

Catherine

A Newsletter to Promote the Cause for Canonization
of the Servant of God, Catherine de Hueck Doherty

Issue Number 4 — Fall 2002



Unity in Diversity

The following succinct and gracious letter from the new bishop of Pembroke assures the Lord's and the Church's continued blessing on Catherine's Cause. Please keep Bishop Smith in your good prayers.

5 August 2002

Dear Father Wild,

Re: The Cause of Catherine Doherty

In a meeting held today, you and Father Pelton of Madonna House in Combermere informed me of the steps taken to date in the process established by my predecessor, Bishop Brendan O'Brien, for the cause of the possible canonization of Catherine Doherty. You came to me, the new Ordinary of the Diocese of Pembroke, to receive my permission for the cause to continue. I am pleased to grant this permission.

With warm personal regards, and the assurance of my blessing upon your good work, I am,

*Yours sincerely in Christ,
Bishop Richard W. Smith
Bishop of Pembroke ■*



Bishop Richard Smith

Unity in diversity is really the perfection of unity.... We who are truly dedicated to ecumenism must remember the prayer of Christ: "That they all may be one, Father, as You and I are one."

■ A Word from Catherine

The following is from a Madonna House staff letter (#17), written September 18th, 1972.

...Some years later God gave me another sign, a beautiful sign, with the arrival of a Melkite priest, Father Joseph Raya. Father Raya became the first Associate priest of Madonna House. For me it was a very deep sign—the fulfillment of an ecumenical dream—for I desired with a passionate desire the union of East and West in the Church of God, his Bride. The sign of approval on this dream of mine was the presence of Father Raya. His teaching of Eastern spirituality, his holiness, his tremendous love of God was an enormous ecumenical gift to Madonna House. Thus the Byzantine Liturgy became a part of Madonna House in Combermere.

Unity in diversity is really the perfection of unity. There are many trees in the forest, but when you look at them they create a harmonious whole in their unity and ability to grow next to one another.

So, we of Madonna House who are truly dedicated to ecumenism must remember the prayer of Christ: "That they all may be one, Father, as You and I are one." All people can be united: black, red, yellow, white; and all denominations can, I hope, blend into one another in a beautiful diversity in unity.

Let us consider how we can bring to all the hidden beauty of this accent of the Christian faith.

I don't want to impose any kind of Eastern accent on anyone. What I want to

do is to pray that in the heart of every Madonna House Staff Worker many accents given by the Lord to his people will be gathered together and glow before his face in the perfection of "unity in diversity."

Byzantine Liturgy and spirituality are "in." How long this will last, only God knows. We of Madonna House have to use this "in" lovingly, gently and judiciously. It is a good time to acquaint people with that part of the Eastern spirituality that we know. It is good to direct people to the rather vast literature of Byzantine spirituality that has finally appeared in English. But don't let us go overboard too much. Let us, as Roman Catholics, show ourselves to be an icon of Christ, for we also share the mystical tradition of the East, and have enough spiritual literature to lead everyone to the Lord.

In a word, what I would like to see amongst us is an openness of heart to the Eastern accent of our glorious faith, to its Judaic accent which is fundamental to Christianity, to the Protestant denominations, and to unbelievers accepting Truth wherever it shows its face.

Fundamentally, let us remain what the majority of us in Madonna House are: Roman Catholics with a soul embroidered by Our Lady, with a diversity of colours like a Joseph's coat. ■

■ From the Postulator's Desk

Dear friends of Catherine,

Through the kindness of a benefactor I was able to attend the canonization of Padre Pio in Rome. I had never attended a canonization before. It was probably my most profound experience of the Church: hundreds of thousands of people around the Pope, celebrating the victory of Christ in the holiness of Padre Pio. I hope this doesn't sound presumptuous, but I couldn't help visualizing a huge picture of Catherine in St. Peter's Square some day!

We must never forget that divine grace is always given to real living persons with their own individual temperament and qualities, yet formed through a series of experiences and conditioned by the environment in which they lived.

In the last newsletter I spoke of Catherine's love for the Church, and said that she was one of the pioneers in the lay apostolate of the last century. In *Christifideles Laici* (1988), Pope John Paul II's magna carta on the mission of the laity, he described this lay movement:

In recent times the phenomenon of lay people associating among themselves has taken on a character of particular variety and vitality. In some ways lay associations have always been present throughout the Church's history as various confraternities, third orders and sodalities testify even today. However, in modern times such lay groups have received a special stimulus, resulting in the birth and spread of a multiplicity of group forms: associations, groups, communities, and movements. We can speak of a *new era of group endeavors* of the lay faithful. (No. 29)

Not all of these "endeavors" have become communities. If they have, it is usually because of a very charismatic person whose charisms influenced the growth of a community and gave it its character. This is the theme I'd like to explore in this issue.

Charisms of Founders and Foundresses

When the Lord desires to create a new community, he usually speaks to an individual—rather than to a committee! Since the Second Vatican Council a theol-

ogy of founders and foundresses has developed.

"Charism" simply means "gift." The Holy Spirit orders and enriches the whole Church by his gifts and graces (*Lumen Gentium*, 12). He himself is *the Gift* of the New Testament. By his coming he gave birth to the Church, and by his continual coming nourishes and distributes gifts to all its members.

A number of charisms are listed in the New Testament. St. Paul's First Letter to the Corinthians, Chapter 12, is an example; but there are many other charisms

besides those mentioned there. Of particular interest for our purposes is what Pope Paul VI in *Evangelica Testificatio* called "the charisms of your founders whom God has raised up in his Church." (11)

Sometimes attempts are made to pinpoint one special gift in order to distinguish one founder or foundress from another. "What is the charism of St. Francis which distinguishes him from St. Dominic?" one might ask. Such questions have some validity, but concentrating on one particular aspect of a founder can obscure the fact that what we are really encountering is a *charismatic person*.

At the very end of his valuable study, *Foundresses, Founders, and Their Religious Families*, Father John Lozano states what

I wish to make my overall approach in presenting the charismatic dimension of Catherine's life:

We must face the fact that the charism, properly speaking, cannot be defined. Rather, it must be described by gathering up those traits through which it gradually appeared in those who first lived it, as well as in the successive generations who received it. It is not something that can be expressed in a few words. For if it were reduced to just a few words, many of its really different manifestations in history would seem to blur and coincide. (92)

Theologically, this may be broadening the concept of charism somewhat. However, a consideration of Catherine, or any founder or foundress, as a charismatic person, and an understanding of charism as a many-faceted reality instead of a single specific grace, is both more accurate and helpful.

Relevant to this understanding is the best imaginative definition of a saint I ever read, offered, not surprisingly, by a child: "A saint is somebody in a colored glass window, and light comes through him." Light shines through the whole person, not just one part of him.

The Holy Spirit gives graces to these outstanding people, generally speaking, in and through the history of their lives:

We must never forget that divine grace is always given to real living persons with their own individual temperament and qualities, yet formed through a series of experiences and conditioned by the environment in



An Eastern influence can be seen in the Madonna House island chapel

which they lived. Not only the temperament and character of a person, but also time and society have a deep influence on the religious experience of the saints. (*Ibid.* 76)

In other words, trying to see how the Holy Spirit communicated graces to founders in and through their history, character, upbringing, and so on, is a more accurate way of understanding them, and how the Lord came to them with his grace. (I'd like to suggest this approach for anyone writing about Catherine, or seeking to present her life.)

Another essential aspect of presenting Catherine's life is what the present Holy Father, in an address to members of the ecclesial movements gathered in St. Peter's Square, called *the communicative dimension of the charism*:

By their nature, charisms are communicative and give rise to that 'spiritual affinity among persons' and to that friendship in Christ which is the origin of movements. The passage from the original charism to the movement happens through the mysterious attraction that the founder holds for all those who become involved in his spiritual experience. In this way movements officially recognized by ecclesiastical authority offer themselves as forms of self-fulfilment and as facets of the one Church. (*Pontifical Council of the Laity: # 2, Movements in the Church*, p. 222)

When people are attracted to a certain Order or community, it is usually because there is some kind of spiritual resonance in their hearts with the founder/foundress and with the spirit of that particular community. The charisms of the founder can be and are, in some degree, communicated to the members; and it is this spirit that binds them together in a specific way.

As often happens in the history of the Church, Catherine's awareness of being a foundress grew over a period of time. Not until the early 1940's does she begin to refer to herself as foundress of Friendship House. By 1970, after more than 30 years in the apostolate, she clearly saw herself as having been called by the Lord to found a new family in the Church. At that time she began writing to the community a series of letters called "Letters From the Foundress." Shortly afterwards she wrote

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■ Understanding Canonization

Vatican Saint-Maker Tells What it Takes...

An interview of Cardinal José Saraiva Martins, prefect for the Congregation for the Causes of Saints, by National Catholic Register correspondent Sabrina Arena Ferrisi (April 1-7, 2001):

Under Pope John Paul II, the Congregation has beatified 996 men and women and canonized another 447—which is comparable to the beatification and canonization numbers of the four previous centuries combined.

Q. How has your background helped you in your current position?

Though my background is very diversified, I believe it is complementary to my current job. I taught theology and worked on the formation of priests. This was a great preparation for the process used in the cause of saints. In all of our cases, we have an investigation on three different levels: theological, historical and scientific. We look at, respectively, the virtues, the historical facts, and our doctors examine the miracles.

My background prepared me particularly in the area of evaluating such things. Holiness is essential for the Church. Though we often speak of holiness, in my dicastery [Vatican department] we actually find holiness incarnated in the lives of these servants of God. We see how many Christians really took the Lord's Gospel seriously.

One of John Paul II's fundamental objectives is to give greater value to holiness. That's why he attributes great importance to beatifications and canonizations. They propose real models of holiness which challenge society itself.

Q. During Pope John Paul II's pontificate, there have been numerous beatifications and canonizations. But the majority are still European religious men and women. Why are there not more lay people—who can serve as models for Catholics who are married, with children, with "ordinary jobs"?

This is an excellent question. First, we have to look at the geography of holiness—and this has already changed substantially. John Paul II has made saints in

many countries. For example, on October 1, he canonized 120 Chinese martyrs. Prior to that he canonized Mother Katharine Drexel, an American, and before that, he canonized Sister Bakita, an African. All represent different continents. Holiness doesn't look at geography or borders. Holiness can flower anywhere. It is universal.

About there being less lay people canonized than religious, maybe in the past it was this way. But John Paul II has canonized hundreds of lay people. The exact number of lay beatifications are 215 and lay canonizations are 245. Many people don't know this.

I am very happy about it because lay people represent 98% of the Catholic Church. It also affirms Vatican II's universal call to holiness. The Church today needs lay witnesses to the faith. We need models of people who live in society.

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We are currently working on the cause of an Italian couple, the Quattrocchi's, for beatification. We are also examining the cause of St. Thérèse of Lisieux's parents.

Q. It seems that most of the beatifications and canonizations that have taken place under Pope John Paul II have been martyrs. How can you explain this?

A great deal depends on the importance that John Paul II attributes to martyrs. The history of the Catholic Church is, in fact, a history of martyrs. I often say that the Church has never taken off the red tunic of martyrdom since her birth. It has been a constant. Also, we have to remember that John Paul II comes from a country with a history of Catholic martyrs.

Martyrs are a treasure for the Church, a precious inheritance. Their courage is not explainable in natural terms. It is supernatural. They stimulate us to be ready to give our lives. Today there is the tendency to live without sacrifice and live in comfort. The martyrs tell us that life is not a matter of pleasure, but of living supernatural values. Their importance to the Church is immense. ■

Testimonies

I think Catherine's life warrants the opening of a cause with a view to possible canonization.

Having herself known persecution and marginalization, Catherine was very conscious of the alienation brought about by ideologies which do not respect the sacredness of the

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human person. Her dedication to the cause of the poor was a sterling example of a leader who with total trust in divine Providence could call and lead others to heroism in the transformation of society. We need more lay women of her caliber as role models in a time of great cultural upheaval.

— Most Rev. Remi De Roo

I met Catherine for the first time in 1979. She invited me to a meeting with her Staff and I was much impressed by her teaching. She talked about the breakdown of our North American society and the call of God to be witnesses of his divine love. What struck me very powerfully was the realization that here was a woman who seemed to me to love those two realities at a new depth. The weight of evil in our society pierced my heart in a way I had not experienced before. I also felt that when she spoke about the love of God it carried all the qualities of personal experience. I believe she had the grace of a foundress.

— Most Rev. Donat Chiasson

It was in Combermere that I first met Catherine nearly 30 years ago. When I first came to Madonna House I was deeply moved by the spirit of love and holiness I found there. The spirituality of Catherine is the inspiration behind this amazing community. The people of

Madonna House are deeply moved by the spirit of love and holiness. It was Jesus who said, “By their fruits you will know them.” My own opinion is based on the fact that Catherine's life is still bearing rich and abundant fruit, and will probably continue to do so for many years to come.

— Father John T. Catoir

It is a joy and beauty to know of the life and work of Catherine in this day and age. She is a woman who

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had the courage to act as she was instructed in the Gospel. It took sheer guts and courage, but she did it. We may not be able to do it as powerfully as she did, but it is an example, and we too can follow. Every time we go out to speak to a lonely person, or give food to the hungry, or meet the needs of the

poor—we honour her work and memory. We help to perpetuate the truth that people can live the Gospel and be Christians even in 2002.

— Brother Paul Pavivaraj

With regard to my inclusion of Catherine Doherty in the anthology *Treasury of the Catholic Church*, I believe Catherine to be one of the inspirational figures of the twentieth century—inspirational not only for the Roman Catholic Church but for the world. I believe that a book such as *Treasury* would not be truly representational of the riches of Roman Catholicism if Catherine's name was omitted.

You ask how I came across Catherine. I think that I originally heard of her from members of the communities of l'Arche and I recall that *Poustinia* made a great impact when it was first published. I regard her as inspirational in the same way that Brother Roger of Taizé, Mother Teresa, Jean Vanier and Dorothy Day are inspirational. All have had a tremendous effect upon the young

(and not so young!) in terms of giving them a vision to which to aspire, and a viable and demanding way of life in which to follow Jesus. Catherine has been very important in terms of the inspiration to build viable Christian community.

—Teresa de Bertodano ■

Favours Received

Four years ago I was called to help in the parish of St. George here in the U.S. I am West Indian but had been working in England. Afraid and unsure of American immigration, I turned to Catherine. I intended to return to the West Indies but the need here in the U.S. was des-

“Catherine guides me in my daily life. My cry for help in many different situations is placed in her care and she always comes to my assistance. I feel a deep and personal bond with her..”

perate. My request was that she take care of my arrangements with immigration. If it was God’s will that I stay in the U.S., then all would work out well. She worked fast.

Before the appointed time for final proceedings for Permanent resident, an unheard of thing hap-

pened. Immigration actually called me by telephone, asking me to bring my passport in to be stamped as Permanent Resident as soon as I could get there, since they wanted to complete my case before a certain date. They requested only one letter which I could not get at the moment

since our parish priest was away. I was told to come without it. All went well. To the amazement of all who know of the struggles of immigration. Thanks to Catherine.

— Sister M.V., Pennsylvania, U.S.A.

My son had his tonsils removed this year. It is a normal part of recovery to develop ear aches 3 or 4 days after. The pain in his ears was terrible. He was using Tylenol #3 every 4 hours with little relief. About noon he was in great discomfort. I offered to pray for him with Catherine’s relic. He agreed, and within 15 minutes the ear aches and pain were gone and did not return, and he recovered completely.

— anonymous

I was visiting a patient in the hospital. His wife was with him and she told me about this terrible pressure headache she had. I offered to pray with her with Catherine’s relic. She placed the relic on her head while I prayed to Catherine. Within minutes the pain was gone.

Catherine guides me in my daily life. My cry for help in many different situations is placed in her care



St. Joseph holding the Madonna House island chapel in his hands

and she always comes to my assistance. I feel a very deep and personal bond with her as my “spiritual mother.”

— M.Y., Ontario, Canada

Many friends and family have been out of work since September 11th, 2001. Of the eight people for whom I prayed to Catherine, seven have gotten work: my brother, a teaching job in a university; my sister-in-law, a position assisting a pediatrician; and five friends who lost their jobs were miraculously employed within five months. Also, my brother was having difficulty with his advisor, which delayed his being able to set up a defense of his dissertation. He got to defend it in March and received his doctorate in April.

— R.M., New York, U.S.A.

If you believe you have received favours through Catherine’s intercession, we would be pleased to hear from you. Please write to the Postulator at the address found on the last page. ■

Prayer Asking for Favours Through the Intercession of the Servant of God Catherine Doherty

All loving Father, through your beloved Son, Jesus, we have been taught to ask for what we need. And through his spouse, our Mother the Church, we have been instructed to pray for one another, and to ask the intercession of your servants, who have fallen asleep in Christ. Therefore, through the intercession of your servant, Catherine Doherty, we ask (*here mention your petition.*)

We ask this for your honour and glory, and in the name of Jesus Christ, your Son Our Lord. Amen.

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...continued from page 3

a Constitution or Way of Life. Her voluminous writings gave Madonna House its spirit and direction.

Not everything in Catherine's life is equally essential for the community's identity and mission, or able to be communicated to the community. Some graces, such as her sufferings, the depth of her prophetic gift, her degree of sanctity, are personal to her. But some dimensions of her life were particularly destined by the Holy Spirit to be ingredients in the ecclesial community she founded.

Catherine's "Two Lungs"

I would like now to give one example of what I have described above. Catherine, from a very early age, breathed with the "two lungs of the Church"—East and West—an expression often used by the Holy Father. (Significantly, it was a Russian, the poet Vyacheslav Ivanov, who originally coined the phrase.) I'd like to describe, briefly, the life situations in which this grace was communicated to Catherine; and then relate how the Madonna House community is presently attempting to assimilate this charism into its own experience.

Catherine's father, Theodore Kolyschkine, was born in the Russian-occupied section of Poland in the mid-19th century. His own father, a Russian officer, was stationed there. Theodore's mother was Polish, and a Roman Catholic. There is a possibility that Theodore was secretly baptized a Catholic. Since his father was Orthodox Russian, it would have been illegal at the time for him to baptize his child Catholic on Russian territory. If he was so baptized, then it might be said that Catherine began breathing with the two lungs of Catholicism and Orthodoxy in the very womb of her mother.

Emma Thompson (her mother) was of purely European descent, her ancestors being part of that professional class whom Peter the Great invited in to westernise Russia. But although Emma was western European, her deep soul had been russified.

Catherine was baptized into the Russian Orthodox Church. She probably did not have much of a formal, religious education in Orthodoxy, as we would understand it in the West. What she did



Emma and Theodore Kolyschkine,
Catherine's parents

receive was a formation in the Orthodox sense: the experience of the liturgy, home customs, pilgrimages, and service to the poor.

Her book, *My Russian Yesterdays*, gives a vivid picture of the sacred world in which she grew up, and which contrasted sharply with the secularised West into which she was propelled by the Revolution. She recalls the long pilgrimages to the holy monasteries. In another of her books, *Not Without Parables*, she recounts—not without her own imaginative flavour!—the miraculous stories she heard while sitting at the feet of the holy pilgrims who were given hospitality in her home. She remembers carrying the Easter fire home through the darkness, and the magic of that holiest of all nights:

In a loud, penetrating voice, the priest proclaimed, 'Christ is risen! Christ is risen!' The whole congregation answered, 'Truly He is risen!' Then the priest kissed the deacon, who then passed the kiss of peace down the clerical line.

At this point a Westerner would have been sorely puzzled, for everyone in the church turned around and kissed his neighbour, exchanging over and over again the joyous salutation of the priest: 'Christ is risen! Truly he is risen!'

At that moment all the church bells started ringing freely, with a song of great gladness, as if repeating, 'Yes, Christ is risen!' Beautiful and unforgettable was the sound of the 'forty times forty' bells of Moscow. (64)

Significantly, Catherine's patron saint is not Catherine of Alexandria but Catherine of Siena. Someone had given Emma a book about the latter, and Emma

was drawn to her. (She probably chose the name "Catherine" in honour of her husband's first wife who had died.) But that her patron was the mystic of Siena is another indication of the two strands of Catholicism and Orthodoxy in the family.

Theodore's openness to Catholicism was evidenced when the family moved to Alexandria, Egypt, in connection with Theodore's work, at which time Catherine was put into a Roman Catholic school run by the Sisters of Zion. A strict Slavophile Orthodox Russian (that is, one who believed Russia had a unique destiny and opposed Westernization) would hardly have placed his young daughter in a Catholic school, where she was exposed to the Mass, received some instruction in the Catholic faith, and experienced the full panoply of Catholic devotions. Some of Catherine's most fundamental graces were implanted at that time.

In the summers Catherine's family often went to visit her Catholic grandmother in Poland. She said she learned a great deal about Catholicism from her. The following quote from the introduction to *My Russian Yesterdays* reveals the religious world in which Catherine grew up, the matrix of her Orthodox/Catholic spirit, the seedbed of her longing for the reunion of East and West:

The customs, celebrations, prayers, and the 'ways of doing things' that you will find in these pages were common to both Catholic and Orthodox Russia in those days; parts of Poland, Lithuania, and a great part of Catholic Ukraine officially formed part and parcel of 'Russia.' Unofficially, intermarriage, the close living together of neighbours, the influx of Russians into the Catholic parts of the country and vice versa—all had their effects. I give them to you as they came to me, from living with my grandmother's folks near Warsaw, and with my grandfather's near Moscow. (v-vi)

When Catherine came to England after escaping from Russia, she made a profession of faith in the Catholic Church. We know how and when it happened, but the 'why' is still shrouded in mystery. Several possible motives come to mind.

As briefly described above, she had been raised in the two worlds of Catholicism and Orthodoxy. As a young woman, not very educated in doctrinal

matters, she really might not have seen much creedal difference between the two faiths.

Also, throughout her childhood, her father used to read to the family from the works of Vladimir Soloviev, whom many people consider the greatest Russian philosopher/theologian. Soloviev taught that Christ could not really be divided. In his book, *Russia and the Universal Church*, he showed that the Church had to have a visible head, and that historically this was the Pope of Rome. He called the latter the “wonder-working icon of Christian unity.” He made a public profession of faith in the Pope as head of the Church. His thinking very probably had an important influence on Catherine. She placed Soloviev’s picture in a prominent place in the main house of our center in Combermere.

An additional reason for her move towards Catholicism might simply have been a realization that she would never be able to return to Russia. Perhaps she felt an impelling urge to identify, now, with the new world in which she was going to live the rest of her life. Protestantism would not have had any appeal for her, and Catholicism was already in her bones. Personally, she retained some Orthodox customs all her life: bowing before the Sacrament instead of genuflecting; venerating icons. But she seemed to be determined to be seen as a Catholic.

Surprisingly, her early diaries give very little indication of any Orthodox spirituality until the 1960’s. At that time a Melkite priest, Father Joseph Raya, who had become associated with Madonna House, walked into the dining room of Madonna House with one of his parish-

ioners, carrying two huge icons as gifts for the community. Something happened, then, in Catherine’s heart. All the memories of Holy Russia flooded back into her. It was as if the Lord said, “Now is the time to breathe with the two lungs I have given you.”

From that time on, that is, during the last 25 years of her life, she began writing her Russian books: *Poustinia*, *Sobornost*, *Strannik*, *Molchanie*, *Urodivoi*. Their spirituality is neither Orthodox nor Western, but something like an interweaving of both. Ever since her arrival in the West, she had tried to assimilate Western Catholicism. These books now expressed the flowing together of these two currents, both of which were in her very blood, and which had been mingling in a hidden stream throughout her whole life.

The Two Lungs of Madonna House

Firstly, then, charisms are given, and grow, in and through a person’s life experiences. Secondly, something of the charisms is communicated to the members of the community who have been “mysteriously attracted” to the charismatic founders and foundresses.

If you were to come to our main center in Combermere, Ontario, Canada, or to any one of our smaller houses—knowing nothing about us—for the first few hours you might wonder if we were Catholic or Orthodox. Seeing the icons on our walls and in our chapels, noticing the many books on Eastern spirituality, hearing that our foundress was Russian, and then explaining how people come to use our “poustinias” for prayer and solitude, your confusion would be understandable.

Many years before the Pope first used the phrase of the two lungs, Catherine had been led by the Spirit to begin integrating, in our personal spiritual lives and in our community customs, the two great traditions. She saw this as part of her mission, and it is part of the apostolate of Madonna House. Catherine wanted us to know and understand Orthodoxy—she said understanding was the first step—while at the same time remaining Catholic.

We are not involved in great projects or programs to foster this unity. We strive, first of all, to breathe with two lungs our-



Archbishop Joseph Raya

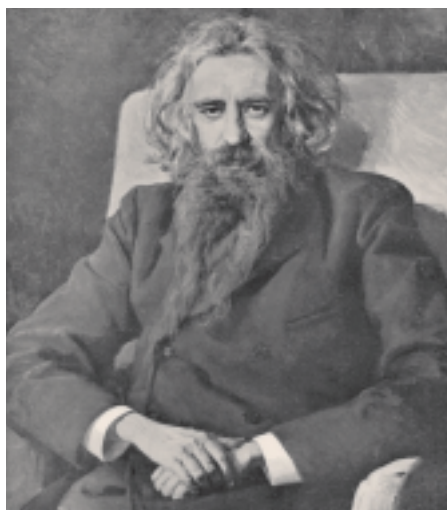
elves. I think it’s true to say that many people are beginning to do so. The two lungs are not, of course, two different sets of doctrines: they are two ways of relating to the mysteries of the faith, to worship and devotion.

Father Raya eventually became Archbishop Raya—the archbishop of Akka, Haifa, and all Galilee. When he retired to Combermere and became a full member of the community, he deepened his teachings and, most importantly, regularly celebrated the divine liturgy for us, helping us to imbibe the spirit of the East through its most essential medium—worship. It is through praying and singing and worshipping that we have come to begin to breathe with both lungs. More could be said about this, but I simply wish to indicate how the East/West charism of Catherine originated in her life, and how Madonna House now shares in this charism.

Father Robert Wild,
Postulator for the Cause ■

A note from Father Wild about using the contents of these newsletters for publication:

Should you wish to use any of the contents of the newsletter, *Catherine*, you have my permission to do so. In fact, I encourage it: it’s another way you can help to make Catherine’s life known. I know diocesan papers welcome such articles about recent Catholic examples of holiness. Please cite the reference and address for the Cause. We would also appreciate it if you could send a copy of the publication to the Cause for our files.



Vladimir Soloviev

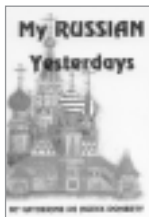
■ Catherine in print and media

Catherine Doherty's life was the subject of many books, and she herself was a prolific speaker and writer with dozens of published works. We hope to introduce you to some of these popular and important works, considered by many to be modern spiritual classics.

My Russian Yesterdays

Catherine's book of the ordinary Russian people and of the solid, simple, yet abiding faith which was the joy and inspiration of their life. It describes the root of the faith in which Catherine grew and matured—these early years were to have a profound impact on her spirituality.

136 pages • \$11.95 U.S. (\$14.95 Cdn)



Madonna House: People of the Towel & Water

This new video describes Catherine's unique role as the foundress of Madonna House. A wonderful introduction to the spirit of the gospel as lived by the members of her spiritual community, whom Catherine often referred to as "the people of the towel and water."

47 minutes • \$16.95 U.S. (\$19.95 Cdn)



Madonna House Classics

The following series of books, sometimes called her "Russian Series," are the basis of Catherine's spiritual doctrine. Available individually, or in a complete set of six (including *Bogoroditza: She who Gave Birth to God*) for \$54.95 U.S. (\$69.95 Cdn)

Poustinia: Experiencing God in Silence, Solitude and Prayer

The modern spiritual classic for those seeking the open heart and listening soul of a silent contemplation. Readers are invited to leave the noise and hurried pace of daily life to enter a place of silence and solitude.

210 pages • \$13.95 U.S. (\$17.50 Cdn)
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