



CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



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SAINT TERESA BENEDICTA
during her years as a teacher
in Speyer, Germany.

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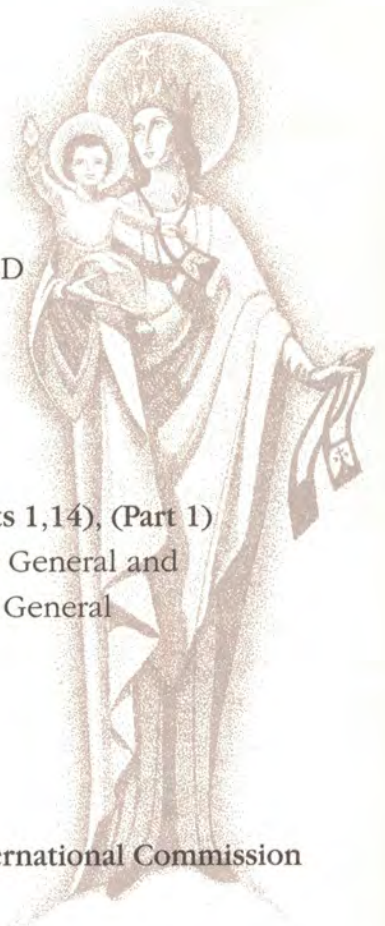
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Betsy Vandermeer, OCDS



Editorial

Our love of God and love of our neighbor should be open to growth and development. This may be accomplished by a painful fragmented search, or by a lofty ecstatic instantaneous find. Sometimes it is a complex blend of both types of spiritual journeys.

Father Steven points out in our lead article on Saint Edith Stein that her fragmented life was utilized for the sake of the Kingdom. She coped with difficult family situations, fluctuating educational goals, denial of employment positions, patient waiting to enter the cloistered Carmel, and finally to fall victim to the violence of the Nazi anti-Semitic regime.



Betsy Vandermeer, a member of the Secular Order in Asheville NC, still quite young, shares her memories of her childhood in Nazi occupied Holland. She had to learn to love her neighbors under living conditions which seriously threatened her very survival.

The first foreign mission attempts of the Discalced Carmelites to “The Dark Continent” included some total failures. Yet, since “God inhabits what He loves and what His love sustains. . .” (Jessica Powers) we are able to share some beautiful successful accounts of one hundred years of the Carmelite Nuns in Africa.

Jessica Powers continues to clarify how she loves her neighbor, “. . .and hence I see in each soul that may brush against my soul God Who looks out at me.”

The 750th anniversary of the reception of the Scapular from the Blessed Virgin Mary is found in two articles, one from our Holy Father Pope John Paul II, and the other from the two major superiors of our Carmelite family. As expected there are some complex blends for our spiritual journeys. ■

Fr. Theodore N Centala OCD, Editor

I Hold My Heart As A Gourd

Sister Miriam of the Holy Spirit OCD —
Jessica Powers (1905-88)

I hold my heart as a gourd filled with love,
ready to pour upon humanity,
not that I see each one as my own
neighbor
though veiled with strangeness or with
enmity,
and not that it is my own self I see,
my sins and virtues and my secret mind
multiplied almost to infinity.
Though this to love a proper cause
might be.

I hold my heart as a gourd ready to pour
upon all those who live.
Not that I see each one as come from God
and to my soul His representative,
but that God inhabits what He loves
and what His love sustains, and hence I
see
in each soul that may brush against my soul
God Who looks out at me.

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Edith Stein

A Fragmented Life

Fr. Steven Payne OCD
for *America* Oct. 10, 1998

At an open-air ceremony in the Cologne soccer stadium on May 1, 1987, Pope John Paul II beatified Edith Stein, that is, he declared her worthy of public veneration as a genuinely holy, or blessed, person.

In Rome on October 11, the Pope canonized Edith Stein, who was known in the Carmelite order as Sister Teresa Benedicta of the Cross, proclaiming her a saint.

In the following essay, Steven Payne, O.C.D., provides an overview of the new saint's life and reflections upon certain aspects of its significance. Father Payne is currently on assignment in Nairobi, Kenya. This article is based on a homily the author gave at the Baltimore Carmel on August 9.

The canonization of Edith Stein will no doubt bring, along with further arguments over her status as a martyr, a growing chorus of praise for her remarkable achievements. Yet despite the accolades, we know that her life could hardly be considered a success story by any ordinary standards. Perhaps it is her very failures that bring her closer to us.

Certainly there is no denying Edith Stein's gifts and accomplishments, for they were many. Still more striking are the innumerable separations, setbacks and disappointments she endured and the countless unexpected turns her journey took. These speak eloquently of the struggle to find meaning in the loose ends that compose our lives. Scarcely anything turned out exactly as she anticipated except, ironically, her death at the hands of the Nazi regime. We have the advantage of hindsight and can glimpse, through the seeming chaos of her life, the hand

of God guiding her to a great destiny. But surely the way must have been very dark for her as she was traversing it.

The disappointments began even in childhood. Only two years after her birth in Breslau in 1891 as the youngest child in a large Jewish family, Edith's father died suddenly at the age of 48, leaving behind her mother, Auguste Stein, to manage a failing lumberyard and raise seven children on her own. Though Auguste soon made the family business prosper—some called her the best businessman in Breslau—this surely limited the time she could spend with her own children. Yet Edith's relationship with her mother became the strongest emotional bond in her life, which made it all the more painful later when Auguste could not accept Edith's conversion to Christianity.

Edith was a bright, precocious and sometimes headstrong child. "In my dreams," she wrote in her autobiography with more than a hint of self-mockery, "I always foresaw a brilliant future for myself. I dreamed about happiness and fame for I was convinced that I was destined for something great and that I did not belong at all in the narrow, bourgeois circumstances into which I had been born."

[Edith Stein wrote this autobiography, an unfinished memoir of her life up to 1916, between 1933 and 1935 after she had entered the Carmelite order. The German original was published posthumously in 1985. An English translation appeared the following year under the title *Life in a Jewish Family* (I.C.S. Publications: Washington, D.C.).]

School Years.

At the age of six she insisted on being admitted early to the Victoria School in Breslau and was indignant at being sent to kindergarten

first. By 13 she thought she had had enough of academics and dropped out of school. She returned to studies after only a few months' absence, but already we can see the intellectual restlessness that would mark her whole life. It was at this time also, she admits, that she made a conscious decision to give up praying and walked away from the devout Jewish faith of her beloved mother.

She entered the University of Breslau in 1911 to study psychology, but was disappointed with the approach of her professors who were part of a movement at that time trying to reduce psychology to an exact empirical science, like physics and chemistry. "I came to feel that Breslau had nothing more to offer me," she writes. "Something was pushing me to move on." She had heard of the growing reputation of a philosophy professor in Göttingen, Edmund Husserl (1859-1938), who was developing a new phenomenological method that promised to clarify the foundations of all thought and experience. With a sense of intense intellectual excitement, coupled with the great pain of leaving her mother behind in Breslau, she transferred schools and became a vital part of the so-called Göttingen Circle, a group of Husserl's students who would go on to become famous philosophers in their own right.

Yet here again things did not turn out as she had hoped. A warm friendship with a handsome young philosopher named Hans Lipps never developed into the romance that some expected. When writing her dissertation, at times she became so frustrated and depressed that, as she wrote, "I could no longer cross the street without wishing I would be run over by some vehicle. And when we went on an excursion, I hoped I would fall off a cliff and not return alive."

World War I interrupted university life, and while she bravely volunteered for nursing duty, some of her closest philosophical associates were dying at the front. She tells us how, at one point, she went to console the widow of one her favorite professors, Adolf Reinach, who had

been killed in battle on Nov. 16, 1917. She was surprised to find herself consoled instead by Anna Reinach's great faith. Experiences like this began to make her rethink her casual dismissal of religion. Yet her struggles continued.

Following Husserl to Freiburg, she finally completed her doctorate in 1916, *summa cum laude*, with a dissertation "on the problem of empathy." This was a critical issue in phenomenology, since it has to do with how we are able to know anything at all about the inner life of other persons. After this promising start, she offered to become Husserl's assistant, and he happily agreed. This required her to take the revered master's loose papers and manuscripts, written in shorthand, and try to decipher and organize them into some kind of coherent whole. Yet once again she met only with frustration, because she could seldom get Husserl to review the edited texts she had so painstakingly stitched together.

A brilliant academic future might have seemed assured. But things turned out otherwise. No German university was yet ready to have a female philosophy professor on its full-time faculty, and in fact Husserl's letter of recommendation was less enthusiastic than it should have been. Later on, as Marianne Sawicki has recently noted, Martin Heidegger would publish some of the same Husserl manuscripts Edith Stein had worked on as if he himself had been their editor (Sawicki, *Body, Text and Science: The Literacy of Investigative Practices and the Phenomenology of Edith Stein* [Dordrecht: Kluwer, 1997]). Yet nowhere do we find Edith complaining that others are taking credit for her work.

Conversion and Entry Into Carmel

It was at about this time that she had her famous conversion experience after reading the autobiography of St. Teresa of Avila. She is supposed to have read the book during the course of a single night in 1921. When she closed it she declared, "This is truth!" She had finally discovered the truth she had been seeking, not in

the works of famous philosophers or theologians, but in the autobiography of another woman of Jewish ancestry who, in the face of great adversity, had found both herself and her God. Stein would later say that her search for truth was itself a kind of prayer, and that “those who seek the truth seek God, whether they realize it or not.”

Edith's baptism on Jan. 1, 1922, provoked new conflicts and misunderstandings with her friends and family. Her mother was heartbroken. Fritz Kaufmann (1891-1958), himself a Jew and one of Edith's closest friends from the Göttingen circle, cut off communication with her for some years, and was only won back by Edith's persistence. As she explained, once she admitted people into her friendship, she never let them go.

From 1923 to 1931 she taught in a Dominican teachers' college in Speyer, and from 1932 to 1933 at the German Institute for Scientific Pedagogy in Münster. She excelled, but these jobs were far below what her talents and training would have warranted. With the rise of National Socialism, more and more doors were closed to her and other Jews. For a time, she was still able to serve as a leader in the Catholic Women's Movement. She translated Thomas Aquinas's *Disputed Questions on Truth* and tried to reconcile phenomenology with Catholic thought, although many of the scholastic philosophers and theologians of her time were critical of her efforts. In 1933 she had planned to travel to Rome, as she tells us, “to ask the Holy Father in a private audience for an encyclical” against Nazi anti-Semitism. Instead, she was only able to send Pius XI a letter that was delivered but never answered. We can only imagine the impact if the Pope had heeded her advice. But once again her courageous and far-sighted efforts seemed to come to nothing.

In October of that same year, she entered

the Carmel of Cologne. She requested and received a religious name that reflected not only her love for the great founding figures of the Discalced Carmelites, Teresa of Avila and John of the Cross, but her growing understanding, in faith, of her own dark and peculiar path. She became *Teresia Benedicta a Cruce* (Teresa Blessed by the Cross). More and more she would be drawn into what she would later call *Kreuzeswissenschaft*, the “science of the cross,” the mystery of joy in suffering, of victory in failure, of dying and rising with Christ.

In an essay on “Love of the Cross” she wrote: “To suffer and to be happy although suffering, to have one's feet on the earth, to walk on the dirty and rough paths of this earth and yet to be enthroned with Christ at the Father's right hand, to laugh and cry with the children of this world and ceaselessly sing the praises of God with the choirs of angels—this is the life of the Christian until the morning of eternity breaks forth.”

Her family, especially her mother, was deeply wounded when she became a nun and viewed her decision as a kind of betrayal of her own people in

their deepest hour of need. Yet Edith had discovered a precedent in the Hebrew Scriptures for her mysterious calling. She wrote from Cologne on Oct. 31, 1938, after the death of her mother, about the sufferings of her family as they tried to emigrate: “If only [my family] knew where to go! But I trust that, from eternity, Mother will take care of them. And [I also trust] in the Lord's having accepted my life for all of them. I keep having to think of Queen Esther who was taken from among her people precisely so that she might represent them before the king. I am a very poor and powerless little Esther, but the King who chose me is infinitely great and merciful. That is such a great comfort.”



The baptismal font where St. Edith Stein was baptized.

Edith felt in her heart, in a way she could never adequately explain, that she was giving her life for others. That is, in fact, how she tried to articulate her vocation to an uncomprehending Fritz Kaufmann in a letter of May 14, 1934: "Whoever enters Carmel is not lost to her own, but is theirs fully for the first time; it is our vocation to stand before God for all."

Writing and Auschwitz

While she continued writing within the walls of Carmel, she keenly felt the lack of time and scholarly resources in her new environment, as well as the gaps in her intellectual formation. Nazi policies prevented many of her works from this period, including her masterpiece, *Finite and Eternal Being*, from appearing in print. Some of her letters now preserved in the archives of the State University of New York at Buffalo are poignant pleas for help in getting that book published in the United States. More than 50 years after her death this has yet to be done, partly because of posthumous fights over her literary remains.

It is a striking fact that Edith's most important works, like all the great Carmelite classics, were written not within the protective environ-



Church in Freiberg Germany.



St. Edith Stein and her students.

ment of a university campus but in the midst of a religious community, with its constant demands and interruptions. In a sense, we can see her as a model for the many women and men who have to pursue scholarship and find their voice outside the customary academic channels.

Given these circumstances, one can well understand why she wrote so often and with so much feeling about the struggle of coping with a fragmented life. "What did not lie in my plans," she said in words often quoted, "lay in God's plans." And elsewhere she wrote: "When night comes, and retrospect shows that everything was patchwork and much which one had planned [is] left undone, when so many things rouse shame and regret, then take all as it is, lay it in God's hands, and offer it up to him. In this way we will be able to rest in him, actually to rest, and to begin the new day like a new life."

As the Nazi threat increased, she was finally forced to flee to the Carmel in Echt, Holland, on New Year's Eve in 1938. This move was largely to spare the nuns in Cologne from any reprisals they might have suffered for harboring a Jewish nun. But the safe haven was only temporary. After Germany invaded Holland, and in retaliation for a July 1942 letter by the Dutch bishops criticizing Nazi policies, Edith Stein was arrested along with her sister Rosa, who lived in the Echt Carmel, and other Catholics of Jewish descent. They were deported to Auschwitz, where Edith Stein died in the gas chambers on Aug. 9, 1942.



St. Magdalene in Speyer.

Almost the last words heard from her as she was being led away from the Echt Carmel were addressed to her distraught sister: "Come, Rosa, we are going for our people!"

Even in death, her troubles were not over. The church's decision to honor Edith Stein as a martyr has made her a "sign of contradiction" for many Jews today, who fear that Catholics are thereby attempting to co-opt the Holocaust. Surely a woman whose Christian faith only increased her appreciation of her Jewish roots, and who worked tirelessly to improve mutual understanding between Christians and Jews, could only be pained by such disputes. Surely she wanted to be a bridge rather than a stumbling block. We must hope, with her, that these current controversies will be the prelude to a deeper dialogue.

By worldly standards, then, hers was not a triumphant life or death. None of the glorious dreams of her childhood had been fulfilled. To those without faith, Edith Stein's story surely looks like a series of false starts and frustrated hopes. Even today she has not yet received the recognition she deserves for her contributions to feminism, phenomenology, educational theory, Catholic thought and inter-religious dialogue. She did not live to see the fruits of her self-sacrifice. But out of all the apparent failures and

disappointments, out of all the disjointed fragments of her life, God wove a great tapestry and accomplished a great work.

For those who might consider such a life a failure, let the final word be that of Fritz Kaufmann, one of her friends from student days in Göttingen. After Hitler came to power, Kaufmann emigrated to the United States, where he taught philosophy at what is now the State University of New York at Buffalo. On Sept. 9, 1945, after receiving word of Edith Stein's fate, he wrote a letter that is preserved in the SUNY Buffalo archives. In it he said:

I am disconsolate at Edith Stein's death though I am still hoping—perhaps, against hope—that the news will not prove true. With Hans Lipps and her my best Göttingen friends are gone, and life seems so much poorer. It is as if a door to a beloved room of the past had been definitely locked. You can hardly imagine what [Edith Stein] meant to me during the first World War when she did everything to keep me spiritually alive and abreast with the intellectual events within our movement and outside. She was the kind genius of our whole circle, taking care of everything and everybody with truly sisterly love (also of Husserl who was seriously ill in 1918). She was like a guardian angel to Lipps in the years of his distress. When I spoke to her last time in the Cologne monastery—a lattice between her room and mine—the evening twilight made her fade to my eyes: I felt I was not to see her again. But who could have thought that these beasts would not stop in their cruelty even before a nunnery, and that she would have to die as she may have done? She had joined the Carmelites' order on account of her special veneration for Santa Theresa, but also because she wanted to offer her life and her prayers, in this ascetic community, to save mankind. Did she succeed, after all, in this highest task? ■

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With Mary the Mother of Jesus (Acts 1,14), (Part 1)

by Fr. Joseph Chalmers O.Carm, Prior General and
Fr. Camilo Maccise OCD, Superior General

A Letter from Fr Joseph Chalmers, O.Carm, Prior General and Fr Camilo Maccise, OCD, Superior General On the Feast of St. Simon Stock, Aylesford, England.

16th May 2001

It was with great joy that we received the letter of His Holiness Pope John Paul II on the place of Our Lady in Carmel. Inspired by the Pope's message, we too want to share with you some reflections on the importance of Mary in Carmelite spirituality.

The Virgin Mary, our Mother, Patroness and Sister, is certainly one of the great gifts we have received from God and share with the Church. She is an essential part of our heritage. There is a widespread concern in all branches of our Carmelite Family to renew the theology and spirituality, devotion and love of Mary. For many centuries our devotion to and love for her has been centered in the Brown Scapular of Carmel. Our older friars and sisters will recall the celebration in 1951 of the 700th anniversary of the Scapular, marked by a warm commendation of Pope Pius XII in the letter he sent to the Superiors General of the Orders, *Neminem profecto latet*. It is fitting that fifty years later we should again reflect on Mary's gifts to Carmel and ponder their meaning for ourselves and for the Church today.

We are very conscious of the diffusion of Carmel worldwide. It is firmly established in five continents each with its own history and culture. Clearly the way in which the Mother of God is understood, preached and shared with God's

people will vary from one country to another, just as in the past it has been diverse from one century to another. We recognise that we can only give some central insights and directions, leaving to others the task of reflecting on our heritage in their own particular culture and of sharing it in the local Church.

A Heritage in Dialogue

"Generations of Carmelites, from the beginnings up to today, . . . have sought to model their lives after the example of Mary". [1] Each generation has the responsibility not only of living Carmel's heritage but also of enriching it and passing it on. A heritage is something living that must be exposed to the real world and presented in the actual experience of the Church. Carmelite life must be in constant dialogue with the present and with the past. The riches of our tradition must indeed be preserved but in such a way that they are found to be relevant and meaningful for the present. We invite all Carmelites to take the opportunity of revisiting our past but with questions that come from our reading of the signs of the times and the places.

I. CORE MARIAN THEMES

Carmel looks upon Mary as Mother, Patroness, Sister and Model, the last being particularly associated with the understanding of Mary as the Most Pure Virgin. These are not just titles or devotional themes. In some way they reflect the experience of the Carmelite Orders over many centuries. We invite all Carmelites to look again at the testimony of those who have gone before us and ponder how these riches

might be shared among ourselves and with the wider community.

Mother

When the early Carmelites came first to Europe, the idea of Mary as spiritual mother had been generally accepted following the sermons of the Cistercian Guerric d'Igny (d. 1157). The Carmelites readily took up this theme invoking her as their Mother and the Virgin, as in the *Flos Carmeli*: "Mother most tender, whom no man didst know."^[2] Already in the word "Mother" there is a key idea in our heritage, namely relationship with Mary—in this case as her sons and daughters. The title of Mother was much favored in the Order, with the title "Mother and beauty of Carmel," echoing Isaiah 35:2, being used in the liturgy from the late medieval period.

Carmelite saints have all taken up this theme of Mary as mother.^[3] St. Thérèse of Lisieux memorably stated: "She is more Mother than Queen."^[4] For many centuries the Carmelite liturgy has shown special affection for the Gospel scene at the foot of the Cross (Jn 19:25-27) where Mary, "became the Mother of all, associated with the offering of her Son and given to all people when Jesus Himself gave Her to the beloved disciple".^[5]

Seeing Mary as Mother we are encouraged to reflect on our relationship with her: she cares for us as Mother; we love and respect her as sons and daughters. Moreover, in viewing Mary as our Mother, we are pointed towards her Divine Son in whose allegiance we live.^[6] From early times the Fathers of the Church have seen that a correct Mariology serves to guarantee a correct Christology.

Our vision of Mary as Mother and Beauty of Carmel can be an important offering to the whole Church. Over a quarter of a century ago, Pope Paul VI invited theologians to look at the way of beauty as an authentic approach to Mary.^[7] In a world



with so much distress and ugliness we are invited to look upwards and to relax in the contemplation of Mary's beauty, for she is God's "sign of favor to the Church at its beginning, and the promise of its perfection as the bride of Christ, radiant in beauty."^[8] We encourage our theologians to reflect more on this rather neglected area of Carmelite Mariology.

Patroness

The title Patroness of Carmel has a long history in the Order. The dedication to Mary of the first chapel on Mount Carmel in the midst of the cells is certainly an indication of her patronage, which in feudal times indicated reciprocal relations and services. From its coming to Europe, beginning about 1230 and for 150 years afterwards, Carmel had a somewhat precarious existence. During that period the friars learned to trust in Mary's help and protection. The very survival of the Order was entrusted to her, and the brothers felt confident of her protection and care. By the closing decades of the thirteenth century we find the idea that the Carmelite Order was especially founded for the honor and glory of Mary.^[9]

Even if the language of patronage may not find immediate echoes in some of the cultures in which Carmel is now planted, the reality is part of our rich Marian life. Patronage implies a reciprocal relationship. We are aware of Mary's care for the Church, for Carmel, and for ourselves. Such truths are for us a source of confidence and hope. But patronage reminds us of our response: we are to reverence, serve and love our Mother and Patroness. The earliest constitutions of which copies are extant^[10] and ordinals^[11] are very specific in showing ways to honor Mary through gestures, prayers and celebrations.^[12] We have from the 13th century the frequent recitation of the antiphons, *Salve Regina* and *Ave Maris Stella*.^[13] Soon the Saturday Station would have a pre-eminent place among Marian devotions of the Order. In the medieval period there was also the practice of celebrating many votive Masses in her honor. All of these are indications of ways in which Carmelites honored their Patroness.

A challenge for local communities will be to find suitable expressions of their relationship to Mary for themselves and for others in the Church. In this way, the reality of patronage, if not the word itself, will be enhanced for our times.

Sister

When the hermit brothers came to Europe from Mount Carmel, they were called by the people and referred to by popes as the Brothers of the Blessed Virgin Mary of Mount Carmel. Though this in the beginning would have signified their origin, and other orders at the time also saw themselves as Mary's brothers, Carmelites in time sought to draw from their title the fact that if they are brothers of Mary, she is surely their Sister. Arnold Bostius (d. 1499) who synthesised our early tradition wrote: "The humble brother of Carmel can exult and sing with joy: 'See! The Queen of Heaven [is] my sister; I can act with confidence and without fear'."^[14]

Though Sister would never be so widely used as the titles of Mother and Patroness, it is important to note that Pope Paul VI used it, when he spoke of all of us being children of Adam having Mary as Sister.^[15] The title would seem to have three great advantages for contemporary Carmelite reflection. It catches the idea, which lies also in Patroness, of Mary's tender care and of easy and intimate relationships between Carmelites and the Mother of God. It presents Mary as our elder sister who goes before us on the journey to maturity in faith. Moreover, in certain cultures the idea of Mary as Spiritual Mother is difficult for some people; the title of Mary as Sister can be more attractive for them. Mary's sisterhood is an insight that can be shared with the wider Church.

Model and Most Pure Virgin

The notion of Mary as model of discipleship is very ancient in the Church. It is found in all eras of Carmel's history. Our ancient and modern

authors seek to show that Mary is model precisely of our Carmelite life. Thus John Baconthorpe (d. ca. 1348) wrote a commentary on the Carmelite Rule in which he drew out the similarity between the life of Mary and that of the Carmelite.^[16] In time this consciousness of the bond between Mary and Carmel developed in artistic representations, so that Mary is depicted as clothed in a Carmelite habit.



Mary is the exemplar of the Carmelite especially as the Most Pure Virgin—*Virgo Purissima*. We possess abundant reflection on this title. The white cloak is a sign of our imitation of Mary. The well-known dedication of Carmelites to the Immaculate Conception and their defense of this truth are also part of Carmel's love of the Virgin. But her purity is not narrowly restricted to chastity or celibacy.

Mary is the pure one, of an undivided heart, total openness to God (the supreme model of *vacare Deo*). Indeed the double aim of Carmel as expressed in the ancient document of *The Institute of the First Monks* can find in Mary its fullest realization.^[17]

There are countless Carmelite texts that show Mary as the perfect mirror of its contemplative ideal and as model of docility to the Holy Spirit.^[18]

For Bl. Titus Brandsma: Mary is the exemplar of all the virtues and is therefore twice our Mother. Her life is a mirror in which we can see how we ought to unite ourselves with God.^[19]

The time since Vatican II has been one in which we have been encouraged to seek a devotion to Mary that is firmly based on the Sacred Scripture.^[20] If in the past, Carmelite writers and preachers were too prone to focus on the miraculous and extraordinary, we have also in our living tradition a sobriety that enables us to give our contemporaries a vital, and above all scriptural image of Mary. St. Thérèse of Lisieux was not at all attracted by thoughts of Mary, which were not grounded in truth. Had she been able to preach one sermon on Mary she says, "I'd

first make people understand how little is known by us about her life.”^[21] She had shortly before that given her profound thoughts on Mary in her poem, “Why I love you, O Mary”^[22] which ponders lovingly her life as described to us in the Scriptures.

The core Carmelite themes that we have been considering are very important for a proper understanding of the Carmelite Scapular to which we now turn.

II. THE SCAPULAR OF CARMEL

Any revitalization of the Carmelite Scapular demands that we consider it within the wider context of Carmel’s relationship with Mary. According to our saints what is important is a personal intimacy with the Mother of God and a commitment to take her as the model of Christian discipleship. The main themes of Mother, Patroness, Sister and Exemplar, can bring us to a deeper knowledge of Mary and to a more profound relationship with her. Only from this perspective can the Scapular be assumed as a sign that favors spiritual growth in Christian life.

Origins of the Scapular

Historical scholarship on every aspect of the Scapular must continue in our Orders. However, irrespective of whatever future findings may be made, we can, and indeed must, be confident about the value of this ancient symbol, based on a venerable tradition.^[23] What Carmelites must do is to find a way of presenting the Scapular for those who feel convinced about the historicity of the vision and for those who do not find the historical evidence compelling. The central truth of the vision story is the lived experience of Carmel: Mary, its Patroness, has protected it and ensured its perseverance; Mary’s prayers are powerful in securing eternal life.

A sacramental of the Church and a sacred sign

The chief act of the institutional Church with regard to the Scapular is its approval throughout the centuries including the most recent “Rite for

the Blessing and Enrollment in the Scapular of the Blessed Virgin Mary of Mount Carmel.”^[24] With the spiritual meaning of the “graces attached to the Scapular” there are also “the obligations assumed through this sign of devotion to the holy Virgin.”^[25] “Devotion towards Our Lady cannot be limited to the occasional prayer in her honor, but must become a ‘habit’ that is a permanent way of Christian living, made up of prayer and the interior life, frequent recourse to the Sacraments and the concrete exercises of the corporal and spiritual works of mercy.”^[26]

Sacramentals are described as sacred signs; they belong therefore to the world of symbol and meaning. In our contemporary society it is common to say that there is a crisis of religious symbolism; at the same time our societies can be powerfully moved by secular symbolism. National flags, for instance, speak profoundly to many



Bl. Titus Brandsma

people. Symbols are material things or images that point to a meaning beyond themselves. Very often their meaning or suggestiveness lies in their power to speak to us at various levels: they not only communicate some information, but they touch us at the level of feeling. In symbols we can find both growth and decay. Religious symbols can degenerate into magic, if their spiritual or theological meaning is no longer communicated; they are thereby reduced to something like a charm that might bring good luck.

Living symbols need continual revitalization. There would seem to be four stages in the life of a symbol. There is an engendering experience, which gives rise to the symbol. For us this involved the sense of Mary’s protection of Carmelites and the power of her intercession for our salvation. Secondly, there is a phase of dogma or reflection on the symbol. Carmel saw the Scapular largely in terms of its understanding of

Mary as Patroness, the one who cared for her Brothers, who in turn served her. In this reflective period, Mary's caring was understood to extend beyond death and to be seen especially in her solicitude for our salvation and for our speedy deliverance from Purgatory. A third stage in the life of symbols is found when contact is lost with the original experience. At this time either the symbol is ignored or is met with scepticism, whilst other people hold on blindly to the symbol in a kind of fideism, which does not attend to its origin or meaning. This last stage can be very close to magic. What is then needed at a time of scepticism or fideism is a reflective reconstruction of the symbol. This fourth stage is a task for every generation. We need to see the Scapular within the whole of Carmelite spirituality, and especially in relation to the core Marian themes.

In particular such reflection and reconstruction of the Scapular symbol implies that we think out and make our own the fact that Mary is our Patroness, who cares for us as Mother and Sister. Our Mother nurtures the divine life within us and teaches us the way to God. Our Sister walks with us in the journey of transformation, inviting us to make ours her own response, "Oh let what you have said be done to me" (Luke 1:38). But Patronage is a two-way relationship. We receive Mary's care; in turn we are called upon to imitate her and to honor her through fidelity to her Son.

The Habit of Mary

The Scapular is essentially a "habit". Those who receive it are aggregated or associated in varying degrees with Carmel that is dedicated to the service of Our Lady for the good of the whole Church.^[27] We can deepen our appreciation for this gift by reflecting on the meaning of garments and clothing in Scripture. We need clothing for protection against the elements (see Sir 29:21); it is a blessing from God (see Deut 10:18; Matt 6:28-30); it symbolizes all God's promises of restoration (see Bar 5:1-4). Ultimately we are to be clothed with immortality (see 2 Cor 5:3-4). But in the meantime we are to be clothed in newness (see Col 3:10); indeed we are to put on Christ

(see Rom 13:14). From our Rule we should remember that we are to be clothed with the armor of God.^[28] This armor is almost totally defensive, the only offensive weapon being the sword of the Word of God (see Eph 6:17). The Scapular seen as garment thus recalls our baptismal clothing in Christ, our dignity as members of Mary's Carmel and our invulnerability when we are wearing God's armor.

In order to appreciate the Scapular it is necessary to look back at our tradition and to look around us and consider contemporary sensibilities and cultural constituents. The garment of Mary is a rich theme in the spirituality of both the Eastern and Western Churches. The veil or mantle of Mary in the East is a sign of her protection; the habit of Mary is a sign of belonging to her in the West. Both are combined in the reflection of St. Teresa Benedicta of the Cross—Edith Stein. She speaks of "the holy habit of the Mother of God, the brown scapular" and says that on the 16th July "we give thanks that our dear Lady has clothed us with the 'garment of salvation,'" a "visible sign of her motherly protection."^[29] St. Teresa of Jesus refers several times to "the habit of Mary."^[30] She delights in telling of the entrapment of Fr. Gracián by the Virgin who gave him her habit,^[31] and she remarks, "It is her custom to favor those who want to be protected by her."^[32]

From her acute awareness that the habit of Carmel is Mary's, St. Teresa of Jesus draws out the concrete implications for the lives of its members, e.g. "All of us who wear this holy habit of Carmel are called to prayer and contemplation,"^[33] charity^[34] and humility.^[35] It would be easy to multiply such references to the Carmelite habit by the saints and spiritual writers of Carmel.^[36]

Our tradition shows the firmest conviction that the habit and the Scapular have no salvific effect unless we see their meaning as Mary's habit which affiliates us to the Carmelite Family, and we live according to her example. The central truths to be pondered include Mary's protection, her intercession at the time of our death and

beyond it. On our part there is need for a filial relationship, or one that expresses our being her brothers and sisters and devoted to her service for the glory of her Son. The Scapular is a sign that draws us into such relationships.

In the modern context, Mary shows us how to listen to the Word of God in Scripture and in life itself, how to be open to God and close to the needs of our brothers and sisters in a world where poverty in its many forms takes their dignity away. Mary further shows us the woman's path to God and stands with us as a woman who is the icon of the tenderness of God, a woman who had to face many trials in order to fulfill the vocation given to her by God.^[37] She remains as the sign of freedom and liberation for all who in their oppression cry to God.^[38] The Scapular on our part is an expression of our confidence in Mary's care. It shows our willingness to witness to our baptismal adoption and to being her sons and daughters, brothers and sisters, as well as our desire to be clothed with her virtues, with her contemplative spirit and with her purity of heart. Thus clothed by her, we, like her, ponder the Word and show ourselves to be disciples of her Son in our dedication to the works of God's Reign: truth and life, holiness and grace, justice, love and peace.^[39]

If in our tradition a key meaning of the Scapular is that of being clothed by Mary in her habit, we need to ensure that enrollment is truly seen to be an investiture. Greater thought must be given to this area.

The Scapular and Entrustment

In renewing the consecration of the world to Mary on the feast of the Annunciation 1984, Pope John Paul II used the word "entrustment." At other times he has spoken of belonging to Mary, dedication, recommendation, serving, and placing oneself in her hands. We can see this entrustment as being set apart in Mary's Carmel, and being called to contemplation and prayer. Though consecration or entrustment to Mary can be very helpful in presenting the Scapular, there are many other ways found throughout Carmel.

Many speak of the Scapular in the context of evangelization. The acceptance of the Scapular can be a high point in the conversion story of individuals and communities. The Scapular can also be seen in the rich context of popular piety, given approbation by Pope Paul VI in his apostolic exhortation on evangelization, *Evangelii nuntiandi*,^[40] and recommended by the Conference of Bishops of Latin America (CELAM) at Puebla (1979).^[41] Those who wear the Scapular are expressing that they are not self-sufficient, and that they need divine help, which in this case they are seeking through Mary's intercession. Through the Scapular they reach out to her who "occupies a place in the Church, which is the highest after Christ and also closest to us."^[42]

A family treasure

From what we have seen it is clear that the scapular is one of the treasures of the Carmelite Family. When we speak of the scapular we should emphasize belonging to the great Family of Carmel. It would not be appropriate to enroll people in the Scapular without careful explanation of what they are receiving. Since the Scapular is a symbol, its meaning must be carefully pointed out. In particular we should stress that the one wearing it should have a relationship with Mary in addition to expecting favor from her. If we are to be clothed in Mary's habit, we should strive to be clothed also in her virtues. The Scapular is one of our means of directing people to Mary and thus to her Son.

III. CONCLUSION

As Carmel celebrates the Scapular in this year, it is an opportunity for all of us to reflect again on this gift and on its meaning. There is a rich pluralism in Carmel, which will allow different expressions of our Marian heritage. All Carmelites have the challenge, and will assuredly have the gift of the Holy Spirit, to inculturate Carmel's charism and heritage. We can only ask our friars and the communities of our nuns and sisters to think prayerfully and creatively about the gift of the Scapular. Above all we must seek

to link the Scapular to the Marian heritage we have received and to our contemplative and active service of the Church.

May Mary, our Patroness, Mother and Sister, cover us all with the mantle of her special protection so that, clothed in her habit, we may be brought to the holy mountain, Christ our Lord in whose allegiance we live.

NOTES

- [1] Letter of Pope John Paul II, 25th March 2001, No. 2
- [2] "Mater mitis, sed viri nescia." The hymn is known within Carmel at least from the late 14th century.
- [3] St. Teresa of Avila chose Mary to be her mother when at the age of twelve she lost her natural mother: "When I began to understand what I had lost, I went, afflicted, before an image of Our Lady and besought her with many tears to be my mother. It seems to me that although I did this in simplicity it helped me. For I have found favor with this sovereign Virgin in everything I have asked of her, and in the end she has drawn me to herself." (Life 1,7). Ven. Michael of St. Augustine wrote: "the one who loves Mary by constant exercise acquires the habit or practice of having her as loving Mother present in mind, so that all one's thoughts and affections terminate both in her and in God, and the person can forget neither the loving Mother nor God. (De vita mariae-formi et mariana in Maria et propter Mariam, ch. 2.)
- [4] *Derniers entretiens/Last Conversations* 21.8.3.
- [5] Letter of Pope John Paul II, 25th March 2001, No.3
- [6] Rule 2.
- [7] *Acta Apostolicae Sedis* 67(1975) 338.
- [8] *Roman Missal*, Preface for the Immaculate Conception.
- [9] Letter of the Prior General Pierre de Millau to King Edward I of England in A. Staring, ed., *Medieval Carmelite Heritage* (Rome: Carmelite Institute, 1989) 47 with 45. This volume is infra MCH.
- [10] London 1281—AOC 15(1950) 203-245; Bordeaux 1291—18 1953 123-185; Barcelona 1324, MHC 20-112.
- [11] *Antiquum ordinis carmelitarum ordinale, saec. XIII*. Ed. Patrick de St. Joseph—*Études carmélitaines* (1912-1913) and *Ordinale de l'Ordre de N.-D du Mont Carmel par Sibert de Beka*. Ed. B. Zimmerman (Paris 1910).
- [12] There were also several early prayers frequently used in our communities, especially in our liturgy, which appeal to Mary's intercession and help for salvation: Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ. see 1294 *Constitutions*, rubrica 40; Grant to your servants we beseech thee O Lord, unfailing health of mind and body, and through the intercession of the glorious and blessed ever Virgin Mary may we be saved from present sorrow and enjoy future joy. See the 1281 *Constitutions*; The prayer, *Protege*, with its allusion to patronage, soon replaced it: Protect, O Lord, your servants with the support of peace, and they being confident of the

patronage of the Blessed Virgin Mary, secure them from all enemies.

[13] See Patrick of St. Joseph, *Antiquum ordinis carmelitarum ordinale saec. XIII* (Tamines: Ducolot-Roulin, 1912) = *Études carmélitaines* (1912-1913), rubrica 13; 1324 *Constitutions rubrica 3/6*; *Ordinaire de l'Ordre de Notre-Dame du Mont Carmel par Sibert de Beka*, edited B. Zimmerman (Paris: Picard, 1910) 5.

[14] *De patronatu* # 1533

[15] cf.. Paul VI, Exhortation, *Marialis cultus* n.37

[16] MCH 193-199.

[17] "In regard to that life we may distinguish two aims, the one of which we may attain to, with the help of God's grace, by our own efforts and by virtuous living. This is to offer God a heart holy and pure from all actual stain of sin. This we achieve when we become perfect and hidden in Cherith (see 1 Kgs 17:2-4) - that is in charity. . . The other aim of this life is something that can be bestowed upon us only by God's bounty: namely to taste in our hearts and experience in our minds, not only after death but even during this mortal life, something of the power of the divine presence, and the bliss of heavenly glory". *Institutio primorum monachorum* 1:2 English text in B. Edwards, trans. and ed., *The Institute of the First Monks* (privately published by Carmelite Friars, Boars Hill, Oxford, 1969) 3-4

[18] "Such was the prayer and work of Our Lady, the most glorious Virgin. Raised from the beginning to this high state, she never had the form of any creature impressed in her soul, nor was she moved by any, for she was always moved by the Holy Spirit". St. John of the Cross, *Ascent of Mount Carmel* 3:2,10. One of the most eloquent in celebration of the purity of the Virgin is St. Mary Magdalene de Pazzi, as for instance her development of Mary as the Temple of Jesus: its pavement was her humility, its walls the cardinal virtues shining out in her: "Then it seemed to me that the platform of this temple was her elevated mind and her illuminated intellect, I mean of the Virgin Mary. There was also an altar; and this I understood, was the will of that Virgin. And the cloth of the same altar was her most pure virginity. And the ciborium, where Jesus is, was the heart of the Virgin. And before the said altar I saw seven lighted lamps, which I understood were the seven gifts of the Holy Spirit, all of which were in her perfectly. And on the said altar there were twelve most beautiful candlesticks, which I understood were the twelve fruits of the Holy Spirit that were in this Virgin.", *Quaranta Giorni* 14.

[19] Cf. Bl. Titus Brandsma, Lecture to the Marian Congress of Tangerloo, August, 1936: *Carmelite Mysticism, Historical Sketches*, Chicago, 1936, Lecture IV, 52-53. "We ought not to think of imitation without thinking of union, nor of union without the thought of imitation. Each flows into the other, though one or other may be more emphasised at a particular time. We need to keep the two fused in a harmonious unity. If we wish to conform ourselves to Mary in order to enjoy fully a relationship with God according to her example, we must become other Marys. We must allow Mary to live in us. Mary must not be outside the Carmelite,

who should live a life like that of Mary, living with, in, through and for Mary." Here, Bl. Titus is alluding to the Marian and Mariform life taught particularly by the Low Countries mystics, the Venerable Michael of St. Augustine (d. 1684) and the Venerable Mary of St. Teresa Petijt/Petyt (d. 1677).

[20] See Paul VI, Exhortation *Marialis cultus* (1974) # 30.

[21] *Derniers entretiens/Last Conversations* 21.8.3.

[22] PN 54, "Pourquoi je t'aime, ô Marie."

[23] Cf. Letter Pope John Paul II, 25th March 2001, No.1

[24] Congregation for Divine Worship and the Discipline of the Sacraments, 5 January 1996.

[25] *Rite* n. 5.

[26] Letter of Pope John Paul II, 25th March 2001, no. 5

[27] Cf. *Ibid* No.5

[28] Rule 18 and 19.

[29] "On the History and Spirit of Carmel" in *Collected Works* (Washington: ICS, 1992) vol. 4, pp. 1 and 3.

[30] E.g. *Foundations* 28:30 and 38; *Life* 36:6 and 28. See also St. Thérèse of Lisieux, *Story of a Soul*, Ms A 30v "the habit of the Virgin."

[31] *Foundations* 23:1-8

[32] *Foundations* 23:4. In other places she takes up the same theme, that our lives must correspond to our habit: I have no other remedy than to approach His mercy and to trust in the merits of His Son and of the Virgin, his Mother, whose habit I wear so unworthily, and you wear...Imitate her and reflect that the grandeur of our Lady and the good of having her for your patroness must be indeed great...*Mansions* 3:1,4 in *Collected Works*, trans. K. Kavanaugh and O. Rodriguez, 2:305-306: see *Foundations* 29:31 "... an endeavour so important for the

honor and glory of His glorious Mother since it concerned her order. She is our Lady and our Patroness. *Collected Works*, 3:279

[33] *Mansions* 5:1,2 in, 3:335.

[34] *Letter* 304.

[35] "Let us, my daughters, imitate in some way the great humility of the Blessed Virgin, whose habit we wear." *Way of Perfection* 13:3, *Collected Works* 2:86.

[36] Thus Bl. Titus Brandsma, who like most Carmelites before him was unaware of historical problems associated with the vision, spoke of the habit as a "token of devotion to Mary, becoming "a pledge of her special protection" so that "people vied with each other to beg the Order's habit, either to live or to die in it. In receiving the habit of the Order they secured Our Lady's motherly help." He too echoes the theme of St. Teresa of Jesus that we should imitate Mary; indeed she should live through us, so that the Carmelite becomes another Mary: "God should be conceived in us also, and brought forth by us." *Carmelite Mysticism: Historical Sketches*. 50th Anniversary edition (Darien: Carmelite Press, 1986), lecture 4, "The Brothers of Our Lady," pp. 32 and 34.

[37] Cf. Paul VI Exhortation, *Marialis cultus*, n.37

[38] Cf. John Paul II, *Redemptoris Mater*, n.37

[39] See *Roman Missal*, Preface of the Feast of Christ the King and Vatican II, *Constitution on the Church*, LG 36.

[40] N. 48 - AAS 68(1976) 37-38.

[41] *Puebla. Evangelization at Present and in the Future of Latin America. Conclusions*. (Washington DC: Conference of Catholic Bishops, 1979 - Slough UK: St Paul 1980) nn. 444-469, 910-915, 959-963.

[42] Vatican II, *Constitution on the Church*, LG 54.

Pilgrimage To Spain

In The Footsteps of St John of The Cross and St Teresa Of Avila

October 4 – 17, 2001

The OCDS Community of the Holy Spirit in Denver, Colorado is sponsoring a trip to Spain to walk in the footsteps of St Teresa and St John.

- The pilgrimage will bring alive the VIDA and the FOUNDATIONS. Over half of the cities of Teresa's foundations will be visited.
- It will also bring to life the readings of, and about St John, especially in Toledo and in Andalusia.

Fr. David Centner, OCD will be the spiritual leader of the pilgrimage. Fr. Herman Jayachandra, the OCDS Spiritual Assistant

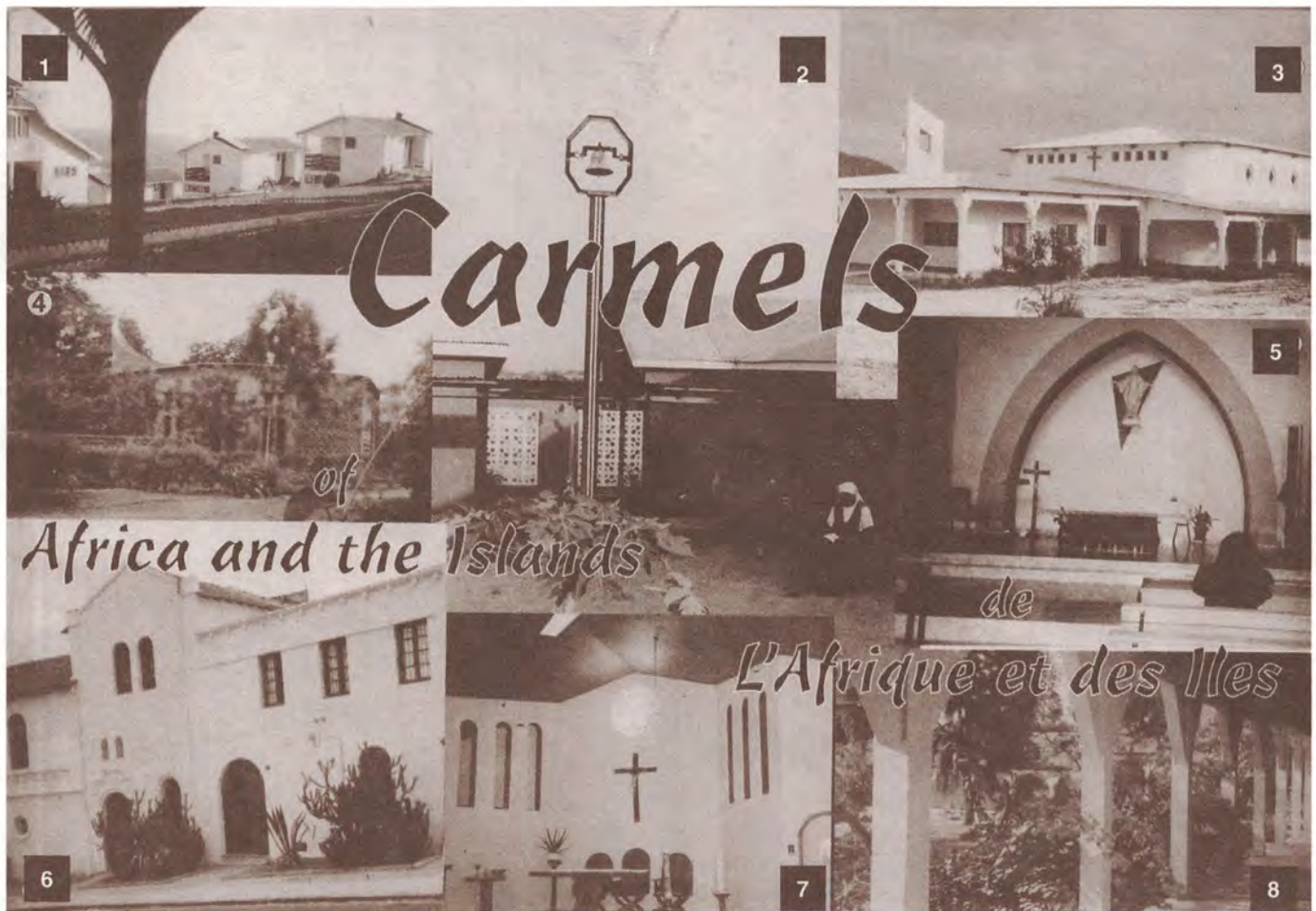
in Denver also plans to accompany the group.

Some members of the Denver community will be making vows in Avila on the feast of St. Teresa. Others of you would be eligible for vows or promises at that time are invited to make in Avila, provided you have the proper paper work. Please contact Debra Davis, OCDS at PO Box 1872, Monument, CO 80132, phone 303/487-8105 regarding this.

14 days/12 nights

\$2298 PP/double occupancy

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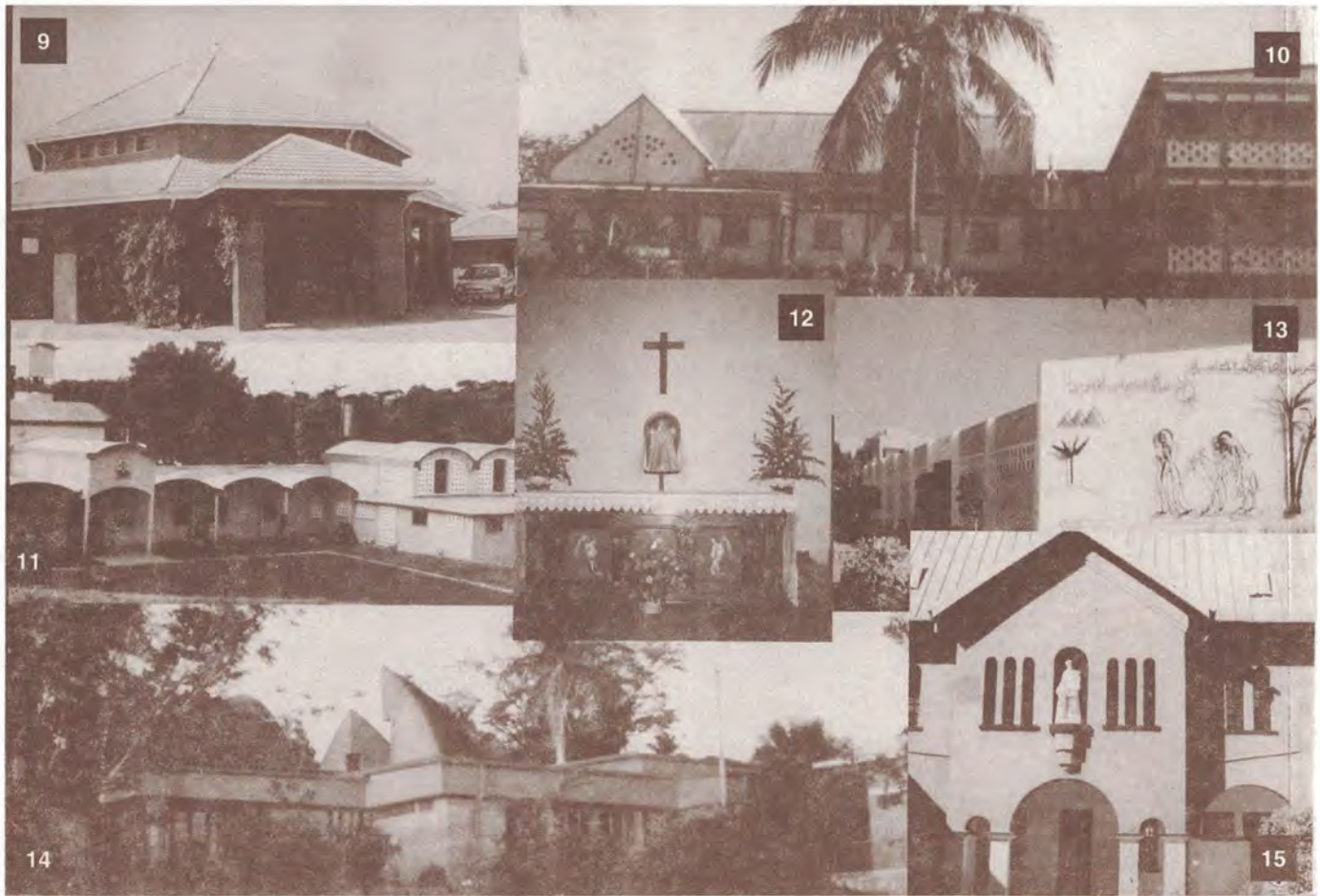
Carmels of Africa and the Islands

Dear Members of the Secular Order of the Washington Province,

Greetings from our Main Office in Washington DC. I have been in touch for about a year with our Carmelite Nuns in Benoni, South Africa. Many Carmels of Nuns, Friars, and the Secular Order from other countries have been writing to us because they have subscribed to our Carmel Clarion Newsletter. I wanted to share some of their experience on the celebration of Carmel's presence in Africa for the past 100 years.

Fr. Camilo Maccise OCD, our Superior General writes, on July 20, 1999, in Nairobi, Kenya, "The initiative of writing a short history of the "Carmels of Africa and the Islands" of the Indian Ocean had its origin in the desire of transmitting to the new generations the experience of planting the Teresian Carmel in African soil.... I would like to congratulate the Sisters who decided to put into writing their one hundred years of searching and responding to the ways of God."

March 19, 2001. Benoni Carmel "Thank you for your willingness to spread the good news about our 'Carmels in Africa and in the Islands'



9. Benoni, South Africa 10. Mahajanga, Madagascar 11. Yaoundé, Cameroun 12. Nairobi, Kenya 13. Fayoum, Egypte 14. Mityana, Uganda 15. Antananarivo, Madagascar

through your 'Carmel Clarion Newsletter' and for making it clear that the book is about the Carmelite Nuns. Maybe one day someone will write a similar history about the Carmelite Friars and also the growth of the Secular Order in this great continent.

Oct. 25, 2000. Benoni Carmel "Thank you very much for your very kind offer to help with distributing our booklet.... Recently the South African Secular Carmelites had their first national meeting in Kimberley, at which Fr. Aloysius Deeney OCD was present. We had an interesting evening recreation with him before his return to Rome.

Dec. 19, 2000. Benoni Carmel "The freight service will take the books to Dulles International Airport, in your city Washington, which seems to be the nearest airport to you. Would someone at your end be able to collect and clear them. I

am told that religious books are duty free.... Once again our greetings for Christmas and the New Year. May Jesus, Prince of Peace bestow his peace upon our troubled world, especially the land of his birth.

Feb. 25, 2001. Benoni Carmel "Our community agreed to finance the initial aspects of the project, although we hoped that the sale of additional copies would help defray some of the printing expenses.

"As you say we are all one big family in Carmel and it is wonderful. So "Carmels of Africa and the Islands" has helped put us all "on the map" so to speak! There is much life in the Carmels of Africa, but also much suffering, due to political instability, wars and so many other difficulties.

I think that your idea about each Secular Order Group perhaps writing to the Carmel they are

interested in, would be a lovely way to help cement the bonds between us, and certainly I know that if donations were possible, they would really be appreciated. Since writing the book, two more foundations are being planned in English-speaking Africa: the Association of Indian Carmels are preparing to send sisters to Tanzania, where the Fathers of the Karnataka-Goa province are already well established. And sisters from Owerri Carmel, Nigeria and Tindinyo Carmel, Kenya are planning to join together in making a foundation in Malawi. It is hoped that this group will spend some time in our retreat complex at Benoni to start community building.

“With the arrival of two Carmelite Fathers from Karnataka-Goa province in 1997, we have slowly been establishing our presence in this corner of Benoni (east of Johannesburg). Last year we embarked on a project of a retreat house for thirty people on the property adjoining ours. It is due to be completed around June. At present the economic situation in South Africa is unstable, with continued devaluation of the Rand and increasing inflation. Do you think any group would be willing to “adopt” and help us in this project? We are told that there is a great need for a spirituality center in the diocese and the Fathers are ready to take up the challenge, but setting it up is expensive and we would really be grateful for some help.

“I do not know too many details about the Secular Order in Africa, but I have heard of Groups in the Dem. Rep. of Congo, and in Kenya. In South Africa we have three Groups: in Cape Town, Durban and Johannesburg. Our Group here has about 14 members and now, with the presence of the Carmelite Fathers in Benoni, are trying to become better organized and formed in Carmel.

March 8, 2001. Benoni Carmel “I like your first plan, in which each Group would receive a

book and your cover letter, which we hope would lead to further contact between the Carmels of Africa and the Secular Order Communities in the States. We could perhaps mention our (Carmel, Benoni) need to cover our printing and freight costs, and ask for a minimum donation of say \$7-\$10. We wonder if you would still be able to place a notice in your Carmel Clarion as well, to help distribute the extra 60 copies. I feel sure your Communities will respond to Carmels in Africa with their prayers and aid.”

March 13, 2001. Fr. Theodore writes, “Our Prior, Father Kieran Kavanaugh OCD, has given his permission for us to accept and complete this project for you. I will complete a cover letter and have it mailed out with each copy of the booklet. Then those who receive them, will be disposed to pray for the various Carmels in Africa and the Islands, and, hopefully, also share some of their material resources.

April 20, 2001. “Our Main Office of the Secular Order has prepared 140 booklets, which you had sent, to be mailed to the presidents of all the 140 Groups of the

Secular Order. The time for the mailing had to be delayed a little, because our Provincial is making a Spring Appeal for our Mission in Nairobi, Kenya. I will mail out the booklets, and this cover letter, in June. I have taken this information for this cover letter from the email you have sent to me. I have also spoken to our Brother Bernard Olk, who has spent some years in the African Missions, and has met many Carmelite Nuns, Friars, and Members of the Secular Order.”

So, please pray for our sisters and brothers in Africa, as they are praying for us and if possible, consider supporting them in a more concrete manner. ■

Sincerely yours in Carmel,
 Father Theodore Centala OCD,
 Secular Order Provincial Delegate



The First Meeting of the OCDS International Commission

*Teresianum Award
for
zealous OCDS
Community Development*

The meeting took place at the General House in Rome from January 4th-7th 2001. Delegates from America, Europe and Asia were present together with Father Deeney and Irma Estrada.

We began by reading the numerous documents received as contributions from the various jurisdictions of the Order, keeping clearly before us that the members of this Commission, by the fact of their appointment, accepted the task of reading and discussing the content of the conferences and conclusions of the Congress.

Members managed to work well together in two language groups, English and Spanish. The meetings resulted in: a draft of a possible guide for drawing up a new edition of the Rule of Life agreement that the first person plural will be used in writing the articles of the Rule of Life, given that it is the lay Carmelites themselves who are proposing these norms in conformity with their own experience of life.

We are on the right road!

On the morning of January 6th we had the opportunity to take part in the ceremony in St. Peter's Square for the closing of the Holy Door

and the Jubilee Year. After lunch we continued our usual rhythm of work.

The next meeting of the commission is planned for July 19th - 22nd, again at the General House. We know that the success of this enterprise requires the prayer of all our brothers and sisters in Carmel and we look to you for support. ■

Carmelites Recognized by United Nations

NGO

un.org

Rome, June 18, 2001

The Order of Discalced Carmelites has been recognized by the U.N. Public Information Department Committee as a nongovernmental organization.

Carmelite Fathers Aloysius Deeney and Ernesto Zielonka will represent the order at the United Nations. The United Nations has already recognized branches of the Franciscan family, and the Dominicans' and Passionists' Justice and Peace Commission as NGOs. ■

Journey and the Joy

Journey and the Joy is a spiritual quarterly written and published by the Carmelite Nuns of Eldridge, Iowa. The purpose behind it is to make the Carmelite themes better known and to invite all people to the awareness of the gift and joy of Everyday Mysticism. To order please write or contact:

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 August 2001			1 St Alphonsus Ligouri Everything is possible for one who believes, still more for one who hopes, even more for one who loves. <i>Brother Lawrence</i>	2 St Eusebius and St Peter Julian Eynard Bl Elizabeth of the Trinity enters Dijon Carmel as a postulant in 1901.	3 We've come to know & believe in the love God has for us. That's our great act of faith-how to repay God-love for love. <i>Bl Elizabeth of the Trinity</i>	4 St John Mary Vianney In God the Father there is everything, for God is love. <i>St Teresa Margaret Redi</i>
	5 18th Sunday in Ordinary Time Mr enraptured spirit contemplates all your works. <i>Bl Mary of Jesus Crucified</i>	6 Transfiguration of the Lord O Lord, how true that all harm comes to us from not keeping our eyes fixed on You. <i>St Teresa of Jesus</i>	7 St Albert Trappani, OC, Priest 1250-1307 St Sixtus and Companions St Cajetan	8 St Dominic We can do little things for God. It is enough for me to pick up a straw from the ground for the love of God. <i>Brother Lawrence</i>	9 St Teresa Benedicta, Martyr, OCD 1891-1942 Have patience with yourself, the Lord does. <i>St Teresa Benedicta</i>	10 St Lawrence As the night descends remind me again that the soul that walks in love neither rests nor grows tired. <i>St John of the Cross</i>
12 19th Sunday in Ordinary Time I want only what He wills. <i>The Little Flower</i>	13 Sts Pontian and Hippolytus If we're to enter into God's wisdom we will do it by unknowing rather than by knowing. <i>St John of the Cross</i>	14 St Maximilian Kolbe All is of little benefit if we don't take away completely the trust we have in ourselves and place it in God. <i>St Teresa of Jesus</i>	15 Assumption of the Blessed Virgin Mary God loves us so much, despite our unworthiness. <i>St Teresa Margaret Redi</i>	16 St Teresa of Jesus is authorized to expand reform to include the Friars in 1568.	17 By forgetting self and casting oneself in the arms of God, one glorifies God more than by self examination & reproach. <i>Bl Elizabeth of the Trinity</i>	18 Bls John-Baptist, Michael-Aloysius, & James, Priests and Martyrs, OCD St Jane Frances de Chantal
19 20th Sunday in Ordinary Time <i>Little Therese receives Viaticum in 1897 and prepares for death.</i>	20 St Bernard I have an ever deeper and firmer belief that nothing is merely an accident when seen in the light of God. <i>St Teresa Benedicta</i>	21 St Pius X There is no need for beautiful thoughts, only an outpouring of the heart. <i>Bl Elizabeth of the Trinity</i>	22 Queenship of Mary I trust in the merits of His Son and of the Virgin, His Mother, whose habit I wear so unworthily. <i>St Teresa of Jesus</i>	23 St Rose of Lima If you want devotion to be born in your spirit... cleanse your soul of every desire, attachment & pretension... <i>St John of the Cross</i>	24 St Bartholomew, Apostle St John of the Cross declared a Doctor of the Church in 1926.	25 Bl Mary of Jesus Crucified, OCD 1846-1878 Everything passes here on earth. <i>The Little Arab</i>
26 21st Sunday in Ordinary Time <i>Transverberation of St Teresa of Jesus</i>	27 St Monica What we consider light must become darkness. It is the night of our own treasured wisdom. <i>St John of the Cross</i>	28 St Augustine Bl Alphonso Maria Mazurek, OCD, Priest and Martyr 1891-1944	29 Martyrdom of John the Baptist Let us say with St Paul, "I die daily" <i>Bl Elizabeth of the Trinity</i>	30 I think if we were to approach the most Bl Sacrament with great faith and love, once would be enough to leave us rich. <i>St Teresa of Jesus</i>	31 I could wish to live always at the feet of my Beloved...who is exiled in His tabernacle for love of his creatures. <i>St Teresita of the Andes</i>	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <h1 style="margin: 0;">September 2001</h1>						1 <i>St Teresa Margaret Redi of the Sacred Heart, OCD, 1747-1770</i> His loving heart desires to rule & reign in me. <i>St Teresa Margaret Redi</i>
2 22nd Sunday in Ordinary Time We shall not lack the grace and help of the Sacred Heart. <i>St Teresa Margaret Redi</i>	3 St Gregory the Great The devil through very small things drills holes through which very large things enter. <i>St Teresa of Jesus</i>	4 How happy I am to be forever a prisoner of Carmel...I prefer the monotony of sacrifice. <i>St Therese of Lisieux</i>	5 The Father spoke one Word, which was His Son, and this Word He always speaks in eternal silence. <i>St John of the Cross</i>	6 Observance of the Rule is of more value than all extraordinary states—more than the stigmata and the gift of miracles. <i>Bl Mary of Jesus Crucified</i>	7 We must not stand before our cross to examine it, but...consider it as the instrument used by divine Love. <i>Bl Elizabeth of the Trinity</i>	8 Birth of the Blessed Virgin Mary St Therese makes her vows for life in 1890 and begins Part II of her autobiography in 1896.
9 23rd Sunday in Ordinary Time My Rule tells me, "In silence will your strength be." <i>Bl Elizabeth of the Trinity</i>	10 The life He generates in our souls is more fruitful than any affection we might have for the things of this world. <i>St John of the Cross</i>	11 Prayer which is so intense at certain moments continues always, everywhere. <i>Pere Jacques de Jesus</i>	12 Bl Mary of Jesus, OCD, 1560-1640 Bl Mary's Body still lies incorrupt in the Carmel in Toledo, Spain.	13 St John Chrysostom After all she is not the prodigal son, there is no point in Jesus making her a feast, since she is with Him always. <i>Little Therese</i>	14 Exaltation of the Holy Cross I am content in everything because that is the way to Calvary. <i>St Teresa Margaret Redi</i>	15 Our Lady of Sorrows We love her (the Blessed Virgin) if we endeavor to imitate her virtues. <i>St Raphael Kalinowski</i>
16 24th Sunday in Ordinary Time Soul, you must seek yourself in Me. And in yourself seek Me. <i>St Teresa of Jesus</i>	17 St Albert of Jerusalem, Bishop, Lawgiver of Carmel 1155-1214 <i>St Robert Bellarmine</i>	18 I keep my eyes fixed on eternity and in this way I obtain constancy..freedom..and a merry heart. <i>St Raphael Kalinowski</i>	19 St Januarius What a joyous mystery is the presence of God with us, in this intimate sanctuary of our souls. <i>Bl Elizabeth of the Trinity</i>	20 Sts Andrew Kim Taegon, Paul Chong Hasang & Companions	21 St Matthew, Apostle We may think we know what is valuable, but true riches are to be found only in Him. <i>St John of the Cross</i>	22 If the actions of our neighbors have a hundred aspects, we ought always to consider them from the best point of view. <i>St Teresa Margaret Redi</i>
23 25th Sunday in Ordinary Time The desire for God is a preparation for union with God. <i>St John of the Cross</i>	24 It is because we think either of the past or of the future that we become discouraged. <i>St Therese of Lisieux</i>	25 It is impossible to advance without doing and suffering virtuously, all enveloped in silence. <i>St John of the Cross</i>	26 Sts Cosmas & Damian My soul was inflamed with love whenever I thought of the Passion of Our Lord Jesus Christ. <i>Bl Anne of St Bartholomew</i>	27 St Vincent de Paul St Teresa of Jesus proclaimed a Doctor of the Church in 1970.	28 St Wenceslaus St Lawrence Ruiz & Companions So let us be content to remain in a perpetual debt of love. <i>St Teresa Margaret Redi</i>	29 Sts Michael, Gabriel and Raphael In what peace and recollection Mary lent herself to everything she did! <i>Bl Elizabeth of the Trinity</i>
30 26th Sunday in Ordinary Time <i>St Therese enters eternal life in 1897.</i>						



Pope John Paul II's Letter to the Carmelites

March 25, 2001

To the Most Reverend Fathers:

JOSEPH CHALMERS

Prior General of the Order of the Brother of the
Blessed Virgin Mary of Mount Carmel
(O.Carm.)

And

CAMILO MACCISE

Prepositus General of the Order of the
Discalced Brothers of the Blessed Virgin Mary
of Mount Carmel (O.C.D.)

The Jubilee Year, which was a providential event of grace for the Church, leads her to look with trust and hope at the journey into the third millennium, which has just begun. I wrote in the Apostolic Letter, *Novo millennio ineunte*, "At the beginning of this new century, our steps must quicken. . . . On this journey we are accompanied by the Blessed Virgin Mary to whom. . . I entrusted the Third Millennium" (no. 58)

With profound joy I have been made aware that the Order of Carmel, in both its branches, ancient and reformed, desires to express its filial love towards its Patroness by dedicating the year 2001 to Her, who is invoked as the Flower of Carmel, Mother and Guide on the path of holiness. In this regard, I could not fail to underline a happy coincidence: the celebration of this Marian year for the whole of Carmel takes place, according to a venerable tradition of the Order itself, in the 750 anniversary of the giving of the Scapular. Therefore it is a celebration that constitutes for the entire Carmelite Family a marvelous occasion to deepen not only its Marian spirituality, but to live it more and more in the light of the place that the Virgin Mother of God



and our Mother occupies in the mystery of Christ and the Church. In this way, you can follow Her who is the "Star of the New Evangelization" (Cf. *Novo millennio ineunte*, n.58)

Generations of Carmelites, from the beginnings up to today, in their journey towards the "holy mountain, Jesus Christ Our Lord" (Roman Missal, Collect for the Mass in honor of the BVM of Mt. Carmel, 16 July), have sought to model their lives after the example of Mary.

For this reason, contemplation of the Blessed Virgin flourishes in Carmel and in every soul moved by a tender affection towards Her who is our most holy Mother. From the very beginning, she knew how to be open to the Word of God and obedient to God's will (Lk.2,19.51). Mary, who was educated and formed by the Spirit (cf. Lk. 2,44-50), was able to read her own

life experience in the light of faith (cf. Lk. I, 46-55). She was docile to the divine promptings and “advanced in her pilgrimage of faith, and loyally persevered in her union with her Son unto the cross. There she stood in keeping with the divine plan (cf. Jn. 19,25), suffering grievously with her only-begotten Son. There she united herself with a maternal heart to His sacrifice” (Lumen gentium, 58).

The contemplation of the Blessed Virgin shows her as the attentive Mother who watches her Son growing up in Nazareth (cf. Lk. 2,40.52), and follows him along the roads of Palestine. We see her at the wedding feast of Cana (cf. Jn. 2,5) and at the foot of the Cross, where she became the Mother of all, associated with the self offering of her Son and given to all people when Jesus Himself gave Her to the beloved disciple (cf. Jn. 19,26). As Mother of the Church, the Holy Virgin is united with the disciples “in continuous prayer” (Acts 1,14) and, as the New Woman assumed into heaven, she anticipates in herself that which one day will come to pass for all of us in the full enjoyment of the life of the Trinity.

Assumed into heaven. She now extends the protective mantle of her mercy over her children who are still on pilgrimage towards the holy mountain of glory.

A similar contemplative attitude of mind and heart brings us to admire the Blessed Virgin’s faith and love, by which She already possesses what every faithful Christian desires and hopes to be within the mystery of Christ and the Church (cf. Sacrosanctum Concilium, 103; Lumen gentium, 53). For this reason, Carmelites justly have chosen Mary as their Patroness and spiritual Mother and keep her always in mind. She who is

the Most Pure Virgin and who leads all to the perfect knowledge and imitation of Christ.

In this way a spiritual intimacy develops in which the communion with Christ and with Mary is always growing. For the members of the Carmelite Family, Mary, the Virgin Mother of God and Mother of all people, is not only a model to imitate, but is also present as Mother

and Sister in whom one can confide. Rightly St. Teresa of Jesus wrote, “Imitate Mary and consider how great she must be and what a good thing it is that we have her for our Patroness” (Interior Castle, III, 1,3).

This intense Marian life, which is expressed in trusting prayer, in enthusiastic praise and in diligent imitation, leads us to understand that the most genuine form of devotion to the Most Holy Virgin, expressed by the humble sign of the Scapular, is the consecration to her Immaculate Heart (cf. Letter of Pope Pius XII, *Neminem profecto latet* [I I February 1950: AAS 42, 1950, pp. 390-391]; Dogmatic Constitution on the Church *Lumen gentium*, 67). Therefore in each one’s heart a communion and familiarity with the Holy Virgin grows, “as a new way of

living for God and continuing here on earth the love which Jesus had towards his mother Mary” (cf. Sermon at the Angelas, in *Insegnamenti XLG*, 1988, p. 173). In this way, according to the expression of the Blessed martyr Titus Brandsma, we are profoundly united with Mary, the Theotokos, becoming like her, bearers of the divine life: “The Lord sends an angel also to us. . . we also must receive God in our hearts, carry him in our hearts, nourish him and let him grow within us so that he is born from us and lives with us as Emmanuel, God-with-us (From the talk of Bl. Titus Brandsma to the Mariological



Miriam Magazine

Congress of Tongerlo, August 1936).

This rich Marian heritage which Carmel possesses has become over time a treasure for the whole Church, through the spread of the devotion of the Brown Scapular. By means of its simplicity, its relatedness to ordinary human life and its connection with the role of Mary in the Church and the whole of humanity, this devotion has been profoundly and whole heartedly received by the people of God, so much so as to be remembered in the memorial of 16 July, which is in the liturgical calendar of the Universal Church.

The Scapular represents a synthesis of Marian spirituality. It nourishes the devotion of believers, making them sensitive to the loving presence of the Virgin Mother in their lives. The Scapular is essentially a "habit". Those who receive it are aggregated or associated in varying degrees with the Order of Carmel, which is dedicated to the service of Our Lady for the good of the whole Church (cf. Formula for the imposition of the Scapular, in the "Rite of Blessing and imposition of the Scapular", approved by the Congregation for Divine Worship and the Discipline of the Sacraments, 5/1/1996). Those who put on the Scapular are introduced into the land of Carmel so that they might "eat its abundant fruit" (cf. Jer. 2,7), and experience the tender and maternal presence of Mary, as they commit themselves daily to put on Christ and to make his presence manifest in their lives for the good of the Church and of the whole of humanity (cf. Formula for the imposition of the Scapular, cit).

There are two truths which the sign of the Scapular brings out: on the one hand, there is the continuous protection of the Blessed Virgin, not only along the pathways of this life, but also at the moment of passing into the fullness of eternal

glory; on the other hand, there is the awareness that devotion towards Our Lady cannot be limited to the occasional prayer in her honor, but must become a "habit", that is a permanent way of Christian living, made up of prayer and the interior life, frequent recourse to the Sacraments and the concrete exercise of the corporal and

spiritual works of mercy. In this way the Scapular becomes a sign of "covenant" and of reciprocal communion between Mary and the faithful. It expresses in a concrete way the gift, which Jesus, while hanging on the cross, made of his Mother to John, and through him to us. It also gives expression to Jesus' commitment of the beloved disciple and us to Her, who thus became our spiritual Mother.

The witness of holiness and wisdom of so many Saints of Carmel, who all grew up under the shade and the care of their Mother, is a splendid example of this Marian spirituality, which forms us and configures us to Christ, who is the first born among many brothers and sisters.

For a very long time I too have worn the Carmelite Scapular! Because of the love which I have for our heavenly Mother, whose protection I experience constantly, I wish that this Marian year be an aid to all the religious in Carmel and the faithful who venerate her, to grow in their love of Her and to radiate in the world the presence of this Woman of silence and of prayer, who is invoked as the Mother of mercy, the Mother of hope and of grace.

With these wishes, I gladly impart the Apostolic Blessing to all the friars, nuns, sisters and lay members of the Carmelite Family, who work so hard to spread among the people of God the true devotion to Mary, Star of the Sea and Flower of Carmel! ■

Joannei Paulus II
The Vatican



Miriam Magazine

Letters to the Editor

Thanks for the reports on the recent OCDS Congress in the June-July edition of the Clarion. Those of us who could not attend can now share in the wisdom and insights of the presenters, thanks to the efforts of our fellow OCDS members. Each report (spiritual direction, progress in prayer, the relationship of Carmel to the Charismatic movement, etc.) gives much to think about and to discuss at our own meetings. The Clarion helps us get to know (via print) those OCDS members who share their God-given talents in Carmel.

With gratitude to the generous individuals who took the time to write up the sessions of the Congress, as well as for the fine article by Dr. Ilse Kerremans OCDS on Mary in the Life of Edith Stein.

Yours in Carmel, T.J. Port Tobacco, OCDS



The Clarion looks more and more artistic every time. Kudos to the team! Thanks for all the informative and instructive pieces you include — with a little humor and useful advertisements tucked in. It's a wonderful tool. You are a Provincial Delegate who will be very hard to replace. You may be stuck with this assignment for a long time!

C.G., Arlington, VA



The June/July issue of the Clarion has arrived and it is wonderful. Thank you for all the work that goes into providing us with this inspirational magazine. I am always happy to find it in my mailbox.

C.K.K., Ft Walton Beach FL.



What you all are doing with the Clarion, by the way is simply fantastic. I keep all the copies in one folder and it makes for very happy inspiring reading. Keep up the good work. Thank you.

B.O., St. Croix, USVI

There must be a strong link between Carmelites and poems because so many seem to be involved in them. The Washington magazine is devoured every time by one of our group mainly because of the poems by Jessica Powers.

J.O., Scotland



The past two issues of the Clarion have a definitive fresh depth and formational beauty. With prayer I wish you enough of God's grace to encourage and sustain you.

J. R., Bridgeton NJ



Thérèse: Living on Love

Thérèse: Living on Love is a 55-minute video of the tour of the relics of Little Thérèse in the United States and Canada. The price is \$29.95 plus \$2.55 packing and postage: total \$32.50. It contains the personal insights of scores of people from across the country who have appreciated her Story of a Soul, her spirituality, and her special spiritual presence in her relic tour.

Included with the 55-minute video is *I Offer Myself to Your Love*, a new book by Conrad De Meester OCD. This complement to the video provides an opportunity to gain a deeper understanding of the Little Flower and her approach to spirituality.

The video is produced by

The Elijah and Frank Frost Production.

To order call: 1-800-621-2806, or visit the Web site: www.littleflower.org

OCDS Member Tells Of Struggle In Holland During Hitler's Occupation In WWII

This is an excerpt of an article by Barbara Blake, staff writer of the Asheville Citizen Times.

The hour Betsy Vandermeer spent with the Hanger Hall girls was filled with peals of laughter and quiet expressions of sorrow as she painted a portrait of her life as a young girl in Holland during the same time Anne Frank and her family were hiding from the Nazis.

The girls were mesmerized by the stories this spirited woman told, and by the “souvenirs” she brought from those war-torn years – wooden shoes that drew blood from her toes because there were no socks to be had, squares of newspaper tied with yarn to serve as toilet paper, and the ladle she and her brother used to scoop watery soup from a community pot to ward off starvation.

The girls were wide eyed and somber when she described the feverish nightmares she had during wartime illnesses, dreams that would wake her as she screamed in terror, “Hitler’s



coming, Hitler’s going to kill me!”

“My parents hated Hitler, but we were not underground,” said Vandermeer, who was a small child during the war. “There were people hiding next door to us ... a friend, a little girl I played with, was deported and her whole family gassed.”

THE RULE OF LIFE



The Secular Order of
Discalced Carmelites
2131 Lincoln Road NE Washington DC 20002-1151

This reprint of the *Rule of Life of the OCDS* was done for the purposes of intensive study over the next five years. The members will be called upon to evaluate the first draft of the new Rule (probably called Norms) from the “worldwide committee”. The booklet also includes an OCDS map of the United States. It also includes the National Statutes for the United States, which were approved by Rome on May 19th, 2000.

Copies may be ordered from the Secular Order Main Office in Washington, D.C.

\$1.00 postpaid

The students at the all-girls Hanger Hall School have read "The Diary of Anne Frank." But they still gasped when Ms. Vandermeer spoke firsthand of people who died at the hands of Hitler's Nazis. "It really happened exactly like Anne Frank describes," she said quietly.

Because Betsy was so young when the occupation of Holland began, she didn't understand that life during the war years was the exception rather than the norm.

Betsy and her husband, UNCA art professor Jos Vandermeer, who died last May, moved to Weaverville, NC in 1960. But she has never forgotten the suffering she witnessed around her, as well as the trials she experienced as a little girl.

"When the Germans came in, the Dutch became virtual slaves," Ms. Vandermeer recalled. The Germans took everything away from us, our land, everything we owned. But to the children, the soldiers would hand us an orange and a vitamin tablet each day. They were out to kill the Dutch but not yet the children."

As the war went on, food became increasingly scarce. The Germans would make pots of soup – mostly water with a few potatoes – and dole out one ladle for each family member. She would receive a small crust of bread each night baked without salt and worse than tasteless. But it helped stave off a tiny bit of never-ending hunger.

"I'm not talking about the kind of hunger when you haven't eaten in a few hours and you need a snack," Ms. Vandermeer said. "I'm talking about a gnawing, painful feeling in your stomach because you never get to fill it."

"You know about head lice? We had those brilliantly," Betsy said. "At one point, my mother shaved my head and I just wore a scarf. . .my

mom tried to keep us clean, but there was no way to do that because there was no soap or hot water. Her mother scrubbed the family clothing with pumice, an abrasive, volcanic rock shaped like a bar of soap. She scrubbed her children the same way. "Afterwards, our skin would be so painful," she said. "But how do you do

laundry, how do you stay clean without soap and hot water?"

The girls' heads bobbed when Betsy asked if they remembered Anne Frank describing the family's attic hideaway in Amsterdam. "She would look out the window and see the kids all dirty and that's how we were. That's just what it was like".

The girls at Hanger Hall were impressed with Ms. Vandermeer's upbeat attitude and her infectious smile. But they also understood the tragic undertones in the stories she told.

Ms. Vandermeer said she will talk to anyone if it will help ensure that such an unspeakable tragedy as the Holocaust never happens again. "I was so thrilled to hear the girls had read all of Anne Frank," she said. "Let's face it, there are people today who deny the Holocaust ever happened. We need to be aware. . .If we're to avoid a third World War, we need to be aware of how bad humanity can be." ■



Betsy Vandermeer, Cynthia Blum, Chris Grist, Barbara McLean, Fr. Theodore, Mary Pearl and Elizabeth Pantas in Asheville, North Carolina.

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