

# CARMEL CLARION



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## THE WILL OF GOD



Jessica  
Powers  
1905-88

Time has one song alone. If you are heedful  
and concentrate on sound with all your soul,  
you may hear the song of the beautiful will of God,  
soft notes or deep sonorous tones that roll  
like thunder over time.

Not many have the hearing for this music,  
and fewer still have sought it as sublime.

Listen, and tell your grief: But God is singing!  
God sings through all creation with His will.  
Save the negation of sin, all is His music,  
even the notes that set their roots in ill  
to flower in pity, pardon or sweet humbling.  
Evil finds harshness of the rack and rod  
in tunes where good finds tenderness and glory.

The saints who loved have died of this pure music,  
and no one enters heaven till he learns,  
deep in his soul at least, to sing with God.

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**Editorial.** Christ and the Blessed Virgin Mary are great models for being sensitive to the will of the Father, and then for doing the will of the Father. In this year of transition between two three-year terms of leadership in Carmel they are also our models of discernment and docile acceptance.

Saint Teresa of Jesus of Avila was aware that the Good Lord enlightened her on what was God's will for her, and that sometimes the Lord asked her "to do impossible things." Yet she knew that the strength was also provided in both cases to do the will of God. She also had the pious custom of renewing her vows on major feast days of the Virgin Mary. As a community the Carmelite Nuns renewed their vows on September 14 and on the Epiphany. She felt that she owed so much to the Virgin Mary for allowing her to be a member of Carmel and to wear the habit of the Order of Carmel. We too may renew our promises or vows on the major holy days in honor of the Virgin Mary. □

Fr Theodore N Centala OCD

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### Letter to the Editor.

I love Jessica's poetry. I usually read it once straight through, then, I read it a few times thinking about one or two words at a time, and then I have to read it all at once and think of it as a whole again to really get the full meaning. I like writings like that--they stimulate and exercise my mind. She has such unusual but beautiful perspectives on things....

It is a very interesting concept to think of God's will as music. We can then think of our life as a musical composition with many dynamics: ups and downs, fortissimos, pianissimos, staccatos, and legatos, major chords that reveal order and minor chords that reveal sadness. A fall back occasionally in a flat note, and a quick step forward in a sharp, and progressing with various rhythms of the soul--slowing down towards the end at the "fine" of life. N. W.



## 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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#### b) Mary as Model and Mother of the Spiritual Life

45. Saint Teresa has set down her experience and contemplation of the mystery of the Virgin Mary in a few lines full of doctrine. She would, without doubt, have traced out a beautiful synthesis of Marian spirituality if she had carried out her intention of commenting on the *Ave Maria* as she did on the *Pater Noster* in the *Way of Perfection*.

46. We can state that among the characteristic virtues of the Virgin which Saint Teresa proposed for imitation there is one that contains all the others. Mary is the first Christian, the disciple of the Lord, the follower of Christ even to the foot of the Cross<sup>31</sup>. Mary is the model of total adherence to the humanity of Christ and of communion with him in his mysteries in such a way that she is the model of a contemplation centered on the sacred Humanity<sup>32</sup>.

47. Among the virtues which also belong to the Carmelite form of religious life we can cite: poverty which made Mary poor, with Christ<sup>33</sup>; humility which drew God from heaven "into the Virgin's womb"<sup>34</sup> and so is one of the principal virtues to imitate: "Let us imitate in some way the great humility of the most holy Virgin"<sup>35</sup>; the attitude of humble contemplation and amazement before the wonders wrought by God<sup>36</sup> and total assent to his will<sup>37</sup>.

48. Her presence is with us for the whole of our spiritual journey as though every grace and every crucial moment in the maturing of the Christian and religious life needed the active presence of the Mother on the road her children take. Thus the Virgin appears actively present in every description Saint Teresa makes in the *Interior Castle* of the itinerary of the spiritual life. It is the Virgin who intercedes for sinners when they commend themselves to her<sup>38</sup>.

31. Way 26:8. 32. See Life 22: 1; Mansions V 7 7:14.

33. See Way 31:2.

34. Way 16:2.

35. Way 13:3.

36. Conception of the Love of God 6:7.

37. Ibid. 22

38. Mansions : 2:12,

49. She is the Spouse of the Canticles<sup>39</sup>, the model of perfect souls. She is also Mother in that all her graces are summed up in her union With Christ in "much suffering". Saint Teresa writes, "We have always seen that those who are nearest to Christ our Lord have the most to suffer: we see what his glorious Mother and the glorious apostles had to go through"<sup>40</sup>. For this reason the memory of Christ and the Virgin in the liturgical celebration of their mysteries accompanies us and gives us strength<sup>41</sup>.

### c) The Virgin Mary and Carmel

50. Saint Teresa of Jesus of Avila, in her Carmelite vocation, had entered profoundly into the whole preceding spiritual tradition of Carmel. In the monastery of the Incarnation in Avila she had been able to steep herself in the whole rich Marian spirituality of our Order as it was expressed in the sixteenth century in its historical tradition, spiritual legends, Carmelite liturgy, popular devotion and Carmelite iconography. In her writings the name of her Order is always coupled with that of the Virgin who is the Lady, the Patron, the Mother of our Order and of each one of its members. Everything is Marian in the Order, according to Saint Teresa: the habit, the Rule, the monasteries.



51. When she was appointed Prioress of the Incarnation in 1571 she placed a statue of Mary in the first place in the choir [where the prioress usually sits] for she knew that the devotion, love and respect of all the religious converged on Mary. This gesture had a delightful epilogue in the apparition of the Virgin<sup>42</sup>. In a letter to Maria de Mendoza (7 March, 1572) she says affectionately, "My 'Prioress' (the Virgin Mary) is doing wonders". She received Fr. Gracian with delight as he was devoted to the Virgin, as she frequently recalled in her letters, and she was enthusiastic about knowing the origins of the Order, as narrated in the books written at that time<sup>43</sup>.

52. She was fully conscious of the privileges of the holy Scapular as appears in this sentence referring to the death of a Carmelite Friar: "I understood that having been a friar who was very faithful to his profession, he had profited by the Bulls [Decrees] of the Order so as not to enter purgatory"<sup>44</sup>.

53. She undertook the task of the foundation of St. Joseph's in the same Marian spirit as a service of renewal of our Lady's Order urged on by the Virgin herself. In the first promises made to her by Christ we find an allusion to the presence of the Virgin in Carmel<sup>45</sup>.

54. Afterwards the Virgin herself urged her to the foundation of St Joseph's with identical words and promises and with a special grace of interior purity conceded to Teresa for her task of foundress<sup>46</sup>. At the happy conclusion of the foundation of St. Joseph's, Teresa set down her Marian sentiments in these words, "As for me, it was like being in glory to see the Blessed Sacrament reserved... and to have completed a work which I understood was for the service of the Lord and in honor of the habit of his glorious Mother"<sup>47</sup>.

55. "We keep the Rule of Our Lady of Carmel ... please God all will be for His glory and praise and that of the glorious Virgin Mary, whose habit we wear"<sup>48</sup>. In response to this Marian service she saw Christ who thanked her for "what she had done for His Mother", and she saw the virgin "in great glory, wearing a white mantle with which she seemed to enfold us all"<sup>49</sup>.

56. In narrating the progress of the Reform, Teresa always took care to stress its continuity with the Order, the service done for Our Lady, and the special protection afforded by Mary on all occasions. Thus, for example, the encounter with Fr. Rubeo and the permission obtained to increase the Teresian monasteries: "I wrote a letter to our Father General ... placing before him the service it would be to Our Lady, for he has great devotion to her. She must have been the one who managed it"<sup>50</sup>.

39. *Interior Castle* 6:7.

40. Same *V*: 11:4,5. 41. Same *VI*: 7: 11,13.

42. *Relation* 25.

43. See *Foundations* Ch.23.

44. *Life* 38:3 1.

45. *Life* 32:1 1.

46. *Life* 33:14.

47. *Life* 36:6.

48. Same 36:26,28.

49. Same 36:24.

50. *Foundations* 2:5.

57. The whole book of the *Foundations* appears to have been written in a Marian key with continual allusions to the Virgin and her service: "These little dove-cots of Our Lady began to be filled up"<sup>51</sup>. This was the beginning of the renewal of the Rule of the Virgin Mother and Lady, our Patron" she says of the foundation of Duruelo<sup>52</sup>. When she looked back, at the end of the book of *Foundations*, she saw it all as a service done for the Virgin, who herself had collaborated in the work: "We rejoice to have been able to render some service to our lady Mother and Patron... little by little things have been done for the honor and glory of this glorious Virgin and her Son"<sup>53</sup>. Even the separation of the Calced from the Discalced made by the Chapter of Alcala in 1581 is seen by Teresa as part of the peacemaking work of the Mother of the Order: "Our Lord has done an important work ... for the honor and glory of His glorious Mother, for she is of the Order as Our Lady and Patron"<sup>54</sup>.

58. On various occasions the thought of the Virgin arouses in Teresa an understanding of the Carmelite vocation inspired by Mary. Here, for example, with an implicit reference to Mary she writes, "All of us who wear this holy habit of Carmel are called to prayer and contemplation. This call explains our Origin; we are descendants of men who felt this call, of these holy hermits of Mount Carmel who in such great solitude and contempt for the world sought this treasure, this precious pearl we are talking about"<sup>55</sup>. In the surrounding context the Saint speaks of the vocation to prayer as a hidden treasure, a precious pearl -- both Gospel allusions -- which are within us and demand the total gift of our life in order to buy the field where the treasure is buried and acquire the pearl of great price. Mary appears as the Mother of this "race of contemplatives", through her interior life of meditation and her total gift of self to the Lord.

59. On another occasion Teresa calls attention to the imitation of the Virgin so that we may be called in truth her children: "Please God, sisters, we may live as true daughters of the Virgin, faithful to our profession, so that the Lord may grant us the mercy He has promised"<sup>56</sup>. Teresa's idea of fraternity, with its reciprocal love and sharing of goods, has for its foundation love of the Virgin and the sense of belonging to the same family, as these two texts suggest: "And so my daughters, all belong to the Virgin and are sisters and

should seek to love one another greatly"<sup>57</sup>. As we all wear the same habit, the monasteries should help one another, for what touches one, touches all"<sup>58</sup>.

60. These pages show how the Holy Mother had lived integrally the Marian tradition of the Order, enriching it with her mystical experience, her devotion and the doctrinal orientation of her writings. In Teresa's view the Virgin is the model of adherence to Christ and of the contemplative living of His mystery and ecclesial service for the Discalced Carmelite. The Virgin is the Mother in each monastery, increasing by her presence the sense of intimacy and family, an aid on the road of the spiritual life, presiding over the prayer life by her fervent intercession with her Son.

### **B. St. John of the Cross and other Carmelite authors.**

61. The contemplative union of the Virgin Mary held by the authors of the Teresian Carmel shows the profound influence of the doctrine of Saint Teresa and of Saint John of the Cross. A few indications must suffice.

#### **a) Synthesis**

#### **of the Marian**

#### **thought of**

#### **St John of**

#### **the Cross**



62. The holy Father's allusions to Mary in his writings are quite restrained, but endowed with that touch of genius belonging to the mystical Doctor which, introduces them to the most sublime aspects of Mary's mystery.

51. *Foundations* 4:5.

52. Same 14,5.

53. Same 29:23,28.

54. Same 29:3 1.

55. *Interior Castle* V. 1:2.

56. *Foundations* 16:7.

57. *Letter to the nuns of Seville*, January 13, 1580: 6.

58. *Letter to Carmel of Valladolid*, May 31 1579:4.

63. --- *In communion with the mystery of Christ.*

In the *Romances* on the Gospel of John, numbers 8-9, the biblical key to the whole doctrine of St John of the Cross in the perspective of salvation history, the Virgin appears in the splendor of her communion with the Trinity, in her privilege and mission as Mother of the Incarnate Word, in her acceptance and consent to the work of redemption. The Virgin Mary is witness of the mystery, the "Mother of Grace" who bears in her arms God, the Spouse-Church and Humanity in that the wedding of God With Man was consummated in Her: "He whom she bore in her arms embraced her as his spouse".

64. The peak of this communion is reached in the cross, when the Virgin shared in the redemptive suffering of Christ, although exempt from sin, and having no need of suffering as a purification, but because Christ associates her with his saving action<sup>59</sup>.

65. --- *Moved by the Holy Spirit.* In a significant context, speaking of souls so entirely identified with the will of God that all their acts, works, petitions, are inspired by God, St John has written: "Such were those of the glorious Virgin our Lady, who, having been raised to this high estate from the beginning, never received in her soul the impress of any creature, nor was moved by it, but was always moved by the Holy Spirit"<sup>60</sup>. Here we have the affirmation of a principle of the constant and total action of the Holy Spirit in Mary, of communion with God in a growing dynamism of fidelity and cooperation with the inspirations of the Holy Spirit.

66. --- *Model of contemplation and intercession.*

Model of trust, discretion and attention at the wedding feast of Cana, the Virgin makes use of her powerful intercession with her Son: "She who loves discreetly takes no care to ask for what is lacking to her, but rather shows her necessity so that the Beloved may do that which serves best, as when the blessed Virgin spoke to her beloved Son at the wedding feast of Cana, not asking directly for the wine, but saying, 'They have no wine'<sup>61</sup>. The Virgin's presence is implicit in this thought of the Saint: "The Father has spoken one Word, which is the Son, and he speaks the Word ever in eternal silence, and in silence the soul hears it"<sup>62</sup>. Mary is the contemplative silence that has received the Word, and in Christ "the Mother of God is mine"<sup>63</sup>.



b) Other Witnesses to a Marian Spiritual Life in Carmel

67. It is possible to state that the experience of the Marian mystery is indissolubly united to Carmelite spirituality and when, in some witnesses this achieves the luster of the Church's testimony, we find some sublime expressions of this contemplative Marian aspect.

68. We can cite, for instance, **Bl. Francis Palau y Quer** who sees the Virgin as the perfect image of the Church in his book *Mis Relaciones*. There is also the rich Marian doctrine of **St. Therese of Lisieux** characterized by her discovery in the *Gospels* of the simplicity of Mary and her "way" as a pattern for the Christian way. We can also recall the devotion of **Bl. Elizabeth of the Trinity** to the Virgin, Praise of Glory, Mirror of Justice, contemplatively immersed in the mystery of the Incarnation, and Gate of Heaven, leading to the mystery of Christ and the Spirit. **St. Edith Stein** has also dedicated some beautiful pages of her writings to Mary, presenting her as a woman, the perfect type of the Church: Universal Mother in her cooperation with Christ and the Spirit at the foot of the Cross. Other saints of Carmel from **St Raphael Kalinowski** and **St Teresa of los Andes** have left us a beautiful legacy of Marian doctrine and experience which gives lustre to the Marian patrimony of the Order.

69. These testimonies suffice to show clearly how that most beautiful tradition of Carmel -- her Marian sentiment -- flourishes and is renewed through the contemplative life of the Teresian Carmel.

59. *Canticle B* 20:10; *Canticle A* 29:7.

60. *Ascent III*: 2: 1 0

61. *John* 2:3; *Canticle A & B* 2:8.

62. *Sayings of Light and Love* 104; *Ascent II*: 22:3-6.

63. *Prayer of the enamored soul*.

## II. GUIDELINES AND SUGGESTIONS

70. This overall view of the Marian spirituality of the Order enables us now to trace out ... a series of guidelines and suggestions in order to make this Marian spirit a concrete element in the life of a Discalced Carmelite.

71. **Contemplation, Imitation, Communion.** (Right from number 2 of the Nuns' Constitutions) the Marian character of our life is established in these words, "By choosing the Blessed Virgin Mary as mother and patroness, the Order places itself under her protection; and it takes the mystery of her life and of her union with Christ as its ideal model of consecration." Among the qualities of a Carmelite's vocation is listed the call to a life of "familiarity With the Blessed Virgin Mary"<sup>64</sup>.

72. **a) Contemplation.** There is no doubt that the Marian principle of our life should be rooted in the life force of Carmel which is prayer and contemplation, as we appreciated in considering the spirituality of the Order. In order to get to know the Virgin we must contemplate her life in the light of the Gospel and penetrate with wisdom into the Gospel approach which portrays her as Mother of Christ and his first disciple: "In Our Lady we contemplate the ideal of the Order lived to perfection. Her example inspires us to follow in her footsteps"<sup>65</sup>. It can be said that the spirituality of the Teresian Carmel takes an approach to Marian devotion that is quite modern, beginning as it does with contemplating her mystery in light of the Bible and of dogma.

73. **b) Imitation.** From contemplation to imitation. Among the characteristic virtues of Mary which should stand out particularly for the Carmelite the Constitutions select the following of Mary as a form of the following of Christ through her evangelical life; a spiritual poverty with all the biblical overtones portraying Mary as the "poor one of the Lord", docile to divine election, and generous in her praise of his mercies<sup>66</sup>; a spiritual poverty which finds echoes in the Teresian spirit of poverty and detachment, in the life of the theological virtues of John of the Cross, in the boundless confidence of Saint Therese in her little way of spiritual childhood. Constant meditation on the word of God is the evangelical attitude which best manifests the harmony between the life of Mary and that of Carmel<sup>67</sup>.

To this can be added charity which takes many forms, which in Mary is seen to have the character of a total commitment to the love of God and service of neighbor, with the love of a bride and mother, in complete virginity of heart and an attention to the needs of others which we witness in Mary's intercession at Cana.

74. Growth in virtue in Mary is the guarantee of her communion with Christ and progressive entry into the mystery of the Church. In the effort to make our lives like hers we have the guarantee of a continually deepening life style of commitment and taking part in the life of the Church as was the whole life of the Virgin.



**c) Communion.** The life of Carmel is communion with the life of the Virgin as we have seen it expressed in the spiritual tradition of the Order. The sign of this communion is the holy Scapular, the gift of the Virgin Mary, sign of her protection and at the same time the symbol of our interior consecration. An ancient Carmelite antiphon recalls this sense of the spirituality of the holy Scapular: "Holy Mother of God, glory of Mount Carmel, watch over by your Virtues the family you have chosen, and defend it from all danger". Pius XII has summarized the spirituality of the Scapular in this traditional meaning as a sign of protection and symbol of consecration and undertaking to imitate the virtues of the Virgin:

75. "Recognize in this memorial of the Virgin a mirror of humility and chastity; see in the simplicity of its form a compendium of modesty and candor; see above all... that it signifies in an eloquent symbol, the prayer which invokes the divine help, recognize in it, finally, your consecration to the most holy heart of the Immaculate Virgin"<sup>68</sup>.

64. *Constitutions* 10.

65. *Constitutions*

55. 66. See *Constitutions* 55 & 56; L.G. 55.

67. See *Luke* 2:19, 5 1.

68. *Acta Apostolicae Sedis* 42 (1950) 390-39 1.

76. It is also worthwhile recalling these meaningful words of Paul VI addressed to the Carmelite General Chapter, for their profound understanding of Carmel's life of prayer as commitment to a Marian way of life: "May the Most Holy Virgin confirm you in your Carmelite vocation. May she preserve in you the taste for spiritual things, that you may enter into the charisms of the saints and scale the difficult heights to the divine, to the experience of their dark nights and luminous days. May she plant within your souls aspirations to holiness and the eschatological witness to the kingdom of heaven. Through her, may you be exemplary and fraternal in the Church of God. Finally, may she introduce you one day into the possession of Christ, to whom your life has been consecrated, and into the joy of his glory"<sup>69</sup>.

77. **2. Biblical and Theological Formation.** The first part of number 56 of the *Constitutions* suggests an obligation to spiritual formation in order to come to know ever more profoundly the mystery of Mary. In this field, primacy must be accorded to Scripture. A solid Marian devotion finds its most sound basis in the Word of God as we can gather from the rich Marian doctrine of the Vatican II and the Exhortation *Marialis Cultus* and the encyclical *Redemptoris Mater*. In the light of Scripture we can understand better the implications of the dogmas of the faith where Mary appears always united with the mystery of Christ and of the Holy Spirit to give light and reality to the mystery of the Church.

78. Following the tradition of the Order we must drink at the pure springs of Scripture, the Fathers of the Church, the Magisterium of the Church and the renewed Liturgy to come to an understanding of the Virgin which leads to imitation of her virtues and communion with her very life.

79. **3. Liturgical Cult.** As we have already said, the Order has always given much importance to the cult of Mary in its liturgy, from many different points of view and with a frequent remembrance of Mary in the celebration of the mysteries. We must not forget that the theological reflection of Vatican II and *Marialis Cultus* concerning the presence of Mary in the liturgy, affords us the opportunity to reappraise seriously our Marian liturgy which is a rich vein running through Carmelite spirituality.

# Presence and Model

80. An attentive reading of certain fundamental texts of the Council, such as 103 of *Sacrosanctum Concilium* or number 16 of *Marialis Cultus* makes it possible to state that two words sum up very well our understanding of the connection between the liturgy and the mystery of Mary: presence and model.

81. Mary is present of necessity in the celebration of the mysteries of Christ in the liturgical year, the Eucharist and the sacraments. By her "indissoluble union" with the mystery of her Son she is present at the celebration of his mystery which is the liturgy. For this reason she is remembered daily in the liturgy of the Hours and in the Eucharistic Prayer. Similarly, her presence is not reduced to Marian feasts alone, but to the whole arc of Christ's mystery.

82. On the other hand Mary is a "model of the spiritual attitude with which the Church celebrates and lives the divine mysteries. That the Blessed Virgin is an exemplar in this field derives from the fact that she is recognized as a most excellent exemplar of the Church in the order of faith, charity and perfect union with Christ, that is, of that interior disposition with which the Church, the beloved spouse, closely associated with her Lord, invokes Christ and through Him worships the eternal Father"<sup>70</sup>.

83. This principle which gives such weight to the need to live a profound life of the theological virtues in taking part in the liturgy, reminds us that although the liturgy may not be explicitly Marian as when celebrating the Virgin's mysteries, it is always implicitly Marian in that the mysteries must always be celebrated with the same sentiments as Mary, the outstanding model of union with Christ and docility to the Spirit, the Virgin who hears the Word, the Virgin who prays, the Virgin who offers, the Virgin Mother and teacher who make her life an act of worship of God<sup>71</sup>.

69. A. A. S. 59 (1967) 77    70. *Marialis Cultus* 16.

71. *Marialis Cultus* 17-21



84. Flowing from this attitude is the special cult of Our Lady within the unique cult of Christ, the expression of devotion and veneration which continually bejewel the Church's liturgy. These principles should give a new impulse to the renewal of the understanding of the liturgical cult of Mary, so traditional and so fruitful in our history.

85. We can read in the light of these principles the suggestions made concerning the Marian liturgical acts of the Order, naturally open to generous creativity, which according to the guidelines of the Church, should build up an authentic Marian liturgy in its interior motivations, and in the explicit remembrance of the Virgin in the liturgical year, in the feasts proper to the Order, in the weekly memory of our Lady and in the references which can be made daily to the Virgin Mary in the liturgy.

86. **4. Expressions of Devotion.** As well as the liturgy, the Church promotes other devotional forms of cult and prayer in honor of the most Holy Virgin. The Order joyfully accepts the recent directives of the Church's Magisterium in this field, especially in *Marialis Cultus* with all the possibilities it offers of intensifying devotion to Mary.

87. Personal acts leading us into communion with the Virgin are recommended, such as the holy Rosary, a devotion recommended by our holy Mother and which has received from numbers 42 to 55 of *Marialis Cultus* an enrichment from the pastoral and theological point of view.

88. It also speaks of prayer for the needs of the

Church and of the world in the form of invocations to Mary, especially through the Marian Litanies. These invocations, be it the traditional litany of Loretto or those recently proposed by the Congregation for Divine Cult in the rite of the Coronation of an image of the Mother of God, can have the double effect of recognizing the privileges and titles of the Mother of God and of serving as an incentive to the imitation of her virtues as we consider those proposed to us in the recitation of the litanies, as a model for our lives.

89. Other suggestions regarding Marian Cult and its devotional expression is a stimulus to creativity, an open door to ensure that in our Carmels the Marian note which should impregnate our whole life has adequate devotional expression. In this matter the possibilities offered by *Marialis Cultus* should be borne in mind with its guidelines which should be the basis of every Marian devotion and which are the criteria for renewing devotion to Mary: biblical, liturgical, ecumenical and anthropological<sup>72</sup>.

90. **5. Remembering Saint Joseph and the Saints of Carmel.** The chapter on the Marian life of the Order closes with a reference to St Joseph on account of his union with Mary in the mystery of Christ and the special devotion the Holy Mother professed toward the one who was her protector, her healer and her master in prayer".

91. It must not be forgotten that St Joseph occupies a privileged place in the beginnings of the Teresian charism. Christ himself wished that the first foundation should be dedicated to Saint Joseph and promised the presence of that glorious patriarch, together with that of Mary so that symbolically each Carmel should be a "living Nazareth"<sup>74</sup>. Various graces received by Teresa in the period preceding the foundation of Saint Joseph's show how much he was bound up with the charism of the Teresian Carmel<sup>75</sup>.

92. St Joseph, the just man *par excellence* is a living presence in spirituality on account of his silence and fidelity, his attitude of service to the mystery, his humble and hidden life, his deep communion with Christ and Mary at Nazareth, his virginal consecration and evangelical justice.

72. See *Marialis Cultus* nos. 29-39.

73. See *Life* 6:6-8.

74. See *Life* 32:11.

75. See *Life* 33-12; 33:14-15; 36:5, 6, 11.





93. Devotion to Mary and Joseph leads us into contact with the other members of our family who have reached the glory of heaven, both those well-known and those hidden from the human gaze. There are those who have a special place in the Church, sowing seeds of life throughout her history with the silence of their contemplative life, their apostolic works, the blood of their martyrdom. To be devoted to the Virgin Mary means to be aware of our Order as a family of brothers and sisters, pilgrims in this world on their way towards heaven. For this reason we remember those who have reached the journey's end so that they may encourage us by their example and help us with their protection.

### CONCLUSION

94. Carmel is totally Mary's. The Constitutions stress this fundamental aspect of the Order's spirituality in all its aspects from the most profound - life in communion with Mary and imitating her - to the simplest - personal and community devotion.

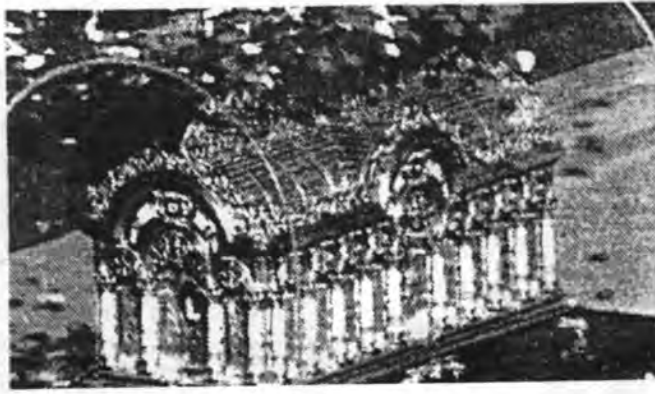
95. Fidelity to this aspect of our life is a guarantee of continuity with the purest tradition of Carmel. It renews the covenant of love which the Virgin has sought to have with our religious family in the Church.

96. In Mary, Carmelites scattered throughout the world are united in a commitment to serve Christ and his Church. Thus they imitate the Virgin Handmaid of the Lord, who silently walked in the footsteps of her Son and cooperated with him for the salvation of the world, by prayer and a life surrendered to the mystery of salvation. □

**FINDING THE MYSTIC WITHIN YOU**, Peggy Wilkinson O.C.D.S., ICS Publications, 2131 Lincoln Road NE, Washington DC 20002-1151, 1999, 188 pp. \$9.95. Originally published in 1986.

1. Beginning the Practice of Contemplative Prayer.
2. The Nature of Contemplative Prayer.
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4. Mystical Knowledge and Rational Knowledge.
5. The Soul's Journey to Union With God.
6. Approaches to Contemplative Prayer.
7. The Effects of Contemplative Prayer.
8. Tracing the Spiritual Journey.





## **The Itinerary of the Reliquary of St. Thérèse of Lisieux in the United States of America**

**October 5, 1999 – January 28, 2000**

Sponsored by the five Carmelite Provinces (O. Carm. and O.C.D.) in the U.S.A. with the permission of the National Conference of Catholic Bishops.

- New York City, Tuesday, October 5, 1999. Arrival at JFK Airport from Buenos Aires, Argentina. St. Thérèse, welcome to the U.S.A.!
- La Plata, MD, Tuesday, October 5. Carmel of Port Tobacco, 5678 Mt. Carmel Rd., Candlelight procession, conference, Exposition of Bl. Sacrament and Benediction. Pray with Thérèse until midnight. Wednesday, October 6, 8:30 a.m. Eucharist.
- Washington, D.C., Wednesday, October 6. Carmelite Monastery, 2131 Lincoln Rd. N.E. (202) 832-6622. 7:00 p.m. Eucharist.
- Washington, D.C., Thursday, October 7. Basilica of the National Shrine of the Immaculate Conception, 400 Michigan Ave. N.E. (202) 526-8300. Solemn Eucharist at 12 noon, James Cardinal Hickey, presiding, Bishop Patrick V. Ahern, homilist. Pray alongside St. Thérèse until 6:00 p.m.
- Washington, D.C., Thursday, October 7. Whitefriars Hall, 1600 Webster St. (202) 526-1221. 7:00 p.m. Mass. Pray all night with Thérèse. Thursday, October 7, 7:45 a.m. Morning Prayer with. 8:30 a.m. Departure.
- Washington, D.C., Friday, October 8. Basilica of the National Shrine of the Immaculate Conception, 400 Michigan Ave. N.E. (202) 526-8300. Solemn Eucharist at 12 noon, with Archbishop Gabriel Montalvo, Apostolic Pro-Nuncio to the United States, presiding.
- Baltimore, MD, Friday, October 8. Carmelite Monastery, 1318 Dulaney Valley Rd. 7:30 p.m. Sung Vespers of St. Thérèse. Sunday, October 9, 9:00 a.m. Eucharist. Prayer with Thérèse until noon.
- Baltimore, MD, Saturday, October 9. Basilica of the Assumption, Corner of Cathedral and Mulberry. (410) 727-3566. 4:30 p.m. Vespers of St. Thérèse. Mass 5:30 p.m. Sunday, October 10, 7:30 a.m., 9:00 a.m., 10:45 a.m. Masses.
- Philadelphia, PA, Sunday, October 10. Carmelite Monastery, 66th Ave. and Old York Rd. 4:30 p.m. Welcome with prayer and music. 6:30 p.m. Concert in St. Thérèse's honor. 7:30 p.m. Eucharist. Monday, October 11, Mass at 8:00 a.m. Prayer and musical programs all day with Thérèse. 12 noon Rosary with St. Thérèse. 4:00 p.m. Solemn Vespers and Benediction. 7:30 p.m. Eucharist.
- Philadelphia, PA, Tuesday, October 12. Cathedral Basilica of SS. Peter and Paul, 18th St. at Benjamin Franklin Pkwy. (215) 561-1313. Pray all day with Thérèse. 7:30 p.m. Solemn

Eucharist presided by Anthony Cardinal Bevilacqua.

- Flemington, NJ, Wednesday, October 13. Carmelite Monastery, Harmony School Rd. 8:00 a.m. Votive Mass of St. Thérèse, then veneration of relics until 10:00 a.m.
- Englewood, NJ, Wednesday, October 13. St. Cecilia Parish, 55 Demarest Ave. (201) 568-0364. 12 noon Welcome. Prayer services in afternoon. 7:30 p.m. Eucharist with Carmelite Fathers.
- Thursday, October 14, 9:00 a.m. Mass for local Catholic school children. Veneration of relics until 12 noon.
- Cresskill, NJ, Thursday, October 14. St. Therese Parish, 120 Monroe Ave. (201) 567-2528. 7:00 p.m. Mass.
- Morristown, NJ, Friday, October 15. Carmelite Monastery, 189 Madison Ave., 8:00 a.m. Eucharist. Feast of St. Teresa of Avila, St. Thérèse's patron Saint. 10:00 a.m. departure.
- Newark, NJ, Friday, October 15. Cathedral of the Sacred Heart Basilica, Park Ave. and Clifton. (973) 484-4600. Special welcoming ceremony at noon. Pray with Thérèse all afternoon. 8:00 p.m. Solemn Eucharist with Archbishop Theodore E. McCarrick presiding and Bishop Patrick V. Ahern preaching.
- New York City, NY, Saturday, October 16. Our Lady of the Scapular/St. Stephen Parish, 151 E. 28th St. (212) 683-1675. 5:00 p.m. Mass of St. Thérèse for the parish. 6:00 p.m. Exposition of the Bl. Sacrament. 7:00 p.m. Evening Prayer of St. Thérèse. Special intentions every half-hour for vocations, missionaries, the terminally ill, children and their families, for the parish. 10:45 p.m. Benediction. Sunday, October 17, Masses of St. Thérèse at 8:30, 10:00, 11:00 a.m. (Spanish). 12:30 p.m. Mass celebrated by Bishop William J. McCormack. 2:00-3:30 p.m. Prayer service and street procession.
- New York City, NY, Sunday, October 17. St. Patrick's Cathedral, 5th Ave. between 50th and 51st Sts. (212) 753-2261. 6:30 p.m. Solemn welcome to Cathedral with Bishop Patrick V. Ahern, officiating, and honored guest Bishop Guy Gaucher, Auxiliary Bishop of Bayeux-Lisieux, France. Vespers. Pray all night with St. Thérèse. Monday, October 18, Special liturgies all day. 5:30 p.m. Solemn Eucharist, with John Cardinal O'Connor presiding. All-night vigil.
- New York City, NY, Tuesday, October 19. St. Thomas Aquinas Parish, 249 9th St., Brooklyn. (718) 768-9471. 10:00 a.m. Procession and veneration of relics with school children. 12:15 p.m. Mass for parishioners, veneration, Holy Hour for the elderly. 5:30 p.m. Evening Prayer and Mass for the Carmelite missions. 7:30 p.m. Mass with Bishop Thomas V. Daily. All-night vigil with Thérèse.
  - Wednesday, October 20, 5:00 a.m. Las Manañitas for Thérèse's Spanish-speaking friends. 7:00 a.m. Departure for St. James Cathedral, Jay St. at Tillary, Brooklyn. (718) 852-4002. 10:00 a.m. Prayer service with Thérèse. 11:30 a.m. Departure for St. Simon Stock Parish, Ryer and 182nd St., Bronx. (718) 367-1251. Pray all afternoon and evening with St. Thérèse. 7:30 p.m. Mass.
  - Thursday, October 21, 8:30 a.m. Mass. 9:30 a.m. Prayer Service with St. Simon Stock School.
- Tarrytown, NY, Thursday, October 21. Transfiguration Church, 268 S. Broadway (914) 631-1672. 11:00 a.m. Welcoming ceremony. 1:00 p.m. Service with Transfiguration School. 5:00 p.m. Vespers of St. Thérèse. 7:30 p.m. Mass for parish. Overnight vigil with St. Thérèse.
- Friday, October 22, 9:00 a.m. Mass for the evangelization of our community. 10:00 a.m. Farewell, Thérèse!
- Middletown, NY, Friday, October 22. National Shrine of Our Lady of Mt. Carmel, Carmelite Drive. (914) 343-1879. Pray all afternoon and evening with St. Thérèse. Saturday, October 23, 2:00 p.m. Eucharist with Bishop Patrick V. Ahern, principal celebrant and homilist. Departure at 6:00 p.m.
- Boston, MA, Sunday, October 24. Cathedral of the Holy Cross, 1400 Washington St. (617) 542-5682. Pray all day with Thérèse. 11:00 a.m. Solemn Eucharist with Bernard Cardinal Law.

principal celebrant.

- Danvers, MA, Monday, October 25. Carmelite Monastery, 15 Mt. Carmel Rd. 8:00 a.m. Eucharist. Veneration of relics until 12 noon. Boyleston, MA, St. Mary of the Hills Church, 630 Cross St. (508) 869-6771. 2:00 p.m. Welcome, St. Thérèse! 5:00 p.m. Eucharist with Bishop George E. Rueger, principal celebrant.
- Troy, NY, Tuesday, October 26. St. Joseph's Church, 416 3rd St. (518) 274-6720. Pray all day with Thérèse. 5:00 p.m. Evening Prayer. 7:00 p.m. Mass of welcome. 8:30 p.m. Holy Hour for vocations. 9:30 p.m. Pray all night with Thérèse.
  - Wednesday, October 27, Masses at 7:00, 8:00, 9:00 a.m. 10:15 a.m. Departure for Cathedral of the Immaculate Conception, Albany, NY, 125 Eagle St. (518) 463-4447. 11:00 a.m. Arrival. 12:15 p.m. Eucharist with Bishop Howard J. Hubbard. Varied activities.
  - Thursday, October 28, 11:00 a.m. Departure. Thérèse makes a one-hour visit to Schenectady, NY, Carmelite Monastery, 428 Duane Avenue, and then departs to cross the border into Canada.
- Niagara Falls, ON, Canada, Friday, October 29. Mount Carmel Spiritual Centre, Canadian Shrine of St. Thérèse, 7021 Stanley Ave. (1-800-922-7622). Veneration all day until 5:00 p.m., when St. Thérèse goes to the Cathedral of St. Catherine of Alexandria, 67 Church St. (905) 684-3964. 7:30 p.m. Solemn Eucharist with Bishop John A. O'Mara, principal celebrant.
- Niagara Falls, ON, Canada, Saturday, October 30. Mount Carmel Spiritual Centre, Canadian Shrine of St. Thérèse, 9:00 a.m. – 9:30 p.m. Pray all day with St. Thérèse. 7:30 p.m. Prayer service & Vespers.
- Buffalo, NY, Sunday, October 31. Carmelite Monastery, 75 Carmel Rd. 10:00 a.m. Solemn concelebrated Mass with Bishop Henry J. Mansell, principal celebrant. 12 noon departure for Erie, PA, St. Peter Cathedral, 230 W. 10th St. (814) 453-6677. Afternoon Mass with Bishop Donald W. Trautman.
- Erie, PA, Monday, November 1. Carmelite Monastery, 510 East Gore Rd. 8:00 a.m. All Saints Day Mass with St. Thérèse.
- Loretto, PA, Monday, November 1. Carmelite Monastery, Ebensburg-Loretto Road, 3:00 p.m. Liturgy of the Word. All Saints Day devotions with "the greatest Saint of modern times." 7:30 p.m. Eucharist with Bishop Joseph V. Adamec, principal celebrant.
- Ada (Parnell), MI, Tuesday, November 2. Carmelite Monastery, 4300 Mount Carmel Dr. N.E. 10:00 a.m. Welcoming ceremony. Pray with Thérèse for All Souls. 12:30 – 1:00 p.m. Selected poems of St. Thérèse sung by the Carmelite nuns. 5:00 – 6:00 p.m. Benediction of the Bl. Sacrament.
- Royal Oak, MI, Wednesday, November 3. National Shrine of the Little Flower, 12 Mile and Woodward. (248) 541-4122. 5:30 a.m. Arrival ceremony, Msgr. William Easton officiating. 6:30 a.m. Mass. 9:00 a.m. All schools Mass with school choir & orchestra. 12 noon Mass for vocations and holiness of priests, with seminarians of Sacred Heart Seminary. 2:00 p.m. Holy Hour for priests & deacons. 5:00 p.m. Mass with Bishop John C. Nienstedt. 7:30 p.m. Solemn Vespers with choir, Adam Cardinal Maida presiding. 9:00 p.m. Departure ceremony.
- Terre Haute, IN, Thursday, November 4. Carmelite Monastery, 59 Allendale. 7:30 a.m. Morning Prayer. 11:00 a.m. Concelebrated Mass with Archbishop Daniel Buehlein, presiding. 1:00 p.m. Children's event. 7:00 p.m. Evening prayer followed by Exposition of Bl. Sacrament. 7:30 p.m. Family event. Pray all night with Thérèse before the Bl. Sacrament.
- St. Louis, MO, Friday, November 5. Carmelite Monastery, 9150 Clayton Rd. Theme for Thérèse's stay in St. Louis: "Father, gather us into your arms!" 9:00 a.m. Opening Mass with Bishop Patrick V. Ahern, principal celebrant and homilist. 1:30 p.m. Address for priests and seminarians by Bishop Ahern. Pray with Thérèse before the Bl. Sacrament throughout the day. 7:15 p.m. Conference for young people and Rosary with St. Thérèse. Benediction of Bl.

- Sacrament. Saturday, November 6, 9:00 a.m. Closing Mass with Archbishop Justin F. Rigali.
- Sioux City, IA, Sunday, November 7. Carmelite Monastery, 2901 S. Cecilia St. 11:30 a.m. Eucharist with Bishop Daniel N. DiNardo, principal celebrant and concelebrants Bishop Lawrence D. Soens, Bishop Robert L. Carlson, and Bishop Daniel E. Sheehan. 2:00 p.m. Visiting pilgrimage from Lincoln, NE diocese. Eucharist with Bishop Fabian Bruskewitz, principal celebrant. 3:45 p.m. Pray until morning with Thérèse before the Bl. Sacrament. 4:15 p.m. Evening Prayer and Benediction. Slides of the life of St. Thérèse. 7:30 p.m. Liturgy of the Hours. Monday, November 8, 6:00 a.m. Morning Prayer. Activities for youth, for Hispanic and for Vietnamese communities. 11:00 a.m. Eucharist with Abbot Theodore Wolff, O.S.B., principal celebrant. 4:00 p.m. Evening Prayer with Oblates of Mt. Michael. All-night adoration.
  - Pewaukee, WI, Wednesday, November 10. Carmelite Monastery, W267 N2517 Meadowbrook Rd. 7:15 a.m. Mass of St. Thérèse.
  - Hubertus, WI, Wednesday, November 10. Holy Hill, 1525 Carmel Rd. (414) 628-1838. 9:30 a.m. Solemn welcome with Knights of Columbus. 11:00 a.m. Mass with Bishop Raymond L. Burke, principal celebrant. Veneration of reliquary. 4:00 p.m. Holy Hour for vocations and the missions with the Patroness of the Missions. 7:30 p.m. Mass. Pray all night with Thérèse. Thursday, November 11, 6:00 and 11:00 a.m. Masses. Early afternoon departure.
  - New Franken, WI, Thursday, November 11. Carmelite Monastery, 4047 Chapel Drive. 5:00 p.m. Eucharist with Bishop Robert J. Banks. Friday, November 12. 7:00 a.m. Mass. Pray with Thérèse until 5:30 p.m. departure.
  - Milwaukee, WI, Saturday, November 12. St. Florian's Parish, 1233 S. 45th St. (414) 383-3565. 7:30 p.m. Welcome, Thérèse! Sunday, November 14, 8:00 a.m. Eucharist. 11:00 a.m. Departure.
  - Des Plaines, IL, Sunday, November 14. Carmelite Monastery, River Road and Central. 1:00 p.m. Welcoming ceremony and procession. 2:00 p.m. Solemn Eucharist. Veneration. 4:30 p.m. Chanted vespers, Benediction of Bl. Sacrament. Pray with St. Thérèse until 8:00 p.m.
  - Darien, IL, Monday-Tuesday, November 15-16. National Shrine of St. Thérèse, 8501 Bailey Rd. (630) 968-9400. 10:00 a.m. – 6:00 p.m. Pray all day with Thérèse. 11:30 a.m. Mass.
  - Naperville, IL, Wednesday, November 17. St. Patrick's Residence, 1400 Brookdale Rd. ( (630) 416-6565. Thérèse comes to visit her senior citizen friends. 10:00 a.m. Mass with veneration until 4:00 p.m. Glendale Heights, IL, St. Matthew's Parish, 1555 Glen Ellyn Rd. (630) 469-6300. 9:00 a.m. to 9:00 p.m. Prayer with Thérèse. 7:30 p.m. Mass.
  - Munster, IL, Thursday, November 18. Carmelite Fathers, 1628 Ridge Rd. (219) 838-7111. 8:00 a.m. Mass in English. 10:00 a.m. Visit and conference with school children and youth. 11:00 a.m. Anointing of the sick. 2:00 p.m. Meeting with diocesan organizations. 7:00 p.m. Mass in Polish with representatives of Polish-American organizations.
  - Joliet, IL, Friday, November 19. Our Lady of Mt. Carmel Parish, 409 Irving St. ( (815) 726-5208. 9:00 a.m. to 9:00 p.m. Pray with Thérèse all day. 7:30 p.m. Mass.
  - Chicago, IL, Saturday, November 20. St. Gelasius Parish, 6415 S. Woodlawn Ave. ( (773) 363-6500. 10:00 a.m. to 4:00 p.m. Veneration and devotions. 7:30 p.m. Mass.
  - Darien, IL, Sunday, November 21. National Shrine of St. Thérèse, 8501 Bailey Rd. (630) 968-9400. 10:00 a.m. to 4:30 p.m. Special devotions throughout the day with Thérèse. 4:30 p.m. Chicagoland's farewell Mass with St. Thérèse.
  - Miami, FL, Tuesday, November 23. St. Thomas the Apostle Church and School, 7310 S.W. 62 St. (305) 665-5600. 9:30 a.m. School children welcome St. Thérèse to Florida. Procession and Mass, with Bishop Gilberto Fernandez, principal celebrant. 11:00 a.m. Prayer with St. Thérèse before Jesus in the Bl. Sacrament. 1:00 p.m. Parish liturgy with devotions throughout afternoon. 5:00 p.m. Departure.
  - Coral Gables, FL, Tuesday, November 23. St. Theresa School and Little Flower Parish, 1270 Anastasia Ave. (305) 446-9950. 6:00 p.m. Solemn reception of the reliquary, Evening Prayer



14 May, 1999

“Praised be Jesus Christ”

Dear Secular Carmelites

A fruit arising from the International Congress for Secular Carmelites, celebrated in 1996, is that the General Government of the Order created the General Secretariat for the Secular Order and aggregated Institutes. Among the top priorities of the new Secretariat are:

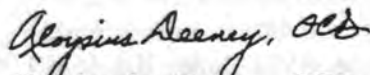
- to look for direct communication with all the Fraternities of the Secular Order
- to bring about the revision of the Rule of Life
- to draw up formation programs, both initial and ongoing.
- to edit a “bulletin” for formation and information.

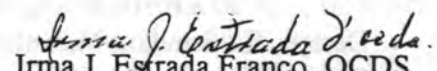
We are pleased to announce that direct communication can now be had through the Internet at [www.oed.pcn.net](http://www.oed.pcn.net) and by means of electronic post (Email) at [oedsec@pcn.net](mailto:oedsec@pcn.net). We would like those who have access to these means to take an interest in spreading the information they obtain from our sites to all the members of their Fraternity.

The revision of the Rule of Life and drawing up formation programs will be the topics for the II International Congress of the Secular Order to be celebrated from 31<sup>st</sup> August to 7<sup>th</sup> September 2000 in Mexico at “Casa Juan Pablo II” which belongs to the Diocese of San Juan de los Lagos in Jalisco which is near Guadalajara city. Information about this is to follow.

With this letter we are sending the first number of the *Bulletin* from the General Secretariat. Though it is simple, we hope that all the Secular Carmelites of your Province will get to know it. For this reason we ask you to photocopy it or else to publish it in your *own bulletins*.

As you can see, “things are moving” as the Secretariat gets down to work. However what effect we have will depend on the support offered to us by all the members of all our Fraternities.

  
Fr Aloysius Deeney, OCD  
Delegate General

  
Irma J. Estrada Franco, OCDS  
Secretary General

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# TERESIAN CARMELITE FAMILY

## NEWS AND INFORMATION

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### THE WORLD IS ON FIRE

Concern for the world and the salvation of humanity is at the very heart of the Teresian Carmelite charism. With this in mind as an essential priority, and taking into consideration the ever increasing complexity of our world, its conflicts and accomplishments, the Discalced Carmelite Friars have applied to the United Nations for recognition as a Non Governmental Organization with the Department of Public Information. The purpose for this request on our part is to make every effort to serve with greater efficiency the needs of the many people

throughout the world who look to the spirituality of Saint Teresa of Jesus for sustenance in the daily struggles of life.

To do this the General House of the Discalced Carmelite Friars has initiated this newsletter specifically addressed to the wide Teresian family of the Secular Order and the Affiliated Institutes and Congregations. While we begin this newsletter in a simple fashion with a few columns and a bit of news, we hope that with your contributions to expand its focus and its vision.

F. Aloysius, OCD  
Editor



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### INTERNATIONAL CONGRESS OCDS SAN JUAN DE LOS LAGOS, MEXICO AUGUST 31- SEPTEMBER 7, 2000

In September of the year 2000, the Secular Order of the Discalced Carmelites will celebrate the Second International Congress. The site of the Congress will be San Juan de los Lagos, Guadalajara, Mexico.

Among the themes that

will be discussed at the Congress will be a study of the Rule of Life of the Secular Order and programs of both initial and on-going formation in the spirituality and apostolate of the Order.

After the various jurisdictions of the

Order have finished their chapters and new Provincial Delegates are named, the Office of the Secular Order will send out further information.

## The OCD Missionary World Today

"As Carmelites we are necessarily missionary" - said the missionary Message of the I<sup>o</sup> OCD World Congress of the Missions, held in Nairobi in 1994. Carmel is in fact a religious family dedicated to living in allegiance to Jesus Christ, assiduously meditating the Word and announcing it for the salvation of every person, of the whole person. Our Order has therefore a double obligation: first, a strong personal and community appropriation of the Christian mysteries and second, their proclamation.

As for the missionary aspect, in the Teresian Carmel there is room for an ample range of forms and concrete applications. The Order has offered the Church religious filled with prophetic intuition who have promoted the institution of the Congregation of the Propagation of the Faith. We have prepared missionaries of excellent quality and we have in our religious family apostolic spirits such as Therese the Child Jesus, patroness of the Missions.

In the last decades, those of the post-conciliar era, the order has gone through the process of deep reflection of its charism. The "Missionary element" is not something of auxiliary or added, but an essential element, even the opus maximum, or - as the Constitutions they define it - "performs favorite of the order". Therefore, as the first of the operative proposals of the Nairobi Congress emphasized, "the missionary dimension should be underlined in the initial formation of our Order as it departs essential of the charism."

Our missionary activity today, that was presented in detail by the Superiors of the each mission during the II<sup>o</sup> OCD Missionary World Congress at Quito OCD embraces 35 Missions in 31 Countries. There are 16 missions in 14 countries of Africa and the Oceania, 10 missions in 7 Asian countries, 4 missions in as many Latin American states, 2 missions in 2 countries of the Middle East and 3 missions in 3 states of the ex-Soviet Union. In missionary work, 5 of our brothers are Bishops. There are 260 priests, 2 permanent deacons and 24 Brothers. In initial formation there are 39 native novices and 168 native students.

Among the objectives of the Missions, established by the missionaries in the Congress of Quito, they emphasize as primordial on the threshold of 2000:

- association and cooperation with the lay men and women of our missions, that will guarantee a penetrating inculturation into the different churches and society in which we have been sent;
- dialogue with the poor and the generous service to them, that it brings to the rediscovery that when we communicate to them the message of Christ, they in turn evangelize us;
- acquisition of an approach and dialogue with the poor and with the people who live with us, of a critical and contemplative knowledge of reality, and the search for true insertion in the conditions of the simple life of the people;
- awareness that we are called to live the prophetic dimension of our vocation in a humble and community way;
- listening to the voice of the Spirit in the religious traditions of the people of Asia, Africa and America, establishing a confident relationship with them, accepting their positive and liberating values.

Quite an obligation! But the missionaries of Carmel are conscious, that will not be alone in their realization: we are accompanied in spiritual communion of so many brothers and sisters scattered throughout the whole world.

-16-

Fr. SZCZEPAN T. PRASKIEWICZ, OCD





## THE TERESIAN FAMILY

There are many ways in which the various institutes and congregations affiliated with the Discalced Carmelite Friars collaborate in the mission and charism of the Order. This is true in nearly all the aspects of the apostolate. The collaboration in the work of the Order ranges from the assistance with the houses of spirituality and retreats, to catechetics in the parishes of the Order, to running of schools and clinics in the missions. Youth groups, liturgies, attention to the needs of the elderly or incapacitated, all part of the daily presence of the OCD work, are done in many places by members of affiliated members.

There is also a collaboration on the part of the Order's friars with the works and missions

of many of the Aggregated Congregations. In many places the friars of the Order are the chaplains, confessors, or spiritual directors for the members of these groups. In other places, the annual retreats are always done with the assistance of a friar.

One strong desire on the part of the Order and of many of the Affiliated Institutes in the past few years has been to seek stronger ties, especially on the level of formation in the charism of the Order. There have been two meetings of the General Superiors of the Carmelite Family in the past four years. In each of these meetings plans and structures have been proposed to facilitate the actual work of this desired collaboration. But they have not functioned as well as anyone would have

liked.

What has seemed to work in at least two places, Mexico and India, is the creation of a national or regional commission of the Teresian Family. I mention these two places because they are the only two have sent any communication to this office. If there are any other places that have organized these types of commissions, please send some information to this Secretariat. What I would like this place on the Internet and this newsletter to be is a means of communication among all the members of the Teresian Family. With your cooperation, it can be.



Love is never idle

## UNITED NATIONS NEWS

The United Nations declared the year 1999 as the *International Year of Older Persons*. In anticipation of this year dedicated to Older Persons, the Pontifical Council for the Laity published a document on 1 October 1998 entitled *The Dignity of Older People and their Mission in the Church and in the World*. This

document cites the United Nations resolution and supports the vision of the United Nations of "a society for all ages... which, far from caricaturing older people as retired and infirm, considers them on the contrary as agents and beneficiaries of development." The Vatican document cites extensively the statistics

of the UN document. In our own particular Carmelite communities, as well as in our various apostolates, it is necessary to recognize the blessings and challenges of the changes that are taking place in the demography of our society, especially in the developing nations. The Vatican homepage is [www.vatican.va](http://www.vatican.va). The United Nations homepage

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Email: ocdsec@pcn.net

We are on the Internet  
[www.ocd.pcn.net](http://www.ocd.pcn.net)



Mine are the heavens,  
mine is the earth.

## UNITED NATIONS NEWS

is [www.un.org](http://www.un.org). On both these homepages there is a wealth of information.

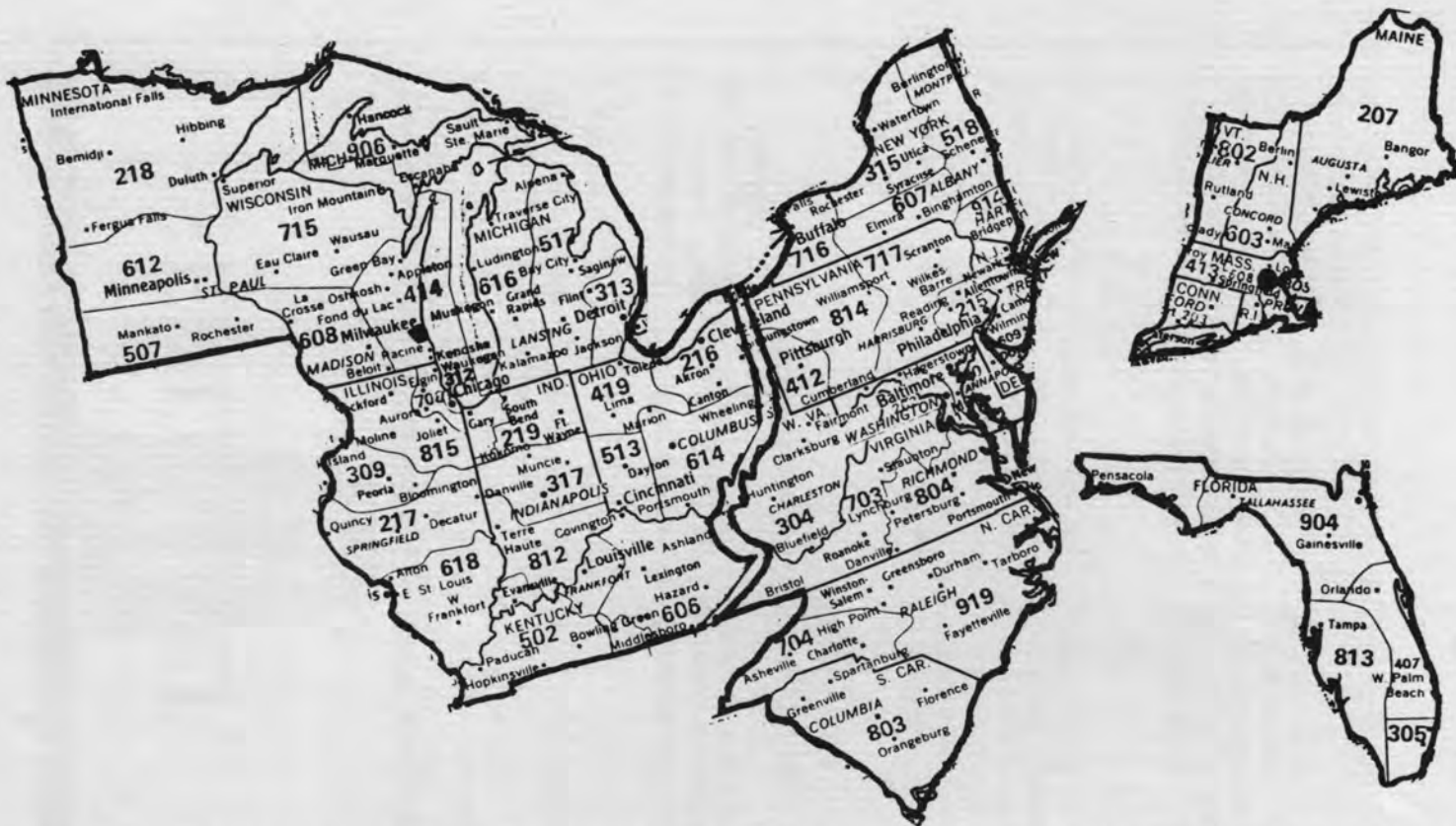
While it is true that there are many reasons to thank God for the advancements in technology, science and society, there are also many signs in our times for concern about just how civilized our society is. The present tragedy of Kosovo is another horrible example of what has all too frequently been the history of this century - racial hatred and violent solutions to social challenges. Pope John Paul II has frequently and passionately addressed these problems, often citing

the *Universal Declaration of Human Rights*, a document which celebrated 50 years of existence last year. That document states that everyone has the right to life, liberty and security of person, that no one shall be held in slavery or servitude, or be subjected to torture, or be subjected to arbitrary arrest, detention or exile. (Articles 3,4,5, and 9) That document, translated into 266 languages, may also be found on the homepage of the United Nations. Certainly the experiences of many of our friars in Africa, Latin America, and other parts of the world, have

brought them face to face with the violations of human rights in dramatically brutal forms.

In this information bulletin we will update frequently the possibility of a wider contact with the world community and its problems. It was the knowledge of the sufferings of the people of the New World that prompted Saint Teresa of Jesus to dedicate herself and her Order to a deeper prayer, a prayer that would embrace the world. It was this same knowledge that inspired in her the missionary spirit that is essential to the Teresian contemplative charism

| Sunday   | Monday   | Tuesday   | Wednesday  | Thursday  | Friday   | Saturday  |
|--|--|---|--|---|--|---|
| <h1>SEPTEMBER</h1>   |  |   | <b>1</b><br><i>St Teresa Margaret Redi of the Sacred Heart 1747- 1770</i>  | <b>2</b><br><b>Labor Day</b><br>He does not force our will; he takes what we give.<br>St Teresa of Avila of Jesus             | <b>3</b><br><i>St Gregory the Great</i><br>Where I live it is easier to become a saint than not to.<br>St Teresa Margaret Redi | <b>4</b><br>Love has only one measure and that is to love without measure.<br>Bl Elizabeth of the Trinity     |
| <b>5</b><br><b>23rd Sunday of Ordinary Time</b><br>Create in my soul a kind of incarnation...<br>Bl Elizabeth of the Trinity             | <b>6</b><br>The happiest way of life: continual conversation with God.<br>Brother Lawrence of the Resurrection                   | <b>7</b><br>I desire to enclose myself within your most loving heart as in a desert.<br>St. Teresa Margaret Redi            | <b>8</b><br><i>Birth of the Blessed Virgin Mary</i><br>Live with Him as the Holy Virgin did in Nazareth.<br>St Teresita of the Andes | <b>9</b><br><i>St Peter Claver</i><br>I feel an insatiable thirst that souls may search for God.<br>St. Teresita of the Andes | <b>10</b><br>O consuming Fire, Spirit of Love come upon me.<br>Bl Elizabeth of the Trinity                                     | <b>11</b><br>The devil has an extraordinary fear of the perfect soul.<br>St Teresa of Jesus of Avila          |
| <b>12</b><br><b>24th Sunday of Ordinary Time</b><br><i>Bl Mary of Jesus 1560-1640</i>  | <b>13</b><br><i>St. John Chrysostom</i><br>To me He has granted His infinite mercy.<br>St Therese of the Child Jesus             | <b>14</b><br><b>Triumph of Cross</b><br>Virtue and strength are confirmed in patience.<br>St John of the Cross              | <b>15</b><br><b>Our Lady of Sorrows</b><br>That He may renew His whole mystery in me.<br>Bl Elizabeth of the Trinity                 | <b>16</b><br><i>Cornelius &amp; Cyprian</i><br>God makes use of nothing other than love.<br>St. John of the Cross             | <b>17</b><br><i>Albert of Jerusalem, Bishop &amp; Rule Giver, 1214</i>   | <b>18</b><br>I thank you, my God, that I die a daughter of the Church.<br>St. Teresa of Jesus of Avila        |
| <b>19</b><br><b>25th Sunday of Ordinary Time</b><br><i>St Januarius</i><br>Purity of heart is the grace of God.<br>St John of the Cross  | <b>20</b><br><i>Sts Andrew Kim &amp; Companions</i><br>I offer myself as a victim to your Merciful Love.<br>Little Saint Therese | <b>21</b><br><i>St Matthew, Evangelist</i><br>Death is very close behind us; we die only once. Prepare.<br>Brother Lawrence | <b>22</b><br>The devil fears a soul united to God as he does God himself.<br>St John of the Cross                                    | <b>23</b><br>I should like a strong faith to break these bonds which hold me prisoner.<br>St. Teresa Margaret Redi            | <b>24</b><br>The heart must be emptied of all other things.<br>Brother Lawrence of the Resurrection                            | <b>25</b><br>The affection is purely spiritual if it gives the soul a desire for God.<br>St John of the Cross |
| <b>26</b><br><b>26th Sunday of Ordinary Time</b><br><i>Cosmos &amp; Damian</i><br>The soul lives where it loves.<br>St John of the Cross | <b>27</b><br><i>St Vincent dePaul</i><br>Souls have much the same struggles to fight.<br>The Little Flower                       | <b>28</b><br><i>St Wenceslaus</i><br>Be as careful about your kitchen as your prayers.<br>Bl Mary of Jesus                  | <b>29</b><br><i>Archangels Michael, Gabriel and Raphael</i>  | <b>30</b><br><i>Saint Jerome</i><br>The elevator to heaven: Your arms oh Jesus.<br>Little Saint Therese                       |  |   |



## First Provincial Delegate for the Secular Order for the Washington Province

Fr Theodore Centala OCD, 2131 Lincoln Road NE, Washington DC 20002, 202-269-3792. I am a native of Michigan and miss the forests and wild animals, but have been learning to work with people in urban areas. I was born, professed in Carmel and ordained, in 1936, 1958 and 1965. I had been a missionary in the Philippines, and hospital chaplain, before being delegate in 1988-90 and 1996-99. The two Carmel Clarions have merged and the one is being published from Washington DC.

Father Jude Peters OCD, our new provincial superior, is also looking for some other friars who may allow themselves to be pressed into service as delegates for this first term of the new millennium. This would be very helpful since the one chosen above is already showing signs of aging. It would seem that any number of friars should be willing to cover Florida in winter.

God has blessed the Washington Province with an abundance of vocations to the Secular Order of the Discalced Carmelites. There are 110 recognized groups of the Secular Order. See maps above. There are also quite a few new groups that would like to start during this new 3-year term.

There are 14 groups in the New England States; 47 in the Middle Atlantic States; 12 in the State of Florida, and 37 in the Great Lake States and Kentucky.

Fr Patrick Farrell OCD is on sabbatical. He had been delegate 1988-90, and 1993-99. He was the only delegate for the whole Washington Province from 1993 to 1996. Fr Bruno Cocuzzi OCD was the only delegate from 1990 to 1993. Previous to 1988 some of you may remember your delegate: Fr Bill Healy OCD, who now resides at our monastery at St Florian parish in Milwaukee, and is still an active retreat master. We wish to express our thanks and gratitude to the many delegates from the past.

**OCDS NEWSLETTER**  
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**2131 Lincoln Road NE**  
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