

**SAINT JOHN
OF THE CROSS**

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Saint John of the Cross by Father Paschasius Heriz

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FATHER PASCHASIUS HERIZ

**SAINT JOHN
OF THE CROSS**



SAINT JOHN OF THE CROSS

Nihil Obstat:

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LATE CONCEPTION, O.C.D.

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I am very glad to recommend this new Life of the Mystical Doctor, St. John of the Cross.

This work comes at a most opportune time. If ever the world felt the need of the beautiful teachings of the Saviour of Men, it feels it now, when, after four years of war, human philosophy has proved how futile it is to satisfy the heart and mind of man. This ideal of conduct and right thinking is to be found in the life of St. John of the Cross, who interpreted in terms of daily experimental contact with the world, the all-satisfying lessons of Christ.

Moreover, the fact that the Life of St. John of the Cross comes from the pen of Rev. Paschasius of the Carmelite Community at the Catholic University of America, is sufficient guarantee of its scholarship and authenticity.

I beg God's blessing upon this work and trust that the wholesome and exalted personal influence of the great Spanish Mystic may touch the hearts of all readers.

J. CARD. GIBBONS.

September 19, 1919.

WORKS OF SAINT JOHN OF THE CROSS

Subida del Monte Carmelo—**Ascent of Mount Carmel*

Noche oscura—**Dark Night*

Cantico espiritual—**Spiritual Canticle*

Llama de amor viva—**Living Flame of Love*

Cautelas—**Precautions*

Cuatro avisos a un religioso—**Four Counsels to a Religious*

Avisos y sentencias—**Counsels and Maxims*

Dictámenes de espíritu—**Spiritual Opinions*

Cartas espirituales—**Spiritual Letters*

Poesias—**Poems*

Coloquios entre el esposo Cristo y su esposa el alma—**Colloquies between Christ and the Soul*

Tratado breve del conocimiento oscuro de Dios—**Brief tract on the Knowledge of God in Darkness*

Transformacion del alma en Dios—**Transformation of the Soul in God*

Union del alma con Dios—**Union of the Soul with God*

* Marks those works which have been translated into English.

PREFACE

As in every normal and perfect birth, the holy order of Carmel was born of a father and mother. The mother, origin and principal in this spiritual generation, was the Most Blessed Virgin Mary. Centuries before her own birth, foreseen in a mysterious cloud, the holy prophet Elias worshiped her, and in her honor, by the inspiration of the Holy Ghost, he established the ancient and venerable Order of Carmel. Thus the Most Holy Virgin is the principal cause and original patroness of the order, its special protection, its faithful and most affectionate mother, manifesting God's design by her activity throughout the ages.

The father of Carmel was the wonderful and holy Prophet Elias, ardent zealot of the glory of God, voice of his oracles and righthand of his power, born in flames and fed, according to St. Epiphanius, by angels with flames instead of milk, taken to heaven in a chariot of fire, and there blissfully held in mystery to return as defender of the Church and forerunner of Christ when he comes to judge the living and the dead.

Such are the parents of the illustrious and most ancient family of Carmel.

Similarly, in its renovation, when, through the reform of the Discalced Carmelites in Spain,

the order was born anew, God provided for it a mother in St. Teresa of Jesus, who performed the office and mirrored the virtues of the Blessed Virgin Mary. As Mary, without offense to her virginal purity, became mother of God and of his children, so Teresa, preserving for her divine spouse the treasure of her virginity, became the spiritual mother of innumerable children of Carmel.

The father of the reformed Carmel was a second Elias, like to the first in name, in spirit, armed with burning zeal, attired in penitential apparel, glowing with the flames of seraphic ardor and winning his way to the highest top of the mystical Mount Carmel. This was our blessed and most devoted father, St. John of the Cross, brightness and glory of the reformed family of Carmel, their master, captain, guide.

Though he is the first-born spiritual son of St. Teresa, he is at the same time our cherished and revered father, for from the very beginning he fostered us. In Holy Writ, Ner is called the father of his brother Cis, and Igal the son of his brother Nathan. So, in our holy order, the first-born son of St. Teresa and beloved brother of all the Discalced Carmelites, is nevertheless truly our father as well.

Now in order that the second generation of Carmel should be like its first generation, God gave us St. Teresa in the likeness of the Most

Holy Virgin Mary, and St. John of the Cross, a perfect figure of St. Elias. Moreover there is a wonderful likeness between St. Teresa and St. John of the Cross in their supernatural gifts, their wisdom and their mastery in the doctrines of mystical theology and the ways of the Spirit. We leave the glories of St. Teresa to her own incomparable history of herself. In this brief narration of the life of St. John of the Cross we shall find him likewise a real apostle and prophet, powerful in words and works, and gifted with the double spirit of St. Elias.