



Republic of the Philippines  
**Department of Education**  
 REGION X - NORTHERN MINDANAO  
 DIVISION OF MALAYBALAY CITY

2022-02204

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 DEPED MALAYBALAY CITY DIVISION  
**RELEASED**  
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 By: *juanda*

**DIVISION ADVISORY**

No. 133 s. 2022

TO : Assistant Schools Division Superintendent  
 Chief Education Supervisors, CID and SGOD  
 Elementary and Secondary School Heads  
 All Others Concerned  
 This Division

FROM : *VICTORIA V. GAZO, PhD., CESO V*  
 Schools Division Superintendent

DATE : November 4, 2022

SUBJECT: **PILGRIM RELIC AND IMAGE OF ST. TITUS BRANDSMA**

1. Relative to the letter received from Sr. Mary Clemens of the Holy Face, O.C.D. of Carmel of the Hearts of Jesus and Mary, Pal-ing, Patpat, Malaybalay City, this Office requests the schools listed to act upon as stated in the attached letter.

Schools	Date	Recommended Participants
Dalwangan Elementary School	Nov. 7, 2022 (9:45AM)	Grades 5 and 6
Patpat Elementary School	Nov. 7, 2022 (9:45AM)	Grades 5 and 6
Sumpong Elementary School	Nov. 9, 2022 ( 8:25AM)	Grades 5 and 6
Bukidnon National High School	Nov. 9, 2022 ( 8:30AM)	Grade 10 ( 5 sections)
Casisang Central Integrated School	Nov. 9, 2022 ( 8:30AM)	Grades 5 and 6
Aglayan Central School	Nov. 9, 2022 ( 8:30AM)	Grades 5 and 6
Bangcud Central School	Nov. 9, 2022 ( 8:30AM)	Grades 5 and 6
Bangcud National High School	Nov. 9, 2022 ( 8:30AM)	Grade 10 (5 sections)

2. Schools concerned shall prepare flaglets (color yellow, white and red) and take into considerations the safety of participating learners. Further, this activity is voluntary/optional in nature and Religious Affiliations of the learners shall be considered.

3. Queries relative to this can be relayed to Rosie A. Salupado, Education Program Supervisor at 09268393292.



Address: Sayre Hi-way, Purok 6, Casisang, Malaybalay City  
 Telefax No.: 088-314-0094; Telephone No.: 088-813-1246  
 Email Address: [malaybalay.city@deped.gov.ph](mailto:malaybalay.city@deped.gov.ph)



21 93 0060



**Carmel of the Hearts of Jesus and Mary**

*Discalced Carmelite Nuns Monastery*  
Pal-ing (Purok 4 / Lapu-Lapu), Patpat  
8700 Malaybalay City, Bukidnon, Philippines

Mobile Number: +63 977 720 6822

2022-61865  
DEPED MALAYBALAY CITY DIVISION  
**RECEIVED**  
OCT 28 2022 Time: 11:25  
By:                     

October 28, 2022

DR. VICTORIA GAZO, CESO IV  
Schools Divisions Superintendent  
Malaybalay City Division  
Casisang  
Malaybalay City

Dear Dr. Gazo,

Praise be Jesus Christ!

We are hosting the Pilgrim Relic and Image of St. Titus Brandsma on 7-9 November 2022. He was a Carmelite priest, educator, and journalist who died as a martyr from the Nazis in 1942. Pope Francis canonized him on 15 May 2022. His National Pilgrimage started on July 2022 and will end on July 2023. Through programs by the Carmelite Friars during the pilgrimage, we want our people to know his relevance today as a Defender of Truth and a Martyr of Press Freedom.

We, therefore, beseech you to let your students and teachers welcome the Pilgrim Relic, as it passes, by waving flaglets (colors yellow, white, and red) along the highway.

- On Monday, Nov. 7, the estimated time of arrival at the monastery is 10:00 A.M. The Relic, coming from Iligan City, will pass by Dalwangan Elementary School and Patpat Elementary School.
- On Wednesday, Nov. 9, the Relic will leave the monastery at 8:30 A.M. on its way to the next Pilgrim Host, the Carmelite Monastery at Panadtalan, Maramag. It will, therefore, pass by Sumpung Elementary School, BNHS, Casisang Elementary School, Aglayan Elementary School, and Bangcud Elementary & High Schools.

We also encourage your students and teachers to come to our monastery on Tuesday, Nov.8. There will be a Mass and veneration of the relic. The Carmelite Friars will then offer catechesis, reflection, sharing, and encounters with the local media, students, and educators about the life of St. Titus and the present.

We look forward to your support. Our mobile numbers are 0991 579 0915 and 0926 969 8531. Attached are six leaflets introducing Saint Titus.

Thank you!

In Jesus, Mary, and St. Joseph,

*Sr. Mary Clemens, O.C.D.*  
Sr. Mary Clemens of the Holy Face, O.C.D.  
(Ma. Clemencia Edmilao Veloso)  
Prioress

## PRAYER TO TITUS BRANDSMA

O God, our Father, your servant, Blessed Titus Brandsma, abound zealously in your vineyard and let your life freely because of his faith in you. Through his intercession, ask for your mercy and grace.

O God, Titus never refused when he was asked for help by you, people. In his name, I come to you for my needs...

O God, please me always to imitate the great faith, love and burning zeal of Blessed Titus. As your servant, I will strive to glorify you.

Mary, Mother of Carmel, pray for us.

Titus Brandsma, Carmelite martyr, intercede for us.



**Titus Brandsma**

*Carmelite and Martyr*

Anno Brandsma was born in the Dutch province of Friesland in 1881. He joined the Carmelite Order in 1898 taking his father's name, Titus, as his religious name. He made his First Profession in October 1899 and was ordained priest on June 17th 1905. As an academic Titus specialised in philosophy and mysticism. He helped to found the Catholic University of Nijmegen in 1923 and later served as *Rector Magnificus*.

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[www.ocarm.org](http://www.ocarm.org)



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All images courtesy of the Province of the Netherlands  
except Icon of Titus Brandsma - courtesy of Jim Forest.

## Titus Brandsma Carmelite and Martyr

### Education



### **Titus' Education**

Titus was a good student who understood from early on the value of education. As a child he read widely and had a particular liking for literature and history. After entering the Carmelite Order in 1898, Titus continued to read widely and began to publish. Taking his doctorate in philosophy at Rome's Gregorian University, he also took courses in modern sociology.

### **Catholic Education**

Titus reformed the programme of studies for Carmelites in the Netherlands. Education for the laity was a priority for Titus. At Oss a library with attached reading room and lecture hall was established which was open to the general public. Through Titus' efforts, two Carmelite schools became the very first private schools in Holland to receive government support. He founded the Union of Secondary Schools in 1925, serving as its President.

### **University Professor**

With the founding of the Catholic University at Nijmegen in 1923, Titus was nominated Professor of Philosophy and the History of Mysticism. In 1932 he became its *Rector Magnificus*. Titus' courses left an 'unforgettable' impression; he was effectively rediscovering the spirituality of their country. Titus was kind and students at the university constantly sought him out. He sought scholarship funding for the less well off. Titus subjected National Socialism to rigorous critique as part of his university teaching. He kept his feet firmly on the ground. Titus was known to assist an old man in pushing his junk wagon up the hill between the university and the Carmel, placing his professorial briefcase on top while he did it.

### **Education in the Call to Mysticism**

Titus was always keen to educate people regarding their call to be mystics. He defined mysticism as: 'a

*special union of God with human beings, whereby they become aware of God's presence and also become one with God.'* Titus understood mysticism as a call directed to all and spoke of an everyday mysticism, convinced that God is the ground of our being and can be encountered always and everywhere and in our neighbour. His lectures on Carmelite mysticism, delivered in the United States in 1935, are a true classic of twentieth-century spirituality.



### **The Journalist as Educator**

Titus undoubtedly saw journalism as a form of education. His accessible articles in the Catholic press were effectively 'short courses' of their own.

### **Titus' Philosophy of Education**

For Titus it was important for the educator to respect each student individually: '*...people are not simply all alike and do not comply with a casual construction or idea. The human being, and even the child, is in each*

*person different in nature and it does not help us when we would like to see beyond all the differences...We must take young people as they are.'* It was important for Titus that students thought for themselves, saying to one group: '*We do not impart philosophical knowledge to you, because you must first and foremost develop it in yourselves... We do not ram the truth or knowledge of the truth into you, we only draw on the wondrous passion for knowledge of what is true, which lies hidden in you.'*

### **Resourcing Education**

Titus was convinced as the importance of the proper resourcing of education. He also underlined the need for the continuous professional development of teachers: '*a justified ideal for the teacher is continuous further development... A trained teacher is a blessing.'* Titus had a particular concern for providing for children from underprivileged backgrounds: '*Attention at school to the underprivileged child, that is where true love reveals itself.'*

### **Titus' care for Jewish Students**

Titus took a particular stand on Jewish students, refusing to remain silent when they were excluded from attending Catholic schools, even making enquiries about placing them in the care of the Carmelites in Brazil.

### **The Apostolate of Carmelite Mysticism - Carmel as School**

Titus speaks of '*the apostolate of Carmelite mysticism*', using the image of a school. Carmelites are to teach people to pray, helping them know they have been found and loved by God. For Titus, Carmel is like a school, '*a school of mystical life*', and insists: '*in the spiritual life, no more than in ordinary life, can we dispense with education, with teachers and with guidance.'*

## PRAYER

We pray you, Lord,

that in the imitation of your Titus Brandsma, we may know how to be close to you, near to the cross, and that we may always find you near to us, as our Father, our Brother, our Friend, as our Father, our Brother, our Friend. May the cross always be for us a sign of love, of affection, and total service to the cause of life, of solidarity and compassion for all. May we always say, in all the circumstances of life, with joy and full confidence in you... *Ave Crux Spes Unica...*

Amen

Mary, Mother of Carmelites, pray for us.

Titus Brandsma, Carmelite martyr, intercede for us.



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For more information, please contact:

[www.ocarm.org](http://www.ocarm.org)



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## Titus Brandsma Carmelite and Martyr

### A Poet of the Cross



### Early Studies

Fr Titus Brandsma did his doctorate in philosophy in Rome in 1909. In addition, he used his "Roman years" to study sociology and make contact with the new currents of Christian social thought and with the social doctrine of the Church. Following this, throughout his academic life, many of his studies and courses were centered on topics of spirituality and mysticism.

Since becoming part of the cluster of professors at the recently created Catholic University of Nijmegen in 1923, our Carmelite was a professor of "History of Mysticism" and, in addition, taught various courses on stages or concrete authors of that history.



### Areas of Research

There are three specific areas in which Fr Titus developed his research work. The first was the translation and dissemination of the work of Saint Teresa of Jesus. For him, the fact that there was no full translation of the works of the saint that was done according to scientific criteria presented a grave lacuna for the religious culture of the Netherlands. Together with a group of Carmelite enthusiasts, they were able to translate several volumes, but were unable to finish the project. While in prison in Scheveningen, Fr Titus continued working on a spiritual biography of the Saint, and although he did not complete it, it would have been completed and published in 1946, at the end of the war.

In the second place, Professor Brandsma studied much of the thought and doctrine of the authors typical of the so-called *devotio moderna*, the rhenish-flemish mysticism, and includes that of the beguines, that is, of the spiritual literature of central and northern Europe (fundamentally the Netherlands) toward the end of the Middle Ages. Among the authors whom our Carmelite studied, we can highlight Jan Van Ruusbroec, Gerard (Geert) Groote, and Hadewijch of Antwerp.

Finally, one should note his interest in the figures of Saint Willibrord and Saint Boniface, the evangelizers of Friesland, his region of origin. He highlighted, in many articles and sermons, their apostolic life and missionary generosity, something that Fr Titus called attention to because he himself wanted to go to the missions in Java, there in the 1920s, but was not given permission by his superiors.

### Via Crucis

From these three influences Father Titus developed a profound piety for the passion of the Lord and for the cross. In addition, throughout his life, he wrote two commentaries on the stations of *Via Crucis*. The first of them, written in 1921, emerged in very peculiar circumstances. The Belgian expressionist painter Albert Servaes had painted a *Via Crucis* somewhat unusual to the tastes of that period, which provoked a great deal of debate. Finally, the Holy Office of Rome ordered that it not be displayed in places of worship. Fr Titus told Servaes to obey the order, but, at the same time, wrote a beautiful commentary on each of the stations that was published in *Opgang* magazine.

The second commentary was written in more dramatic circumstances (in the Scheveningen prison), and was intended to accompany the images of each of the stations in the St Boniface Chapel (Bonifatiuskapel) in Dokkum, in whose construction Fr Titus had played an important role. In this *Via Crucis*, there is no reflection on the fourteenth station. Perhaps he had not time to write it; or perhaps he would write with his own testimony, a few months later in hell in Dachau.

There is no doubt that this deep piety encouraged and consoled the prisoner Brandsma in his personal *Via Crucis*, whose stations were various prisons and concentration camps. Fr Titus felt deeply united to the passion of Christ and felt that the crucified God was very close to his sufferings. This is how it would be presented, as much in the beautiful poem "Before a Picture of Jesus In My Cell", as in the conference he gave to the other prisoners on Good Friday, 1942, in the camp at Amersfoort.

Prof. Dr. Titus Brandsma.  
O.Carm.  
Nijmegen

# PRAYER BEFORE AN IMAGE OF CHRIST

O Jesus, when I gaze on You  
Once more alive, that I love You  
And that your heart loves me too  
Forever as your special friend.

Alas, that calls me to suffer more  
Oh, for me all suffering is good,  
For in this way I resemble You  
And this is the way to Your Kingdom.

I am blissful in my suffering  
For I know it no more as sorrow  
But the most ultimate elected lot  
That unites me with You, o God.

O, just gave me here silently alone,  
The cold and cold around me  
And let no people be with me  
Here alone I grow not weary.

For Theu, O Jesus, art with me  
I have never been so close to You.  
Stay with me, with  
me, Jesus sweet,  
Your presence makes  
all things good for  
me.

Written by Titus  
Brandsma on February  
12th-13th 1942, while  
a prisoner at  
Scheveningen.

Translation: Susan  
Carmelite Prentley /  
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For more information on Titus Brandsma  
[www.ocarm.org](http://www.ocarm.org)  
@CarmelitePrentley @ocarm.org

## Titus Brandsma Carmelite and Martyr

### A Brief Biography



### Early Life

Anno Brandsma was born to Tjitsje and Titus Brandsma on February 23rd 1881 at Wonseradeel in Friesland, a province in the very north of Holland. The Brandsma family consisted of four girls and two boys, of which Titus was the second youngest. Five of the siblings would later enter religious life.

The family owned a dairy farm and herd, selling milk and cheese made on the farm itself. At the time, Catholics were a minority in Friesland and protective of their religion and culture. Anno's father worked to preserve the Friesian culture within his family and the local community. He participated in politics, and at one time served as chairman of the local election board.

When Anno had completed his secondary education at a Franciscan school, he decided to join the Carmelite Order. He began his novitiate at Boxmeer in September 1898 taking his father's name, Titus, as his religious name. He made his First Profession in October 1899 and was ordained priest on June 17th 1905.

After further studies at the Gregorian University in Rome, he was awarded a PhD in Philosophy in 1909. Titus also had a keen interest in both Spirituality and Journalism, two areas which, together with his academic pursuits, would make up much of his life's work.

### Ministry and Mission

In 1923, Titus helped found the Catholic University of Nijmegen, and worked there as lecturer, professor and administrator. He served as *Rector Magnificus* (President) during the academic year 1932-33.

As a Carmelite friar, he also liked to share the Order's spiritual tradition with people outside of the University. He travelled widely lecturing on Carmelite Spirituality. In preparation for a lecture tour in the United States in 1935, he spent some time at the Carmelite Priors in Whitefriar Street, Dublin, and Kinsale, Co. Cork, Ireland.

### Journalism

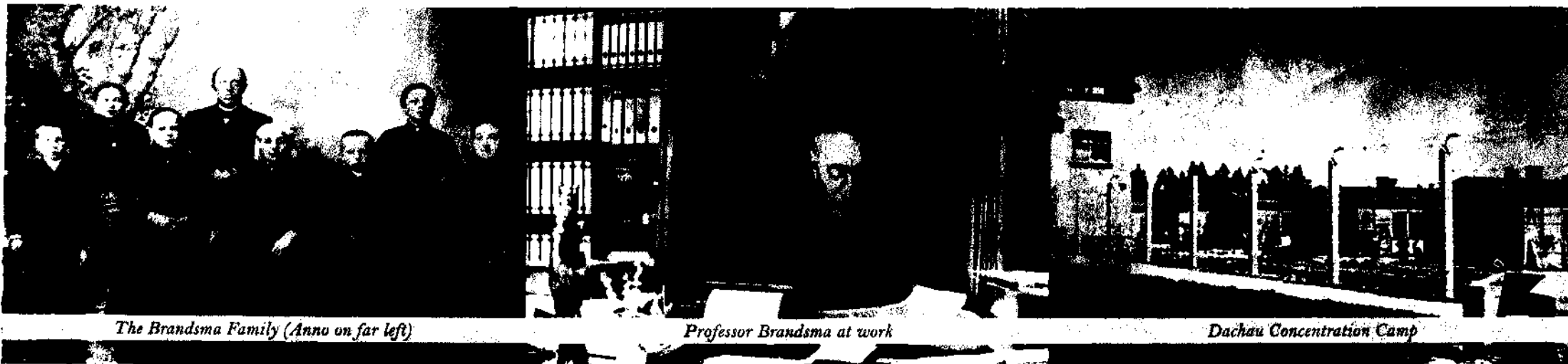
Titus also cultivated his interest in journalism and publishing. In late 1935 he became the National Spiritual Adviser to the Union of Catholic Journalists. In this role, he encouraged opposition to the publication of Nazi propaganda in Catholic newspapers and in the Press generally. He was especially critical of its anti-Semitism. When the Nazis invaded Holland in May 1940, Titus was an adviser to the Archbishop of Utrecht. He encouraged the bishops to speak out against the persecution of the Jews and the infringement of human rights generally by the occupiers. In doing so, he became a marked man by the authorities.

### Arrest and Martyrdom

The refusal by Catholic newspapers to print Nazi propaganda sealed the fate of Titus. Titus had agreed to deliver personally to each editor a letter from the Catholic bishops. This letter instructed the editors not to comply with a new law requiring them to print official Nazi advertisements and articles. Titus had visited fourteen editors before being arrested by the Gestapo at Nijmegen on January 19th 1942.

Titus was interned at Scheveningen and Amersfoort in Holland before being transported to Dachau in June. Under the harsh regime there, his health quickly deteriorated and he was in the camp hospital by the third week of July. He was subjected to biological experimentation before being killed by lethal injection on July 26th, 1942. On the day he died, the Dutch Bishops issued a pastoral letter protesting strongly against the deportation of Jews from Holland.

Before his execution, Titus had prayed that God might help the nurse who would administer the injection to repent of her actions in the camp. He also gave her his rosary beads, although she protested that she was a lapsed Catholic. Some years later, that same woman came to a Carmelite priory seeking forgiveness and was a witness in the process for his beatification, which took place in Rome on November 3rd 1985.



*The Brandsma Family (Anno on far left)*

*Professor Brandsma at work*

*Dachau Concentration Camp*



## PRAYER

Dear God, your friend,

that, in the imitation of Saint Titus Brandsma, we may know how to be close to you, near to the cross, and that we may always feel you near to us in our crosses, both large and small, as our Friend, our Companion on the journey, and our Redeemer. May the cross always be for us a sign of love, of generous and total surrender to the cause of life, of solidarity and compassion for all. May we always say, in all the circumstances of life, with joy and full confidence in you... Ave Crux Spes Unica... Amen.

Mary, Mother of Carmel, pray for us.

Titus Brandsma, Carmelite martyr, intercede for us.



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## **Titus Brandsma** Carmelite and Martyr



## Adoro Te

Godhead here in hiding whom I do adore  
Masked by these bare shadows,  
shape and nothing more.

See, Lord, at thy service low lies here a heart  
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived;  
How says trusty hearing? that shall be believed;  
What God's Son has told me, take for truth I do;  
Truth himself speaks truly or there's nothing true.

On the cross thy godhead made no sign to men;  
Here thy very manhood steals from human ken:  
Both are my confession, both are my belief,  
And I pray the prayer made by the dying thief.

I am not like Thomas, wounds I cannot see,  
But I plainly call thee Lord and God as he:  
This faith each day deeper be my holding of,  
Daily make me harder hope and dearer love.

O thou, our reminder of the Crucified,  
Living Bread, the life of us for whom he died,  
Lend this life to me, then; feed and feast my mind,  
There be thou the sweetness man was meant to find.

Like what tender tales tell of the Pelican,  
Bathe me, Jesus Lord, in what thy bosom ran--  
Blood that but one drop of has the pow'r to win  
All the world forgiveness of its world of sin.

Jesus whom I look at shrouded here below,  
I beseech thee, send me what I thirst for so,  
Some day to gaze on thee face to face in light  
And be blest forever with thy glory's sight.

Attributed to St Thomas Aquinas; translation G.M.  
Hopkins.

## Hidden God

Many of us experience God as hidden. There is nothing new in this. It is not something unique to our time. Already, two and a half thousand years ago, Isaiah sighed in exile: "Truly, You are a hidden God". (Is 45:15). Throughout the centuries, people of faith have repeated such words to the Lord, up to and including Titus Brandsma. For Titus, the hiddenness of God was a deeply lived reality.

In his prison cell at Scheveningen, Titus prayed the well-known hymn *Adoro Te* after lunch. In his account of his time in prison, 'My Cell', he tells us about this: "*The Adoro Te has become my favourite prayer. Frequently I sing it softly and this helps me to make a spiritual communion*".

Titus knew this song by heart. He prayed it daily and every Saturday evening he sang it with his fellow brothers during the Saturday Station of Our Lady. The hymn touched Titus deeply. He was familiar with it. He carried it with him into prison. There Titus sang it 'softly', on his knees, after his lunch of soup and bread. Prayerfully it dawned on him: really, God is hidden. Not now and then. Not here and there. Always and everywhere, God is hidden.

After this moment of worship, Titus lit a pipe, walked to and fro in his small cell, and filed his nails, which by now had become "too long and I could not find the scissors." God, for Titus, is hidden in the most ordinary things: a pipe of tobacco, walking to and fro, filing his nails.

God's hidden presence is hopeful for those who have come to know it and to live from it. Seeing his hiddenness can even become so familiar to us that it makes us happy. Our God does not come like a jack-in-the-box. He is not an Easter egg hidden somewhere or a magic trick.

In the Dachau concentration camp, Titus' hidden relationship with God is severely tested. *Adoro Te* drags him through it. When the camp guard has beaten him, he prays the *Adoro Te* together with his fellow brother, Rafaël Tjihuis. Hurt in his frail body, he remained standing in God's hidden presence.

## ADORO TE

In his prison cell at Scheveningen, Titus prayed the Carmelite hymn *Adoro Te* after lunch. In his account of his time in prison, 'My Cell', he tells us how he sang: "The *Adoro Te* has become my favourite prayer. I devoutly sing it softly and this helps me to remain in a spiritual communion".

The main last verses read as follows:

I devoutly worship Thee,  
Hidden Godhead,  
Who among these signs are  
truly hidden.

O may I behold Thee  
with unveiled face  
and taste the happiness  
to see Your glory.



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For more information on Fr. Brandsma

[www.ocarm.org](http://www.ocarm.org)



@Carmelitus



ocarm.org

## **Titus Brandsma** Carmelite and Martyr



## The Eucharistic Life of Carmel

Being of central importance to the Christian life, it is no surprise to find the Eucharist at the heart of Carmelite life from its earliest beginnings. The first Carmelites built an oratory in the midst of their cells on Mount Carmel to facilitate common prayer and common celebration of the Eucharist. This sacred space was to be a focal point for encounter with one another and with the risen Lord. Until the reforms of Pope Pius X in the early twentieth century, daily receiving of Holy Communion was unusual. However, taking inspiration from the *Rule of Carmel*, daily reception of the Sacrament was already common in Carmelite communities long before this and was to be a constant of the life and spirituality of Titus Brandsma who entered the Carmelite Order in 1898 at Boxmeer, in the Netherlands, a town long associated with Eucharistic devotion.

## Food for the Journey

Titus was convinced that our spiritual life, just as our physical life, requires food. He saw in Elijah, Prophet of Carmel, the pattern of the Carmelite life. Just as Elijah was sustained for his journey through the desert to Mount Horeb by miraculous food from heaven, so we too are strengthened by the gift of the Eucharist as we 'walk in life's journey here below.' Imprisoned on account of his fearless defence of the freedom of the Catholic press and basic human rights in the Nazi-occupied Netherlands, 'walking in the strength of the divine bread' was ultimately tested for Titus between January and July 1942 as he followed his own 'way of the cross' all the way to Dachau concentration camp.

*'In the Blessed Sacrament He gives us Himself again, and not only Himself as the Second Person of the Holy Trinity, no, He tells us that all three Persons will take up their residence in our hearts, if we are united with Him.'*

- Titus Brandsma

## Frequent Communion

Titus' conviction concerning the importance of frequent celebration of the Eucharist was confirmed in reading Carmelite saints such as Mary Magdalene de'Pazzi and Teresa of Avila. Titus also draws out the importance of daily reception of Holy Communion when presenting the life and message of Saint Lidwina of Schiedam, one of the national saints of the Netherlands.

## Prayer after Communion

In continuity with another key aspect of the Carmelite

tradition, Titus emphasised the importance of taking time to pray after receiving Holy Communion. This is a true contemplative moment when, having received the risen Lord into ourselves, we seek to open ourselves to his accomplishing great things in us. Titus reflectively links prayer after Communion to the figure of Elijah: *'In the caves of Horeb God spoke to the Prophet by the voice of the gentle, whispering wind. The Lord was not in the storm nor in the earthquake, but in the gentle wind. So, after Communion we must contemplate under the Eucharistic species and in the depths of our spirit; for now God passes.'*

## Spiritual Communion

St Teresa of Avila often recommends acts of spiritual communion when reception of the sacrament is not possible. Perhaps early on Titus might not have realised how important this would prove to be in his own life, just as readers of St Teresa in our own time might not have realised how important spiritual communion would become in time of pandemic. While Titus was able to receive Holy Communion at Dachau (including on the day of his death), there were times this was not possible. Unable to celebrate Mass at Scheveningen prison Titus describes how *'each morning I kneel down and say the prayers of daily Mass, spiritual communion.'* In the camp at Amersfoort Titus led communal acts of spiritual communion with his fellow prisoners.

## The Eucharist and Contemplation

An often-repeated spiritual teaching of Titus Brandsma is that *'the mystical contemplative life is a fruit of the Eucharistic life.'* The Eucharist is what strengthens us to receive the gift of contemplation from God. And such contemplation leads to action. Titus told a group of young people: *'Good deeds no longer suffice; they must originate in the consciousness that our union with God obliges us to perform them.'*

