

COMING TO THE FONT
APRIL 15, 2021
MICHAEL OF ST. AUGUSTIN AND THE MARYFORM LIFE
fountofelijah.com

Michael of St. Augustine (1621-1684). Entered the Carmelites in 1639. Spent much of his time in Carmel as a Novice Master and Prior Provincial of the Order in leading the order through the heart of the Touraine Reform. He was a prolific writer, but most influential work as in devotion to Mary.

TOURAINE REFORM

The Reform of Touraine was the movement that carried the reform of Theresa of Jesus and John of the Cross to the ancient order. It began in the early 17th century, directed chiefly by Philippe Thibault, John of St. Samson, and Michael of St. Augustine. This was the most influential movement that eventually effected the entire Order of Carmelites until the 1960s.

THE MARYFORM LIFE

✠ *The Marylike Life*

Just as we are able to live a Godlike and divine life, so also are we able to live a “Marylike” and Marian life, that is, a life led according to the good pleasure of Mary and in her spirit.

“However, according to the Holy Fathers, since God has decreed to bestow no grace on mankind that is not passed through Mary’s hands, they therefore call her the neck of the Church, through which all graces and all heavenly blessings must flow from Christ, the Head of the Church.”

✠ *Living in God and in Mary*

Just as we are able to live in God, so also we are able to live in Mary.

✠ *Divine Love produces love for Mary*

How the divine love in the soul extends itself to our blessed mother and causes the soul to live at the same time in God and Mary.

“Thus the love of God and Mary seem to be one and the same, flowing together back and forth until the soul, together with its beloved Mother, lovingly repose in God; or rather it is “one and the same spirit” (Cor. 12, 11) Who produces, when and as He wills, the same love for God and for Mary, wounding the soul and making it at one time, the tender spouse in the arms of its beloved, at another, the innocent child in the arms of this most sweet Mother.”

✠ *Lie, act, suffer and die for God*

It behooves us to live, act, suffer and die for God.

“In this way, just as we live, work, suffer and die for Jesus, we also live, work, suffer and die for Mary.”

✠ *Life and death for Mary*

Life and death for Mary must ultimately be directed to God and for God, without any self-seeking. the same holds for the cult of the other Saints.

✠ *Marian life, a higher perfection*

The Marian life contains a higher perfection than the state of simple union with God, which is found in the blessed. this is a Marian-Divine life in God and for God, and at the same time, purely and simply Mary and for Mary.

✠ *The object of the Marian life*

The object of the Marian life is god and Mary united in a certain exalted manner, or, as one, just as the object of some contemplative life is either God alone or God and man as personally united or as one being. the kinds of operation.

✠ *The Marian life, not a hindrance*

the Marian life is no hindrance to simple contemplative life. how it is to be exercised outside of the special attraction of the Holy Spirit. how St. Peter Thomas and the other Saints lived this life.

✠ *Excellence of the Marian life*

The Marian life draws its excellence from the most perfect union of Mary with God; otherwise it would be imperfect and would be an obstacle between the soul and God. Mary as Mother of God is more closely united to him than any other creature and also more deified.

“It is because she has been ennobled by God so that she might receive into her virginal womb the Eternal Word of the Father Who, in reposing for nine months within her, so divinized her nature, body and soul,”

✠ *Souls drawn to the Marian life*

Some souls are drawn to the Marian life through interior lights concerning Mary’s perfections, graces, prerogatives, etc.; whence a wonderful love for her takes possession of them.

Thus, being on fire with love for Mary, they remain absorbed in contemplation of her, and yet are unable to understand the mysteries they behold in their dear Mother.

✠ *Acts of love toward Mary*

Other acts of love toward Mary; the joy caused in the soul by the perfections and most sweet name of Mary; the life, breathing and repose of the soul in Mary. in what sense the soul lives in Mary and at the same time in god; and how it loses itself and is united to her.

✠ *Mary and the Soul as one*

Since it proceeds from the Holy Spirit, the Marian life in Mary and for Mary, like the divine life in god and for god, can be practised with great simplicity and

especially in the deep recollection of prayer; then god, Mary and the soul seem to be one (a matter not well understood by some mystics, but many Saints have experienced it).

✠ *Perfect mystical union*

Just as the spirit produces in the soul a love for our heavenly father, so also does it produce a love for Our Blessed Mother, as he had himself. it causes the soul to live divinely in God and for God, and, at the same time, Marianly in Mary and for Mary without any hindrance to perfect mystical union.

✠ *The spirit of Mary*

The spirit of Mary takes possession of certain souls, guides, vivifies and acts in them. such souls then live by the spirit of Mary; their life is Mary's, for they are one with Mary.

**ACT OF CONSECRATION TO
OUR LADY OF MOUNT
CARMEL**

O Mary, Queen and Mother of Carmel, I come today to consecrate myself to Thee, for my whole life is but a small return for the many graces and blessings that have come from God to me through Thy hands. Since Thou regardest with an eye of special kindness those who wear Thy Scapular I implore Thee to strengthen my weakness with Thy power, to enlighten the darkness of my mind with Thy wisdom, to increase in me faith, hope and charity that I may render, day by day, my debt of humble homage to Thee.

May Thy Scapular keep Thine eyes of mercy turned towards me and bring me Thy special protection in the daily struggle to be faithful to Thy Divine Son and to Thee. May it separate me from all that is sinful in life and remind me constantly of my duty to behold Thee and clothe myself with Thy virtues. From henceforth I shall strive to live in the sweet companionship of Thy spirit, to offer all to Jesus through Thee and to make my life the mirror of Thy humility, charity, patience, meekness and prayerfulness.

O dearest Mother, support me, by Thy never-failing love that I, an unworthy sinner, may come one day to exchange Thy Scapular for the wedding Garment of heaven and dwell with Thee and the saints of Carmel in the kingdom of Thy Son.--AMEN--

UPCOMING GATHERINGS

May 25: St. Mary Magdalene de Pazzi:
Mystical Union in Prayer

June 12: Immaculate Heart of Mary:
Purification of the Soul

***July 10:** Our Lady of Mt. Carmel
The Apparitions of OLMC

August 15: Assumption of Mary:
The Meaning of Perfection

September 17: St. Albert of Jerusalem:
The Rule of Carmel

October 15: St. Teresa of Jesus

November 13: All Carmelite Saints

December 14: St. John of the Cross

* This date has been changed from previous listings.