

Précis of Published Articles of Ernest E. Larkin, O.Carm.

1) "Amazing Grace," in *Presence*, No. 2, Victoria, Australia (July-August, 1974) 3-6. In his keynote address for the first Australian Catholic Charismatic Conference in Melbourne, Australia on 1 June 1974, Fr. Larkin defined the Movement as a "baptism in the Spirit", a beginning, an awakening to the presence of the Lord in our lives--a personal conversion. The second stage was its organization as a community, "bonds of love with structures" for the group as a whole. The third stage "marking the maturity of the movement...will be social action." These three interpenetrating stages are complementary tasks for renewal and reconciliation of the world through the power of the Holy Spirit.

2) "Asceticism," **The New Dictionary of Theology** (Wilmington, DE: Michael Glazier, Inc., 1987) 64-67.

Christian asceticism is positive human strategies for spiritual living in contrast to the classical pagan asceticism which was dualistic and negative, anti-human, anti- body, anti-world. The emphasis of Vatican II was on incarnational theology, looking to total human development. The goal and practice of the new asceticism of our time is the human and divine coinciding. It is the integration of life, personal and social, the search for love and for human authenticity in the relationships of human community.

3) "Asceticism in Modern Life," **Concilium, Theology in the Age of Renewal, Vol. 19**, Christian Duquoc, O.P., ed., (New York: Paulist Press, 1966) 100-108.

The asceticism of the past was strongly connected with the cross of Christ; the new asceticism as expressed by Teilhard de Chardin is a "union with God through the world." Detachment dictated the self-abnegation of the old: the Christian of today achieves self-abnegation through love and service of God in others. Man finds God where God chooses to come to him--in others and in the world. It is an incarnational ascesis.

4) "Aspiratory Prayer, a Welcome Addition to Contemplative Prayer," in *Review for Religious*, 65, 3 (Quarterly, 2006) 255-271.

Fr. Ernest Larkin defines aspiratory prayer as a "warm, human approach to God" . . . proceeding "by way of fervent desires of the heart." Not to be confused with ejaculatory prayer, aspirative prayer is an interior longing for God which leads one into "the furnace of God's love" to transforming union. The author traces this prayer form's historical development and its notable adherents who wrote in the 14th to 17th centuries. They claim John Cassian and **The Cloud of Unknowing** as precedents for this intense and loving form of prayer.

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5) "Behold Your Mother," in *Our Lady's Digest*, 39, 4 (Spring, 1985) 98-100. Mary stands for what the "Church wholly desires and hopes to be", a phrase from Vatican II adopted by the Bishops' Synod of 21 November 1973. The mystery of Mary leads to an

understanding of the Mystery of Christ and of his church. Because of her simplicity and lowliness Mary was able to “respond in faith, and the Word of God took flesh in her womb.”

6) “Call of Carmel, The,” in *Saint Thérèse Lay Carmelite Community*, Rapidan Press, VA (1989)

7-9.

Fr. Larkin identifies the spirit of the Order as contemplative and Marian-centered. The Carmelite charism values community and friendship (“fraternity”), and focuses on the prophetic role of establishing the kingdom of God on earth. The priorities for each Carmelite are prayer and solitude and awareness of the Christ- life within.

7) “Carmelite Life Renewed,” in *The Sword*, 26, 2 (1966) 19-24.

The General Chapter of the Carmelites in 1965 instituted major changes in Carmelite life following Vatican II . The present-day Carmelite, combining the apostolic life and monastic observances, “must be truly human, i.e., seeking and finding self-fulfillment as well as sanctity”. The Carmelite must be, also, a “man of the Church”, involved in the Church’s liturgical, biblical, ecumenical and societal renewals.

8) “Carmelite Lives: Christian P. Ceroke, O.Carm.,” in *The Sword*, 52, 2 (1991) 67-81. Christian Paul Ceroke was born in Chicago, Illinois in 1920. Following his years of prep at Mt. Carmel College in Niagara Falls, Ontario, he was ordained a Carmelite priest in 1946. After two years of study in Rome, he was assigned to Whitefriars in D.C. to teach biblical studies, where he remained until 1950, when he moved to Catholic University. Fr. Ceroke remained there for 27 years, during which time he published extensively as well as helped to establish the School of Religious Studies. Chris was an associate editor of the *Catholic Biblical Quarterly*, and prepared all the New Testament footnotes for the **New American Bible** of 1971. Fr. Ceroke was greatly esteemed by his students, confreres and colleagues.

9) “Carmelite Spirituality,” in *Liturgical Ministry*, 10 (Fall, 2001) 201-203.

Carmelite spirituality finds its “source and summit” in the public prayer and worship of the church. Fr. Larkin traces the Order’s “special affinity” with the liturgy in its historical development from the Order’s eremitical origins to its contemporary structure. Community life and personal prayer prepare for and continue the encounter with Christ in the liturgy. Daily Eucharist and the Divine Office have the same biblical character as the Rule. “Carmelite spirituality is basically contemplative” and the author sees liturgical prayer in the Carmelite tradition as culminating in the contemplative life.

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10) “Carmelite Spirituality for a Carmelite,” in *Retorno*, 7, 2 (Spring, 1982) 9-12. Writing for a journal subtitled *Married Spirituality*, the author recounts his life as a Carmelite viewing the 30 years, 1939-1969, as a preparation for his life and work in the newly-formed diocese of Phoenix. For a Carmelite religious the “laws of growth” are sharing in community combined with solitude and prayer, whereas for the married couple it is interaction, a deepening sharing of life and prayer. For both religious and married, growth is brought about by personal and interpersonal relationships.

11) "Carmelite Spirituality for Carmelites," in *The Sword*, 43, 1 (April, 1983) 3-10. As a Carmelite the author tries to "maintain dynamic tension between prayer and work", combining activity with the contemplative ideal. Larkin discusses the three elements of the Carmelite life: 1) prophecy, proclamation of the Word; 2) contemplation, a vigorous prayer life; and, 3) community, the practice of fraternal charity. Carmelites are especially devoted to Mary, "the first and greatest contemplative."

12) "Carmelite Spirituality Today," in *Ascent, Review for Carmelite Sisters, Rome*, 1 (1965) 3-8. All Christians are called to live the Paschal Mystery death and resurrection. In Carmelite Spirituality one dies to self by self-denial: one expresses the resurrection through prayer and union with God. Carmelite characteristics are the practices of prayer, self-denial and devotion to Our Lady who is the model of loving God and finding him in all things.

13) "Carmelite Spirituality Today," in *Scapular*, 28, 3 (February-March, 1974) 11-16. The essential Mystery of Christ is His death and resurrection. We, too, must die to sin, selfishness, self-centeredness. Carmelite spirituality is evidenced in fraternal charity and the practice of the presence of God. One must be available to others, to see Christ in them, to love them as they are. Mary's "Thy will be done" is the epitome of true charity: hers was the perfect "yes" to God.

14) "Carmelite Tradition and Centering Prayer/Christian Meditation, The," **Carmelite Prayer: A Tradition for the 21st Century**, Keith J. Egan, ed., (Mahwah, NJ: Paulist Press, 2003) 202-222.

Father Larkin interfaces the Carmelite tradition with two popular forms of contemplative prayer, centering prayer and Christian Meditation, in order to evaluate them and make connections with the past. The Carmelite sources studied are *The Rule of St. Albert* (1206-1214), *The Institution of the First Monks* (1370), Teresa of Avila and John of the Cross, and the Touraine Reform (17th century, France). He finds "amazing consonance" between the sources and the new methods, not only in the general thrust of self-emptying and fulfillment, but in the methods of active contemplative prayer. He sees similarities between *Touraine's* "aspirative prayer" and the new methods with their use of the sacred word or mantra. Centering prayer and Christian Meditation are "friendly developments" of the Carmelite tradition.

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15) "Charismatic Renewal and Forms of Contemplation," **Contemplation and the Charismatic Renewal**, Paul Hinnebusch, O.P., ed., (Mahwah, NJ: Paulist Press, 1986) 55-66.

According to John of the Cross, contemplation is prepared for by detaching oneself from all things. Fr. Larkin discusses various methods of prayer: discursive, imageless, mantric or centering prayer adapted to the individual to lead to detachment (*kenosis*) in order to experience the fullness (*pleroma*) of God within. The author also distinguishes between Teresa's *gustos* (spiritual delights) which is pure gift from God, and her *contentos* (sensible consolations) which largely depend on oneself.

16) "Christ and Prayer," in *The Sword*, 33, 2 (1973) 23-33.

The Christology of today emphasizes the Resurrection as "Jesus alive and present among us." Whatever is truly human, whatever is authentic reality is of Christ. Prayer is the experience of identification with Christ because of the "alchemy of love". Prayer is receptive, letting Christ into our lives, being open to God through him. Prayer is essentially a "loving response to Christ."

17) "Christian Mindfulness," in *Review for Religious*, 66, 3 (Quarterly, 2007) 230-247.
(Published posthumously: kindness of David L. Fleming, S.J., Editor.)

Father Larkin proposes Christian mindfulness, the practice of the "presence of our total selves in the moment," in order to realize the presence of God within. Christians emphasize the presence of God in all things, but need to be mindful that the "given moment is the only place one can meet God." Christians can learn from the Buddhists the discipline of the awareness of the "presence of now", to seek total presence to the moment without distraction or divided attention. Through this alertness and/or purity of heart we experience our relationship with God in the realization of God's loving presence.

18) "Clerical Celibacy," in *Bulletin, Guild of Catholic Psychiatrists*, 15, 1 (January, 1968) 43-47. Following Vatican II's decree on the priesthood, n.16, the author distinguishes between the charism of priesthood and virginity. All Christians, whatever their lifestyle, are called to renouncement of self for the love of God. The author

examines virginity in its essential and personal, ecclesial, redemptive and eschatological dimensions. He concludes the justification of celibacy is found in the renunciation of self in faith, trust and love of the Lord.

19) "Contemplation in 'The Spiritual Canticle': The Program of St. John of the Cross," **Carmelite Studies VIII: Carmel and Contemplation**, Kevin Culligan, O.C.D., Regis Jordan, eds., (Washington, D.C.:ICS Publications, 2000) 267-280.

The author identifies a basic programmatic theme in 'The Spiritual Canticle': the first fifteen stanzas deal with prayer and penance necessary in man's search for God. The desire for God has been blunted by sin, and the journey to find the Beloved is arduous. Beginners have to endure the dark night of the senses and of the spirit. When the soul is purified, the soul sees God in all things, and there is a profound unity in all the relationships of one's life, community and ministry.

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20) "Contemplative Prayer as the Soul of the Apostolate," **The Handbook of Spirituality for Ministers, Volume 2**, Robert J. Wicks, ed., (Mahwah, NJ: Paulist Press, 2000) 456-468.

To meet the challenges and demands of the Christian apostolic life, it is essential to have a personal, loving relationship with Christ, ideally found through contemplative prayer. The author discusses the classic contemplative prayer forms of Teresa, John of the Cross and Thérèse, and the contemporary forms of centering prayer (Thomas Keating) and Christian Meditation (John

Main). Through contemplative prayer, whatever its form, the Christian is able to follow Christ with the unselfish love required in ministering to others.

21) "Contemplative Prayer Forms Today: Are They Contemplation?" **The Diversity of Centering Prayer**, Gustave Reininger, ed., (New York: Continuum, 1999) 27-38.

Contemplative prayer is designed to achieve contemplation, but "it is the way, not the terminus." Fr. Larkin distinguishes between man's activity and God's gift of Himself. The contemporary prayer forms of Centering Prayer and Christian Meditation can take the practitioner to deeper levels, and they do teach a person how to be appropriately attentive. But they are not the infused knowledge and love of God which is "pure gift" from God and cannot be achieved by human effort.

22) "Dark Night of St. John of the Cross, The," in *The Way*, London, England, 14, 1 (January, 1974) 13-21.

The "Dark Night" is the symbol John of the Cross used to express the aspect of absence in the divine encounter. It is a negative way of experiencing God in faith, and is the painful growth process preceding mystical union. All the difficulties and trials of purification in ascending the mountain to mystical union act as an "exorcism" to purify and prepare the soul for God who is always present even in his apparent absence.

23) "Desacralization and Asceticism," in *Pastoral Life*, XV, 12 (December, 1967) 669-676. In the redeemed world of Christ today, spirituality is actively apostolic, holistic, communal, this-worldly and personal. The old view was other-worldly, marked by "observances" and exercises rather than individual response. Now asceticism

is integrated into being human, in relating to God and others. "The glory of God is the human person fully alive", as St. Irenaeus proposed. It is paschal, resurrected--but with the cross inherent in living with others for God.

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24) "Desert Spirituality," in *Review for Religious*, Volume 61, Number 4 (July/August, 2002) 364-374.

The "rugged emptiness", the silence and solitude of the desert encouraged "soul- searching and the pursuit of the living God" among early hermits. The desert is a symbol for emptiness, a "purity of heart" which is a *kenosis* of self and a centering on God. This "letting go", this "white martyrdom" is a possibility for everyone, the author states. Correlative to this interior stance is the "societal obligation" to safeguard the environment. Larkin proposes several practical pursuits and applications "to preserve the universe" which is "an integral part of our human life."

25) "Discernment of Spirits," **Westminster Dictionary of Christian Spirituality** (Philadelphia: Westminster Press, 1983), 115-116.

Discernment is not a theological but a practical analysis, leading to a decision about life choices. It is experiential and inductive, a wisdom rather than a science. The author references Ignatius of Loyola's *Spiritual Exercises* as a practical guide.

26) "Emotional Life and Spiritual Development," in *Human Development: The Jesuit Educational Center for Human Development*, 1 (November, 1980) 3-4.

The emotional life comprises feelings, emotions, moods, sentiments and passions the elements of our affective life. The author discusses the dangers of repressed emotions, calling for an honest look at ourselves, accepting our inner truth and dying to the false self. We come alive in the realization of God's unconditional love which is the goal of the spiritual journey of life.

27) "Experience of Christian Meditation, An," in *Review for Religious*, 60, 4 (July-August, 2001) 419-431.

Father Larkin explored the contemplative prayer form taught by John Main, OSB, during a five-week retreat at the Camaldolese Hermitage on Big Sur, CA during the fall of 2000. He recounts his intensive experience using the mantra, the "language of silence," as an instrument to achieve poverty or purity of heart--the self-less detachment of pure prayer. Larkin addresses the method in its three modes: the simple mantra, the mantra with imaginative helps, and the direct pursuit of silence. He describes his experience with Christian Meditation and its goal: the vision of God, "seeing" God by communion with Him.

28) "Experiencing God," in *Presence*, No. 1, Victoria, Australia (May-June, 1974) 10-11. "We go to God through others" means that we touch Christ in other persons, not as mere signs, but as bearers of Christ's presence. When we are acting out of charity, i.e., unselfish love, we experience God in our relationships with one another.

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29) "From Centering Prayer to Christian Meditation," in *Review for Religious*, 64, 4 (Quarterly, 2005) 355-368.

Father Larkin examines the similarities and differences between centering prayer and Christian Meditation in this tightly-worked paper, recounting his own prayer experience with the two forms. He identifies Teresa of Avila's "active recollection" with the former, and the meditation leading to contemplation of John of the Cross with the latter. John Main (1926-1982), an Irish Benedictine, developed the practice of Christian Meditation, and views meditation and contemplation as one continuum. Faithful practice of repeating a mantra (usually *ma ra na tha*) leads to inner silence and that purity of heart which prepares the person for the experience of God's love. This *communio* of unitive knowledge leads to a transformation whereby the human subject rests in "oneness" with the divine in an ontological reality.

30) "Guidelines for Discernment," in *Human Development: The Jesuit Educational Center for Human Development*, 5, 2 (Summer 1984) 42-45.

Referencing the Carmelite process for electing a new governing body for the Order, Fr. Larkin analyzes the need for evaluative self-knowledge in order to exercise responsibility. He distinguishes between rational analysis of choice and an awareness of the affective and unconscious elements in decision-making. One has to be in touch with oneself, with God and with others.

31) "Homily, presented at Ballinsmale, Co. Mayo, Ireland," in *The Sword*, 55, 1 & 2 (1995) 43-45.

This presentation was made for the annual celebration of the Feast of Our Lady of Mt. Carmel at the ruins of the ancient Carmelite foundation on 24 July 1995. Carmelites came to St. Mary's Carmelite Abbey ruins near Claremorris, Ireland in 1228, ministering there by teaching, preaching and administering the sacraments. In his homily, Larkin sees this history as a challenge to live the way God wants us to live, emulating the Blessed Mother who was a mystic, a woman of faith who entrusted herself to God in all that happened in her daily life.

32) "Human Relationships in Saint Teresa of Avila," **The Land of Carmel: Essays in Honor of Joachim Smet, O.Carm.**, Paul Chandler, O.Carm., Keith J. Egan, eds., (Roma: Institutum Carmelitanum, 1991) 285-297.

The author examines Teresa's distinction between perfect ("spiritual") and imperfect ("sensible-spiritual") fraternal charity or friendship. Teresa champions the intimate friendship found in spiritual love which is fully mature and integrated, the fruit of human development and spirituality. It is a love realized through humility and enlightened detachment. "Authentic human relationships are graced experiences flowing out of the divine Presence within them, but incorporated and incarnated in human forms." One experiences the gift of God's love through friends as well as in prayer.

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33) "Is Prayer in Trouble Today?" in *Response: A Marian Magazine after Vatican II*, (July-August, 1968) 7-9.

The author suggests three possible reasons for difficulty in prayer: 1) the nature of prayer itself; 2) the present "eclipse of God" mentality; and, 3) contemporary secular involvement with the world. To resolve these problems, one must develop a true spirituality, i.e., being in touch with oneself, and having an awareness of God's presence within oneself, in others and in the world.

34) "Jesus-Me, Jesus-We," in *Catholic Charismatic*, 4, 6 (Feb/Mar 1979) 39-42.

We become authentic persons through relationships with others: person and community are correlatives. Community is, as prayer is, encounter with Christ. Community, ministry and social action are all part of our life with God. An individual relationship with Jesus, focused on "Jesus-and-Me" is isolationist: "Jesus-and-We" spirituality demands service to others and a recognition of mutual interdependence.

35) "John of the Cross: One Like Ourselves," in *Spiritual Life*, Volume 50, Number 3 (Fall 2004) 141-150.

Eight Carmelite scholars, members of the Carmelite Forum, visited places made sacred for them by Teresa of Avila and John of the Cross in September, 2002. Establishing themselves in Avila and, subsequently, in Granada, Fr. Larkin recounts their "pilgrimages" to El Calvario, Baeza and Granada, the last-named being the site of John's most extensive efforts, secular and spiritual. John also wrote **The Ascent** and **Dark Night**, the **Canticle** and **Living Flame** prose commentaries on his own poems there. For the author, the real John became "an attractive, committed human being," busy with daily responsibilities and disappointments, remarkable primarily for "his extraordinary love relationship with God and his service of others."

36) "John of the Cross's Message for Today," in *Review for Religious*, 62, 3 (Quarterly 2003) 287-300.

Every Christian is called to *communio*, being one with God in loving knowledge. This communion is achieved by letting go of our addictions, our illusions, and passing through the "Dark Night" of faith. This act of loving faith, this being aware of God in the silence of a purified heart is, for John of the Cross, contemplation. The author posits that practices of contemporary forms of contemplative prayer--centering prayer, Christian meditation, the Jesus prayer-- can lead to this unitive, non-dualistic experience of God.

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37) "Journey of Teresa, The," in *Catholic Charismatic*, Vol. 4, 4 (September, 1979) 31-33. The author gives a brief, biographical summary of Teresa's life and her efforts to arrive at true prayer. Teresa encountered difficulties in prayer because of her attachment to people and things rather than to God alone. It took her 18 years to reach true detachment or freedom and to fully experience God's overpowering love. Charismatics must recognize their own powerlessness and the need for a personal Savior. "Teresa reminds us to be realists, to be as honest and humble as possible."

38) "Journey to Prayer: An Interview with Ernest Larkin," in *Review for Religious*, 42,1 (Jan/Feb 1983) 80-89.

This autobiographical essay takes the reader from the author's entrance into the Carmelite novitiate through his teaching years at Catholic University, his move to Arizona for reasons of health in 1970, and his involvement with the Charismatic Renewal in the 70's. The bishop, Edward A. McCarthy, of the newly-founded Phoenix diocese asked Fr. Larkin to work with the clergy and laity on Vatican II issues. He co-founded Kino Institute, the diocesan center for adult religious education, serving as President and instructor. Larkin became involved with the Charismatic Movement, and describes the consequent changes in his mode of prayer, in his "life's journey" and his growth in a more personal relationship to God.

39) "Jubilee Spirituality," in *Spiritual Life*, 45, 1 (Spring, 1999) 3-9.
In his *Tertio Millennio Adveniente*, John Paul II terms the Jubilee Year 2000 a

“joyful thanksgiving for what God has done through Christ in the Church and in the world”, and calls for a new beginning. This jubilee year is to be both personal renewal through prayer, and solidarity with one’s neighbor through social justice. Larkin sees this time as a “moment of grace”, a challenge to live out the “biblical, ecclesial, humanistic theology of the 20th century in new and fresh formulations for the 21st century.”

[This article was awarded first prize for “Articles on Spirituality for the year 2000” by The Catholic Press Association.]

40) “Kilian J. Healy, Spiritual Theologian,” in *The Sword*, Volume 63, Numbers 1 and 2, Fall 2003, 26-33.

“His life was his spiritual theology and provided the best model of his spiritual doctrine.” Kilian Healy's contribution to spiritual theology was his love of prayer which he defined as “love of God...a relationship, not words.” Kilian was both teacher and preacher, striving “to form hearts as well as minds.” Fr. Larkin was pupil and colleague, confrere, and friend of Kilian's. He shared in Fr. Healy's legacy: Carmelites are called to contemplative prayer; their service and their ministry flow from their prayer. Kilian's doctoral dissertation, *Methods of Prayer*, and the two spiritual books he wrote, **Prophet of Fire** and **Walking with God**, were devoted to the Carmelite ideal, *vacare Deo* .

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41) “Kino Institute: A New Venture,” in *The Sword*, 35,1 (February, 1975) 44-56. In response to Edward A. McCarthy, the first bishop of the newly-established Phoenix diocese, Carmelite Fathers Ernest Larkin and Leo McCarthy founded Kino Institute as a center for adult religious education. Larkin details the day-to- day groundwork for the new “Academy” from January 14, 1972, to the dedication ceremonies on September 6 of that year. Purposes, goals and programs of study were delineated, as was the organizational structure. By 1974, enrollment had increased 43%, and 1780 students were enrolled in Kino courses throughout 68 different locations in the Phoenix area.

42) “Little Way of St. Thérèse of Lisieux, The,” in *Review for Religious*, 59,5 (September/October, 2000) 507-517.

Written for the occasion of the showing of the relics of Thérèse in Phoenix, AZ on 21 December 1999, Larkin notes Thérèse’s gift of “speaking to everyone.” To hear the message of her “Little Way” is for us to recognize our powerlessness, and our absolute need for God. We all depend totally on the “merciful love of God” and we are all called by Him to live the Paschal Mystery: to die to oneself and to live for others. Thérèse’s example is her own life: her recognition of her littleness and need for God, and the necessity of doing all things for God with love.

43) “Love Responding to Presence: The Daily Life of Thérèse (1),” in *Spirituality*, Dublin, Ireland, 5, 27 (November-December, 1999) 354-359.

The author traces the growth of Thérèse's spirituality from childish piety to the heroic sanctity of a mature love that freed her entirely from all self-centeredness. Her life became a moment-to-moment, loving response to God. During the early period of her life in Carmel, Thérèse practiced the "little way", witnessing that "great love can be delivered in small packages." In the last year-and-a-half of her life she discovered her apostolic vocation: to help sinners by her redemptive love-offering of total self-abnegation.

44) "Love Responding to Presence: The Daily Life of Thérèse (2)," in *Spirituality*, Dublin, Ireland, 6, 28 (January-February, 2000) 33-37.

"The nine-and-a-half years in the (Carmelite) convent were a progressive development of Thérèse's contemplative spirituality." Grounded as she was in humility and love, she was aware of God's presence always and everywhere. God revealed to her that he loved her "littleness and poverty", and her spirit soared "with the Divine Eagle's own wings." Because her spirituality was love, Thérèse was able to be "totally present to the whole of reality and to its ultimate reference and rootedness in God."

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45) "Meet Saint Mary Magdalen," in *The Sword*, 15, 4 (November 1952) 446-449. This brief article is an overview of biographical studies and devotional literature written about Saint Magdalen de' Pazzi and her ecstasies.

46) "Method for Reading the Spiritual Classics, A" in *Review for Religious*, 40, 3 (May/June 1981) 382-390.

The author analyses three steps in appropriating a spiritual classic: consideration of one's own experience first, Scripture second, and the particular writing third. To read the spiritual classics efficaciously and get beyond the method of *lectio divina*, one must realize that one's own experience of God's word may find illumination in the new text.

47) "**Methods of Prayer:** Reflections on a Recent Book," in *The Sword*, 20, 1 (Spring, 1957) 76-84.

Larkin analyzes the three sections of Kilian Healy's dissertation "Methods of Prayer": 1) historical, which focuses on the spirit and nature of the Touraine Reform of the Order; 2) doctrinal, which follows the lines of the present *Carmelite Directory*; and, 3) comparative, which studies the Reform's methods and those current in seventeenth-century France. Larkin also develops a distinction between contemplative life as a means and as a goal, and its applicability to Carmelite life.

48) "Mysticism and Spirituality," translated into Italian, *Spiritualità e Mistica*, for *Dizionario di Mistica* (Rome: Vatican Press, 1998) 510-511.

The author addresses the relationship between mysticism (the experience of God) and spirituality (the process of growth leading to relationship with God). Following Rahner's dictum that all

mystical experiences are the same one experience of the Holy Spirit, Larkin examines a variety of mystical experiences: 1) “everyday mysticism”; 2) “Charismatic mysticism”; and, 3) “classical mysticism”. He concludes that contemporary spirituality sees the experience of God as a fact, as an ongoing reality. Mysticism is experiential, “at the heart of genuine Christian spirituality.”

49) “Mysticism in Literature,” **New Catholic Encyclopedia, Volume X** (San Francisco: McGraw-Hill, 1967) 179-180.

Defining mysticism as the direct, intuitional experience of God through unifying love, the author notes the difficulty in determining whether the writers of world literature are speaking of the “Soul of the Universe” or some “Universal Mind” or the experience of God in charity. He uses the relationships of “I-It” and “I-Thou” to distinguish Paul, Augustine, the Pseudo-Dionysius, Francis, Teresa and John of the Cross from writers such as Plato, Plotinus, Coleridge, Blake, Emerson and others.

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50) “Mysticism, True and False,” translated into Italian, *Figura Mistica*, for *Dizionario di Mistica* (Rome: Vatican Press, 1998) 511.

The author defines the mystic as someone “in immediate contact with God,” and lists the characteristics of the true mystic. The mystic may or may not exhibit charismatic gifts, but the value of these gifts “lies entirely in the faith and love they inspire.” In true mystical union the essence of the experience is an overwhelming love of God, a person-to-person encounter with the living God beyond images or concepts, and witnessed by a “profound conversion of life.”

51) “New Aspects of Spiritual Direction,” in *Theological Reflections on the Charismatic Renewal: Proceedings of the Chicago Conference 1976* (published in 1978) 43-68.

The author reviews the church’s traditional interpretation of spiritual direction with that of the Catholic Charismatic Renewal. Historically, a spiritual director was “father”, a religious superior or confessor, who guided the other person to understand his/her spiritual state and to practice discernment. In the Charismatic Renewal, the spiritual director is a lay person, and the director’s own charismatic experiences are the norm. The author warns of the necessity to have the process structured into the church, for both traditional and Charismatic interpretations, to avoid subjectivism.

52) “New Seminarians and Now Prayer,” in *The Sword*, 28, 1 (February, 1968) 18-27. Larkin defines prayer as a response to God, and contemplation as the abrogation of self for the love of God. He distinguishes between formal, explicit prayer-- raising the heart and mind to God, and implicit prayer -- acts of charity towards one’s neighbor. Both types of prayer are mutually dependent: activity must be nourished by awareness of and loving attention to God. Seminarians need to learn to pray in order to find God in all things.

53) "Pastoral Note on Slaying in the Spirit, A," in *Catholic Charismatic*, 2, 4 (Oct/Nov 1977) 31. The author cautions Charismatics to imitate Teresa's experience with absorptions -- to resist gently. If absorptions continue to occur, they should be accepted trustingly but without attaching any importance to them. They are akin to ecstasy in traditional mystical theology.

54) "Pazzi, St. Mary Magdalen de'," in **New Catholic Encyclopedia, Volume XI** (San Francisco: McGraw-Hill, 1967) 36-37.

St. Mary Magdalen was a Carmelite mystic born in 1566, and died in 1607. Following her entry into the Carmelites, Mary Magdalen experienced ecstasies of two-hour duration for forty consecutive days. After this period, her ecstasies and transports continued less uniformly, but were recorded and titled *I Quaranti Giorni (The Forty Days)* by sisters under her superior's direction. She was canonized in 1669.

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55) "Personal Prayer Life of Jesus, The," in *Catholic Charismatic*, 1, 4 (October/November, 1976) 4-7.

The Hebraic prescribed prayers, as described in the gospels, probably formed a structure for the prayer practices of Jesus. But his intimate, filial form of addressing God as *Abba* (Father) was intensely personal, showing loving faithfulness and awareness of the presence of God. Christ's prayer is the model for each Christian's prayer life, "praying always," calling for an increase and outpouring of the Holy Spirit, God's love.

56) "Place of Prayer in Community, The," in *Canon Law Society of America Workshop*, (1968) 61-68.

Prayer is the vertical dimension of the love of God; community is the horizontal dimension. The transcendent God is immanent in the fellowship of Christ. Both liturgical and private prayer are necessary to live the Paschal Mystery "in self-forgetting love, openness and communication with Christ the Center."

57) "Place of Prayer in Community Life, The," in *Ascent, Review for Carmelite Sisters, Rome*, 1 (1972) 33-39.

Prayer (the experience of the love of God) is the vertical dimension of Christian existence, and community (fraternal life) is the horizontal. Some Vatican II religious communities emphasize the apostolic dimension so much that the love of God is reduced to love of neighbor. The liturgy is the community prayer, and God is there explicitly; but communal prayer must be combined with private prayer where one finds God in a more personal way.

58) "Prayer as Encounter with the Transcendent God," in *Proceedings of the Twenty-Third Annual Convention of the Catholic Theological Society of America*, 23 (June, 1968) 193-200.

Contemporary Christians see “action” as prayer: their work in the apostolate is their love of God expressed in a tangible way. For them, God is manifested in incarnational realities. For the author, prayer “remains what it has always been converse with God” and as encounter with God, it is explicit contact with God. Larkin sees the need for a contemporary formulation which emphasizes the transcendence of God as well as His historical immanence, a reuniting of sign and Reality.

59) “Prayer as Experience of God,” in *Ascent, Review for Carmelite Sisters, Rome, 2 (1968) 59-61.*

We have difficulty experiencing God because He is so totally other, “the great Beyond in the midst of life.” The experience of God is something we cannot communicate: it is something, and yet it is “beyond words.” Through prayer we can be in the presence of God and we can find God in a “mysterious but real way” in others, in Scripture and in the Liturgy.

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60) “Prayer as Presence,” in *Carmel in the World, 9, 3 (1969) 155-164.*

In prayer, God is present to us, and we to Him. It is an experiential reality, a love experience. God is present also in one’s neighbor and in the world. Our relationships with others can be a form of prayer.

61) “Prayer as Presence,” in *tjurunga, An Australasian Benedictine Review, No. 3 (December 1972) 60-67.*

Prayer is where God comes to us, being “all there,” totally present as the “Thou”, undefinable and inexpressible. Prayer as presence is the goal of life: an integration of man’s love of God, love of others and love of self.

62) “Prayer Journey of Saint John of the Cross,” **Juan de la Cruz: Espiritu de Llama**, Otger Stegink, O.Carm., Coordinator, (Roma: Institutum Carmelitanum, 1991) 705-717.

John of the Cross names three phases of prayer which lead to divine union. The author examines John’s phases: meditation/mortification, contemplation/poverty of spirit, and union/spiritual betrothal. Larkin utilizes the first fifteen stanzas of *The Spiritual Canticle* to explicate the “dark night” of the senses and the spirit, and to explore “spiritual marriage” where the self-communication of God is reflected by the transfigured spouse.

63) “Priestly Spirituality,” **New Catholic Encyclopedia Supplement: Change in the Church, Volume XVII (1979) 539-540.**

The Spiritual Renewal of the American Priesthood, issued by the Bishops Conference in 1972 as a reflection on the actual experience of priesthood, is a practical tool for each priest to develop his own personal spirituality. The document is a call to interaction with contemporary culture in ministry, in friendship and community, and in prayer. The NCCB’s document, *As One Who*

Serves, (1977) also emphasizes the priest's rootedness in the indwelling of Christ, expressed in the church as communion with others.

64) "Problem of Prayer Today, The," in *Sister Formation Bulletin*, 14, 5 (Fall, 1968) 1-5. Religious life today is characterized by social activism: it is an apostolate of action sometimes at the expense of a deep personal prayer life. With this total involvement in the "passage from the old to the new" human beings are seen entirely as beings-in-the-world: action is prayer. But true prayer is the encounter with God, awareness of his presence. In this contemporary society of the "eclipse of God", prayer and apostolic activity need to be fused: both reflection and action are parts of the search for growth in integration, freedom and love.

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65) "Problems of the Common Life: Living Together," in *Carmelus*, 22,1 (Fall, 1975) 135-144. The author addresses: 1) the origin and development of religious community; 2) encounter with others in interpersonal relationships in agapeic love; and, 3) encounter with God, which is a religious experience. The problem of living in community is the necessity for persons to interact in mutual trust, care and

concern "with a balance of dependence and independence." Community requires growth, both psychological and spiritual, to be able to survive confrontations within oneself and with others. Religious communities are to "proclaim the possibility of reconciliation of disparate persons in and through Christ."

66) "Re-evaluating Religious Life in the Light of Conciliar Decrees," in *Midwest Religious Vocation Directors Association Annual Meeting* (September, 1965) 29-33.

Religious life is defined in *The Constitution of the Church* as a service, a witness and an apostolate implementing "the salvific mission of the Church" rather than an exclusively personal sanctification. Canon Law's three divisions of clergy, religious and laity are rejected, and two categories are designated: clergy and laity. While the priesthood is a functional ministry, the "call to holiness" is for all.

67) "Religious Life and Vatican II," in *The Sword*, Vol. XXVI, No. 1 (February, 1966) 30-36. The author analyzes religious life as defined by Vatican II's *The Constitution of the Church*, particularly Chapter VI which emphasizes how religious vows deepen the baptismal commitment. Religious life is a service, a witness and an apostolate. Although religious are no longer a separate category in the church,

Pope Paul VI's *Ecclesiam Suam* makes it clear that religious life is an eschatological state based on the transcendence of worldly goods, property, family and self-determination.

68) "Religious Life in the Light of Vatican II," in *Homiletic and Pastoral Review*, 68 (1967) 377-382.

Perfectae Caritatis, a tract of 25 paragraphs approved by the Council, places “religious” entirely in the realm of the people of God, and not in an intermediary status between clergy and laity. All are called to bear witness by the sanctity of their lives and their good works. Additionally, the religious life revitalizes the gospel spirit, and bears witness to the other-worldly holiness of the mystical body.

69) “Religious Poverty,” in *Sister Formation Bulletin*, XIV, No. 1 (Autumn, 1967) 1-6. In the *Decree for Religious* voluntary poverty is described as “following Christ’s poor.” Christ’s poverty was a constant state of heart and soul manifested in sacrifice. For Religious, vowed to poverty, detachment must be affective and effective, trusting in God alone and practicing frugality and the non-possessive use of things.

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70) “Religious Woman, God and the World, The,” **Prayer and Renewal**, Sr. Mary Hester Valentine, ed., (New York: Fordham University Press, 1969) 138-146.

Vatican II brought about changes in religious life. Following Vatican II, the author calls for “interior renewal” a new heart and spirit, as well as changes in the structures of religious life in prayer and community. Personal prayer life, community prayer life, and communion with one another must be united. New structures are needed for the contemporary apostolate which is dependent on both personal and communal prayer.

71) “Remembrances of Friend, Teacher and Colleague,” **Master of the Sacred Page: Essays and Articles in Honor of Roland E. Murphy on the Occasion of His Eightieth Birthday**,

Keith J. Egan, T.O.Carm., Craig E. Morrison, O.Carm., eds., (Washington, DC.: The Carmelite Institute, 1997) 57-62.

Fr. Larkin’s essay, written for Roland Murphy’s 80th sketch tracing Murphy’s life of study, academic career, and professional and intellectual development. Murphy is “an accomplished teacher, researcher, writer and editor” substantiated by his long and fruitful career as a Carmelite priest and college professor, internationally-known and esteemed biblical scholar. Roland has been “mentor to countless students and Carmelite colleagues, as well as a formative influence for the Carmelite Order.”

72) “Role of Creatures in the Spiritual Life, The,” in *Proceedings of the Seventeenth Annual Convention of the Catholic Theological Society of America*, 17 (June, 1962) 207-234.

The author examines the Ignatian *via positiva* (from creatures to God) and the *via negativa* (from God to creatures) of John of the Cross. All creatures, i.e., persons and objects, have to be viewed in their transcendent as well as their finite and historical reality. Each person must respond to the personal call of grace from God, and “refuse to stop at any created thing without penetrating beyond it to God.”

73) "Scriptural-Theological Aspects of Religious Life," in *The Relevance of Religious Life for Today and Tomorrow* from the Eleventh Annual Assembly of the Conference of Major Superiors of Men (June, 1968) 117-131.

Father Larkin addresses the "challenges raised by Vatican II and contemporary religious thinking" which call for "renewal and a return to the sources." He cites the anthropology which forms the background for Vatican II's human values: authentic vocation, personal fulfillment, the dignity of the person, community and social consciousness among others. Larkin quotes Paul VI: "Christians are called to transform the world in expectation of a divine transformation." The author then examines the scriptural and theological bases for religious life and its ascetical, ecclesial, apostolic and eschatological values.

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74) "Scriptural-Theological Aspects of Religious Life," in *Review for Religious*, 27, 6 (November, 1968) 1013-1026.

Religious life, while not superior to any other state, is believed by the individual who enters religious life to offer the best possibilities for human and transcendent self-fulfillment. It is Rahner's "man realizing himself in love in order to correspond to his own being." Scripturally, Matthew 19:22-12 and 1 Corinthians 7:25-35 are the bases for the evangelical counsels which constitute the religious life. Larkin also examines the ascetical, ecclesial, apostolic and eschatological aspects of the evangelical counsels.

75) "Search for Experience, The," in *The Way*, London, England, Vol. 11, No. 2 (April, 1971) 100-107.

The author describes existential experience "over against" authoritarian and hierarchical structures. The existential attitude attempts to provide a new evaluation of human experience as a personal *metanoia* through the experience of faith and love of Christ. Larkin examines five differences between institutional and personal commitment.

76) "Spiritual Direction Today," in *The American Ecclesiastical Review*, CLXI, 3 (September, 1969) 204-210.

Spiritual direction has become more diffuse because spirituality has been broadened to mean the totality of human life: social, secular and religious. The author distinguishes "spiritual counseling" from "spiritual direction." The priest is no longer the decision-maker, nor the "director of conscience": Catholic adults look to their own insights and sense of responsibility. Today the spiritual director is a "friend to the one who comes to him in search of Christ," and the director "reflects his own achieved relationship with Christ." He helps the other to sort out thoughts and feelings, experiences and relationships, participating in the other's discernment process.

77) "Spiritual Poverty, the Message of John of the Cross," in *Emmanuel: The Magazine of Eucharistic Spirituality*, 90, 10 (December, 1984) 575-580.

John saw poverty as being free of attachments and “transparent” in order to be receptive to the Spirit. John’s *Nada y Todo* are one: God is all and comes when nothing stands in the way. Our life must proceed from the inside outward, i.e., we achieve the goal by experiencing our own emptiness, passing through the “dark night” of the senses, and practicing simple loving attention to God.

[17]

78) “Spiritual Reading of *The Dark Night*, A,” **Mother Behold Your Son: Essays in Honor of Eamon R. Carroll, O.Carm.**, D.W. Buggert, O.Carm., L.P. Rogge, O.Carm., M.T. Wastag, O.Carm., eds. (Washington, D.C., 2001: The Carmelite Institute) 357-371.

John of the Cross chose poetry to express his experiences of God. Poetry with its “primordial images” was John’s first statement: his prose treatises explicating the poems’ meaning came later. John’s use of metaphors and symbols, his “figures, comparisons and similitudes” evoke a sense of his mystical experiences. Fr. Larkin also explores the story line of “The Dark Night” — that of the *Song of Songs* — John’s use of night as symbol, and the theme of “urgent longings” transformed by purification into the peaceful possession of perfect love.

79) “Spirituality, Christian,” **New Catholic Encyclopedia, Volume XIII** (San Francisco: McGraw-Hill, 1967) 598-603.

Christian Spirituality is the graced response of man to the revelation of God’s love in Christ, and consists in the loving knowledge and service of God and one’s fellow man. It is a response of faith and it is also interpersonal. It is man with God in human beings (historical) and with God in the life of the Holy Spirit (transcendent). Historical religion is a Person Jesus Christ. This Mystery of Jesus Christ is mediated by the Church which is visible. Prayer and self-denial (rejection of self-will for God’s will), community and liturgical prayer are living the life of the transcendent Spirit in historical existence.

80) “Spirituality Implied in **The General Catechetical Directory**,” in *The Living Light: A Christian Education Review*, 9, 3 (Fall, 1972) 58-62.

Spirituality is the effect of God’s life in the human spirit: spirituality is the sum of inner attitudes that find expression in the Christian life. In *The General Catechetical Directory* spirituality is a “complexus of qualities” that disposes the Christian to respond to God with an incarnational spirituality. The author examines five parts of the document, and concludes the goals of catechesis are unmistakably existential and experiential, “seeking a living understanding” of the faith.

81) “Spirituality of Religious According to Vatican II,” in *Proceedings of the Canon Law Society of America* (1967) 173-183.

The author examines the three essential characteristics of religious spirituality addressed by Vatican II: 1) evangelical, i.e., customs, practices, form and structure evaluated by Gospel

standards; 2) human, i.e., adult, this-worldly, total; and, 3) ecclesial, i.e., living with others as equals with adult dialogue, genuine communication and true fraternal love.

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82) "Structure and Spirit in Religious Renewal," in *Ascent, Review for Carmelite Sisters, Rome*, 1 (1970) 33-40.

"For a new Pentecost in religious life we need revitalized faith, hope and charity, and structural reforms imaginative and creative enough to express the new life in the culture of the 1970's." The author expresses the necessity for an interpenetration of both the "ancient values of religious life" and contemporary society. In response to Christ's love expressed in others, there has to be an integration of self, community and God.

83) "Teresa of Avila and Centering Prayer, St.," **Carmelite Studies, 3: Centenary of Saint Teresa**, John Sullivan, O.C.D., ed. (Washington, D.C.: ICS Publications, 1984) 191-211.

Teresa's experience and doctrinal exposition on prayer include elements of: 1) the apophatic way of dark faith, i.e., contemplative and beyond image and/or concept; 2) use of imagery; and, 3) life experience or consciousness examen. Teresa's prayer was founded on the presence of Christ within, using the reality of Christ as a centering principle. The author claims Teresa as a model of today's holistic, incarnational, human way to God.

84) "Teresa of Avila and Prayer, St.," in *Studies in Formative Spirituality: Journal of On-going Formation*, IV, 2 (1983) 253-264.

In **The Interior Castle** Teresa describes the seven "Mansions" or stages of prayer. Teresa posits a process of growth brought about by the gift of God's healing love. The author juxtaposes Erik Erickson's "stages of growth" with Teresa's seven "Mansions" to locate Teresa's dynamics in a modern psychological framework. Both approaches have the same goal: full self-internalization or integrity a turn towards the center in one's life. Larkin, discussing "identity", distinguishes between imperfect "need-love" and the development of mature, spiritual "gift-love" the goal of contemporary spirituality.

85) "Teresa of Avila and Women's Liberation," in *Sisters Today*, 45,9 (May, 1974) 562-568. Women's liberation is essentially the call to personal freedom, to be and become one's self. Teresa's castle, with its seven Mansions of spiritual development, symbolizes inward growth to freedom, love and joy. Teresa advocates "waiting on the Lord", letting go of attachments and hang-ups occasioned by others. Larkin utilizes Lawrence Kohlberg's schema of moral development, based on twentieth century research, to parallel Teresa's interpretation of her own experience in the third "Mansion." Teresa's answer to the "secret of growth into human freedom" is prayer, "being open and vulnerable to God's grace."

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86) "Teresa of Avila: My Lifetime's Quest, Saint," in *The Sword*, 42, 1 (April, 1982) 3-10. The author relates his encounters with Teresa and her writings from his seminary days to his teaching experience at Whitefriars in the 1950's, and at The Catholic University in the 1960's. He later gave retreats internationally which included references to the classic spiritual writers. Teresa is in the "mainstream of contemporary life" because of her "confluence" with Jung, Erikson and other contemporary psychologists. Her prophetic stance witnesses the presence of the living God in human affairs, in her self, in community, in the sufferings of the poor and oppressed, and for being for peace and justice. The author lauds Teresa's human qualities as well as for her being one who "can give us excellent direction in time of change."

87) "Teresa of Avila Speaks on Mental Prayer, St.," in *Mary, National Catholic Quarterly*, 26, 1 (Winter, 1965) 42-46.

Teresa's three "essential steps to prayer" are: 1) searching for God by mental prayer; 2) willingness to spend time with God, relinquishing the pleasures of the senses; and, 3) fixing the mind on God, cultivating a sense of his presence. For Teresa prayer exists when one strives to make contact with God: the measure of success is the measure of love that is realized. For Teresa, sanctity was to accept reality and to grow, living out of one's "inner being," freely, lovingly, generously.

88) "Thérèse's Prayer (1): Love Growing in Darkness," in *Spirituality*, Dublin, Ireland, 4, 18 (May-June, 1998) 165-169.

Fr. Larkin examines the three stages of Thérèse's prayer in a three-part article. This first installment deals with her prayer before she entered Carmel. Her prayer was vocal and mental, often deeply contemplative. The darkness of this stage was due to exterior circumstances, human weakness and her own emotional immaturity. The gospels were her primary nurture for prayer, and her readings initiated affective conversation with God.

89) "Thérèse's Prayer (2): Presence in Absence," in *Spirituality*, Dublin, Ireland, 4, 19 (July-August, 1998) 231-234.

Earlier consolations of a vivid sense of Jesus' presence vanished when Thérèse entered Carmel, and she experienced the "dark night" of the soul. Her journey was one of dark faith which was translated into an immense desire to please God, offering herself to God to be consumed by Merciful Love. Thérèse's habitual stance before God was a "fixed gaze", fascinated as she was by the "Divine Glance." Even in her aridity Thérèse felt joy in the seemingly paradoxical presence of God in his absence.

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90) "Thérèse's Prayer (3): Trial of Faith, the Absence of God," in *Spirituality*, Dublin, Ireland, 4, 20 (September-October, 1998) 303-306.

Thérèse experienced an ever-deeper redemptive suffering, a total absence of God without any awareness of His presence in the last year-and-a-half of her life. Thérèse identified with sinners

and atheists. She offered herself to God to be with sinners and, thereby, collaborated in the salvific mission of Christ, walking in the absence of God in mystical reparation for the salvation of others.

91) "Today's Contemplative Prayer Forms: Are They Contemplation?" in *Review for Religious*, 57, 1 (January-February, 1998) 77-87.

Contemplative prayer is the way: contemplation is the goal. The author investigates the contemporary prayer forms of centering prayer which employs the holy word and Christian Meditation with its repeated mantra. Both are "prayer of the heart," and can serve as a bridge to a deeper life with God, leading to the fullness of the divine presence. But, Larkin concludes, they are not to be confused with the classical infused contemplation of Teresa and John of the Cross.

92) "Ways, The Three Spiritual," **New Catholic Encyclopedia, Volume XIV** (San Francisco: McGraw-Hill, 1967) 835-836.

The historical development of the purgative, illuminative and unitive ways is traced and correlated with expositions of the stages of growth: beginners, proficient and perfect. Each stage has its own predominant emphasis, and thereby creates a framework for spiritual direction. A two-fold distinction was used by Clement (d. 220), Origen (d. 255), Augustine (d. 430) and Gregory (d. 604), while the three-fold division, defined by Evagrius Ponticus (d. 399), was used by Ruysbroeck (d. 1381), John of the Cross (d. 1591) and contemporary writers, Garrigou-Lagrange (d. 1964) and Louis Bouyer (d. 2004).

93) "What to Know about Discernment," in *Review for Religious*, 60, 2 (March-April, 2001) 162-170.

Fr. Larkin provides a succinct explanation of the cognitive, affective and mystical ways of evaluating our experiences which we identify as discernment. The author notes: "Mystical and affective discernment do not establish what is right and wrong; these are matters to be decided by moral reasoning." He defines the "detachment" of spirituality, and poses five questions which help to assess and assist in the process of discernment.