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THE MOUNTAINS OF THE LORD

Jessica Powers (1905-1988)

Innocence never lost and innocence restored --
these two went up the mountains of the Lord.
And I addressed them, glowing and intense:
under the auspices of innocence
what amid holy places did you see?
and the untarnished spirit answered me:

I saw a City gleaming on a hill,
and one triumphant road divined its site.
I saw a Fire no storm could ever still,
feeding upon the branches of delight.

I heard a Harp pluck its own serenade;
I drank the Living Water from cool streams.
I breathed the Wind that blows far down earth's shade
the scent of petals from eternal dreams.

Tables were spread on greensward and in grove
with Bread the angels coveted afar.
I walked beneath the shadow of a Dove
who make a marriage with a Morningstar.

Then I went upward where the summits glistened,
lighted by love, the unconsuming flame.
I heard a Voice, and when I stopped and listened
it was the Bridegroom's voice and called my name.

I questioned innocence renewed by grace:
what did you see on hills beatified?
What voices heard you in the holy place?
With words of light he penitent replied:

Under the night's impenetrable cover
wherein I walked beset by many fears,
I saw the radiant face of Christ the Lover,
and it was wet with tears.

Reprinted with permission from the book of poetry
SELECTED POETRY OF JESSICA POWERS,
(also known as Sr. Miriam of the Holy Spirit OCD),
Edited by Regina Siegfried ASC and Robert F.
Morneau, Sheed & Ward, 1989, \$14.95, paperback,
197 pages. (Woodcut below: *Carmelite Latin Missal*)



**CHRIST IS RISEN FROM THE DEAD, AND
NOW HE CANNOT DIE; DEATH HAS NO
MORE POWER OVER HIM. (Romans 6)**

**Very Reverend
GUY GAUCHER
OCD DD
AUXILIARY
BISHOP OF
LISIEUX -
BAYEUX**



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DAILY HOLINESS IN THE MARTIN FAMILY

1. FAMILY LIFE

Thérèse comes from a definite setting, she was rooted in a human and spiritual context. **This little white flower**, as she described herself, grew up somewhere. She called it a "chosen land." A brief description of her family will fill in the picture.

The Martin family was an ordinary family for the times, **in mid-nineteenth century Normandy**, that small French province. She lived in Alençon, a city of 16,000 inhabitants. They were mostly craftsmen. Her father was a watchmaker/jeweler; her mother made lace. She specialized in the Alençon lace stitch. France at that time had some very sharp social class differences: the majority were farmers, but there was also a nascent industrial worker class.

There were craftsmen too, and the Martins belonged to this class. The middle class contained upper and lower strata; and then there were the nobles. After the French Revolution in 1789 equality, fraternity and liberty grew; but these class differences retained their importance.

The family shared in the financial problems of 1870 like other people. That year France lost a war. In Alençon, the Martin family was **obliged to lodge nine German soldiers for a while**. They were not bad to the Martins but Mrs. Martin was not pleased "be-

cause," she said, "they eat everything and don't take bread." That is, they ate only meat, without bread, at a time when bread was the staple food.

The family went on to experience far more serious difficulties. **They had nine children**, four of whom died young: three as infants, and a daughter at five and a half. Infant mortality was a reality close to hand. Today all these children would easily have been saved, but at that time medicine was still rudimentary. Five daughters survived with predictable educational and health difficulties. They would often be sick. The grand parents would need care. Leonie was a daughter who was more problematic than the others.

Their mother thought: we have to place these girls. What will they do? We have to work hard at getting them married. Might they become religious? Work presented worries: after the war the economy was weak.

The family led an intense life together with strong bonding: they were close to their nun aunt at the Visitation monastery in Le Mans; she counted a lot because of their high regard for religious life, and we will soon see why; Isidore Guerin was an uncle with a pharmacy in Lisieux. Married, he too lost a little boy at birth. Two of his daughters survived: Joan et Marie.

Love flourished in the family. Thérèse always warmed to the thought of the family setting in Alençon. Her parents loved each other and their children very much, and the children acted the same way toward each other. She would write in her *Manuscript A* that: "God was pleased...to surround me with love," obviously something very important in the growth process of a small child.

In this French and Catholic family, **God held pride of place**. **Joan of Arc used to put it: "God, the first served."** Joan of Arc was much liked in the family, even if she was not yet canonized, nor beatified. The young **Louis Martin thought of becoming a monk** and while he was in Switzerland for a course on watchmaking, he went to visit the Grand Saint-Bernard Monastery. He wished to enter there, but the superior told him that he would not take him because he had not studied Latin. Mr. Martin took some Latin lessons for a while in Alençon.

While Zélie Guerin, was a young girl she thought about entering religious life with the Daughters of Charity. She went with her mother to see the superior



and the latter said: "My child, you do not have a vocation. Go back home." She left crying. Still, she did not spend a lot of time crying; she began making lace. She set up a lace business, that is, a lace-making workshop with her sister who was not yet a religious.

Louis and Zélie met and were married. Sometimes today people say: "They were frustrated religious." If that is so, I'd say all the better(!), since we'd never have had a Thérèse of Lisieux! I do not think they were frustrated religious. They had a happy marriage, a beautiful married and family life, even if the following occurred: early on Louis Martin suggested to his wife that they live together as brother and sister. This lasted for a while until a father confessor dissuaded them by saying the purpose of wedded life was procreation, as the theological term goes. They were quite sincere in obeying him, because they had nine children.

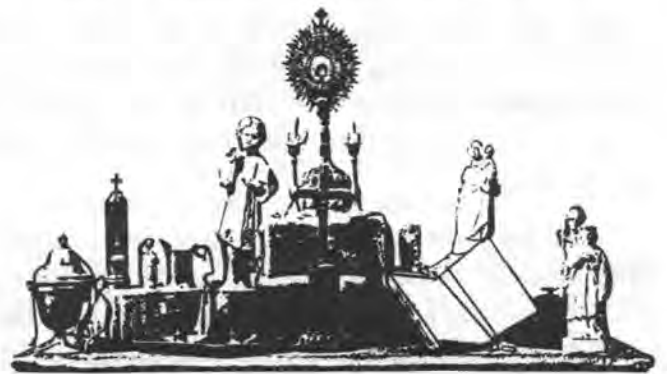
I do not see why today in France this is thrown up against them. As mature Christians this man and this woman thought of a religious vocation for themselves. Why make fun of them for that? Why wouldn't you then poke fun at the philosophers Jacques and Raissa Maritain, who had a Josephite marriage that begot significant spiritual results?

In this family God got prime attention, and **family prayer was very important.** Daily Mass attendance was normal for Mr. and Mrs. Martin, a rare thing in that period. It is significant too, that they went at 5:30 in the morning, to the workers' Mass. They attended Church services, and Sunday Vespers. Once Thérèse was born, they could not take her to church for a while because she was too restless. Thérèse moved around too much at Vespers. Better not to take her there

(Thérèse was no poised and edifying little saint as soon as she was born). **Their family lived in tune with the liturgical seasons.** It was a happy time. No one had television and so people had time to go out together, to pray, for family games. The parents took a lot of care of their children.

Life was marked by (the flow of) Christmas, Easter, the month of Ma(r)y, the Assumption, and All Saints day. Sunday was a day for God. Mr. Martin did not open his jewelery store then, with an obvious loss of revenue because on that day the farmers came to town. Even his father confessor told him: "Mr. Martin, do not be so demanding." But Louis Martin did not open his shop on Sunday. He attended **retreats** at the Trappist Abbey of Soligny. He went on **pilgrimage** on foot to Chartres, accompanied by many other men. He went on pilgrimage to Paris, to Our Lady of Victories, the great shrine that the Guerin and Martin families loved so much. He also did the usual pilgrimages in the Alençon region.

Mrs. Martin did not care so much for pilgrimages, but she still went on pilgrimage to Lourdes when she was seriously ill, before she died. Marian devotion was very important for the family. It focused on a statue of Our Lady given to Louis Martin when he was still a bachelor. It accompanied Thérèse from her birth to her death because it was in the infirmary (of the Carmel): this was the statue of **Our Lady of the Smile** which healed her at the age of ten when she was very sick.



"It was the month of May 1878. As you considered me too young to attend the May devotions every evening, I stayed at home with the maid and we said our prayers together before my little altar, which I had arranged in my own way. Everything was small: candlesticks, flower vases, etc., and two wax tapers were sufficient to serve as candles and light up the altar perfectly."

Statue of
OUR
LADY
OF
THE
SMILE



The month of Ma[r]y was celebrated solemnly. They also belonged to many religious organizations, as was customary in those days: the Blessed Sacrament Society, Nocturnal Adoration, Devotion to the Sacred Heart, the Archconfraternity of the Suffering Heart of Jesus, a Pious Marian Union, and Mrs. Martin was a tertiary of the Poor Clares. They wore the Scapular of Our Lady of Mount Carmel. At that time the Christian mystery was very fragmented. **One of Saint Thérèse's revolutions, of a fully silent kind to be sure, was that of recentering the whole Christian mystery on Jesus crucified and risen again,** thus unwittingly anticipating the great liturgical reform and Vatican II's emphasis on the Paschal Mystery.

The Christian life took form through acts of effective charity. In France we'd say the Martins were not intolerant of persons who were believers without allowing their faith a practical influence on their life. They went to the assistance of persons with problems: the poor. Two young girls were under the sway of phony women religious. The Martins intervened so as to free the girls from their control. Obviously, money was involved.

When they met street people--today we'd call them "the homeless" or persons without work or a roof over their heads--they would greet them and then have them taken care of. In a train station Mr. Martin encountered an epileptic and took care of him. They also arranged for a neglected old man to enter a home for the elderly. They visited the sick.

Mrs. Martin worried about her maids, country girls aged between 15 and 16, who came to give a hand in town. They came to help, but often they caused problems, and Mrs. Martin had to look after them.

They were involved in the life of their parish and of the Church. Mr. Martin was active in the Albert De Mun groups that had been formed a little while previously, and which were Christian reflection groups, open on occasion to workers' groups. He was concerned with the missions. France was currently undergoing great colonial expansion, bringing with it departures of missionaries for destinations around the world. So, they donated money to the Propagation of the Faith and prayed for mission intentions.

Mr. and Mrs. Martin desired to have missionary sons. Unfortunately, the two boys died very young. When they prayed for the missions, they had no idea that in far-off 1927 their daughter Thérèse would be declared world Patroness of the Missions by the pope.

What does Thérèse owe her mother? Her dynamism, her fervent piety, her desire for sanctity. Her taste for work, her tenderness, sensitivity and courage.

What does she owe her father? She owes great faith, prayerfulness, love for meditation. Thérèse said: **"To know how the saints prayed, I watched Papa."** Spiritual eagerness. After Zélie died, Thérèse said: Papa had not only a fatherly love for me, he also loved me like a mother. From him she received a propensity to reflectiveness, meditation and, after a fashion, an image of God the Father, in all the divine goodness.

Further, Mr. Martin was the only man [in the family] and he was tall for those times (5 ft. 9 in.). People have grown taller since the nineteenth century (Thérèse herself was the tallest of the Martin girls at 5 ft. 4 in.). Mr. Martin was tall, bearded, and he was handsome. **She derived a certain image of God from her father,** an image that would be shattered when her father was humiliated as he lost his mental powers; as he was admitted to a psychiatric institution for three years; as he died without really ever regaining the use of reason. This made Thérèse discover that God also suffers; and she discovered the Suffering Servant of Isaiah 53 with the resultant addition to her name: **Thérèse of the Child Jesus and of the Holy Face.**





What she also owes to her sisters? Pauline was her ideal and became her educator and teacher. Marie, her godmother, was very independent. Celine, who was three years older than Thérèse, was inseparable from her. Leonie, with all her problems, was also very close to Thérèse.

Thérèse sums up what she owed to her family from the Alençon period, when her mother was still alive, in her own words of *Manuscript A*: "I am happy to come from nonpareil (unsurpassed) parents....The incomparable mother whom God has given me;" and she wrote in Letter 261: "[I had] a father and mother more worthy of heaven than of earth."

That was the ordinary life of the ordinary family from Alençon whose goal was, in the words of Mrs. Martin, to **"become saints."** Mrs. Martin said "How difficult things are: I am made of hard wood and you have to hit it hard to educe a saint from it. I won't make it, but hope my daughters will be saints." Without knowing it she was ahead of her times in grasping what Vatican II asks of all baptized persons, namely, to be holy people, not canonized saints.

Pope John-Paul II is the pope who has created more canonized saints and blessed than any previous pope. But when you add in all canonized saints, and that number is not greater than 10,000, you have no more than a very small portion of that immense crowd of saints we celebrate on All Saints Day. All those unknown saints. That is the kind of sanctity I have in mind. Of course, canonization is the better thing, but it

is not essential. As Bernanos put it: "Before reaching their glory, the canonized saints are oftentimes a trial for the Church" because the saints bother others a lot and shock them very often, so we don't need too many of them!

2. THE ORDINARY LIFE OF THÉRÈSE IN CARMEL

By definition the ordinary life of a Carmelite nun is most ordinary, even monotonous. The Rule renders everything similar all the time, every day. **What mattered to Thérèse, was to resemble Jesus.** She said in Letter 87: "To be the spouse of Jesus we must resemble Jesus." Imitating him was not enough. *The Imitation of Christ*, the book she knew "by heart", was inadequate for her. One must not only imitate, one must resemble him, one must be identified with Jesus. But, to resemble Jesus she would live a hidden life with the hidden Jesus. She read in Saint John of the Cross, in the Prologue of the *Spiritual Canticle*, that to find something hidden, you have to hide along with it, just as children play at hide-and-go-seek.

First of all, then, she established that **the life of Jesus is a hidden life.** Usually it is said along with Charles Peguy or Charles de Foucauld (and they're right): 30 years hidden life and three years public life. Thérèse said: 33 years hidden life. The whole life of Jesus is hidden even when he begins to preach. Why is this so? Because the Word of God took on our flesh; and at the same time in the Incarnation he is veiled. He is veiled in the crib, he became a child, he became a baby (Thérèse of the Child Jesus). He was hidden on the Cross, he was crucified (Thérèse of the Holy Face) and he is even more hidden in the Eucharist. There, human signs are gone, there is no longer a man. There remain only things. And Thérèse says that love has reached that far. Love has come to hide itself among humans.

Of course, as Saint Paul writes to the Colossians: "Everything that is hidden will be revealed one day." Still, we can say after a fashion that all will be truly revealed when Christ returns or comes in his Glory because even the Resurrection, after a fashion, remains hidden, since Jesus shows himself only to believers. He did not show himself to Pilate or to Herod. Though that would have obtained spectacular results, Jesus had not come to do spectacular things. Jesus came to form faith and to have faith is to acknowledge in darkness that hidden reality, that love which made itself manifest. Faith at the crib, at the Cross, faith in the Eucharist.



Thérèse hid herself to live with the hidden Jesus. She was hidden in Carmel, behind its grills, behind her large black veil and she would also be hidden from her companions: from her sisters, even the Martin sisters.

When Thérèse died, one of the nuns in the community said "prophetically": "One will have nothing to say about this little sister. She was very kind but..." Much later on when Sister Anne of Jesus, who'd left for Vietnam, was asked about Therese with whom she'd lived and who was now very famous, "What would you say about Thérèse?" she answered: "Ah... she was kind." That was all she could think of. Hidden also from her blood sisters who would say later on (that is, both Pauline and Marie): "If we'd only known!"

Thérèse wrote in Letter 106: "What a joy to be unknown even to persons with whom you live." But why so? Because Jesus too was like that. His own knew him not.

Hidden Life, Silent Life

"God speaks in silence" says Thérèse in Letter 135: "The silence of my prayer" (LT 138); the silence of Jesus about which she meditates; the silence of Jesus during his trial. She spoke also of the "eloquent silence of the Blessed Virgin Mary" (Poem 54). She wrote some very beautiful lines in Recreation 2: "O Divine Word whom Love must reduce to silence." And Thérèse was silent.

Why do we know Thérèse? The reason is she wrote, but she wrote solely out of obedience. Let us not for a moment think of her in her room saying: "I have a message for the world. I am going to write a book which will be a best-seller translated all over the world in more than sixty languages." Thérèse wrote only out of obedience and very late on, during the last two years of her life. When her sister Pauline, or Mother Agnes of Jesus, ordered her to write out her childhood recollections for the Martin family, Thérèse was not very pleased. She began her manuscript by writing: "it seemed to me it would distract my heart by too much concentration on myself."

Some people say therefore: Thérèse engaged in a lot of introspection. Not at all. She acted out of obedience. Certainly she is quite delicate and very psychological, but she "**sings the mercies of the Lord**" in her life and does not write memoirs. She only writes down the graces God has given during her life, something completely different. "Therese never looked at herself" said Father Marie-Eugene, and that is why she is so transparent.

Hidden life, life of silence, strength from prayer and meditation: these are all elements of a broad subject that I cannot delve into. Thérèse said to her missionary brothers: "My weapons are prayer and sacrifice," because Thérèse was a fighter and waged spiritual combat like the one of the **Prophet Elijah on Carmel.**



Prayer

We can appreciate now, briefly, the apostolic impact of her contemplative prayer. She sent the following to her spiritual brothers, one who left for China and the other in Africa: "**I am your little Moses. I stand on the mountain with my arms raised in prayer while you are spreading the Gospel down on the plain. And our arms are prayer and sacrifice.**" Sacrifice meant the gift of self through practical mutual charity toward her sisters, otherwise what use would it be to love the little Chinese children who lived far away instead of Sr. Thérèse of Saint Augustine, who was right next to her and bothered her an awful lot.

Thérèse wrote about her that "...everything seems very disagreeable to me, her ways, her words, her character, everything." **Jesus loves her and I must love her.** Thérèse did so much to show love toward her that Thérèse of Saint Augustine wrote a small booklet after Thérèse's death which was entitled "*Recollections of a Holy Friendship: I was the best friend of St. Thérèse.*" But when they read *Story of a Soul* in the refectory she did not recognize herself. Only her spiritual father would tell her, a little before her death: "Sister, that nun was you."

"My weapons: prayer and sacrifice." I will not go much into this, but the great final discovery of Thérèse was *Manuscript C*, the last Manuscript that dates from June-July of 1897. This great discovery flows from a line in *The Song of Songs*: "Draw me, we shall run after you in the odor of your ointments." She poses some difficulties in syntax since one should say: "Draw me, I will run" or "Draw us, we will run." These "we" and "I" intrigued her and she uncovered a great insight given by the Holy Spirit: when I pray to the Lord in contemplative prayer, all the souls whom I love come along with me. This takes place naturally.

Contemplative prayer with a Trinitarian God is apostolic prayer. Not that this means it will do without intercessory prayer; no, she said on her deathbed that: "If I had to pray for Maurice, for Adolphe or his brothers, for John, for Peter, for France, I could no longer do it. I put them all together in my prayer." Her contemplative prayer embraces all those for whom she prays. This is a great insight for prayer. Contemplative prayer does not lose contact with reality: it is the contemplative prayer of God three-in-one whose Son became incarnate.

Without going much further into this I assure you this is very important today when "contemplation, searching in the spiritual life"... all can become very ambiguous. What God do you contemplate? The God we contemplate is the God who entered into history and who wants to save us.

So, apostolic because it is contemplative. It is prayer of mission. John-Paul II put it this way in *Redemptoris Missio*: "Every missionary ought to be a contemplative." When I preach to priests or to other people I say: this does not mean you must change into a Carmelite or you must make two to three hours mental prayer per day. It does mean that any mission has to be grounded in contemplation, even if it is short in duration.

When the first Jesuits with Saint Ignatius of Loyola asked him: "Father, we would like to make two hours of mental prayer," he replied: "If you want that, try elsewhere. You, rather, you will have a quarter-hour because you will have a lot of work and you will be sent to places that need you; but during that quarter-hour, strive to do as well as others will do in two hours!"

I would like to note that the two patrons of the missions are: Saint Francis Xavier, a Jesuit in the field, and

Saint Thérèse of Lisieux, a Carmelite in her cell. If that sounds paradoxical, it is also the mission of the Church. Because the Church's mission is not proselytism, nor is it religious marketing; it is revealing the Holy Spirit to the hearts of all people. What is mission in the final analysis?

Paul VI indicated in his great encyclical *Evangelii nuntiandi* back in 1975: "[Mission] is revealing to every man and woman the Trinitarian love with which they all are loved." Mission does take on diverse forms, but the very heart of all mission, is precisely that. Pope John-Paul II reminded us in France: "Every person is loved by God."

She unpetalled
the rose over
her Crucifix
with much piety
and love, touch-
ing each petal
to the wounds
of Our Lord.

LC, page 190.



The goal of Thérèse's life was to love Jesus and to make him loved. She repeated this all the time. She put the following term in Letter 247: "**I became an apostle in Carmel.**" She did not say "I became a Carmelite. Rather she spells it out as: "I became an apostle in Carmel." She even became the "Apostle of the Apostles" for priests and missionaries.

This formula is the definition of Mary Magdalene who was the Apostle of the Apostles. In Manuscript A, f.50 Therese wrote. "I became the apostle of apostles through prayer and sacrifices" (synthesis of her thought). Following naturally in the footsteps of her mother [in Carmel], St. Teresa, Thérèse says: "A Carmelite who would not be an apostle would separate herself from the goal of her vocation" (LT 198); and "Like my Mother, I would give a thousand lives to save just one soul" (*Manuscript C*).

3. A NUMBER OF CONCLUSIONS

Holiness is for all baptized persons as Vatican II expounded and as the Holy Father recently reminded us in France. All his homelies and speeches were focussed on Baptism, not only on Clovis's Baptism, way back in the past, but on Baptism today. In the past the greatness of the saints almost came to discourage the people "in the pews." **The saints were presented as exceptional, formidable persons.** Teresa of Avila was indeed an extraordinary woman, and Saint Augustine was a great philosopher. Saint Paul was a great and expansive personality, etc. These saints often produced extraordinary accomplishments. The readings of previous editions of the Breviary told us to as much: saints did extraordinary things from childhood through old age. What could be more discouraging?!

With Thérèse the call to holiness becomes very ordinary once again, because her teaching on the way of childhood is suited to imperfect people, to sinners. We say that recent generations are much more fragile. We spend time repeating: young people are fragile. Well, they are that way. Were we any the less? We surely were, but in a different way.



Can wounded and fragile persons be called to holiness? They can indeed, since in the Gospel all saints are pardoned sinners: Mary Magdalene who so attracted Thérèse, Zaccheus, Levi who became Matthew. And, let's not forget Peter who denied Jesus, or Paul who took part in the murder of Steven; or the Good Thief who sums this all up and caught Thérèse's attention to such an extent. His life wasn't very edifying but he made an act of faith, hope and justice so striking that the Lord told him: "Today you will be with me in paradise." This doesn't please a lot of people because it's not fair.

The story of the eleventh-hour workers wasn't fair, either. You cannot build labor relations on that kind of a basis. Mercy is justice but it goes beyond all justice. Celine told the judge: "**My sister's spirituality is a spirituality of the good thief**" and she went on to say: "you have heard of Jacques Fesch, the murderer executed on the guillotine in France. He was converted in his cell. He liked Thérèse a lot." Cardinal Lustiger has opened the cause [for canonization] of Jacques Fesch, and the police regard it as problematic!

To preach on Sunday about the Good Thief pleases people, but speak about Jacques Fesch then they're not pleased because you're setting about canonizing persons who kill police officers ... ! And yet, it's a matter of the same thing. Of course, the widow and daughter of the policeman are still alive. That causes some problems, but the ultimate reality is the same: God can touch sinners.

Thérèse loved ordinary holiness, hidden holiness, love lived out in daily reality. She knew a saint in her Carmel, viz., Mother Genevieve, the foundress of the community. When the doctor came to the Carmel to care for Mother Genevieve, he kept her tooth for a relic. The heart of Mother Genevieve was kept in a glass vase. I've seen it and it's not very pleasant.

This is what Thérèse has to say about it: "The Good Lord wished for me to live with **a saint made holy by hidden and ordinary virtues.** This holiness seems the most authentic and most saintly to me; and that is what I desire because it involves no illusions." If there were one sentence that would sum up my talk, it would be that one.

Thérèse said she preferred the life of Theophane Venard to that of Saint Louis Gonzaga because Theophane Venard's was much more ordinary. Thérèse liked reading that Saint John of the Cross was considered an even less than ordinary friar by his confreres. In her *Last Conversations* she said the following about the Holy Family: "What does me good as I think about the Holy Family, is to think about their completely ordinary life." Joseph doing his work, Mary cooking or going to fetch water at the well in Nazareth, and Jesus playing with his friends among the little children. Clearly Mary, the saint of saints, had a completely ordinary life. She says as much in her long poem to Mary, written before her death in order to express what she

thought of her since all the sermons she'd ever heard failed to please her (Poem 54, 17), never a preoccupation of the preachers back then!:

"Mother full of grace, I know that in Nazareth,
You live in poverty, wanting nothing more.
No rapture, miracle, or ecstasy
Embellish your life, O Queen of the Elect!...
The number of little ones on earth is truly great.
They can raise their eyes to you without trembling.
It's by the ordinary, way, incomparable Mother,
That you like to walk to guide them to heaven."

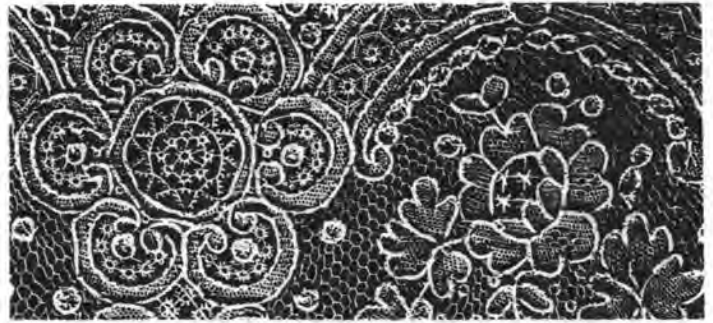
4. SUMMING UP

The Martin family was truly an ordinary family living out their assigned duties, their family life included prayer, charity and out of the ordinary spiritual fruitfulness. **The parents were declared Venerable in March 1994.** Thérèse has been canonized, made Patroness of World Missions, Second Patroness of France, Patroness of Catholic Action, of novitiates, of Mexico, etc.

Leonie is buried at the Caen Visitation monastery for ten years. "Poor" Leonie who had tried religious life three times and ended up there on a fourth try... Well, they had to put her grave outside the enclosure to allow people to go pray there. Every day nowadays pilgrims go to her grave. It is said she performs miracles. And why? (See photo of Leonie on page 8)

Some say they like Leonie because she lived out the **way of spiritual childhood** perhaps better than everybody else, in need and in weakness. At the Caen Visitation today some of the sisters knew Leonie while she was still alive, and they tell you: "She was a good religious," without ever mentioning her sister, the greatest saint of modern times. Then, there were individuals, some bishops and Cardinals among them, who came looking to see Leonie. One entered the enclosure once and said: "Sister, is Leonie here?" - "Oh yes, she is here" replied Leonie, and then she moved on. The Cardinal remarked: "but I did not see her!" And it was Leonie he had seen.

Extraordinary spiritual fruitfulness of a hidden life, an ordinary life. This is the opposite of a scoop, it is contrary to the extraordinary; it is the opposite of novelty at all costs, it is the opposite of appearances, and it is the opposite of superficiality. This is reality lived from within prayer, within silence, and through down-to-earth charity.



This, in Maritain's expression, is Carmel out on the avenues, on the streets, in the workplace, in the subway, and in the family. This is what Fr. Eugene-Marie wished for his institute: "I would like Carmel to be in the shops, in factories." It is not about the Order of Carmelites, either friars or nuns, that I am thinking, but instead about **the groups of lay Carmelites** in all the varieties of experience which you represent in all your countries and walks of life.

The Holy Father reminded us, visiting Rheims, of the **prime importance of baptismal priesthood.** I won't go into this, with its great concern for restoring the family, because had there not been a Martin family there would not have been a Saint Thérèse. The fundamental restoration of the base family where the father is like the priest of the family exercising the indispensable role of the mother too, taken correctly: the church-family as stressed by the African Synod.

I ought to mention that we have quite a few new church communities in France, charismatic communities. The larger ones take their origin from couples, they did not spring from priests or religious. These communities have emerged from the lives of Christian couples and grown rapidly. This doesn't explain everything about them, but it is still significant; **when the family reaches its destiny of small domestic church, it gives birth automatically to vocations** because these communities are large. Obviously, the enemies of the Church frequently wish they could destroy the family, which is just another way of destroying the Church.

I will conclude with a line from Thérèse: "In my little way, there will be something for all tastes, except for those in extraordinary ways." □

N.B. Bishop Gaucher has issued this transcription, leaving it in its spontaneous, spoken style. Most of the bold captions, the smaller paragraphs and the photos were added by the editor.

April 1997

1

Easter Tuesday

Saint Nuno Alvares
Pereira O.Carm.
1360-1432, Brother

2

Easter Wednesday

Once and for all we
must trust God and
abandon ourselves to
God alone.
Brother Lawrence

3

Easter Thursday

A good person is
like clean air; we
draw breath from it
though it cannot be
seen. St Rafael

4

Easter Friday

St Isidor of Seville
We are responsible
for our own salva-
tion. Bl Teresa
Bene of the Cross

5

Easter Saturday

St Vincent Ferrer
The all-merciful
love can bend
toward everyone.
Bl Teresa Benedict

6

Second Sunday of Easter Season

Daylight Saving
Time Begins

7

The Annunciation of the Lord

John Baptist de la
Salle

8

Fill Carmel always
with members able
to praise and serve
You. Bl Mary of
Jesus Crucified

9

April 9, 1888. I am
in (Carmel) for ever
and ever!
Therese Martin

10

Whoever seeks
peace let her
observe, accept,
and be silent. St
Teresa Margaret
Redi

11

Saint Stanislaus
We urgently need
saints. Without
them poor humanity
will perish. Saint
Rafael Kalinowski

12

The soul has its
senses by which it
feels its solitude
and understands...
St Teresa of Jesus of
Avila

13

Third Sunday of Easter Season

Strive in your
prayer for a pure
conscience. St John
of the Cross

14

Prefer to be taught
by all rather than
desire to teach
even the least...
St John of the Cross

15

But, alas my God,
how can I know for
certain I am not
separated from
You? St Teresa of
Jesus of Avila

16

Remain in me,
permanently, make
me your abode.
Blessed Elizabeth of
the Trinity

17

What helps is that
the person embraces
the good Jesus with
determination. Teresa
of Jesus of Avila

18

The one who loves
God is always
mindful of God.
St Teresa Margaret
Redi of the Sacred
Heart of Jesus

19

Only faith, hope
and charity are
needed to become
united to the will of
God. Br Lawrence

20

Fourth Sunday of Easter Season

The person lives
where he or she
loves. St John of
the Cross

21

St Anselm
Whoever flees
prayer flees all
that is good. Saint
John of the Cross

22

Keep the presence
of God. It emcom-
passes the whole
spiritual life. Br
Lawrence of the
Resurrection

23

Before the image of
the Infant Jesus
of Prague... is not
this the "hidden"
emperor" ?...
Bl Teresa Benedict

24

St Fidelis
Lord, make every-
one to burn like
the candles of the
sanctuary. Bl Mary
of Jesus Crucified

25

Mark the Evangelist

Inner maturity does
not always have to
do with age. Bl
Teresa Benedict

26

The more the angel
revealed to her the
more she humbled
herself before God.
The Little Arab

27

Fifth Sunday of Easter Season

...to walk at the
hand of God...
Bl Teresa Benedict

28

St Peter Chanel
There is no worse
thief than the one
inside the house.
St John of the Cross

29

St Catherine of Siena, Dominican, Doctor of Church

30

The finger of the
Almighty writes
the lives of His
saints. Blessed
Teresa Benedict
of the Cross

The Divine Office should be prayed as printed on the Easter weekdays and the other days that are boxed. On the other days a votive office may be prayed.

May 1997

The Divine Office should be prayed as printed on the days that are boxed. On the other days a votive office may be prayed.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 Saint Joseph the Worker <i>He has never failed me. Saint Teresa of Jesus of Avila</i>	2 Saint Athanasius <i>I have offered myself to Jesus... to please Him...</i> <i>Little Therese</i>	3 Sts Philip & James <i>I feel the vocation of the apostle ...</i> <i>Little Therese</i>
4 Sixth Sunday of Easter Season	5 <i>One who loves himself does not know that he is loved by God. St Mary Magdelene de Pazzi O.Carm</i>	6 <i>All who enter Carmel must give themselves totally to the Lord. Bl Teresa Benedict of the Cross</i>	7 <i>O good Jesus, our eyes are blind and darkened and do see the light. St Mary Magdelene de Pazzi O.Carm</i>	8 The Ascension of our Lord Jesus Christ to Heaven	9 <i>All praise of God is through, with, and in Christ. Bl Teresa Benedict of the Cross</i>	10 <i>Christ has built a temple of living stones: the communion of saints. Bl Teresa Benedict</i>
11 Seventh Sunday of Easter Season <i>Mother's Day</i>	12 <i>The Law of the New Covenant: the Lord himself. Bl Teresa Benedict of the Cross</i>	13 <i>Celine's First Communion, one of the most beautiful days in my life. 5-13-1880 Little Saint Therese</i>	14 Saint Matthias the Apostle <i>We can never finish studying the gospels Bl Teresa Benedict</i>	15 <i>It was impossible for me to do anything by myself... Little St. Therese</i>	16 Saint Simon Stock O.Carm <i>Receive this scapular...</i>	17 <i>Mary offered the small but great Incarnate Word... St Mary Magdelene de Pazzi O.Carm</i>
18 Pentecost Sunday <i>The descent of the Holy Spirit on the Church</i>	19 <i>Listen for the voice of the God in the Eucharist. Bl Teresa Benedict of the Cross</i>	20 <i>We are pilgrims on the way to our eternal home. Bl Teresa Benedict</i>	21 <i>To fulfill our Rule: make ourselves like him. Bl Teresa Benedict of the Cross</i>	22 <i>I cannot receive Holy Communion as often as I desire.. Little Saint Therese of the Child Jesus</i>	23 <i>I thank You for making me pass through the crucible of suffering. Therese of Lisieux</i>	24 <i>Mary is more Mother than Queen. St Therese of the Child Jesus</i>
25 The Most Holy Trinity <i>St Mary Magdelene de Pazzi O.Carm 1566-1607</i>	26 St Philip Neri <i>Memorial Day (Observed)</i>	27 <i>Without making his voice heard Jesus teaches me in secret. Little St Therese</i>	28 <i>The Holy Spirit is the one who makes Christ known to his creatures... St Mary Magdelene de Pazzi O.Carm</i>	29 <i>The science of love, ah yes, I desire only this science. Saint Therese of the Child Jesus</i>	30 <i>The Spirit of Truth had to come first to open their eyes. Bl Teresa Benedict of the Cross</i>	31 Visitation of the Bl Virgin Mary to St Elizabeth

If a Couple Were Canonized

By Louise Mercier des Marais

Thérèse of the Child Jesus, the Little Flower, is well-known. The recent luminous film "*Thérèse*" by Alain Cavalier has captured the attention of many persons. Her autobiography has been translated into many languages, and treasured in many lands. But, how many of us know the little book, *The Father of the Little Flower*, written by Thérèse's sister? 1 And what do we know of her mother? Today prayers are being said for the beatification of both Zélie and Louis Martin as individuals. Why is the possibility of these two individuals being **recognized by the Church as a saintly couple** more appealing?

Most of us marry and have families, yet the divorce rate, teenage pregnancies and suicides are higher than reasonable. Doesn't this mean that we need and would gain from **the example of a loving married couple**, who watched with utmost care the spiritual development of their children?



The Venerable Servants of God
LOUIS MARTIN (1823-1894) and ZÉLIE GUÉRIN (1831-1877)
parents of St Thérèse of the Child Jesus

Recognition of a devout couple may help heal the polarization which has crept subtly between the sexes. Though good has been wrought by focusing on women's issues, it seems unattractive and rather isolationist to constantly group women with women. The issues are broader than those espoused. The permissiveness of the recent past is giving way to another emotion, fear in the face of an epidemic.

There is wisdom and worth in carefully nurturing **healthy relationships between men and women**. Harmony, not opposition, between the sexes is what contributes to the growth and progress of both. Com-

plementarity offers comfort. Blame placed on the whole male population for the burdens and abuses of the past is not realistic. Rather, women and men can eliminate division, make decisions, bring about change, and work together toward valued goals. The **existence of a model couple** would personify such a relationship, which could have far-reaching effects on family life and society in general. We have seen it among our friends and applaud when a family is joyful and compatible. Why not applaud these saints as well?

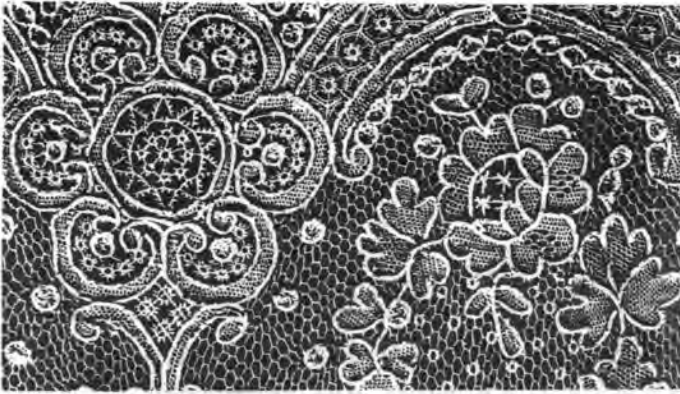
Most canonized saints are members of religious orders and, if married as in the case of Elizabeth Seton and Cornelia Connelly, were noted more for what they accomplished when they were widowed and founded religious orders. Some of us still have favorites among these and others, or we honor and praise those whose names we bear. I remember that I carried a basket of red roses during a May procession at my high school. The headmistress, though British herself, placed the basket in front of the statue of St. Louis of France in the school chapel, "because he is your patron." I was moved by her sensitivity. He has been and continues to be my model for lay activity in the Church.

On the lighter side, St. Martin de Porres found a Quaker friend of mine a parking space, which she was wishing into existence for her Opal. An Opal slipped out in front of the Jefferson Memorial at the height of the cherry blossoms; a minor miracle! "To fit the car," she exclaimed. Even I was astounded, though long accustomed to his gracious intervention.

All of us, who glory in the saints' company, are considered by some to be of simple faith. However, *great* faith is nurtured by small acts of trust in God and His holy ones. **It is among these friends that we live our daily routine**, for they did the same things and shouldered the same complexities and demands as Christians, but to an heroic degree. Saints, one theologian writes, "are those in whom Christ's totally selfless love is present and operative."² What an opportunity for that kind of love in married and family life! **A saintly couple** would reinforce greatly the solemnity of such a commitment.

If the majority of the faithful marry and bear children, who become the Church in the future, why is it that the married state is so infrequently recognized as a realm for sanctity? **While in college I came across a book called *Married Saints***. I still recall my delight

as I read how they had been subject to temptations, almost beyond coping. Everyone of them. Permissiveness, the engulfment of self, the trend toward riches, the loss of integrity through compromise of principle - all these existed in their times to one degree or another. The war over the seven deadly sins is waged in every country and century. "Principalities and powers" were dealt with then as they must be now. Circumstances beyond our control grapple at our stability. Farms are foreclosed, men and women are laid off the jobs that kept them above disaster. Utilities are up, so the spectrum of bills shakes the budget each month. Buying on credit seems the only way to obtain essential appliances and clothing, yet, we pay twice, and sometimes thrice as a result. Real estate taxes and rents gnaw at the resource of the buyer, reap profit for the seller. There are homeless more numerous than shelters.



The working couple, struggling to meet financial obligations, bears more stress than normal. Children are either old enough to be latchkey children, or young enough to be entrusted to day care centers, or other care persons -- usually a dependable solution, but sometimes cause for psychological and physical abuse. The terrors of childhood are multiplied and magnified, because the security of the home has been dimmed, if not extinguished. TV commercials lure us into the "Jones' syndrome," besides adding worry over violence through its programs. Drugs alter the mind and devastate the person.

The litany goes on. We know of these only too well, but do we know what goes on inside the person who is saintly? Do we understand why they accomplish what they do? Do we know how they handle crises?

In the process of coping, we seek company. We need to share our concerns. We need to know that someone else went through the same or similar difficulties. **What**

better company than two persons who together faced similar problems? What more encouraging concretization of "the way to go" than a couple who lived valiantly within their time. They lived with intelligence, sensitivity, and integrity. How I wish I had known more about Zelig and Louis Martin when we lost the second of two infants. In all they had nine children; only five survived. Of one of them Zelig wrote on October 8, 1870 to her sister-in-law this way:

"You could not imagine what she suffered. I am utterly desolate. I so loved this child. At each new bereavement I seem always to love the one I lose more than the others. She was as pretty as a flower, and then I looked after her all by myself. Oh, I wish I could die also! I am utterly worn out these last two days. I have eaten practically nothing and been up all night in mortal anguish."³

The child died of starvation because Zelig Martin suffered from an inability to nurse her children, a natural maternal gift she had hoped to perform. She accepted her cross with humility and spent many hours seeking out suitable substitutes, but in this case was unsuccessful.

Five years later she was able to write to her sister, Pauline, "Four of my children are already well provided for and the others will also enter into the heavenly kingdom, laden with more merits, since they will have fought longer."⁴ Louise Marais, a faithful servant in the Martin household during Zelig's final years wrote in 1923 to the Carmel of Lisieux, "**...if Little Thérèse is a saint, in my opinion her mother is one also, and a great one.** She was sorely tried during her life and she accepted all with resignation."⁵ Amid the ravages of the Prussian onslaught, she wrote:

"About three o'clock on Monday, every door was marked with a certain number of enemy soldiers to be billeted there. A tall sergeant came and demanded to see over our house he assigned us nine, and we cannot complain."⁶

Zelig and Louis had money worries, just like us, but they were industrious in obtaining the best for their family. Louis was a watch and clock maker, and Zelig started a lace-making business in which she employed other women. They considered the education of their children of paramount importance and a responsibility to be carried out until such time as the children were mature and fully formed. **Religious practice was a usual part of life, not only remembered in time of crisis, which was frequent.** Louis, after being placed

in Bon Sauveur Home in Caen, because of the effects of strokes, could write, "I am very well here, and I am here because it is the Will of God. I needed this trial. Besides I can do good around here. How many need conversion. 7

Difficult as their lives were at times, it was possible for them to move away from worldly influences and to apply spiritual effort which gave incredible significance to whatever they did. The brass they polished shined. The garden they tended grew. **Their daughter, Thérèse, developed her missionary vision through early nurturing.** She realized the value of doing the minutest task with a supernatural motive. There were no grand acts on her part, only small ones which she fulfilled within the confines of home, and later the cloister. The value of her sacrifices spread far beyond the walls of both. Ida Friederike Görres perceives that:

"Her essential experiences of God, and her conclusions from them, were not founded upon or inspired by the special insights of the mystics, nor upon traditions of the Carmelite Order. They derived from the homely traditions of a good family, from the simple everyday, catechism nourished devotion of father and mother."8

Indeed, she became "a teacher of lay spirituality." Those who live close to God know their world is His world, and that they are put on earth to make a difference, wherever they find themselves. Their purpose is to do His work. The responsibility is keen and sure, sharp and persistent. **The Martins loved each other deeply, with respect and humor, and they loved far beyond the confines of their home.** They were called, with God's help, to turn away from destruction and to assist in building a sane society. We are called, today, to do the same. Nuclear extinction will not happen if the forces for good are made stronger than those of evil.

This couple understood with amazing clarity the essence of freedom. Peace came to them because they set their sights on the ways of God, made His way their way, tried to think as He thinks. Material things were no guarantee of peace or joy. Only the light of the Spirit and attention to higher things assured a balance of mind and heart. That is why the Martin family was outstanding. **They knew from whence they came, who they were, and where they were going.**

If it becomes possible for two such people to be recognized by the Church as models of vision and good



ness, **then married couples may decide to remain married,** the young will learn to say "no" to illicit sex, choosing rather to give totally at the time of vowed commitment. We may realize that the very young are more secure, because of the on going instruction of their parents. We may experience a more stable society, because the desire for peace would become deeper, and more widely accepted. There would be many voices, a chorus, to outlaw all means of destruction, most particularly the destruction of life and human dignity.

Individual married saints we have and love. **A canonized couple, not yet; but it would never be too soon.**

NOTES:

- 1 Tr. Rev. Michael Coffins, S.M.A. (Dublin: M.H. Gill & Son Ltd., 1955).
2. Avery Dulles, S. J., *The Catholicity of the Church.* (Oxford: Clarendon Press, 1985), p. 85.
3. Stephane-Joseph Piat, O.F.M. Tr. by a Benedictine of Stanbrook Abbey, *The Story of A Family.* (New York: P.J. Kenedy & Sons, 1948), p. 95.
4. Ibid., p. 97.
5. Ibid, p. 260.
6. Ibid, p. 103.
7. Collins,op. cit., p. 92.
8. *The Hidden Face - A Study of St. Therese of Lisieux* (London: Burns & Oates, 1959), p. 413.

Reprinted with permission from the Spring 1988 issue of *Spiritual Life*. Louise Mercier Des Marais has contributed previously to *Spiritual Life* (Winter, 1977). She is now at work on her next book.

*"IN THE HEART OF THE CHURCH I SHALL BE LOVE!"
ST. THERÈSE OF LISIEUX*

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COMMUNICATIONS O.C.D. No. 66-67, July-October 1996. *Some excerpt from recent issues of the international newsletter of the Order.*

1. *Here we publish the request and the document from the Apostolic Penitentiary granting a plenary indulgence for the Theresian Centenary:*

TO: APOSTOLIC PENITENTIARY
Prot. N. 117/96/1
MOST HOLY FATHER,

Camilo Maccise, Superior General of the Order of Discalced Brothers of the Blessed Virgin Mary of Mount Carmel, united with the Nuns, Sisters and members of the Secular Order and other Institutes bound in spirit with his Order humbly advises that:

-- on the coming 30th September 1997 will occur the first century of the devout departure of St Therese of the Child Jesus to her heavenly homeland;

-- This event will be duly commemorated by solemn sacred functions and other spiritual gatherings during a space of one year from the 1st of September of this year until the 1st October 1997 in this Order and the above-mentioned Families and Institutes;

-- The purpose of these functions and gatherings is that Carmelites and the rest of the Christian faithful by invoking the intercession of St Therese and imitating her admirable evangelical simplicity, cultivate Faith, Hope and Charity more deeply, and by leading lives worthy of Christ they may fully dispose their souls to receive the grace of the forthcoming second millennium Jubilee Year;

-- That they may attain these spiritual fruits more perfectly, the said Petitioner asks of your Holiness for the Christian Faithful the gift of a plenary Indulgence.

TO: ORDER OF DISCALCED CARMELITES

8th October 1996

THE APOSTOLIC PENITENTIARY, by special command of the Supreme Pontiff, willingly concedes a plenary Indulgence, under the usual conditions:

-- sacramental confession, Eucharistic communion and prayer for the intentions of the Supreme Pontiff; and excluding thereby attraction toward sin of any kind.

The Christian Faithful may gain this indulgence in the churches of the above-mentioned Order and Institutes as well as in any church of Almighty God dedicated to the honour of St. Therese of the Child Jesus; -- if they devoutly attend these sacred functions or at least recite the Lord's Prayer and the Creed:

1. on the day on which the Centenary celebrations are solemnly closed;

2. whenever solemn novenas or tridiums are celebrated, or other solemn rites to commemorate the centennial event;

3. whenever there are group pilgrimages made out of devotion.

Notwithstanding anything to the contrary. (Signed.)
Villemus Card. Baum Paen. M.U.M. Todeschini Off.

2. SAINT THERESE AND THE POPE

On 15th August 1996 at Castelgandolfo, Pope John Paul II in his message to youth through the world, for the coming XII world youth day in Paris in August 1997, said:

"On 30th September 1997 we will celebrate the centenary of the death of St Therese of Lisieux. Without a doubt, in her country she claims the attention of young pilgrims, for St Therese is a young saint who today propose anew this simple and enficing news, full of wonder and gratitude:

God is Love; each person is loved by God, who has hope for everybody, who receives everybody and loves them. This is a message that you, the youth of today, are called to make a place for and share with your companions: "Mankind is loved by God!" This is the most simple and surprising announcement that the Church can give to mankind." (*Christifideles laici*, 34).

From the youth of Therese of the Child Jesus sprang her enthusiasm for the Lord, the great sensitivity with which she lived love, the audacity not just imaginary, of her great plans. With the attractiveness of her sanctity, God confirms that he grants also to young people, in abundance, the wealth of his wisdom. Be companions with her in her humble and simple way of Christian maturity, in the school of the Gospel. Remain with her in the "heart" of the Church, living radically the choice for Christ". *L'Osservatore Romano*, 23rd August 1996,).

(Communicationes OCD (En) - N° 66-67 - 1053)

3 .At the request of the Secular Order Delegate of the Bavarian Province, the Latvian translation of the "*Rule of Life and the Statutes*" was examined and approved in June 1966.

4 LISIEUX: OPENING CELEBRATIONS OF THE CENTENARY

28th September - 4th October 1996

The opening of the Centenary of the death of Therese of the Child Jesus and the Holy Face took place on 28th September in the Basilica of Lisieux. It began with a procession of the relics from Carmel to the Basilica where the Bishop of Bayeux and Lisieux, Pierre Auguste Pican, accompanied by his auxiliary, our brother Msgr Guy Gaucher, presided at a solemn concelebration in the presence of the Cardinal Archbishop of Kinshasa, Mgr Frederic Etsou, countless priests and a huge crowd of pilgrims. Other solemn celebrations marked these most memorable days.

Sunday 29th there was another concelebration at which Cardinal Etsou presided and another procession to replace the relics from the Basilica to Carmel. From 30th September to 4th October was held the International Discussion for the Centenary entitled "A Saint for the Third Millennium" at which spoke three Cardinals, two Bishops, three philosophers, numerous theologians and people giving testimony.

Father General, took part in the opening ceremonies accompanied by the Definitors Fr John Sullivan and Fr Jean Sleiman and a dozen of our Carmelite friars from various countries. At the Discussion, Fr General gave a conference on the Therese's influence on modern spirituality, which was received with enthusiasm and gratitude by the organizers and those taking part. The celebrations at Lisieux finished with the inauguration of the International Pastoral retreat centre.

5. ARGENTINA, Buenos Aires

The monastery of St Therese, Buenos Aires, has composed a prayer for the Centenary, which we publish, noting that it may be used only privately in our communities. To use it publicly it is necessary to have the "imprimatur" of the Ordinary of the particular place.

Prayer to Saint Therese

Lord God, source and origin of all parenthood, you sent your Son into the world to reveal to us your love for us as a Father. We thank you for allowing us to celebrate the first centenary of the "entrance into Life" of our dear sister, Saint Therese of the Child Jesus and the Holy Face.

Through her intercession we ask you to grant our world, weighed down by so much grief, discord, violence and dejection, the confidence to trust in your infinite saving mercy.

We need to discover that we are not orphans; that the small and great events of our personal history and that of the world around us are guided by your wise, fatherly hand; and that in trusting abandonment to your will lies our peace and the source of our happiness.

Grant that we may let the Spirit of your Son Jesus cry out in our hearts so that we may love you with the confidence of children in moments of anguish and affliction, of happiness and hope, thus reaching the glorious liberty to which we were called in Baptism.

Help us to go back to the Gospel, to be natural and simple, to delight in our weakness and to remain always poor and humble so that our lives are transformed by the Life of your Son Jesus. Amen.

SAINT THERESE, PRAY FOR US.

Communicationes OCD (En) - NQ 66-67 -'1027

SOME CLASSICAL VIDEOS ON THAT

1. "Saint Therese," Keep The Faith, Inc., Father George Restrepo, 410-366-4488, fax 366-8352.
2. "The Real St. Therese of Lisieux," Daughters of St. Paul, 800-876-4463.

LITTLE SAINT THERESE

3. "Therese," Palisade Home Videos, 212-243-0600.
4. "The Miracle of St. Therese," 90 minutes, \$29.95, Josh Tager Ivy Video, PO Box 18376, Ashville NC 28814, 800-669-4057.

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Letters to the Editor,

I would like to thank you for your contributions to the Carmel Clarion. Excellent articles that I often reread. I also shared from them with my non-Carmelite fellow lay ministers. Especially like your reflections on the liturgy of the Hours. I adopted your suggestions and found such a difference in the way I felt about this prayer. Addressing the Psalms directly to God both removes the gender bias in the "official version" and makes them truly my own words and sentiments.

Since, like many other OCDS, I do not have the time I would like for conversing alone with our God, learning to use the liturgical prayers as a framework for silent recollection time is helping me to be truly more focused on God in the time I do have and to extend the fruit of this sacred time throughout the day and evening activity. S.H

I have been in the Secular Order for decades and this is the first time I have ever seen the Members bring their copies of the Carmel Clarion to the meetings and discuss them among themselves. B.M.

The February-March '97 issue of the Carmel Clarion has become a part of my daily prayers. Upon receiving it, I read it carefully and most prayerfully from cover to cover -- it seemed just as if it were speaking to me directly and powerfully.

It offered most insightful guidance on our Promises of Poverty, Chastity and Obedience (and more on Truth, Parousia and Soul). Enhancements to these Promises were beautifully expressed by intertwining lines of Jessica Powers poem, "Christ Is My Utmost Need" along with illustrations of the Stations of the Cross.

The effective illustrations, poetry and fruitful words on Poverty, Obedience and Chastity, weaved a fine tapestry that connected mind, heart, body and soul in it's entirety to responding to the events of our daily lives with true Carmelite Spirituality.

This issue is kept close at hand for daily meditations; as it applies greatly in many ways to help me to stay focused on our Promises.

Your generous sharing of insights have enlightened and enriched me. They are stirring changes in the depths of my being because of them. May the most In-dwelling Three continue to grace you with such gifts. J.E.T.

--NOTICES--

Very Rev. Fr. Camilo Maccise OCD, our Superior General, with other major superiors, concelebrated Mass with the Holy Father for the first World Day of Consecrated Life on this last February 2nd.

The OCDS Eastern Regional Congress, NYC, June 12-15. Please call Anne Engo Ocds, 516-878-8393.

Cancellation of Pilgrimage May 19-29, by the Rev. Patrick McNamara MS. Please call 888-533-8747.

Cancellation of Pilgrimage to France, July 1-10, Please call Barbara Morrison Ocds, 703-680-2457.

Pilgrimage to France, September 16-26, please call Loretta Gallagher Ocds, 508-462-1057.

The 46th International Eucharistic Congress is in Wroclaw, Poland, May 25-June 1, 1997. Pope John Paul II hopes to be at several of the sessions and events. Hopefully the Canonization of Bl Teresa Benedict of the Cross OCD will also take place on May 31.



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