

CARMEL CLARION



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**THE
IMMACULATE
HEART
Jessica
Powers
1905-1988**



Light is intensely the inhabitant
of this unsullied place of consecration,
the Virgin's heart. Light is itself the air
and firmament and sea and foliage.
Her thoughts are Godward mirrors, one in their
orientation.

I enter this pure area where light
dwells by divine election, and I go
into the long noon of her adoration
where an eternal silence drifts like snow.
There are no words here save the Word of God,
pondered on without syllable or stir,
nor do I speak save by determined presence.
I kneel down in the Virgin's radiation
and gaze at God with her.

Editorial. Each religious order has its own charism, and this charism includes their particular type of Marian devotion. The Order of Carmel is not an exception. We find in the writings of Saint John of the Cross that our Carmelite charism should appeal to "advanced beginners", to those whom God is calling beyond a plethora of Marian sacramentals, to Mary as she is depicted in the Holy Scriptures.

We acknowledge that God had previously called these individuals to be "beginners" and that they had growth in that stage of grace. The ways of God seem to involve being called from the poor to the good, and from the good to the better, and on to the best. This process has also taken place in Marian devotion in Carmel.

We would like to look at our rich Marian heritage of the last eight centuries. It may have started among some Hermits on Mount Carmel, by way of inheritance from the Eastern rite Christians. In 324 the Byzantine Church began to evangelize the Holy Land and, save for some periods of political interruption, continued to do so until the Crusaders arrived in 1099. Our original sacramental of the Virgin Mary of Mount Carmel is an icon, without a scapular.

Geographically speaking, the Washington Province of Discalced Carmelite Friars was canonically founded on June 5, 1947 under the title of the Province of the Immaculate Heart of Mary. This northeastern quarter of our country, Minnesota to Maine to Virginia, had belonged to the Bavarian and Catalonian Provinces since 1906 and 1916 respectfully.

Fr Theodore N Centala OCD, Editor

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THE VIRGIN MARY IN OUR LIFE

Issued by the General Delegate for the Carmelite Nuns

Shortened and adapted for the Secular Order and photos added by the editor.

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Introduction. One of the noted characteristics of our Carmelite spirituality is the presence of the Virgin Mary in our life, communion with her, imitation of her virtues and cultivating special devotion to her. We are not dealing with a footnote to our charism, but rather with one of the more intimate and cherished expressions of our Carmelite tradition.

1. In our Order's legislation the Marian spirit, is brought into relief, and briefly synthesized, filling out the global picture of the religious [and Secular Order] consecration and contemplative life of the Discalced Carmelites. There is no doubt that, although the consciousness of its Marian spirit has always been alive in Carmel, the doctrinal riches of Vatican II, in what concerns the mystery of Mary in the Mystery of Christ and the Church, and the trend of some post-counciliar documents, especially the Exhortation *Marialis Cultus* of Paul VI, has made possible an adequate treatment of one of the basic points of our spirituality.

2. We have a brief, yet precious synthesis of our Marian history and spirituality, giving guidelines for a spiritual formation which must be, according to the purest tradition of Carmel, "moulded on Mary", imitating her. In this legislation where it shows how meditation on God's Word forms the meeting place between Carmelite spirituality and the imitation of the Virgin who "pondered on all these things in her heart"¹. This vital and uninterrupted experience of love and veneration toward Our Lady is focused on liturgical celebration, personal and community devotion and a special dedication to serving and honoring the Blessed Virgin which characterizes Carmel.

3. Our presentation summarizes very well the motives and aspects of this Marian life. In the course of this commentary we will select key phrases and elaborate their content from the point of view of history, spirituality and cult:

4. The Discalced Carmelite Nuns, Secular Order, secular institutes and the Friars are, by their calling, part of our Order of the Blessed Virgin Mary of Mount Carmel. They belong to a family consecrated in a special way to loving and venerating the Holy Mother of God; and they seek to attain evangelical perfection in union with her.

5. In the very title of our Order, with its explicit allusion to the Virgin, we find the full meaning of our identity in the Church as an Order bound to Mary. "Carmel is entirely Marian"² as the Church recognizes.

6. The presence of the Virgin in our communities increases the sense of "family" by the constant reference to the Virgin as a maternal presence in the midst of her children. Dedication to her love and cult, as a special consecration, determines the intensity of Marian devotion, within the purest liturgical and spiritual traditions of the Church, renewed in the directives of the Second Vatican Council.

7. According to the spirituality of the Order, religious [and Secular Order] consecration and Christian life as lived in Carmel has as its goal the perfection of charity and love for God and neighbor. The striving for holiness which characterizes our life sees in the Virgin Mary not only the highest model, but also the most helpful of companions. Our life of consecration to the service of Christ and the Church finds in the love of Mary its most enlightening example. Moreover, the teaching and experience of our Saints show Mary to be the Mother who goes with us on the road of our spiritual journey in order to lead us by the hand "to the summit of the Mount of perfection which is Christ".

8. The Marian stamp, connatural to our history and spirituality, ought to show itself in a life which reflects in our members the living presence of our Mother, which gives to our communities a character of spiritual depth, of personal and community simplicity, harmony and charity coming from the desire to imitate the most characteristic attitudes in the life of Mary, described so beautifully by Paul VI in *Marialis Cultus*, No. 57.

9. Among the characteristic virtues of the Virgin Mary to mould the life of the Discalced Carmelite mention is made of prayer and contemplation [and an apostolic spirit] which in Mary seem to sum up the whole Marian tradition of the Teresian Carmel. We have only to consider Mary's continual meditating on Scripture, remembering the marvels of God in her personal history and that of her people, and her attentive involvement in the mysteries of her Son. Our tradition reaches out towards complete identity with the sentiments and the work of salvation of Christ and his Spirit.



10. This brings to mind that our contemplative (and apostolic) vocation is focused on the Church and has Mary as its exalted model. She was not only totally consecrated on earth and now in heaven to her mission as mother of the Church, but also her service of prayer in union with Christ in favor of the Church was of a hidden and fruitful nature. She is a model of fervent intercession for the salvation of everyone and of constant petition for the sending of the Holy Spirit on the Church, like a perennial Pentecost.

11. It is suggested, finally, that evangelical self-denial itself should have a Marian character. These words recall that the Virgin, as the first disciple of the Lord, is the model of evangelical self-denial by exercising those attitudes of a disciple of Christ that our Saints of Carmel emphasize in their Marian spirituality: humility, obedience to the will of the Father, poverty, forgetfulness of self, unselfish service, intense union with the sufferings of Christ to benefit his Body which is the Church.

1. Lk 2:19, 51

2. LEO XIII.

12. It is an evangelical self-denial which in Mary was centered on what is essential because she was immaculate and holy. Without leaving aside the essential, in ourselves voluntary mortification and austerity are also required, along with denial of everything that could cloud the totally Marian meaning of our life which seeks the purity of heart which shines from the heart of Mary, Virgin Mother and Spouse.

13. These doctrinal themes easily find echoes in the fruitful spiritual tradition of our Order, the Nuns' *Constitutions* [and our *Rule of Life*]. They lay down the general outline of the meaning of our Carmelite vocation in its essentials, in the Marian note which has remained integral and common to the history of our religious family, and has been continually enriched especially in the Carmelite lives of those who have been the most outstanding witnesses of our vocation.



I. MARIAN SPIRITUALITY OF OUR ORDER

14. A summary of the Marian spirituality of our Order, which includes both its origins and the experience of St Teresa and St John of the Cross, can be found in our nuns' legislation. This text is compact and sound and sets out the principal points of Marian history and spirituality in Carmel. We will point out what is most important and valuable in this text.

1. Marian Devotion at the Beginning

15. Three key concepts sum up the origin of our relationship with the Virgin Mary which forms part of our charism: Mount Carmel itself, the Marian name of our Order, the explicit mention of the dedication of the Order of Carmel to the service of Our Lady.

a) A Chapel Dedicated to the Virgin Mary on Mount Carmel

16. An anonymous pilgrim early in the thirteenth century provides us, in a document concerning the roads and pilgrimages of the Holy Land, with the first historical witness to the Marian character of the Order in speaking of "a very pretty little church of Our Lady which the Latin hermits known as the 'brothers of Carmel' have in the Wadi 'ain es-Siah"; another redaction of this manuscript says "a church to Our Lady".

17. Later the Virgin's title would be given to the whole monastery, when the first chapel was notably enlarged, as we find in various ancient documents³. This early data concerning the chapel on Mount Carmel, dedicated to the Mother of God is significant and in practice is the fact from which sprang the most ancient devotion of the Carmelites to the Virgin.

18. We suppose that this small chapel had an image of the Mother of God in a place of importance. Ancient tradition of our Order has handed down to us antique images of Eastern influence. Some are in the style of the Virgin of tenderness or the enthroned Virgin with her Son. All this shows that the hermits of Mount Carmel wished to dedicate themselves entirely to a life of devotion to Jesus Christ under the loving gaze of the Virgin Mary. She presides at the birth of this new ecclesial experience. Hence she is recognized as its Patron, according to the words addressed by the General, Peter de Millaud, to Edward I, King of England, regarding the Virgin Mary "for whose praise and glory this same Order was especially founded"⁴, an affirmation which later tradition would confirm.

b) The Name: Brothers of the Blessed Virgin Mary of Mount Carmel.

19. It is thus that the name of our Order appears in various pontifical documents, with an explicit reference to the Virgin Mary, as is witnessed by the Bull of Innocent IV, *Ex parte delectorum* of January 13, 1252: "On the part of our beloved sons, the hermit brothers of our Order of Saint Mary of Mount Carmel..."⁵. In a

3. See Bullarium Carmelitanum I: pp. 4 and 28.

4. See Bullarium Carmelitanum I: pp. 606-607.

5. *Analecta Ordinis Carmelitarum* 2 (1911-13) p. 128.

later document on February 20, 1253 Urban IV in the Bull *Quontam, ut ait* makes reference to the "Prior Provincial of the Order of the Blessed Mary of Mount Carmel in the Holy Land", and adds that Mount Carmel is the place of origin of this Order where a new monastery is to be erected to the honor of God and "the said Glorious Virgin, their Patron"⁶. This name, "brothers", which is a sign of familiarity and intimacy with the Virgin, was thus recognized by the Church [clerical leaders] and would in the future be a source of spirituality when later Carmelite authors would speak of the "patronage of the Virgin" and of her attribute of "Sister" of the Carmelites.



e) Consecration to the Virgin

20. Carmel professes total consecration to the Virgin Mary along with its total dedication to the service of Jesus Christ as Lord of the Holy Land according to the meaning of "allegiance" and "service" contained in the original text of the Rule in its historical and geographical context. This is recognized in an ancient legislative text of the Chapter of Montpellier, celebrated in 1287: "We beg the intercession of the glorious Virgin Mary, Mother of Jesus, for whose pleasure and honor our way of religious life was founded"⁷. This special consecration united with explicit following of Christ was to have a logical consequence in the inclusion in the formula of profession of explicit mention of commitment to God and the Blessed Virgin Mary.

2. A Living Spiritual Tradition

21. After giving the historical data pertaining to the dawn of the Marian experience of Carmel, the Nuns' Constitutions select the most significant elements in the Marian spirituality of Saint Teresa and Saint John of the Cross. However, we can condense into a few guidelines the doctrinal riches of the Marian spirit of our Order as it has been lived from the beginning enriched by the devotion and the spiritual writings of certain outstanding Carmelites.

a) Titles of Love and Veneration

22. It seems certain that the ancient tradition of Carmel expressed its bond of love with the Virgin through a series of titles relating to the mystery of Mary, but with a particular savor drawn from the experience of Carmelite life. Thus, at the beginning, the title of Patron of our Order predominated, but the gentler expression of Mother began to make its way into favor, as is apparent in ancient formulas from Chapters and Constitutions, such as: "In honor of our Lord Jesus Christ and of the glorious Virgin Mother of our Order of Carmel"; "For the praise of God and the blessed Virgin Mary, Mother of God and our Mother", as the Friars' Constitutions of 1369 put it.

23. The antiphon "Flos Carmeli" refers to her as "Gentle Mother" (*Mater Mitis*) and John of Chimineto speaks of Mary as the "fount of mercy and our Mother". These two titles are related to the mystery of the Virgin Mother of God in the extension of her maternity to all peoples. To these can be added that of *Sister*, assumed by the Carmelites of the fourteenth century in the devotional literature narrating the origins of our Order from the Prophet Elijah, and the relationship between the Virgin and the hermits of Mount Carmel.

24. From another doctrinal point of view, the Carmelites, in contemplating the mystery of the Virgin, have stressed her virginity seeing in her an admirable model for the choice of a virginal life in Carmel and its relation with contemplation. For the same reasons,

6. Bullarium Carnelitanum I: p. 18.

7. See Actas del Cap. General de Montpellier; Acta Cap. Gen. Wessels-Zimmermann, Rome 1912, p.7.

Carmelites were always found among those who defended the doctrine of the Immaculate Conception of the Virgin in the medieval controversies, either at the theological level or by introducing the feast into the calendar of our Order to be celebrated with special devotion. It is from this also that Carmelite authors derive their insistence on filial contemplation of the most pure Virgin and the commitment to imitate this spiritual attitude in the Virgin, symbolized in the white mantle which forms part of the habit of our Order.

b) The Order's Marian Privileges.

25. The Marian history and spirituality of the Order, especially during the fourteenth to the sixteenth centuries, continued to be enriched devotionally, augmenting the early historical tradition. The Virgin Mary appears as the Protectress of our Order at difficult moments in its evolution and spread in the West.

26. The *Catalogue of Carmelite Saints* recognized the vision which the General of the Order, Simon Stock, had in 1251, when the Virgin appeared to him and entrusted to him the habit of our Order assuring him of the eternal salvation of all those who should wear it with devotion. A document, commonly known as the *Sabbatine Bull*, bearing the date of March 3, 1322 and attributed to Pope John XXII refers to a vision granted to the Pope himself in which the Virgin promised him personal protection in return for the help the Pope would give the Carmelites. In the Bull there is an allusion to the privilege of the liberation from the pains of purgatory for all those who had worthily worn the holy Scapular through the maternal help of the Virgin who would come to free those devoted to her on the Saturday following their death.

27. These two facts have polarized popular attention to the Marian devotion proposed by our Order and have monopolized, in a certain sense, the spiritual vision the Order has of the mystery of Mary, which is much richer, more spiritual and based on the Gospel.

28. Since the fourteenth century our Order has desired to celebrate the benefits received for the Virgin by a special feast, the Solemn Commemoration of the Virgin Mary of Mount Carmel. This feast remembers the protection of Mary while giving expression to our Order's thanksgiving to her. The choice of date, as is known, was influenced by the partial approval of our

Order obtained at the second Council of Lyons on July 17, 1274 when there was risk of the Order's extinction. Later, July 16th was chosen as the date traditionally associated with Saint Simon Stock's vision of the Virgin Mary. Thus the remembrance of the Virgin's protection was concentrated in thanksgiving for what is the symbol of her great love for Carmelites: the gift of the holy Scapular and its privileges.

c) Marian Spirituality of the Order: Mary as Model and Mother



29. A distinctive note of the attitude of Carmelites towards the Virgin Mary is the desire to imitate her virtues within their own religious profession. The well-known Carmelite theologian, John Baconthorpe, (1294-1348) in his commentary on the Rule, sets out to show the parallel between the life of a Carmelite and that of the Virgin Mary. Here we find an exegetical principle of great importance, for it centers devotion on imitation. Another great lover of Mary, Arnold Bostio (1445 -1449) in his work on the Patronage of Mary over our Order, has celebrated the sense of intimacy with the Virgin, the special filiation of the Carmelite, the communion of goods with the Mother, the sense of "brotherhood" (and "sisterhood") with her. Blessed Baptist of Mantua (1447-1516) sings sweetly of Mary in his poetic works. Fr Michael of St. Augustine (1621-1684) and his spiritual daughter Mary of St. Teresa (1623-1677) are faithful interpreters of the Carmelite tradition and have united a sense of intimacy with the Virgin Mary to the thought of her splendor.

30. Although this is not the place for the exposition of the doctrine of all these authors, we would like to reveal the existence of a rich spiritual and doctrinal tradition in Carmel, which would be worthily continued and deepened by representatives of the Teresian Carmel, as we shall see.

Salve Regina, mater misericordiae; vita, dulcedo et spes nostra, salve, Ad te clamamus, exsules filii Evae. Ad te suspiramus, gementes et flentes in hac lacrimarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens, O pia, O dulcis Virgo Maria.

d) Liturgy and Popular Devotion.

31. Carmelites have expressed their consecration to the Virgin particularly through the liturgy. They have dedicated churches to her and venerated her image. The ancient Rituals of the Order, from the thirteenth century onwards, show the liturgical fervor of Carmel in the celebration of the Marian feasts of the Church and in the acceptance of celebrations which in other places and Orders were not received with such fervor as for instance the feast of the Immaculate Conception.

32. The feast of the Solemn Commemoration of the Virgin of Mount Carmel became the principal feast. The Order's ancient Jerusalem rite contained many invocations to Mary with Marian antiphons in the canonical hours, at the end of each hour and a special solemn *Salve Regina* at Compline.

33. Votive Masses were celebrated in honor of the Virgin and the name of Mary was frequently introduced into the liturgical texts for clothing and profession. It can be said that the Carmelite liturgy has left a profound impression of Marian spirit on our Order's spiritual tradition and has formed the interior dedication professed by our Order to Our Lady the Virgin. Together with the liturgy, characteristic devotional practices have flourished, such as the Angelus and the Rosary and others proper to our Order, alongside the scapular devotion.

3. Marian Spirituality in the Teresian Carmel

34. The second part of No. 54 of the Nuns' *Constitutions* presents the local continuation of the Marian experience of Carmel in Saint Teresa and Saint John of the Cross in these words, "Saint Teresa of Jesus and St John of the Cross confirmed and renewed Carmel's devotion to Mary". There follows a brief and compact synthesis of the Marian thought of St Teresa and St John of the Cross. Within the space allowed by these few pages will be worthwhile to enlarge some more on the vision offered by the Nuns' *Constitutions* on this point, in order to see just how the Marian theme has been enriched in the two saints and how it fits into our present spirituality, beginning with the doctrine and experience of St Teresa of Jesus, St John of the Cross and other outstanding exponents of Teresian Carmel.

A - Saint Teresa of Jesus and the Virgin Mary

35. Saint Teresa's whole Marian experience is found scattered throughout her writings, from which we can put together a lovely mosaic of Mary. We will make use of three important traits of Teresian doctrine.

a) Devotion to Mary and Marian Mystical Experience

36. From the first page of Teresa's writings the Virgin Mary appears among the most important memories of her childhood. She recalls the devotion taught her by her mother Beatriz, which found expression in the praying of the Rosary⁸. The episode of her prayer to Our Lady after the loss of her mother at the age of 13 is very moving: "in my affliction I went to an image of our Lady and begged her with many tears to be a mother to me. It seems to me that though I did this in simplicity, it has been of much help to me; for I know that I have always found favor with this sovereign Lady when I have commended myself to her and in the end, she has drawn me to herself"⁹. Teresa then attributes to the Virgin the grace of a constant protection and in a special way the grace of her conversion: "She has drawn me to herself"

37. Other texts from her autobiography reveal the permanence of her devotion to Mary: when she turns to the Virgin in her sufferings¹⁰, when she remembers her feasts of the Assumption and the Immaculate Conception¹¹ or the Holy Family¹² or her devotion to our Lady in praying the Rosary¹³.

38. Very quickly the devotion to the Virgin, like other aspects of the Saints life, passed into an experience of her mysteries, when God made Teresa enter into contact with the mystery of Christ and all that pertains to it. In Teresa's mystical experience of the mystery of Our Lady there is, as it were, a progressive insight into the most important moments of the Virgin life, as we find it in the Gospels. Thus, for example, we have an intuition of the mystery of the overshadowing of the Virgin and of her humble and wise attitude at the Annunciation¹⁴. We know of at least two mystical experiences Teresa enjoyed connected with the first words of Mary's canticle, the *Magnificat*¹⁵ which, according to the testimony of Sister Mary of St Joseph, Saint Teresa used to repeat frequently "softly, in Castilian"¹⁶.

39. She contemplates with amazement the mystery of the Incarnation: "The Lord wills to enter into the womb of his most holy Mother. Such is the Lord, he brings liberty with him, and thus he loves to make himself like us"¹⁷. She contemplates the presentation of Jesus in the temple and finds the meaning of Simeon's words to the Virgin¹⁸. "Do not think that when you see my Mother holding me in her arms, she enjoyed this happiness without grave torment. From the time that Simeon spoke these words to her, My Father gave her clear light whereby to see what I would have to suffer"¹⁹. She thinks about the flight into Egypt and the hidden life of the Holy Family²⁰.

40. She had a special intuition of the presence of the Virgin Mary in the paschal mystery, on the pain of her desolation and the Joy in the Lord's resurrection. Saint Teresa loved to contemplate Mary's fortitude and her communion With Christ at the foot of the Cross²¹. In *Concepts of the Love of God* she describes the Virgin's attitude: "She was up, and not sleeping, but suffering in her most holy soul, dying a cruel death"²².

41. She had entered mystically into the sorrow of the Virgin when the Lord was placed in her arms "as it is portrayed in the fifth sorrow"²³ and had experience at Easter in Salamanca in 1571 of desolation and anguish (a dark night of the spirit) which made her remember the loneliness of the Virgin at the foot of the Cross²⁴. On this same occasion the Lord said to her, "On my resurrection I went to our Lady who was in great need and I stayed long with her for she was in very great need of consolation"²⁵.



42. On various occasions it was given to her to contemplate the glorification of the Virgin on the feast of her Assumption²⁶. She was conscious that the Virgin always accompanied the community at prayer with her constant intercession as happened at St Joseph's in Avila²⁷ and at the Incarnation²⁸.

43. When it was given to her to know the mystery of the Trinity she perceived the closeness of the Virgin to this mystery, and the fact that the Virgin, along with Christ and the Holy Spirit, are the ineffable gifts of the Father: "I have given you my Son and the Holy Spirit and this Virgin. What can you give to me?"²⁹

44. It can be stated that the Holy Mother had a profound mystical experience of Mary, that she enjoyed her presence. Teresa also experienced the mysteries of Mary's life. Consequently in Teresa's doctrine there runs a deep conviction that the mysteries of the Humanity of Christ and those of his Virgin Mother form part of the mystical experience of those tending to perfection³⁰. (*Continued in the next issue.*)

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8. Life 1: 1, 6. 9. Life 1:7. 10. Life 19:5.
 11. Life 5:9; 5: 12. Life 6:8. 13. Life 29:7; 38:1.
 14. Concepts of the Love of God 5:2; 6:7.
 15. Relations 29: 1; 61 16. See B.M.C. 18: p. 491.
 17. Way, Escorial 48:22. 18. Relations 36: 1.
 19. See also Poem 14 on the birth of Jesus and on the Presentation Way 31:2.
 20. Letter to Dofia Luisa de la Cerda, May 27th 1568 and Life 6:8. 21. Way 26:8. 22. Concepts 3:1 1.
 23. Relation 58. 24. Relation 15: 1,6. 25. Same.
 26. Life 33:15; 39:26. 27. Life 36:24.
 28. Relation 25:1. 29. Same. 30. See Mansions VI 7:13 and the title of the chapter; 8:6.
 31. Way 26:8. 32. See Life 22: 1; Mansions V7 7:14.
 33. See Way 31:2.



BLESSED MARY OF JESUS CRUCIFIED
1846-1878, *The Little Arab*

There was a young girl playing in her uncle's orchard with a cage of little birds that had been given to her. She wanted to clean them, so she gave them a bath; they died. Heartbroken, she was burying them when suddenly in the depths of her heart, a very clear voice uttered these words:

"This is how everything passes. If you will give me your heart, I shall always remain with you." She was never to forget this voice and her life became the dramatic illustration of these interior words. The Holy Spirit was to fashion His little masterpiece in a way that would become quite apparent.

Who was this child? What became of her?

The child was Mariam Baouardy, who became Blessed Mary of Jesus Crucified, a Carmelite. Her family was Lebanese, originally from Damascus, of the Greek-Melkite Catholic Rite. Her mother was Mariam Chahyn and her father was George Baouardy; they lived among Arabs and Druses, Moslems and Christians, a life of many sorrows.

They had twelve sons, all of them died in infancy. The mother had the inspiration to go to Bethlehem on foot and ask the Blessed Virgin for a daughter.

Full of confidence, the husband and wife left for Bethlehem, a trip of about 95 miles. They prayed fervently at the Grotto of the Nativity and their request was granted. On January 5, 1846, the eve of the Epiphany, a little girl was born to them in Abellin--now called Ibelline, a village on a hill in Galilee between Nazareth and Akko. She was baptized ten days later, January 15, in the Greek Catholic Church and was called Mariam.

Two years later a baby boy was born, Boulos (Paul). Not very long there after, both mother and father died within a few days of each other. A maternal aunt in Tarshish took young Paul into her home; Mariam was adopted by a paternal uncle at Abellin.

From the age of seven, she longed for the Sacred Host, but the parish priest always postponed her First Communion (usually received at 10 years of age). One day, not able to control herself any longer, Mariam slipped in among the communicants and received the sacred Bread dipped in the consecrated Wine, according to the Greek rite. She avowed that Jesus came to her in the form of a child, and the good priest saw this as a sign. So Mariam received communion every week.

Subsequently the uncle decided to take the family to Egypt, near Alexandria. When Mariam was thirteen, according to the oriental custom her foster parents, without consulting her and in order to assure her future, had promised her in marriage to an uncle, her aunt's brother in Cairo. All was being arranged for her wedding. This was a terrible shock for the thirteen-year-old child. Mariam could not sleep the night before the wedding. From the depths of her heart came the voice she had heard many years before: "Everything passes! If you wish to give me your heart, I will remain with you." Mariam's decision was firm: She would have but one spouse, the one whose voice she had heard in her heart, Jesus.

So Mariam spent that night in prayer before the icon of the Blessed Virgin. She dozed off for a moment and heard the words: "Mariam, I am with you; follow the inspiration I shall give you. I will help you."

When her uncle perceived her intention to remain a virgin, a pathetic scene ensued: outbursts of rage, screams, slaps, but nothing could change the young girl's mind. Wild with rage, the uncle decided to treat

her like a slave, telling the servants to give her the hardest work in the kitchen and to treat her without consideration.

In her desolation, Mariam secretly dictated a letter to invite her brother Paul to visit her at her uncle's home. She sought out a former domestic, a Moslem, who was to leave for Nazareth, to deliver the letter to Paul. Mariam was welcomed by the Moslem, his mother and wife. She told them her troubles. Outraged by such treatment, the Moslem's fanaticism was aroused. He insinuated conversion to Islam, and suddenly Mariam realized the enormity of the proposal. Loudly she proclaimed her faith in Jesus: "Moslem, no, never! I am a daughter of the Catholic, Apostolic, Roman Church, and I hope by the grace of God to persevere until my death in this religion, which is the only true one."

The Moslem, furious at seeing himself put down by a little Christian, became violent. His eyes flashed, hatred convulsed his heart. He could no longer control himself. With a kick, he knocked her down. He unsheathed his scimitar, and slashed the little one's throat. Believing her to be dead lying there in a pool of blood, he wrapped her in his large cloak and, with the help of his mother and wife, deposited the body in a dark alley. This tragic drama took place on the night of September 7-8, 1858.



Mariam related that a nun dressed in blue picked her up, brought her to a grotto and stitched up her wound. Toward the end of her sojourn in the grotto, the nurse outlined for Mariam her life's program: "You will never see your family again. You will go to France where you will become a religious. You will be a child of St. Joseph before becoming a daughter of St. Teresa. You will receive the habit of Carmel in one house, you will make your profession in a second; and you will die in a third, at Bethlehem." When the wound

had healed the religious led her to the church of St. Catherine served by the Franciscans and left her there. Mariam had no doubt at all that this nun was our Lady. Years later, when obliged by obedience to relate her martyrdom, Mariam affirmed that she was really dead!

Mariam never saw her uncle again. Without family or a home, Mariam worked as a domestic with various families. The Naggiar family, whose daughter was living in Marseille, invited Mariam to work for the daughter in the great French port of France. The name produced a shock in the soul of the young Christian Arab. Had not her voices predicted to her that she would go to that enchanting country? She left Lebanon with Mr. Naggiar and they arrived in Marseille at the beginning of May 1863; she was eighteen years of age.

There she became Madame Naggiar's cook. In the morning Mariam went to the church of St. Nicholas, the Greek Catholic church of her rite. During one of her first communions there, she was rapt in a wonderful ecstasy. The phenomenon lasted four days. While in this ecstasy she received the order to fast for one year on bread and water to expiate the sins of gluttony in the world and to wear poor clothing to expiate the sins of immodesty and luxury.

After two years of service she was directed by her confessor to the Sisters of St. Joseph of the Apparition in the Capelette area. There she found several postulants from Lebanon and Palestine, and felt at home among them.

But very soon her health declined and mystical phenomena appeared, which upset the sisters. So Mariam was not admitted into the novitiate. Serenely, she agreed to leave. Happily, the mistress of novices, Mother Veronica, a convert from Anglicanism, was awaiting permission from the Holy See to enter the Carmel of Pau. She suggested Mariam to go along with her; Mariam agreed. She was presented and gained admission.

Mariam was twenty-one years old when she entered Carmel, and she entered as a lay sister. She would have been made a choir religious but her allergy to Latin and her humility made her take the lowest rank possible. She loved to be called the little one, the little Arab, little. She was the joy of the community, the pearl of the Carmel of Pau. On July 2nd, two months after she en-

tered the cloister, Mariam began her novitiate. Sister Mary of Jesus Crucified was her name. The name of Mary was to remind her that through the favor of the Mother of God she was born, and her life was saved that night of her martyrdom in Alexandria. Her ascent of Carmel was to be an ascent of Calvary, with the blows and the nails, with the crucifixion and the transpiercing of the heart. Her life to be a terrible Passion.

As a Palestinian, Sister Mary of Jesus Crucified had marked contrasts of character: a practical common sense and a remarkable mysticism; a humility that rose above every trial and a strong vivacity of temperament; transparent clearness of mind and an imagery in language that is often obscure; a certain degree of exuberance and an irresistible thirst to keep herself hidden.

Briefly, these are her charisms: ecstasies and radiance of the face; the stigmata; levitations; transverberation of the heart; knowledge of hearts; prophecies; bilocation; possession by the Good Angel; and the gift of poetry.

Her charism of possession by the Good Angel may well be unheard of in the history of mystics. On September 4, 1868 at noon, at the end of a diabolic

possession of exactly forty days, the most poignant tragedy known in Christian hagiography, Satan left the body of his victim. In an instant, so say the witnesses, the scene changed. The young novice was lifted up several inches, her face was transfigured, her eyes shone like two diamonds. For some days the Good Angel possessed the faculties of the Carmelite, calling her by the name "little nobody."

What explanation can we give of these extraordinary phenomena? Why not try the one of the Holy Spirit?

Precisely in a century when people were speaking more of Satan than of the Holy Spirit, 'the great Unknown,' Sister Mary of Jesus Crucified distinguished herself by an ardent devotion to the Holy Spirit. In one ecstasy she heard the prayer which has gone around the world: "Holy Spirit, inspire me. Love of God, consume me. Along the true road lead me. Mary, my mother, look down upon me. With Jesus, bless me. From all evil, all illusion, all danger, preserve me."

In June 1877, through the intermediary of the patriarch, she sent Pope Pius IX a message: "The world and

religious communities are seeking novelties in devotions, and they are neglecting true devotion to the Paraclete. That is why there is error and division, and why there is no peace or light. They do not invoke light as it should be invoked, and it is this light that gives knowledge of truth. It is neglected even in seminaries. It was revealed to me that in the whole universe it must be established that every priest say one Mass of the Holy Spirit every month." Twenty years later, Leo XIII prescribed the novena to the Holy Spirit in preparation for the Feast of Pentecost.



The next chapter of the "little one's" life concerns the two Carmelite foundations initiated by Blessed Mary of Jesus Crucified.

Bishop Marie Ephraem of the Sacred Heart of Jesus, a Carmelite, made known his dream of a missionary Carmel in Mangalore when he visited the Carmel of Pau; in particular he insisted that he be given Sister Mary of Jesus Crucified for this mission. Money was a problem, but in a revelation to the little one, the funds were donated for the Mangalore Carmel by the family of Count George de Nedonchel of Belgium. So in August 1870 the Carmelites, including the Prioress, Mother Elias, and the little Arab embarked for India. It was a tragic crossing; three sisters died en route.

Let us recall that the devil promised to harass Sister Mary of Jesus Crucified for three years so that she would not be able to obey. But the trial from Satan ceased temporarily, on June 30, 1871 for the little one was preparing for her profession on November 21, a day of almost constant ecstasy.

In the days following her profession everything became dark; the storm rumbled. There was a mysterious reversal of opinion, even on the part of the Bishop. The

Mangalore superiors sent Mary of Jesus Crucified back to the Carmel of Pau. Bishop Marie Ephraem developed a severe case of scruples. He died April 10, 1873. Sister Mary of Jesus Crucified asserted that on several occasions she saw him in the flames of purgatory and heard him say: "I sinned against the glory of God." She predicted that he would be delivered only on the day of the first Mass in the future Carmel of Bethlehem.

Upon her return to the Carmel of Pau on November 5, 1872, calm was restored to the little one's soul.

Now Sister Mary of Jesus Crucified dreamed of a Carmel in Bethlehem. At the beginning of 1874, the little one was put in touch with another young woman of Pau, rich by her birth, virtues and fortune, Bertha Dartigaux, who desired to assure the foundation of Bethlehem. Finally, all obstacles overcome, the caravan of Carmelites left the Carmel of Pau on August 20, 1875 and on September 9 arrived in Jaffa and proceeded to Jerusalem. On September 11, the caravan went on foot to Bethlehem, about five miles away.



Sister Mary of Jesus Crucified saw a flight of pigeons alight on a deserted hill to the west of Bethlehem; she regarded this as a sign which indicated the location of the monastery. On November 21, 1876 the temporary Carmel was moved to the definitive monastery on the hill of David, and Bishop Bracco celebrated the first Mass and established the enclosure. It was during this first Mass that the soul of Bishop Marie Ephraem was released from purgatory, as the little Arab had prophesied, and as confirmed that day.

In the mind of Sister Mary of Jesus Crucified, the Carmel of Bethlehem was the fortress of the south for Palestine. She dreamed of another fortress for the north in Nazareth. On the way to Nazareth, the little

one visited the sanctuaries of Mount Carmel, Nazareth and Mount Tabor, and had the happiness of seeing her native village of Abellin. The Nazareth Carmel was actually finished in 1910, but its foundation went back to 1878 to "The Little Arab".

Also, in an ecstasy the little one said God would show her the place where the risen Jesus on Easter Day had blessed and broken bread in the presence of the two disciples at Emmaus. This indeed came about and the site was purchased by Miss Dartigaux. Excavations of that area by the Archeological School of Jerusalem confirmed the site of Emmaus.

Yet another good fruit of Sister Mary of Jesus Crucified was the foundation in the Holy Land of the Congregation of the Priests of the Sacred Heart of Jesus founded at Betharram, France. Shortly before her death, Sister Mary of Jesus Crucified begged Miss Dartigaux to go to Rome to get the authorization for their monastery. On August 4th, on her bed of suffering, the little one said: "It is done in heaven; consequently it will be accomplished on earth."

And so it was, Pope Leo XIII, in spite of Propaganda's refusal, said: "Very well. I myself order that this foundation be made." Another prophecy fulfilled.

Returning now to Bethlehem, January 5, 1878 Sister Mary of Jesus Crucified entered her thirty-third year. She knew that she would not finish her three years at Bethlehem. On August 22 she was carrying two heavy watering pots of fresh water for the workmen and while clambering up a steep ascent she fell on a heavy container of geraniums and fractured her left arm in several places. Taken to the infirmary, she said to Mother Prioress: "Mother it is finished. This is the signal of the end," and to her sisters: "I am on the way to heaven. I am going to die. What I have desired all my life is going to be fulfilled: I am going to Jesus."

On Sunday August 25, gangrene set in. That night was Golgotha. At 4:45 a.m she had a severe attack of suffocation. Suddenly she knelt up on her bed and joining her hands said in a strong voice: "I am going to die. It is time. Call all the sisters. I am suffocating." The community assembled.

The invocation, My Jesus, mercy! was suggested to her. She answered, "Oh, yes, mercy." These were her last words. She was given the crucifix to kiss one last

absolution, and immediately she gave her soul back to her Creator, without agony, with a heavenly smile on her face, and so gently that the sisters were hardly able to notice it. It was ten minutes past five in the morning.



To fulfill a desire of the little one, Dr. Carpani came in the morning to proceed to the extraction of her heart, which was to be sent to the Carmel of Pau.

On August 27 a considerable crowd took part in the funeral services. From all those present a single cry could be heard: "The saint is dead!"

Al-Qiddisa! The Saint! Such is the Arabic term they still use for Mariam Baouardy in her native village. She was buried at the entrance to the choir of the new chapel, which was to be inaugurated on November 19, 1892. On the flagstone is engraved this inscription:

J.M.J.T.

--- Here in the peace of the Lord reposes Sister Mary of Jesus Crucified, professed religious of the white veil. A soul of singular graces, she was conspicuous for her humility, her obedience and her charity. Jesus, the sole love of her heart called her to Himself in the 33rd year of her age and the 12th year of her religious life at Bethlehem 26 August, 1878.

Requiescat in pace!

She was Beatified in Rome on November 13, 1983. Her feast day is celebrated on August 25th.

Prepared February 25, 1999

Doris C. Neger, O.C.D.S.

OCDS EASTERN REGIONAL RETREAT

July 23-25, Holy Cross College, Worcester MA

Elda Maria Estrada OCDS, Retreat Director

Fr Theodore Centala OCD, Provincial Delegate

Fr Anthony Haglof OCD, Spiritual Assistant

"Journeying Towards Contemplation"

Elda Maria will focus on the nature, process and degrees of contemplation in the Carmelite tradition. Practical guidelines will be given. Come and share another wonderful weekend of prayer, fellowship and spiritual renewal on the beautiful campus of Holy Cross College.

The retreat begins on Friday at 6:00 p.m. and ends on Sunday at 1:00 p.m. The fee of \$125.00 per person double occupancy includes private baths and five full meals (three on Saturday and two on Sunday). A single room is available for a \$50.00 supplemental fee. All the rooms are air-conditioned, all the buildings are handicapped accessible.

Send in this form and your \$50.00 non-refundable deposit to: Annette L'Italien OCDS, 2 Alma Terrace, Peabody MA 01960-5104.

Name _____

Address _____

City, State, Zip _____

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I am requesting a single room.

I would like to room with the following person:

 My dietary restrictions are: _____

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CARMELITE INSTITUTE GENERAL ASSEMBLY

Whitefriars Hall, Washington DC, March 13, 1999

The General Assembly of the Carmelite Institute was opened with a prayer. After general introductions President Jack Welch O.Carm, presented the annual report.

Fr John Sullivan OCD, invited everyone to the Edith Stein Celebration to be held at Catholic University the following day, March 14, 1999. Fr. John distributed copies of a talk on Edith Stein by the Archbishop of Munich and Frelsing, Friedrich Cardinal Wetter, translated by Sr. Josephine Koepfel OCD, who was also present at the Assembly.

Fr. Steve Payne OCD, presented a comprehensive History and Prehistory of the Carmelite Institute, starting with a letter to the OCD Provincials from Superior General, Fr. Camilo Maccise OCD, on August 3, 1991. Fr. Steve outlined the development meetings since then, and the first projects chosen from brainstorming sessions.

The CI Assembly participants were then assigned to small groups and given questions pertaining to the history and activities of the Institute. Later on, a Five-Year Plan was proposed, and small groups were again given questions and asked to return with comments or suggestions.

A number of suggestions from both of these group discussion times seemed to overlap: the need for financial aid; more paid help; need for grants and scholarships; requests for Carmelite tapes, books, more use of email, etc.

Some comments were that the OCD/O.Carm meetings seemed somewhat like a celebration of reunited identity of Carmel; another that the OCD/O.Carm meetings resulted in a better sense of our Carmelite roots.

Other suggestions, including many aimed at spreading our Carmelite spirituality:

- Develop satellite programs in different areas of the country;
- Have a representative speak about the Carmelite Institute at TOC/OCDS Congresses;
- Have someone develop an attractive PR Brochure;
- CI Certificate program for formation directors;
- No longer keep Carmelite spirituality in the family, for the Carmelite story needs to be shared;
- Add element to 5 Year Plan to empower lay/seculars to bring our spirituality programs to parishes;
- Get story of Carmel out to Catholics who may have seeds of contemplative desire through college courses, Newman Centers, Deaconate Formation Programs, adult ministries programs;
- Get Carmelite information to doctoral candidates in theology, spiritual ministry and Scripture scholars;
- Publish dissertations and papers from Carmelite Certificate students;
- Need for a full-time web-master if an "official" combined OCD/O.Carm web-site is established.

Of further interest, Fr. Steve Payne OCD stated that ICS will be republishing *SCIENCE OF THE CROSS*, by Edith Stein.

The Assembly was closed after the Celebration of the Eucharist.

Respectfully submitted,

Peggy Wilkinson OCDS

TOC/OCDS JOINT COMMITTEE MEETING Whitefriars Hall, Washington, D.C. 3 - 11 - 1999

Present at this annual meeting were: Fr. Patrick McMahon O Carm, Provincial Director, Sr. Libby Dahlstorm O Carm, Assistant Provincial Director, Fr. Robert E Lee O Carm, Fr. Brocard Connor, O Carm, Joan Mellusi TOC, O Carm and Tom Zeitvogel TOC, O Carm. Lay Representatives.

Representing the Discalced Carmelites were Fr. Theodore Centala OCD, one of the two Provincial Delegates of the Eastern Jurisdiction; Fr. Sam Anthony Morello OCD, one of the Provincial Delegates for the Central Jurisdiction, Nancy Thompson OCDS, Central Representative, Don DiJulio OCDS, Eastern Jurisdiction, and Peggy Wilkinson OCDS, Eastern Secular Representative.

The meeting was opened with a Scripture meditation led by Fr. Ted Centala. The TOC/OCDS Joint Committee began in 1994, and this was the fifth meeting. Tom Zeitvogel distributed a graph representing the progress resulting from these meetings, between the TOC Lay Carmelites and the OCDS Secular Carmelites, in getting to know one another as well as in areas of collaboration and mutual concern.

Each Provincial Delegate, or Provincial Director, was asked to comment on activities and issues within their respective jurisdiction or province.

Fr Ted Centala informed us of the new Provincial-elect, Fr. Jude Peters OCD, currently at Holy Hill in Wisconsin. Fr. Ted stated that there are about 2,000 Secular members in his jurisdiction, with about 100 isolated members, and 60 established communities. He visits 20 out of the 60 each year. In addition to these numbers, there are individuals contacting him every month wanting to start new communities. He said there are three Formation Directors for the Isolated members. They meet with him and the Secular Representative twice a year in Washington DC.

The current situation of our isolated membership has been a frequently discussed problem, and at the present time, there is a moratorium on accepting new members. Fr. Ted said the current situation of our isolated members is being reviewed in Rome by the new Secretary General, Fr. Aloysius Deeney, OCD.

Fr. Sam Anthony quoted the former Superior General, Fr. Phillip Sainz de Baranda, "Community is as essential to our Charism as prayer and the apostolate." Fr. Sam Anthony said that from Carmel's beginning, the statutes and original Rule "were not for anchorites, however loose knit." He said "Community" is necessary for adequate formation and should be the first priority.

As an alternative to "Isolated members," Fr. Sam Anthony said there have been discussions as to the feasibility of "Affiliated laity." They would not be judicially tied to the Order, but would be able to live the Spirit of Carmel at home through prayer and study. If, and when, there would be enough like-minded others in the same area they could consider forming a Community. He suggested that, if the Isolate Program is discontinued, anyone who would have been serving as a "Secretary for Isolates" could guide some of the "Affiliates" instead.

Don DiJulio agreed that there were many people, not drawn to be Carmelite Seculars, that wanted Carmelite spirituality in their everyday life.

Fr. Sam Anthony provided the information that Secular Formation Directors of the Central Jurisdiction have held meetings in his area to put together an Outline for Directors.

He reminded everyone of the next OCDS Congress to be held at the Harvey Hotel in Dallas. The dates are Thursday, August 26 through Sunday August 29, 1999, and the theme is "Carmel and the Kingdom of God the Father." For registration information please contact, Ann Dawson, PO Box 1082, Grapevine, TX 76099.

A committee of the National Secretariat Board has been working on the revision of the OCDS Local Statutes. Fr. Sam Anthony hopes to have the result soon to coordinate with intended discussions on changes in the Rule, to take place at the International Congress in Avila in the year 2000.

Fr. Sam Anthony informed us that the present Superior General, Fr. Camilo Maccise, OCD, has said that, "The Carmelite Secular Communities in the U.S. are the strongest in the world," and are "the standard for the world."

Fr. Brocard, O Carm, gave information on the status of his region that covers New England and New York, including Long Island, there are 45 Chapters with 1200 members, 200 or 300 in Trinidad.

Fr. Robert E Lee, O Carm, said that in his Province there are 282 communities from 41 states and 5 Canadian Provinces.

Fr. Patrick McMahon O Carm, said that, although Provincial Director, his duties keep him from full-time travel. His Assistant, Sr. Libby, visits most of the Chapters in the Eastern area. He is concerned with keeping the groups focused on the Carmelite Charism, and those that were not have been disbanded. Fr. Ted mentioned that he had to dissolve a few OCDS groups for the same reason.

Fr. Patrick was concerned that a number of people were giving out incorrect information about Carmel on the Internet. (At the CI General Assembly, two days later, an "Official OCD/O Carm Web Page" was suggested to counteract all of the private interpretations.)

The idea of returning to the Rule of St. Albert, with Statutes appropriate to the O Carm Lay Members is being discussed in their Order. Fr. Pat said this was a "defining document" of the Carmelite foundations.

Once again, there was a general discussion about a Scapular catechesis. Many people have wrong information on the Confraternity of the Scapular, and do not want to let go of the false "Sabattine privilege." Fr. Sam Anthony stated that Rome has been trying to provide correct information and an official booklet is expected.

Tom Zeitvogel, TOC, provided information on the upcoming U.S. Tour of the St. Therese relics, and encouraged members and communities to support this event. Fr. Ted remarked that Therese belongs to the Church, and this tour should be promoted. The relics will leave Buenos Aires on Oct. 4, 1999, arriving in Washington DC on Oct. 5, 1999. On Oct. 11, the relics will leave for Philadelphia.

Over the next 3 months, cities all across America will host the Therese relics, On Jan 26, 2000, they will travel by air to Honolulu, Hawaii, and the tour will end with a visit to the Phillipines on Jan. 29, 2000. As the time draws near, Carmelite Communities should be in



formed of the dates that the relics will be in their areas.

Tom also distributed "Comparison" papers to explore the differences between the TOC and OCDS Communities, both in the past and the present. This was thought to be necessary in view of the many questions from the laity (and clergy) of both Orders. Questions have been raised concerning guidelines for transfers from one Order to the other. If members move away from the Community of their Order, and are unable to find one in their new location, they consider a transfer. Tom's outline showed that, although in the past the TOC Chapters had "weak formation", that is being remedied. There is still a time difference in the period of formation, but the O.Carms might consider a 3 year promise, such as the OCDS have, before the promise for life, and they are re-emphasizing mental prayer and contemplation.

It was noted that we share more similarities than differences, especially in our ancient roots, our dedication to Mary and the many Saints and Blesseds. The two Orders also have similar problems and concerns.

The feasibility of a combined national TOC/OCDS Conference is being studied. The suggested dates are sometime in 2005 or 2006, to coincide with the 800th anniversary of the Rule of St. Albert.

Fr. Ted closed the day's meetings with a prayer.

Respectfully submitted,

Peggy Wilkinson, OCDS

Eastern Secular Representative



THE VISIT OF THE RELICS OF SAINT THERESE OF THE CHILD JESUS

"I would like to preach the Gospel on all five continents simultaneously and even the the most remote isles. I would like to be a mssionary, not for a few years only but form the begining of creation until the consummation of the ages." *The Story of a Soul*, page 193.

In 1995 a committee of Carmelite friars began preliminary inquiries to bring the reliquary containing some her bones to the United States. The "Relics of Saint Therese Committee is made up of one friar from each of the five Carmelite Provinces in our country:

- Fr. Donald Kinney OCD, chairman (San Jose CA)
- Fr. Robert Colaresi O.Carm. (Darien IL)
- Fr. James Curiel OCD, (San Antonio TX)
- Fr. Matthew Faulkner O.Carm. (New York)
- Fr. Jude Peters OCD, (Hubertus WI)

On December 8, 1996, Fr. Raymond Zambelli, Rector of the Basilica of Lisieux, gave official permission for the relics of St. Therese to travel to the United States. On June 24, 1997, Bishop Anthony Pilla, President of the National Conference of Catholic Bishops, granted permission for the relics to travel throughout the dioceses of the United States.

It is the five Carmelite Provinces in the United States who are assuming full responsibility for the relics in this country, including all organization, expenses, publicity, and security.

In addition to a votive Mass in honor of St. Therese the

following kinds of events have been held in the presence of her relics: prayer vigil for vocations; sung morning or evening prayer; visit by school children; visit to hospital and/or nursing home with a prayer service; prayer service before the Blessed Sacrament; candlelight procession; concert of sacred music; gratitude to Therese for the work of missionaries; solo theater: "Therese" by Leonardo de Filippis; Eucharist for diocesan seminarians; Rosary with Our Lady and St. Therese; all-night prayer vigil; visit to a prison or juvenile home; prayer service on "Love in the heart of the Church" for various religious, parish and/or ethnic groups; conference on St. Therese, Doctor of the Church.

Itinerary of the Relics of St. Therese in the United States of America (main cities and environs)

October 4, 1999 - January 29, 2000

October

- 4 From Buenos Aires to The United States.
- 5 From New York City to Port Tobacco Carmel.
- 6 Pt Tob AM Mass. PM to Wash DC, 2131 Lincoln Rd; 7:30 PM Mass, followed by an all-night vigil.
- 7 Wash DC, Shrine of IC, noon Mass, stay all day. Late PM to Whitefriars for all-night vigil.
- 8 AM at Shrine, noon Mass. PM to Baltimore MD.
- 9 Baltimore MD.
- 10 Baltimore MD.
- 11 By car to Philadelphia, PA
- 12 Philadelphia
- 13 By car to New Jersey
- 14 New Jersey
- 15 New Jersey
- 16 By car to New York City, NY
- 17 New York City
- 18 New York City
- 19 New York City
- 20 New York City
- 21 New York City
- 22 New York City / Middletown, NY
- 23 Middletown
- 24 By car to Boston, MA
- 25 Boston
- 26 By car to Albany / Troy, NY
- 27 Albany / Troy
- 28 By car to Niagara Falls, Canada
- 29 Niagara Falls
- 30 Niagara Falls
- 31 By car to Buffalo, NY / Erie, PA

November

- 1 By car to Loretto, PA
- 2 By car to Indianapolis, IN
- 3 By car to Terre Haute, IN
- 4 By car to St. Louis, MO
- 5 St. Louis
- 6 By car to Sioux City, IA
- 7 Sioux City
- 8 By car to Holy Hill, WI
- 9 Holy Hill
- 10 Holy Hill
- 11 Holy Hill
- 12 Holy Hill
- 13 Holy Hill
- 14 By car to Chicago, IL
- 15 Chicago
- 16 Chicago
- 17 Chicago
- 18 Chicago
- 19 Chicago
- 20 Chicago
- 21 Chicago
- 22 By air to Miami, FL
- 23 Miami / West Palm Beach
- 24 Miami / West Palm Beach
- 25 Miami / West Palm Beach (Thanksgiving)
- 26 Miami / West Palm Beach
- 27 Miami / West Palm Beach
- 28 Miami / West Palm Beach
- 29 By air to Dallas, TX
- 30 Arlington, TX

December

- 1 Arlington, TX
- 2 By car to San Antonio, TX
- 3 San Antonio
- 4 San Antonio
- 5 San Antonio
- 6 By car to Houston, TX
- 7 Houston
- 8 Houston
- 9 By car to New Orleans, LA
- 10 New Orleans
- 11 By car to Lafayette, LA
- 12 Lafayette, LA
- 13 By car to Oklahoma City, OK
- 14 Oklahoma City
- 15 By car to Santa Fe, NM

- 16 Santa Fe
- 17 By car to Tucson, AZ
- 18 Tucson
- 19 Tucson
- 20 By car to Phoenix, AZ
- 21 Phoenix
- 22 Phoenix
- 23 By car to San Diego, CA
- 24 San Diego
- 25 San Diego (Christmas)
- 26 By car to Los Angeles, CA
- 27 Los Angeles
- 28 Los Angeles
- 29 Los Angeles
- 30 Los Angeles
- 31 Los Angeles

January

- 1 Los Angeles
- 2 Los Angeles
- 3 Los Angeles
- 4 Los Angeles
- 5 Los Angeles
- 6 By car to Las Vegas, NV
- 7 Las Vegas
- 8 By car to San Francisco, CA
- 9 San Francisco
- 10 San Francisco
- 11 San Francisco
- 12 San Francisco
- 13 San Francisco
- 14 San Francisco
- 15 San Francisco
- 16 By car to Reno, NV
- 17 Reno
- 18 By car to Eugene, OR
- 19 Eugene
- 20 By car to Seattle, WA
- 21 Seattle
- 22 Seattle
- 23 Seattle
- 24 By air to Salt Lake City, UT
- 25 Salt Lake City
- 26 By air to Honolulu, HI
- 27 Hawaii
- 28 Hawaii
- 29 Leave Honolulu for the Philippines

Langata South Road, P.O. Box 24109
Nairobi, Kenya, East Africa January 26, 1999

Dear family and friends,

This is really the first opportunity I have had to send you a quick note. Perhaps it's best that I start from the time I left Brighton MA on January 6th. I must say that British Air was very attentive to all my needs....

Father Larry and Brother Chane gave me a warm reception at the airport. I was simply thrilled to be in their protective custody. On the road from the airport to the monastery I experienced real culture shock. The poverty and misery of the people shocked me and I'm still not accustomed to seeing such horrible poverty. The monastery became an oasis in the midst of all the poverty. I was surprised to see all the religious houses on the road from the airport. Now I understand why the area is called "little Rome."

At the monastery I was too tired to offer Mass. I was simply exhausted. Also the malaria pills were acting on my stomach. Eventually I regained my strength...and got right to work. I have given some retreats to our Carmelite Nuns, some days of recollection, penance services, directed retreats, etc.

Another adventure occurred when I joined the postulants and Father Dennis for their weekly shopping at the open-air market. After the experience I felt very tired and was anxious to get back to the monastery. This was not Star Market, nor was it the Hay Market.

Before the above trip to the market I visited a few poor families in the area. This experience gave me a new understanding of the Gospel of Matthew 25: "what you do the least..." These people represent the least, the last, and the lost.

March 3, 1999....My experience at our Carmelite monastery in Nairobi was a spiritual and enriching experience. There have been so many things that have happened during my two month stay in Africa that it would take a whole pad of notepaper to fill you in.

For instance the liturgies in the monastery were beautiful expressions of the inner faith of the African people. This past Sunday the postulants wore the traditional Konga (a wrap like cloth) as they reverently performed the traditional African dance for the entrance and offertory processions.



Fr. Paul at the grave of Brother Gilmary Manning

The monastery has been blessed with a supply of water and so the people come to the monastery for their daily needs of water. One can see old women and young children toting 50 pound "jerry" cans on their backs. The women are stooped because they also carrying young babies tied to their bodies with a sash (they don't use strollers). In recent months the numbers of people coming to the monastery has swelled because of the drought that has stricken the country since December.

How blest we are in America to have our public education provided by the government through taxes from the people. In Kenya the families are required to pay tuition to attend the public schools. This places a tremendous burden on the people because about 60% of the people are below the poverty line or earn subsistence wages. Many people are born in poverty, live in poverty, and die in poverty.

As a result mothers come to Religious Communities seeking help so that their children can go to School, even it it is only for a few years. Some children never attend school at all. Instead they work in the fields on the coffee plantations and the like so that their families can eat. Although little is earned you sometimes find fathers trying to sell woodwork that is handcarved and which was learned as a craft from their ancestors.

Two weeks ago, Sisters Miriam and Sheila invited us to Molo, Kenya to spend a few days at their retreat center. One day we went to Lake Bogoria to see literally millions of pink flamingos which lined the shore. The road leading to Molo was pockmarked with potholes but our four-wheel drive helped soften the blows of the crater like gullies. In Molo we visited a small nursery school run by the Sisters. We observed the children learning their numbers, addition and subtraction, with the use of old discarded bottle caps.

Most of the children didn't have shoes and yet they walked on the pebbles with the poise of a ballet dancer. With heads lifted high and a winning smile that exuded joy. One realized how light our burdens are in comparison with theirs. Yes they do possess very little, but what they have, they freely give to others.

We also had an opportunity to visit a village clinic that was founded by the benefactor of the Incarnate Word Sisters of Houston, Texas. Sister Danang showed us around the compound. We met four children who lived in the compound and who were delighted to show us the three little donkeys, the rabbits, and chickens. Then they proudly showed us a humble dirt hut which they called their home. Their little hut was put together by a few pieces of tin and lumber. In the center of the hut they were boiling milk to kill the bacteria. This was their way of pasteurizing milk.

In our journeys we crossed the Equator. It was fascinating to observe the phenomenon first identified by the scientist Coriolis. Right on the equator water runs straight down to the earth. A few yards to the north of the Equator water runs counterclockwise when emptied out of a container. A few yards to the south of the Equator water flows in the opposite direction, clockwise.

I was given a gift of a walking stick that resembled a bishop's staff. I showed the stick to the Sisters at Mount Carmel in Nairobi and they all agreed that it was too long. Two of the American nuns who come from Pittsburgh cut the staff shaving off about a foot of the length. One Sister sawed while the other Sister held the stick. The cut piece will be used by the Sisters to make two candle sticks.

While the above Sisters were working on the walking stick, I was taken by Sister Consolata to visit the

Little Sisters of the Poor. Their house was beautiful, very well designed and well kept. As you know they take care of the poor and the elderly. Their residence is also the home of the retired Cardinal of Nairobi, Cardinal Otunga. We had tea with him and he conversed with us about many things. He was anxious to hear about the church in America. He told me how impressed he was when he visited America. He was especially impressed by the number of young people in attendance at a Sunday Mass.

There is so much more to tell you but perhaps we can talk about things when we have a face-to-face conversation and I talk about my other African experiences. I think that it is safe to say that for me, that at this time in my life, God has helped me to appreciate the ordinary things that many of us take for granted. I also learned how to accept things with a little more patience and this includes some of the minor frustrations we all experience.

As God was with our ancestors in faith, may He continue to be with us now. And so it is that during this year of preparation for the year 2000 we pray (Prayer used by the African community in Nairobi).

Give Praise to the Father Almighty
To his Son Jesus Christ the Lord,
To the Spirit who dwells in our hearts,
Both now and for ever. Amen.

God Bless you, Fr Paul Trementozzi OCD

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