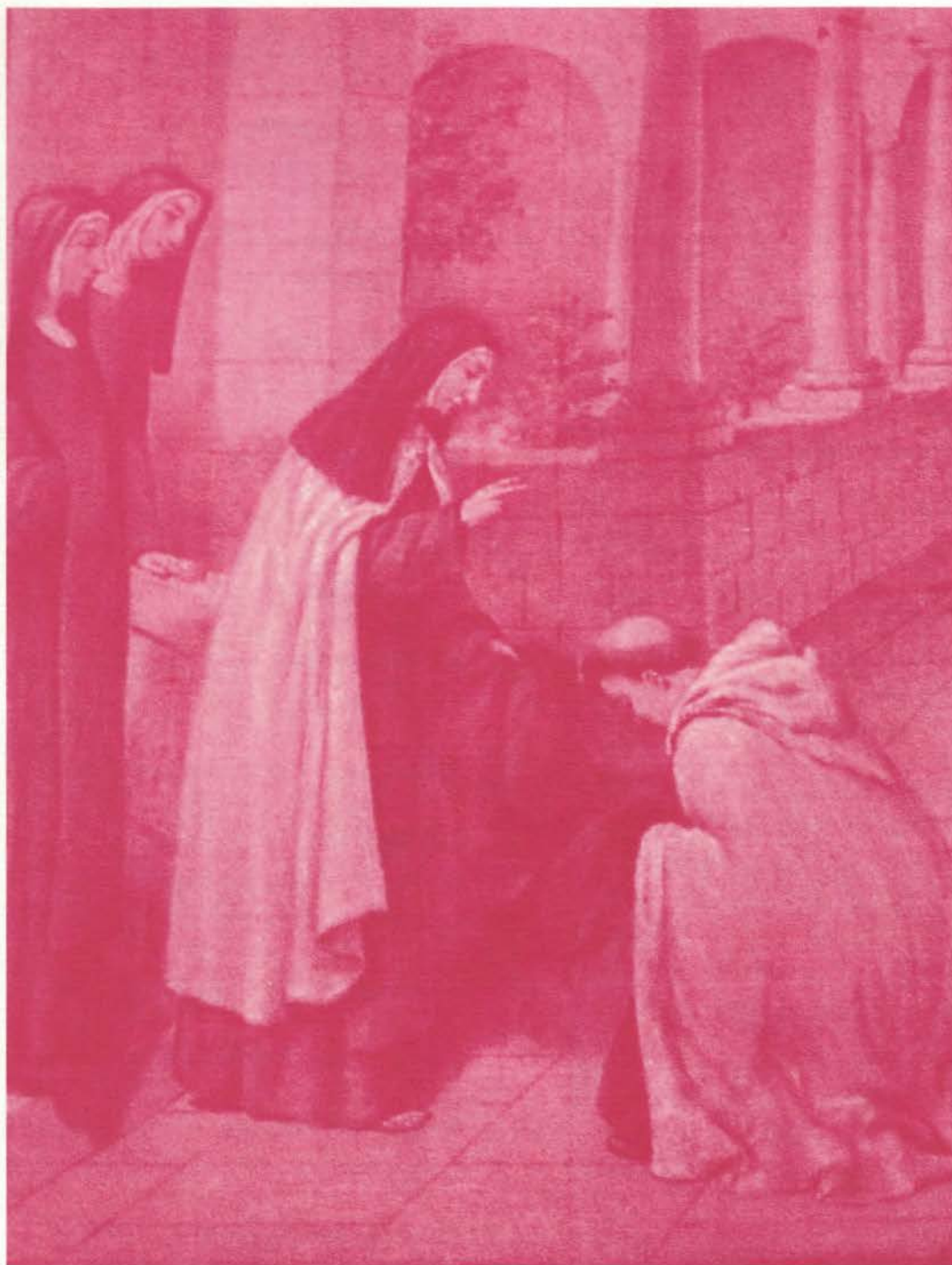




# CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



December 2001  
January 2002

Volume XVIII  
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God Speaks in the Night

Fray Juan being blessed and granted leave  
by St. Teresa to go to Duruelo (Avila).

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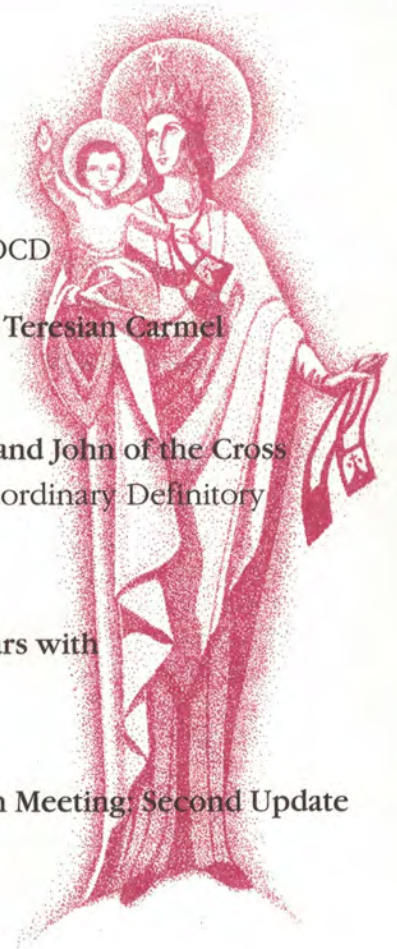


# CARMEL CLARION

Discalced Carmelite Secular Order, Washington, D.C.

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**ON THE COVER:** Fray Juan being blessed and granted leave by St. Teresa to go to Duruelo (Avila). She had made his habit for him in Valladolid. She also gave him some furnishings for the sacristy, a few paintings on paper, and a crucifix.

# Editorial

**I**t was the appropriate time for a hidden Child to be born to bring us the fullness of life. The Pax Romana (27 B.C.E. – 180 AD), a period of relative peace from major military activity in the Mediterranean world, was perceived in Palestine as a time of great turmoil, as the mighty Roman occupational forces seemed to stifle the life of the Chosen People. Yet the hidden Christ was able to be born during a census-taking time. He had to be born in Bethlehem (house of bread) because he was of the House of David. He came to lead a hidden life for about thirty years, and then to manifest his mission from the Father, to bring us the fullness of life. He challenged the people to pay their taxes, rendering to Caesar what belonged to Caesar, and to God what belonged to God. Then there would be relative peace and He could carry out His work of further perfecting the human race.

Our holy Foundress, Saint Teresa of Jesus of Avila, in addition to obtaining a letter from John Baptist Rossi, Prior General of the Carmelites, to extend the Reform of the Discalced Carmelites to include the Friars (see the cover), wrote many important treatises for the whole Church on the way of perfection.

She also wanted the Carmelites to have the fullness of life. She had great devotion to His Majesty, and cautioned us about the importance of the role of His Sacred Humanity in all the phases of His life, from conception to His glorification in heaven. If we neglect His Holy Presence as shown in the Word of God we may lose our ability to find Jesus hidden in the Eucharist, in His humanity and His divinity.



Sister Miriam shares her search for the hidden Christ Child. She finally found Him where there was life. His mother found Him first hidden in her womb, and then after His birth in Bethlehem. May all Carmelites visit Bethlehem in spirit and truth during this Holiday Season and find the hidden Christ as manifested for all to see. ■

Fr. Theodore N Centala OCD, Editor

## The Hidden Christ

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

I went into the Christmas cave;  
there was no Child upon the straw.  
The ox and ass were all I saw.

I sought His table where He gave  
His goodness in the guise of bread.  
Emptiness came to me instead.

Filled with my Father's words, I cried  
"Where have You hid Yourself?" and all  
the living answered to my call.

I found Him (and the world is wide)  
dear in His warm ubiquity.  
Where heart beat, there was Christ for me.

I went back to the Christmas cave,  
glad with the gain of everywhere.  
And lo! the blessed Child was there.

Then at His feasting board He gave  
embrace. He multiplied His good  
and fed in me the multitude.

© Discalced Carmelite Nuns, Pewaukee Wisconsin



## To the Religious and Laity of the Teresian Carmel

Dear Brothers and Sisters:

Now that we have entered Lent of the year 2001, I would like to send you fraternal greetings first of all. May the Paschal mystery of Christ light up your life and fill it with peace and hope in the midst of the difficulties and challenges you have to face.

This letter is to present the *Instrumentum laboris* (Discussion Document) for our next General Chapter to be celebrated in Avila (Spain) in April-May 2003.

The present Discussion Document is the fruit of the revising of the Consultation Document sent to you last year. The study of the Consultation Document was done with interest by the whole Order. From the friars we received replies from 30 of the 34 Provinces, from 3 of the 4 Semi-provinces, from 3 of the 4 Commissariats, 3 of the 6 General Delegations, 4 of the 6 Regional Vicariates, from 2 Provincial Delegations, from 5 monasteries and 4 friars. From the nuns we received replies from 25 of the 48 Associations and Federations, from 2 provincial groups of monasteries, from 60 monasteries and 3 nuns. The Secular Carmel took part, sending replies from 12 Provincial or Regional Communities and 31 local communities. As well 4 groups and 5 persons associated with the Teresian Carmel took part in studying the document and sent in their points of

view. As you see the participation of the Order was quite good. The study was mainly centered on the questions at the end of each chapter. There were not lacking, however, general evaluations of the Document.

We would like to emphasize that this Document, like the last one, is destined primarily for the friars. If we are sending it to our sisters of contemplative life and to the secular members of the Teresian Carmel it is because we "want to be enriched by their viewpoints and perspectives in order to renew ourselves. . . . In a certain manner we are trying to question the friars' lifestyle, to which they ought to apply creative fidelity, as the Church requests.

The Associations or Federations of nuns and Secular Carmelites who want to contribute with their reflection and their suggestions, must keep in mind that the Discussion Document is meant for the friars. There is no intention whatever of trying to interfere in their particular vocation within the family of Carmel.

The cut-off date for replies and suggestions from the jurisdictions of the Order is May 2002.

In communion within the Teresian Carmelite charism: ■

Rome, 19th March 2001  
Fr Camilo Maccise, O.C.D.  
Superior General

# Journeying with Teresa of Jesus and John of the Cross

Discalced Carmelite Friars Extraordinary Definitory

## Setting out from Essentials Prologue

**W**e do have, or can have, a knowledge of our charism, possibly unrivalled in our history. Today, more than ever, our saints, the spirituality identifying our family, are in demand both within the Church and outside it by a great variety of readers, who legitimately request that we share this wealth with them.

Our Friars' Constitutions, particularly the first chapter, describe in synthesis the essential elements of our charism. It is a formulation that is a fruit of a renewed awareness after Vatican II. At least, we must ask ourselves how can we reply, from our charism, to the demands of the signs of the times in the Church and the world, how can we reply to the great and legitimate human and religious aspirations of the new generations, so that they can fulfil in an efficacious manner, and bring into effect, the mission of the Teresian Carmel in the Third Millennium.

The experience the Order has had in the postconciliar period "should inspire in us new energy, and impel us to invest in concrete initiatives...In the cause of the Kingdom there is no time for looking back, even less for settling into

laziness. . . . It is important however that what we propose, with the help of God, should be profoundly rooted in contemplation and prayer<sup>1</sup>. These words of John Paul II trace out for us an itinerary for renewal that begins with contemplation of the suffering and risen Christ, so that we walk with Him, nourished by his word which we should listen to and proclaim. In this manner we can be "witnesses of love" and face up to present challenges: the problems of peace, the contempt for the fundamental rights of so many people, the ecological crisis, respect for the life of every human being, the latest advances of science.

"Charity will necessarily become service to culture, politics, the economy and the family, so that the fundamental principles upon which depend the destiny of human beings and the future of civilization will be everywhere respected. . . . The ethical and social aspect of the question is an essential element of Christian witness: we must reject the temptation to offer a privatized and individualistic spirituality which ill accords with the demands of charity, to say nothing of the implications of the Incarnation and, in the last analysis, of Christianity's eschatological tension. While that tension makes us aware of the relative character of history, it in



no way implies that we withdraw from “building” history<sup>2</sup>.

The topic of our next General Chapter will be: On the journey with Teresa of Jesus and John of the Cross. Setting out from essentials. This involves thinking about the future of Carmel at the beginning of the Third Millennium and also on the future of consecrated life, which was begun in the Lisieux General Chapter. This, as says Vita Consecrata, “is an integral part of the Church’s life”<sup>3</sup> and, as such, cannot be lacking in it<sup>4</sup>. The same document, in looking to the future, presents with realism the possibility that Institutes “even run the risk of disappearing altogether” while in others “there is the problem of re-assessing their apostolate”<sup>5</sup>.

Certainly it is difficult to divine the future. At least, if we are capable of analyzing the signs of times and places, we can discover in them the seed that can help us see in part what might happen. What, from this point of view, is the situation of Carmel, friars, nuns and laity? To reply requires an analysis of the situation of the world, the Church and the family of Carmel. This evaluation will establish us in fidelity to the essential lines of the charism of Teresa and St John of the Cross as expressed in our Constitutions, so that in this manner we can face up to the challenges of our age. It is the Spirit who impels us toward the future so that we can continue doing great things<sup>6</sup>.

This Discussion Document is destined primarily for the friars. If it is sent to our sisters of contemplative life and to the secular members it is because we wish to enrich ourselves with their outlook and their viewpoints in order to renew our own life. In a particular way we are seeking to examine our own lifestyle which needs, as the



Church requests, a creative fidelity. The nuns, as well as the secular members of the Teresian Carmelite family, have a corresponding duty to reflect on their own life and on the renewal that the Spirit requires of

them through the magisterium of the Church, particularly in the Synods on Consecrated Life and on the laity, along with their respective post-synodal documents.

## INTRODUCTION

### A Glance at Reality

Guided by the Magisterium of the Church we have the responsibility with her “of reading the signs of the time and of interpreting them in the light of the Gospel”. . . . We must be aware of and understand the aspirations, the yearnings, and the often dramatic features of the world in which we live”<sup>7</sup>. We accomplish this through our Teresian Carmelite identity and with eyes of faith. We point out only some fundamental traits of today’s world, which are present, in one way or the other, with the normal differences that are found in the various social, cultural and ecclesial contexts.

### I. A situation of exile and of hope

We live in an era which some have described as an exile. It resembles the time in Israel’s history when it found itself despoiled of all its securities: the temple, the place of God’s presence; Jerusalem, the Kingdom’s capital and center of unity for the people; the monarchy, reference point of its identity as a nation. In the Church and in consecrated life, especially in the West, we have lost many points of security that



we had in the recent past. These have given way to search, uncertainty, diversification, bewilderment. . . .

Exile is not only an external happening. It is a spiritual experience: St John's ever-occurring "going out", the "Dark Night" effecting the whole of our spiritual journey, the inevitable journey into oneself "through new, unknown and unfamiliar roads" to "reach unknown lands"<sup>8</sup>. These things are designed to bring us to this reality. Those who find themselves in a situation of exile are people who, even though they have had to cross frontiers, continue to carry in their heart spiritual bonds and nostalgia for what was left on the other side. There is suffering for what is lost, which continues to be a part of their identity....

New experiences made with prayerful discernment, far from causing us to lose identity, assist us to preserve it in a renewed form. Exile is an opportunity to take up the journey with hope, in order to face up to the constant challenge of returning to what is essential, to grow and mature in faith and in knowledge of God, while discovering what comes from historical conditioning as well as the saving designs of the Lord who works by means of them.

## II. A world in permanent transformation and change

As *Gaudium et Spes* reminds us in its introduction, change in the world is rapid: only a short time is needed now for changes that took

centuries before; universal', affecting everybody and everything; profound: affecting the whole human being and the personal, family and social environment. Instead of referring to change, it would be better to speak of a change of era marked by modernity and post-modernity, by subjectivism, and ideologies in crisis.

Other tendencies are also evident which are positive, such as awareness of the value of the person and his or her fundamental rights; the search for a new harmony between the human being and nature, its protection and defense; sensitivity to the problem of life, justice and peace; awareness of the value of individual cultures; the search for a new international economic order; the growing feeling people have of responsibility for the future; a new place for women in society; a greater awareness that religious and mystical experience serve as a means in the process of liberation and personal





growth, and at the same time an authentic desire for spiritual life. Of particular note, and we wish to give them emphasis by discussing them a little, are the phenomena that have appeared such as *secularization, liberation, globalization and the new ethics*.

*Secularization* brings with it a transformation affecting the relationship of the human person with nature, with others and with God. It is the phenomenon of desacralization, which affirms the legitimate autonomy of the person, culture and technology. This is the source of some imbalance between autonomy of the human person and loss of the sense of transcendence leading to secularism, between religious values and the new myths and idols. On the other hand there is a contrary reaction, noted frequently in various parts of the world, of religious fundamentalism which carries with it the denial of liberty and autonomy of the person, of culture and of technology and also persecution of religious minorities.

Another phenomenon we cannot ignore is that of *liberation*. Persons, groups, peoples and cultures do not want to be an object in the hands of those who wield power. They also want to have a role to play in a situation of equality, responsibility, participation and communion. Awareness of the dignity of the human person stimulates a search to bring this about

through the exercise of their fundamental rights effectively recognized, protected and promoted. In this area we must include the feminist movement which is asking that women be given a fitting place in society and the Church. This happens when new forms of oppression arise, exclusion and exploitation of those who are weakest, often constraining people to abandon their land, to find themselves among the increasing number of refugees.

An element also characterizing the present time is *globalization*: technological, economic, political, and cultural. Today's world is going through a process of unification caused by growing interdependence in all areas. Positive aspects of globalization are: the possibility of a great world-wide interconnection, access to information and the shrinking of distances that can improve the quality of human life.

The negative aspects are: the disproportionate pursuit of financial gain which reduces the person to a consumer, which forces the poor to migrate in search of a worthy life, the growing gap between rich and poor, the destruction of cultures and ways of living which internationalization tries to make uniform.

Faced with this the Church, particularly in her social documents, has underlined the dignity of the human person and the family dimension of the human race, which is "based on the awareness that humanity, however much marred by sin, hatred and violence, is called by God to be a single family"<sup>9</sup>. Because of this the concept of the individuality of the person ought to be filled out with the concepts of solidarity and responsibility in common, particularly in regard to the poor. Because of this, goods carry an inherent social responsibility, that is they have an intrinsic social function, "based upon and justified precisely by the principle of the universal destination of goods"<sup>10</sup>. Present globalization is a new manifestation of the meeting of peoples, which carries with it hopes and fears, possibilities and risks. It can be an instrument for dialogue or an instrument of domination.

Underlying these changes is the crisis of the



past ethics and the search for a *new ethics* far removed from religious institutions. It is an ethics that relegates God and religion to the private sector. We are bystanders in the development of bioethics. There is urgent need of an ethics based on the dignity of the human person created by God, the sole absolute. This ethics, based on the fundamental principles of Christian faith ought to be a morality having an attitude of search and discussion arising from dialogue, in order to accompany people in making decisions; a morality that listens to the cry of the poor and can be prophetic, capable of denouncing whatever opposes God's plan, while proclaiming the alternative values of Christian faith as a source of love and authentic liberty.

### III. A new situation in the Church and in consecrated life

If we except the first three centuries of growth in the Middle East, the face of the Church up until the beginning of the XX Century has been a European one. Now things have changed, nearly three-quarters of Christians live in the third world. This requires a transition from a monocentric, religious, cultural and theological attitude to a multicentered one in these fields; changing from unity as uniformity to unity in plurality. The Gospels themselves give wit-



ness to this pluralism and call for inculturation. The same is applicable to consecrated life. It must be incultured.

Consecrated life, “a gift of God which the Church has received from her Lord”, belonging “to her life and holiness<sup>11</sup>”, exists in and for the Church. For this reason the way of understanding it and of living it depends, in part, on the model of Church prevailing at a particular time. Vatican II teaches us to consider the Church as a People of God, living in communion, and to keep in mind the revaluation of the laity and the role of women in it<sup>12</sup>.

Our Order also, as a part of the Church, lives immersed in a pluralist world, which calls for an openness to unity in multiplicity: “a plurality faithful to what is essential in our charism which is enriched by diversity in all that is secondary and cultural”, as says the chapter document *Begin Always Anew*<sup>13</sup>. At the same time, the Order, more than ever, understands itself as a spiritual movement within the Church with its numerous witnesses and the teaching of our saints, doctors and the blessed. It thus forms a universal family made up of friars, nuns and lay people, all on the journey towards a new humanity.

Taking into account the cultural challenges arising from a situation of exile and hope, from a world in change and permanent transformation, from the new situation in the Church and consecrated life affecting our charism, we propose to consider the fundamental aspects of our life. We would like to go deeply into our charism received from Teresa and John of the Cross, to look for new ways to bring it up to date and for restructuring of presences, beginning with the essential values of the Gospel and religious life.

## FIRST PART

### Returning to what is essential in the Teresian Carmel

The expression, “returning to what is essential”, means simply the constant movement of



re-taking the Gospel road, which invites us to continual conversion. "Return", in effect, means, among other things, to repeat or accentuate the essential values of our charism in the here and now. For this reason it is not to negate what has been realized in the recent or remote past, but to inject it with a growing dynamism which allows us to tend always towards the ideal traced for us by Jesus and the Holy Spirit, who guide the life of individuals, of groups, the Church and the world. To return is an effort to put into practice what our Holy Mother, Teresa of Jesus, said to us: "they had always to remember that they were the foundations on which would be built up those who were to come"<sup>14</sup>.

In this first part of the *Discussion Document* we will call to mind, one after the other, the central points of the Gospel, of *consecrated life*, and of the *experience and teaching* of our Holy Parents, Teresa of Jesus and John of the Cross, and what our renewed *Constitutions* put before us particularly in the first chapter.

## I. Returning to what is essential in the gospel

Christ is the center of life and of Christian experience (Col : 1 15-29: Ep 2:20). He, the Son of God, took flesh to reveal to us the Father's design and to communicate a new life to us (Jn 1: 1-18), to reveal the truth about God and about ourselves, a God who communicates himself to us, who are his children, called to union with him. To return to the essential values of the Gospel means, above all, to draw near to Christ by means of the New Testament and to be receptive to the inspiration of the Spirit. Moved always and in all things by the Spirit, Jesus carried out the work entrusted to him by the Father, with authority and liberty, he kept faithful to his sole response to the will of the Father, "Here I

am, I am coming...to do your will" (Hb 10:7). St John of the Cross sums up the entire life of Jesus in this manner: "He had no other gratification, nor desired any other, than the fulfilment of his Father's will"<sup>15</sup> In our own life we too experience Jesus present and near to us, walking with us through the power of His Spirit.

In Christ, God has revealed us everything. We can never say we know him perfectly: "There is much to fathom in Christ, for he is like an abundant mine with many recesses of treasures, so that however deep individuals may go they never reach the end or bottom, but rather in every recess find new veins with new riches everywhere"<sup>16</sup>. We must always begin with Christ: "First, have habitual desire to imitate Christ in all your deeds by bringing your life into conformity with his. You must then study his life in order to know how to imitate him and behave in all events as he would"<sup>17</sup>. He is the center of our life and in him we possess everything: "Mine are the heavens and mine is the earth.



Mine are the nations, the just are mine, and mine the sinners. The angels are mine, and the Mother of God, and all things are mine; and God himself is mine and for me, because Christ is mine and all for me”<sup>18</sup>. For each generation, Jesus appears as the one who reveals the latest plan of God for human beings and for the world. To each person Jesus directs his call to follow him to become, like him, free from all form of slavery.

Jesus is the living Gospel, “both the messenger and the message”<sup>19</sup>. He is the one whom Holy Mother Teresa of Jesus experienced as a “living book”: “His Majesty had become the true book in which I saw the truths. Blessed be such a book that leaves what must be read and done so impressed that you cannot forget!”<sup>20</sup>. The whole of Jesus’ existence, every human act of Jesus was revealing-liberating, a proclamation of the Good News of God. Not only when he proclaimed the Good News by word but also when he acted in favor of those who suffered, the poor, sinners; when he denounced everything opposed to God’s plan in human history. “Anointed with the Holy Spirit. Jesus went about doing good” (Acts 10:38). In this way he is the open book from which we can all take inspiration for guiding our human and Christian existence and consecrated life.

Attentive and prayerful reading of the Gospels permits us to recognize the fundamental features of Jesus. He appears as a person free before everyone and everything that could hinder his mission of announcing the Good News of the Father: social and religious pressure, family and friends, political and religious power, legalism. He is a free man because he loves everyone and lives to serve them, particularly the poorest and those in need, to liberate them for every form of slavery. He finds his strength in communion with his Father \_ Abba and teaches his disciples to pray to the Father with the confidence of children. Prayer marks the life of Jesus. We see him praying in all the most important moments of his life: at baptism (Lk 3:21), in the desert (Lk 4:1-13), before the great miracle



of Lazarus on 11:41-42), and his exclamation “Father, I thank you” (Mt 11:25), before choosing the apostles (Lk :12-13). He prays for Peter (Lk 22:32), passes nights in prayer (Lk 5:16; 6:12), he blesses the bread (Mk 6:41), takes part in the pilgrimages (Lk 2:41-42). While he was praying he was transfigured (Lk :28). He arouses the desire to pray which led his apostles to ask him to “teach us to pray” (Lk 11:1). He prayed unceasingly during the agony (Mk 14:32-39), while suffering on the cross (Lk 3:34). At the hour of death (Lk 23:46); Mk 15:34).

Jesus is a person who lives for others. He is ever at the side of those excluded by society. Jesus was close to those who had no place within the existing social system: publicans (Lk 18:9-14,19:1-10); lepers — received and healed (Mt 8:2-3, 11:5; Lk 17:12), the sick-cured on the Sabbath (Mk 3:1-5; Lk 14:1-6,13:10-13), women — form part of the group that accompany Jesus (Lk



8:1-3, 23:49-55) children — are presented as teachers of adults (Mt 18:1-4, 13-15; Lk 9:47-48). Jesus had a special love for humble people and stated that they understood the mystery of the Kingdom better than the wise and learned (Mt 11:25-26). Samaritans are presented as a model for the Jews (Lk 10:33,17:16). Those hungering for guidance are welcomed as a flock without a shepherd (Mk 6:34; Mt 9:36,15:32), he gave them to eat (Jn 6:5-11) and encouraged in them the solidarity of sharing (Jn 6:9). He restored sight to the blind (Mk 8:22-26, 10:46-52; Jn 8:6-7), while the pharisees are declared blind (Mt 23:16). Curing cripples is a sign that Jesus can pardon sins without blaspheming (Mk 2:1-12) He cares for the possessed as a sign that the Kingdom of God has arrived (Lk 11:14-20). The adulteress is received and defended against the law and contrary to tradition (Jn 8:2-11) and prostitutes are invited to conversion (Mt 21:31-32; Lk 7:37-50). Foreigners are welcomed and taken care of (Lk 7:2-10) and the Canaanite woman manages to change Jesus' mind (Mt

15:22). Sinners are called to be Jesus' disciples (Mk 1:16-20), so much so that there was no doctor of the law nor scribe in the group of twelve. Zealots were in Jesus' group (Mt 10:4; Mk 3:18) along with Levi, the publican (Mk 2:14). These concrete attitudes of Jesus represented a very great risk for the system of the Jews, as well, Jesus welcomed the "immoral" (prostitutes and sinners), the "excluded" (lepers and the sick) "heretics" (Samaritans and pagans), "collaborators" (publicans and soldiers), the "weak" and the "poor" (who had neither power nor wisdom).

Jesus denounced all divisions and fought against them by means of definite attitudes. The existing divisions and oppositions of that time came from work relationships, from race and religion, all mixed together. This all contradicted the will of the Father, since they were the means of excluding many people, leaving them to one side without hope of being able to obtain a better life. Many times this situation was misunderstood and made legitimate in the name of God through an erroneous interpretation of the Bible. The division between neighbor and non-neighbor disappears with Jesus. He states that being neighbor no longer depends only on race or exterior observances, but on the disposition each one possesses of approaching others no matter what they be (Lk 10:29-37). Another division was between pagan and Jew. Jesus destroyed this when he was willing to enter the house of the centurion (Lk 7:6) and heard the request of the Canaanite woman (Mt 15:28). The division between sacred works and profane (prayer, Mt 6:5-8, fasting, Mt 6:16-18,6:1-14 and other activities) is given a new dimension. The division between pure and impure was suppressed when Jesus questioned all the legislation concerning legal purity (Mt 23:23; Mk 7:13-23), and even ridiculed it (Mt 23:24). The division between sacred and profane time had no meaning for Jesus. For him the Sabbath was made for man (Mt 12:1-12; Mk 2:27; Jn 7:23-24). Lastly the division between sacred and profane sites loses its meaning when Jesus teaches that

God can be adored in any place at all, when it is done in spirit and truth (Jn 4:21-24; Mk 11:15-17; Jn 2:19), and not just in the temple.

By acting in this manner Jesus shook and made relative the pillars of the Jewish system: observance of the Sabbath, the temple, holy works such as fasting, prayer and alms, the law of legal purity (Mt 23:25-28), justice as dispensed by the Pharisees (Mt 5:20), even the law of Moses (Mi:5:17,21,23, 31,33,38). Jesus denounced the attempt to reach God through one's own efforts and merit: "we are useless servants!" (Lk 17:10). In this way he set people free from the tyranny of the Law, from the tyranny of those interpreting the law, from the tyranny that, in the name of its greater wisdom, imposes heavy burdens on ignorant people (Mt 3:4).. He proposes a new order: he reveals God as the Father of all, who is asking for fraternity among human beings. He unites love of God to love of neighbor and seeks that power is exercised as service. Jesus remains faithful in fulfilling the will of the Father, to whom he prayed with openconfidence until death.

The apostolic letters *Tertio Millennio Advéniente* and *Novo Millennio ineunte* invite us to "contemplate Christ's face"<sup>21</sup> and to live in a special manner the Christological dimension of Christian life<sup>22</sup>. The Second Vatican Council, in speaking of consecrated life, insists in various places on the fundamental aspect of its commitment to follow Jesus, by saying that "the final norm of the religious life is the following of Christ"<sup>23</sup>.

In returning to the essentials of the Gospel we come in contact with the Holy Spirit's presence and action which is always close by, with and in the Christian community, in order to guide it to the fulness of truth (see Jn 14:16-17,16:3). He is the one who moves the Church in every age to give witness to Christ and to continue bringing into effect God's plan for humanity (see Acts 1:4-8). From the viewpoint of the Synoptics, the Spirit is the person inspiring Christ and believers (Mt 14:1; Lk 4:14,2:26) and helps the disciples in moments of persecution

(Mt 10:20). In the *Acts of the Apostles*, the Spirit is continually guiding the Church. His action creates community (Acts 2:42-47) and the gives stimulus to evangelize with audacity (Acts 2:29,4:13,29,31). At the same time he defends liberty by helping to overcome the attachment to menacing and oppressive legalism (Acts 15:1-5,28). For *Paul*, the Spirit is the new law (Rom 8:1-17); it is a Spirit of communion and diversity of charisms that he communicates (1 cor 12:1-13); dwelling within us (1 cor 3:16), transforming us into children of God (Rom 8:14-15) and producing fruit (Gai 5:22). In John's Gospel what is mainly emphasized is the proximity of the Spirit in the Christian community (Jn 14:16-17) as the teacher who helps us to know and penetrate Jesus' teachings (Jn 14:25-26.16:12-15) and as an Advocate, he defends Christ and convinces the world of sin for refusing to believe in Jesus, of justice because he proves that Jesus has triumphed, and of judgement since evil has been conquered by Christ (Jn 16:5-10).

It was the analysis of the biblical foundation of religious life (and the Secular Order Life) that helped in rediscovering it *as a form of following Jesus*<sup>24</sup>. It appears that, while Christ was alive, various groups followed him. This continued on afterwards in the life of the Church by attempting to express in various ways the following of Jesus. One of these groups is consecrated life. It resembles the group of apostles, but with its own interpretation, it tries to lead a life resembling his and to give witness that the fullness of life is found in Jesus.

Consecrated life therefore is *a way* of following Jesus. St John of the Cross asserts this when he writes to the community of Carmelite nuns in Cordoba, "Let them know what you profess, which is the naked Christ, so those who are inclined to join you may know with what spirit they ought to come"<sup>25</sup>. The total commitment to God which we express through the vows represents a new way of realizing personal and community vocation.

*A re-reading of the following of Christ, guided by the inspiration of the Spirit*, is what gives

rise to consecrated life in the People of God. This re-reading is made by reflecting on Christ's doctrine with its demand for total giving and by contemplating his example: he was born and lived in poverty and dedicated his whole existence and energy to the service of others in a celibate life obedient to the Father's will. All followers of Jesus must place the Kingdom of God before family and goods and they are invited to take up the cross of fulfilling their own mission, discerned in the light of faith (Lk 14:25-35). In consecrated life these three demands are interpreted in such a way that leads to a total commitment to God and service to others by means of consecrated chastity, poverty and obedience.



## II. Returning to the essentials of consecrated life

Following Christ leads us to live what is essential to consecrated life, through the evangelical councils, and to reproduce Jesus' lifestyle under the impulse of the Spirit who "constantly renews the Church and leads her to perfect union with her Spouse"<sup>26</sup>. Religious life is governed by the same dynamism. Religious Institutes rose up as a gift of the Spirit to the Church, to live and express particular gospel values in a radical way, and to reply to crisis situations as well as meeting the needs of people. In this way they fitted admirably into the circumstances of the era and spoke a vital and intelligible language for their contemporaries. The Holy Spirit has raised up various forms of consecrated life throughout history. Those that are new do not destroy the previous, but help them to renew themselves and return to what is essential.

Charisms tend continually to be changed through experience, to be understood more deeply, to find expression in many forms according to the historical moment, propelled also

by the signs of the times that stimulate them, as so many actions of God in history. This internal evolution of charisms and the forms and structures in which they must express themselves in order to be read, is what constitutes the vitality of charisms and each moment of their development. The manifestations of our charism in history are the work of God and of human beings. As works of God

they are perfect; but as the work of human beings they are fragile, imperfect and transitory. Hence it is necessary to remain open to what is new in a discernment of faith (see 1 Thes 5:19-21). The years after the council have been marked by this tension in the effort to assimilate the changes and face up to the challenges arising from them.

The postconciliar Apostolic Exhortation *Vita Consecrata* emphasized the *essential aspects of the whole of consecrated life: consecration, communion and mission*. These essential elements of consecrated life are better understood when we contemplate them from the human and Christian aspect. Christ, through his life guides us towards encounter with God (Faith), with others (Love) and with created reality (Hope). This leads us to encounter God, to be open to others and to the creative and committed work of transforming the world according to God's plan (Hope). Basically, consecration is an expression of faith in a personal God, the sole absolute to whom we owe loving obedience; communion is a help, supported by charity, which leads us to form a family gathered together in the name of the Lord; the mission to announce and give witness to the Gospel, in all its consequences and social demands, is a vocation of every Christian; consecrated persons seek to emphasize this in a commitment of active hope by dedicating themselves completely to the service of others.

These three key elements of human and consecrated life — encounter with Christ, fraternity and mission — cannot be separated. There is an interdependence and reciprocal causality between them. Encounter with Christ manifests itself in love of neighbor, and both inspire a commitment to transforming person and society by witness, prayer and work. If God sets people apart and consecrates them, it is to resend them with the maximum freedom on mission to the world. Consecrated people consecrate themselves to God through Christ in a spirit of willing service to others according to the plan of God's Kingdom. Our Holy Mother, Teresa of Jesus, wished to give this apostolic dimension to the whole of the Carmelite life of prayer and fraternity<sup>27</sup>.

Up until the XII century, consecration was specifically expressed by just the one vow (the vow of monastic life: *conversio morum*). This sole vow implied the whole of religious consecration. From the XII century onward, religious began to express their consecration by making explicit mention of three vows: *chastity, poverty and obedience*. These stimulated commitment to God and to the mission of service to others. In so far as they *set the person apart* for God, they imply a total and generous gifting of self to divine love. They signify the urge within human nature to seek the absolute and through it to feel free in the face of all. Renouncing the world is not an escape, but rather a more radical way of relating with it. The vows do not break relationship with the goods of this world (poverty), nor with society (obedience), nor with woman or man (chastity). Rather, through the vows these relationships acquire a different dimension through their total dedication to God. The vows consecrate, dedicate, make people free and available for the cause of the Father and Christ in the world, guided by the workings of the Spirit.

There is a Trinitarian dimension to religious vows, which was emphasized in the post-synodal Apostolic Exhortation *Vita Consecrata*<sup>28</sup>.

In this way consecrated life took on, from its beginning, a *communitarian ideal*: in imitation



of the twelve apostles as a group, and the Christian community at Jerusalem. Since Vatican II, this fraternal dimension of consecrated life has been rediscovered. This is presented as a fraternal living together of the Gospel in a Church of communion. This is precisely one of its principal testimonies. It is a way of making the salvation of Christ Jesus present, rendering possible communion between human beings. In 1994, the Congregation for Institutes of consecrated life and Societies of apostolic life published a document called *Fraternal Life in Community*- "*Congregavitnos in unum Christi amor*". The document recalls the changes wrought in ecclesiology and canon law in regard to life in common, which led to the emphasis being placed, within consecrated life, more on fraternal life in community rather than on life in common. It also points out the evolution of aspects of human life in society which had a decisive effect on the community of consecrated people: movements for political and social emancipation in developing countries, demands for personal freedom and human rights, the advancement of women, the communications' explosion, along with consumerism and hedonism. "All this has been a challenge, a call to live the evangelical counsels with more vigor, and this has helped support the witness of the wider Christian community"<sup>29</sup>.

In the call to consecrated life, as in Christian life in general, "the task of *devoting them-*

*selves wholly to 'mission'* is therefore included in their call; indeed, by the action of the Holy Spirit who is at the origin of every vocation and charism, consecrated life itself is a mission, as was the whole of Jesus' life. The profession of the evangelical counsels, in making a person totally free for the service of the Gospel, is important also from this point of view. It can therefore be said that *a sense of mission is essential to every Institute*, not only those dedicated to the active apostolic life, but also those dedicated to the contemplative life"<sup>30</sup>. Mission is nothing else than the apostolic dimension of Christian life that is lived as much in prayer as in evangelizing service. This explains why St Therese of Lisieux, doctor of the Church, a contemplative nun, was declared Patroness of the missions. ■

#### Notes

1. Novo Millenio Ineume (NMI) 15.
2. Id. 51-52.
3. VC 3.
4. See Id. 63.
5. Ib.
6. See VC 110.
7. GS4.
8. 2DN 16:8
9. JOHN PAUL II Message for the world day of peace (2000): 2.
10. Sollicitudo Rei Socialis: 42.
11. LG43,44
12. See VC 57 – 58.

13. Begin always anew: 14.
14. Foundations: 4:6.
15. I Ascent 13:4
16. St John of the Cross Spiritual Canticle 37: A
17. Id. 1 Ascent 13:3
18. Id. The Sayings of Light and Love (Prayer of a Soul Taken with Love) 27.
19. Spiritual Canticle 6:7
20. St Teresa of Jesus Life 26:5.
21. NMI 16.
22. See Tertio Millennio Adveniente, (TMA): 40.
23. PC 2 (a).
24. Ib.
25. Letter 16 to M. Maria de Jesus. July 18, 1589.
26. LG 4
27. See Way of Perfection (V) 3:10.
28. See VC 17-21.
29. CICLSAL. Fraternal Life in Community (FLC)
30. VC: 72.'

#### ✉ Letter to the Editor

The last issue of the Carmel Clarion was very good — especially the editorial and the poem by J. Powers. Beauty is an interesting subject.

Who could disagree that the captivation of the will in attractive objects is harmful? But the beautiful are more than attractive objects — as the young girl perceived when she recognized you as beautiful. And there is such a thing as aesthetic contemplation.

SB, Harrisburg, PA



## The Carmelite Community of the Word

invites you to come aside and rest a while, because The Word became flesh and made his dwelling among us; and we have seen his glory, the glory of an only Son coming from the Father, filled with enduring love. John 1:14.

**Carmelite.** Our Carmelite heritage, founded in the tradition of Carmel, is founded on Mary, Mother of Carmel, and as exemplified in the spirituality of Teresa of Jesus of Avila, John of the Cross and Therese of Lisieux is of particular significance to us.

**Community.** We freely choose to share every aspect of our lives. By vowing celibate chastity, we agree to share our human affections; by poverty, our material goods, works, talents and needs; and by obedience, the decisions of our lives. This total sharing ultimately overflows into the world community.

**of the Word.** We believe that as individuals and as a community we have been called and formed by God's Word. That Word, in the Person of Jesus and the Scriptures, is at the heart of our spirituality, study and ministry. It gives shape to our lives of prayer, penance and service as we, like Jesus, seek to enfold it in today's world.

**Responding in faith to this Word,** we see ourselves as being primarily women of prayer who choose to engage ourselves actively in ministerial labors that contribute to the building up of the Body of Christ, particularly in the Diocese of Altoona-Johnstown.


**For more information or to arrange a visit** about our life of prayer, penance and service, our daily challenges to live and to share the Gospel of Jesus Christ by following the Carmelite ideal, please write or call: 814-886-4098

### Carmelite Community of the Word

Incarnation Center 394 Bem Road Gallitzin PA 16631



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <h1 style="margin: 0;">December 2001</h1>						<b>1</b> I wish to mortify my intellect and my memory, so that they may become spiritual...as to dwell with the soul in God. <i>St Teresa Margaret Redi</i>
<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>
<b>First Sunday of Advent</b>  I understand now that charity consists in bearing with the faults of others. <i>St Therese of Lisieux</i>	<b>St Francis Xavier</b> <b>St John of the Cross began 8 months of imprisonment in 1577 in Toledo, Spain.</b>	<b>St John of Damascus</b> God is always there, but He is hidden and He keeps silent. <i>St Teresa Benedicta</i>	The way the devil can do us great harm without our realizing it is to make us believe we have virtues when we do not. <i>St Teresa of Jesus</i>	<b>St Nicholas</b> Lord, you return gladly and lovingly to lift up the one who offends you. <i>St John of the Cross</i>	<b>St Ambrose</b> All these growing things remind us to love their Creator. In them God speaks. <i>St Teresa Margaret Redi</i>	<b>Immaculate Conception</b>  <i>Bl Elizabeth receives the habit and starts the novitiate in 1901.</i>
<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>
<b>Second Sunday of Advent</b>  Trust in Him and what is there to fear? <i>St Teresa Margaret Redi</i>	Lord, take my heart from me, I wish to be consumed and to immolate myself entirely for You. <i>Bl Anne of St Bartholomew</i>	<b>St Damasus I</b> The real happiness in this valley of tears is doing God's will in everything. <i>St Raphael Kalinowski</i>	<b>Our Lady of Guadalupe</b> Her humility was so real, for she was always forgetful of self, free from all anxiety. <i>Bl Elizabeth of the Trinity</i>	<b>St Lucy</b> Keeping Christ present is what we of ourselves can do. <i>St Teresa of Jesus</i>	<b>St John of the Cross, OCD, Priest, Doctor 1542-1591</b> Pius XI named St Therese Patroness of the Missions in 1921.	Think of nothing else but that God ordains all; and where there is no love, put love, and you will draw out love. <i>St John of the Cross</i>
<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>
<b>Third Sunday of Advent</b>  <b>Bl Mary of the Angels, OCD, Virgin 1661-1717</b>	The world could strip me of everything and there would still remain one refuge it could not penetrate: prayer. <i>St Raphael Kalinowski</i>	Do not punish me by giving me what I want or desire if Your love, living in me always, does not desire it. <i>St Teresa of Jesus</i>	The Blessed Virgin shows me that she is not displeased with me, she never fails to protect me as soon as I invoke her. <i>St Therese of Lisieux</i>	<b>The Discalced Carmelites become a separate Order in the year 1593.</b>	<b>St Peter Canisius</b> You should strive to be incessant in prayer and in the midst of your corporal practices do not abandon it. <i>St John of the Cross</i>	Mother mine...I place myself in your motherly arms, that you may speak to me there of Jesus. <i>St. Teresita of the Andes</i>
<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>
<b>Fourth Sunday of Advent</b>  She who is silent, everywhere finds peace. <i>St Teresa Margaret Redi</i>	Today you shall know that the Lord is coming, and tomorrow you shall see His splendor. <i>St Teresa Benedicta</i>	<b>Nativity of Our Lord</b>  <b>Little Therese receives a special gift of total conversion in 1886.</b>	<b>St Stephen</b> To those who receive Him, He brought light and peace...a deep interior peace of the heart. <i>St Teresa Benedicta</i>	<b>St John, Apostle</b> I abandon myself to Him, that He may do His holy will in me. <i>St Teresita of the Andes</i>	<b>Holy Innocents</b> As long as the way is pointed out, the instrument is unimportant. <i>St Therese of Lisieux</i>	<b>St Thomas Becket</b> She is there at the foot of the Cross, standing, full of strength and courage. <i>Bl Elizabeth of the Trinity</i>
<b>30</b>	<b>31</b>					
<b>Feast of the Holy Family</b>  He came as light to illuminate the darkness. <i>St Teresa Benedicta</i>	<b>St Sylvester</b>  <b>Edith Stein transfers to Echt Carmel (Netherlands) in 1938.</b>					

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>January 2002</b>		<b>1</b> <b>Mary Mother of God</b>  <i>Edith Stein is baptized and receives First Communion in 1922 at the age of 30.</i>	<b>2</b> <b>St Basil the Great &amp; St Gergory Nazianzen</b>  <i>Therese Martin is born in 1873.</i>	<b>3</b> True love of God doesn't consist in tears or in delight & tenderness, but in serving with justice, fortitude & humility <i>St Teresa of Jesus</i>	<b>4</b> <b>St Elizabeth Ann Seton</b>  <i>Therese Martin is baptized in 1873.</i>	<b>5</b> <b>St John Neumann</b>  <i>Mary Baroudy (The Little Arab) is born near Nazareth in 1846.</i>
		<b>6</b> <b>The Epiphany of The Lord</b>  God is the Master, Teacher and Sculptor. <i>St Teresa Benedicta</i>	<b>7</b> <b>St Raymond of Penafort</b> In justice we owe Him all our thoughts, words and our actions. <i>Brother Lawrence</i>	<b>8</b> Mary will comfort you, letting fall into your soul the drop of consolation that falls from her sorrowful Heart. <i>St Teresita of the Andes</i>	<b>9</b> What pleases Him is to see me love my littleness and my poverty; it is the blind hope I have in His mercy. <i>St Therese of Lisieux</i>	<b>10</b> <b>Little Therese receives the Habit in 1889.</b> One who desires peace must see, suffer and be silent. <i>St Teresa Margaret Redi</i>
<b>13</b> <b>Baptism of the Lord</b>  Leave it to God and do not doubt that He will console you. <i>St Teresa Margaret Redi</i>	<b>14</b> We are redeemers of souls in union with our Savior; we are hosts wherein Jesus dwells. In us He lives, prays & suffers. <i>St Teresita of the Andes</i>	<b>15</b> I understood above all that charity must not remain hidden.. ..charity must not consist in feeling, but in works. <i>St Therese of the Child Jesus</i>	<b>16</b> The value of sacrifice and the omnipotence of prayer and its fruits are little known & appreciated. <i>St Raphael Kalinowski</i>	<b>17</b> <b>St Anthony</b>  <b>St Anthony de Osso y Cervello, Priest, 1840-1896</b>	<b>18</b> He shows no partiality. He loves everyone. Nobody has any excuse, no matter how miserable he may be. <i>St Teresa of Jesus</i>	<b>19</b> Was this not the life of the most Holy Virgin? She carried the Word in silence; she always prayed and suffered. <i>St Teresita of the Andes</i>
<b>20</b> <b>2nd Sunday in Ordinary Time</b>  In the prepared soul the act of love enter immediately. <i>St John of the Cross</i>	<b>21</b> <b>St Agnes</b> Ask nothing, refuse nothing, but always be ready for what comes from God's providence. <i>St Teresa Margaret Redi</i>	<b>22</b> <b>St Vincent</b> A religious, when being faithful to his vows, is only a Christian standing closest to Christ. <i>St Raphael Kalinowski</i>	<b>23</b> True humility doesn't come to the soul with agitation or disturbance, nor does it darken it or bring it dryness. <i>St Teresa of Jesus</i>	<b>24</b> <b>St Francis de Sales</b> Rather, true humility consoles...quietly, gently and with light. <i>St Teresa of Jesus</i>	<b>25</b> <b>The Conversion of St Paul</b> <b>St John of the Cross beatified in 1675.</b> <i>Raphael Kalinowski freed from salt mines in Siberia in 1874.</i>	<b>26</b> <b>Sts Timothy and Titus</b> In what peace, in what recollection Mary lent herself to everything she did! <i>Bl Elizabeth of the Trinity</i>
<b>27</b> <b>3rd Sunday in Ordinary Time</b>  This our God and our loving Father is All. <i>St Teresa Margaret Redi</i>	<b>28</b> <b>St Thomas Aquinas</b> In the measure He sees that they receive Him, so He gives and is given. <i>St Teresa of Jesus</i>	<b>29</b> Yes, it suffices to humble oneself, to bear with one's imperfections. That is real sanctity! <i>St Therese of Lisieux</i>	<b>30</b> I'd like you to find (in your daily schedule) at least a few moments spent in doing good to others out of love for God. <i>St Raphael Kalinowski</i>	<b>31</b> <b>St John Bosco</b> There is no companionship which affords comfort to the soul that longs for God. <i>St John of the Cross</i>		

# OCDS International Commission Meeting

## Second Update

P. J. Gonzalez, OCDS

**T**he second meeting took place at the General House in Rome from July 19th-22nd. In spite of the sweltering heat in Rome at that time of the year, we made great strides in our work. The working model that emerged in the January meeting, and the ensuing months of prayers, reading and study, review and interchanges via the internet, really paid off. At the conclusion of the session we had produced the majority of the new edition of the Rule of Life.

There are no radical changes to the basic structure and nature of the OCDS Rule. What the proposed update focuses on are the necessary inclusions of themes and ideas in response to the most recent Vatican documents. The first part will be a statement of the charism of the OCDS and the second part will contain the elements of the structure and the laws governing the OCDS. There is also a greater emphasis given to the place of formation for the promises, since the promises are what officially make a person a member of the Order.

Not all was work, though, and Saturday we crisscrossed Rome in groups of twos and threes, taking in as many of the magnificent sights and Basilicas as we could in one short day. Given the weather, discovering aqua frizzante and

gelato made it to the top of the list of simple pleasures to remember.

We agreed, tentatively, to reconvene in Rome from January 4th-6th 2002. Since the July meeting we have been furiously editing, revising and discussing various issues via the internet, and are making great progress now that we have a working document from which to draw our commentaries.

I'm sure that I speak for Fr Deeney, Irma Estrada and the entire commission in thanking all of you for your comments and suggestions, but most of all for your prayers.

Our plans are tentative for the January 2002 meeting because currently the funds are not available. When the General Secretariat was formed in 1996 in response to the recent Congress, it was with the understanding that the OCDS Branch would be self-supporting. This has not proven to be the case. In addition to completing this new edition of the Rule of Life, we need to look ahead to the possibility of a new commission to design an International formation plan for all of the OCDS, worldwide, again, in response to the expressed wishes of the OCDS. This project cannot even be planned without funding, provided by the Secular Branch. If your communities have not yet taken action on this issue, please bring it to the table as soon as possible.

With the great progress we made in Rome, if all goes as planned, we should have a draft available for distribution to the Order by Spring 2002. After that comes the long process of consolidating the comments, consulting Canon lawyers and submitting the final draft to the Vatican for approval, which would entail another two years. Your continued support is deeply appreciated. ■

### Additions to the President's List

Chestertown, Maryland has a new acting president. Mary Ann Love, 769 Fox Chase Circle, Bear, DE 19701-2709 302-836-3843.

Connie Bane, 236 Lakeridge Dr., Panama City FL 32405-4267

Brenda Strand's area code has changed from 516 to 631.

# The Rule Expressed in Art: Led by Sr. Catherine Martin, O. Carm.

Dorothy Forbes, OCDS

The departure points for this workshop were the memories and perceptions of our lives. As we painted on white paper in shades of watercolors, life events, from childhood to the present, were intertwined and interwoven with our Rule of Life during Sr. Catherine Martin's sensitive and rewarding workshop.

We were guided through a meditative reflection while we painted. When our paintings were complete, we could relate them to sections of the Rule that spoke to our situations, or were meaningful in important ways.

Sr. Catherine conducted this workshop with great gentleness and sensitivity, encouraging us to freely express, in color, events that few could openly discuss. As I looked around the room, even inexperienced painters were using all the colors of the palette, in abstract representations of joy, pain, sorrow, love.

Watercolor was a wonderful medium for this purpose, allowing the colors and forms that we chose to represent our lives to flow and blend into each other, sometimes with great intensity sometimes with only the palest color and softest edges. The center of all our paintings was an empty circle — white — illuminating even the darkest, chaotic painting with a sense of hope and peace.

We had an opportunity to “see” events that we had walled off from the mainstream of our lives. We had the opportunity to transform initially dark, upsetting events with color washes of lighter and brighter colors that somehow changed our perceptions even as we painted. As we examined sections of our painting, framing each, we were able to select the part that we liked the best and recall the good memories that accompanied it. St. Catherine suggested that we also meditate on Sacred Scripture, allowing our

deepest feelings to connect with it, and then express them through painting or other art forms. She provided handout material to assist us in this process.

This workshop was a lovely gift of relaxation and healing, and participants were appreciative. ■

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## THE RULE OF CARMEL: A Mystical Way

Carmelite Institute Conference  
July 25-28, 2001  
San Antonio, Texas

The Conference was well attended and studied the Rule in many different aspects. The agenda and presenters follow:

### GENERAL SESSION

Presenter: Kees Waaijman, O. Carm.

### GENERAL SESSION

Presenter: Patrick McMahon, O. Carm

### THE RULE EXPRESSED IN ART

Presenter: Catherine Martin, O. Carm.

### THE RULE AND CONTEMPLATIVE PRAYER

Presenter: Joseph Chalmers, O Carm.

### LIVING THE RULE TODAY AS SECULAR/LAY CARMELITES

Presenters: Anthony Morello, OCD & Nancy Thompson, OCDS

### LECTIO DIVINA & THE RULE

Presenter: Brocard Connors, O. Carm

### ST. TERESA OF JESUS AND THE RULE

Presenter: Elda Maria Estrada, O.C.D.S.

## *Litany of the Saints of The Carmelite Order*

(For private use only)

**Lord, have mercy on us.** Lord, have mercy on us.

**Christ, have mercy on us.** Christ, have mercy on us.

**Lord, have mercy on us.** Lord, have mercy on us.

**Christ, hear us.** Christ, graciously hear us.

**God the Father of Heaven,** have mercy on us.

**God the Son, Redeemer of the world,** have mercy on us.

**God the Holy Spirit,** have mercy on us.

**Holy Trinity one God,** have mercy on us.



**Holy Mary,** Pray for us.\*

**Queen of all Saints,**

**Queen, Beauty of Carmel,**

**Bl. Kuriakos Elias Chavara,** (CMI, Priest, 1805–71, India), founder of the Carmelites of Mary Immaculate,

**St. Peter Thomas,** (OC, Bishop, 1305–66, France), who was active for his ministry of unity with the Eastern Churches,

**St. Andrew Corsini,** (OC, Bishop, 1310–74, France), a wonderful peacemaker and full of apostolic zeal,

**Bl. Archangela,** (OC, Virgin, Trino, Italy), she had a special devotion to the Holy Trinity,

**Bl. Henry de Osso Y Cervello,** (Diocesan Priest, 1840–96, Barcelona Spain), founder of the Society of St. Teresa of Jesus,

**Bl. Nuno Alvares Pereira,** (OC, Brother, 1360–1432, Portuguese), loyal servant and devotee of Mary,

**Bl. Baptist Spagnoli of Mantua,** (OC, Priest, 1447–1516, Italy), who was a humanist, poet and a reformer,

**Bl. Mary of the Incarnation,** (OCD, Nun, 1566–1618, France), she entered Carmel as a widow, after raising seven children. She had great zeal for the propagation of the Faith,

**St. Angelus,** (OC, Priest, Martyr 1632), glorified with the triple crown of confessor, and martyr,

**Bl. Teresa Mary of the Cross Manetti,** (Virgin, 1846–1910, Italy), foundress of the Carmelite Sisters of St. Teresa,

**Bl. Aloysius Rabata,** (OC, Priest, 1450–90,) a model of holiness and penance,

**St. Simon Stock,** (OC, Priest, 1220–80, England), who was a privileged servant of Our Lady of Mount Carmel,

**St. Joachina de Vedruna de Mas,** (OSC, Religious, 1783–1854, Spain), as a widow she founded the Congregation of Carmelite Sisters of Charity, and was devoted to the education of the poor,

**St. Mary Magdalen de Pazzi,** (OC, Virgin, 1566–1607, Italy), victim of crucified love, for the renewal of the Church,

**Bl. Anne of Saint Bartholomew,** (OCD, Virgin, 1549–1626, Spain), companion and successor of St. Teresa in the reform of Carmel,

**Bl. Jane Scopelli,** (OC, Virgin, 1428–91, Italy), perfect model of prayer and mortification,

**St. Teresita of Jesus of the Andes,** (OCD, Virgin, 1900–20, Chile), a model for young people,

**Bls. Therese of St. Augustine and Companions,** (OCD, Virgins, Martyrs, 1794, Compiègne, France), gave themselves as victims to end the “Reign of Terror” during the French Revolution,

**Elijah of Mount Carmel,** (Prophet and Father, 835 BC), who by prayer, intimate experience and zeal for authentic worship laid the spiritual foundation of our Order,

**Bls. Maria Pilar, Teresa, and Maria of the Angels,** (OCD, Virgins, Martyrs, 1936, Spain), offered their lives to Christ the King for the Church,

**Bl. Maria Mercedes Prat,** (SSTJ, Virgin, Martyr, 1936, Spain), who gave witness to Christ the King,

**Bl. Titus Brandsma,** (OC, Priest and Martyr, 1881–1942, The Netherlands), for his journalistic stance,

**Bl. John Soreth,** (OC, Priest, 1400–1471, France), who wrote the first Rule for the Secular Order,

**St. Albert of Trapani,** (OC, Priest, 1246–1307, Sicily), renowned preacher and miracle worker,

**St. Teresa Benedicta of the Cross,** (Edith Stein, OCD, Martyr, 1891–1942, Germany), philosopher and Jewish convert, martyred by the Nazis with Rosa her sister,

*Litany of the Saints of The Carmelite Order (continued)*

**Bl. Maria Sagrario of St. Aloysius Gonzaga**, (OCD, Virgin, Martyr, 1881–1936, Spain),

**Bl. Angelus Augustine**, (OC, Priest, 1385–1438, Italy), marvel of eloquence in preaching God's Word,

**Bls. John–Baptist, Michael–Aloysius and James**, (OCD, Priests, Martyrs, 1794, France), on a slave ship,

**Bl. Mary of Jesus Crucified**, (OCD, Virgin, 1846–78, Galilee), Melkite Rite, many mystical graces,

**Transverberation of St. Teresa of Jesus of Avila**, pierced by a seraphic flaming dart of love,

**Bl. Alfonso Maria Mazurek**, (OCD, Priest, Martyr, 1891–1944, Poland), martyred by the Nazis,

**St. Teresa Margaret of the Sacred Heart of Jesus**, (OCD, Virgin, 1747–1770, incorrupt, Italy), great devotee and humble disciple of the Sacred Heart,

**Bl. Mary of Jesus**, (OCD, Virgin, 1560–1640, Spain), drawing inspiration from the liturgy,

**St. Albert of Jerusalem**, (Patriarch, 1150–1214, Sicily), our most wise lawgiver and director,

**St. Therese of the Child Jesus and the Holy Face**, (OCD, Virgin and Doctor, 1873–97, Lisieux, France), renowned for merciful Love and the Little Way,

**St. Teresa of Jesus of Avila**, (OCD, Virgin and Doctor, 1515–82, Spain), reformer of Carmel,

**Bl. Frances of Amboise**, (OC, Matron, 1427–85), noble in virtue, fortitude and steadfast confidence in God, 1115

**Bl. Josefa Naval Girbes**, (OCDS, Virgin, 1820–93, incorrupt, Spain), for her heroic love of her neighbor, by teaching needlework and prayer, 1116

**Bl. Francis Palau Y Quer**, (OCD, Priest, 1811–72, Spain), founder of the Congregations of Carmelite Brothers and Carmelite Sisters, 1117

**Bl. Elizabeth of the Trinity**, (OCD, Virgin, 1880–1906, Dijon, France), devotee of the Indwelling of the Blessed Trinity in the depths of our souls, 1118

**St. Rafael Kalinowski of St. Joseph**, (OCD, Priest, 1835–1907, Poland), Patriot, martyr of the confessional, spiritual director, ecumenist, 1119

**Bls. Denis and Redemptus**, (OCD, Martyrs, Priest and Brother, 1638, Indonesia), faithful Christian witnesses in mission territory, 1129

**Bl. Bartholomew Fanti**, (OC, Priest, 1425–1495), a member of the Congregation of Mantua, 1215

**Bl. Maria Maravillas of Jesus**, (OCD, Virgin, 1891–1974, Spain), zeal for God and her neighbor, 1214

**St. John of the Cross**, (OCD, Priest, Doctor, 1542–91, Spain), he joined the Discalced Reform of St. Teresa of Jesus; writer on the Mystical Life, 1214

**Bl. Mary of the Angels**, (OCD, Virgin, 1661–1717, Italy), great devotee of Saint Joseph, 1216

**St. Brocard**, (OC), zealous for the observance of religious discipline with the new Carmelite Rule,

**Our Lady of Mount Carmel**, (1226), in our gratitude for the final acceptance of our Carmelite Rule in Rome,

**St. Joseph**, Spouse of Mary, and Protector of our Order, for his continuous assistance on our journey,

**All you holy virgins and matrons of Carmel,**

**All you holy men and women who by your virtues have given glory to God in Carmel,**

**Lamb of God, who takes away the sins of the world:** Spare us, O Lord.

**Lamb of God, who takes away the sins of the world:** Graciously hear us, O Lord.

**Lamb of God, who takes away the sins of the world:** Have mercy on us.

**V. Pray for us, all you Holy Saints of Carmel:**

*R.* That we may be made worthy of the promises of Christ.

**Let us pray**

Lord, may the patronage of the Blessed Virgin Mary, our Mother and the prayers of all the Saints of Carmel help us to walk steadfastly in their footsteps, and by our prayers and good works may we also further the cause of your Church. We ask this through our Lord Jesus Christ who lives and reigns with You and the Holy Spirit, one God forever and ever. Amen.



*(The leader pauses at the end of the bold print, and all respond appropriately.)*

Compiled by Fr. Theodore N Centala OCD

# Discalced Carmelites and Divine Merciful Love

Gavin Boyd OCDS, Halifax, N.S. Canada

In the development of the liturgy a new stage has been reached in the progressive fulfillment of St Paul's prediction that the Gentiles would praise God for his mercy. Deeper significance can now be seen in St Paul's reference to rays of life and immortality, that have been spread abroad by Our Savior; this can now be considered prophetic. The Church has been reminded by Pope John Paul II to focus our devotion on the merciful love of Our Savior.

This has universal significance, inviting all to live in the inspiration and healing of Christ's merciful love. Such trust is to be maintained with renewed understanding of mercy in the infinite Love of God, as honored in prayer with lyrical themes expressing its richness, its oceanic quality and the magnificent liberality with which the faithful will be rewarded in heaven. The hidden message to be considered here is that infinite reparation has been made for all failures in obedience to God. This is the message of the parable of the prodigal son, and, even more, of the Savior's brief dialogue with the dying thief.

For the Discalced Carmelite Order it is now especially important to pray and work in a spirit of union with St Teresa's longing to write a poem, mingled with sighs, in honor of the merciful Savior, and remember that, for her, the story of her life was a book of the mercies of God. Now, for members of the Order, zeal for the Lord of Hosts, inspired by St Elijah, must be, in a special sense, zeal for the honor of the Divine Mercy, with zeal to promote trust in that mercy, and gratitude for St Teresa's liberation from a potent and prolonged temptation against God's merciful love. In his letter to open celebrations of the Fourth Centenary of the death of St Teresa (1582-1982), Pope John Paul II wrote about St Teresa's life as an "unceasing hymn of the mercy of God".

There is profound significance in St Teresa's reassurances that Our Lord does not wish to be honored distantly, receiving homage like a remote king. In particular she helps us to reflect on the significance of Our Lord's dialogue with the Samaritan woman. In this dialogue the Savior is friendly, offering gentle and discreet instruction, and indeed conveying more knowledge than was offered to His critics among the Scribes and Pharisees. The theme of reparation was hidden in the dialogue with the Samaritan woman.

Our Lord spoke with mysterious humility. He was humble of heart, yet spoke with authority. This was the conversational style used by Our Lord frequently in dialogues with St Teresa. We have to understand, then, that Our Lord's mercy is gracious. It was especially gracious when he liberated her from certain attachments by saying, "I will have you speak, not with men, but with angels".

This drew St Teresa sweetly and powerfully into a new liberty and a higher friendship. All members of the Order are undoubtedly intended to receive inspiration from this account of liberty being exalted by longing aroused through a magnanimous divine promise.

The gracious quality of God's mercy has many dimensions. These relate to two fundamental manifestations that have far reaching significance. The most profound manifestation was the Savior's promise to the dying thief: "This day you will be with me in Paradise". This affirmation, expressing intense emotions in Our Lord's Heart, in the bitterness of His passion, signified an assignment of tremendous graces in one splendid gesture, revealing that these graces were drawn from an infinite source: a great debt was swiftly cancelled. The second manifestation of gracious mercy was in the parable of the

prodigal son: he was greeted by his father with overwhelming emotions: these allowed him only to give orders to his servants, as speaking directly to his son had become impossible.

In this second manifestation there is a hidden theme which became evident in the life of St Teresa when she returned to a life of prayer after about a year of neglect. That experience is to be remembered because of her very instructive description of the potent temptation against trust in God's mercy, which she endured, but what became evident in her life after that was the extraordinary abundance of favors that she received: these, we may well believe expressed extremely indulgent divine affection, on occasions that were apparently far more numerous than those in the life of St Paul, as she was discreetly informed by Our Lord.

When her life is viewed in the light of the divine thoughts confided to Saint Faustina, all Discalced Carmelites can give new encouragement to persons coping with the temptation against God's merciful love which she had struggled with. A distinctive feature of this trial was the deceptive thought that it was more honorable to live without striving for a prayerful renewal than to presume that she could take advantage of the Lord's goodness. Because of losses and betrayals of vocations in the current stage of the Church's history there are no doubt many people weighed down by this potent temptation, and unaware that they are being led to despair — the ultimate blasphemy against the Divine Mercy.

In an Order dedicated to Our Lady there should be deep awareness that the grace which liberated St Teresa had probably come to her through the Mother of mercy, our life, our sweetness, and our hope. The inauguration of the feast of the Divine Mercy has in effect given new prominence to Our Lady's title: Mother of Mercy. Devotion to God's divine mercy, richly complementing all the showers of light given to the Saints since the Redemption, should intensify awareness that all graces to respond to the merciful Savior flow to us through the intercession of Mary. In her heart, at a very exalted lev-

el, was written the law of the Lord, the law of profound and total reciprocity to divine love: the sacred fire which the Savior had come to bring to the earth was in her heart, giving an immense range to her affection. In contemplation of her Son's mercy we must be aware of her exquisite status at the right of the merciful Lord, with exalted rank in the great procession to the Father's House that has been revealed in an opening of the Heavens.

The Holy Spirit, which we receive from the Father and the Son, reveals more of the mysteries of divine mercy; a new radiance can be seen in her Order's treasures of wisdom and poetry. The lyrics of St John of the Cross and the Act of Oblation to Merciful Love by St Therese can be recognized more clearly as compositions in praise of God's merciful love, according with all the themes related to that mercy in their lives. Our Savior is the infinitely merciful lover imaged in St John's poetry. Trustful veneration of the Lord's mercy leads to the encounters of the Song of Songs and of St John's variations on themes in that song. The Paradisal quality of those variations reflects the beatitude to which we are called by the merciful Redeemer. Here we can relate all St John's imagery to the great prophecy of the prophet Isaiah about the Lord's magnificent banquet on the mountain, a banquet which actually begins with His supreme sacrifice.

The hidden meaning of the prophetic proclamation that God's gracious promise to his chosen people would not be cancelled is that divine reparation will be made for the failings of the chosen. This is a vital element in the lyrical and dramatic context of Isaiah's prophecy, and the prophecy has far more extensive significance, for the reparation is to be of immense value for all peoples. Here, for contemplation, is morning and evening knowledge of God: the intense redemptive love of the Savior and the profusion of merciful divine activities in the world. In this dual contemplation Carmelites must now have an intense awareness that God is rich in mercy: this is the attribute divinely chosen for emphasis. It is an attribute to be



dramatized in the future mission of St Elijah, the spiritual founder of the Carmelites, whose preaching could begin a merciful restoration.

The history of the Carmelite reform, it must be stressed, begins with merciful rescues of St Teresa from the influence of temptations against God's mercy and love. The poetic heritage of the reform, moreover, is a lyrical celebration of the beauty of the merciful Savior, whose presence was felt by St John of the Cross in all the thousand graces that God had scattered throughout creation. Those graces come from the great Heart of the Redeemer. They are symbolized in the blood and water flowing from the Savior's side. They may also be symbolized in the shafts of the Light of Glory that become the beginnings of the Beatific vision, if we think of this as a restoration sunrise.

The Paradisal images and themes in the poetry of St John of the Cross set a context in which the words of Our Lord to St Teresa can be recalled: "My honor is yours, and your honor is Mine". For her, His honor was the honor of the merciful Savior, as is clear from her many expressions of gratitude, all related to her devotion to his sacred Humanity, in which she felt the profound emotions of His merciful Heart. A contemporary mandate for her Order then can be zeal for the honor of God's merciful love. Trust in that mercy will end in vision, but praise of that love will be transformed forever in that vision.

The reformed community of Carmel can treasure the honor accorded to St Teresa by Our Lord. This would be very appropriate in the evening knowledge of God which St Teresa undoubtedly wishes her spiritual children to receive. Relating all that can be treasured in the life of St Teresa to the contemporary designs of Providence it can be suggested that a new emphasis on God's merciful love, in the spirit of the Carmelite Reform, could be given special encouragement through commitments that could be fulfilled in diverse ways, freely chosen, invoking the patronage of St Teresa, St John of the Cross or St Therese. This would be an exercise of liberty exalted with longing, an advance

in freedom inspired by the splendor of the Way, the Truth, and the Life. A preparatory meditation, discovering something ever new and ever joyful in the life of St Teresa, could reflect also on the great invigoration which the merciful Savior brought into the life of St Therese, who made an oblation of herself to God's merciful love, and now commands recognition as a prophet of merciful love.

St Paul affirms that the angels receive more and more joy in their evening knowledge of God as they see the Savior's magnificently active presence in the life of the Church. The community of the Carmelite reform can now bring special joy to the angels through renewed zeal for

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the honor of God's merciful love. This zeal can be moved through devout reflection on the Savior's declaration that there is more joy among the angels of God over one repentant sinner than over ninety nine just who do not need to repent. With zeal for the honor of God's divine mercy the Order can be more closely associated with the festivals of Heaven.

The devotion to God's merciful love has such profound significance that every religious order and institute can be expected to respond in accordance with the spirit of its founders and reformers. For the family of Carmel there is the unique spirit of Elias. For all the active and contemplative orders and institutes there is a challenge in the words of the Psalm, "Praise is fitting for loyal hearts" — the praise of merciful Redemption, and the praise of merciful Beatitude. This must be praise of the merciful Shepherd in the time for pardon predicted by Isaiah the prophet.

In conclusion, the proclamation of the new liturgical feast of God's Merciful Love, and the canonization of Saint Maria Faustina Kowalska by Pope John Paul II, have been events of great significance for the Church and the Discalced Carmelite Order. For the Church, something like a new shaft of the Light of Glory has penetrated the trials of the faithful striving to remain loyal to the overtures of God's love. For the spiritual children of St Teresa of Avila, St John of the Cross and St Therese of the Child Jesus and the Holy Face, their teachings about God's merciful love have assumed deeper meaning.

The Congregation for Divine Worship decreed (23 May 2000) that throughout the world, the Second Sunday of Easter will receive the name Divine Mercy Sunday, a perennial invitation to the Christian world to face, with confidence in divine benevolence, the difficulties and trials that humankind will experience in the years to come. ■

## Meet Dr. Nel Tiongson

**F**avorite Bible passage: "To act justly, to love tenderly, and to walk humbly with your God." Micah 6:8

If Nel Tiongson were to give a brief account of her life she would describe it as typical. She and her husband, Tony, worked hard, raised a family, were involved in church and school, and then retired. Like anyone with a typical story, there's more to it that makes it special.

Dr. Tiongson grew up in the Philippines where devotion to the Blessed Mother, in her little town of Santa Maria in the province of Laguna was exceptionally significant to the strong, predominantly Catholic faith community. Almost every afternoon, Nel would go to church, pray the rosary and bring fresh flowers to place at the foot of the Blessed Mother's statue. During the month of May, there was a procession through the streets every evening in honor of the Blessed Virgin and lighted candles were present in most

homes. Families would present offerings of flowers during the procession each night.

"It was very different in my country in regard to the priest too," Nel said. "I remember that the priest, his father, mother and sister lived with him the rectory so he would not be lonely."

At the age of 11, Nel left home to live with her grandparents in the province of Quezon to attend St. Joseph's Academy, an allgirls Catholic high school run by the Franciscan Missionaries of Mary.

"What a great faith foundation I had at an early age and it still brings me joy when I think about it." Dr. Tiongson said, "I cherished those times."

Nel and her husband, Tony were married on Dec. 5, 1969, and both completed medical school in the Philippines. In 1967 along with their five children the Tiongsons immigrated to New York where they took up medical residency for five

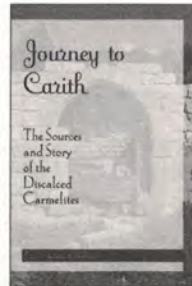
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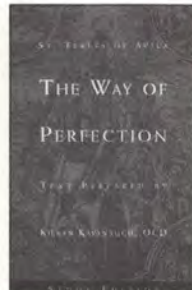
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*Retired pediatrician Dr Nel Tiongson smells a rose in the garden she cultivated ten years ago in the front of Prince of Peace Church, where she is a member. Nel sees the beauty of God in the roses and says she nurtures them like children.*

years before moving to Maine in 1972. In Maine, Nel set up practice as a pediatrician and Tony gave up his practice as a urologist and went into emergency medicine so he could be at home more with the children.

"We waited until the kids got out of college and we paid back all the student loans before moving Sun City Center in 1989," Dr. Tiongson said. "When our youngest graduated, we felt like we had graduated too. Tony had a severe heart attack in 1985 and we loved Maine, but knew it was time to get out of the severe cold and move to a warmer climate."

The Tiongsons visited California and Arizona

before going to Sun City, Florida and attending Mass at Prince of Peace. By the end of the celebration they knew they had found a place to call home.

While Nel's involvement at Prince of Peace Church and in the community ambles on like Santa's gift list, one of the most striking examples of her volunteer work is the rose garden which graces the front entrance. Dr. Tiongson is also a member of the choir, a cantor, president and formation director of the Discalced Carmelite Secular Community of Our Lady Queen of Peace, and has designed delicate altar cloths for use during the holidays. Maintaining the rose garden however, brings Nel not only joy but a reality of how God continues to show his beauty through his people.

"It's like nurturing children and it relaxes my mind and reminds me of my humble beginnings," Dr. Tiongson said, "My prayer each time I am fertilizing or pruning in the rose garden is that anyone coming to church and seeing these beautiful roses will go into church with a better disposition. It is just such a joy to do and I don't want people to thank me but rather to thank Jesus for giving someone who couldn't even grow a tomato without holes in it when we lived in Maine, the ability to take care of these beautiful roses."

Tony has had some health problems over the past few years but Nel said neither of them ever gets down about the challenges they have encountered.

"We both have peace in our hearts and trust in God," Dr. Tiongson said, "We have learned to live in God's time." ■

## *Peace*

*May the Christmas season renew  
your faith, and the New Year  
reaffirm hope.*

*From the Provincial delegates and the Clarion Staff*

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