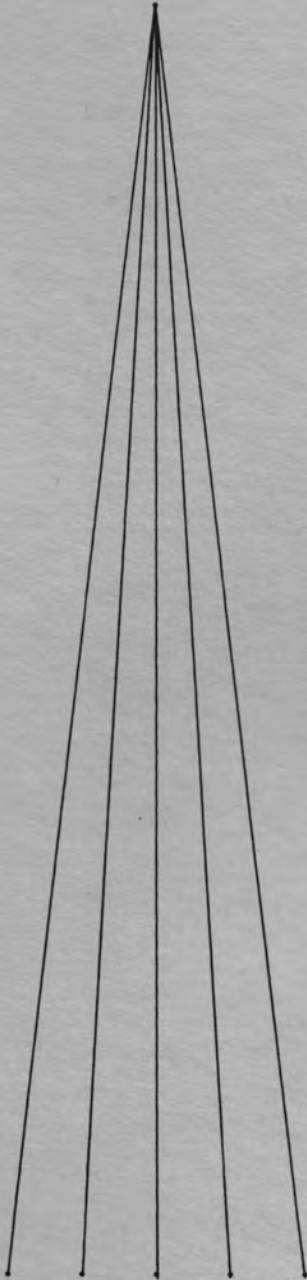




# CARMEL CLARION

Discalced Carmelite Secular Order, Washington DC

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**Year of the Lord, 1999  
OCTOBER - NOVEMBER**

**Blessed Virgin Mary giving the Scapular to St. Simon Stock  
Painting used at the Third Order Congress in 1953 in Boston MA**



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Disalced Carmelite Secular Order, Washington DC

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## QUEEN BEAUTY OF CARMEL

Jessica Powers 1905-1988

And Queen art thou, and love is thy domain.  
Jewels to thy crown and stars along thy mantle  
we pray to be, and blossoms on thy train.  
O thou with loveliness, O thou with graces,  
set out, proceed most prosperously and reign.  
Beauty of Carmel art thou, Blessed Virgin.

She knows the rooms that shade from dim to daybreak  
and in the center glow with God's own noon.  
She learned from thee where the King rests at midday  
and how the soul that loves can find Him soon.  
Prayer is the latch by which each door is opened --  
yea, are the rooms themselves but rooms of prayer  
where with Teresian zeal we hasten inward  
to the last mansion and the King is there.  
There we shall be espoused, there crowned in glory,  
be given our thrones and reign forevermore.

The spirit of Carmel, O most Blessed Virgin,  
is thine own spirit of sacrifice and prayer.  
It blooms, O Mary, from our heart's devotion  
to thee whose sweet inheritance we share.  
Fair are thy steps in shoes, O Prince's daughter,  
who walk in queenliness toward God thy goal.  
And up the mountain, inward through the mansions,  
with thee we seek the Bridegroom of our soul.  
We love thee and are running in thy footsteps  
to trace by fragrance where thou hast trod,  
that holy path whereon the saints of Carmel  
attained to love, the kingdom of their God.

So we renew in thee our dedication,  
speak with one voice allegiance to our Queen,  
enter anew upon our paths of penance  
and seek in prayer the heights our saints have seen.  
We choose thee, then, our Model and our Mother,  
thee will we follow, thee will we extol,  
O Beauty of the mount of contemplation,  
Queen of the crystal mansions of the soul.

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Reprinted in part from "Regina Decor Carmeli"  
written by Jessica Powers for the 1953 Third Order  
National Congress held in Boston, Massachusetts.



**Editorial.** I quoted only the first five pages of the English translation of the recent Roman document on the Scapular. The remaining seven pages of the original document deal with the practical norms for the establishment of Confraternity of the Scapular in one of our monasteries for in a parish, and also the rites for the reception of the members and their obligations.

Hopefully the bishops also received this document on the Scapular from the Holy See and have make it available to their parishes. If individuals do not find a local Confraternity of the Scapular, they should ask their pastor to petition their bishop for a copy of the document on the Scapular and for the authority to start a Confraternity of the Scapular in their parish.

Perhaps this is an area for ministry for some of our Members. There are three more levels of Scapular devotion besides for the Religious and Secular Order.

1. The Confraternity with its adult commitments.
2. The more casual reception of the Scapular in our Catholic schools for youth with minimal obligations.
3. The occasional purchasers of a Scapular.

**Fr. Theodore Centala OCD**



# THE SCAPULAR OF OUR LADY OF MOUNT CARMEL



Translated from the document *"The Rite of Blessing and Conferring of the Scapular of the Blessed Virgin Mary of Mount Carmel"*, November 29, 1996, The Congregation of Divine Worship and Rules for the Sacraments.

1. Devotion to our Lady of Mount Carmel is bound to the history and spiritual values of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel, and is expressed through the Scapular. Thus whoever receives the Scapular becomes a member of the order and pledges him/herself to live according to its spirituality in accordance with the characteristics of his/her state in life.

## I HISTORICAL PROFILE

### A Marian plan of evangelical life

2. The Order of the Brothers of the Blessed Virgin was born on Mount Carmel, in the Holy Land, in the XII century. A group of hermits who came from the West, settled there to live after the example of Christ in his land. At their request the Patriarch Albert gave them a rule of life which demanded of them, among other things, to build an oratory among their cells, where they could gather for the celebration of the Eucharist (1). They dedicated the oratory to Mary, and thus they meant to bind themselves to her in a special way, so that they were identified, at first by the people, and later officially, as the "Brothers of the Blessed Virgin Mary of Mount Carmel". Thus the

manner in which the Carmelites follow the gospel takes on a deeply Marian character Mary:

--- magnifies the Lord and exults in the wonders of his merciful love (cf Lk 1,46);

--- listens to and ponders in her heart all the things concerning Jesus (cf Lk 2,19.51);

--- identifies herself with her people, especially those in need, the spiritually and materially poor, the marginalized (cf Lk 1, 39ff; John 2,3);

--- is constant in prayer, open to the fire of the Spirit (cf Acts 1,14; 2, 1-4) who is the strength of all apostolic gifts.

### In the fraternity of Carmel

3. From of old, there, were faithful who were attracted by this ideal way of life and its characteristics and asked to be able to share in it. Their circumstance as family people who lived in the world was no obstacle to their sharing in the fraternity of Carmel.

The visible sign of reception to this fraternity was the habit (or part of the habit) of the Order. At first the special sign was the mantle, but soon after it became the Scapular.

The Scapular of Carmel, or the habit (also called by other names in different places), is one of the devotions most loved by the people of God. The great diffusion of the Scapular seems to have been due to the tradition of a vision of our Lady, documented at least since the end of the XIVth century.

4. During one of its difficult times, the Order asked to get full recognition and stability within the Church. Mary, Patroness of Carmel, seemed to have answered this plea with a vision to the English Carmelite, St. Simon Stock. She held in her hand the Scapular and assured the holy prior general saying: "This is a privilege for you and the Order: whoever dies wearing this Scapular will be saved" (2).

Later it was widely believed that the Virgin would deliver from Purgatory, on the first Saturday after death, the Carmelites and people associated with them who observed chastity according to their state, recited prayers and wore the habit of Carmel. This is the so-called Sabbatine privilege (3).

The faithful then quickly understood that to wear the habit meant to enter into the community of the Order and of Mary. By responding to the love of the Virgin, they lived securely under her protection in all the dangers of life and at the hour of death, confident that even after death she would intervene on their behalf, she who "with her maternal love takes care of the brothers of her Son ... until they are led to the Blessed Land" (4).



More recently, thanks to a deeper understanding of our tradition and the fruit of research and of the process of renewal in the whole Church, the approach to popular devotions and, therefore, to the Scapular, has changed (5).

5. As a result of the history and evolution of devotion to Mary through the Scapular, there are today several categories of devotees according to the degree of identification with and affiliation to the family of Carmel. These may be listed as follows:

- a) The religious men and women.
- b) The secular Order (also called Third Order).
- c) Those who belong to the Confraternity of the Scapular.
- d) All those who receive the Scapular and live according to its spirituality in various degrees of association with the Order.
- e) Those who receive the Scapular and live according to its spirituality but have no formal association with the Order (6).

All are committed to put into practice the Marian characteristic of the Carmelite spirituality wholly and

fervently, but in forms which correspond to the nature of the bond which ties them to the family of Mary (7).

## II. NATURE AND CHARACTER

6. "The Scapular is essentially a habit. Whoever receives it, is, by virtue of such reception, associated more or less intimately with the Order of Carmel" (8). The Scapular or habit is, in fact, a habit in miniature of the Order which, in order to live "in allegiance to Jesus Christ" (9), has chosen the spiritual experience of familiarity (10) with Mary, sister, mother and model.

7. Association with the Carmelite Family and familiarity with Mary, take on a character which is fundamentally communitarian and ecclesial, because Mary "helps all her children - wherever and whenever to find in Christ the way to the house of the Father" (11). Thus the Scapular is the small "sign" of the great ideal of Carmel: intimacy with God and friendship among the disciples.

### Biblical symbolism

8. In the Old Testament, a habit - especially a mantle - was the symbol of divine benefits, of protection from on high, of power transmitted to one of God's messengers.

The special coat of Joseph was a symbol of predilection (cf Gen 37, 3); the gift of Jonathan's mantle to David was a symbol of friendship (1 Sam 18, 4). In Isaiah we read: "I exult for joy in Yahweh, my soul rejoices in my God, for he has clothed me in the garments of salvation, he has wrapped me in the cloak of integrity" (61,10). When the prophet Elijah was taken up to heaven, his mantle fell on his disciple Elisha, thus passing on to him the spirit of the master (cf 2 Kgs, 2, 14 ff).

9. In the New Testament even the hem of the cloak of Jesus, if touched with faith, communicated his healing power (cf Mk 5, 25 ff). St. Paul more than once talks of life in Christ in terms of putting on Christ (Rm 13,14; Gal 3, 27); to put on the same feelings as Jesus, that is, the life of filial grace of the Christian is described by the image of clothes. The religious habit, of which the Scapular is a part and symbol, signifies, in a special way, this following of Jesus.

## In the Trinity with Christ

10. Mary, the blessed among women, is the masterpiece of the Most Blessed Trinity who united her to Itself, bringing the feminine to its greatest possible realization in her, like an icon of the Trinity's tenderness, and of Its saving will (12). Mary is the Lady in whom "all is related to Christ and all depends on him; foreshadowing the Son. God the Father, from all eternity, chose her to be the all holy Mother and adorned her with gifts of the Spirit, granted to no one else" (13). Our Lady is for the whole Church the model of that "praise of the glory of the Most Blessed Trinity" to which we are all called to be.



11. The Scapular is a symbol of filial and grateful recognition of the mission which the Most Blessed Trinity willed to confide to Mary in the history of salvation, "mystery of mercy" (1 Tm 3, 16). These truly significant words were placed on the lips of Mary: "I bring you a Scapular as a sign of my blessing and my love and, at the same time, as a sign of the mystery which will be accomplished in you. I come to fully "clothe you in Jesus Christ" (Gal 3,27) so that you may be "rooted in him" (Col 2, 7)... "the royal way, in the depths of the abyss, with the Father and the Spirit of love" (14).

### Ecclesial journey-pilgrimage

12. Through space and time, and especially through the history of human kind, Mary is present as "she who has believed" (cf Lk 1, 4 5) as she who goes forward on the pilgrimage of faith, partaking in the mystery of Christ above all other creatures (15).

13. The Church on her faith pilgrimage finds its best model in our Lady. The example of the blessed Virgin ... leads the faithful to conform themselves to their Mother in order to better conform themselves to the Son. But it also leads them to celebrate the mysteries of Christ with the feelings and attitudes which the Virgin had when she was by her Son at his birth and at the epiphany, at his death and resurrection.

That is, it urges them to guard zealously the Word of God and to meditate on it lovingly, to praise God with exultation and to thank him joyfully, to serve God and our neighbor faithfully and to offer generously for them even life itself; to pray to the Lord perseveringly and to implore confidently; to be merciful and humble; to "wait vigilantly for the coming of the Lord" (16).

14. Carmel has followed this way, suggesting to its members to become like Mary in order that, following her example, they may dwell in the divine intimacy. The three phases of this ascent of Mount Carmel are: imitation, union, likeness to Mary (17).

### III. COMMITMENT TO A WAY OF LIFE

15. The following of Christ and of Mary, as understood and lived in the charism of the Order, becomes the reality after which the faithful in the Carmelite family strive. They can rely on the help and support of all the brothers and sisters who share in the same ideal.

The members of the Carmelite family live their commitment in various ways: in the "desert", in fraternal life, in the apostolic life, on the streets of the world, working with Mary for the Kingdom of Christ.

16. The institutional forms, erected and acknowledged by the Order, help to emphasize the communal character of the family of those who, led by the Spirit, want to dedicate their whole life in this world -- in union with Mary -- to the glory of God.

Thus, becoming part of the fraternity of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel and receiving the Scapular as a sign or such membership, are for the faithful an instrument of Christian life with special characteristics:





a. To live as "brothers" or "sisters" of Mary in communion with Carmel, to enter more deeply into its spirit, to live its ideals and its history, praying and cooperating with it in order that, faithful to its charism and their vocation, they may reflect, in the world, Mary who brings Jesus to all.

b. To give to Mary ever more space in their life, seeking to live in their circumstances their fidelity to Christ in the spirit of Mary:

--- in the faith which gazes at and prays to God, welcomes and dialogues with him;

--- in the hope which transforms itself into being at the service of All, which is God;

--- in the charity which abandons itself to the will of the Lord in order to be true gift to the brothers/sisters especially the smallest and most humble.

c. To imitate the "praying Virgin" who "kept the word of God in her heart" (cf Lk 2,19.51), setting aside some time to meet God in prayer, meditating the mysteries of salvation, taking part in faith in the liturgy of the Church, especially the Eucharist, recit-

ing every day some liturgical Hour or some Psalms or the holy Rosary. To see to it that living in the presence of the living God, every aspect of life becomes prayer and that prayer becomes life, at the same time remembering the obligations and work of their state of life.

d. To share in the pascal mystery of Christ by means of voluntary penances, lived in the spirit of Carmel, looking at Mary, whose soul was pierced by a sword (cf Lk. 2,35), who sustained her union with her Son faithfully even to the cross, where she stood (cf Jn 19,25) suffering deeply with her Firstborn and uniting herself with maternal feeling to his sacrifice (18).

e. To show the love of God. The "Most Pure Virgin" allows the love of God to shine through all her being without any resistance or opacity, a love which clothes her personally and opens her to the whole of humanity. Thus, she charms and attracts the devout, who keep their heart and senses, their body and soul, open to the love of God, whom they seek and desire in all things and above all things. The faithful open themselves to receive all the gift of holiness which God himself places in human relationships and in the love of neighbor. This love involves the human body as the "dwelling place" of God (cf 1 Cor 3,16; 16, 17), and through which they communicate with others. It is the vehicle for the expression of love.

f. To engage in the works of Evangelization. Those who wear the Scapular identify themselves with the mission of Carmel to be in the world a prophetic sign of union with God, to work for the coming of the Kingdom of God through visible signs of sharing, reconciliation, justice, looking after the sick, listening to the cries of the poor.

g. As much as possible, to foster fraternal communion among the members of the fraternity by means of assemblies and reunions which nourish and support these aims.

17. The Scapular is the sign of the love of Mary, icon of the goodness and mercy of the Most Blessed Trinity. This love is the fruit of the grace of God poured into the hearts of the faithful who in turn commit themselves to it. □

## NOTES

1. Rule, 10.
2. B. Xiberta, *De visiones S. Simonis Stock. oma.* 1950. 311.
3. L. Saggi, *La bolla sabatina*, ambiente, testo, tempo. Roma. 1967.
4. *Lumen Gentium*, 62.
5. *Lumen Gentium*, 67; *Evangelii Nuntiandi*, 48.
6. See also the document, "Un segno di fede e di impegno cristiano. Lo Scapolare del Carmine" (December 1994) which contains a brief catechesis.
7. However, the possibility is not excluded for those who see in it a sign of hope and protection of Mary for a Christian life and eternal salvation. Henricus M. Esteve, *De Valore Spirituali Devotionis Sacri Scapularis.* Roma, 1953. 229. He quotes Benedict XIV.
8. Pius XII, *Notre premier souhai*, 6.8. 1950. *Discorsi e radiomessaggi* 12 (1951), 168; cf also Pius XII the letter, *Neminem profecto libet...*
9. Rule, prologue.
10. "Consuetudo vitae".
11. *Redemptoris Mater*, 47; John Paul II spoke of the Scapular in a letter to the Cardinal Legate at the Mariological and Marian Congress in Santo Domingo in 1985.
12. A Bostius, *De Patronatu...*, n. 1529; cf n. 1574.
13. *Marialis cultus*, 51.
14. Bl. Elizabeth of the Trinity, Letter to M. Germana, 24-9-1906.
15. Cf. *Lumen Gentium*, 65; *Redemptoris Mater*, 25.
16. Introduction to the Mass of the Bl Virgin Mary.
17. Cf. Bl. Titus Brandsma, *Historical Notes on Carmelite Mysticism The Beauty of Carmel.* The tertiary Maria Petijt reached the heights of mystical experience with Mary.
18. *Lumen Gentium*, 58.

**Rule of Life. Forward, Paragraph 11.** The Secular Order of Discalced Carmelites, or Third Order of Teresian Carmel, welcomes, therefore, those of the faithful who, by special vocation, undertake to life in the world an evangelical life of fraternal communion imbued with the spirit of contemplative prayer, in imitation of the Virgin Mary, and of apostolic zeal according to the example and teaching of the Carmelite saints.

## **Penitential Rite from the Sunday Mass at the Retreat at Holy Cross College in Worcester, July 25, 1999, by Fr Theodore Centala OCD.**

Let us ask God to forgive our failing to be more Christ-like, because we know our Carmelite Saints.

1. Forgive our failing to be a humble creature before You our almighty Creator. For St Teresa taught us that this is the basis for all of our holiness.
2. Forgive us for our failing to willingly accept the Cross of Christ daily, as St John of the Cross taught, otherwise we cannot be a friend of Christ.
3. Forgive our failing to allow You to remain in our Presence, as Brother Lawrence of the Resurrection taught us.
4. We also ask for forgiveness for failing to make a concerted effort each day to strive to become a saint, as Little Saint Therese has taught us.
5. For our failings to love our neighbors who are foreigners, as Blessed Mary of Jesus Crucified has taught us.
6. For our failings to spend ourselves totally in love of neighbor, as St Teresa Margaret Redi of the Sacred Heart did in care of the sick, and who body is still incorrupt since 1770.
7. For our failing to dispose ourselves for contemplative prayer as Blessed Elizabeth of the Trinity, and Elda Maria at this retreat, have taught us.
8. For our failings to continue to seek You our God in times of aridity and our feelings of unbelief, as St Teresa Benedicta of the Cross has taught us.
9. For our failings to develop an open sense of love which includes our country and the whole Church, as St Teresita of Jesus of the Andes has taught us.
10. For failing to be ecumenical to those of other faiths as St Rafael Kalinowski of St Joseph taught us.
11. For failing to use times of silence and solitude for special prayer, as Elijah the Prophet of Carmel taught.
12. And finally we ask You, God of Love and Mercy, to forgive our failings to ponder Your Word and to do it with love, as the Blessed Virgin has taught us by such good example throughout her whole life. Amen.



**SECULAR ORDER DELEGATES, EASTERN  
JURISDICTION MEETING, BRIGHTON MA  
AUGUST 11, 1999**

**Fr Theodore Centala OCD, Editor**

Our new Provincial Superior, Father Jude Peters, opened the meeting with a prayer to the Holy Spirit for guidance. Those attending were Fathers Jude Peters, Theodore Centala, Paul Fohlin and Salvatore Sciorba. Fr Jude briefed us on Fr Patrick Farrell's sabbatical.

1. **Carmel Clarion.** We will have one Carmel Clarion for the whole Eastern Jurisdiction (see June-July sample copy). It would accept input from all the areas. Hopefully it would receive more from the members and not be so dependent on reprints of articles to the friars and nuns.



2. **Delegates' Territories.** Fr Sal Sciorba will cover the 27 Groups in New England, eastern New York State (see line in the sand on the back page), and New Jersey. He also showed some interest in some ministry in Florida in winter. Fr Sal was ordained in 1971. He received his MA from St Bonaventure University and a Graduate Certificate in Translation from George Mason University. He is the Director of Postulants at our monastery in Brighton MA. He is also a

member of the Institute of Carmelite Studies and has translated two books: "The Practice of the Presence of God" by Brother Lawrence of the Resurrection, and the photo album entitled "Therese and Lisieux." Father Salvatore is the spiritual assistant to the Secular Carmelites in Brighton, Barrington RI, Manhattan and Long Island. He is also the Provincial Delegate to the Carmelite Nuns in the Eastern USA.

Fr Paul Fohlin will cover the 37 Groups in the Gt. Lake States and Kentucky, namely MN, WI, MI, IL, IN, OH, and KY. Fr Paul is a native of Massachusetts. He was anchor man at our monastery in Peterborough NH for many years. Fr Paul has a very good background in icons, and is a history buff.



Fr Ted Centala will cover the remaining 47 Groups in western New York State (see line in sand on back page), PA, MD, DE, WV, VA, NC, SC, and FL.

3. **Central Office.** A main office for the Eastern Jurisdiction (larger than our Washington Province since it includes the territories that belong to the Warsaw and Castillian Provinces) is to be set up in Washington DC.

4. **Administrative Assistant.** The administrative assistant for the main Central Office of the Eastern Jurisdiction of the Secular Order should be a Secular Order member who is qualified. Some of the tasks of some volunteers could possibly be transferred to the administrative assistant. All three delegate will be free to be more pastoral and better meet the spiritual needs of the members.

5. **Finances.** All the finances will be centralized at the Central Office in Washington DC. All annual dues

should be sent to DC. The annual dues have been raised from \$20 to \$25 a year. All three delegates will receive reimbursement for all their OCDS expenses.

**6. Formation.** Fr Camilo Maccise, our Father General, mandated at the Congress in Rome in 1996 that each province have a 10-year formation manual for better quality, uniformity, and control.

We accepted the 2-volume series of Fr Marie-Eugene OCD (his cause for sainthood has been introduced), *"I Want to See God"* and *"I Am A Daughter of the Church"* as our formation manual. It will be slowly phased in during the new term. Each group is still allowed to use other supplementary material. The formation directors are encouraged to formulate appropriate questions for the discussion of each chapter. They should use this series especially after the reception of the scapular.

Formation during the first few months before the reception of the scapular will use "Welcome to Carmel," "Commentary on the Rule" and other materials to prepare them for the Divine Office, Meditation, History of Carmel, Marian Devotion, etc.

The members who have made their final promises are encouraged to attend the classes of materials from the new series that they have not yet had.

**7. Internet.** The Secular Order is interested in being on the Internet. Iron Mountain has their own. Holy Hill and Washington are in the process of creating their own. It would be advantageous for the Secular Order to team up with one of our larger Web Sites, instead of going it alone. We would need a maintenance person.

**8. National Secretariat.** We discussed the identity of the National Secretariat of the Secular Order which meets for one day before each regional Congress. It is composed of one friar and one secular delegate from each jurisdiction. They discussed and plan how the three jurisdictions can work together. Theodore has asked Marcia Carroll from the Washington DC St Joseph Group to be that delegate. Mary Harrington is the alternate delegate. Their main task is to attend and represent the Members at the National Secretariat annual meeting and the regional congresses.

**9. Congresses.** The next ones are in Dallas TX, Au-

gust 25-29. Then an international Congress will be in Guadalajara Mexico, August 31-September 7th, 2000. Another in Flint MI, October 24-29, 2000. Then in the year 2001 in the California Province, and 2002 in the Oklahoma Province.

**10. New Groups.** The Secular Order is growing quite rapidly. There still is a temporary moratorium on starting new groups. □



## BIOGRAPHICAL SKETCH OF

### FR MARIE-EUGENE OCD.

Henri Grialou was born on the 2 December 1894, to a simple family of country people in Aveyron, France. From early childhood, his desire was to become a priest. After WWI, during which he experienced the powerful protection of Saint Therese of Lisieux, he resumed his studies at the seminary. There the depth of his spiritual life was evident to all. The discovery of Saint John of the Cross revealed to him a compelling call for Carmel and so he entered the Order as soon as he was ordained in February 1922. He took the name of **Marie-Eugene of the Child Jesus.**

Father Marie-Eugene was deeply taken over by the prophetic and Marian charism of Carmel which embraces both contemplation and action and he soon had a sense of what his mission was to be: Carmelite Friar and founder of the Institute of Notre-Dame de Vie, he passionately served both his Order and the Church.

From the beginning of his ministry, he worked at spreading the doctrine of the Carmelite spiritual Masters. Convinced of the present-day importance of St Teresa of Jesus of Avila's heritage, Father Marie-Eugene strove to revitalize the Carmelite convents of France for which he was appointed Apostolic Visitor in 1948 by Pope Plus XII. Within the Order, he was assigned to a number of responsibilities which included Councilor General (37-54) and Vicar General (54-55).

At his death, he was the Provincial of the Carmelite monasteries of Avignon-Aquitaine. His work *"I Want to See God - I Am a Daughter of the Church,"* a synthesis of Carmel's doctrinal treasures, reveals his own spiritual experience.

Called by God to communicate his charism to many, he founded the Institute of Notre Dame de Vie. Its members - lay people and priests - strive to bear witness to the living God and reveal him to the men and women of our time. He wanted to open the ways of contemplation and sanctity to all Christians living an ordinary life in the midst of the world.

The whole of Father Marie-Eugene's life was marked by the powerful way in which he was taken over by the Holy Spirit and the Virgin Mary. In response to his fidelity of love, the Blessed Virgin came to take him on the 27 March 1967. It was Easter Monday, the very day he loved to celebrate the Easter joy of Mary, Mother of Life.

#### **Some quotations taken from his Personal Notes.**

Alive is the Spirit of love who lives within me and who seized me long ago. My sanctity will be to believe in Him, in his presence, and to let myself be taken over by Him. (1952)

Prophets and saints are made by the Holy Spirit; He is the One who lives within us, who shows us the way that is Christ... There is no other means of sanctification than the Holy Spirit. (August 1962)

What do natural qualities matter? The one great

treasure is to be taken over by the Spirit, to be transformed by the Spirit. (August 1966)

Let us ask the Blessed Virgin to help us to give the Holy Spirit that faithfulness He expects of us. May she fortify our faith which is so weak ; faith that must grope through the darkness and go beyond all anguish to reach God and believe in Him. Let us say: "Here and now, I give you all the love you expect of me; today and tomorrow, till my last breath, may I be true to this fidelity of love." (July 1962)

My children must be sons of the Spirit and the Virgin. (1953)

#### **Prayer for Beatification of Fr Marie-Eugene OCD**

Lord, our God, we give you thanks for your priest Marie-Eugene of the Child Jesus who lived under the motion of your Holy Spirit. You raised him up to teach your people how to penetrate into the depths of your intimacy and thus lead people of our times to the perfection of love through faith and contemplation.

May his mission be fruitful in the Church we beseech you to grant us the grace we are asking through his intercession, and if it be your will, may you glorify your servant, through Jesus Christ our Lord. Amen.

Anyone receiving favours through the intercession of Father Marie-Eugene of the Child Jesus, is requested to make them known to the Father Postulator, Notre-Dame de Vie, 84210 Venasque, France.

With the permission of the Ordinary at Avignon, France, January 1, 1985.





## NEW FORMATION TEXT BOOK MANUAL

The 2-volume set (usually not sold separately) "*I Want to See God*" and "*I Am A Daughter of the Church*" by Fr Marie-Eugene OCD, from Christain Classics, should be able to be ordered from most book shops. It is usually priced at \$39.95. There may also be some discounts for quantity purchases.

One of our Secular Order members, Sharon Riggins, who has a book shop, is willing to make the 2-volume set available to us at a variable discount of:

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**Large Ceremonial Scapulars**, double thickness, 7" X 9" are available for \$5.00 plus packing and postage from Ronnie Juracek OCDS, 2919 Ricky Dr, Endwell NY 13760, 607-785-3594.

**Carmelite Proper of the Liturgy of the Hours**, of The Order of the Brothers of the blessed Virgin Mary of Mount Carmel, and of the Order of the Discalced Carmelites. Rome, Institutum Carmelitanum, 1993. Hard cover, 492 pages, \$25.00 postpaid. Please use the Clarion address.

**St Teresa Benedicta Holy Cards.** We still have some holy cards available from the canonization of St Teresa Benedicta of the Cross. They are 3.5" X 5" on stiff buff colored paper. The photo of St Teresa Benedicta is one of her with her infant cousin. On the reverse side is a prayer for her intercession. The price is \$3.00 per pack of 100 copies, plus \$2.00 for packing and shipping of any amount. Write to the Clarion address.

**Seminary Books for India.** Our monastery received a modest donation of books for our Carmelite missionary seminaries. We are preparing a shipment for our monastery in the Province of Malabar, India. Our Friars there also have a small mission in the north. They are fortunate to have the Dali Lama living nearby. The book bags and postage (@ 79 cents a pound) for shipping the books will be about \$475. Are there any Groups of the Secular Order that would like to share in this project of sending these books to our Carmelite Seminary in India? Please send the reply to the Clarion address.

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**50th Jubilee Celebration** for Brother Antonine DiSabella OCD and Father Francis Miller OCD. On this October 16th Brother Antonine will celebrate the 50th anniversary of his profession of vows as a Carmelite. At the same ceremony Father Francis will celebrate his 50th anniversary of ordination to the priesthood. Both are showing plenty of signs of aging. Please remember them in your prayers.

---

**ICS Publications** has a number of new Carmelite books. **To Quell the Terror: The True Story of the Carmelite Martyrs of Compiègne**, by William Bush, 243 pp, \$11.95. ICS Publications, 2131 Lincoln Road NE, Washington DC 20002-1199. 800-832-8489.

**Spiritual Life** is a Catholic quarterly magazine published by the Washington Province of the Discalced Carmelite Friars. Domestic subscriptions are only \$16 a year and \$29 for two years. All foreign subscriptions, including Canada, are \$19 for one year, and \$35 for two years. Single copies are \$4.50 and \$5.00. Write to Spiritual Life, 2131 Lincoln Road NE, Washington DC 20002-1199. 800-832-8489.

**Carmelite Digest** is a Catholic quarterly magazine published by the California-Arizona Province of the Discalced Carmelite Friars. The subscriptions in the USA are only \$12 a year, and outside the USA they are \$19 a year. Please write: Carmelite Digest, PO Box 3180, San Jose CA 95156.

# I WANT TO SEE GOD

P. Marie-Eugéne, O.C.D.

A Practical Synthesis of  
Carmelite Spirituality

Volume I

Translated by  
Sister M. Verda Clare, C.S.C.

**Christian Classics™**  
A Division of  
RCL • Resources for Christian Living™

*Allen, Texas*

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>OCTOBER</h1>					<b>1</b> <i>St. Therese of the Child Jesus, 1873-97</i> The most popular saint of modern times	<b>2</b> <i>Guardian Angels</i> I feel such a fire of divine love in my heart. St. Teresa Margaret Redi
<b>3</b> <b>27th Sunday of Ordinary Time</b> Just to do his divine will with love. St Teresita of the Andes	<b>4</b> <i>St Francis of Assisi</i> Whoever flees from prayer flees all that is good. St John of the Cross	<b>5</b> My God I desire only to become your perfect image. St Teresa Margaret Redi	<b>6</b> Love makes one gentle, meek, humble and patient. St John of the Cross	<b>7</b> <i>Our Lady of the Rosary</i> God has so humbled Himself for us. St Teresa Margaret Redi	<b>8</b> Repeated actions, in no matter what area, can engender a habit. St John of the Cross	<b>9</b> We know the Virgin Mary is more Mother than Queen. St. Therese of Lisieux
<b>10</b> <b>28th Sunday in Ordinary Time</b> Keep seeking Jesus in the Eucharist. St Teresita of the Andes	<b>11</b> How necessary it it to pray for the dying. Little St. Therese	<b>12</b> God is often closer to us in time of illness. Br Lawrence of the Resurrection	<b>13</b> In prayer I took refuge, but solitude is so hard to find. St Raphael Kalinowski	<b>14</b> Whoever walks in faith is hidden from the devil. St John of the Cross	<b>15</b> <i>St Teresa of Jesus of Avila, Foundress 1515-1582</i>	<b>16</b> How I wish I could give my blood for the Church. Bl Mary of Jesus Crucified
<b>17</b> <b>29th Sunday in Ordinary Time</b> <i>St Ignatius of Antioch</i>	<b>18</b> <i>St Luke the Evangelist</i> What folly to flee from the light. St Teresa of Avila	<b>19</b> <i>North American Jesuit Martyrs</i> St Therese became a Doctor of the Church in 1997	<b>20</b> <i>St Paul of the Cross</i> Christ's love knows no bounds. St Teresa Benedicta of the Cross	<b>21</b> Only by the power of Grace can nature be free. St Teresa Benedicta of the Cross	<b>22</b> I resolved to give myself entirely to God. Br Lawrence of the Resurrection	<b>23</b> <i>St John Capistrano</i> I promise to resist your love no more. St Teresa Margaret Redi
<b>24</b> <b>30th Sunday in Ordinary Time</b> <i>St Anthony Mary Claret</i>	<b>25</b> By favors he clothes them with love. St John of the Cross	<b>26</b> My anxious desire for truth was continual prayer. St Teresa Benedicta of the Cross	<b>27</b> In Carmel we are beginning Eternity. St Teresita of the Andes	<b>28</b> <i>Saints Simon &amp; Jude, Apostles</i> God cannot inspire unrealistic desires. Little St Therese	<b>29</b> Be careful never to waste an occasion for mortification by complaining... St Teresa Margaret Redi	<b>30</b> This is the reason for prayer: good works. St Teresa of Jesus
<b>31</b> <b>31st Sunday in Ordinary Time</b> Toward heaven let us journey. St Teresa of Avila						

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<b>1</b> I feel such a fire of divine love in my heart. St Teresa Margaret Redi	<b>2</b> Love makes one gentle, meek, humble and patient. St John of the Cross	<b>3</b> Whoever flees from prayer flees all that is good. St John of the Cross	<b>4</b> In Carmel we are beginning Eternity. St Teresita of the Andes	<b>5</b> My God I desire only to become your perfect image. St Teresa Margaret of the Sacred Heart	<b>6</b> <b>Bl Josefa Gribes Naval, OCDS Virgin</b> God has so humbled Himself for us. St Teresa Margaret Redi
<b>7</b> <b>22nd Sunday in Ordinary Time</b> <b>Bl Francis Palau y Quer, OCDS Priest</b>	<b>8</b> <b>Bl Elizabeth of the Trinity, Virgin, 1880-1906</b>	<b>9</b> Simplicity is the beginning and the end of the virtues, their splendor and glory... Bl Elizabeth of the Trinity	<b>10</b> By favors He clothes them with love. St John of the Cross	<b>11</b> Whoever walks in faith is hidden from the devil. St John of the Cross	<b>12</b> Christ's love knows no bounds. St Teresa Benedicta of the Cross	<b>13</b> <b>Vigil of All Carmelite Saints</b> Toward heaven let us journey. St Teresa of Avila
<b>14</b> <b>23rd Sunday in Ordinary Time</b> The mercy of God is not restricted. St Teresa Benedicta of the Cross	<b>15</b> <b>All Carmelite Faithful Departed</b> How necessary it is to pray for the dying. Little St Therese	<b>16</b> How I wish I could give my blood for the Church. Bl Mary of Jesus Crucified	<b>17</b> Only by the power of Grace can nature be free. St Teresa Benedicta of the Cross	<b>18</b> God is often closer to us in time of illness. Brother Lawrence of the Resurrection	<b>19</b> <b>St Raphael Kalinowski, OCDS, Priest</b>	<b>20</b> In prayer I took refuge, but solitude is so hard to find. St Raphael Kalinowski
<b>21</b> <b>Feast of Christ the King</b> Keep seeking Jesus in the Eucharist. St Teresita of the Andes	<b>22</b> Be careful never to waste an occasion for mortification by complaining... St Teresa Margaret Redi	<b>23</b> This is the reason for prayer; good works. St Teresa of Jesus	<b>24</b> We know the Virgin Mary is more mother than queen. St Therese of Lisieux	<b>25</b> What folly to flee from the light. St Teresa of Avila	<b>26</b> God cannot inspire unrealistic desires. St Therese of the Child Jesus	<b>27</b> I resolved to give myself entirely to God. Brother Lawrence of the Resurrection
<b>28</b> <b>1st Sunday of Advent</b> I promise to resist your love no more. St Teresa Margaret Redi	<b>29</b> <b>Blesseds Denis and Redemptus, OCDS Martyrs</b> Just to do His divine will with love. St Teresita of the Andes	<b>30</b> Repeated actions, in no matter what area, can engender a habit. St John of the Cross	<h1>November</h1>			

# Relics

Raymond Zambelli

**T**h r se of the Child Jesus and the Holy Face was buried in the Lisieux municipal cemetery on October 4, 1897. She was the first to be buried in the new plot her monastery had purchased in response to the city's new legislative directives prohibiting interment inside the cloister. In view of what took place after Th r se's death, we can now say that the new directives were providential, since they enabled hundreds of thousands of pilgrims to visit her grave over a period of twenty-five years. Had Th r se been buried inside the cloister, this would never have been possible. Only in 1923 on the occasion of her beatification were her mortal remains transferred to the Carmelite chapel where they are kept to this day.

When speaking of Th r se's relics, we must return to the initial stage of their veneration in the town cemetery. Everything began there, to the point that Th r se's grave became the cradle of the pilgrimages. But isn't this the case with Rome, Compostela, and so many other shrines spread throughout the world?

Anthropologists have taught us that burial is an indubitable sign of the presence of human beings, because only humans bury their own. The church respects the custom of gathering to pray in the presence of the mortal remains of those we have known and loved. When each year millions of men and women of every culture and social condition visit cemeteries, they draw near the "relics" (that is, the remains) of their dear ones. We understand well enough that we do not really rejoin our loved ones there, but we are not pure spirits and we need signs.

The saints' relics are poor and fragile signs of what went to make up their bodies. When we are close to their relics we can more easily evoke their

human condition; that with their own bodies they acted, thought, worked, and suffered.

At times God wishes to use such tenuous and seemingly foolish signs to manifest his presence and make his power and glory shine forth. It is God in fact who works through these signs. Here we enter into the perplexing divine logic, different from that of the world. The apostle Paul reminds the Corinthians of this: "Rather, God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong" (1 Cor 1:27). But the same apostle had just declared: "For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength" (1 Cor 1:25).

To return to Th r se's case, it is a fact that when people stand in the presence of her mortal remains or have some contact with her poor relics, as with petals from an unpetalled rose, God, who received through her humanity so many signs of love, is pleased in turn to manifest his love through her bodily remains.

From these poor signs, God's salvific power reveals and unfolds itself. To become convinced it is enough to read the many volumes recounting favors and cures obtained through contact with Th r se's relics, as well as the abundant correspondence that arrives daily in Lisieux. And who can name all those who cherish in their wallets or among their personal papers an image bearing the words "cloth touched to the relics of the Saint"? Truly we find ourselves in another logic, arising from the words of Jesus: "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike" (Lk 10:21).

---

**Oct. 6. Discalced Carmelite Friars**, 2131 Lincoln Rd NE, Wash DC, 202-832-6622. Relics arrive from Port Tobacco at 3:00 pm. Eucharist 7:00 pm; All night Vigil.

**Nov. 23-24. Coral Gables FL**, St Theresa School and Little Flower Parish, 1270 Anastasia Ave, 305-446-9950.

**Nov. 25-27. Boca Raton FL**, St Jude Church, 21689 Toledo Rd, 561-392-8172.

**Nov. 27-28. Hollywood FL**. Little Flower Parish, 1805 Pierce St, 954-922-3517.

**28. Miami FL**, Our Lady of Mt Carmel Spirituality Center, 18330 NW 12th Ave, 305-654-9760. Retreat with Saint Therese 9-12 noon. Arrival of Reliquary at 1:00 pm.

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