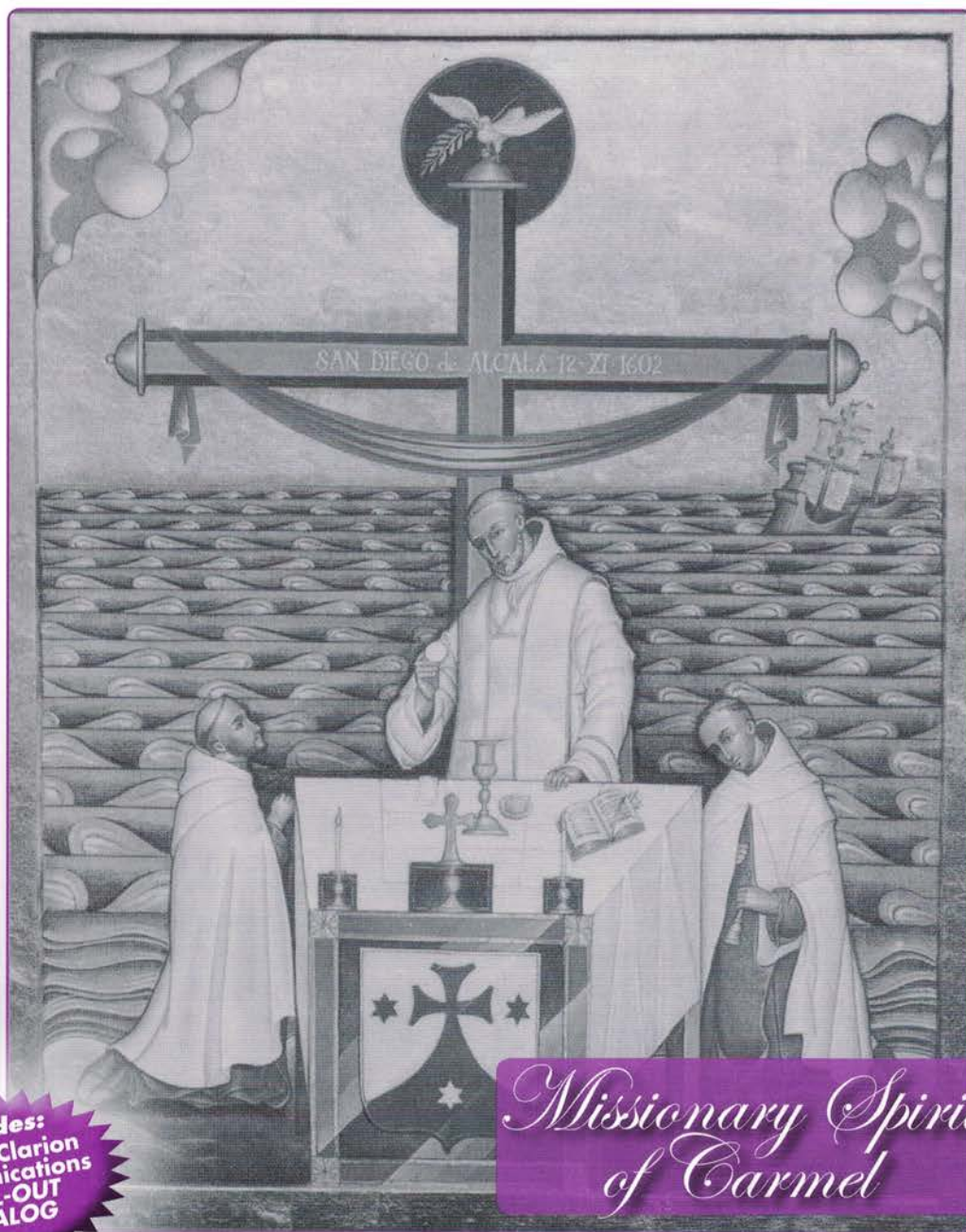


CARMEL CLARION

JANUARY – MARCH 2012 † VOLUME XXVIII, NO. 1



Includes:
Carmel Clarion
Communications
PULL-OUT
CATALOG

*Missionary Spirit
of Carmel*

CARMEL CLARION

JANUARY – MARCH 2012 † VOLUME XXVIII, NO. 1

Discalced Carmelite Secular Order, Washington, D.C.

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Editorial

In recent years we have been focusing on the spiritual dimension of our Carmelite vocation as put forth in the life, writings and teachings of our Saints. Last year we studied **Teresian Prayer**, the foundation of our charism. This year we focus on the apostolic/missionary dimension of the Order. The essence of our Carmelite vocation is a life of prayer as a preparation for God's gift of contemplation. However, the fruit of a life of prayer is the apostolic zeal it produces. As the theme of the last National OCDS Congress stated, "**We are men and women of prayer at the service of the Church.**" Our Holy Mother St. Teresa insisted that true prayer leads to the practice of virtue, especially the virtue of charity. It is also the essence of our Carmelite life that we are at the service of the Church. This means not only through our prayer but also through our service to the Order and our local Church as much as we can.

Reviewing the **Missionary Spirit of Carmel** in 2012 first leads us to studying the early Discalced Carmelites and their missionary endeavors. We will also be considering the history of Carmel in America and in future issues the missionary efforts and history of the Washington Province. We begin this issue with an article about one of our greatest Discalced Carmelite friars, Thomas of Jesus, who transformed the principal ideas of the Reform into an apostolic dimension in the Order and for the Church. Then we provide an overview of the Carmelite presence in the United States, which later formed the basis of its three Discalced Carmelite Provinces. Future issues will consider the events that led to the establishment of our monasteries in the Mid-West, Mid-Atlantic and Northeast Regions. Our feature article is again by Fr. Jerome Lantry, O.C.D. He shares his biblical perspective, specifically as it relates to *The Missionary Spirit of the Carmelite Secular Order*.



This missionary spirit of Carmel continues today. Recently an OCD All-Africa Congress was held with Father General and all Provincials in Kenya, the mission of the Washington Province. Our **Nairobi News** shares pictures of Fr. Matthew Williams, O.C.D., Provincial of the California-Arizona Province, and members of its mission in Uganda.

I hope you have marked your calendars for the **Washington Province Congress**, which will be held in Wakefield, MA from August 16-19, 2012. On the next two pages you will find **your personal invitation** that outlines the theme and speakers. Costs are outlined on the registration form. We encourage registration prior to May 15, 2012 to take advantage of reduced cost savings and special hotel rates.

Please pay special attention to the **Reminders** section of this issue. The OCDS Community Rosters have been processed and are being returned with all those who made Definitive Promise to its members. I urge the Presidents to contact any member who has not been attending community meetings to ascertain the reason they are not attending (cf. Const. 56) before considering marking them INACTIVE and following the process in the Revised STATUTES, Community Life, new #8, to remove them from the Community Roster.

May each of you have a very blessed Easter,

Fr. Regis, O.C.D.

You are cordially invited to attend the

2012 OCDS Congress

August 16-19

Wakefield, Massachusetts

focusing on Our Lady's presence and influence in our Order



**Our Lady's Commandment:
"Do whatever He tells you"**

Special Guest Speakers (in alphabetical order):

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Best-selling author of "No Turning Back: A Witness to Mercy"

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General Delegate for the OCDS in Rome

Fr. Paul Fohlin, O.C.D.

Washington Province Provincial Delegate

Fr. Thomas Otanga, O.C.D.

Washington Province

For more information, including a printable registration form, visit the Congress website:

www.2012ocdscongress.org

or contact Loretta L. Gallagher, OCDS at (978) 462-1057

REGISTRATION FORM FOR 2012 OCDS CONGRESS

NOTE: A separate Registration Form must be submitted for each person attending the Congress.

PLEASE PRINT CLEARLY

Last Name _____ First Name _____ Circle one if applicable:
Rev. Br. Sr.

Mailing Address: _____
Street _____ City _____ State _____ Zip _____

Contact Phone Number: _____ Other Phone Number: _____

E-mail address: _____

Emergency Contact Name/Phone/Relationship: _____

Affiliation: OCDS OCD Other _____ Province: _____

OCDS Community (if applicable): _____

Arrival date at Congress: _____ Transportation: Driving Flying

At the time of this printing, the Logan Express Shuttle is available from the airport to the Peabody terminal for \$12.00 one-way or \$22.00 round trip. For more information and the complete schedule, visit www.massport.com. Once at the Peabody terminal, call the Sheraton Hotel (781-245-9300) for complimentary shuttle transportation to the hotel.

Do you plan to commute daily to the Congress? Yes No

Do you plan to stay at the Sheraton Colonial Hotel? Yes No (First priority for confirmed registration)

If yes, *you are responsible for making your own hotel reservation*. Please contact the Sheraton Reservations Desk at (888) 627-7205 and ask for the OCDS Congress **discounted group rate of \$109.00** per room per night (based on availability). This rate will be guaranteed until July 16, 2012 and includes the nights of August 14 -19. **Due to space limitations, the Congress has a firm limit of 300 participants**, so it is best to submit Registration Forms and make hotel reservations as soon as possible in order not to be disappointed. You must have a **confirmed registration** in order to attend the Congress. Because the Congress must meet its contracted room and board quota, priority for confirmed registrations will go to those staying at the hotel. Confirmations will be sent via e-mail, phone or postal mail on a first-come, first-served basis. Once the hotel quota is reached, commuter applications will be processed and confirmed in the order in which they were received, depending on space available.

Are you interested in a trip to Boston Harbor/Faneuil Hall on Friday night? (Extra cost involved, approximately \$35)

Yes No

Please complete this Registration Form and mail it to the address listed below with your **non-refundable (but transferrable*) Congress Registration Deposit of \$150.00**. **Forms without this deposit will not be processed.**

*For details, please contact Congress Chairperson

SAVE \$50! Total registration fee received before May 15, 2012: **\$300.00 (Balance due: \$150.00)**

Total registration fee received after May 15, 2012: **\$350.00 (Balance due: \$200.00)**

All balances are due by July 16, 2012 (Feast of Our Lady of Mt. Carmel)

Make check or money order payable to: "2012 OCDS Congress." Mail this completed form with payment to:

**Jane Tarr, OCDS
19 Greens Point Rd.
Ipswich, MA 01938**

Questions? Contact Loretta Gallagher, OCDS Congress Chairperson at lorluceri@yahoo.com or call (978) 462-1057

Visit the Congress website for more information, registration forms and updates: www.2012ocdscongress.org

Thomas of Jesus

(1564 – 1627)

EDITOR'S NOTE: We begin our journey in the **Missionary Spirit of Carmel** with a reflection about the most celebrated Discalced Carmelite friar in Europe during the seventeenth century. The amazing **Thomas of Jesus**¹ was a man of wide interests. He was engaged at one time or another in all the major enterprises undertaken by the reform and his life and personality epitomize the Carmelite during the golden age. He was the last of the series of great men in the vanguard of the Italian Congregation's expansion throughout Europe.

Born Tomás Sanchez Dávila in 1564, Thomas went to university in his native Baeza from an unusually early age, and had studied arts and theology by the time he was nineteen. Then, in 1583, he moved to Salamanca for further studies in the humanities and jurisprudence. While engrossed in his studies, one day in 1586 one of his professors recommended the writings of a certain nun for the excellence of their style... It was Mother Teresa's writings he was talking about. Thomas went to the Discalced College and asked if they had them. He returned home with a manuscript copy of the *Life* (the first edition was not until 1588), full of anticipation of the literary delights in store for him. But there was also a surprise in store for him. He opened the manuscript at chapter 18. The long explanatory title ran: "Discusses the fourth degree of prayer. Begins to offer an excellent explanation of the great dignity the Lord bestows upon the soul in this state. Gives much encouragement to those who engage in prayer that they might strive to attain so high a stage, since it can be reached on earth, although not by merit but through God's goodness. This should be read attentively, for the explanation is presented in a very subtle way and there are many noteworthy things."² Such was the impression which Teresa's description of the fourth water made on him that before long he felt transformed and began to weep. Referring to himself in the third person, Thomas later wrote: "He felt he had discovered a new kingdom, a new horizon of light and truth, and though he had never in his life thought of becoming a religious, but rather abhorred the idea, such was the effect of this reading that within a fortnight he had joined the Order."³

Thomas did his novitiate at Valladolid and made his profession in April 1587 in the hands of Fr. Gracián, who happened to be there for the intermediate chapter. Two years later, he was ordained and sent to teach theology at the recently founded College of the Holy Angel in Seville.



S.C. O'Mahony, O.C.D. reads his translation of "TERESIAN CARMEL - Pages of History"

¹ Excerpts from *TERESIAN CARMEL*, by Ildefonso Moriones O.C.D., Pages from its history translated by, Rome, http://www.ocd.pcn.net/histo_16.htm and *JOURNEY TO CARITH, The Story of the Carmelite Order* by Peter-Thomas Rorbach O.C.D., Doubleday & Company, Inc., Garden City, New York, 1966.

² The Collected Works of St. Teresa of Avila, Vol. One, Translated by Kieran Kavanaugh, O.C.D. and Otilio Rodriguez, O.C.D., ICS Publications, Washington, D. C., Second Edition, 1987, pp 157.

³ Quoted by José de Jesús Crucificado in his thesis, *El P. Tomás de Jesús, escritos místico*, Rome 1951, pp.11-12.

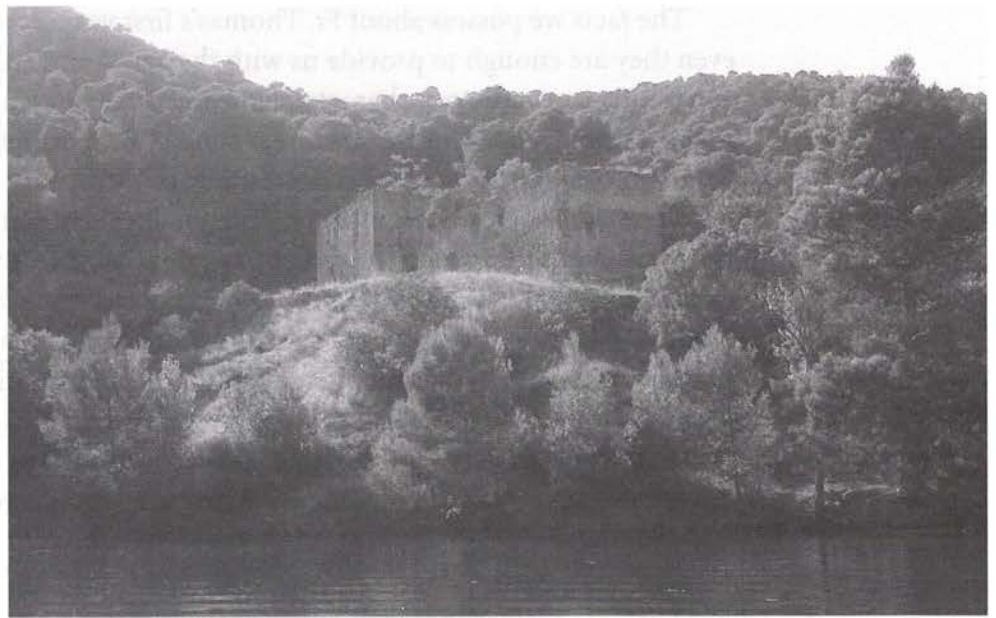
The facts we possess about Fr. Thomas's first years as a Discalced Carmelite are few, but even they are enough to provide us with the key to understand this somewhat puzzling and apparently contradictory character. Note the three quite different elements which surface in his training. First, there is the direct contact with St. Teresa, who, through her writings, won him over. Then there is his eager study of the history and spirituality of Carmel, about which he published a book in 1599. And, finally, there is the new orientation which Fr. Nicholas Doria was giving the Order in those days, directly, through circulars and through local superiors. Thomas of Jesus is perhaps the clearest example of the effect which Fr. Doria's pedagogy could have on an enthusiastic young religious who had undergone no previous influence. Gracián did everything he could for the Teresian ideal, and it cost him his habit. John of the Cross was ultimately removed to a safe distance. The first generation prioresses never tired of opposing Fr. Doria's innovations in the name of Teresa's heritage. But what reaction to the new style of formation would a young man without previous orientation have?

Thomas himself has told us what they were, in the autobiographical information which he included in the *Foundations* he wrote at Fr. Fernando's behest in 1615⁴. Speaking of himself in the third person, he says: "After his profession he felt particularly called to a life of solitude and quiet. Reflecting that all those who professed the first Rule were hermits, he longed to found some monasteries in these times modeled on those of our forerunners of Mount Carmel, where men would live in individual hermitages, devoted to continual prayer and contemplation, under obedience to a superior, for it is in this that the fruit and security of the eremitical life consists". He goes on to tell us that on the occasion of Fr. Doria's visitation of the Seville monastery (mid-1589) he availed of the opportunity "and wrote a paper in which he set forth some reasons why it would be good for the Order to have desert houses: that it would be in keeping with our Rule and initial way of life; that there were many who would welcome such a step, and it would keep them from going to the Carthusians; that it would be a means of producing prayerful, spiritual men; that since it combined the best elements of the coenobitical life (obedience and closeness to a superior) with the benefits of solitude, but without the danger of being alone and going their own way, it was a most sublime and perfect way of life – flowers without thorns, in fact. These and many other arguments he set forth in that paper. Fr. Nicholas Doria read them and his answer was that to do so would ruin the Order; "the better friars would all go there and the Order would be lost without their protection". This answer made him drop the project for a while.

Two years later, Thomas was transferred to the Alcalá college as vice-rector and professor. One day, while rummaging through his papers, he came across the desert project again. He mentioned it to his Rector Juan Aravalles, and to his two colleagues Francisco de Santa María (the future chronicler) and Alonso de Jesús María (the future general). All of them thought it was a great idea and urged him to put it to Fr. Nicholas again. During the summer vacation of 1592, Thomas was in Madrid and this time Fr. Doria had no objection. In fact, he fully supported the idea and complained that they should think him so lax as not to trust him. The first Desert of the Discalced Carmelites was inaugurated at Bolarque on 24 June 1593. It was the first link in a chain of 28 Deserts founded between then and 1973.

⁴ An important fragment was published by S.C. O'Mahony Paulinus of the Blessed Sacrament in *Etudes Carmélitaines*, 20 (1935), 248-265. It is from this that the quotations below are taken.

Obviously, Mother Teresa wanted her daughters to be hermits, and Thomas of Jesus wanted those who dwelt in his desert to be hermits, just as the first community to settle on Mount Carmel were hermits; and all of these were devoted to seeking the precious pearl of contemplation. The difference between them is to be found in the way they organized their lives, in the way they went about reaching their goal of union with God. The three types of community – Mount Carmel, St. Joseph’s Avila, and Bolarque – really differed from



Bolarque Monastery of the Desert

one another in their approach. A comparative study would bring out the details of this, no doubt, but here it is sufficient to point out that the communities of “Teresian hermits” were formed after Teresa herself had 27 years’ experience and tried out the idea for five years at St. Joseph’s, whereas the Desert which the friars had was the brain-child of Thomas of Jesus, a logical deduction from the training he had received as a novice and what he had read about the hermits of old. He had found a formula and had to try it out in practice.⁵

Once the project had been outlined, the man chosen to make it a reality was Fr. Alonso. Thomas moved from Alcalá to Zaragoza as prior in 1594. In 1597, at 33 years of age, he became provincial of Old Castille. As provincial he founded the Desert of Las Batuecas, and at the end of his triennium in office he retired there to live out and perfect his ideal of eremitical life. Early, in 1607, however, he received a disturbing letter; the prior of Genoa, Francisco del SS. Sacramento, wrote to him saying “it was selfish of him to remain in that solitude looking only to his own spiritual comfort while so many souls perished throughout the world for the want of somebody to help them.”⁶ The seed of his missionary vocation had been planted.

The second phase of Thomas of Jesus’ life began in Rome – his efforts for the work of the foreign missions. He became deeply involved with the missionary spirit that was prevalent in the Italian congregation, and although he volunteered, especially for the Congo mission, he himself never reached the mission territories outside Europe. He became a close associate of Pope Paul V, and worked with him as an advisor in missionary matters. During his years in Rome, Thomas began a monumental study of missiology, the first major work of that kind attempted in the Church, turning his rare talent and unique genius to this neglected field. He researched deeply through the Vatican libraries and consulted various authorities in Rome.

⁵ Cf. HCD, 7, pp.525-529.

⁶ Quoted by P.José, op.cit., p.13.

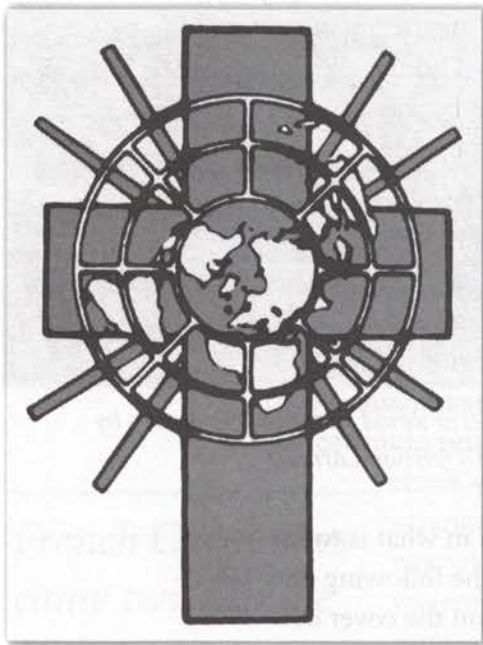
From his studies and original thinking came two books about the missionary apostolate. The first, *Stimulus missionum*, the smaller of two works on this topic, was an appeal for greater interest in the work of the foreign missions was published at the command of Paul V in 1610. The other, *De procuranda salute omnium gentium* (*On Procuring the Salvation of All Nations*), was begun in Rome and published in Antwerp in 1613 while Thomas was working in Flanders, which was his launching pad for missions to England, Ireland, Holland and Germany. The *De procuranda*, a massive volume of almost a thousand quarter pages, is a work of genius, a classic study far in advance of its time. Thomas' book discusses the selection and training of future missionaries, with special stress on cultural and linguistic studies of the regions where the future missionary is to work; the method for missionary work; the mentality of the various peoples in mission areas – Moslems, Jews, Greeks, Russians; a system of finance for defraying the cost of the missions; and the establishment of special mission seminaries.

He also strongly encouraged the foundation of a "Congregation of Propaganda," a small group of eminent and expert men residing in Rome who met on fixed days to study the missionary endeavors in the different regions and then offer help, assistance and direction. He outlined the structure of this Congregation in great detail, noting that the success of the project would depend on obtaining specialists in language and national culture to serve as secretaries for the individual mission areas. Gregory XV used Thomas' work as a

master plan for the *Propaganda Fidei* established in 1622. Although he unfortunately did not incorporate a number of key ideas, Gregory XV made special mention of the Carmelites' unique missionary contribution in his bull promulgating the foundation of the *Propaganda Fidei*.

During all these busy and active years Thomas continued to write and by the time of his death he had completed thirty books. In addition to his writings on the missions, he wrote on the history of the Order, the primitive rule, the scapular, and some biographical studies. In the later part of his life he devoted himself to studies on prayer and the mystical life. Two of his first efforts in that field – *Compendium of the Degrees of Mental Prayer* and *Treatise on Mental Prayer* – enjoyed considerable success in his lifetime following their publication in Rome. His *Method of Divine Prayer*, published at Antwerp in 1623, was a major work on mystical theology and has exercised a continuing influence in the field since his time. Thomas of Jesus carefully followed the doctrine of St. Teresa in his writings, and he attempted to correlate it with the teaching of the Scholastics, but his own originality and creativity breaks through at every turn. At the command of Urban VIII his writings were collected and they were later published at Cologne in 1684.

His health began to deteriorate, and finally in 1623 he retired to the monastery at La Scala in Rome where he was given the office of Definitor General. He died a saintly death at the age of sixty-three on May 24, 1627. Thomas of Jesus, O.C.D. was a true genius, accomplishing in the span of his sixty-three years what it would take an ordinary man of talent four lifetimes to achieve – the writer, the originator of the deserts, the sponsor of the missions, the founder of the northern monasteries. Men of his caliber are rare in any epoch. ✠



Today we now know it as *The Society of the Propagation of the Faith*.

Carmel In America

1602 - 1906

EDITOR'S NOTE: Revised and condensed from: *JOURNEY TO CARITH – The Story of the Carmelite Order*, by Peter-Thomas Rohrbach, O.C.D.¹

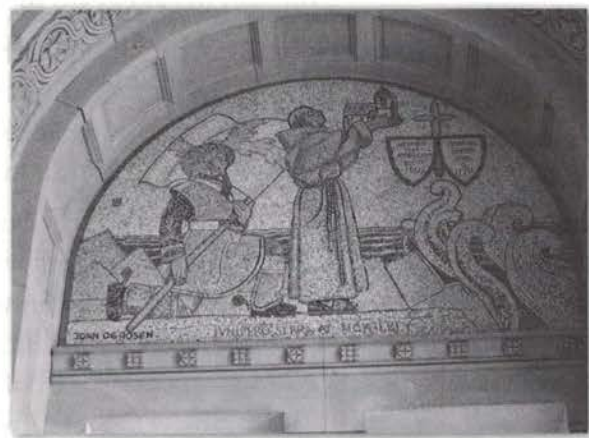
Introduction

The Discalced Carmelites reached what is today the continental United States in both the seventeenth and eighteenth centuries, and while most of these efforts did not produce lasting foundations, some of them were nevertheless an important part of early American ecclesiastical history. Examples of this Missionary Spirit of Carmel, which began under the influence of our Holy Mother Saint Teresa of Jesus, all reflect the Gospel teaching, “Go forth and make disciples of all nations.” (Mt. 28:19). Some of these earliest efforts were the result of a single dedicated Carmelite soul. The Church and the Order ask all of us to continue this mission today.

California Missions – 1602

The first Discalced Carmelites to reach the American shore were three Spanish friars who sailed with the Vizcaino expedition to California in 1602: Andrew of the Assumption, the superior of the group; Thomas of Aquinas; and Anthony of the Ascension, the most renowned member of the expedition. He was a graduate in cartography from the University of Salamanca and is today honored and named in a mosaic on the exterior facade of the **Basilica of the National Shrine of the Immaculate Conception** in Washington, D.C.

The three Carmelites were assigned as chaplains to the expedition, but Don Sebastian Vizcaino appointed Anthony as his personal cartographer. Three ships set sail from the port of Acapulco in Mexico on May 5, 1602, and on November 11th they disembarked in what is today San Diego. They offered the first Mass on the North American continent the following day. Icon written to commemorate the 400th anniversary of this event appears on the cover of the 2012 *Carmel Clarion* calendar and on the cover of this *Clarion*. Proceeding up the coast line they stopped at Catalina Island and Monterey, where they named the promontory guarding the approach to the area “Carmelo” because of its resemblance to Mount Carmel in Palestine; then sailed almost as far as San Francisco. The friars did some apostolic work with the Indians, and Anthony charted the previously unexplored area. Phillip III granted the entire area of what is the present-day state of California, which at that time belonged to Spain, to the Discalced Carmelites as their exclusive mission territory. However, it was not until a century and a half later that Junipero Serra, a Franciscan, evangelized the territory



Juniper Serra would honor the Carmelites by naming his mission Carmelo

¹ JOURNEY TO CARITH, The Story of the Carmelite Order by Peter-Thomas Rohrbach O.C.D., Doubleday & Company, Inc., Garden City, New York, 1966.

and named his Carmelo mission in honor of the Carmelite friars who had first reached California.

Holy See in North America – 1630

In England, the first friar of that mission, the energetic Simon Stock of St. Mary (Doughty), was extremely interested in the new colonies in the northeastern part of America. Even though the English Carmelites were unable to attempt an American mission because they were barely able to hold their own at home, Simon Stock did petition the Holy See for something to be done about it. As the result of his promptings the Holy See created the Prefecture Apostolic of New England in 1630. However, peace was restored between England and France in March of 1632 and the plan was discarded. In September of that year the New England territory was placed under the jurisdiction of the prefecture of Acadia in Canada. This was the first action of this kind taken by the Holy See in regard to a region, which would later become part of the United States.

Missions in the Louisiana Territory – 1720

The Company of the Indies, the French trading company that had been given the Charter to the territory by the Duke of Orleans, was also legally responsible for providing religious services for the inhabitants. In 1719 Captain Poyer, acting in the name of the directors of the company, invited the French Carmelites from the Normandy province to accept the mission. The Order approved the project, and then secured from the Propaganda of the Faith an apostolic prefecture for the Order in Louisiana. James of St. Martin (Robert Avise), a native of Rouen, was appointed prefect by the Holy See. He led a group of four friars to the city of Mobile, arriving in August of 1720. However, the mission lasted only about two years because the Carmelites became unwittingly involved in one of the many muddled ecclesiastical situations in the New World. In 1722 the Company of the Indies also invited the French Capuchins to New Orleans, and then sought a reapportionment of the mission territories from Bishop Louis de Mornay in Quebec who then had jurisdiction over Louisiana. In May of 1722 the bishop divided the territory so that everything east of the Mississippi and as far north as the Ohio River was given to the Carmelites, whose superior would reside at Mobile, while everything west of the Mississippi went to the Capu-

*French Carmelites
came twice in the
18th century...*

chins, whose superior would reside at New Orleans. The Carmelites agreed to the arrangement, and everything seemed satisfactory for six months until de Mornay, who had been traveling in Spain when the Carmelites first came to Mobile, was informed of the apostolic prefecture that had been obtained by the general in Rome in 1720. De Mornay, irritated by the fact that the Carmelites possessed Roman jurisdiction, summarily dismissed them from the Louisiana territory only six months after he had reapportioned the area. He then gave the Carmelite territory to the Capuchins. Although the Carmelites had an excellent case in Rome, they were unwilling to exacerbate the confused situation, and they returned to France in the spring of 1723.

French Friars in Colonial States – 1775 to 1826

French Carmelites came to America again during the American Revolution, serving as chaplains to the French troops. They all returned home with the French after the final surrender of the British, except Fr. Paul of St. Peter who was to stay in America for the remain-

der of his life and carved for himself a permanent niche in American ecclesiastical history. Fr. Paul of St. Peter (Michael Plattner) was a German, born at Dettelbach in the diocese of Wurzburg in 1746. He joined the Cologne province of the Carmelites and was ordained in 1769. After the Treaty of Paris in 1783, which formally ended the war and recognized American independence, the French envoy in Philadelphia requested Fr. Paul to remain in America so that he could minister to French-speaking Catholics on the banks of the Mississippi. Paul of St. Peter was a man of genuine zeal and boundless energies. His apostolic work also took him to the Illinois territory, St. Louis, and Louisiana. He first journeyed to Vincennes, where he cared for a parish as well as a mission at Kaskaskia. In 1786, he was asked to assume charge of an Indian mission at Cahokia directly across the Mississippi from the city of St. Louis. There Paul ministered to the Indians, rebuilding the ruined mission, until 1789 when he requested permission of the Bishop of Louisiana to follow the Creoles who were migrating to the Spanish side of the Mississippi River. He moved into the Baton Rouge area in 1789, thus completing his service in the Illinois territory. The history of the archdiocese of St. Louis says of him that "the coming of the Carmelite Father to the Illinois country was a real God-send, a boon that enabled hundreds and hundreds to save their souls, and greatly helped to tide over the Church during its stormiest period, until a more gracious time." Paul remained in the Louisiana territory for the rest of his life. He worked in a number of locations until his appointment as pastor of St. Gabriel's in Iberville (South of Baton Rouge) in 1804, a position he held for the next twenty-two years. He continued to work with great vigor and success almost up to the time of his death at the age of eighty-one. His last handwritten entry in the record of the parish is a baptism on August 9, 1826. He died in October of that year. The American historian Rothensteiner wrote about Paul of St. Peter that "his memory still lives as one of the most remarkable men of our early western days."



Carmel in Pennsylvania

There was another lone Carmelite missionary in the United States at approximately the same time, the Irishman Fr. Paul of St. Patrick (Ralph Fitzpatrick), who had been born in Dublin in 1750. He was sent to the novitiate at Genoa in Italy in 1722, and after his ordination he returned to Ireland where he worked on the mission for a number of years. In the late 1780s he received permission to help the Catholics in the United States at the time when an appeal was being broadcast in Europe for English-speaking priests. He labored in the state of Pennsylvania until his death in Philadelphia at an unknown date.

The Order in New Jersey – 1875

The next formal mission of the Order in the United States was in New Jersey in 1875. During the Kulturkampf in Germany, the friars were beginning to relocate their monasteries in preparation for an expulsion by Bismarck. One group from the province of Bavaria, headed by Fr. Augustine of St. Joseph, was sent to the state of New Jersey, where the friars obtained property in the city of Paterson. They constructed a red-brick monastery and church, and the foundation seemed to be prospering when in 1879 the provincial in Bavaria suddenly decided to withdraw the friars and send them to what he considered a more urgent foundation at Geleen in Holland, another refuge monastery from the Kulturkampf. The new monastery in Paterson was sold to the Franciscans, who used it as their novitiate

First Convent of Carmelite Nuns – 1790

The first convent of Carmelite nuns in the United States was founded in Maryland in the year 1790. It was the first convent of any kind in the original thirteen colonies, and since it was founded seven years after the Treaty of Paris, it was also the first convent of religious women in the United States of America.



1790 Original Port Tobacco Buildings

The convent in Port Tobacco was established by four nuns from the convent at Hoogstraten, three of whom were Americans who had traveled to Europe expressly to join the Order. Throughout the period of the penal laws in Maryland during the eighteenth century, no convents were allowed in the state, and a number of ladies from Catholic families had gone to the Lowlands in order to enter one of the three English-speaking Carmel's at Antwerp, Liege, and Hoogstraten. At the time of the American Revolution two of these women occupied important positions: Mother

Bernadina of St. Joseph (Ann Matthews) was prioress at Hoogstraten, and Mother Margaret of the Angels (Mary Brent) was prioress at Antwerp. The two American nuns had corresponded frequently over the years concerning the possibility of a Carmelite convent in their native land, and after the abolition of the penal laws they began to formulate specific plans. The bishop of Antwerp contacted John Carroll in Baltimore, who had been appointed apostolic prefect of the American prefecture erected in 1784, and he willingly gave his permission, stating that he was eager to have the Carmelite nuns in America so they could offer their prayers "that the faithful may increase in numbers and piety, and the pastors in zeal, useful knowledge and truly Christian prudence." Carroll had a genuine need of their prayers, for in his report of 1785 he estimated that there were only about 25,000 Catholics in the thirteen states—15,000 of whom were in Maryland, and 7000 in Pennsylvania—and only about thirty priests. The nuns were accompanied on their voyage to America by Fr. Charles Neale, S.J. a native of Maryland who had for ten years been serving as the confessor of the convent in Antwerp. He enthusiastically encouraged the establishment of nuns

in America, and escorted them to Maryland where he remained as their first chaplain. On October 15, 1790, the feast of St. Teresa, the community was canonically established, and the Carmelite nuns began their official existence in the United States. In 1831, the convent at Port Tobacco was transferred to the city of Baltimore because the area in southern Maryland had suffered a sharp economic decline and also because the nuns were being harassed by lawsuits filed against them by unfriendly neighbors. They were defended in one of these suits by Roger Taney, who was later to become a celebrated chief justice of the Supreme Court. When the nuns arrived in Baltimore, Archbishop Whitfield requested their temporary help in the work of education because of the critical shortage of nuns and religious in the United States. He obtained an indult from the Holy See, and for the next twenty years the nuns conducted a girls' academy outside the cloister, despite the fact that this type of work was foreign to the Teresian tradition of solitude and retirement. The school was abandoned in 1851 when the presence of teaching sisters in the archdiocese made this unusual situation no longer necessary.

Expansion of Carmelite Nuns in America and First Secular Community – 1915

The great majority of the subsequent Carmelite convents in America can trace their lineage back to the Baltimore Carmel. In 1915, nuns from the convent at Quaeretaro in Mexico established a convent at Grand Rapids, Michigan, and that convent was the point of origin for a number of other foundations. This was also the home of the first secular community in America.



1916 Grand Rapids, MI, Home of the First Seculars

Germans, Spaniards and Irish in the 20th Century

After 300 years, the Carmelite missionary spirit blossomed in three dominant sections of the USA. What would become the three American Discalced Carmelite provinces were established by German, Spanish, and Irish friars.

The Germans, after their abortive attempt in New Jersey during the 1870s, sent two friars from the Bavarian province to the mid-western and northwestern parts of the United States in 1905 seeking a suitable site for a foundation, particularly in the areas settled by German immigrants. Archbishop Messmer of Milwaukee offered them a property called Holy Hill, a well-known Marian pilgrimage site in Washington County about thirty miles northwest of Milwaukee Wisconsin. (See the next issue of the *Clarion* for more information about the Missionary Spirit of Carmel in the Mid-West Region of the Washington Province.)

In 1912 A group of Spanish friars located in Arizona founded houses at Tucson, Phoenix, Sonora, and a number of mission stations to care for the Spanish-speaking residents of the state. In 1916 the friars from Arizona established a monastery in Washington, D.C. the nation's capital, near the Catholic University. (See an upcoming issue of the *Clarion* for more information about the Missionary Spirit of Carmel in the Mid-Atlantic Region of the Washington Province.)

During the same period other Spanish friars from Mexico established themselves in the southern part of the United States. When a new persecution erupted in Mexico the Spaniards had to flee again, some to America and some to Cuba. The Spanish friars who fled across the Rio Grande went to Holy Hill in Wisconsin for a refuge. Later instructed by their superiors in Spain to establish houses in America they journeyed south, looking for Spanish-speaking people. They finally settled in the diocese of Oklahoma City, in a small mining village named Pittsburg, with the permission of the Bishop, if they would undertake the care of the Mexican Catholics. Later they were joined by the friars from Cuba and Spain, and by the year 1926 they had seven foundations, including Hartshorne and Oklahoma City. (This region would become the Oklahoma Province.)

Friars from Ireland came to the state of California in 1924, establishing their first monastery at Alhambra. They also founded houses at Encino, Redlands, Oakville, and San Jose. In the beginning these California houses were staffed almost exclusively by Irish friars. However, in 1955 a novitiate was opened at Oakville and Americans were recruited. (This region would become the California-Arizona Province.)

American Union of Discalced Carmelite Monasteries




Our Lady of Holy Hill – hand-carved in Munich, exhibited at Philadelphia World's Fair in 1876, originally installed in Holy Hill's Log Chapel.

As vocations became more numerous the various monasteries were grouped into territorial provinces. In 1940 the monasteries in Wisconsin and Washington, D.C., were detached from their provinces in Europe and joined in an American union.

After the war in 1947, this union was canonically elevated to the status of a province under the title of the **Immaculate Heart of Mary**, and further foundations were made in the states of Massachusetts, New Hampshire, Ohio, and New York. (See an upcoming issue of the *Clarion* for more information about the Missionary Spirit of Carmel in the Northeast Region of the Washington Province.)

In the same year, the monasteries of Oklahoma, Texas and Arkansas were formally elevated to province status under the title of **St. Therese**.

And in 1964, the monasteries in California and Arizona were grouped together to form an American province under the title of **St. Joseph**. 

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Why? To make available to our secular members, and others interested in hearing the wisdom of our O.C.D., O. Carm. and OCDS brothers and sisters; information about the lives, writings, and teachings of our Carmelite Saints; as well as our call and vocation to contemplative prayer. This resource is intended to be an ongoing source of Carmelite spirituality.

What? The initial inventory was the tapes previously sold by ICS Publications, which were converted to CD-ROM. Albums recorded at the FORUM, the summer seminar on Carmelite Spirituality, where possible, were divided into individual topics. Now you can hear members of the Institute of Carmelite Studies, and other O.C.D. and O.Carm. Friars, Nuns and Seculars share their wisdom.

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If you are searching for the full-text of the complete works of St. John of the Cross or St. Teresa of Avila, consider ordering the 200 series Carmelite Digital Library. It contains two English translations (the Kavanaugh/Rodriguez 1991 and E. Allison Peers) and the Spanish text. All are cross-referenced with the Douay-Rheims translation of the Bible from the Latin, which most closely matches the version they both used when quoting the Bible. This is an ideal reading, reference and search tool. After loading the contents onto your PC, it can be used to read the *Collected Works and Letters* of Teresa and John. This is helpful if readers need larger type. You can search for favorite themes; compare the English translations with each other or with the Spanish, and save bookmarks to favorite passages for later study. Extensive hyperlinking to footnotes and cited Biblical references facilitate greater understanding. The CD also includes a tutorial which shows you how to use all its varied possibilities.

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The Missionary Spirit Of The Carmelite Secular Order

By Fr. Jerome Lantry, O.C.D. with Section V, ANIMATION OF THE SECULAR ORDER
Refreshed Based on the OCDS *Constitutions* Promulgated in 2003.

I. Introduction

When we look at the Carmelite Secular Order, it is easy to be confused about its identity. Many of its practices are about the same as those of other secular orders. What gives it identity is its fidelity to the charism of the parent Order. Since a charism comes from the very mystery of the Church, it remains, itself, a mystery but can be discerned by the effect it has on those called to live by it. The Carmelite charism reflects, in its own way, the inward and outward movements of the Holy Spirit in the Church. Carmelites are drawn inward to union with God, a movement that St. Teresa would have called recollection, that to St. John of the Cross would have meant detachment and that many of today's Christian writers might describe as centering. This is a movement towards union with God. The more effective it becomes the more clearly does it show in the outward movement of the Holy Spirit. Union with God means union with His constant work for the salvation of all people. This evidence of union with God can be seen in St. Teresa in her longing to save souls being lost in the Americas. We talk of it here as the **Missionary Spirit of Carmel**. With this in mind, I would like to say something about the missionary spirit as seen in Sacred Scripture, about the Church as Mission and to conclude by saying how all this animates the Carmelite Secular Order.

II. The Missionary Spirit In Scripture



I am sure that every missionary and indeed everyone engaged in the apostolate must frequently rely for encouragement on the words of Jesus in the Gospel according to John: "As the Father has sent me, so I send you."¹ The word "mission" comes from the Latin verb "to send." We find Jesus sending out the Apostles to tell the Good News to all the world. You can find this at the end of each of the four Gospels and at the beginning of the Acts of the Apostles. We cannot hope for stronger emphasis. There are certain elements that can be seen in this commission when we read the various accounts:

- The Apostles are to make disciples of all people.
- They are not to go just yet but to wait until He sends the Holy Spirit on them.
- The mission He gives them is the mission He got from the Father.

In the Old Testament

With all this in mind, we go back to the Bible and see what it has to say about this mission to all people. In order to get everything in perspective, it is well to note that the five

¹ John 20:21.

accounts of the sending of the Apostles all belong to what we call the post-Resurrection narratives. To look for anything comparable to that in the Old Testament or even the pre-Resurrection narratives of the New Testament would be reading something into texts rather than taking them at their face value. Another matter to bear in mind is that the chosen people were drawn away from other peoples by their belief in One God and were exhorted to stay clear of other peoples in order to preserve that faith. So, the basic movement of the chosen people is not towards the nations but away from them.

We should not, then, think of the chosen people as a missionary people and yet, in their minds, their God is the God of all the earth, the ruler of all peoples. This is clear right from the beginning of the Bible in the story of creation. The message here is easy to read: that God created everything we can get to see in the heavens and the earth. Everything is the work of His Hands, be it mineral, vegetable, animal, human or angelic. So, right from the beginning we are dealing with a universal God. This is very clear in the account of creation, in the Wisdom literature, the Songs of the Suffering Servant and the Psalms, but it is basic to all the other writings as well. Two notions come out very clearly and they are dominion and salvation (liberation). We see the power of God over Pharaoh and the use of this power to save (free) His people.

While God is seen as the enemy of other peoples as He is protecting His chosen ones, it would be very wrong to think of the whole relationship in those very terms. For instance, Ezekiel says: "By origin and birth you are of the land of Canaan; your father was an Amorite and your mother a Hittite."² Right back in Genesis Yahweh says to Abraham: "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing."³ And in the book of Exodus, He said: "Thus shall you say to the house of Jacob; tell the Israelites; you have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation."⁴ I think the point here need not be labored: Yahweh's choosing one nation from all the peoples He had created is an act of mercy towards all the peoples He created. His care of the chosen people often meant that He thwarted the plans of the gentiles and punished their wrongdoing, but it did not mean that He hated them.

One may ask at this point, how much of God's designs for all peoples was revealed to the chosen people? Our first reaction might be to say that there is very little if any evidence of such vision. There are, however, some indications to be found. In Psalm 87: "I tell of Egypt and Babylon among those that know the Lord; of Philistia, Tyre, Ethiopia; 'This man was born there.'"⁵



² Ezekiel, 16:3.

³ Genesis 12:2.

⁴ Exodus 19:3-5.

⁵ Psalm 87:4.

In Psalm 89 we read of God's dominion over all peoples. It is not just the power that represses them and saves the chosen people from them. While there is no existing "mission" to those people, there are occasional references to the time when they too will come to worship Yahweh and recognize Him as their only God. We all remember the story of how Elisha sent Naaman to wash in the Jordan, how he was cured of his leprosy and how he worshipped the God of Israel.

In the Old Testament, then, it would be wrong to say that the Jewish people saw the gentiles in the same light in which St. Paul saw them and yet, the Bible sees them as subject to the dominion of Yahweh and gives some glimpse of their future conversion. Let us turn now to the New Testament.

In the New Testament Gospels

In the beginning of Luke's Gospel we have three canticles, which are very much in the Old Testament style; the Benedictus (Canticle of Zachary), the Magnificat (Canticle of Mary), and the Nunc Dimittis (Canticle of Simeon). These speak of the mercy of God, His care for the poor and the lowly, of a light to shine on those who sit in darkness and the shadow of death and of a revealing light to the Gentiles. Of course, they also speak of the saving power of Yahweh. They give us some highlights from the past with an emphasis on things yet to come. I think they form some sort of link between past and future, between Old Testament and New Testament.

The first thing we should say about the New Testament is that Jesus gave His time and attention to the Jewish people. He was the fulfillment of the promises given to them. He was the perfection of revelation and so; much of His teaching is helping them to see the meaning of prior revelation in the light of what He is telling them. We must keep in mind the sharp distinction between the time that Jesus was living among the people and the time after Easter and Pentecost.



The Good Samaritan
by Ferdinand Hodler (1853 – 1918)

So let us look briefly at His life and teachings. One of the first things we see is that He speaks out very clearly about the coming of the Kingdom of God. He says the Kingdom of God is at hand. This message goes right through the Gospel, and the parables and other teachings are constantly calling for a conversion in order to respond to the rule of God. Also, the emphasis on the mercy of God is very clear. The sick are healed, the possessed delivered from their evil spirits, sinners forgiven, dead brought to life. He goes out to the poor, the sinners, the outcasts. Nor does He confine His ministry to the chosen people alone. He goes north into Tyre and Sidon, goes across the lake into the territory of the Gerasene and spends a couple of days in Samaria. He told the story of the good Samaritan, the unjust steward, the people entrusted with the care of the vineyard and betraying that trust. He seemed to be deliberately rattling the cages of the masters in Israel.

Their vision was narrowing at a time when universal vision was at hand. It is easy for us today to say that Jesus is the One Who, as the invisible head of the Church, sends all missionaries on their way, but it is clear that in His lifetime, He was announcing the coming of

the Kingdom to the people of Israel. He came unto His own. He was sent to the lost sheep of the house of Israel. He set about making the rough ways smooth and the crooked ways straight and He gave glory to the Father from the heart of His chosen people. Here a struggle had to be won before He launched His mission to the whole world. His success came out of the apparent triumph of His opposition in the form of new life coming from the tomb and reaching out to the end of the earth and the end of time. There is a mysterious sense of “time” in the Gospels. We have reference to the fullness of time and we find Jesus speaking in mysterious ways about His time. Scholars today who search the Scriptures for a new light are talking more about the sudden emergence of a spirit of universal mission after the Resurrection, a spirit that became so very evident when He sent the Holy Spirit at Pentecost. It is a vision so vast and new that many of the early Christians, and even some of the Apostles, seemed to have problems in coping with it at first. We recall that it was the Risen Christ Who said: “As my Father sent me, so I send you.” It seems correct to say that the life-giving source of all mission is the Risen Christ, He Who has won salvation for all and is sending His Spirit-filled Apostles to make disciples of all.

In the New Testament Writings

I would like now to take a very brief look at the New Testament writings. You know the story of the conversion of St. Paul and how he was told by Jesus that Paul was persecuting Him when Paul thought he was after some people just ahead in Damascus. This mystery of Christ identifying Himself with His followers is central to Paul’s thinking.

He builds on this. In the letters to the Colossians we are told of Christ’s dominion over all created things and in the letter to the Ephesians we hear a good deal about reconciliation and we see the Church of Christ as a force for the reconciliation of all peoples. These three things: Christ being united to His followers, His power over all contrary forces, and His universal purpose of reconciliation are the main forces that carry Paul in and out of many dangers and finally bring him to his death.

Each of the four Evangelists has his own approach to the mystery of Jesus. While they tell many things that Jesus did and said, they cannot be said to be writing a history of His life and times. What they are really trying to convey is the message of God’s greatest intervention in the history of the human race. It is also interesting to note that, while each Evangelist is always aware of the people he is writing for, he does not lose that basic mission pattern that we spoke of in the life of Christ, some excursions into the land of the Gentiles and the outreach to the poor, the sick and the sinners. At the end we find the commission of the Apostles to preach to all peoples. We find that there is the same basic pattern in St. Matthew even though it is evident that he was writing for a community that had serious misgivings about preaching the good news to the Gentiles. St. Luke has given us a Gospel and the Acts of the Apostles. He is considered to be the most mission-minded of the Apostles. In him we can see clearly the prophetic ministry of Jesus as a model for the future, and the anointing ministry of Jesus is duplicated in the expanding ministry of the post-Pentecost



*La conversión de San Pablo/ The Conversion of St Paul
By Bartolomé Esteban Murillo (1617 – 1682)*

Church. The Acts, of course, just refers to the death and Resurrection, gives an account of the Ascension, of the group waiting in the upper room, the selection of Matthias, and gets right on to the account of Pentecost and the work of preaching the Good News. St. John's Gospel is a very different kind of book in the style of the Wisdom books of the Old Testament with their cosmic awareness of the deeper significance of things. Jesus is the Word made flesh, the pre-existent Son; He reveals the saving intent of the Father and lays down His Life for that purpose; He rises again and returns in triumph to the Father and sends the Paraclete upon the community and the Paraclete enables the community to continue Jesus' own mission to the world.

It is time to say something in summary:

- Old Testament and New Testament make clear the sovereignty of God and His Will to save all people. This power becomes incarnate in Christ and is given by Him to the Apostles, to the Church. In Jesus' acts of teaching and healing, we see the revelation of a saving God. And He is the model for all missions.
- History shows the influence of God in all creation. This is very clear in what we call salvation history: God using the good and bad leaders in Israel for His own purposes and leaders that did not belong to the chosen people; like Cyrus, Augustus, Pilate.

III. The Missionary Spirit In The Church Of The Apostles

I want to look briefly at the Church of the Apostles in its missionary activity:

- First, they preach the Good News, telling the story of Jesus: He is risen, He is Lord.
- Second, they have to confront errors and talk out in the face of opposition.
- The third point concerns witness, because the Gospel is to be brought to all people, not just by preaching and teaching, but by the way that those who believe in it change their manner of life because of it. There are many aspects of this but the chief one is the bond of unity and love that is to characterize the life of the Christian community. It is clear in St. Paul that the establishment of this kind of community is the goal of his missionary work. In First Corinthians 6 we see that he is embarrassed because members of the community took their differences into a civil court. In the same letter you can see that he knew that their liturgical celebrations could attract outsiders and should be sensitive to them. When Ephesians speaks of Christians maintaining the unity of the spirit in the bond of peace he is talking about the unity between Jews and Gentiles and sees it as a sign of the reconciliation of all peoples.
 - The fourth thing encouraged among the early Christians is good conduct or what we might call good citizenship. To be obedient to legitimate civil authority.
 - Number five is apostolic suffering. It is an accepted rule that those who proclaim the Gospel would share in some degree in the fate of their Master, in persecution and sometimes death. This is not just a striking witness to one's faith and conviction but, in some mysterious way, it lets the sufferer participate in the redemptive pain of Christ. The weakness and hardships Paul endures means the death of Christ at work in him. This is very, very important not only in Paul's ministry but in the history of the Church since then.



ECCO HOMO (Holy Face)

- A sixth point to note is healing. We saw that in the Gospel, and it is evident too in Acts. We recall the curing of the cripple, who went into the temple jumping like an Olympic champion, and also the man who fell asleep during Paul's sermon and then fell out of the window.

IV. The Church Today As Mission

Now we take a look at some of the things that the Vatican II Documents have to say. The word Apostolate and the word Mission come from words meaning "to send." But we use the word Apostolate today for any active ministry such as various ministries done in a parish. We use the word Mission for the spreading of the Gospel among those who have not previously known about Christ. The distinction is worth noting. The Apostles started with what we would call Mission work, but as communities of believers were established there was the added concern of caring for the faith of those who were believers. Scripture scholars distinguish the missionary type of bishop from the local bishop. Paul and Timothy are good examples. The call to be a missionary, whether it comes to bishop, priest, religious, or lay person, is a distinct call and makes a person a success in that work when he or she might be floundering in other positions.

With that in mind we look at Vatican II. In *Lumen Gentium* there is a statement that is worth repeating: "Christ, having been lifted up from the earth, is drawing all men to Himself. Rising from the dead, He sent His life-giving Spirit upon His disciples and through this Spirit has established His body, the Church, as the universal sacrament of salvation."⁶ The document on Missions picks up this final phrase and goes on to say: "The present historical situation is leading humanity into a new stage. As the salt of the earth and light of the world, the Church is summoned with special urgency to save and renew every creature. In this way all things can be restored in Christ, and in Him mankind can compose one family and one people."⁷

The document then speaks of the noble energy of the whole Church and of marshaling the forces of all the people. The point is that the whole Church is on mission, not just those whom we properly call missionaries. The Holy Spirit, Who animates the Church and her institutions, is Christ's principle missionary and He brings to every believer something of the basic missionary spirit of the Church. This is a duty that rests on the whole Church and principally on the Vicar of Christ. It is carried out by preaching the Gospels and the establishment of the local churches.

Where preaching is not permitted, other works go on: working for the poor, the sick, the persecuted, the uneducated. And witness is given through generous caring and suffering persecution.

The document is also similar to the Old and New Testaments in that it draws inspiration from the vision of the future. Since all of this is God's doing and God's Will we can look forward with confidence to its final perfection. The document says: "And so the plan of the Creator, who formed man to His own image and likeness, will be realized at last



⁶ *Lumen Gentium* 48.

⁷ *Ad Gentes*, Preface.

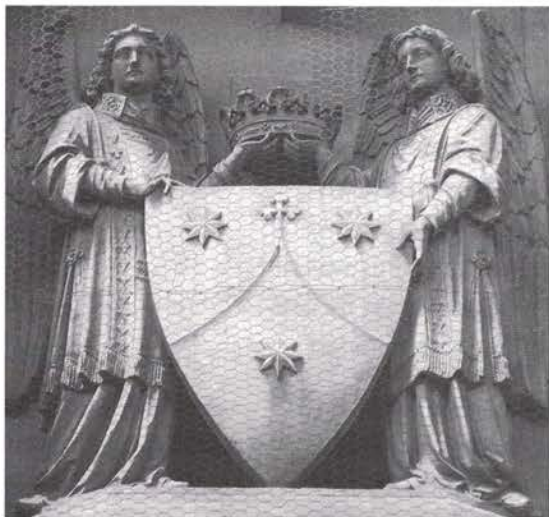
when all who share one human nature, regenerated in Christ through the Holy Spirit and beholding together the glory of God, will be able to say 'Our Father.'"⁸

But it also has in mind the civilizing benefits of the Gospel here and now: "Missionary activity is closely bound up too with human nature itself and its aspirations. By manifesting Christ, the Church reveals to men the real truth about their condition and their total vocation. For Christ is the source and model of that renewed humanity, penetrated with brotherly love, sincerity, and a peaceful spirit, to which all aspire. Christ and the Church, which bears witness to Him by preaching the Gospel, transcend every particularity of race or nation and therefore cannot be considered foreign anywhere or to anybody."⁹

Much of the document is about the practical Church organizations of Mission work, but the main thing I find in the doctrinal side of it is that mission impulse is rooted in Christ and is brought from Him into the lives of all members of the Church so that the whole Church is missionary. For some it means the special vocation to go on the Missions; for all others it means a living support for them through prayer, through witness, through sacrifice, through apostolic work at hand in every situation.

V. Animation Of The Secular Order

This section follows on the teachings of Scripture we have seen in the Old Testament, the New Testament Gospels and writings; how the Apostles reacted with a missionary spirit in the early Church; and how the Church today is once again focused on mission. The next step in understanding the relationship of the Secular Order to the mission of the universal Church within the charism of the Discalced Carmelite Order is to appreciate the form or underlying structure of this relationship. It is defined by the *Constitutions* of the Discalced Carmelite Secular Order, which provides a clear system of government for its many local communities, was approved by the O.C.D. General Definitory in March 2003, subsequently approved by the Holy See on June 16, 2003; then published as a special edition of the *Carmel Clarion*, Oct-Dec 2003, Volume XIX, No. 6.



*Teresian Carmelite Crest
at Kensington O.C.D. in the Anglo-Irish Province*

Further, the relationship of Seculars to the mission of the Church is clearly stated in Vatican II documents. The *Decree on the Apostolate of the Laity, Apostolicam Actuositatem*¹⁰ says that Secular Order members find in the Order "effective inspiration and sustenance both for their interior life and also for their apostolic endeavors." This living bond between the interior life and apostolic activities is not just a Carmelite thing; indeed, it is basic to Chris-

tian living. The way it is seen in the Carmelite life is in accordance with the Order's particular charism. This same charism forms both the religious and secular Carmelite. The Vatican II document on divine revelation, *Dei Verbum*, says it this way, "The main obligation which the Secular Order imposes on its members is one of fidelity to the charism of the respective par-

⁸ Ad Gentes, 7.

⁹ Ad Gentes, 8.

¹⁰ The Decree on the Apostolate of the Laity, *Apostolicam Actuositatem*, 4.1-3.

ent Orders; in fact, the Secular members share in full the Order's ideals, its grace and spiritual heritage, but at the same time enjoys a sufficiency of autonomy from every style of life proper to religious together with the full appreciation of their secular state of life."¹¹ This statement shows a clear sharing in the spiritual heritage of the parent Order while remaining clearly apart from the religious state. The call to sanctity is not diminished by the fact that they are not religious nor is their value to the Church. Theirs is "a living spiritual communion which respects the secular character of the institution."¹²

According to the **Rule of St. Albert**, quoted in the *OCDS Constitutions #I-3*, "members of the Secular Order are faithful members of the Church, called to live in allegiance to Christ through a friendship through the one we know loves us and in service to the Church."¹³ This bond between union with God and the work of redemption must always be kept in mind. We are one family with the same spiritual possessions, the same call to holiness (cf. Ep 1:4; 1P 1:15) and the same apostolic mission. Thus far, we have seen that Seculars are called by their vocation to participate in the life of the Order and the universal Church.



Mt. Carmel Hermits

The next consideration concerning the animation of the Secular Order relates to prayer on the one hand and the needs of others on the other. One of the basic tenets of Carmelite spirituality is that contemplation is itself an Apostolate. We see this in the prayer of Jesus Himself, especially in the **Our Father**. The moving power behind all apostolic endeavors is the love of God for those He created and redeemed. When this love is returned, when individuals or groups give a response to it in love, its effectiveness for the salvation of all is increased.

Prayer is a very personal form of this response and from its very nature is an effective way of channeling Christ's redemptive love into human lives. But, it is a noticeable fact that as prayer deepens it brings an increasing awareness of the need for apostolic (missionary) effort. Look back at our review of the Bible. In the beginning God's chosen people were directed by God to stay clear of the non-believers because there was a real danger that they would give up their faith in the One God and begin to worship the gods of the pagans. In fact, the whole story of Elijah shows how that did happen and how he had to battle against that. This was not the only incident. It would seem that before the fullness of time came, revelation was incomplete and faith was weaker. Weak faith had to be protected and strengthened before being exposed to the opposition that would kill it.

In the New Testament, we can see how that spirit of protection and isolation was keeping the faith weak at a time when it should have been growing strong. I see a pattern here that can be applied to the life of Secular Carmelite members and to other people who practice prayer. In the beginning there is a great concentration on the practice of prayer and this brings with it a certain pulling away from the ways of those who are not interested in prayer. This separation or detachment is very helpful and indeed necessary in so far as it draws us away from ways that impede our growing bond with God our Father. During the years of the "Rule of Life", Secular Carmelites were predominantly formed in this manner. We know the Gospel teaching that we cannot serve two masters. But this process of detachment can take an unhealthy turn and become a denial of the value of created things or even the value of the humanity in which God made us. So even in those earlier stages, in the times of asceti-

¹¹ Dei Verbum, 25.

¹² Constitution on the Sacred Liturgy, Sacrosanctum Concilium, 61.

¹³ OCDS Constitutions #I-3.



Blessed Trinity In The Holy Family

cal striving to give ourselves more freely and fully to the love of God, it is good to keep in mind the needs of the Church. We should remember that a healthy growth in the life of prayer will gradually turn our thoughts and interest outward from our own growth and concentrate them more on the needs of others and leave our own perfecting to God.

Not that this trend is to be so anticipated that it leaves us without the practice of self-discipline and self-denial, which are both basic elements in Christian and Carmelite spirituality. If we look at St. Teresa's autobiography we see that her first move towards a new style of community came from the desire to be closer to God and less impeded from giving herself to prayer. Stories about the spiritual distress of peoples in other countries provided to her another impelling motive. These motives combined to inspire the Reform. We see the same pattern in Thomas of Jesus, O.C.D., who was formed in the the Order after the deaths of Sts. Teresa and John in the late 16th century. The lesson I draw from this is that while the desire for prayer and for time alone to be with God is very basic to Carmelite spirituality, it is not complete and will not grow to maturity, without the desire to be part of the whole work of salvation. The God that is revealed to us from Genesis to Revelation is the Savior of the world and to make our will one with His is to join in His longing for the salvation of all.

OCDS *Constitutions* #9 provides an excellent synthesis of this when it speaks to the fundamental elements of the vocation of Seculars:

- "9. Taking into account the origins of Carmel and the Teresian charism, the fundamental elements of the vocation of Teresian Secular Carmelites can be summarized as follows:
- a. "to live in allegiance to Jesus Christ," supported by the imitation and patronage of the most Blessed Virgin Mary, whose way of life is, for Carmel, a model of being conformed to Christ;
 - b. to seek a mysterious union with God; by way of contemplation and apostolic activity, indissolubly joined together, for service to the Church;
 - c. to give particular importance to prayer which, nourished by listening to the Word of God and by the liturgy, is conducive to relating with God as a friend, not just in prayer but in daily living. To be committed to this life of prayer demands being nourished by faith, hope and, above all, charity in order to live in the presence and the mystery of the living God;¹⁴

¹⁴ Footnote #14 of the *Constitutions* is two-fold. First, a quote from *Maxims & Counsels* 40 (St. John of the Cross) "There are three signs of inner recollection: first, lack of satisfaction in passing things; second, a liking for solitude and silence and an attentiveness to all that is more perfect; third, the considerations, meditations, and acts which formerly helped the soul now hinder it, and it brings to prayer no other support than faith, hope, and love."

Second, **Letter by St. John of the Cross to Dona Juana de Pedraza dated October 12, 1589.** "What do you think serving God involves other than avoiding evil, keeping His commandments, and being occupied with the things of God as best we can? When this is had, what need is there of other apprehensions or other lights and satisfactions from this source or that. In these there is hardly ever a lack of stumbling blocks and dangers for the soul, which by its understanding and appetites is deceived and charmed; and its own faculties cause it to err. And thus it is a great favor from God when He darkens them and impoverishes the soul in such a way that it cannot err with them. And if one does not err in this, what need is there in order to be right other than to walk along the level road of the law of God and of the Church and live only in dark and true faith and certain hope and complete charity, expecting all our blessings in heaven, living here below like pilgrims, the poor, the exiled, orphans, the thirsty, without a road and without anything, hoping for everything in heaven?"

- d. to infuse prayer and life with apostolic zeal in a climate of human and Christian community;
- e. to live evangelical self-denial from a theological perspective;
- f. to give importance to the commitment to evangelization: in the ministry of spirituality as the particular collaboration of the Secular Order, faithful to its Teresian Carmelite identity.”¹⁵

To further define the Order’s expectation in accord with the desire of the Holy See, in December of 2006, Discalced Carmelite Order Superior General Father Luis Arostegui, O.C.D. (Father General) sent to all Provincials a document on the “Pastoral Care of the Secular Order” for those friars in OCDS ministry. It was quoted again by Father General Saverio Cannistrà, O.C.D. in his January 6, 2011 letter to the Secular Order:

“The preface of that document [communication from Father Arostegui] stated the following:
‘The Secular Order of the Mendicant Orders is not just an associated Laity. Through the connection to the friars of the different Orders, the Secular Order communicates the spirituality of the Orders to the world around it.’

In other words, the reason for the permission given to the Mendicant Orders to have Secular members is to bring the spirituality of those Orders to the homes and lives of people who identify with the Order.”¹⁶

Father General Cannistrà, O.C.D. went on to emphasize how the Secular Order should be animated in its shared mission with the friars and nuns by quoting from the Apostolic Exhortation, *Vita Consecrata*, paragraph 54, written by Blessed John Paul II:

*“Today, often as a result of new situations, many Institutes have come to the conclusion that their charism can be shared with the laity. The laity are therefore invited to share more intensely in the spirituality and mission of these Institutes. We may say that, in the light of certain historical experiences such as those of the Secular or Third Orders, a new chapter, rich in hope, has begun in the history of relations between consecrated persons and the laity.”*¹⁷

VI. Summary

We have seen that revelation has been given gradually. In the Old Testament it was a faith to be protected by a certain isolation. In the time of Christ we see that this isolation prevented people from seeing the trend to universality. And from Pentecost on we see a new people of God joining in His Mission to all. In the Carmelite way of living out the Christian life, this means receiving God’s love and responding to it in detachment from anything that keeps us from it. This interior life comes to a personal love of Jesus that makes His work and His Glory our primary concern. And so we follow Christ, while directed by Mary who is always our model. The charism which animates us comes from the mystery of the Church. Like the gift of Mary’s Motherhood, it is given for the service of Jesus Christ and His Church. ✠



*P. Saverio Cannistrà,
 O.C.D. General
 Superior*

¹⁵ OCDS Constitutions #9 a-e

¹⁶ January 2011 Letter to the Secular Order from Superior General of the Discalced Carmelite Order, paragraphs 2-4.

¹⁷ Ibid, paragraph 6

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- e. *In the Fullness of Faith*, by Hans von Balthasar.
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ANNOUNCING:

NEW CDs from Fr. Kevin Culligan, O.C.D.

#320 - The Carmelite Tradition Speaks to Us Today

Invited to Ireland after their own scandals in the Church, Father Kevin Culligan, O.C.D. offers his perspective to an assembly of members of the Anglo-Irish Province on how Carmel is called to others in wake of the abuses in the Catholic Church. Using writings from Saint Teresa of Avila and John of the Cross, Father helps us to see that the Carmelite tradition is called to help others see God's love in a world so often surrounded by darkness.

#321 - The Beatitudes

Our Secular Carmelite Promises commit us to live a life tending towards "evangelical perfection in the spirit of the evangelical counsels of chastity, poverty, obedience, and of the Beatitudes." Father Kevin Culligan, O.C.D. presents Jesus' teachings on the Beatitudes in order that listeners might better understand the call of the Christian and those who strive to live a Carmelite life. Starting with the Old Testament, Father Kevin shows us that Jesus gives the New Law while fulfilling the Old Law; thus giving us what are a central part of the Christian faith.



In Remembrance

Audrey Hasson, OCDS, who was 93 years old and made Definitive Promise in the late 1960's, began eternal life on November 12, 2011. She is a deceased member of the Our Lady of Mount Carmel Community in Columbus, OH.

Dale, Elijah, Blichman, OCDS, who made Definitive Promise on October 2nd 1991 began eternal life on January 5, 2012. He is a deceased member of the Carmel of the Holy Cross Community in Iron Mountain, MI.

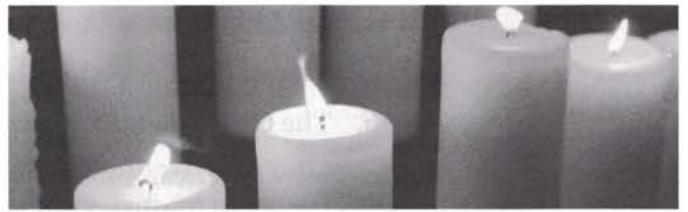
Ken, Joseph of Jesus and Mary, Kegel, OCDS, made Definitive Promise on May 16th 1987 and began eternal life on December 5, 2011. He is a deceased member of the Mary, Queen of Carmel Community in Lakeland, FL.

Phyllis Turner, OCDS, who is a deceased member of the Holy Family Community in Lancaster, PA took vows on November 15th 1992 and began eternal life on May 6, 2011.

Aileen O'Brien, OCDS, who was born on February 1st 1910 and at 101 was one of our eldest Carmelite sisters, began eternal life on December 31, 2011. She is a deceased member of the Our Lady of Mount Carmel and St. Teresa of Jesus Community in New York, NY. During her last years she attended the Our Lady of Mount Carmel and St Joseph Community in Bronxville, NY.

Odessa, Mary, Shrine of the Holy Spirit Pradier, OCDS, is a deceased member of the Community of Our Lady of Mount Carmel in Washington, DC. She made Definitive Promise on January 10th 1967, became an extended member after moving to New Mexico, and began eternal life on January 7, 2012.

Beatrice Marie Therese Layton, OCDS, took Vows on May 31st 1997, and began eternal life on December 12, 2011. She is a deceased member of the Our Lady, Mother of Grace Community in Worthington, OH.



Northeast Retreat News

April 28, 2012, District 3, A Day of Recollection by Fr. Anthony Haglof, O.C.D. at The Good News Center in Utica, New York. The cost will be \$20. We will provide a light breakfast from 8:30-10:00 AM. Attendees are asked to bring a bagged lunch. Drinks and deserts will be provided. For further information, please contact: Joyce Ponerella, cell 518-248-4291 or SecularCarmelit@aol.com.

May 25-27, 2012, District 5, OCDS Retreat Weekend given by Fr. John Michael Payne, O.C.D. at LaSalette Shrine, LaSalette's Retreat Center in Attleboro, Ma.

July 20-22, 2012, District 1, OCDS Retreat given by Fr. Salvatore Scieurba, O.C.D. at the San Alfonso Retreat House in Long Branch, New Jersey.

July 21, 2012, District 2, Day of Recollection given by Fr. Michael Berry, O.C.D. at the Buffalo Carmel. Contact Gloria Schreiner gloriasch123@gmail.com.

October 12-14, 2012, District 3, OCDS Retreat weekend by Fr. Leonard Copeland, O.C.D. at Christ the King Retreat House in Syracuse, New York. Cost will be \$165. For further information, please contact: Joyce Ponerella, cell 518-248-4291 or SecularCarmelit@aol.com .

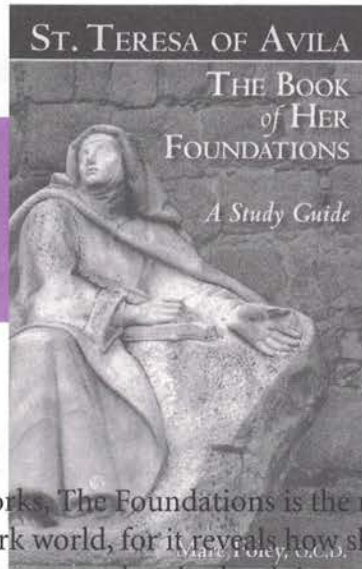
November 3, 2012, District 5, Day of Recollection by Fr. Kevin Culligan, O.C.D. at St. Mary's in Mansfield, MA. Contact: Rita Burke 781-843-7559.

November 2-4, 2012, District 2: "Recollection for St. Teresa" by Fr. Paul Fohlin, O.C.D. weekend retreat at Mt Carmel Retreat Center in Niagara Falls Ontario, Canada



October 15, 2011 to October 15, 2012
All friars, nuns and seculars are asked to read together
The Book of Her Foundations

ICS Publications announces
A Study Guide of The Book of Her Foundations
of St. Teresa of Avila, prepared by Marc Foley, O.C.D.



Of all St. Teresa's major works, *The Foundations* is the most relevant for people living day to day in the work world, for it reveals how she grew in holiness in the marketplace, as much, if not more, than in the cloister. This study guide shows how St. Teresa grew in holiness not in spite of obstacles such as lawsuits, disputes over dowries, bureaucratic red tape, unscrupulous businessmen and the political in fighting of the Church, but because of these difficulties.

This study guide, which contains the complete text of *The Foundations*, translated by Kieran Kavanaugh, O.C.D., is designed for both private reflection and group discussion. Each chapter is divided into three parts. Part one is titled "Summary and Background". It consists of a summary of the chapter, supplemented by historical information derived from various sources. Part two contains reflections on either passages found in the chapter under consideration or on the background material referred to in the summary. Part three consists of questions for reflection.

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Just as Kenya is assigned as the O.C.D. Mission for the Washington Province, Uganda is assigned as the O.C.D. Mission for the California-Arizona Province. They send students to obtain a Certificate in Spirituality at the Institute of Spirituality and Religious Formation (ISRF) or to study philosophy at Consolata Philosophicum in Nairobi. Upon graduation, and making of Temporary Vows, they study theology at Tangaza College. Each brothers' specific status is listed on the last page of the 2012 *Carmel Clarion* calendar so we can all pray for them by name. This photo was taken when Very Rev. Matthew Williams, Provincial of the California-Arizona Province of St. Joseph, visited with the Ugandans at the recent O.C.D. All-Africa Congress held in Nairobi.



Fr. Matthew Williams and our Ugandan brothers from left to right: Br. Charles Okure, Br. Augustine Sunday, Peter Mugwanyana (2nd year philosophy student), Gideon Kule (1st year philosophy student), Br. David Isabirye, Fr. Godfrey Chandialega, Br. Emmanuel Mayinja and Br. Andrew Kaggwa (a visitor from Uganda who was previously in Kenya studying philosophy before his novitiate.)

Here's a little more information about our brothers from Uganda:



Br. Charles Okure was just professed in July and is in his first year of theological studies for the priesthood at Tangaza College.

Br. Augustine Sunday is 34 years old and in his second year of temporary vows. He comes from the far western side of Uganda, from a family of 9 children. Last year he completed his Certificate in Spirituality. Initially he felt called to be a brother, but more recently he has discerned a call to the priesthood. Now he is in his first year of theological studies at Tangaza College. For his apostolate he visits patients at Kenyatta Hospital in Nairobi, a ministry he finds challenging but very rewarding.



Br. David Isabirye is an older brother candidate. He worked for 11 years for the Resource Center helping with the library and internet resources. He was trained as a bricklayer and assisted in an outstation of his parish as the treasurer of the building committee and in charge of the Liturgy. He learned about Carmel from a friend, and from Fr. Larry Daniels. He made his simple profession of vows last July and is now pursuing a Certificate in Spirituality. In the community, among other responsibilities, he still helps with the computers.

Fr. Godfrey Chandia Lega is in his fourth year of temporary vows as a Discalced Carmelite. He originally entered the Combonis, then subsequently left and joined the diocesan priesthood. After some time, though, he felt an attraction to the Carmelite life of prayer and apostolate. Last year he came to Nairobi to study biblical languages (Greek and Hebrew) along with Latin and Italian. He hopes to pursue further studies in Scripture in preparation for graduate studies. At the moment he is taking computer courses and is also involved in directing retreatants and helping with Masses.



Br. Emmanuel Mayinja is also a brother candidate who was in the same novitiate class as Br. Augustine and so is now in his second year of temporary vows. After his simple profession he too came to Nairobi to complete a Certificate in Spirituality. This year he took some courses in training counselors from the Amani Counseling Centre in Nairobi and is in transition to further studies at ISRF. Making hospital visits is his ministry.



Back Row: Br. David, Br. Emmanuel, Fr. Godfrey, Br. Augustine and Br. Charles. All our brothers were recently installed in the ministry of Acolytes by Fr. George Tambala, our General Definitor of Africa. Front Row: Gideon and Peter, philosophy students at Consolata Philosophicum

**We graciously accept donations for
the O.C.D. Missions at
www.carmelclarion.com**

REMINDERS

I, (Name...), inspired by the Holy Spirit, in response to God's call, sincerely promise to the Superiors of the Order of the Teresian Carmel, **and to you my brothers and sisters**, to tend toward evangelical perfection in the spirit of the evangelical counsels of chastity, poverty, obedience, and of the Beatitudes, according to the Rule of St. Albert and the *Constitutions* of the Secular Order of the Disalced Carmelites **for the rest of my life**. I confidently entrust this, my Promise, to the Virgin Mary, Mother and Queen of Carmel.

- † As Promises are made to God and the Disalced Carmelite Secular Order, they are also being made to the OCDS community in which members were formed and discerned to have a vocation in Carmel.
- † After making Definitive Promise, only specific circumstances allow leadership to remove Definitive Promise members from the official Roster of the community: (1) death, whereby members no longer appear on the current Roster but are to be remembered/honored as the beloved dead of the community, (2) voluntary withdrawal by the member, or (3) lack of attendance as per published policy. The OCDS *Constitutions* require ongoing formation and attendance at monthly OCDS community meetings after making Definitive Promise.
- † Those excused by the Council as per the OCDS *Constitutions* #56 for reasons of AGE, ILLNESS, DISTANCE or OTHER approved reason MAY NOT be deleted from the community Roster. It is all presidents' responsibility to establish/maintain contact with these members. This includes annual collection of Provincial Dues and *Clarion* subscriptions. If financially unable to pay, it is the community's responsibility to help their needy. (See STATUTES, Local Community Finances page 45, #6.) When this is not possible, the president should notify the OCDS Main Office via a note on the Roster and the Province will provide the *Clarion* to our elder members.
- † Being classified as INACTIVE does not alone provide eligibility for removal from the Community Roster. (See REVISED Statutes promulgated in the Oct-Dec *Clarion*, Vol. XXVII, No. 4, page 29, Community Life, new #8 for the process.) Further suggestions are included with your processed Community Roster.
- † To the best of our ability ALL inappropriately deleted Definitive Promise members have been returned to the current 2012 Community Rosters during processing. The President as per OCDS *Constitutions* #51, page 23-24 is responsible for contacting these OCDS members to discuss their membership in the Order.