



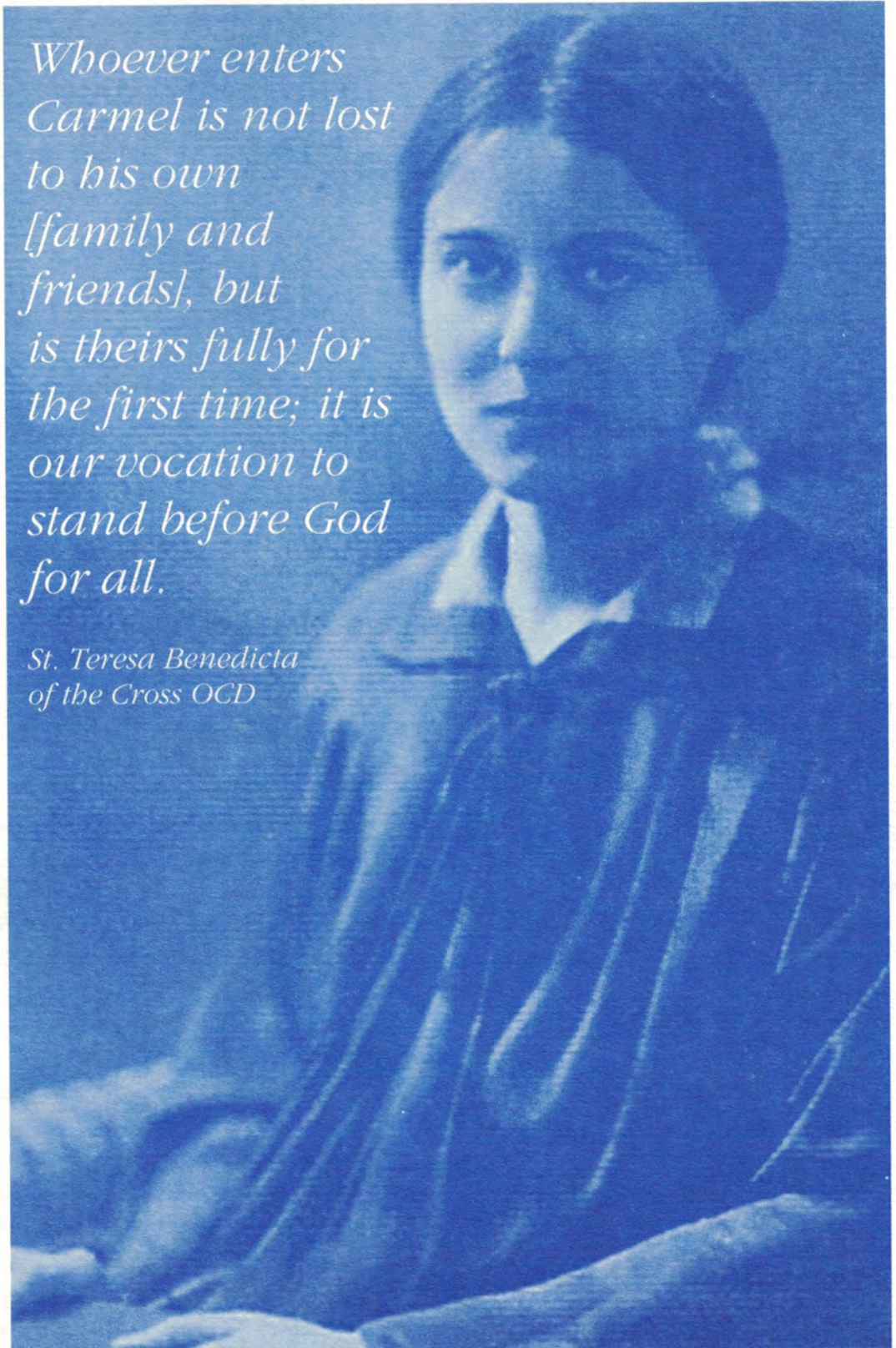
# CARMEL CLARION

Disalced Carmelite Secular Order

Washington, D.C.

*Whoever enters  
Carmel is not lost  
to his own  
[family and  
friends], but  
is theirs fully for  
the first time; it is  
our vocation to  
stand before God  
for all.*

*St. Teresa Benedicta  
of the Cross OGD*



August —  
September 2002

Volume XVIII  
No. 5

Volume XVIII, No. 5  
August-September 2002

## CARMEL CLARION

is a Catholic newsletter  
published bi-monthly by the  
Disalced Carmelite Secular  
Order, Washington Province,  
with central office in  
Washington, D.C.

### CARMEL CLARION

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year. Foreign subscription:  
\$15.00 per year.

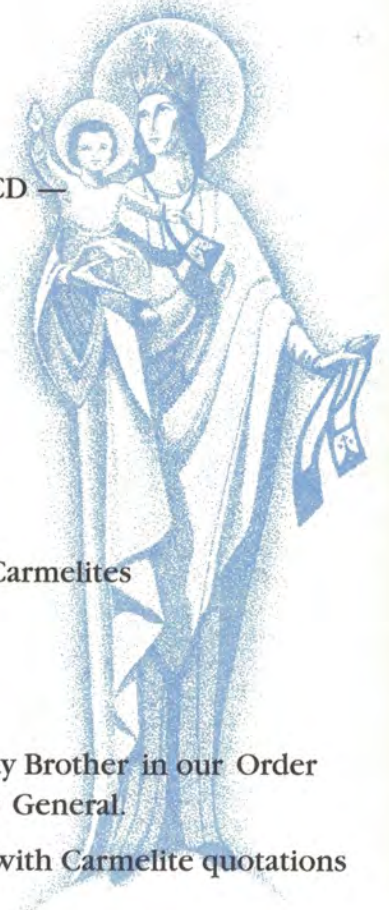


# CARMEL CLARION

Disalced Carmelite Secular Order, Washington, D.C.

## CONTENTS

- 1 | Editorial  
Fr. Theodore N. Centala OCD
- 1 | The Second Giving  
Sister Miriam of the Holy Spirit OCD —  
Jessica Powers (1905-88)
- 2 | Saint Edith Stein's Flower of Peace  
Fr. John J. Sullivan OCD
- 7 | Healers on Zero Grounds  
Clare McGrath Merkle OCDS
- 10 | Isaiah Prophet of Divine Mercy  
Gavin Boyd OCDS
- 12 | Drink of the Stream — Prayers of Carmelites  
Fr Theodore N Centala OCD
- 13 | Fr. Bruno Cocuzzi OCD
- 14 | Toward a New Identity  
The Vocation and Mission of the Lay Brother in our Order  
Fr. Camilo Maccise, OCD, Superior General.
- 17 | August and September Calendars with Carmelite quotations  
Melissa Moonshadow OCDS
- 21 | Miracle in the Making  
Saint Luke Productions
- 23 | It is Something That I Am  
Major Dale F Newell OCDS
- 24 | The Word of God: Food for the Journey  
Sister Brid Carrick DC
- 26 | Come To Me, All Who Are Hungry...



## Provincial Delegates

Fr. Jude Peters OCD has appointed Fr. Fred Alexander OCD, Provincial Delegate for the Midwest and Florida; and has reappointed Fr. Theodore Centala OCD East Coast Delegate. The Delegate for New England is not yet determined.

# Editorial

The first giving of God to us is like milk for babies, so they can grow up a little and be prepared for solid food. Sometimes we are not able to read the signs of this Giving, and wander from one liquid to another. God waits with infinite patience for us to outgrow and reject our liquid diet and crave for solid food with boundless hungers. Only then are we ready to accept our vocation, to hear the call to accept the second giving of God. It comes from God's mercy and is recognized if we have given up all things out of love for God, for the rest of our lives.

Hopefully many of the victims of the terrorism of September 11th used their few seconds to say "Yes" to God's love. I was able, with a few OCDS members, to visit the crash site of the jet airliner that was intentionally crashed in Shanksville PA to prevent their plane from being used as a bomb to kill many others. The passengers were fully aware of what they were going to do with the rest of their lives.

When Sr Teresa Benedicta of the Cross, on August 2nd, said to her sister, Rosa, a Third Order Carmelite, "Let us go for our People" they also knew what they were going to do with the rest of their lives.

Our vocation to Carmel should be "the rich growing" made possible by the "excessive charity" St. Paul speaks of as coming from the Three Persons in One God to the pagans who needed it. Elizabeth of the Trinity found it to be solid food for her journey for the rest of her life.

Brother Bernard Olk, OCD, who volunteered for a Mission assignment in Uganda this last February, has become afflicted with Malaria



and has returned home for treatment and a domestic assignment. God's providence has changed his assignment in his overall vocation. Please pray for him.

Many of our Secular Order Members have taken their Promises and Vows for the rest of their lives. Now the Church has changed their legislation from their "Rule of Life" and "Local or National Statutes" to the "Carmelite Rule of Saint Albert", the "Constitutions", and the "Local or National Statutes". Jessica Powers concludes that "God loves a soul that casts down all He gave it and stands and cries that it was not enough." ■

The Editor

## The Second Giving

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

The second giving of God is the great giving out of the portions of the seraphim, abundances with which the soul is laden once it has given up all things for Him.

The second growth of God is the rich growing, with fruits no constant gathering can remove, the flourishing of those who by God's mercy have cut themselves down to the roots for love.

God seeks a heart with bold and boundless hungers that sees itself and earth as paltry stuff;  
God loves a soul that cast down all He gave it and stands and cries that it was not enough.

© Disalced Carmelite Nuns, Pewaukee Wisconsin

# Saint Edith Stein's Flower of Peace

Fr. John Sullivan OCD

*(Courtesy of Spiritual Life and edited for the Carmel Clarion)*

The growth in faith of the convert Edith Stein occurred during decades noted for energetic German leadership of that century's liturgical movement. Edith Stein benefitted from this ferment and, in her own way, contributed to the thrust for renewal among those she knew.

Edith Stein went beyond drawing strength for herself in liturgical prayer; she also wrote about it. She published a reflection entitled *The Prayer of the Church* in 1937. In this work she clearly states the importance of active participation in the liturgy for an overall healthy Christian life. Her intent was to blend her love for the liturgy with her daily experience as a contemplative nun who spent several hours a day in silent, meditative prayer. The following quotation from her identified the liturgy as the fountainhead of her spiritual life, with repercussions for daily life:

The "monks resembling angels" surround the altar of sacrifice and make sure that the praise of God does not cease, as in heaven so on earth. The solemn prayers they recite as the resonant mouth of the church frame the holy sacrifice. They also frame, permeate, and consecrate all other "daily work" so that prayer and work become a single *opus Dei*, a single "liturgy."<sup>2</sup>

Sister Teresa Benedicta (Edith Stein) did more for the liturgy than merely comment on it, however. She devised texts for actual worship. One such text occupies a place in a hymn book, used to this day, and is the object of this article. This hymn incorporates a devotion dear to her monastic community in Cologne, namely one to Mary Queen of Peace.

## A Previously Unknown Stanza

Today at Cologne Carmel, the nuns still sing an additional stanza devised by Sister Teresa Benedicta for the traditional Carmelite sequence called *Flos Carmeli*, (Flower of Carmel). Some brief background remarks about the Marian sequence will help situate the textual setting in which Edith Stein's creation now lies.

## The Flos Carmeli Sequence

*Flos Carmeli* is a venerable Carmelite hymn in praise of Mary, full of symbolism suited to the Holy Land origins of this Marian Order. The Mother of God is described as a flower: clear allusion to the reference of Isaiah 35:1-2 to the mountain of Carmel; an ever-blossoming vine: a traditional interpretation of the name "Carmel" in the Order, though one no longer admitted by scholars;<sup>3</sup> all pure: a possible hint at the white color stripes alternating with the brown stripes of the Carmelite hermits' mantles;<sup>4</sup> and star of the sea: an obvious allusion to the location of the Carmelites' first house close to where the *via maris* (sea road) passes by Mount Carmel.

In its original medieval form, this hymn was comprised of just one Latin stanza. The *Discalced Carmelite Mass Lectionary* now uses it at Mass as a chant sung during the Liturgy of the Word on the Solemnity of Our Lady of Mount Carmel - July 16th.<sup>5</sup> Over time other stanzas joined the primitive text's single strophe. Two of these extra stanzas have been present for some time in the liturgical books of the Order around the world. The following is one vernacular ver-



sion of the first three stanzas to which Edith Stein added her own lines in praise of Mary, Queen of Peace:

1. Flower of Carmel  
blossoming, bearing one,  
light of heaven,  
mother of God's dear Son,  
vine and virgin.  
gentle parent,  
pure beyond human love,  
bless your children,  
star shining far above  
this world's ocean.

2. Root of Jesse,  
flower in the cradling bud,  
take us to you,  
keep us with you in God,  
His together.  
all chaste lily  
rising despite the thorn,  
strengthen, help us,  
so feeble, soon forlorn,  
great protectress.

3. Be our armor,  
valiant for Christ when war  
rages around us,  
hold high the scapular,  
strong and saving.  
in our stumbling  
guide us on God's wise way,  
in our sorrow,  
comfort us as we pray:  
rich your mercy.

### **New Stanza from Saint Edith**

The text which the saint created as her own stanza has the following English translation (her Latin verses fit the musical notation for the original melody quite smoothly):

Draw your / daughters' hearts  
to that sweetest / and gentlest  
of hearts.

We ask for peace:  
hear us kindly; / we pray you:  
help us mightily, / our Queen!

Original of Saint Edith Stein

Filiarum cordi suavissimo / Cor tuarum illi mitis-  
simo / O inclina.

Pacern rogamus-audi clementer nos,

Te obsecramus-juva potenter nos. / O Regina!<sup>6</sup>

Evidence from the Cologne Carmel's Archives sheds light on the historical setting of Sister Teresa Benedicta's Cologne years and enables us to grasp the significance of this example of liturgical creativity. Three central images in her text are easily noticed. They are the heart, peace, and queen.

### **Key Ideas in Saint Teresa Benedicta's Stanza**

Deducing a date for composition of the extra strophe depends primarily on events in Sister Teresa Benedicta of the Cross's religious life. Research found no dated original copy of the *Flos Carmeli* lines in Edith Stein's handwriting in the Archives. Just the same, lengthy study proved that the year 1935 emerges as the most likely time for composition.<sup>7</sup>

Although brief, the symbolism of the new lines reveals interesting insights into Saint Teresa Benedicta's devotion for Mary, Queen of Carmel and Queen of Peace.

### **Heart : Draw your daughters' hearts to that sweetest and gentlest of hearts**

The word "heart" occurs twice and serves Edith as a symbol of contemplation. Line two of her poetic stanza asks Mary to draw the hearts of her "daughters." From the context we know these daughters are her sister religious in the Carmelite monastery of Cologne, contemplative daughters of St. Teresa of Avila, the great "undaunted daughter of desires" (words of English poet Richard Crashaw, alive at the time the Cologne Carmel was founded in 1637). This was their mother foundress who underwent the mystical

grace of the transverberation (piercing) of her heart.

It was thanks to the contemplative description of God's grace at work in St. Teresa's *Life* (her autobiography) that Edith Stein decided to become a Catholic. The kind of "truth" she recognized in the pages of that classic autobiography one night in the summer of 1921 was a holistic truth, the type of truth that included more than just intellectual questing or even satisfaction because of its clarity. It was Christian sapiential truth, the one that acknowledges a world filled with the Creator's presence. Thus, Edith Stein discovered, and would thereafter seek, a wide-ranging truth that could fill her own heart with trust throughout life's difficulties.

Cardinal-theologian Walter Kasper, appearing in "Edith Stein: Stations of an Extraordinary Life," the 1983 German docudrama, states, *Edith Stein does not represent a simply thought-up theology that is then written down but, rather, a theology that has been lived and suffered through.*"

*Edith Stein's emotions or the movements of her own heart, in other words, were a central part of and influenced all she put into her keen-minded reflections.*

The heart, taken as a complement to the intellect and not something in opposition to it, had vocational significance for Edith Stein herself. She chose not to join either of two Orders familiar to her for their intellectual accomplishments, namely, the Dominicans or the Benedictines. She valued greatly their special witness and contribution to Catholic life. Still, she felt convinced that her way would be to develop her gifts along the lines of contemplative, therefore, loving prayer. The passing of time in the cloister eventually gave her scope for cultivating a contemplative approach to intellectual work itself. Hilda Graef, the first one to translate a major work of Edith Stein into English, wrote that Edith Stein "was a contemplative, and she necessarily tended to interpret her con-



templative experience not as a theologian but as a phenomenological philosopher which she remained."<sup>8</sup>

Perhaps the best way to summarize what has preceded is through the words of Edith Stein herself. In a speech given at Augsburg, she stressed how very important the heart is to the human person as she explained Mary's relationship to her Divine Son in the *Mystical Body*: "*The terms body, head, and heart are of course simply metaphors. But*

*their meaning, nevertheless, is somehow absolutely real. There is a distinctive coherence between head and heart, and they certainly play an essential role in the human body; all other organ and limbs are dependent on them for their existence and function.*"<sup>9</sup>

It is not a far step to move from such stress laid on the human heart for corporeal human living to the importance Edith Stein placed on the heart as a symbol of human aspirations for a deep, loving relationship with God.

### **Peace : We ask for peace: / hear us kindly;**

Historical research now shows that the Nazis were actively preparing a push to conquest in 1935. Hindsight traces the imperious crescendo Hitler and his minions were building in that year toward the application of military might to trumped-up excuses for implementation of their racist and expansionist dreams. In Edith Stein's correspondence, one can detect the movement toward cataclysm by noticing her discreet yet unmistakable references to discrimination against Jews and to adverse affects on private education.<sup>10</sup>

The government might be promising to better the social condition of the country, yet Edith Stein could clearly see a stark undercurrent of actions designed to destabilize large segments of national life in order to strengthen the Party's hand. She knew that this would surely induce great destabilization in Germany, so she turned to Mary, Queen of Peace.

Beyond the usual trust placed by religious in Mary, Queen of Peace, Edith Stein easily looked to her as source and model of peace. Mary was certainly a model for women, and Edith Stein had written an essay in that same decade which considered women in Germany as genuine agents of peace in troubled times. Her words in *Woman* are,

*If it is their vocation to protect life, to keep the family together, they cannot remain indifferent to whether or not federal or national life will be able to assure prosperity for the family and a future for youth. The important international petition of February 6, 1932 in Geneva showed that many women today regard the issue of peace and international agreement as their concern.*<sup>11</sup>

Ever sensitive, she knew she had ample reason to use her poetry as a way to place her concerns for peace under Mary's protection.

### **Queen : We pray you: / help us mightily, / Our Queen!**

With ever-increasing desires today for greater shared power in the Church, one tries to use the concept of queen with a Christian faith-vision and thus in an analogous way. Mary was not born a queen. Appealing, indeed, is the expression of the late author Phillip Sharper who called her the "commoner become queen." Her royal Son carried only fool's purple at the time his Roman executioners declared him "the King of the Jews." Edith Stein took this all into consideration as she honored Mary as Queen of Peace.

Her basic attitude would have been similar to another Carmelite who was her contemporary for six brief years, then a saint in her Order - Therese of Lisieux. For Therese, Mary was "more mother than queen." With those four words, Therese coined an ingenious, memorable phrase since she places the attribute of "queen" in tension with Mary's motherhood. Mary's status as mother of us all flows from her being mother of the Redeemer. That role included suffering with the Suffering Servant, and thereby consoling all the disciples of Christ who, through all ages would have to pay the "cost of discipleship."

Mary was destined to be a much different kind of queen than worldly sovereigns, but queen all the same because she stayed by Christ, the King of Kings, in his most needful hour. Edith Stein knew this. Edith had no difficulty calling Mary "queen," and she thereby added the word queen for the first time ever to the venerable Carmelite chant. One need only recall her words in this other poem — they juxtapose the cross and the heavenly throne of Christ, with Mary at both, so it is obvious why she entrusted herself to Mary the queen — written on Good Friday of 1938 :

*Juxta Crucern tecum Stare (Standing With You at the Cross)*

*But those whom you have chosen for companions*

*To stand with you around the eternal throne,*

*They here must stand with you beneath the Cross.*<sup>12</sup>

One easily detects the parallel between Mary who was asked to be our loving mother from the cross, and Mary who in heaven is the queen who welcomes us near the throne of her Son.

### **Afterword**

To complete this reflection, I must describe the immediate context of my discovery of Edith Stein's extra verses in the *Flos Carmeli*. As a guest of the Cologne Carmel community on the Solemnity of Our Lady of Mount Carmel, July 16, 1997, I went to sing Evening Prayer with the nuns. With the proper liturgical books in hand, I intoned the opening verse. All then began to sing the opening hymn, which was easy for me to recognize - it was the Latin version of *Flos Carmeli*. Knowing the first three verses by heart, I closed the hymnal and started singing. Quite unexpectedly, the community kept on singing beyond the third verse. I quickly paged through the community hymnal I had closed and found the page. Once we came to the end of the extra stanza, entirely new to me, the Prioress leaned over and said, "Those are lines done by Edith

Stein." My curiosity could not have been greater, and the result was research about what went into her beautiful, new Latin lines.

So, a living prayer-moment had been the setting for my encountering these new lines. Sister Teresa Benedicta of the Cross wrote the lines as an embellishment to a sung prayer, a sequence, after all. Her intent was not to create something to prove her linguistic prowess or to otherwise impress others. She simply offered her lines as an addition to verses of praise for the patron of her Order and, thereby, enhanced devotion to Mary. Prayer opened the door to discovery of her devotion.

## The Love That Keeps Us Sane

*Living the Little Way of St. Therese of Lisieux*  
Marc Foley, O. C. D.

### "Seeing Life In Light of Eternity"

This is not a book about using Therese's "little way" as a path to holiness. Therese's spirituality is often dismissed as cloyingly sweet and sentimental, useless for modern seekers. This new Illumination Book uncovers how Therese's sweetness was just a stylistic convention expected in the religious writing of her day. Beneath the form, says the author, is a straightforward spirituality that offers a practical, concrete, and very realistic method for preserving one's sanity in an often-insane world.

Marc Foley O.C.D., is a Discalced Carmelite priest. He is currently residing at the Edith Stein House of Studies in Chicago, Illinois. He is also involved in retreat ministry and spiritual direction.



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I doubt if I would have come across the new strophe had I not participated in the sung Vespers of her community. The most recently canonized Carmelite saint, then, with her love for prayer and for Mary, would have been gratified to know that it was precisely in praying that someone else came upon the words she chose in 1935 to express her affection for the Queen of Peace and the Queen Beauty of Carmel. There is a certain fittingness to the story, and I can only hope more people will come to appreciate how well Saint Edith applied her training and intellectual gifts to the service of her religious commitment. ■

See Edith Stein, "The Prayer of the Church," *The Hidden Life* (Washington: ICS Publications, (1992), pp. 7-17. "The Collected Works of Edith Stein," Vol. 4.)  
"Prayer of the Church," *Hidden Life*, p.9.

See the new study of the Carmelite Order's presence in its birthplace, especially the segment by Roberto Fornara, "The Mount of Elijah: The Bible and Carmelite Traditions" in *Carmel in the Holy Land: From the Origins to Our Days* (Arenzano: Messaggero di Gesu Bambino, 1996; US distributors - ICS Publications), pp. 12-18.).

See John Sullivan, "Mary, the Bees of the 'Exsultet' and the Carmelites," *Carmelite Studies* 2 (1982), p. 289.

*The Carmelite Lectionary, Study Text* (Worcester, MA: Carmelite Provincials, 1997), p. 40.

The English translation of Edith Stein's verse is by the author.

A more extensive study appeared in 1998 in Rome's journal *Teresianum*, telling at greater length how archival holdings pertinent to the new *Flos Carmeli* stanza show its creation process. See John Sullivan, "Liturgical Creativity from Edith Stein," *Teresianum* 49 (1998, 1), pp. 165-85.

Hilda Graef, *The Scholar and the Cross: The Life and Work of Edith Stein* (London: Longmans, 1955), pp. 218-19.

Edith Stein, *Essays on Woman* (Washington: ICS Publications, 1996), 2nd rev. ed., p. 240. "The Collected Works of Edith Stein," Vol. 2.

See Edith Stein, *Letters*, for Letter 213, November 17, 1935: "Please pray for my loved ones at home. Difficulties are constantly increasing for them. Three nephews have already gone to America..." p. 221; and Letter 200, May 13, 1935: "That will require more wisdom and prudence than would be needed in a parochial school..." p. 206.

Edith Stein, *Woman*, p. 154.

Trans. by Mary Julian Baird, Edith Stein and the Mother of God (Dayton, OH: Marian Library, 1956), p. 7. "Marian Reprints," 59.



# Healers on Zero Grounds

Clare McGrath Merkle

**W**e saw the video on television taken by a doctor running toward the World Trade Center as it was under attack, ducking behind a car as the debris rained down on him, speaking calmly in case his wife and children later found him dead and the video intact. Even in the moment before possible death, he expressed concern that he had come down there only to get in the way as another casualty. As I listened to his cool narration, I couldn't help but think of other healers like him that I have known who have met death squarely in the face as calmly, as logically, with the intent not just to survive but to help and to heal. In my life there have been three.

The first was my father. A young physician assigned to MacArthur's staff at the end of WWII, he was one who was involved in assessing the "human damage" at Hiroshima and Nagasaki.

Also, at the International Military Tribunal for crimes against humanity, my father, Captain Robert W. Merkle, M.D. Army Air Corps, served as an attending physician to an ill Tojo Hideki, the Japanese premier who ordered the attack on Pearl Harbor in 1941 and who was hanged in Tokyo on Dec. 23, 1948.

Like so many veterans, my father never spoke about his time in the service except to say that both the atomic attacks on women and children and the holding of war crime trials of already defeated foes would one day come

back to haunt us as a nation. We never spent an evening together as a family that my father did not lead us in prayers for peace. It was my mother who told me when I was older that he had once written a paper proposing the first mobile air surgical hospital, a concept he called M.A.S.H. With the advent of helicopters at the end of the war, he had seen a way to revolutionize the care of the critically wounded in impossible circumstances. In his own way, he became a healer for future generations as a way of making reparation for the unimaginable horrors into which he had walked as a young man. My father died 26 years ago after several heart attacks and a stormy emotional life, haunted by his time at that ground zero.

The second healer in my life was not a physician but a businessman. My ex-husband's brother, Andrew, and I kept in touch over the decade

after a bitter divorce. His calls to me during the toughest months of my own personal ground zero were comforting and supportive. Over the last few years he became a very present and caring father figure to my daughter, Kate, a struggling dancer living in Brooklyn.

On the morning of Sept. 11<sup>th</sup>, Andrew was attending a conference on the 108<sup>th</sup> floor of the first Trade Tower. When I heard where he was, I felt he surely must have died as he would have remained to help rather than run. Days later my daugh-



*Shanksville Pa where the plane crashed on September 11, 2001.*

ter told me that a colleague calling from a smoke-filled staircase that morning had seen Andrew return upstairs to remain with someone who was incapacitated.

He had been to dinner with Kate the week before. Calling me that same night, she remarked that she had never seen Uncle Andrew so at peace and happy - that they had spent three hours talking about important life issues. He had passed the last year and a half frantically hoping his estranged wife would return to him, but told Kate that night that he was finally resigned to the fact that she would not be coming back. His newfound equanimity spilled into many words of encouragement and counsel for her that will remain with her for the rest of her life. When faced with possible death and terror, Andrew met his death the way he had lived his life - as a gentle caregiver and loving presence.

The third healer in my life is a Muslim physician from the former Soviet Union who came to America several years ago to study and who rented a room in my apartment for six months. The first night we met she told me of summers during medical school spent in forced labor camps under the former Soviet regime. She also spoke emotionally of her most recent experience as an observer of a program in her region involving the widespread dissemination of Depo-Provera, a long-acting injectable contraceptive. Seeing many women experience prolonged bleeding after their injections, she told me that the standard recommended D&C's had been performed to cleanse their wombs. Unknown to her were the facts that Depo-Provera thins the uterine wall and causes serious side effects especially on those who, like the women in her region, have poor health from poor diets. Uterine perforations and sepsis followed. Without syringes and antibiotics available in her country, a number of women died. An American doctor associated with the program said the loss of patients represented "a small failure rate".

At the end of her stay in America, she was asked to speak at a conference assembled to tout



what she and other visitors had learned during their stay in America. She was asked the question, "What negative impact did Islam have on women?" She replied that it was not a question of Islam but of development. Countries in need of clean water, roads, fresh food, and antibiotics were being given old and dangerous contraceptives that filled pharmaceutical closets. After her talk diplomats came up to her and quietly thanked her for not being afraid to speak the truth.

My Muslim friend e-mailed me last year of the rapid ascendancy of the Taliban and of the fear that it was generating in her country. She also told me of USAID-backed efforts to control population by mandating quotas for sterilization in exchange for humanitarian aid. She witnessed a forced sterilization of a woman tied down and screaming in a country the size of Texas with fewer people. It was obvious to her and other post-Soviet moderns that her region had become a ground zero of clashing ideologies

where international interests were in competition with medieval knights defending women and children against the "Great Satan".

After September 11<sup>th</sup>, she e-mailed me of her concern for Kate and of her own loss of so many friends who had fled the area. I wrote of my concern for her and her family. She responded,

"There was a rubay (4-line rhyme) of Babur, the Central Asian/Indian king and poet. I will try to translate:

*"The illness shackled me, I was delirious and burning.*

*Exhausted without strength I was concerned.*

*But you asked about me*

*And I have become alive."*

It is not easy time, please, be strong and be safe. I pray about you."

These three people have taught me that healers are souls not afraid to walk into hell storms, whether public or private, who do not seek shelter but rather become shelters. These healers teach so well because they see beyond politics to the essentials, with a clinical concentration for the work of curing what is wrong.

Trying to find the common thread in these lives brings me to an idea of history that is saturated with Providence. I see through the eyes of my own loved ones that history is neither about progress nor horror but about singular moments, holy fulcrums, transparent centers where grace is shot like an arrow into the middle of it all by the right person at the right time, to implode and shower and heal.

I also now see that love is stronger than the lies we tell ourselves. Their lives and the latest crisis have brought me to a post-feminist view of the world where the personal is no longer the political but where the political must become personal if we are to survive this next revolution.

A friend of mine wrote the other day in response to my concerns regarding the invisible drops of poison that prepare the ground for terrorism to take root. He insisted that it is a far

preferable fate to live in a democratic society that can learn from its mistakes than under a repressive religious regime. I have to ask myself as a child that grew up under the shadows of the twin clouds over Hiroshima and Nagasaki, "How many people will die in this next big lesson and who will be the healers?" ■

*Clare McGrath Merkle is a writer living in St. Mary's City Maryland, the first colony founded on the basis of a charter establishing religious toleration (in 1634).*

## Discalced Carmelite Friars

---

166 Foster Street  
Brighton, MA 02135

April 30, 2002

Dear Friends in Carmel,

I am writing this note to let you know that I will not be one of the Provincial Delegates to the Secular Order in the coming triennium. Fr Jude, our Provincial, has given me permission for a sabbatical year beginning in June. I will be living with a Franciscan community in Butler, NJ. I asked for this sabbatical because of a need for personal renewal. I chose this location to be closer to my aging parents. I hope to continue to have some involvement with the Secular Order as a spiritual assistant and retreat director.

The experience of this last triennium has been both challenging and enriching. I have been edified over and over again by your dedication to Carmel. In the words of the new Constitutions, you do indeed "enrich the Order" with your particular characteristics of secular life.

I want to thank you for your kindness and goodness to me. May the Risen Lord bless you with his gift of peace.

In Carmel.  
Fr Salvatore, OCD

# Isaiah Prophet of Divine Mercy

Gavin Boyd OCDS

The multiplying splendors of the Savior's reign include lyrical celebrations of His victories, in which His friends participate. These are victories of truth over variations of the original lie - the lie that held out false promises of knowledge, liberation and enjoyment. The prophets were crusaders for Divine enlightenment, despite terrible risks, communicating insights of faith with elements of lyrical philosophy related to the order and beauty of creation. All the communication of prophetic inspiration provided foundations for the struggles against false teachings that have been perpetrated since the early Church. While these struggles have deepened understanding of the truths that have been attacked, authentic meditation inspiring the struggles has been in continuity with the writings of the prophets.

Dialogue with the descendants of the people to whom the prophets were sent can relate to the prediction by Isaiah of a "springtime of deliverance and renown" - a final acceptance of rich Mercy by the elder brother. Here ineffable Divine magnanimity can be discerned, with joy in the transformation of the dialogue. New devotion to St. Isaiah can develop with awareness that, in the Heavenly City, he is interceding, with all the Blessed, for his people. Brought into new prominence in the liturgy Isaiah will be able to speak more eloquently to his distant relatives. Graciously, he affirms, the Lord greets those who return to Him.

The destiny of the prophet's distant relatives can be considered in the light of Christ's mysterious statement that some who are first will be last, and some who are last will be first. This theme may well be reflected in liturgical changes, related to the great role of the Holy Spirit in the later stages of salvation history. Because of the powerful emotions in Our Lord's

Sacred Heart, great gestures of His Mercy may cause some of the last to become first. Reflection on this can be linked with thoughts on St. Paul's encouragement to be aware of our proximity, in faith, to the vast assembly of the Heavenly City, where myriads of Angels are gathered in festivals. There, among the spirits of just men made perfect, we will recognize the prophets. We may well believe that a special kind of praise of the Divine Glory, in the festivals of Heaven, will be reserved for St. Isaiah: as the merciful purified messenger of the Lord of Hosts he may be inspired to sing a new song, extending through eternal springtime.

The voice of Isaiah can be heard in the Third Millennium as a special call to renewal because of all his references to the failures of priests and lay people to be faithful to the Lord of Mercy. At the critical time of the Messiah's appearance the cumulative effects of infidelities up till then was a general incapacity to recognize Him, despite all that had been revealed in the Sacred Writings. There was a collective failure to dedicate minds to study of the life giving literature. The Church, since its foundation, has had to contend with failures to maintain the vital dedication of thought required by the first commandment. The list of apostles who have striven to overcome these failures is very long, and it is not for us to know how they rank in the Heavenly Court. However, we can be certain St John the Evangelist is very prominent among them. Surely the time has come to compliment devotion to him with devotion to Isaiah, on at least one occasion during the liturgical year.

Inspiration for renewal in the Church has to be drawn from meditation on the mysteries of



faith - advances in understanding of the radiance of the Heavenly City, and of the path of life leading to the procession, in which the Queen is at the right of the King, advancing toward the mansions of the Father's palaces, where they are greeted with music. The apostles of renewal, seeking to draw faithful to the path of life, can pray for some degree of the purification that Isaiah received, as a burning coal, from an angel. With that purification there was a privilege, implicit in the briefly described context: Isaiah became associated with the Heavenly Father's wish to act in consultation with His friends - those who would declare the glorious splendor of His reign.

The Church's trust in Divine Mercy, drawn by the fragrance of the Mystical Rose who was seen distantly by Isaiah, sustains hope that some day there will be one fold and one shepherd. Isaiah's vision encourages expectations of a splendidly comprehensive development in the Church, vastly inclusive in liturgical splendor. In this, the prophets favored with visions of the Messiah will all be given due honor. We can pray that this will begin with veneration of Saint Isaiah. That would help to prepare the way for the glorious occasion mentioned in the hymn heard by St. John as he saw the inauguration of the Father's reign: the hymn declared that the time had come to reward His servants, the prophets.

In the words of the prophets we hear the words of God, in which there is life. These words come in a mysterious and exalted order, with special graces to arouse sensitivities to the voice of the bridegroom. Listening to the prophets, in their joyful eloquence, can help understanding of the Savior's remarks about the absence of fasting in the life of His apostles: they were not fasting because they were ab-

sorbed in listening to His voice: with this new wine they were receiving graces of temperance, with forgetfulness of all else. The Savior's words, as He indicated at the beginning of His public ministry, were in continuity with the words that had been given to Isaiah, words written after the angelic purification through which

the prophet had been drawn more and more deeply into the life of Heaven.

Saint Isaiah, prophet of the Divine Mercy, pray for all meditating on your prophecies. May all you saw of the advent of the Savior be infused into our thoughts about His coming in glory, the solemn feast when there will be joyful singing. In your praise of the Divine Glory, joining in the festivals of Heaven, intercede for us, as you share in the Divine consultations. Drawn by the

fragrance of the Mystical Rose, our Mother of Fair Love, we honor your visions of the Savior's splendor, and of His paradisaical transformations of the wilderness. In faith we greet you, in jubilant procession to the Father's palaces, in the radiant city of Divine Light, with its tributes of rich harmony. ■



## ✉ Letters to the Editor

Dear Father T,

At the risk of mucking up the purification of your pride I have to say you have done great things with the Clarion. The April-May issue is just the latest example of how you have turned it into a really valuable teaching tool. My hat's off to you.

All the best,  
E.D. New York, NY

# Drink of the Stream: Prayers of Carmelites

Fr. Theodore Centala OCD

## Foreword

Fr Kieran Kavanaugh OCD

As you take this book and begin to read, you soon become aware that the content requires much more than a mere quick reading. These prayers of Carmelite saints do not favor those of us who like to skim; rather they take hold and plunge us into deep abysses, enabling us to catch glimpses of the jewels of God's mysteries. They overwhelm with their power and theological depth. How true it is that God who is Love is only attained through love. In the words of John, "Love is of God; everyone who loves is begotten of God and has knowledge of God" (1 Jn 4:7).

These prophets, saints, Doctors, and mystics, then, are like prisms revealing the divine light but in a marvelous variety of colors. They become for us splendid instruments for delving into the divine mysteries and coming to know the profundities of Christ's love, "which surpasses all knowledge" (Eph 19:3). Indeed, the simplest prayer of all, "Jesus, I love you," is a master key that opens the door to all God's mysteries. The gift of love is the most elevated of the Holy Spirit's gifts, but here on earth inseparable from faith and hope. In their prayers, in the depths of their union with God, these Carmelite saints spread before us a remarkably rich fare for our theological reflections and our spiritual meditations. Their prayers are not simply for recitation. When read

slowly and reflectively, these devout outpourings have the power to snatch us up as well into the sublime intimacy of knowledge and love that our saints experienced in the divine mysteries. With this help from God's saints, the Holy Spirit will want to make us sharers in that blessed communion.

When saints embrace the mystery of God with the totality of their being, and love the Lord with all their hearts, they embrace as well their neighbor. The practice of the love of the Lord in prayer will weaken and become effete without the practice of the love of neighbor. The Holy Spirit brings the two together in beautiful counterpoint: love of our neighbor, who is visible; love of God, who is invisible. And it was this divine love aflame in the hearts of these Carmelite saints that made their reading of Sacred Scripture always more luminous. Before these saints

spoke they listened. Love burns always all the impurities that prevent individuals from hearing and relishing the language of God. Saint John of the Cross says the Samaritan woman forgot the water and the water jar for the sweetness of God's words. She was eager to listen.

I for one want to express my gratitude to Penny Hickey for gathering these prayers of the Carmelite saints into one volume. Now we can have them always at hand, pick up this book, read from almost any page, and go away enriched. We have a new "stream from which to drink". ■



# Fr. Bruno Cocuzzi OCD

## Fr Paul Fohlin OCD

I saw Fr. Bruno last evening; lately he has been surprisingly alert. He has periodic difficulty speaking clearly but that is only when he is very tired.

He is also developing a cough and has some difficulty swallowing. But he still likes his ice cream; That goes down easily. Otherwise he is alert and enjoys brief visits. Telephone calls are very difficult now. He cannot reach for the telephone and he cannot hold it for more than a

few seconds. So writing him is the best way outside of actually visiting him. Please telephone the nursing home to find out the best time for a visit: Maristhill Nursing Home, 781-893-0240. Fr. Bruno is still taken to Mass [11 AM] every day; then he eats his mail meal until 1 or 1:30 PM. He is usually back in his room and put into bed after 2 PM. After 2 PM he can receive brief visits until 8 PM.

## Drink of the Stream

Compiled by Peggy Hicks, OCDS

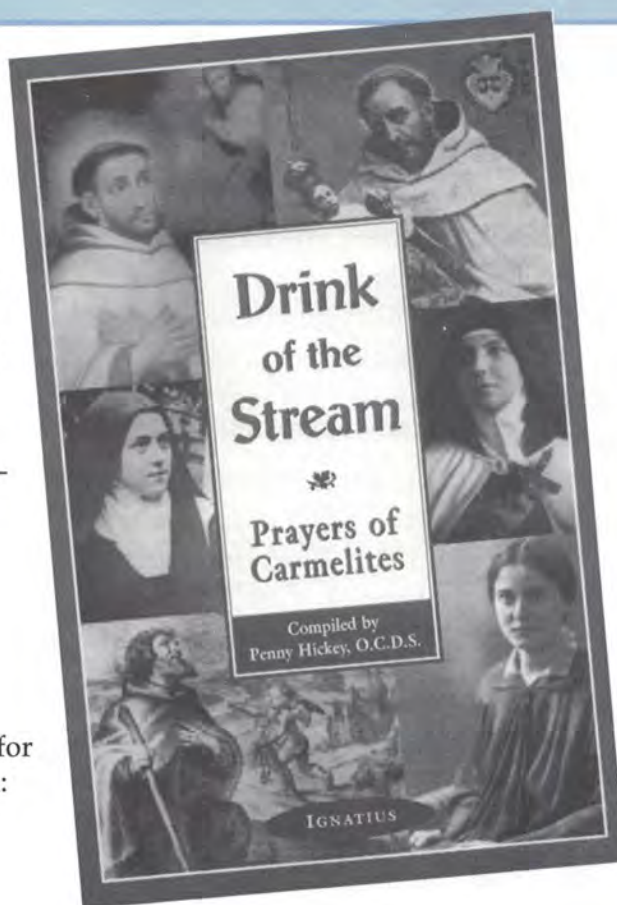
*These prophets, saints, Doctors, and mystics, then, are like prisms revealing the divine light but in a marvelous variety of colors. They become for us splendid instruments for delving into the divine mysteries and coming to know the profundities of Christ's love. . .*

—From the foreword by  
Kieran Kavanaugh OCD

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# Toward a New Identity

## *The Vocation and Mission of the Lay Brother in our Order*

Circular Letter from  
Fr. Camilo Maccise, OCD, Superior General  
Rome - 2002  
Order of the Discalced Brothers  
Of the Blessed Virgin Mary of Mount Carmel

*[Our Secular Carmelites have many spiritual traits in common with our Sisters and Brothers in Carmel. Father Camilo Maccise OCD, our Superior General, has given our Carmel Clarion permission to reprint various portions of his circular letter on the vocation of the Carmelite lay brother.]*

### Introduction

Even though it is true we are juridically a clerical Institute<sup>1</sup>, at Carmel's beginnings there was no distinction between cleric and lay members. All were simply "brothers"<sup>2</sup>. As late as 1253, the Prior General of the Order was a lay brother. The Order came to know, like other religious families, the phenomenon of clericalization, which became characteristic of religious life in the West. Our senior members know how much the distinction between "brothers" and "fathers" had its effect on mentalities, customs and ways of living.

Taking social changes into account, the II Vatican Council also challenged consecrated life, introducing elements that have been renewing and clarifying its identity. Our Constitutions demonstrate this renewal. Concerning the point we are dealing with, in speaking of the members of our Order, they emphasize with great insistence the unity of vocation of all those who make up the order: *"Our Order comprises both clerical and lay members, all of whom work together for a common purpose, sharing in different ways the same charism and the same religious consecration by solemn vows. All have equal rights and obligations, save those which*

*arise from Holy Orders or from the office entrusted to them"*<sup>3</sup>.

Long ago there was a clear distinction between clerics and monks. Even when religious life accepted the priesthood, the emphasis was always placed on religious consecration. Primitive monasticism, both in the East and in the West, had only occasional relationships with the clerical state. In fact, monasticism was not open to ordained ministry but rather to gospel radicalism and spiritual progress. It avoided the priesthood with its prerogatives and duties. To all appearances, this first monasticism was lay. If a monk was ordained, it was to serve the monastery.

Contributing to the identity crisis has been the fact that juridical structures in the Church hindered the lay brother in clerical institutes taking full part in the government of the Order in all areas and levels. One usage still persisting is that on letterheads and envelopes, titles on bank accounts and checks as well as in directories: almost always we see Discalced Carmelite *Fathers* and not Discalced Carmelite *Friars* or more simply Discalced Carmelites.

On the other hand, the *advancement of the laity* and their active participation in the apostolate and the liturgy, as well as the ministries they receive, create an uneasiness and a conflict with the consecrated identity of the brothers. On occasions it has created inferiority complexes and a generalized dissatisfaction in them. This has led some of them to desire and seek priestly ordination as the only way for their complete realization.

### The Principal Stages of Evolution

In Eastern monasticism to the present day, the tendency to a lay consecrated life has been maintained. Clericalization of monasticism began in the West, from the end of the VIII century. Notwithstanding this, until the end of the IX cen-



tury the abbot continued to be a lay person under whose responsibility were the priest monks. It was the Gregorian reform in the XI century that made the priest model prevail over the monastic model. The excessive clericalization of consecrated life led to forgetting that, in its origins, religious life had nearly always been exclusively lay.

In the *Carmelite Order*, as in all mendicant orders in the Middle Ages, there did not originally exist a distinction between clerics and lay. The clericalization of the Order was completed with the General Chapter of Trier, in 1291.

Shortly after the Council of Vienna in 1311, the conversos, who took the three vows, formed a third group of religious (*semi-friars*), together with the *priest friars* and the *lay friars*. Later on they were assimilated into the lay brothers and so the titles *lay brother* and *converso brother* became synonymous.

When the *regular clerics* and the *new religious Institutes* were founded, the lay brothers were considered *coadjutors* of the priest. They were given a different habit, a different formation and became an inferior class. The burden of government was reserved to the priests who were the majority. The lay brothers had a subordinate role. On the other hand, the foundation of solely lay Institutes, dedicated mainly to teaching, emphasized the value of lay religious.

### **Toward a New Perspective**

Already from Vatican II it is emphasized that lay religious life is “a state for the profession of the evangelical counsels which is complete in itself”<sup>4</sup>.

In January 1980, in an audience for lay brothers from clerical and lay institutes, Pope John Paul II told them, among other things, that their contribution was very important for the life and activity of their respective religious families and for the life of the whole Church. He emphasized that their life, “is a state for the profession of the evangelical counsels which is complete in itself”, as Vatican II had expressed. In the same discourse, the Pope added that their religious consecration, “by its nature is directed to the life of the Mystical Body, whatever the type of activity

to which they are called by virtue of obedience. The believer well knows that the importance of their own contribution to the life of the Church does not depend so much on the type of activity they carry out but, rather, on the strength of faith and love that the believer knows to place in the fulfillment of their own service, no matter how humble it may appear”<sup>5</sup>.

Another historical contribution of John Paul II with regard to the topic of lay religious life was made on the occasion of the Plenary Assembly of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in January 1986. The Holy Father reminded them, among many things, of the fact that religious life, at its birth, had a lay configuration. He pointed out, as well, the various ways of living the religious consecration of lay brothers and concluded that “religious life in the Church cannot be thought about without the presence of this particular lay vocation, still open to many Christians who can consecrate themselves in it to following Christ and to the service of humanity. It is necessary that lay religious become aware that they too, together with their priest brothers, are responsible for all that contributes to the vitality of their own Institute.

I wish to remind all religious – lay and priests – of the *complementarity* of their respective roles within the same religious life. The religious priest, caught up in multiple pastoral activities, is reminded by the lay brother that religious life has a community dimension that cannot be forgotten. The brothers, dedicated to humble domestic service or secular duties of service, are reminded by the priest that what they are doing has an apostolic dimension”<sup>6</sup>.

In the same discourse, the Pope shared his great joy, during his Pontificate, in raising to the honors of the altar “a great number of lay religious, all eminent for the quality of their service and for the heroicity of their virtue: St Miguel Febres Cordero, professor and member of the language Academy of Ecuador; the blessed Ricardo Pampuri, doctor; Andres Bessette, miracle-worker; Alberto Chmielowski, painter, engineer and founder; Jeremias de Valachia, nurse; Isidore



de Loor, gardener and cook; Francisco Garate, the 'perfect caretaker'"<sup>7</sup>.

Eight years later, on February 22, 1995, in one of his instructions after the Synod, John Paul II turned once again to the topic of the consecrated life of brothers who are not priests. With regard to lay brothers in clerical Institutes, he called to mind how Vatican II recommended "so that the bond of brotherhood be more intimate between members, those that are called conversos, coadjutors or some other name, must strictly unite themselves to the life and works of the community"<sup>8</sup>.

In 1994, in its *propositions*, the synod for Consecrated Life reaffirmed the same idea and added that their services, "whether within or outside the community, are in a certain manner a participation in the service of the Church in announcing and living witness to the Gospel. For this reason, let the members of such Institutes be aware that the service they are engaged in is ecclesial by its nature. So they ought to be carried out with careful theological formation and with the *sensus Ecclesiae*"<sup>9</sup>.

*Vita Consecrata* the post-synodal document (1996), on its part, took up the problem of equality of religious who are priests and those who are not: "Some Religious Institutes, which in the founder's original design were envisaged as a brotherhood in which all the members, priests and those who were not priests, were considered equal among themselves, have acquired a different form with the passing of time. It is necessary that these Institutes, known as 'mixed', evaluate on the basis of a deeper understanding of their founding charism whether it is appropriate and possible to return to their original inspiration.

The Synod Fathers expressed the hope that in

these Institutes all the Religious would be recognized as having equal rights and obligations, with the exception of those which stem from Holy Orders. A special Commission has been established to examine and resolve the problems connected with this issue; it is necessary to await this Commission's conclusions before coming to suitable decisions in accordance with what will be authoritatively determined"<sup>10</sup>...

## Principle Challenges to be Faced

The new situation in the Church and society presents challenges to consecrated life in general and particularly to the lay brothers. The conciliar and post-conciliar ecclesiology has emphasized the perspective of a *Church of communion*, placing the accent on complementarity of the various vocations, equality of dignity of all Christians and the importance of all the charisms. This has led to a just esteem for the laity within the Church and the recognition that they need to be active members through their commitment to give witness to the Good News and to proclaim it. In this manner clericalism is overcome.

The hierarchy, religious and laity are all people of God. "Therefore in the Church, everyone whether belonging to the hierarchy, or being cared for by it, is called to holiness, according to the saying of the Apostle: "For this is the will of God, your sanctification" (I Thes 4:3; Eph 1:4)<sup>11</sup>. As well, there have been social changes: political and social emancipation, the claim to personal liberty and human rights, the new concept of person, a marked individualism, the desire to do better and the greater opportunities for formation. They have all provided new challenges for the traditional identity of the lay brother in our Order.

These are some of the many challenges we can enumerate: the notion of lay brother before the promotion of the laity in the Church; the necessity of living and expressing his religious and Carmelite consecration in all the services and ministries that he must carry out; the need to continue creating a new identity of Carmelite lay brother in accord with the signs of the times, be-

*Continued on page 19*



| Sunday  | Monday   | Tuesday   | Wednesday   | Thursday  | Friday   | Saturday   |
|---|--|---|---|---|--|--|
| <b>1</b><br><b>22nd Sunday in Ordinary Time</b><br><i>St Teresa Margaret Redi of the Sacred heart, OCD, 1747-1770</i> | <b>2</b><br>We look for methods to learn to love God... Isn't it much shorter and more direct to do everything for love of God.<br><i>Brother Lawrence</i>                         | <b>3</b><br><b>St Gregory the Great</b><br>How can I not fall in love with Jesus who is worthy of all my veneration, love and vigilance.<br><i>St Teresita of the Andes</i> | <b>4</b><br>What we need most to make progress is to be silent before this great God...the language he best hears is silent love.<br><i>St John of the Cross</i>        | <b>5</b><br>Kneeling before the tabernacle, I can think of only one thing to say to our Lord: My God I love you.<br><i>St Therese of Lisieux</i>                            | <b>6</b><br>I know that my prayer does not weary Jesus; knowing my weakness, He is satisfied with my good will.<br><i>St Therese of Lisieux</i>                              | <b>7</b><br>Everything passes away... then why attach myself to transitory things, things that won't bring me to God who is my goal.<br><i>St Teresita of the Andes</i>                        |
| <b>8</b><br><b>23rd Sunday in Ordinary Time</b><br><i>Birth of the Blessed Virgin Mary</i>                            | <b>9</b><br><b>St Peter Claver</b><br>Love is the strength that helps us accomplish even those things for which we feel the greatest repugnance.<br><i>St Teresa Margaret Redi</i> | <b>10</b><br>Blessed is he who setting aside his own inclination, considers things according to reason and justice before doing them<br><i>St John of the Cross</i>         | <b>11</b><br>Always remember to love your neighbor, prefer the one who tries your patience, because with her you can always merit.<br><i>Bl Mary of Jesus Crucified</i> | <b>12</b><br><b>Bl Mary of Jesus, OCD, 1560-1640</b><br>Bl Mary's body still lies incorrupt in the Carmel in Toledo, Spain.   | <b>13</b><br><b>St John Chrysostum</b><br>There is no way of life in the world more agreeable or delightful than continual conversation with God.<br><i>Brother Lawrence</i> | <b>14</b><br><b>Exaltation of the Holy Cross</b><br>When the weight of the cross overwhelms us...call on Jesus in our need..He will not be deaf to our cry.<br><i>St Teresita of the Andes</i> |
| <b>15</b><br><b>24th Sunday in Ordinary Time</b><br>Let nothing disturb you.<br><i>St Teresa of Jesus</i>             | <b>16</b><br><b>Pope St Cornelius St Cyprian</b><br>I have been captured in the loving nets of the Divine Fisherman.<br><i>St Teresita of the Andes</i>                            | <b>17</b><br><b>St Albert of Jerusalem, Bishop, Lawgiver of Carmel 1155-1214</b><br><b>St Robert Bellarmine</b>   | <b>18</b><br>It is certain that love of God doesn't consist in experiencing sweetness...but in serving God in justice and humility.<br><i>St Teresa of Jesus</i>        | <b>19</b><br><b>St Januarius</b><br>To be taken with love for a soul, God does not look on its greatness, but the greatness of its humility.<br><i>St John of the Cross</i> | <b>20</b><br><b>Sts Andrew Kim Taegon, Paul Chong Hasang &amp; Companions</b>  | <b>21</b><br><b>St Matthew, Apostle</b><br>All heaven entered my soul when I received Jesus...it was joy alone, deep ineffable joy that filled my heart.<br><i>St Therese of Lisieux</i>       |
| <b>22</b><br><b>25th Sunday in Ordinary Time</b><br>Obedience is better than sacrifice.<br><i>St Teresa Benedicta</i> | <b>23</b><br>We don't always have to be in church to be with God. We can make of our hearts an oratory where we converse with Him<br><i>Brother Lawrence</i>                       | <b>24</b><br>The humble soul is like a grain of wheat thrown to the earth. It descends, it hides...it dies, to revive in heaven.<br><i>Bl Mary of Jesus Crucified</i>       | <b>25</b><br>If I'm no longer seen or found on the common, you'll say that I'm lost; that stricken by love I lost myself & was found<br><i>St John of the Cross</i>     | <b>26</b><br><b>Sts Cosmas &amp; Damian</b><br>I wanted to give Him consolation, to draw near the tabernacle.. watched over and gathered by Him.<br><i>Little Therese</i>   | <b>27</b><br><b>St Vincent dePaul</b><br><b>St Teresa of Jesus proclaimed a Doctor of the Church in 1970.</b>  | <b>28</b><br><b>St Wenceslaus St Lawrence Ruiz &amp; Companions</b>  |
| <b>29</b><br><b>26th Sunday in Ordinary Time</b><br><i>Sts Michael, Gabriel and Raphael</i>                           | <b>30</b><br><b>St Jerome</b><br><b>St Therese enters eternal life in 1897.</b>  |  <h1>September 2002</h1>   |   |   |  |  |

## Toward a New Identity

*Continued from page 16*

ginning with a convinced option for this type of life in the Teresian Carmel; accepting the need for initial and continuing formation including spiritual, doctrinal and professional aspects; living fraternal life in community with the cleric religious in a complementarity of services arising from the same charism and spirituality.



### Prospects for the Future

With regard to the future, there are some that think that there is a need to return without more ado to the past to relaunch the vocation of lay brother dedicated to domestic work. There are not lacking some who suggest, with equal vigor, that an associated laity is the only solution to fill the vacuum that the numerical decrease of brothers has left, or that we must hire the service of Secular Carmelites.

Finally, others think that we must continue to create, in faithfulness to what is essential to consecrated life in Carmel, a new notion of lay brother that affects his formation, services offered and ministries carried out. This current of thought holds, above all, that it is necessary to begin with a new profile of the lay brother, based on a new ecclesiology and theology of consecrated life and its important characteristics.

It is also important to keep in mind that the lay religious vocation strongly emphasizes the radical experience of the sacred as a source of wisdom and a symbol of the closeness of God in society. This emphasizes the values and aspirations of the human person, such as simplicity and austerity, the centrality of relationship and encounter with "the sacred", mercy, non-violence, moderation and recollection, harmony with the cosmos and community life.

From this perspective, the function of lay religious life is also a legitimate human form of full personal realization and an original form of standing before God in society and the cosmos. It

transmits a message: without a reference to "what is holy" there is no humanity nor dignity of the human person, that is only realized in relationship with the sacred, contemplation, interior life and service<sup>12</sup>.

We can enumerate some aspects that would form part of an identity card of the Carmelite lay brother:

He is a man who has experienced the Lord's call to consecrate himself to the Lord in the Teresian Carmel by accepting religious life without the priesthood, through a convinced vocation.

He is a man who has chosen fraternal life in community in order to form with his cleric brothers the "little college of Christ" that St Teresa wanted and to share his life, his gifts, qualities and ideals from a fundamental equality and a growing fraternity. He is a brother amongst brothers.

He is a man who carries out his mission of service to evangelization in all his occupations and lives deeply the essential elements of the charism and spirituality of Teresa and John of the Cross. He lives open to the signs of the times and accepts the various apostolic forms that have been discerned in fraternal and community dialogue.

He is a man called to offer qualified support in the promotion, training and accompaniment of Christian communities, in the study and teaching of spirituality, directing retreats and prayer meetings.

He is a man who, through his own prayer experience, is capable of *directing* the lay faithful, people from consecrated life and priests *in the ways of the Spirit*.

He is a man who takes seriously his theological and cultural, doctrinal and technical *initial and continuing formation* in order to be always fit for extending God's kingdom, in all those fields that do not need priestly consecration, always according to his "professional" preparation that the Order ought to promote and supervise. Thus he will be capable of inculturating himself in the environment where he lives and to share in an intelligible way his experience and his knowledge, his prayer and his spiritual journey.

He is a man who lives his state of *lay consecration* in order to make the Gospel penetrate into earthly realities in order to discover the presence and working of the Lord through a contemplative gazed formed by Teresian Carmelite spirituality.

He is a man who feels himself co-responsible with his cleric brothers and Discalced Carmelite Sisters for all that can contribute to the vitality of the Order, just as much in the formative area as the religious and apostolic.

He is a man capable also of *occupying administrative posts* in so far as a revision of the canon law of the Church makes it possible, also for our Discalced Brothers of the Blessed Virgin Mary of Mount Carmel.

He a man who, from his state of a consecrated lay person, shares through different commitments the lay consecrated vocation of his Discalced Carmelite Sisters.

He is a man who serves as a *bridge* between consecrated life in Carmel and the life of lay Carmelites living in the world, either as members of Secular Carmel or of the various other associated lay groups.

## Conclusion

In the brief letter I sent to the Order in November 1991, on the occasion of the Third Centenary of the death of Br Lawrence of the Resurrection, a lay brother of the Order, it is stated that *"the vocation of the non-cleric brother is fundamental to the identity and authenticity of the Order of 'Dis-*

*calced Brothers of the Blessed Virgin Mary of Mount Carmel'*. In effect it symbolizes and reminds us of our *primary vocation to fraternity...* This authentic fraternal quality constitutes the most irrefutable witness to our following of Christ".

Many of us have known lay brothers in our communities and provinces who have left behind them an unforgettable memory of a life that was prayerful, simple, fraternal, serene and fulfilled. The majority spent their life in domestic services: at reception, in the kitchen, laundry and sacristy. Many times they served in a hidden way. It was from there that they manifested the strength of God's Kingdom that develops in ordinary life resembling that of the Holy Family in Nazareth. They are a cloud of witnesses (See Hb 12:1) who invite us to promote and to value this vocation within the Teresian Carmel by opening it out to the new signs of the times in the world, the Church and in consecrated life.

Glancing through our history we call to mind some of the lay brothers of our Order. I will mention four who have left a message for all of us through their life, their witness and also their teaching. They are: Br. Lawrence of the Resurrection (1614-1691), Br. Isidore of the Nativity (1699-1769), Br. Francis of the Child Jesus (1544-1604) and Br. Redemptus of the Cross (1598-1638).

Br. Lawrence of the Resurrection, French, eminent witness to the assiduous and continual practice of the presence of the living God, which he called the sweetest and most delicious way of life. As a result he wrote that had he been a preacher he would have preached nothing else than "the practice of the presence of God".

Br. Isidore of the Nativity, Italian, who without much education, was concerned about scholastic education for the young girls of his time and founded the Institute of the Teresian Carmelite Sisters.

Br. Francis of the Child Jesus, Spanish, who was noted for his love for the poor. He established means of charitable assistance in harmony with the demands and needs of his era.

Br. Redemptus of the Cross, Portuguese, missionary and first martyr of the Teresian Carmel.



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In the present time we also find Carmelite lay brothers carrying out many activities and giving witness to the richness of our charism and vocation in pastoral work, on the missions, in the defense of human rights and in the efforts towards inculturation.

I invite all our lay and cleric religious to accept as real *the vocation and mission of lay brother* in our Order, whether it be in recovering our historical memory or in encouraging the creation of a new identity for these members of our Teresian family, whose vocation is fundamental to our identity and authenticity.

All religious in the Provinces and Circumscriptions ought to seriously study this topic of lay brothers in our Order, in dialogue with them, in order to search together for new ways for them to be in harmony with their vocation and our time. It is a vocation to consecrated life in Carmel which has need of adequate promotion and training.

May Mary our Sister help us to value the importance of the vocation of lay brothers and help them to become aware of the need for a renewed identity that can give dynamic support to the Or-

der from a diversity of gifts within the unity of the same Teresian Carmelite charism. Thus, the lay and cleric brothers, members of the same family of Teresa of Jesus and John of the Cross, can face together the challenges to our vocation and mission in the Third Millennium. ■

Rome, March 19, 2002  
Solemnity of St Joseph

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Footnotes:

1. *OCD Constitutions*, n. 16: "The Order thus approved, has been granted 'clerical' and 'pontifical' status."
2. See *Rule of St Albert*.
3. *Constitutions*: 127; see 128 - 132.
4. PC 10.
5. John Paul II, in *L'Osservatore Romano*, 13/1/1980.
6. In *Informationes SCRIS* - 1986/1.
7. *Ib.*
8. In *L'Osservatore Romano*, 23/02/1995.
9. SYNOD FOR CONSECRATED LIFE (1994) *Proposition 8*.
10. VC 61.
11. LG 39.
12. See J.M. ARNAIZ - J.C.R. GARCIA PAREDES - C. MACCISE, *Entender y presentar hoy la vida consagrada en la Iglesia y en el mundo*. In USG, *Carismas en la Iglesia para el mundo. La vida consagrada hoy* (Madrid, 1994) pp. 215-217.

## Miracle In The Making

Something exciting is happening in the movie industry. A small Catholic production company, Saint Luke Productions, headed by actor/director Leonardo Defilippis, has stepped out in faith to produce a feature film on the life of Saint Therese of Lisieux. The movie *Therese* is now in the last stages of production, and is scheduled to premiere this July at World Youth Day in Toronto. The miraculous history of this ambitious production is a testimony to God's power to do impossible things. Here is a movie that is not only faithful to the message of Saint Therese, but also a remarkable film that has an appeal to secular audiences because of its cinematic excellence, and intriguing story.

The whole project has been financed by the donations of individuals who believe in this work and want to see Saint Luke Productions

make a difference in the entertainment industry, which has such a powerful influence on the values and vision of today's youth. Defilippis believes that Therese is just the person to do this, with her message of a "Little Way" to reach happiness and peace: simply doing the everyday duties of life as an offering of love to God. "Throughout the entire history of this production we have been on the verge of financial collapse, and we still need so much help," he states. "But God continues to send the financial support we need, and we persevere in trust."

Saint Luke Productions is used to taking risks. Since 1980 Leonardo Defilippis, the founder of this ministry, has been producing high quality live and video dramas that answer the pope's call to evangelize through the entertainment media with Catholic stories of the saints and the scriptures.

His live one-man shows have been performed for audiences of more than 700,000 throughout the English-speaking world, and his videos on *Saint Francis*, *Maximilian: Saint Of Auschwitz*, and *John Of The Cross* are familiar to television viewers around the globe. But his latest production is bigger than anything he has ever attempted before: a Catholic feature film, to be seen by a vast secular audience in movie theaters across the country.

This project has had an impact on the lives of all those involved, particularly its director of photography, Lourds Ambrose. Twenty years ago, he came to Hollywood, full of dreams of making it big in the movie business. His father was a filmmaker in his homeland of India, and young Lourds, born on the Feast of Our Lady of Lourdes, wanted to follow in his footsteps here in the U.S. as a Director of Photography. However, within weeks, all of his meager savings had been swindled, and this naive young man got down on his knees. "Child Jesus," he begged, "if you only grant me success in this business, I promise to give something back to you someday."

Years passed, and Lourds made a name for himself as a sharp, dedicated, professional cameraman, with the eye of an artist, the skills of a technical wizard, and the honesty, reliability and dedication of a good man. He was successful.

But he forgot his promise. Then along came Saint Luke Productions, with the crazy idea of producing a Catholic feature film on the greatest saint of modern times, Therese. The idea intrigued him. He remembered Saint Therese of Lisieux from his childhood; his sister in India had become a nun and taken the name of "Little Flower." So he signed on as director of photography, and began to teach this Catholic production company everything he knew about making a movie the right way - making a movie that met the exacting standards of Hollywood.

Little did he know what he was getting himself into! He thought he was committing himself to a few months work on a feature project, something he had done many times before. In the midst of

filming he learned the full name of this great saint: Saint Therese of the Child Jesus.

Then he remembered his promise. Here at last, was his opportunity to give something back to God. And to return to God, after a long time away. Lourds Ambrose met Therese, and through her, his life was changed, and continues to change.

What started out as a short-term job has turned into a fulltime vocation for this gifted, dedicated man, who continues, after two years, to devote his entire life to completing this film. Because of him, Saint Luke Productions has had the top professionals in the industry working to fine-tune the final version of Therese.

"When I feel like quitting," Leonardo says, "I just have to think of this man, who is sacrificing so much, to finish this movie."

The film is scheduled for completion on June 14th, in time for the exclusive screening for the World Youth Day 2002 in Toronto, where 200,000 young Catholics will gather in July. However, the next stages of completing the film and marketing it are expensive. Leonardo Defilippis needs to come up with \$250,000 in the next three weeks, to get the film completed and to finance the opening at World Youth Day.

"I often get overwhelmed by these astronomical, impossible figures," Defilippis admits. "But then I keep thinking of Jesus, feeding the five thousand with five loaves and two fish. That's the way we've always proceeded; with the sacrifices of ordinary people who let God do the work. God is doing this work. And he's using all of us to evangelize in a new way, through a beautiful saint whose story will touch millions of hearts throughout the entire world. This movie can do powerful work for the Church." ■

If you would like to help Saint Luke Productions bring the Therese film to the pilgrims of World Youth Day, please contact:

Saint Luke Productions, Attention: THERESE

PO Box 761, Beaverton, OR 97075

1-800-683-2998

[www.theresemovie.com](http://www.theresemovie.com)

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# “It is Something That I Am.”

If you think the vocation of Brotherhood is misunderstood, try explaining to those who curiously inquire as to what being a Secular Discalced Carmelite is all about! My come back to that is usually, “It’s not something I do, it is something that I am”. It is a way of life.

When people find out what I do to earn my living in the secular world, they’re even more confused. I am a war planner, by trade, in the US Air Force Reserve.

What does that have to do with being a Secular Carmelite? I wish I knew and I have asked the Lord that question several times over the last several years. Let me share with you some of my thoughts, but first a little history about my journey in the Lord.

In 1986, I had been married 12 years when my wife left my 9 year-old son and me. I was devastated. My life was a wreck and I had a son to raise on my own. I learned how to cook, tried to be Mr. Mom and did the best I could. By 1992, I knew that my prayer life was seriously lacking. I was not growing spiritually. I had heard of secular orders many years before and I felt drawn to check them out. A friend told me about a Secular Order that met at a Monastery of Cloistered nuns in Terre Haute, Indiana. I was assigned to the Air National Guard Unit in Terre Haute, but never knew the Monastery existed. I called and the Sisters invited me to a nine-day Novena to Our Lady of Mount Carmel that was going on at the time. I attended the Novena and as soon as I walked into that monastery, I was home. I felt a deep sense of peace joy and belonging. The next month, I attended the Secular Order Meeting and I began formation on March 19, 1993. I professed defini-

tive promises of poverty, chastity and obedience on February 27, 1999 and I professed simple, perpetual vows of chastity and obedience on February 21, 2000.

By canon law, Secular (Third) Order Members are not Religious. In our revised Rule of Life of 1979 we stopped using the title Brother or Sister - intending to be perceived as more secular. We

wear no distinctive habit only a large ceremonial brown scapular. We do not live in community, but we attempt to exemplify our charism to the world and in the world, while striving not to be of the world. We are a part of the Body of Christ. Some Seculars are married, some are single, and some are ordained a permanent deacon or diocesan priest.

Being a Secular Carmelite, to me, means being called by God to be a member of and to share in the charism of one of

the greatest Religious Orders of the Church. It means to me, first and foremost, as St. Teresa of Avila teaches us, that I am a son of the Church. I am called to try to transform my life by following a rule of life centered on the Beatitudes, fortified by prayer, nurtured through ministry and sustained through Christ’s mercy and love. It means that I try to conduct my life and perform my work as one who is in the constant presence of God. It means a life of giving and a life of learning.

I am very proud to be an Associate Member of the Religious Brothers Conference. I feel a place with you in serving the Body of Christ. Thank you for extending that membership and may God give us the grace to persevere in our ministries. ■

Major Dale F. Newell. OCDS  
March AFB, California



# The Word of God: Food for the Journey

Sister Brid Carrick, D.C.



The phrase “food for our journey” brings to mind the Eucharist, our Food par excellence. Our Father’s hand, however, is lavish beyond our oldest dreams. Not everybody is in a position to receive the Eucharist daily, but there is another food which is always available to us, any time, any place - namely the food of God’s Living Word in the scriptures. Like the manna in the desert of old, this Word adjusts itself to our needs. It brings comfort in sorrow, strength in weakness, courage and hope in despair, light and wisdom in darkness. It challenges our apathy. Through it Christ becomes our everyday Companion and Friend.

The slow pondering of scripture has been part of the Church’s riches since earliest times - perhaps first taught by Christ Himself to the disciples on the road to Emmaus. Frequently called “Lectio Divina” (Divine Reading) it is a simple but profound means by which our lives become steeped in Christ. Prayer and life become one. We gradually “put on Christ.” Pope John Paul II speaks of the need for each of us “to be nourished with the Word of God which gives light and savor to our daily routine.”

There are simple ways by which we may make a habit of this pondering. The simplest of all might be to use the Word of God somewhat as a spiritual “sucky sweet.” Choose just one phrase from scripture, which seems to have particular meaning for you in your present circumstances. You might use a phrase from the Sunday gospel. For example, take the words “I am with you always.”

Having chosen this phrase, decide to turn your mind and heart to it first thing in the morning. Stick it up beside your mirror or have it on your bedside table. Just repeat it slowly, allowing your mind to ruminate on it gently. Then during the day at odd moments, in the elevator, standing in

queues, waiting at the traffic lights, in the bus or train, opening your computer or waiting for material to download on the internet, let it echo deep within. “I am with you always.” “I am with you always.” “I am with you always.”

At night, before dropping off to sleep, cast a quick glance over the day and see how faithful you have been to the practice. You may stay with the same phrase for some days, a week, a month. Then another sentence may have more relevance to your situation.

Like the coffee in the percolator, through this constant returning to the Word, Christ percolates through our being until, imperceptibly, we become more “Christ-ed” – the flowering of our Baptism. Without realizing it, we will have put on the mind of Christ.

Many phrases will suggest themselves according to moods and needs, e.g. “Come to me;” “I will give you rest;” “Learn of Me;” “Do not be afraid;” “I am the vine, you are the branches;” “Unless you become like little children;” “Take up your cross and come after Me;” “Abide in Me;” “Remain in My Love;” “What does it profit to gain the whole world and lose your soul?” “When you pray, say ‘Our Father.’” “Ask and you shall receive.”

However, our relationship with Christ demands deeper nourishment than that provided by occasional nibbles. We need times when we can readily imbibe the Word, digesting it and truly making it our own. This requires that we make a decision to carve out of our busy day a short period of time when we can be alone and quiet. It doesn’t have to be in church. It may be in our room, in the garden, anywhere. You may call this the RRP method: Read, Relish, Pray. First we consciously alert our faith to the fact that we are in the presence of God, become present to Him Who is always present to us. Then choose some

passage of scripture. Perhaps one in which Jesus is speaking might be best at the beginning. The purpose of this reading is not intellectual knowledge, good and necessary though such knowledge is, but rather to awaken your heart to prayer, to simple loving communion with "Him whom we know loves us."

Begin reading until you come to a word, a phrase, a sentence, that appeals to you, that somehow lights up for you. When you come to such a sentence stop the reading. You now begin to "savor" that sentence by repeating it slowly, gently, over and over again. You may do this mentally, no need to pronounce it aloud, though it is good to do so if you are really alone and are certain that you will not intrude on anybody. You are not reflecting very much on the meaning, just allowing the words to sink into your mind and heart, to become part of you.

As you do this, you will savor and relish the words you are repeating. Most probably you will shorten the sentence, dwelling now on one set of words rather than on another. Let us take the passage: John 7, 37. "On the last day of the festival, the great day, Jesus stood up and cried out, "If anyone is thirsty let him come to me and drink. He who believes in me, from his heart will flow rivers of living water." It may happen that the words "Jesus cried out" seemed to light up for you. At that point you stop the reading and begin to relish these words by repeating them gently over and over. "Jesus cried out... cried out... Jesus cried out." After you have done this for awhile you will have savored the words sufficiently. They will have seeped into your being, permeating it. It is time now to begin speaking to God spontaneously about them: "...cried out-Jesus, this is something so important to You that You cried out... is there something that You want to cry out to me, now, during this time together? Jesus, help me to quiet my many thoughts, cares... help me to listen to Your voice... Mary always listened to Your voice... Jesus, give me a heart like Mary's heart to listen to Your word... Am I afraid to listen?... give me courage... Jesus, I entrust my fears to You."

Pray spontaneously in this fashion or just stay

in loving silence before the Lord as long as you can do so with attention. When you find it difficult to pray without distraction or when the silence is no longer attentive, begin the reading again. You may find the words "thirsty" or "Come to Me" light up for you now. Again you stop the reading and the process is repeated.

Do not feel that you must finish your chosen passage. Remain quietly with what feeds your spirit.

At the end of this period of prayer, thank Jesus for all He has given you and end with the Glory be to the Father, the Son, and the Holy Spirit. Perhaps you will want to take some phrase or sentence away with you to continue relishing it during the day. Through this constant living with the Word, our relationship with God and others will become deeper and more loving. If you doubt this: Just try it and see! ■

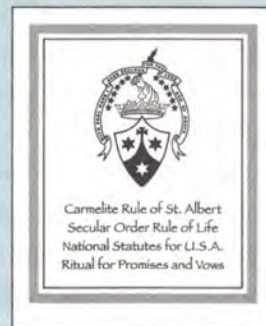
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*Sister Brid is a Carmelite nun in Tranquilla Carmel, located close to our Lady's shrine in Knock, County Mayo, Ireland. This reflection was sent to her friend, Sister Margaret Dorgan, OCD who wanted to share it with Church World readers.*

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# Come To Me, All Who Are Hungry...

**T**albot House Ministries in Lakeland, Florida is an agency dedicated to serving homeless persons. They have been in existence for 22 years and their mission is to provide each person who comes to their door with the immediate needs of food, shelter and clothing. They do this through an array of services and with the love of God, encouraging each person to find fulfillment and life anew.

Talbot House provides emergency services for homeless and disadvantaged persons, daily meals, serving approximately 100,000 each year, a free clinic, transitional housing, a program for individuals who want to conquer substance abuse and spiritual guidance and counseling.

One of our seculars, Armand Roy, has been involved with them since moving to Lakeland with his family in 1990. His first action in his new city, was to find a church home, so that he and his wife, Dolores, could worship and be in service to God's people. They found this church home at St Joseph's Catholic Church. Shortly, Father Caulfield asked Armand to serve on the Board at Talbot House and Armand has been there ever since.

Armand has a strong background in finance at the corporate level. He has applied his knowledge and experience to set up the Talbot House accounting and financial systems. This is a very important aspect of a non-profit agency because non-profits are thoroughly scrutinized by potential funders. If controls are in place, there is never any question that monies and donations are used appropriately. Armand, as Chair of the Finance Committee, has helped to establish a very strong finance and accounting system.

During the time of preparation for the building of a new facility, Armand spent hundreds of hours seeking funding, writing grants, recording pledges and donations, tracking funding, and

advising and monitoring paid and volunteer staff in logging daily income and expenses. During the construction phase of the new facility, Armand worked with the Treasurers and funders and vendors to maintain cash flow and construction progress.



Armand willingly worked to meet any need, actively supporting Volunteers, Staff, and Trustees to do likewise. He has given presentations on management, safety, insurances, and Talbot House itself. Most importantly, he prays for Talbot House everyday when he attends Mass.

Armand is a wonderful example of St Teresa's observation that the purpose of prayer is "the birth always of good works, of good works". His wife, Dolores is a past President of her OCDS community in Lakeland, showing that charity runs in the family! ■

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