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*Saint Teresa of Avila depicted in a stained glass window in
Villa Teresa , Harrisburg Pennsylvania*

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CONTENTS

- 1 | **Editorial**
Fr Theodore N. Centala OCD
- 1 | **Water and Light**
Jessica Powers OCD
- 2 | **I Am a Daughter of the Church**
Pope John Paul II
- 8 | **The Word of God and the Rule of Carmel**
Fr Camilo Maccise OCD,
Superior General
Condensed by John Brooks
Randle OCDS
- 12 | **Fr Jude Ogbu OCD, Murdered**
- 13 | **October and November 2000 calendar with Carmelite quotations**
Suzanne Treis OCDS
- 15 | **Pope Proposes Edith Stein as Model for Youth**
- 16 | **Overview of the San Juan de Los Lagos Congress**
Fr Theodore N. Centala OCD
- 19 | **Highlights of the International Congress 2000**
Thomas Moore, OCDS
- 21 | **The Contribution of the Secular Order to the Church Co-Responsibility and Cooperation**
Fr Camilo Maccise OCD, Superior General
Condensed by Marcia Carroll OCDS
- 24 | **Our Lady of San Juan de Los Lagos**
Marcia Carroll OCDS
- 25 | **Spiral Journey**
Fr Theodore N. Centala OCD





Editorial

Saint Teresa, our holy Mother, writes about a childhood custom she had of sitting in the sala, looking at the tapestry of the Samaritan woman at the well, and Jesus the thirsty Preacher asking her for a drink. She said she admitted that she also was thirsty, and used to ask Jerusalem for a drink of the “living water,” which was promised to the Samaritan woman. It could well be the same “water that got tangled with light and came alive and was divine,” that Jessica Powers had experienced. That same “living water” is still available to all Carmelites.

Saint Teresa has not written that she ever became aware of the Holy Spirit hovering nearby in the form of a dove, as it is shown on our cover. Brother Juan de Miserior painted her portrait, which she disliked, and the dove was added to this poor portrait after her death, to show that it was the Holy Spirit who had helped her to live as a humble woman before the Almighty, pray as a Christian-Catholic-Carmelite, and spend her life completely as “a daughter of the Church.”

Pope John Paul II, upon his first arrival in Spain, after kissing the ground, commented that Saint Teresa was one of the three who had the greatest influence on his life. As Carmelites we are not surprised that he has written and issued a special apostolic letter on the Fourth Centenary of the death of our holy mother, Saint Teresa of Jesus of Avila: 1582-1982. Even though it was issued almost two decades ago, the Teresian Pope’s message still rings out with clarity and is very suitable to the needs of our third millennium.

Fr Camilo Maccise OCD, our Superior General, issued a study on The Word of God and The Rule of Carmel. He has reminded us of how fortunate we are to have a Rule of Life that has used The Word of God as it’s main source. This condensed version, by John Brooks Randle OCDS, is

a summary of a heavy work. The timing is very good, as we ponder at our Second International Congress about the up-dating of our Rule of Life. We do not want to be distracted by trivia, but to re-express our desire to live the Rule of Carmel as Secular Order members.

The International Congress in San Juan de Los Lagos was primarily on the revision of the Rule of Life.

The painting from Remedio Varo, from Mexico, could be called a Venetian interior castle, by some Carmelites. It has a continual moat all along each set of Mansions so the person turns neither to the right nor to the left, but continues ahead in a spiral toward the center. The only way to progress further into the castle then is to spiral inward to the center where the King is dwelling. ■

Father Theodore N. Centala, OCD, Editor

Water and Light

I am reading my holy mother, Madre Teresa.
Dazzled with her clear sight,
I am holding fast to the banisters of time,
climbing her stairs of light.
Enter this fluid day and climb with me
through what her pages tell:
the soul in the state of grace is like limpid
water
out of a crystal well.
I see the light upon my sisters’ faces
lifted to God, world over. On these stairs
glory and grace are cloudbursts over me,
out of her soul and theirs.
Have you seen water ever that got tangled
with light and came alive and was divine?
I drown in these torrents out of her soul and
theirs,
and (God forgive me) mine.

Jessica Powers 1905-88

Sister Miriam of the Holy Spirit OCD

"I Am a Daughter of the Church"

Fourth Centenary 1582-1982

Pope John Paul II

This is the Pope's letter to the Superior General of Discalced Carmelites on the occasion of the celebrations opening the Teresian year.

St. Teresa of Jesus, a model and teacher of virtue, died at Alba de Tormes in the diocese of Salamanca on October 4, 1582. She was not of a great age but was weakened by sickness, yet always had a fervent spirit—on fire with love for God and the Church. Hurrying on her long journey, illuminated by the gift of grace, namely, "the true way of perfection," in which she schooled herself in prayer, became free for the service of love and penetrated deeper and deeper into the "castle of the soul," she learned by experience that charity impels one all the more strongly to unite oneself more closely with God, so that she thought with the Church and devoted herself to it.

The book written about her life, dealing with the contemplation of the living God and her work of founding monasteries according to the reformed rule of the Carmelites, clearly ends in a way which makes that mystery and that presence, of which the Church is the sacrament, more accessible. When she was dying, St. Teresa exclaimed: "I am a daughter of the Church." She clearly showed her spiritual way of thinking according to which the contemplation of God in Christ becomes the loving contemplation of His Church.

The desire to devote oneself to God becomes the desire to give oneself to the Church. The sacrificing of oneself for the sake of Jesus is transformed into completing those things which

are lacking in His passion for the sake of His Body, that is, the Church. Also the book on *The Way of Perfection*, which she set out to write, fixing her eye on Jesus and His Church, ends with the same "exclamation" which has already been mentioned (cf. cc. 1-3), and in which the perfect way of thinking with the Church—of sharing in it by one's way of life and of helping it—is made known, is proposed by St. Teresa as the fruit of the fullness of the mystical life (cf. *Interior Castle*, VII, 4, 4).

Always a Woman of the Church

Bathed as it were in this ecclesial light, this distinguished virgin presents herself to us four centuries after her death. When Paul VI, our

Predecessor of recent memory, declared her a Doctor of the Church in the year 1970, he publicized her message of the need to give oneself to prayer, so that "she might be able with greater authority to carry out her salutary mission in her own religious family, in the Church at prayer and in the world" (cf. AAS, 62, 1970, p. 592). At this time and with this tendency for renewal which has followed the Second Vatican Council, the fourth centenary of the death of St. Teresa acts as a strong stimulus for us to concentrate on those supreme realities for which St. Teresa spent her life and

which the Second Vatican Council put forward for the people of our time.

As a rare example, this woman, directing her thoughts especially to the Church in a way which one would almost call charismatic, stirred up the age in which the Council of Trent





took place. She considered the Church to be the sacrament of salvation (cf. *Interior Castle*, V, 2, 3), which is at work in the sacred liturgy (cf. *The Life*, 31, 4), through the mediation which belongs to the bishops and the priests, whose concern it should be to be “lights of the Church.” For this reason she wanted her experiences and her writings to have the approval of the Church, and she wanted her daughters to accept this teaching while keeping in full communion with the Church and giving it their obedience (cf. *The Way of Perfection*, Prol.; *ibid.*, 30, 4). Practicing what she preached, this could be said of her: “She always was, as even now she is, subject to the holy Catholic Church in everything, and the intention dominating all her prayers and the monasteries she founded was the spreading of the faith” (cf. *Relations*, IV, 6).

Love Made Her Serve the Church

These words show her love for the Church which she fostered in her prayer and in her works. But the instructions which, in her anxiety, she gave to her spiritual daughters to pray for the Church and to sacrifice themselves for it, not only throw light upon the plans for the reform of the Church which she carried out, they also in some way single out the special character of Carmel (cf. *The Way of Perfection*, cc. 1-3). They reveal her intention of doing everything she could so that more and more every day the Church should be seen to be the Spouse without spot or wrinkle (cf. Eph. 5:27).

Teresa felt keenly the martyrdom of the Body of Christ which was divided and defiled (cf. *The Way of Perfection*, 1, 1-2), and she rightly understood that her love for God should compel her to work generously for the Church. These are her words “Since love does not consist in spiritual consolation, but is to be found in it, so that we may desire to please God with

greater constancy in all things and that we may be careful as far as possible not to offend Him by serious disputes, we should ask Him fervently that the honor and glory of His only-begotten Son may always increase and that the Catholic Church may be extended further and further” (cf. *Interior Castle* IV, 1, 7). For this reason, in the book which was written about her life, after speaking about those who really serve the Church, she exclaims: “Those fortunate lives which are given to this work” (4-0, 15). And while she experiences great sorrow and anguish as she sees the one Body of Christ divided, her spirit is uplifted when she sees new fields for missionary work being opened up in America (cf. *The Foundations*, 1, 7).

Certainly for her to contemplate Christ was the same as to contemplate the Church, which, while existing in time, expresses in her life what He has done and His mystery. The holy mother “was ready to lay down a thousand lives for the liberation and salvation of even one soul” (*The Way of Perfection*, 1, 2), and she wanted her spiritual daughters to sacrifice themselves willingly and to endure hardships in order that “the Lord might protect His Church” and to apply themselves to this. She spoke to them in this way: “If your prayers and desires and disciplines and fasts are not performed for the intentions of which I have spoken, reflect that you are not carrying out the work or fulfilling the object for which the Lord has brought you here” (*ibid.*, 3, 10).

Teresa considered that her vocation and her mission was prayer in the Church and with the Church, which is a praying community moved by the Holy Spirit to adore the Father with and in Jesus “in Spirit and in truth” (Jn. 4:23f). Meditating on the mystery of the “suffering” Church in those times, she saw the violation of unity, the betrayal of many Christians, the corruption of morals as a sort of a rejec-



tion of, a contempt for, and a profanation of love; ultimately, a violation of divine friendship. Men who do not accept the Church, who do not live with it, who do not follow its teaching, reject Christ and His love.

The result of all this is that the reform of Carmel is specially singled out by the fact that it has no desire for dispute and opposition, but is, as it were, "the friend of God": "My whole yearning was. . . that as the Lord has so many enemies and so few friends, these last should be trusty ones; I determined to do the little that was in me, namely, to follow the evangelical counsels as perfectly as I could and to see that these few nuns who are here should do the same" (cf. *The Way of Perfection*, 1, 2).

Prayer—a Conversation

Therefore she felt so strongly about prayer that she became a generous follower of Him who loved us so much" (cf. *The Life*, 11, 1). For her it was "nothing else than a conversation between friends and acting towards God in a friendly way. We retreat with Him in secret and we know we are loved by Him" (cf. *ibid.*, 8, 5). In prayer we surrender ourselves to the love which the Holy Spirit pours into our hearts, uniting us as brothers and friends to Jesus as He cries: "Abba, Father!" (cf. Rom. 5:5; 8:15)

Teresa was convinced that when one prays in the Holy Spirit the whole Church prays. Whence it happens that any kind of supernatural contemplation worthy of the name, arising from faith and love, whether in the sacred liturgy, or in listening to the praises of, or praising God, or in silent adoration—by which the Father is glorified and union with Jesus Christ is established—is at the same time a help to my dear Jesus offered in the Church, as the holy virgin and teacher asserted (cf. *The Way of Perfection*, 1, 5.2).



Experiencing Prayer

Therefore, when anyone prays, when he lives his prayer, when he experiences the living God in prayer and surrenders himself to Him, the result is that he has a greater appreciation of the Church in which Christ continues His mysterious presence by means of grace. He experiences that he is being urged to show great fidelity to the spouse of Christ. Deep down in himself he is being moved to work and spend himself



for the Church. When prayer resulting from the stronger action of the love of God shows signs of a close friendship with God and reaches the point that it is a relationship or union of love, the friendship then becomes an apostolic leaven, a cause of joy to the Church and to men, as if it were a very powerful voice reaching to the heart of God for the good of all His people (cf. *The Way of Perfection*, 32, 12).

St. Teresa teaches these things with that authority which comes from Him who made the journey. She understood from her experience in life that there cannot be a love for Christ which is not a love causing one to devote oneself to the Church. Nor can the will of the children be said to adhere to the Church, if it does not express itself fervently in good works which derive their strength and force from prayer.

According to the definition of prayer suggested by Saint Teresa, namely, that it is a friendly meeting and conversation with God, it is required that one attain a certain lasting presence, that is, the presence of Him who is the instigator of that meeting and who has the chief role in it as a friend, who speaks "although He does not use words" (cf. *The Way of Perfection*, 25, 2), and gives Himself in an unspeakable way.

Saint Teresa considered the life of prayer to be the greatest manifestation of the theological life of the faithful, who, believing in the love of

God, free themselves from everything to attain the full presence of that love. The experience of God consists in that wonderful communion with Him, while the soul is open to His action with a certain prudent wisdom infused by the Holy Spirit. At the same time the mind and heart adhere to the Incarnate Word, "to that sweet Jesus", "the gate" through which one goes to the Father and through which He gives anyone a friendly relationship with Him. Teresa says: "We must enter through this gate, if we want certain great secrets to be revealed to us by the supreme Majesty. Therefore one should not look for a different way, even if one were to reach the heights of contemplation, because by this way one walks safely and securely. This Lord of ours is He from whom and through whom all good things come to us" (cf. *The Life*, 22, 6-7).

For this reason, at no time does this teacher of holy conversation not lean fittingly on Christ, the Son of God made man, whose friendship and company light up the way of the spiritual life and lead to the highest experience of the mystery of the Holy Trinity, because the creature "is convinced that these divine Persons are never far from him or abandon him, but he sees clearly. . . deep down in himself, in some very deep recess, that this divine indwelling is present to him and he experiences it" (cf. *Interior Castle*).

A Gift Obtained by Prayer

It is a question of the lofty gifts of God, which in the intimate familiarity with Him which is brought about by grace, and in the certitude of the presence of God arising from faith and love, flourish and bloom "in the little heaven of our soul" (cf. *The Way of Perfection*, 28, 5). Wherefore, whoever in his way of living is entirely faithful to the love of God dwelling in him, whoever seeks Him with faith, whoever fervently does His will in his actions,

especially to the point that he devotes himself to his brothers, can share that experience which God does not deny to the little ones in His kingdom to whom the Father reveals the mysteries of His love (cf. Mt. 11:25).



God forbids no one to come to the water of contemplation, as Teresa affirms: "Indeed, what is more, He calls us publicly and in a loud voice to do so. Yet, as He is so good, He does not force us to drink, and what is still more, He enables those who wish to follow Him to drink in many ways, so that none may lack comfort or die of thirst" (cf. *The Way of Perfection*, 20, 2).

According to St. Teresa, the experience of God is a gift connected with fidelity to prayer. For this reason she urges us "to practice contemplation" (cf. *The Way of Perfection*, 18, 3). But God, who is always faithful, as He discerns those souls who are prepared, desires nothing else than to fill them with His gifts (cf. *Meditations on the Canticle*, 5, 1). While "He does not want to force our will, He does not give Himself totally to us before we give ourselves totally and unreservedly to Him" (cf. *The Way of Perfection*, 28, 12). Thus one sees why the holy mother exhorts the spiritual man to give himself to prayer

"even though he may die on the way" (cf. *The Way of Perfection*, 21, 2). "Certainly", she says, "I am convinced that this living water of contemplation will not be wanting to all those who will stay on the road" (cf. *The Way of Perfection*, 19, 15). This is an outstanding gift which God gives so that we may experience His presence. This presence is a gift which uplifts man and carries him to a degree of love and of salvation itself of which the Church in the world is the sacrament.



Taste and See

The time through which we are passing, and which is distinguished by a renewed feeling for the Church and for prayer, seems to be a time of grace suited in a special way to the teaching and experience of Teresa of Jesus. Endowed with the strength which is drawn from her experience and her way of life, she invites all to love Christ and His Mystical Body, so that, moved by the Holy Spirit who loves us, in it they may “taste and see that the Lord is good” (cf. Ps. 34:9).

From the beginning of our Pontificate we have forcefully voiced this message. And if in our first Urbi et Orbi message from the Sistine Chapel, and later, we urged fidelity to the Church (cf. AAS, 70, 1978, p. 924), at the same time we have repeatedly exhorted her children to give themselves to prayer, adoration, to listen to God speaking to them from within, and to contemplation. In the last chapter of the Encyclical Letter *Dives in misericordia* (On the Mercy of God), we stressed that prayer and the invocation of the goodness of God is a right and duty of the Church (cf. AAS, 72, 1980, pp. 1228-1231). There in a certain measure we highlighted the primary obligation of the communion of faith and love which is brought about by prayer and is the experience of mercy. This is translated into the unceasing hymn of the mercy of God, as happened in the case of St. Teresa.

This invitation applies especially to those who, with an added reason, have vowed to follow Christ the virgin, who was poor and obedient, and whom we have often reminded of their special connection with the Church, since it is never permissible, especially in the religious life, for “fidelity to Christ to be separated from fidelity to the Church” (cf. AAS, 71, 1979, p. 1255). While exhorting them to unite themselves to Christ through prayer, we stated that “the religious life without prayer has no meaning, it is cut off from its source, it loses its substance, and does not attain the end which is proper to it” (cf. *ibid.*).

For All Religious

As we commemorate St. Teresa of Jesus, we wish to address these words to all religious, but especially to those who have her as their mother and founder of the special form of life for which they are known in the People of God. For in her family, the model of a renewed life—which at no time is not characteristic of the saints—the mother who gave them their laws repeats to her spiritual sons and daughters these words which carry the weight of her office: “I am a daughter of the Church,” and she reminds them of their chief obligation in the Church (cf. *The Way of Perfection*, 17, 1)—an obligation which we say is of the greatest importance—which is imposed on them by the Rule (cf. *ibid.*, 4, 2), according to which they are bound to pray without ceasing (cf. *ibid.*, 21, 10), and that of living an interior and exterior life which is poor and austere (cf. *ibid.*, 4, 2), which distinguishes them as true friends of Christ.

St. Teresa again addresses these words to them: “All of us who wear this holy habit of the Carmelites are called to practice prayer and contemplation” (cf. *Interior Castle*, V, 1, 2). Indeed the Discalced Carmelites, both men and women, must be faithful to prayer and the habit of praying—and be consistent in it so that they may experience the living God—which gives them the title to their dignity, their special vocation and their salutary mission. They should strive more and more each day to become the adorers in Spirit and in truth whom the Father seeks, being convinced, as the holy mother wrote, that the journey they have undertaken in this “way of perfection” is of benefit not only to themselves but to many souls (cf. *The Life*, 11, 4).

The Carmelite Mission

Observing even in this age the spirit of their rule, the Carmelite sisters should be faithful to those things which that “desert,” as it



were, demands of them in their daily life, in which, according to their vocation and mission, it is necessary for them to be completely contemplative in a special way. Agreeing with her who was convinced that good does not remain hidden (cf. *The Way of Perfection*, 15, 6), we stated at that time that “the enclosure does not isolate. . .from the communion of the Mystical Body. On the contrary, it puts those who adhere to it at the heart of the Church” (cf. AAS, 72, 1980, p. 211). And so they should lovingly fulfill their mission and their vocation and strive, after the example of St. Teresa of Jesus, “to be at the heart of the Church.” They should remember her exhortation that “only by prayer and by the desire to sacrifice ourselves can we be useful to the Church” (*Derniers entretiens*, VII, 8, 16).

But the male Discalced Carmelites, whom Teresa wanted to be “contemplative hermits” (Letter 21. X. 1576, to Fr. Mariano) and “heavenly men” (Letter 21. X. 1576, to Fr. Gracian), were also urged by her to engage in apostolic activity with a view to helping the sisters to attain perfection according to the same rule (cf. *Foundation*, 2, 5; 10, 14), also that they might announce the Gospel to the lowly and humble

(cf. *ibid.*, 14, 8) and so that at the same time they might exert great influence in the theological and missionary fields.

For this reason she desired that there should be among them teachers and prospective teachers,” because she knew that a truly learned man never leads astray the souls he is counseling” (cf. *The Life*, 5, 3). She was con-

vinced that true learning, when coupled with humility, is very effective for following the way of prayer. St. Teresa saw this brought to fruition in her first-born son, St. John of the Cross—the teacher and guide in the ways of God. He first restored the renewed life of the Carmelites at the monastery in Duruelo. After his example the Discalced Carmelites should be leaders and teachers of men in the world today, who are thirsting for communion with God and the experience of God. This is their mission which springs from their vocation.

The devout mother turns lovingly also to those institutes and congregations which follow her spirit and her form of perfection in the apostolic life to which they dedicate themselves and which is so fruitful in the Church and in the various fields of charity and social work. She urges their members to be men of prayer. They should be such that they turn any association with their brother into an invitation to communion with God.

This exhortation of St. Teresa seems as if were an incentive, urging them to prayer and action, while preserving the unity of life which fidelity to contemplation gives: “In this way anyone who is more advanced in prayer is to that extent the more eager to console and save his neighbors, especially their souls, and it seems that he will give many lives to lead even one soul from the state of sin” (cf. *Meditation on the Canticle*, 7, 8). Even now St. Teresa lives and speaks in the Church. May our minds, stimulated by a renewed zeal, be effectively directed to her example and her teaching, especially throughout the year dedicated to her memory, which has already begun.

In conclusion we graciously impart the apostolic blessing, as a pledge of heavenly favors, to you, beloved son, to the friars and sisters of the Discalced Carmelites, and to the other followers of the Teresian way of life.

Given at St. Peter’s Rome, on the 14th day of October in the year 1981, the third of our Pontificate. ■

Joannes Paulus PP. II



The Word of God and the Rule of Carmel

Fr Camilo Maccise OCD, Superior General
Condensed by John Brooks Randle OCDS

The Word of God must abound in your mouths and hearts. Let all you do have the Lord's word for accompaniment. This invitation was directed to the Hermits of Mount Carmel. Since for St. Albert, the Word of God is both the person of Christ and the Scriptures which offer us Christ, the brethren of Carmel were to live out the richness of Christ within themselves. From the fountain of Scripture they should draw understanding of the things of God, practical wisdom, and the spiritual resources and certitude needed by believers who are called to travel the road of Christian integrity and fidelity.



Faith which is obedience of the mind and heart to the Divine Lordship revealed and acting in the Gospel, points out the baptized, as persons subject to Christ the Lord, called to serve Him in faithful and total dedication. As stated in Dei Verbum, the obedience of faith is an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals.

St. Albert's plan is the ideal of a community life which fully reproduces the form and the spirit of the first Christian community of Jerusalem given as an example of Christian community in the Acts of the Apostles.

Two elements together in the Rule, give it tension. In community, fraternal union is the bridge for a new rich life of allegiance to

Christ. Second, despite living in community and seeking evangelical perfection in fraternal unity, the Carmelite will fight the battle of Christian faithfulness in the "hermitage", while keeping a solitary, ordered vigil in prayer.

Two principal parts of the Rule are the "institutional", contained in the structure-giving elements, the fraternal communion, the cult and ascetical practices (from 1-16). In the second "exhortative" part, is the evangelical dimension and spiritual purpose of this way of life (from 17-21).

We look at three points progressively: 1) a plan for common life, inspired by the witness of the Acts of The Apostles; 2) a daily spiritual combat armed with the solitude of the hermitage. 3) a creative tension between these in the service of the gospel.

"Communion" and Community"

In Ephesians St Paul writes that the faithful are called to lead a life worthy of the faith, in the same grace, in that newness of being and life which sets them apart as people living in the presence of God. With all humility and gentleness and with patience, support each other in love. Take every care to preserve the unity of the Spirit by the peace which binds you together. (Eph. 4:2-3) This is fraternal communion, lived in a practical fashion. The newness of Christ is a mystery of unity. (Eph. 4:4-6).

It is necessary to remember that fraternal unity, the lived expression of evangelical love, is a hallmark of the life proposed in the Rule of Carmel. It is reflected in the way the Prior is elected (par. 3), in how each one will have a cell assigned to him (par. 5), the common table and listening to the reading of Scripture (par. 6), the celebration of the Liturgy of the Hours together (par. 9), possessing material things in common, each one receiving whatever befits his age and needs (par. 10), the daily celebration of the Eucharist together (par. 12), regular meetings of the community and faults lovingly corrected (par. 13), benevolent discretion in the corporal penance proposed (pars. 14 & 15), the prior as humble servant of the brethren (par.19), the exhortation to humbly reverence the prior (par.20). Charity is what “builds up” the Church and gives the people of God the possibility of living as a community of brothers and sisters. It includes patience and humility, goodness and compassion, kindness and mutual respect, generosity and service, understanding and pardon.

“United heart and soul”

St. Albert saw in the Acts that fraternal union is what is original in a sincere living of Christianity, and as a “corner stone” of the first communities. The whole group of believers was united, heart and soul. (Acts 4:32) It was a community where each individual, invested intimately with divine energy from the Spirit, had received “a new heart and a new spirit.” No one claimed private ownership of any possessions, as everything they owned was held in common. (Acts 4:32b) Poverty befits a community “united heart and soul” bound in practice to give witness to Christian unity. (See Acts 2:44-45 and 4:34-35). Poverty is experienced as a sign of fraternal union and as a witness to that unity of



hearts, that communion, which distinguishes the people of the New Covenant. The Rule of Carmel has the same approach towards poverty, none of the brothers must lay claim to anything as his own, but you are to possess everything in common; and each one is to receive from the Prior — that is from the brother he appoints for the purpose — whatever befits his age and needs (par. 10).



The fountainhead of fraternal communion

The brothers in Christ are united in the practice of love because a unifying mystery is operating within them, a gift from above which is ever welcomed and made to thrive. The first believers of Jerusalem were “united heart and soul”, because the source of their charity was the teachings of the Apostles, the breaking of Bread and prayer. These three values grow out of the very structure of the Christian way of life proposed by St. Albert.

The teaching of the Apostles

The teaching of the Apostles set out the truth of Christ, the life-giving grace of Christ, the new law of Christ. The religious of Carmel will listen to the Word of God by meditating on it, letting themselves be filled by its riches.

Faithful to “the breaking of Bread”

In Acts 2:46 is a reference to a daily Eucharist. The unity of charity is expressed in the “breaking of Bread” and deriving from “a participation in the body of Christ.” St. Albert gives prominence to the Eucharist in Carmelite community life. “Each morning” all the brothers will take part together in the Eucharistic celebration, the source of heavenly strength and fraternal unity. The Rule specifies that the Eucharist will be celebrated in an oratory built for this purpose

“among the cells”: a center point signifying something which is life-giving and unifying, signifying the search for unity centered on the body of Christ.

Keeping watch in prayer

The Council says that the Church is fed by the bread of life of the table, both of the word of God and of the Body of Christ. Carmelites are called to the same table each day. In Acts 2:42, Luke adds the practice of prayer. In prescribing a life characterized by frequent prayer for the brothers of Carmel, St. Albert had a similar vision in mind. In the solitude of prayer and the daily celebration of the psalms, the religious would praise God for the mystery of his grace and express the richness of evangelical life and fraternal communion particularly through petition and thanksgiving.

“Clothe yourselves in God’s armor”

The hermits to whom the document of St. Albert was addressed came from the Latin West with the intention of taking part in different ways in the restoration of Christianity in the Holy Land and the conquest of the holy city of Jerusalem. The so-called war of God fought with earthly weapons against infidels was replaced with the conquest of the heavenly Jerusalem with the weapons of solitary prayer, holy penance, of faith, hope and charity. The way to be trodden is marked by combat and constancy, vigilance and perseverance. This earthly journey will be full of obstacles and snares.

“Withstand the enemy’s ambush”

Biblical references open the “exhortative” section of the Rule introducing the theme of Christian combat. Man’s life on earth is a time of trial: This earthly life is a time of trial and struggle; repose is not for the present but the final ful-



Coat of arms of Carmelite Sisters for Aged and Infirm

fillment. This general truth calls the Christian with decided urgency. Anybody who tries to live in devotion to Christ is certain to be persecuted. Suffering is inevitable, because Christian fidelity struggles against the hostility of a world seduced by tendencies contrary to the gospel. Such hostility is part of the evil intent of the Tempter. He is the invisible “enemy” on the prowl like a roaring lion, looking for someone to devour”. And so the brothers of Carmel are to be aware of this, having recourse to suitable means to confront it. Clothe yourselves in God’s armor so that you

may be ready to withstand the enemy’s ambush. St. Albert’s expression is to thwart the tempter from piercing the defenses of your souls. St. Albert keeps insisting we put on “the armor of God,” the baptismal grace of Christ within the heart, divine power. Christians defend themselves with the supernatural weapons of faith, hope and charity, with the prudent courage and perseverance of a soldier.

The Imperative of Christian commitment

The faithful person fights with the weapons that lie within, the riches of new life in which Christ becomes present. St. Albert in the Rule develops all the elements contained in the Letter to the Ephesians, with the exception of the so called “footgear.” St. Albert described a spiritual combat for the following values: chastity with holy thoughts; justice in the framework of love of God and neighbor; faith, without which it is impossible to please God; trust in the one and only Savior, the word of God which should be effective in the heart of each brother and guide all his actions.

A distinctive religious proposal

Paragraphs 17 and 18 of the Rule are on work and on silence. St. Albert directs them,

You must give yourself work of some kind, so that the devil may always find you busy; no idleness on your part must give him a chance to pierce the defenses of your souls. As for silence, biblical texts such as the following are cited: "Your strength will lie in silence and hope;" (Is 30:15) "Sin will not be wanting where there is much talk;" (Prov. 10:19) "the use of many words brings harm to the speakers soul". (Sir 20:8) He warns them again of the need for vigilance lest they fall because of the tongue.

"Community" life with an "eremitical" orientation

A loving fraternal union of this colony of hermits should not let them forget the original purpose of their Rule. An eremitical ideal should not be suffocated by the new structures, rather this ideal should be given form in a more complete and organized religious form of life.

The biblical proving ground of the "desert"

From the Rule's viewpoint the time of trial is lived through and overcome like the biblical proving ground of the desert: by persevering in the journey undertaken, being guided by hope in the promised inheritance, waiting on the salvation of the One and Only Savior, believing in the face of all contrary circumstances in God, who promises mercy and faithfully keeps his promises. Heavenly hope, the sign of the ideal hermit, has united them. The Rule insists on having separate cells and the purpose for this: Each

of you is to stay in his own cell or nearby, pondering the Lord's law day and night and keeping watch at his prayers unless attending to some other duty. Withdrawing into the hermitage of their cells, they challenge the enemy, as it were, to a duel, humbly confident of having in Christ the strength to make the enemy flee.



"Keeping watch in prayer"

Jesus said in the Garden, Stay awake and pray not to be put to the test. The spirit is willing enough, but human nature is weak. "To pray" means to grow strong in the Lord with the strength of his power in order to stay firm in the faith. "Vigilance" in the New Testament is a dynamic waiting and capacity for suffering in "blessed hope." Christian waiting is uncertain and can be prolonged. It is a waiting in faith, like waiting through the night. As a result this waiting is a strong test to the perseverance of the faithful. Thus the need to "keep on the watch" and to "be vigilant", in the sense of staying awake with eyes wide open and in a state of alert readiness. We must not allow oneself to be overcome by the weight of a lengthy night. We must prevent the heart from growing weary thus becoming allergic to the things of heaven. It means not allowing the tautness of faith to grow slack, not to give in to the solicitations, so

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secretive, seductive and insidious of human nature and the tempter.

This vigilance is also sobriety, self-control, clear headedness and sense of reality, readiness and spiritual healthiness. The necessity to be vigilant is frequently associated with that of prayer. In the hermitage of his own cell, the Carmelite will meditate on the Word of God and keep watch in prayer. This is the way to be "strong in the midst of tribulation," "constant in faith," and "joyful in hope," advancing on in faithful combat as a trusty servant of Christ towards the prize of eternal life.

Conclusion

The two principle tendencies which an examination of the biblical data in St. Albert's document show us are: (a) life lived in common inspired by the koinonia of the first church at Jerusalem, and (b) eremitical commitment which includes spiritual combat for the purpose of conquering the heavenly Jerusalem.

These do not form a dichotomy but are twin themes, designed to be lived in deep harmony as a sign of baptismal commitment and evangelical radicalism.

St. Albert sees the religious, in the measured solitude of a hermitage cell, being enriched by the Word of God, keeping watch in prayer with the awareness of a combatant

Fr Jude Ogbu OCD, Murdered

Fr. Larry Daniels OCD, our superior in Nairobi, Kenya, just informed us on 9-16-00 that one of our newly ordained Carmelite Friars, Fr. Jude Ogbu OCD, was murdered last night in Nigeria by robbers. He had been a student at our seminary in Nairobi for a few years. He was shot in the leg (the bullet hit an artery) and he bled to death on his way back to the monastery. He had graduated from our Carmelite community in Nairobi last year. Please keep him and the Anglo-Irish Province to which he belonged in your prayers. (signed) Rev. Jude Peters OCD, Provincial.

called to "put on the armor of God," to remain "constant in the faith," to keep kindled in the heart the flame of hope for the heavenly inheritance. In this way Carmelites every day make their own the victory of Christ the Lord. In community relationships, the religious live first of all the ecclesial perfection of love with its daily demands of fraternal unity, in this way giving witness that their eremitical undertaking is a genuine search for Christian fidelity.

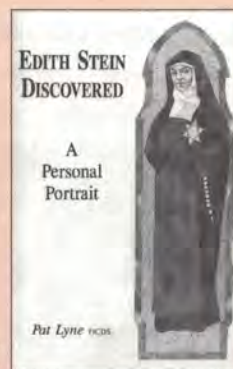
It is impossible to separate them. Deep down it is about living out the implications of one's baptism every day in faith, hope and charity, gradually casting off the old man and being reclothed with the new. This call, joined to ones personal dignity in Christ and the necessity of walking in the newness of Christ, demands that this baptized soldier obtains strength from his Lord and from the grace of baptism in order to grow in love.


We cannot point out any order of priority. There is certainly a tension present in St. Albert's Rule, lying in the relationship between the ideal of community and eremitical commitment. However, it is a tension forming part of a unified ideal, a charismatic expression of the newness of Christ. As hermits committed to the combat of Christian faithfulness and as brothers gathered together as a sign of Christian communion, the hermit brothers of Mount Carmel will exemplify the Church of God, gathered together in unity, aim-

In this lucidly written book, Pat Lyne provides us with an engaging portrait of a saint with whom we feel she has such affinity. This book seems to me to be the perfect introduction.

—Nicholas Madden OCD



The book is available from the Publishers Gracewing, 2 Southern Avenue, Leominster Herefordshire HR6 0QF U.K. Cost is £9.49 sterling to include carriage. \$15.00 dollars by credit card.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1</p> <p>26th Sunday in Ordinary Time</p> <p><i>St Therese of the Child Jesus and the Holy Face, OCD, 1873-1897</i></p>	<p>2</p> <p>Feast of the Guardian Angels</p> <p>For me, prayer is an aspiration of the heart.</p> <p><i>Little Therese</i></p>	<p>3</p> <p>How unhappy I shall be in heaven if I cannot do little favors on earth for those whom I love.</p> <p><i>St Therese of the Child Jesus</i></p>	<p>4</p> <p>St Francis of Assisi</p> <p>Carmelite Hermit Rule changed into Friar or Mendicant Rule in 1247 at Aylesford, England</p>	<p>5</p> <p>Alas, I'm still at the place I was formerly! But I tell myself this with gentleness and without sadness! It's so good to feel that one is weak!</p> <p><i>St Therese of Lisieux</i></p>	<p>6</p> <p>St Bruno</p> <p>What is our humiliation at the moment is our glory later on, even in this life.</p> <p><i>Little Therese</i></p>	<p>7</p> <p>Feast of Our Lady of the Rosary</p> <p>Papal approval for 1st Secular Order of Carmelites in 1452 at request of Bl John Soreth, O Carm.</p>
<p>8</p> <p>27th Sunday in Ordinary Time</p> <p>He wills that you do not lose sight of Him for a single quarter of an hour.</p> <p><i>The Little Arab</i></p>	<p>9</p> <p>Sts Denis & Companions</p> <p>St John Leonard</p> <p>The purest suffering produces the purest understanding.</p> <p><i>St John of the Cross</i></p>	<p>10</p> <p>The more we know ourselves, the more humble we will be. Humility is walking in truth.</p> <p><i>St Teresa of Avila</i></p>	<p>11</p> <p>Believe that He loves you, that He wants to help you in the struggles you have to undergo.</p> <p><i>Bl Elizabeth of the Trinity</i></p>	<p>12</p> <p>Love is the strength that helps us accomplish even those things for which we feel the greatest repugnance.</p> <p><i>St Teresa Margaret Redi</i></p>	<p>13</p> <p>He does not ask much of us, merely a thought of Him from time to time, a little act of adoration.</p> <p><i>Brother Lawrence</i></p>	<p>14</p> <p>Pope St Callistus I</p> <p>Bless us, O Virgin Mary, Mother of Compassion, Advocate and Consoler of all those who confide in you.</p> <p><i>St Teresa Margaret Redi</i></p>
<p>15</p> <p>28th Sunday in Ordinary Time</p> <p><i>St Teresa of Jesus of Avila, OCD Foundress 1515-1582</i></p>	<p>16</p> <p>St Hedwig</p> <p>St Margaret Mary Alacoque</p> <p>Nothing seems impossible to those who love.</p> <p><i>St Teresa of Avila</i></p>	<p>17</p> <p>St Ignatius of Antioch</p> <p>In Him everything found. In Him everything is also forgotten.</p> <p><i>St Teresa of Avila</i></p>	<p>18</p> <p>St Luke the Evangelist</p> <p>St Teresa of Avila receives the grace of spiritual marriage at the Incarnation</p>	<p>19</p> <p>North American Jesuit Martyrs</p> <p>St Therese became a Doctor of the Church in 1997</p>	<p>20</p> <p>St Paul of the Cross</p> <p>He never tires of giving. Let us never tire of receiving.</p> <p><i>St Teresa of Avila</i></p>	<p>21</p> <p>If we were to approach the most Blessed Sacrament with great faith and love, once would be enough to leave us rich.</p> <p><i>St Teresa of Avila</i></p>
<p>22</p> <p>29th Sunday in Ordinary Time</p> <p>God desires dominion over created spirits under the form of free gift.</p> <p><i>St Teresa Benedicta</i></p>	<p>23</p> <p>St John of Capistrano</p> <p>We should surrender ourselves entirely, with complete abandonment to God.</p> <p><i>Brother Lawrence</i></p>	<p>24</p> <p>St Anthony Mary Claret</p> <p>Living faith is...a loving promptness to let oneself be guided by the will of God.</p> <p><i>St Teresa Benedicta</i></p>	<p>25</p> <p>Among lovers, the wound of one becomes the wound for both and the two have but one feeling.</p> <p><i>St John of the Cross</i></p>	<p>26</p> <p>True friendship consists in mutually perfecting one another and in drawing closer to God.</p> <p><i>St Teresita of the Andes</i></p>	<p>27</p> <p>A good person is like clean air; we draw breath from it though it cannot be seen.</p> <p><i>St Raphael Kalinowski</i></p>	<p>28</p> <p>Sts Simon and Jude, Apostles</p> <p>I must always have some work to prepare for, in this way, I'm not preoccupied and don't waste my time.</p> <p><i>St Therese of Lisieux</i></p>
<p>29</p> <p>30th Sunday in Ordinary Time</p> <p>Love is the fusion of two souls in one mutual perfection.</p> <p><i>St Teresita of the Andes</i></p>	<p>30</p> <p>Everything is quiet and my soul free, without knowing how it is so.</p> <p><i>Bl Anne of Bartholomew</i></p>	<p>31</p> <p>There is not a way of life in the world, sweeter or happier than continual conversation with God.</p> <p><i>Br Lawrence of the Resurrection</i></p>				

October
2000



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>November 2000</h1>			<p>1 All Saints Day We urgently need saints. Without them poor humanity will perish. <i>St Raphael Kalinowski</i></p>	<p>2 All Souls Day When I go up into heaven, how many graces I will beg for you! <i>St Therese of Lisieux</i></p>	<p>3 St Martin de Porres God dwells in the inmost depths of the soul and therefore there is nothing within that is hidden from Him. <i>St Teresa Benedicta</i></p>	<p>4 St Charles Borromeo Confession is a baptism of boundless mercy, an instrument of Divine Love to which we can often resort. <i>St Raphael Kalinowski</i></p>
<p>5 31st Sunday in Ordinary Time This Divine Union is quite interior and it is the essence of our life in Carmel. <i>Elizabeth of the Trinity</i></p>	<p>6 Bl Josefa Gribes Naval, OCDS, Virgin 1820-1893 One must erase the word discouragement from one's dictionary of love. <i>Elizabeth of the Trinity</i></p>	<p>7 Bl Francis Palau y Quer, OCD, 1811-1872 I love the Mystery of the Trinity so much. It is an abyss in which I am lost. <i>Elizabeth of the Trinity</i></p>	<p>8 Bl Elizabeth of the Trinity, OCD, Virgin 1880-1906 He hungers to consume us absolutely. <i>Bl Elizabeth of the Trinity</i></p>	<p>9 Dedication of St John Lateran Take all my being, that Elizabeth may disappear, that only Jesus may remain. <i>Elizabeth of the Trinity</i></p>	<p>10 Pope St Leo the Great What is this descent which is required of us, if not to enter all the more deeply in our innermost being? <i>Elizabeth of the Trinity</i></p>	<p>11 St Martin of Tours He is living in your soul...there you have the whole of the Carmelite life, to live in Him. <i>Bl Elizabeth of the Trinity</i></p>
<p>12 32nd Sunday in Ordinary Time Instead of an offering of money, I will give my own self in service of the Church. <i>St Raphael Kalinowski</i></p>	<p>13 St Francis Xavier Cabrini Bl Mary of Jesus Crucified, OCD, was beatified today in 1983</p>	<p>14 All Carmelite Saints I only know that God looks after me. What could I fear when I am with Him? <i>Brother Lawrence</i></p>	<p>15 All Carmelite Faithful Departed St Albert the Great Lord, get everyone to burn like the candles of the sanctuary. <i>The Little Arab</i></p>	<p>16 St Gertrude St Margaret of Scotland My anxious desire for truth was a continual prayer. <i>St Teresa Benedicta</i></p>	<p>17 St Elizabeth of Hungary When an action is blameable, let us excuse the intention. <i>St Teresa Margaret Redi</i></p>	<p>18 Dedication of Basilicas of Sts Peter & Paul St Rose Phillipine Duchesne</p>
<p>19 33rd Sunday in Ordinary Time St Raphael Kalinowski, OCD, Priest 1835-1906</p>	<p>20 There is a soft nocturnal glow in a mind that is freed... calmed and meditative. <i>St Teresa Benedicta</i></p>	<p>21 Presentation of Mary How tenderly you swell my heart with love. <i>St John of the Cross</i></p>	<p>22 St Cecilia Suffering pleases me because Jesus gives this gift to the souls He loves the most. <i>St Teresita of the Andes</i></p>	<p>23 Pope St Clement Only faith, hope and charity are needed to become united to the will of God. <i>Brother Lawrence</i></p>	<p>24 St Andrew Dung-Lac & Companions Toward heaven let us journey. <i>St Teresa of Avila</i></p>	<p>25 Bl Elizabeth of the Trinity was beatified today in 1984 Obedience is better than sacrifice. <i>St Teresa Benedicta</i></p>
<p>26 Feast of Christ the King I ask God nothing more than He fulfill His divine will in me. <i>St Teresita of the Andes</i></p>	<p>27 The weakest soul, even the one that is most blameworthy, is the one that has the best grounds for hope. <i>Bl Elizabeth of the Trinity</i></p>	<p>28 Discalced Carmelite Friars start in 1568 at Duruelo with St John of the Cross and Fr Anthony</p>	<p>29 Bls Denis and Redemptus, OCDS, Martyrs I die because I do not die. <i>St Teresa of Avila</i></p>	<p>30 St Andrew, Apostle It is not human activity that can save us, but the sufferings of Christ. <i>St Teresa Benedicta</i></p>		



Pope Proposes Edith Stein as Model for Youth

Vatican City, August 9 (ZINIT.org). Among the 20,000 pilgrims who met with John Paul II during this morning's general audience, there were many youths who have arrived early for World Youth Day, which will take place from August 15-20.

At the end of the meeting John Paul II addressed the youth, presenting St. Theresa Benedicta of the Cross, better known as Edith Stein, as a model. The saint, a convert from Judaism and a Carmelite nun, died in Auschwitz concentration camp. John Paul II named her co-patron of Europe. Today the Church celebrates her feast, and the Holy Father invited youth attending the general audience to imitate her confidence in Christ, the "faithful friend, following him with an open, enthusiastic and generous heart." ■

Father Theodore N Centala, OCD, Editor

NEW FROM ICS PUBLICATIONS

GOD SPEAKS IN THE NIGHT

The Life, Times, and Teaching of St. John of the Cross

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Translated by Kieran Kavanaugh, OCD

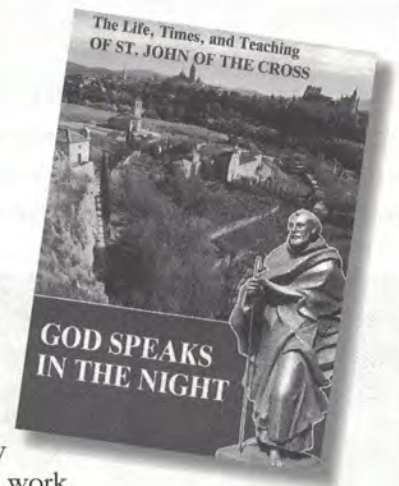
The authors spent years of research in preparing this book, first released in 1991 in a limited edition, honoring the fourth centenary of that saint's death. Nothing can match it as a source of information about the life, times and teaching of St. John of the Cross. This beautifully presented biography is lavishly illustrated with photographs and is supplemented with articles on John's times, writings and teaching. This volume also presents an unknown side of the saint: his family background, his pastoral experience, his extensive travels and his administrative work.

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Overview of the San Juan de Los Lagos Congress

by Fr Theodore N. Centala OCD, Editor

Our International Congress began with a Eucharistic Liturgy in Spanish for the 178 members from 35 countries. Another person read our Superior General's (Fr Camilo Maccise OCD) opening conference in Spanish because he was not able to be present. The condensed text of his "The Contribution of the Secular Order to the Church, Co-Responsibility and Cooperation" is in this issue. We had earphones to receive simultaneous translations in English, Spanish, French or Italian.

Fr Attilio Ghisleri OCD then gave us 16 pages in Italian of "Formation for a New Millennium". A condensed version will appear in a future issue.



*Congress logo
"Only one order with
the same charism"*

After partial recovery we were treated in English to "OCDS: Agents of Carmelite Spirituality in the Church and in the World," by Teresa Ee Chooi, OCDS, from Malaysia. Teresa had also spoken to us in Rome in 1996. The Clarion will carry a condensed form of her text.

We heard about our Missions in English from Marie Claire Icery, OCDS and in French from her companion. "The Secular Carmelite as an Active Member of Spirituality in the Missions of the Order" dealt with the Indian Ocean island country of Maritius but contained many principles for missions in other areas. Marie concluded with a quotation from St John of the Cross, "Where there is no love, put love and there you



Participants in the International Congress. Provincial delegates (circled, from left to right) Christine Migeil, Florence Suarez, Marcia Carroll, and Fr Theodore N. Centala



Madonna and child



Fr Theodore Centala and Marcia Carroll

will find love." The Clarion will carry a summary of the text.

Fr Aloysius Deeney OCD, our General Delegate, then challenged us to study and draft some proposals for the up dating of our Rule of Life.

General Questions - What is the Secular Order? How is the vocation to the Secular Order discerned? With what criteria? What is our relationship, both charismatic and juridical, with the other parts of our Order? And, what are the responsibilities of this OCDS vocation?

Structures of the Secular Order - Who is responsible for the structure of the OCDS? How is that responsibility exercised? What local, provincial, national, and international structures are necessary for a viable functioning of the OCDS? How is structure expressed in our OCDS legislation? What kind of relationship should exist between the General Secretariat and the Provincial Secretariats? Communications? What type of Economic Support?

Discernment and Formation - How does a formation program help in discerning the vocation of an OCDS? Which jurisdictions have an established formation program? Does it include an adequate teaching of the identity and role of laypersons as expressed in recent papal documents? What is the purpose of various confraternities of associated laity (Our Lady of Mt Carmel, Infant of Prague, St Therese of the Child Jesus)? Who should be referred to these confraternities?

Apostolate and Service - What does the call of the Church ask of the OCDS (as expressed in *Christifideles Laici*, #30, criteria of ecclesiality)? How do we express these criteria in our legislation? The first of the actual fruits given in #30 of CL is "the renewed appreciation for prayer, contemplation, liturgical and sacramental life." What type of service can the communities of the OCDS offer to the Church and the world to make these fruits actual?

After many long hours of discussion in the eight language groups, summaries were drafted and shared in the general assembly. A commission was then created of 10 OCDS members from around the world to prepare a draft of a proposal for submission to the Holy See for an updated Rule of Life.



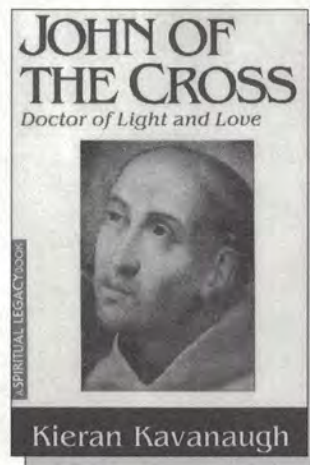
The Rule of Life is to be renamed "Norms", to be in conformance with the friars and nuns of our order who live by Constitutions, which are an adaptation based on The original Carmelite Rule of Saint Albert from 1214 AD. This draft would be sent to all the OCDS communities for their comments and suggested alterations before it would be presented to the Holy See.

The members of the Congress had two outings, one to the city of Guadalajara, two and a half hours away, and one to the Basilica of San Juan de Los Lagos, two and half miles away, which has the second most popular Marian Shrine in Mexico. ■

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Kieran Kavanaugh, O.C.D. is a Carmelite priest and lives in Washington, DC.

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Highlights of the International Congress 2000

Thomas Moore, OCDS

Father General's Presentation

Father General's talk presented three points that amounted to focus points for the development of community apostolates. One of the things that seem to inhibit the challenge of co-responsibility and cooperation is clericalism. There seems to be a fear of structure. Will it allow you to be you? In some cases the clerics seem to want to dictate what we should be.

For most of us, our apostolate to family is primary. One of our Provinces has a community that has as an apostolate a school of Carmelite prayer that will minister to any of the Parishes upon their request. The Bishop has approved this. In this same area another St. Louis community offers similar teaching on Carmelite prayer to any group that will invite them.

Formation

We need better Formation. This remark came from many contributors. There is a need for a universal skeletal structure of Formation that allows for individual growth.

Since formation is crucial, it was suggested that we need a school for the training of formators. Nevertheless, formation is really the individual's responsibility. You cannot become formed by a series of conferences given by a formator, no matter how well trained she/he may be.

We approached formation from the standpoints of "initial" and "continuing." Lists of what needs to be incorporated abound. Suffice to say,

for initial formation there is a need to introduce the practice of *Lectio Divina* at an early point. Fr. Anthony Morello's handbook is a good introduction. This should be followed with emphasis on reading the Gospels. At the ritual of our admission we were given the Gospels. There is a reason for this!

Next in order would be study of two documents: *Apostolicam Actuositatem* and *Christifideles Laici*.

Then, concentrate formation in two areas: First, and foremost, should be our Rule/ Norms. The essence of formation for Carmelite Seculars is the living out, in daily life, their Rule/Norms; and the responsibilities and duties of their state in life. How can

we expect members to do this if they do not understand what the Rule/Norms say! Catechesis on what is in our Rule is critical. Many communities give this cursory treatment, yet right within our Rule/Norms is the essence of Carmelite spirituality.

Secondly, the writings of our three Carmelite Doctors of the Universal Church transcend the centuries. They in essence demonstrate for us the reasoning behind our Rule/Norms.

The formation of those who are isolated presents special difficulties. The proposed Norms should include the following guidance regarding Isolates:

1. For an individual who has made Definitive Promises in a community and then becomes isolated, that Carmelite Secular retains his/her full status as a Carmelite Secular, with



the proviso that he/she seek to create community, or at a minimum, congregate with other isolates at the first opportunity. He/she must have an understanding of the compelling need to form a community as new vocations or other isolates become present.

2. For an individual, in the California province applying as an aspirant who does not have experience of living in community, that individual should be permitted to participate in an established Isolate formation program and make "perpetual" temporary promises until the first occasion to join a community becomes available. Definitive promises are thus only made in community.

Problem Areas

The problem areas we face are many and diverse. Suffice to say that cynicism and pessimism in terms of religion are a major problem worldwide.

Nevertheless, a lot of spirituality exists outside of religion. Many people are searching for spirituality. We have a need to touch these people with our Teresian Carmelite heritage. Where possible we need to live our charism, balancing our roles as pray-ers and active doers of the Word. Individual witnessing to Gospel values is necessary. Our actions must speak so loudly that people cannot hear the words we are saying! Out of our prayer lives comes the call to action. I like to say my prayer feeds my action, and my actions feed my prayer. The fruits of our contemplative prayer center us on God's will and empower us.

How We Define Ourselves

How we define ourselves is important. We are the Secular Order of the Teresian Carmelite Family, disciplined in a Carmelite formation dedicated to a life of prayer and evangelization of the good news of prayer for the world. Leading a life of allegiance to Jesus Christ, in imitation of Mary, we spread the Teresian Carmelite charism in the Church and in the world, whether as clergy or laity. The Teresian charism

is Marian, Eucharistic, prophetic, eremical, contemplative, and apostolic.

Discernment of Vocations

Lists abound. We should simply look for the person who shows a willingness and openness to further growth. One who is willing to learn and unlearn is formable. Of all the listings one might formulate I offer indications of a questionable vocation as taken from Our Holy Mother (F,7,3).

1. Those interested in getting their own way.
2. Those who say whatever comes to their lips.
3. Those who dwell on the faults of others in order to cover their own.
4. Those who find rest in what gives them pleasure.
5. Those who cannot bear anyone who resists them.

Let's not reinvent the wheel. The Ratio Institutionis O.C.D. [Haifa 1999] for the Friars, can be used as a resource document for OCDS formation.

Contemplation and Action

I will close with a few comments in this area. The OCDS is being asked, or challenged, to assess its role in the contemplative-active sphere of its life. We presently promise to tend toward the living of the beatitudes rather than a more strict contemplative life. The question the Church may be asking of us is "are we to establish a balance in the contemplative-active sphere? Or are we to favor one side over the other in the contemplative-active equation?"

On the other hand, presently our Rule tends to leave that decision in the realm of the Holy Spirit, e.g. we are to live in the presence of the Lord meditating on the Lord's Word and laws day and night; but we are also to continually conform ourselves to God's will (cf. Rule art. 4). The contemplative-active balance therefore would be determined, not by the Carmelite Secular themselves, but rather upon God's will as inspired in them by the Holy Spirit. ■

The Contribution of the Secular Order to the Church

Co-Responsibility and Cooperation

Opening conference by Fr Camilo Maccise OCD, Superior General

Condensed by Christine Migiel OCDS

As I look at this assembly I cannot help but think of the mystery of the Church, as The People of God. We are here as laity, religious, priests, women, and men, coming from different races, speaking different languages, and expressing a rich variety of cultures. We are united by one common faith in the Lord, and must witness to His presence in the heart of the world. At the same time, we are united by the Teresian-Carmelite charism, a gift of the Spirit for the service of the Church and of the world. You, members of the Secular Carmel, form part of the Order of the Carmelites of St. Teresa of Jesus and St. John of the Cross.

One of the goals of this Second International Congress of the Secular Order is to help you become aware of your identity as Secular Carmelites. The post synodal document "Christifidelis Laici," written thirteen years ago, attested to the work of the Holy Spirit in energizing the holiness and participation of the lay faithful in the Church. We will now seek specific ways to make real all the theoretical reflections about the dignity and mission of the laity.

I. The Co-Responsibility And Cooperation Of The Secular Order In The Past.

The Secular Carmelites of the past lived their vocation conditioned by the circumstances surrounding the laity of that time. That model of the Church was excessively hierarchical and the laity were regarded as second class citizens. A lack of formation rendered them incapable of having a



wider cooperation in the field of evangelization.

Each of the "Third Orders" lacked a clear lay identity. They functioned as "religious in the world", but were unrelated to the charism and spirituality of their respective parent orders. Consequently there was no possibility for them to assume a cooperation and co-responsibility at the pastoral level, in making decisions promoting the Christian life of the Church.

Secular Carmelites contributed to the mission of the Order only by prayer and fasting on the personal level. At the community level, however, pastoral work and the spreading of the gospel was denied them and left to the priests and religious.

During the Second Vatican Council, the Church began to speak of the cooperation and co-responsibility of the laity in the Church. It underlined that they are called to "make the Church present and active in those places and circumstances in which she can only be salt of the earth through them. . . In this way, it deferred to all laity the clear task of cooperating with the divine design of salvation to reach more and more people at all times and in all parts of the earth. Therefore, to open everywhere the way, so that in accordance with the

possibilities and the needs of the times, they may participate jealously in the task of salvation of the Church” (Lumen Gentium, No. 33).

II. The Co-Responsibility And Cooperation Of The Secular Order To The Church In The Present.

The Secular Carmelites today discover their lay mission within the charism and spirituality of the Order. Charism is a gift that the Holy Spirit gives free for the service of the Church. From this arises the spirituality that underlines what is fundamental in the Christian life: the life in Christ, according to the Spirit, which is received in faith, expressed by love and lived in hope. The charism and spirituality then lead to apostolic commitment in evangelization.

The essential elements of the charism and spirituality of the Teresian Carmelites are as follows:

- to live in Jesus, imitating Mary, the model of conformity to Christ;
- to seek union with God through contemplation and apostolic activity;
- to esteem prayer nourished by the word of God and liturgy; to live always in the Presence of God;
- to pray and live Christian community in apostolic zeal;
- to live evangelical self sacrifice in God.

In responding to this charism and spirituality, the Secular Carmelites find their mission. We commit ourselves to this life of prayer, that has to be nourished by faith, hope and above all by charity, in order to live in the presence and mystery of the living God.

The changes in the world today are fast, continuous and universal. Changes in science, politics, economics, and technology give rise to phenomena such as secularization, liberation, globalization, and the new ethic.

Secularization cuts us off from the transcendent reality of life, our relationship with God. It offers the lay Carmelite the opportunity to give witness to the Presence of God in the world, helping others discover God in worldly realities and in the deepest center of their souls.

Liberation, which focuses on freeing people from economic, social and political oppression, is served by Secular Carmelites who are called to promote the defense of human dignity.

However, the secular Carmelite brings the element of recognition of that dignity being due to the fact that we are created in the image and likeness of God, wherein our dignity resides. Carmelite spirituality provides the way of interior liberation, which is the fountain of any authentic liberation.

Globalization of the world, which encourages consumerism and other negative aspects, can be served by the Secular Carmelite who puts the Teresian accent on community: to be small “colleges of Christ”.

In the challenge of new ethics that put God aside and threaten to create a standardized humanity through genetic engineering and the discounting of the importance of religion, Secular Carmelites rely on the doctrine of the Saints of Carmel to witness to the urgent need of the dignity of the human person, as created by God.

Nevertheless, not all is negative in this world of changes. There are also positive tendencies: the conscious awareness of the value of the person and of a person’s fundamental rights; the search for new harmony between the human being and nature; sensitivity to the problems of life, justice and peace; awareness of the value of our own cultures; the search for a new international economic order; the sense of a growing responsibility of the human being as we face the future; an increasing sensitivity toward religious and mystical experience as a means of liberation and personal growth; and the new place of women in society. In all these



spheres Carmelite spirituality has a lot to offer. Teresa of Jesus, John of the Cross, Therese of Lisieux, Elizabeth of the Trinity, Edith Stein, Titus Brandsma and many others, shed light on these areas with their experience and teachings. These are signs of the times.

III. The Co-Responsibility And Cooperation Of The Secular Order With The Church In The Future.

The Church invites the religious orders to renew their particular charisms with creative fidelity. The Church asks of the Secular Carmelite a co-responsibility and cooperation that may help to “examine deeply the signs of the times and interpret them in the light of the Gospel, adapting itself to each generation. The Church must be able to respond to the continuous questioning of humanity about the meaning of our present life and the future one and about the relationship between the two” (Gaudium et Spes, #4). To achieve this goal, the Secular Carmelite must adopt a practical approach which includes: spirituality, formation, and community.

Only a spiritual experience, in our case a Carmelite Christian one, can give authenticity to the search for new norms of life and of presence. Spirituality is the element that unifies everything. Creative fidelity has spirituality as a point of departure.

To live in dynamic fidelity the renovation of the Secular Order also requires a basic and permanent formation. Basic formation needs dialogue with new generations and the challenges they face to update the charism. Continuous formation seeks to speak to a contemporary interpretation of the charism, making it understandable to an entirely different world than the one it originally emerged from.

Also important is the aspect of Secular Carmelite Community. Community must be created so that the obligations of the Secular Carmelite may have a collective dimension.



Communities should be capable of creating a unified project of service amidst the diversity of the charism and the personal perspectives of its members.

There are many means to accomplish this goal: community reflections, provincial reflections and those at a general level; the organization of continuous formation

courses regarding the charism and spirituality of the Secular Carmelite and their lay identity in the Church; frequent reunions of the regional representatives and spiritual assistants; and finally, national, regional and international congresses to make us aware of who we are in the challenge of the present moment.

At the end of these reflections we can conclude that the new ecclesiastical and Carmelite awareness is a moment of grace to make a new interpretation of the contribution that the Secular Carmelites must give to the Church and to provide a sense of the co-responsibility and cooperation of the Secular Order. . .

May Mary, Our Mother and Sister, give us from the Lord, the attitudes of evangelical discernment and acceptance of the risk of the faith and of the ways of God in the beginning of the Third Millennium. ■

Carmelite Proper of the Liturgy of the Hours (red book, 1993, hard cover, 492 pages) is now available, probably in a limited supply, at the following address: www.carmelite.org.uk for \$30 plus \$5.50 for packing and postage. Allow 3-4 weeks for transoceanic delivery.

Our Lady of San Juan de Los Lagos

by Marcia Carroll OCDS

One of the most celebrated Marian Shrines, not only in Mexico and Latin America, but in the Catholic world, is without a doubt the one where our Lady, taking the name of her town, is known as Our Lady of San Juan de Los Lagos (Saint John of the Lakes).

San Juan de Los Lagos is situated in a very rich agricultural area, located about 100 miles northeast of Guadalajara. Its inhabitants are very hospitable and enamored with the Mother of God, whom they venerate. They live a total Marian life. It would not be presumptuous if this town were referred to as the City of the Blessed Virgin.

The historians are not in agreement on the origin of this miraculous image or statue, but the most reliable sources record that the Franciscan friar, Fray Miguel de Bolonia, Founder of San Juan, donated this image to the chapel and Hospital of La Limpia Concepcion (The Immaculate Conception).

This image remained in good condition until 1623, when it was removed from the chapel and placed in a corner of the sacristy. Since it was made of cornhusk some of the facial features were eaten away by termites.

An elderly Indian woman came daily to pray and to sweep and clean the chapel. Each morning she found the statue back in the main chapel, in spite of the fact that she returned it each day to the sacristy, by order of the curate.

She began to speak in her native tongue to the person depicted in the image about this strange mobility. But she was careful to keep this a secret because she felt no one would ever believe her.

One day a family of traveling acrobats came to the town, a father, mother and their two small daughters. While practicing a trick for their performance, the youngest daughter accidentally fell on some knives in the act and died. The family decided to give her a Christian burial, so she was taken to the chapel of Nuestra Madre La Limpia. When Ana Lucia, the elderly Indian lady, saw the grief of the parents, she went to bring out the little statue of Our Lady. In compassion for the mother of the girl, she told the parents to pray to Our Lady.

When Ana Lucia laid the statue of the Virgin on the dead girl's breast, the young girl immediately returned to life. Her wounds healed immediately, leaving no trace of any scars. The Church authorities of the diocese conducted an official investigation and confirmed the authenticity of the miracle, after examining the eleven witnesses who gave sworn testimony to what they had seen.

In appreciation the acrobat took the statue to Guadalajara to have it restored. There he found a sculptor that restored it quickly and brilliantly. When the acrobat went to pay the artist, he was missing and no one seemed to know who he was or where he had gone. The mystery of the restoration caused the fame of the statue to spread.

Numerous favors and miracles have been claimed because of the prayers offered to the
(continued on back page)



Presidents List Update

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Spiral Journey

Spiral Journey "Transito en Espiral" was painted in 1962 in Mexico by Remedios Varo (1903-63). "The persons paddle round and round until they reach a medieval turret holding an imaginary bird. "Transito en Espiral" was one of her very last creations. It is not clear where they are going or what this world is - could it be a city patterned after the biblical image of a celestial Jerusalem?" (Washington Times, Feb. 12, 2000, Arts, pages D1 & D5, from an exhibit shown at the National Museum of Women in the Arts).

As Carmelites we recall that Saint Teresa wrote that we could imagine our spiritual journey in the interior of our soul as something like entering a medieval castle. The castle is surrounded by a moat filled with water, and some

creepy-crawly things around the walls, and a drawbridge is lowered to allow each person to enter the lobby of the castle. Each person then has to work their way from one set of Mansions to another until they arrive at the very center of the soul where the King dwells. St Teresa liked to use the symbol of water, the "living water," for the indwelling of the Holy Trinity in souls. She did not write about water as a means of travel.

This painting from Remedios Varo from Mexico could be called a Venetian interior Castle. It has a continual moat all along both sides of each set of Mansions so the person turns neither to the right nor to the left, but continues ahead in a spiral journey toward the center. The only way to progress further into the castle then is to spiral inward to the center where the King is dwelling. ■



Our Lady of San Juan de Los Lagos

(continued from page 26)

Virgin Mary in the presence of this little statue. The statue was taken to the chapel of the hospital where it remained until November 1769. Finally it was transferred back to the original site in the now newly dedicated church where the first miracle occurred.

On March 19, 1903 a petition was made to the Holy See for the Pontifical Coronation of Our Lady of San Juan de Los Lagos. The petition was granted on August 15, 1903 by (St.) Pope Pius X. On May 1, 1947 Pope Pius XII declared the church to be a minor Basilica, the titular church of Our Lady of San Juan.

Our Lady of San Juan has two feast days: on December 8th, as "La Limpia Concepcion", and on February 2nd, the feast of "La Candelaria." Finally the month of May is a continuous celebration of solemnity and splendor to the Mother of God.



One of our Secular Order members told us at the Congress that she had been cured as a small child from polio by the intercession of Our Lady of San Juan de Los Lagos. The chapel of the Centro Pastoral Juan Pablo Segundo, where we held our Congress, is dedicated to Our Lady of San Juan de Los Lagos. The members of the Congress visited the Basilica, located in the town about 2-3 miles down on the plain. The Bishop then visited our Congress and welcomed us to the diocese and the pastoral center. He gave us a special blessing: that each one of us have an encounter with Christ, and also with the Blessed Virgin Mary.



The statue shows Our Lady with her hands folded in prayer. She stands on a half moon and two stars. The base is made of silver. Behind Our Lady, and over her crown, are two angels holding a scroll with the inscription, "Immaculate Mother, pray for us."

Since all of Our Lady's devotees cannot come to her whenever they desire to do so, from time to time she has been known to travel to them. Wherever she goes, she leaves behind a new or renewed devotion to her Immaculate Conception.

"Virgin of San Juan, just as you inspire devotion wherever you go, let me inspire love for you wherever I go. Grant me the grace to understand the great miracle of my life: that through Christ's redemption I am free." Amen. ■

OCDS NEWSLETTE

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