100</sup> So great was her distress that it conditioned her entire vocation as a reformer.

This is apparent in the opening chapters of *Camino* (1-3), where Teresa presses her daughters to give themselves to prayer based on the horrors unfolding abroad. She is especially appalled by how the heretics are mistreating the sacrament, her Lord’s true body. “Thus the project of the Teresian Carmel is defined as a response to what Teresa sees as the crisis of Eucharistic faith and devotion provoked by the Reformers.”<sup>101</sup> How one approaches the sacrament is at the core of Teresa’s calling as founder. If Christ is being dishonoured throughout Europe, then He must be all the more welcomed at her Carmelite houses.

Teresa develops this motif in her commentary on the Our Father’s request for bread (*Camino*, 33-35), a section bookended by further mentions of “Lutheran” wrongdoing. In the Our Father we “pray for the daily renewal of Christ’s presence in the Eucharist; but this is a prayer for the daily renewal of his vulnerability and humiliation.”<sup>102</sup> That Christ is still being humiliated is evident to Teresa by how poorly His sacramental body is being treated. “[H]ow can You in Your pity see every day—every day—the offenses done against Him? And how many must be done today against this Most Holy Sacrament! ... What contempt from these heretics!”<sup>103</sup> Yet

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<sup>100</sup> Teresa, *Camino*, 1.2 (V).

<sup>101</sup> Williams, “Teresa, the Eucharist and the Reformation,” 68.

<sup>102</sup> Williams, “Teresa, the Eucharist and the Reformation,” 68.

<sup>103</sup> Teresa, *Camino*, 33.4 (V).



praying the Our Father per Teresa means opening ourselves to sharing in Christ's sufferings. However, this "openness" is not principally achieved "through the austerity of the monastic discipline but through pleading the gift and sacrifice that Christ himself is making in the Eucharist."<sup>104</sup> Teresa's vision for her Carmelite communities presupposes an ever-increasing embrace of Christ's self-offering to the Father, the ultimate offering and prayer which upholds their common life and witness.

Accordingly, Teresa's daughters are to be "*exemplary receivers of the Eucharist*" and act as "the vehicle of Christ's presence, so that we may expect miracles to occur, especially answers to prayer."<sup>105</sup> For Teresa, supernatural wonders are likely to accompany the faithful reception of the sacrament. This time Williams mentions this intriguing aspect of Teresa's eucharistic theology. While he does not pursue it further, he is recognising a correlation between the eucharistic and charismatic areas of Teresa's piety. This is not the central subject of Williams' essay, so not finding a detailed discussion on this topic is quite understandable.

Moreover, Williams points out the irony that Teresa's Carmelite project, which was intentionally designed to combat the rise of Protestantism, generated a theology of the Eucharist which would resemble that of the Reformed tradition. Teresa's position is "highly congruent with the Reformed emphasis on the exclusively divine nature of the action that takes place at the altar: human effort and self-denial give way to the prayer of God to God in the sacramental event."<sup>106</sup> This is one of the reasons Williams is confident that studying Teresa's sacramental theology can yield profitable ecumenical dialogue. However, there are major differences

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<sup>104</sup> Williams, "Teresa, the Eucharist and the Reformation," 69.

<sup>105</sup> Williams, "Teresa, the Eucharist and the Reformation," 69; Teresa, *Camino*, 34.6-9 (V).

<sup>106</sup> Williams, "Teresa, the Eucharist and the Reformation," 69.

between Teresa's view and that of the Reformers, such as her very Catholic belief in Christ's ongoing presence in the consecrated elements. For her, this miracle is consistent with the logic of the incarnation, and with God's risky commitment to remain at our disposal in a humble form we can bear. The sacramental presence signifies for the Saint "the immediate actuality of Christ's suffering for us; it is as direct an embodiment of his solidarity and vulnerability as the incarnation itself."<sup>107</sup>

Although not all Christians will agree with every aspect of Teresa's sacramental theology in this regard (e.g. the doctrine of transubstantiation she is assuming), I consider her stress on the physicality of the sacrament and the continuing significance of Christ's humanity to be instructive to all believers, particularly in light of the pneumatological trends highlighted earlier. The spiritual life for Teresa is unashamedly bodily because it is rooted in Christ's mystery. "[I]f it matters that Christ took flesh, it matters that he continues to be in some sense materially present; if the taking of flesh is simply instrumental to a purely 'spiritual' goal, the sacraments are of no importance."<sup>108</sup> In contrast to modern pneumatology, Teresa's teaching on the Eucharist encourages us neither to escape suffering nor creation, but rather to accept both. "[T]his is where Christ's fidelity to creation is continuously affirmed and enacted."<sup>109</sup> The celebration of the Lord's Supper regulates that the faithful conduct their spiritual lives in accordance with God's creaturely design for His people.

"At the same time," adds Williams, "the Eucharist affirms and enacts the presence of Christ in the soul. When we have received the sacrament, we know that Christ inhabits the soul

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<sup>107</sup> Williams, "Teresa, the Eucharist and the Reformation," 69-71; Teresa, *Camino*, 34.2-6, 9 (V).

<sup>108</sup> Williams, "Teresa, the Eucharist and the Reformation," 71.

<sup>109</sup> Williams, "Teresa, the Eucharist and the Reformation," 71.

in ways that our senses will not grasp; at that moment, the underlying presence of God in us is activated in a new way by the gift of Christ's coming."<sup>110</sup> Christ's eucharistic advent confirms and reignites God's ever-present presence at a suprasensory level within the soul. This insight by Williams is especially valuable as we consider the relation between the eucharistic gift and other divine gifts, such as mystical or charismatic ones. How do these diverse graces work together?

Teresa does not give us a fully-fledged systematic explanation, but she does give us some hints. In *Moradas* Teresa discusses several ways in which the reception of the sacrament differs from some of the contemplative states enjoyed in the fifth dwellings. She is speaking about momentary experiences of union with God which occur at this point of the castle and leave an unforgettable impression that God and the soul have been united. These experiences, notes Teresa, cannot be properly understood or described but their effects last a lifetime.<sup>111</sup>

The Saint distinguishes between the certainty produced by these moments of union and the certainty caused by the Eucharist. "You should not be deceived by thinking that this certainty stays with you in a corporal form, as the body of our Lord Jesus Christ is in the Most Holy Sacrament even though we do not see it; because here it [the certainty] does not stay with you like that, but only that which is from the Divinity."<sup>112</sup> Teresa appears to differentiate between two kinds of assurances, corporal and divine, which correspond to distinct gifts that equally come from God: Communion and the grace of union. It should be apparent by now that Teresa is not preferencing the divine over the physical, or the mystical over the eucharistic. She is simply

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<sup>110</sup> Williams, "Teresa, the Eucharist and the Reformation," 71-72.

<sup>111</sup> Williams, "Teresa, the Eucharist and the Reformation," 72; Teresa, *Moradas*, V.1.

<sup>112</sup> Teresa, *Moradas*, V.1.11.

employing different categories, thoroughly christological for that matter, to express that not all of God's gifts are the same, some seem to be more "corporal" in form and others more "divine."<sup>113</sup>

Even though Teresa does not explicate why these gifts belong together or how they complement each other, it is possible to make some judicious inferences based on the content covered thus far. If one considers what Teresa says in *Moradas* in tandem with her teaching in *Camino*, it can be concluded, "not that the Eucharistic event is in some way more 'limited' or earthbound than the fifth mansion level of union, but that the gift of Christ's sacramental action is a gift in which—whatever stage of the contemplative maturity we have reached—the abiding presence of God in the self is bought [sic] alive in a fresh way."<sup>114</sup> The Eucharist thus serves a foundational function throughout the entire life of every believer, notwithstanding what other graces one might have received beforehand.

Whether one is a beginner in the mystical life, a seasoned contemplative, or a struggling saint stuck in the middle, the sacrament steadily binds us all anew with Him who is the Alpha and the Omega of the Church's collective pilgrimage into the fullness of the Triune God.<sup>115</sup> Communion effectively brings us back to the corporal cornerstone of our divine calling, to the incarnate Son who grants us access to the mystery of the Trinity.

Teresa does not attempt to work out exactly how the sacramental gift correlates with the intensified awareness of the continuing divine presence in the fifth mansions, but it would make sense to see the Eucharistic encounter as the necessary normal condition for the contemplative gift: the reconciling work of Christ is realized afresh in the Mass, so that the created soul may become a sharer in the life of the Trinity.<sup>116</sup>

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<sup>113</sup> Williams examines another text (*cuenta* 47) where Teresa uses this logic which seems to be informed by Christ's two natures. "Teresa, the Eucharist and the Reformation," 72-73; see also 69-70 on the Chalcedonian character of Teresa's eucharistic theology.

<sup>114</sup> Williams, "Teresa, the Eucharist and the Reformation," 72.

<sup>115</sup> See Eph 3:14-19; Heb 12:2; Rev 22:13.

<sup>116</sup> Williams, "Teresa, the Eucharist and the Reformation," 73.

While Teresa might have not affirmed explicitly all these connections, her eucharistic teaching and practice certainly seem to assume them, and consequently supply a fertile ground for ongoing theological reflection.

Williams focuses on the relation between the sacrament and mystical gifts (e.g. the prayer of union). In my mind, everything he says can be slightly nuanced and applied to charismatic gifts as well.<sup>117</sup> This dissertation will build upon the correlation Williams is proposing from a more pronouncedly charismatic viewpoint. Williams ably situates Teresa's eucharistic theology in its historical setting, concisely expounds the richness of her teaching, and persuasively suggests potential opportunities for ecumenical dialogue. Williams claims that "Christians from all confessions" can profit from Teresa's legacy in this regard.<sup>118</sup> His discussion, however, seems to be primarily addressed to believers from reformational backgrounds. Further investigation into the interplay between Teresa's eucharistic piety and other charismatic distinctives, such as miracles, charisms, or the Spirit's work, would facilitate additional ecumenical conversations with Pentecostals and Charismatics.

André Brouillette has examined Teresa's writings from a pneumatological perspective in *Teresa of Avila, the Holy Spirit, and the Place of Salvation* (2021), originally published in French as *Le lieu du salut: Une pneumatologie d'incarnation chez Thérèse d'Avila* (2014). Brouillette researches the Spirit's role in salvation in the Teresian corpus.<sup>119</sup> Although direct mentions of the Spirit are limited, Brouillette discerns recurring pneumatological patterns in

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<sup>117</sup> See section below on the usage of mystical/charismatic terminology in this dissertation.

<sup>118</sup> Williams, "Teresa, the Eucharist and the Reformation," 73.

<sup>119</sup> Brouillette, *Teresa*, 29. See full information above.

Teresa's works which mirror scriptural patterns as the ones in Luke or Acts. From a pneumatological angle, he recognises three movements of the Spirit which consistently take place in Teresa: 1) displacement or decentring, 2) undoing (*deshacer*), and 3) inspiration. Anthropologically, Brouillette identifies three apostolic movements which repeat themselves in the Saint's story: 1) seeing, 2) incarnating, and 3) telling.<sup>120</sup> It would be interesting to work out the part which the Eucharist and the charismata play in these sequences. Such an endeavour, however, is beyond the scope of this dissertation. In any case, these patterns are useful for grasping in a broad sense the Spirit's work in Teresa and its ministerial effects.

While Brouillette interacts with several primary sources, his study focuses on the final chapters of *Vida* (32-36, 38), which recount the foundation of St. Joseph's and memorable mystical experiences. Within this pericope there are numerous descriptions of visions, locutions, and ecstasies—preternatural experiences which could be deemed charismatic (especially given Brouillette's depiction of the apostolic trajectory of Teresa's mystical life)—as well as notable references to Communion, which on many occasions overlap with said charismatic experiences. Teresa receives the call to found St. Joseph's after Communion. She is reassured about this project before the Blessed Sacrament. On the vigil of Pentecost, she has a vision of the Spirit after Mass. Another time, while contemplating the host, she receives revelations regarding the Lord's majesty and His sacramental presence.<sup>121</sup>

Brouillette's analysis of *Vida* substantially engages with the eucharistic and charismatic dimensions of Teresa's spirituality, even if this is not his primary area of interest. Furthermore,

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<sup>120</sup> Brouillette, *Teresa*, 132-51, 218-24.

<sup>121</sup> Brouillette, *Teresa*, 41-46, 94-99, 104-11. *Teresa, Vida*, 32.11-12, 36.9-10, 38.9-23. I will examine her vision of the Spirit in Chapter 2.

he dedicates a brief section to the Eucharist, where he reflects on its role as a sign of saving communion for Teresa, given its prominence in her faith and practice.<sup>122</sup> Teresa is committed to swiftly installing the Blessed Sacrament at her convents.<sup>123</sup> She loves lingering in prayer after Communion and consequently undergoes many of her mystical experiences in this setting.

“Theologically,” comments Brouillette,

this centrality of the Eucharist for Teresa cannot be overlooked. The Eucharist is located at the crossroads of the Incarnation and salvation. On one hand, it traces between heaven and earth, in Jesus Christ, a path analogous to that of the Incarnation, as God takes form as bread and wine. On the other hand, it is a reverse path of union between the human person and God and sign of entry into the heart of the Trinity through communion with and in the body of Christ.<sup>124</sup>

The sacrament serves a dual purpose for Teresa, bringing God to us and us to God through Christ’s sacrificed body. This overarching end must be kept in sight while analysing the particularities of her eucharistic piety.

Brouillette also expounds Teresa’s locus classicus on this subject (*Camino* V, 33-35). For Teresa the Eucharist subsists within the relational communion of the Father and the Son. It is this union of perfect fatherly love and pure filial loyalty which makes possible what happens at Communion. Teresa articulates this in her characteristic style in the following trinitarian mind-twister based on her eucharistic reading of the Our Father:

As He becomes here one thing with us by the share He has in our nature, and as Lord of His will He reminds His Father of it, that—since it is His—that He can give it to us, and thus He says: “Our daily bread.” He makes no difference between Him and us, but we make a difference between Him and ourselves, to not give ourselves up each day for His Majesty.<sup>125</sup>

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<sup>122</sup> Brouillette, *Teresa*, 192-95.

<sup>123</sup> See Brouillette, *Teresa*, 44-45, 73-82. Teresa, *Vida*, 36.5-6; *Fundaciones*, 3.9.

<sup>124</sup> Brouillette, *Teresa*, 192-93.

<sup>125</sup> Teresa, *Camino*, 33.5 (V).

Because of whom the Son is in relation to the Father, and because of who the Son has become in relation to us, we can now receive our daily bread in the sacrament, namely, Christ's own will and His very self. In this fashion, the Eucharist affirms the "gift of God to the human being."<sup>126</sup>

At the same time, this divine gift "calls for a possible gift in return, from the human being to God," whereby we render Him whatever service we can.<sup>127</sup> Communion reminds the faithful of their sacrificial duty to return to the Father through good works the gifts they have received in Christ. Is it possible to conceive of this exchange from a charismatic angle? Could the Spirit's charisms be understood as part of this eucharistic cycle? Although Brouillette does not entertain these questions, his exposition of the eucharistic dynamics of Teresa's thought supplies constructive guidelines for venturing in this direction. Brouillette, however, does address one important element of Teresa's sacramental theology directly pertinent to this investigation.

He notes how Teresa's meditation on the Eucharist speaks at length about the relationship between Father and Son, and the relationship human beings can enjoy with their creator through the incarnation. But where is the third person of the Trinity? In this passage "the Spirit is notably absent."<sup>128</sup> Does this mean that for Teresa the Spirit is not present or active during Communion? Not at all. Brouillette alludes to an earlier portion of his book, where he noted "that a clear link is established between the Holy Spirit and the Eucharist, or even, more specifically, between the Spirit and Christ glorified in the host."<sup>129</sup> He is referring to a discussion based on the following Teresian testimony.

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<sup>126</sup> Brouillette, *Teresa*, 193.

<sup>127</sup> Brouillette, *Teresa*, 193.

<sup>128</sup> Brouillette, *Teresa*, 194.

<sup>129</sup> Brouillette, *Teresa*, 195.



“One time ... going to receive Communion, while the Host was in the reliquary [ciborium]—for it had not yet been given to me—I saw a kind of dove which flapped its wings noisily. It so troubled me and suspended me, that I took the Host with great effort.”<sup>130</sup> If this experience is read against the backdrop of Teresa’s earlier vision of the Spirit, one can easily deduce the identity of the dove hovering around the altar. The “dove reveals concretely the presence of the acting Spirit.”<sup>131</sup> In this instance, the Spirit shows up all of a sudden, making noise (like a rushing wind?), and leaves Teresa shocked and paralysed, turning the simple reception of the sacrament into a mighty struggle. This is a vivid snapshot of pneumatological undoing, to use Brouillette’s term. Teresa is overcome by this apparition, yet not fatally, as she proceeds to apprehend the host with all her strength in the lively presence of the Comforter.

Even if we cannot always see Him, the Spirit is alive and active amid the eucharistic feast, and even though His presence may at times be overwhelming, He is here to help us be wholly united with the Christ who comes in the breaking of the bread. The christological breadth of this revelation is confirmed by Teresa herself when she writes immediately after: “This all happened at St. Joseph’s in Ávila. It was Father Francisco de Salcedo who was giving me the Most Holy Sacrament. Another day, hearing his Mass, I saw the Lord glorified in the Host.”<sup>132</sup> On this occasion the Spirit remains hidden, and it is Christ’s glory in the Eucharist that is unveiled. This is, after all, the essence of the Spirit’s ministry per the New Testament, to manifest and magnify the incarnate Lord among the saints without drawing attention to Himself.

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<sup>130</sup> Teresa, *Cuentas*, no. 14.6 (13.4 in Brouillette). He is following Kavanaugh/Rodriguez’ numbering.

<sup>131</sup> Brouillette, *Teresa*, 153; Teresa, *Vida*, 38.9-11.

<sup>132</sup> Teresa, *Cuentas*, no. 14.7.

“He will glorify me,” said Jesus of the Spirit to the apostles, “because he will take what is mine and declare it to you” (John 16:14).<sup>133</sup>

The fact that Teresa does not discourse extensively on the person and work of the Spirit could actually mean that her theology and practice are properly pneumatological, rather than potentially lacking in this regard. Either way, in the above testimony “Teresa establishes a relationship, through the host, between the incarnating Spirit and the glorified Lord,” a relationship which definitely seems to be consistent with the trinitarian dynamics revealed in Scripture.<sup>134</sup> This aspect of Teresa’s sacramental theology “allows us to understand the eucharistic event in its full trinitarian capacity, both in divine offering and saving communion.”<sup>135</sup> While the Spirit’s role in the Eucharist may be less perceptible than that of the Father or the Son, He is nevertheless present, powerfully hovering over the Word made flesh, just as at Christ’s baptism, drawing the faithful to the beloved Son.

Brouillette’s study shows how the Spirit is at work in Teresa’s life and ministry to bring about humanity’s salvation into the communion of the Trinity. Even though he is primarily concerned with soteriological questions rather than charismatic ones, he effectively unpacks the richness of Teresa’s pneumatology by exegeting her texts and systematising her thought. His book is an important contribution that has prepared the way for further exploring the charismatic element of Teresa’s faith. Brouillette’s discussion on the Eucharist supplements Williams’ reflections from a distinctly pneumatological angle that will enable us to delve more fully into the eucharismatic nature of Teresa’s spirituality. As intimated by Brouillette’s exposition, Teresa

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<sup>133</sup> See also John 14:26, 15:26; 1 Cor 12:3.

<sup>134</sup> Brouillette, *Teresa*, 153-55.

<sup>135</sup> Brouillette, *Teresa*, 195.

undergoes numerous charismatic experiences in the context of Communion. In turn, such experiences broaden and intensify her eucharistic theology and devotion. What do we make of this occurrence? Is it merely coincidental? Or is there a logic to this reciprocity? These are the kind of matters this thesis seeks to clarify.

While the two final authors covered in this overview have not written extensively on the topic at hand, they have made especially relevant remarks about it in their respective works. Both recognise a direct link between Teresa's experiences, her eucharistic piety, and Christ's person. Peter Tyler, in *Teresa of Avila: Doctor of the Soul* (2013), dedicates one paragraph to this association. Said paragraph belongs to his analysis of *Vida* (chapters 20-22), a noteworthy section of the work where Teresa develops the primacy of Christ for the life of contemplation. The spiritual path delineated by the Saint thus far in her book was meant to decentre her readers, to lead them into ecstasy—to throw them out of themselves—to facilitate the embrace of Christ's humanity at the core of their being.<sup>136</sup>

This process of transformation aligns with the pneumatological movements of displacement and decentring described by Brouillette, which in this instance shake up one's inner being to make room for the indwelling Christ. At this point, observes Tyler, "it is as though the individual ego has now been replaced by the *persona Christi*, a theme she reinforces by reiterating her devotion to the humanity of Christ."<sup>137</sup> As Christ's presence increases within the soul, the need for perceptible mystical graces or *gustos* (one of Tyler's favourite terms) gradually decreases. In this manner, as one matures spiritually, a shift takes place: the surprising graces

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<sup>136</sup> Tyler, *Doctor*, 101-102; Teresa, *Vida*, 22.1.

<sup>137</sup> Tyler, *Doctor*, 101; Teresa, *Vida*, 22.5.

which were so keenly felt in the past are no longer coveted with the same intensity; instead, the steady company of the incarnate Lord is desired with growing fervour.

“In this respect, as a Catholic nun of the sixteenth century, this bodily presence of Christ will be most particularly pronounced in the reception of the Blessed Sacrament at mass, a devotion to which Teresa was attached all of her life.”<sup>138</sup> As was the custom of many of her contemporaries, Teresa is uniquely drawn to Christ’s humanity via the Eucharist. Based on what has been discussed, this practice appears to have shaped how Teresa understood mystical gifts vis-à-vis the gift of Christ’s body. Tyler is thus noting an existing parallel between how Teresa relates mystical favours to Christ in her teaching, and her life-long participation in the Eucharist.

Although Tyler stops here, his comments on this subject raise significant questions: How do other kinds of mystical gifts, and not just the *gustos*, fit within this greater schema of union with Christ? What function do these gifts serve in conjunction with the regular reception of the sacrament?<sup>139</sup> I am particularly indebted to Tyler for the above observations, as they confirmed and clarified my initial intuition regarding this Teresian correlation. The intention of this dissertation is to search out the significance of this correlation, since it is here that the door to Teresa’s great secrets hangs. As she pens of Christ’s humanity in the passage studied by Tyler: “I have seen clearly that we are to enter by this door if we want the sovereign Majesty to show us great secrets.”<sup>140</sup>

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<sup>138</sup> Tyler, *Doctor*, 101.

<sup>139</sup> See Tyler, *Doctor*, 150-57, where he addresses the former question in his exposition of *Moradas*.

<sup>140</sup> Teresa, *Vida*, 22.6.

Iain Matthew has likewise pointed out a similar Teresian connection in three recently published essays (2018).<sup>141</sup> He also discerns a christological correspondence between Teresa's eucharistic piety and her mystical experiences, which he discusses with regard to the prayer of offering and Christ's resurrection. To begin with, Matthew brings up this link toward the end of his reflection on Teresa and the prayer of offering. Said prayer is the means whereby we conform ourselves to the divine will and offer ourselves to God through Christ's perfect offering. According to Matthew, this "prayer of offering—joining ours to Christ's, or offering Christ to the Father—was confirmed for Teresa both *mystically* and *sacramentally*."<sup>142</sup> Matthew supplies examples of each.

On a mystical level, Teresa describes in the sixth dwellings of *Moradas* what once happened to "a certain person" ("*a una persona*")—Teresa herself—who was praying before a crucifix, deeply discouraged that she had nothing she could give God or forsake for Him:

The Crucified himself said to her, consoling her, that he was giving her all the sufferings and trials which he had gone through in his Passion, that she should consider them hers, to offer to his Father. That soul remained so consoled and so enriched [...] that she can never forget it; indeed, whenever she sees herself so wretched, remembering this experience, her soul is consoled.<sup>143</sup>

Teresa is miraculously shown by the crucified Lord that she can confidently regard His saving afflictions as her own, and on that basis present an acceptable offering to the Father. So powerful

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<sup>141</sup> Iain Matthew, "St. Teresa and the Prayer of Offering," in *Saint Teresa of Ávila: Her Writings and Life*, ed. Terence O'Reilly, Colin Thompson, and Lesley Twomey (Cambridge: Legenda. 2018), 124-34; "The Risen Christ, the Key to Spiritual Theology," *Teresianum* 69, no. 1 (2018): 102-105; "St. Teresa: Witness to Christ's resurrection," in *Mystical theology*, 82-96.

<sup>142</sup> Emphasis added. Matthew, "St. Teresa and the Prayer of Offering," 132.

<sup>143</sup> Matthew's translation of Teresa, *Moradas*, VI.5.6, cited in "St. Teresa and the Prayer of Offering," 132. *Cuenta* 55 appears to corroborate that Teresa is speaking about herself. She does this elsewhere in her writings, as in *Camino* 34.8. Cf. Charles Ignatius Terbill. "The Eucharist: A User's Manual," *Spiritual Life* 51, no. 4 (2005): 200, who says that in "the conventions of her time," this approach is "a modest way to present one's own experience."

was this revelation, that it ongoingly revived the Saint in moments of severe desolation. Thanks to this mystical gift Teresa is granted a way out of her misery through the appropriation of Christ's vicarious sufferings. By sharing in this all-encompassing act of self-donation, she would never lack something to offer to God.

“Sacramentally, Teresa understood that she could indeed ‘be present to’ [*representar*] the Son and offer him to the Father in the Mass.”<sup>144</sup> What Teresa witnessed mystically above, she rehearsed liturgically each time she attended Mass. Here she was repeatedly invited to participate afresh in the Son's sacrifice, to patiently abide with the crucified one, to prayerfully absorb His insurmountable love. As Matthew notes, Teresa's eucharistic piety is continuous with her understanding of personal prayer in general. Both the sacrament and prayer are designed to bring God and the soul together; both invite us to dwell with the Christ of the Gospels (as Mary Magdalene did at Simon's house); and both focus our attention on His loving affection, yet they do so in distinct ways, and this is a major point.<sup>145</sup> “Whenever we think of him, the *Life* tells us, it is his great love that should fix our attention, since love draws out love ... The Eucharist fixes our attention for us; it is Jesus' way of showing us ‘how extreme his love is for us.’”<sup>146</sup>

Communion and contemplation serve a joint purpose in configuring our lives to the reality of Christ's oblation to the Father. Nonetheless, each practice plays different purposes in this process. As Matthew intimates, in prayer we strive to fix our attention on Christ, whereas the

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<sup>144</sup> Matthew, “St. Teresa and the Prayer of Offering,” 132.

<sup>145</sup> Matthew, “St. Teresa and the Prayer of Offering,” 132. See Teresa, *Vida*, 9.2-4; *Camino* 28.4, 29.4, 26.2, 34.3-12 (V). As was customary then, Teresa identifies the woman weeping over Jesus' feet in Luke 7:36-50 with Mary Magdalene. Contemporary biblical scholars tend to disagree with this view. See Leon Morris, *Luke* (Downers Grove, IL: InterVarsity Press, 2008), 165-66; R. T. France, *Luke* (Grand Rapids, MI: Baker, 2013), 134.

<sup>146</sup> Matthew, “St. Teresa and the Prayer of Offering,” 132, referencing Teresa, *Vida*, 22.14, and citing *Camino*, 33.1 (V).

“Eucharist fixes our attention for us.” Although such distinction should not be pressed too far, given how much these practices have in common and how closely connected they are for Teresa, this distinction is useful for ascertaining the unique function each of these graces serve in one’s life in Christ. Prayer per Teresa appears to serve a more subjective role, not necessarily any less real for that matter. The same could probably be said about charismatic gifts. On the other hand, the sacrament seems to fulfil a more objective role, consistently uniting Teresa to the sacrificed Christ, even when not feeling devotion to Him.<sup>147</sup>

Matthew touches on this facet of Teresa’s spirituality elsewhere while considering her relationship with the risen Christ. Teresa “believed that there [Eucharist] she encountered objectively the living (risen) Jesus who came to her.”<sup>148</sup> In the sacrament Teresa meets the Christ she prays to. Here the Lord comes to her as He once did to the people mentioned in the Gospels. Because of the resurrection, Christ’s entire earthly life is available to every generation of believers. For Teresa, this is especially the case when one partakes sacramentally of the Saviour’s glorified flesh. “Teresa’s faith in encounter with Jesus,” concludes Matthew, “was rooted in the Eucharist,” and he immediately adds, “it was also confirmed by her mystical experience.”<sup>149</sup> Sacrament and Spirit perform a distinct but complementary mission in sustaining the Saint’s communion with Jesus. As with the prayer of offering, Teresa’s ongoing embrace of the risen Christ is grounded in the Eucharist and ratified by further charismatic graces.

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<sup>147</sup> Teresa, *Camino*, 34.8 (V).

<sup>148</sup> Matthew, “The Risen Christ” 104.

<sup>149</sup> Matthew, “The Risen Christ” 105.

Matthew develops this point in another essay. “This belief in Christ’s living presence comes to Teresa double-locked, or rather double-released.”<sup>150</sup> In one respect, such faith flows from her life-long Catholic conviction that Christ is really present in the sacrament. “Whatever twists and turns her spiritual journey had taken, the Eucharist had confronted her conscience and made claims on her heart, like the risen Jesus offering breakfast on the lakeside.”<sup>151</sup> In her own words: “Who can stop us being with him as the risen one, since we have him so near us in the Sacrament where he is now glorified [?] ... Here he is free from pain, full of glory, strengthening some, encouraging others, before he returned to heaven, our companion in the most Holy Sacrament.”<sup>152</sup> The Eucharist forged Teresa’s reliance on the accessibility of the exalted Lord.

In addition, her mystical experiences confirmed “what she believed and hoped, impressing upon her his *grandísima hermosura* [exceeding beauty].”<sup>153</sup> It was thanks to such mercies (*mercedes*) that Teresa realised she could converse with the risen Lord as with a friend.<sup>154</sup> Moreover, these kinds of manifestations often overlap with her sacramental devotion.

This is apparent in the following text:

Almost always the Lord would represent Himself to me risen like that, and in the Host the same, it was not except sometimes to strengthen me when I was in tribulation, that He showed me the wounds, sometimes on the cross and in the Garden and with the crown of thorns, a few times; and carrying the cross also sometimes, based—as I say—on my necessities and those of other people, yet always with the flesh glorified.<sup>155</sup>

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<sup>150</sup> Matthew, “Witness to Christ’s resurrection,” 90.

<sup>151</sup> Matthew, “Witness to Christ’s resurrection,” 90.

<sup>152</sup> Matthew’s translation of Teresa, *Vida*, 22.6., cited in “Witness to Christ’s resurrection,” 90-91.

<sup>153</sup> Matthew, “Witness to Christ’s resurrection,” 91, referencing Teresa, *Vida*, 37.4.

<sup>154</sup> Teresa, *Vida*, 37.4-6.

<sup>155</sup> Teresa, *Vida*, 29.4. My translation.



As challenging as keeping up with the Saint's prose may be, what can be gathered from this complicated passage is that both the Eucharist and her mystical visions mutually enhance her devotion to the risen Christ and His glorified flesh.

In sum, the eucharistic and charismatic components of Teresa's faith lead her deeper into Christ's mystery, and in turn enable her in the process to participate more fully in His ministry, as will be shown below. These are intriguing elements of Teresa's legacy which as far as I know have not been examined at length from the angle I am suggesting. Matthew's treatment of this Teresian correlation, though relatively succinct, is immensely profound, particularly because he is already addressing it from a christological perspective. Chapter 4 will interact with his work more extensively. The content covered thus far, however, is sufficient for now to verify the prevalence of said correlation in the Teresian corpus, to acquaint the reader with some of its most basic aspects, and to establish the potential of further investigating this topic.

As expected, this topic has received greater attention among Hispanophone scholars, who are fluent in Teresa's native language. Her eucharistic piety in particular is a subject of special interest. Spanish author Aniceto de Castro Albarrán, writing during the Franco era, deemed it a matter of national pride, as the title of his book makes clear: *Teresa de Jesús, loca de la eucaristía. Así ama España al Santísimo Sacramento* (*Teresa of Jesus, Mad for the Eucharist. This is how Spain Loves the Most Holy Sacrament*).<sup>156</sup> Numerous other works have engaged with this area of Teresa's spirituality over the last seventy years.<sup>157</sup> These studies interact to various

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<sup>156</sup> "[T]he Most Holy Sacrament is the Sacrament of Spanish Love," since it "is the Sacrament of Teresa's Love," and "Teresa, as is already known, is Spain." Aniceto de Castro Albarrán, *Teresa de Jesús, loca de la eucaristía. Así ama España al Santísimo Sacramento* (Madrid: Rivadeneyra, 1952), 16. Despite its nationalistic biases and hagiographical embellishments, the book is a helpful introduction to Teresa's eucharistic experience and teaching.

<sup>157</sup> Tomás Álvarez, "Santa Teresa y la experiencia mística de la eucaristía," *Monte Carmelo* 89, no. 3 (1981): 541-48, and "Comunión eucarística" and "Eucaristía," in *Diccionario de Santa Teresa: Doctrina e Historia*,

degrees with the mystical dimension of her eucharistic devotion and consequently supply significant insights into this conversation, as will be noted in the following chapters. Yet the majority of these sources consist of journal articles and dictionary entries and therefore are relatively brief.

In the aforementioned book, Albarrán dedicates two-hundred and fourteen pages to expound the virtues of Teresa's devotion to Eucharist. Dionisio Borobio spends one-hundred and fifty pages surveying the Saint's life, experiences, and teaching from a sacramental angle in *Sacramentalidad, sacramentos y mística en Santa Teresa de Jesús (Sacramentality, Sacraments, and Mysticism in Saint Teresa of Jesus)*.<sup>158</sup> He devotes one chapter to the relationship between the Eucharist and mystical union (twenty pages). These are the two longest books I have found in Spanish which cover germane material related to Teresa's eucharismatic devotion. Yet according to both authors, neither of these works are meant to be full-fledged academic examinations, but rather general overviews of the Carmelite's eucharistic/sacramental practice and theology.<sup>159</sup>

Furthermore, none of the above sources approach this discussion from an explicitly charismatic perspective, nor inquire at length into the contextual factors which shaped Teresa's eucharismatic piety, nor ponder extensively the theological realities at work in this peculiar

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ed. Tomás Álvarez (Burgos: Monte Carmelo, 2017), 315-18, 480-86; Jesús Castellano Cervera, "Vivir con Teresa de Jesús la liturgia de la Iglesia," *Monte Carmelo* 89, no. 2 (1981): 217-22, and "Ya es hora, esposo mío, que nos veamos." El 'maranatha' de la Madre Teresa y su última Eucaristía," *Monte Carmelo* 88, no. 3 (1980): 576-82; Cuartas, "Experiencia trinitaria de Santa Teresa," 527-28; Salvador Ros García, "Eucaristía y experiencia mística en santa Teresa," *Revista de Espiritualidad* 74, no. 297 (2015): 465-83; Daniel de Pablo Maroto, "Espiritualidad eucarística según santa Teresa," *Vida Sobrenatural* 66 (1986): 321-36, and *Vida eucarística de Santa Teresa en el siglo de las reformas* (Madrid: Claune, 1990); Ciro García, "Experiencia eucarística de Santa Teresa de Jesús," *Burgense* 41, no. 1 (2000): 73-86. See also in Italian: Camilo Gennaro, "Il misterio eucaristico nell'esperienza di Teresa D'Avila," *Rivista di Vita Spirituale* 37 (1983): 153-64; Pietro Parente, *Esperienza mistica dell'Eucaristia* (Roma: Città Nuova, 1981), 43-57.

<sup>158</sup> Dionisio Borobio, *Sacramentalidad, sacramentos y mística en Santa Teresa de Jesús* (Burgos: Monte Carmelo, 2017).

<sup>159</sup> Albarrán, *Teresa*, 7-9; Borobio, *Sacramentalidad*, 13-14, 149-50.

interplay, nor entertain the ecumenical potential of this profound synthesis. A holistic examination of Teresa's eucharistic charisms is therefore still pending. Building upon the work of the scholars reviewed above and many others, this thesis will thoroughly explore (though not exhaustively) the interconnection between Teresa's charisms and her eucharistic piety. By focusing on this connection from an original viewpoint this interdisciplinary study aspires to make advancements primarily in the field of Teresian studies, yet also in other areas more broadly, by drawing out the theological significance of Teresa's eucharismatic legacy as well as its relevance for ecumenical dialogue with Charismatics and Pentecostals. Before moving on to consider Teresa's context, one final clarification needs to be made.

### **Which Gifts? How Many? “*Todos los del Espíritu Santo*”**

Since this investigation is largely concerned with researching Teresa's *charisms*, it is expedient to further clarify my usage of this word and other affiliated terms, such as “charismatic gifts,” “charismata,” “gifts of the Holy Spirit,” “spiritual gifts,” and so forth. What kind of gifts are these, and is this terminology appropriate to speak about Teresa's spiritual life and ministry? As mentioned earlier, this language is founded theologically and etymologically on the New Testament (see Introduction). 1 Corinthians 12-14, Ephesians 4:1-16, Romans 12:3-8, and 1 Peter 4:10-22 are the main passages which discuss spiritual gifts.<sup>160</sup>

The term “spiritual gifts” represents the common rendering in Eng. of the Gk. neuter plural noun *charismata*, formed from *charizesthai* (to show favour, give freely), which is related to the noun *charis* (grace); they are the concrete expression of *charis*, grace coming to visible effect in word or deed ... The plural form is used chiefly in a technical sense to

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<sup>160</sup> See also Heb 2:4, 1 Tim 4:14, 2 Tim 1:6; and Ps 68:18 and Isa 11:2-3 from the Old Testament.

denote the extraordinary gifts of the Holy Spirit bestowed on Christians for special service.<sup>161</sup>

There is a wide variety of gifts listed in Scripture. Some are more esoteric in form (e.g. speaking in tongues or interpretation), others more practical (e.g. administration or works of mercy), others serve a didactic function (e.g. prophecy or teaching), and others appear to be tied to a formal office (such as with the apostles or pastors).

Such a broad diversity enables us to envisage the totality of Teresa's life from a charismatic angle, not merely her fascinating mystical encounters, but also her work as foundress, her compassionate care of her sisters, her remarkable managerial skills, and even her own writings. An earlier citation from *Vida* (29.4) expressly stated that the mystical graces Teresa receives (visions in this instance), are given not only to supply her personal needs, but also the needs of others. This is part of the reason why I often refer to Teresa's mystical experiences as charismatic, even if these terms are not technically the same. One report from the Catholic-Pentecostal Dialogue distinguishes between "mystical experiences, which are more generally directed towards personal communion with God," and "charismatic experiences which, while including personal communion with God, are directed more to a ministerial service."<sup>162</sup> Given that Teresa's experiences, even the most sublime, ultimately include an apostolic or ministerial end (as will be contended below), these terms will generally be used interchangeably.

In an encyclopaedic entry on the word "charism," Karl Rahner comfortably uses "charismatic" terminology in reference to various epochs of church history, such as the primitive

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<sup>161</sup> W. G. Putman, "Spiritual Gifts," in *New Bible Dictionary*, ed. D. R. W. Wood, et al (Downers Grove, IL: Inter-Varsity Press, 1996), 1130-31. Cf. Thomas C. Oden, *Classic Christianity: A Systematic Theology* (New York, NY: HarperOne, 2009), 634-39. See also Congar, *Spirit*, 1:33-37; 2:134-41, 161-188.

<sup>162</sup> Pentecostal-Roman Catholic Dialogue Final Report (hereafter PRCDFR) 1972–1976, in Jeffrey Gros, Harding Meyer, and William G. Rusch, eds., *Growth in Agreement II: Reports and Agreed Statements of Ecumenical Conversations on a World Level, 1982–1998* (Grand Rapids, MI: Eerdmans, 2000), 62.17.

or the medieval age.<sup>163</sup> He reviews relevant “mystical” content under this same heading. “The founding of religious orders in the Middle Ages,” comments Rahner, “often resulted from an original mystical experience of a call. There is also a history of holy women with prophetic and mystical missions to the Church.”<sup>164</sup> Teresa could certainly fit this category. Interestingly, Rahner laments that “the history of the theology of the charismatic movement in the Church and in the service of the Church is still to be written”; He explains that it “has not yet been written because the theology has remained relatively underdeveloped,” and specifies that the “medieval theology of charisms cannot be regarded as fully developed except in limited areas.”<sup>165</sup> Yet as underdeveloped as this theology may be, its charismatic basis remains there, buried alive in the testimony of the saints, waiting to be mined by a new generation of curious charismatic interpreters. So, it appears that to approach Teresa’s legacy from a charismatic viewpoint is not only plausible, but desirable and timely.<sup>166</sup>

Teresa herself employs a vast array of names rather fluidly to describe God’s supernatural work in her life. A few examples are: *mercedes* (mercies), *consolaciones* (consolations), *regalos* (gifts), *deleites* (delights), and of course the untranslatable *gustos*.<sup>167</sup> By considering these favours from a charismatic lens, I intend to stress the pneumatological origin of such gifts as well as their ministerial design for upbuilding Christ’s body. Additionally, this

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<sup>163</sup> Karl Rahner, “Charism,” in *Encyclopedia of Theology: The Concise Sacramentum Mundi*, ed. Karl Rahner (New York, NY: The Seabury Press, 1975), 184-86.

<sup>164</sup> Rahner, “Charism,” 185.

<sup>165</sup> Rahner, “Charism,” 185.

<sup>166</sup> Cf. Salvador Ros García, “El carisma del Carmelo vivido e interpretado por santa Teresa,” in *La recepción de los místicos Teresa de Jesús y Juan de la Cruz*, ed. Salvador Ros García (Salamanca: Universidad Pontificia, 1997), 537-43, who clarifies why Teresa can and should be interpreted from a charismatic perspective.

<sup>167</sup> On Teresa’s usage of these terms and the history of their English translations, see Tyler, *Doctor*, 77-94.

choice of words is meant to foster dialogue between Teresian scholarship and present-day Pentecostals/Charismatics. As Tyler has noted, there are striking parallels between Teresa's experiences and those of contemporary Charismatics.<sup>168</sup> Thus, it is fitting to use charismatic terminology to study Teresa's spirituality from an ecumenical perspective.

There is one last question worth addressing which concerns the amount of the Spirit's gifts. How many charisms are there? Whether there is a fixed number of spiritual gifts is a disputed matter. The *Catechism of the Catholic Church* declares that the "seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord."<sup>169</sup> This enumeration has been keenly favoured by many in church history. It is based on the biblical text of Isaiah 11:2-3, which recounts the various messianic endowments that would accompany David's Son.<sup>170</sup> The Fathers, with their penchant for numerology, especially cherished the sevenfold character of this list and made elaborate theological associations.<sup>171</sup>

St. Thomas Aquinas also endorsed this numbering. His teaching on this subject has been widely influential in the West.<sup>172</sup> It is important to clarify that for Aquinas the seven are

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<sup>168</sup> Peter Tyler, *The Way of Ecstasy: Praying with Teresa of Avila* (Harrisburg, PA: Morehouse Publishing, 1997), 96-97. He is specifically speaking about the phenomena related in the sixth dwellings of *Moradas*.

<sup>169</sup> *Catechism of the Catholic Church* (New York, NY: Doubleday, 1997), 1831.

<sup>170</sup> "In the Hebrew text, however, there are only six gifts: wisdom, understanding, counsel, might, knowledge, and fear of the Lord. In the Septuagint version and others based on it, for example, the Latin, *fear of the Lord* is rendered *the spirit of godliness* (or *piety*), and the final phrase, *his delight shall be in the fear of the Lord* (11:3), is translated *the spirit of the fear of God*, resulting in seven gifts." Robert Louis Wilken, *Isaiah: Interpreted by Early Christian and Medieval Commentators* (Grand Rapids, MI: Eerdmans, 2007), 134.

<sup>171</sup> See Wilken, *Isaiah*, 144-45; Burgess, *The Holy Spirit: Ancient Christian Traditions*.

<sup>172</sup> Michael Schmaus, "Gifts of the Holy Spirit," in *Encyclopedia of Theology*, 648-50. See also Congar, *Spirit*, 1:115-25, who briefly surveys Aquinas and other medieval authors on the seven gifts.

permanent gifts which increase the recipient's responsiveness to the Spirit's guidance.<sup>173</sup> He is referring to a set of gifts which carry out this particular function. Furthermore, Aquinas distinguishes between these seven gifts and other gratuitous (charismatic) graces that according to him are more transient and serve a distinctly ministerial end.<sup>174</sup> The Catholic *Catechism* appears to make a similar differentiation. Hence, it affirms that the "moral life of Christians is sustained by the [seven] gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit."<sup>175</sup> Such is the main role of the seven gifts, to support the believer's moral life by inclining one's heart to submit to the Spirit's work.

Nonetheless, the *Catechism* additionally speaks of "*special graces*, also called *charisms* after the Greek term used by St. Paul ... Whatever their character—sometimes it is extraordinary, such as the gift of miracles or of tongues—charisms are oriented toward sanctifying grace and are intended for the common good of the Church."<sup>176</sup> The spiritual gifts mentioned in the New Testament correspond to this notion of "special graces." While such a distinction might be somewhat confusing at a lexical level, given that both the seven gifts and the special graces proceed from the Spirit, it is fairly graspable at a conceptual level, regardless of whether one agrees with it or not. The present dissertation is chiefly concerned with the latter concept, that of special graces or charisms, even when called gifts of the Spirit or spiritual gifts.

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<sup>173</sup> Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*, 79-80; Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province (New York, NY: Benziger Brothers, Inc., 1947), Ia IIae, 68.

<sup>174</sup> Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*, 80-81; Aquinas, *Summa*, IIa IIae, 171-79.

<sup>175</sup> *Catechism of the Catholic Church*, 1830.

<sup>176</sup> *Catechism of the Catholic Church*, 2003. Cf. 1508 on the charism of healing.

As will be seen below, Teresa is not preoccupied with such technicalities. Other renowned figures have considered the number of spiritual gifts with a greater measure of flexibility, in some cases to the point of losing count in the process. After narrating the manifold miracles which were occurring in the 2<sup>nd</sup> Century (exorcisms, healings, resuscitations, etc.), St. Irenaeus of Lyons concludes: “And what more shall I say? It is not possible to name the number of the gifts which the Church throughout the whole world, has received from God, in the name of Jesus Christ.”<sup>177</sup> St. Hildegard of Bingen and St. Catherine of Siena also believed that the Spirit’s gifts are far too abundant to be narrowed down to only seven.<sup>178</sup>

Up to the present-day Christians debate the cessation or continuation of the spiritual gifts recorded in Scripture. This is a highly contested matter among Protestants. Extensive literature has been produced on this topic.<sup>179</sup> While most agree that at least some of the gifts are active today, the cessationists argue that the more extraordinary ones are no longer available since they were exclusively meant for the Church’s initial formation. On the other hand, the continuationists claim that all the gifts (with perhaps some minor exceptions) are currently accessible because they are essential to the Church’s ongoing life and witness, and therefore all believers should welcome and practice whichever charisms God may individually grant them.

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<sup>177</sup> Irenaeus of Lyons, *Against the Heresies*, ed. A. Roberts and J. Donaldson (Grand Rapids, MI: Eerdmans, 1987) II.32.4; 1:409.

<sup>178</sup> Burgess, *Medieval Roman Catholic and Reformation Traditions*, 94-95, 116-17.

<sup>179</sup> On continuationism, see: D. A. Carson, *Showing the Spirit* (Grand Rapids, MI: Baker, 1987); Gordon Fee, *God’s Empowering Presence* (Peabody, MA: Hendrickson, 1994); Wayne Grudem, *The Gift of Prophecy in the New Testament and Today* (Wheaton, IL: Crossway, 2000); and Stanley M. Burgess, *Christian People of the Spirit: A Documentary History of Pentecostal Spirituality from the Early Church to the Present* (New York, NY: NYU Press, 2011). On cessationism: B. B. Warfield, *Counterfeit Miracles* (Edinburgh: Banner of Truth, 1983); Richard Gaffin, *Perspectives on Pentecost* (Phillipsburg, PA: Presbyterian and Reformed, 1978); Sinclair Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996); John MacArthur, *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Nashville, TN: Thomas Nelson, 2013).



While I gravitate towards the continuationist position, I maintain that God sovereignly grants charisms to His Church in accord with the necessities of His people in each age and place; thus He can withhold gifts that were once given in the past, or redistribute such gifts again, and even bestow new gifts altogether.<sup>180</sup> The fact that the lists of spiritual gifts in the New Testament are not identical, but actually differ from one another, suggests that even in the apostolic era the charismatic graces given to the Church were not uniform. Instead, they fluctuated based on the needs of the members of Christ's body and their respective ministerial contexts. The various lists mentioned in the New Testament are not comprehensive, but indicative of the type of gifts whereby the Lord builds up the Church through the Spirit.<sup>181</sup> For this reason, diverse manifestations of the same Spirit are likely to emerge in different settings and occasions. "Charisms were not given simply to help the Church in its beginnings," asserts Rahner, "but it is of the nature of charisms as an essential feature of the Church that they should appear in constantly new forms and therefore constantly have to be rediscovered."<sup>182</sup>

Therefore, the lack of absolute correspondence between the spiritual gifts listed in the Bible and the mystical graces reported by Teresa should not deter us from engaging with her legacy from a charismatic vantage point. On the contrary, this divergence appears to be consistent with the providential makeup of the gifts, which allows for exciting contemporary appropriations of the time-tested charisms of the saints of old, such as Teresa's own eucharistic

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<sup>180</sup> Arno Wiebe, "Spiritual Gifts in the Life and Work of the Church," *Direction* 9, no. 3 (July 1980): 26-27. I am particularly indebted to this author for informing my thinking in this direction.

<sup>181</sup> "There are many gifts of the Spirit ... and Paul's list is neither systematic nor exhaustive." Congar, *Spirit*, 2:26. For a comparative chart of the biblical lists, see Oden, *Classic Christianity*, 637. See also Putman, "Spiritual Gifts," 1130; Wiebe, "Spiritual Gifts," 26.

<sup>182</sup> Rahner, "Charism," 185. All charisms, however, both old and new, must conform to the revealed truth of Scripture and be duly tested and recognised by the Church (Rom 12:1-3; 1 Cor 14:29; 2 Cor 13:8; 1 Thess 5:19-22). Cf. Teresa, *Vida*, 25.13, 32.17, 33.5, 34.11, 40.1.

charisms. In the Prologue to her commentary on Song of Songs, Teresa presents her own work as a gift to her readers with the following aspiration: “If it is such [her book] that you can see it [the path of prayer], you will take this poor little gift [her book] from one who wishes for you all of the gifts of the Holy Spirit as she does for herself, in whose name [the Spirit] I begin.”<sup>183</sup> Teresa thus desires that both her readers and herself will enjoy all of the Spirit’s gifts—“*todos los del Espíritu Santo*.” I could not wish anything else for my readers or myself.

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<sup>183</sup> Teresa, *Meditaciones*, Prol.3 (AT). Although Teresa regards her gift to be a meager one, the flow of the sentence in Spanish (see Appendix) suggests that it belongs nevertheless among all the gifts of the Spirit which she desires for her sisters. This would imply that for Teresa the number of gifts was not limited to seven. Additionally, Teresa seems to be saying that any given Christian could potentially receive the fullness of the Spirit’s gifts. While this hortatory note should not be read as a definitive doctrinal statement, it evinces the Saint’s charismatic fervour and the pneumatological depth of her life and witness.

## CHAPTER 2: CONSIDERING TERESA'S CONTEXT

The previous chapter addressed preliminary issues which must be borne in mind while interacting with Teresa's complex legacy in our present day. This chapter will concentrate on the Saint's context and its import for the development of her spiritual life. As unique and universal as Teresa may be, one cannot comprehend her in full without considering the time and place she originally belonged to. "In reading the mystics," notes Evelyn Underhill,

we must be careful not to cut them out of their backgrounds and try to judge them by spiritual standards alone. They are human beings immersed in the stream of human history, children of their own time, their own Church, as well as children of Eternal Love. Like other human beings ... they have their social and their individual aspects, and we shall not obtain a true idea of them unless both be kept in mind.<sup>1</sup>

Underhill's valuable insight applies directly to the study of Teresa, especially since this facet of the Spanish mystic has not always been treated with due regard.

According to historian Teófanés Egido, while generations of scholars have closely researched her doctrine and spirituality, Teresa's historical context barely received any serious attention until very recently.<sup>2</sup> Hence the difficulty of discerning the original Teresa amidst the multiple layers of hagiographical and ideological presentations that have accumulated over the centuries. Such a phenomenon has naturally resulted in inaccurate portrayals of Teresa (as the ones seen above), which have misrepresented vital facts about her life and setting. One telling

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<sup>1</sup> Evelyn Underhill, *The Mystics of the Church* (Greenwood, SC: Attic Press, 1975), 17.

<sup>2</sup> See Teófanés Egido, "La necesaria revisión histórica de Santa Teresa" and "Tratamiento historiográfico de Santa Teresa," in *Perfil Histórico*, 5-31; and also by Egido, "The Historical Setting of St. Teresa's Life," in *Spiritual Direction*, ed. John Sullivan, trans. Michael Dodd and Steven Payne, CS 1 (Washington, DC: ICS, 1980), 122-81; Mark O'Keefe, *In Context: Teresa of Ávila, John of the Cross, and Their World* (Washington, DC: ICS Publications, 2020), 36-37.

example is the Saint's Jewish lineage, a well-kept secret mostly unknown until the second half of the 20<sup>th</sup> Century, but which is now widely recognised.<sup>3</sup>

This is why it is necessary to consider Teresa's background even when focusing on her theology and spiritual experience. Teresa's great secrets—her eucharistic charisms—become more lucid when contemplated from different angles. If we aspire to accurately grasp the nature of the relationship between her eucharistic devotion and her mystical graces, it is imperative to research the various contextual factors that accompanied her particular apprehension of Christ's mystery. For this reason, before venturing into Teresa's writings to examine how her participation in the sacrament grounds her charisms in Christ's person and mission, it is necessary to survey how this peculiar integration was conditioned by the world she inhabited.

An exhaustive assessment of her multifaceted background is beyond the scope of this work. Nevertheless, pertinent sources will be referenced for further information. This chapter will limit itself to specific elements (historical, liturgical, ecclesial, and theological) of Teresa's context relevant to this dissertation. What historical factors informed her piety? What role did the liturgy play in her world? What was her relationship with the Feast of Pentecost? How did she differ from the Alumbrados? How did her Carmelite heritage affect her spiritual outlook? Which theological sources fashioned her thought and practice? How often did she take Communion? These are the kind of questions this chapter intends to answer to gain a holistic understanding of Teresa's eucharismatic spirituality.

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<sup>3</sup> In 1946 Narciso Alonso Cortés publicized his discovery of several nobility lawsuits (*pleitos de hidalguía*) belonging to Teresa's family, which exposed the Jewish ancestry of her father (Juan Sánchez de Cepeda) and grandfather (Juan Sánchez de Toledo): "Pleitos de los Cepeda," *Boletín de la Real Academia Española*, no. 25 (1946): 85-110. Teófanos Egido has documented this matter in *El linaje judeoconverso de Santa Teresa: Pleito de hidalguía de los Cepeda* (Madrid: Editorial de Espiritualidad, 1986). For English overviews, see Egido, "The Historical Setting," 132-69; O'Keefe, *In Context*, 38-47; Tyler, *Doctor*, 30-32.

## The Spread of Religious Texts and Interior Prayer in Spain

Teresa de Cepeda y Ahumada was born in 1515, two years before “damned Luther” began wreaking havoc, as her first biographer Francisco de Ribera puts it.<sup>4</sup> For Ribera, Teresa’s birth was a providential event meant to reverse the chaos the German friar was causing. Just as Luther convinced nuns to forsake their convents, reasons Ribera, Teresa succeeded in keeping them duly cloistered. Yet despite all the differences between these two iconic figures, and the vast range of contradictory interpretations their actions would prompt among their Catholic and Protestant heirs, Luther and Teresa shared at least one common trait, namely, a fervent desire to see the Church of their day reformed. Although this has not always been the case, scholars now generally refer to this era (spanning from 1450–1650) as an age of Reformations.<sup>5</sup> Luther and Teresa were not the first nor the last to labour for the Church’s renewal. While each of them accomplished truly radical feats, they did so as creatures of their contexts, as part of a greater movement of reformations that preceded both of their births.

The changes which had been occurring across the religious orders (e.g. Benedictines, Franciscans, Dominicans, Carmelites, and others) for over a century are a case in point.<sup>6</sup> Dissatisfied with the lax state of their communities, numerous monastics in Spain and the rest of Europe advocated for a more rigorous observance of their rules, which often entailed returning to

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<sup>4</sup> Francisco de Ribera, *La Vida de la Madre Teresa de Jesús: Fundadora de las Descalzas y Descalzos Carmelitas (1590)*, ed. Discalced Carmelites and Fray José A. Martínez Puche (Madrid: Edibesa, 2004), I.3.

<sup>5</sup> Carlos M. N. Eire, *Reformations: The Early Modern World, 1450–1650* (New Haven, CT: Yale University Press, 2016), xi; Diarmaid MacCulloch, *Reformation: Europe’s House Divided, 1490–1700* (New York: Penguin Books, 2004), xix; Rudolph W. Heinze, *Reform and Conflict: From the Medieval World to the Wars of Religion, A.D. 1350–1648*, ed. John D. Woodbridge and David F. Wright (Grand Rapids, MI: Baker, 2005), 67–68, 256.

<sup>6</sup> José García Oro, “Reformas y Observancias: crisis y renovación de la vida religiosa española durante el Renacimiento,” in *Perfil Histórico*, 33–55; McGinn, *Golden Age*, 4–6; O’Keefe, *In Context*, 60–74; Kavanaugh, “Introduction,” in *Collected Works*, 1:22.

earlier forms of their respective orders (as in Teresa's reform). This happening is commonly known as the Observant movement. At an intellectual level, thinkers throughout the continent pursued a similar program by studying with renewed interest the ancient sources that defined classical culture, giving rise to the Latin maxim, *ad fontes*, which would characterise the Renaissance period.<sup>7</sup> This phenomenon pressed theologians to engage critically with the original Hebrew and Greek texts of Scripture, as evinced in the works of the humanist scholar Erasmus of Rotterdam (c. 1466–1536). This project challenged the Church to reconsider long-held assumptions linked to its beliefs and practices, which in turn produced further reforms.

These are representative examples of the reformational landscape into which Teresa was born. The above movements are broadly related to more pertinent occurrences that took place in Spain at the turn of the 16<sup>th</sup> Century and thus prepared the ground for the flowering of Teresa's faith. Two interconnected events worth discussing are the proliferation of religious works in the vernacular and the revival of interior prayer that unfolded during this same time. Both had a direct bearing on the development of Teresa's spirituality as a whole and her eucharistic orientation in particular.

The invention of the printing press around 1450 in Germany rapidly revolutionised the production and distribution of written texts in the Western world. In comparison to other European nations (such as Germany, Italy, or France), the expansion and impact of the press in

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<sup>7</sup> Heinze, *Reform and Conflict*, 26-30; Carl A. Volz, *The Medieval Church: From the Dawn of the Middle Ages to the Eve of the Reformation* (Nashville, TN: Abingdon Press, 1997), 118-43; Justo L. González, *The Story of Christianity: The Early Church to the Dawn of the Reformation*, vol. 1 (New York, NY: HarperOne, 2010), 433-46. On Spain and the Renaissance, see John Edwards, *The Spain of the Catholic Monarchs 1474–1520* (Malden, MA: Blackwell, 2000), 261-81.

Spain was less pronounced.<sup>8</sup> Nevertheless, printing presses were gradually established in key cities: Valencia (1474), Zaragoza and Barcelona (1475), Sevilla (1477), Valladolid (1481) and Salamanca (around this date), and Alcalá (1502).<sup>9</sup> This time period saw the evolution and consolidation of Castilian as the nation's official language, an outcome of the unification of Castilla and Aragón under the reign of Fernando (1452–1516) and Isabel (1451–1504). Books in the vernacular multiplied considerably. In 1492 Antonio Nebrija released *Gramática sobre la lengua castellana*, the first published grammar of a vernacular European language.<sup>10</sup>

These advancements facilitated the translation of ancient and foreign works into Castilian. Such an enterprise was spearheaded by Francisco Jiménez de Cisneros (1436–1517), a Franciscan cardinal who served as confessor to the queen, archbishop of Toledo, and Grand Inquisitor.<sup>11</sup> He was appointed by the crown to implement their reforming campaign and zealously supported the circulation of religious literature in the Iberian Peninsula. Cisneros sponsored works in multiple fields (biblical, humanist, liturgical, and devotional), including the *Complutensian Polyglot* (a lengthy critical edition of the Bible in ancient and modern languages); translations of classics by Augustine, John Climacus, and Bernard of Clairvaux; and

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<sup>8</sup> Kevin M. DePrinzio, "Your Word Pierced My Heart, and I Fell in Love: Teresa of Avila's Reading of Augustine of Hippo's *Confessions*" (PhD diss., The Catholic University of America, 2017), 33; Edwards, *Catholic Monarchs*, 273-74.

<sup>9</sup> O'Keefe, *In Context*, 64, 122-123, following Miguel Norbert Ubarri, *Jan Van Ruusbroec y Juan de la Cruz: la mística en diálogo* (Madrid: Editorial de Espiritualidad, 2007), 19. See also Melquiades Andrés Martín, *La teología española en el siglo XVI* (Madrid: Biblioteca de Autores Cristianos, 1976–1977), 1:251-52

<sup>10</sup> O'Keefe, *In Context*, 12-15, 123; Eire, *Reformations*, 98.

<sup>11</sup> For this portion I am drawing from: McGinn, *Golden Age*, 4-6; Eire, *Reformations*, 119; Tyler, *Doctor*, 37; Williams, *Teresa*, 27; O'Keefe, *In Context*, 12-16, 61-64, 117, 122-124; and DePrinzio, "Your Word," 31-49.

other spiritual texts “which promoted an affective spirituality that focused on the humanity of Christ.”<sup>12</sup>

For Cisneros, the press was critical “to promote reform through ensuring the availability of books to widen the mind and feed the soul.”<sup>13</sup> This aspiration was certainly realised in Teresa’s experience. She read Jerome’s *Letters*, Gregory the Great’s *Moralia*, and Augustine’s *Confessions* (her debt to this last one will be examined below), all of which had recently been translated into Spanish.<sup>14</sup> Since Teresa was unable to read Latin, these translations fulfilled Cisneros’ wish, reaching both her mind and soul. As a daughter of *hidalgo* (lower nobility) parents Teresa was taught how to read from a young age and was uniquely qualified to benefit from this proliferation of religious texts.<sup>15</sup> While not everyone in Spain was as fortunate as her in terms of literacy or access to books, “Cisneros enabled and empowered Teresa, and women like her, to be ‘bookish.’”<sup>16</sup>

Of the many religious texts circulating during this period, hundreds were dedicated to devotional topics pertaining to prayer and the mystical life.<sup>17</sup> One’s inner relationship with God was a subject of captivating interest. Far from being coincidental, this publishing trend was

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<sup>12</sup> DePrinzio, “Your Word,” 38.

<sup>13</sup> O’Keefe, *In Context*, 123.

<sup>14</sup> Teresa, *Vida*, 3.7, 5.8, 9.7-8, 11.10. Juan de Molina translated Jerome’s work (Sevilla 1532), Alonso Álvarez de Toledo Gregory’s (Sevilla 1527), and Sebastián Toscano Augustine’s (Salamanca 1554).

<sup>15</sup> Teresa, *Vida*, 1.1. O’Keefe, *In Context*, 12-15; Kavanaugh, “Introduction,” 1:17.

<sup>16</sup> DePrinzio, “Your Word,” 31-39. He is alluding to the following quotation: “Teresa was in fact quite bookish,” from Carole Slade, “‘Este Gran Dios de las Cavallerías’: St. Teresa’s Performances of the Novels of Chivalry,” in *The Vernacular Spirit: Essays on Medieval Religious Literature*, ed. Renate Blumenfeld-Kosinski, Duncan Robertson, and Nancy Bradley Warren (New York, NY: Palgrave, 2002), 297.

<sup>17</sup> O’Keefe, *In Context*, 126-127; E. Allison Peers, *The Mystics of Spain* (1951; repr., Mineola, NY: Dover, 2002), 15; Eire, *Reformations*, 37.



reflective of the revival of interior prayer which had been spreading throughout Europe since the 15<sup>th</sup> Century. This movement appears to be an outcome of the Observant reform mentioned above. As nuns and friars followed more demanding rules, they spent more time in solitude and prayer and rediscovered the spiritual rewards available to those who seek their Father in secret (Matt 5:6).<sup>18</sup> Consequently, the experiential knowledge of God came to be prized above mere intellectual knowledge about God. In Spain this renewal reinforced the contrast between the “spirituals” (*espirituales*), the people who knew God prayerfully, and the “learned” (*letrados*), the academic theologians who knew God theoretically.<sup>19</sup> Kieran Kavanaugh observes that today the former group would be labeled as “mystics or charismatics.”<sup>20</sup> Adhering to the right doctrines and keeping the right rituals was not enough for them; they longed to heartily embrace their loving Creator at the core of their souls through silent contemplation.

The revival was especially prominent among Observant Franciscans. They distinctly cherished this type of contemplation, which they termed *recogimiento*, known as “recollection” in English, but which literally means “regathering” or “drawing together.”<sup>21</sup> Angelo J. DiSalvo explains that “it is a physical withdrawal of the individual to a quiet and secret place, but at the

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<sup>18</sup> This verse is frequently quoted by mystical authors of the time. See Francisco de Osuna, *Tercer Abecedario Espiritual de Francisco de Osuna*, ed. Saturnino López Santidrián, in *Místicos franciscanos españoles*, vol. 2 (Madrid: Biblioteca de Autores Cristianos, 1998), 6.1.

<sup>19</sup> O’Keefe, *In Context*, 68-69; Andrés Martín, *La teología española*, 2:527-43. This contrast is apparent in Osuna’s distinction between mystical and speculative theology (*Tercer Abecedario*, 6.2). These categories, however, are not necessarily mutually exclusive. One need only consider the figure of John of the Cross. Teresa, although she belonged to the first group, respected and benefited from the *letrados* and instructed others to do the same. See *Camino*, 5.1-7 (V).

<sup>20</sup> Kavanaugh, “Introduction,” 1:29-30.

<sup>21</sup> McGinn, *Golden Age*, 24-45; O’Keefe, *In Context*, 138-142; Tyler, *Doctor*, 42-45. For extended studies, see Melquíades Andrés Martín, *Los recogidos: Nueva visión de la mística española (1500–1700)* (Madrid: Fundación Universitaria Española, 1975), and Angelo J. DiSalvo, *The Spiritual Literature of Recollection in Spain (1500–1620): The Reform of the Inner Person* (Lewiston, NY: Edwin Mellen, 1999).

same time it is a gathering within of the powers of the soul as well as a holding (possession) or a contemplation of God in this profoundest and most intimate part of the soul.”<sup>22</sup> Small houses of recollection (*casas de recogimiento*) were set apart to foster this mode of prayer. According to McGinn, the movement developed in two phases: the establishment of the houses under General Minister Francisco de Quñones (ca. 1480–1523); and the writing of works on *recogimiento*, which ceased with the Valdés Index (1523–1559).<sup>23</sup>

Cisneros himself was an Observant Franciscan. He spent part of his life as a hermit and therefore was a disciplined practitioner of *recogimiento*. Even when his calling led him to more public roles, he continued to promote the centrality of interior prayer, as his publishing project testifies. Two other important Franciscans that must be mentioned are Bernardino de Laredo (1482–1540) and Francisco de Osuna (1492–1541). They memorably expounded on the prayer of recollection in their respective treatises, *Subida del Monte Sión* (*Ascent of Mount Sion*), published in 1535, and *Tercer Abecedario Espiritual* (*Third Spiritual Alphabet*), published in 1527.<sup>24</sup> Teresa read and highly treasured both books.<sup>25</sup> Laredo’s influence upon her eucharistic outlook will be analysed at the end of the chapter. In Osuna’s *Abecedario* Teresa discovered the “teacher” (“*maestro*”) she failed to find among her confessors.<sup>26</sup>

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<sup>22</sup> DiSalvo, *The Spiritual Literature*, 99. Cf. Andrés Martín, *La teología española*, 2:202.

<sup>23</sup> McGinn, *Golden Age*, 25.

<sup>24</sup> Bernardino de Laredo, *Subida del Monte Sión*, ed. Alegría Alonso González, Mercedes García Trascasas, and Bertha Gutiérrez Rodilla (Madrid: Fundación Universitaria Española, 2000); Osuna’s work is referenced above. For brief overviews of their books, see McGinn, *Golden Age*, 24–45.

<sup>25</sup> Teresa, *Vida*, 4.7, 23.12. She read the second edition of Laredo’s book (1538), with a significantly modified third part, which is the section on union with God that she commends.

<sup>26</sup> Teresa, *Vida*, 4.7.

Osuna introduced her to the way of *recogimiento*, and she pursued it “with all [her] might” (“*con todas [sus] fuerzas*”).<sup>27</sup> She engaged regularly in this type of prayer, grew more conscious of God’s presence within her by meditating on Christ’s humanity, and to her surprise, began receiving mystical “mercies” (“*mercedes*”).<sup>28</sup> While such a progression was temporarily interrupted for nearly twenty years by sickness and a crippling inability to pray, Teresa eventually returned to the path of prayer and was graced once again with charismatic experiences that intensified her relationship with Christ.<sup>29</sup> Teresa retained this habit for the rest of her life and summoned her sisters to do the same.<sup>30</sup> Teresa was particularly fond of practising recollection after Communion (a custom that may have been informed by Laredo, as will be shown below), which she also encouraged among her nuns: “do not waste such an optimal time to get down to business [with the Lord] as the hour after having communed.”<sup>31</sup>

In sum, the Franciscan revival of interior prayer reached Teresa (though not exclusively) via the religious texts she read in the vernacular. Such texts acquainted the Saint with the prayer of *recogimiento*, which prepared her for the reception of diverse spiritual gifts. Furthermore, she habitually prayed in this fashion after partaking of the Eucharist. Broadly speaking, then, this

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<sup>27</sup> Teresa, *Vida*, 4.7. For an overview of Osuna on *recogimiento*, see López Santidrián, “Su noción de recogimiento,” in *Tercer Abecedario*, 37-78. On Teresa’s reception of Osuna’s teaching, see Tyler, *Doctor*, 48-51; DePrinzio, “Your Word” 136-58.

<sup>28</sup> Teresa, *Vida*, 4.7-8.

<sup>29</sup> Teresa, *Vida*, 4-9.

<sup>30</sup> Teresa, *Vida*, 9.9; *Camino*, 28 (V).

<sup>31</sup> Teresa, *Camino*, 34.11 (V); see also 34.8-14.

mode of prayer supplied a suitable devotional space where the eucharistic and charismatic aspects of Teresa's piety could naturally come together, as the next chapter will confirm.<sup>32</sup>

Both the press and the revival factored into her spiritual formation in this regard, impressing upon her the gravity of cultivating an inward relationship with God. This espousal of inwardness, however, did not extricate Teresa from the Church's common life in Catholic Spain.<sup>33</sup> On the contrary, she embraced the religious makeup of the world she belonged to as part of her journey toward union with God. Even if this world required drastic reforms, as Teresa affirmed, it was nevertheless largely ordered by the liturgical celebration of the mysteries of Christ's life.<sup>34</sup> And according to her, these mysteries are "living sparks that will further enkindle that [love] which it [the soul] has for our Lord," as she states in *Moradas*, her magnum opus on interior prayer.<sup>35</sup>

### A Liturgical World

Teresa's world stands in sharp contrast to our own, at least in the West. For her and her medieval predecessors religion intersected with every sphere of human existence (social, political, economic) from birth to death—and beyond—in a manner almost unfathomable for

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<sup>32</sup> Ribera documents how one of her confessors noted that her mystical experiences "ordinarily came to her after praying for a long time ... or while taking Communion" (*Vida de la Madre*, IV.7). I include the Spanish text of Teresa's first biographers in the Appendix, as these works have not been translated into English.

<sup>33</sup> Cf. O'Keefe, *In Context*, 135-36. In this respect, Teresa differs from other supporters of interior prayer who appear to have downplayed the value of external religion (see section on Alumbrados below). This is one reason the Spanish Inquisition under Phillip II's reign (1556–1598) decided to ban many of the spiritual books that circulated during the first half of the century (including a book by Osuna), wary that such literature would lead the people away from the nation's official religion, as was occurring elsewhere in Europe. On the Index of Forbidden Books, see Andrés Martín, *La teología española*, 2:612-29, and Jesús Martínez de Bujanda, *Censura de la Inquisición y de la Iglesia en España (1520–1966)* (Madrid, Biblioteca de Autores Cristianos, 2019), 19-35.

<sup>34</sup> Cf. Newman, *Attending*, 17.

<sup>35</sup> Teresa, *Moradas*, VI.7.10-11.

secularised Westerners today.<sup>36</sup> Secular culture operates from a non-religious paradigm primarily concerned with human ideals and concerns. Although religion may continue to occupy a central role for some secular people, it is no longer the all-encompassing driving force it used to be in societies like Teresa's. As a member of Christendom, she belonged to a sacralised culture which assumed that the Christian God was at the centre of the universe, creation was shot through with divine meaning, and heaven and earth were interconnected.<sup>37</sup> Such convictions were ingrained into the popular beliefs of Ávila during Teresa's time. As Enrique Llamas notes, the cult practised in the churches of this region "helped to keep alive a sense of the sacralisation of life."<sup>38</sup> It was the Church's task to remind the faithful of the sacred nature of their existence, and to guide them in fulfilling their heavenly destiny amidst the everyday.

To this end, Christians were catechised to consider their time on earth as a pilgrimage to their Maker. This was the purpose of the Church calendar that had replaced the pagan commemorations once observed in the Roman Empire—to facilitate the continual remembrance of the mighty deeds of the one true God who had come to save the world from the domain of darkness and sin in Christ.<sup>39</sup> Time was a sacred good. It was not to be spoiled in sinful or vain pursuits but spent in the cultivation of virtue, by assimilating and imitating the pattern of Christ's life, as the Saints had done, and the calendar memorialised. The appointed cycles of fasting and

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<sup>36</sup> Cf. Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, 1400–1580* (New Haven, CT: Yale University Press, 1992), 11; Heinze, *Reform and Conflict*, 32.

<sup>37</sup> See Eire, *Reformations*, 747–54, who contends the Protestant Reform produced a desacralised understanding of the world, whereas the Catholic Reform produced a hypersacralised conception of the same. As a Spanish nun, therefore, Teresa was part of a highly sacralised culture that was growing extremely conscious of the inherent spiritual character of the material realm.

<sup>38</sup> Enrique Llamas, "Santa Teresa de Jesús y la religiosidad popular," in *Perfil Histórico*, 62.

<sup>39</sup> On the medieval calendar, see Frank C. Senn, *The People's Work: A Social History of the Liturgy* (Minneapolis, MN: Fortress Press, 2006), 147–66.

feasting which composed the different liturgical seasons were meant to aid the people in attaining such a lofty aim.<sup>40</sup> Teresa grew up in an environment heavily conditioned by the calendar. “Religion and piety occupied a primordial place in the distribution of time in Ávila in the 16<sup>th</sup> Century.”<sup>41</sup> From early childhood, Teresa’s notion of time would have been coloured by the recurring succession of Sunday masses, feast days, local festivities, solemn sermons, novenas, and like events which filled one year after another. Her writings are replete with references to such religious observances.<sup>42</sup>

Furthermore, following the ecclesiastical calendar implied participating regularly in liturgical gatherings and sacramental practices. This was especially the case for monastics and clergy who had vowed to abide by this way of life. Yet the Church’s rituals and ceremonies were designed to reorient the lives of all its baptised members (even those who did not understand Latin) around the mysteries of their common faith. Teresa’s vocation as a Carmelite nun was embedded within this context. “In a way that we might find difficult to imagine,” asserts Newman, “Teresa inhabited a *liturgical* world. This world was marked by such practices as praying the daily office, making confession and having a confessor, frequent celebration of feast and fast days, and celebrating the sacrament of Mass as the culmination of all time.”<sup>43</sup> Teresa lived, moved, and had her being in this liturgical realm.

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<sup>40</sup> Eire, *Reformations*, 30-34.

<sup>41</sup> Enrique Jorge Pardo, *Estudios Teresianos* (Santander: Universidad Pontificia Comillas, 1964), 82. On her ecclesial formation, see Tomás Álvarez, *Cultura de mujer en el s. XVI: El caso de Santa Teresa de Jesús* (Burgos: Monte Carmelo, 2006), 335-48.

<sup>42</sup> A cursory glance at her letters or *cuentas* will prove the pervasive influence of the calendar in her life. E.g. her reception of Communion for more than thirty years on Palm Sunday (Teresa, *Cuentas*, no. 12).

<sup>43</sup> Newman, *Attending*, 16. See also Castellano’s article referenced earlier, “Vivir con Teresa la liturgia de la Iglesia,” where he reviews the Saint’s liturgical devotion.

The uniqueness and intensity of her spiritual experiences cannot be divorced from the setting where they emerged. Her ecstasies and visions might have set her apart from most of her contemporaries, but she partook of the same means of grace as her fellow Spaniards. The sacraments “were the basic structure of piety and the framework of devotion,” both for the exceptional and the average believer.<sup>44</sup> While the mature Teresa would go on to refine and reform certain aspects of the popular piety of her day (such as the importance of reciting the Church’s prescribed prayers mindfully), she certainly absorbed its underlying foundation, as her life-long commitment to the sacraments certifies.<sup>45</sup>

François Vandenbroucke claims that as esteem for interior prayer increased in Spain, “there was a general depreciation of the liturgy.”<sup>46</sup> He points to the Jesuit discontinuation of the choral office as an example. For Vandenbroucke, this shift seems to have been more prominent among the active orders than among the contemplative ones. It is worth mentioning that this trend does not apply to Teresa. Her endorsement of interior prayer by no means diminished her high regard for the liturgy.<sup>47</sup> After all, as she once memorably said, laughing at the prospect of being examined by the Inquisition, she was willing “to die a thousand deaths” before countering even “the smallest ceremony of the Church.”<sup>48</sup>

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<sup>44</sup> Eire, *Reformations*, 27.

<sup>45</sup> Llamas, “Santa Teresa de Jesús y la religiosidad popular,” 93-94. See Teresa, *Vida*, 19.5; *Fundaciones*, 16.4, 7.

<sup>46</sup> Jean Leclercq, François Vandenbroucke, and Louis Bouyer, *The Spirituality of the Middle Ages*, vol. 2 of *A History of Christian Spirituality*, trans. Benedictines (New York: Seabury, 1968), 542. Cf. Andrés Martín, *La teología española*, 2:143-46.

<sup>47</sup> On the contrary, it deepened her liturgical devotion. See Teresa, *Vida*, 39.25; 40.5, 14; *Camino*, 22.3 (V).

<sup>48</sup> Teresa, *Vida*, 33.5. She believed such rites to be consistent with Scripture.

Of all ecclesial ceremonies, Mass was the greatest ritual in Teresa's liturgical world. "The most important sacrament for medieval worship was the Eucharist," indicates Rudolph W. Heinze; the "Eucharist was the most densely encoded Catholic ritual and the centerpiece of all piety," concurs Eire.<sup>49</sup> Medieval Catholics believed that the mystery of Christ's saving sacrifice became miraculously present and concretely tangible during the Mass through the priestly consecration of the bread and wine into the Saviour's body and blood. The Eucharist held each local community together, uniting the Church at large into the Lord's undivided body, as Corpus Christi commemorated.

Only the priests who celebrated the Eucharist were allowed to consume the sacrament regularly and in both kinds. Although the laity attended Mass customarily, a very limited number took Communion (i.e. the consecrated host). All Christians since the 13<sup>th</sup> Century were obligated to receive at least once a year on Easter. Nuns and monks would have communicated more often, particularly on major feasts and other special occasions. Yet the fact the sacrament was consumed so infrequently was not a symptom of religious indifference, but a sign that the reception of Christ's holy flesh was held with utmost reverence and required careful self-examination. Hence the emphasis placed on going to confession before taking Communion. The whole calendar was intended to prepare one for this event. Those who refrained from communing could still express their devotion to the sacrament by adoring the consecrated host, since Christ was present in it and ready to bless all who sought His help.

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<sup>49</sup> Heinze, *Reform and Conflict*, 39; Eire, *Reformations*, 28-30. Cf. Martin D. W. Jones, *The Counter Reformation: Religion and Society in Early Modern Europe* (New York, NY: Cambridge University Press, 1995), 11. Jones considers the Eucharist to be on par with penance during the late Middle Ages. For the following section I am drawing from these sources and Senn, *The People's Work*, 162-82; Volz, *The Medieval Church*, 151-56.



According to Caroline Walker Bynum, medieval women were especially drawn to the Eucharist, an attachment that on many occasions was accompanied by mystical phenomena.<sup>50</sup> This occurrence aligns with Teresa's eucharismatic way of life. As a daughter of the Church, she was expected to revere its chief sacrament along with all other Catholics. Nevertheless, her eucharistic piety was far from commonplace. In Ribera's words, the "devotion she had to the Most Holy Sacrament was remarkable."<sup>51</sup> He lists four noteworthy facts as proof: first, the prospect of seeing yet another church in which the Blessed Sacrament would be duly housed sustained the Saint through the wearisome work of founding Discalced convents; second, many of her revelations transpired before or after receiving Communion; third, she repeatedly saw the Lord Himself in the host; and fourth, she strived to commune as often as possible (exactly how often will be discussed later).<sup>52</sup>

The mystery of Christ's broken body governed Teresa's ministerial ambitions, surrounded her charismatic endowments, elucidated her contemplation of the Lord, and inspired her religious habits. The flesh and bones of Jesus thus became the flesh and bones of her whole world. By indwelling a liturgically ordered sacralised culture, Teresa of Jesus, the Spanish Carmelite nun, was pressed by her context to embrace the all-encompassing centrality of the Eucharist for the Christian life. This occurrence, moreover, would have informed how she related to the Spirit and His gifts, as shall be shown below. Christ's passion and Pentecost are not only closely linked in the Church's calendar, but also in God's providential plan for His children.

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<sup>50</sup> Caroline Walker Bynum, *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women* (Berkeley CA: University of California, 1987), 4. As her study does not focus on Spanish women, nor cover the 16<sup>th</sup> Century, she does not engage with Teresa. But her research shows that there were other women in medieval Europe whose piety resembled Teresa's in many ways.

<sup>51</sup> Ribera, *Vida de la Madre*, IV.12.

<sup>52</sup> Ribera, *Vida de la Madre*, IV.12.

## Teresa's Pentecostal Journey

Most of this dissertation is focused on Teresa's relationship with the Eucharist. While assessing how other elements of her liturgical world feature into her spiritual development is not feasible, it seems appropriate to dedicate a minor section to the Saint's observance of the Feast of Pentecost. This is the event after which Pentecostals are named; Charismatics aspire to live like the Church of the Book of Acts; it is the Spirit's descent on Pentecost which enables the bestowal of the charismata; and as will be seen, Teresa's history with this feast illuminates how the Spirit and the sacraments are interconnected in her mind. Hence it is relevant to the subject matter to briefly consider her pentecostal journey as part of this contextual study.

"The Saint celebrates every year [the] Feast of the Holy Spirit and its octave with special intensity."<sup>53</sup> Her works are interspersed with references to this season, some merely factual, but others tied to memorable charismatic experiences.<sup>54</sup> This section will review four such instances which occurred over the last two decades of her life. The first one comes from *Vida*. It likely took place in 1565, on the eve of Pentecost, after attending Mass (and possibly receiving Communion).<sup>55</sup> She had retired to a place where she frequently prayed and was reading a passage about Pentecost from the *Vita Christi* by Ludolph of Saxony (c. 1295–1377), also translated into the vernacular thanks to Cisneros' campaign.<sup>56</sup>

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<sup>53</sup> Álvarez, "Pentecostés," in *Diccionario*, 893-94. See also Castellano, "Vivir con Teresa," 225.

<sup>54</sup> E.g. Teresa, *Carta* 4; *Fundaciones*, 17.5, 24.7.

<sup>55</sup> On the likelihood of this date, see Álvarez, *Cultura*, 246n8.

<sup>56</sup> Teresa calls this book "Cartujano," as the author was a Carthusian monk. The first edition was published in four volumes: Ludolfo de Sajonia, *Vita Christi*, trans. Ambrosio Montesino (Alcalá de Henares, 1502–1503). Some scholars think Teresa read the 1530–1531 Sevilla edition, while others that it was the 1537–1544 Sevilla one. As there is no consensus on this matter, I will reference below the 1502–1503 edition, on which the rest were based. See Álvarez, "Cartujano (Ludolfo de Sajonia)," in *Diccionario*, 259, and *Cultura*, 241-56; José García de Castro Valdés, "La *Vita Christi* de Ludolfo de Sajonia († 1377) e Ignacio de Loyola († 1556): A propósito de un gran libro," *EE* 86, no. 338 (2011): 509-546; and Giovanna della Croce, "La 'Vita Christi' di Landolfo di Sassonia e S.

The text covered certain signs “beginners, proficient, and the perfect” should possess to know that the Spirit was truly with them.<sup>57</sup> Although this had not always been the case, Teresa is shocked she can now recognise such signs in herself and thus rest assured that the Spirit is with her. While pondering this change, she is shaken by an overwhelming force she can neither comprehend nor control. “Being in this state,” recounts Teresa,

I see over my head a dove very different from the ones here, because it did not have these feathers, but the wings had tiny shells which gave off great splendour ... It fluttered for the span of a Hail Mary or so. My soul was already in such shape, that, losing itself of itself, it lost sight of it [the dove]. My spirit was soothed by such a good guest, although, according to my judgment, such a marvelous mercy must have distressed and frightened it.<sup>58</sup>

This episode left Teresa “baffled and dumbfounded” for the rest of Pentecost, quite unable to do anything at all, but with great inner joy, an intense love for God, and invigorated virtues.<sup>59</sup>

Once again prayer and press cooperate in her mystical progress. The content of this experience is conditioned by its liturgical context; it was the vigil of Pentecost, and she was meditating on this event via Ludolph’s text. While the identity of the dove she sees is not disclosed, it clearly represents the Spirit. Brouillette suggests this vision can be regarded as a Teresian Pentecost.<sup>60</sup> The parallels with the original Pentecost are striking: watchful prayer, followed by the Spirit’s dramatic intrusion, and visible signs hovering over the confounded recipients (cf. Acts 2). According to Brouillette, the dove in Teresa’s Pentecost “identifies her

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Teresa d’Avila,” *Carmelus* 29, no. 1 (1982): 87-110. For recent English and Spanish translations of *Vita*, see *The Life of Jesus Christ*, 4 vols., trans. Milton T. Walsh (Athens, OH: Cistercian Publications, 2018–2022), and *La vida de Cristo*, 2 vols., trans. Emilio del Río (Madrid: Universidad Pontificia Comillas, 2010).

<sup>57</sup> Teresa, *Vida*, 38.9. See Ludolfo, *Vita*, 4:84.4.

<sup>58</sup> Teresa, *Vida*, 38.10.

<sup>59</sup> Teresa, *Vida*, 38.11.

<sup>60</sup> Brouillette, *Teresa*, 99-104.

with the person of Jesus Christ.”<sup>61</sup> The effects of her vision are consistent with what the Bible says concerning the Spirit’s work (Rom 5:5, 14:7; Gal 5:22). Teresa, then, through the observance of this feast with its unexpected charismatic turn, vividly encountered the enduring power of Pentecost.

Yet this power, as Teresa knew, far from being exclusively accessible in rare moments of ecstasy, was readily available in the sacraments. This is apparent by returning to the passage from *Vita* she was mulling over. A few pages before the section she mentions above, Ludolph compares the Spirit’s manifestations to the apostles (as breath and tongues of fire) with His appearances during Christ’s life (as a dove at the baptism and a cloud at the transfiguration). Commenting on the latter, he writes, “*this was to signify that the grace of the Redeemer that is given by the Holy Spirit was to come to our souls by the spiritual generation of grace in the sacraments.*”<sup>62</sup> Similarly, Christ’s breathing upon the apostles symbolises “the spiritual regeneration that the rational creature receives from the grace of God in the sacraments.”<sup>63</sup> This is an intriguing passage that has not received sufficient attention in Teresian scholarship.<sup>64</sup>

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<sup>61</sup> Brouillette, *Teresa*, 101. This is the form the Spirit adopted at Jesus’ baptism.

<sup>62</sup> Emphasis added. Ludolfo, *Vita*, 4:84.2. See Appendix. For Ludolph, these figures are also linked to the reception of doctrine. The dove represents how the Spirit comes to our hearts via the enlightenment of doctrine; the cloud confirms Christ is the doctor par excellence. The fiery tongues too signify the generation of grace through doctrine. Ludolph appears to be articulating a complex theology of Word and Sacrament in which doctrine and the sacraments are indispensable for the reception of grace as attested by the Spirit’s emblematic appearances at key moments in the lives of Christ and the apostles. Walsh’s translation makes this point more explicit (*Life*, 2.2:604).

<sup>63</sup> Ludolfo, *Vita*, 4:84.2. See John 20:22.

<sup>64</sup> I am indebted to Brouillette for making me aware of it (*Teresa*, 101); he mentions it in his analysis of Teresa’s Pentecost and briefly reflects theologically on how the dove intimates her conformation to Christ. However, he does not underscore the peculiarity of the relationship between Spirit and sacraments that is being assumed here (it seems to be a given for him) and its potential significance for learning more about Teresa’s understanding of the sacraments. This is what I intend to do below. Antonio Mas Arrondo references this section of *Vita* in passing after mentioning that Teresa’s pneumatology was notably influenced by this work (“Acerca de los escritos autógrafos teresianos,” in *La recepción de los místicos*, 128). I am not aware of any other Teresian scholars who engage with this passage.

To the modern reader's dismay, Ludolph does not feel the need to explain himself. In his mind, such observations seem to be obvious enough: that even the Spirit occasionally reveals Himself in visible or perceptible ways simply underscores how humans require sacramental means of grace for their spiritual well-being. Ludolph presupposes that Spirit and Sacrament are intrinsically united. For him, God's grace in the sacraments and the Spirit and the Redeemer's grace are all seamlessly interconnected. What was powerfully poured out once and for all on Pentecost can thus be continually enjoyed by the faithful day by day. When Teresian scholars interact with this passage of *Vita*, they normally focus on the portions Teresa directly alludes to (i.e. the section on the signs which confirm the Spirit's indwelling presence).

Nevertheless, I would suggest that studying other portions of this chapter can reap original insights concerning the eucharistic coherence of the Saint's theological vision. Teresa was familiar with this chapter from *Vita*. She read it multiple times. This was one of her favorite books; her convents were directed to own a copy.<sup>65</sup> Teresa, then, would have been accustomed to the author's theological views, as the ones expressed above. I do not intend to exaggerate the influence this passage had upon Teresa. She does not even mention it. Her immediate concerns lie elsewhere. But her lack of reaction to Ludolph's remarks on the Spirit and the sacraments may well confirm she took such teaching for granted. This investigation is meant to draw attention to assumptions like this one which were elementary for Teresa but are no longer as intuitive today. Salvador Ros García believes that for the Saint *Vita* was a "precious manual of

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<sup>65</sup> She notes having read this chapter before in *Vida*, 38.9, when she lacked the signs listed by Ludolph. See Teresa, *Constituciones*, 1.13; and García de Castro, "La *Vita Christi*," 519-21.

eucharistic formation.”<sup>66</sup> Hence it would not be unnatural for her to share Ludolph’s pneumatological understanding of the sacraments.

In any event, Teresa kept on celebrating Pentecost, and God kept on blessing her with more charisms. A decade later, while prioress of the Incarnation, Teresa penned the following on June 1, 1572: “The Lord granted me a mercy during the octave of the Holy Spirit and gave me hope that this house would go on improving; I mean, the souls in it.”<sup>67</sup> Her time as prioress of this non-discalced convent, the one she left to pursue her Discalced project, was not without challenges. Yet God assured Teresa during Pentecost that He would prosper the nuns in this place, and He did.

On June 6, 1579, this time at St. Joseph’s, on the eve of Pentecost, as she was recalling the “immense mercy” God graced her with on this day “twenty years ago—more or less,” Teresa was again suspended by an impetuous fervour and given four warnings for the Discalced friars:

The first, that the heads [superiors] are to be in accord.  
The second, that even if they have many houses, few friars should be in each of them.  
The third, that they interact little with seculars; and this for the good of their souls.  
The fourth, that they teach more by works than by words.<sup>68</sup>

As long as they followed these directives, the order would advance. Álvarez reckons these warnings were “premonitory, and in a sense, prophetic.”<sup>69</sup> Teresa’s latter pentecostal graces serve a distinctly pastoral and ecclesial end. This shift is congruent with the apostolic dimension of the original Day of Pentecost, and it seems to stem from her meeting with the shining Dove. As a bearer of the Spirit’s presence and gifts, Teresa is compelled to labour for the Church’s

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<sup>66</sup> Ros García, “Eucaristía y experiencia mística,” 468.

<sup>67</sup> Teresa, *Cuentas*, no. 23.

<sup>68</sup> Teresa, *Cuentas*, no. 63. She appended this account to the end of *Fundaciones*, 27.

<sup>69</sup> Álvarez, “Avisos,” in *Diccionario*, 137-39.

increase by attending to her Carmelite communities. Having received so much from the Spirit, she is willing to do whatever she can for Him, as evinced in the last experience to be reviewed.

On May 23, 1575, on the second day of the Feast of the Holy Spirit, on her way to the foundation of Sevilla, Teresa stopped to hear Mass at a hermitage in Écija, where she spent the hour of the siesta alone in the hermitage's sacristy. Here she pondered a "great mercy" the Spirit granted her during the vigil of Pentecost years earlier, a memory which stirs a "great desire" within her to offer Him a "very special service," namely, a voluntary vow of full obedience to her confessor Jerónimo Gracián (1545–1614).<sup>70</sup> She had determined to do so the previous month, after seeing Christ bind her to Gracián in a vision.<sup>71</sup> Teresa struggled internally to commit herself in this regard, but the Lord renewed her resolve. "[It] seemed to me," explains the Saint, "that since I was making this promise for the Holy Spirit, that He was obligated to give him [Gracián] light so that he could give it to me, and to remind me that it was given to me by our Lord."<sup>72</sup> In this manner, Teresa's pentecostal recollection led her to be united with Gracián in a sacramental relationship of total transparency contingent upon the Spirit's ongoing charismatic illumination.

The liturgical observance of Pentecost facilitated Teresa's remembrance of the Spirit's outpouring on the first disciples. In addition, it became an effective avenue by which the Spirit ministered to and through her, and a fruitful season to reflect on His work in her life over the

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<sup>70</sup> Teresa, *Cuentas*, no. 34.1-2 (Chichester). This account was originally united with *cuenta* 33 as they refer to the same subject, but they are usually presented separately since they address different events. There is another redaction of this text in Toledo, and an abbreviated edition in Puebla de los Ángeles, México (*cuenta* 35). On her vow to Gracián, see J. Mary Luti, "'A Marriage Well Arranged': Teresa of Avila and Fray Jerónimo Gracián de la Madre de Dios," *SM* 12, no. 1 (1989): 32-46; and Bárbara Mujica, "Paul the Enchanter: Saint Teresa's Vow of Obedience to Gracián," in *The Heirs of St. Teresa of Avila*, ed. Christopher C. Wilson, CS 9 (Washington, DC: ICS Publications, 2006), 21-44.

<sup>71</sup> Teresa, *Cuentas*, no. 33 (Chichester).

<sup>72</sup> Teresa, *Cuentas*, no. 34.6.

years. “Teresa’s life points to and participates in the reality of Pentecost.”<sup>73</sup> Her pentecostal journey displays for contemporary Christians how the Church calendar and the liturgy are not necessarily antithetical to a dynamic relationship with the Spirit but can actually enhance and safeguard such a relationship. As intimated in her reading of *Vita* and illustrated by her history with the Feast of Pentecost, the Spirit, the Church, and the sacraments belong together in Teresa’s mind and practice. In this area, she differs from some of her heterodox contemporaries with whom she otherwise had a great deal in common.

### **Teresa and the Alumbrados**

The import of the liturgical character of Teresa’s spirituality is better understood when compared with the convictions of other religious groups from her day. While 16<sup>th</sup> Century Spaniards existed in a sacralised universe which revolved around the Church’s appointed rites and ceremonies, these practices were not equally valued by all. Yet it was not merely the immoral and careless who shunned such customs, but spiritual people whose main aim in life was to attain union with God, such as the Alumbrados (literally, “enlightened ones”).<sup>74</sup> This was the name given to a heterogenous group of unorganised individuals who claimed to be illuminated by the Holy Spirit and dissented from Catholic orthodoxy. Women and *conversos* were prominent among its members. Isabel de la Cruz and María de Cazalla, two of their early

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<sup>73</sup> Newman, *Attending*, 152.

<sup>74</sup> For this section I am drawing from Andrés Martín, *La teología española*, 2:227-59; Alberto Pachó, “Corrientes de espiritualidad,” in *Diccionario*, 349-53; McGinn, *Golden Age*, 45-50; O’Keefe, *In Context*, 151-71; Tyler, *Doctor*, 42-48, and “Alumbrados,” in *The New SCM Dictionary of Christian Spirituality*, ed. Philip Sheldrake (London: SCM Press, 2005), 102-103; Weber, *Rhetoric of Femininity*, 22-28, 33-35; Alistair Hamilton, “The Alumbrados: Dejamiento and its Practitioners,” in *A New Companion to Hispanic Mysticism*, ed. Hilaire Kallendorf (Boston, MA, 2010), 103-124; Antonio Márquez, *Los alumbrados: Orígenes y filosofía, 1525–1559* (Madrid: Taurus, 1980).



leaders, were both. The Alumbrados were condemned as heretics by the Inquisition in the Edict of Toledo in 1525.<sup>75</sup> Additional clusters of Alumbrados emerged sporadically in different regions of Spain (and the New World) for the next century.<sup>76</sup>

While their origin and beliefs have been painstakingly investigated, most of what is known about them comes from texts associated with their inquisitorial proceedings, which naturally complicates an unbiased reconstruction of who the Alumbrados really were. Scholars have traced their genesis to almost every imaginable source including Judaism, Islam, Erasmus, and Luther. Nevertheless, it seems more plausible that the Alumbrados were an extremist offshoot of the European revival of interior prayer discussed earlier which spread in Spain through the efforts of the Observant Franciscans and other advocates of spiritual renewal who were “seeking to move beyond purely external manifestations of religion to a more personal experience of God.”<sup>77</sup> For this reason, there are noticeable parallels between the Alumbrados and the proponents of *recogimiento* surveyed above. As Andrés Martín observes, both groups believe the path to union with God is founded on a personal experience of love available to all; they alike emphasise interiority and divine enlightenment, and resist pure intellectualism.<sup>78</sup>

In these respects, as an heir of the *recogimiento* movement, Teresa likewise bore a certain resemblance to the *alumbradismo* of her age. The Alumbrados which surfaced in Extremadura

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<sup>75</sup> For the edict’s text, see “Edicto de los alumbrados de Toledo” (Apéndice I), in Márquez, *Los alumbrados*, 229-38. It was previously published along with other pertinent documents in Vicente Beltrán de Heredia, “El edicto contra los alumbrados del reino de Toledo,” *Revista Española de Teología* 10, no. 1 (1950): 105-130.

<sup>76</sup> Toledo (1510–1530), Extremadura (1570–1580), Northern Andalucía (1570–1590), New World (1570–1605), Sevilla (1605–1630). The second and third groups appeared during the final years of Teresa’s life, which increased her chances of being suspected by the Inquisition. Álvaro Huerga, *Temas y personajes*, vol. 5 of *Historia de los alumbrados (1570–1630)* (Madrid: Fundación Universitaria Española, 1994), 39-40.

<sup>77</sup> O’Keefe, *In Context*, 154. Cf. McGinn, *Golden Age*, 46.

<sup>78</sup> Andrés Martín, *La teología española*, 2:244-46. Cf. Hamilton, “The Alumbrados,” 107.

(1570–1580) and northern Andalucía (1570–1590) during Teresa’s final years especially valued extraordinary mystical experiences (visions, raptures, and so forth), akin to those of the Carmelite Saint. Teresa, then, seems to have shared an openness for the charismatic along with her heretical counterparts. This was incredibly dangerous for a woman of *converso* stock, as it increased her chances of being suspected of *alumbradismo*. Teresa, however, was not troubled by such a possibility but as already mentioned laughed at the thought of being confronted by the Inquisition. Although she was slandered to the Inquisition on several occasions, she was never formally tried or condemned.<sup>79</sup> What distinguished Teresa from this group?

Despite her general commonalities with the Alumbrados, she diverged from them in significant ways, as evidenced by their respective views of mystical union. For one, she did not conflate the experience of God’s love with God Himself as the Alumbrados are believed to have done.<sup>80</sup> Teresa’s experientialist quest for divine communion preserves the Creator/creature distinction even at its highest stages.<sup>81</sup> Furthermore, the Alumbrados maintained that after one had reached *dejamiento* (i.e. the state of prayerful abandonment they longed for), it was no longer necessary to fast or engage in works of mercy, since said abandonment was sufficient to save one’s soul.<sup>82</sup> Such a notion is diametrically opposed to the conclusion of Teresa’s *Moradas*,

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<sup>79</sup> On Teresa and the Inquisition, see Álvarez, *Cultura*, 355-68; O’Keefe, *In Context*, 194-209; Huerga, *Temas y personajes*, 84-85.

<sup>80</sup> Proposition 9 (hereafter prop.), in Márquez, “Edicto,” 231. Cf. prop. 32 (232-36).

<sup>81</sup> Teresa, *Moradas*, VII.1-2. Here she describes those who reach the seventh dwellings as *creatures* made in God’s likeness. When using traditional mystical imagery, she is careful to say that the soul’s union with God is “as if” (“*como si*”) two candles became one or a raindrop fell into a river. Such metaphors should not be overinterpreted. Teresa turns to Scripture to show the orthodox basis of her view, in this case Paul’s mention of the spirit becoming one with the Lord (1 Cor 6:17).

<sup>82</sup> Prop. 1, in Márquez, “Edicto,” 232. Their pursuit of this state earned them the name of *dejados* (“abandoned ones”). Teresa only uses the term “*dejamiento*” once in her works (*Moradas*, III.1.8), which reflects her care to dissociate herself from the Alumbrados. See Tyler, *Doctor*, 42-43, 137-38.

where contemplative union culminates in charitable action.<sup>83</sup> More apropos, the Alumbrados insisted that prayer “was to be mental and not vocal,” and that “praying in church was restrictive,” an *atadura*, which tied spiritual people down.<sup>84</sup> They also denigrated the significance of external acts of devotion and the sacraments, to the extent that they regarded them as obstacles to the individual’s inner progress.<sup>85</sup>

While the Alumbrados “might attend Mass to avoid the consequences of open rejection of the sacraments,” explains O’Keefe, “once there many of them would simply not otherwise participate.”<sup>86</sup> A man named Bernardino de Tovar was overheard saying that “exterior acts of prayer were not fitting nor necessary, and that doing them was imperfection.”<sup>87</sup> Whether he said Mass or not, whether he prayed (*rezar*) or not, made little difference to Bernardino, he remained content all the same. The accusations raised against Pedro Ruiz de Alcaraz, one of the movement’s main leaders, included the following:

That he regretted the reverences and cult that was given to the Most Holy Sacrament.

That if he took Communion it was to comply with the masses.<sup>88</sup>

Although such accounts may have been exaggerated in certain cases, they convey the general attitude of the Alumbrados toward the Church’s established practices and rituals.

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<sup>83</sup> Teresa, *Moradas*, VII.4.

<sup>84</sup> Prop. 20, in Márquez, “Edicto,” 233.

<sup>85</sup> See props. 4, 5, 7, 13, 14, 16, 18, 23, and 41, in Márquez, “Edicto,” 231-37.

<sup>86</sup> O’Keefe, *In Context*, 158. See Márquez, *Los alumbrados*, 132.

<sup>87</sup> From the proceedings of the Alumbrados, cited in Beltrán, “El edicto,” 122. See the original in Appendix.

<sup>88</sup> From the proceedings of Alcaraz, cited in Beltrán, “El edicto,” 123.

There appears to be a hard dichotomy between the physical/external and the spiritual/internal in their conception of the Christian life, one which conditioned them to gravitate toward the latter and downplay the former. In this scheme, the sacraments become redundant at best and restrictive at worst.<sup>89</sup> Union with God through sheer self-abandonment is what really matters, and this goal is envisioned independently from active eucharistic participation. The irony of this method, however, lies in the biblical fact that it was the One who most fully abandoned Himself to God's love, to the point of death on the cross, who commanded His disciples to take and eat it in remembrance of Him.<sup>90</sup> The Alumbrados seem to have closed themselves off to the spiritual riches available in this sacred feast.

As seen in this chapter, Teresa's posture toward the liturgy and the Eucharist stands in sharp contrast to that of the Alumbrados. Her strong ritual piety may be one of the factors which protected her from being considered a heretic in the Inquisition's eyes (even though the frequency of her communications probably raised some questions). While she shared a similar openness to the charismatic as some of the Alumbrados, she incorporated the eucharistic into her way of life in a manner that would have been inconceivable to most of her fellow illuminists. Not all charismatics in the 16<sup>th</sup> Century were necessarily eucharistic, as Teresa indeed was. Yet the Spanish nun did not reach this synthesis on her own. The Carmelite tradition she was part of supplied her with suitable resources to integrate these elements into her spiritual outlook.

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<sup>89</sup> Márquez refers to the Alumbrados as being "definitely antisacramental and this in a fashion never known in the modern world until the arrival of the Quakers and the Unitarians." Concerning their beliefs about the Eucharist, he notes that "all the testimonies are negative" (*Los alumbrados*, 152, 158).

<sup>90</sup> The Alumbrados were also accused of minimising and even rejecting the mediatorial role of Christ's humanity and the need to meditate on His passion. The Eucharist underscores both. See props. 12 and 42, in Márquez, "Edicto," 232, 237.

## Teresa's Carmelite Tradition

From the time she entered the convent of the Incarnation in Ávila in 1535 (where she made her profession in 1537) to her deathbed in Alba de Tormes in 1582, Teresa belonged to the Order of Carmel. Such a long-standing affiliation obviously affected her religious formation. Teresa absorbed the distinctives of her own tradition and embodied them in her characteristic fashion. Did her Carmelite heritage inform her eucharismatic inclinations? I contend that it did. Many others have already reviewed the Order's history and ethos.<sup>91</sup> This section will limit itself to examine two aspects of Carmelite tradition which supported Teresa's integration of the charismatic and the eucharistic. The first one emerges from the Order's Rule and the second from the figure of the prophet Elijah, two major sources of Carmelite spirituality.

Keith J. Egan purports that in comparison to other medieval mendicant orders, Carmelite spirituality was distinctly grounded in its Rule.<sup>92</sup> This was true in Teresa's case. She understood her calling in terms of keeping the "Rule with the greatest degree of perfection possible."<sup>93</sup> Teresa would have been familiar with this document since her novitiate. She became more

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<sup>91</sup> For this section I have consulted: Frances Andrews, *The Other Friars: Carmelite, Augustinian, Sack and Pied Friars in the Middle Ages* (Rochester, NY: Boydell Press, 2006), 7-68; Keith J. Egan, *What Makes a Carmelite a Carmelite?: Exploring Carmel's Charism* (Washington, DC: Catholic University of America Press, 2022), and "The Spirituality of the Carmelites," in *High Middle Ages and Reformation*, ed. Jill Raitt, Bernard McGinn, and John Meyendorff, vol. 2 of *Christian Spirituality* (New York, NY: Crossroad, 1987), 50-62; Ernest E. Larkin, "Carmelite Spirituality," *Liturgical Ministry* 10 (Fall 2001): 201-203; Tyler, "Carmelite Spirituality," in *Bloomsbury Guide*, 117-29, and *Doctor*, 52-69; O'Keefe, *In Context*, 75-99; Patrick Mullins, "St. Teresa of Ávila and Earlier Carmelite Traditions," in *Her Writings and Life*, 14-31; McGinn, *Golden Age*, 114-19; Slattey, *The Springs of Carmel*; Newman, *Attending*, 155-58; Wilfrid McGreal, "From Carmel to Avila," in *Mystical theology*, 30-35; Paul-Marie of the Cross, *Carmelite Spirituality in the Teresian Tradition*, ed. and rev. Steven Payne, trans. Kathryn Sullivan (Washington, DC: ICS Publications, 1997); Kavanaugh, "Introduction," 1:18-19; Álvarez, "Formación carmelitana de Teresa," in *Cultura*, 95-143; A. M. Fortes, "Orden del Carmen, 1530-1582," in *Diccionario*, 240-51. For extensive studies, see Joachim Smet, *The Carmelites: A History of the Brothers of Our Lady of Mount Carmel*, 4 vols. (Darien, IL: Carmelite Spiritual Center, 1976-988), and Pablo María Garrido, *Ser y misión del Carmelo: Historia de un carisma* (Madrid: Editorial de Espiritualidad, 2011).

<sup>92</sup> Egan, "Spirituality of the Carmelites," 59.

<sup>93</sup> Teresa, *Vida*, 32.9.

closely acquainted with it and its historical variations (see below) around 1560 while planning her first foundation.<sup>94</sup> How Teresa deciphered the meaning of these Latin texts remains unclear. She certainly had learned Carmelites at her disposal, probably listened to pertinent sermons and lessons, and possibly accessed handwritten Spanish transcriptions.<sup>95</sup> What cannot be questioned, however, is the impact the Rule had on the Saint. According to Álvarez, no other text except the Bible “exerted such a profound and decisive influence upon her.”<sup>96</sup>

The Rule was originally composed around 1206–1214 by the then Patriarch of Jerusalem, St. Albert (1149–1214), at the request of a group of European hermits (probably ex-crusaders) who in the pursuit of solace and silence established themselves on Mount Carmel at the turn of the century. It is after this renowned mountain that the nascent Order was named. The Rule, approved in 1226 by Pope Honorius III (1148–1227), contains a simple set of guidelines intended to structure the eremitical aspirations of the men who approached Albert.<sup>97</sup> It opens with the Patriarch bidding “the blessing of the Holy Spirit to his beloved sons in Christ,” a peculiar greeting which suggests the Rule is to be read and observed in a pneumatological key.<sup>98</sup>

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<sup>94</sup> Teresa, *Vida*, 35.2.

<sup>95</sup> Mullins, “Earlier Carmelite Traditions,” 19-25; Álvarez, *Cultura*, 108-124, and “Regla del Carmen,” in *Diccionario*, 928-30. One hypothesis is she read the Ávila-Rome Codex, which contains three translations of the Rule among other Carmelite writings. At Teresa’s insistence a translation was attached to the 1581 Constitutions for the Discalced Carmelites. Álvarez reckons this may be the first formal Castilian edition of the Rule.

<sup>96</sup> Álvarez, “Regla del Carmen,” 928.

<sup>97</sup> Bede Edwards’ English translations of the original Rule and Innocent’s 1247 adaptation can be found in “The Carmelite Rule,” in *The Carmelite Tradition*, ed. Steven Payne (Collegeville, MN: Liturgical Press, 2011), 5-9. For a Latin and English text of Albert’s Rule, see Patrick Mullins, *St. Albert of Jerusalem and the Roots of Carmelite Spirituality* (Rome: Edizioni Carmelitane, 2012), 345-53.

<sup>98</sup> Paragraph 1 (hereafter par.), “The Carmelite Rule,” 5. Cf. Mullins, *St. Albert*, 144-47.

Interestingly enough, Teresa begins most of her letters by calling on “the grace of the Holy Spirit” or the “Holy Spirit” Himself to be with her readers.<sup>99</sup> Is this similarity purely accidental?

In any event, as bearers of the Spirit’s benediction, the hermits were expected to “live a life of allegiance to Jesus Christ.”<sup>100</sup> The Rule was based on numerous biblical passages, such as Acts 2, which describes how after Pentecost the early disciples “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (v.42).<sup>101</sup> Accordingly, each of the brothers was “to stay in his own cell or nearby, pondering the Lord’s law day and night and keeping watch at his prayer unless attending to some other duty.”<sup>102</sup> Ceaseless prayer and meditation on God’s Word were thus to occupy their days. In addition, an “oratory should be built as conveniently as possible among the cells, where if it can be done without difficulty, you are to gather each morning to hear Mass.”<sup>103</sup> As long as it was possible, the brothers were to congregate every morning around Christ’s body and blood, an event likely contingent upon the presence of a priest.

“If anything is at the heart of the Rule it is the daily celebration of the Eucharist and the brotherly communion it achieves.”<sup>104</sup> Even at its most eremitical phase, the solitary prayers and meditations of the early Carmelites were bound by their common Eucharist. Ernest E. Larkin

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<sup>99</sup> E.g. Teresa, *Epistolario*, Cartas 330, 331, 333, 334, 335, 337, 338, and 339.

<sup>100</sup> Par. 2, “The Carmelite Rule,” 5.

<sup>101</sup> It is worth noting that in this chapter the Spirit’s descent produces a hunger for prayer and eucharistic fellowship among the apostolic community, a phenomenon also accompanied by miraculous signs (v.43). Cf. Tyler, “Carmelite Spirituality,” 119; McGreal, “From Carmel to Avila,” 32. Other biblical texts alluded to or cited in the document are: Ps 1, Isa 30:15, Acts 4, Eph 6, and 2 Thess 3.

<sup>102</sup> Par. 10, “The Carmelite Rule,” 6.

<sup>103</sup> Par. 14, “The Carmelite Rule,” 7. See Mullins, *St. Albert*, 216-24.

<sup>104</sup> Wilfrid McGreal, *At the Fountain of Elijah: The Carmelite Tradition* (London: Darton, Longman and Todd. 1999), 30.

notes that this was a rather innovative practice. “The Byzantine custom of having only Sunday Eucharist was prevalent among many other hermits in the Latin kingdom. Albert chose a new path.”<sup>105</sup> In this manner, he set a solid foundation upon which personal contemplation and liturgical participation could mutually edify later generations of Carmelites, including Teresa.

As the hermits were forced to return to Europe due to nearing Muslim invaders, the Rule was adjusted in 1247 by Pope Innocent IV (1195–1254). Provisions were made for them to settle in suitable places not necessarily secluded from society; the Divine Office was now to be recited together and not individually; and the periods of silence were shortened.<sup>106</sup> The Order gradually became more mendicant and assumed pastoral responsibilities appropriate to their new settings, a shift which for some seemed to compromise their contemplative vocation. The Rule was modified once again in 1432 by Pope Eugenius IV (1383–1447). Some of its more rigorous requirements were relaxed, like those pertaining to fasting and enclosure.<sup>107</sup> As the continent bore the effects of the Black Plague and the Hundred Years’ War, the Carmelites underwent a season of decline and opted for a more feasible observance. This is the mitigated Rule Teresa encountered when she joined the Order, and it was the previous one, that of 1247, which served as the basis of her reforming agenda.<sup>108</sup>

Scholars usually focus on the differences between the various editions of the Rule. But it is worth noting they all share notable commonalities. For instance, the prescription to engage in

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<sup>105</sup> Larkin, “Carmelite Spirituality,” 203. Cf. Mullins, *St. Albert*, 220-21.

<sup>106</sup> See pars. 5, 11, and 21, “The Carmelite Rule,” 5-8.

<sup>107</sup> For the full text, see “Romani Pontificis,” in Ludovico Saggi, “La mitigazione del 1432 della regola Carmelitana. Tempo e persone,” *Carmelus*. no. 1 (1958): 20-22.

<sup>108</sup> She refers to the 1247 one as “our first Rule” (“*primera Regla nuestra*”), even though she dates it to 1248. This is the Rule used at St. Joseph’s. Teresa expounds on it in *Way* and continually references it in her *Constitutions*. See *Vida*, 30.26-28; *Camino*, 6.1-2 (E); *Constituciones*, 2.6, 8.2, 10.1.



continual meditation and prayer remains the same, as does the one to attend Mass daily whenever viable.<sup>109</sup> Through its eremitical, coenobitic, mendicant, and mitigated stages, the Carmelite Order preserved the ideal of daily prayer and Eucharist firmly fixed in its Rule. This does not mean that every Carmelite succeeded in fulfilling said stipulations, many communities certainly did not, but it reflects the Order's overarching vision for its members to persist in prayer in proximity to Christ's broken body.

To a significant degree, this vision governed the convent of the Incarnation that initiated Teresa into the Carmelite way. While later she found the house lacking in some serious respects, it "appears that the Divine Office and Eucharist were celebrated by the nuns of the Incarnation faithfully and reverently."<sup>110</sup> In this respect, Teresa's Carmelite upbringing set her up to live a life of prayer ordered by the sacrament's continual celebration. She would take this synthesis to a further degree (see closing section below). As discussed earlier, attending Mass did not necessarily entail partaking of the sacrament, even for monastics. Nevertheless, the Rule Teresa received habituated her into a rhythm of contemplative and liturgical prayer that in due time yielded abundant eucharistic charisms, many of which contributed to the revitalisation of the Order upon whom St. Albert invoked the Spirit's blessing.

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<sup>109</sup> One reason the Rule was relaxed in 1432 was so that the Carmelites could better observe the task of "meditating day and night on the law of the Lord and praying vigilantly" (see Appendix). "Romani Pontificis," in Saggi, "La mitigazione del 1432," 21. My translation. Teresa would identify continual prayer as the Rule's most vital element (*Camino* V, 4.2). See Steven Payne, "Introduction," in Egan, *What Makes a Carmelite*, 6.

<sup>110</sup> O'Keefe, *In Context*, 104. Cf. Ribera, *Vida de la Madre*, IV.12; Payne, "The Tradition of Prayer in Teresa," 241. Teresa, for example, lamented that the convent was too crowded to properly aid one's prayer life. Hence her foundations originally only housed thirteen sisters (*Vida*, 36.30). When Giovanni Battista Rossi (1507–1578), General of the Carmelite Order at the time, visited St. Joseph's in 1567, he was pleased to see there "a portrayal—though imperfect—of the beginning of our Order, and how the first rule was kept in its full rigor" (*Fundaciones*, 2.1-4). This suggests that the requirements for daily prayer and Mass were observed here, even if not as perfectly as they were by the first hermits. In any case, Rossi's visit formally recognised Teresa's reform as a genuine expression of conformity to the 1247 Rule. Fortes, "Orden del Carmen," 242.

Another component of Teresa's Carmelite background worth pondering is the figure of the prophet Elijah.<sup>111</sup> Given the connection to Mount Carmel, it is not surprising that the Order developed a strong sense of kinship with a man who spent crucial moments of his ministry on this sacred site. Teresa refers to the Old Testament seer as "our father Elijah."<sup>112</sup> Along with her predecessors, she regarded him as the Order's founder. Philip Ribot (d. 1391), an ingenious Catalan Carmelite, popularised this myth in *Liber de institutione primorum monachorum*, a book that traced the Order's lineage directly to Elijah. While such claims have long been disproved, they express the prophet's prominence in the spiritual consciousness of the Carmelites. The figure of Elijah played an especially important role in the Order's reconfiguration across Europe after leaving the Holy Land. As a solitary man of prayer who engaged in public acts of service, he modeled how contemplation and action could be integrated together. "The 13<sup>th</sup> Century Carmelites saw him as one who helped them bridge the hermit and mendicant traditions."<sup>113</sup>

In a similar way, I would suggest that Elijah exemplifies how to integrate the charismatic and the eucharistic. On the one hand, his ministry is replete with charismatic exploits: he raises the dead, prophesies before the king, alters the weather, hears God's still voice, and ascends into heaven in chariots of fire (1 Kgs 17-19; 2 Kgs 1-2). Elijah is a "prophet blown by the Spirit wherever He wills."<sup>114</sup> On the other hand, his story is pregnant with eucharistic imagery. He is divinely sustained by food from above, meat and bread through ravens first, and then through

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<sup>111</sup> On the Order's relationship with Elijah, see Jane Ackerman, "Stories of Elijah and Medieval Carmelite Identity," *HR* 35, no. 2 (November 1995): 124-47; Mullins, "Earlier Carmelite Traditions," 14-19; Paul-Marie, *Carmelite Spirituality*, 13-16; Álvarez, entry on San Elías in "Tipología bíblica," in *Diccionario*, 1079.

<sup>112</sup> Teresa, *Moradas*, VI.7.8, VII.4.13.

<sup>113</sup> McGreal, "From Carmel to Avila," 34.

<sup>114</sup> Peter Leithart, 1 & 2 Kings (Grand Rapids, MI: Brazos, 2006), 122. See 1 Kgs 18:12; John 3:8.

angel-baked cakes which energise him for a forty-day long trip (1 Kgs 17:4-6, 19:5-8).

Furthermore, Elijah is instrumental in the provision of food for others, the widow of Zarephath and her son first, and then all of Israel when he prays for rain to end the drought (1 Kgs 17:8-16, 18:41-45; Jas 5:17-18). His mentee Elisha will carry on this calling (2 Kgs 4:1-7, 38-44). Elijah and Elisha “are eucharistic prophets who provide bread and spread a table” wherever they go.<sup>115</sup>

The charismatic and eucharistic dimensions of Elijah’s ministry merge most dramatically in his encounter with the priests of Baal on Mount Carmel. Here fire supernaturally descends from heaven and consumes the prophet’s sacrifice, thus showing that Israel’s “LORD indeed is God” (1 Kgs 18:39).<sup>116</sup> Teresa explicitly references this scene in *Moradas*, while describing how the soul waits for heavenly fire to consummate its self-sacrifice to God, just as Elijah did.<sup>117</sup> In a sense, the whole argument of this dissertation can be summed up in this dual image of a sacrifice in flames. Fire and sacrifice go hand in hand for Elijah’s followers. That the Order’s name is based on this site intimates a lasting link between the Carmelites and this peculiar offering. The fiery sacrifice of Carmel, however, points beyond itself, to the sacrifice of Calvary and the fire of Pentecost, by which all the nations could come to believe that Jesus, Israel’s incarnate God, is indeed the Lord of all.<sup>118</sup>

While Teresa may have not been aware of all these connections at a theoretical level, Elijah’s prominence in the Carmelite tradition encouraged her to assimilate the pattern of his life.

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<sup>115</sup> Leithart, 1 & 2 Kings, 123.

<sup>116</sup> “The tremendous event seems to be treated in Islam, Judaism, and Christianity as divine proof of Elijah’s extraordinary nature as well as the extraordinary capabilities of God.” Ackerman, “Stories of Elijah,” 133.

<sup>117</sup> Teresa, *Moradas*, VI.7.8.

<sup>118</sup> Carmelite historiography affirms that Elijah’s descendants, that is, their alleged predecessors from Mount Carmel, were present during the Spirit’s descent on Pentecost. Once again, while there is no historical evidence for such a claim, it conveys the Order’s high regard for this event. Ackerman, “Stories of Elijah,” 141.

This pattern, as seen above, incorporated eucharismatic elements that carried over into the Saint's formation and moulded her accordingly. So great would her resemblance to Elijah be, that her ministry is now described in the same terms as his. "Like Elijah, Teresa is a prophet of God's Word. Even more, she is a eucharistic prophet."<sup>119</sup> The Carmelite Rule and Elijah's example played a major role in this outcome. But they were not the only sources to do so.

### **Teresa and Augustine's *Confessions***

To a great extent, Teresa became the woman she was due to the books she read.<sup>120</sup> Her youthful fondness for "chivalry books" evolved into a passion for religious texts which was especially prevalent during her early adult years, that is, until many of these "were taken away" by the Inquisition in 1559.<sup>121</sup> Nevertheless, her reading continued to bear fruit beyond this date. For many years, Teresa was unable to pray unless she had a good book to help her focus.<sup>122</sup> Books, therefore, were no mere intellectual interest to the Saint, they were part of her prayer life. They assisted her in the process of recollection and thus were assimilated into her very soul, configuring her inward being around the sacred writings she studied. The following two sections of this contextual analysis will consider the role two authors Teresa read played in her eucharismatic development. The first one is Church Father St. Augustine and the second, her Franciscan contemporary, Bernardino de Laredo.

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<sup>119</sup> Teresa, *Attending*, 157. Cf. Ackerman, "Stories of Elijah," 146.

<sup>120</sup> This section has been expanded in Esteban E. Crawford Del Val, "Given to Give: St. Teresa of Ávila's Eucharismatic Debt to St. Augustine of Hippo," *Teresianum* 75, no. 2 (2024): 349-68.

<sup>121</sup> Teresa, *Vida*, 2.2, 26.2. On her literary sources, see Hilary Pearson, "The 'Library' of Santa Teresa: Teresa of Ávila's Sources and their Effect on her Writings," in *Her Writings and Life*, 167-92.

<sup>122</sup> Teresa, *Vida*, 4.9.

Did St. Augustine of Hippo (354–430) contribute to the formation of Teresa’s eucharismatic piety? Teresa’s indebtedness to Augustine is no great secret. He is among the authors she references by name. In *Vida*, she expressly declares her affection for him, an affection which began during her teenage years when she stayed at an Augustinian convent as a lay member (1531–1532), and which only increased once she learned that even Augustine, like her, had also been a sinner.<sup>123</sup> Such a realisation dawned on Teresa as she inwardly digested a recent Castilian translation (1554) of the *Confessions* (*Confesiones*) by the Portuguese friar Sebastián Toscano.<sup>124</sup>

She providentially received this book at a critical moment for her (c. 1555) and was drastically transformed by it. “As I began to read the *Confessions*, it seemed to me that I saw myself there ... When I reached his conversion and read how he heard that voice in the garden, it does not seem to me but that the Lord gave it to me, according to what my heart felt.”<sup>125</sup> Coupled with her experience before the statue of the wounded Christ, this encounter mediated via Augustine’s text galvanises Teresa’s religious resolve, and results in a noticeable increase of “spiritual mercies,” namely, the mystical/charismatic gifts she is about to recount.<sup>126</sup>

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<sup>123</sup> Teresa, *Vida*, 2.6, 9.7. For further references to Augustine, see *Vida*, 9.8, 13.3, 40.6; *Camino*, 7.4, 28.2 (V); *Meditaciones*, 4.7 (AT); *Exclamaciones*, 5. I will interact with some pertinent aspects from Augustine’s *The City of God* in Chapter 4.

<sup>124</sup> Agustín, *Confesiones. Primera versión castellana (1554) por Fray Sebastián Toscano O. S. A. (La versión que leyó Santa Teresa)*, ed. J. Ignacio Tellechea Idígoras (Madrid: Fundación Universitaria Española, 1996). Toscano was tasked with this work by Leonor Mascareñas, whom Teresa would meet in 1569 (*Fundaciones*, 17.5). Toscano’s translation covers the first ten books of the *Confessions* and the first two chapters of the eleventh. This was all he deemed relevant for learning about Augustine’s life. Below I will cite and translate Toscano’s version of the *Confessions* to acquaint the reader with the text Teresa read, supplying a closer look at this source which directly shaped her, so that possible verbal connections between both writers may be more apparent. The Spanish texts can be found in the Appendix. For a recent English translation, see *The Confessions*, ed. John E. Rotelle, trans. Maria Boulding (New York, NY: New City Press, 2012).

<sup>125</sup> Teresa, *Vida*, 9.8. See Agustín, *Confesiones*, 8.12.

<sup>126</sup> Teresa, *Vida*, 9.1, 7-9.

The parallels, connections, and contrasts between Teresa and Augustine are extensive and have been duly researched.<sup>127</sup> These two Saints share similar life stories defined by climactic conversions. Both believe God is to be prayerfully sought within oneself. The content and structure of their works (*Confesiones* and *Vida*) have much in common as well, although they are written in different idioms, belong to distinct contexts, and serve unique purposes. Despite their differences, what binds these brilliant works at a foundational level is a heartfelt desire to confess the wonderful deeds of the true God who graciously seduced them out of their sin into His service. McGinn defines *confessio* “as a mental, oral or written act by which a person affirms God’s truth, admits one’s guilt, and thereby praises God’s goodness.”<sup>128</sup> Such expressions of *confessio* are interwoven throughout both of their books, and are manifest in the opening lines of each work. “Great are You, O Lord, and very worthy to be praised”; “May He be blessed forever, who waited for me so long.”<sup>129</sup>

In keeping with the ecumenical end of this investigation, it is worth mentioning that there appears to be an additional correspondence between the traditional act of *confessio* and the contemporary Pentecostal/Charismatic practice of testimony. This is a characteristic method by which Charismatic Christians bear public witness to God’s work in their lives with the dual aim of exalting His name and edifying others. “For charismatics a testimony is a story told by an

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<sup>127</sup> Peter Tyler, “Teresa of Ávila’s Picture of the Soul: Platonic or Augustinian?,” in *Her Writings and Life*, 91-107; Pablo Antonio Morillo Rey, “Ahora busquemos juntos creyendo, para que después disfrutemos viendo (S. 261, 3),” *Isidorianum* 23, no. 46 (2014): 299-325; Jean-Pierre Fortin, “Prayerful Spirituality as Experiential Theology: Teresa of Avila’s Mystical Transposition of Augustine’s *Confessions*,” *Studies in Spirituality* 27 (2017): 109-26; DePrinzio, “Your Word” (full reference above); Bernard McGinn, “True Confessions: Augustine and Teresa of Avila on the mystical self,” in *Mystical theology*, 9-29; Álvarez, *Cultura*, 78-91; Newman, *Attending*, 21-22.

<sup>128</sup> McGinn, “True Confessions,” 18, 20.

<sup>129</sup> Agustín, *Confesiones*, 1.1; Teresa, *Vida*, Prol. Here the authors also confess their sinfulness, God’s mercies, and their need to speak truthfully.

individual about his or her walk with God.”<sup>130</sup> According to Mark Cartledge, testimonies in these traditions “are usually located within a narrative structure,” one which allows people to “tell of their need and desire for God and his kingdom, how God has met and continues to meet them in their search and changes their lives in conformity with his purposes of salvation.”<sup>131</sup> Could the resemblance between this modern practice and the confessional heritage Teresa received through Augustine stimulate ecumenical dialogue along these lines?

Could Augustine, then, also be studied from a charismatic perspective? Anthropology professor Karla Poewe certainly believes so. “While it is unpopular to say so in theological circles,” she contends, “it is in fact Augustine’s *Confessions* that set the pattern for charismatic Christianity,” and thus “point to some of the most fundamental distinctions that are part of the thinking of modern day charismatic Christians.”<sup>132</sup> While there is no time to unpack Poewe’s thesis now, her intriguing study draws attention to the presence of relevant charismatic content in the *Confessions*, content which Teresa should have encountered firsthand. Is this actually the case?

If Teresa read all of Toscano’s translation (Books 1-11.2), then she must have come across the “wonders” of St. Anthony’s life (c. 251–356), which left Augustine and his friends “astonished and in awe” as they struggled to embrace the Christian faith.<sup>133</sup> Teresa herself attests she was well aware and vividly touched by Augustine’s account of the childlike voice that

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<sup>130</sup> Karla O. Poewe, “The Charismatic Movement and Augustine: The Challenge of Symbolic Thought in the Modern World,” *Pneuma* 11, no. 1 (Spr 1989): 23.

<sup>131</sup> Mark Cartledge, *Testimony: Its Importance, Place and Potential* (Cambridge: Grove Books, 2002), 3. Cf. Cartledge, *Encountering the Spirit*, 83.

<sup>132</sup> One example is the similar way Augustine and Charismatics recount their conversion story. Poewe, “The Charismatic Movement and Augustine,” 24.

<sup>133</sup> Agustín, *Confesiones*, 8.6.

summoned him out of nowhere to take up and read, causing him to open up the Book of Romans, where his eyes happened to land on a passage (13:13-14) which ordered him to do what he had avoided his whole life—to forsake fleshly pleasures and clothe himself with the Lord Jesus Christ.<sup>134</sup>

Furthermore, Teresa would have known about Augustine’s toothache, the one so severe he could not speak, yet which fled at once when his friends knelt together to intercede for his predicament. “And [thus] were revealed to me in the depth of my misery the signs of Your power.”<sup>135</sup> Interestingly, Teresa herself is believed to have been responsible for several dental healings.<sup>136</sup> Likewise, she would have been acquainted with Bishop Ambrose’s (c. 339–397) visionary discovery of the long-hidden corpses of the martyrs Gervasius and Protasius, and with the multiple marvels that took place (demons were cast out and a blind man’s sight was restored) as their remains were transferred to the basilica in Milan.<sup>137</sup>

In Augustine, therefore, Teresa found a renown orthodox authority who celebrated God’s charismatic capacity to reveal, heal, and save according to His infinite wisdom and power. Such knowledge would have prepared the Spanish Carmelite to contemplate the extraordinary occurrences she would soon undergo from a providential perspective. The same God who had wrought such wonders in Augustine’s time was about to move in surprising ways in her own

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<sup>134</sup> Agustín, *Confesiones*, 8.12. See Teresa, *Vida*, 9.7-8.

<sup>135</sup> Agustín, *Confesiones*, 9.4.

<sup>136</sup> Ribera, *Vida de la Madre*, IV.22.

<sup>137</sup> Agustín, *Confesiones*, 9.7. Gervasius and Protasius were probably martyred in the 2<sup>nd</sup> Century. The social significance of this discovery was immense, given the persecution Ambrose and the church in Milan were enduring from Empress Justina (c. 340–388).



life.<sup>138</sup> Augustine's narration of the above charismatic signs would have supplied Teresa with a confessional framework wherein to locate, discern, and articulate her own mystical experiences, which is exactly what she does in *Vida* under the guidance of her confessors.

These are a few examples of the charismatic content present in the *Confessions*. Is there any eucharistic material in here as well? Does Augustine bring up the Eucharist in his book? The references to Communion are sparse; I found only four, most of them connected to St. Monica, as will be seen below.<sup>139</sup> This is understandable since most of the work concentrates on Augustine's pre-baptism journey. Nevertheless, there are additional elements in the *Confessions*, such as the imagery and logic Augustine often employs, which can be deemed eucharistic in a broader sense, and which very likely informed Teresa's faith and practice.

On several occasions Augustine uses food-related terminology to describe who the Lord is for him and where He should be sought. God is the "interior bread of my soul" ("*pan interior de mi alma*"); the "inner delicacy" ("*manjar interior*") for which Augustine hungers; and the One that is found "where the truth is tasty" ("*adonde la verdad tiene sabor*").<sup>140</sup> This imagery is charged with sacramental connotations. It invites the reader to hunger for God, the ultimate source of satisfaction. In Teresa's case, such hunger led her to the body of Christ. As observed in the previous chapter, Teresa uses almost identical imagery and practically the same words as Augustine in her writings, but she applies them directly to the Eucharist.

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<sup>138</sup> After her encounter with Augustine's text, her mystical experiences grew exponentially, as will be seen below (*Vida*, 10). On the timeliness and impact of Teresa's reception of the *Confessions*, see DePrinzio, "Your Word," 126-85.

<sup>139</sup> Agustín, *Confesiones*, 6.2; 9.11, 13; 11.2.

<sup>140</sup> Agustín, *Confesiones*, 1.13, 3.1, 4.12.

In *Camino*, she assures her sisters that “of all the many ways the soul may want to eat, it will find tastiness [*sabor*] and consolation in the Most Holy Sacrament.”<sup>141</sup> Augustine said that God is where the truth *tiene sabor*; Teresa adds that the sacrament contains all the *sabor* the soul could wish for. Accordingly, Teresa instructs her nuns not merely to consume with their mouths “our heavenly Bread” (“*nuestro Pan celestial*”), but to cherish and contemplate it with the eyes of their souls as well.<sup>142</sup> Augustine’s *pan interior de mi alma* thus descends in Teresa’s *nuestro Pan celestial* to sustain famished souls hungry for God with Christ’s living presence in the sacrament. Yet this bread is not only good for the soul, it is profitable for the body too.

“Do you think that this most holy Delicacy [*santísimo Manjar*] is not sustenance enough even for these bodies, and great medicine even for bodily ailments? I know that it is.”<sup>143</sup> Teresa personally knew that Augustine’s *manjar interior* (i.e. God Himself), which she accessed in the *santísimo Manjar* of the Eucharist, was more than sufficient to heal and support her feeble outward frame. While Teresa might not have had Augustine’s work in mind when she wrote the above passages, the verbal and theological consonance between her teaching on the Eucharist and his food-related imagery is remarkable, and worth considering as we examine the contextual factors which shaped her.

Moreover, there is a eucharistic logic which orchestrates Augustine’s *Confessions* that notably influenced Teresa’s spiritual outlook and deserves to be analysed. This logic is apparent in the sacrificial language of Augustine’s prayers. “Receive the sacrifice of my confessions from the hand of my tongue, which You formed and moved, so that it may confess Your name, and

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<sup>141</sup> Teresa, *Camino*, 34.2 (V). See Chapter 1 in Appendix for the Spanish text.

<sup>142</sup> Teresa, *Camino*, 34.6 (V).

<sup>143</sup> Teresa, *Camino*, 34.7 (V). See Chapter 1 in Appendix for the Spanish text.

heal all my bones, and may they say, ‘Lord, who is like You?’ [Ps 35:10].”<sup>144</sup> Augustine asks to give God via his confessions the tongue the Lord first gave him. This exchange reflects the gift-giving communion humanity was made for. As noted in Chapter 1 (while reviewing Brouillette’s work), this reciprocal dynamic is expressly played out in the celebration of the Eucharist.<sup>145</sup> Confession is the medium by which Augustine sacrifices himself back to God, and what is fascinating about the above citation, is that such an act includes an element of charismatic expectation. As Augustine engages in confession, he hopes with the psalmist that not only his tongue, but all his bones will be healed, so that his whole being may magnify the Lord. Would such a prospect have encouraged Teresa to keep on confessing amidst her numerous illnesses?

Elsewhere, Augustine similarly prays: “I give [*doy*] You thanks, my sweetness, honour, my confidence, and my God, I give [*doy*] You thanks for Your gifts [*done*s], and You preserve them for me, for in this way You preserve me, and what You gave [*dite*] me will be perfected and increased, and I will be with You, because You gave [*dite*] me my being.”<sup>146</sup> Augustine’s existence and vocation are intertwined with the gifts the Lord lavished on him. He cannot cease giving thanks for them to God, who also sustains them, and thus sustains Augustine, as these gifts are enhanced and multiplied, so that the Saint may dwell with the Giver of his very being. Augustine is alluding to the natural abilities he was endowed with as a youth, yet his prayer models how all divine gifts are to be welcomed and exercised (be they natural, mystical, or charismatic), as Teresa learned in due time.<sup>147</sup>

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<sup>144</sup> Agustín, *Confesiones*, 5.1.

<sup>145</sup> Cf. Edward Schillebeeckx, *The Eucharist* (New York, NY: Burns & Oates, 2005), 139: “The eucharistic meal thus signifies both Christ’s gift of himself and the Church’s responding gift of herself.”

<sup>146</sup> Agustín, *Confesiones*, 1.20. See also 4.16, 9.6.

<sup>147</sup> Cf. Fortin, “Prayerful Spirituality,” 120.

Teresa's spiritual life was reconfigured in accordance with the eucharistic logic exhibited in the *Confessions*. She tells us this herself on multiple occasions. As will be seen below, the lasting effects of Augustine's work are evident in her writings. Teresa, however, did not embrace the Bishop's wisdom because she was convinced intellectually by the argument of his book—she was rather swept providentially into Augustine's story at an experiential level and changed by God's charismatic grace in the process. Teresa encountered the *Confessions* at a low point. "I saw myself so tied up that I could not determine to give myself [*darme*] wholly to God."<sup>148</sup> Such was her dire condition. "At this time they gave me [*me dieron*] the *Confessions* of St. Augustine, which seems the Lord ordained it, because I did not search for them."<sup>149</sup> Teresa did not seek out the book, it was handed to her by some mysterious "they."

"As I began to read the *Confessions*," she explains, "it seemed to me that I saw myself there."<sup>150</sup> She had been transported to a new place, to a world beyond her own, where she could already move more freely. "When I reached his conversion and read how he heard that voice in the garden, it does not seem to me but that the Lord gave it to me [*me la dio a mí*]."<sup>151</sup> Recent English translations obscure the eucharistic thrust of this passage. Peers' reads, "it seemed exactly as if the Lord were speaking in that way to me."<sup>152</sup> "It only seemed to me," translate

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<sup>148</sup> Emphasis added. Teresa, *Vida*, 9.7. She had been fighting spiritual aridity in her prayer life for approximately eighteen years (*Vida*, 4.8-9). She was almost forty. Praying troubled her deeply and she felt her soul was under captivity (*Vida*, 8.7, 11). Yet this would change after reading Augustine's book, as we are about to see (*Vida*, 9).

<sup>149</sup> Emphasis added. Teresa, *Vida*, 9.7.

<sup>150</sup> Teresa, *Vida*, 9.8. On how the *Confessiones* served as a mirror for Teresa's *Vida*, see Morillo Rey, "Ahora busquemos juntos," 303-07.

<sup>151</sup> Emphasis added. Teresa, *Vida*, 9.8

<sup>152</sup> Peers, *Life*, 9.8; 1:56. His translation is based on Silverio's Spanish edition (1915), which also says: "*me la dió a mí*" (*Vida*, 1:66).

Kavanaugh and Rodriguez, “that it was I the Lord called.”<sup>153</sup> While such renditions are valid inferences of Teresa’s account, they do not capture the text’s literal meaning. She does not say that the Lord was speaking to her, although He was; or that she was being called by Him, which also seems to be the case; what Teresa says is that the voice Augustine heard was given to her—“the Lord gave it to me” (“*el Señor me la dio*”).<sup>154</sup> Put otherwise, the voice came forth as a gift for her. This charismatic word from another epoch was sovereignly recycled and given to Teresa through the work of Augustine translated by Toscano just at the right time. And because the Lord’s “words are deeds,” Teresa now did what she could not do before.<sup>155</sup>

Her encounter with Christ’s statue and Augustine’s book radically transformed her. “I began to *give* myself [*darme*] more to prayer and to engage less in things which harmed me, even though I did not wholly forsake them ... Since Your Majesty was not waiting except for some preparedness in me, the spiritual mercies went on increasing in the manner I will now say.”<sup>156</sup> In concert with the eucharistic logic of the *Confessions*, Teresa responded to God’s gift by giving herself back to Him through interior prayer. While the Saint’s struggles were not over, her renewed resolve reaped further gifts, as Augustine’s prayer above indicates. This pattern shaped the remainder of Teresa’s journey. “In the story of her prayer life, God is seen rewriting her

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<sup>153</sup> Kavanaugh and Rodriguez, *Life*, 9.8; 1:104. They are following more recent Spanish editions than Silverio’s: Álvarez (1971), Efrén and Stegink (1967), Isidoro (1963), and Llamas (1971).

<sup>154</sup> The first published edition of Teresa’s works by Luis de León (1588) reads the same way (*Vida*, 1:110), as does the autograph housed in the Escorial. See *La vida de la Santa Madre Teresa de Jesús*, Real Biblioteca del Monasterio del Escorial, 37, <https://rbme.patrimonionacional.es/s/rbme/item/13257#?xywh=505%2C250%2C1908%2C1040&cv=18>.

<sup>155</sup> Teresa, *Vida*, 25.3. See Newman, *Attending*, 18-21.

<sup>156</sup> Emphasis added. Teresa, *Vida*, 9.9.

whole self, reorienting toward and putting to use for Godself all the gifts she had been endowed with.”<sup>157</sup>

Teresa was keenly cognisant of her debt to Augustine. As she prayed years later in an *exclamación* (probably composed after Communion): “What then can a thing so miserable as I ask for? That you give to me [*que me deis*], my God, that I may give to You [*que os dé*], with St. Augustine.”<sup>158</sup> This meditation was penned down approximately fifteen years after she read the *Confessions*. Here Teresa explicitly mentions Augustine by name in conjunction with the above gift-giving refrain (“give to me, my God, that I may give to You”), a refrain which clearly encapsulates the eucharistic dynamics at work in the *Confessions*. This apposition corroborates Teresa’s conscious indebtedness to the eucharistic logic reflected in this book and confirms its ongoing influence upon her spiritual development. In this fashion, the African Father accompanied Teresa throughout the course of her pilgrimage. Yet perhaps he did not travel alone.

In *Camino*, Teresa mentions Augustine in tandem with his mother, Monica, while making a remark about the land to which Monica followed her son.<sup>159</sup> It is fitting to dwell momentarily on the figure of Monica, since she gracefully integrates the charismatic and eucharistic dimensions of the *Confessions*. “Augustine presents his readers with a paradigmatic embodiment

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<sup>157</sup> Fortin, “Prayerful Spirituality,” 124.

<sup>158</sup> Teresa, *Exclamaciones*, 5.3. Cf. “Give me, Lord, what you command and command what You will.” Agustín, *Confesiones*, 10.29. This is one Teresa’s favourite Augustinian maxims (see citations above). On how the theme of divine gifting pervades Teresa’s spirituality, see Álvarez, *Cultura*, 91. Álvarez recognises Teresa’s debt to Augustine in this regard, notes how the theme of divine gifts becomes basic to her mysticism, and intimates that perhaps this progression eventually develops “without a nexus to the Augustinian axiom.” Based on the evidence examined in this section, I would suggest that while Teresa’s understanding of divine gifts is original, it nevertheless evolves in conformity to the eucharistic logic displayed in the *Confessions*, and thus preserves a strong link to Augustine throughout.

<sup>159</sup> Teresa, *Camino*, 7.4 (V).

of Christian faith in the person of his mother.”<sup>160</sup> She is a humble woman of prayer who never grows weary of interceding for her son’s salvation. The charismatic aspect of her faith can be seen in the supernatural assurance she receives via dreams and visions that Augustine will indeed be saved.<sup>161</sup> Augustine’s eventual salvation testifies to the divine origin of her charismatic experiences.

In addition, Monica was devoted to the Church. She generously fed the hungry at the place where the Lord’s body was communicated.<sup>162</sup> Not a day went by without her serving by the Lord’s altar, “where she knew was dispensed the holy victim and holy sacrifice,” to which she “bound her soul by the knot of faith.”<sup>163</sup> Hence Monica’s dying wish was that her children would always remember her at the altar.<sup>164</sup> This is the same petition Augustine bids from his readers, that they remember his mother at the altar. Did Teresa fulfil the Bishop’s request? Knowing her, it is very likely she did. But what we know with greater certainty is that by reading the *Confessions*, Teresa met a woman of prayer with charismatic gifts who ordered her life around Christ’s altar and became instrumental in the conversion of one of the most influential Saints in church history—a woman not so different from the one Teresa herself would become.

In sum, there appears to be ample evidence that Augustine (and Monica) did play an important part in the development of Teresa’s eucharismatic devotion. The *Confessions* contain

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<sup>160</sup> Fortin, “Prayerful Spirituality,” 116.

<sup>161</sup> Agustín, *Confesiones*, 3.11; 5.10. See also her joint ecstasy with her son in 9.10. Monica, however, is not shown anything concerning Augustine’s marriage. Note the contrast she makes between her true visions and her wishful thinking in this regard (*Confesiones*, 6.13). Poewe compares Augustine’s frustrated attempts to marry with the contemporary charismatic conviction that God closes some doors to open others, and points out how being single would later qualify him to be a Catholic bishop (“The Charismatic Movement and Augustine,” 31).

<sup>162</sup> Agustín, *Confesiones*, 6.1

<sup>163</sup> Agustín, *Confesiones*, 9.13.

<sup>164</sup> Agustín, *Confesiones*, 9.11, 13.

pertinent charismatic and eucharistic content which Teresa prayerfully studied. Her life and writings exhibit explicitly and implicitly Augustine's imprint in these areas. The above correlations concretely manifest the depth of Teresa's debt to the African Bishop. Augustine prayed that the sacrifice of his mind and tongue would profit many.<sup>165</sup> As seen in this section, Teresa profited in great measure from this sacrificial offering. The gifts Augustine received from God, the secrets he was shown in the word, thus enriched Teresa through her reading of the *Confessions*, as they will anyone who heeds the call to take up and read.<sup>166</sup>

### **Teresa and Bernardino de Laredo's *Subida del Monte Sión***

Another book Teresa took up and read was *Subida del Monte Sión* (*Ascent of Mount Sion*) by the lay Franciscan Bernardino de Laredo (1482–1540).<sup>167</sup> As previously mentioned, Laredo was an important propagator of the blossoming *recogimiento* movement in early 16<sup>th</sup> Century Spain. In comparison to other of his contemporaries, he remains relatively understudied, especially among Anglophone scholars.<sup>168</sup> One representative example is the ongoing absence of

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<sup>165</sup> Agustín, *Confesiones*, 11.2.

<sup>166</sup> Agustín, *Confesiones*, 11.2.

<sup>167</sup> Some scholars suggest Laredo might have died around 1545. "Presentación," in Laredo, *Subida*, 9n11. See full reference above for the critical edition (Madrid 2000) that will be used below.

<sup>168</sup> The classic monograph on Laredo is Fidèle de Ros, *Un inspirateur de sainte Thérèse: Le frère Bernardin de Laredo* (Paris: Vrin, 1948). A more recent interdisciplinary investigation is Jessica A. Boon, *The Mystical Science of the Soul: Medieval Cognition in Bernardino de Laredo's Recollection Method* (Toronto: University of Toronto Press, 2012). Shorter additional overviews/studies include: "Introduction," in Bernardino de Laredo, *The Ascent of Mount Sion*, trans. E. Allison Peers (London: Harper & Bros., 1950), 11-58; Andrés Martín, *Los recogidos*, 193-232, and *La teología española*, 2:214-18; McGinn, *Golden Age*, 27-33; Álvarez, *Cultura*, 211-220; and "Bernardino de Laredo," in *Diccionario*, 694; Marius Lamers and Achilles Meersman, "Franciscan Authors Known to St. Teresa of Avila," *Franciscan Studies* 6, no. 3 (September 1946): 322-25; Tyler, *Return*, 124-29. See also Gaston Etchegoyen, *L'amour divin. Essai sur les sources de Sainte Thérèse* (Paris-Bordeaux: E. de Boccard, 1923), a dated study in some respects, which extensively examines Laredo's influence upon Teresa's notion of divine love (e.g. 41-43, 85-86, 163).



a complete English translation of his magnum opus.<sup>169</sup> From a biographical perspective, it is worth noting that Laredo studied and practised medicine before taking vows in 1510. This background prepared him for serving as the physician and apothecary of his province. Jessica A. Boon has shown how Laredo's medical insights informed his spiritual writings.<sup>170</sup> While not formally trained theologically, Laredo was well read in the subject of mystical theology, as *Subida* makes clear.

The purpose of this book is to guide the reader to a place of “quiet contemplation” (“*contemplación quieta*”), which the author equates with Mount Sion.<sup>171</sup> Christ's saying in Matthew 16:14 supplies the work's overarching structure: “Whoever wills to follow me ought to deny his sensuality and take up his cross and come to me.”<sup>172</sup> Accordingly, the book is organised in three parts, which respectively cover: 1) self-knowledge and annihilation, 2) conformation to the crucified Christ through meditation, and 3) quiet contemplation. *Subida* was first released in Sevilla in 1535. A second edition, also from Sevilla, followed in 1538. Laredo substantially modified the third part of the new edition, based on his recent study of Hugh of Balma and Henry Herp.<sup>173</sup> One noteworthy change was the revision and transfer of his discussion on the

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<sup>169</sup> Peers' translation of *Subida* only covers the third part of the 1538 edition. I consult his work when translating portions from part III below, yet once again I take a more literal approach than his.

<sup>170</sup> See *Mystical Science* above. Laredo wrote two medical texts: *Metaphora medicinae* (1522) and *Modus faciendi cum ordine medicandi* (1527). Appended to *Subida* are his additional spiritual works: *Extravagante*, a collection of pastoral letters, and *Josephina*, a treatise on St. Joseph.

<sup>171</sup> Laredo, *Subida*, Introductory Note (*Notable*).

<sup>172</sup> Laredo, *Subida*, Epistolary Dedication (*Epístola dirigida al Ilustrísimo Príncipe de la Yglesia* [Archbishop Alonso Manrique]). See Appendix for Laredo's texts in Spanish.

<sup>173</sup> For a comparison between both editions, see Ros, *Un inspirateur*, 105-155; Boon, *Mystical Science*, 163-72; Andrés Martín, *Los recogidos*, 196-232.

Eucharist from part II (1535) to the end of part III (1538), which located the reception of the sacrament in the sphere of contemplation rather than meditation (III.32-39).<sup>174</sup>

Teresa read the latter edition when she came across this text around 1556.<sup>175</sup> This was a challenging season. The increase of her mystical experiences was causing her severe distress. She was particularly troubled by the sudden loss of discursive thought she occasionally underwent in prayer. Her confessors, Francisco de Salcedo and Gaspar Daza, were concerned the devil might be behind such abnormalities. Teresa turned to Laredo for help.

Searching for books to see whether I could know how to speak of the prayer I was undergoing, I found in one they call *Ascent of the Mount*, where it covers the union of the soul with God, all of the signs which I had in that state of not thinking anything, that this was but I was saying: that I could think nothing when I had that prayer; and I underlined those parts, and gave him [Salcedo] the book, so that he and the other clergyman [Daza] ... would take a look at it and tell me what I was to do.<sup>176</sup>

The Franciscan thus clarified the nature of her state and presented her with suitable terminology to describe her unusual manifestations. While Salcedo and Daza remained unconvinced, Teresa had discovered a published author approved by the Inquisition who outlined the progress of the soul in a manner continuous with her interior journey. Scholars largely agree that Laredo's chapter on the contemplative phenomenon of unthinking or *no pensar nada* (III.27) must have been especially reassuring and instructive to Teresa.<sup>177</sup>

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<sup>174</sup> Boon (*Mystical Science*, 173n44) laments that the significance of this shift has not been properly acknowledged, and observes how Laredo's treatises on the Eucharist are practically regarded as being independent from the body of the work by Ros (*Un inspireur*, 156-64) and Andrés Martín (*Los recogidos*, 195), even though these chapters are integrated with the main text in both editions.

<sup>175</sup> Teresa, *Vida*, 23.12n8; Lamers and Meersman, "Franciscan Authors," 323; Ros, *Un inspireur*, 252, 324-35. The 1538 edition of *Subida* was reprinted multiple times: Sevilla 1540, Medina del Campo 1542, Valencia 1590, and Alcalá de Henares 1617. Teresa probably read the 1542 reprint.

<sup>176</sup> Teresa, *Vida*, 23.12.

<sup>177</sup> E.g. Ros, *Un inspireur*, 324-38; Álvarez, *Cultura*, 211; Peers, "Introduction," 150-52. Said chapter was not included in the 1535 edition. This is one of the factors which indicates Teresa read the 1538 edition.

She never again mentions Laredo by name in her writings. Yet this does not mean that his influence stopped here. I concur with Boon that “Teresa’s debt is more profound than this one citation.”<sup>178</sup> There are numerous parallels between their works. For example, both expound on the prayer of quiet, the sleep of the faculties, mental prayer, recollection, and raptures.<sup>179</sup> Teresa seems to be building upon Laredo in these respects.<sup>180</sup> After all, if *Subida* was successful in clarifying and confirming the authenticity of Teresa’s *no pensar nada*, it would be natural for her to draw from this resource to articulate her own views on similar subjects. The connections between these two authors have been widely recognised. “Both in general and in detail,” affirms Peers, “St. Teresa is deeply indebted to Laredo.”<sup>181</sup> Did such influence, moreover, affect Teresa’s eucharistic piety? Laredo dedicates eight consecutive chapters to the reception of the Eucharist. Could such content have informed the Saint’s devotion to the sacrament?

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<sup>178</sup> Boon, *Mystical Science*, 173.

<sup>179</sup> Laredo, *Subida*, III.2, 5, 15, 17, 19, 27, 28, 41. Teresa, *Vida*, 15, 16, 20; *Camino*, 22, 24, 26 (V); *Moradas*, IV.3, VI.4.

<sup>180</sup> Teresa, however, appears to differ with Laredo in other matters, such as whether one should strive to elevate the soul into contemplation (*Subida* III.10, 16-17; *Vida*, 12), or whether it is salutary to refrain from dwelling on Christ’s humanity during the latter stages of the contemplative process (*Subida*, III.4, 11; *Vida*, 22; *Moradas* VI.7). Laredo is unclear on these points and seems to contradict himself (*Subida*, III.7, 9, 13, 28). So perhaps their views are not that different after all. Álvarez believes Teresa is primarily disagreeing with Bernabé de Palma’s (1469–1532) view on the role of Christ’s humanity in *Via spiritus*. See Peers “Introduction,” 33-34, 41, 52-53; Álvarez, *Cultura*, 213-20; McGinn, *Golden Age*, 31-32, 150-52; Andrés Martín, *Los recogidos*, 231-32; Ros, *Un inspireur*, 244-54, 332-33.

<sup>181</sup> Peers, “Introduction,” 48-53. Cf. Álvarez, *Cultura*, 211-220; Boon, *Mystical Science*, 173-76; Lamers and Meersman, “Franciscan Authors,” 322-25; Ros, *Un inspireur*, 324-34; Tyler, *Return*, 124-29. Although all these authors compare Teresa and Laredo, none of their assessments exceeds ten pages, not even Ros’ lengthy study, which is surprising given its title: *Un inspireur de sainte Thérèse: Le frère Bernardin de Laredo*. It seems that while the relationship between these two figures is widely recognised, it has not been exhaustively analysed. As noted earlier, Etchegoyen’s *L’amour divin* (1923) has explored Teresa’s debt to Laredo more substantially, but his work was already deemed dated by Ros in 1948 (*Un inspireur*, 11). E.g. Etchegoyen’s bibliography (*L’amour divin*, 16-17) only mentions the Sevilla 1535 and Alcalá 1617 editions of *Subida*, which implies he is assuming that Teresa read Laredo’s first edition (1535) rather than the second (1538).

To my knowledge, no one has considered the potential bearing of Laredo's eucharistic teaching upon Teresa. None of the sources I have consulted even mention this possibility. Yet Teresa studied *Subida* closely, underlining those parts relevant to her situation. While she did not choose to read this book to learn more about the sacrament, she does commend its teaching on union, found in part III, the same section which contains Laredo's discussion on Communion (III.32-39). It is located five chapters after his exposition on *no pensar nada* (III.27), the one most scholars agree had a decisive impact on Teresa, and one chapter before his treatment of raptures (III.41), which likely sparked the interest of the Carmelite. The remainder of this section will review pertinent material from Laredo's discussion on the Eucharist and note its possible effects upon Teresa. This brief overview will fall short of the extensive analysis this subject deserves. It is my aim, however, that it will contribute to further examinations into this topic.

Laredo introduces his discourse on Communion by establishing the rationale behind these chapters. He is placing them here on purpose, "[b]ecause the whole intent of this third book is to join the soul to its God by means of unitive love, and the most perfect union that is possible or can be in this bitter banishment consists in the graced Communion of the Most Holy Sacrament."<sup>182</sup> After spending more than thirty chapters explaining and encouraging the practice of quiet contemplation, Laredo intentionally inserts these eucharistic treatises toward the end of his work, on the basis that the "most perfect union" humanity may attain in this world is that which is made possible through the grace-filled consumption of the Eucharist.

Coming from an advocate of interior prayer, these are strong words about the place Communion ought to occupy in the pursuit of contemplation. The fact that Laredo incorporated said discussion into this segment of the 1538 edition is very telling. As Boon observes, this

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<sup>182</sup> Laredo, *Subida*, III.31.

modification is not merely meant “to provide advice for those readers about to receive the wafer, but rather as the culmination of the previous thirty chapters on union through love.”<sup>183</sup> If Teresa carefully studied this work and cherished its teaching on union, then she must have known where the author considered union to be most fully realised—in the Blessed Sacrament.

Furthermore, Laredo believes that since God’s infinite love is uniquely and steadfastly made manifest in the sacrament, his readers are to avail themselves of this gift as frequently as possible. This is the focus of chapter 32. Whereas the most seasoned contemplatives may “taste” their loving God in prayer “at times and when they can”; at Communion, even those who are not contemplatives, “are given and receive Him nearly as often as they want.”<sup>184</sup> Consequently, those who practise contemplation will long to continually partake of this feast, as this is “the greatest sign by which our most gentle Jesus Christ showed us, and always shows us, the gentleness of His love.”<sup>185</sup>

The reception of such a sublime sign understandably calls for diligent preparation and self-examination. Yet Laredo is keen to insist that it is the grace communicated in the sacrament which ultimately enables the recipient to partake of it worthily and to do so repeatedly.<sup>186</sup> Even so, such glorious recurrence can never become rote. Rather than coming to the altar “because it is the everyday custom of those who celebrate daily or almost every day,” those who come to Communion (be they priests who celebrate each day or lay people) must draw near because this

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<sup>183</sup> Boon, *Mystical Science*, 171. Cf. Tyler, *Return*, 128-29, who contends that this abrupt shift is consistent with Laredo’s mystical method.

<sup>184</sup> Laredo, *Subida*, III.32. As Peers observes, for Laredo union is a temporary phenomenon. This conception differs from the more stable and ongoing types of union Teresa discusses in the final dwellings of *Moradas* (“Introduction,” 36).

<sup>185</sup> Laredo, *Subida*, III.32.

<sup>186</sup> Cf. Laredo, *Subida*, III.36. On his teaching on frequent Communion, see Ros, *Un inspirateur*, 161-63.

is “the desire and will of our Christ Jesus, who by His sheer goodness orders us to do this in His singular memory.”<sup>187</sup> Laredo seems to be saying that as long as one partakes mindfully, there is freedom to consume Christ’s body as often as one is compelled by God’s love.

Given how rare frequent Communion was at the time, could Laredo’s unconventional endorsement of this practice have influenced Teresa’s regular participation in the Eucharist? I have not found another source she read which recommended the actual consumption of the sacrament on such a continual basis as Laredo’s.<sup>188</sup> Did her communications increase after reading *Subida*? The final section of this contextual study will examine the frequency of Teresa’s eucharistic habits. For the time being, it seems safe to speculate that Laredo’s dual commitment to contemplation and Communion must have reinforced her life-long devotion to each of these practices. As shown in the first two chapters of this dissertation, Teresa was a contemplative who treasured the Eucharist and urged her Carmelite communities to seek God’s presence in prayerful silence and the sacrament.<sup>189</sup> Her reading of *Subida* suggests her debt to the *recogimiento* movement may have affected both of these facets of her spirituality, and not merely the first.

Moreover, there are distinctly eucharismatic elements in the remainder of Laredo’s discussion which likely left an enduring impression upon Teresa. Chapter 33 elaborates on the seriousness of searching oneself before Communion in view of 1 Corinthians 11. Chapter 34 compares this process to that of preparing a suitable temple for God as recounted in 1

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<sup>187</sup> Laredo, *Subida*, III.32. In the 1535 edition Laredo notes how the common religious practice was to receive twice a month, although he appears to be talking about friars. *Subida*, II.59 (1535).

<sup>188</sup> Franciso de Osuna encourages frequent and even daily Communion in *Convite gracioso de las gracias del Santo Sacramento* (Sevilla, 1530). See chapter 21. But there is no evidence Teresa read this book. Andrés Martín conjectures this may be one of the reasons why *Convite* was banned by the Inquisition in 1559 (*Teología española*, 2:622n32). Laredo’s book was never censored, perhaps because it had been dedicated to Alonso Manrique, a former General Inquisitor! “Presentación,” in Laredo, *Subida*, 14. Cf. Ros, *Un inspirateur*, 164.

<sup>189</sup> E.g. Teresa, *Camino*, 1-2, 22, 34 (V).

Paralipomenon 29 (1 Chronicles 29). King David's humble recognition that through this work "was being prepared a dwelling place [*morada*] for God and not for man [1 Par 29:1]," signifies for Laredo the kind of "humility that is required to prepare the living temple of God (which are our souls) for holy Communion."<sup>190</sup>

Laredo uses the term *morada* in reference to the temple David was planning to build, a scriptural figure that adumbrates the soul's vocation as God's dwelling place. As Peers observes, this is "the word immortalized by St. Teresa in her *Interior Castle*."<sup>191</sup> For the Franciscan, this image contains a sacrificial dimension. The prospect of making a house for the Lord moves David to invite the Israelites to contribute their own offerings to this task (1 Par 29:5). Likewise, Laredo reckons that Communion is the most favourable time for the faithful to offer themselves as a "peace sacrifice [offering]" ("*sacrificio pacífico*") to God by their selfless acts of love.<sup>192</sup> Scholars have noted possible corollaries between Teresa's image of the castle and Laredo's work.<sup>193</sup> Does Teresa's castle possess any sacrificial qualities? As will be seen in the next chapter, the conclusion of *Moradas* certainly seems to indicate so.<sup>194</sup> Could Laredo be partially responsible for this development in Teresa's thought? His book at least supplied her with a biblical foundation upon which she could further explore the soul's potential as a holy place of sacrifice.

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<sup>190</sup> Laredo, *Subida*, III.34.

<sup>191</sup> Peers, *Ascent*, 208n1.

<sup>192</sup> Laredo, *Subida*, III.34. Cf. III.38.

<sup>193</sup> E.g. the analogy of the soul as heavenly city. Laredo, *Subida*, II.46. See Boon, *Mystical Science*, 174-75; Lamers and Meersman, "Franciscan Authors," 324; Ros, *Un inspireur*, 324-34; Etchegoyen, *L'amour divin*, 218, 250, 287-88, 334-35.

<sup>194</sup> Teresa, *Moradas*, VII.4.18. Cf. VI.7.8.

Chapters 35-38 consist of a dialogue between the soul and divine Wisdom on the mystery of the Eucharist, loosely paraphrased from Henry Suso's (c. 1295–1366) *Horologium sapientiae*, interspersed with Laredo's own comments.<sup>195</sup> The exchange begins rather forthrightly.

The soul says: Lord, what is it that You give, with Your ineffable presence, to the souls who devoutly receive You in the Sacrament of the altar?

Wisdom: I beg you to tell me where this question proceeds from. Are you perchance a true lover or a mercenary? ... Tell me, do you seek your beloved because you love Him, or so that He may pay you that which you love Him for? What better thing, or more profitable can He give you, than Himself? ... But since you are not perfect in love, you are not content with the beloved and that is why you desire another favour or reward, in the form of spiritual sweetness, or sensible consolation.<sup>196</sup>

The soul is curious about what is received in the sacrament *in addition* to the Lord's presence.

Wisdom points out the folly of this inquiry and probes the questioner's real intentions. What more can be desired than Christ Himself?

Suso and Laredo are stressing the primacy of Christ's objective self-giving presence above all other eucharistic graces and the danger of seeking sensational experiences rather than the Lord. True love is satisfied with Christ alone. Yet after testing the inquirer in this fashion, Wisdom proceeds to answer the soul's original question by drawing its attention to the greatness of creation, and how the rays of the sun make the air shine at noonday, and how the summer brings with it a beautiful serenity which undoes the cold winter.

Soul: There is no doubt that each of these things will bring with it plentiful fruit and great beauty.

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<sup>195</sup> Cf. a recent English translation of the original: Henry Suso, "The Book of Eternal Wisdom," in *The Exemplar, with Two German Sermons*, ed. and trans. Frank Tobin (New York, NY: Paulist Press, 1989), 276-86. According to Boon, this is "by far the longest citation found in the *Subida*" (*Mystical Science*, 177n44). The extensive presence of such content in Laredo's book represents a potential link between Teresa's reception of the medieval *theologia mystica* and the northern European mystics. Cf. Tyler, *Return*, 105. See also Ros, *Un inspireur*, 160.

<sup>196</sup> Laredo, *Subida*, III.35.



Wisdom: These things seem great to you, but truly the *spiritual gifts* [*dones espirituales*], that are given in this holy Sacrament, are, without comparison, far greater.<sup>197</sup>

While Christ alone is the primary focus of Communion, there are supplemental graces that may be granted with His presence, which are described by the author(s) as “spiritual gifts.”

One example is the grace of illumination, which “clarifies the spirit in the age to come far more than can the sunray enlighten [*alumbrar*] the pure air.”<sup>198</sup> There is an eschatological component at work here. The gift of illumination received in this life is only the “beginning of greater enlightenment” (“*principio de mayor alumbramiento*”), that shall be realised in “the age to come” (“*el siglo advenidero*”).<sup>199</sup> To understand this tension, the reader simply needs to contemplate “the conditions of the Most Holy Sacrament,” and how “the ray of divinity, [is] hidden in the holy Sacrament (but clear and manifest in the heavenly fatherland).”<sup>200</sup> The mystery of the Eucharist thus clarifies the eschatological nature of spiritual gifts, guarding the recipient from becoming obsessed with them in this present life, by fostering a healthy proleptic anticipation for what still lies ahead, which is rooted in the living Christ, who is hidden yet truly present in the “glorified body” received by faith in the sacrament.<sup>201</sup>

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<sup>197</sup> Laredo, *Subida*, III.35. Elsewhere he refers to these gifts as “gifts of the Spirit” (“*dones del Espiritu Sancto*”), which are manifold in number, but can be gathered into seven, the perfect sum (III.24).

<sup>198</sup> Laredo, *Subida*, III.35. Later, in III.36, he discusses the gift of healing, and how “this health-some host is given to the faithful as a remedy for whichever illness they wish to be cured of,” be it spiritual, emotional, or physical. This would have been especially comforting to Teresa.

<sup>199</sup> Laredo, *Subida*, III.35. His teaching on eucharistic illumination follows the pattern of Christ’s revelation to the disciples on the road of Emmaus in Luke 24. See Laredo’s comments on this passage in II.36.

<sup>200</sup> Laredo, *Subida*, III.35. See also III.37.

<sup>201</sup> Laredo, *Subida*, III.35. For Laredo (and Suso), partaking of the Eucharist and its benefits is ultimately a matter of faith. As Wisdom asks the soul: “Have you perchance forgotten that you walk by faith and not by experience?” Cf. III.36. This theme of partaking of the sacrament by faith emerges also in Teresa. E.g. *Vida*, 15.10, 28.8; *Camino* 34.7-9 (V).

Laredo's unwillingness to give up illuminist terms (such as "*alumbrar*" or "*alumbramiento*") which had by then acquired a distinctly heretical connotation is particularly telling. Despite the recent condemnation of the Alumbrados, Laredo retains said language and reclaims enlightenment as a legitimate spiritual gift.<sup>202</sup> Nevertheless, while he is unashamed to commend the virtues of illumination, he couches his discussion in a eucharistic context and an eschatological continuum that clearly sets him apart from the Alumbrados. Communion would become the setting of many Teresa's of revelatory experiences. Laredo's treatment of this matter provided her with a balanced theological basis for welcoming God's charismatic activity within the orthodox parameters of the Catholic Church. Even more so than Ludolph's *Vita* (see above), Laredo's *Subida* presented Teresa with a threefold connection between spiritual gifts, the Eucharist, and Christ's person.

Teresa assiduously studied this text. Even if she did not feel the need to underline the passages examined in this section, we cannot fail to underscore the Saint's firsthand exposure to Laredo's eucharistic treatises. Her close reading of *Subida* acquainted her with the author's dual endorsement of contemplation and frequent Communion, his sacrificial understanding of *morada*, and his teaching on the primacy of Christ's eucharistic presence and the eschatological nature of supplemental charismatic graces granted in the sacrament. While the exact extent of Teresa's debt to Laredo may be difficult to pinpoint, her eucharismatic devotion would incorporate many of the above elements if not all, as will be shown in the next chapter. Chapter 39 of *Subida* concludes Laredo's eucharistic exposition with a preparatory prayer for

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<sup>202</sup> Laredo, however, does modify some of the illuminist language of the 1535 edition in the 1538 redaction. Scholars believe these changes, which would have been prompted by the censors who revised the work, were meant to further disassociate the Franciscan from heretical teaching. See Andrés Martín, *Los recogidos*, 212; "Presentación," in Laredo, *Subida*, 12-15; Peers, "Introduction," 14-15.

Communion. The following excerpt serves as an appropriate transition to considering the frequency of Teresa's communications. "O wisdom of God, You who, uncontained by the heavens, cover and conceal Yourself with such a little veil, that only living faith can determine it is You, by being determined in You!"<sup>203</sup>

### **A Teresian Riddle: Daily Communion?**

Exactly how often did Teresa partake of the Eucharist? This is a question that has not been sufficiently addressed in English scholarship. But it is of the essence for assessing the interplay between the Saint's two great secrets (the charismatic and eucharistic components of her spirituality).<sup>204</sup> The numerous references to Communion throughout Teresa's writings suggest she communicated on a highly recurrent basis. Yet how could this be? As noted earlier, few people during the Middle Ages exceeded the annual requirement to receive the sacrament once on Easter. The general custom in Teresa's Spain was to receive two or three times a year.<sup>205</sup> Nuns and monks partook slightly more often, on major feast days and special occasions, such as the day of their profession. This was the case at the Incarnation, Teresa's first convent. While the community gathered daily for Mass according to their Rule, they only consumed the sacrament

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<sup>203</sup> Laredo, *Subida*, III.39.

<sup>204</sup> This matter has received greater attention in Spanish scholarship: Albarrán, *loci de la eucaristía*, 115-24; Álvarez, "Comunión eucarística" and "Eucaristía," in *Diccionario*, 315-18, 480-86; Castellano, "Vivir con Teresa," 218. I am drawing from these sources below. See also Ros García, "Eucaristía y experiencia mística," 466-75. I am thankful to Fr. Iain Matthew from Teresianum, Rome, for directing me to Álvarez' dictionary entries.

<sup>205</sup> Dionisio Borobio, *Sacramentalidad*, 70. Cf. Albarrán, *loci de la eucaristía*, 38-39.

on selected dates (approximately seventeen times a year) according to their Constitutions.<sup>206</sup>

Teresa initially adhered to these norms, yet her eucharistic piety would take a radical turn.

As O’Keefe points out, Teresa originally followed the customs observed at the Incarnation, “but later in her time there *she began to receive daily*. In order to avoid notoriety for this at-the-time unusual practice, she often received at an earlier Mass rather than at the conventual Mass where she would have been more likely to be noticed.”<sup>207</sup> As far as I can recall, this is the only English source I have encountered which mentions this intriguing feature of the Saint’s liturgical devotion. While this may seem a standard practice to Roman Catholics today, it was extremely rare in Teresa’s age. Did she really communicate on a daily basis in 16<sup>th</sup> Century Spain, during a period when anything unusual was suspected to be unsafe and potentially untrue? O’Keefe does not specify where he is drawing this information from in this instance. As a result, the reader must search elsewhere to corroborate the recurrence of the Carmelite’s communications.

Teresa herself is of little assistance. She is silent regarding this peculiar development in her spiritual life. To my knowledge, there is no internal evidence which explicitly confirms that she communed daily. However, Teresa does give us some clues about her practice before she adopted this original habit. After her four-day coma in 1539, she recounts being moved to partake “more often” (“*más a menudo*”), yet it is unclear how long this resolve lasted, as her

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<sup>206</sup> Third rubric of the Constitutions of the Incarnation in Silverio, *Obras*, 9:485. Yet there was a caveat in this document: “But if our Lord gave devotion to the convent, or to most it, to desire to commune more often, they could do so with the advice of the confessor and the permission of the prioress” (original text in Appendix). See Álvarez, “Comunión eucarística,” 316, and “Eucaristía,” 481.

<sup>207</sup> Emphasis added. O’Keefe, *In Context*, 104-05. That Teresa received at an earlier Mass is reported by María Coronel, prioress of the Incarnation during the Saint’s final years at this convent. According to María de San José, Teresa would bring different sisters along so that the Lord would pardon her audacity to receive daily. See Silverio de Santa Teresa, *Procesos de beatificación y canonización de Santa Teresa de Jesús*, 3 vols. (Burgos: Monte Carmelo, 1935), 1:493, 2:373.

eucharistic fervour may have been quenched by her ongoing health problems and the decline of her prayer life.<sup>208</sup> After her father's death in 1544, her confessor, Vicente Barrón, mandated her to commune every two weeks.<sup>209</sup>

Álvarez conjectures that by the time her mystical experiences begin to increase (c. 1555–1558) it is probable that she already “practises daily Communion, even if this signifies a striking singularity in her communal setting.”<sup>210</sup> The emergence of this new habit would have come after her encounter with Augustine's *Confessions* and overlapped with her study of Laredo's *Subida*. This hypothetical timeline would reinforce the influence these books had upon her eucharismatic progression. Regrettably, this progression was interrupted by Teresa's confessors, who, wary that she was being deceived by the devil, instructed her to commune less often around 1558, causing her great distress.<sup>211</sup> As Teresa came under the guidance of more able confessors in the following years, it appears that she returned to her preferred practice. Nevertheless, it is impossible to make any definitive judgements based on her writings, since from this time on she draws a veil over the frequency of her communications.

Hence it is necessary to turn to the findings gathered by her early biographers for further clarification. The first two Teresian biographies by Francisco de Ribera (1590) and Tomás de Jesús/Diego de Yepes (1606) have never been translated into English, yet they contain crucial

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<sup>208</sup> Teresa, *Vida*, 6.4, 7.11-12. Cf. Álvarez, “Eucaristía,” 481.

<sup>209</sup> Teresa, *Vida*, 7.11, 17; 19.12. Teresa explains that since she suffered from morning vomiting (for twenty consecutive years), when she began to commune more frequently, she had to force herself to vomit at night if she wanted to receive the following morning. Otherwise, she was unable to eat anything until noon.

<sup>210</sup> Álvarez, “Eucaristía,” 482.

<sup>211</sup> Teresa, *Vida*, 25.14-15.

insights into the Saint's eucharistic piety.<sup>212</sup> According to Ribera, daily Communion remained a priority for Teresa even while travelling for her foundations. "Someone always had to come along who could hear confession and say Mass, and this was the first task to be done each day, and then she communed: this, regardless of how hurried she might have been (as long as it could be arranged), was never to be neglected."<sup>213</sup> She continued "taking Communion each day [*cada día*] with her characteristic devotion" all the way to her deathbed in Alba de Tormes.<sup>214</sup>

Such had been her custom for over two decades.

[S]ince before she left the Incarnation to found these Monasteries, *she ordinarily took Communion each day*, and this she did under the counsel and authority of many very learned men with whom she discussed it, since this was, when she began doing it, an unusual thing in that house, for they used to receive it from time to time; and thanks to her example the reception of this Sacrament began to be far more continual here.<sup>215</sup>

Ribera affirms that Teresa was already communing daily prior to her departure from the Incarnation in 1562. Precisely how long she had been doing this remains a riddle, but it must have been for at least a few years if she managed to inspire a community unaccustomed to frequent Communion to receive more often.<sup>216</sup> While Teresa was a pioneer in this regard, Ribera

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<sup>212</sup> See full reference above for Ribera's *La Vida de la Madre*; Tomás de Jesús Sánchez Dávila and Diego de Yepes, *Vida, virtudes y milagros de la bienaventurada virgen Teresa de Jesús (1606)*, ed. Manuel Diego Sánchez (Madrid: Editorial de Espiritualidad, 2014). As explained in the introduction to the work (ix-lix), Tomás de Jesús wrote most of this biography, but it was strategically published under Diego de Yepes' name, a popular Carmelite bishop who briefly served as confessor to Teresa, to promote her canonisation and thus aid the Order's advancement.

<sup>213</sup> Ribera, *Vida de la Madre*, II.18. Cf. Tomás, *Vida, virtudes y milagros*, II.36.2, where this custom is recounted almost in the same words. Elsewhere Ribera notes that Teresa never received the sacrament without first going to confession if she believed to have committed a venial sin (*Vida de la Madre*, IV.12).

<sup>214</sup> Ribera, *Vida de la Madre*, III.15

<sup>215</sup> Emphasis added. Ribera, *Vida de la Madre*, IV.12. Teresita, the Saint's niece, states that her aunt already took Communion daily at the Incarnation. Many other nuns declare that Teresa received daily. Silverio, *Procesos*, 1:180, 189; 2:563.

<sup>216</sup> By way of summary, it can be concluded that sometime between 1544–1562 Teresa's bimonthly communications became daily. The exact time this shift occurred is unclear, but probably around 1555 when her

is careful to stress that she counted on the support of numerous highly trained individuals. In other words, she was not pursuing this atypical path on her own.

Furthermore, Ribera interprets the positive effects daily Communion had upon Teresa's health as confirmation that God Himself approved of this habit. "At this time Our Lord showed signs that He was pleased that she communed each day, for she used to have, among other illnesses, two vomiting spells a day, one in the morning and another at night, and the morning one was fully taken away at once, and she never had it again."<sup>217</sup> Morning Mass was the time when the sacrament was administered. By being delivered from said ailment, Teresa could commune more freely, both at a physical and spiritual level. In addition, Ribera reports that when facing temptations or feeling hard-pressed, Teresa would take Communion, and "the darkness in her soul was undone, and she was made well, and her body relieved from all pain."<sup>218</sup> She apparently experienced this kind of bodily renewal and release from pain "many times" ("*muchas veces*").<sup>219</sup> Daily Communion thus served a vital charismatic role in Teresa's well-being; day by day the host ministered holistically to her body and soul.

There is even more conclusive evidence in Teresa's second biography concerning the frequency and fashion of her communications. This work, primarily written by Tomás de Jesús (1564–1627)—traditionally attributed to Diego de Yepes (1527–1613)—incorporates exclusive

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mystical experiences became more prevalent. Said frequency would have been reduced at the request of her confessors around 1558, but then recovered at some point before she left the Incarnation in 1562.

<sup>217</sup> Ribera, *Vida de la Madre*, IV.12. The night vomiting continued for the rest of her life. Prioress of the Incarnation, Mencía Roberto, witnessed how Teresa's diurnal vomiting disappeared as she received more frequently. Silverio, *Procesos*, 2:365.

<sup>218</sup> Ribera, *Vida de la Madre*, IV.12.

<sup>219</sup> Ribera, *Vida de la Madre*, IV.12. Cf. Tomás, *Vida, virtudes y milagros*, III.20.3. Teresa herself describes this occurrence in *Cuentas*, no. 1.31.

material from Teresa's beatification process.<sup>220</sup> One such example is a riveting firsthand account by Julián de Ávila (1527–1605), chaplain of St. Joseph's, who served as Teresa's companion from 1562–1582. "I knew, and conversed with, and heard her confessions, and communicated the holy Mother for twenty years, more or less ... and to all the foundations that were offered to her until God took her away, it was me who accompanied her," declares Julián.<sup>221</sup>

Concerning her eucharismatic piety, Julián adds:

As an eyewitness, I can say that she experienced things so supernatural, like those experienced by the most regaled saints of God, because on a very regular basis I gave her the Most Holy Sacrament each day and, for the most part, she remained enraptured; a time during which God was granting her so many special mercies, that, even though she left much said about them, what she said was less than what God granted her to understand about supernatural things.<sup>222</sup>

This priest, an intimate associate of the Saint during her final twenty years, also reports that she practised daily Communion, and that he personally administered the sacrament to her on such occasions. Julián specifies that this was a deeply charismatic event for Teresa. Practically every time she received from his hands, she fell into an ecstasy through which the Lord revealed great secrets to her, more in number than those she wrote about. The eucharistic and charismatic dimensions of her faith were inextricably ingrained into her everyday rhythms.

A later chapter of this biography, dedicated to the Saint's eucharistic devotion, reiterates the charismatic/revelatory nature of her communications, and states that "for *more than twenty-*

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<sup>220</sup> These documents, along with those from her canonisation process, can be found in the *Procesos* edited by Silverio.

<sup>221</sup> Cited in Tomás, *Vida, virtudes y milagros*, Prol.44. Cf. Silverio, *Procesos*, 1:199.

<sup>222</sup> Cited in Tomás, *Vida, virtudes y milagros*, Prol.44. Cf. Silverio, *Procesos*, 1:219. Julián goes on to repeat that he had a relationship with her for approximately twenty years. For additional accounts of Teresa's eucharistic ecstasies, see those of María de Bautista and Mencía Roberto in *Procesos*, 2:46, 365-66.



*three years* she customarily communed every day, as attested by many very learned men.”<sup>223</sup>

Sadly, we are not told who these men are. Yet this collective testimony indicates that Teresa was already partaking daily prior to 1559, that is, three years at the minimum before she left the Incarnation. The data gathered in this biography appears to ratify to a great extent the hypothetical timeline proposed above, in which Teresa’s communications escalated after her reading of Augustine and Laredo, as her mystical life blossomed in shocking ways.

Although Teresa herself does not disclose this particular habit of hers,<sup>224</sup> there is a consensus among her contemporaries that she did indeed commune daily for at least the final twenty years of her life, namely, from 1562–1582.<sup>225</sup> This conservative estimate basically comprises the totality of her writing career, the entirety of her founding activity, and the most mature stage of her spiritual development.<sup>226</sup> The implications of this concurrence are paramount. For one, it further disproves the post-modern myth critiqued in Chapter 1 that Teresa was “spiritual but not religious” and consequently a fitting universal model for all who wish to be the same. The climax of her mystical journey was reached in an extremely religious manner.

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<sup>223</sup> Emphasis added. Tomás, *Vida, virtudes y milagros*, III.20.2-3.

<sup>224</sup> There are three reasons why I believe Teresa may have remained silent on this subject. First, she was a woman of sincere humility who made every effort to avoid giving the impression that she was superior to others, as when she asked God to put an end to her levitations because of the commotion they were causing among her sisters (*Vida*, 20.5). Widespread knowledge of the frequency of her communications would have sparked false rumours. Second, she was wary that this practice might attract inquisitorial attention and thus was cautious about speaking about it to protect herself and her communities. As annotated above, Osuna’s *Convite* may have been censored because it promoted daily Communion. Lastly, this habit was so assimilated into her everyday life, that she likely did not feel the need to mention it. While this practice was unusual at the time, it was a given for Teresa.

<sup>225</sup> “It is, then, certain that already since 1562—[being] forty-seven years old—she communed daily, unless special circumstances prevented her from doing so.” Albarrán, *loc. de la eucaristía*, 118. Cf. Efrén/Steggink, *Tiempo y vida*, 127n113, who note she began communing daily around 1561.

<sup>226</sup> Teresa did not prescribe daily reception for her Carmelite houses. She was a realistic reformer. But she did increase significantly the number of communications. The sacrament was to be consumed each Sunday as well as on feast days and other special commemorations. There was a measure of flexibility for the sisters to receive more often if they had the approval of their confessors and the prioress (*Constituciones*, 1.7). Tomás observes that the fact Teresa communed each day must have influenced this modification (*Vida, virtudes y milagros*, II.37.15).

Receiving Communion daily implied going to Mass every day, and this she did more than seven thousand times, as she prayerfully advanced through the sevenfold dwellings of her soul.

In addition, the fact that Teresa received daily during the final third of her life elucidates the eucharistic background of her works. This is the case with *Exclamaciones*, a brief compilation of exclamatory meditations. Luis de León, the first editor of her works, gave this book the following title in 1588: *Exclamations or meditations of the soul to its God written by Mother Teresa of Jesus, on different days, according to the spirit which our Lord communicated to her after Communion, on the year 1569.*<sup>227</sup> As Álvarez observes, this “epigraph contains practically all we know about the book.”<sup>228</sup> Given that there is not a single reference to the sacrament in any of the meditations herein, Álvarez states that we cannot know with certainty whether these prayers were penned by Teresa after Communion or not.<sup>229</sup>

I suggest that even if the date provided by León is not completely accurate, if this work belongs to the final years of the author’s life (which seems to be the case), then it is safe to assume that she composed it after partaking of the Eucharist, since at this point she was doing so at a daily rate, and the hour after Communion was her preferred time for recollection.<sup>230</sup> The same could be said of the remainder of her texts more broadly. While their content is by no means exclusively eucharistic, most of these pages, if not all, were composed by a woman who

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<sup>227</sup> *Exclamaciones o meditaciones del alma a sv Dios escritas por la madre Teresa de Jesvs, en diferentes días, conformer al espíritu que le comunicaua nuestro Señor después de auer comulgado, año de mil y quinientos y sesenta y nueue.*

<sup>228</sup> Introduction to *Exclamaciones*, in Álvarez, *Obras*, 1399. Cf. Álvarez, “Exclamaciones,” in *Diccionario*, 490-92.

<sup>229</sup> Álvarez is also unsure about the date given by León. Interestingly, neither Peers, nor Kavanaugh/Rodriguez, nor Efrén/Steggink question the eucharistic setting of *Exclamaciones*. See their respective introductory notes to this book (2:400-01; 1:441-42; 635).

<sup>230</sup> Teresa, *Camino*, 34.7-14.

had savoured the body of Christ less than twenty-four hours earlier. Morning by morning she dipped the quill of her soul in the ink of her Saviour's wounds and pressed on writing "by His mercy" the books we now have at our disposal.<sup>231</sup> As we move on to savour Teresa's writings in the next chapter, we must remember that these texts were penned by an author who dwelt by the altar of her crucified and risen Lord.

Finally, the frequency of her communications reinforces the pivotal role the Eucharist played in her life in the Spirit. The material examined in this concluding section substantiates the premise which has given rise to this investigation, namely, that there is a profound interrelationship between the charismatic and eucharistic dimensions of Teresa's spirituality. This chapter has surveyed multiple factors (historical, religious, and theological) which conditioned to various degrees the formation of her eucharistic piety. Special attention has been paid to relevant elements of her background which have not been considered from this perspective before. This contextual study has shown that as a 16<sup>th</sup> Century Spanish Carmelite, Teresa drew from a rich array of resources which prepared her to integrate the eucharistic and the charismatic in her own life. Through the lens of her writings, the following chapter will analyse in what ways this relationship facilitated her participation in Christ's mystery and ministry.

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<sup>231</sup> Teresa, *Moradas*, Prol.5.

### CHAPTER 3: SAVOURING TERESA'S TEXTS

Having reviewed major preliminary issues key to discerning Teresa's legacy today and considered multiple contextual factors which shed light upon her eucharismatic formation, the time has arrived to come face to face with her writings. To this end, this chapter will refrain for the most part from citing and referencing secondary sources, so that the singularity of Teresa's voice and vision may be properly heard and seen, and not be lost among the insights and comments of others. Chapter 4 will dialogue at large with secondary scholarship on the theological meaning of the content analysed here. The main contention of this dissertation, that Teresa's regular participation in the Eucharist grounds her charismatic experiences in Christ's mystery and ministry, will now be advanced at a textual level.

The aim of this study, however, is not to document every possible text which may point to an existing relationship between Teresa's eucharismatic piety and the person and work of her Lord. Rather than compiling a collation of prooftexts which verify the scope of this connection in the Teresian corpus, this chapter will consist of a close reading of representative passages which elucidate the specific ways in which Holy Communion and Teresa's charismatic graces work together to immerse her into Christ's mystery and involve her in His ministry. In essence, this textual analysis is concerned with the question: *How* are the eucharistic and charismatic elements of her spirituality interrelated?

I have argued so far that there is a link between the Carmelite's eucharistic devotion and her charismatic gifts. Now is the moment to press more deeply into this relationship and search out its particularities as they are reflected in Teresa's texts. Pertinent passages by the Saint will be translated below. Their immediate context will be briefly noted and their content carefully exegeted while bearing in mind their relation to the whole. This section will address basic

hermeneutical questions: Are there any recurring eucharismatic patterns throughout her writings? Are there any developments or alterations? Her writings will be examined in chronological order to better ascertain potential themes and nuances.

Given that her works often consist of several redactions produced over different intervals of time, and that the exact date of composition for some of them remains uncertain, the timeline followed below will be approximate, and there will be a measure of overlap between the works being analysed. Yet the goal of this assessment is not to reconstruct the chronological progression of Teresa's piety, but rather to expound the eucharismatic material in her books. These will be studied in the following order:

- 1) *Libro de la Vida* (two redactions: 1562, 1565)
- 2) *Camino de Perfección* (three redactions: c. 1565, 1569, 1583)
- 3) *Meditaciones sobre los Cantares* (two redactions: 1567, c. 1574)
- 4) *Exclamaciones* (1569)
- 5) *Cuentas de Conciencia* (1560–1581)
- 6) *Moradas del Castillo Interior* (1577)
- 7) *Libro de las Fundaciones* (1573–1582)

I am largely following the arrangement used by Efrén and Steggink in their *Obras*, although I am placing *Exclamaciones* before *Moradas*, since it was supposedly written first, as well as *Cuentas*, as the testimonies I will be focusing on were penned down between 1571–1575.<sup>1</sup> The chapter will close by noting intriguing elements of Teresa's death in 1582 which poignantly sum up the eucharismatic trajectory of her life.

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<sup>1</sup> Cf. McGinn, *Golden Age*, 123n15; Álvarez, "Escritos/escritora," in *Diccionario*, 458-61.

While the logical purpose of this analysis is to support the argument of this dissertation and thus supply a textual basis for the theological and ecumenical discussions that will follow, this undertaking is not meant to be a mere academic exercise. Teresa's texts are not only "constative" but "performative," that is, they are able to "put into effect the reality they connote."<sup>2</sup> The interpretative method employed below presupposes that the Saint's writings are designed to reach the souls and minds of her readers, and to reform their lives in accordance with the divine truths which permeate her works. I agree with Tyler that her texts are "fundamentally *transformational* in character."<sup>3</sup> As such, they are intended to reorder how we think and act as we engage with them on their own terms. According to Tyler, this process is conducive to a "change of aspect" that will transform our perceptions and actions.<sup>4</sup> This is precisely what the study of Teresa's eucharismatic spirituality hopes to accomplish.

By examining the writings of a figure who integrates the eucharistic and charismatic in ways which are predominantly counterintuitive today, this investigation will help us to reimagine how the Eucharist and gifts of the Spirit belong together. The objective of this thesis is not the reinstitution of 16<sup>th</sup> Century Spanish Catholicism, nor the replication of Teresa's own piety per se, but a critical reconsideration of the relationship between Communion and the charismata in light of the Saint's eucharismatic experience. This requires pondering her writings at length, patiently ruminating over her puzzling prose, and praying that the eyes of our hearts may be enlightened by the Spirit so that we may perceive "what are the riches of his glorious inheritance among the saints" as we study Teresa's "understanding of the mystery of Christ" (Eph 3:4).

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<sup>2</sup> "Introducción," in *Experiencias Místicas: Relaciones y Cuentas de Conciencia*, ed. Salvador Ros García (Madrid: Biblioteca de Autores Cristianos, 2014), xxxviii.

<sup>3</sup> Tyler, *Return*, xii. Cf. Newman, *Attending*, 8.

<sup>4</sup> Tyler, *Return*, xii-xviii.

What Teresa says about her exposition of the prayer of union is true of all her writings—“my intention is to charm souls to taste such a high good” (“*es mi intención engolosinar las almas de un bien tan alto*”).<sup>5</sup> Her works are designed to stimulate spiritual feasting. Slowly savouring the Teresian corpus is of the essence for this endeavour to be successful. Hence the title of this chapter: “Savouring Teresa’s Texts.”

### ***Libro de la Vida***

Teresa’s first work, *Libro de la Vida* (*Book of Her Life*), consists of a narration of her spiritual development from childhood to her mid-forties. Originally composed as an account for her confessors of her life and mystical progression, *Vida* presents a unique portrayal of the Saint’s eucharistic devotion. It is this Teresian work which contains the most direct references to Communion.<sup>6</sup> The constancy and intensity of her communications are here well attested. Likewise, the interrelationship between her participation in the Eucharist and her charismatic experiences is keenly set forth in this book. Teresa’s first-person relation of such experiences offers us vivid snapshots of her eucharistic piety. This section will analyse multiple examples which depict how the charismatic and the eucharistic cooperate in the book of her life.

To begin with, the Eucharist makes important appearances in this work at points when Teresa is struggling to convey the nature of the various types of prayer she has undergone. This is the case when she attempts to explain the third degree of prayer (or third water) whereby God puts one’s faculties to sleep and leads the soul into “a glorious perplexity, a heavenly madness,

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<sup>5</sup> Teresa, *Vida*, 18.8.

<sup>6</sup> Teresa, *Vida*, 5.10; 7.11, 17; 9.2; 16.2, 6; 18.8, 14; 19.12; 20.5; 22.4, 6-7; 28.8; 29.4; 30.11, 14; 32.11; 33.12-13; 34.19; 36.5-9, 18; 38.9-11, 14, 19, 21, 23; 39.22-23, 27; 40.16. For a recent edition, see *Libro de la vida*, ed. Jorge García López (Barcelona: Penguin Clásicos, 2019).

where true wisdom is learned.”<sup>7</sup> Teresa notes that the Lord has abundantly granted her this kind of prayer in the past five to six years. However, “I neither understood it, nor knew how to talk about it; and this is why I intended, having reached this point [of the book], to say little or nothing at all.”<sup>8</sup> Yet Teresa goes on for two full chapters. What happened?

“[T]oday the Lord gave me, *having just finished taking Communion*, this prayer, and as I was unable to go forward, He placed these comparisons before me and taught me how to say it and what the soul is to do here; so that, to be sure, I was stunned and understood it at once.”<sup>9</sup> Unable for many years to grasp or articulate the third degree of prayer, Teresa instantaneously becomes an expert on it after partaking of the Eucharist and experiencing this very grace. Before, she barely had anything to say; now, she cannot refrain herself from recounting the virtues of this celestial craziness as she writes under the influence of the same:

It seems to me this is what the remarkable spirit of the royal prophet David must have felt when he played the harp and sang praises to God ... Oh my God! What is a soul like when it is like this! It longs to be all tongues to praise the Lord ... I cannot believe it is me who is speaking *since I communed this morning*.<sup>10</sup>

Since Communion that morning, Teresa remained in this state of madness, as words from a source beyond herself flowed through her ready quill, eloquently describing what was previously unknown.

A similar situation takes place with the fourth degree of prayer (or fourth water).

And so it is that when I began writing about this latter water, it seemed to me more impossible to know how to proceed than to speak in Greek, for this is how difficult it is. So I put it down and *went to receive Communion*. Blessed be the Lord who so favours the ignorant! ... God clarified my understanding, sometimes with words and others by showing

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<sup>7</sup> Teresa, *Vida*, 16.1.

<sup>8</sup> Teresa, *Vida*, 16.2.

<sup>9</sup> Emphasis added. Teresa, *Vida*, 16.2,

<sup>10</sup> Emphasis added. Teresa, *Vida*, 16.4, 6. See chapters 11-21 for her treatment of the four waters.



me how I should say it, so that, as He did in with the previous prayer, it seems that His Majesty wants to say what I cannot say nor understand.<sup>11</sup>

Again, Teresa is stuck and cannot think what to say concerning the prayer of union. Rather than consulting a theologian or a mystical work, she goes to Mass as is her custom, and finds here the illumination she needs. She receives Communion, her mind is enlightened, and His Majesty appears to speak freely through her regarding matters which surpass the Saint's comprehension and communication skills. Later she specifies that she composed this section of *Vida* "having taken Communion and been in this very prayer I am writing about."<sup>12</sup> Teresa also undergoes the degree of prayer she hopes to describe after Communion in this instance, and as a result is supernaturally illuminated to speak at length about it.

Teresa identifies three types of divine mercies or graces: "one mercy is for the Lord to grant the mercy, and another is to understand what mercy and what grace this is; and another is to know how to speak about it and explain it."<sup>13</sup> This threefold distinction is consistent with the guidelines recorded in 1 Corinthians 12-14 which detail that for a personal manifestation of the Spirit to an individual (i.e. tongues) to be profitable for the rest of the community it must be interpreted and declared in intelligible terms. All three kinds of gifts are requisite for the Church to be properly edified. "You are not prone, Lord, to grant such grandeurs and mercies to a soul except for the profit of many."<sup>14</sup>

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<sup>11</sup> Emphasis added. Teresa, *Vida*, 18.8.

<sup>12</sup> Teresa, *Vida*, 18.14.

<sup>13</sup> Teresa, *Vida*, 17.5. Cf. Osuna, *Tercer Abecedario*, 3.2: "one gift is for God to give a grace and another gift is to make it known" (see Appendix). See Ros García, *Relaciones y Cuentas*, xxxiii-iv, who discusses how various scholars understand the relationship between these texts by Osuna and Teresa.

<sup>14</sup> Teresa, *Vida*, 18.4.

What stands out from the above passages is how Teresa is simultaneously given these three mercies after partaking of Christ's body. Is this occurrence simply coincidental? Is it also arbitrary that Paul's teaching on the Lord's Supper in 1 Corinthians (chapters 10-11) immediately precedes his discourse on spiritual gifts? These are the types of questions that will be pondered in the following chapter. For now, it is sufficient to state that the Eucharist serves an illuminatory or clarificatory role in Teresa's spiritual life. As was the case for Laredo (see above), the sacrament has the power to reveal more than the eye can see or the mind fathom. Consuming Christ's living flesh somehow enables Teresa to better comprehend the inexpressible graces she has experienced and to communicate them effectively to others.

Teresa is cognisant that every spiritual blessing she has received proceeds from the man Jesus Christ. "Where have all goods come to me except from You?"<sup>15</sup> Teresa loved Jesus' humanity. "I had been very devoted to Christ my whole life ... and this is why I always returned to my habit of delighting myself with this Lord, especially when taking Communion."<sup>16</sup> This was her custom long before she began experiencing raptures and visions, and save for a momentary lapse, it continued to be so for the remainder of her life. Jesus had risen from the grave for this very purpose.<sup>17</sup>

[W]ho shall prevent us from being with Him after He rose again, for this is how near He is to us in the Sacrament, where He is already glorified [?] ... Here He is without sorrow, full of glory, strengthening some, encouraging others, before He went up to the heavens, our

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<sup>15</sup> Teresa, *Vida*, 22.4.

<sup>16</sup> Teresa, *Vida*, 22.4.

<sup>17</sup> For a very brief period, Teresa was misled by some mystical authors who suggested that to achieve the highest form of contemplation one would eventually have to put aside all "corporeal" (*córporeas*) images including that of Christ's humanity, focusing instead exclusively on His divinity. Teresa regretted ever following this practice and strongly opposed it hereafter. *Vida* 22 lays out in detail her experience in this regard and her defence of the priority of Christ's humanity for every stage of contemplation. Cf. *Moradas* VI.7. Scholars believe the authors Teresa has in mind could be Osuna, Laredo, or Palma (see footnote above on these last two). E.g. Osuna, *Tercer Abecedario*, Prol., 17.1-6. See also McGinn, *Golden Age*, 41.

companion in the Most Holy Sacrament—it seems He could not be away from us for a moment.<sup>18</sup>

Teresa meets the risen Christ in the Eucharist. Just as He did after the resurrection, Jesus comes to His own in the host. Triumph, glory, everlasting life are all irreversibly His for good, yet He chooses to be the lowly companion of weak sinners on the road to Emmaus (Luke 24), to fortify our downcast spirits, to spur us on toward the heavenly Jerusalem. “With such a good friend present among us, with such a good captain—who put Himself forward to suffer first—everything can be endured; He helps us and strengthens us; He never fails.”<sup>19</sup>

The resurrected Christ is the faithful friend who can be depended upon through death and hell, and is thus omni-reliable and ever-ready to help His trouble-filled followers. His real presence in the sacrament demonstrates that He is in fact alive and active on behalf of God’s people, and that He is so as a human being, a glorified one to be certain, but of our same flesh and blood. Teresa is confident that this is God’s appointed path to minister to His children.

And I now see clear—and I have seen afterward—that to please God and for Him to grant us great mercies, He desires it to be by the hands of this most holy Humanity, in whom His Majesty said He delights. Very many times have I seen it by experience. The Lord has said so to me. I have seen clearly that we are to enter by this door if we want the sovereign Majesty to show us great secrets.<sup>20</sup>

The great mercies Teresa receives, the great secrets she sees, descend from above to her soul through the narrow gateway of Christ’s humanity. This is the same road we ought to travel if we aspire to understand her eucharismatic secrets.

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<sup>18</sup> Teresa, *Vida*, 22.6. See also 28.3, 8.

<sup>19</sup> Teresa, *Vida*, 22.6.

<sup>20</sup> Teresa, *Vida*, 22.6.

The Eucharist brings Teresa into direct contact with the risen Lord, grounding her mystical experience in the mystery of His humanity, and it is this passionate proximity to His bodily existence which appears to prompt the impartation of charismatic graces (visions, locutions, levitations, etc.) that deepen and broaden her apprehension of Christ's person in His totality. This all occurs in a suitable manner to Teresa's calling and circumstances which providentially predisposes her to fulfil her ministry as a living member of Christ's body. Accordingly, as Teresa later reports in *Vida*, Jesus reveals Himself in different ways to her via visions, drawing her attention to relevant events of His life that will minister to her given needs and those of the people around her.

Almost always the Lord would represent Himself to me risen like that, and in the Host the same, it was not except sometimes to strengthen me when I was in tribulation, that He showed me the wounds, sometimes on the cross and in the Garden and with the crown of thorns, a few times; and carrying the cross also sometimes, based—as I say—on my necessities and those of other people, yet always with the flesh glorified.<sup>21</sup>

“Almost always” Teresa beholds Christ in His risen splendour. She specifically connects this revelation with Communion. On other occasions, she contemplates His trials and sufferings, “yet always with the flesh glorified” (“*mas siempre con la carne glorificada*”). Even when Teresa is shown the Lord's afflictions, His flesh remains glorified. How can this be?

While such a combination is incomprehensible historically speaking, it is not incongruent with the reality of Christ's risen life. Chapter 4 will discuss how such associations between the various events of Christ's ministry are theologically coherent. This same chapter will reflect on the enduring role Christ's passion plays in Teresa's spirituality. As seen here, the Lord's past sufferings bear ongoing meaning for the Saint. This section, however, will focus on how the

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<sup>21</sup> Teresa, *Vida*, 29.4. See Spanish text in Chapter 1 in Appendix.

Eucharist and Teresa's charismatic encounters with Christ jointly supply whatever goods she needs to carry out her vocation amidst the challenges and temptations she faced.

There was a season when Teresa underwent severe demonic attacks. She describes how the devil conjured up within her a crushing false sense of humility. "He seems to suffocate the soul and bind up the body so that it will profit from nothing ... And this is so, for it has happened to me and it seems as if demons are playing ball with the soul."<sup>22</sup> Teresa likens this predicament to the agonies of hell. "[T]he soul burns within itself, without knowing from whom or from where the fire comes, nor how to flee from it, nor with what to put it out."<sup>23</sup> Knowing the dire nature of her circumstances underscores the timeliness of the following eucharismatic experiences.

Sometimes—and almost on an ordinary basis, or at least very often—I rested after taking Communion; and at times, as I was approaching the Sacrament, I was made well at once, so well, in soul and body, that it stuns me. It does not seem but that in a moment all the darkness of the soul is undone and, as the sun had come out, I recognised the foolishness which had come upon me.<sup>24</sup>

Teresa finds true peace and solace in the Eucharist. The sacrament steadily counters the demonic unrest she was fighting. Occasionally, she is instantaneously restored spiritually and physically by the mere act of drawing near to the host. Her body and soul, sorely harassed by Satan, are refreshed and renewed in the wholesome presence of Christ's body. Before the Sun of Righteousness, the effects of darkness fade away.

"Other times, it was through one single word which the Lord spoke to me, simply saying: 'Do not be weary; do not be afraid' ... that I was fully healed, or by seeing some vision, that I

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<sup>22</sup> Teresa, *Vida*, 31.9-11.

<sup>23</sup> Teresa, *Vida*, 31.12. Cf. her vision of hell in 31.1-3.

<sup>24</sup> Teresa, *Vida*, 31.14.

felt as though nothing had happened to me.”<sup>25</sup> In conjunction with the sacrament, these charismatic signs further extend God’s comfort and healing to Teresa. She takes advantage of these moments of relief to delight herself in the Lord, yet also to pour out her complaints before Him. “I regaled myself with God; I complained to Him about how He allowed me to endure so many torments.”<sup>26</sup> The fact that Teresa experiences tangible healing does not prevent her from protesting her torturous trials. Perhaps this honest act of lament could be considered as part of her healing process. In any event, Teresa realised that as painful as these hardships were, they were not pointless. “It does not seem to me but that the soul comes out of the crucible like gold, refined and clarified to see the Lord within itself.”<sup>27</sup> A more profound interior vision of Christ awaits those who cling to Him through the fire. By means of the Eucharist and other charismatic gifts, Teresa received the grace she needed to resist the devil and persevere in God’s path.

There are many more accounts in *Vida* of mystical graces which Teresa experiences in a eucharistic setting. Chapter 2 discussed her vision of the Spirit after Mass on the vigil of Pentecost. The calling to found St. Joseph’s is likewise given to her after Communion, as are other charismatic confirmations related to the completion of this task.<sup>28</sup> Yet as *Vida* is only the first of Teresa’s works, this analysis cannot cover all the eucharismatic material in it. This section on *Vida* will close by examining a particularly dramatic relation which graphically captures Teresa’s fervour for the Eucharist and the intensity of some of the manifestations which accompanied her communications.

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<sup>25</sup> Teresa, *Vida*, 31.14.

<sup>26</sup> Teresa, *Vida*, 31.14.

<sup>27</sup> Teresa, *Vida*, 31.14.

<sup>28</sup> Teresa, *Vida*, 32.11, 33.12-13.

Sometimes such great urges to commune come upon me, that I do not know if I could exaggerate them. It happened to me one morning when it was raining so hard that it seemed as though this was not the time to leave the house. Being out of it myself, I was already so besides myself with that desire, that even if spears had been placed against my breasts, it seems to me that I would have gone in through them, how much more through the water. As I arrived at the church, I was seized by a mighty rapture. It seemed to me I saw the heavens open ... I was shown the throne I have told your Reverence [García de Toledo] I have seen other times, and another one above it, where, by means of some communication I cannot speak of, even though I did not see it, I understood dwells the Divinity ...

I understood that everything which may be desired was gathered there, and I saw nothing. I was told, I do not know by whom, that what I could do there was to understand that I could understand nothing, and to see how inconsequential everything else was in comparison to that. Accordingly, my soul was afterward ashamed to see that it could be amused by any created thing, and much more that it could be attached to it, since everything seemed like an anthill to me.

I did take Communion and made it to Mass, though I do not know how. It seemed to me that only a very short time had gone by. I was shocked when the clock struck and I saw that I had been in that rapture and glory for two hours.<sup>29</sup>

Overcome by an ardent longing to receive the sacrament, Teresa heads to church through a rainstorm. Upon entering the building, she falls into a rapture and receives an apocalyptic vision of God's throne room which leaves her speechless. This passage displays the Saint's extreme passion for the Eucharist—she is even willing to be pierced with lances if needed. Later on, as the assessment of *Fundaciones* will show, Teresa will warn her communities about the dangers of being unduly obsessed with the sacrament or spending disproportionate amounts of time in supposed ecstasies after Mass. The above testimony, however, suggests that not all yearnings for the Eucharist nor all lengthy raptures are necessarily problematic.

On this occasion, Teresa's consuming desire to receive the Lord's body results in an extensive ecstasy during which she beholds the glories of heaven. The eschatological dimension of her eucharistic piety is patent here. She has seen it all by seeing nothing where God dwells,

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<sup>29</sup> Teresa, *Vida*, 39.22-23.

and now all she can see where mortals dwell seems like nothing, as passing homes for ants. Yet her home, for the time being, is down below. Attending Mass and partaking of the sacrament anchor her visionary revelation in the world in which she has been placed, where time ticks faster than we realise and we are prone to love created goods we can see above the invisible Creator we cannot. Sacrament and charism work together to make Teresa eager for the future while rooting her in the present, where she is to be purged and changed by the consuming fire of God's love through a process of death and resurrection.

It stunned me afterward, how, embracing this fire, which seems to come from above, from God's true love ... seems to consume the old man with his faults and lukewarmness and misery; and as is the case with the phoenix—based on what I have read—out of whose very ashes, after it is burned, comes another, so is the soul made into another afterward, with different desires and great fortitude. It does not seem to be the same as before, but begins to walk on the path of the Lord with new purity.<sup>30</sup>

Like the phoenix, the soul that yields itself to the purifying flames of God's love, will be cleansed from every wretched thing which may obscure the contemplation of His face, and be transformed into another creature with a new set of dispositions and strengths. By adopting this pattern, one is able to follow the path of the crucified and risen Lord, which begins in this fleeting anthill and ends before His everlasting throne.

*Vida* contains many valuable windows through which we observe different aspects of Teresa's eucharismatic spirituality at work. The Eucharist clarifies and illuminates her mystical experiences for her own benefit and that of others. Teresa refers to Christ's sacred humanity as the living source of every divine gift. He is the only door through which we can gaze upon God's great secrets. She directly encounters the Lord's risen humanity when she partakes of the sacrament and receives from Him every spiritual good she needs to fulfil her calling. This at

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<sup>30</sup> Teresa, *Vida*, 39.23. See also *Moradas*, VI.4.3. Osuna uses the image of the phoenix in *Tercer Abecedario* 16.5. García López thinks she read about it here (*Libro*, 401n8).



times includes supernatural experiences of healing and comfort, which sustain her body and soul during seasons of temptation and weakness. Lastly, Teresa's eucharistic piety follows a pattern of death and resurrection that capacitates her to live in the present while being mindful of eternal realities. She is well suited to instruct us concerning the way of perfection.

### *Camino de Perfección*

If *Vida* contains the most references to Teresa's communications, *Camino de Perfección* (*Way of Perfection*) includes her lengthiest exposition on the Eucharist. Both works are foundational for comprehending the eucharistic nature of her faith as she experienced it and transmitted it to others. I will mainly follow the Valladolid codex below and make use of the Escorial and Toledo manuscripts as needed. *Camino* is primarily addressed to the newly formed Carmelite community at St. Joseph's.<sup>31</sup> As mentioned in Chapter 1, Teresa envisions her reform as a prayerful response to the Protestant profanations which are taking place throughout Europe.<sup>32</sup> For the Saint, a crucial part of this response consists in the observance of the 1247 unmitigated Rule.<sup>33</sup> As the title intimates, this book is intended to aid the sisters to follow said Rule with great perfection. Among other things (such as the practice of humility, detachment, and charity), this means reciting the Church's prescribed prayers attentively, with due regard for

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<sup>31</sup> Teresa, *Camino*, Prol.1 (V).

<sup>32</sup> Teresa, *Camino*, 1-3 (V).

<sup>33</sup> Teresa, *Camino*, 4.1-2 (V). On the Rule, see section on Teresa's Carmelite background in Chapter 2.

what one is saying to God.<sup>34</sup> Teresa focuses on the Our Father and proceeds to relate the richness of this simple prayer by expositing each of its petitions.<sup>35</sup>

According to Teresa, Jesus gives the Father to us in this prayer, so that we can know Him as *our* Father.<sup>36</sup> As reflected in the “*fiat voluntas tua*,” this prayer also is a means for us to offer ourselves to God. “Because everything that I have advised you about in this book is aimed toward this point about fully giving ourselves to the Creator and placing our will in His.”<sup>37</sup> Kavanaugh and Rodriguez refer to this act as “the complete gift of ourselves.”<sup>38</sup> There is a eucharistic flow to the *Paternóster*. It is at once a divine gift of fatherly love and a human response of filial self-offering; the more we give ourselves to God, the more He lavishes us with gifts.

His Majesty never grows weary of giving, for He is not satisfied with having made the soul one thing with Him, but having already united it to Himself, begins to regale Himself with it, to reveal it secrets, rejoicing that it understands what it has gained and knows something of what He is yet to give to it.<sup>39</sup>

For Teresa the Lord’s Prayer is a gift-giving affair through and through.

This is especially evident in her commentary on the fourth petition: “*Panem nostrum quotidianum da nobis hodie*.” The significance of this brief request is paramount for the Saint.

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<sup>34</sup> Teresa, *Camino*, 4-15, 19-25 (V). On mental prayer/mindfulness, see Tyler, *Doctor*, 184-202.

<sup>35</sup> Teresa, *Camino*, 27-42 (V).

<sup>36</sup> Teresa, *Camino*, 27.6 (V). “You have a good Father, whom the good Jesus gives you” (“*Buen Padre os tenéis, que os da el buen Jesús*”). In Spanish this text could mean that it is the Father who gives Jesus to us. Kavanaugh/Rodriguez translate it this way: “You have a good Father, for He gives you the good Jesus” (2:139). Yet the Escorial version (46.2) makes it clear that it is the other way around: “The good Jesus gives you a good Father” (“*Buen Padre os da el buen Jesús*”). This is how Peers puts it: “You have a good Father, given you by the good Jesus” (2:113).

<sup>37</sup> Teresa, *Camino*, 32.9 (V).

<sup>38</sup> Kavanaugh and Rodriguez, *Way*, 32.9; 2:163.

<sup>39</sup> Teresa, *Camino*, 32.13 (V).

“May we understand, sisters, for the love of God, this which our good Master is asking for— since our life depends on not rushing over it.”<sup>40</sup> She believes that Jesus petitioned God to “give us this day our daily bread” to ensure the fulfilment of the previous request. He thus supplied “an admirable medium whereby He showed us the extreme love He has for us” and carried out the Father’s will on our behalf.<sup>41</sup> Teresa’s cryptic logic becomes intelligible when we realise that for her this bread is the body of Christ. In her mind, such a request implies Jesus’ willing acceptance to secure this provision “at his own cost” (“*a su costa*”) through His suffering and death.<sup>42</sup>

Aware of our need to behold such love “not once, but each day,” the Lord knew “that here He had to determine Himself to stay with us.”<sup>43</sup> Teresa perceives these words signify Christ’s commitment to remain with His people, and consequently His ongoing resolution to bear further attacks from the hands of sinners. What does she mean by this? Her sudden complaints about how the heretics are mistreating the Blessed Sacrament on a daily basis clarify that she is speaking about Christ’s abiding eucharistic presence. Hence, she deems that Jesus’ double emphasis on being given “this *day* our *daily* bread” refers at once to His sacrifice on the cross and His continual sacramental ministry. “It is as if He was saying to Him [the Father] that since He already gave Him once to die for us, for He already is ‘ours’; that He does not take Him from us until the world is ended; but let Him serve each day.”<sup>44</sup>

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<sup>40</sup> Teresa, *Camino*, 33.2 (V).

<sup>41</sup> Teresa, *Camino*, 33.1 (V).

<sup>42</sup> Teresa, *Camino*, 33.3 (V).

<sup>43</sup> Teresa, *Camino*, 33.2 (V).

<sup>44</sup> Teresa, *Camino*, 33.4 (V).

For Teresa there is a direct link between the Our Father's petition for daily bread and the reception of the Eucharist. It is ultimately here that the faithful receive all they need in the provision of Christ's sacrificed body, the bread from heaven. Osuna makes a similar connection in his *Alphabet*.<sup>45</sup> This is one possible source where Teresa encountered this manner of thinking. Yet it is more probable that she developed these notions as result of her own eucharistic experience. By this time, she had already been practising daily Communion for years. The Eucharist was literally her daily bread. Accordingly, her commentary on the fourth petition becomes the setting of her most extensive exposition on the sacrament. Here she specifies the manifold wonders this bread can work in us. The remainder of this section will consign itself to examine the eucharismatic content covered in said exposition.

“His Majesty gave us,” explains Teresa,

this sustenance and manna of the human family, so that we can find Him however we want, and not die of hunger except through our own fault; for of all the many ways the soul may want to eat, it will find tastiness and consolation in the Most Holy Sacrament. There is no need, nor toil, nor persecution that is not easy to endure if we begin to taste of His.<sup>46</sup>

Teresa describes the Eucharist as the manna of the human race, a provision which miraculously conforms to the desires of those who receive it, so that they may be satisfied and strengthened to bear their burdens by savouring Christ's saving sufferings.<sup>47</sup> The Escorial manuscript is even more graphic. To endure our given trials, we are “to masticate and break up His and take them

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<sup>45</sup> Osuna, *Tercer Abecedario*, 12.3, 5; 13.1-2. He cites a prayer by St. Francis inspired by the Our Father, which also identifies Christ as our daily bread.

<sup>46</sup> Teresa, *Camino*, 34.2 (V). The phrase “*maná de la humanidad*” (see Appendix) literally means “manna of humanity.” I translate it “human family” to clarify that this is not a reference to Christ's humanity but to the human race. This is how Peers interprets it: “manna of humanity” (2:144). Kavanaugh and Rodriguez reckon it is “the nourishment and manna of His humanity” (2:169).

<sup>47</sup> Teresa speaks in similar terms about meditating on Scripture in *Meditaciones*, 5.2 (AT).

into consideration” (“*partir y masticar de los suyos y ponerlos en nuestra consideración*”).<sup>48</sup>

Profiting from the sacrament is a rigorous and elaborate process for Teresa which requires chewing Christ’s body with our mouths and contemplating His afflictions with our minds. It is simultaneously a visceral and a visionary act. By communicating in this fashion the Saint is convinced that the Lord will fulfil our innermost longings.

Teresa, however, urges her sisters not to become distracted during Communion by dwelling on material concerns, such as whether they will have enough food to eat. She thinks that if they have really surrendered themselves to the Lord’s will, there is no reason to fret over such little things.<sup>49</sup> Teresa seems to be too extreme on this matter. After all, she goes on to point out that the sacrament does indeed minister to our bodily needs and appeals to several personal testimonies as proof. In any event, Teresa does not want this to be the driving force behind either the prayers or communications of her fellow Carmelites.

Therefore, sisters, let whoever wants to be concerned with this bread [food] ask for it; we shall ask the Eternal Father that we may merit to receive our heavenly Bread in order that, since our bodily eyes cannot delight in seeing Him because He is so hidden, He may reveal Himself to the eyes of our soul and make Himself known to it, which is another sustenance that consists of joyful satisfactions and gifts, and which sustains life itself.<sup>50</sup>

This is the nourishment her sisters are to seek after—the life-imparting, gift-giving revelation of the One who feeds them in the Eucharist. Paradoxically, this spiritual food also meets physical needs.

Do you think that this most holy Delicacy is not sustenance enough even for these bodies, and great medicine even for bodily ailments? I know that it is, and I know a person with great illnesses, who many times, while suffering from severe pains, had them removed as

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<sup>48</sup> Teresa, *Camino*, 60.2 (E).

<sup>49</sup> As a crossed-out paragraph from the Escorial codex reveals (*Camino*, 60.1), Teresa used to think that the petition for daily bread did not apply to material needs. Her censors corrected her on this point and this passage was omitted from the Valladolid codex. Yet she still maintains that this should not be her nuns’ primary concern.

<sup>50</sup> Teresa, *Camino*, 34.6 (V).

by a hand gesture and was made fully well—this, on an ordinary basis—and these were very well-known ailments, which in my opinion, could not be faked.<sup>51</sup>

Despite her earlier reservations about material concerns, Teresa ends up celebrating the Eucharist's power to sustain our feeble bodies and even deliver them from great illnesses. She is sure of this and claims to know “a person” who has repeatedly enjoyed such bodily blessings. As noted in Chapter 1, when Teresa shares anonymous accounts like this one with a public audience, she is typically speaking of herself. Having examined the *Vida* above and read of the multiple instances when she is instantly and completely healed during Communion, further confirms who this “person” is.

Teresa indicates that since “the wonders this most holy Bread effects in those who worthily receive it are well known,” she will not relate many of the ones which happened to this person.<sup>52</sup> Nevertheless, she will say that

to her the Lord had given such a living faith, that when she heard some persons saying that they wished to live in the time when Christ our Good walked in this world, she laughed to herself, for it seemed to her, that having Him as truly present in the Most Holy Sacrament as then—what more could they be given?<sup>53</sup>

This passing remark is especially telling of the author's eucharistic theology. She finds it comical than anyone would want to go back in history to be closer to Christ, since in the Eucharist He is as near to us as He was to His 1<sup>st</sup> Century contemporaries. In addition, Teresa stresses that she was *given* this living faith. Her eucharistic piety was a gift from above, not a human achievement. Here is another vital connection between the eucharismatic elements of her spirituality. Teresa's belief in Christ's real presence is itself a supernatural act of God.

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<sup>51</sup> Teresa, *Camino*, 34.7 (V).

<sup>52</sup> Teresa, *Camino*, 34.7 (V). See Spanish text in Chapter 1 in Appendix.

<sup>53</sup> Teresa, *Camino*, 34.7 (V).

At the same time, such faith was wrought in her as she actively participated in the Eucharist throughout her life. Even before making serious progress in the path of perfection, Teresa prayerfully struggled to conform herself to the mystery of Christ's real presence.

But I know about this person that for many years, although she was not very perfect, whenever she communed, she strove to strengthen her faith, as if she actually saw with her bodily eyes the Lord enter within her inn, so that, as she truly believed that this Lord entered within her poor inn, she let go of all exterior things as much as this was possible, and she went in with Him. She endeavoured to recollect her senses so that they could understand such a great good ... She considered she was at His feet and cried with the Magdalene, as if she actually saw Him in the house of the pharisee; and even if she did not feel devotion, faith told her that He was indeed there.<sup>54</sup>

Although Teresa could not see Christ in the Eucharist coming to her, and she did not always feel like this was the case, she persistently laboured by faith to submit her senses to the reality of the Lord's sacramental advent. This she did through the practice of recollection.

Teresa firmly believed that the Jesus of the Bible entered her soul via the sacrament and made Himself present to her. Yet to properly welcome such a guest, Teresa had to be present within the inn of her interior being. This is what she aspires to do through recollection, to detach herself from all external distractions, to single-heartedly attend to the indwelling Lord. To this end, "she went in with Him," to weep over her sins at His feet and quietly marvel at His mercy.

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<sup>54</sup> Teresa, *Camino*, 34.8 (V). As noted earlier, Teresa thinks that the woman who weeps at Simon's house is Mary Magdalene (Luke 7:36-50). It is difficult to determine and therefore translate the meaning of "*la fe la decía que estaba bien allí*." One possible interpretation is that "faith told her that it was good for her to be there." This is Peers' choice (2:147). But as reflected in my translation, rather than an adverb which is indicating the appropriateness of Teresa's own presence in this setting, "*bien*" could be an emphatic intensifier which refers to Jesus' real presence. Kavanaugh/Rodriguez opt for this reading (2:171). Cf. Escorial codex: "she was there, even if she did not feel devotion, conversing with Him" ("*estvase allí, aunque no sintiese devoción, hablando con Él*"); and Toledo codex: "faith told her that her good [Good?] was there" ("*la fe la decía que estaba su bien allí*"). In this latter case, "*su bien*" could again refer to Teresa's well-being, or to Jesus, who is Himself Teresa's good, as stated in the previous paragraph. In any case, it is clear from the broader context of this passage that Jesus is present in the Eucharist and that it is good for Teresa to abide with Him after partaking of it.

By recollecting ourselves in this manner, we become really present to Christ's real presence within us.<sup>55</sup>

Teresa is emphatic that the kind of encounter she is describing "is not a representation of the imagination," as those which may be inspired by reflecting on a given station of the cross.<sup>56</sup> "This occurs now, and it is completely true."<sup>57</sup> Kavanaugh and Rodriguez put it this way: "In Communion the event is happening now, and it is entirely true."<sup>58</sup> According to the Saint, the living person of Jesus, and not merely His memory, is here with us "as long as our natural heat does not consume the accidents of the bread" and this is why this is an auspicious occasion to draw near to Him through prayer.<sup>59</sup>

If, when He walked in the world, the mere touch of His clothes healed the sick, why should we doubt that He will work miracles while He is within me, if we have faith, and that He shall not grant us what we pray for, since He is in our home? And His Majesty does not tend to underpay for lodging if the accommodation is good.<sup>60</sup>

The reception of the Eucharist, accompanied by recollection, stirs up charismatic expectation. Communion brings us into direct contact with Christ's Spirit-anointed humanity; recollection recalibrates our self-preoccupied souls to wholly embrace this gift; additional graces overflow from this powerful encounter. Teresa anticipates that knowing His Majesty in this

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<sup>55</sup> Teresa's teaching on interiority and recollection presupposes that God is closer to us in our souls than we are to ourselves. The whole process of recollection is meant to produce an inward turn that will consequently bring us closer to the Creator who made us in His image. This notion will be developed most fully in *Moradas* but can be found throughout the entire Teresian corpus. Earlier in *Camino* (V), she dedicates several chapters (28-31) to discuss recollection. Here Teresa is applying such teaching to the context of Communion.

<sup>56</sup> Teresa, *Camino*, 34.9 (V).

<sup>57</sup> Teresa, *Camino*, 34.9 (V).

<sup>58</sup> Kavanaugh and Rodriguez, *Way*, 34.8; 2:172.

<sup>59</sup> Teresa, *Camino*, 34.9 (V).

<sup>60</sup> Teresa, *Camino*, 34.9 (V).



fashion will yield great wonders and answered prayers. Yet this is not a mechanical method designed by Teresa to get whatever she wants—the fourth petition, after all, follows the “*fiat voluntas tua*”—but a relational habit through which she welcomes Jesus of Nazareth to be Himself in her humble home, thus opening up her inmost self to His self-giving character. If the touch of Christ’s robe cured the sick long ago, what will the communication of His glorified humanity accomplish within a recollected soul today?

Teresa exhorts her sisters to integrate these rhythms into their spiritual lives.

Be with Him willingly; do not waste such an optimal time to get down to business [with the Lord] as the hour after having communed ... But having received the Lord, since You have the very person Himself before you, strive to shut the eyes of the body and open the eyes of the soul and look into your heart; for I tell you—and I say it again, and many times I would like to say it—that, if you practise this habit every time you take Communion ... He does not come so much disguised—that, as I have said, He will not make Himself known in many ways according to the desire we have to see Him; and You can desire Him so greatly that He will fully unveil Himself to you.<sup>61</sup>

The Saint is adamant that the hour after Communion is ideal to engage in recollection and wait on the Lord to reveal Himself. By diligently observing this habit one will gradually see more and more of Christ’s hidden majesty in the Eucharist. Not everyone, however, is able to receive this blessing. The Lord will not squander His gifts nor disclose Himself by force to the uninterested communicant.

While His real presence is universally accessible to the faithful, and “His Majesty wants us [all] to understand that it is He who is in the Most Holy Sacrament,” not all benefit to the same degree from this feast.<sup>62</sup> “For He does not want to show Himself openly and communicate His grandeurs and give His treasures except to those who He knows greatly desire Him, because

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<sup>61</sup> Teresa, *Camino*, 34.11-13 (V).

<sup>62</sup> Teresa, *Camino*, 34.14 (V).

these are His true friends.”<sup>63</sup> Teresa naturally hopes that her sisters will be among the latter group. Jesus’ friends are those who are not in a hurry to return to the world after Communion, but instead linger with Him and savour His sacramental presence in their hearts, and therefore enjoy all kinds of friendly gifts and revelations unknown to the hasty.

In sum, Teresa’s way of perfection is a eucharistic path which combines eucharistic devotion and charismatic expectation. For the sake of the reformed Carmelites, *Camino* lays out theological and practical lessons based on Teresa’s own experience as previously depicted in *Vida*. She does this by expounding the Our Father’s petition for daily bread, which she interprets in reference to the Eucharist. This is the manna of the human family, the true bread which can satisfy the needs of every person, both spiritual and physical, by virtue of the all-encompassing sufficiency of Christ’s humanity. In the sacrament, Jesus is as near to us as He once was to His historical contemporaries, and as capable of performing miracles and answering prayer as He was then. Teresa’s living faith in the Lord’s real presence was itself a divine gift which she persistently exercised by practising the prayer of recollection. Such a habit richly enhanced her communications, making her further attentive to the omni-generous guest who visited her soul and loved to repay her hospitality with abundant mercies.

### *Meditaciones sobre los Cantares*

Like many other mystics before her, Teresa was captivated by Song of Songs. Her penchant for this poetic text is evident in *Meditaciones sobre los Cantares* (*Meditations on Song of Songs*). The unmistakable erotic nature of this biblical book makes it one of her most provocative works. It strongly underscores the embodied character of her conception of the

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<sup>63</sup> Teresa, *Camino*, 34.14 (V).

spiritual life, a motif entirely congruent with her devotion to the Eucharist. Here Teresa directly interacts, more than anywhere else, with the teaching of Holy Scripture. This is one of the reasons why one of her confessors, presumably Diego de Yanguas, ordered her to burn this work toward the end of her life (c. 1580), since he reckoned it was not permissible for women to interpret the Bible. Teresa, as was her custom, obeyed at once. Nevertheless, multiple copies had already been made and circulated widely, and her Carmelite daughters ensured that not all were destroyed. For our purposes, this is welcome news, as Teresa's *Meditaciones* contain important charismatic and eucharistic content. The texts below belong to the codices of Alba de Tormes and Baeza (AT and B), two extant copies of this incombustible work.<sup>64</sup>

The prologue alone makes plain the charismatic nature of *Meditaciones*. According to Teresa, for a number of years, "each time" she hears or reads a passage from Song of Songs, the Lord "has greatly regaled" her (or "given [her] a great gift)," so that even without understanding the Latin, she has been more recollected and moved by these texts than by other devotional books in the vernacular.<sup>65</sup> As of late, however, "it seems to me that the Lord grants me to understand some of the meaning of some of the words for my own sake; and it seems to me that they will comfort the sisters whom the Lord leads down this path."<sup>66</sup> This is the purpose of *Meditaciones*. Teresa has experienced great gifts through her engagement with Song of Songs and has been given the grace to understand portions of this book and now desires to share such riches with her Carmelite sisters. It is at this point, as mentioned in Chapter 1, that Teresa

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<sup>64</sup> For general information about the background, composition, and history of this text, see the introductory overviews by Efrén/Steggink (421-23), Peers (2:352-58), and Kavanaugh/Rodriguez (2:207-214) in their respective collections of Teresa's works, as well as Álvarez, "Conceptos del amor de Dios," in *Diccionario*, 318-22.

<sup>65</sup> Teresa, *Meditaciones*, Prol.1 (AT).

<sup>66</sup> Teresa, *Meditaciones*, Prol.2 (AT).

expresses her desire for her readers to take “this poor little gift from one who wishes for you all of the gifts of the Holy Spirit as she does for herself.”<sup>67</sup>

As far as I can recall, this is the only instance in which she explicitly speaks of “the gifts of the Holy Spirit” in such terms. For Teresa, the process of meditating on Scripture is charged with charismatic expectation. The prospect of her fellow Carmelites immersing themselves in the words of Song of Songs stirs up within her a longing for a fresh outpouring of spiritual gifts upon their community. Such hope appears to be grounded in the inexhaustible depth of God’s Word. As Teresa tells her sisters, “one word of His will contain in itself a thousand mysteries”; thus, they are to pay close attention to “the great mysteries which this language, spoken by the Holy Spirit, encloses”; “Oh, my daughters, what great secrets there are in these words!”<sup>68</sup> Chapter 4 will reflect on the significance of the Saint’s usage of terms such as “mysteries” and “secrets.” Scripture per Teresa is suffused with divine mysteries and secrets, and these store manifold gifts for those who treasure the Beloved’s words.

One such word she dwells on extensively is the verse: “May He kiss me with the kiss of His mouth” (Song 1:2).<sup>69</sup> Teresa, as was customary then, interprets this passage christologically, and is thus awestruck by the audacity of the lover’s request.

O, my Lord and my God, and what word is this for a worm to utter to its Creator! ... But who will dare, my King, to speak this word without Your permission? It is a frightening thing, and thus it will be frightening for me to tell anyone to say it. They will say that I am a fool, that this is not what it means, that it has many meanings ... that this is why it is good for simple people not to read these things.<sup>70</sup>

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<sup>67</sup> Teresa, *Meditaciones*, Prol.3 (AT). See Spanish text in Chapter 1 in Appendix.

<sup>68</sup> Teresa, *Meditaciones*, 1.2, 4; 4.1 (AT).

<sup>69</sup> Teresa, *Meditaciones*, 1.11 (AT).

<sup>70</sup> Teresa, *Meditaciones*, 1.11 (AT).

The Saint is aware of the objections her reading of this text may raise, that there are more appropriate explanations, that it obviously cannot mean what it says. “I admit this, that there are many ways of understanding it, but the soul which is ablaze with love to the point of bewilderment, wants none of them except to say these words.”<sup>71</sup> For the divinely enamored hermeneut, there is no meaning beyond Christ’s lips.

While such a petition may sound somewhat preposterous, Teresa believes it is consistent with the central mysteries of the Catholic faith. “Help me God! What frightens us? ... Do we not join ourselves to the Most Holy Sacrament?”<sup>72</sup> It is in this context that she introduces the Eucharist as an illustration of how closely God desires to be united with His people. If the faithful bind themselves to Christ’s body in the sacrament, why should the kiss of His mouth be so distressing? Teresa appears to be drawing an analogy between this biblical image and Holy Communion. Yet she goes on to speculate whether this verse may indeed be speaking about the sacrament itself or perhaps another decisive event in human history.

And I even wondered if the spouse was asking for this mercy [the Eucharist] which Christ granted us afterward. I have also wondered if she was asking for that union so great, as it was when God became man, that friendship which He established with the human race. For it is clear that the kiss is a sign of peace and great friendship between two persons.<sup>73</sup>

Such conjectures suggest that for Teresa the correspondence between this text and Christ’s body is more than analogical.

In any case, Teresa is not concerned with reaching a firm conclusion on this matter. Instead, she points out the irony of how many people who casually take Communion while being

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<sup>71</sup> Teresa, *Meditaciones*, 1.11 (AT).

<sup>72</sup> Teresa, *Meditaciones*, 1.11 (AT).

<sup>73</sup> Teresa, *Meditaciones*, 1.11 (AT).

in mortal sin would be appalled by the nerve of someone who dares to ask for the kiss of Christ's mouth. The first group would never venture to act so presumptuously, since such words "bear in themselves great majesty," yet as Teresa quickly observes, so does the sacrament: "Great [majesty] do You bear, my Lord, in the Most Holy Sacrament; but as these folk do not have living faith but a dead one, they see You so meek under the species of bread, and You say nothing to them—for they do not deserve to hear it."<sup>74</sup> Although Christ's majesty may not be immediately apparent in the humble form of the host, it is nevertheless there, just as in the words from Song of Songs. Moreover, how one approaches Christ's hidden majesty in the sacrament conditions to a certain level the extent to which one profits from this encounter. According to Teresa, those who partake presumptuously cannot hear the Lord speaking to them in this act of sheer humility. Lack of due regard for the sacrament can hinder us from enjoying the particular eucharistic graces which God may otherwise have granted us for our own benefit.

In the Baeza codex, (a copy of *Meditaciones* possibly from an earlier redaction), Teresa addresses this same subject in more positive terms in a parallel passage which integrates multiple eucharismatic elements.

As I consider, my God and Lord, the loftiness of Your divine Majesty and the greatness of Your uttermost goodness in communicating Yourself in such a familiar fashion to vile creatures; I do not know how, out of admiration, they do not come out of themselves and seek Your grace and friendship with all their might, seeing that not only do You regale the soul by becoming its delicacy and food, but that You relish to be treated by it as a tender and loving Spouse, and that it may venture to ask to be kissed with the kiss of Your sweet and divine mouth. And in order to communicate it Your gifts and mercies You speak to it and teach her with so much care to draw her to Your divine Love; and the words which You tend to speak to the souls interiorly so that they will recognise their faults and miseries and strive to unglue themselves from the things of the earth are such, than simply to hear them produces fear, for they bear in themselves great majesty.<sup>75</sup>

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<sup>74</sup> Teresa, *Meditaciones*, 1.12 (AT).

<sup>75</sup> Teresa, *Meditaciones*, 1.12 (B). This manuscript begins with this passage, the previous sections are missing. Kavanaugh and Rodriguez' translation does not include this alternative passage; Peers' has it in a footnote.

Once again, it is difficult to ascertain when Teresa is speaking about the Eucharist and when she is referring to the Beloved's kiss. Yet such ambiguity does not obscure the christological focus of this passage. On the other hand, it enhances it. The sacrament, the kiss, as well other gifts and mercies, are all different means through which Christ Himself woos worldly sinners.

What is clear is that the Lord condescends to regale the soul by becoming its delicious sustenance, that He longs to be known as its dear Spouse and cherishes the request for a kiss, and that to safeguard this relationship He instructs the soul interiorly to let go of all destructive things which may inhibit the communication of further gifts and mercies. The interplay between the Eucharist and additional charismatic graces that is being assumed here subsists within a relational dynamic, one defined by spousal love, designed to intensify the soul's union with Christ. Such is the end of all divine gifts and mercies—eucharistic, mystical, charismatic—to uphold and enkindle this loving bond. Unlike the irreverent communicants mentioned above who are unable to fully profit from the gifts available in the sacrament, those who repent from their sins and heartily embrace the majestic meekness of God's familiar communication are enriched to the uttermost by His goodness, as they listen to His voice and draw ever closer to His lips.<sup>76</sup>

*Meditaciones* is a work which emerges from Teresa's charismatic encounters with Song of Songs. It is offered as a humble gift that will help the reader explore the riches hidden in this biblical book. She desires that all who read it may be blessed with all of the Spirit's gifts. Her exposition of Songs of Songs includes scintillating insights into her understanding of the Eucharist and spiritual gifts. It especially elucidates the spousal dimension of her eucharismatic

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<sup>76</sup> "I certainly think that, if we joined ourselves to the Most Holy Sacrament with great faith and love, that to do so one time would suffice to make us rich—how much more many!—yet to join ourselves to Him seems to be but an obligation, and this why we fare so poorly." Teresa, *Meditaciones*, 3.8 (AT).

piety. Loving communion with the Beloved is the supreme aim of the sacrament and other charismatic mercies whereby Christ enamours miserable souls to Himself. As will be seen below, this theme runs through the Teresian corpus, and is linked to critical events in Teresa's spiritual life.

### *Exclamaciones*

Unlike the previous books, this work by Teresa was not intended to be read by a wider audience, perhaps not even by her confessors. *Exclamaciones* (*Exclamations*) consists of a collection of short meditations in which the Saint opens herself to God and speaks frankly with Him about diverse issues dear to her heart. As noted in Chapter 2, according to Luis de León these exclamations were composed after Communion. While the sacrament is not mentioned in any of these prayers, I suggested above that based on Teresa's practice of daily Communion, there is no reason to mistrust the eucharistic setting of this work. Even though these meditations do not directly elucidate how the charismatic and the eucharistic are connected in Teresa's mind, they distinctly illustrate what her post-Communion prayer life looked like and demonstrate the breadth of her eucharismatic spirituality. This section will analyse two exclamations which show how after the reception of Christ's body, Teresa is led respectively to voice her inner questions to God and to intercede for the salvation of the lost.

"O my Lord!", begins the first exclamation,

How does one who has served You so poorly and not known how to keep what You have given her dare ask You for mercies? What can be entrusted to one who has been a traitor many times? So, what shall I do, comfort of the comfortless and help of the one who seeks Your help?<sup>77</sup>

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<sup>77</sup> Teresa, *Exclamaciones*, 5.1.



Teresa is distressed by the thought of requesting further gifts from the Lord, given how negligent she thinks she has been in the past. Despite having written multiple books on the mystical life, in private she continues to debate the validity of her aspirations for divine mercies. “Per chance it will be best to remain silent about my needs and wait for You to remedy them?”<sup>78</sup> Yet this cannot be the case. “Certainly not! For You, my Lord and my delight, knowing how many they would be and the relief we feel by telling You about them, You tell us to ask and that You will not fail to give [Matt 7:7-11; John 16:23-24].”<sup>79</sup> Her inadequacy to steward past graces, then, does not preclude her from requesting more, for the Father has commanded His children to request whatever they need and promised to lavish them with good gifts.

At this point, Teresa recalls Martha’s complaint to Jesus: “Lord, do you not care that my sister has left me to do all the work by myself?” (Luke 10:38-42). She believes this protest was not primarily about Mary’s idleness. What bothered Martha is that Jesus did not seem to be grieved by her toil nor concerned about being with her. “Per chance she felt that the love You had for her was not as great as the one You had for her sister.”<sup>80</sup> Teresa is impressed by the fact that Martha did not say anything to Mary, but directly complained to Jesus. “Love made her audacious to ask how it was that You did not care.”<sup>81</sup> Teresa finds in Jesus’ response to Martha the justification of her interpretation, “for love alone is that which gives value [*valor*] to all

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<sup>78</sup> Teresa, *Exclamaciones*, 5.1.

<sup>79</sup> Teresa, *Exclamaciones*, 5.1.

<sup>80</sup> Teresa, *Exclamaciones*, 5.1.

<sup>81</sup> Teresa, *Exclamaciones*, 5.2.

things, and that it be so great that none of these things hinder it from loving, is the most needful thing.”<sup>82</sup>

Compelled by love, Teresa too carries on:

But how shall we have it [love], my God, according to what the Beloved deserves, unless You join it with the love You have for me? Shall I complain with this holy woman? Oh, I have no reason, since I have always seen in my God far greater and more extraordinary signs of love than I have known how to ask or wish ... What then can a thing so miserable as I ask for? That you give to me, my God, that I may give to You, with Saint Augustine, to pay some of the great sum I owe You, that You may remember that I am Your workmanship and I may know who my Creator is, so that I may love Him.<sup>83</sup>

While lacking a reason to complain, Teresa complains that she lacks the love needed to complain, and thus cries out to God to give her what she needs to give herself to the one needful thing—to love her loving Creator above everything else. As seen in Chapter 2, Teresa mentions Augustine in this post-Communion prayer, as she renews her commitment to live by the eucharistic logic of God’s created order, and grows unashamed to ask her Father for undeserved mercies to lovingly repay His endless generosity.

Earlier we briefly noted while reviewing *Vida* how Teresa will occasionally voice her complaints to God after receiving the sacrament. This exclamation is a clear example.<sup>84</sup> The reception of Christ’s broken body appears to free the Saint to grapple with troublesome questions. In this setting, she is completely honest about her inner struggles, such as her longing for unearned graces. As she searches her heart before the “comfort of the comfortless,” she is reminded of Martha’s boldness and Augustine’s confessions, and draws fresh courage to beseech

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<sup>82</sup> Teresa, *Exclamaciones*, 5.2. “Valor” can also mean “courage” or “bravery” in addition to “value,” so it is possible Teresa is playing with this double meaning given the point she is making.

<sup>83</sup> Teresa, *Exclamaciones*, 5.3. See also *exclamación* 17, where she develops this theme of surrender to the divine will.

<sup>84</sup> Cf. Teresa, *Exclamaciones*, 1 and 6, where she laments God’s absence and pants for His presence.

God to grant her whatever He wills. Teresa's initial preoccupation over the legitimacy of her desires for spiritual gifts is thus transformed into confident prayer and zeal for good works as she yields herself to God's love and accepts the eucharistic dynamics which define His relationship with His creatures. While there is no ecstatic resolution at the end of this account, the Saint is relieved and renewed by making known her complaints to the one she loves. Teresa's eucharismatic piety makes space for the soul to honestly address hard questions in God's presence. This is an area of her spirituality which deserves to be further explored.

If the above exclamation displays the introspective depth of Teresa's eucharismatic devotion, the following exhibits its outward missional amplitude. This prayer also interacts with the figure of Martha, but this time in relation to the resurrection of her brother Lazarus (John 11), an event which dramatically informs the Carmelite's intercessions. Teresa is horrified by our proclivity to sin and its deadly consequences. Applying the psalmist's words, "[t]he sorrows of death encircled me" (Ps 116:3), to Christ's passion, she exclaims: "Oh, oh, oh, what a grievous thing sin is, which sufficed to kill God with so many sorrows."<sup>85</sup> She believes the Lord continues to be tormented by human wickedness. For this reason, she summons all Christians to defend their King by joining Him as He endures "such great loneliness" ("*tan gran soledad*"), while the masses side with Lucifer, and false believers secretly betray the Lord.<sup>86</sup>

Teresa is neither an influencer nor a crusader, but a woman of prayer, and thus she stands up for Christ by kneeling down among her contentious contemporaries, to accompany her Saviour into the depths of His desolations. Such a strategy is consistent with her vision for the

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<sup>85</sup> Teresa, *Exclamaciones*, 10.1.

<sup>86</sup> Teresa, *Exclamaciones*, 10.2.

Carmelite community, which is to fight for the Church through prayer.<sup>87</sup> This battle plan lands Teresa at Lazarus' tomb, where she issues the following charge: "O true Christians! Help Your God to weep, for those compassionate tears are not only for Lazarus, but for those who would refuse to be risen, even if His Majesty called them with loud cries."<sup>88</sup> By sharing in Christ's sorrows, one begins to comprehend the magnitude of His compassion for the dead.

Teresa is struck by the compassion she has been shown and begs Jesus to act on behalf of those who wilfully reject to live.

O my good, how mindful were You of the faults I have committed against You! May they be put to an end, Lord, put to an end, and those of everyone. Raise up these dead people; may Your loud cries, Lord, be so powerful, that even though they may not plead for their lives, You may grant it to them so that afterward, my God, they may come out of the pit of their pleasures.<sup>89</sup>

Teresa commends the eternal destiny of these dead souls to the life-giving potency of Christ's word, so that they may receive the new life they would otherwise resist. She then tells Jesus: "Lazarus did not ask You to resurrect him. You did so on account of a sinful woman. Behold her here, my God, and far worse; let Your mercy shine forth; for I, although miserable, request it for those who do not want to ask You for it."<sup>90</sup> Lazarus never asked to be risen. Someone else did.

It was busy Martha who came out to meet Jesus and said: "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask

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<sup>87</sup> Teresa, *Camino*, 1-3 (V). See also par. 19, "Carmelite Rule" (Payne), 7, largely based on Paul's teaching on the spiritual armour in Eph 6:10-18.

<sup>88</sup> Teresa, *Exclamaciones*, 10.3.

<sup>89</sup> Teresa, *Exclamaciones*, 10.3.

<sup>90</sup> Teresa, *Exclamaciones*, 10.34

of him” (John 11:21-22).<sup>91</sup> Jesus declares Himself to be “the resurrection and the life” during this conversation (John 11:25). Teresa considers that Martha’s interaction with Jesus plays a decisive role in Lazarus’ resurrection, serving as a form of intercession on behalf of his deceased brother. Teresa identifies with this woman and implores the Lord to hear her, just as He heard Martha, on account of the prayerless souls who are risking eternal damnation.

At this point, Teresa cannot contain herself, and directly addresses the dead with utmost urgency (*in persona Christi?*), entreating them to do that which only Christ’s word can do for them:

Oh, You who are used to delights and satisfactions and pleasures and to always doing your will, have pity on yourselves! Remember that you will always be subject to the endless furies of hell. Look, look how the Judge who is to condemn you now pleads with you ... why do you not want to live forever?<sup>92</sup>

From within the walls of her convent, Teresa emulates the Lord’s course of action in the above story, and after weeping for the dead, speaks to them herself, bidding hopeless souls she could not see to turn from their wickedness and live. Lazarus heard Jesus from within the walls of His grave, will anyone heed the loud cries of this woman?<sup>93</sup>

Part of the argument of this dissertation is that the Eucharist grounds Teresa’s charismatic gifts in Christ’s ministry. The New Testament includes leadership and evangelism among the gifts of the Spirit (Rom 12:8; 1 Cor 12:28; Eph 4:11). I consider that taken as whole, Teresa’s

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<sup>91</sup> Martha is the only character in this story who exhibits any hope that Lazarus may rise again, even if she initially thinks this will take place “on the last day” (11:24). At the end, she is convinced that Jesus is the Christ, and that all who believe in Him will not die but live.

<sup>92</sup> Teresa, *Exclamaciones*, 10.5.

<sup>93</sup> Teresa is believed to have been responsible for the resuscitation of her nephew, Gonzalo de Ovalle, after a tragic fall. See Ribera, *Vida de la Madre*, I.15; Tomás, *Vida, virtudes y milagros*, II.5.2.

life and legacy reflect that she was endowed with both graces.<sup>94</sup> The above exclamation shows her exercising such gifts after Communion in her given context as a contemplative nun, rallying the faithful to follow Christ into His saving sorrows, and summoning the spiritually dead to become alive to God. As examined earlier, in the Eucharist Teresa distinctly encounters the risen Christ. In this post-Communion prayer, she fervently appeals to His resurrection power on account of the lost, and even addresses them herself, following the Lord's example at Lazarus' tomb. The salvation of souls is a common theme which runs throughout *Exclamaciones* and represents the apostolic orientation of Teresa's eucharismatic piety.<sup>95</sup> Chapter 4 will dwell on this ministerial aspect. Together, the exclamations reviewed in this section concretely manifest the depth and breadth of Teresa's eucharismatic way of life, which integrates prayerful complaints for oneself and intercessory cries for the world.

### ***Cuentas de Conciencia***

*Cuentas de Conciencia* or *Relaciones* (typically translated *Spiritual Testimonies* or *Relations*), consist of a collation of "loose papers" ("*papeles sueltos*") filled with journal-like entries about memorable experiences Teresa had.<sup>96</sup> There are approximately sixty to seventy accounts of this kind, depending on how one organises them. They are reminiscent of the style of

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<sup>94</sup> Teresa's ministry as founder and prioress are proof that she possessed the gifts of a leader. Edith Stein's (1891–1942) famous conversion after reading *Vida* is one example of the evangelistic quality of Teresa's writings, and of how her voice has been heeded through the walls of history. See Tyler, "Carmelite Spirituality," 124-27.

<sup>95</sup> See Teresa, *Exclamaciones*, 3, 8, 11, 12, 14; *Camino*, 35 (V).

<sup>96</sup> Ribera, *Vida de la Madre*, Prol. Ribera transcribed Teresa's *Cuentas*. Teresian scholars have recently realised that this copy (manuscript 9/2261 of the Biblioteca de la Real Academia de la Historia de Madrid), largely overlooked until now, is the most reliable reproduction of the original autographs, most of which have been lost. Ros García has published a critical edition of this work based on Ribera's transcription, *Relaciones y Cuentas de Conciencia* (2014). See full information above.

*Vida*, and record additional mystical mercies the Saint received throughout the last twenty years of her life.<sup>97</sup> As one *cuenta* reads, Teresa was divinely instructed to inscripturate such encounters for the potential benefit of her readers: “You already know that sometimes I speak to you; do not fail to write it down; for, even if it does not profit you, it may profit others.”<sup>98</sup> A significant number of these texts record charismatic experiences associated with the Eucharist, and thus are vital for ascertaining this Teresian dynamic.<sup>99</sup> This section will limit itself to examine three of these eucharismatic testimonies.

The first *cuenta* to be reviewed, which is split into two, occurred at St. Joseph’s, on May 29, 1571. It includes three references to the sacrament accompanied by three respective visions. “On the Tuesday following the [Feast of the] Ascension, having spent some time in prayer—after Communion—I was distressed because I was so distracted that I could not focus on one thing, and complained to the Lord about our miserable nature.”<sup>100</sup> Once again, Teresa complains after Communion and laments our wretched state, and how it prevents her from engaging in contemplation as she wishes. Though a master of recollection, she is still susceptible to distraction. Christ has been exalted with the Father in our flesh, but prayer causes Teresa great distress. Yet as she bemoans her misery, the mystery of the Trinity suddenly shines through her.

My soul began to burn with flames, as it seemed to me that I clearly understood that the entire Most Holy Trinity was present to me through an intellectual vision, whereby my soul understood by a certain kind of representation, as a figure of the truth—so that my clumsy

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<sup>97</sup> The first four *cuentas*, nos. 1-4 (1560–1563), appear to have informed the writing of *Vida*.

<sup>98</sup> Teresa, *Cuentas*, no. 56.

<sup>99</sup> Teresa, *Cuentas*, nos. 1.31; 5.1; 12.1-2; 13.10-12; 14.1, 6-7; 29; 38.1; 40.1; 42; 43; 47. I have found sixteen direct references to Communion in these eleven *cuentas*. “In 11 texts she expressly mentions the moment of Communion as the locale of experience and intellection. For her, the moment of eucharistic communion was far more than a simple act of thanksgiving, since she was convinced that here she really and personally encountered the Humanity of Christ ... and thus participated with him in his offering to the Father.” “Introducción,” in Ros García, *Relaciones y Cuentas*, xxxvin58. He follows a different numbering than Efrén and Steggink.

<sup>100</sup> Teresa, *Cuentas*, no. 14.1.

self could understand it—how God is three and one; and thus it seemed to me that all three Persons were speaking to me, and that they distinctly represented themselves in my soul, saying to me that from that day onward I would see an improvement in myself regarding three things, for each of these Persons was granting me a mercy: charity, joyful endurance, and a fiery sense of this charity in the soul. I understood those words which the Lord says: that they will be with the soul that is in grace the three divine Persons [John 14:23], for I saw them within me in the manner I have described.<sup>101</sup>

Teresa responds in thanksgiving to this revelation, acknowledges her unworthiness and God's "excessive love" ("*excesivo amor*"), and concludes: "It seems that those three Persons whom I saw, being one God, remained so impressed upon my soul, that if it continues like this it will be impossible not to be recollected by such a divine company."<sup>102</sup>

This account emphatically manifests the trinitarian nature of Teresa's eucharistic piety. Through the sacrament and various spiritual gifts, all three divine persons are uniquely involved in the transformation of this distracted nun into a single-minded contemplative. In this instance, after partaking of Christ's body, Teresa undergoes an intellectual vision of the whole Trinity which supernaturally enables her to apprehend God's triunity, and results in a threefold charism by which the Father enhances her charity; the Son, her capacity to suffer gladly; and the Spirit, her interior awareness of this grace. Now she knows deep within her that Jesus' words are true: "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home in them" (John 14:23). It is for this reason that Christ ascended to the Father, to send forth the Spirit, so that the Trinity could indwell human hearts. Teresa earlier

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<sup>101</sup> Teresa, *Cuentas*, no. 14.1. The "intellectual vision" differs from the "imaginative visions" Teresa describes elsewhere. The latter are more pictorial, are seen with the eyes of the soul, and their effects are somewhat ephemeral; whereas the former cannot be seen at all, but their effects are far more lasting. See *Vida*, 26-27; *Moradas* VI.8-9; Mauricio Martín del Blanco, "Visiones," in *Diccionario*, 1149-58.

<sup>102</sup> Teresa, *Cuentas*, no. 14.2-4. Cf. Ribera's copy in Ros García, *Relaciones y Cuentas*, 42, in which "*quedó*" is "*quedaron*."



grumbled that she could not recollect herself. With such glorious guests, she now gives thanks she cannot do anything else.

If this vision shows how the Trinity is personally at work in the Saint through the charismatic graces she receives, the remaining two disclose how this is the same God whom she encounters sacramentally in the Eucharist.

One time—a little before this—going to receive Communion, while the Host was in the reliquary—for it had not yet been given to me—I saw a kind of dove which flapped its wings noisily. It so troubled me and suspended me, that I took the Host with great effort.

This all happened at St. Joseph's in Avila. It was Father Francisco de Salcedo who was giving me the Most Holy Sacrament. Another day, hearing his Mass, I saw the Lord glorified in the Host.<sup>103</sup>

The dove, as already discussed, represents the Holy Spirit. This is confirmed by the proximity of this relation to the upcoming Feast of Pentecost. Though usually unseen, the Spirit is mightily present during Communion, pressing us to lay hold of and be conformed to the eucharistic mystery of Christ (cf. Matt 11:12). This is none other than the glorified Lord, who meets us here below in the host even as He is with the Father above. The Eucharist is a trinitarian event through and through. By partaking of Christ's glorified flesh, we savour the life of the Triune God. If the sacrament centres Teresa's mystical life in the mystery of Christ, it simultaneously centres it in the mystery of the Trinity, since both mysteries are ontologically indivisible. Communion and the charismata harmoniously assimilate Teresa into the fellowship of the Trinity, as both proceed from and subsist by and lead to the same triune source of "excessive love."<sup>104</sup>

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<sup>103</sup> Teresa, *Cuentas*, no. 14.6-7. See Spanish text in Chapter 1 in Appendix.

<sup>104</sup> Cf. Rom 11:36. Teresa's ongoing interior contemplation of the Trinity becomes a major theme throughout *Cuentas* (see nos. 15, 21, 22, 28, 40, 45, 46, 47, 59, 68), and is considered by her as one of the defining experiences which mark the soul's passage through the seventh dwellings (*Moradas*, VII.1.7).

The next *cuenta* took place while Teresa was the prioress at the Incarnation, on November 18, 1572. The first half covers a curious eccentricity of the Saint; the second, one of her most significant mystical experiences. She was about to receive Communion, and John of the Cross, who was administering the sacrament, broke the host in two and handed one part to Teresa and the other to another sister. Teresa did not think this act was necessary, at least for practical reasons.

I thought that it was not due to lack of Hosts [that he broke it], but because he wanted to mortify me, since I had told him that I really liked it when the Hosts were large (not that I did not understand that this did not matter, for the Lord would be fully there, even if it was a very tiny piece). His Majesty said to me: “Do not fear, my daughter, for no one can part You from me”; making me understand that it did not matter.<sup>105</sup>

Well acquainted with the quirks of this peculiar woman, the Lord plays along and reassures Teresa concerning the absurdity of this groundless fear. Yet such words, as we are about to see, signify far more than this. No one could ever separate Teresa from Christ because of the nature of the relationship which bound them together.

Then He represented Himself to me through an imaginative vision, as at other times, deep within, and He gave me His right hand, and said to me: “Behold this nail, which is a sign that you shall be my bride from today on. Until now you had not merited it; from now on, not only will you regard my honour as Creator and as King and as your God, but as My true bride: My honour is already yours and yours is Mine.”<sup>106</sup>

This encounter is considered to be Teresa’s spiritual marriage, an experience which climactically fulfils her spousal longings for the Beloved, as reflected in *Meditaciones*.<sup>107</sup> In *Moradas*, as will be seen below, the Saint identifies this union with the seventh dwellings, the castle’s innermost chamber. Worthy of mention is that her own spiritual marriage is forged in a

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<sup>105</sup> Teresa, *Cuentas*, no. 29.

<sup>106</sup> Teresa, *Cuentas*, no. 29. See also no. 54

<sup>107</sup> See Tomás, *Vida, virtudes y milagros*, I, 19.1; and the adjoined note by Diego Sánchez, 168n92.

manifestly eucharismatic manner, during Communion, through a vision and a locution. The Groom who sacrificed Himself to sustain the Church with His flesh and blood, now grants Teresa a visionary gift in her inner being, by which He declares her to be His bride.

As a token of His love, Jesus offers her a nail—not a ring, or a crown, or a jewel—but a spike designed to be hammered into wood, to bring together what is apart, to peg down what needs to remain in place—the tool we used to pin His body to the cross.<sup>108</sup> This is the sign that is to define their relationship. Being Christ’s bride implies bearing His honour by participating in His sacrificial sufferings, and this means saying “I do” to His cruciform will. Teresa’s mystical marriage expressly binds her to the crucified Christ. This post-Communion charism further unites the Saint to the mystery of His sacrifice. All this is too much for Teresa. “This mercy had such an effect upon me, that I was overcome, and remained sort of dumbfounded, and I told the Lord to either enlarge my smallness or to refrain from granting me such mercies; for, truly, it did not seem to me that my nature could bear it.”<sup>109</sup> Her feeble frame is not strong enough to endure divine favours of this kind. Teresa once more laments that her natural being cannot wholly embrace God’s gifts. Yet perhaps this is one of the crosses which comes with being wedded to Christ in this present age, that has been sovereignly arranged “so that the life of Jesus may be made visible in our mortal flesh” (2 Cor 4:11).

The final *cuenta* to be reviewed probably occurred in Sevilla, in 1575. This is the passage that introduced this dissertation concerning “the great secrets” which unfold within oneself during Communion. We have returned to one of the richest eucharismatic texts in the

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<sup>108</sup> There is another *cuenta*, 32, typically included among the rest, in which Christ gives Teresa a ring. However, this text is now reckoned to be spurious. It was likely manufactured to give the appearance that this ring was one of her relics. See Ros García, *Relaciones y Cuentas*, lix99.

<sup>109</sup> Teresa, *Cuentas*, no. 29.

entire Teresian corpus. This is a fascinating passage for multiple reasons. An important portion of this *cuenta* was discovered and published by Ros García in 2014. It has not yet appeared in any of the standard Spanish editions of Teresa's complete works and is therefore missing in the English translations. It was found in Ribera's copy of *Cuentas*, now considered the most reliable version of this work.<sup>110</sup> It is very possible that this newly discovered segment has not yet been translated into English. This portion will be italicised in my translation.

One time, having received Communion, I was granted to understand how the Father receives this Most Sacred Body of Christ within our soul, as I understand and have seen that these divine Persons are there, and how pleasant this offering by His Son is because He [the Father] delights and rejoices with Him—let us say—here on earth (for His Humanity is not with us in the soul, but only the Divinity, and this is why it is so acceptable and pleasant to Him [the Father] and He grants us such great mercies *when we take Communion, since by this means He delights with His Son*). *I do not know how to say it as I understand it, if it is contrary to Scripture I say this here and will believe whatever I am told. There are such great things within a soul when the Lord wills to communicate them to it that they cannot be accurately described.*<sup>111</sup>

As complex as following the Saint's train of thought may be, it is worth analysing the above paragraph in detail, for I reckon it contains her most articulate explanation of the correlation between the charismatic and the eucharistic, and therefore the most lucid textual evidence for how Teresa herself understands the profusion of spiritual mercies which attend her communications. Such insights are themselves the product of a eucharismatic experience by which the Carmelite is divinely shown after Communion how "the Father receives this Most Sacred Body of Christ within our soul."

The Eucharist, then, far from being a one-dimensional transaction between God and the individual, is a trinitarian event in which each of the divine persons is relationally engaged, as

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<sup>110</sup> For more information, see above Ros García's critical edition: *Relaciones y Cuentas*.

<sup>111</sup> Teresa, *Cuentas*, no. 47; added text from Ribera's copy in Ros García, *Relaciones y Cuentas*, 103. See Appendix. Subsequent citations of the second half of this passage belong to this source.

the Son offers Himself to the Father via the consumed host (through the Spirit) within the communicant. Said offering is particularly pleasing to the Father because through the sacrament we uniquely commune with Christ's glorified humanity in a special way "here on earth." To stress this point, Teresa states that the Lord's "Humanity is not with us in the soul, but only the Divinity," and this is why the eucharistic sacrifice brings such joy to the Father.

It is unclear what she means by this, especially given her characteristic unwillingness to separate Christ's two natures.<sup>112</sup> Ribera's copy of this account reveals her own hesitancy with such language, as well as her readiness to submit to Scripture and be corrected if mistaken. "I do not know how to say it as I understand it, if it is contrary to Scripture I say this here and will believe whatever I am told." For this reason, rather than reading the above point about Christ's natures as a categorical declaration, I am inclined to interpret it as a tentative suggestion from someone who is struggling to put into words the ineffable secrets she has encountered. This is precisely what Teresa says: "There are such great things within a soul when the Lord wills to communicate them to it that they cannot be accurately described."

What is clear from Teresa's *cuenta* is that the reception of Christ's body in the soul of the communicant fills God's heart with exceeding joy. The Father "delights and rejoices" Himself with the Son in the Eucharist, and it is because this sacrifice is "so acceptable and pleasant" to Him, that Teresa believes the Father "grants us such great mercies when we take Communion, since by this means He delights with His Son."<sup>113</sup> Accordingly, the Father expresses His sheer

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<sup>112</sup> Cf. Teresa, *Vida*, 22; *Moradas*, VI.7. Mas Arrondo ("Acerca de los escritos," in *La recepción de los místicos*, 128) is of the opinion that Teresa changes her mind on this matter, based on what she writes in *Moradas* VI.7.9, where she affirms that in Christ "the divine and the human are always joined in His company."

<sup>113</sup> Kavanaugh and Rodriguez think that it is Christ's humanity which "bestows on us so many favors" (*Spiritual Testimonies*, no. 52; 1:414). Ribera's transcription clarifies that it is the Father through the incarnate Son who grants such mercies.

delight with His beloved Son by lavishing wonderful gifts upon those who feast on His body. This is Teresa's rationale for the remarkable graces which accompany her communications. The Father is so moved by the presence of Christ's humanity in the heart of the faithful, that He prolongs this self-giving embrace by showering His children with marvellous gifts—showing them profound secrets, helping them to understand them, so that they may declare them through intelligible human words. Teresa wishes she could have expressed herself more eloquently given the importance of this subject. "If I was saying it now, I could explain myself better. It matters to know how this works, for there are great secrets within oneself when taking Communion. It is a pity that these bodies will not let us enjoy them."<sup>114</sup>

This investigation grows out of the conviction that studying the relationship between the charismatic and the eucharistic really matters, for there are inconceivable secrets at work within us when we partake of Christ's body, even if our bodies are not yet capable of fully savouring them. Teresa's *Cuentas* exhibit the theological calibre of her eucharismatic piety. Her knowledge of God's triunity, her mystical marriage with Jesus, and her understanding of Communion are all embedded in a eucharismatic context. As seen above, Teresa's life and thought are saturated with the mysteries of the Trinity and Christ. She regularly accesses these mysteries in the Eucharist, where she receives charismatic graces which enrich her experience and comprehension of divine secrets, such as the ones she relates in *Moradas*.

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<sup>114</sup> Teresa, *Cuentas*, no. 47. Teresa also notes that the sacrament's efficacy is not diminished by the sinfulness of the celebrating priest, for its power stems from the Father's acceptance of the Son's unblemished body. Nevertheless, the state of one's soul will limit the extent to which one profits from the mercies which overflow from this trinitarian event.

### *Moradas del Castillo Interior*

*Moradas del Castillo Interior* (*The Interior Castle*) is Teresa's most polished and renowned work. A sizeable part of it describes in detail various charismatic phenomena (e.g. different types of visions, raptures, the flight of the spirit) which may accompany one's passage through the sixth dwellings. Her treatment of these dwellings (eleven chapters) is far longer than that of the others (four chapters or less). In comparison, very little is said about the Eucharist in this book. I have found only three references to the sacrament. One of these, as seen in Chapter 1 (when Williams' work was reviewed), is a passing comment on the difference between the "divine" assurance experienced during the prayer of union and the "corporal" assurance experienced during Communion.<sup>115</sup> The two remaining references to Communion will be studied below.

Does this shortage of eucharistic content represent a shift in Teresa's practice or thought? I do not think so. Carmelite nun María del Nacimiento declares that she witnessed how Teresa would write said book after receiving Communion; and that when she wrote she did so with great swiftness and with such great beauty upon her countenance, that this witness was moved to admire her, and she was so engrossed in what she was writing, that, even if there was some noise nearby, it did not bother her; by which this witness understood that in all that which she wrote and during the time she spent on it she was in prayer.<sup>116</sup>

Even if *Moradas* contains limited material relevant to this investigation, the work itself emerged out of the Saint's eucharismatic spirituality and is therefore worth including in this textual analysis. Her understanding of the sacrificial nature of the interior castle, furthermore, captures the eucharistic end of the soul's quest for God.

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<sup>115</sup> Teresa, *Moradas*, V.1.11.

<sup>116</sup> Silverio, *Procesos*, 1:315. See Appendix.

Nevertheless, this is a volume on contemplative prayer, not the sacraments. One can understand why other topics, such as the Church's external means of grace, are not discussed at length. As the title makes clear, Teresa is focusing on the individual's interior relationship with God, which she conceives as a journey to the castle's centre, "where very secret things transpire between God and the soul."<sup>117</sup> To reach this point, one must traverse the soul's seven dwellings by engaging in self-denial, self-knowledge, meditation, and contemplation. As argued in Chapter 1, Teresa assumes that this spiritual quest belongs within a broader ecclesial context. This is the case even in the final dwellings.

According to Teresa, external practices are indispensable for the soul to be transfigured from worm into butterfly. "Then does this worm begin to live, when by the heat of the Holy Spirit it begins to profit from the general help, which God gives us all, and when it begins to profit from the remedies He left in His Church (such as continuous confessions, good readings and sermons ...)."<sup>118</sup> God's "general help" is essential to spiritual growth. As we avail ourselves of said remedies by the Spirit's power, we are transformed into the Lord's living likeness. Union with God thus involves religious action, for He "desires to join our little works with those great ones which His Majesty endured, and that it all becomes one thing."<sup>119</sup> This unitive process cannot be outgrown in this life. As long as we remain creatures of the earth, we will need earthly pathways to God.

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<sup>117</sup> Teresa, *Moradas*, I.1.3.

<sup>118</sup> Teresa, *Moradas*, V.2.3. See Spanish text in Chapter 1 in Appendix.

<sup>119</sup> Teresa, *Moradas*, V.2.5.



This is why Teresa completely disagrees with those who suggest that all corporeal things are to be set aside in order to exclusively contemplate divine things.<sup>120</sup> Such a notion steers contemplatives away from “all our good and remedy, which is the most sacred Humanity of our Lord Jesus Christ.”<sup>121</sup> In her mind, the highest stage of contemplation (in the seventh dwellings) consists in continually “walking with Christ our Lord in an admirable way, by which the divine and the human are always joined in His company.”<sup>122</sup> One of Teresa’s greatest fears is that such a spiritualist conception of contemplation will diminish the eucharistic piety of the faithful. “I tell you, daughters, that I consider this to be a dangerous path, and that the devil could cause us to lose our devotion to the Most Holy Sacrament.”<sup>123</sup>

A low opinion of the spiritual quality of created things can thus condition one’s regard for the sacrament of Christ’s body. This is the second time the Eucharist is mentioned in *Moradas*. Teresa admits she once was misguided by this school of thought, even though she never gave up her devotion to the sacrament. She soon recovered from this error, however, and came to confess: “I desire no good, except those acquired by Him through whom all goods came to us.”<sup>124</sup> Teresa remained in close companionship to Christ’s body as she ventured through the dwellings of her own soul, all the way to the seventh and final one.

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<sup>120</sup> Teresa, *Moradas*, VI.7.5. Cf. *Vida*, 22.

<sup>121</sup> Teresa, *Moradas*, VI.7.6.

<sup>122</sup> One thus should take advantage of every opportunity to ponder Christ’s mysteries, “especially when the Catholic Church celebrates them.” Teresa, *Moradas*, VI.7.9-11.

<sup>123</sup> Teresa, *Moradas*, VI.7.14. Cf. Starr, *Castle*, 221: “I tell you, friends, this is a dangerous path. The spirit of evil will try to lead us away from our devotion to the most blessed mystery of Christ’s humanity.”

<sup>124</sup> Teresa, *Moradas*, VI.7.15.

“Let us now consider the divine and spiritual marriage, even though this great mercy will not be perfectly fulfilled while we are alive, for if we turn away from God, this great good would be lost.”<sup>125</sup> Having reached the castle’s centre, Teresa proceeds to expound the grace of the spiritual marriage which takes place in the seventh dwellings, the highest mystical gift described in the book (along with the Trinity’s intellectual vision).<sup>126</sup> “The first time God grants us this mercy, His Majesty desires to show Himself to the soul by means of an imaginative vision of His most sacred Humanity, so that it may understand it well and not be ignorant of receiving such a sovereign gift.”<sup>127</sup> While this mercy may be given multiple times, Teresa believes that the first manifestation of spiritual marriage will be accompanied by an imaginative vision of the human Christ, in order to ensure that the recipient grasps what gift this is and who it is coming from.

To other people it will happen in another form; to this one of whom we are speaking the Lord represented Himself to her, *after taking Communion*, in the form of great splendour and beauty and majesty, as He was after the resurrection, and He said to her that it was time that she took His things as her own, and that He would take care of hers.<sup>128</sup>

Others may experience it differently, but the person in question was ushered into this spiritual marriage after partaking of Christ’s body. This is the final reference to the Eucharist in this work. One does not need to be a mystical genius to decipher who this person is, especially after having examined *cuenta* 29. Teresa is speaking about herself. This passage supplements her earlier account of the visionary favour she enjoyed after being communicated by John of the

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<sup>125</sup> Teresa, *Moradas*, VII.2.1.

<sup>126</sup> Teresa, *Moradas*, VII.1.7.

<sup>127</sup> Teresa, *Moradas*, VII.2.1.

<sup>128</sup> Emphasis added. Teresa, *Moradas*, VII.2.1. See also VII.3.2.

Cross.<sup>129</sup> The fact that Teresa mentions it here, at the end of her magnum opus, elucidates the enduring import of this eucharistic encounter. The risen Christ, whom Teresa habitually met in the sacrament (see *Vida* analysis), reveals Himself to her within the most secret chamber of her being, and announces to her that the time has come for them to regard that which belongs to the other as one's own. Having consumed His body into hers for years, Teresa gladly welcomes the kiss of His lips, and places all that belongs to her in the Beloved's arms.<sup>130</sup>

There is a missing element in the *Moradas* version of the spiritual marriage which appears in the *Cuentas* one—the nail. Had Teresa forgotten about this piercing token? Had her divine relationship with the risen Christ shed the burden of human suffering and toil? The closing chapters of *Moradas* make this issue abundantly clear. “Do you know what it means to be truly spiritual? It means becoming slaves of God ... branded by His iron, which is that of the cross.”<sup>131</sup> Such people have renounced their freedom to bear the marks of the Spouse who purchased them by His blood. Paradoxically, these slaves have been liberated to serve God single-heartedly; they are no longer self-preoccupied, nor consumed by a longing to die to be with the Lord, nor interested per se in enjoying spiritual “gifts” and “pleasures” (“*regalos*” and “*gustos*”); for “their glory lies in being able to help the Crucified in some way.”<sup>132</sup> The nails of

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<sup>129</sup> I am assuming that *cuenta* 29 and *Moradas* VII.2.1 are speaking of the same event. The similitude between both texts, the fact that in the *cuenta* Jesus tells Teresa that from that day on she would be His bride, and the emphasis the Saint lays on the first manifestation of spiritual marriage in *Moradas* all appear to indicate so. There is another experience narrated in *cuenta* 54 which also resembles that of *Moradas* VII.2.1. Teresa believes this grace may be experienced afresh multiple times, so such similarity should not be surprising. Yet I believe that *cuenta* 29 records the first instance of this grace by which one realises that said marriage has been wrought.

<sup>130</sup> See Teresa, *Moradas*, VII.3.13, where she affirms that by virtue of this spiritual marriage the kiss requested by the bride in Song of Songs (1:1) is granted.

<sup>131</sup> Teresa, *Moradas*, VII.4.9.

<sup>132</sup> Teresa, *Moradas*, VII.3.1-6. Cf. II.1.7.

the cross, therefore, feature prominently in Teresa's conception of spiritual marriage, fastening this lofty experience to the mystery of Christ's sufferings.

This image, moreover, captures the ultimate purpose of all divine gifts.

It will be good, sisters, to tell you to what end does the Lord grant so many mercies in this world. Even though you may have learned this by their effects, if you have paid due attention, I want to tell you again about it here, so that none of you may think that they are meant only to regale our souls—that would be a grave error—for His Majesty cannot grant us a greater one than to give us a life which resembles that which was lived by His beloved Son; and this is why I am certain that these mercies are meant to fortify our frailty ... so that we may imitate Him in His great sufferings.<sup>133</sup>

According to Teresa, this is the end-all be-all of every spiritual gift—to strengthen us in our weakness so that we might follow the Lord to the cross and embody His sacrifice in our lives.

This signifies engaging in sacrificial acts of service. “This is what prayer is for, my daughters; this is the purpose of this spiritual marriage, to always bear forth works, works.”<sup>134</sup>

For Teresa, the contemplation of the crucified and the reception of His gifts begets good works. This is how His saving mysteries become visible and tangible for others to taste and see the boundless goodness of the King who dwells within the castle. By embracing the shape of Christ's life at the core of our being, we are empowered to draw “souls that they may be saved and praise Him forever.”<sup>135</sup> In Teresa's mind, all spiritual mercies are designed to serve this apostolic or ministerial aim, and this is why they can be properly described as charisms of the Spirit, for they exist to fulfil Christ's ministry in the Church and the world through the sacrificial efforts of His loving servants.

In sum, my sisters ... the Lord does not look so much at the greatness of our works as at the love with which they are done, and as we do what we can, His Majesty will see that

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<sup>133</sup> Teresa, *Moradas*, VII.4.4.

<sup>134</sup> Teresa, *Moradas*, VII.4.4.

<sup>135</sup> Teresa, *Moradas*, VII.4.14.

each day we can do more and more ... let us offer the Lord internally or externally whatever sacrifice we can, and His Majesty will join it with the one He made on the cross for us to the Father, so that it might have the value our will would have merited, even though the works may be small.<sup>136</sup>

Thus concludes Teresa's most renowned work. Her vision of the interior castle culminates in the union of our small deeds of love with Christ's self-offering to the Father. It is through Christ's supreme sacrifice on the cross that our little sacrifices, be they interior or exterior, can become what they are intended to be in God's will, and thus play a meaningful part in the Church's "work of ministry" (Eph 4:12).

Teresa does not make this point, but her vision is entirely eucharistic from beginning to end. The Eucharist celebrates the absolute sufficiency of Christ's sacrifice and at the same time summons us to continually sacrifice ourselves, our goods, and our gifts, for the sake of Him who became our very flesh and blood. Teresa devoted her life to this sacrament. It is my contention, based on the evidence analysed in this chapter, that Teresa's habitual communications ingrained these sacrificial rhythms into the fabric of her being, transforming in the process the way she conceived of spiritual gifts in relation to Christ's mystery and ministry, to the point that she could affirm: "I am certain that these mercies are meant to fortify our frailty ... so that we may imitate Him in his great sufferings." While there are not many references to Communion in this book, the Saint's teaching on sacrifice is essential for understanding her eucharismatic piety, as well as for comprehending the synthesis between her interior life and her exterior deeds, such as her religious foundations.

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<sup>136</sup> Teresa, *Moradas*, VII.7.18.

### *Libro de las Fundaciones*

If *Libro de la Vida* records the mystical favours the Lord personally granted Teresa, *Libro de las Fundaciones* (*Book of the Foundations*) documents the wonderful works He wrought among the Discalced Carmelites during the final two decades of the Saint's life. Teresa founded a total of seventeen religious houses for nuns and was instrumental in the formation of two monasteries for monks. This book follows the pattern used in *Vida* to describe the establishment of St. Joseph's in Ávila.<sup>137</sup> It is replete with historical details concerning the remaining foundations she raised up. *Fundaciones* showcases like no other work the apostolic extent of her ministry. Here we see how Teresa spent the final years of her life travelling throughout the Iberian Peninsula, recruiting members, persuading bishops, brokering all kinds of deals to secure suitable premises for her nuns, overseeing the spiritual and practical needs of her emerging communities.

Yet the aim of this book is not to draw attention to herself and her entrepreneurial skills. Teresa was not the one who should be thanked for the events narrated in this text. "Let us give all thanks, my daughters, to the divine goodness for all the mercies He has granted us."<sup>138</sup> The end of this book and of the whole Carmelite reform is thoroughly eucharismatic—to give thanks to God for the mighty deeds He has accomplished in their midst. Moreover, the Eucharist itself occupies a central role in Teresa's founding project. As noted already, Teresa did not consider that a new house had been duly established until the Blessed Sacrament had been installed in it

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<sup>137</sup> Teresa, *Vida*, 32-36.

<sup>138</sup> Teresa, *Fundaciones*, Prol.4. See also 5.12.

and Mass had been said. This was an act which delighted her heart. “[F]or me it is the greatest of comforts to see another church that has the Most Holy Sacrament.”<sup>139</sup>

*Fundaciones* contains unique insights into Teresa’s eucharismatic spirituality. They are primarily pastoral and ministerial in nature and complement the data analysed above in a peculiar way. In this book we encounter a different version of the Saint which is not as perceptible in *Vida* or *Moradas*. The ecstatic contemplative has become an experienced reformer. God has called her out of stillness into action. Teresa is nearing the end of her life (the final chapter is penned months before her death), and the Mary and Martha within her are finally serving the Lord together. This life-long process has transformed her into a wise spiritual counsellor and a zealous founder. *Fundaciones* displays these two facets of hers and sheds additional light upon her eucharismatic piety.

While elsewhere Teresa encourages her fellow Carmelites to devote themselves to the Eucharist and welcome God’s charismatic activity in their lives, here she cautions them to do so judiciously. Teresa relates a series of anecdotes regarding problematic attachments to the sacrament and the extraordinary. She tells the story of two virtuous women who developed intense longings for the Lord which were only quenched when they had Communion. Eventually, this situation became so extreme that they felt that “if they were not communicated every day, it seemed that they would die.”<sup>140</sup> Teresa visited these women and tried to reason with them concerning their faulty notions. As this did not work, she came up with another strategy.

I told them that I also had those longings and that I would refrain from taking Communion, so that they would believe they were not to do it except when everyone else did, and that

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<sup>139</sup> Teresa, *Fundaciones*, 3.9-10. Cf. 18.5, 29.27. She eventually learned that the installation of the sacrament was not technically necessary for a foundation to be completed (19.3). See Álvarez, “Fundadora/fundaciones,” in *Diccionario*, 525-28.

<sup>140</sup> Teresa, *Fundaciones*, 6.9.

the three of us would all die, for in my mind that was better than that such a custom should become the norm in these houses.<sup>141</sup>

At first the two women looked like they were dying, but as the days passed and they remained alive, they realised they were mistaken and were relieved by this timely intervention.

The Saint also relates the story of a nun, who by observing “many disciplines and fasts became so weak, that each time she communed or had the opportunity to enkindle her devotion, she would fall to the ground, and was in this state for eight to nine hours, which seemed to be a rapture to her and everyone else.”<sup>142</sup> Teresa thought otherwise and told the nun’s confessor “that this was a waste of time and that it could not possibly be a rapture, but weakness; that he should take away the fasts and disciplines and make her divert herself.”<sup>143</sup> Said nun obliged at once and gradually regained her strength and the so-called raptures disappeared.

It is worth noting that at a superficial level the above cases resemble Teresa’s own experience, such as when she was willing to be pierced with spears in order to receive Communion and her intense desires prompted a two-hour long ecstasy (see *Vida* analysis).<sup>144</sup> Teresa carefully examined the nature of her devotion to the sacrament and her unusual mystical experiences with the help of her confessors. As a result, she became a sagacious counsellor who wanted her religious communities to test the substance of their eucharistic and charismatic devotion. She knew that not every attachment to the Eucharist nor every phenomenon out of the

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<sup>141</sup> Teresa, *Fundaciones*, 6.11.

<sup>142</sup> Teresa, *Fundaciones*, 6.14.

<sup>143</sup> Teresa, *Fundaciones*, 6.14.

<sup>144</sup> Teresa relates how there was a season when as soon as she had received the host, she wished to partake again when she saw her sisters communicating. Overtime she became aware she felt this way because she was excessively drawn by the “sensible pleasure” (“*gusto sensible*”) which she experienced by consuming the sacrament, rather than by the love of God who commanded her to commune and faithfully gave Himself and His mercies to her through the Eucharist. Teresa, *Fundaciones*, 6.17.



ordinary is necessarily good or from God. Accordingly, she uses this book to warn the Discalced Carmelites about some dangers worth bearing in mind which could inhibit the Order from rightly discerning and engaging with the sacrament of Christ's body and the gifts of the Spirit.

Nevertheless, not all the eucharismatic content in *Fundaciones* is cautionary. Communion and the charismata continue to play a positive role in the spread of the Carmelite reform. The Malagón foundation is a case in point.

On Palm Sunday, in the year 1568, as the local procession came for us, with veils over our faces and white mantles, we went to the local church, where a sermon was preached, and from there was taken the Most Holy Sacrament to our convent. It stirred everyone's devotion. I remained there for a few days. One day, after taking Communion, while in prayer, I understood from our Lord that He would be served in this house. It seems to me that I was there not even for two months, since my spirit was in such a hurry to go found the house in Valladolid.<sup>145</sup>

As the Catholic Church celebrates Christ's triumphant entry, Teresa and her companions welcome the sacrament of His body into their humble abode, an event which moves everyone involved. While staying here, the Lord assures her after Communion that He will be served by this community. Teresa then is ready to move on.

Like the Apostle Paul in Acts, she cannot stay in one place for too long, but must continue the work appointed for her. The cloistered contemplative who loved to linger in prayer after communicating is now compelled to travel throughout the land of Spain—a nation Paul himself hoped to reach (Rom 15:24)—to form Carmelite houses that honour the One who comes in the name of the Lord. Sacrament and charism continue to guide Teresa, but the missional dimension of her ministry is now more pronounced. Instead of seeing this shift as a rupture with the previous stages of her spiritual life, I conceive this transition as the natural fulfilment of her interior quest for union with God. This is after all the teaching of *Moradas*. Her founding activity

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<sup>145</sup> Teresa, *Fundaciones*, 9.5.

is consistent with her commitment to post-Communion prayer. The more places there are to house the Blessed Sacrament in Spain, the more opportunities will the Discalced Carmelites have to prayerfully conform their lives to the mystery of Christ's body, and the more effectively will they suffuse this country with the saving fragrance of His sacrifice (cf. 2 Cor 2:14-16).

For Teresa, the saints that have gone before us also participate in this endeavour, as reflected in her account of the foundation of Villanueva de la Jara. Opposition from the non-discalced Carmelites had prevented the formation of new houses for nearly five years (1575–1579).<sup>146</sup> Teresa was being pressed by multiple people to found a Carmelite convent in Villanueva, but she had some reservations about this idea.<sup>147</sup> She eventually visited the area and stayed at a nearby Discalced monastery. Catalina de Cardona (1519–1577), a saintly woman renowned for her asceticism and eremitical lifestyle, had been responsible for the foundation of this Carmelite community of friars. At this site Teresa had the following vision:

Having just finished taking Communion one day at that holy church, a very great recollection came upon me with a suspension which drove me out of myself. In it this holy woman [Catalina] was represented to me by an intellectual vision, as with a glorified body, and some angels with her. She told me not to grow weary, but to carry on with these foundations. It is my understanding, even though she did not say so, that she would help me before God ... I was left utterly consoled and with a great desire to work. And I hope on the goodness of the Lord that with such good help as these prayers I will be able to serve Him in some way.<sup>148</sup>

After partaking of Christ's glorious body, Teresa is enraptured and sees Catalina in glorified form surrounded by heavenly beings. Through this eucharistic encounter, Teresa is told by Catalina to stay strong and finish her work. Eternal glory lies ahead. Now is the time to

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<sup>146</sup> Teresa, *Fundaciones*, 28.1-7.

<sup>147</sup> Teresa, *Fundaciones*, 28.8-14.

<sup>148</sup> Teresa, *Fundaciones*, 28.36. Cf. 28.15-16. For more information about Catalina, see 28.20-35. For additional instances of similar eucharistic apparitions/visions, see *Vida* 33.13, 34.19; *Cuentas*, no. 38.

toil. As a result of this vision, Teresa is rejuvenated and eager to labour for her Lord. The foundation at Villanueva de la Jara is soon completed and the Blessed Sacrament is installed in it on February 21, 1580. The Eucharist, then, is not only a means by which Teresa meets the risen Christ, but a means as well by which she communes with the faithful in heaven, such as Catalina, who in this case spurs her on via a charismatic revelation to pursue her God-given task until the very end. The gifts of the Spirit thus flow through Christ's eucharistic and ecclesial body to fulfil God's will in earth as it is in heaven as the saints yield themselves to the work of ministry.

A very earthly good was needed for this spiritual work to be sustainable among Teresa's Carmelite communities. Money was required to purchase and maintain the houses and to cover the nuns' basic necessities. While Teresa, as examined above (*Camino* section), instructed her nuns not to worry about material concerns and even discouraged them from praying about them, her role as founder challenged her own ideals. Now that she was responsible for the formation of all these new convents, she could not bear the thought that her daughters may not have enough to eat and live a simple life. This motherly concern is apparent in her relation of the foundation of Burgos, the last one she established, in April of 1582, months before her death.

There was an unexpected issue with the source of income that had been determined for this convent which could no longer be relied upon. Teresa trusted that the Lord would provide for this community, but she wanted Him to do so at once, and thus finds herself begging His Majesty to make a way for her nuns to be taken care of.<sup>149</sup>

And while thinking about this one time after receiving Communion, the Lord said to me: "Why do you doubt? This is already finished; you are all set to go"; making me understand that they would not lack what was necessary. It happened in such a manner, that, as if was I leaving them with a really good income, it never bothered me again; and then I made arrangements for my departure, for it seemed to me that I was no longer doing anything

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<sup>149</sup> "... sometimes I begged Him, since He had desired it [the convent] to be founded, to ordain a remedy and supply for their needs." Teresa, *Fundaciones*, 31.49.

here but to enjoy this house, which is very suitable to me, yet in other places, although it would be more toilsome, I could be more useful.<sup>150</sup>

This passage belongs to the final paragraph of *Fundaciones* prior to the epilogue. There is something very endearing and powerful about witnessing the mature Teresa, the Saint who had reached the soul's seventh dwellings, still struggling before the Lord in prayer, doing what she had told her sisters not to do, asking for material goods for her fellow Carmelites. Yet her daily bread did not fail. After partaking of the sacrament, Christ Himself speaks to her and scatters her fears by His word: the work is done, now is time to go. Teresa is immediately at peace and begins to make plans to go somewhere else where she might be of greater help.

While Teresa interprets this locution in reference to her departure from Burgos, there seems to be a deeper meaning attached to this simple saying, especially if one considers the timeframe when it was uttered. This is, in fact, the final foundation Teresa ever made. Her work on earth was nearly accomplished. The time of her exodus to her heavenly home was drawing close. Furthermore, as will be shown below, Communion and charism accompany her until the very end, binding her life and legacy to Christ's mystery and ministry, the true foundation upon which all our works can rest and multiply in accordance with God's perfect design for all of creation (1 Cor 3:10-15; Eph 2:19-22).

Although the material surveyed in this analysis of *Fundaciones* may seem rather anticlimactic in comparison to some of the content reviewed in this chapter, it is completely consistent with the eucharismatic trajectory of Teresa's life. The lofty and manifold gifts she received from God, which she treasured and savoured in the living presence of Christ's broken body, were given to her for the sake of the Church and the world. This meant laying down such

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<sup>150</sup> Teresa, *Fundaciones*, 31.50.

gifts before the altar of God's will through simple service and obedience: counselling souls in need of guidance, planting Carmelite communities throughout Spain amidst all type of trials, ensuring that they had enough to thrive physically and spiritually, so that they too could surrender their lives and gifts in loving conformity to the humble God who willingly sacrificed Himself to satisfy them forever with His flesh. It is to this end that everything else points to.

### **Teresa's Eucharistic End**

The present chapter has investigated the interconnection between Teresa's eucharistic devotion and her charismatic experiences at a textual level, an aspect of her spirituality not previously examined from this perspective. Extensive passages from pertinent works by the Saint have been carefully studied in (approximate) chronological order. While each work adds distinct nuances to the postulated argument, the way the eucharistic and charismatic components of Teresa's spirituality interact with each other is overall coherent. This chapter has drawn numerous observations regarding how the Eucharist cements Teresa's reception of charismatic graces to the person and work of Jesus Christ.

For instance, Holy Communion clarifies her understanding of her mystical experiences and enables her to speak more eloquently about them for the benefit of others. Teresa believes that all divine gifts are somehow linked to the mystery of Christ's humanity. This is *the* door to God's secrets. Teresa regularly accesses Christ's humanity through her participation in the Eucharist, and the Lord reveals great secrets to her in this context as she practises the prayer of recollection. Moreover, for her the sacrament is the manna by which God grants Christians whatever they need to serve Him faithfully, and this can include miraculous acts of healing, words of wisdom and encouragement, apocalyptic visions, or opportunities to complain about

one's own burdens or intercede for the salvation of the lost. Teresa's eucharismatic piety stems from her spousal relationship with Christ founded in self-giving love, which immerses her into the life of the Trinity, and fuels her apostolic vocation.

The following chapter will zero in on five related themes which have arisen from this textual study: 1) the mysteries/secrets of God, 2) Christ's resurrection, 3) Christ's sacrifice, 4) sickness, and 5) service. Yet before we transition to reflect theologically on these themes, it is appropriate to close this chapter by briefly considering the unfolding of Teresa's death. This solemn event poignantly encapsulates the eucharismatic elements of her life and ministry. In a manner akin to how the Book of Revelation climactically compresses familiar biblical truths and images into the Bible's last pages, the final pages of Teresa's story memorably sum up many of the eucharismatic motifs reviewed above. For this reason, it is fitting to review a few texts associated with her passing gathered by her biographers and attested by the people who witnessed her death, even if such accounts were not directly penned by her.<sup>151</sup>

Soon after her departure from Burgos, Teresa was summoned to Alba de Tormes by the duchess, María Enríquez. The Saint's health was on decline and this journey proved to be fatal. She managed to arrive at her destination, depleted and severely ill, and was promptly welcomed by the local Carmelites who bid her to lay down and rest.

She woke up in the morning ... and went to Mass, and took Communion with great fervour and devotion, and in this fashion she went about falling and rising; but communing each day with her customary devotion, until the Day of Saint Michael, when after having attended Mass and received Communion, she lied down in bed, for she could do nothing else, as she was suffering from a hemorrhage, the one understood to have caused her death.<sup>152</sup>

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<sup>151</sup> I will primarily be drawing from the following accounts: Ribera, *Vida de la Madre*, III.15; Tomás, *Vida, virtudes y milagros*, II.38. For a recent overview of Teresa's death, see Julián Urkiza, "'Con el mal de la muerte' y 'la hora del dichoso tránsito,'" in *Perfil Histórico*, 153-72.

<sup>152</sup> Ribera, *Vida de la Madre*, III.15. See Sánchez Hernández, "Algunos apuntes sobre enfermedades," 247-48, who suggests Teresa likely died from uterine cancer.

As long as she was physically able, Teresa continued to partake of the Eucharist on a daily basis with all her might. Yet her bleeding, crumbling body eventually prevented her from attending Mass any longer. Nevertheless, the sacrament could still be brought to her.

On the night before her passing, Teresa requested to be given the Lord's body one last time. Even though by this point she could not move or even turn around in bed, the moment the priest entered the room with the sacrament she sat up at once, so earnestly that the nuns around her had to hold her down. Her face began to shine with rejuvenated beauty. "O my Lord and my spouse," she cried out,

the long-awaited hour has arrived, the time for us to see each other is here! My lord, now is the time to walk, may it be a very happy hour, and may Your will be fulfilled! The hour has come for me to depart from this exile, and for my soul to enjoy, united with You, that which it has so greatly desired.<sup>153</sup>

This beautiful eucharistic exclamation announces the imminent consummation of Teresa's spousal union with Christ. The Groom was finally coming for her, a reality she had patiently anticipated each time she consumed the sacrament. From her first Communion to her final hours, the Eucharist nourished and guided Teresa's faith through each stage of her pilgrimage, drawing her spiritual aspirations to Christ's broken body, reordering every facet of her vocation by the mystery of His eternal sacrifice. The Saint's final communication seals the eucharistic progression of her mortal life.<sup>154</sup> Her faithful death would be the last offering she presented on this side of eternity to the God who had given her all she could ever desire in the flesh of His dear Son. The Eucharist thus accompanied Teresa of Jesus until the very end.

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<sup>153</sup> Cited in Ribera, *Vida de la Madre*, III.15. See Castellano, "El 'maranatha' de la Madre Teresa," 576-82, based on the above utterance by Teresa.

<sup>154</sup> See Ros García, "Eucaristía y experiencia mística," 482, who refers to her death as a "eucharistic" event.

Numerous miracles are reported to have occurred during this sacred event. “Who can recount what took place during this time between that holy soul and her sweet Bridegroom? Visions, locutions, loving colloquies?”<sup>155</sup> We can only guess what Teresa herself may have experienced before dying. Her writing days were over. Those who were with her at the time, however, claim to have witnessed all manner of wonders.<sup>156</sup> As mentioned already, Teresa was suddenly invigorated when the sacrament was brought to her and her countenance shone with radiant beauty. A very large star apparently could be seen above their church. Others saw colourful rays of light pass by her window. Once dead, her body exuded a fragrant aroma which filled up the entire room. These are some examples of the charismatic phenomena which surrounded Teresa’s death, and there are more.

Her close companion and nurse, Ana de San Bartolomé (1549–1626), who was dejected by the prospect of losing her beloved Mother, relates receiving the subsequent vision moments before Teresa’s last breath:

And as the Lord is so good and saw my lack of patience to bear this cross, He showed Himself to me with great majesty and the company of the blessed at the foot of her bed, coming for her soul. This most glorious sight lasted the length of the Creed, so that there was time for my sorrow and mood to be changed into a great resignation and to ask the Lord for forgiveness, and to tell Him: “Lord, if Your Majesty wished to leave her with me to comfort me, I ask You, now that I have seen her glory, not to leave her here for a moment.” And then she expired and this blissful soul departed like a dove to rejoice in God.<sup>157</sup>

As Christ and His heavenly hosts descend to carry Teresa’s soul with them, the charismatic fullness of her life appears to spill over, regaling the people around her with memorable

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<sup>155</sup> Tomás, *Vida, virtudes y milagros*, II.38.8.

<sup>156</sup> Ribera, *Vida de la Madre*, III.15-16; Tomás, *Vida, virtudes y milagros*, II.38.15-20.

<sup>157</sup> Ana de San Bartolomé, *Autobiografía de Amberes*, in *Obras Completas de la beata Ana de San Bartolomé*, ed. Julián Urkiza (Rome: Teresianum, 1981), 6.19; 2:308. Cf. *Declaración en el proceso de beatificación de la madre Teresa de Jesús: 1595*, 6; 2:45 (also in this source).



charisms, designed to draw their grieving but grateful hearts to the supreme source of every good gift, who alone can make the suffering and hardship of this passing world bearable and worthwhile.

According to Ana, Teresa left this world *like a dove*, a telling comparison given the vital significance this figure had for her. The Saint thus flew away after the likeness of the guest who powerfully visited her on the vigil of Pentecost many years earlier, who mightily hovered over the host during Communion when she attended Mass, who gladly chose to descend upon the body of Christ in the form of a dove. Teresa died as a dove of the Dove, as an inspired instrument of the Holy Spirit, as a radiant glimpse of the invisible presence of God.<sup>158</sup> Like the Holy Spirit, she poured herself out for the sake of the Church and left behind a rich legacy of gifts.<sup>159</sup>

The dove, nevertheless, is not the only bird to which the dying Saint was compared. Tomás de Jesús, entertaining the notion that Teresa actually died due to her great love for God, also identifies her with the phoenix. While admitting that weariness, the trip to Alba de Tormes, and the haemorrhage all certainly contributed to her demise, Tomás asserts that

the knife which took her life was a great surge of love for God, so powerful and so strong, that it ripped and divided not only the spirit from the soul, but also the soul from the body; for during that whole time when she was absorbed and enraptured [before she died]... she was so enkindled and consumed with love by the things she saw and the joy of what she was awaiting, that without being able to help it, she died like another phoenix in that blissful fire in which she had always lived.<sup>160</sup>

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<sup>158</sup> Cf. Brouillette, *Teresa*, 121.

<sup>159</sup> One sister saw a white dove coming out of Teresa's mouth as she passed (Silverio, *Procesos*, 2:59). Cf. Teresa, *Vida*, 20.24, where while discussing the flight of the spirit she alludes to the psalmist's request for dove-like wings to flee from danger (Ps 55:6-7). This figure could also suggest a parallel between Teresa and the bride in Song of Songs (2:10-12). See Tomás, *Vida, virtudes y milagros*, II.38.8, who seems to interpret her death in this way.

<sup>160</sup> Tomás, *Vida, virtudes y milagros*, II.38.10.

Burned alive by divine love, Teresa died as she lived. The symbol of the phoenix, which she associated with Christ's death and resurrection (see *Vida* analysis), effectively captures the telos of her eucharismatic piety.

United to the risen and crucified Lord who sustained her by His presence in the Eucharist and the gifts of His Spirit, Teresa denied herself, took up the cross, and followed after Him in the pursuit of eternal life. The way she faced her final days is a testament to how deeply she had been shaped by this pattern. As noted earlier, she spent these days "falling and rising," doing what she could until she could do nothing but lie down, and even then, she rose up again to feed on Christ's flesh one more time, until she died at last and began to truly live forever. The sacred mysteries which ordered Teresa's life and faith thus transformed her existence and destiny, as they will all who dare be consumed by them. Communion and the charismata played a crucial role in this journey, and it is no accident that they did, as the next chapter will show.

## CHAPTER 4: PONDERING TERESA'S MYSTERIES

Having savoured Teresa's texts and examined the specific ways in which the Eucharist and her charismatic gifts interact in her writings, the present chapter will reflect theologically on several major themes observed above which deserve to be further studied. As seen in the previous chapter, Communion and the charismata serve a complementary function in the Saint's spirituality. The sacrament anchors her charismatic experience in the mystery and ministry of the incarnate Christ. Teresa's practice of daily Communion and the recurrent eucharistic setting of many of the mercies she receives are representative examples of how the Eucharist orders her spiritual life in relation to the humanity and body of the crucified and risen Lord. The sacrament plays a vital regulative role, grounding the extraordinary phenomena she undergoes within the orb of Christ's glorified human existence. In her visions, the Lord whom she consumes in the host, appears to her "always with the flesh glorified."<sup>1</sup> What does this mean, and why does it matter? This intriguing aspect of Teresa's eucharismatic devotion will be one of the main topics that will be explored below.

Furthermore, as attested by the multiple accounts analysed in the prior chapter, the relationship between the eucharistic and the charismatic elements of the Saint's piety is highly reciprocal. The sacrament fastens her supernatural experiences to Jesus' person, but in turn, the charisms she receives elucidate the greatness and majesty of the living Lord she encounters in the Eucharist and equip her to participate more fully in His ministry by supplying whatever she is lacking to carry out her calling (e.g. a word of encouragement, a rapture, or physical healing).<sup>2</sup> Yet at the same time, partaking of the Lord's body often clarifies to Teresa her own experiences

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<sup>1</sup> Teresa, *Vida*, 29.4.

<sup>2</sup> Teresa, *Fundaciones*, 31.50; *Vida*, 31.14, 39.22-23.

(such as the third/fourth degrees of prayer) so that she may understand them and articulate them for the edification of Christ's body at large.<sup>3</sup> Communion and the charismata are thus mutually illuminating components of her way of life. Why is this the case?

Moreover, why are Teresa's mystical graces so closely linked to the Eucharist? Why does the sacrament ground Teresa's charisms in Christ's mystery? Why does this interplay intensify Teresa's ministry to Christ? Is this relation merely arbitrary or circumstantial? Or is there a deeper theological rationale which orchestrates the eucharistic patterns we see in her life and writings? These are the types of questions this chapter aspires to address. Its aim is to recognise and appreciate the theological richness of Teresa's eucharistic piety by pondering the sacred mysteries which shaped her faith. As mentioned in Chapter 1, the theological calibre of Teresa's works is a facet of her legacy that has not always been properly acknowledged.

Nevertheless, as Rahner points out, Teresa has been proclaimed a "mystical doctor," and this means, "in first place, that whoever teaches 'mysticism' is dealing with theology, speaking on the basis of revelation, and communicating to the Church at an interior level something which can edify those who believe in Christ."<sup>4</sup> The Carmelite Saint, therefore, is not only an inspiring figure but an instructive one as well. The elements of her piety highlighted in Chapter 3 are particularly telling for reconsidering the inherent relationship between the Eucharist, the Spirit's gifts, and Christ's mysteries. For this reason, the eucharistic dynamics at work in her spirituality will be studied from a mystagogical perspective. What is meant by this will be clarified below.

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<sup>3</sup> Teresa, *Vida*, 16.2, 18.8.

<sup>4</sup> Karl Rahner, "La experiencia personal de Dios más apremiante que nunca," *Revista de Espiritualidad* 29 (1970): 311.

This study will focus on five interrelated themes which emerged from our textual analysis of Teresa's eucharismatic spirituality: 1) the mysteries/secrets of God, 2) Christ's resurrection, 3) Christ's sacrifice, 4) sickness, and 5) service. The resurrection is intentionally being examined before the passion for several reasons that will be explained later. The following discussion will further investigate the significance of the findings gathered in the preceding chapters by dialoguing with Scripture, pertinent sources in the Christian tradition (both from the past and the present), and Teresian scholarship. By underscoring the theological depth and coherence of Teresa's faith and practice, this discussion will prepare the reader to explore the ecumenical potential of her eucharismatic legacy among Pentecostals/Charismatics in Chapter 5.

### **Teresa as Mystagogue of Mysteries and Secrets**

It is my contention that one of the primary reasons why the Eucharist and the Spirit's charisms are so intricately linked in Teresa's piety is because they are mysteriologically bound to each other. In other words, there is a mysterious logic which holds them together and orders how the faithful are to relate to them to grow into the fullness of Christ's body as a whole. Understanding the Teresian interplay between sacrament and spiritual gifts requires grappling with this mysteriological network wherein they operate in God's economy. One fitting entry point to this puzzling realm can be found in Teresa's own writings. Her books, as seen earlier, are full of references to "mysteries" ("*misterios*") and "secrets" ("*secretos*").

Here are a few examples:

I have seen clearly that we are to enter by this door [Christ's humanity] if we want the sovereign Majesty to show us great *secrets*.

He is not satisfied with having made the soul one thing with Him, but having already united it to Himself, begins to regale Himself with it, to reveal it *secrets*.

[O]ne word of His will contain in itself a thousand *mysteries* ... [Therefore, one is to heed] the great *mysteries* which this language [Song of Songs], spoken by the Holy Spirit, encloses ... Oh, my daughters, what great *secrets* there are in these words!

[T]here are great *secrets* within oneself when taking Communion.

[On meditation]: We begin to think on the mercy that God has granted us in giving us His only Son, and we do not stop there, but we go on to dwell on the *mysteries* of His entire glorious life.<sup>5</sup>

Teresa fluidly uses such terminology throughout her works in conjunction to Christ, charismatic graces, Scripture, Communion, and prayer. But what exactly does she mean by these terms? Are mysteries and secrets the same thing? Is she claiming that as a “mystic” she has access to some form of secret knowledge that God alone reserves for the exceptionally holy? Is this a “spiritual” outlet for a repressed nun to satisfy a compulsive longing to gossip? What are these secrets and mysteries Teresa is so preoccupied with?

While such language may seem odd or strange to the contemporary reader, it is largely continuous with a long-standing tradition that can be traced back to Scripture. It is necessary to briefly review this tradition to better grasp Teresa’s penchant for mysteries and secrets. In the Old Testament, King Nebuchadnezzar commends the prophet Daniel for interpreting one of his dreams in the following way: “Truly, your God is a God of gods and Lord of kings and a revealer of mysteries, for you have been able to reveal this mystery!” (2:47).<sup>6</sup> Similarly, Amos declares that “the Lord God does nothing without revealing his secret to his servants the prophets” (3:7).<sup>7</sup> The biblical understanding of mystery/secret pertains to the sphere of divine revelation. In the

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<sup>5</sup> Emphasis added. Teresa, *Vida*, 22.6; *Camino*, 32.13 (V); *Meditaciones*, 1.2, 4; 4.1 (AT); *Cuentas*, no. 47; *Moradas*, VI.7.10 (see also I.1.3, VI.7.11-12).

<sup>6</sup> See also Dan 2:19, 27-30; 4:8. The Aramaic word for “mystery” is *rāz*. For the Old Testament use of this word, see S. S. Smalley, “Mystery,” in *New Bible Dictionary*, 794.

<sup>7</sup> “Secret” is *sôd* in Hebrew. For its range of meanings, see Thomas. E. McComiskey, *Amos*, in *Daniel—Minor Prophets*, ed. Frank E. Gaebelien (Grand Rapids, MI: Zondervan, 1985), 299.

New Testament, Jesus tells the apostles: “To you has been given the secret [or mystery] of the kingdom of God” (Mark 4:11). Such terminology is prominent in Paul’s letters.<sup>8</sup> In Colossians, “God’s mystery” is equated with “Christ himself, in whom are hidden all the treasures of wisdom and knowledge” (2:2-3).

One Pauline letter which uses this language on multiple occasions and is especially relevant to this study is 1 Corinthians. Said letter is bookended by a dual affirmation of the centrality of Christ’s crucifixion (chapters 1-2) and resurrection (chapter 15) for the life of faith. The gospel Paul personally announced to the Corinthians revolves around these events (see 15:1-4).<sup>9</sup> This is “the mystery of God” which he proclaimed to them—“Jesus Christ, and him crucified” and “raised from the dead” (2:1-3, 15:12). Paul emphasises that this message concerns “God’s wisdom, *secret* [or *in a mystery*, NASB] and hidden, which God decreed before the ages for our glory ... these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God” (2:7, 10).<sup>10</sup>

The Greek word Paul is using is *mystērion*. It is usually translated into English as “mystery” or “secret.” Historically, this term was associated with the Greco-Roman mystery cults which offered their initiated members exclusive secretive knowledge of divine mysteries. While using this same word, Paul employs it in a distinct fashion, one more continuous with the

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<sup>8</sup> E.g. Rom 11:25-32; Eph 1:9, 3:3-9, 5:32, 6:19; Col 1:26. Cf. Ignatius of Antioch, *The Epistle to the Ephesians* and *The Epistle to the Trallians*, in *Early Christian Writings*, trans. Maxwell Staniforth, rev. Andrew Louth (New York, NY: Penguin Books, 1987), 64, 67, 79. For an overview of the different Pauline uses of this term, see Marcus P. Johnson, *One with Christ: An Evangelical Theology of Salvation* (Wheaton, IL: Crossway 2013), 192-96. For how it is used in the rest of the New Testament, see Smalley, “Mystery,” 794-95.

<sup>9</sup> Cf. Matthew, “The Risen Christ,” 88.

<sup>10</sup> Emphasis added.

Hebraic usage mentioned above, and which has been specifically informed by the Christian gospel. Biblical scholars Gordon Fee and George T. Montague supply the following definitions:

[T]he term “mystery” ordinarily refers to something formerly hidden in God from *all* human eyes but now revealed in history through Christ and made understandable to his people through the Spirit.<sup>11</sup>

Paul uses *mystērion* not in the Greek sense, in which the mystery is attainable only by the select few, but in the Jewish sense, in which the mystery is God’s plan for his people, his secret counsel, to which the prophets are given access and which they communicate to his people.<sup>12</sup>

At the heart of the apostolic message is the manifestation of the mystery of God’s will in the crucified and resurrected Christ, a revelation which can only be discerned and accepted by the Spirit’s light and power.

Later Paul indicates that the apostles have been appointed as “stewards of God’s mysteries” (1 Cor 4:2). Accordingly, they have been entrusted with safeguarding the sacred secrets revealed in the gospel and thus have authority to admonish those who misalign themselves from the central mysteries of the faith. This is precisely the purpose of the epistle to the Corinthians. Two noteworthy issues Paul addresses here are the community’s observance of the Lord’s Supper (chapters 10-11) and their (mis)understanding of spiritual gifts (chapters 12-14). The Corinthians need to be corrected in both respects for they were obscuring the gospel by their self-serving attitude towards Christ’s body and blood and the Spirit’s charisms.

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<sup>11</sup> Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: Eerdmans, 1987), 104-105. He believes Paul is not drawing this concept from the pagan mystery cults. Other recent scholars observe that the Apostle’s usage of this word differs considerably from that of the mystery religions. I am inclined to agree with them. See Smalley, “Mystery,” 794-95; N. T. Wright, *Colossians and Philemon* (Downers Grove, IL: InterVarsity Press, 2009), 95; John Macquarrie, *Two Worlds are Ours: An Introduction to Christian Mysticism* (Minneapolis, MN: Fortress Press, 2005), 4. Cf. Underhill, *Mystics*, 9-10, who suggests that the Christian mystic’s first-hand experiential knowledge of God significantly resembles that of the Greek initiates, at least in form.

<sup>12</sup> George T. Montague, *First Corinthians* (Grand Rapids, MI: Baker, 2011), 63.



The Lord's Supper is not an opportunity to indulge one's flesh, but a solemn gathering which publicly announces the mysteries of the gospel. "For as often as you eat this bread and drink this cup you proclaim the Lord's death until he comes" (11:26). The celebration of the Eucharist, as this feast came to be known, declares at once the threefold reality of Christ's sacrifice ("death"), resurrection (implied by the reference to the Parousia and the fact that Jesus is presently known as "Lord"), and return ("until he comes").<sup>13</sup> These were the truths that were to define the Corinthians' life together as they gathered in remembrance of Christ to share in His body and blood (10:15-17, 11:23-25). The location of Paul's discourse on the Lord's Supper within this letter (immediately before his discussion on the charismata) does not seem to be coincidental. Feeding on the "one bread" as "one body" (10:17) would carry implications for how the Corinthians were to seek and practise spiritual gifts in a manner consistent with the core mysteries of their faith as commemorated in this sacred meal.

The gifts of the Spirit were not primarily dispensed for the enrichment of remarkable individuals, but for the "common good" (12:7). This was one of the problems with the Corinthians' preoccupation with speaking in tongues (chapter 14), since the community at large could not benefit from their unintelligible utterances. "For those who speak in a tongue do not speak to other people, but to God; for nobody understands them, since they are speaking *mysteries* in the Spirit" (14:2).<sup>14</sup> While Paul goes on to commend the superiority of prophecy

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<sup>13</sup> "Paul sums up three great mysteries: the death of Christ, which is past; the presence of the risen Christ ('Lord' here refers to the risen Lord, as in Rom 10:9); and the future coming of Christ." Montague, *First Corinthians*, 197. On the Jewish notion of Passover remembrance and its connection to the Eucharist, see 196.

<sup>14</sup> Emphasis added. On the difference between tongues and prophecy, see Craig S. Keener, *1-2 Corinthians* (New York: Cambridge University Press, 2005), 112-13. He refers to tongues as a form of prayer which emerges "from the affective rather than cognitive aspect of the human personality." Cf. Montague, *First Corinthians*, 239, who describes it as "preconceptual, preverbal prayer." Such insights suggest the existence of possible corollaries between tongues and the prayer of recollection in the tradition Teresa inherited.

over tongues, he is nevertheless drawing a direct correlation between the Spirit's charisms and the mysteries of the gospel. The charismata are mysteriological in nature, and as such, are intended to aid in the ministration of God's secrets to His people, not merely to an inspired elite, but to the whole of Christ's body. This is why tongues need to be interpreted and articulated into actual words.

There is a striking parallel between Paul's guidelines for the Corinthians and Teresa's threefold classification of divine mercies—"one mercy is for the Lord to grant the mercy, and another is to understand what mercy and what grace this is; and another is to know how to speak about it and explain it."<sup>15</sup> These three graces correspond to experience, understanding, and communication. Each of them has a distinct purpose in God's economy, and based on Paul's teaching, they are not designed to be ends in themselves, but to contribute to the Church's growth and multiplication in conformity with God's mysterious plan as revealed in the risen and crucified Christ. Paul's letter is not a treatise on the theological relationship between God's mysteries, the Eucharist, and the spiritual gifts, but it broadly illustrates how all of these were interconnected for the apostolic Church. As seen above, 1 Corinthians makes an explicit link between mysteries and charisms. While a similar connection between mysteries and the Lord's Supper could be inferred from this epistle, it is not as obvious. The mysteriological character of the Eucharist, however, became further apparent over the first few centuries of church history.

The Church Fathers adopted the language of "mysteries" to speak of the sacraments and more broadly of other Christian practices and holy things.<sup>16</sup> The Latin word *sacramentum* (from

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<sup>15</sup> Teresa, *Vida*, 17.5.

<sup>16</sup> Montague, *First Corinthians*, 62; R. J. Coates, "Sacraments," in *New Bible Dictionary*, 1034; Macquarrie, *Two Worlds*, 4. For examples, see Henri de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages: Historical Survey*, ed. Laurence P. Hemming and Susan F. Parson, trans. Gemma Simmonds, Richard Price, and Christopher Stephens (Notre Dame, IN: University of Notre Dame Press, 2006), 19, 32, 37-53.

which “sacrament/s” is derived) is indeed a translation of the Greek term, *mystērion*.<sup>17</sup> Among all other sacraments/mysteries the Mystery and Sacrament of Christ’s body and blood acquired a place of prominence. Commenting on the extensive usage of this language in the pre-modern Christian tradition, Henri de Lubac asks the following rhetorical questions:

In a word, was the Eucharist ... not the culmination of the Christian religion, the chief of its three great mystical rites? Was it not the mystery *par excellence*, of them all, the most secret as well as the most sacred? *The Christian mystery, in which so many and such great mysteries are involved*.<sup>18</sup>

The Eucharist was widely recognised as the fullest and clearest visible sign of the living yet hidden reality of Christ’s presence in the Church. In the sacrament of the Lord’s body and blood the mysteries and secrets of God were supremely revealed and rendered accessible to mere mortals through the consecrated gifts of bread and wine. Holy Communion and the deep things of God share a profound mysteriological bond.

Teresa, then, was not the first author to write about divine secrets and mysteries. She was a member of this long-standing tradition. The Catholic environment she inhabited would have acquainted her with this mysteriological world. Moreover, the authors she read employed the above terminology in their writings. Osuna’s *Tercer Abecedario*—which educated Teresa in the affective “mystical theology” (“*mística teología*”) of the Dionysian tradition—explains how this theology is taught by Christ Himself “in secret [*secreto*] to those hearts in which this hidden theology lives as divine science.”<sup>19</sup> Elsewhere in the book, the Franciscan celebrates God’s

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<sup>17</sup> *Mysterium* was another popular translation. Coates, “Sacraments,” 1034; de Lubac, *Corpus*, 45-46.

<sup>18</sup> Emphasis original. De Lubac, *Corpus*, 40. He specifically has in mind the writings of Gregory of Nyssa, John Scotus Erigena, Cyril of Alexandria, Jerome, and Innocent III.

<sup>19</sup> Osuna, *Tercer Abecedario*, 6.2. This theology is presented by Osuna in contrast to the “speculative theology” of the professional theologians. The word “mystical” is also derived from the root word “mystery.” Teresa uses the term “mystical theology” four times in her writings, all of them in *Vida* (10.1, 11.5, 12.5, 18.2), spelled in three different ways: “*mística teoloxía/teulogía/teología*.” She does not use this term again. For further information

“tasty information which communicates great secrets [*grandes secretos*] mouth to mouth.”<sup>20</sup> As seen earlier, this same expression “great secrets,” is used by Teresa multiple times in relation to Christ’s humanity, Scripture, and the Eucharist, three interconnected mediums by which God manifests holy mysteries to the Spanish Saint.

Toscano’s translation of Augustine’s *Confessions* likewise contains this language. The penultimate paragraph of this edition which Teresa read includes the following prayer: “Establish our thoughts, so that we may enter within the secrets of your law; and do not shut it to those who seek it, for it is not in vain that you desired so many secrets and hidden mysteries to be written down ... O Lord, make me perfect, and reveal such mysteries to me!”<sup>21</sup> Augustine uses these terms interchangeably, just as his Carmelite disciple would do. Teresa was part of an ancient Christian tradition which revered and revelled in divine mysteries, and did so sacramentally (the Fathers), mystically (Osuna), and scripturally (Augustine) as the previous prayer indicates.

According to Secundino Castro, Teresa considered that it was the theologian’s task to search out the mysteries inscribed in Scripture. As a woman in 16<sup>th</sup> Century Spain, she had limited access to the Bible, even though she maximised the little she had, as her own writings attest.<sup>22</sup> The primary means, however, whereby Teresa immersed herself in the stream of God’s inexhaustible secrets were the Eucharist and her charismatic/mystical experiences. As this

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on the influence of this Dionysian heritage upon Teresa, see Ros García, “*Mística teología*,” in *Diccionario*, 795-811; Tyler, *Doctor*, 48-51, 133-38, and especially *Return*, 63-187.

<sup>20</sup> Osuna, *Tercer Abecedario*, 16.10.

<sup>21</sup> Agustín, *Confesiones*, 11.2. Cf. 10.43. Elsewhere he uses sacramental terminology in different ways. E.g. he refers to the incarnation as the “sacrament” (“*sacramento*”) of the Word made flesh (John 1:14), but also notes that God raised him up to be a preacher and minister of the “*sacrament*,” i.e. the Eucharist (7.19, 11.2). This source proves that Teresa was familiar with the multivalency of these words.

<sup>22</sup> Castro, *Cristología teresiana*, 233-91. See also Estévez López, “Santa Teresa nos cuenta cómo lee la Biblia”; Rowan Williams, “Teresa as a Reader of the Gospels,” in *Her Writings and Life*, 80-90.

dissertation has argued thus far, both are thoroughly intertwined in her spiritual life, and as this section is now contending, they are also intrinsically united at a deeper mysteriological level. Put otherwise, such concurrence is not merely phenomenological but theological as well.

Sacrament and Spirit respectively suffuse the Saint with the deep things of God. This dual trend was already identified by her first biographies. Speaking of Teresa's experiential knowledge of God, Tomás de Jesús pens:

This theology is called mystical and secret, for it is a communication of the deep mysteries and secrets of God. It is not acquired by speculation, but is infused by the Holy Spirit in the hearts of those whom He chooses as teachers and doctors of the spirit. The Apostle speaks of this wisdom when he says that he preached a mysterious wisdom, hidden from the wise people of this world, but which had been revealed to him by the Holy Spirit (1 Cor 2:7-10).<sup>23</sup>

Teresa's contemporaries deemed her apprehension of mysteries/secrets to be Spirit-inspired. By citing Paul, this author presents her ministry as being continuous with the Apostle's mysteriological doctrine.

Julián de Ávila, as mentioned in Chapter 2, witnessed firsthand the nexus between Teresa's revelations and the Eucharist.

As an eyewitness, I can say that she experienced things so supernatural ... because on a very regular basis I gave her the Most Holy Sacrament each day and, for the most part, she remained enraptured; a time during which God was granting her so many special mercies, that, even though she left much said about them, what she said was less than what God granted her to understand about supernatural things.<sup>24</sup>

By the Spirit's charismatic illumination and her regular participation in the sacrament, Teresa was schooled concerning "supernatural things" which she was unable to study at length via

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<sup>23</sup> Tomás, *Vida, virtudes y milagros*, III.18.8.

<sup>24</sup> Cited in Tomás, *Vida, virtudes y milagros*, Prol.44.

Scripture.<sup>25</sup> This is one reason why Teresa encouraged the practice of post-Communion prayer among her sisters. “This, then, is a good time for our Master to teach you, and for us to hear Him, and to kiss His feet for His willingness to teach us.”<sup>26</sup> Such a recommendation is not only instructive at a pastoral level, but also at a theological one. If the Eucharist and the charismata are mysteriologically bound to Christ’s person, then it is fitting to wait on the Lord to divinely elucidate His manifold mysteries in us after partaking of *the* mystery of his true presence. This is precisely what happens to Teresa time and time again, and it is no coincidence that it does.<sup>27</sup>

Within God’s providential order, there are divinely revealed patterns which the faithful (and all of creation) are called to inhabit.<sup>28</sup> The Eucharist and the spiritual gifts have been given to the Church to shape its members into such patterns, conforming their lives to the logic of God’s will, as exemplified and fulfilled in Christ. The Blessed Sacrament, as observed in Teresa’s piety, anchors the unutterable mysteries one may be led to pray or experience via the Spirit upon the foundational mystery of Christ’s body, thus aiding the clarification and communication of these graces in relation to the all-illuminating pattern of His death and resurrection, so that the whole Church may be properly edified by such manifestations. Moreover, the impartation of the charismatic gifts, as exhibited in Teresa’s life, confirms that the Christ who is received in the host is indeed alive and active and invested in the ongoing

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<sup>25</sup> On the relationship between her mystical experiences, christology, and Scripture, see Castro, *Cristología teresiana*, 238.

<sup>26</sup> Teresa, *Camino*, 34.12 (V).

<sup>27</sup> E.g. Teresa, *Vida*, 28.8; *Cuentas*, nos. 14, 47; *Camino*, 34.8, 11-13 (V); *Exclamaciones*, 7, 9; *Meditaciones*, 1.12 (B).

<sup>28</sup> See Newman’s concept of divine patterns below.

transformation and ministry of His people through every generation, to the end that they may fully become what they already are in Him, namely, His body, given for the life of the world.

Teresa fervently devoted herself to the above eucharismatic patterns and was profoundly changed by them. The particularities of her piety and the overall trajectory of her life bear living witness to the ultimate mystery of Jesus Christ, the one she was so appropriately named after.<sup>29</sup> His invisible light shines through her whole person.<sup>30</sup> By extension, Teresa illuminates for posterity the mysteriological interrelation between the Eucharist and the spiritual gifts. Her eucharismatic devotion is part of her great legacy as a mystic. What is meant by this? Newman defines “Christian mysticism” as the “embodiment of a Divine pattern in a whole way of life”; her explanation is worth quoting in full:

This embodiment is not first about humans behaving in a certain way, though it involves this. It is rather the reception of a divine pattern as displayed most fully in the Word of God. This Word comes in ordinary, liturgical ways (preaching, confession and forgiveness, baptism, Eucharist) or it may well come, as Teresa so vividly describes, in more unusual ways (dreams, visions, and so forth). But the reception of God’s Word both creates and illumines ongoing patterns of God’s deeds in time, revealed most fully in Christ. From this perspective, the mystic is one who participates in God’s mysteries and illumines providential patterns in particularly vivid ways.<sup>31</sup>

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<sup>29</sup> Gennaro claims that the scholars who have studied Teresa agree that “the mystery of Christ was the doorway to the world of the supernatural and the unifying synthesis of her life” (“Il misterio eucaristico,” 153). My translation.

<sup>30</sup> See Juan Antonio Marcos, *Teresa de Jesús, la transparencia del Misterio* (Madrid: San Pablo, 2015), 9. The whole book is based on how God’s mystery is made transparent through Teresa.

<sup>31</sup> Newman, *Attending*, 28-29. She is following Williams’ definition of mysticism and understanding of divine patterns, based on the mystical theology of Denys the Areopagite (*Teresa*, 143-58); and goes on to engage with de Lubac’s exposition of the pre-modern usage of “mystery” and “mystical” (*Corpus*, 13, 45-47). For similar notions of mysticism and the mystics, see Underhill, *Mystics*, 9-10, 21, 177; Ros García, “Introducción,” in *Relaciones y Cuentas de Conciencia*, xxx, and “El carisma mistagógico de Santa Teresa,” *Revista de Espiritualidad* 66, nos. 264-65 (2007): 443; Cox, *Handbook of Christian Spirituality*, 40; Cf. Llamas, “Santa Teresa de Jesús y la religiosidad popular,” 93. For alternative notions, see Cuthbert Butler, *Western Mysticism: The Teaching of SS. Augustine, Gregory and Bernard on Contemplation and the Contemplative Life* (London: Constable, 1951), 3-4; Heinze, *Reform and Conflict*, 60; Michel de Certeau, *The Mystic Fable*, vol. 1, trans. Michael B. Smith (Chicago, IL: The University of Chicago Press, 1992). For an overview of various interpretations of mysticism in the modern era, I refer again to Tyler, *Return*, 3-25. See also Daniel Castelo, *Pentecostalism as a Christian Mystical Tradition* (Grand Rapids, MI: Eerdmans, 2017), 37-82, who supplies a concise overview of Christian mysticism and contends that Pentecostalism can be understood as part of this tradition.

While not everyone would agree with this understating of “mysticism,” it is largely continuous with the mysteriological tradition Teresa inherited, and it clearly conveys the providential role the mystic is meant to play in the unfolding of God’s plan in human history. The Spanish Saint assimilated God’s mysteries through ordinary and extraordinary means (her vision of the Spirit during Pentecost is an example of both), and conspicuously manifested the same through her life (and death “like a dove”).<sup>32</sup>

This investigation is focusing on the specific interplay between the Eucharist and Teresa’s charismatic experiences in this process of configuration to Christ’s mystery, and the present chapter is stressing the theological magnitude of this interrelationship. Teresa is not only a moving model, but a wise teacher of secrets and mysteries—a *mystagogue*, in essence. That is why I purport that her legacy should be approached from a mystagogical vantage point. Her doctrine and piety articulate and illustrate how one is to regard and engage the Christian mysteries. This facet of her ministry has been recognised by others. Ros García affirms that the Saint possessed the “charism of mystagogy,” an insight which reinforces the interconnection between the charismatic and the mysteriological in general, and which underscores in particular how Teresa’s mystagogical vocation was (and is) a gift of the Spirit.<sup>33</sup>

As Ros García explicates, the term “mystagogy” is made up of two Greek root words: “the noun *mystēs*, derived from *mystērion*, an initiate in the mysteries; and the verb *agō*: to carry, to lead, to educate, to initiate. Mystagogy then, is the art of leading, of helping, of initiating one

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<sup>32</sup> Teresa, *Vida*, 38.9-11; Ana de San Bartolomé, *Autobiografía de Amberes*, 6.19; 2:308. See Chapters 2 and 3 of this dissertation for further examples.

<sup>33</sup> Ros García, “El carisma mistagógico de Santa Teresa,” 424. See also Álavarez, “Mistagogía,” in *Diccionario*, 794-95; Álvarez-Suárez, “Fundaciones,” 377-78; García, “La experiencia de Dios,” 423. Cf. Teresa, *Vida*, 17.5.



into the mysteries.”<sup>34</sup> Such a practice is congruent with Teresa’s literary aim “to charm souls to taste” (“*engolosinar las almas*”) the great secrets she has savoured.<sup>35</sup> The performative quality of her texts operates within this mystagogical paradigm. Teresa invites us to immerse ourselves in God’s mysteries. Her life and writings show us how. This study is covering new ground by specifically grappling with the eucharistic elements of her piety from a mystagogical perspective.

As examined in Chapter 3, Teresa’s writings graphically display how the Eucharist and the gifts of the Spirit jointly support her participation in Christ’s mystery and ministry. The rest of this chapter will continue to inquire into the mysteriological rationale which orchestrates this dynamic. The next two sections will consider the relationship between Teresa’s eucharistic devotion and the mysteries of Christ’s resurrection and sacrifice, and the remaining two the correlation between these christological mysteries and her attitude toward sickness and ministry. This theological reflection will elucidate why the Saint believes that the life of “each Christian must reproduce in some way the most fundamental events in Christ’s life—the Cross and the Resurrection.”<sup>36</sup> In short, Teresa is a mystagogue of secrets and mysteries worth pondering.

### **The Mystery of Christ’s Resurrection**

Chief among the holy mysteries which define Teresa’s spirituality are Christ’s sacrifice and resurrection. These two inseparable christological realities pervade her writings, prayer life,

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<sup>34</sup> Ros García, “El carisma mistagógico de Santa Teresa,” 424. Cf. Álvarez-Suárez, “Fundaciones,” 377-78. Teresa’s teaching charism enables her to instruct even her superiors concerning spiritual matters. See Marcos, *Teresa*, 69; Teresa, *Vida*, 22.7, 13.

<sup>35</sup> Teresa, *Vida*, 18.8.

<sup>36</sup> Castro, *Cristología teresiana*, 85. Cf. Mas Arrondo, “Acerca de los escritos,” 116-17.

and ministry, and as examined in the previous chapter, occupy a place of prominence in her eucharismatic piety. Álvarez affirms that of all the events in Jesus' historical life, "the two moments which resound the most in the soul and pen of T[eresa] are the *Passion* of the Lord, and the glory of the *Risen One*."<sup>37</sup> This is why this chapter is interested in drawing out the connection between these two mysteries and the eucharismatic components of the Saint's spiritual life. These events, however, will be studied in inverted order for several reasons.

For one, this approach is intended to underscore the profound theological interrelation between Christ's sacrifice and resurrection, which far exceeds their chronological succession. The mysteries of Holy Week and Easter are bound in shocking ways which surpass human comprehension and attest to Jesus' divinity. Thus, Jesus, before rising from the dead declares Himself to be "the resurrection and the life" (John 11:25) and prays as if His saving work on earth had been accomplished (e.g. John 17).<sup>38</sup> Paul too reverses the order of these events when he expresses his desire "to know Christ and the power of his resurrection and the sharing of His sufferings" (Phil 3:10; cf. 2 Cor 4:7-12). As will be seen below, Teresa's eucharismatic engagement with the Lord's mysteries yields scintillating insights into these matters.

Moreover, the cross cannot be properly understood apart from the resurrection. Biblically speaking, the former can only be comprehended because of the latter. Hence, the apostles were unable to grasp the meaning of Christ's passion until He rose again and appeared to them.<sup>39</sup> Scripture presents the risen Lord as the medium by which the disciples begin to make sense of the horrors He endured for their sake. Consequently, it is appropriate from an interpretive

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<sup>37</sup> Álvarez, "Jesucristo en la vida y la enseñanza de Teresa," in *Diccionario*, 649.

<sup>38</sup> Cf. Matthew, "The Risen Christ," 106.

<sup>39</sup> Matt 16:21-23; Mark 8:31-32, 9:31-32; Luke 24:26-27, 44-47; John 2:19-22.

standpoint to focus on the resurrection to discern the significance of the cross. Teresa herself primarily knows Christ by His risen identity. Her Christ “is above all the *Risen One*. Easter Sunday, the triumph of Christ, are the centre of Teresian spirituality.”<sup>40</sup> It is through this luminous lens that she interacts with all other aspects of Jesus’ person and work. This is why I argue that this hermeneutic can be applied to the Teresian corpus. Her writings have been enlivened by the risenness of her Jesus. As Castro realised while researching Teresa’s christology, it “was the risen Christ Himself who transfigured each of these pages filled with spiritual life and theological coherence.”<sup>41</sup>

Finally, this reflection will address the link between Teresa’s spirituality and Christ’s sacrifice last to stress the ongoing importance of the cross for the Christian life. This choice is meant to counter certain utopian trends popular in some Charismatic and Pentecostal circles which presume that every problem or adversity in this life (e.g. sickness, poverty, demonic oppression) can be triumphantly overcome thanks to Jesus’ resurrection and our participation in it through the Spirit.<sup>42</sup> From this perspective, the charismatic gifts are often treated as means by which Christians can rise above such trials and fully attain in this world the blessings God desires for them (e.g. health, prosperity, spiritual victory). Such aspirations stem from an over-realised eschatology which is alien to Teresa’s faith. Her understanding of spiritual gifts as mercies by which the faithful emulate Christ’s sufferings in their lives challenges the above

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<sup>40</sup> Castellano, “Vivir con Teresa,” 224-25. Cf. Marcos, *Teresa*, 71.

<sup>41</sup> Castro, *Cristología teresiana*, 3.

<sup>42</sup> See Chan, *Pentecostal Theology*, 116-19; Rausch “Catholics and Pentecostals,” 931-33; Radner’s critique of modern pneumatology in Chapter 1.

notions.<sup>43</sup> The following section will show how Teresa's view was deeply informed by her eucharistic embrace of the mystery of the cross.

But this section is focusing on the interconnection between the mystery of the resurrection, the Eucharist, and Teresa's mystical graces. Chapter 3 examined numerous eucharistic experiences which involve the figure of the risen Lord. It is worth revisiting a few of these texts.

Another day, hearing his [de Salcedo's] Mass, I saw the Lord *glorified* in the Host.

To other people it [the mystical marriage] will happen in another form; to this one of whom we are speaking the Lord represented Himself to her, after taking Communion, *in the form of great splendour and beauty and majesty, as He was after the resurrection.*

[W]ho shall prevent us from being with Him *after He rose again*, for this is how near He is to us in the Sacrament, *where He is already glorified* [?].

Almost always the Lord would represent Himself to me *risen like that, and in the Host the same*, it was not except sometimes to strengthen me when I was in tribulation, that He showed me the wounds, sometimes on the cross and in the Garden and with the crown of thorns, a few times; and carrying the cross also sometimes ... *yet always with the flesh glorified*.<sup>44</sup>

This last passage is of critical import, as it explicitly affirms that each time Teresa sees the Lord in a vision, His flesh remains glorified, notwithstanding what part of His ministry He may be disclosing to her. We shall return to this text later. It is a favourite among her commentators.

The above quotations indicate how often Teresa contemplates Christ in resurrected form. This is especially the case in the context of the Mass. As Cuartas notes, "every time she contemplated Christ in the Eucharist she saw Him with the features of the Risen One."<sup>45</sup> Such

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<sup>43</sup> Teresa, *Moradas*, VII.4.4.

<sup>44</sup> Emphasis added. Teresa, *Cuentas*, no. 14.6-7; *Moradas*, VII.2.1 (see also VII.3.2); *Vida*, 22.6, 29.4 (see also 28.3, 8).

<sup>45</sup> Cuartas, "Experiencia trinitaria de Santa Teresa," 527.

encounters leave a lasting impression upon her and transform how she conceives of Jesus and how she approaches via prayer the various events of the Saviour's life. Teresa groups together Christ's resurrection, ascension, and glorification in her descriptions of her visions. I will do the same and regard these distinct stages of Christ's exaltation as belonging to a unified whole that comprises the upward progression of His ministry from the empty tomb to the Father's right hand. This is the risen and glorified Christ whom Teresa repeatedly meets through her visions and her communications. He is the main object of such manifestations.

There are additional relevant passages from Teresa's works which could not be analysed before, but which deserve to at least be cited. Concerning a vision of the risen Lord she had during Mass she says in *Vida*:

Once on the Day of Saint Paul, while I was at Mass, this most sacred Humanity was wholly represented to me as it is depicted in paintings of the resurrection, with such beauty and majesty ... All I am saying is that when in heaven there is nothing to delight our sight but the great beauty of the glorified bodies, it is an especially great glory to behold the Humanity of Jesus Christ, our Lord.<sup>46</sup>

Later she clarifies the nature of these visions by noting how they differ from mere paintings.

While a portrait may truly resemble the person it was painted after, it is no more than a lifeless depiction of the real person. In contrast, in her visions she encounters

a living image; not a dead man, but the living Christ; and it gives one the understanding that He is man and God; not as when He was in the tomb, but as when He came out of it after He rose again; and sometimes He comes with such great majesty, that there is no one who may doubt that it is the Lord Himself, especially after taking Communion, since we already know that He is there, for our faith tells us so.<sup>47</sup>

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<sup>46</sup> Teresa, *Vida*, 28.3. While speaking about the future ("*cuando otra cosa no huviese para deleitar la vista en el cielo,*" she finishes her reflection in the present tense ("*es grandísima gloria, en especial ver la Humanidad*"). Peers (1:179) and Kavanaugh/Rodriguez (1:237-38) adjust her grammar and erase this telling nuance which suggests that through her visions Teresa is already experiencing in some way the glories of heaven. She speaks as one who has seen the glorified Jesus and therefore can describe what this will be like for the saints in glory.

<sup>47</sup> Teresa, *Vida*, 28.8. Cf. 38.21.

Teresa thus claims that she sees Christ Himself in His risen majesty through these revelations, and that such manifestations become even more evident after partaking of the Eucharist.

In a *cuenta* from 1571, Teresa relates how lonely and dejected she felt on Easter Sunday that year, and how the Lord comforted her the following day.

After receiving Communion, it seems to me most clearly that our Lord sat by me and began to console me with great gifts, and He said to me among other things: “See me here, daughter, for it is I; show me your hands;” and it seemed to me that He was taking them and placing them by His side, and He said: “Behold my wounds. You are not without Me; the brevity of life is passing by.” From some of the things He told me, I understood that after He ascended to heaven, He never came down to earth—except in the Most Holy Sacrament.<sup>48</sup>

Teresa does not attempt to resolve how the exclusivity of the Lord’s real presence in the Eucharist relates to the presence she perceives through her mystical experiences. She consigns herself to declare what she “seems” to have heard and seen and touched “most clearly” in prayer, while affirming without qualification that the ascended Lord inhabits the Blessed Sacrament.

In this twofold manner, Teresa testifies to the incomprehensible mystery of the resurrection. The setting and content of the above eucharismatic passages suggests that Teresa’s accounts are in concert with those of the first disciples who saw the risen Lord and proclaimed these good news. On the Feast of St. Paul, who met the Lord on the road to Damascus (Acts 9), Teresa sees His “most sacred Humanity” in resurrected form; and as was the case with St. Thomas (John 20:24-29), she too is visited by the risen Christ in a desolate moment and invited to find solace in His life-giving wounds. Multiple Carmelite theologians have compared the Spanish Saint to such figures and other eyewitnesses of the resurrection based on the nature of

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<sup>48</sup> Teresa, *Cuentas*, no. 13.10-11.

her relationship with the risen Christ and her bold witness to the same.<sup>49</sup> This is why it is worth pondering her writings with due care.

As seen above, her eucharismatic piety heralds and unveils the mystery of the resurrection to her readers. Yet at the same time, as will be shown next, it is the miracle of the resurrection which makes possible the Carmelite's prayer life in general and her eucharismatic devotion in particular. The following discussion will draw from two highly pertinent essays by Iain Matthew and germane material from St. Augustine's *The City of God* among other sources. Matthew, as mentioned in Chapter 1, has made important contributions in this area of Teresian studies. The first article centres on how Teresa's approach to prayer bears witness to the reality of the resurrection. It is thanks to this history-altering event, contends Matthew, that Teresa can access in the present the *whole* of Christ's ministry both before and after His death.

What the Gospels recount Jesus did and said centuries earlier reaches Teresa's soul anew through the practice of mental prayer. "For Teresa, this earthly life of his is evidently not lost in history; rather, the one who lived it then is alive now, and all his earthly life lives in him."<sup>50</sup> Every part of His saving story has been gathered up into His risen existence, and thus can be shared at will in accordance with the needs of His friends across the ages. This is precisely what happens with Teresa. Christ appropriately represents to the Spanish nun distinct portions of His life and ministry before and after the resurrection (especially after), based on her "necessities and those of other people, yet always with the flesh glorified."<sup>51</sup> As Matthew observes, and this

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<sup>49</sup> Castellano, "Vivir con Teresa," 224-25: "Teresa can be numbered, as Paul VI once said, among the saints who have seen the Risen Christ, as a partaker of a grace akin to that of the women evangelists or that of Paul." Cf. Álvarez, "Jesucristo en la vida y la enseñanza de Teresa," 654; Matthew, "Witness to Christ's resurrection," 82-83.

<sup>50</sup> Matthew, "Witness to Christ's resurrection," 84.

<sup>51</sup> Teresa, *Vida*, 29.4. "This observation is of great value for us, since it suggests that Teresa approached the entire Christ event through the lens of the resurrection." Castro, *Cristología teresiana*, 323. Cf. 153, 166-67.

dissertation is arguing, the Eucharist and Teresa's mystical experiences play a decisive role in this schema.<sup>52</sup>

In the second essay, Matthew focuses on the risen Christ as the key to spiritual theology and develops how the resurrection enables such interactions with the totality of the Lord's life. "This makes sense if the Incarnation is seen in its fulfilment in Jesus' resurrection and exaltation. Jesus in his flesh has *through his resurrection* entered the eternal now of the Father."<sup>53</sup> In doing so, He has not left behind what He did in the past down on earth, but has carried with it Him into heaven for us and for our salvation. By means of the ascension the entirety of Christ's work is enthroned for our sake in the Father's eternal present. Theologically, this is why the faithful can access the Saviour's past deeds and words in their respective historical context. Later we shall examine how Teresa appropriates Christ's sufferings and sacrifice in this fashion. This current section is concerned with her relationship with His risen identity. Neither of these interactions would be possible apart from Christ's exaltation.

Matthew insists that "Teresa's faith in encounter with Jesus, risen with his history, was rooted in the Eucharist; it was also confirmed by her mystical experience."<sup>54</sup> Both the sacrament and her mystical gifts feature notably in this process of union with the glorified Lord. How are these mediums of divine communication related to the ascension? Augustine's *The City of God* (*De Civitate Dei*) contains an interesting reflection on the meaning of miracles that is helpful for addressing this question. Toward the end of the work (Book 22), Augustine refutes the claim that miracles have become obsolete, a popular belief among his contemporaries, by documenting

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<sup>52</sup> Matthew, "Witness to Christ's resurrection," 84, 90-93.

<sup>53</sup> Matthew, "The Risen Christ" 100.

<sup>54</sup> Matthew, "The Risen Christ" 105.



numerous miracles of which he is aware.<sup>55</sup> Most of them involve some type of physical healing, and many of them are linked to the sacraments or the relics of martyrs, such as St. Stephen's, discovered at the beginning of the 5<sup>th</sup> Century.<sup>56</sup> In Augustine's words, "even now miracles are being worked in Christ's name, either through his sacraments or through the prayers or relics of his saints."<sup>57</sup>

Such wonders "attest to the one great, and saving miracle of Christ's resurrection into heaven with the flesh in which he rose again" ("*adtestarentur illi uni grandi salubrique miraculo, quo Christus in caelum cum carne in qua resurrexit ascendit*").<sup>58</sup> In Augustine's mind, there is only one great miracle—Christ's bodily ascension. All other miracles are instantiations of this all-encompassing saving event which testify to its enduring power throughout space and time. "Saving," from the Latin, "*salubrique*," could also be rendered "health-some" or "health-giving."<sup>59</sup> These words stress the holistic scope of the Lord's bodily ascent, an act which reveals how God's intent for humanity includes the restoration and transfiguration of body and soul. The exact manner by which God executes miracles in history Augustine cannot tell. It may well be that He performs them Himself, or through His ministers, or through the spirits of the martyrs, or

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<sup>55</sup> Augustine, *The City of God*, part 1, vol.7 of the *The Works of Saint Augustine*, ed. Boniface Ramsey, trans. William Babcock (New York, NY: New City Press, 2013), 22.8. Ramsey notes how Augustine changed his views on this matter over time. While he used to think that the continuation of miracles would make them pointless since people would grow accustomed to them, later he altered his position in light of the miracles he learned about (22.8n415). I engage with this portion of this work more fully in Crawford, "Eucharistic Charismata," 51-62. I am indebted to the Rev. Dr. David Ney, from Trinity Anglican Seminary, Ambridge, for introducing me to this text.

<sup>56</sup> Augustine, *City*, 22.8n53. They were found in Palestine and quickly distributed throughout Mediterranean regions, reaching cities like Hippo in North Africa.

<sup>57</sup> Augustine, *City*, 22.8.

<sup>58</sup> Augustine, *City*, 22.8. The Latin text comes from Augustini, *De Civitate Dei*, vol. 2, ed. Bernhard Dombart (Leipzig: B.G. Teubneri, 1905).

<sup>59</sup> Laredo, whom Teresa read, speaks of the Eucharist ("this health-some host" [*esta hostia salutifera*]) in these terms while describing its healing power in *Subida*, III.36.

through angels, or through the prayers of the saints. “Whatever the case may be, however, these miracles all bear witness to the faith which proclaims the resurrection of the flesh to eternal life.”<sup>60</sup> Of this Augustine is altogether confident. Miracles thus anticipate the final resurrection of God’s people by bearing witness to the mystery of Christ’s bodily glorification, the breathing hope of fallen creation.

Miracles are one kind of spiritual gift which conspicuously manifest God’s supernatural power over the created order (1 Cor 12:10, 28-30; cf. Heb 2:4), as chiefly evinced in Christ’s resurrection and ascension. The gifts of the Spirit demonstrate that the ascended Lord continues to be involved in the Church’s well-being and mission.<sup>61</sup> The sacraments display His love for creation and His commitment to work in and through it to bring about His heavenly purposes on earth. Christ has become one with humanity for all eternity. In Him our flesh will always be part of the life of the Triune God. He has chosen to be bound to it, and He has appointed physical means of grace for us to be bound to Him. The spiritual gifts and the sacraments show forth the greatness and the graciousness of the exalted Christ in distinct ways which testify to the sublime mystery of His glorified humanity. Consequently, one should not be surprised that God’s sacramental action harmoniously coheres with His charismatic action. That supernatural wonders may follow the reception of the sacraments or the veneration of the martyrs’ relics is indeed shocking, but it is not unbelievable, for it is congruent with the new reality established by the glorification of the incarnate Lord.

Teresa very likely never read *City of God*, but we know she read the *Confessions*. Therefore, she would have been familiar with the following prayer which in many respects sums

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<sup>60</sup> Augustine, *City*, 22.9. See Appendix for the Latin text.

<sup>61</sup> Eph 4:7-13; Acts 4:1-31; Mark 16:17-20; John 14:12.

up Augustine's theological views in *City*. "With good reason do I have great hope in Him," he says to the Father about the Son,

that You will heal all my illnesses [*enfermedades*] by Him who is seated at Your right and intercedes on our behalf; otherwise, I would have despaired. For many and great are these illnesses of mine ... yet greater still and more expansive is Your medicine. We would have despaired by thinking that Your Word was set apart and would not join Himself to man, had He not become flesh and dwelt among us.<sup>62</sup>

Because the Word was made flesh, and died, and rose again, and ascended into heaven, and is pleading for us before the Father, Augustine trusts that he will be delivered from his numerous infirmities, both physical and spiritual, by this physician's never-failing medicine. For him, the exalted Lord is the ultimate source of holistic healing. Such a portrayal of Christ would doubtless have consoled Teresa in her struggle against sin and especially in her battle against chronic sickness.

While she never mentions this passage from the *Confessions* in her writings, she was vividly drawn to the mystery of Christ's glorification through prayer and the Eucharist. In *Vida*, she relates a memorable occasion when this happened during an intense rapture. "I saw the most sacred Humanity with far more excessive glory than I had ever seen. It was represented to me by an admirable and clear communication that it [Christ's humanity] was in the bosom of the Father."<sup>63</sup> This vision left an enduring mark upon her imagination. Teresa frequently reminisced about this experience during Communion. "When I went to Communion, and I remembered that surpassingly great Majesty which I had seen, and I saw that it was the Lord who was in the Most Holy Sacrament (and there are many times when the Lord wants me to see Him in the Host), my

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<sup>62</sup> Augustín, *Confesiones*, 10.43.

<sup>63</sup> Teresa, *Vida*, 38.17.

hair stood on end, and it all seemed to annihilate me.”<sup>64</sup> Teresa is intimately acquainted with the majestic God-man who inhabits the Father’s ineffable bosom. She daily partakes of His presence in the sacrament and often beholds Him in this setting.

Her interconnected visions of the Spirit during Communion and the glorified Christ in the host (see Chapter 3) reinforce the pneumatological and trinitarian nature of her eucharistic piety.<sup>65</sup> Castellano notes that her experiences easily shift from the Eucharist to the Trinity, and underscores her living awareness “that in the sacrament Christ pours out His Spirit upon us.”<sup>66</sup> The Trinity is thoroughly active in Teresa’s participation in the Eucharist; it is here that she concretely and objectively meets the resurrected Lord who enlivens her life with His own. “Teresa’s Christ is the risen One—the glorified Christ, manifestly full of the Spirit of God.”<sup>67</sup> The theological rationale which supremely orders her faith and practice (with all its eucharistic/charismatic components) is the Spirit-anointed humanity of Jesus Christ exalted at the Father’s right hand. As Teresa well knew, Christ’s “most holy Humanity” is the “door” to God’s “great secrets.”<sup>68</sup> It is the gateway to her own great secrets too.

If Augustine is right, and all true miraculous manifestations in history are somehow linked to Christ’s bodily ascension, and if Teresa habitually communed with His glorified flesh in the Eucharist, then, does not this correlation at least partially clarify the relationship between the proliferation of charismatic gifts which attend her communications and the mystery of the

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<sup>64</sup> Teresa, *Vida*, 38.19. See García, “Experiencia eucarística de Santa Teresa,” 76; Castro, *Cristología teresiana*, 366-69.

<sup>65</sup> Teresa, *Cuentas*, no. 14.6-7.

<sup>66</sup> Castellano, “Vivir con Teresa,” 220, referring to *cuentas* 14 and 40.

<sup>67</sup> Brouillette, *Teresa*, 152-54.

<sup>68</sup> Teresa, *Vida*, 22.6.

Lord's risen humanity? I think it does. Accordingly, Teresa experiences all manner of supernatural wonders in the context of the Eucharist. One example is healing:

Sometimes—and almost on an ordinary basis, or at least very often—I rested after taking Communion; and at times, as I was approaching the Sacrament, I was made well at once.

Do you think that this most holy Delicacy is not sustenance enough even for these bodies, and great medicine even for bodily ailments? I know that it is.<sup>69</sup>

In concert with Matthew's view, she encourages her sisters to approach the sacrament believing that Christ is not done working miracles. "If, when He walked in the world, the mere touch of His clothes healed the sick, why should we doubt that He will work miracles while He is within me ... ?"<sup>70</sup> After Communion she is also emboldened to pray for the salvation of the lost—"[r]aise up these dead people"—and even summons them to live, as Jesus did with Lazarus—"have pity on yourselves! ... why do you not want to live forever?"<sup>71</sup> In this context, she likewise has visions of angels and glorified saints, such as Catalina de Cardona, who urges her to press on with her founding work.<sup>72</sup>

Such occurrences attest to the abiding power of the resurrected Christ, who, transcending time and space, is presently able through the sacrament and the gifts of the Spirit to revive the downcast, restore the sick, work wonders, empower His servants to share in His ministry, and unite His people across the ages by virtue of His glorified humanity. "Having given himself without limit, he is now limitlessly givable, limitlessly present, getting inside the world and

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<sup>69</sup> Teresa, *Vida*, 31.14; *Camino*, 34.7 (V).

<sup>70</sup> Teresa, *Camino*, 34.9 (V). See Castro, *Cristología teresiana*, 135.

<sup>71</sup> Teresa, *Exclamaciones*, 10.3, 5. See Chapter 3.

<sup>72</sup> Teresa, *Fundaciones*, 28.36. See also *Vida*, 39.22-23.

retrieving it for relationship with God.”<sup>73</sup> This is the mystery Teresa’s eucharismatic spirituality reveals, the majestic Lord, risen with His history for the world’s sake. The Eucharist and the spiritual gifts jointly disclose the greatness of the ascended Lord to and through Teresa, and it is no accident they do, since both Communion and the charismata are graced mediums by which He is sovereignly making all things new in accordance with the saving (or health-some) reality of His transfigured incarnate existence (Rev 21:5). The risen Jesus is thus the end and source of Teresa’s eucharismatic piety. As exemplified in her spiritual life, the world has been radically transformed by the mystery of the resurrection. Nevertheless, this transformation has not been fully accomplished. Until the Lord returns, evil and suffering will continue to plague the earth, and it is only through the cross and the mystery of His sacrifice that one can bear such pain and offer it up to God in love.

### **The Mystery of Christ’s Sacrifice**

By itself, the previous assessment of Teresa’s relationship with the risen Christ, could lead one to assume that her life consisted in an uninterrupted chain of miracles by which she steadily rose above all the challenges which came her way. After all, healing, prophetic knowledge, heavenly visions, were all abundantly granted to her as a result of her participation in the new reality established by Christ’s exaltation. If Teresa was indeed united to the triumphant Lord of glory, then, it would make logical sense for her to experience His victory in every sphere of her life (physically, spiritually, ministerially, socially, financially). Yet is this what happened to the Carmelite?

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<sup>73</sup> This is why “Jesus can now be Eucharist.” Matthew, “The Risen Christ,” 109.

As mentioned earlier, there are some Christians today who to various degrees operate according to this promising paradigm. Mark Cartledge, while discussing the differences between the inauguration and consummation of God's kingdom, notes how for the most part "Charismatic spirituality appreciates this tension, although at times, the 'now' is stressed at the expense of the 'not yet.'"<sup>74</sup> Pentecostal scholar Simon Chan is less optimistic about his own denomination, and laments that "Pentecostals have no place in their schema for the dark night."<sup>75</sup> He explains that such experiences are typically attributed to demonic oppression or faithlessness and discusses the dangers of adhering to an over-realised eschatology. "If the Christian life is to be lived chiefly under expectation of harnessing the powers of the age to come for 'power evangelism' and 'power healing,' then it is difficult to see where the gift of grace for enduring the dark night would fit."<sup>76</sup> This is why Chan encourages Pentecostals to draw from the wisdom of the mystical tradition. He briefly engages with Teresa's writings from this perspective at one point.<sup>77</sup> Chapter 5 will interact at greater length with Chan's work.

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<sup>74</sup> Cartledge, "Charismatic Spirituality," 223.

<sup>75</sup> He quotes a report which details how most Charismatics think that "Christians should not normally be depressed and that their mood should be primarily characterized by joy." Cited in Chan, *Pentecostal Theology*, 76n5. See *We Believe in the Holy Spirit: A Report by the Doctrine Commission of the General Synod of the Church of England* (London: Church House Publishing, 1993), 30. The PRCDFR (1972–1976), however, affirms: "We recognize multiple aspects of the total Christian experience, which embraces the presence of God (joy, enthusiasm, consolation, etc.), and also the experience of our own sin and the experience of the absence of God, with Christ dying on the cross (Mark 15:34; Phil 3:10); desolation, aridity, and the acceptance of our personal death in Christ as an integral part of the authentic Christian life" (in *Growth*, 62.44). Whether this statement represents the perspective of the average Pentecostal is another question. See Castelo, *Pentecostalism*, 167–72, who building upon Chan's observations also critiques the absence of the dark night in Pentecostal spirituality and engages constructively with the work of John of the Cross.

<sup>76</sup> He is referring to the titles of two books by John Wimber (1934–1997), an American leader of the Vineyard movement. Chan, *Pentecostal Theology*, 77. The "prosperity gospel" with its emphasis on wealth and health similarly appears to have no room for dark nights. E.g. Samuel W. Muindi, "Ritual and spirituality in Kenyan Pentecostalism," *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy*, ed. Mark. J. Cartledge and A. J. Swoboda (London: Routledge, 2017), 155–56, 159.

<sup>77</sup> Chan, *Pentecostal Theology*, 58–60.

One of the problems with such conceptions of the spiritual life is that they are at odds with the teaching of the New Testament. Thomas Smail (1928–2012), an Anglican priest and theologian who was deeply influenced by the Charismatic movement in the United Kingdom, writes: “The Holy Spirit, far from being the promoter or guarantee of any kind of costless triumphalism, is in the New Testament always the Spirit who leads to sacrifice. This is true first in the experience of Jesus ... It was because the Spirit of the Lord was upon him that he went to Calvary.”<sup>78</sup> The Epistle to the Hebrews expressly makes this connection when it states that Christ “through the eternal Spirit offered himself without blemish to God” (9:14).

Smail recounts how this truth was vividly impressed upon him while attending a Neo-Pentecostalist gathering. This was the first time he prayed in tongues in a public setting and a young woman offered him the following interpretation: “There is no way to Pentecost except by Calvary; the Spirit is given from the cross.”<sup>79</sup> While there is no time to unpack Smail’s theology here, I cite him because he concisely articulates the kind of pneumatology which I reckon is at work in Teresa’s eucharismatic piety, one that is continuous with mystery of the cross and is thus thoroughly sacrificial. The mystery of Christ’s passion permeates the Teresian corpus. Just as the resurrection transfigures each of the pages Teresa penned, the passion flows through all her works.<sup>80</sup> This mystery is being examined out of chronological order to emphasise the enduring significance the cross had upon Teresa’s spiritual outlook. Calvary for Teresa is not merely a

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<sup>78</sup> Thomas Smail, *Reflected Glory: The Spirit in Christ and Christians* (London: Hodder and Stoughton, 1975), 111. He was still a Presbyterian pastor by the time he wrote this book, before joining and being ordained in the Anglican Church in 1979, where he stayed until the end of his life.

<sup>79</sup> Smail, *Reflected Glory*, 104. He dedicates a full chapter to the relationship between cross and Spirit (103–116). See also his work: *Giving Gift: The Holy Spirit in Person* (Eugene, OR: Wipf and Stock Publishers, 2004).

<sup>80</sup> Castro, *Cristología teresiana*, 309.



past event in the Saviour's earthly journey, but the unavoidable calling each of His disciples must accept in the present to be with Him forever.

According to Álvarez, Teresian asceticism is fundamentally defined by a “determined determination to help Christ bear His cross, by embracing those [crosses] which arise in one's own life.”<sup>81</sup> In contrast to the models critiqued above, the Saint's relationship with the risen Lord, though certainly wondrous, does not imply the total pneumatic subjugation of hardship, but remains open to suffering and pain, being mutually informed by the woes of Christ's desolation and the glories of His exaltation. For this reason, it supplies a salutary counterpart to the triumphalist spiritualities promoted in certain Charismatic/Pentecostal circles. As Castro maintains, in Teresa the passion and the resurrection come together “to form a whole” which embodies “God's intended paradigm for humanity” and elucidates how our existential apprehension of Christ's person is supposed to incorporate “passion and glory, suffering and joy, humiliation and exaltation.”<sup>82</sup>

It is because of the resurrection, as noted above, that Teresa can engage with the Lord's redemptive afflictions in this fashion. While the Christ she encounters is first and foremost the risen one, He continues to be the crucified one. “The risen Jesus comes with his experiences etched in his flesh.”<sup>83</sup> The marks of His torments are not erased but remain engraved upon His resurrected body. Thus the apostles can see and touch His wounds after Easter morning (John 20:19-29). Likewise, the Lamb acclaimed by the heavenly hosts in the Book of Revelation is seen “standing as if it had been slaughtered” (5:6). Because the Lamb's wounds are still visible,

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<sup>81</sup> Álvarez, “Cruz,” en *Diccionario*, 362-63. Cf. Castro, *Cristología teresiana*, 100. See Teresa, *Vida* 11.5, 10-12; *Moradas*, IV.2.10; *Camino*, 9.1-5, 26.5 (V).

<sup>82</sup> Castro, *Cristología teresiana*, 295.

<sup>83</sup> Matthew, “The Risen Christ,” 98.

one cannot evade the stories behind these scars when looking at Him. Contemplating Jesus today consequently signifies contemplating the paschal sorrows He endured to take away the sin of the world, and this means that there is hope for all the sinners in every age who, like Teresa, turn the eyes of their souls to Him.

In conjunction with her reading of the *Confessions*, Teresa's spiritual life was drastically transformed by gazing upon a statue of "Christ gravely wounded."<sup>84</sup> Castro believes this episode "conditioned the entire remainder of her life."<sup>85</sup> Teresa began to prayerfully "represent" (*"representar"*) events of Christ's life when He was especially lonely (e.g. Gethsemane), since she thought that in such a state He could not turn her away.<sup>86</sup> Gradually she realised that far from keeping her at a distance, Jesus was drawing her into His saving story, in which she could play a part from her own context by staying close to Him on the way to the cross and doing whatever she could "to help the Crucified one in some way."<sup>87</sup>

"I desire to suffer, Lord, because You suffered; may Your will be fulfilled in me in every way."<sup>88</sup> Teresa's willingness to face trials and suffering originate from this unflinching desire to accompany her Lord, come what may (sickness, persecution, slander, etc.), until parted by death. It is not by imagining herself into some fictitious past, but by humbly accepting the present in which she has been placed that she shares in the Saviour's sufferings according to the Father's will. "Even though Teresa does not discuss the 'paschal mystery of Christ' in her work,"

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<sup>84</sup> Teresa, *Vida*, 9.1-4.

<sup>85</sup> Castro, *Cristología teresiana*, 219.

<sup>86</sup> Teresa, *Vida*, 9.4. See Williams, *Teresa*, 52-54.

<sup>87</sup> Teresa, *Moradas*, VII.3.4.

<sup>88</sup> Teresa, *Vida*, 11.12.

comments Gennaro, “she nevertheless understood and fully lived the drama of the Cross, represented in the Eucharist, especially since she felt, for various reasons, that she too was a major protagonist in this drama.”<sup>89</sup>

Chapter 3 examined how the eucharistic elements of her spirituality facilitated her active involvement in this drama. Many of the texts studied here concern the mystery of Christ’s sacrifice and our participation in it. While Teresa’s visions primarily focus on the resurrection, they also include scenes from the passion which appear at key moments in her life.

Almost always the Lord would represent Himself to me risen like that ... *it was not except sometimes to strengthen me when I was in tribulation, that He showed me the wounds, sometimes on the cross and in the Garden and with the crown of thorns, a few times; and carrying the cross also sometimes.*<sup>90</sup>

Such representations are intended to strengthen her in times of weakness and trial. The Lord’s afflictions invigorate Teresa. This is a recurring theme in her writings, one closely related to her understanding of spiritual gifts, as will be highlighted below.

Elsewhere, she describes how her burning longing to receive Communion prompted a rapture which taught her how one must first die and be consumed by the fire of God’s love to live anew like the phoenix.<sup>91</sup> Such imagery underscores the costliness of the path to new life. As she tells her fellow Carmelites, “of all the many ways the soul may want to eat, it will find tastiness and consolation in the Most Holy Sacrament. There is no need, nor toil, nor persecution that is not easy to endure if we begin to taste of His.”<sup>92</sup> The Eucharist is richly tasty and

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<sup>89</sup> Gennaro, “Il misterio eucaristico,” 164. My translation.

<sup>90</sup> Emphasis added. Teresa, *Vida*, 29.4.

<sup>91</sup> Teresa, *Vida*, 39.23. See also *Vida*, 38.14; *Cuentas*, no.12.

<sup>92</sup> Teresa, *Camino*, 34.2 (V).

comforting, yet such satisfaction does not magically cause all our needs or trials to vanish, but rather fortifies us in their midst as we commune with the bitter portions of Christ's life.

In a post-Communion exclamation, she bewails that our sin "sufficed to kill God with so many sorrows," and implores her fellow Christians to honour their King by joining Him in His "great loneliness" while most people forsake Him.<sup>93</sup> In a similar sense to how every sin committed throughout human history has a direct effect upon Christ's crucifixion, the faithful across the centuries can accompany Him in His darkest hour by humbly defending His name in their settings. The "sorrows of death encircled" Jesus, as Teresa utters in this exclamation (citing Ps 116:3), but His passion has encircled history itself and the deadly consequences of sin. This is why all people can come along the crucified in His saving sorrows regardless of how many years may stand between them and Calvary.

Furthermore, it was after receiving the Eucharist that the Lord appeared to Teresa through an imaginative vision to seal their mystical marriage by handing her a nail. "Behold this nail, which is a sign that you shall be my bride from today on ... My honour is already yours and yours is Mine."<sup>94</sup> Her spousal relationship with Christ is thus held together by the mystery of His sacrifice. One peculiar way Teresa honoured her selfless spouse was by boldly receiving the sacrament of His body on a daily basis at a time when practically no one (except some clergy) had such custom. This practice, however, appears to have pleased her heavenly groom, as it often resulted in the communication of great secrets.

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<sup>93</sup> Teresa, *Exclamaciones*, 10.1-2.

<sup>94</sup> Teresa, *Cuentas*, no. 29. See also *Moradas*, VII.2.1.

“[T]here are great secrets within oneself when taking Communion.”<sup>95</sup> This is indeed the source of many of Teresa’s revelations, such the ones narrated in this *cuenta*.

One time, having received Communion, I was granted to understand how the Father receives this Most Sacred Body of Christ within our soul, as I understand and have seen that these divine Persons are there, and how pleasant this offering by His Son is because He delights and rejoices with Him—let us say—here on earth ( ... and this is why it is so acceptable and pleasant to Him and He grants us such great mercies when we take Communion, since by this means He delights with His Son).<sup>96</sup>

This account, which in many respects has inspired this entire dissertation, revolves around the mystery of Christ’s sacrifice, one’s incorporation into it through the Eucharist, and its relationship to the Trinity. The celebration of the Mass occurs within the “spaciousness of the Trinity,” and therefore is not a “peripheral” affair, but the “communion of love between Father and Son, real in the Lord’s flesh.”<sup>97</sup> Those who partake of the sacrament are dramatically drawn into this joyous trinitarian event.

As argued earlier, this is the most explicit explanation Teresa supplies for the copious spiritual gifts which may attend one’s communications. Such multitudinous graces are the charismatic outworking of the excessive joy which transpires in the Trinity when Christians feast on the sacrament. “Christ in the Eucharist,” comments Cuartas, “is doxology par excellence because the Father delights and rejoices in Him, it is the offering which is truly acceptable and pleasing to Him and the source of the greatest and most efficacious gifts.”<sup>98</sup> The Father is ecstatic to receive again and again in the souls of His image bearers the eternal sacrifice of His

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<sup>95</sup> Teresa, *Cuentas*, no. 47.

<sup>96</sup> Teresa, *Cuentas*, no. 47.

<sup>97</sup> Matthew, “St. Teresa and the Prayer of Offering,” 132-33.

<sup>98</sup> Cuartas, “Experiencia trinitaria de Santa Teresa,” 527-28.

Son and thus is well pleased to express His love for Him afresh by showering the members of His body with good gifts that will further this cycle of self-giving joy.

According to Teresa, unfathomable secrets like these are unfolding within oneself during Communion. “It is a pity that these bodies will not let us enjoy them.”<sup>99</sup> It surely is. At the moment, “we know only in part” and “groan” within our burdensome bodies, longing that “what is mortal may be swallowed up by life” (1 Cor 13:9; 2 Cor 5:4). Teresa is cognisant of the current limitations which prevent humans from completely fathoming divine mysteries. Nonetheless, the providential outworking of these holy secrets does not ultimately depend on our feeble bodies and our imperfect capacity to respond to the deep things of God, but rather on the “Most Sacred Body of Christ” and His perfect capacity to incorporate us into the life of the Trinity through His sacrifice. The above eucharistic interactions are only possible due to this all-embracing act.

Apart from said sacrifice there would be no Eucharist, no gifts of the Spirit, no eucharistic graces—irrespective of how devoutly one may seek them. However, “our paschal lamb, Christ, has been sacrificed” (1 Cor 5:7) and consequently “there are great secrets within oneself when taking Communion,” since the Father delights to receive “this offering by His Son” and to grant us “such great mercies.” While the enjoyment of such blessings will remain partial until “the complete comes” (1 Cor 13:9), it is because of the mystery of Christ’s sacrifice that the Eucharist and the charismata can effectively contribute to the reintegration of human beings into the gift-giving fellowship of the Trinity.

Given her insight into these secrets and her life-long devotion to the Blessed Sacrament, it is not surprising that Teresa’s understanding of the spiritual life should be substantially

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<sup>99</sup> Teresa, *Cuentas*, no. 47.

informed by the notion of sacrifice. This is evident in *Moradas*. “Do you know what it means to be truly spiritual? It means becoming slaves of God ... branded by His iron, which is that of the cross.”<sup>100</sup> For Teresa, conformity to the cross is the clearest demonstration of spiritual vitality. Speaking in more pneumatological categories, Smail makes a very similar point when he states that the “Spirit is the Spirit of Calvary and the authenticating sign of his working in our lives is the appearance of the spiritual stigmata, the identifying marks of the cross.”<sup>101</sup> This is the sign which confirms that Jesus’ Spirit has decisively laid hold of a person—not levitating, or falling into ecstasy, or speaking in tongues. In short, one cannot be genuinely charismatic without becoming eucharistic.

Thus, Teresa herself conceives of the purpose of divine gifts in sacrificial terms.

It will be good, sisters, to tell you to what end does the Lord grant so many mercies in this world ... for His Majesty cannot grant us a greater one than to give us a life which resembles that which was lived by His beloved Son; and this is why I am certain that these mercies are meant to fortify our frailty ... so that we may imitate Him in his great sufferings.<sup>102</sup>

While this is not the sole reason these gifts are dispensed, according to Teresa, it is the greatest. She is firmly persuaded that living a life like Christ’s surpasses all other spiritual mercies. Is this the kind of greatness most people envision in relation to the gifts of the Spirit?

If Teresa’s assessment is accurate, then it carries important implications. For one, it would alter how one reads Jesus’ words concerning the greater works the disciples would accomplish because He was going to the Father (John 14:12). Perhaps the Lord was not primarily

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<sup>100</sup> Teresa, *Moradas*, VII.4.9.

<sup>101</sup> Smail, *Reflected Glory*, 116.

<sup>102</sup> Teresa, *Moradas*, VII.4.4.

referring to miracles but to martyrdom (cf. John 21:18-19).<sup>103</sup> After all, the apostles were already able to perform wonders before Christ's death and Pentecost (Matt 10:1-15; Luke 9:1-5, 10:17). What they were not able to fathom was His concept of greatness. Jesus duly corrected them: "whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all" (Mark 10:43-44). True greatness requires drinking Christ's cup and being baptised with His baptism, which is precisely what the apostles would eventually do (Mark 10:38-40).

Teresa seems to be in tune with this line of thinking. "Apparently, Teresa comprehended God's logic and believed it to be the best: the logic of becoming small to become great and of fulfilling oneself by wholly giving oneself away."<sup>104</sup> Hence she deems a life shaped after that of the Saviour as the greatest imaginable grace. This is why she believes that all gifts from God are fundamentally designed to strengthen us in our weakness "so that we may imitate Him [Christ] in His great sufferings." The imitation of the crucified per Teresa is the highest gift one could aspire for, and the supreme end why all other gifts are given. Blázquez Pérez says it best: "Every charism received from God for the good of the Church also comes with the cross."<sup>105</sup> This pithy statement brilliantly articulates the argument of this investigation—every charism comes with the cross. Put slightly differently, every charism is eucharistic in essence. This chapter has been structured the way it has to aid us in reconsidering the Spirit's gifts in this light.

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<sup>103</sup> Castelo observes that Pentecostals do not tend to think of power in these terms and notes the importance of basing one's understanding of power not only on the resurrection but also on the cross. "Few Pentecostal resources are available to emphasize this side of the matter, but without due attention to it, we have to admit that Pentecostal spirituality is deficient in its scope and relevance" (*Pentecostalism*, 168). Teresa could be a helpful resource in this respect.

<sup>104</sup> Gennaro, "Il misterio eucaristico," 164. My translation.

<sup>105</sup> "*Todo carisma recibido de Dios para el bien de la Iglesia comporta también la cruz.*" Blázquez Pérez, "Discernimiento del carisma teresiano," 339.



Blázquez Pérez is speaking of Teresa's charism as founder and the persecution she endured because of it, but his insight is applicable to all charisms.<sup>106</sup> One striking biblical example is St. Stephen's case, a deacon "full of faith and the Holy Spirit" who did "great wonders and signs among the people" and was brutally stoned to death for the faith he boldly proclaimed (Acts 6:3-15, 7:1-60). In the same section from *City* mentioned earlier, Augustine attributes the abundance of miracles which were being worked through Stephen's relics to the fact that he "laid down his life for this faith."<sup>107</sup> In his mind, the miraculous power of the martyrs' relics is tied to their sacrificial deaths, and this is why they are remembered at the Eucharist.<sup>108</sup> Whether one completely agrees with Augustine or not, it is clear that he is drawing a direct correlation between miracles and sacrifice. Let us recall that for him Christ's bodily ascension is the supreme miracle to which all others signal, and this miracle could not have been fulfilled except through the sacrifice of the cross.

Augustine reasons in a similar manner in *Confessions*. The prayer cited earlier, in which he voices his confidence that his illnesses will be all healed thanks to the ascended Lord, is preceded by the following affirmations concerning Christ's death:

Oh, how You loved us, for whose sake He who did not count His equality with You as a thing to be robbed, was made subject even unto death on a cross ... having power to lay down His soul; and having power to take it up again, He became for us victor and victim. For us He became priest and sacrifice, and priest because sacrifice, making us, who were servants, His children, by being born of You and serving us.<sup>109</sup>

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<sup>106</sup> Teresa was not merely theorising in her works but writing from a place of experience (see *Camino*, Prol.3; *Cuentas*, no. 58.1).

<sup>107</sup> Augustine, *City*, 22.8. Latin text in Appendix.

<sup>108</sup> Augustine, *City*, 22.9.

<sup>109</sup> Augustín, *Confesiones*, 10.43.

On this basis rests Augustine's hope that he will be fully delivered from his many diseases, on Christ's paschal offering. The glorious repercussions of the Lord's exaltation are the fruit of His prior humiliation. True power is manifested in weakness. Every charism comes with the cross, otherwise it is not a gift from the God revealed in Jesus Christ. To lay one's life down out of love for Him is the most miraculous deed one could ever accomplish (cf. John 15:13; 1 Cor 13).

Yet this does not necessarily mean suffering literal martyrdom. Teresa's case is an obvious example. The Saint's youthful wish to die a martyr's death by being beheaded among the Moors was never realised.<sup>110</sup> Nevertheless, she had ample opportunities to die to herself as a nun. Teresa describes the contemplative life as a form of martyrdom.<sup>111</sup> Yet she is mindful that not all are called to serve the Lord in this fashion, since He has different paths reserved for each person. His humble servants "are readily content with whatever the Lord may want them to do."<sup>112</sup> This duty is common to all Christians, and it ultimately consists in serving the crucified for the sole sake of doing so, notwithstanding the gifts or graces He may or not give.<sup>113</sup> Such a calling embraces the whole Church with its diverse members, and it is markedly defined by the mystery of Christ's sacrifice.

In *Sacrificing the Church: Mass, Mission, and Ecumenism*, Eugene R. Schlesinger propounds that Jesus' one sacrifice "informs the church's most basic reality. This sacrifice constitutes the origin and the destiny of the church ... It is the form and content of the church's

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<sup>110</sup> Teresa, *Vida*, 1.5.

<sup>111</sup> Teresa, *Camino*, 18 (V).

<sup>112</sup> Teresa, *Camino*, 17.6 (V).

<sup>113</sup> Teresa, *Moradas*, IV.2.10; *Vida*, 11.10.

life, a life which shares in the eternal trinitarian life of God.”<sup>114</sup> Schlesinger is particularly concerned with how this thesis affects the Church’s Mass, mission, and ecumenism. While he does not directly engage with this topic, I suggest that his premise applies to the Church’s charismatic life. How Christians seek, discern, and practise spiritual gifts cannot be disconnected from the primordial act of sacrifice designed to shape every sphere of the Church’s life and ministry. If Schlesinger is correct, then Christ’s sacrifice must also have a bearing upon the charismatic dimension of His ecclesial body.<sup>115</sup> This section has covered relevant material from Teresa’s works which sheds light upon this understudied theological issue.

While she is not a systematic thinker by any accounts, her works are replete with profound and coherent insights into the mysteries of the Christian faith which deserve to be mined by contemporary theologians.<sup>116</sup> The aim of this study is to foster greater interaction with her legacy in these respects. Teresa’s spiritual life, or more specifically, her life in the Spirit with its charismatic components, is governed by the centrality of Christ’s sacrifice. In contrast to some Pentecostals/Charismatics today, she is predisposed to welcome suffering and pain as part of this journey, not merely as barriers to be overcome, but as mysterious burdens which must be endured in the company of the crucified. This will be drawn out in the following section. The passion is a present reality for her which gives meaning to her historical existence and unites the seemingly random crosses she is summoned to bear with her Lord’s saving death. As with

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<sup>114</sup> Eugene R. Schlesinger, *Sacrificing the Church: Mass, Mission, and Ecumenism* (Lanham, NY: Lexington Books, 2019), 1.

<sup>115</sup> Chapter 5 will further explore this topic from an ecumenical angle by bringing Teresa’s eucharistic piety into conversation with Pentecostal/Charismatic authors.

<sup>116</sup> Payne has noted how contemporary theologians are increasingly turning to Teresa (and John of the Cross) to study subjects pertaining to christology and revelation (“Introduction,” in Egan, *What Makes a Carmelite*, 14). This dissertation is making the case that dialoguing with Teresa would also contribute to theological discussions regarding the Eucharist and the charismata.

the mystery of the resurrection, Teresa's mystical experiences not only bear witness to the passion, but they also develop in a manner consonant with the logic of this mystery, facilitating Teresa's configuration into the likeness of the crucified, and by extension clarifying the inherently sacrificial nature of these graces.

Holy Communion plays a pivotal role in all this. For Teresa, the Eucharist "is the sacrament and memorial of Christ's redeeming sacrifice, and the ongoing saving work of the whole Trinity."<sup>117</sup> Her eucharistic devotion submerges her within this wholesome stream of self-giving grace. The Saint's regular participation in the sacrament leaves an indelible mark upon her spirituality. Liturgically, the Mass binds the Church anew to the mystery of Christ's sacrifice. In Odo Casel's words: "It becomes her sacrifice, too, by a most personal participation; mystically engrafted into Christ as his body and spouse the church joins herself by the most intensive self-giving to his offering, so that she becomes one sacrifice with him."<sup>118</sup> This is the liturgical environment which forges the Carmelite's faith. Teresa receives, tests, and shares her spiritual gifts in the continual presence of Christ's sacrificed body.

This is what I mean by arguing that the Eucharist grounds Teresa's charismatic experience in the mystery and ministry of her Lord. The sacrament cements the Spirit's work in her life (and that of other Christians) to the body of the crucified and risen Jesus, the cornerstone of the Church's charismatic existence, in whom all spiritual gifts find their proper place to God's glory. Such a cohesive concurrence is providentially possible because both the charismata and the sacraments are mysteriologically bound in Christ. Moreover, Teresa's eucharismatic

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<sup>117</sup> Cuartas, "Experiencia trinitaria de Santa Teresa," 527-28.

<sup>118</sup> Odo Casel, *The Mystery of Christian Worship and Other Writings*, ed. Burkhard Neunheuser (Westminster, MD: The Newman Press, 1962), 22-23.

participation in this divinely ordered plan enabled her to surrender her health and work to this glorious end. Her holistic assimilation of the mysteries of Christ's resurrection and sacrifice transformed the way she faced sickness and served the Lord, as will be shown next. Her vocation as mystagogue extends to these areas.

### **Enduring Sickness**

The cross and the resurrection informed every area of Teresa's life. Her understanding and attitude toward human wellness were significantly conditioned by her configuration to these christological realities. In addition to educating us concerning the theological riches contained in these mysteries, her eucharismatic piety enlightens the complex tension the disciple of Jesus is expected to inhabit in this world as a member of His crucified and resurrected body. Christians are strange creatures called to anticipate miracles and await tribulations alike.<sup>119</sup> The apostles themselves experience both of these things. James is killed by Herod's sword while an angel releases Peter from prison (Acts 12). Similarly, sick people are cured by aprons and handkerchiefs touched by Paul, yet he cannot rid himself of his thorn in the flesh (Acts 19:11-12; 2 Cor 12:7-10). Teresa instructively embodies for posterity how to meet each of these possibilities in a posture of hopeful surrender that has been shaped by the mysteries of Christ's sacrifice and exaltation. Her life-long struggle with bodily illnesses particularly illustrates this facet of her faith in telling ways.

Teresa suffered from poor health from her youth. She was especially close to dying in her early twenties due to a paroxysm which left her immobilised in bed for four days and made the people around her think that she had actually died (see Introduction). While she gradually

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<sup>119</sup> John 16:33; Mark 16:17-20; Acts 14:3, 22.

recovered from this tragic episode, after spending three years in a crippled state, she continued to battle with one form of disease or another until the end of her life. Ribera reports the following maladies: heart pain, jaw pain, daily vomiting (the morning spell eventually went away but not the night one), a strong tremor which often caused her head and arm to shake and at times her entire body.<sup>120</sup> Teresa's writings mention additional ailments, such as recurrent headaches, fevers, nerve pain, dizzy spells, fatigue, or general weakness.<sup>121</sup> "[H]ardly ever am I, it seems to me, without many pains, and sometimes very severe ones."<sup>122</sup> Nevertheless, Teresa accepted these afflictions and declared with Job: "Shall we receive the good at the hand of God and not receive the bad?" (2:10).<sup>123</sup>

Learning of the Saint's medical history heightens the significance of the bodily cures she undergoes through the Eucharist and other charismatic occurrences. Teresa found little relief among the doctors of her day. In fact, they at times worsened her condition.<sup>124</sup> In Christ she met a physician who could truly help her. The healing came through surprising means. "One thing that stuns me," writes Teresa,

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<sup>120</sup> Ribera, *Vida de la Madre*, IV.17.

<sup>121</sup> E.g. Teresa, *Vida*, 3.7, 7.11, 31.14, 40.20; *Moradas*, Prol.1; *Epistolario*, Cartas 43 and 56. I refer again to Sánchez Hernández, "Algunos apuntes sobre enfermedades," 235-58; and Efrén and Steggink, *Tiempo y vida*, 109-134. See as well Luis Jorge González, "Enfermedades/enfermos," in *Diccionario*, 446-51. He observes that despite her many illnesses, Teresa speaks far more often about "health" ("*salud*") than about "sickness" ("*enfermdad*"), using the first term 394 times and the latter 103. He contrasts this trend with the work of Sigmund Freud, who does the opposite. González concludes that Teresa overall values health over sickness, since humans were created to be whole and healthy. Her letters are full of good wishes and prayers for the well-being of others (e.g. Cartas 58, 78, and 96) and her works stress the importance of balancing ascetical discipline with basic self-care and tending the sick (e.g. *Camino* V, 10.5, 19.9; *Constituciones*, 7.1-4). Cf. Borobio, *Sacramentalidad*, 139-46.

<sup>122</sup> Teresa, *Vida*, 7.11.

<sup>123</sup> She cites this passage in *Vida* 5.8 in the context of the bout of illnesses which led to the paroxysm. She became deeply acquainted with Job's story during this season through her reading of Gregory's *Moralia*.

<sup>124</sup> Teresa, *Vida*, 5.7. See Marcos, *Teresa*, 120, 278. He regards Teresa's vision of Christ's wounded arm as a demonstration of His sublimation of pain, and therefore of His superiority over all other doctors. Teresa, through her ministry of prayer, also becomes a doctor of bodies and souls, even as she continues to suffer (*Vida*, 39.1-3).

is how while being in this state [of total unrest], one single word of the ones I hear, or a vision, or a brief recollection which may last as long as a Hail Mary, or going to receive Communion, leaves the soul and the body so quiet, so healthy, and the understanding so clear, with all the fortitude and desires I tend to have.<sup>125</sup>

Body, soul, and mind are all soothed and revitalised in this manner. Teresa underscores the direct connection between these improvements and her habitual communications. “And I have experienced this many times; for more than half a year I noticeably feel clear bodily health [*notablemente siento clara salud corporal*], at least when I take Communion, and sometimes during raptures.”<sup>126</sup> Her sick body thus receives fresh impartations of bodily health, primarily through the regular reception of Christ’s body, but also through out-of-the body ecstasies.

Such miracles attest to the mystery of the resurrection, and reveal the healing power of the exalted Lord who can presently restore the sick to health through His sacramental presence and the gifts of the Spirit. Accordingly, the physically infirm can draw near to the altar in faith and lay their afflictions before the risen Lord, the great physician of souls *and* bodies. This is how Teresa encourages her sisters to approach the sacrament. “Do you think that this most holy Delicacy is not sustenance enough even for these bodies, and great medicine even for bodily ailments? I know that it is, and I know a person with great illnesses, who many times ... had them removed as by a hand gesture and was made fully well.”<sup>127</sup> As already noted, Teresa is speaking about herself. She has abundantly benefited from the wholesome medicine of Christ’s glorified flesh and desires her fellow Carmelites to do the same.

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<sup>125</sup> Teresa, *Cuentas*, no. 1.31.

<sup>126</sup> Teresa, *Cuentas*, no. 1.31.

<sup>127</sup> Teresa, *Camino*, 34.7 (V).

The Saint, however, is not naïve and knows that receiving the Eucharist will not necessarily always fulfil one's prayerful expectations, at least not at a subjective level. This happens to Teresa herself. Even when her health is miraculously enhanced through the sacrament, she continues to lament after Communion that she had "to endure so many torments."<sup>128</sup> Experiencing divine healing can prompt distressing existential questions.<sup>129</sup> Furthermore, as observed earlier, Teresa is also conscious that our bodies are unable to properly grasp the "great secrets" which transpire within us during Communion.<sup>130</sup> There are certain limits to the extent to which one can appreciate these secret communications sensorially speaking.

Teresa admits that there were times when partaking of the sacrament did not arouse any kind of religious sensation within her. Nevertheless, "even if she did not feel devotion, faith told her that He was indeed there."<sup>131</sup> Christ was with Teresa through the gift of His broken body. Regardless of how weak or sick her own body may have been, or how helpless or forsaken she may have felt, she could always find solace and strength to bear her crosses in the fellowship of Jesus' sufferings. "There is no need, nor toil, nor persecution that is not easy to endure if we begin to taste of His."<sup>132</sup> The prayer of recollection has a similar effect upon her. "[W]hen I

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<sup>128</sup> Teresa, *Vida*, 31.14. Cf. *Exclamaciones*, 1.

<sup>129</sup> E.g. Why do You not do this all the time? Why do You permit me to suffer when You are powerful enough to save me from it? The Teresian path to wholeness includes wrestling with God. As a good daughter of Israel, she is aware that receiving God's blessing can be a painful process (Gen 32:22-31). Nevertheless, Teresa trusts in God's providential wisdom (*Vida*, 31.14).

<sup>130</sup> Teresa, *Cuentas*, no. 47.

<sup>131</sup> Teresa, *Camino*, 34.8 (V).

<sup>132</sup> Teresa, *Camino*, 34.2 (V).



undergo this form of recollection, I do not fear any illness.”<sup>133</sup> According to Tessa Bielecki, such ecstatic graces are granted “so that we may be able to bear the agony of life, the crucifying burden of self-sacrificing service.”<sup>134</sup> The final section of this chapter will reflect on the ministerial dimension of Teresa’s eucharismatic piety.

The above passages bear witness to the mystery of the cross unfolding in Teresa’s story. Her conception of the spiritual life welcomes healing when granted, but also sickness and pain when good health declines and physical relief is withheld.<sup>135</sup> Apparently, the latter can also be gifts from God. This is strikingly evident in her exposition of the sixth dwellings. At this stage of the castle, “the Lord tends to give very great illnesses.”<sup>136</sup> According to Teresa, this “is a very great trial,” especially when “the pains” are severely acute, which for her is “the greatest [external trial] on earth,” because said pains “break one down interiorly and exteriorly so that they squeeze the soul in such a way that it does not know what to do with itself, and would very eagerly take up any kind of martyrdom, rather than these pains.”<sup>137</sup>

However, Teresa notes that these extreme pains do not last very long, “since after all God does not give one more than what can be suffered, and His Majesty gives patience first,” even as

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<sup>133</sup> Teresa, *Cuentas*, no. 1.31.

<sup>134</sup> Tessa Bielecki, *Holy Daring: An Outrageous Gift to Modern Spirituality from Saint Teresa, the Grand Wild Woman of Avila* (Rockport, MA: Element, 1994), 57.

<sup>135</sup> Cf. Paul Josef Cordes, *Call to Holiness: Reflections on the Catholic Charismatic Renewal* (Collegeville, MN: Liturgical Press, 1997), 52-55, for a similarly balanced view of charismatic healing and ongoing suffering.

<sup>136</sup> “... suele dar el Señor enfermedades grandísimas.” Teresa, *Moradas*, VI.1.7. Kavanaugh/Rodriguez (2:362) and Peers (2:271) soften this sentence by translating “dar” as “send” and “sending” rather than “give,” which is what Teresa says. The Lord is the one who gives these illnesses according to her, which makes it sound like they could be understood as a gift.

<sup>137</sup> Teresa, *Moradas*, VI.1.7.

He allows “other great trials and illnesses of many kinds on an ordinary basis.”<sup>138</sup> The Saint describes these excruciating afflictions with frightening detail. She speaks as one who has suffered their suffocating grip yet persevered through them. Teresa goes on to declare, under the guise of the third person, that in “forty years” she has not lived “a day without pain and other kinds of suffering”—and she is exclusively referring to “lack of bodily health,” and not to “other great trials.”<sup>139</sup>

Teresa wrote this book in 1577. The forty years she has in mind basically cover the totality of her religious life since her profession in 1537. During this whole time, she says she did not enjoy a single day free from bodily pain. How does this statement fit together with the complete physical healings she reports undergoing elsewhere? Can both claims be true? The following text from her earliest *cuenta*, composed in 1560, illuminates this matter. Concerning the aforementioned impartations of “bodily health” during Communion and some raptures, Teresa immediately adds: “And they last for more than three hours sometimes, and other times I am greatly improved throughout the whole day.”<sup>140</sup> Held together, the above affirmations appear to indicate that while Teresa does experience recurrent physical restorations, these never last longer than twenty-four hours. As far I recall, this observation has not been made by other scholars. If it has, it has not been widely noted. Yet it is critical for understanding the connection between what Teresa means when she says that she has been fully healed at once on repeated

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<sup>138</sup> Teresa, *Moradas*, VI.1.7.

<sup>139</sup> Teresa, *Moradas*, VI.1.7. Given her Jewish/Christian background, it is worth mentioning the numerological significance of the number forty in Scripture, which is associated with intense seasons of testing for both Israel and Jesus (Josh 5:6; 4:1-11). Teresa’s forty-year struggle with illness could be interpreted in this sense.

<sup>140</sup> Teresa, *Cuentas*, no. 1.31. She could possibly be referring to the raptures lasting three hours, which is how Kavanaugh/Rodriguez read it (1:378), but considering the context it seems more probable that she is speaking about the length of her bodily restorations, which is how Peers interprets it (1:312).

occasions and her accounts regarding her unceasing fight with sickness. This intriguing apposition clarifies the relationship between her miraculous recoveries and her chronic pain, as well as the nature of charismatic gifts in general.

When Teresa relates that she has been “made well at once” or “fully well,” which she does on repeated instances, she is not exaggerating but describing the holistic scope of the cures she has experienced, and how they perceptibly renewed her entire self, “soul and body.”<sup>141</sup> The healings are complete in the sense that they encompass every part of her, not in that they cure her in a permanent manner. The improvements Teresa underwent seem to have been rather brief, lasting almost a full day at best. So, while she enjoys miraculous healings multiple times, the relief she draws from these is largely momentary, which means that for most of the time she is enduring constant pain, as she writes in *Moradas*. The cross, then, is literally a daily reality for her. Yet it is here that she meets the suffering Christ. “The mystery of the cross,” asserts Dionisio Borobio, “becomes alive in Teresa’s life and in how she lives her crosses each day, mindful that God efficaciously gives her His grace and becomes graciously present in and through the very suffering and sickness of those who accept these situations with faith, love, and hope.”<sup>142</sup>

Moreover, as with Lazarus and Peter’s mother-in-law, the bodily health into which Teresa is supernaturally restored is an ephemeral good which cannot last forever and will thus fade away. The peculiar interplay between her frequent healings and her chronic ailments distinctly reveals the partial character or eschatological incompleteness of all charisms (cf. 1 Cor 13:8-10). “The Lord gives us favors while on earth that help us understand [and taste, I would

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<sup>141</sup> Teresa, *Vida*, 31.14; *Camino*, 34.7 (V); *Cuentas*, no. 1.31.

<sup>142</sup> Borobio, *Sacramentalidad*, 146. He likens her illnesses to a type of sacrament, comparable to the Anointing of the Sick. See Teresa, *Vida*, 7.12, 16; *Moradas*, VII.2.12 (here she speaks of lack of health as true penitence). Cf. Castro, *Cristología teresiana*, 219, 318-19.

add] what we will receive in heaven, offering hope for a gift in fullness that cannot be fulfilled perfectly in this world.”<sup>143</sup> For this reason, it is inappropriate to fixate on such gifts as ends in themselves or clutch unto them in a spirit of entitlement. Instead, as with all divine gifts, one is to hold them loosely in a spirit of thanksgiving and humble surrender to the will of God, who graciously gives and graciously refrains from giving and graciously takes away according to His good pleasure.

Shaped by her regular participation in the Eucharist, her charismatic graces, and her assimilation of the mysteries of Christ’s sacrifice and resurrection, Teresa approached every facet of life in this manner. According to Borobio, “the Saint always had an attitude of acceptance, offering, and grateful prayer concerning whatever God sent to her.”<sup>144</sup> This section has focused on her outlook on sickness and health; the next one will deal with her vision of service and ministry. The following passage from *Fundaciones* serves as a fitting transition. It is from 1580. She was travelling from Malagón to establish a foundation in Villanueva de la Jara, and the journey was unexpectedly favourable.

God was pleased to make the weather so pleasant, and to grant me such great health, that it seemed like there had never been anything wrong with me; so that I was stunned and considered how much it matters to pay no regard to our feeble frame, when we understand that the Lord is being served, regardless of what challenge may stand before us, since He is mighty enough to make the weak strong and the sick healthy. And whenever He does not do this, it must be that suffering is the best thing for our soul, and with our eyes set on His honour and glory, we are to forget ourselves. What are life and health meant for other than to be lost for the sake of such a great King and Lord?<sup>145</sup>

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<sup>143</sup> Brouillette, *Teresa*, 185. He is specifically speaking about salvation, but his point can be applied to charisms. See Teresa, *Moradas*, V.4.11 and VII.2.1. Cf. Wilson, *Spirit and Sacrament*, 118, who compares spiritual gifts to the manna given to Israel on the way from Egypt to the promised land.

<sup>144</sup> Borobio, *Sacramentalidad*, 142.

<sup>145</sup> Teresa, *Fundaciones*, 28.18.

## Sacrificing Service

According to Teresa, her life and health were not her own but belonged to her King and Lord, and thus were to be wholly spent in His service. The same could be said of her eucharismatic piety. The abundant blessings she received through the Spirit and Communion were not hers to keep but were intended to be duly distributed among others in the Church and in the world through good works. This is true of her entire conception of the spiritual life. “This is what prayer is for, my daughters; this is the purpose of this spiritual marriage, to always bear forth works, works.”<sup>146</sup> What is wrought in secret by God in the inner recesses of her heart is to be put into words through writing (and other oral means) and lived out through her Carmelite communities.

The missional dimension of the Saint’s legacy is widely recognised by Teresian scholars and practitioners today. Tyler, for one, concisely identifies “*union with God through action in the world*” as the practical outworking of her teaching in *Moradas*.<sup>147</sup> Contemporary Carmelite nuns similarly assert that “Teresa endows her communities with a strong apostolic mandate; indeed for Teresa the only rationale for their existence is their mission of service to the church and the world.”<sup>148</sup> The concluding section of this chapter will dwell on the eucharismatic elements which support and configure this ministerial vision. Such a reflection will elucidate

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<sup>146</sup> Teresa, *Moradas*, VII.4.4. Cf. *Vida*, 18.4; *Cuentas*, no. 56.

<sup>147</sup> Tyler, *Doctor*, 153-57. Cf. McGinn, *Golden Age*, 120-23; Fortin, “Prayerful Spirituality,” 210. See also on the relationship between mysticism and action: Macquarrie, *Two Worlds*, 23-24; Cox, *Handbook of Christian Spirituality*, 27.

<sup>148</sup> Jo Robson, Mary of St. Joseph, and Philomena Sargeant, “Living the Teresian tradition in the twenty-first century: Thoughts from praxis,” in *Mystical theology*, 133. See also in this volume: Matthew Blake, “Teresa: Her vocation as founder,” 77-81; Gillian T. W. Ahlgren, “Wise action in a world of suffering and injustice: Teresa’s vision for today,” 107-120.

how our own involvement in this mission can be enhanced by attending to the theological wisdom embedded in Teresa's way of life.

The Eucharist and the gifts of the Spirit not only contribute to her contemplation of the mystery of the crucified and risen Christ, but also equip her to participate more fully in His ongoing ministry. According to Mas Arrondo, the second redaction of *Vida* distinctly exhibits Teresa's "apostolic eagerness to help her crucified and risen Spouse."<sup>149</sup> It is worth remembering that this is the Teresian work with most references to Communion (see Chapter 3). Based on the content already covered in this chapter, such an outcome should not come as a surprise, since the proclamation of these mysteries is one of the most fundamental factors the sacrament and the spiritual gifts have in common. At one level, Communion and the charismata energise and direct Teresa's ministerial endeavours. This is fairly apparent, as will be seen below. At a deeper level, the eucharistic components of her spirituality condition her apostolic service as a whole, conforming and uniting her good works to the pattern and reality of Christ's self-offering to the Father, so that such service may be pleasing unto God and profitable to His people. Seeing this requires more effort. The following discussion will unpack how this is the case.

Teresa's mystical experiences and her frequent communications have a direct bearing upon her ministerial activity, particularly regarding the foundation of new Carmelite houses. Castro notes the significance her locutions had in this project.<sup>150</sup> Through this charismatic medium the Lord counsels the Saint concerning the reformed foundations which are to be established and aids her when facing opposition and uncertainty. Castro points out that the aim of

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<sup>149</sup> Mas Arrondo, "Acerca de los escritos," 107. The first redaction focuses more on describing her inner life to her confessors. Cf. García, "La experiencia de Dios," 433-35.

<sup>150</sup> Castro, *Cristología teresiana*, 70. E.g. Teresa, *Vida*, 33.12-13; 35.6, 8; *Fundaciones*, 21.1, 27 (appendix); *Cuentas*, nos. 10, 11, 16, 19, 44, 52. See also Mauricio Martín del Blanco, "Locuciones," in *Diccionario*, 731-38.

these houses is “the renewal of the mystery of Christ; thus, the new foundations will rehearse the mystery of the manger in Bethlehem, the upper room, and the apostolic community.”<sup>151</sup> By following this model her daughters would collectively embody afresh Christ’s mystery in their respective settings, beginning in Ávila, then Castilla, the rest of Spain, and eventually the ends of the earth (cf. Acts 1:8). This vision is applicable to all believers. “For our author, the Christian life consists in us living out the mysterious content contained in the person of Jesus.”<sup>152</sup> Teresa’s charismatic experiences serve a greater mysteriological purpose within the Church’s mission.

The Eucharist also plays a vital role in the Carmelite’s ministry and reform. Albarrán, who describes Teresa as a “pilgrim of the Eucharist” (“*romera de la Eucaristía*”), maintains that for her the sacrament operates as “a divine magnet,” guiding her journeys and founding activity in accordance with God’s will.<sup>153</sup> One of the chief comforts which sustains her in this arduous enterprise is the prospect of seeing yet another “church that has the Most Holy Sacrament.”<sup>154</sup> Communion too is one of the primary means by which the Lord upholds and directs Teresa and her work. “Christ Himself encourages and consoles the Foundress: He takes care of her, instructs her, from the Eucharist.”<sup>155</sup> The link between her habitual communications and her active participation in Christ’s ministry is evident enough. Teresa’s devotion to Christ’s eucharistic body fuels and enlightens her service to His ecclesial body.

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<sup>151</sup> Castro, *Cristología teresiana*, 70.

<sup>152</sup> Castro, *Cristología teresiana*, 151.

<sup>153</sup> Albarrán, *loc. de la Eucaristía*, 183-84. See Teresa, *Fundaciones*, 3.2.

<sup>154</sup> Teresa, *Fundaciones*, 3.9-10. See also 18.5, 21.5, 27.7, 29.27.

<sup>155</sup> Albarrán, *loc. de la Eucaristía*, 189-90. E.g. Teresa, *Vida*, 29.4, 31.14, 33.12-13, 36.5-10; *Fundaciones*, 28.15, 36; 29.6; *Cuentas*, no. 5, 13, 28.

The charismatic and eucharistic facets of Teresa's spirituality, as this thesis is contending, are not isolated from one another, but thoroughly interconnected, and this is why they continually overlap throughout her writings. Her very calling as foundress emerges out of a eucharismatic encounter with the Lord. "Having received Communion one day, His Majesty emphatically ordered me to procure this with all my might."<sup>156</sup> This is when she is told that the first Discalced convent would be named St. Joseph's, that the Holy Family would watch over it, and that it would shine as radiant star, for "what would become of the world were it not for the religious orders"?<sup>157</sup> Charism and Communion are jointly present in this process by which Teresa is summoned to take up this concrete task which concerns the welfare of the whole planet. Both promote her collaboration in God's mission on earth.

Chapter 3 examined other passages relevant to Teresa's ministerial vocation where this eucharismatic convergence is manifest. Her account of her time at the Malagón convent is a case in point. "One day, after taking Communion, while in prayer, I understood from our Lord that He would be served in this house. It seems to me that I was there not even for two months, since my spirit was in such a hurry to go found the house in Valladolid."<sup>158</sup> Teresa's unease over the financial state of her last foundation in Burgos is resolved in a similar fashion. "And while thinking about this one time after receiving Communion, the Lord said to me: 'Why do you doubt? This is already finished; you are all set to go'; making me understand that they would not

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<sup>156</sup> Teresa, *Vida*, 32.11.

<sup>157</sup> Teresa, *Vida*, 32.11.

<sup>158</sup> Teresa, *Fundaciones*, 9.5.



lack what was necessary.”<sup>159</sup> From her original call to her final foundation, Communion and the charismata inspire and illuminate her apostolic service.

Furthermore, the Blessed Sacrament and the Spirit’s charisms do not merely accompany Teresa throughout the course of her ministry, they transform how she conceives and approaches Christian service in general. The fact that Teresa herself associates the reception of divine gifts and great secrets with the reception of the Eucharist, and not simply at an experiential level but a theological one as well, is especially telling. It is necessary to return one more time to the already familiar text about the great secrets which take place during Communion.

One time, having received Communion, I was granted to understand how the Father receives this Most Sacred Body of Christ within our soul, as I understand and have seen that these divine Persons are there, and how pleasant this offering by His Son is because He delights and rejoices with Him—let us say—here on earth (... and this is why it is so acceptable and pleasant to Him and He grants us such great mercies when we take Communion ...).<sup>160</sup>

Partaking of the Eucharist realises in us sacramentally the Father’s acceptance of the body of His Son, and it is this offering according to Teresa’s revelation which prompts the Father’s eucharistic outpouring of spiritual mercies upon His adopted children. The number of graces the Saint herself receives in this setting appears to corroborate the soundness of her insight into the Trinitarian dynamics at work in this sacramental meal.

Theologically speaking, it would make sense for the Mass to be an especially conducive context for such graces to be dispensed, since it is the liturgical continuation and representation of all that Christ has accomplished in our humanity from Mary’s womb to the Father’s right hand. These events include His sacrifice and resurrection, and lead to the outpouring of the Holy

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<sup>159</sup> Teresa, *Fundaciones*, 31.50.

<sup>160</sup> Teresa, *Cuentas*, no. 47.

Spirit. The Spirit and His gifts were given to the Church on Pentecost as a result of Christ's sacrifice being accepted by the Father. Would it be that strange if Christians expected God to act in a comparable way when they gather to celebrate the mysteries of their faith and offer themselves anew to the Father through the sacrificed body of His Son? Teresa certainly observed this rite with prayerful anticipation.

Her daily communications and her commitment to practice the prayer of recollection after Communion are a testament to the profound influence this divine pattern had over her entire spiritual life. This pattern informed her apostolic service as well. Teresa's ministerial participation in God's mission in the world grows out of her sacramental participation in the mystery of the Trinity. As mentioned earlier, Cuartas affirms that Christ in the sacrament is among other things "the source of the greatest and most efficacious gifts." He is commenting on the above passage from *cuenta* 47. The greatest of these gifts, according Cuartas, consists in being united to Christ through the Eucharist

in such a way that the Father also delights in us, accepts us as doxology and pleasing offerings, and allows us to participate in His mission. In this fashion, the intimate communion there is between the Father and His Son Jesus Christ in the Eucharist, is also a sending forth, a permanent mission.<sup>161</sup>

This is the communion from which Teresa is continually commissioned and empowered to collaborate in the work of the Trinity on earth. The missional scope of this rite is of course assumed in its very name. The word "Mass," derived from the Latin, *missa*, proceeds from this word which is uttered at the dismissal, when the faithful are sent or (co)mmissioned back into the world as bearers of Christ's body.

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<sup>161</sup> Cuartas, "Experiencia trinitaria de Santa Teresa," 527-28. Cf. The greatest gift one can receive per Teresa in *Moradas*, VII.4.4.

Such a partnership is obviously sacrificial in nature, as it is rooted in Christ's self-giving love and His supreme sacrifice on the cross. Teresa's communications consistently confront her with this sacrifice, presenting her over and over with the pattern and person who alone can make one's service to God altogether worthy. Here were the Saint's good deeds mixed with Christ's, here was her service shaped to His, here was Teresa herself made one with the Son's perpetual oblation to the Father. Mas Arrondo observes how the aforementioned *cuenta* "teaches us that, for Teresa, the moment of receiving Communion signifies the continuation of the sacrifice and offering of the Son to the Father realised on the altar and which continues in the centre of the soul: the person is offered together with the whole Christ, man and God, to the Father."<sup>162</sup> Mas Arrondo believes that the key for understanding who Teresa is as a person and why she acts the way she does lies in this holistic appropriation of Christ's sacrifice.

Embracing and being embraced by this offering at the core of her being propels the Saint to live and write and work and travel and found in grateful surrender to the one who has given her everything she is and has. Thus she prays after Communion: "What then can a thing so miserable as I ask for? That you give to me, my God, that I may give to You."<sup>163</sup> Her apostolic ministry is one of the means by which Teresa returns to God what she has previously received from Him mingled with the sweat of her brow, that is, by her industrious use of the gifts she has been entrusted with. Yet it is thanks to the sweat and blood shed by Christ on the cross, the offering Teresa daily unites herself to in the Eucharist, that the little deeds of this simple nun from Ávila can also please the Father and produce abundant fruit throughout human history.

In sum, my sisters ... the Lord does not look so much at the greatness of our works as at the love with which they are done, and as we do what we can, His Majesty will see that

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<sup>162</sup> Mas Arrondo, "Acerca de los escritos," 132. See also 107, 125-26.

<sup>163</sup> Teresa, *Exclamaciones*, 5.3

each day we can do more and more ... let us offer the Lord internally or externally whatever sacrifice we can, and His Majesty will join it with the one He made on the cross for us to the Father, so that it might have the value our will would have merited, even though the works may be small.<sup>164</sup>

This is what Teresa affirms at the end of *Moradas*, her most developed book. Her conception of Christian service is fundamentally defined by sacrifice. Joined to Christ's eternal sacrifice our ephemeral works of love find their God-intended purpose. "What makes our offering significant is its place within the current of giving between the Son and the Father."<sup>165</sup> Teresa's own offering, the particular service she rendered unto God, was transformed to a remarkable degree by this relentless stream of selfless love she recurrently accessed in the Blessed Sacrament. Hence the abiding significance of her legacy.

This chapter has focused on the theological richness of her heritage from a mystagogical perspective. Through the lens of her eucharismatic piety, Teresa invites us to reconsider how the mysteries of Christ's resurrection and sacrifice cohere with the Eucharist and the Spirit's gifts. Her attitude toward sickness and ministry, largely informed by these factors, challenge us to hold together openness to the miraculous, faithful endurance, and apostolic action. Communion and the charismata are mysteriologically linked to the secrets of God revealed in Jesus. Teresa's life winsomely conveys how this is so. Her two great secrets, the eucharistic and charismatic, are not in competition with each other, but mutually support her configuration to the risen and crucified Lord. All Christians can therefore benefit from her wisdom. The following chapter will explore how engaging with Teresa in this manner is especially worthwhile for Charismatics and

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<sup>164</sup> Teresa, *Moradas*, VII.7.18. See also V.2.3.

<sup>165</sup> Matthew, "St. Teresa and the Prayer of Offering," 129. See also 130, 133.

Pentecostals. “Oh my God! What is the soul like in this state! It desires to be all tongues to praise the Lord.”<sup>166</sup>

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<sup>166</sup> Teresa, *Vida*, 16.4, speaking of the third degree of prayer.

## CHAPTER 5: REDISCOVERING TERESA’S GREAT SECRETS

There was a season in Teresa’s life when she was having a difficult time giving up several friendships which she thought were inhibiting her pursuit of prayer. A Jesuit confessor advised her to commit this matter to God and to pray the ancient hymn, *Veni Creator Spiritus*.<sup>1</sup> Teresa readily obliged. While reciting this prayer to the Holy Spirit, she fell into a sudden rapture (*arrobamiento*), the first one she claims to have experienced. This is when she was granted the famous locution, “I no longer want you to converse with men, but with angels,” a timely word that marked a new phase in her contemplative vocation.<sup>2</sup> That this pivotal event in her mystical journey is prompted by the Spirit’s invocation is particularly telling, especially given the current ecumenical climate and the renewed devotion the third person of the Trinity has enjoyed over the last century among different kinds of Christians throughout the world. As seen in Chapter 2, Teresa was a passionate observant of the Feast of Pentecost and had an arresting vision of the Spirit she could not forget. Paintings of Teresa often include a dove, a symbol which conveys the pneumatological origin of her spiritual and ministerial inspiration. Can Teresa serve as a helpful guide to those who like her seek and pray for the Spirit’s presence in our current day and age?

Ahead of the Second Vatican Council (1962–1965), Pope John XXIII (1881–1963) urged the faithful to intercede for “a new Pentecost.”<sup>3</sup> His successor, Pope Paul VI (1897–1978), stressed the Church’s need for “her perennial Pentecost.”<sup>4</sup> This is the same pope who declared

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<sup>1</sup> For a recent translation of the original Latin, see Congar, *Spirit*, 1:108-110. The hymn was composed in the 9<sup>th</sup> Century and expanded during the Middle Ages. The lyrics are deeply charismatic and trinitarian and contain imagery which appears in Teresa. To what extent did this prayer influence her thought and spirituality?

<sup>2</sup> Teresa, *Vida*, 25.5.

<sup>3</sup> Prayer cited in Paul Josef Cordes, *Call*, 69n1.

<sup>4</sup> “... *sua perenne Pentecoste*.” Paolo VI, *Udienza Generale* (Novembre 29, 1972), accessed December 20, 2024. Vatican.va. My translation. Cordes renders this phrase “eternal Pentecost” (*Call*, 69).

Teresa a Doctor of the Church in 1970. Roman Catholics, however, were not the only ones praying for the Spirit's outpouring. The coal miner, Evan J. Roberts (1878–1951), who would become a leading figure in the Welsh Revival (1904–1905), similarly asked the people of Wales to persistently pray: "Send the Spirit now, for Jesus Christ's sake."<sup>5</sup> Crowds of very diverse backgrounds also began to congregate in California for this same reason, to call upon God's Spirit. The Azusa Street Revival soon followed (1906–1908), a movement in which the African American minister William J. Seymour (1870–1922), played a major role.<sup>6</sup> Since then many others across the globe have alike cried out for the power of Pentecost to fall upon their respective communities.

While claiming to seek the same Spirit, many of these Christians remain divided from one another. As was the case at Corinth two millennia ago, some of the issues which continue to split Christ's body today revolve around spiritual gifts and the Lord's Supper. The charismata and the Eucharist are often conceived as being mutually exclusive. "Many (if not most) Christians today would be inclined to think in terms of a spectrum when it comes to church practice, with the historical-liturgical-reflective-sacramental at one end, and the charismatic-Pentecostal-expressive-celebratory at the other."<sup>7</sup> This tension is strikingly apparent in the ways Roman Catholics and Pentecostals are commonly stereotyped as polar opposites. The former are labelled as being eucharistic, not charismatic; the latter as being charismatic, not eucharistic.

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<sup>5</sup> Letter from Roberts to Sydney Evans (November 11, 1904), in Daniel M. Phillips, *Evan Roberts: The Great Welsh Revivalist and His Works* (London: Marshall Brothers, 1906), 222. Cited in Jennifer A. Miskov, "The Welsh Revival and the Azusa Street Revival: Liturgical connections, similarities and development," in *Scripting Pentecost*, 40.

<sup>6</sup> Walter J. Hollenweger, "Pentecostals and the Charismatic Movement," in *The Study of Spirituality*, ed. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold (New York: Oxford University Press, 1986), 550-51.

<sup>7</sup> Wilson, *Spirit and Sacrament*, 51.

While such notions are not entirely accurate, they reflect how Catholics and Pentecostals are popularly conceived as occupying the extreme ends of the spectrum. Furthermore, there are numerous Protestants who deem both extremes to be problematic and thus regard any attempt to hold together the charismatic and eucharistic as being doubly preposterous. “If eucharistic churches are dead and charismatic churches are ridiculous, then to be Eucharismatic would be dead *and* ridiculous, which is the only thing which could be worse.”<sup>8</sup>

Can Teresa speak into this convoluted context? Could the rediscovery of her great secrets aid present day Christians in reenvisioning the correlation between the Spirit’s gifts and the sacrament of Christ’s body and blood? This whole investigation has been conducted under the conviction that Teresa and her secrets can fulfil this purpose. Everything written thus far has kept this ecumenical end in mind. This final chapter will develop the contemporary potential of Teresa’s legacy by bringing the insights gathered in previous chapters into conversation with recent Pentecostal/Charismatic scholars, as well as other pertinent voices. The postulated argument—that the Eucharist grounds Teresa’s charismatic experience in Christ’s mystery and ministry—will now be presented as a salutary pattern which can supplement and elucidate ecumenical explorations concerning the relation between the eucharistic and the charismatic.

To contextualise this discussion, this chapter will open by briefly describing what the relationship between Roman Catholics and Pentecostals has been like over the last century. What are some of the major tensions between these groups? Could Teresa effectively enhance this dialogue? Have the Second Vatican Council and Charismatic movement brought these two parties any closer? As mentioned above, Roman Catholics and Pentecostals are generally perceived as being antithetical. Nevertheless, as was noted in the Introduction, together they

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<sup>8</sup> Wilson, *Spirit and Sacrament*, 14. His book is primarily intended for this audience.



constitute approximately three fourths of the world's Christian population.<sup>9</sup> The development of fruitful points of dialogue between these two bodies concerns the future of global Christianity and carries implications for the whole Church.

As will be seen below, this conversation involves Christians from other ecclesial backgrounds who are zealously seeking the Spirit's presence while reclaiming vital elements of the Church's historic tradition. There are various promising ecumenical trends which have emerged over the last few decades worth noting. This chapter will cover a few representative examples. What do these movements have in common? What are they saying about the Church's eucharistic and charismatic dimensions? How does Teresa feature in these discussions? What components of her legacy are being highlighted? Could a deeper dialogue with Teresian scholarship draw out even more the ecumenical import of the Saint's heritage? The latter part of this chapter will examine various aspects of Teresa's eucharismatic spirituality which I maintain can produce fruitful contributions along these lines.

For one, the Saint's example counters the modern notion that Spirit and Sacrament are in competition with one another. Moreover, Teresa illustrates how embracing the centrality of the Eucharist orders every area of the spiritual life, including the reception and exercise of spiritual gifts. In addition, her piety sheds light upon the pneumatological primacy of the body of Christ. Likewise, her eucharismatic devotion draws out the link between Pentecost and all the other events of Christ's life. Teresa's practice of post-Communion prayer resembles in several respects the Pentecostal altar call and could be appropriated by contemporary practitioners as an

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<sup>9</sup> See Rausch, "Catholics and Pentecostals," 926, footnoted in Introduction. The author extensively documents the sources he is drawing these statistics from in this article. Cf. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2011), 10, 241. "From revival to renewal, Pentecostalism has left an indelible and undeniable mark upon the contours of global Christianity," A. J. Swoboda, "God is doing something new: A North American liturgical experience," in *Scripting Pentecost*, 121. Catholics have also recognised Pentecostalism's rapid growth and global impact. See Cordes, *Call*, 1.

opportune time to wait on the Spirit's charismatic action, as will be proposed below. Lastly, Teresa's understanding and experience of illumination and healing in a eucharistic setting are directly relevant to this conversation. This chapter will thus explore noteworthy points of convergence between Teresian and Pentecostal/Charismatic literature. *Veni Sancte Spiritus*.

### **What Has Ávila to Do with Azusa?<sup>10</sup>**

What has Ávila, a city from southern Castilla in Spain, to do with Azusa, a city from southern California in the United States? Saint Teresa of Jesus was born in the former at the beginning of the 16<sup>th</sup> Century, Pentecostalism in the latter at the beginning of the 20<sup>th</sup> Century. Yet what does a cloistered Catholic nun from hundreds of years ago have to do with a revolutionary spiritual movement from the modern era? The synthesis that is being proposed in this study is likely to raise such questions. For this reason, it is appropriate to first cover some important issues which broadly set apart Roman Catholics from Pentecostals in general before inquiring any further into how the figure of Teresa fits in this peculiar equation. Since the Pentecostal movement has undergone multiple waves or phases (as mentioned in Chapter 1) and has produced a plethora of denominations in the process, the following overview shall be generic in nature and will not apply equally to all of the movement's diverse iterations.<sup>11</sup>

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<sup>10</sup> This heading has been partially inspired by the title of James K. A. Smith's introduction, "What Hath Athens to Do with Azusa Street," which is an adaptation of Tertullian's well-known saying. In *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010), xi.

<sup>11</sup> For an overview of the main three waves (Classical, Charismatic, and Neo-Pentecostal), see Emilio Alvarez, *Pentecostal Orthodoxy: Toward an Ecumenism of the Spirit* (Downers Grove, IL: InterVarsity Press, 2022), 7-8, in addition to the sources referenced in Chapter 1. It has been estimated that there are more than thirty thousand Pentecostal denominations. This sum comes from Cecil M. Robeck, "The Challenge Pentecostalism Poses to the Quest for Ecclesial Unity," in *Die Kirche in ökumenischer Perspektive*, ed. Peter Walter, Klaus Krämer, and George Augustin (Freiburg: Herder, 2003), 315. Cited in Rausch, "Catholics and Pentecostals," 950.

Historically speaking, the relationship between Catholics and Pentecostals has been rather turbulent, especially in settings such as Latin America, where these entities are prone to see each other as active threats to their respective ministries. It is not unusual for members of either group to question whether the adherents of the other are legitimate Christians.<sup>12</sup> Catholics have referred to Pentecostals as “sects,” and Pentecostals have labelled the Roman Church as “apostate.”<sup>13</sup> Even when prejudices are put aside and charity is practised toward one another, there is no denying that there are major theological differences between both traditions regarding key matters, such as ecclesiology, baptism, Scripture and tradition, worship, and apostolic succession.<sup>14</sup> Given the focus of this investigation, one pertinent area of divergence is their contrasting views about the Eucharist/Lord’s Supper.

For Catholics, the Eucharist is a sacrament by which the crucified and risen Christ is remembered and encountered in the present. It is “a privileged means of grace and the central act of worship,” and is therefore observed “frequently, even daily.”<sup>15</sup> For Pentecostals, the Lord’s Supper does not occupy such a predominant role in their common life and is normally not celebrated frequently. Most regard it as an ordinance which is to be kept out of obedience to Christ in memory of His sacrifice and resurrection. There are some, however, who consider it to be more than a memorial and deem it “a means of grace.”<sup>16</sup> One Pentecostal scholar has recently

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<sup>12</sup> Rausch, “Catholics and Pentecostals,” 934-36; Alvarez, *Pentecostal Orthodoxy*, 163-64,

<sup>13</sup> Rausch, “Catholics and Pentecostals,” 936-38. John Paul II used the term “sects” in relation to Pentecostals in 1992. The Pontifical Council for Promoting Christian Unity (PCPCU) has since then clarified that Pentecostals cannot be regarded in this manner.

<sup>14</sup> PRCDFR (1972–1976, 1977–1982) in *Growth*, 62.19-30; 63.18-21, 41-43, 49-57, 88-90; Rausch, “Catholics and Pentecostals,” 939-43.

<sup>15</sup> PRCDFR (1977–1982) in *Growth*, 63.45.

<sup>16</sup> PRCDFR (1977–1982) in *Growth*, 63.45. That Communion is not central to most Pentecostals is widely recognised, even by those who hold to a more sacramental view. See Chris E. W. Green, *Toward a Pentecostal*

suggested that the “altar call” operates as the “summit and source of sacramentality among Pentecostals” in a comparable manner to how the Eucharist functions among Catholics according to the Constitution on Sacred Liturgy.<sup>17</sup>

There are additional factors not doctrinal per se which complicate the interactions between these two parties. Pentecostals and Catholics tend to think and express themselves in distinct idioms which are not self-intuitive to the other and thus can unintentionally cause frustration and misunderstanding when engaging in dialogue. The subsequent anecdote is an apt example of how this tension may play itself out in an academic context.

At the Catholic University of Fribourg, Switzerland, in 1996, the Puerto Rican Pentecostal Ruben Pérez-Torres defended his dissertation on *Classical Pentecostalism in Puerto Rico: History, Catholic Roots and Theological Significance*. The story of his examination shows in a flashlight both the promises and the problems of the Vatican-Pentecostal dialogue. Assembled were a number of experts on the theology of liberation, on Puerto Rico and Latin America, on Catholic and Pentecostal theologies, plus three or four Dominican professors of the university. The dean, a highly cultured Frenchman, clothed in the beautiful white gown of a Dominican scholar, asked the candidate: “Why is ecumenical relationship between Catholics and Pentecostals necessary?” The candidate answered, “At the university where I teach, there are two major Christian groups, namely the Pentecostals and the Catholics. If we as Christians want to witness to our faith at the university we can no longer afford to ignore or even fight each other. Furthermore, our country is in such a plight that the two principal denominations must work together.”

The Dominican had expected the candidate to refer to the documents of the Second Vatican Council, and he said so. Pérez-Torres smiled: “Mr. Chairman,” he said, “the documents of Vatican II have not yet reached Puerto Rico. The Catholic bishops actively block their distribution.” The experts on Puerto Rico on the examination panel nodded. They knew that this was true. But this did not impress the chairman. He went on to ask: “Why is it then necessary for a Puerto Rican Catholic to become Pentecostal?” In true

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*Theology of the Lord's Supper: Foretasting the Kingdom* (Cleveland, TN: CPT Press, 2012), 316; Chan, *Pentecostal Theology*, 36-38, and “The Future of the Liturgy: A Pentecostal Contribution,” in *The Great Tradition—A Great Labor: Studies in Ancient-Future Faith*, ed. Philip Harrold and D. H. Williams (Eugene, OR: Cascade, 2011), 58-60; Wolfgang Vondey, “Pentecostal sacramentality,” 98; Anne E. Dyer, “Pentecostal worship practices in Europe,” 142, 145; Denise Ross, “Hybridity among the Chin of Myanmar,” 174. The last three essays are all in *Scripting Pentecost*.

<sup>17</sup> “The altar call is typically an invitation issued by the pastor or evangelist to the congregation to ‘bring themselves’ (their lives, faith, sins, circumstances, illnesses, problems, fears, hopes, etc.) to a meeting with God.” Vondey, “Pentecostal sacramentality,” in 95-99. This practice shares interesting parallels with Teresa’s post-Communion prayer which will be explored below.

Pentecostal manner the candidate answered with a testimony: “That is a question which I have asked my mother. She said: “As a Pentecostal I know that I am saved by grace alone. As a Catholic, I was never really certain of my salvation.”

That is of course a highly controversial statement since—at least since the Second Vatican Council—the understanding of salvation in Catholicism is based on God’s unconditional and free grace. But the experience of Puerto Rican Catholics did not correspond to these insights of the Second Vatican Council.

This dialogue between a Puerto Rican Pentecostal who argued in oral terms and a Dominican professor who could only think in definitions and propositions looked like the famous dialogue between the crocodile and the elephant. The crocodile opened its mouth and beat the water with its tail. The elephant waved his trunk and roared at the crocodile. They talked at each other on different levels, in different languages, and the result was total misunderstanding. (Nevertheless the dissertation was approved!).<sup>18</sup>

Could Teresa be a valuable conversation partner in this capacity? She was of course a devout Catholic, and as she assures her readers in *Moradas*, she always was and would remain subject to the Roman Church.<sup>19</sup> In this respect, the Carmelite obviously stands with those who venerate her as a Saint and recognise her as a Doctor of the Church. Nevertheless, Teresa’s mode of reasoning and communicating resembles more that of Pentecostals than that of the professional theologians. Even though she truly appreciated the wisdom of the scholars of her day, the *letrados*, and sought them out to ensure that her spiritual life was consonant with the Church’s teaching, she did not express herself in the same terms as them.<sup>20</sup>

Teresa does not cite official documents in her works, nor makes her points through carefully crafted syllogisms, but instead speaks in writing as one does with a friend (see Chapter 1), as she prayed to God. By means of her confessional/testimonial style the Saint opens herself up to her readers (see Chapter 2), inviting them to marvel at the source of her inspiration.

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<sup>18</sup> Walter J. Hollenweger, “Roman Catholics and Pentecostals in Dialogue,” *Ecumenical Review* 51, no. 2 (April 1999): 154-55. Cf. Chan, *Pentecostal Theology*, 23-24, who also notes Pentecostalism’s oral character, and Alvarez, *Pentecostal Orthodoxy*, 1-3, 76-99, who integrates personal experience and testimony into his book’s argument.

<sup>19</sup> Teresa, *Moradas*, Prol.5, VII.4.24. Cf. *Vida*, 25.12-13, 33.5; *Camino*, 21.10 (V).

<sup>20</sup> E.g. Teresa, *Vida*, 13.16-17; *Camino*, 5.1-7; Ribera, *Vida de la Madre*, IV.12.

Teresa's books emerge out of the book of her life, namely, her living relationship with Christ.<sup>21</sup> Her writing method is unashamedly experiential. "I will not say anything that I myself have not experienced or seen in others."<sup>22</sup> Jesuit theologian Thomas P. Rausch maintains that "[e]cumenism begins not with formal theological dialogues, but with personal relationships and friendships. We need to continue building those relationships through sharing our stories and our personal testimonies as well as through more traditional methods."<sup>23</sup> Could Catholic Teresa with her Pentecostal-like stories deepen ecumenical bonds along these lines?

Furthermore, the Second Vatican Council and the Charismatic movement are two overlapping events which took place during the decade of the 1960s that have considerably contributed to the relationship between Catholics and Pentecostals. Cardinal L. J. Suenens (1904–1966) was a key figure who laboured for the significance of the Spirit and His gifts to be duly acknowledged in the conciliar documents.<sup>24</sup> According to Pentecostal scholar Cecil M. Robeck, "Pentecostals have hardly begun to realize the enormity of change that has taken place among Roman Catholics since Vatican II."<sup>25</sup> As a result of the Charismatic movement, some of

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<sup>21</sup> Teresa, *Vida*, 26.6.

<sup>22</sup> Teresa, *Camino*, Prol.3. Cf. *Vida*, 22.6; *Camino*, 34.7 (V); *Cuentas*, no. 1.31.

<sup>23</sup> Rausch, "Catholics and Pentecostals," 949.

<sup>24</sup> Julia Duin, "Catholics on the Pentecostal Trail," *Christianity Today* 36, no. 7 (June 1992): 25; Cordes, *Call*, 42-55. For a succinct overview of the Council's pneumatology, see Congar, *Spirit*, 1:167-73. He notes how Vatican II affirmed that the ecumenical movement originated from the Spirit and refers to the Catholic Charismatic renewal begun in 1967 as part of the "living pneumatology" formulated in the Council. See also 2:145-211, for Congar's assessment of the movement's promises, questions, and ecumenical import.

<sup>25</sup> Cecil M. Robeck, "Specks and Logs: Catholics and Pentecostals," *Pneuma* 12, no. 2 (1990), 82. The afore-referenced essay by Vondey, "Pentecostal sacramentality," is an example of how Pentecostals are interacting constructively with the documents of Vatican II in a distinctly Pentecostal fashion. It is worth clarifying that this study does not intend to compare Teresa's understanding of the Eucharist with what the texts of Vatican II (or Trent) say on this subject, even though this would be a profitable exercise, particularly for Catholic scholars. Two relevant sources for this discussion are: Nicholas Lash, *His Presence in the world: A study of eucharistic worship and theology* (Dayton, OH: Pflaum Press, 1968); Schillebeeckx, *The Eucharist* (referenced earlier). This chapter, however, is concerned with exploring the implications of Teresa's eucharismatic way of life for

the distinctive elements held by Pentecostals, such as Spirit-baptism or tongues-speaking, were incorporated into the mainline churches. The movement reached the Catholic Church in 1967 and fervently spread within it. Cardinal P. J. Cordes (1934–2024) notes that the “Renewal has often helped Catholics to rediscover aspects of their own tradition,” and has instilled in them a new appreciation for their non-Catholic brothers and sisters, Pentecostals included.<sup>26</sup>

Such events have drawn Catholics and Pentecostals closer together. Efforts have been made to learn from each other and discuss their differences and commonalities.<sup>27</sup> There has now been formal international ecumenical dialogue between Rome and some Pentecostal churches for over fifty years (1972–2022).<sup>28</sup> Portions from these reports have been cited at several points throughout this dissertation. One noteworthy statement from the earliest gathering regarding

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Pentecostals/Charismatics. Accordingly, it will not address key issues critical to this conversation from a Catholic perspective, such as the doctrine of transubstantiation or the validity of the sacraments outside of Rome.

<sup>26</sup> Catholics have also grown in their devotion to the sacraments because of the renewal. Cordes, *Call*, 23, 63. A recent study concerning the relation between Charismatic orientation and Catholic identity among English and Welsh Catholic churchgoers has shown that the former tends to have a highly positive influence upon the latter. Leslie J. Francis, Stephen H. Loudon, and Mandy Robbins, “Catholic and Charismatic: A Study in Personality Theory within Catholic Congregations,” *Religions* 4, no. 2 (June 2013): 278. There are young Catholics affiliated with Franciscan University (Steubenville, Ohio) who regard charismatic spirituality and traditional Catholicism as being mutually compatible. This “tradismatic” synthesis is claimed to be effectively represented by said school. “Franciscan exemplifies the reality that tradition and charism are not opposed to each other but are fundamental pillars which build up the Church.” Clement J. Harrold, “Tradismatic Trentecostalism,” *First Things* 321 (March 2022): 10. Cf. Congar, *Spirit*, 2:152.

<sup>27</sup> Such advancements have not eroded all challenges and problems. Many Pentecostals are still disinterested or suspicious about ecumenical dialogue, and those who favour dialogue run the risk of being censored by their churches. Chan, *Pentecostal Theology*, 8; Rausch, “Catholics and Pentecostals,” 943-44. Moreover, Catholics are not willing to compromise their distinctives for the sake of ecumenism (e.g. their notions of the Church, tradition, or Mary), since for them these are central to the Catholic faith, which complicates the extent to which other Christians can agree with them. “Authentic ecumenical effort does not seek to avoid the difficult tasks, such as doctrinal convergence, by rushing to create a kind of ‘Church of the Spirit’ that would be autonomous, separate from the visible Church of Christ [i.e. the Roman Church]. Cordes, *Call*, 63-66. This position seems to be at odds with Alvarez’ “ecumenism of the Spirit” (*Pentecostal Orthodoxy*, 137-64).

<sup>28</sup> For concise overviews/analyses of these reports, see Hollenweger, “Roman Catholics and Pentecostals,” 147-56; Rausch, “Catholics and Pentecostals,” 944-46; Alvarez, *Pentecostal Orthodoxy*, 153-59; Cecil M. Robeck, “Fifty Years of Catholic-Pentecostal Dialogue, 1972–2022: A Pentecostal Assessment,” *Pneuma*, 44, no.2 (2022): 220-50. For a more comprehensive study, see Wolfgang Vodey, ed., *Pentecostalism and Christian Unity: Ecumenical Documents and Critical Assessments*, 2 vols. (Eugene, OR: Wipf and Stock, 2010–2013).

public worship and spiritual gifts reads: “Our Lord is present in the members of his body, manifesting himself in worship by means of a variety of charismatic expressions. He is also present by the power of his Spirit in the Eucharist.”<sup>29</sup> While such an affirmation is by design inconclusive, it insightfully suggests there is a link between Christ, the charismata, and the Eucharist. “The participants recognized that there was a growing understanding of the unity which exists between the formal structure of the eucharistic celebration and the spontaneity of the charismatic gifts. This unity was exemplified by the Pauline relationship between chapters 11 and 14 of 1 Corinthians.”<sup>30</sup>

The previous chapter discussed the telling interplay between these themes in 1 Corinthians while considering the scriptural basis for the mysteriological coherence there is between the sacrament and the charismatic gifts in Teresa’s spirituality. Could the rediscovery of the Saint’s secrets assist contemporary Christians in fleshing out the inherent continuity and reciprocity which exists between these two mediums by which Christ builds up His ecclesial body through the Spirit. If even Catholics and Pentecostals, who are generally believed to be polar opposites, are jointly appreciating an underlying unity which encompasses the celebration of Communion and the practice of spiritual gifts, then there is room to hope that the 21<sup>st</sup> Century will see meaningful ecumenical developments in this direction.

### **Promising Developments**

There are promising signs which seem to indicate that to various degrees this is already happening, and not only among Catholics and Pentecostals, but also among Christians from other

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<sup>29</sup> PRCDFR (1972–1976) in *Growth*, 62.34.

<sup>30</sup> PRCDFR (1972–1976) in *Growth*, 62.34.



contexts. A number of trends pertinent to this dissertation have emerged over the last decades both in ecclesial and academic circles. It is worth reviewing them to better grasp the import of studying Teresa's eucharismatic piety today. The widespread misperception that the charismatic and the eucharistic are at odds with one another is being challenged from diverse sectors which are stressing the complementarity between Pentecostal/Charismatic spirituality and the Church's mystical and sacramental tradition. While the scale of these developments should not be exaggerated, neither should it be dismissed. Such trends reflect a growing awareness that the Spirit and the charismata are not at enmity with the liturgy and the Eucharist but belong together. Could these signs reflect a timely change of outlook among contemporary Christians?

Roman Catholics have sought to make room for the Spirit's charismatic work in their midst through different mediums, such as the Franciscan Friars of the Renewal (1987), the Fraternity of Charismatic Covenant Communities and Fellowships (1990), and the International Charismatic Renewal Services (1993). Believers from diverse denominational backgrounds (Evangelicals, Pentecostals, Charismatics, etc.) have been uniting over recent years in a common pursuit to become further connected to the historic Church. These movements strive to integrate charismatic, evangelical, and sacramental elements. They worship liturgically, often following a modified version of the Book of Common Prayer, and operate under episcopal authority. A few examples are the International Communion of the Charismatic Episcopal Church (1992), the Communion of Evangelical Episcopal Churches (1995), and the Union of Charismatic Orthodox Churches (2019). Some of the authors referenced below belong to these initiatives.

Pentecostal Singaporean theologian Simon Chan, whose work already has been cited on multiple occasions, is an important figure in this discussion. In *Pentecostal Theology and the Christian Spiritual Tradition* (2000), he reasons that for Pentecostals to effectively preserve and

pass on their distinctiveness they must locate themselves in the broader Christian tradition.

“There is much in the contemplative tradition which resonates with Pentecostalism which Pentecostals need to explore further.”<sup>31</sup> He contends that the pursuit of the charismata and Spirit-baptism is to be based in the eucharistic liturgy, wherein the Spirit is called upon through the epiclesis, and Christians are corporately transformed “into the one charismatic Body of Christ.”<sup>32</sup>

In *Liturgical Theology: The Church as Worshiping Community* (2006), Chan appeals to Evangelicals to embrace the wisdom stored in the content and form of the liturgy, a time-tested means by which Christians share in the life of the Trinity and are duly conformed to His saving revelation in Christ through the Spirit. “The Church’s liturgy, far from being an attempt to domesticate the Spirit, is simply an attempt to be faithful to the christologically and pneumatologically shaped revelation ... The work of the Spirit always has a form: the Christ pattern.”<sup>33</sup> Chan’s books are frequently referenced by Pentecostal/Charismatic scholars. The following studies suggest that his admonitions are being heeded to a certain extent.

As mentioned earlier, there are some Pentecostals who understand the Lord’s Supper (and other rites) in more sacramental terms. Chris. E. W. Green, now a bishop in the Communion of Evangelical Churches, has extensively researched this topic in *Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom* (2012).<sup>34</sup> For him, the “Lord’s Supper belongs at

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<sup>31</sup> Chan, *Pentecostal Theology*, 11. He is an ordained Assemblies of God pastor, who taught at Trinity Theological College in Singapore, and is currently the editor of *Asia Journal of Theology*.

<sup>32</sup> Chan, *Pentecostal Theology*, 94-96, 104-106. Cf. Chan, “The Future of the Liturgy,” 55-69.

<sup>33</sup> Simon Chan, *Liturgical Theology: The Church as Worshiping Community* (Downers Grove, IL: InterVarsity Press, 2006), 126.

<sup>34</sup> Green, *Toward*, 5-177. He teaches at Southeastern University in Lakeland, Florida. One Pentecostal author Green reviews believes that through “Christ the High Priest and the Spirit of grace, sacraments are more than mere reenactments or memorials to God’s redemptive acts; the baptismal water, the towel and basin, the bread and wine, and the anointing oil become mediatory gifts.” Daniel Tomberlin, *Pentecostal Sacraments: Encountering God at the Altar* (Cleveland, TN: Center for Pentecostal Leadership and Care, 2010). Footwashing is considered an

the heart of the Christian life and so at the center of Pentecostal worship ... the Eucharist-event should be recognized as the hub of the worship service.”<sup>35</sup> Such a vision carries major implications for how Pentecostals think of and practise Spirit-baptism and the charismata in relation to the Eucharist, since through it “believers are given a foretaste of the kingdom owing to the fact that they are being filled with the Spirit, the *arrabon* of the restitution of all things.”<sup>36</sup>

In *Pentecostalism as a Christian Mystical Tradition* (2017), Mexican-American scholar Daniel Castelo argues that “Pentecostalism is best understood as a *mystical tradition of the church catholic*,” and not as a Protestant phenomenon.<sup>37</sup> Rather than borrowing the problematic epistemological commitments of Evangelical theology, he maintains that Pentecostals will find more suitable resources to develop as a movement among their mystical predecessors.

*Pentecostal Orthodoxy: Toward an Ecumenism of the Spirit* (2022), by Emilio Alvarez, the presiding bishop of the Union of Charismatic Orthodox Churches, relates how Afro-Latino Pentecostals are increasingly retrieving the Great Tradition, with its sacramental and eucharistic components. He contends that “Pentecostalism can be best situated ecclesially within the mystical monastic Christian traditions, especially Eastern Orthodoxy.”<sup>38</sup> Alvarez suggests that

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ordinance/sacrament by many Pentecostals. Other relevant works Green surveys include: French. Arrington, *Christian Doctrine: A Pentecostal Perspective*, 3 vols. (Cleveland, TN: Pathway, 1994); Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*, (Sheffield: Sheffield Academic Press, 1993); Frank D. Macchia, “Tongues as a Sign: Toward a Sacramental Understanding of Pentecostal Experience,” *Pneuma* 15, no. 1 (Spring 1993): 61-76. See also Chris E. W. Green, “Saving Liturgy: (Re)imagining Pentecostal liturgical theology and practice,” in *Scripting Pentecost*, 108-118.

<sup>35</sup> Green, *Toward*, 316.

<sup>36</sup> Green, *Toward*, 159, 272-73, 279-80, 319.

<sup>37</sup> Castelo, *Pentecostalism*, xvi. He was ordained as a Methodist minister, teaches at Duke University, and serves as editor of *Wesleyan and Methodist Explorations* and *Methodist Review*.

<sup>38</sup> Alvarez, *Pentecostal Orthodoxy*, 5. The foreword is penned by Eastern Orthodox patristic scholar, John Behr, under whom the author is completing his second Ph.D. Alvarez is the associate provost for lifelong learning at Asbury Theological Seminary.

his movement could contribute important nuances to the Catholic-Pentecostal dialogues. “A Pentecostal orthodox perspective regarding the Eucharist would have revealed that we too believe in the real body and blood of Christ celebrated weekly in a liturgy inclusive of the words of institution (anamnesis) and an epiclesis by either a priest or a bishop.”<sup>39</sup>

Gordon T. Smith, who until recently was the president of Ambrose University and Seminary in Calgary, Alberta, is the author of *Evangelical, Sacramental, Pentecostal: Why the Church Should Be All Three* (2017).<sup>40</sup> As the title intimates, Christians cannot afford to choose between these principles but must embrace all three. Together they form an “ecology of grace” by which God graces Christians in interconnected but distinct ways through “Word, sacrament, and the immediate presence of the Spirit.”<sup>41</sup> Lastly, *Spirit and Sacrament: An Invitation to Eucharistic Worship* (2018), by British pastor Andrew Wilson, consists of “a theological vision for the church that treasures all of God’s gifts, the eucharistic and the charismatic ... so that God’s people can enjoy His grace in Spirit and sacrament.”<sup>42</sup> The work is primarily addressed to Evangelicals. It defends from Scripture the soundness of this provocative synthesis. I am indebted to Wilson for the brilliant neologism “eucharismatic.”

Lutheran theologian Frank C. Senn has observed that the Pentecostal and Liturgical movements of the 20<sup>th</sup> Century have more in common than is typically thought.

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<sup>39</sup> Alvarez, *Pentecostal Orthodoxy*, 153-59. In 2014 Alvarez was invited to the Vatican, where he met with Pope Francis, and served as the translator for a meeting on “The Miracle of Unity.”

<sup>40</sup> Gordon, T. Smith. *Evangelical, Sacramental, Pentecostal: Why the Church Should be All Three* (Downers Grove, IL: InterVarsity Press, 2017). This book was inspired by Lesslie Newbigin, *The Household of God* (London: SCM Press, 1953). Smith is an ordained Christian Missionary Alliance minister, has served in academic leadership in Canada and Asia, and currently is the executive director of Christian Higher Education Canada.

<sup>41</sup> Smith, *Evangelical, Sacramental, Pentecostal*, 4.

<sup>42</sup> Wilson, *Spirit and Sacrament*, 13. He serves at King’s Church, London, completed his doctorate at King’s College, also in London, and has written multiple books on diverse topics. The foreword is by the popular Evangelical American pastor, Matt Chandler.

Pentecostalism and the Liturgical Movement, seemingly so different in outward expression (free form vs. historic form), are spiritual reactions to the modern industrial and urban revolutions. Both are renewalist movements within global Christianity ... Both movements transcended denominational borders, appealed to worship patterns found in the early church, championed an explicit rather than implicit faith, promoted the active participation of the people in worship, and proposed ecclesiologies which made room for an expression of a diversity of gifts (*charismata*).<sup>43</sup>

If Senn's assessment is accurate, then would it be so strange for these two movements which are apparently responding to similar concerns to eventually overlap? The trends reviewed above appear to confirm this convergence. Christians from varied backgrounds are realising and promoting the interrelatedness between Spirit and Sacrament in general, and the *charismata* and the Eucharist in particular. How does Teresa fit into this promising scenario?

### **Dialoguing with Teresa**

Does Teresa make any appearances in the above works? If so, what aspects of her legacy are being underscored? Is she receiving sufficient attention? This section will inquire into Teresa's role in the aforementioned ecumenical trends. Cordes, reflecting on the Catholic Charismatic movement, refers to the Spanish Carmelite on a couple of occasions: first, to support his point concerning the need for religious leaders to possess both spiritual experience and theological knowledge to guide others in discerning the Spirit's work; and second, to emphasise the dangers of attempting to manufacture a state of ecstasy, and the benefits of focusing on Christ's humanity while in prayer.<sup>44</sup> From this vantage point, Teresa is presented as a commendable traditional model for contemporary Catholic Charismatics.

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<sup>43</sup> Frank C. Senn, *Introduction to Christian Liturgy* (Minneapolis, MN: Fortress Press, 2012), 23.

<sup>44</sup> Cordes, *Call*, 29, 35-36. In the first instance he has in mind Teresa, *Vida*, 13, 16; the second time, he is following an entry by H. Gratton, "Psychologie et extase," from *Dictionnaire de Spiritualité* (Paris, 1980), and does not specify which Teresian passages this author is discussing. The citations appear to be from *Vida*. Cf. Castellano, "Presencia," 224-25, who notes that the Catholic Charismatic movement inspired a return to Teresa along these

Of the above scholars, Chan's engagement with Teresa is the most substantial and original, even though it is not directly related to this dissertation's subject matter and it is fairly elaborate to be reviewed in depth here. Chan dialogues with Teresa while explaining his understanding of the concomitant relationship between glossolalia and Spirit-baptism as an external manifestation of a state of prayerful passivity prompted by God. He dedicates several pages to survey the shift from ascetical prayer to mystical prayer outlined in *Moradas* and *Vida*, which occurs in the fourth dwellings/third degree of prayer.<sup>45</sup> "What is the soul like when it is in this state! It would want to be *all tongues* so as to praise the Lord."<sup>46</sup> Without equating these experiences, he remarks that "Teresa's characterization of this phase of prayer in which joy becomes so overwhelming that the soul could only respond with 'all tongues' and 'heavenly madness' bears the closest resemblance to the Pentecostal experience of Spirit-baptism accompanied by glossolalia."<sup>47</sup> Here is a clear example of how Pentecostals are dialoguing with the mystical tradition and Teresa.

Noting the relevancy and the difficulty of this task, Castelo observes that while many Pentecostals would readily identify with Teresa's ecstatic experiences of God's presence—"of such a kind I could not possibly doubt that He was within me or that I was wholly engulfed in Him"—they would likely have serious reservations with her description of said experiences as

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lines. He cites several sources which explore this topic. E.g. Laurentin, *Pentecostalismo Católico. Riesgos y futuro*, trans. Pedro Fernández (Madrid: Propaganda Popular Católica, 1975); D. Fernández, "Saint Teresa and Christian Experiences of Today," *The Living Word* 85 (1979): 348-57; Jesús Castellano Cervera, "Santa Teresa de Jesús y la renovación carismática. Una confrontación necesaria," *Vida Espiritual* 58 (1978): 15-31.

<sup>45</sup> Chan, *Pentecostal Theology*, 58-60. He mentions Teresa in passing a few more times (80, 88-89). See also by him, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Groves, IL: InterVarsity Press, 1998), 18, 128, 133, 137, 140, 240-41, where he also briefly interacts with Teresa.

<sup>46</sup> Kavanaugh and Rodriguez, *Life*, 16.4; 1:149. Cited in Chan, *Pentecostal Theology*, 60.

<sup>47</sup> Chan, *Pentecostal Theology*, 60.

“mystical theology.”<sup>48</sup> This endeavour will therefore not be without its challenges and will require the clarification of complex concepts as this one. Castelo mentions Teresa three more times in passing.<sup>49</sup>

Alvarez does not directly engage with Teresa, but while assessing Castelo’s volume, he makes the following critique: “If there is any weak point in Castelo’s work, it is that he draws almost exclusively from medieval Latin (Catholic) mystics such as Teresa of Ávila and Saint John of the Cross to make his argument.”<sup>50</sup> Alvarez instead suggests that studying the mystical writings of the Greek Orthodox Fathers would be a more fruitful exercise, as they are “much closer to modern pentecostal experience than Teresa of Ávila and John of the Cross.”<sup>51</sup> Without denying that Pentecostals would profit immensely from researching the luminaries of the Eastern tradition, I disagree with the supposition that studying John and especially Teresa would somehow be less worthwhile.

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<sup>48</sup> “For some, the potential terminological impasse would be sufficient to proceed no further.” It is again worth noting that Teresa uses this term four times and only in *Vida* (see Chapter 4). Castelo, *Pentecostalism*, 75. He is citing Peers, *Life*, 1:58; and adds the Spanish text from Silverio, *Vida*, 1:69. See Teresa, *Vida*, 10.1.

<sup>49</sup> Castelo, *Pentecostalism*, 41, 81, 156. Two of these references are to the work of Chan and Harvey Cox. The latter recounts how his study of early Pentecostalism impressed upon him how for Pentecostals “Spirit baptism was not just an initiation rite, it was a mystical encounter. That is why they sometimes sounded like Saint Teresa of Avila or Saint John of the Cross, although they had probably never heard of either one.” Harvey Cox, *Fire from Heaven* (Reading, MA: Addison-Wesley), 70-71. What would happen if Pentecostals became better acquainted with Teresa and John?

<sup>50</sup> Alvarez, *Pentecostal Orthodoxy*, 74-75. In my opinion, this is not an entirely accurate observation. Castelo cites Teresa once and mentions her in passing three more times. While he does engage more extensively with John of the Cross, he devotes similar sections to Pseudo-Dionysius and Gregory of Nyssa (the latter being one of the figures which Alvarez, following Land, suggests Pentecostals should prioritise studying). See Castelo, *Pentecostalism*, 161-77. Furthermore, the high degree to which Teresa and John were shaped by the mystical Dionysian tradition precludes in this case such a simplistic bifurcation between East and West. See O’Keefe, *In Context*, 113-18; Peter Tyler, *St. John of the Cross* (London: Bloomsbury, 2010), 59-78; and also by Tyler, *Doctor*, 48-51, 133-38, and *Return*, 63-187.

<sup>51</sup> Alvarez, *Pentecostal Orthodoxy*, 74-75.

Multiple of the elements which represent Alvarez' vision of Pentecostal orthodoxy, such as the interplay between theology and spirituality, the soul-body correspondence, or the focus on affectivity (or orthopathy), are also present in Teresa as recent scholarship has shown, thanks to a large degree to her appropriation of the Dionysian mystical tradition, and therefore should be deemed germane to this discussion.<sup>52</sup> Likewise, as mentioned already, Teresa's emphasis on the Spirit, her appeal to experience, and her testimonial style could all be of great interest to Pentecostals (and Charismatics). More specifically, as this dissertation is arguing, Teresa's eucharistic way of life distinctly illustrates the interconnection between the Eucharist and the Spirit's gifts and thus should be of particular import to those promoting the convergence between the eucharistic and the charismatic, such as Alvarez himself.

According to Smith all believers are called to "live in conscious awareness of the Spirit in our lives and in radical dependence on the Spirit."<sup>53</sup> Pentecostal Christians stress the vital significance of the Spirit's immediacy. But they are not the only ones in church history who have done so. Three Catholic figures from the 16<sup>th</sup> Century whom Smith reckons bore witness to the pentecostal character of the Church and the Christian life are: Ignatius of Loyola, John of the

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<sup>52</sup> Alvarez, *Pentecostal Orthodoxy*, 60-75. Cf. Newman, *Attending*, 16-35; O'Keefe, *In Context*, 128-38; Tyler, *Doctor*, 48-51, 73-102, 133-38. There are additional reasons why the potential significance of Teresa (and John) for Pentecostals should not be downplayed. Given the prominence of Pentecostalism in Latin America, were Pentecostal scholars from this context to engage more seriously with the mystical tradition, they would be uniquely suited to investigate Teresa and John due to their cultural and linguistic proximity to these figures. In addition, Pentecostalism constitutes a major presence in the Third World. Closer examinations into the social/historical setting of these two Carmelites could contribute to discussions about social justice. Both endured different forms of ecclesiastical persecution. John was even incarcerated by his opponents. Teresa's Jewish lineage and the suffering it cost to her family or John's childhood experience of dire poverty are important facts not widely known which could prompt Pentecostals to revisit these topics. See O'Keefe, *In Context*, 34-39, 172-230; Ahlgren, "Wise action in a world of suffering and injustice," 107-120; Hollenweger, "Pentecostals and the Charismatic Movement," 552-53.

<sup>53</sup> Smith, *Evangelical, Sacramental, Pentecostal*, 98.



Cross, and Teresa of Ávila.<sup>54</sup> Smith does not go on to interact with any of Teresa's works, nor to develop how she embodies this pentecostal principle. He mentions her again, however, while discussing the major role experience has played in the history of theological reflection, as evinced by the fact that multiple mystics, including Teresa, have been recognised as Doctors of the Church.<sup>55</sup> The Carmelite is thus presented as a prime example of what it means to live in the Spirit's presence, yet how this is the case is not drawn out at length. Neither Green nor Wilson engages with Teresa.

In sum, the above authors by and large highlight the mystical/charismatic dimension of Teresa's legacy and acknowledge its abiding value for contemporary Christians, especially among Charismatics/Pentecostals. Nevertheless, the extent to which said scholars actually interact with and reflect on the Teresian corpus is rather limited and perfunctory, consisting mainly of general allusions to the Saint and occasional references to her writings. The study of Teresa in this capacity, therefore, remains largely unexplored, particularly by non-Catholics. It is noteworthy that nothing is said about the Carmelite's eucharistic devotion. That this facet of hers is not even mentioned by authors who are advocating for the integration of the charismatic and the eucharistic is very striking. It seems as if this sphere of her spirituality is not widely known outside of Roman Catholic and Teresian circles. Otherwise, would not this topic have received more attention? Could greater familiarity with Teresian scholarship enhance this dialogue?

The present chapter is contending that Teresian and Pentecostal/Charismatic scholars would mutually benefit from becoming further acquainted with each other's work. The

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<sup>54</sup> Smith, *Evangelical, Sacramental, Pentecostal*, 98, 102. I have met the author in person, and he has the highest regard for these three figures.

<sup>55</sup> Smith, *Evangelical, Sacramental, Pentecostal*, 113.

bibliography supplied at the end of the thesis contains both kind of sources and could serve as a starting point for pursuing this collaboration. It is fascinating how authors from these fields often speak in similar ways about the Eucharist. For instance, both Chan and Álvarez (the Teresiologist, not the Pentecostal bishop) describe Communion in theophanic terms, as a means of encountering God's self-manifestation.<sup>56</sup> Deeper study into this notion could produce exciting insights, especially regarding the Spirit's revelatory action in this event. Yet how many people are familiar with both writers? Likewise, Carmelite theologian Castellano refers to Teresa's transverberation "as a baptism in the Spirit" by which her heart was enlarged "through the infusion of a new charism of the Spirit" and she was fortified for her vocation as founder.<sup>57</sup> Would not this be of interest to Pentecostals and Charismatics invested in researching the Church's mystical tradition?

This thesis has sought to lay the groundwork for interdisciplinary undertakings of this nature to become more intuitive than they have been in the past. The primary focus of this investigation is the relationship between the Eucharist and the spiritual gifts as exhibited in Teresa, but other areas of her legacy as the ones just mentioned also deserve to be studied extensively from an ecumenical perspective. One objective of this work is to stimulate such explorations. The rest of this chapter will consider specific points of dialogue between Teresian and Pentecostal/Charismatic discourse based on the findings of previous chapters. The following

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<sup>56</sup> Chan, *Pentecostal Theology*, 94-96; and *Liturgical Theology*, 78-82; Álvarez, "Eucaristía" (*Diccionario*), 485. Cf. García, "Experiencia eucarística de Santa Teresa," 83; Borobio, *Sacramentalidad*, 83.

<sup>57</sup> Castellano, "Vivir con Teresa," 230. See Teresa, *Vida*, 29.13. The significance of the setting of Gian Lorenzo Bernini's famous sculpture of this Teresian experience as an altarpiece at Santa Maria della Vittoria in Rome became apparent to me while listening to the following presentation: Barbara Bradley, "Pierced: Comparing the Mystical Hearts of Mary and Teresa of Avila" (webinar delivered at St. Mary's University, Twickenham, UK, 10 April, 2024). The location of this work of art suggests an enduring eucharistic link between Teresa's ecstasy and Catholic eucharistic piety.

considerations are intentionally open-ended and thus meant to be developed and refined by others.

### **Resynchronising Spirit and Sacrament**

As displayed in Teresa's spirituality the charismata and Communion are not in tension with one another but serve complementary functions in God's economy. What does this mean at a greater scale regarding the relationship between Spirit and Sacrament? Modern Christians largely tend to set these two things apart and even against each other. It is often believed that attending to the Spirit's miraculous unpredictability is at odds with the observance of repetitious religious rituals. After all, are not structure and spontaneity, religiosity and spirituality by definition mutually exclusive?

Charismatics and Pentecostals are typically identified with this line of thinking. "In the charismatic tradition," explains Wilson,

it is common to jettison any historic practice that looks "religious" ... including creeds, set prayers ... *and in some cases even the Lord's Supper*. All of these, as "formal" or "ritual" activities, lack spontaneity, which means they lack authenticity, which means they lack spirituality.<sup>58</sup>

Some Pentecostals and Charismatics "actually view discipline, study, and intentional practice as somehow a threat to the knowledge of the Spirit."<sup>59</sup> Alvarez relates how his endeavours to raise up churches "that were fully sacramental, pentecostal, and evangelical" drove many people away, so that "visitors would even get up and leave right after the sermon because they knew that

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<sup>58</sup> Emphasis added. Wilson, *Spirit and Sacrament*, 38. Cf. Aaron Friesen, "Classical Pentecostal liturgy: Between formalism and fanaticism," in *Scripting Pentecost*, 53-68, who points out that "most early Pentecostals did not specifically oppose liturgy in a broad sense as much as the organizations, creeds, and denominationalism that gave rise to certain Anglo-European forms."

<sup>59</sup> Smith, *Evangelical, Sacramental, Pentecostal*, 110.

the celebration of the Eucharist was after the preached word.”<sup>60</sup> Based on such accounts, it would seem that Spirit and Sacrament represent incompatible visions of Christianity.

Chapter 2 surveyed the rise of the Alumbrados in 16<sup>th</sup> Century Spain. One major inquisitorial complaint brought up against them was their alleged contempt for the Church’s established practices, such as the sacraments, and other external acts of devotion and charity, which apparently diminished the immediacy of their personal union with God. While Teresa, as an heir of the Franciscan *recogimiento* movement, shared similar characteristics with them concerning interiority and charismatic manifestations, she diametrically differed from this group in her unwavering commitment to the Church’s rites and ceremonies. Her fervent devotion to the Blessed Sacrament markedly distinguished her from the Alumbrados. Teresa’s case demonstrated in her historical context that the Christian does not necessarily have to choose between Spirit and Sacrament, and thus can be charismatic *and* eucharistic without reservation.

By extension, her example challenges current conceptions which distance or altogether separate the Spirit of Pentecost from the Church’s sacramental life. Could the study of Teresa’s eucharismatic piety contribute to a critical reassessment of such views? Her religious ritualism did not quench her spiritual enthusiasm; her adherence to structured patterns of worship did not decimate her spontaneous personality; her formal Mass attendance did not compromise her vibrant relationship with Jesus; her daily communications did not hinder the Spirit’s charismatic action in her life. On the contrary, they each appear to have reinforced the other. One may still regard such confluence to be demonic, superficial, arbitrary, or simply unimportant, but nevertheless it problematises the presupposition that Spirit and Sacrament are fundamentally

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<sup>60</sup> Alvarez, *Pentecostal Orthodoxy*, 89-90.

irreconcilable. Among those who are already leaning toward such a synthesis, however, researching Teresa will likely produce encouraging and stimulating discoveries.

Would not Pentecostals and Charismatics be intrigued to know that a Catholic Doctor had a shocking vision of the Holy Spirit during the vigil of Pentecost, prayed directly to the Spirit, and communed with all three persons of the Trinity (see Chapters 2 and 3)? Furthermore, could any instructive implications be drawn from the fact that these occurrences were embedded in a liturgical setting organised around the Church calendar, which involved scripted prayers, regular Mass services, and frequent communications? *Cuenta* 14, examined in Chapter 3, describes one such post-Communion experience Teresa had after the Feast of the Ascension, whereby the whole Trinity became manifest to her through an intellectual vision which culminated in three distinct graces from Father, Son, and Spirit.<sup>61</sup> This text would be worth studying in this light.

The *Exclamaciones*, which I have argued are to be understood as the prayerful outworking of Teresa's eucharistic encounters with Christ, is one succinct work which both practitioners and scholars may find appealing, as it keenly conveys the depth and dynamism of Teresa's interior life as well as her missional concern for the world.<sup>62</sup>

O my soul! Consider what great delight and great love which the Father has in knowing His Son and the Son in knowing His Father, and the burning affection with which the Holy Spirit is joined to them and how none of them can be separated from this love and knowledge, because they are one same thing.

O what a hard thing I ask You, my true God: that You love the one who does not love You, that You open to the one who does not knock, that You grant health to the sick who likes being sick and strives after sickness!

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<sup>61</sup> Teresa, *Cuentas*, no. 14.1.

<sup>62</sup> "The *Exclamaciones* are the prayerful prolongation of her thanksgiving after Communion." Castellano, "Vivir con Teresa," 219.

O living fountains from the wounds of my God, how abundantly great shall you always flow for the sake of our sustenance and how safe will he be from the dangers of this miserable life who procures to be sustained by this divine liquor.<sup>63</sup>

These lines do not seem to belong to an unspirited rigid nun, but to a “charismatic woman par excellence.”<sup>64</sup>

Moreover, at a contextual level, exploring the literary sources which fashioned Teresa’s faith could aid scholars curious about this topic to fathom more fully the theological foundations underpinning her eucharismatic outlook. While the Saint does not formally explicate her understanding of Spirit and Sacrament, the authors she reads address these matters in greater detail and give us valuable glimpses of the notions which informed her thought and practice. As mentioned in Chapter 2, Teresa’s Pentecostal meeting with the Dove happened while meditating on Ludolph’s *Vita Christi*. The portion she was reading discusses how the Spirit’s visible appearances during Christ’s life (baptism and transfiguration) were meant “to signify that the grace of the Redeemer that is given by the Holy Spirit was to come to our souls by the spiritual generation of grace in the sacraments.”<sup>65</sup> Here is a passage which interweaves Christ’s grace, the Spirit, and the sacraments. Teresa did not conjure up such associations on her own but inherited them from the Catholic tradition she was part of. Should contemporary Christians retrieve this way of thinking? At the very least they should take it into close consideration.

Chapter 2 also analysed Teresa’s debt to Bernardino de Laredo’s *Subida del Monte Sión*. Laredo allots several chapters to the Eucharist. Here he stresses the primacy of Christ’s gift of

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<sup>63</sup> Teresa, *Exclamaciones*, 7.2, 8.3, 9.5.

<sup>64</sup> Blázquez Pérez, “Discernimiento del carisma teresiano,” 329.

<sup>65</sup> Ludolfo, *Vita*, 4:84.2.

Himself, but notes that through the sacrament additional “spiritual gifts” may be conferred.<sup>66</sup> One of these gifts is illumination, which anticipates the enlightenment which the saints shall experience at the end of time. The eschatological nature of these graces is patent for Laredo based on their eucharistic context. The Eucharist, as a humble yet real means of communion with a Christ whose full manifestation is still pending, illustrates the eschatological horizon Christians are to inhabit as fading recipients of eternal gifts waiting to be wholly revealed. Could Laredo’s complex insights into this subject be relevant today given, for example, Chan’s apology for the spiritual gifts to be further linked to the eucharistic rite? We will return to this topic later when considering the sacrament’s illuminative role in Teresa and its possible ecumenical ramifications.

Even though to a large degree Spirit and Sacrament remain at a distance in the minds and lives of modern Christians, this mindset is gradually changing. While the “disorderly ‘enthusiasm’ of Pentecostals is often thought to be so far removed from the solemn and predictable liturgy that ‘never the twain shall meet,’” these supposed extremes are presently coming together.<sup>67</sup> Wilson reasons that if “you are captivated by the presence and gifts of the Spirit in worship, you will probably find the presence and gifts of the Spirit in the sacraments more wonderful, not less.”<sup>68</sup> Does this mean that one may not need to decide between the “strange fire” of Pentecost and the “woodenness” of the liturgy? Could this union truly be a pleasing sacrifice to God? Can it be possible that fervently seeking the Spirit’s charisms and regularly partaking of Christ’s body and blood may be part of God’s will for the Church?

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<sup>66</sup> Laredo, *Subida*, III.35.

<sup>67</sup> Chan, “The Future of the Liturgy,” 58. He credits this convergence to the fact that Pentecostals are far more sacramental than they think.

<sup>68</sup> Wilson, *Spirit and Sacrament*, 52 (see also 76). Cf. Smith, *Evangelical, Sacramental, Pentecostal*, 92; Green, “Saving Liturgy,” 111.

Jared Ruddy, who describes himself as a sacramental Pentecostal, offers the following reflection on his personal journey:

In hindsight, I should not be surprised that the Holy Spirit has led me to the Lord's Table. The Spirit, after all, was given to lead us to Jesus. And Jesus gave us the Eucharist in order to meet with us through broken bread and poured-out wine. While I am only a few years into my sacramental journey, my Pentecostalism is more active and alive than ever. The one has not excluded the other, but both have been enhanced.<sup>69</sup>

Doubtlessly, not all Catholics and Pentecostals will be equally pleased to learn about testimonies of this kind. Nevertheless, these peculiar occurrences deserve to be pondered on their own terms and examined in light of Scripture and tradition. Given the resemblance between these developments and Teresa's eucharismatic piety, would not Teresa prove a fitting conversation partner in this process, one that could be useful in discerning, critiquing, and even promoting said trends? "Now," concludes Ruddy, "instead of viewing sacramental ministry as dry, religious tradition, I see time-tested wells that God has made available so every thirsty soul may draw from them and drink."<sup>70</sup> "O living fountains from the wounds of my God, how abundantly great shall you always flow for the sake of our sustenance ... !" Perhaps neither Spirit and Sacrament, nor Azusa and Ávila are as far from each other as is generally believed. Could these seemingly disparate streams possibly have a common source, namely, in God's own wounds?

### **Centring the Charismata Around the Eucharist**

Chapter 4 mentioned the prominence of Holy Communion for the Early Church. The celebration of the mystery of the Eucharist was central to the common life of ancient Christians. It constituted the summation of all other rites and practices and served a crucial role in

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<sup>69</sup> In Alvarez, *Pentecostal Orthodoxy*, 99.

<sup>70</sup> In Alvarez, *Pentecostal Orthodoxy*, 99.



preserving and transforming the spiritual lives of the faithful. As noted already, the Lord's Supper does not tend to occupy such a primary position among Pentecostals and Charismatics. "[T]he Communion rite does not hold a pre-eminent place in most Pentecostal worship services ... the vast majority of Pentecostal worship services are centered in singing, prayer, and preaching, rather than in the Eucharist."<sup>71</sup> In this respect, Teresa is closer to the Early Church than to most Pentecostals/Charismatics. From its inception, the Carmelite Order emphasised daily Mass, even though this did not always mean daily reception (see Chapter 2). Mass was and is basic to the health and mission of the Carmelite community.

Consequently, it is somewhat perplexing to see some contemporary Carmelites speak about the Eucharist in rather ambivalent terms. Slattery, for instance, while discussing the importance for Christians to adopt habits conducive to contemplation, observes how different people are drawn to diverse disciplines.

Some have the daily Eucharist and Prayer of the Hours to nourish them, some have time for daily readings of the Scriptures, some choose a quiet time in each day for reflection ... Whatever one chooses, one needs to introduce a certain discipline to have a daily contemplative encounter with the Lord.<sup>72</sup>

Without denying that some practices will be more enriching for some individuals than for others and the value of identifying and keeping such practices, is the Eucharist simply a viable option among many? Is there no theological priority to the observance of this rite which may transcend one's perceived preferences for alternative disciplines?

Commenting on Teresa's teaching on prayer, Bielecki underscores the Saint's insistence on beholding Christ and exhorts the reader to contemplate Him in a host of places.

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<sup>71</sup> Green, *Toward*, 316. Cf. Vondey, "Pentecostal sacramentality," 98.

<sup>72</sup> Slattery, *The Springs of Carmel*, 145-46.

Look at Him made palpably present in the Holy Sacrifice of the Mass ... Look at Him in the world of nature, revealing Himself as earth and air ... Look at Him in the scriptures ... Look at Him in the faces of the children you teach ... in your gardens and in your animals. I have seen God dramatically enfleshed in my animals—Zorba, the old English sheepdog with the soulful shepherding eyes ...<sup>73</sup>

Christ is certainly capable of making Himself known however He wills, and one may profit from searching for Him everywhere and in everyone, yet is He equally revealed in each of these locales? Is there not a uniqueness to His sacramental and scriptural presence that conditions how He is to be sought elsewhere? Bielecki goes on to affirm that the Eucharist “is the source and center of any real life of spousal prayer.”<sup>74</sup> If this is the case, how is it that the sacrament’s centrality informs and relates theologically to other ecclesial and spiritual practices, such as confession or personal contemplation, or more apropos, the pursuit and practice of spiritual gifts?

In *Pentecostal Theology*, while critiquing the deficiencies of Evangelical and Charismatic models of worship and their respective reductionistic emphases on “the singing of praises” and “preaching,” Chan makes the subsequent inquiry and proposal: “What, then, makes for a sound, holistic worship which enlivens a sound, holistic theology? I would like to suggest that it is a worship where the eucharist is the organizing centre.”<sup>75</sup> Following Underhill, who refers to Communion “as the greatest of all acts of Christian worship,” Chan contends that in the Eucharist “all the basic elements and dimensions of worship find their proper place,” as it joins together “the charismatic and evangelical dimensions of worship into a coherent whole.”<sup>76</sup> The

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<sup>73</sup> Bielecki, *Holy Daring*, 37.

<sup>74</sup> Bielecki, *Holy Daring*, 56.

<sup>75</sup> Chan, *Pentecostal Theology*, 36-37.

<sup>76</sup> Chan, *Pentecostal Theology*, 37-38, referencing Evelyn Underhill, *Worship* (Guildford, SRY: Eagle, 1991), 106-112. The liturgy’s proclamatory and epiclectic dimensions were not as pronounced in Teresa’s context as they are today in most eucharistic rites. Teresa’s lack of knowledge of Latin would have complicated her engagement with these dimensions. Nevertheless, her locutions and other charismatic phenomena bridge this gap to

liturgy is at once epicletic and proclamatory and therefore integrates both dimensions in relation to the paschal mystery of the crucified, risen, and coming Christ. “Throughout the eucharist, this mystery is celebrated, remembered, re-enacted, reappropriated, and applied, besides being proclaimed.”<sup>77</sup> Through Word, Spirit, and Sacrament the living Lord is decisively present among His gathered people in a distinct manner which defines how they are to live and worship in light of the all-encompassing mystery which upholds their common faith. Chan encourages his fellow Pentecostals to embrace this eucharistic model.

In *Liturgical Theology*, appealing to Evangelicals to do the same, Chan develops some of the above points. In concert with the Early Church, he speaks of the Eucharist as the “sacrament of sacraments,” and highlights its singularity. “Not only is it the culmination of the liturgy,” he writes, “but it is also the sacrament by which Christ gives wholly of himself to the whole church. It concerns the *person* of Christ himself, whereas the other sacraments concern the *activity* of Christ in the church.”<sup>78</sup> The Spirit, moreover, far from being antithetical to form, freely operates in conformity to the “Christ pattern” revealed in Scripture and rehearsed in the liturgy. “The liturgy is simply a way of structuring worship that is faithful to what the Spirit is doing in the church: forming it into the body of Christ.”<sup>79</sup> Chan speculates that it “was probably this

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a certain degree, and could be interpreted as manifestations of the liturgy’s inherent proclamatory and epicletic character. Elsewhere, Chan laments that even though Vatican II has significantly contributed to the recognition in the West of the importance of the epiclesis both for the Church and the sacraments, it is still does not play the same major role it does in the East. He believes that Pentecostals have something special to offer in this regard in terms of liturgical renewal. Chan, “Future of the Liturgy,” 64-68. On the history of the epiclesis, the Spirit’s role in the Eucharist, and the Church’s epicletic nature, see Congar, *Spirit*, 3:228-74.

<sup>77</sup> Chan, *Pentecostal Theology*, 38.

<sup>78</sup> Chan, *Liturgical Theology*, 70-71.

<sup>79</sup> Chan, *Liturgical Theology*, 126. The liturgy’s shape is essentially constituted by the two sendings of Christ and the Spirit. In concert with other liturgiologists, Chan maintains that historically speaking there is a foundational *ordo* defined by God’s revelation which holds together diverse versions of the liturgy, and must be taken as the standard for assessing that Christians worship in accordance with the essential form passed down

understanding of pneumatology that underlies Paul's insistence—precisely when discussing the charisms—that the gifts of the Spirit be used in an orderly way in church worship (1 Cor 14:40).<sup>80</sup> Were this the case, it would support the argument of this Teresian investigation, namely, that the Eucharist safeguards the providential purpose of the charismata in accordance with the reality of the risen and crucified Christ.

Undergirding and orchestrating this sovereign reciprocity between Communion and charismata are the eternal mysteries of God and their concomitant self-donating patterns, which though once hidden have been manifested in the gospel and ritualised in the Church's worship.

At the heart of the church's worship is the mystery of the liturgy, culminating in the Eucharist, where we encounter the mystery of the triune God and his transforming grace. Worship is not just one of the many practices of the church; it is the church's definitive practice. To be the church is to be the worshipping community responding to the revelation of the divine mystery. This mystery underlies all other ecclesial practices.<sup>81</sup>

The Church's understanding and praxis of spiritual gifts too is meant to be shaped by this divine logic—by this mysteriological network of grace which subsists in the Trinity and has been made available to humanity through the Son's Spirit-anointed body.

Teresa, technically speaking, was not a liturgical theologian. However, she was woman of prayer animated by God's Spirit who passionately participated in the Church's liturgical rites and was profoundly shaped by the theological mysteries underpinning these practices.

Consequently, the study of her life and writings is theologically instructive. At the core of Teresa's liturgical devotion was the Blessed Sacrament. Its centrality and import for the Saint have been noted by Teresian scholars. According to Castellano, Teresa's lived experience of the

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through the centuries (62-63). See also Schlesinger, *Sacrificing*, 24, who explains how Spirit and Eucharist collaborate in conforming God's people to Christ.

<sup>80</sup> Chan, *Liturgical Theology*, 127.

<sup>81</sup> Chan, *Liturgical Theology*, 93.

Eucharist is remarkable due to its theological precision, sobriety, and depth, and thus is worthy to be compared with the texts of Vatican II on this subject, especially given her emphasis on participating sacramentally in the mysteries of Christ and the Trinity.<sup>82</sup> As Castro puts it, Communion was for her “the centre of all religious life.”<sup>83</sup> Directly and indirectly, the sacrament informed the meaning and place of other ecclesial/spiritual practices in her faith and ministry.

Teresa made it her priority to attend Mass and receive the sacrament daily, even while travelling. She sought and heeded the guidance of her confessors concerning this unusual practice. She set aside time after Communion to recollect herself in the presence of the Christ she had just consumed. Her writing stemmed from these encounters. One of the main aims of her foundations was to establish communities where the sacrament would be duly housed and revered. The Eucharist moulded how Teresa recited the Our Father and asked for daily bread. Even to her last breath, her earthly pilgrimage was marked by the eucharistic companionship of her faithful spouse. “Here He is without sorrow, full of glory, strengthening some, encouraging others ... our companion in the Most Holy Sacrament.”<sup>84</sup>

Chapter 4 considered Teresa’s vocation as a mystagogue, as a catechetical guide to all who wish to grow in the knowledge and experience of the deep things of God. This thesis has concentrated on the role of the Eucharist and the charismata in this process. Teresa accessed and assimilated God’s secrets through Communion and charismatic gifts. These two dimensions of her spirituality continually overlap throughout her life and writings. How did the sacrament condition Teresa’s spiritual gifts? It regulated them in relation to the sacrificial orientation of

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<sup>82</sup> Castellano, “Vivir con Teresa,” 220.

<sup>83</sup> Castro, *Cristología teresiana*, 368.

<sup>84</sup> Teresa, *Vida*, 22.6.

Christ's life and ministry, grounding them in the mystery of His humanity, coordinating them to contribute to the well-being and mission of His ecclesial body, instilling within the Saint a predisposition toward divine gifts defined by grateful acceptance and hopeful surrender.

Such effects can be appreciated in Teresa's adoption of Augustine's eucharistic logic, "give to me, my God, that I may give to You"; her vision for the Discalced foundations as communities of thanksgiving and selfless service; her notion of spiritual mercies as means to emulate Christ's "great sufferings"; and her closing exhortation in *Moradas* to offer "the Lord internally or externally whatever sacrifice we can," knowing that "His Majesty will join it with the one He made on the cross for us to the Father."<sup>85</sup> In short, the Eucharist orders Teresa's charisms around who Jesus is and what He does for the world's sake. Castro maintains that it is here that the Carmelite's "mystical experience finds its purifying principle."<sup>86</sup> The mystery and gift of the Eucharist purges, clarifies, and perfects all mystical experiences and charismatic gifts to the end that they may be what they are meant to be in God's plan—manifestations of Christ's Spirit which eternally build up the Church through the loving sacrifice of its earthly members.

Teresa concretely exhibits how embracing the centrality of Holy Communion in one's life elucidates the function and purpose of other spiritual and ecclesial practices in general and of the charismata in particular. Could the study of this subject in turn inform how Pentecostals and Charismatics think and approach the relationship between the Lord's Supper and the Spirit's gifts? Could Chan's eucharistic proposals for Pentecostals and Evangelicals be supplemented by the findings of this dissertation? Could Catholics learn from Teresa to further recognise both devotionally and theologically the uniqueness of the sacrament and its all-encompassing

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<sup>85</sup> Teresa, *Exclamaciones*, 5.3; *Vida*, 9.7-9; *Fundaciones*, Prol.4, 5.12; *Moradas*, VII.4.4, VII.7.18.

<sup>86</sup> Castro, *Cristología teresiana*, 368-69.

significance for ordering and sustaining other rituals and spiritual disciplines? Furthermore, if the Lord's body upon whom the Spirit delights to dwell is truly present in the Eucharist, should not all concerned with seeking the Spirit draw near with Teresa to the "door" of Christ's "holy Humanity," if indeed "we want the sovereign Majesty to show us great secrets"?<sup>87</sup>

### **Christ's Humanity Still Matters to the Holy Spirit**

Chapter 1 opened with a review of Ephraim Radner's sobering appraisal of modern pneumatology. According to him, the last four centuries have witnessed the extensive diffusion of notions of the Holy Spirit which bypass the providential meaning of the Church and creaturely limitations, such as sickness, suffering, or death. From this perspective, the Spirit is seen as a universal invincible force upon which inspired individuals can rely to rise above these earthly barriers. Pentecostals and Charismatics are among the groups Radner critiques due to their tendencies to spiritualise and transcend the deficiencies which presently characterise human history and existence. In these respects, he opines that these movements are largely continuous with the overall direction of modern pneumatology. Such an assessment, as mentioned earlier, does not adequately account for the extreme diversity found in Pentecostalism and Charismatic Christianity. Some of the authors listed in this chapter, given their ecclesial and sacramental commitments, would appear to counter the trajectory of modern pneumatology depicted by Radner. Nevertheless, it was also noted that there are adherents of these movements who reach conclusions similar to Radner's and even concur with the accuracy of his observations.

Radner's principal problem with modern pneumatology concerns its pervasive disregard of Christ's human body. The fleshliness of Jesus appears to be irrelevant in modern quests for

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<sup>87</sup> Teresa, *Vida*, 22.6.

the Spirit. These models seem to present the ministry of the third person of the Trinity as being unrelated to the incarnate existence of the second person. Such an approach toward Christ's humanity is symptomatic of faulty pneumatological conceptions that have not been properly calibrated by the mystery of the incarnation and thus are unable to register the crucial significance of the ongoing link there is between the Wind of the Spirit and the Word made flesh. The Spirit blows wherever He wills, but He blows forth in harmony with God's embodied will. Radner reasons that the "way of Christ's flesh *is* the work of the Spirit."<sup>88</sup> Here lies the pre-modern redemption of modern pneumatology, in returning to its incarnate source.

How highly do Pentecostals and Charismatics regard the Saviour's humanity? Are their notions of the Spirit and the spiritual life robustly rooted in Christ's humanness? Singing, as previously noted, is a major component of Pentecostal worship. A recent study in Pentecostal music has identified "a tendency to emphasise the triumphant Christ to the neglect of the incarnate Christ."<sup>89</sup> Chapter 4 was structured the way it was to counter the propensity in Pentecostal/Charismatic spirituality to preference Christ's exaltation over His humiliation and thus shun away the inexplicable crosses or dark nights which may accompany one's spiritual journey.

The Spirit who raised Jesus from the dead is the same one who led Him to the wilderness to be tempted by the devil, to the cross to be killed at the hands of sinners, and to the grave to bear God's abandonment in total silence. All this was accomplished in our humble humanity, in which He also rose again, and in which He continues to reign at the Father's right hand, from

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<sup>88</sup> Radner, *Ignorance*, 233.

<sup>89</sup> Andy Lord, "A theology of sung worship," in *Scripting Pentecost*, 89-90. The author is commenting on James H. S. Steven, *Worship in the Spirit: Charismatic Worship in the Church of England* (Carlisle: Paternoster Press, 2002), 208.



where He sent the Spirit and the charismata upon the Church to conform God's people into the fullness of His cruciform life as living members of His own flesh-and-blood body. "The Holy Spirit is closely related to the humanity of God's Son, to His Incarnation."<sup>90</sup> This is the standard against which every spiritual activity is to be tested according to Scripture. "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God" (1 John 4:2; cf. 1 Cor 12:3). Confessing this mystery and allowing it to shape one's pneumatology is key to discerning and attending to the Spirit's presence and work.

Teresa's practical pneumatology, as shown in this thesis, is thoroughly incarnational and thus bears the potential to reform modern conceptions of the Spirit not fully attuned to the reality of Christ's humanity. A brief recitation of some Teresian passages already examined will suffice to stress this point. This is the door to divine secrets. "And I now see clear—and I have seen afterward—that to please God and for Him to grant us great mercies, He desires it to be by the hands of this most holy Humanity, in whom His Majesty said He delights."<sup>91</sup> Pleasing God and receiving His gifts for Teresa are inextricably bound with Jesus' delightful humanity.

In *Meditaciones*, where she expresses her longing for her readers and herself to enjoy "all of the gifts of the Holy Spirit," she conjectures whether the Beloved's kiss in Song of Songs may be the miracle of the incarnation or the sacrament of the Eucharist.<sup>92</sup> Teresa's charismatic expectations are wedded to the bodily human nature of the divine Groom. Her vision of the Spirit on Pentecost, overwhelming as it was, does not unsettle her devotion to the man Jesus Christ.<sup>93</sup>

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<sup>90</sup> Cordes, *Call*, 47.

<sup>91</sup> Teresa, *Vida*, 22.6.

<sup>92</sup> Teresa, *Meditaciones*, Prol.3, 1.11 (AT).

<sup>93</sup> Teresa, *Vida*, 38.9-11.

On the contrary, it appears to do the opposite. Thus only a few paragraphs later she reports: “I saw the most sacred Humanity with far more excessive glory than I had ever seen. It was represented to me by an admirable and clear communication that it [Christ’s humanity] was in the bosom of the Father.”<sup>94</sup> Taking Communion frequently impresses afresh this encounter upon the Saint.<sup>95</sup> The Spirit draws Teresa closer to the incarnate Son at the Father’s side.

*Vida* 22 and *Moradas* VI.7 are two chapters which I suggest may be of special interest to Pentecostals and Charismatics. These twin texts contain Teresa’s classic defence of the quintessential role of Christ’s humanity in the process of contemplation. Here she lays her protest against a certain school of thought which maintained that there was a time while engaging in contemplative prayer when one should let go of “corporeal” things, including Christ’s humanity, and cease meditating on His life and ministry to reach deeper degrees of prayer by focusing on higher “things concerning the Divinity.”<sup>96</sup>

Although at first sight the discussion of a mystical controversy most people have not even heard about might seem utterly inconsequential to contemporary Christians, I propose that this is not the case. Teresa’s emphasis on Jesus’ human existence never being a mere means to greater ends in the realm of contemplation can be applied to address other topics—such as spiritual gifts, miracles, speaking in tongues, or the filling/baptism of the Spirit—from this same christological perspective. The Lord’s humanity is not an expendable medium by which one attains superior spiritual goods, but rather the source, pathway, and telos of the Christian’s entire life in the Spirit. Accordingly, Teresa boldly asserts: “I desire no good, except those acquired by Him

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<sup>94</sup> Teresa, *Vida*, 38.17.

<sup>95</sup> Teresa, *Vida*, 38.19.

<sup>96</sup> Teresa, *Moradas*, VI.7.5. See Appendix.

through whom all goods came to us.”<sup>97</sup> Teresa mentions the Eucharist in both chapters and voices her concern that adopting the above contemplative method may result in a diminished view of the sacrament.<sup>98</sup>

The Carmelite recognises a direct correlation between one’s understanding of Christ’s humanity and one’s understanding of the Eucharist. As seen already, these notions were intimately interrelated in her mind and piety. She refers to the sacrament as “the sustenance and manna of the human family,” by virtue of which we can find Christ “however we want,” and draw in the grace we need to serve Him with satisfied bodies and souls.<sup>99</sup> Here she consistently meets the risen Christ, who appears to her “always with the flesh glorified.”<sup>100</sup> Likewise, it is the Father’s reception of “this Most Sacred Body of Christ within our soul” which joyously prompts Him to lavish us with eucharistic blessings out of love for His Son.<sup>101</sup> These facets of Teresa’s spiritual life mutually feed each other. “In the Eucharist is found the Humanity of Christ; there she could encounter that object which had been for her one of the reasons of her religious life. Let us say that on the one hand the Eucharist aroused her devotion to the Humanity, and on the other, the Humanity drew her toward the Eucharist.”<sup>102</sup> Castro goes as far as to say that the Teresa’s christology “was humanised” by her eucharistic devotion.<sup>103</sup> The Saint’s attachment to the Blessed Sacrament increased her awareness and admiration of Christ’s humanness.

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<sup>97</sup> Teresa, *Moradas*, VI.7.15. Cf. *Vida*, 22.7.

<sup>98</sup> Teresa, *Vida*, 22.4, 6; *Moradas*, VI.7.14.

<sup>99</sup> Teresa, *Camino*, 34.2 (V).

<sup>100</sup> Teresa, *Vida*, 29.4.

<sup>101</sup> Teresa, *Cuentas*, no. 47.

<sup>102</sup> Castro, *Cristología teresiana*, 368.

<sup>103</sup> Castro, *Cristología teresiana*, 368.

Given Radner's assessment of modern pneumatology, could grappling with Teresa's incarnational vision be of service in "humanising" problematic conceptions of the Spirit and the spiritual life in reference to Christ's person? Worship for Pentecostals (and Charismatics) is an innately embodied event which facilitates a holistic encounter with God's presence through the Spirit, and involves practices such as singing, participatory preaching, dancing, weeping, and shouting. Andy Lord claims that in Pentecostal worship "there is a special sense of being united to the humanity of Jesus by the Spirit, as human songs signal the presence of the creative God with us."<sup>104</sup> Could this perception be reinforced along more eucharistic lines by taking into consideration Teresa's teaching on Christ's humanity? Would this endeavour further clarify the christological nexus there is between our creaturely existence as bodily spiritual beings and the Spirit's charismatic ministry? If Christ's incarnate identity continues to matter to the Spirit, should it not matter to us as well?

### **Pentecost and the Remaining Mysteries of Christ**

The dynamic interplay between the Eucharist and the charismatic gifts in Teresa's spirituality exhibits the theological coherence and continuity there is between the outpouring of the Holy Spirit on the Day of Pentecost and the events of Christ's life and ministry, such as His death, resurrection, and ascension. These happenings are obviously linked in a linear order as the unfolding of God's saving work in human history. Yet are these past occurrences additionally interconnected among themselves in a more complex mysterious manner ongoingly meaningful to the wellness and witness of the Church and its members?

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<sup>104</sup> Lord, "A theology of sung worship," 86.

Pentecostals owe their name to the original Pentecost. In many respects, the movement emerged and has grown out of a radical commitment to return to and perpetuate this apostolic encounter with the Spirit's fiery presence. Holiness, power, boldness, love for God and the world, all stem from this unquenchable source. "For Pentecostals, the events of Pentecost are not an isolated occurrence but a repeatable celebration essential to the mission of the church. The day of Pentecost is the first day in a sequence of revivals that have ushered into the contemporary global Pentecostal movements."<sup>105</sup> In short, Pentecost is not yet over and thus can be presently enjoyed and celebrated by Christian communities animated by the same Spirit who brought the Church into fruition two millennia ago. Pentecostals are individually encouraged to pursue their "personal Pentecost."<sup>106</sup> Said event is to be appropriated experientially and not merely doctrinally.

Pentecostals are partly responsible for the renewed attention the Holy Spirit has received over the last century. Western Christians have a reputation of overlooking or underappreciating the vital importance of the Spirit's person and work.<sup>107</sup> The rise of Pentecostalism and the Charismatic movement in the West (and beyond) seems to have played a positive part in the reversal of this trend. Is there a risk, however, in emphasising the enduring significance of Pentecost itself without equally stressing its underpinning connection to the events of Christ's life which precede it? Could this pattern unwittingly produce truncated notions of Pentecost? If subsequent movements of the Spirit or revivals throughout history are continuations of the first

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<sup>105</sup> Vondey, "Pentecostal sacramentality," 94.

<sup>106</sup> "[T]arry until you receive your personal Pentecost." William J. Seymour, "Counterfeits," *The Apostolic Faith* 1, no. 4 (1906): 2. Cited in Leah Payne, "'New voices': Pentecostal preachers in North America, 1890–1930," in *Scripting Pentecost*, 23. See also Chan, *Pentecostal Theology*, 99.

<sup>107</sup> See Congar, *Spirit*, 1:159–167, who reviews several historical examples.

Pentecost, how are these related to the mysteries of Christ's birth, passion, or exaltation? Should churches today not aim to participate in the latter as much as in the former? Is this not the purpose of the Church calendar and the celebration of the Eucharist? Should Christians be exhorted to seek a "personal" Palm Sunday, or Gethsemane, or Easter?

Teresa had lively experiences related to each of these three events similar to the one she had during Pentecost.<sup>108</sup> This section is not meant to answer all the above questions, but to punctuate how the Teresian corpus could shed light upon these matters. The Saint's relationship with Pentecost differs considerably from that of Pentecostals and Charismatics in that it was primarily informed by her observance of the liturgical year. While there are Pentecostals and Charismatics (particularly those within historic traditions) who follow the Church calendar to various degrees, normally this is not the chief means which shapes their understanding and devotion to this foundational event.<sup>109</sup> As seen in Chapter 2, Teresa passionately celebrated the Feast of Pentecost and underwent memorable experiences affiliated to it, such as the vision of the Dove, the prophetic words she received for the Carmelite friars, or the vow she made to Gracián.

Nevertheless, this was not the only feast Teresa kept in this fashion, nor the only one which prompted momentous occurrences of this nature. As a Carmelite nun, she dutifully observed the calendar along with her fellow Catholics year after year, tracing Christ's story from the manger in which He was born to the upper room in which the Church was born. Consequently, Teresa's conception and attachment to Pentecost would have been conditioned by her participation in other feasts as well, especially the major ones immediately prior to it: Holy

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<sup>108</sup> E.g. Teresa, *Vida*, 9.4, 29.4; *Cuentas*, nos. 12-13.

<sup>109</sup> For examples of Pentecostals/Charismatics/Evangelicals who observe and commend the calendar, see Swoboda, "God is doing something new," 123; Wilson, *Spirit and Sacrament*, 54, 84, 132; Smith, *Evangelical, Sacramental, and Pentecostal*, 126; Alvarez, *Pentecostal Orthodoxy*, 90, 97.

Week, Easter, and Ascension. Pentecost and all that it represents, therefore, would not have been an independent self-explanatory episode in the Saint's mind, but rather part of a unified set of mutually illuminating composite acts, within which the climactic bestowal of the Spirit served as the fitting culmination of all that had come before.

The way these events were jointly celebrated by the Early Church is most telling.

Commenting on this, Yves M. J. Congar makes the following remarks regarding the inherent unity between Pentecost and the Holy Week-Easter-Ascension sequence:

To begin with, Christians celebrated Pentecost simply as the end of an Easter of fifty days. The mystery of Easter was conceived as a whole and included the resurrection, the glorification (ascension) and the life of sons of God [sic] communicated by the Lord by the sending of his Spirit. It was not until the end of the fourth century that each element of this great single mystery was celebrated separately. Pentecost did not thereby become a feast (of the Person) of the Holy Spirit ... *Pentecost was and is a paschal feast*. There is one single liturgical cycle, which is Christological and paschal. What is celebrated is the making present, through faith and the sacrament and in praise and thanksgiving, of the Christian mystery as such.<sup>110</sup>

Ancient Christians thus regarded this collation of decisive acts in salvation history as being intricately interconnected. Even though the uniqueness of each event was eventually commemorated more formally, they continued to be celebrated as a sovereignly arranged progression of indivisible paschal wonders. The Lamb who was slain had risen again so that the flames of His sacrifice could fill the whole earth with new life without end. Each year declared anew these glad tidings through the calendar.

To what degree Teresa was aware of these profound liturgical connections, it is difficult to determine. She was familiar with Ludolph's *Vita Christi*, which as the title suggests consisted

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<sup>110</sup> Emphasis added. Congar, *Spirit*, 1:44-45, 76, 108. Cf. PRCDFR (1972-1976) in *Growth*, 62.12, which describes the Pentecostal understanding of Spirit-baptism/filling as "a decisive experience distinct from conversion whereby the Holy Spirit manifests himself, empowers, and transforms one's life, and enlightens one as to the whole reality of the Christian mystery." On the intersection between liturgy, spirituality, and the paschal mystery, see Joyce Ann Zimmerman, *Liturgy as Living Faith: A Liturgical Spirituality* (Scranton, PA: University of Scranton Press, 1993).

of an extensive exposition of the Lord's life, and included the portion on Pentecost the Saint read before beholding the Spirit. In any case, the Carmelite was affectively immersed in Christ's mysteries and described them as "living sparks that will further enkindle that [love] which it [the soul] has for our Lord."<sup>111</sup> Teresa's spiritual life and ministry display the elevated degree to which she was moulded by the sacred mysteries observed in the calendar and the theological unity which holds them all together. The symbiotic relationship between the Eucharist and the spiritual gifts in Teresa exemplifies the symbiotic relationship there is in God's economy between the sacramental celebration of the mysteries of the gospel and the charismatic ministry of the Spirit, and more broadly between the content and form of Christ's redeeming work and the life-giving presence of the Paraclete who has been sent to realise in and through the Church all that the Son is and has accomplished for us and our salvation.<sup>112</sup>

Christ's bodily ascension is essential in this schema. Smith reasons that "the ministry of the Spirit must be understood in light of the pivot on which all history rests and turns: the ascension of the incarnate, crucified, and risen Christ."<sup>113</sup> This act enables the shift there is at the end of the Gospels and the beginning of Acts from Christ's Spirit-anointed mission to the Church's Spirit-anointed mission. Chapter 4 interacted with Augustine's teaching in *City*. Herein the African Bishop relates that "even now miracles are being worked in Christ's name, either through his sacraments or through the prayers or relics of his saints," and that these signs "attest to the one great, and saving miracle of Christ's resurrection into heaven with the flesh in which

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<sup>111</sup> Teresa, *Moradas*, VI.7.10-11.

<sup>112</sup> Cf. Congar, *Spirit*, 2:34-35.

<sup>113</sup> "The two events—ascension and Pentecost—are distinct but inseparable." Smith, *Evangelical, Sacramental, Pentecostal*, 23-26.



he rose again.”<sup>114</sup> The mystery of the ascension supremely manifests that there is a miraculous bond between heaven and earth. Jesus’ glorified flesh is the ultimate proof.

The sacraments and the charismata are two mediums whereby the exalted Lord sustains and equips His ecclesial body for the work of ministry with His own presence and gifts. The dynamic between these distinct streams of grace is conspicuously evident in Teresa. It is after a eucharismatic occurrence that she grasps “that after He ascended to heaven, He never came down to earth—except in the Most Holy Sacrament.”<sup>115</sup> Without entering the debate about the exact mode of Christ’s eucharistic presence, it is worth noting that Chan makes a very similar point to Teresa in this regard. “Between the ascension and the parousia Christ is not physically present, but he is present eucharistically through the presence of the Spirit. This is the unique ministry of the Spirit in the church age. The church at present is sustained by this eucharistic presence of Christ.”<sup>116</sup>

Despite the possible discrepancies between these statements concerning the current availability of Christ’s “physical” presence, Teresa and Chan agree that the ascended Lord is uniquely present to the Church in the Eucharist in a manner in which He is not anywhere else. Chan highlights the Spirit’s vital role in this process. While Teresa does not say anything to this effect in the aforementioned text, *cuenta* 13, she reports two highly relevant occurrences in *cuenta* 14, written only one month later during the Easter/Ascension season (the first one being penned in April 1551, and the second in May 1551). It is here that she recounts how she saw “a kind of

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<sup>114</sup> Augustine, *City*, 22.8.

<sup>115</sup> Teresa, *Cuentas*, no. 13.10-11.

<sup>116</sup> Chan, *Liturgical Theology*, 37.

dove which flapped its wings noisily” while going to receive Communion, and then another time “the Lord glorified [*el Señor glorificado*] in the Host.”<sup>117</sup>

What Chan asserts theologically, Teresa contemplates charismatically. Her vision opens up the mystery of the Mass to her soul. The sacrament, in turn, grounds these preternatural experiences in the paschal reality and action of Christ, clarifying their ecclesial destiny as manifestations of the Spirit of Jesus which are to be surrendered in the service of the Church so that the body may grow up into the fullness of the Head as its members labour lovingly in concert with the self-giving flow of God’s eucharistic grace.<sup>118</sup> I am not claiming that all this was apparent to Teresa at this given moment, but that this is the way in which the Eucharist and the charismata overall operate in her life.

The juxtaposition between these two visions hints at the link between the Spirit’s epiclectic activity and the glorified Christ. Smith, who refers to Communion as a pentecostal act by which the faithful communally meet with the risen Lord, insists that “the church must call for and affirm the presence of the Spirit in the sacramental actions of the church.”<sup>119</sup> Such confluence between the Spirit, the exalted Lord, and the sacrament of His body and blood, is not coincidental, as this thesis is arguing, but entirely consistent with the mysteriological interdependence which unites the diverse paschal events of the Messiah’s ministry, Pentecost included.

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<sup>117</sup> Teresa, *Cuentas*, no. 14.6-7.

<sup>118</sup> Pentecost per Schlesinger is one the events, along with Christ’s baptism, the Last Supper, and the cross, by which humanity is restored into “the eternal eucharistic dynamic” of the Trinity (*Sacrificing*, 166).

<sup>119</sup> *Evangelical, Sacramental, Pentecostal*, 42, 72, 92. Cf. Vodey, “Pentecostal sacramentality,” 102; Louis-Marie Chauvet, *The Sacraments: The Word of God at the Mercy of the Body* (Collegeville, MN: Liturgical Press, 2001), 160; Congar, *Spirit*, 1:104-107, 2:46.

Chapter 4 engaged with Matthew's insights regarding Jesus' resurrection. It is this cataclysmic act which allows Christ to be present with His whole history wherever He wishes to be. The Lord's past Has been eternally stored in His risen self for the ongoing benefit of all who like Teresa seek to find themselves in the story summed up in His scarred flesh. As Matthew observes, the Carmelite encounters Jesus in this manner both mystically and sacramentally.

Almost always the Lord would represent Himself to me risen like that, and in the Host the same, it was not except sometimes to strengthen me when I was in tribulation, that He showed me the wounds, sometimes on the cross and in the Garden ... based—as I say—on my necessities and those of other people, yet always with the flesh glorified.<sup>120</sup>

Various scenes from Christ's passion and the resurrection opportunely offer themselves up to Teresa on multiple occasions based on her circumstances and those of others. The Saint's life in the Spirit, personally and in relation to the wider community, revolves around the twin mysteries of Christ's sacrifice and resurrection.

Chapter 4 reflected extensively on this subject and noted how Teresa's approach toward health and ministry was informed by both realities—through sickness and service she presses on into the fellowship of Christ's sufferings and the power of His resurrection.<sup>121</sup> Cordes reports that the Charismatic movement has made many of its adherents acutely aware of the cross' all-encompassing significance. "The glory of the Resurrection and the Pentecostal Outpouring is prepared and preceded by the cross. Participation in the sufferings of Christ is a part of the spiritual life and apostolic witness of every Christian."<sup>122</sup> This contemporary phenomenon, which appears to be continuous with Teresa's own experience, points to the intrinsic harmony

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<sup>120</sup> Teresa, *Vida*, 29.4.

<sup>121</sup> Cf. Green, *Toward*, 271-72, whose understanding of the Eucharist resembles how the sacrament operates in Teresa.

<sup>122</sup> Cordes, *Call*, 31.

there is between Calvary and Pentecost, between Christ's broken body and the fiery tongues that fell upon the apostles and made them unafraid to die for His sake.

Pentecost, the ascension, the resurrection, the cross, each recurrently feature in Teresa's spiritual journey, leading her further into the knowledge of Christ's mysteries, moulding her around them, transforming her into a fully orbed woman of Jesus who was at once a wholly formed woman of the Spirit, and was the former because of the latter and the latter because of the former. Could the Saint's holistic apprehension of the central mysteries of the Christian faith guide believers today? Could researching her piety unveil new layers of meaning regarding the interrelationship between the events of Christ's life, Pentecost, and the current ministry of the Spirit? Teresa's pneumatology is an area in Teresian scholarship that remains largely understudied. Could Pentecostals/Charismatics be suitable candidates to investigate in greater depth this important topic?<sup>123</sup>

### **Tarrying with Teresa at the Table**

*La sobremesa* is a beloved Spanish dining custom. Similar practices probably exist in other cultures and countries. There is no English equivalent for this term. It literally means "over" or "upon the table." This peculiar word refers to the extended time Spaniards spend gathered around the table after the conclusion of a meal. It is a sign of appreciation and thanksgiving towards the host and those who have provided or prepared the food. At a dietary level, it is a fitting occasion to digest all that has been consumed. Furthermore, it is a lively time

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<sup>123</sup> See Tyler, *The Way*, 96, who describes how "a group of quite radical charismatic Christians" positively responded to a lecture on the extraordinary graces Teresa covers in the sixth dwellings. "I felt as if I was getting an on-the-spot report of some of the occurrences she describes!" If Charismatics can intuitively respond to a Teresian scholar with enlightening feedback after a talk on Teresa, how much greater contributions could they accomplish if they rigorously researched her writings?

of fellowship and conversation, generally enjoyable for the most part, but which can produce heated disputes, especially if politics or sports are being discussed! Yet overall, *la sobremesa* is a custom which brings people who eat together closer to each other, supplying a suitable space where friends and family can be with one another without any formal justification. While coffee or some alcoholic beverage may be served during this time along with pastries or a small snack, technically speaking, this is no longer part of the meal per se. It is a continuation of it, to be certain, but it is also a distinct act worthy of its own name.

What does *la sobremesa* have to do with Teresa and Pentecostals/Charismatics? This cultural habit aptly illustrates the meaning of the Carmelite's practice of post-Communion prayer. By extension, it serves as a helpful analogy for reflecting from a Teresian perspective on the Pentecostal tendency to wait on the Spirit during the "altar call." To my knowledge, the resemblance between these practices and its potential ecumenical significance has not been considered before. Based on the findings of this investigation, this final section will propose that the study of this Teresian custom may supplement how contemporary Christians (particularly Pentecostals and Charismatics) seek the Spirit's gifts, by further grounding such quests in Christ's eucharistic mystery. This is a feast which deserves to be savoured slowly, and which may result in surprising graces for those willing to linger at the table.

Although by joining the Carmelite Order Teresa renounced the world she grew up in, she seems to have carried some of its social customs with her into the religious life. She was by nature a very amiable person. As a nun she was fond of entertaining guests at the convent's parlour and easily grew attached to other people. This chapter opened by noting how it was by questioning the propriety of these habits that Teresa was led to pray the *Veni Creator Spiritus*, which in turn elicited the locution about conversing with angels rather than with people. This

experience intensified the Saint's commitment to seek God in secret and spend lengthy periods of prayer with Him revelling over heavenly matters. Teresa's perceived vice was thus turned into a virtuous exercise. In Christ she found a friend she could never grow too close to.

In concert with her fellow Spaniards' dining habits, one of Teresa's preferred occasions to converse with the Lord was after partaking of the Eucharist. Then she did not need an image of Jesus to help her focus, as He Himself had just entered her soul sacramentally. In *Camino* Teresa describes this life-long habit of hers and urges her daughters to take it up themselves.

But I know about this person that for many years ... whenever she communed, she strove to strengthen her faith, as if she actually saw with her bodily eyes the Lord enter within her inn.

If, when He walked in the world, the mere touch of His clothes healed the sick, why should we doubt that He will work miracles while He is within me, if we have faith, and that He shall not grant us what we pray for, since He is in our home?

[D]o not waste such an optimal time to get down to business as the hour after having communed.<sup>124</sup>

This was a prime setting to lovingly host Christ, to pray and dialogue with Him, to welcome His miracles and gifts, and to humbly respond to them in grateful wonder.

The *Constituciones* accordingly detail that the sisters who "take Communion are to remain in the choir for a little while."<sup>125</sup> Such spells were to be spent in silent prayer and contemplation. This mode of prayer was extremely meaningful to Teresa, but it never replaced the Eucharist. Nevertheless, these prayerful exchanges were intimately connected to her communications, and in many respects were their natural outcome. What she ritually received

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<sup>124</sup> Teresa, *Camino*, 34.8-13 (V). See also, *Vida*, 4.9; *Meditaciones*, 1.12 (B).

<sup>125</sup> Teresa, *Constituciones*, 1.6. In addition to Mass, the daily schedule for the Discalced Carmelites included the communal recitation of the Hours and two hours for contemplative (mental) prayer. Whenever the nuns were not engaged in other required tasks, they were expected to be in a secluded space (their cells or a hermitage) practicing recollection, as the Rule indicated. See *Constituciones*, 1.1-15; Par. 10, "The Carmelite Rule" (Payne), 6.

through the Mass, she patiently absorbed in silence through interior prayer. Commenting on the Carmelite relationship between the liturgy and contemplative prayer, Larkin observes that the latter facilitates the appropriation and prolongation of the graces granted in the former. “Personal prayer is not individualistic; contemplation is less a private tete-a-tete with the Lord than the objective assimilation of the mystery of Christ, who comes to us in the liturgy.”<sup>126</sup>

Through post-Communion prayer Teresa personally assimilated in the depths of her soul the holy secrets she received sacramentally with her mouth in the supreme mystery of Christ’s body. “[T]here are great secrets within oneself when taking Communion.”<sup>127</sup> This is one of the lines that has inspired the title of this dissertation. It belongs to the text where she relates how it is the Father’s joy at receiving Christ’s body in the communicant’s soul which fuels the impartation of “such great mercies when we take Communion, since by this means He delights with His Son.”<sup>128</sup> By presenting Christ Himself to the Father from the bowels of one’s being, the communicant is drawn up into the inner delight of the Trinity through the Son’s eternal sacrifice.

According to Mas Arrondo, this *cuenta* shows us how for Teresa “the moment of receiving Communion signifies the continuation of the sacrifice and offering of the Son to the Father realised on the altar and which continues in the centre of the soul: the person is offered together with the whole Christ, man and God, to the Father.”<sup>129</sup> Being united with Christ’s self-sacrifice to the Father is of primary importance in Teresa’s conception of the Eucharist. The dispensation of additional eucharistic graces is a secondary matter. However, these two facets of

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<sup>126</sup> Larkin, “Carmelite Spirituality,” 202.

<sup>127</sup> Teresa, *Cuentas*, no. 47.

<sup>128</sup> Teresa, *Cuentas*, no. 47.

<sup>129</sup> “The key moment during Communion for her is not that of giving thanks, but the instant in which the person makes her own the Son’s self-donation to the Father.” Mas Arrondo, “Acerca de los escritos,” 132.

her sacramental theology are interrelated, and post-Communion prayer is at once an occasion to rededicate oneself to God and to wait on His mercies. If Christ's sacrifice on the cross culminated in the outpouring of the Spirit and all spiritual gifts, will not participating in the Son's perfect offering through the Eucharist bring about charismatic blessings to those who tarry on the promised Paraclete at the altar?

Since its inception, the Pentecostal movement has been characterised by a resolution to wait on God's Spirit. Pentecostals take to heart Jesus' injunction to the apostles to tarry at Jerusalem until clothed with power from on high (Luke 24:29; Acts 1:8). Pentecostal services allot a substantial amount of time to prayerfully anticipate the Spirit's miraculous intervention in their communities and personal lives. In the words of an early Assemblies of God leader: "The tarrying meeting is the life of the Pentecostal church."<sup>130</sup> Such a practice was shaped by the movement's revivalist roots and the conventional emphasis placed on experiencing a decisive encounter with the Lord at the conclusion of a revival meeting. The pursuit of Spirit-baptism, accompanied by the gift of tongues, was incorporated into this model and became one of the movement's distinctive features.<sup>131</sup>

While this practice has become more nuanced over the years, Pentecostals (and their Charismatic heirs) continue to dedicate extended portions of their public gatherings to singing and praying with the aim of encountering God's Spirit and His manifold gifts afresh. This all occurs at "the altar," not to be confused with the eucharistic one, but the liminal spatio-spiritual realm of worship (often associated with the front of the room) through which Pentecostals are

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<sup>130</sup> Ernest S. Williams, "A New Year Emphasis on Pentecostal Standards," *Pentecostal Evangel*, no. 979 (1932): 1. Cited in Friesen, "Classical Pentecostal liturgy," 62-63.

<sup>131</sup> Payne, "New voices," 21-24; Miskov, "The Welsh Revival and the Azusa Street Revival" 32-52; Friesen, "Classical Pentecostal liturgy," 62.



invited to meet God, intercede for their needs, and reconsecrate themselves to the Lord. “The Pentecostal altar exists in the ritual space of preaching, prayer, anointing, conversion, singing, dancing, praise, and ministry in various forms, including the laying on of hands, healing, exorcism, testimony, teaching or tarrying before the Lord, and the practice of spiritual gifts.”<sup>132</sup> These diverse mediums aid Pentecostals in surrendering every area of their lives at Christ’s altar.

The Lord’s Supper is at times celebrated as part of these services, yet the altar-ministry is not generally conceived as being contingent upon it or intrinsically related to it. As mentioned already, Communion by and large is not central to Pentecostal worship. The altar call, on the other hand, is an uncompromisable essential, and is consequently regarded as the “summit and source” of Pentecostal sacramentality and spirituality.<sup>133</sup> Nevertheless, there is a growing recognition among some Pentecostal scholars and practitioners that these practices are closely associated. “The altar space,” affirms Pentecostal studies professor Wolfgang Vondey, “is a threshold to the real presence of Christ in the Spirit, a presence that can be encountered through the sacraments as much as through the baptism of the Holy Spirit or the practices of healing, deliverance, anointing, and other ministries.”<sup>134</sup> From this viewpoint, the sacraments and the altar-ministry appear to serve a common objective, namely, real communion with Christ through the Spirit. “Liturgically speaking,” adds Vondey, “the sacramental environment of the altar is a

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<sup>132</sup> Vondey, “Pentecostal sacramentality,” 98-101. See also Lord, “A theology of sung worship,” 84-93.

<sup>133</sup> Vodey, “Pentecostal sacramentality,” 95, 98-101.

<sup>134</sup> The author works at the University of Birmingham, UK. “The physicality of the church and the human being is constitutive of Pentecostal sacramentality, which seeks not only the corporeal but the charismatic manifestations of the human encounter with God. Speaking in tongues, prophecy, words of knowledge, and divine healing are therefore sacramental in the same sense as confession, foot washing, water baptism.” Vodey, “Pentecostal sacramentality,” 100, 103. Is there no distinction whatsoever between these practices?

pneumatological expansion, not a replacement, of the traditional emphasis on the sacraments.”<sup>135</sup>

For this author, the Spirit’s action in Pentecostal worship is continuous with the function of visible means of grace, such as Communion.

Pentecostal pastor-theologian A. J. Swoboda oversees Theophilus, a church in Eugene, Oregon, which frequently celebrates the Eucharist and seeks to be a Spirit-filled community of “participatory responsiveness” to the gospel of Christ in an urban setting.<sup>136</sup> The church’s services are designed to assist the people to fully inhabit this sacred time. “Rather than rushing to the next thing, we give necessary attention to the ministry of *lingering* where published schedule, in light of God’s Kingdom, submits to the Spirit’s desires.”<sup>137</sup> In the midst of the city’s frenetic pace, the church offers a place where worshippers can meaningfully meet God and respond to Him in an unhurried manner. Communion is central in this process, yet it is not the culminating act. “For while the Eucharist is a gateway to a response, it is merely that, an entry point. Rote, cold, and thoughtless actions before a distant, careless God are meaningless to the Pentecostal. What is important is heartfelt, whole person response.”<sup>138</sup> The sacrament in this case plays an instrumental role in the community’s holistic responsiveness to the good news, but it is not the ultimate end of the gathering.

Chan, as seen above, emphatically contends for Pentecostal/Charismatic and Evangelical models of worship to be thoroughly informed and ordered around the Eucharist. He specifically

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<sup>135</sup> Vodey, “Pentecostal sacramentality,” 101, 103.

<sup>136</sup> Swoboda, “God is doing something new,” 125.

<sup>137</sup> Swoboda, “God is doing something new,” 125.

<sup>138</sup> Swoboda, “God is doing something new,” 124-125. Could Teresa’s teaching on the ongoing significance of Christ’s humanity for the spiritual life be relevant to this discussion? Is partaking of Christ’s body and blood a mere “entry point” to a greater end?

urges classical Pentecostals to base their continual quest for the “Spirit’s in-filling in the sacrament of holy communion.”<sup>139</sup> The epiclesis captures the inherent bond there is between the Spirit’s descent and the Church’s participation in Christ’s body and blood. “What this part of the ritual highlights is the truth that the on-going life of faith is dependent upon and sustained by the regular in-filling of the Holy Spirit.”<sup>140</sup>

Christ and the Spirit, Communion and the charismata are intrinsically united to one another, not only at a superficial level, but at a profoundly mysterious one. “The Eucharist-event,” writes Green, “is the locus of all that Christ and the Spirit are and do for us.”<sup>141</sup> This is why this is the prime context to pray for and exercise the Spirit’s charisms—to cry out for healing, to request greater insight into the mystery of Christ, to intercede for inspired utterance to worthily and clearly communicate it, to ask for more grace to serve the Church sacrificially, and first and foremost, to simply bask in the all-encompassing sufficiency of Christ’s eucharistic presence in the power of the Spirit.<sup>142</sup>

Could Teresa’s eucharismatic piety assist contemporary believers to further recognise the theological interconnection between the Eucharist and the gifts of the Spirit and its practical implications for Christian worship and spirituality? This section has drawn attention to the striking similarities between Teresa’s post-Communion prayer and the Pentecostal altar call. Both customs share a common focus on lingering prayer, the personal appropriation of God’s

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<sup>139</sup> Chan, *Pentecostal Theology*, 94 (see also 108).

<sup>140</sup> Chan, *Pentecostal Theology*, 94.

<sup>141</sup> Green, *Toward*, 277-78.

<sup>142</sup> “We respond to grace by asking for more grace.” Wilson, *Spirit and Sacrament*, 36. See also Chan, *Pentecostal Theology*, 94-96, 105-106, and *Liturgical Theology*, 77; Green, *Toward*, 159, 272-80; Duin, “Catholics on the Pentecostal Trail,” 37. Cf. Vondey, “Pentecostal sacramentality,” 104.

presence, charismatic gifts, and self-sacrifice. However, there are important differences as well. Teresa's habit is firmly rooted in the Eucharist; the Pentecostal altar call normally is not. The Saint reverently contemplates in silence along her Carmelite sisters after Communion; Pentecostals tend to pray aloud during worship and express their devotion in lively ways by speaking in tongues, singing, or even shouting to the Lord.

Could Teresa's practice be contextualised and applied to Pentecostal/Charismatic worship? Could the altar call be reenvisioned as the prayerful prolongation and assimilation of Christ's mysteries celebrated and received in the Eucharist? Could this time be reconceived along Teresian lines as an opportunity to savour individually and collectively the trinitarian "great secrets" which joyously transpire between God and the faithful via the sacrament? Could waiting on the Spirit and His gifts after Communion be considered a distinct but continuous part of the liturgy, akin to what *la sobremesa* is vis-à-vis a Spanish meal? In many ways, Pentecostals and Charismatics would be uniquely qualified to integrate this dynamic into their liturgical practice, more so than other Protestants and Catholics, as they are already accustomed to spending extended periods of time tarrying before God's presence. Christians in cultures that are not time-oriented will too be better suited to incorporate this synthesis into their common worship.

### **Eucharismatic Illumination and Healing**

There are two charismatic graces strongly linked to Teresa's communications worth briefly mentioning which may be especially significant to Pentecostals and Charismatics: illumination and healing. When it comes to articulating theologically the distinctive features of their tradition, such as Spirit-baptism or tongue-speaking, Pentecostals often struggle to

effectively convey the richness and meaning of these practices. This challenge has been recognised by Pentecostal scholars. The conceptual explanations offered by Pentecostals do not adequately express the depth of their spiritual experiences. “Plenty of Pentecostals have been repeatedly at a loss to articulate what it is that they witness and experience in Pentecostal worship.”<sup>143</sup> Teresa too had great difficulties describing to her confessors some of her ecstatic occurrences, such as the third or fourth degrees of prayer.

As noted in Chapter 2, taking Communion played a decisive role in her sudden capacity to verbalise what was previously ungraspable.<sup>144</sup> After partaking of the sacrament, she receives the threefold grace of experience, understanding, and communication, enabling her to address in detail the nature of these mystical states. The illuminative power of the Eucharist is also recognised by Laredo.<sup>145</sup> Teresa’s eucharistic proximity to the all-illuminating mystery of Christ’s humanity, the doorway to God’s great secrets, opens up at a cognitive level the meaning of her mystical encounters so that others may be able to follow the same path. Could embracing more fully the centrality of the Eucharist further enlighten Pentecostals/Charismatics concerning their own spiritual gifts? Could a sharper focus on the pneumatological primacy of Christ’s flesh, render the “mysteries” Pentecostals and Charismatic are “praying in the Spirit” (to use the language of 1 Corinthians) more intelligible to the rest of the Church? Would a post-Communion altar call be a fitting setting to seek this grace?

Healing, moreover, is a charism chiefly important to Pentecostals and Charismatics. They are firm believers in God’s miraculous capacity to deliver sick people from their ailments and

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<sup>143</sup> Castelo, *Pentecostalism*, 1, 23. See also Chan, *Pentecostal Theology*, 10, and “The Future of the Liturgy,” 60; Hollenweger, “Pentecostals and the Charismatic Movement,” 553-54.

<sup>144</sup> Teresa, *Vida*, 16.1-6; 18.8, 14.

<sup>145</sup> Laredo, *Subida*, III.35.

infirmities. This emphasis on physical wellness and bodily restoration is apparent in their worship gatherings and evangelistic efforts. “Experiences of healing are central in the Pentecostal understanding of the church and mission.”<sup>146</sup> Such experiences attest to the immediacy of God’s kingdom and the Spirit’s curative power. Chan has argued that this pursuit for wholeness should especially be located within eucharistic worship. “Prayer for healing of the body, mind and spirit must be a regular part of the Pentecostal church’s *liturgical* life.”<sup>147</sup>

There are past and present proponents of this synthesis in the Pentecostal tradition. *Bible Doctrines* (1934), an influential text among Pentecostal institutions by P. C. Nelson, affirms: “The Lord’s Supper is a healing ordinance. If you are sick or afflicted in your body and can discern the healing virtue in the body of our Lord, typified by the bread, you may receive healing and strength for your body and as well as for your spiritual nature.”<sup>148</sup> Joseph Prince, an active mega-church leader from Singapore, similarly commends the healing benefits of the Supper. “If you are sick, I would recommend that you have Communion daily ... I know of people who are so radical that they take it like medicine—three times a day ... They get radical results.”<sup>149</sup> This understanding of Communion seems to be growing in appeal among Pentecostals today.<sup>150</sup>

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<sup>146</sup> Daniel Chiquete, “Healing, Salvation and Mission: The Ministry of Healing in Latin American Pentecostalism,” *International Review of Mission* 93, no. 370-371 (July 2004): 479-80. Cited in Veli-Matti Kärkkäinen, *Holy Spirit and Salvation: The Sources of Christian Theology* (Louisville, KY: Westminster John Knox Press, 2010), 457.

<sup>147</sup> Chan, *Pentecostal Theology*, 105-108; see also, “The Future of the Liturgy,” 59-60, where I found the below sources.

<sup>148</sup> Cited in Veli-Matti Kärkkäinen, *Spiritus ubi vult spirat: Pneumatology in Roman-Catholic Pentecostal Dialogue (1972–1989)* (Helsinki: Luther Agricola Society, 1998), 282.

<sup>149</sup> Joseph Prince, *Health and Wholeness through the Holy Communion* (Singapore: 22 Media, 2006), 60. I concur with Chan that this language sounds “quasi-magical” (“The Future of the Liturgy,” 60).

<sup>150</sup> Hollenweger, “Pentecostals and the Charismatic Movement,” 552; Chiquete, “Healing,” 479-80.

Teresa herself witnessed firsthand the healing efficacy of the sacrament. “[A]t times, as I was approaching the Sacrament, I was made well at once”; “I have experienced this many times; for more than half a year I noticeably feel clear bodily health, at least when I take Communion.”<sup>151</sup> The relationship between these “full” recoveries and her chronic illness was examined in Chapter 4. This same chapter pointed out how these eucharistic restorations manifest the action of the risen Christ in the Saint’s life. Teresa reminds her fellow Carmelites that “the wonders this most holy Bread effects in those who worthily receive it are well known,” and encourages them to avail themselves of such healing mercies: “Do you think that this most holy Delicacy is not sustenance enough even for these bodies, and great medicine even for bodily ailments?”<sup>152</sup> Laredo too speaks of the Eucharist in these terms—“this health-some host is given to the faithful as a remedy for whichever illness they wish to be cured of.”<sup>153</sup>

This aspect of Teresa’s eucharistic theology appears to be directly relevant to the emerging Pentecostal/Charismatic interest on the healing quality of the Lord’s Supper. Could her teaching and practice as a major figure in the Christian mystical tradition contribute pertinent insights to this topic? As mentioned previously, this facet of Teresa’s spirituality is not widely discussed today even by Pentecostal/Charismatic scholars who highly regard both her legacy and the Eucharist. Furthermore, being aware of her life-long battle with sickness could add important nuances to this conversation. How do ongoing suffering and pain cohere with Communion and the charismata? Teresa’s attitude toward health was not only shaped by the resurrection, but also by the cross. Even when she did not receive the lasting relief she longed for, in the Eucharist she

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<sup>151</sup> Teresa, *Vida*, 31.14; *Cuentas*, no. 1.31.

<sup>152</sup> Teresa, *Camino*, 34.7 (V).

<sup>153</sup> Laredo, *Subida*, III.36.

unfailingly met the God who bleeds health and salvation forevermore. “There is no need, nor toil, nor persecution that is not easy to endure if we begin to taste of His.”<sup>154</sup>

By surveying the relationship between Roman Catholics and Pentecostals, reviewing noteworthy ecumenical developments regarding the reunification of the charismatic and eucharistic dimensions of the Christian faith, and assessing the particular role that Teresa has played in these explorations, this final chapter has established the germaneness of thoroughly researching the eucharismatic spirituality of this Doctor of the Church, who continues to speak words of wisdom to all who take the time to savour and study her mysterious writings. The aim of this chapter was to demonstrate the potential of bringing Teresian and Pentecostal/Charismatic scholarship into substantial dialogue with one another. This original initiative is by nature a preliminary effort which aspires to stimulate more extensive engagement with the topics discussed in the chapter’s second half. It is my contention that the rediscovery of Teresa’s great secrets can instructively inform how scholars and practitioners reconceive and respond to the inherent unity and reciprocity there is between the Eucharist and the charisms of the Spirit in the mystery of Christ in whom all divine gifts find their sacrificial end. “I have seen clearly that we are to enter by this door if we want the sovereign Majesty to show us great secrets.”<sup>155</sup>

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<sup>154</sup> Teresa, *Camino*, 34.2 (V). Cf. Cordes, *Call*, 54.

<sup>155</sup> Teresa, *Vida*, 22.6.



## **CONCLUSION: SURRENDERING TERESA'S EUCHARISTIC CHARISMS**

In response to the research question posited in the Introduction, this investigation concludes that Teresa's life and writings elucidate how the Eucharist regulates the reception and exercise of the charisms of the Holy Spirit in conformity to the mystery and ministry of Christ. Teresa's great secrets, the eucharistic and charismatic dimensions of her piety, are profoundly interrelated both at a practical and theological level, mutually supplement one another, and jointly fan into flames the Carmelite's steadfast contemplation of her beloved Jesus and her grateful service unto Him. The sacrament anchors the Carmelite's charismatic spirituality upon the mystery of Jesus' crucified and risen humanity and His continuing ministry to and through the Church by the Spirit. In turn, the charisms Teresa receives from God intensify and illuminate her eucharistic devotion, deepening her passion for and understanding of Christ's mysteries, as well as her apostolic participation in His ongoing work in history. Configured to the reality and form of Christ's eternal sacrifice to the Father, the Saint's spiritual gifts are freed to become living sacrificial offerings that please God and profit others. In this fashion, she embodies for posterity how to use one's given gifts in a manner worthy of the gospel as ritualised and celebrated in the Eucharist, the sacrament and gift par excellence which providentially orders, refines, and clarifies the meaning and purpose of all ecclesial practices and charismatic graces.

This study has covered new ground by pursuing a holistic examination of Teresa's eucharistic charisms and their manifold significance. Chapter 1 addressed the relevance of this endeavour in light of some trends in modern pneumatology, specified the scope of the advancements intended to be achieved through this study based on the work of other scholars, and defended the validity and appropriateness of researching Teresa from a charismatic vantage point. This same chapter considered the challenge of interpreting Teresa today amidst a wide

range of differing perspectives and stressed the need of reading her writings in the original with due regard for her historical setting and religious background.

Chapter 2 consequently focused on the formative function which her context had upon the development of her eucharismatic spirituality, noting among other factors her indebtedness to the Franciscan *recogimiento* movement, the Carmelite tradition, and theological/mystical books, such as Augustine's *Confessions* and Laredo's *Subida*. The study of these two works in particular yielded original insights regarding the influence these authors had on the eucharistic and charismatic components of Teresa's faith and practice. This chapter also consolidated and translated into English textual evidence which certifies Teresa's practice of daily Communion, a vital facet of her legacy not extensively known among Anglophone scholars.

Chapter 3 analysed the eucharismatic content present in the Teresian corpus, translating pertinent texts penned by Teresa, exegeting the concrete ways in which this synthesis operates throughout her works, and noting its overall continuity and coherence. As part of this process, this analysis pointed out the recent discovery of a missing portion from *cuenta 47*, the passage about the great secrets which God communicates to the soul during Communion, a text of critical value to this investigation. The newly discovered segment does not appear in any of the standard English or Spanish editions of Teresa's collected works and may have not been translated into English before. The chapter closed with a creative portrayal of how the eucharistic and charismatic components exhibited in her books and life climactically coalesce at the time of her death "like a dove."

Chapter 4 reflected theologically on the previously gathered findings from a mystagogical viewpoint, approaching Teresa's eucharismatic piety as a living guide to God's secrets. This chapter expounded the mysteriological link between Communion and the

charismata and pondered the nature of this dynamic in Teresa's apprehension of the mysteries of Jesus' resurrection and sacrifice. These mysteries were considered in this order to address a proclivity in Pentecostal/Charismatic spirituality to preference Christ's exaltation over His passion. The bearing these christological realities had upon Teresa's conception of health and ministry was also considered here. By explicating the relationship between the Saint's complete healings and her chronic illnesses, this section made a significant contribution to this area of Teresian studies. This chapter emphasised the theological calibre of Teresa's legacy and its capacity to enlighten current discussions concerning christology, the Eucharist, and the charismata.

Chapter 5 concentrated on the unique potential the rediscovery of Teresa's great secrets could have among Pentecostals and Charismatics. This chapter argued for an innovative collaboration between Teresian and Pentecostal/Charismatic scholarship, an interdisciplinary effort which would be mutually beneficial and produce important contributions in both fronts. Given the current ecumenical climate and the rise of academic and ecclesial trends which are promoting the reintegration of the charismatic and eucharistic strands of the Christian tradition, this is a prime opportunity to explore how these elements are interconnected in Teresa's life and writings. This chapter brought the findings of this dissertation into conversation with Pentecostal/Charismatic literature and tentatively discussed multiple topics affiliated to the subject matter, ranging from the relationship between Spirit and Sacrament in general, to the similarities between Teresa's practice of post-Communion prayer and the Pentecostal altar call, and the viability of seeking the graces of illumination and healing in the context of the Eucharist.

The present study, however, has not covered exhaustively every area of research worth pursuing related to Teresa's eucharismatic way of life. The depth, scope, and relevance of the

Saint's legacy precludes the completion of such a comprehensive task all at once. Accordingly, there is ample material which deserves to be further explored contextually, textually, theologically, and ecumenically. For example, the eucharistic and charismatic elements of Osuna's *Tercer Abecedario* and their potential effect upon Teresa ought to be analysed more fully. There are passages from the Teresian corpus, particularly from *Vida*, *Exclamaciones*, and *Cuentas*, which I could not examine in detail that include germane content that could shed additional light upon the interaction between the charismatic and eucharistic in Teresa. This thesis focused on the nexus between Teresa's eucharistic piety and the mystery of Christ; its link to the mystery of the Trinity could be profitably researched from this angle in greater depth. Ecumenically, the role of Scripture in Teresa's relation with the Eucharist and the charismata is a topic that may be of interest to Protestants which deserves to be thoroughly investigated.

While the sacrament of the Eucharist and the charisms of the Spirit are commonly conceived as being in conflict with one another and representing opposite visions of Christianity, this examination of Teresa's eucharistic charisms has argued that this is not the case. On the contrary, as reflected in the Saint's life and writings, Communion and the charismata belong together in God's cruciform will for the Church. Thus, they cooperate harmoniously as the faithful devote themselves to the breaking of bread and surrender their respective charisms to the common good of Christ's body. Before the healing presence of the risen and crucified Lord, there is real hope that divided Christians will grow closer to one another as they rediscover the inherent unity which exists between the sacrament of Christ's body and blood and the gifts of the Holy Spirit.

Teresa prayed the following prayer based on the reports she heard about Catholic churches being desecrated by "these Lutherans" ("*estos luteranos*"):

So, what am I to do, my Creator, but to present to You this most sacred Bread, even though it was You who gave it to us, and return it to You, and beg that by the merits of Your Son You would grant me this mercy, for He has merited it in so many ways? Now, Lord, now, still this sea! May the ship of the Church not always be caught up in so many storms, and save us, my Lord, for we are perishing! <sup>1</sup>

The turbulent relationship between Catholics and Protestants has certainly calmed down over the last five hundred years. Nevertheless, the body of Christ remains broken, and fellow believers cannot yet partake together of the one bread meant to unite them. As we bear this painful cross at the altar, can we reclaim Teresa's great secrets and offer to God "this most sacred Bread" along with her, while we tarry for a Pentecostal outpouring of charismatic gifts that will help heal and restore what was never intended to be apart? To this hopeful end I surrender all that has been said about Teresa's eucharistic charisms.

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<sup>1</sup> Teresa, *Camino*, 35.3-5 (V).

## APPENDIX: PRIMARY TEXTS IN THE ORIGINAL

### Introduction

Teresa, *Vida*, 16.2: “*me puso estas comparaciones.*”

Teresa, *Moradas*, I.1.1: “*se me ofreció.*”

Teresa, *Moradas*, Prol.5: “*harta merced me hará nuestro Señor si a alguna de ellas se aprovechar para alabarle algún poquito más.*”

Teresa, *Vida*, 7.11: “*casi nunca estoy, a mi parecer, sin muchos dolores, y algunas veces bien graves.*”

Teresa, *Vida*, 40.20: “*Algunas veces estoy fatigada de verme para tan poco en su servicio y de ver que por fuerza he de ocupar el tiempo en cuerpo tan flaco y ruin come el mío más de lo que yo querría.*”

Teresa, *Moradas*, Prol.1: “*Pocas cosas que me ha mandado la obediencia se me han hecho tan dificultosas como escribir ahora cosas de oración; lo uno, porque no me parece me da el Señor espíritu para hacerlo ni deseo; lo otro, por tener la cabeza tres meses ha con un ruido y flaqueza tan grande que aun los negocios forzosos escrivo con pena. Mas entendiendo que la fuerza de la obediencia suele allanar cosas que parecen imposibles, la voluntad se determina a hacerlo muy de buena gana, aunque el natural parece que se aflige mucho; porque no me ha dado el Señor tanta virtud que el pelear con la enfermedad continua y con ocupaciones de muchas maneras se pueda hacer sin gran contradicción suya. Hágalo el que ha hecho otras cosas más dificultosas por hacerme merced, en cuya misericordia confío.*”

### Chapter 1

Teresa, *Camino*, 34.2 (V): “*de todas cuantas maneras quisiere comer el alma, hallará en el Santísimo Sacramento sabor y consolación. No hay necesidad, ni trabajo, ni persecución que no sea fácil de pasar si comenzamos a gustar de los suyos.*”

Teresa, *Camino*, 34.7 (V): “*¿Pensáis que no es mantenimiento aún para estos cuerpos este santísimo Manjar, y gran medicina aún para los males corporales? Yo sé que lo es ... [y] las maravillas que hace este santísimo Pan en los que dignamente le reciben son muy notorias.*”

Teresa, *Moradas*, IV.1.7: “*que vaya siempre adelante la honra y la gloria de su Hijo y el aumento de la Iglesia católica.*”

Teresa, *Moradas*, Prol.4: “*santa Iglesia Católica Romana.*”

Teresa, *Moradas*, Epil.24: “*Iglesia Católica Romana.*”

Teresa, *Moradas*, V.2.3: “*Entonces comienza a tener vida este gusano, cuando con el calor del Espíritu Santo se comienza a aprovechar del auxilio [auxilio] general, que a todos nos da Dios, y cuando comienza a aprovecharse de los remedios que dejó en su Iglesia (ansí de acontinuar las confesiones como con buenas liciones y sermones, que es el remedio que un alma que está muerta en su descuido y pecados y metida en ocasiones puede tener).*”

Teresa, *Camino*, 33.4 (V): “*¿cómo puede vuestra piedad cada día, cada día, verle hacer injurias? ¡Y cuántas se deben hoy hacer a este Santísimo Sacramento! ... ¡Qué desacatos de estos herejes!*”

Teresa, *Moradas*, V.1.11: “*No os havéis de engañar pareciéndoos que esta certidumbre queda en forma corporal, como el cuerpo de nuestro Señor Jesucristo está en el Santísimo Sacramento aunque no le vemos; porque acá no queda ansí, sino de sola la Divinidad.*”

Teresa, *Camino*, 33.5 (V): “*Como se hace aquí una cosa con nosotros por la parte que tiene de nuestra naturaleza, y como Señor de su voluntad lo acuerda a su Padre, que—pues es suya—que nos la puede dar, y ansí dice: ‘pan nuestro.’ No hace diferencia de El a nosotros, mas hacemosla nosotros de El, para no nos dar cada día por Su Majestad.*”

Teresa, *Cuentas*, no. 14.6: “*Una vez—antes de todo esto—yendo a comulgar, estando la Forma en el relicario—que aun no se me había dado—, vi una manera de paloma que meneava las alas con ruido. Turbóme tanto y suspendiódeme, que con harta fuerza tomé la Forma.*”

Teresa, *Cuentas*, no. 14.7: “*Esto era todo en San Josef de Avila. Dávame el Santísimo Sacramento el padre Francisco de Salcedo. Otro día, oyendo su misa, vi a el Señor glorificado en la Hostia.*”

Teresa, *Vida*, 22.6: “*He visto claro que por esta puerta hemos de entrar si queremos que nos muestre la soberana Majestad grandes secretos.*”

Teresa, *Moradas*, VI.5.6: “*Díjole el Crucificado, consolándola, que Él le daba todos los dolores y trabajos que había pasado en su Pasión, que los tuviese por propios para ofrecer a su Padre. Quedó aquel alma tan consolada y tan rica ... que no se le puede olvidar, antes cada vez que se ve tan miserable, acordándosele, queda animada y consolada.*”

Teresa, *Camino*, 33.1 (V): “*el extremo de amor que nos tiene.*”

Teresa, *Vida*, 22.6: “*¿quién nos quita estar con El después de resucitado, pues tan cerca le tenemos en el Sacramento, adonde ya está glorificado [?] ... Hele aquí sin pena, lleno de gloria, esforzando a los unos, animando a los otros, antes que subiese a los cielos, compañero nuestro en el Santísimo Sacramento.*”

Teresa, *Vida*, 29.4: “*Casi siempre se me representava el Señor ansí resucitado, y en la Hostia lo*

*mesmo, si no eran algunas veces para esforzarme si estava en tribulación, que me mostrava las llagas, algunas veces en la cruz y en el Huerto y con la corona de espinas, pocas; y llevando la cruz también algunas veces, para—como digo—necesidades mías y de otras personas, mas siempre la carne glorificada.”*

Teresa, *Meditaciones*, Prol.3 (AT): “*Si fuere para que lo vedáis, tomaréis este pobre donecito de quien os desea todos los del Espíritu Santo como a sí mesma, en cuyo nombre yo lo comienzo.*”

## Chapter 2

Teresa, *Camino*, 34.11 (V): “*no perdáis tan buena sazón de negociar [con el Señor] como es el hora después de haver comulgado.*”

Ribera, *Vida de la Madre*, IV.7: “*Estas cosas, ordinariamente, le vienen después de larga oración ... o comulgando.*”

Teresa, *Moradas*, VI.7.10-11: “*vivas centellas para encenderla [el alma] más en el [amor] que tiene a nuestro Señor.*”

Teresa, *Vida*, 33.5: “*morir mil muertes*”; “*la menor ceremonia de la Iglesia.*”

Ribera, *Vida de la Madre*, IV.12: “*La devoción que tenía al Santísimo Sacramento, era singular.*”

Teresa, *Vida*, 38.9: “*los que comienzan y aprovechan y los perfectos.*”

Teresa, *Vida*, 38.10: “*Estando en esto, veo sobre mi cabeza una paloma bien diferente de las de acá, porque no tenía estas plumas, sino las alas de unas conchicas que echavan de sí gran resplandor ... Estaría aleando espacio de un avemaría. Ya el alma estaba de tal suerte, que, perdiéndose a sí de sí, la perdió de vista. Sosegóse el espíritu con tan buen huésped, que, según mi parecer, la merced tan maravillosa le devía de desasosegar y espantar.*”

Teresa, *Vida*, 38.11: “*embobada y tonta.*”

Ludolfo, *Vita*, 4:84.2: “*esto fue por significar que la gracia del Redentor que se da por el Espíritu Santo había de venir en nuestras almas por espiritual generación de gracia en los sacramentos.*” The Castilian script of this source has been modernised.

Ludolfo, *Vita*, 4:84.2: “*la espiritual regeneración que la criatura racional recibe de la gracia de Dios en los sacramentos.*”

Teresa, *Cuentas*, no. 23. “*Octava del Espíritu Santo me hizo el Señor una merced y me dio esperanza de que esta casa se iría mejorando; digo las almas de ella.*”



Teresa, *Cuentas*, no. 63/*Fundaciones*, 27 (appendix): “*grandísima merced*”; “*veinte años había—poco más o menos.*”

Teresa, *Cuenta*, no. 63/*Fundaciones*, 27 (appendix). “*La primera, que las cabezas estuviesen conformes. La segunda, que aunque tuviesen muchas casas, en cada una huviese pocos frailes. La tercera, que tratasen poco con seglares; y esto para bien de sus almas. La cuarta, que enseñasen más con obras que con palabras.*”

Teresa, *Cuentas*, no. 34.1-2 (Chichester): “*gran merced ... gran deseo ... muy señalado servicio.*”

Teresa, *Cuentas*, no. 34.6: “*pareciéndome ... que pues yo hacía esa promesa por el Espíritu Santo, que obligado quedava a darle luz para que me la diese, junto con acordarme que me le había dado nuestro Señor.*”

From the proceedings of the Alumbrados, cited in Beltrán, “El edicto,” 122: “*los actos exteriores de la oración no hacen al caso ni son menester, e que hacerlos era imperfección.*”

From the proceedings of Alcaraz, cited in Beltrán, “El edicto,” 123: “*Que mostraba pesar de las reverencias y culto que se daba al Santísimo Sacramento*”; “*Que si comulgaba era por cumplir con el vulgo.*”

Teresa, *Epistolario*, Cartas 330, 331, 333, 334, 335, 337, 338, and 339: “*la gracia del Espíritu Santo*”; “*Espíritu Santo.*”

Teresa, *Vida*, 32.9: “*mi Regla con la mayor perfección que pudiese.*”

Teresa, *Moradas*, VI.7.8, VII.4.13: “*nuestro padre Elías.*”

“*Romani Pontificis*,” in Saggi, “La mitigazione del 1432,” 21: “*die ac nocte in lege Domini meditantes ac in orationibus vigilantes.*”

Teresa, *Fundaciones*, 2.1-4: “*un retrato—aunque imperfecto—del principio de nuestra Orden, y cómo la regla primera se guardava en todo rigor.*”

Teresa, *Vida*, 2.2: “*libros de caballería.*”

Teresa, *Vida*, 26.2: “*se quitaron.*”

Teresa, *Vida*, 9.8: “*Como comencé a leer las Confesiones, paréceme me vía yo allí ... Cuando llegué a su conversión y leí cómo oyó aquella voz en el huerto, no me parece sino que el Señor me la dio a mí, según sintió mi corazón.*”

Teresa, *Vida*, 9.1, 7-9: “*mercedes espirituales.*”

Agustín, *Confesiones*, 1.1: “Grande eres Tú, oh Señor, y muy digno de ser loado.”

Teresa, *Vida*, Prol.: “Sea bendito por siempre, que tanto me esperó.”

Agustín, *Confesiones*, 8.6: “maravillas”; “atónitos y asombrados.”

Agustín, *Confesiones*, 9.4: “Y descubríéronseme en el profundo de mi miseria las señas de tu poder.”

Agustín, *Confesiones*, 5.1: “Recibe el sacrificio de mis confesiones de la mano de mi lengua, la cual formaste y moviste, para que se confesase a tu nombre, y sana todos mis huesos, y digan: ‘Señor, ¿quién como Tú?’”

Agustín, *Confesiones*, 1.20: “Gracias te doy, dulcedumbre mía, honra, confianza mía, y Dios mío, gracias te doy por tus dones, y Tú me los guarda, por que de esta manera guardarme has a mí, y será perfeccionado y aumentado lo que Tú me diste, y estaré contigo, porque el ser Tú me lo diste.”

Teresa, *Vida*, 9.7: “cuán atada me vía para no me determinar a darme del todo a Dios.”

Teresa, *Vida*, 9.7. “En este tiempo me dieron las Confesiones de San Agustín, que parece el Señor lo ordenó, porque yo nunca las procuré.”

Teresa, *Vida*, 25.3: “sus palabras son obras.”

Teresa, *Vida*, 9.9: “comencé más a darme a oración y a tratar menos en cosas que me dañasen, aunque aun no las dejaba del todo ... Como no estava Su Majestad esperando sino algún aparejo en mí, fueron creciendo las mercedes espirituales de la manera que ahora diré.”

Teresa, *Exclamaciones*, 5.3: “Pues ¿qué podrá pedir una cosa tan miserable como yo? Que me deis, Dios mío, que os dé, con San Agustín.”

Agustín, *Confesiones*, 10.29: “Dame, Señor, lo que mandas y manda lo que quisieras.”

Agustín, *Confesiones*, 9.13: “donde ella sabía que se dispensaba la santa víctima y santo sacrificio ... [al que] ató su alma con el nudo de la fe.”

Laredo, *Subida*, Epistolary Dedication: “Quien me quisiere seguir niege su sensualidad y trayga su cruz consigo y véngase empós de mí.”

Teresa, *Vida*, 23.12: “Mirando libros para ver si sabría decir la oración que tenía, hallé en uno que llaman Subida del Monte, en lo que toca a unión del alma con Dios, todas las señales que yo tenía en aquel no pensar nada, que esto era lo que yo más decía: que no podía pensar nada cuando tenía aquella oración; y señalé con rayas las partes que eran, y dile el libro para que él y el otro clérigo ... lo mirasen y me dijese lo que había de hacer.”

Laredo, *Subida*, III.31: “*Porque todo el intento de aqueste libro es juntar la ánima a su Dios por vía de amor unitivo, e la más perfecta unión que es posible o puede ser en este duro destierro consiste en al agraciada Comunión del Sacramento Sanctíssimo.*”

Laredo, *Subida*, III.32: “*gusten*”; “*a tiempos y quando pueden*”; “*se les da e le reciben casi quantas vezes quieren.*”

Laredo, *Subida*, III.32: “*la mayor señal con que nuestro suavíssimo Christo Jesús nos mostró, y siempre nos muestra la suavidad de su amor.*”

Laredo, *Subida*, III.32: “*por la costumbre cotidiana que tienen los que celebran cada o casi cada día*”; “*el querer y voluntad de nuestro Christo Jesús, el qual por su bondad sola nos manda hazer aquesto en memoria singular suya.*”

Laredo, *Subida*, III.34: “*se apareja la morada para Dios y no para el hombre*”; “[*la*] *humildad que se requiere para aparejar el templo vivo de Dios (que son nuestras ánimas) a la sacra Comunión.*”

Laredo, *Subida*, III.35: “—*Dice el ánima: Señor, ¿qué es lo que das, con tu inefable presencia, a las ánimas que devotamente te reciben en el Sacramento del altar? —Sabiduría: Yo te ruego que me digas de dónde procede esta pregunta. ¿Por ventura eres amador verdadero o mercenario? ... Dime, ¿buscas a tu amado por que le tienes amor, o porque te pague aquello que le amas? ¿Qué cosa mejor, ni más provechosa te puede dar, que a sí mismo? ... Pero como no eres perfecto en el amor, no te contentas con el amado e por esso desseas otra merced o galardón, en dulcedumbre de espíritu, o en consolación sensible.*”

Laredo, *Subida*, III.35: “—*Anima: No hay dubda, sino que cada una d'estas cosas traerá consigo muy mucho fruto y gran hermosura. —Sapiencia: Grandes cosas te parecen ser éstas, pero verdaderamente los dones espirituales, que en este sancto Sacramento son dados, son, sin comparación alguna, muy mayores.*”

Laredo, *Subida*, III.35: “*clarifica mucho más el espíritu en el siglo advenidero que lo puede alumbrar al ayre puro el rayo del sol.*”

Laredo, *Subida*, III.36: “*esta hostia salutifera es dada a todos los fieles por remedio de cualquiera enfermedad que quieran sea curada.*”

Laredo, *Subida*, III.35: “*las condiciones del Sacramento Sanctíssimo*”; “*el rayo de la divinidad, escondido en el santo Sacramento (pero claro y manifiesto en la patria celestial).*”

Laredo, *Subida*, III.35: “*cuerpo glorificado.*”

Laredo, *Subida*, III.36: “*¿Por ventura tienes olvidado que andas en fe y no en experiencia?*”

Laredo, *Subida*, III.39: “¡O, sabiduría de Dios, que, sin caber en los cielos, os cubrís y os encubrís con un tan pequeño velo, que sola la biva fe os pueda determinar, determinándose en Vos!”

Third rubric of the Constitutions of the Incarnation in Silverio, *Obras*, 9:485: “*Pero si nuestro señor diere devoción al convento, o a la mayor parte, de querer comulgar más a menudo, poderlo an fazer de consejo del confesor y de licencia de la priora.*”

Ribera, *Vida de la Madre*, II.18: “*Siempre había de llevar quien confesase y dijese misa, y ésa era la primera hacienda de cada día, y luego comulgaba ella: esto, por más prisa que llevase (habiendo aparejo para ello), nunca se había de dejar.*”

Ribera, *Vida de la Madre*, III.15: “*comulgando cada día con su acostrumbrada devoción.*”

Ribera, *Vida de la Madre*, IV.12: “*desde que saliese de la Encarnación a fundar estos Monasterios, comulgaba ordinariamente cada día, y esto con consejo y autoridad de muchos y muy grandes letrados con quien lo trató, siendo cuando ella lo comenzó, una cosa que en aquella casa no se usaba, antes le recibían de tarde en tarde; y con su ejemplo se comenzó en ella a continuar harto este Sacramento.*”

Ribera, *Vida de la Madre*, IV.12: “*Dio en este tiempo Nuestro Señor muestras que gustaba de que ella comulgase cada día, porque teniendo ella, entre otras enfermedades, dos vómitos cada día, uno a la mañana y otro a la noche, el de la mañana se le quitó del todo presto, y nunca más le tuvo.*”

Ribera, *Vida de la Madre*, IV.12: “*se deshacían las tinieblas del alma, y quedaba buena ella, y el cuerpo sin dolores.*”

Julián de Ávila cited in Tomás, *Vida, virtudes y milagros*, Prol.44: “*Yo traté, y converse, y confesé, y comulgué a la santa Madre al pie de veinte años, poco más o menos ... y en todas las fundaciones que se le ofrecieron hasta que Dios la llevó, fui yo que la acompañaba y servía.*”

Julián de Ávila cited in Tomás, *Vida, virtudes y milagros*, Prol.44: “*Yo, como testigo de vista, sé decir que tuvo cosas tan sobrenaturales, como las han tenido los santos más regalados de Dios, porque yo le daba muy de ordinario el Santísimo Sacramento cada día y, por la mayor parte, se quedaba arrobada; en el cual tiempo le estaba Dios haciendo tantas mercedes y tan señaladas, que, aunque ella dejó dicho mucho, fue lo menos lo que dijo en comparación con lo que Dios le daba a entender de cosas supernaturales.*”

Tomás, *Vida, virtudes y milagros*, III.20.2-3: “*comulgó por espacio de más de veintitrés años ordinariamente cada día, por parecer de muchos y muy grandes letrados.*”

Teresa, *Moradas*, Prol.5: “*por su misericordia.*”

### Chapter 3

Teresa, *Vida*, 16.1: “*un glorioso desatino, una celestial locura, adonde se desprende la verdadera sabiduría.*”

Teresa, *Vida*, 16.2: “*ni yo la entendía, ni la supiera decir; y así tenía por mí, llegada aquí, decir muy poco u nonada.*”

Teresa, *Vida*, 16.2: “*me dio el Señor hoy, acabando de comulgar, esta oración, sin poder ir adelante, y me puso estas comparaciones y enseñó la manera de decirlo y lo que ha de hacer aquí el alma; que, cierto, yo me espanté y entendí en un punto.*”

Teresa, *Vida*, 16.4, 6: “*Esto me parece debía sentir el admirable espíritu del real profeta David cuando tañía y cantava con la arpa en alabanzas de Dios ... ¡Oh, váleme Dios! ¡Cuál está un alma cuando está así! Toda ella querría fuese lenguas para alabar a Dios ... ni creo que soy yo la que hablo desde esta mañana que comulgué.*”

Teresa, *Vida*, 18.8: “*Y es así que cuando comencé esta postrera agua a escribir, que me parecía imposible tratar cosa más que hablar en griego, que así es ello dificultoso. Con esto lo dejé y fui a comulgar. ¡Bendito sea el Señor que así favorece a los ignorantes! ¡Oh virtud de obedecer, que todo lo puedes! Aclaró Dios mi entendimiento, unas veces con palabras y otras puniéndome delante como lo había de decir, que, como hizo en la oración pasada, Su Majestad parece quiere decir lo que yo no puedo ni sé.*”

Teresa, *Vida*, 18.14: “*acabando de comulgar y de estar en esta mesma oración que escribo.*”

Teresa, *Vida*, 17.5: “*una merced es dar el Señor la merced, y otra es entender qué merced es y qué gracia; otra es saber decirla y dar a entender cómo es.*”

Osuna, *Tercer Abecedario*, 3.2: “*un don es dar Dios la gracia y otro don es darla a conocer.*”

Teresa, *Vida*, 18.4: “*No soléis Vos hacer, Señor, semejantes grandezas y mercedes a un alma, sino para que aproveche a muchas.*”

Teresa, *Vida*, 22.4: “*¿De dónde me vinieron a mí todos los bienes sino de Vos?*”

Teresa, *Vida*, 22.4: “*Havía sido yo tan devota toda mi vida de Cristo ... y así siempre tornaba a mi costumbre de holgarme con este Señor, en especial cuando comulgaba.*”

Teresa, *Vida*, 22.6: “*¿quién nos quita estar con Él después de resucitado, pues tan cerca le tenemos en el Sacramento, adónde ya está glorificado [?] ... Hele aquí sin pena, lleno de gloria, esforzando a unos, animando a los otros, antes que subiese a los cielos, compañero nuestro en el Santísimo Sacramento, que no parece fue en su mano apartarse un memento de nosotros.*”

Teresa, *Vida*, 22.6: “*Con tan buen amigo presente, con tan buen capitán que se puso en lo*

*primero en el padecer, todo se puede sufrir; es ayuda y da esfuerzo; nunca falta.”*

Teresa, *Vida*, 22.6: “Y veo yo claro—Y he visto después—que, para contentar a Dios y que nos haga grandes mercedes, quiere sea por manos de esta Humanidad sacratísima, en quien dijo Su Majestad se deleita. Muy, muchas veces, lo he visto por experiencia. Hámelo dicho el Señor. He visto claro que por esta puerta hemos de entrar si queremos nos muestre la soberana Majestad grandes secretos.”

Teresa, *Vida*, 31.9-11: “Parece que ahoga el alma y ata al cuerpo para que de nada aproveche ... Y es así, que me ha acaecido parecerme que andan los demonios como jugando a la pelota con el alma.”

Teresa, *Vida*, 31.12: “Porque el alma se quema en sí, sin saber quién ni por dónde lo ponen fuego, ni cómo huir de él, no con qué le matar.”

Teresa, *Vida*, 31.14: “Algunas veces—y casi ordinario, al menos lo más continuo—en acabando de comulgar descansava; y aun algunas, en llegando a el Sacramento, luego a la hora quedava tan buena, alma y cuerpo, que yo me espanto. No parece sino que en un punto se deshacen todas la tinieblas de el alma y, salido el sol, conocía las tonterías en que había estado.”

Teresa, *Vida*, 31.14: “Otras, con sola una palabra que me decía el Señor, con sólo decir: ‘No estés fatigada; no hayas miedo’ ... quedava de el todo sana, u con ver alguna visión, como si no hubiera tenido nada.”

Teresa, *Vida*, 31.14: “Regalábame con Dios; quejávame a Él cómo consentía tantos tormentos que padecise; mas ello era bien pagado, que casi siempre eran después en gran abundancia las mercedes.”

Teresa, *Vida*, 31.14: “No me parece sino que sale el alma del crisol como el oro, más afinada y clarificada para ver en sí al Señor.”

Teresa, *Vida*, 39.22-23: “Viéntenme algunas veces unas ansias de comulgar tan grandes, que no sé si se podría encarecer. Acaeciome una mañana que llovía tanto, que no parece hacía para salir de casa. Estando yo fuera de ella, yo estaba ya tan fuera de mí con aquel deseo, que aunque me pusieran lanzas a los pechos, me parece entrara por ellas, cuantimás agua. Como llegué a la iglesia, diome un arrobamiento grande. Parecióme vi abrir los cielos ... Representósome el trono que dije a vuestra merced he visto otras veces, y otro encima de él, adonde por una noticia que no sé decir, aunque no lo vi, entendí esta la Divinidad ... Entendí estar allí todo junto lo que se puede desear, y no vi nada. Dijéronme, y no sé quién, que lo que allí podía hacer era entender que no podía entender nada, y mirar lo nonada que era todo en comparación de aquello. Es así que se afrentava después mi alma de ver que pueda parar en ninguna cosa criada, cuantimás aficionarse a ella, porque todo me parecía un hormiguero. Comulgué y estuve en la misa, que no sé como pude estar. Parecióme había sido muy breve espacio. Espantéme cuando

*dio el reloj y vi que eran dos horas las que había estado en aquel arrobamiento y gloria.”*

Teresa, *Vida*, 39.23: *“Espantávame después, cómo, en llegando a este fuego, que parece viene de arriba, de verdadero amor de Dios ... parece que consume el hombre viejo de faltas y tibieza y miseria; y a manera de como hace el ave fénis—sigún he leído—y de la misma ceniza, después que se quema, sale otra, así queda hecha otra el alma después con diferentes deseos y fortaleza grande. No parece es la que antes, sino que comienza con nueva puridad el camino del Señor.”*

Teresa, *Camino*, 32.9 (V): *“Porque todo lo que os he avisado en este libro va dirigido a este punto de darnos del todo a el Criador y poner nuestra voluntad en la suya.”*

Teresa, *Camino*, 32.13 (V): *“Su Majestad nunca se cansa de dar, porque no contento con tener hecha esta alma una cosa consigo, por haverla ya unido a sí mismo, comienza a regalarse con ella, a descubrirle secretos, a holgarse de que entienda lo que ha ganado y que conozca algo de lo que la tiene por dar.”*

Teresa, *Camino*, 33.2 (V): *“Entendamos, hermanas, por amor de Dios, esto que pide nuestro buen Maestro—que nos va la vida en no pasar de corrida por ello.”*

Teresa, *Camino*, 33.1 (V): *“un medio admirable adonde nos mostró el extremo de amor que nos tiene.”*

Teresa, *Camino*, 33.2 (V): *“no una vez, sino cada día”; “que aquí se debía determinar de quedarse con nosotros.”*

Teresa, *Camino*, 33.4 (V): *“Es como decirle que ya una vez nos le dio para que muriese por nosotros, que ya ‘nuestro’ es; que no nos le quite torne a quitar hasta que se acabe el mundo; que le deje servir cada día.”*

Teresa, *Camino*, 34.2 (V): *“Su Majestad nos le dio... este mantenimiento y maná de la humanidad, que le hallamos como queremos, y que si no es por nuestra culpa no moriremos de hambre; que de todas cuantas maneras quisiere comer el alma, hallará en el Santísimo Sacramento sabor y consolación. No hay necesidad, ni trabajo, ni persecución que no sea fácil de pasar si comenzamos a gustar de los suyos.”*

Teresa, *Camino*, 34.6 (V): *“Así que, hermanas tenga quien quisiere cuidado de pedir ese pan; nosotras pidamos a el Padre Eterno merezcamos recibir el nuestro Pan celestial de manera que, ya que los ojos del cuerpo no se pueden deleitar en mirarle por estar tan encubierto, se descubra a los de el alma y se le dé a conocer, que es otro mantenimiento de contentos y regalos, y que sustenta la vida.”*

Teresa, *Camino*, 34.7 (V): *“¿Pensáis que no es mantenimiento aún para estos cuerpos este santísimo Manjar, y gran medicina aún para los males corporales? Yo sé que lo es y conozco a una persona de grandes enfermedades que, estando muchas veces con graves*

*dolores, como con la mano se le quitavan y quedava buena del todo—esto, muy ordinario—y de males muy conocidos, que no se podían fingir, a mí parecer.”*

Teresa, Camino, 34.7 (V): *“ésta havíala dado el Señor dado tan viva fe, que cuando oía algunas personas decir que quisieran ser en el tiempo que andava Cristo nuestro Bien en el mundo, se reía entre sí, pareciéndole que, tiniéndole tan verdaderamente en el Santísimo Sacramento como entonces, que ¿qué más se le dava?”*

Teresa, Camino, 34.8 (V): *“Mas sé de esta persona que muchos años, aunque no era muy perfecta, cuando comulgava, ni más ni menos que si viera con los ojos corporales entrar en su posada el Señor, procurava esforzar la fe, para que, como creía verdaderamente entrava este Señor en su pobre posada, desocupávase de todas las cosas exteriores cuanto le era posible, y entrávase con Él. Procurava recoger los sentidos para que todos entendiesen tan gran bien ... Considerávase a sus pies y llorava con la Magdalena, ni más ni menos que si con los ojos corporales le viera en la casa del fariseo; y aunque no sintiese devoción, la fe le decía que estava bien allí.”*

Teresa, Camino, 34.9 (V): *“no es representación de la imaginación.”*

Teresa, Camino, 34.9 (V): *“Esto pasa ahora, y es entera verdad.”*

Teresa, Camino, 34.9 (V): *“mientras no consume el calor natural los accidentes de el pan.”*

Teresa, Camino, 34.9 (V): *“Pues si, cuando andava en el mundo, de sólo tocar sus ropas sanava a los enfermos, ¿qué hay que dudar que hará milagros estando dentro de mí, si tenemos fe, y nos dará lo que le pidiéremos, pues está en nuestra casa? Y no suele Su Majestad pagar mal la posada si le hacen buen hospedaje.”*

Teresa, Camino, 34.11-13 (V): *“Estaos vos con Él de buena gana; no perdáis tan buena sazón de negociar como es el hora después de haver comulgado ... Más acabando de recibir a el Señor, pues tenéis la mesma persona delante, procurad cerrar los ojos del cuerpo y abrir los del alma y miraros al corazón; que yo os digo—y otra vez os lo digo, y muchas lo querría decir—que, si tomáis esta costumbre todas las veces que comulgardes ... no viene tan disfrazado—que, como he dicho, de muchas maneras no se dé a conocer conforme a el deseo que tenemos de verle; y tanto lo podéis desear que se os descubra del todo.”*

Teresa, Camino, 34.14 (V): *“quiere Su Majestad entendamos que es Él el que está en el santísimo Sacramento.”*

Teresa, Camino, 34.14 (V): *“Más que le vean descubiertamente y comunicar sus grandezas y dar de sus tesoros, no quiere sino a los que entiende que mucho le desean, porque éstos son sus verdaderos amigos.”*

Teresa, Meditaciones, Prol.1 (AT): *“cada vez”; “dado un regalo grande.”*



Teresa, *Meditaciones*, Prol.2 (AT): “*me parece me da el Señor para mi propósito a entender algo del sentido de algunas palabras; y pareceme serán para consolación de las hermanas que nuestro Señor lleva por este camino.*”

Teresa, *Meditaciones*, 1.2 (AT): “*una palabra suya terná en sí mil misterios.*”

Teresa, *Meditaciones*, 1.4 (AT): “*grandes misterios que este lenguaje encierra en sí, dicho por el Espíritu Santo.*”

Teresa, *Meditaciones*, 4.1 (AT): “*Oh, hijas mías, qué secretos tan grandes hay en estas palabras.*”

Teresa, *Meditaciones*, 1.11 (AT): “*Bésemi con beso de su boca.*”

Teresa, *Meditaciones*, 1.11 (AT): “*¡Oh, Señor mío y Dios mío, y qué palabra esta para que la diga un gusano a su Criador! ... Mas ¿quién osara, Rey mío, decir esta palabra si no fuera con vuestra licencia? Es cosa que espanta, y así espantará decir yo que la diga nadie. Dirán que soy una necia, que no quiere decir esto, que tiene muchas significaciones ... que por eso es bien estas cosas no las lean gentes simples.*”

Teresa, *Meditaciones*, 1.11 (AT): “*Yo lo confieso, que tiene muchos entendimientos; mas el alma que está abrasada de amor que la desatina, no quiere ninguno sino decir estas palabras.*”

Teresa, *Meditaciones*, 1.11 (AT): “*¡Válame Dios!; ¿qué nos espanta? ... ¿No nos llegamos al Santísimo Sacramento?*”

Teresa, *Meditaciones*, 1.11 (AT): “*Y aun pensava yo si pedía la esposa esta merced que Cristo después nos hizo. También he pensado si pedía aquel ayuntamiento tan grande, como fue hacerse Dios hombre, aquella amistad que hizo con el género humano. Porque claro está que el beso es señal de paz y amistad grande entre dos personas.*”

Teresa, *Meditaciones*, 1.12 (AT): “*train consigo gran majestad*”; “*Harta traéis Vos, Señor mío, en el Santísimo Sacramento; sino como no tienen fe viva sino muerta estos tales, ven os tan humilde bajo especies de pan, no les habláis nada—porque no lo merecen ellos oír.*”

Teresa, *Meditaciones*, 1.12 (B): “*Considerando, Dios y Señor mío, la alteza de vuestra divina Majestad y la grandeza de vuestra suma Bondad en comunicaros tan familiarmente a las viles criaturas; no sé cómo, de admiración, no salen de sí y procuran con todas sus fuerzas vuestra gracia y amistad, viendo que no solo regaláis al alma haciéndoos manjar y comida suya, sino que gustáis de ser tratado della como tierno y querido Esposo, y que llegue a pedirnos ser besada con el beso de vuestra dulce y divina boca. Y para comunicarles vuestro dones y mercedes la habláis y enseñáis con tanto cuidado para atraerla a vuestro divino Amor; y son palabras las que soléis hablar interiormente a las almas para que reconozcan sus faltas y miserias y procuren despegarse de las cosas de la tierra, que solo el oírlas hace temer, porque traen gran majestad consigo.*”

Teresa, *Meditaciones*, 3.8 (AT): “*Por cierto que pienso que, si nos llegásemos al Santísimo Sacramento con gran fe y amor, que de una vez bastase para dejarnos ricas, ¡cuánto más de tantas!, sino que no parece sino cumplimiento el llegarnos a Él, y así nos luce tan poco.*”

Teresa, *Exclamaciones*, 5.1: “*¡Oh, Señor mío!, ¿cómo os osa pedir mercedes quien tan mal os ha servido y no ha sabido guardar lo que le habéis dado? ¿Qué se puede confiar de quien muchas veces ha sido traidor? Pues ¿qué haré, consuelo de los desconsolados y remedio de quien se quiere remediar de Vos?*”

Teresa, *Exclamaciones*, 5.1: “*No, por cierto; que Vos, Señor mío y deleite mío, sabiendo las muchas que habían de ser y el alivio que nos es contarlas a Vos, decís que os pidamos y que no dejaréis de dar.*”

Teresa, *Exclamaciones*, 5.1: “*No, por cierto; que Vos, Señor mío y deleite mío, sabiendo las muchas que habían de ser y el alivio que nos es contarlas a Vos, decís que os pidamos y que no dejaréis de dar.*”

Teresa, *Exclamaciones*, 5.1: “*Por ventura le pareció no era tanto el amor que la teníades como a su hermana.*”

Teresa, *Exclamaciones*, 5.2: “*el amor la hizo atrever a decir que cómo no teníades cuidado.*”

Teresa, *Exclamaciones*, 5.2: “*que sólo amor es el que da valor a todas las cosas, y que sea tan grande que ninguna le estorbe a amar, es lo más necesario.*”

Teresa, *Exclamaciones*, 5.3: “*Mas ¿cómo le podremos tener, Dios mío, conforme a lo que merece el amado, si el que Vos me tenéis no le junta consigo? ¿Quejaréme con esta santa mujer? ¡Oh!, que no tengo ninguna razón, porque siempre he visto en mi Dios hartos mayores y más crecidas muestras de amor de lo que yo he sabido pedir ni desear ... Pues ¿qué podrá pedir una cosa tan miserable como yo? Que me deis, Dios mío, qué os dé, con san Agustín para pagar algo de lo mucho que os devo; que os acordéis que soy vuestra hechura y que conozca yo quién es mi Criador, para que le ame.*”

Teresa, *Exclamaciones*, 10.1: “*‘Cercáronme los dolores de la muerte.’ ¡Oh, oh, oh, qué grave cosa es el pecado, que bastó para matar a Dios con tantos dolores!*”

Teresa, *Exclamaciones*, 10.3: “*¡Oh cristianos verdaderos!, ayudad a llorar a vuestro Dios, que no es por solo Lázaro aquellas piadosas lágrimas, sino por los que no habían de querer resucitar, aunque Su Majestad los diese voces.*”

Teresa, *Exclamaciones*, 10.3: “*¡Oh bien mío, qué presentes teníades las culpas que he cometido contra Vos! Sean ya acabadas, Señor, sean acabadas, y las de todos. Resucitad a estos muertos; sean vuestras voces, Señor, tan poderosas que, aunque no os pidan la vida, se la deis para que después, Dios mío, salgan de la profundidad de sus deleites.*”

Teresa, *Exclamaciones*, 10.34: “No os pidió Lázaro que le resucitáseis. Por una mujer pecadora lo hecistes. Véisla aquí, Dios mío, y muy mayor; resplandezca vuestra misericordia; yo, aunque miserable, lo pido por los que no os lo quieren pedir; ya sabéis, Rey mío, lo que me atormenta verlos tan olvidados de los grandes tormentos que han de padecer para sin fin, si no se tornan a Vos.”

Teresa, *Exclamaciones*, 10.5: “¡Oh, los que estáis mostrados a deleites y contentos y regalos y hacer siempre vuestra voluntad, haved lástima de vosotros! Acordaos que havéis de estar sujetos siempre sin fin a las furias infernales. Mirad, mirad, que os ruega ahora el Juez que os ha de condenar ... ¿por qué no queréis vivir para siempre?”

Teresa, *Cuentas*, no. 56: “Ya sabes que te hablo algunas veces; no dejes de escribirlo; porque, aunque a ti no aproveche, podría aprovechar a otros.”

Teresa, *Cuentas*, no. 14.1: “El martes después de la Ascensión, habiendo estado un rato en oración—después de comulgar—con pena, porque me devertía de manera que no podía estar en una cosa, quejávame al Señor de nuestro miserable natural.”

Teresa, *Cuentas*, no. 14.1: “Comenzó a inflamarse mi alma, pareciéndome que claramente entendía tener presente a toda la Santísima Trinidad en visión intelectual, adonde entendió mi alma por cierta manera de representación, como figura de la verdad—para que lo pudiese entender mi torpeza—cómo es Dios trino y uno; y así me parecía hablarme todas tres Personas, y que se representaban dentro en mi alma distintamente, diciéndome que desde este día vería mejoría en mí en tres cosas, que cada una destas Personas me hacía merced: la una, en la caridad en padecer con contento y en sentir esta caridad con encendimiento en el alma. Entendía aquellas palabras que dice el Señor: que estarán con el alma que está en gracia las tres divinas Personas, porque las vía dentro de mí por la manera dicha.”

Teresa, *Cuentas*, no. 14.2-4: “excesivo amor”; “Parece quedó en mi alma tan imprimidas aquellas tres Personas que vi, siendo un solo Dios, que a durar así imposible sería dejar de estar recogida con tan divina compañía.”

Teresa, *Cuentas*, no. 29: “Yo pensé que no era falta de Forma, sino que me quería mortificar, porque yo le había dicho que gustaba mucho cuando eran grandes las Formas (no porque no entendía no importaba para dejar de estar el Señor entero, aunque fuese muy pequeño pedacico). Díjome Su Majestad: ‘No hayas miedo, hija, que naide sea parte para quitarte de Mí’; dándome a entender que no importaba.”

Teresa, *Cuentas*, no. 29: “Entonces representóseme por visión imaginaria, como otras veces, muy en lo interior, y diome su mano derecha, y díjome: ‘Mira este clavo, que es señal que serás mi esposa desde hoy. Hasta ahora no lo habías merecido; de aquí adelante, no solo como Criador y como Rey y tu Dios mirarás mi honra, sino como verdadera esposa mía: mi honra es ya tuya y la tuya mía.’”

Teresa, *Cuentas*, no. 29: “Hízome tanta operación esta merced, que no podía caber en mí, y quedé como desatinada, y dije al Señor que o ensanchase mi bajeza o no me hiciese tanta merced; porque, cierto, no me parecía lo podía sufrir el natural.”

Teresa, *Cuentas*, no. 47/added text from Ribera’s copy in Ros García, *Relaciones y Cuentas*, 103: “Una vez acabando de comulgar, se me dio a entender cómo este santísimo Cuerpo de Cristo le recibe su Padre dentro de nuestra alma, como yo entiendo y he visto están estas divinas Personas, y cuán agradable le es esta ofrenda de su Hijo porque se deleita y goza con Él—digamos—acá en la tierra (porque su Humanidad no está con nosotros el alma, sino la Divinidad, y así le es tan acepto y agradable y nos hace tan grandes mercedes cuando comulgamos, por ser medio para que se deleite con su Hijo). No lo sé decir como lo entiendo, porque si es contra Escritura lo pongo aquí y creeré lo que se me dijere. Hay tan grandes cosas dentro de un alma cuando el Señor quiere comunicárselas que no se atinan a decir.”

Teresa, *Moradas* VI.7.9: “divino y humano junto es siempre su compañía.”

Teresa, *Cuentas*, no. 47: “Si yo ahora lo dijera, me diera mejor a entender. Importa saber cómo es esto, porque hay grandes secretos en lo interior cuando se comulga. Es lástima que estos cuerpos no nos lo dejan gozar.”

María del Nacimiento in Silverio, *Procesos*, 1:315: “que escribía el dicho libro fué en acabando de comulgar; y que cuando lo escribía era con gran velocidad y con tan gran hermosura en el rostro, que a esta testigo le admiraba, y estaba tan embebida en lo que escribía, que, aunque allí junto se hiciese algún ruido, no la estorbaba; por lo cual entendía esta testigo que todo aquello que escribía y el tiempo que estaba en ello estaba en oración.”

Teresa, *Moradas*, I.1.3: “adonde pasan las cosas de mucho secreto entre Dios y el alma.”

Teresa, *Moradas*, V.2.5: “quiere juntar nuestros trabajillos con los grandes que padeció su Majestad, y que toda sea una cosa.”

Teresa, *Moradas*, VI.7.6: “todo nuestro bien y remedio, que es la sacratísima Humanidad de nuestro Señor Jesucristo.”

Teresa, *Moradas*, VI.7.9-11: “andar con Cristo nuestro Señor por una manera admirable, adonde divino y humano junto es siempre su compañía”; “en especial cuando los celebra la Iglesia católica.”

Teresa, *Moradas*, VI.7.14: “Yo os digo, hijas, que le tengo por peligroso camino, y que podría venir a hacer perder la devoción con el Santísimo Sacramento.”

Teresa, *Moradas*, VI.7.15: “no quiero ningún bien, sino adquirido por quien nos vinieron todos los bienes.”

Teresa, *Moradas*, VII.2.1: “Pues vengamos ahora a tratar del divino y espiritual matrimonio,

*aunque esta gran merced no deve cumplirse con perfección mientras vivimos, pues si nos apartásemos de Dios, se perdería este tan gran bien.”*

Teresa, *Moradas*, VII.2.1: *“La primera vez que Dios hace esta merced, quiere Su Majestad mostrarse al alma por visión imaginaria de su sacratísima Humanidad, para que lo entienda bien y no esté ignorante de que recibe tan soberano don.”*

Teresa, *Moradas*, VII.2.1: *“A otras personas será por otra forma; a ésta de quien hablamos se le representó el Señor, acabando de comulgar, con forma de gran resplandor y hermosura y majestad, como después de resucitado, y le dijo que ya era tiempo de que sus cosas tomase ella por suyas, y él tenía cuidado de las suyas.”*

Teresa, *Moradas*, VII.4.9: *“Sabéis qué es ser espirituales de veras? Hacerse esclavos de Dios ... señalados con su hierro, que es el de la cruz.”*

Teresa, *Moradas*, VII.3.1-6: *“su gloria la tienen puesta en si pudiesen ayudar en algo al Crucificado.”*

Teresa, *Moradas*, VII.4.4 *“Bien será, hermanas, deciros qué es el fin para que hace el Señor tantas mercedes en este mundo. Aunque en los efectos de ellas lo havréis entendido, si advertisteis en ello, os lo quiero tornar a decir aquí, porque no piense alguna que es para sólo regalar estas almas—que sería grande yerro—, que no nos puede Su Majestad hacérnosle mayor, que es darnos vida que sea imitando a la que vivió su Hijo tan amado; y así tengo yo por cierto que son estas mercedes para fortalecer nuestra flaqueza ... para poderle imitar en el mucho padecer.”*

Teresa, *Moradas*, VII.4.4: *“Para esto es la oración, hijas mías; de esto sirve este matrimonio espiritual de que nazcan siempre obras, obras.”*

Teresa, *Moradas*, VII.4.14: *“almas para que se salven y siempre le alaben.”*

Teresa, *Moradas*, VII.7.18: *“En fin, hermanas mías ... el Señor no mira tanto la grandeza de las obras como el amor con que se hacen; y como hagamos lo que pudiéremos, hará Su Majestad que vayamos pudiendo cada día más y más ... interior y exteriormente ofrezcamos al Señor el sacrificio que pudiéremos, que Su Majestad le juntará con el que hizo en la cruz por nosotras al Padre, para que tenga el valor que nuestra voluntad hubiere merecido, aunque sean pequeñas las obras.”*

Teresa, *Fundaciones*, Prol.4: *“Démoslas todas [las gracias], hijas mías, a la divina bondad por tantas mercedes como nos ha hecho.”*

Teresa, *Fundaciones*, 3.9-10: *“para mí es grandísimo consuelo ver una iglesia más adonde haya Santísimo Sacramento.”*

Teresa, *Fundaciones*, 6.9: *“que si no las comulgaban cada día, parecía que se iban a morir.”*

Teresa, *Fundaciones*, 6.11: “y díjeles que yo también tenía aquellos deseos y dejaría de comulgar, porque creyesen que ellas no lo habían de hacer sino cuando todas; que nos muriésemos todas tres, que yo tendría esto por mejor que no que semejante costumbre se pusiese en estas casas.”

Teresa, *Fundaciones*, 6.14: “muchas disciplinas y ayunos vino a tanta flaqueza, que cada vez que comulgava o había ocasión de encenderse en devoción, luego era caída en el suelo, y así se estava ocho o nueve horas, pareciendo a ella y a todas era arrobamiento.”

Teresa, *Fundaciones*, 6.14: “era perder tiempo e imposible ser arrobamiento, sino flaqueza; que la quitase los ayunos y disciplinas y la hiciese divertir.”

Teresa, *Fundaciones*, 9.5: “Día de Ramos, año de 1568, yendo la procesión del lugar por nosotras, con los velos delante del rostro y capas blancas, fuimos a la iglesia del lugar, adonde se predicó, y desde ahí se llevó el Santísimo Sacramento a nuestro monasterio. Hizo mucha devoción a todos. Allí me detuve algunos días. Estando uno, después de haver comulgado, en oración, entendí de nuestro Señor que se había de servir en aquella casa. Paréceme que estaría allí aún no dos meses, porque mi espíritu dava prisa para que fuese a fundar la casa de Valladolid.”

Teresa, *Fundaciones*, 28.36: “Acabando de comulgar un día en aquella santa iglesia, me dio un recogimiento muy grande con una suspensión que me enajenó. En ella se me representó esta santa mujer por visión intelectual, como cuerpo glorificado, y algunos ángeles con ella; díjome que no me cansase, sino que procurase ir adelante en estas fundaciones. Entiendo yo—aunque no lo señaló—que ella me ayudava delante de Dios ... Yo quedé hartó consolada y con deseo de trabajar; y espero en la bondad del Señor que con tan buena ayuda como estas oraciones podré servirle en algo.”

Teresa, *Fundaciones*, 31.49: “algunas veces le suplicaba, pues había querido se hiciese, diese orden cómo se remediase y tuviesen lo necesario.”

Teresa, *Fundaciones*, 31.50: “Y estando pensando en esto una vez después de comulgar, me dijo el Señor: ‘¿En qué dudas?, que ya esto está acabado; bien te puedes ir’; dándome a entender que no les faltaría lo necesario. Porque fue de manera, que, como si las dejara muy buena renta, nunca más me dio cuidado; y luego traté de mi partida, porque me parecía que ya no hacía nada aquí más de holgarme en esta casa, que es muy a mi propósito, y en otras partes, aunque con más trabajo, podía aprovechar más.”

Ribera, *Vida de la Madre*, III.15: “A la mañana se levantó ... y fuese a misa, y comulgó con mucho espíritu y devoción, y de esta manera anduvo cayendo y levantando; pero comulgando cada día con su acostumbrada devoción, hasta el día de San Miguel que, habiendo ido a misa y comulgado, se echó en la cama, porque no venía para otra cosa, que la dio un flujo de sangre, de que se entiende murió.”

Teresa cited in Ribera, *Vida de la Madre*, III.15: “¡Oh Señor mío y esposo mío, ya es llegada la

*hora deseada, tiempo es ya que nos veamos! ¡Señor mío, ya es tiempo de caminar, sea muy enhorabuena, y cúmplase tu voluntad! Ya es llegada la hora en yo salga de este destierro, y mi alma goce, en uno con vos, de lo que tanto ha deseado.”*

Tomás, *Vida, virtudes y milagros*, II.38.8: “*En este tiempo, ¿quién podrá contar lo que aquella alma santa pasaba entre ella y su dulce Esposo? ¿Las visiones, las hablas y los coloquios de amor?”*

Ana de San Bartolomé, *Autobiografía de Amberes*, 6.19: “*Y como el Señor es tan bueno y vía mi poca paçiençia para llevar esta cruz, se me mostró con toda la magestá y compañía de los bienaventurados sobre los pies de su cama, que venían por su alma. Estuvo vn credo esta vista gloriosísima, de manera que tuvo tienpo de mudar mi pena y sentimiento en vna gran resinación y pedir perdón al Señor y deçirle: ‘Señor, si Vues[a] Magestad me la quegera deja[r] para mi consuelo, os pidiera, aora que é visto su gloria, que no la dejés vn meme[n]to acá.’ Y con esto espiró y se fue esta dichosa alma a goçar de Dios como vna paloma.”*

Tomás, *Vida, virtudes y milagros*, II.38.10: “*el cuchillo que le dio la muerte fue un grande ímpetu de amor de Dios, tan poderoso y tan fuerte que la arrancó y dividió no solo el espíritu del alma, sino también el alma del cuerpo; porque en todo aquel tiempo que estuvo absorta y arrebatada ... de tal manera se fue encendiendo y abrasando en amor con las cosas que veía, con el gozo de lo que esperaba, que sin ser más en su mano, como otra ave fénix murió en aquel dichoso fuego como había vivido.”*

## Chapter 4

Teresa. *Moradas*, VI.7.10: “*comenzamos a pensar en la merced que nos hizo Dios en darnos a su único Hijo, y no paramos allí, sino vamos adelante a los misterios de toda su gloriosa vida.”*

Osuna, *Tercer Abecedario*, 6.2: “*en secreto a los corazones en que viviese aquesta teología escondida como ciencia divina”; “teología especulativa.”*

Osuna, *Tercer Abecedario*, 16.10: “*información sabrosa que boca a boca dices grandes secretos.”*

Agustín, *Confesiones*, 11.2: “*Da lugar a nuestros pensamientos, para que entremos en los secretos de tu ley; y no la cierres a los que la buscan, porque no de balde quesiste Tú que se escribiesen tantos secretos y ocultos misterios ... ¡Oh Señor, hazme perfecto, y descúbreme estos misterios!”*

Tomás, *Vida, virtudes y milagros*, III.18.8: “*Llámanse esta teología mística y secreta, porque es una noticia de los misterios profundos y secretos de Dios. No adquirida por especulación, sino infundida por el Espíritu Santo en el corazón de aquellos a quien él escoge para maestros y doctores de espíritu. De esta sabiduría habla el Apóstol cuando*

*decía que predicaba una sabiduría misteriosa y escondida de los sabios del mundo, pero que a él se la había revelado el Espíritu Santo (1 Cor 2:7-10)."*

Teresa, *Camino*, 34.12 (V): *"Este, pues, es buen tiempo para que os enseñe nuestro Maestro, y que le oyamos, y besemos los pies porque nos quiso enseñar."*

Teresa, *Vida*, 28.3: *"Un día de san Pablo, estando en misa, se me representó toda esta Humanidad sacratísima como se pinta resucitado, con tanta hermosura y majestad ... Sólo digo que, cuando otra cosa no hubiese para deleitar la vista en el cielo sino la gran hermosura de los cuerpos glorificados, es grandísima gloria, en especial ver la Humanidad de Jesucristo, Señor nuestro."*

Teresa, *Vida*, 28.8: *"imagen viva; no hombre muerto, sino Cristo vivo; y da a entender que es hombre y Dios; no como estaba en el sepulcro, sino como salió de el después de resucitado. Y viene a veces con tan grande majestad, que no hay quien pueda dudar sino que es el mismo Señor, en especial en acabando de comulgar, que ya sabemos que está allí, que nos lo dice la fe."*

Teresa, *Cuentas*, no. 13.10-11. *"Después de comulgar, me parece clarísimamente se sentó cabe mí nuestro Señor y comenzóme a consolar con grandes regalos, y díjome entre otras cosas: 'Vesme aquí, hija, que yo soy; muestra tus manos'; y parecíame que me las tomava y llegava a su costado, y dijo: 'Mira mis llagas. No estás sin Mí; pasa la brevedad de la vida.' En algunas cosas que me dijo, entendí que después que subió a los cielos, nunca bajó a la tierra—si no es en el Santísimo Sacramento."*

Augustini, *Civitate*, 22.9: *"ei tamen adtestantur haec fidei, in qua carnis in aeternum resurrectio praedicatur."*

Augustín, *Confesiones*, 10.43: *"Con razón tengo en Él gran esperanza que sanarás todas mis enfermedades por Él que está asentado a tu mano derecha y te ruega por nosotros; que de otra manera, yo desesperaría. Porque muchas y grandes son estas mis enfermedades, son muchas y grandes, mas mayor y más ancha es tu medicina. Podríamos pensar que tu Verbo estaba apartado de juntarse con el hombre, y desesperar nosotros si Él no se hiciera carne y morara con nosotros."*

Teresa, *Vida*, 38.17: *"Vi a la Humanidad sacratísima con más excesiva gloria que jamás la había visto. Representósome por una noticia admirable y clara estar metido en los pechos del Padre."*

Teresa, *Vida*, 38.19: *"Cuando yo me llegava a comulgar, y me acordaba de aquella Majestad grandísima que había visto, y mirava que era el Señor que estaba en el Santísimo Sacramento (y muchas veces quiere el Señor que le vea en la Hostia), los cabellos se me espeluznaban, y todo parecía me aniquilabava."*

Teresa, *Vida*, 9.1-4: *"Cristo muy llagado."*



Teresa, *Vida*, 11.12: “*Padecer quiero, Señor, pues Vos padecistes; cúmplase en mí de todas maneras vuestra voluntad.*”

Augustini, *De Civitate*, 22.8: “*et ideo per eum tanta fiunt, quia pro ista fide animam posuit suam.*”

Augustín, *Confesiones*, 10.43: “*!Cómo nos amaste, por los cuales Aquel que no tuvo por robo hacerse igual a ti, fue hecho súbdito hasta la muerte de cruz ... teniendo poder de poner su alma; y teniendo poder de otra vez tornarla, se hizo por nosotros vencedor y víctima! Por nosotros se hizo sacerdote y sacrificio, y por tanto sacerdote, porque sacrificio, haciendo de nosotros que éramos siervos, hijos suyos, naciendo de ti y sirviendo a nosotros.*”

Teresa, *Camino*, 17.6 (V): “*Miren que la verdadera humildad está mucho en estar muy pronto en contentarse con lo que el Señor quisiere hacer de ellos.*”

Teresa, *Cuentas*, no. 1.31: “*Una cosa me espanta, que estando de esta suerte, una sola palabra de las que suelo entender, o una visión, u un poco de recogimiento, que dure un Avemaría, o en llegándome a comulgar, queda el alma y el cuerpo tan quieto, tan sano y tan claro el entendimiento, con toda la fortaleza y deseos que suelo.*”

Teresa, *Cuentas*, no. 1.31: “*Y tengo experiencia de esto que son muchas veces, a lo menos cuando comulgo, ha más de medio año que notablemente siento clara salud corporal, y con los arrobamientos algunas veces.*”

Teresa, *Cuentas*, no. 1.31: “*cuando tengo este recogimiento, no tengo miedo a ninguna enfermedad.*”

Teresa, *Moradas*, VI.1.7: “*Este es muy mayor trabajo, en especial cuando son dolores agudos, que en parte, si ellos son recios, me parece el mayor que hay en la tierra—digo exterior—aunque entren cuantos quisieren; si es de los muy recios dolores, digo, porque descomponen lo interior y exterior de manera que aprieta un alma que no sabe qué hacer de sí, y de muy buena gana tomaría cualquier martirio de presto, que estos dolores; aunque en grandísimo extremo no duran tanto (que en fin no da Dios más de lo que se puede sufrir, y da Su Majestad primero la paciencia); mas de otros grandes en lo ordinario y enfermedades de muchas maneras.*”

Teresa, *Moradas*, VI.1.7: “*Yo conozco una persona que desde que comenzó el Señor a hacerla esta merced que queda dicha—que ha cuarenta años—no puede decir con verdad que ha estado día sin tener dolores y otras maneras de padecer; de falta de salud corporal, digo, sin otros grandes trabajos.*”

Teresa, *Cuentas*, no. 1.31: “*Y dúrame más de tres horas algunas veces, y otras todo el día estoy con gran mejoría.*”

Teresa, *Fundaciones*, 28.18: “*Fue Dios servido de hacer tan buen tiempo y darme tanta salud,*

*que parecía nunca había tenido mal; que yo me espantaba y consideraba lo mucho que importa no mirar nuestra flaca disposición, cuando entendemos se sirve el Señor, por contradicción que se nos ponga delante, pues es poderoso de hacer de los flacos fuertes y de los enfermos sanos. Y cuando esto no hiciere, será lo mejor padecer para nuestra alma, y puestos los ojos en su honra y gloria, olvidarnos a nosotros. ¿Para qué es la vida y la salud sino para perderla por tan gran Rey y Señor?”*

Teresa, *Vida*, 32.11: “*Haviendo un día comulgado, mandóme mucho Su Majestad lo procurase con todas mis fuerzas.*”

Teresa, *Vida*, 32.11: “*que qué sería de el mundo si no fuese por los religiosos.*”

## **Chapter 5**

Teresa, *Vida*, 25.5: “*Ya no quiero que tengas conversación con hombre, sino con ángeles.*”

Teresa, *Camino*, Prol.3: “*No diré cosa que en mí, u por verla en otras, no la tenga por experiencia.*”

Teresa, *Exclamaciones*, 7.2: “*¡Oh, ánima mía!, considera el gran deleite y gran amor que tiene el Padre en conocer a su Hijo y el Hijo en conocer a su Padre, y la inflamación con que el Espíritu Santo se junta con ellos y cómo ninguna se puede apartar de este amor y conocimiento, porque son una misma cosa.*”

Teresa, *Exclamaciones*, 8.3: “*¡Oh, qué recia cosa os pido, verdadero Dios mío: que queráis a quien no os quiere, que abráis a quien no os llama, que deis salud a quien gusta de estar enfermo y anda procurando la enfermedad!*”

Teresa, *Exclamaciones*, 9.5: “*¡Oh, fuentes vivas de las llagas de mi Dios, cómo manaréis siempre con gran abundancia para nuestro mantenimiento y qué seguro irá por los peligros de esta miserable vida el que procurare sustentarse de este divino licor!*”

Teresa, *Moradas*, VI.7.5: “*y que cuando ya han pasado de los principios es mejor tratar en cosas de la Divinidad y huir de las corpóreas.*”

Teresa, *Constituciones*, 1.6: “*Las que comulgaren se queden un poco en el coro.*”

## **Conclusion**

Teresa, *Camino*, 35.3-5 (V): “*Pues ¿qué he de hacer, Criador mío, sino presentaros este Pan sacratísimo, y aunque nos le distes, tornárosle a dar y suplicaros, por los méritos de vuestro Hijo, me hagáis esta merced, pues por tantas partes lo tiene merecido? Ya, Señor, ya, ¡haced que se sosiegue este mar!; no ande siempre en tanta tempestad esta nave de la Iglesia, y ¡sálvanos, Señor mío, que perecemos!*”

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