

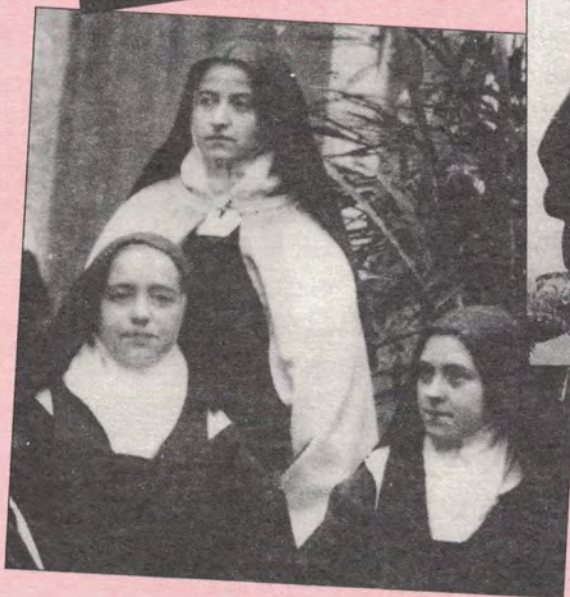


CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.

THE FAMILY OF ST. THÉRÈSE OF LISIEUX



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Discalced Carmelite Secular Order, Washington, D.C.

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Editorial

A Remarkable Family

At a time when Christian values, especially Christian family values are coming under such a virulent attack, it is encouraging to reflect upon a family that lived at a time when the same kind of attacks were being made on Christian family life in France at the end of the 19th and the beginning of the 20th century. I am, of course, speaking of the family of St. Thérèse of Lisieux.

When we read about the life of this extraordinary Christian family we can, if we are not careful, think that because they were so blessed by God their family life must have been very different from our own. We tend to look from the successful end of its life to the beginning. I think that we should look at the life of this family the other way around, from the beginning to the end.

The life of the Martin family unfolded like the life of every family. Louis and Zélie Martin began their life together with all the uncertainty that any newly married couple experiences. They had no idea what the future held for them. What they both had was a deep faith in God, a faith that would sustain them through all the joy and suffering of their life together. Added to their faith in God was an intense and deep love for each other and for their children.

As the life of this family unfolded, Louis, Zélie and their five surviving children experienced all the ups and downs of every family. The family found great joy in the practice of their Catholic faith: in the baptisms, first communions and confirmations of each child; in the successes at school and finally in the en-



trance into religious life by all five girls.

Amid the joys, however, were many sorrows and sufferings. Louis and Zélie lost four children to early deaths, a devastating occurrence for any family. One of their surviving children, Leonie, was a problem child, a mystery to her mother, who tested the love and patience of her parents. One of the most difficult crosses the family had to bear was the early death of Zélie after a long painful battle with breast cancer. This left Louis to raise his five daughters as a single parent.

Louis then had to endure continuing separation from each of his daughters as one after the other entered the Carmel of Lisieux; the ultimate and most intense of the separations being that of little Thérèse, his favorite.

The final cross of suffering the family had to accept and bear was the mental illness of Louis, which gradually grew worse and eventually necessitated his commitment to a mental hospital for several months. Thérèse writes about how this affected her and her sisters.

As we can see, the Martin family lived out its life as any other family; not knowing what the future held, taking one day at a time, confronting each new situation and suffering as it came along. The secret of their being able to do this lay in their great faith and intense love of God. Each event, joy or sorrow was looked upon as an opportunity to deepen that faith and love. ■

Fr. Regis, O.C.D.

The Family of St. Thérèse of Lisieux

Anthony Beneitez



*Thérèse and
her Mother.*

The saint we venerate today as Thérèse of the Child Jesus came into the world as Thérèse Martin, the youngest daughter of a pious family of Alençon, France. It was a city of 16,000, the administrative capitol of Orne, Normandy. It was not by chance that Thérèse was born in Alençon in 1873; both her grandfathers were born in this district and had lived in that city since the end of their military careers.

Her Paternal Grandparents

Pierre-François Martin (1777-1865) was born in Carrouges, the same place that P. Pichon, the Jesuit family friend and the spiritual director of Thérèse's sisters was born. He fought in the campaigns of Napoleon. While in Russia in 1813, he befriended a soldier from Paris and four years later married his sister Marie-Anna Boureau (1800-1883). She was called 'Fannie.' Thérèse inherited her baptismal name Marie-Françoise-Thérèse.

After the defeat of Napoleon, Thérèse's grandfather continued his military career in the army of the Borbones, reaching the rank of captain. He was part of the expedition of the "One Thousand Sons of St. Louis" that attacked Spain in order to replace Ferdinand VII. On his return he received a medal of the Order of St. Louis. When the Borbones were defeated in 1830 he retired and went to Alençon.

Although this marriage produced many children, Thérèse only knew two: her father, Louis and her aunt Fannie, mother of Adolfo Leriche, her cousin and godfather. Fannie lived until Thérèse was six years old, but they had little contact since Fannie lived in Paris.

Thérèse's Maternal Grandparents

Isidore Guérin (1789-1868) was born in Saint-Denis-sur-Sarthon, near Alençon. At 19 he received his baptism of fire in Wagram, one of the principal Napoleonic battles. Thérèse recalled this episode with a scene of the battle many years later in *Manuscript A*, the first of the six notebooks she wrote. In memory of her grandfather she wrote on the picture, "Long live the God of the French."

After this first battle, Isidore remained at the front until 1813 and then he joined the police force. He served as a policeman for 30 years, retiring in 1843. He sold the property in his native town and bought a house in Alençon, across from the police station. It was in this house 30 years later that Thérèse was born.

Thérèse's maternal grandmother was Luise-Juana Macé (1805-1859). This marriage produced three children. The first was Marie-Luisa, who was called "Elisa" (1829-1877). At 29, she entered the Salesian convent at Le Mans in which she led an exemplary life. She was very devoted to the Sacred Heart. She was tested by sickness and received permission from her confessor to receive daily communion (something very extraordinary for those times). The second daughter was Azelia-Marie, called "Celia" (1831-1877), Thérèse's mother. The third child was Isidore (1841-1909) who studied medicine in Paris and eventually practiced pharmacy in Lisieux. He married Elisa-Celina Fournet (1847-1900) and had two children: Joan, who married a doctor from Caen and Marie who was a Carmelite novice under Thérèse. Isidore had a strong personality; he became rich and was a leader of the traditional forces in Lisieux. Throughout 1888, when Thérèse's father was ill, Isidore was

the one who directed the destinies of the family, including the nuns. Since he was the principal benefactor of the Lisieux Carmel, he had much to do during Thérèse's illness and later glorification.

A Family at the Service of France

Thérèse's grandfathers were from Normandy, a region which was broken up by the French Revolution and was characterized by its religiosity. Moreover, the two grandfathers were part of the army after Napoleon; an army that was very conservative and monarchical. Thérèse's family, through all this, was always traditional and anti-liberal. When the Third Republic was born in 1870, which called for laicism, republicanism and freedom of the press, Thérèse's grandparents and uncles thought that the real France had been ruined. In Catholic circles there began an affirmation of their own positions and protests in the face of laicization. Pilgrimages to Lourdes and Rome, consecrations to the Sacred Heart multiplied and churches of expiation, such as Montmartre, were built. Thérèse's family was in agreement with this activity. One of the reasons for the move from Alençon to Lisieux was Louis Martin's desire to protect his daughters from the liberal contagion of Alençon. Her uncle Isidore Guerin financially supported a newspaper, called *Le Normand*, in which the traditional ideas, monarchical values and the Catholic religion were defended.

Although not interested in politics, Thérèse showed echoes of this way of thinking: her love for Joan of Arc is parallel to the fervor with which the conservative politicians presented Joan as a model of France.

Thérèse's Father

Louis Martin was born in Burdeos on August 22, 1823. When the family moved to Alençon, Louis studied as a Child of the Troop, at the expense of the army, of which he was always proud. The education he received at home was very severe and rigoristically moral.

The family lived in the suburb of San Peter of Montsort. Louis was a very pious and happy adolescent. He had many friends and with them he would spend the summer near Breton, where he made many other friends. In Breton, Louis wore the traditional clothes of the region and learned the language. This underlines his romantic, adventurous spirit, his love of the country and traveling, which characterized him.

At 22 he desired to give himself to the religious life. He thought of entering the Great St. Bernard Hospice. After a brief time of testing, the superior sent him home to study Latin. Louis gave himself to its study and eventually learned it (he also knew German), but he never returned to the Hospice.

Seeking work in accord with his character, he went to Paris where he learned watch making with Monsieur Mathey, who was then an eminent watchmaker in Strasburg. Louis, with his habitual good nature, also made friends in Paris, such as Lange, who was an unbeliever. Nevertheless, Louis was very pious. He participated in works of piety and charity that were common in Paris in the middle of the 19th century, an age famous for creativity in Catholic circles. Louis joined the Catholic Circle and the seminars of St. Vincent de Paul. He was constantly at the Church of Our Lady of Victories, which in those years was famous through her miracles and being established in the center of the spread of the cult of the Heart of Mary. It was



in that church that on December 7, 1848, Nocturnal Adoration was established. Louis was one of the first adorers in the world. The devotion remained rooted in the family: on two occasions novenas of Masses were offered in order that the Virgin might cure Thérèse when she was sick in 1863, as an infant, and in 1897 during her last sickness. When Thérèse visited Paris the only thing that impressed her in that beautiful city was that small church.

In 1850 Louis returned to Alençon. He bought a house at 15 Pont-Neuf Street and set up his watch making shop. He and his

parents lived on an upper floor. Louis was tall and he soon grew a beard. His character shone through his joy. He had talents for the theater, and above all, as an imitator of human voices and animals. Thérèse also was a master in this regard. There was not a voice she could not imitate to perfection.

Louis had a romantic spirit, and was very sensible to everything that could be termed "picturesque." He shared in the neoromanticism of the French bourgeoisie of the last third of the 19th century. He also had a great love of travel, especially to sites of natural beauty. If as a youth he had frequently gone to Breton, later on he traveled throughout Switzerland. In literature he was equally a romantic. He knew from memory large stanzas of *The Genius of Christianity* by Chateaubriand, as well as the poetry of Victor Hugo and Lamartine. From this last one, Thérèse took the metaphor of the little ship, which she heard recited by her father. For his private library Louis bought a local hexagonal tower, calling it "the Pavilion." In it he had the statue of the Virgin of the Smile, which years later, was instrumental in Thérèse's cure.

Thérèse' Mother

Celia Guerin was born in Gandelain in 1831, where her father was a policeman. She and her older sister, Elisa, always very close, studied in the college of the religious of the Sacred Heart. At 18 she asked to enter the Sisters of Charity. She was a member of the community of this group which ran the hospital at Alençon. However they sent her home telling her she did not have a vocation.

At 22 she began a business as a tailor.



Soon she expanded this into a needlepoint business. Alençon was world-famous for its needlepoint. She began this by herself, but soon was able to employ workers. The business, though small, was very profitable.

Since she was very pious she had a spiritual director who encouraged her to receive the Sacraments, practice prayer and mortification. She entered the Third Order of St. Francis, which met in the Poor Clare convent in Alençon.

The Marriage of the Two Servants of God

It was at a pious meeting that Louis Martin's mother, worried that her son was not married at 35, fixed her sights on Celia Guerin. The couple had much in common as far as piety

and customs. Soon they grew to respect one another and then to love one another. Completely enamored they were married on July 13, 1858.

The newly married couple lived, at first, with his parents. In 1871 they moved to the Guerin house, across from the police station of Orne. That same year Louis sold her watch making shop to his cousin Adolfo Leriche, Thérèse's godfather, and gave himself to directing the selling of the products of his wife's shop. With true ease they succeeded; the shop directed by Celia, grew in its profitability and Louis made sure that the product received a very good price throughout France. Even so, they never speculated with the money, although they had many possibilities, it was an age of great investments.

They loved one another very much; in the letters which have been saved, they show a love which was rarely found in bourgeois marriages of the 19th century. She wrote to him: "It would never be possible for me to love far from you." And when she entered into her final illness, he suffered indescribably.

An outstanding characteristic of this marriage was Louis and Celia's charity toward others. They gave a substantial donation to the Propagation of the Faith each year for the missions. They also practiced local charity by feeding, clothing, and housing those less fortunate than themselves. Louis also sought work for the unemployed. Their own maids and workers were also treated justly and with great charity.

Both Louis and Celia practiced heroic virtue. He had a sweetness which totally dominated his character; while she possessed a serenity that resisted all the adversities they underwent.

A Family for God

Louis and Celia had 9 children. The premature death or religious consecration kept all of them far from any kind of sin. If God tested their marriage with suffering, He gave them this desire: that their children would never offend God.

The oldest was Marie-Louise (1860-1940), Louis' favorite who he called the "Diamond and the Bohemian"; she was Thérèse's godmother. The second was Pauline (1861-1951), who Louis gave the nickname "Fine Pearl." Thérèse chose her as her "mother" when Celia died. The third was Léone (1863-1941), called by Louis "the Good." The fourth was Hélèn (1864-1870). The fifth was Joseph-Louis and the sixth Joseph Jean Baptist, both of whom died within two years (1866-1867). The seventh was Céline, who was always close to Thérèse. She was an artist, and the last to die. The eighth was Mélanie-Thérèse, who lived only a few months (1870) and the ninth was Marie-Françoise-Thérèse, born January 2, 1873, who entered Carmel on April 9, 1888 becoming St. Thérèse of the Child Jesus and the Holy Face.

The suffering of the four children was very great because of the premature death of their mother in 1877 after a very long bout with cancer. In 1888 Louis, their father, suffered a stroke which left him paralyzed and lacking lucidity for which he was committed to a mental hospital. After a lingering illness, he died in 1894. His illness and death was the cause of much suffering for Thérèse from April to September, 1897.

But the results were spectacular: four daughters were Carmelites: Marie, Pauline, Céline and Thérèse; one was a Salesian: Léone. ■

Pauline (*Mother Agnes of Jesus*)

Anthony Oleo, O.C.D.



Pauline was born in Alençon on September 7, 1861. She studied at the school of the Visitation in Mans (1868-1877). She entered Carmel and took the name Sr. Agnes of Jesus on March 2, 1882. She received the habit in 1883 and was professed in 1884. She was elected prioress of the convent in 1893 and served until 1896 and again from 1902-1908 and finally at the will of Pope Pius IX from 1909 until her death in July, 1951 at the age of 89.

Pauline was a woman of great human qualities. She was intelligent and very feminine. She was very enterprising with a strong will in the face of difficulties. She

was a good painter and poet. She excelled immediately among the religious of her convent, which elected her prioress when she was barely 32. Skilled in human and social relations, she would have dealings with important personalities such as Pope Pius XI and Pope Pius XII. She knew how to advance her objectives, avoiding useless controversy and conflicts. Both physically and spiritually she was a copy of her mother, of whom she was the favorite.

She is an exceptional witness to the life and later history of Thérèse. From Thérèse's earliest years Pauline was her ideal. Thérèse wrote: "You were my ideal; I wanted to be like you." Thus, on the death of her mother, Thérèse instinctively chose Pauline to be her "mother." In Pauline, she continued to find the living echo of Zélie. Without Pauline it would have been difficult for Thérèse to overcome her grief. Pauline knew how to handle with delicacy the wound opened in Thérèse's heart by her mother's death. She was Thérèse's great educator; first at Buissonnets and then in Carmel.

Later on Thérèse wrote: "I wonder at times how you were able to raise me with so much love and tenderness without spoiling me, for it's true you never allowed an imperfection to pass, you

never scolded me without a reason, and you never went back on something once you made a decision" (SOS, 44). When speaking of the maternal influence on Thérèse's life, Pauline must be included because she was the one who generally filled the maternal vacuum in Thérèse's heart.

No one, but the father, would influence Thérèse's life as Pauline did. Her influence was infinitely more than another presence. It marked out Thérèse's road. Pauline gave Thérèse the great ideal of life and "her little daughter" put that into practice. For Thérèse, Pauline was everything. She said "you show us the way just as the little swallow that we see always at the head of his companions, tracing out, in the air, the way that must lead them to their new homeland" (Let. 216). Thérèse also wrote of Pauline, "She is the image of God's mercy" (Let. 230) and "You do me more good than all the books in the world..." (Let. 203).

We owe Pauline for the editing of *Manuscript A* and also, indirectly, the autobiographical pages of *Manuscript C*. We owe to her, above all, the words and events of Thérèse in the last months of her life, the precious text which we know today as the *Last Conversations*. We also owe her in great part, for the publication of *The Story of a Soul* which has made Thérèse known throughout the entire world. Her testimony in Thérèse's process for beatification and canonization is of the highest importance. She participated in the "hurricane of glory" of her little sister.

Thérèse had the privilege of having eight siblings, all of them older than her. Four, two boys and two girls, died before she was born, but they continued to be present in her heart. It is impossible to imagine what



Standing are Marie and Céline, seated Pauline and Thérèse and Marie Guérin.

"the greatest saint of modern times" would have been without the love and concern of her sisters, Marie, Pauline, Leonie and Céline. But, above all the rest, Pauline played a unique role in the human and spiritual development of Thérèse as well as the later history of her sister. ■

Marie (Sr. Marie of the Sacred Heart)

Thomas Alvarez, O.C.D.



Marie was Thérèse's oldest sister. She was known in the community of Lisieux as Sr. Marie of the Sacred Heart. She was born in Alençon on February 2, 1860. She entered Carmel in 1886 and was professed in 1888, the same year as Thérèse.

Marie studied in the school of the Visitation in Mans, under the supervision of her aunt Sr. Dorothy (1865-1875). On returning home she became extremely close to Thérèse, who at the time was two years old. In June 1877 she accompanied her seriously sick mother to Lourdes. At her mother's death she was adopted by Celine as her "mama." At the home at Buissonnets (Lisieux) Marie took up the job as woman of the house, especially after Pauline's entrance into Carmel in 1882. She attended Thérèse in her infant sickness. She was also Thérèse's guide during Thérèse's period of scruples and was a great influence in the human and spiritual formation of the young Thérèse.

After entering Carmel in 1886 at the age of 26, she spent three years in the novitiate with Thérèse, who entered two years later (1888). It was at Marie's initiative that Thérèse edited her childhood memories (*Manuscript A*: 1895) and a year later edited *Manuscript B*, which she dedicated to Marie. During this time, Marie already had a very high idea of Thérèse's sanctity. On asking her to edit *Manuscript B*, she wrote: "I am writing not because I have something to tell you, but to get something from you, from you who are so close to God, from you who are His privileged spouse to whom He confides His secrets....Ah! the little Thérèse has grown up, grown up, and still she is always the little one, she is always the Benjamin, she is always the darling whom Jesus (just as in the past her dear little father) holds by the hand" (Let. from Marie to Thérèse, Sept. 13, 1896).

In the collection of Thérèse's letters no less than 17 letters were written to Marie; the first in 1886; the last in June 1897. Among Thérèse's poems are several dedicated to Marie or composed at her request: poem 5, *My Song For Today*; 23, *To the Sacred Heart of Jesus*; 33, *What I'll Soon See for the First Time*; and, 54, *Why I Love You, O Mary*.

Marie died in the Carmel of Lisieux on January 19, 1940, when 79 years old, after enjoying the elevation of Thérèse to sainthood and after testifying in the Ordinary Process in September, 1910 and in the Apostolic Process in 1915. ■

Calling All Carmelites . . .and friends of Carmel!

To help us reflect on Carmel's role amidst today's challenges we have assembled an exciting list of speakers, such as Archbishop Jean Sleiman, OCD, the Latin Patriarch of Baghdad, as well as the two Carmelite Priors-General (Joseph Chalmers, O.Carm., and Luis Aróstegui Gamboa, OCD). Other speakers include Bishop Anders Arborelius, OCD, of Stockholm; Fr. Daniel Chowning, OCD, of the Edith Stein House of Studies in Chicago; Fr. Quinn Conners, O.Carm., past provincial of the Chicago Province of Carmelites; Dr. Christina Puchalski, OCDS, the director of the George Washington Institute for Spirituality and Health, and many more. But just as important as the fine presentations will be the opportunity to pray, ponder, and celebrate together as a global Carmelite family. Chicago is easily and economically accessible from most parts of the United States, and the Palmer House Hilton is a splendid convention hotel in the heart of a great city. Don't miss out! We look forward to meeting you at this truly important Carmelite gathering.

The Carmelite Institute is pleased to invite you to a major conference on "Carmel as a Sign of Hope and Healing in Our Troubled World," to be held 21-25 July 2004 at the Palmer House Hilton in downtown Chicago. As you know, the CI was established in 1993 by our Carmelite leadership to serve the needs of the Carmelite family in English-speaking North America. One of its chief tasks, according to the statutes, is "to conduct programs such as conferences, retreats, and seminars on Carmelite subjects." Over the past decade we have hosted three such conferences: on Elijah and The Book of the Institution of the First Monks (in Washington, DC), on Carmel and Mary (in Reno, NV), and on the Rule of Carmel (in San Antonio, TX). Each one has been even more successful than its predecessor, with the conference on the Rule attracting some 500 Carmelite friars, nuns, sisters, and laity. The upcoming conference in Chicago promises to be the best yet!

The theme of our 2004 conference was chosen especially to address recent developments in the light of our rich Carmelite heritage. Today we live in the shadow of 9/11 and in the midst of heated election year debates, bombarded with news stories about the impact of globalization, terrorist threats, tensions among world religions, scandals in the church and on Wall Street, concerns about the economy, increasing disregard for the sanctity of life, and so much more. At the same time, Carmel's growth especially among the laity and throughout the developing world offers us all a wealth of new experiences and resources for the tasks ahead.

Registration for the conference is \$295 until April 30, and \$320 thereafter. Rooms are available at the Palmer House Hilton for \$99 per room per night (single or double), or \$134 per room for triple or quad occupancy. Special travel discounts will be offered by United Airlines and ATA. Full details and registration materials are available from the Carmelite Institute, 1600 Webster Street, NE, Washington, DC 20017. You may also check our website at www.carmeliteinstitute.org.

Leonie (*Sr. Françoise-Thérèse*)

Bishop Guy Gaucher, O.C.D.



Marie-Léonie Martin was born on June 3, 1863, at Alençon, the third of the Martin daughters (after Marie and Pauline), but ahead of the six that followed, of whom four died.

Thus she found herself quite alone between the two oldest and the two youngest (Céline and Thérèse). With delicate health and a temperament less graceful than the others, she caused her mother constant concern. Despite their best efforts her aunt, Sister Marie-Dosithée, was not able to keep her at the Visitation girls' school at Le Mans. At Alençon the housemaid tormented her, making Léonie more withdrawn.

She had a good heart and was avid in her affections, but proved less gifted than her sisters. On a sudden impulse, she entered the Poor Clares in Alençon after her mother's death, but remained there only a few weeks (October 1886). Yet the call to religious life stayed with her. On July 16, 1887, at twenty-four years, she entered the Visitation monastery in Caen. On January 6, 1888, she returned to Les Buissonnets, just as Thérèse was preparing to enter the Lisieux Carmel.

Five years passed during the illness of Monsieur Martin. What would become of the one whom all the world called "poor Léonie"? On June 24, 1893, she presented herself once again at the Visitation monastery in Caen. She took the habit, but left two years later, on July 20, 1895. Thérèse tried to encourage her, and before her death, reassured Léonie that she would become a Visitandine.

On June 28, 1899, Léonie returned forever to the Visitation monastery of Caen. She died there, humble and hidden, on June 17, 1941, at seventy-eight years of age.

From afar, she had witnessed the growing "storm of glory" that crowned her little sister. She had become a disciple of the little way

of childhood, perfectly suited to her own weakness. This is why so many friends of Thérèse love Léonie very much.

Since 1970 the Visitation monastery has received letters and pilgrims from all over the

world. The nuns have opened the crypt of Sister FrançoiseThérèse-Léonie-who said of her youngest sister, "The more I see her raised in glory, the more I feel the need to humble myself." ■

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Céline (*Sr. Geneviève of the Holy Face*)

Thomas Alvarez, O.C.D.



Céline was born in Alençon on April 28, 1869. Although she was almost four years older than Thérèse, she was Thérèse's companion from her infancy. Thanks to a very long life, she proved to be the most copious and decisive witness to the spirituality of her sister. When Thérèse entered Carmel, in 1888, Céline remained behind to take care of her infirmed father, which she did until his death in 1894. With his death Céline was now free to follow Thérèse into Carmel.

Céline entered Carmel on September 14, 1894. She began her religious formation under the direction of Thérèse who at that time was in charge of the novices. As a novice, she associated herself with Thérèse in the latter's act of Merciful Love, which they made together on June 6, 1895.

Céline, taking the name Sr. Geneviève of the Holy Face, received the habit on February 5, 1895 and was professed the following year on February 24, 1896.

It was at this time that Thérèse had to go to the infirmary. The prioress, Mother Marie of Gonzaga, assigned Sr. Geneviève to the infirmary. Thus she had the opportunity of giving attention to sick Thérèse

and was able to be present to hear her "last words."

Among other things, Sr. Geneviève was fortunate to be close to Thérèse when she died. Later she was to participate in Thérèse's process of Beatification by giving two full dispositions that were



among the richest and most beautiful of the entire process. Céline was also able to celebrate Thérèse's beatification (1923) and canonization (1925).

She lived in the Lisieux Carmel throughout the difficult days of the World War and the bombardment of the city in the 40s.

She collaborated with Mons. A. Combs on the edition of Thérèse's letters (1948), and with Fr. François de Saint-Marie on the facsimile and critical edition of the Autobiographical Manuscripts (1956). She assisted

at the death of her sister Mother Agnes in 1951 and died on February 25, 1959, at the age of 90.

On entering Carmel, Sr. Geneviève was providentially permitted to bring her photographic equipment with her, a real luxury at that time and something very exceptional for Carmel. She was already a fine painter. She was equally good at using the camera. Thanks to it, she gave to us an entire collection of authentic photographs of Thérèse; of the members of the community and the environment of the cloister in which she lived.

To Sr. Geneviève, the painter, are due the pictures of Thérèse which show the face of the Saint distributing roses. Today those images have been replaced by the authentic portraits of Thérèse suspended in real gestures and moments of her daily life: being sacristan, representing the role of Joan of Arc, or symbolically supporting the cross in the patio, and on her death bed.

Sr. Geneviève also provided three extraordinary testimonies in her sister's Process, an entire series of writings with first-hand facts concerning Thérèse's biography, the family and spirituality of Thérèse. She was the first to give us a biography of Thérèse, the very first to give us an interpretation of Thérèse's spiritual doctrine and up to her death she published several other works concerning her sister. Before her death Mother Agnes of Jesus, the prioress of Lisieux, expressly confided to Sr. Geneviève the work of editing the original writings of Thérèse. Sr. Geneviève was faithful to this task.

Shortly before she died, Sr. Geneviève also had the satisfaction of participating as a witness in the Process of Beatification of her parents, Louis and Celia Martin (1957). ■

Catholic France In Thérèse's Time

Stephane-Marie Morgain, OCD, and Leopold Glueckert, O.Carm.



The child Jesus painted by Thérèse.

Although the “big” French Revolution, which began in 1789, ended long before Thérèse Martin’s birth in 1873, it was anything but a distant memory. The Revolution had unleashed political, religious, and social concerns that persisted as hot issues during the lifetime of Thérèse, as indeed they still do.

The ideals of Liberty, Equality and Fraternity were good and noble. But they were accompanied by the excesses of the Reign of Terror, and a wave of ferocious anticlericalism. Legislation swept away the privileged position and institutions of the French Church: not just the complacent princebishops, but schools, religious orders, and a multitude of charitable organizations as well. When the monarchy was restored in 1815, Catholics hoped to re-establish the link between “altar and crown” that existed before the revolution.

Fortunately for the Church, the purging effects of the crisis had improved the quality of the clergy and renewed the vigor of many lay people dedicated to the service of others. A renewed sense of mission persuaded Catholic leaders to rebuild what was lost, beginning with the sense of community that had always been the basis for the best works of mercy.

It is genuinely unfortunate that so many high-minded reformers outside the ranks of the Church failed to note the healthy improvements in lay and clerical attitudes. For many critics of the restored monarchy, the Church was still an antiquated symbol of superstition and misrule; it had to be totally destroyed if liberty were to be revived in the modern world. Throughout the rest of the nineteenth century, anticlericalism would continue to taint all dealings between Catholics and other Frenchmen. Conversely, most devout Catholics had come to associate the Revolution with terror, and the Republic with injustice. For them, freedom for the Church required the protection of a monarch; even a bad king was better than none!

In the first years of the Restoration, there were two kings of the

stodgy, but safe Bourbon dynasty. Most devout people were content to worship freely once again, and there were few open disagreements within the Catholic community. However, in 1830, a change of government provoked a debate between those who hoped to reconcile liberalism with Christianity, and those who felt the primary need was to defend the Church from unjust assaults.

The so-called July Monarchy of King Louis Philippe (1830-1848) coincided with the industrial revolution in France, and promoted rapid technical advancement. This development caused a growing polarization between an increasingly wretched caste of factory workers and a wealthy commercial class of investors and industrialists, dedicated to unrestrained development and profit. The pri-

mary supporters of the new government were bourgeois liberals. In their view, the Church represented a curb on liberty and an outdated remnant of medieval morality. Their assault on surviving Catholic institutions was more subtle than in previous years, but just as dedicated and deadly. So after 1830, France suffered from a wave of anticlericalism that was especially strong in some country areas.

A movement of "social Catholics" arose to establish a social and democratic program to meet the liberals halfway. The republican Catholic newspaper *l'Ere nouvelle* attracted several noted figures. One was Frederic Ozanam (1813-1853), who practiced self-denial and love of neighbor through the St. Vincent de Paul Society. Another was Henri La-

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cordaire (1802-1861), a renowned Dominican preacher and head of the liberal Catholic movement with Charles de Montalembert (1810-1870). Felicite de Lamennais (1782-1854) founded the newspaper *L'Avenir* 1830, and Philip Buchez (1796-1865) inspired Christian Socialism through his newspaper *L'European*.

Unfortunately, many Catholics saw their own liberal movement as a dangerous attempt to justify the godless elements of popular democracy. Pope Gregory XVI condemned Lamennais's ideas as too close to those who were violently anti-Catholic. Montalembert, on the other hand, was elected to parliament in 1837, and pressed the single issue of freedom for Catholic schools. By 1846, the Catholic party he had organized saw 140 deputies elected by the voters. Although another revolution in 1848 interrupted his plans, his perseverance eventually led to the Falloux Law, which allowed the foundation of separate Catholic schools.

The same year, 1846, saw the election of Pius IX, who succeeded Gregory XVI. Pius is the last pope who would rule the papal states, since the movement to unify Italy would soon wrest his provinces away by force. The so-called "Roman question" proved troublesome for France as well, since most French Catholics were convinced that the pope needed political freedom to remain truly impartial in the world arena.

After the Revolution of 1848, Catholics put their trust in Louis-Napoleon Bonaparte (1808-1873) because he promised to defend religious interests, educational freedom, and the freedom of the pope. On December 10, 1848 he was elected president of the Second Republic, supported by the Party of Order (monarchists and conservative republicans).

Napoleon allowed the conservatives in parliament to set the political tempo at first. France sent an expedition to Rome in July 1849 to restore the Pope's temporal power, but did not really settle the Roman question. The Falloux Law finally granted the Church freedom in secondary education, and would be modified in 1882 and 1896. There were limits placed on universal suffrage and the freedom of the press in May 1850.

The crisis of 1848 allowed divisions to burst forth among the many currents of French Catholicism. Disputes arose between Montalembert and Lacordaire, and disagreements between *l'Ere nouvelle* and *l'Ami de la Religion* of Felix Dupanloup (1802-1878). Both the bishops and journalist Louis Veuillot (1813-1883) criticized the Falloux Law, which they considered too modest. After 1850, there were two strong tendencies within the Catholic community, with various intermediate blocs. One group strongly favored submission to the pope's leadership and reclaiming of the Church's rights; their vigorous spokesman was Veuillot and his paper *l'Univers*. The other group sought harmony between Catholic tradition and contemporary aspirations; Montalembert and Dupanloup were their most prominent leaders.

Much of the Church's vitality had nothing to do with factional disputes. Numerous provincial councils allowed clergy to establish creative pastoral methods to counter religious indifference. Popular faith was energized by the rhythm of eucharistic processions, pilgrimages, and parish missions. Retreats for men became common, especially after 1871. Clubs and organizations for young people touched all levels of the population, such as the "Catholic Circle" which meant so much to Therese's father Louis. French Catholics nour-

ished their spiritual life with readings from the Bible (which saw twenty editions between 1781 and 1850), the *Imitation of Christ*, and liturgical books, such as Dom Gueranger's *The Liturgical Year*.

Worried about social and religious preservation, many Catholics came out in favor of the new regime established by Louis-Napoleon's coup d'état at the end of 1851. A new plebiscite and a new constitution allowed the restoration of the empire, proclaimed on December 2, 1852. Louis-Napoleon, now Napoleon III, began with a true dictatorship, pursuing a military policy in the Crimea and later in Italy in 1859, which drew hostility from the Catholics. Napoleon had stumbled into one of the century's insoluble problems. On the one hand, he was committed to protect the pope's secular domain; on the other hand, he supported the unification of at least some of Italy's northern states. In the end, he released a tidal wave that both he and Pius failed to survive. After a tentative liberalization of the regime (1859-1860), Napoleon tried to establish a parliamentary empire at the beginning of 1870, which produced fresh opposition.

During this time, diplomatic relations with Prussia continued to deteriorate. Napoleon decided to declare war on Prussia in July, 1870, but his army was defeated and Napoleon himself was captured at Sedan (September 2, 1870), marking a milestone in Europe's history. The Second French Empire collapsed, a powerful Germany emerged and annexed the former French provinces of Alsace and Lorraine, and the Kingdom of Italy occupied Rome and what was left of the papal states. In the face of these events, the

First Vatican Council, which Pope Pius IX had assembled in Rome on December 8, 1869, had to suspend itself in September 1870.

At the end of 1871, a starving and exhausted Paris accepted a truce. France held elections that gave a large majority to the conservatives, grouped around Louis-Alphonse Thiers (1797-1877). The Parisians revolted and set up the revolutionary Commune of Paris as an alternative government. The Commune was violently suppressed during



the "Bloody Week" of May 22-28, with the loss of thousands of lives. Catholics were shocked by the violent anticlericalism that brought 10,000 Freemasons to Paris on April 29, 1871, to support the Commune and *écraser l'infame*, i.e., "crush the infamy" (= the Church). They were even more shocked by the hatred that pushed the Communards to shoot Archbishop George Darboy of Paris, along with fifty-three other clerics.

The disastrous loss of Alsace and Lorraine in 1870 aroused a chauvinistic patriotism which exalted national glory and grandeur. This atmosphere stirred national unity around the memory of Alsace-Lorraine during the first years of the Third Republic. Thiers was later turned out of office by the Assembly's conservative majority and was replaced by army commander Patrice MacMahon. MacMahon hoped to restore the monarchy, but republicans carried the elections twice in a row (1876 and 1877), and he resigned in frustration in January, 1879.

Pope Leo XIII (1878-1903) tried every means to rally Catholics to the Republic. He certainly hoped for French diplomatic support, but he also understood that secularization was an established fact. The Church simply could no longer embrace an anti-republican policy without harming evangelization. Cardinal Lavignerie's allocution in Algiers (December 12, 1890), and Leo XIII's direct interventions, show his genuine desire for a working relationship. The 1893 elections took place against the background of this attempted "Rallying" as well as a strong wave of socialist voting strength.

Within this fragile and ever-shifting political and social environment, Christian life still managed to flourish. There was plenty of fertile ground for worship, piety, devotion, publishing, and creative thought.

France's colonial empire, begun by Napoleon III, continued to grow under the Third Republic, and provided an impetus to the country's missionary enthusiasm. The expanding mission fields in Indochina were joined by impressive results in the islands of the Pacific. Therese was fascinated by the missionary congregations, and the work of the Propagation of the Faith promoted by Pauline Jaricot (1799-1862).

The teaching orders grew with the democratization of teaching, and the freedom effected by the Falloux Law. The encyclical *Rerum Novarum* promoted Church involvement in workers' rights and social questions, as seen in the accomplishments of Leon Hamel, or the Saint Vincent de Paul Conferences. Jeanne Jugan (1792-1879), who founded the Little Sisters of the Poor, personified the dedication of so many Christians to the service of the impoverished.

Marian devotion in France was particularly rich, marked by apparitions scattered throughout the century: the Miraculous Medal, rue de Bac (1830), Our Lady of Victories (1836), La Sallette (1846), Lourdes (1858), and Pontmain (1871). Pius IX defined the dogma of the Immaculate Conception in 1854. Many new congregations were naturally placed under the Virgin's mantle. Louis-Marie Grignion de Montfort's *True Devotion to Mary* was in every hand.

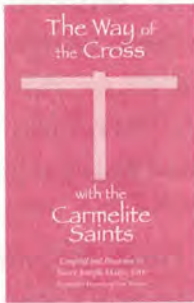
Devotion to the Sacred Heart became a bone of contention between some Catholics opposed to the Republic and Freemasons who considered themselves enemies of the Church. The appeal for France's consecration to the Sacred Heart represented a wish for the restoration of the monarchy (even if this desire was not universal), and for a renewal of the faith. The construction of the Sacre-Coeur basilica on Montmartre was a public penance by Catholic France to atone for the bloodshed of 1871, and to reconcile itself with God. "Save France in the name of the Sacred Heart." The many pilgrimages to Rome organized during this era expressed a hope for the restoration of the papal states. Therese made such a journey with her family in 1887.

This vital and flourishing spectrum of Christian life opened new and fresh horizons, all sustained by the silent prayers of contemplatives, those people who produce saints. Therese saw and understood the vitality of her beloved French Church, with its many exciting ministries. Yet she, one frail individual, elected to make her own contribution as one of those robust contemplatives. Given the results, who can question the wisdom of her choice? ■

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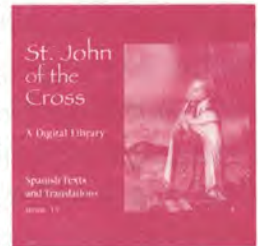


was dissatisfied with answers given her. Only the contemplative life of a Carmelite nun could begin to quench her thirst to know and give herself completely to God. Her entire life was driven by the desire to "return love for love." She entered the Carmelite convent in Florence at the age of seventeen, advanced rapidly in holiness, and died an extraordinary death at twenty-two. Her spiritual director reflecting on her death remarked, "She could not have lived very much longer, so great was the strength of the love of God in her."

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FRIENDS OF TERESA Francisco de Salcedo

Francisco de Salcedo was one of St. Teresa's collaborators, first in the area of personal discernment, and second, in her work as a foundress. She says of him, "...this blessed and holy man, with his diligence, it seems to me, was the principal means by which my soul was saved" (L. 23.7). And in the same chapter (nos. 6-8), she gives us Francisco's biological sketch.

Born in Avila, he was married to a relative of Teresa, María del Aguila. He studied theology with the Dominicans at Santo Tomás in Avila. Teresa also wrote of him, "I believe he has practiced prayer for a little less than forty years" (L. 23.7). On the death of his wife in 1570 he was ordained a priest of the diocese of Avila. In the final years of his life he was involved in a ruinous dispute that left him with only one-tenth of his fortune. He died on September 12, 1580.

We can note the following of his intimate relationship with the person and work of



Teresa. It was to Francisco that Teresa turned at the moment of her first mystical crisis. She wrote for him and Fr. Daza the first of her *Spiritual Relations*. She sought his advice on finding a good spiritual director and he is the one who brought her together with St. Francis Borja. He was a tremendous help to Teresa with the foundation of St. Joseph's in Avila (L. 36,2). When St. John of the Cross was preparing to begin the foundation at Duruelo she wrote to

Francisco, "I beg you to have a talk with this Father and help him in his undertaking, for, small in stature though he is, I believe he is great in the sight of God" (Let. Sept, 1568). She also recommended Francisco to her brother Lorenzo. She writes in a letter to him (Let. 172), "Discuss all these things with Francisco de Salcedo, for in these temporal matters I willingly let him stand in my stead. . . I've already told you that in all these matters you should follow the opinion of Francisco de Salcedo, and you will no longer

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Seek yourself in Me

—Teresian motto

have such ideas.” In 1571 Salcedo would be a witness to Teresa’s making her new profession by which she, at the order of Petro Fernandez, the Visitor, renounced the mitigated Rule. Salcedo witnessed this event by signing the official document.

Francisco would also take part in another intimate and humorous event, *A Satirical Critique* (1577). He responded to the Teresian motto “Seek yourself in Me,” by commenting on it with a series of biblical texts, such as the verse from Ps.85,9, “I will hear what God speaks within me.” In response to his reply she humorously writes: “And worst of all, if he does not retract what he wrote, I

will have to denounce him to the Inquisition which is nearby. For after quoting again and again throughout the entire paper words of St. Paul and the Holy Spirit, he refers, in signing his paper, to the things he wrote as stupidities. Let him correct this at once; if he doesn’t he will see what happens!” (Sat. 4).

Upon his death, Francisco left all his goods, though much reduced, to the monastery of St. Joseph’s in Avila. However, the rumor circulated that he had left the monastery a fortune which resulted in other benefactors withdrawing their support. This in turn put the monastery in dire straits. He is buried in the monastery’s first church. ■

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