

# CARMEL CLARION



OCDS NEWSLETTER  
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VOLUME IX, NO. 3

July - September, 1993

## FROM THE CANONIZATION OF ST. TERESA OF JESUS OF LOS ANDES, OCD...

*On Sunday, March 21, 1993, during the Mass of the Fourth Sunday of Lent, Pope John Paul II canonized two women, Blessed Marie of St. Ignatius (Claudine) Thevenet, and one of our very own Discalced Carmelite Nuns, Blessed Teresa of Jesus of Los Andes (Juana) Fernandez Solar. The brief Biological sketch of our new Discalced Carmelite Saint and the excerpts from the Holy Father's homily at the Canonization Mass which follow, were taken from the Osservatore Romano, weekly English edition of March 24.*

Saint Teresa of Los Andes [was] beatified by Pope John Paul during his 1987 visit to Chile... The first Chilean saint, the daughter of Miguel Fernandez and his wife Lucia [Solar], was born in Santiago on 13 July 1900. Two days later she was baptized and given the name Juana; her family and friends called her Juanita.

From her earliest years Juanita was devoted to prayer. She had a particular love for Our Lady, and made a promise to recite the Rosary daily; this promise she kept throughout her life.

In 1909 Juanita was confirmed, and in the following year she made her first Holy Communion. From 1907 to 1917 she received primary and secondary education from the Society of the Sacred Heart. She was noted for her generosity to the elderly and the poor; on one occasion she gave her watch as a lottery prize to help a poor child. Her interior life continued to develop, and she was influenced by the biographies of St. Therese of Lisieux and Bl. Elizabeth of the Trinity.

Juanita began corresponding with the prioress of the Carmelite convent of Los Andes in 1917. Early in 1919 she visited the Los Andes convent; she entered there on 7 May of that year, taking the name Teresa of Jesus.

On 2 April 1920 Sister Teresa became gravely ill with typhus and received the last sacraments. She was allowed to make her profession, and died on 12 April.

Many favors were attributed to her intercession. The diocesan process for her beatification was introduced in 1947; in 1986 Pope John Paul II promulgated the decree declaring her life to be one



SAINT TERESA OF JESUS OF LOS ANDES

(Juanita Fernández Solar)  
Discalced Carmelite  
(1900-1920)

of heroic virtue and conferring on her the title "Venerable".

...

2. "I am the light of the world. Whoever follows me will...have the light of life" (Jn 8:12).

"You are light in the Lord. Live as children of light" (Eph 5:8).

Today the Church wants to speak the words of St. Paul with particular reference to two of her daughters who have become "light in the Lord": *Blessed Marie of St. Ignatius (Claudine Thevenet) and Teresa "de los Andes" (Juana Fernandez Solar)*. These "children of light" distinguished themselves as

Christ's witnesses in the world. In the "old" world of Europe, Thevenet, and in the "new world" Fernandez Solar. As we are still celebrating the 500th anniversary of the evangelization of the great American continent, we pick a beautiful blossom which the Good News and the grace of Baptism raised among the populations of the "new land".

3. They both received this Baptism in the Church which gave them birth into the life of God.

...  
*St. Teresa teaches us, 'God alone suffices'*

5. Sister Teresa "de Los Andes", Teresa of Jesus, is the light of Christ for the whole Chilean Church; this Discalced Carmelite, the first fruit of holiness of the Teresian Carmel of Latin America, today is enrolled among the saints of the universal Church.

Similar to the first reading which we heard from the Book of Samuel, Teresa does not stand out because of her "appearance or...lofty stature". "Not as man sees", the sacred text tells us, "does God see, because man sees the appearance but the Lord looks into the heart" (1 Sm 16:7). Therefore in her short life of little more than 19 years, in her 11 months as a Carmelite, God made shine forth in her in an admirable way the light of his Son Jesus Christ, so that she could be a beacon and guide to a world which seems to be blind to the splendour of the divine. In a secularized society which turns its back on God, this Chilean Carmelite, whom to my great joy I present as a model of the perennial youth of the Gospel, gives the shining witness of a life which proclaims to the men and women of our day that it is in loving, adoring and serving God that the human creature finds greatness and joy, freedom and fulfilment. The life of Blessed Teresa cries out continually from within her cloister: "God alone suffices!".

She shouts it out particularly to the young people who hunger for the truth and seek a light which will give direction to their lives. To young people who are being allured by the continuous messages and stimuli of an erotic culture, a society which mistakes the hedonistic exploitation of another for genuine love, which is self-giving, this young virgin of the Andes today proclaims the beauty and happiness that come from a pure heart.

In her tender love for Christ Teresa finds the essence of the Christian message: love, suffer, pray, serve. In the bosom of her family she learned to love God above all things. In feeling that she belonged to the Creator alone, her love of neighbor became more intense and definitive. She states as much in one of her letters: "When I love, it is for always. A Carmelite never forgets. From her small

cell she accompanies souls wherever they are in the world" (Letter of August 1919).

6. Her burning love led Teresa to desire to suffer with Jesus and as he did: "To suffer and love, like the lamb of God who took upon himself the sins of the world", she tells us. She wants to be a spotless victim offered in continual, silent sacrifice for sinners. "We are co-redeemers of the world", she says a little later, "and the redemption of souls is not obtained without the cross" (Letter of September 1919).

The young Chilean saint was eminently a contemplative soul. For long periods of time before the tabernacle and the cross in her cell, she prays and adores, pleads and expiates for the redemption of the world, with the power of the Spirit animating the apostolate of missionaries and, in a special way, of priests. "A Carmelite", she tells us, "is a sister of the priest" (Letter of 1919). However, being a contemplative like Mary of Bethany did not excuse Teresa from serving as Martha did. In a world which relentlessly seeks to excel, possess and dominate, she teaches us that happiness is found in being the least and servant of all, following the example of Jesus who came not to be served but to serve and to give his life in ransom of the many (cf Mk 10:45).

*We Turn to Christ, the light of the world*

Now in eternity, St. Teresa of Los Andes continues to intercede for an endless number of brothers and sisters. What she found in her heaven on earth as a spouse of Jesus, she now contemplates without veil or shadow, and from her immediate closeness intercedes for those who seek the light of Christ.

7. *"The Lord is my shepherd"* (Ps 23 [22]:1)

Whole generations of disciples, faithful followers of Christ in the "old" and "new" worlds, from north and south, turn to him who is the Good Shepherd, the shepherd of souls, to him who redeemed us by the blood of his cross, to him who is "the light of the world".

Behold, *in the name of all those generations these two saints speak to us today: Marie of St. Ignatius and Teresa of Los Andes.*

They give thanks to the Father for all "goodness and righteousness and truth" (Eph 5:9), which are the fruit of the "light" of Christ.

Yes, they give thanks.

And, at the same time, their voices overcome the darkness, ceaselessly invoking light. They proclaim to every person threatened by the darkness:

"Awake,...and arise from the dead, and Christ will give you light" (Eph 5:14).

This is the Lenten message of today's canonization: *Christ is the light of the world!*

Whoever follows him "will have the light of life".

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*In view of the foregoing, let me take this opportunity to remark that I have often wondered why it is that there are more Discalced Carmelite women who have made it to canonized sainthood than Discalced Carmelite men. The simple answer would be that there are many, many more Discalced Carmelite women (religious and lay) than their male counterparts (religious and lay). But I came to the conclusion that both those facts are profoundly related, viz., more of our women became saints and there are more women in the Discalced Carmelite family, because women are "superior" to men as human beings. I'm convinced that women have been gifted (created) by God with a greater natural propensity to unselfish, self-sacrificing love and generosity, and thus, with a greater propensity to holiness. But perhaps the following is a better and more complete answer to my "wondering":*

FROM Dr. Joyce Little, ST THOMAS UNIVERSITY, HOUSTON, TX..

#### Women are Called to Bear Christ into Their Families and the World

It is to all practical intents and purposes impossible to speak in a Catholic way about the advancement of women within the feminist debate, inasmuch as the feminist notion of advancement is tied to inadequate or false notions of faith, freedom and authority. From the feminist point of view, faith arises out of and is defined by the experience of women, freedom is linked to liberation from the realities and responsibilities and childbearing (as in "reproductive freedom"), and authority is viewed solely as power. Hence feminists seek "empowerment", and see women's ordination as the means for getting a place in the power structure of the Catholic Church.

Does this mean that there is no truth at all in the feminist challenge to the Catholic Church? Not at all. The feminists are a constant reminder to us of inadequacies in some traditional Catholic conceptions not only regarding women, but regarding the importance of the female character of the new covenant established by Christ. The new covenant, as Pope John Paul II has pointed out, was inaugurated by Mary at the annunciation (*Redemptoris missio*, n. 27) and consists ultimately of the marital union of Christ and the Church (Eph 5:32).

Jesus Christ is the sole mediator of the new covenant. But the new covenant involves a relationship of reciprocity and interdependence of Jesus Christ with Mary in his earthly ministry and with the Church after his ascension. Both Mary and the Church are charged with bearing Christ into the world. The relationship of Christ to the Church as vine to the branches (Jn 15) makes it clear that while there can be no Church without Christ, there also can be no effective presence of Christ in the world without the Church (since it is the branches, not the vine, which bear fruit). The advancement of women, therefore, depends upon a proper reading of the Christ/Church relationship and is irrevocably linked to the Marian/ecclesial side of the new covenant and of the Catholic faith.

#### *Cause of women not served by rejecting Catholic faith*

This means, first, that the true advancement of women rests upon a true understanding of the faith of the Church. The cause of women is not well served either by the feminist repudiation of traditional Catholic faith or by inadequate theologies of the Catholic faith which fail to take into account the enormous significance of the Marian/ecclesial character of the new covenant. To repudiate or to misunderstand the faith of the Church is to repudiate or to misunderstand the female role of Mary and the Church in relationship to the male role of Jesus Christ within that covenant.

Nothing could be clearer in the revelation given to us than that the sexual differentiation of male and female is created by God and constitutes a part of the good creation. Indeed, it is precisely as male and female that we image God (Gn 1:27). That this sexual differentiation is bound up with marital union is equally clear (Gn 2:24), but what is most striking is that sexual differentiation and marital union have as their ultimate goal the marital union of Christ and the Church (Eph 5:31-32). Creation is ordered from the outset to the covenantal, marital union of Christ and the Church. The advancement of women (and of men as well) depends upon our understanding these most basic facts of God's good creation and of the new covenant. The first intimation we are given of the character of the differentiation between male and female comes after the fall, in the so-called curses meted out to Adam and Eve (Gn 3:16-19). Each is hurt by the fall in different ways which reveal to us the specific roles and vulnerabilities of each. Adam is hurt in his relationship to his work and to the world around him. Eve is hurt in her relationship to Adam and to the children she will bear. If the specifically male sphere is defined by work and by the world, the specific female

sphere is defined by marriage, home and family. Although we are told to call no man father (Mt 23:9), Eve is "mother of all the living" (Gn 3:20), Mary is the Mother of God, and the Church is the mother of all the children of God. Because every woman is defined in her being as mother, "God entrusts the human being to her in a special way" (*Mulieris dignitatem*, [*The dignity of Woman*] n. 30).

It is tragic that so many people, including so many feminists, regard the identification of women with home, marriage, family and personal relationships as demeaning to women. The current Pontiff has said that women have a special priority in the "order of love" (*Mulieris dignitatem*, n. 29). There can be nothing demeaning about this when we consider that God is love. Pope John Paul has also said that "the future of humanity passes by way of the family" (*Familiaris consortio*, n. 86). Therefore women, in the Catholic view of things, stand not on the periphery but at the very center of the reality of both creation and redemption.

The advancement of women is connected to the health of marriage, of family, of personal relationships. There can be no advancement of women (or anybody else) in a society in which those realities are unhealthy or disintegrating, as they so clearly are today in Western societies. Women are, therefore, called to place the well-being of marriage, family and personal relationships at the center of their lives and concerns.

Third, it is the specific female role of Mary and the Church to bear Christ into the world. Although it is not much commented upon, in the context of the laity (whether male or female) in the Church the female role of making salvation a reality in the whole of creation is essential. The primary vocation of the laity does not lie, as so many people today seem to think, in service to the local parish, however important such service might be. The special obligation of the laity, as Vatican II pointed out, is the renewal of the temporal order (*Apostolicam actuositatem*, n. 7). Pope John Paul II affirms this, reminding us that the laity are called to "consecrate the world itself to God" (*Familiaris consortio*, n. 56).

#### *Women are called to bear Christ*

Women in particular are called to bear Christ, first, into their families, bringing up children who are sons and daughters of God, and second, into the larger world, by living out and bearing witness to the order of love, in which the sacred values of human life and personhood from the moment of conception to the moment of natural death are placed ahead of the secular values of power, fame and fortune.

As regards these secular values, it should be noted, finally, that nothing is more misinformed than the feminist notion that the priesthood will give women access to power in the Church. The Magisterium exercises not *power* but *authority*, and there is a world of difference between the two. Power is the exercise of the human will over reality, to change or affect it in some way. Authority is the ability to discern a reality and to define the doctrines of the faith. The Magisterium has no power to change the reality of revelation. The Magisterium has only the authority to discern the mind of Christ and the truth as Christ embodies and reveals it. The notion that the Pope and/or Bishops could allow divorce and remarriage, contraception, the ordination of women and a host of other things desired today rests upon the assumption that they exercise power, not authority. But they have no power to change what Christ has revealed. They have only the authority to discern that revelation. The Pope and the Bishops are as bound to the faith of the Church as is every other member of the Church. This is what Hans Urs von Balthasar meant when he said that "the feminine, Marian principle is, in the Church, what encompasses all other principles, even the Petrine" (in the epilogue to Louis Bouyer, *Women in the Church*, trans. Marilyn Teichert [San Francisco: Ignatius Press, 1979], p. 113)

Thus do we come full circle. Everything in our lives as Catholics, male and female alike, depends upon the feminine Marian faith of the Church. To destroy that faith renders all else, including the authority of the Magisterium, null and void. All of us, therefore, have an obligation to know our faith, defend it, insist that our Bishops and priests preach it in and out of season, and, most important of all, live it and, in so doing, make it the leaven by which the whole of the temporal order is consecrated to God.

(Taken from the *Osservatore Romano*, weekly English edition of April 14, 1993, page 6).

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*As a corollary to my conviction that God endowed women with a greater propensity to holiness than He did men, I am also convinced that if all adult women (30 years and over) were saints, not a single child, teen-ager, young adult or adult male would lose their souls, all would be saved.*

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Each person is responsible for his own salvation  
but each person is also responsible  
for the salvation of others insofar as he has  
the possibility of begging for grace  
for those others through his prayers.  
*Bl Teresa Benedicta of the Cross (Edith Stein)*

Quarterly Financial Report  
January 1 - March 31, 1993  
REVENUE

3050 Dues.....	\$ 5,765.00
3100 Donations (No Strings).....	380.00
3150 Sale of books, other items.....	375.35
3200 Clarion Subscriptions.....	3,584.63
3250 Interest, N.O.W. account.....	37.31
3350 OCDS Ring Project.....	1,763.50
3398 Other Revenue.....	180.00
4310 Donations for stamps, postage.....	17.10
4430 Car Insurance payment, body work...	534.20
Total Revenue, 1st Quarter, 1993....	\$12,637.09

DISBURSEMENTS

3350 OCDS Ring Project.....	\$ 2,076.27
4110 Printing of Clarion.....	1,600.00
4220 Office Supplies.....	68.66
4230 Computer Programming Services.....	35.00
4240 Custom Mailing Services.....	126.40
4298 Other (copier) Office Expenses.....	176.00
4310 Stamps, ordinary postage.....	984.19
4320 3rd Class non-profit bulk mail.....	470.00
4330 Clarion foreign mail postage.....	62.49
4340 Clrn addr corr rtn mail pstge.....	127.21
4420 Gasoline, travel expenses.....	86.20
4430 Car (body-work) repair.....	774.40
4610 Complimentary retreats at Common...	70.00
4620 Salary of Provincial Delegate.....	1,500.00
4710 Purchase of items for resale.....	208.75
Total disbursements, 1st qtr, 1993..	\$ 8,365.57

On hand, end of 4th Quarter, 1992.....	\$ 6,386.08
Revenue, 1st Quarter, 1993.....	+12,637.09
Available before dsbrsmnts, 1st Qtr.....	19,023.17
Less Disbursements, 1st Quarter.....	-8,365.57
On hand, end of 1st Quarter, 1993.....	10,657.60

Commentary

The only items I think need explanation are the entries labeled 4430, which appears on both the revenue and disbursement tables. At the beginning of March, 1993, a huge chunk of ice fell off the roof of the south wing of the monastery, where the offices are located, and landed on the left front corner of the OCDS car. Body damage in the amount of \$634.00 resulted. Since we have #100.00 deductible collision insurance on our cars, the check I received to be used toward its repair was the amount entered in the revenue table. But since I had to have that body work done, I also decided to have the auto-body people repair damage done to the middle of the trunk lid before Fr. Ted delivered the car to me, damage resulting from backing into a dumpster. That turned out to be another \$140.00

more than the estimate for the ice-damage, so counting the \$100.00 to make up for the deductible, the cost to the office was a net \$240 above the amount reimbursed by the insurance company.

ANNUAL UPDATE OF DEATHS, INVESTITURES, FIRST & FINAL PROMISES, & VOWS

As usual, there were names inadvertently omitted or not reported in time to have been included in the last issue's annual update on Deaths and Investitures, as well as other "errors". So we begin with those "corrections" before listing those who made a Promise or the Vows. Wherever the "year" does not appear in the "dates", understand "1992".

DEATHS

Buffalo, NY - Our Lady of Mount Carmel and Saint Teresa of Jesus

Helen Drew, 1/25

Columbus, OH - Our Lady of Mount Carmel

Virginia Gilligan, 2/23/91; Janet Gabel, 1/8;  
John Valentine, 3/27

Concord, NH - St. Joseph and Our Lady of Mount Carmel

Laurence (Laurie) Cantin, 1/29

Elysburg, PA - Blessed Virgin of Mount Carmel and Saint Joseph

Anita Zelli, 1/21; Mary Kennedy, 2/10;  
Lorraine Petersen, 12/7.

Roxbury, MA - Our Lady of Mount Carmel and Saint Teresa

(Error in date of death, last issue:  
Helen A O'Connor, 9/30; correct 9/14)

Willow Grove, PA - Immaculate Heart of Mary

Helen Begley, ??/92

INVESTITURES

Barre, VT - Our Lady of Mount Carmel

Adela Costello, 6/7

Heard at a Carsillo: "We don't die and go to Heaven [or Hell], we die and we take our Heaven [or Hell] with us".

Brighton, MA - Espousal of Mary and Joseph...

Martin A. Joyce, 2/15  
(Erroneously reported as Joyce A. Martin)

Buffalo, NY - Our Lady of Mount Carmel and Saint Teresa of Jesus

Patricia Panna, Mary Haag, 2/19 Christine Fontanarosa, Rita Minton, 4/22; Laurence and Marlene Behr, Mary Ardillo, Jane Smith, Mary Zajac, 9/16

Clearwater, FL - Holy Trinity, Our Lady of Mount Carmel and Saint Teresa

Marcella Kuberski, 12/8/91

Columbus, OH - Our Lady of Mount Carmel

Michael Henry, 10/15/91; Florence Nichols, 5/14/91; Jama Upperman, 10/13

Concord, NH - St. Joseph and Our Lady of Mount Carmel

Erna Fischer, 2/8

Detroit, MI - Our Lady of the Paraclete

Linda Rose Davis, 12/8/91; Carol Tomcheson, 5/10

Endwell, NY - Saint John of the Cross

Andrea Chen, Donald and Dorothy Roller, 5/2; Pat Saxby, 6/6; Dorothy Fitzgerald, 9/12; Sigrid Essig-Schulte, 10/17; Sharon Moran, 11/7

Flint, MI - Our Lady of Mount Carmel

Mary Luther, 3/9/91; Betty Giroux, Dorothy King, 5/11/91

Hubertus, WI - Our Lady Help of Christians

Irene Kroken, Lori Lotz, 4/25

Huntington LI, NY - Un-named

Julia Avila, 7/19

Iron Mountain, MI - The Holy Cross

Wanda A. Kusmitch, 2/19/91; Pat Ann Erickson, Rhea Anne Nimmer 5/21/91; Michael A. Bennett, Annette Jardenowski, Carol Masuga, 9/21

Lakeland, FL - Mary Queen of Carmel

Virginia Borsani, Sophie Ging, Harriet Haskin, Sylvia Sierra, Ellen Wendell, 1/19

Latrobe, PA - Jesus, Mary and Joseph

(Errors, last issue: Cynthia O'Rourke, 5/28, and Frances Yandora, 4/24  
Correct: Cynthia O'Rourke, 4/26), and Frances Yandora, 10/20/91

Morristown, PA - Sacred Heart

Angela Irvolino, 5/5

Mt. Clemens, MI - St. Joseph Protector...

(Erroneous entry under investitures: Denise Buszek, 6/14)

New York, NY - Our Lady of Mount Carmel and Saint Teresa of Jesus

Catalina F. Casco, DMD, 1/11; Cheryl Monrique, Charles Pendergast, Florina A. Rivera, 6/13

Philadelphia, PA - Saint Teresa of Avila

Kathleen Donnelly, 6/2

Reading, PA - Our Lady of the Rosary and Saint Joseph

(Error, last issue: Romulo T. Greus  
Correct: Romulo T. Creus  
Error, Apr-Jun 1992: Nancy Simpson  
Correct: Rose Anne Simpson

St. Paul, MN - Our Lady of the Blessed Sacrament

Urduja Balicao, Charlene Behr, Judith and Thomas Blum, Kathleen Gjendahl, Dolores Grevious, Joan Johnson, Kathleen Kalb, Rev. Thomas McDonough, John and Laura McGinnity, Lyle Miller, Suzanne Murphy, Jean Olson, Sharon Orth, Peggy Powell, Rodney Ruffenach, Rev. Mr. Emmanuel and Annamaria Samayao, Jean Savoie, JoAnn Schmidt, Susan Schmitz, Kathleen Seitz, Lillian Sima, 4/26; Mary Thiebault, 5/16  
(Error in St. Paul OLBS listing last issue: Kathleen David, 4/26, not OLBS; Spelling error: Ojenpara. Correct: Ojanpera)

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Spiritual Childhood: Therein is the secret of holiness for all the faithful. (Pope Benedict XV)

Terre Haute, IN - Jesus, Author of Life

Dorothy Munoz, 4/21/91; Joan Boehmer,  
Lois Eck, 3/29

Upper Darby, PA - Saint Joseph

Elizabeth Cunningham, 12/6

Virginia Beach, VA - Our Lady of the Annunciation

Barbara Hughes, 5/9; Julia Chambers, 11/8

Washington, DC - Our Lady of Mount Carmel

(Spelling error last issue: Lang Sprangan  
Correct: Lang Spragan)

Washington, DC - Saint Joseph

Terencia Nalls, Cesar Pasaylon,  
William Reid, 5/10

West Palm Beach, FL - Saint Joseph

Patricia Connelly, 9/20

*Put on, therefore, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience. ... But over all these things put on Charity, which is the bond of perfection.*

-Col 3: 12, 14

Jesus did not  
come to explain  
away suffering  
or remove it.  
He came to fill it  
with his presence.

“PAUL CLAUDEL”

FIRST PROMISE

Baltimore, MD - Our Lady of Mount Carmel and Saint Teresa

Warren Cole, 5/10;

Barre, VT - Our Lady of Mount Carmel

William and Madeline Eck, Hector and Marilyn Isabelle, 6/7

Barrington, RI - Our Lady of Mount Carmel and St. Therese of the Child Jesus

Phillis Enright, Robert Menard,  
Jonathan Samit, 6/28

Brighton, MA - Espousal of Mary and Joseph

Anna Hall, 1/20/90; Anita Crovo, Barbara Sciarappa, 7/20/91; Richard Palie, 10/20/91; Francis Sullivan, John Russell, 5/16; Irene Caldwell, 12/19

Buffalo, NY - Our Lady of Mount Carmel and Saint Teresa of Jesus

Catherine Barone, Mabel Chambers,  
Catherine Jurewicz, 5/20

Clearwater, FL - Holy Trinity, Our Lady of Mount Carmel and Saint Teresa

Angela Probst, Margaret Simpson, 12/8/91

Cleveland, OH - The Holy Family

Janet Verni, 10/16; Gabriel and Patricia Giralt,  
Eleanor Lucas, 10/16

Columbus, OH - Our Lady of Mount Carmel

Donald Casadonte, 9/15; Pam Howard, 10/13

Concord, NH - St. Joseph and Our Lady of Mount Carmel

Mildred Miller, 9/19

Danvers, MA - Bl. Teresa Benedicta of the Cross

Paula Barr, Judy Bellows, Dora Bleau, Mary & Peter Bombaci, Joy Chamberlain, Sue Gilrein, Robert Grant, Rita Lineberry, 10/10

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Where Charity and Love are,  
there is God! (St John)

Des Plaines, IL - Our Lady of Mount Carmel and Saint Teresa of Avila

Martin Hogan, 5/3; Christine Cantagallo,  
Patricia Hayes, 11/1; Mary Lundin, 12/5

Elysburg, PA - Blessed Virgin of Mount Carmel and Saint Joseph

Michaelene Subasic, 4/5; Marcia  
Czarnecki, 7/5; Rita Bernatowitz,  
Maria Bridy, Betty Foresman, 11/8

Endwell, NY - Saint John of the Cross

Janet Larrabee, 7/11

Erie, PA - Bread of Life

Geraldine M. Hughes, 10/18

Flint, MI - Our Lady of Mount Carmel

Margaret Robertson, 5/11/91; Rosemary  
Gentle, Sally Haverkamp, 5/9

Grand Rapids, MI - Our Lady of Mount Carmel  
and Saint Teresa of Jesus

Frederick Bullerman, Edward Burnham, 10/1;  
Carolyn Fitzgerald, Timothy Heffron, Cynthia  
Longchamps, Patricia Nilsen, Marilyn  
Pawlanta, 10/15; Daniel Hiler, 11/8

Hampton, VA - Saint Joseph

Anne O'Connor, Jeanne Harvey, Eugenia  
Walters, James Mogan, Lorraine Nurney,  
Dorothy Duffy, Susan Sproull, 6/10;  
Chris O'Connor, Joan Lewis, 12/9

Harrisburg, PA - Our Lady of Mount Carmel and  
Saint Joseph

Helen T. Doyle, Jane Fasano, Kate Meehan,  
Delorose Ann Szeles, Jean Wagner, 5/24

Iron Mountain, MI - The Holy Cross

Beverly King, Marsha Wisniewski 7/21;  
Wanda Catt, Cindy Davis, George  
Hecimovich, 9/21;

Isolated Group - Saint Teresa of Jesus and  
St. John of the Cross

Julie Caudell, 10/1; James Cooney, 3/21;  
Kenneth W. Copeland, Jr., 12/20; Helen V.

Dixon, 8/8; Catherine A. Flynn, 3/28;  
Thomas M. Fogarty, 11/11; Victoria  
Goluch, 7/16; Carol Kilduff, 11/14;  
Rosemary Martin, 6/29; Adrienne  
Montillet, 2/18; Ursulina Nierste, 6/8;  
Linda Roggy, 7/16; Martin J. Shea, 10/8;  
Atty. Walter Stodd, 12/14; Marsha  
Wisniewski, 7/21; Maureen Young, 7/18

Jacksonville, FL - Immaculate Conception

Aurora S. Ordonio, 7/16;

Lakeland, FL - Mary Queen of Carmel

Rose Allegato, 1/18

Latrobe, PA - Jesus, Mary and Joseph

Bernice Moore, 11/18

Marion, IN - Saint John of the Cross

Carol R. Drake, Mardella C. Gretz,  
Patricia A. Pogue, Mary V. Savarino,  
Patsie L. Vironet, 2/25

Morristown, NJ - Sacred Heart

Dan and Margaret Bitecola, Carmelia  
Fauros, 5/5

Mt. Clemens, MI - Saint Joseph Protector

Denise Buszek, 6/14

New York, NY - Our Lady of Mount Carmel and  
Saint Teresa of Jesus

Jacqueline Carroll, Dennis Fiddler, Barbara  
Handwerk, Rev. John Moran, 6/13;  
Nilda Hill, 10/17

Plattsburgh, NY - Our Lady of Mount Carmel and  
Saint Joseph

Margene Fennell, 6/13

Raleigh, NC - Saint Teresa of Jesus

Helena Blakenship, 3/15; Linda J.  
Dominguez, 7/25; Lt Col Richard Morra, 9/13;  
Kathleen Nelson, 11/8

St. Joseph, MI - Saint Joseph

Marjorie Smith, 5/3



St. Paul, MN - Our Lady of the Blessed Sacrament

Gary Atkinson, Dean Davis Rev. John Doerfler,  
Don Fier, Orise Fournier, Lisa Gannon, Robert  
Hastings, Irena Jakus, Mary Jestus, Diane  
Naatz, Joan Nelson, Mary Ann Wurm,  
Roger Zabinski, 5/17

St. Paul, MN - Our Lady of Divine Providence

Judith (Cowan) Finley, Jean Norton, 6/13

Stamford, CT - Mother of Sorrows

Fred and Jane Eccles, 11/10/91; Marcel and  
Emily Hebert, Joseph LaRocca, Jerry  
Lopriore, 9/10; Angela LaRocca, 10/8;

Sugarloaf, PA - Holy Annunciation

Olga Souchik, 10/11

Sun City Center, FL - Our Lady Queen of Peace

Cornelia Tiongson, 6/10

Traverse City, MI - Infant Jesus of Prague

Rose Mary Gentle, 5/9 (Cf. Flint, MI)(?)

Upper Darby, PA - Saint Joseph

John Crowley, Patricia Donohue, 6/15

Virginia Beach, VA - Our Lady of the Annunciation

Mary Ann Campbell, Karen Dickinson,  
Fe Nojadera, 5/17; Charlotte Finn, 11/8

Washington, DC - Our Lady of Mount Carmel

John and Helen Kimball, 2/16; Teresita  
Abola, Kathie Fraser, 5/17; Thomas A.  
Blumer, Ann Davis, Ezequiel Machado, 11/15

Washington, DC - Saint Joseph

Edna Caceres, Maryanne Ibach, Ann Krietsch,  
Diane O'Keefe, Lucita Vega, 5/10;  
Gina Garland, Sharon Malay,  
Kathy Napack, 11/8

Willow Grove, PA - Immaculate Heart of Mary

Elizabeth Ann Fuller, Doris Magnis, 10/18

FINAL PROMISE

Baltimore, MD - Our Lady of Mount Carmel and  
Saint Teresa

Mary Lou Ames, 2/9;

Barrington, RI - Our Lady of Mount Carmel and  
St. Therese of the Child Jesus

Carol McMahon, 1/26; Sandra Carroll, 6/28;  
Mary Araujo, Helen Atkins, Veronica Benabio,  
Josephine Ganzc, 11/22;

Brighton, MA - Espousal of Mary and Joseph

Therese McHugh, 1/19/91; Genevieve  
Tighe, 10/21/91; Susan Roberts, 6/20;  
Thomas Coveney, 7/18

Clearwater, FL - Holy Trinity, Our Lady of Mount  
Carmel and Saint Teresa

Rose Toppenburg, 7/16

Cleveland, OH - The Holy Family

Rita Brodnick, 5/8

Concord, NH - St. Joseph and Our Lady of  
Mount Carmel

Carol Braga, Jean Vail, 5/23;  
Virginia Richards, 9/19

Endwell, NY - Saint John of the Cross

Virginia Chromczak, Fr. John Quinn, 3/7

Flint, MI - Our Lady of Mount Carmel

M. Joan Mick, 5/11/91

Grand Rapids, MI - Our Lady of Mount Carmel  
and Saint Teresa of Jesus

Maureen Goeldel, Mary Gibbons, 10/1

Hampton, VA - Saint Joseph

Angela Pillai, 6/10

Indianapolis, IN - The Resurrection

Ann Donohue, Linda Miller, 10/4

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Walk always near to God, for the gen-  
tleness of His shadow is more salutary than

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the brightness of the sun.

St. Francis de Sales

# July 1993



General Intention: That all Christians work together in spreading the Gospel.

Mission Intention: That native and foreign missionaries be well trained and valued for their activities.

Dedicated to: The Precious Blood of Jesus

**1** Bl Junipero Serra  
Gn 22:1-9 Ps 115:1-6, 8-9 Mt 9:1-8  
Canada Day  
...whoever flees prayer flees all that is good.  
(Other Counsels II)  
John of the Cross

**2** First Friday  
Gn 23:1-4,19;24:1-8, 62-67 Ps 106:1-5 Mt 9: 9-13  
I never like to think that the mercy of God is restricted to the confines of the visible Church. God is truth. He who seeks the truth is seeking God, whether he knows it or not.  
Benedicta of the Cross

**3** St. Thomas  
First Saturday - B V M  
Eph 2:19-22 Ps 117:1-2 Jn 20:24-29  
Letter 125

**4** 14th Sunday in Ordinary Time  
Zec 9:10 Ps 145:1-2, 8-11,13-14 Rom 8:9,11-13 Mt 11:25-30  
See, your king shall come to you; a just savior is he. Zec

**5** Anthony Zaccaria  
Gn 28:10-22 Ps 91:1-4, 14-15 Mt 9:18-26  
Abandon evil, do good, and seek peace.  
Other Counsels 3  
John of the Cross

**6** Maria Goretti  
Gn 32:23-33 Ps 17:1-3,6-8,15 Mt 9:32-38  
Nostalgia disappears when one's true homeland is reached.  
Letter 117  
Benedicta of the Cross

**7** Gn 41:55-57,42:5-7, 17-24 Ps 33:2-3,10-11 18-19 Mt 10:1-7  
After having given all to God in satisfaction for my sins, I began to live as if there were no one in the world but Him and me.  
Letter 12 Brother Lawrence of the Resurrection  
Begin Novena to Our Lady of Mount Carmel

**8** Bl Jane (Joan) Scopelli  
Gn 44:18-21,23-29,45: 1-5 Ps 105:16-21 Mt 10:7-15

**9** Gn 46:1-7,28-30 Ps 37:3-4,18-19,27-28, 39-40 Mt 10:16-23  
I promise to resist Your love no longer, rather I will follow You to Calvary without hesitation.  
Teresa Margaret Redi

**10** B V M  
Gn 49:29-33;50:15-24 24-33

**11** 15th Sunday in Ordinary Time  
Is 55:10-11 Ps 64:10-14 Rom 8:18-23 Mt 13:1-23  
The seed that falls on good ground will yield a fruitful harvest.  
Ps. Rs.

**12** Ex 1:8-14,22 Ps 124: 1-8 Mt 10:34-11:1  
In what can we not humble ourselves after a God has so humbled Himself for us?  
Teresa Mgt. Redi

**13** St. Henry  
Ex 2:1-15 Ps 69:3,14,30-31,33-34 Mt 11:20-24  
Bl Teresita of the Andes 1900-19  
The more we love the more we are in need of and desire sacrifice.  
C 121 Teresa of the Andes

**14** Kateri Tekakwitha  
Ex 3:1-6,9-12 Ps 103: 1-4,6-7 Mt 11:25-27  
God is hidden in the soul and there the good contemplative must seek Him with love.  
Spiritual Canticle 1:6

**15** St Bonaventure  
Ex 3:11-20 Ps 105:1, 5,8-9,24-27 Mt 11:28-30  
John of the Cross

**16** Our Lady of Mount Carmel  
Ex 11:10-12,14 Ps 116: 12-13,15-18 Mt 12:1-8  
O my Good Trinity, whom I adore, help me to forget myself entirely that I may be established in You as still and as peaceful as if my soul were already in eternity.  
Elizabeth of the Trinity

**17** Bl Teresa of St. Augustine & Companions  
Ex 12:37-42 Ps 136:1, 10-15,23-24 Mt 13:24-30

**18** 16th Sunday in Ordinary Time  
Wis 12:13,16-19 Ps 86: 5-6,9-10,15-16 Rom 8: 26-27 Mt 13:24-43  
...the Spirit himself makes intercession for us....  
Rom 8:26b

**19** Ex. 14:5-18 (Ps)Ex 15:1-6 Mt 12:38-42  
I came for this: to suffer, and up to now I have endured nothing.  
Bl Anne of St Bartholome

**20** St. Elijah (Prophet) Our Holy Father  
Ex 14:21-15:1 (Ps) Ex 15:8-10,12,17 Mt 12:46-50  
...(one) who walks in faith is concealed and hidden from the devil...  
A 2 1:2 John of the Cross

**21** St. Lawrence of Brindisi  
Ex 16:1-5,9-15 Ps 78: 18-19,23-28 Mt 13:1-9

**22** St Mary Magdalene  
Sg 3:1-4 or 2 Cor 5: 14-17 Ps 63:2-6,8-9 Jn 20: 1-2, 11-18  
We are caught up in activity and so few in number are they who realize the importance of prayer, where as (as the Gospel tells us) it was not Mary who asked Martha for help and support, but rather vice-versa.  
St Raphael Kalinowski

**23** St Bridget  
O.L. Mother of Grace  
Ex 20:1-17 Ps 19:8-11 Mt 13:18-23

**24** Bl John Soreth  
B V M  
Ex 24:3-8 Ps 50:1-2, 5-6,14-15 Mt 13:24-30  
(Carmelite Martyrs of Guadalupe-feast)

**25** 17th Sunday in Ordinary Time  
1 Kgs 3:5,7-12 Ps 119: 57,72,76-77,127-130 Rom 8:28-30 Mt 13:44-52  
...God makes all things work together for the good... Rom 8

**26** Joachim & Ann  
Ex 32:15-24,30-34 Ps 106:19-23 Mt 13:31-35  
Cannot one continue to love God while asleep, in virtue of the consistent daily habit of doing so?  
Teresa Margaret Redi

**27** Ex 33:7-11;34:5-9, 28 Ps 103:6-13 Mt 13:36-43  
Bl Titus Brandsma OCarm

**28** Ex 34:29-35 Ps 99: 5-7,9 Mt 13:44-46  
O my Beloved Star, so fascinate me that I may not withdraw from Your radiance.  
Elizabeth of the Trinity


**29** St Martha  
Ex 40:16-21, 34-38 Ps 84:3-6,8,11 Jn 11: 19-27 or Lk 10:38-42  
Little Therese's Father died 1894  
How tremendous will be the might of the soul that is clothed with strong virtues.  
Spiritual Canticle 30:10 John of the Cross

**30** St Peter Chrysologus  
Lv 23:1,4-11,15-16,24, 34-37 Ps 81:3-6,10-11 Mt 13:54-58

**31** St Ignatius of Loyola  
Lv 25:1,8-17 Ps 67:2-3 5,7-8 Mt 14:1-12  
The Cross serves as a walking stick to speed one's march toward the summit.  
Science of the Cross 141  
Benedicta of the Cross

DISCALCED  
CARMELITE  
SECULAR  
ORDER  
CALENDAR

# August 1993

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
<p><b>1</b> 18th Sunday in Ordinary Time Is 55:1-3 Ps 145:8-9, 15-18 Rom 8:35,37-39 Mt 14:13-21 ...Give them something to eat yourselves.... Mt 14:16b</p>	<p><b>2</b> Eusebius of Vercelli Nm 11:4-15 Ps 81:12-17 Mt 14:22-36 Whenever He bestows favors, He clothes them with (His) love. A2 28:11 John of the Cross</p>	<p><b>3</b> Nm 12:1-13 Ps 51:3-7, 12-13 Mt 15:1-2,10-14 Only in the power of grace can nature be freed from its wounds. Woman 64 Benedicta of the Cross</p>	<p><b>4</b> St John Vianney Nm 13:1-2,25-14:1,26-29 34-35 Ps 106:6-7,13-14 21-23 Mt 15:21-28 May nothing trouble my peace or make me leave You, O my Unchanging One, but may every minute carry me further into the depths of Your Mystery. Elizabeth of the Trinity</p>	<p><b>5</b> Dedication of St Mary Major Nm 20:1-3 Ps 95:1-2,6-9 Mt 16:13-23</p>	<p><b>6</b> Transfiguration First Friday Dn 7:9-10,13-14 Ps 97:1-2,5-6,9 2Pt 1:16-19 Mt 17:1-9 Let us have no other desire than to glorify God by fulfilling His divine will at every moment, and to do it with love. C 101 Teresa of the Andes</p>	<p><b>7</b> St Sixtus II &amp; Companions, St Cajetan, St. Albert Trapani, 1st Sat. Dt 6:4-13 Ps 18:2-4,47, 51 Mt 17:14-20</p>	
<p><b>8</b> 19th Sunday in Ordinary time 1Kgs 19:9,11-13 Ps 85:9-14 Rom 9:1-5 Mt 14:22-33 Get hold of yourselves! It is I! Do not be afraid. Mt 14:28</p>	<p><b>9</b> Dt:10:12-22 Ps 147:12-15,19-20 Mt 17:22-27 Benedicta of the Cross Edith Stein 1891-1942 Contemplation is perceived more frequently in the will under the form of love, than in the intellect under the form of knowledge. Science of the Cross 156 Benedicta of the Cross</p>	<p><b>10</b> St Lawrence 2Cor 9:6-10 Ps 112:1-2, 5-9 Jn 12:24-26</p>	<p><b>11</b> St Clare Dt 34:1-12 Ps 66:1-3,5,8,16-17 Mt 18:15-20 ...at all times, at every hour, at every moment even in the busiest times of my work, I banish and put away from my mind everything capable of diverting me from the thought of God. Brother Lawrence of the Resurrection Letter 12</p>	<p><b>12</b> Jcs 3:7-10,11,13-17 Ps 114:1-6 Mt 18:21-19:1</p>	<p><b>13</b> SS Pontian and Hippolytus Jos 24:1-13 Ps 136:1-3, 16-18 Mt 19:3-12</p>	<p><b>14</b> St Maximilian Kolbe Jos 24:14-29 Ps 16:1-2,5,7-8,11 Mt 19:13-15 The good spirit is born only of the Spirit of God. Prayer of a soul taken with love John of the Cross</p>	
<p><b>15</b> Assumption Rv 11:19-12:1-6,10 Ps 45:10-12,16 1Cor 15:20-26 Lk 1:39-56 God who is mighty has done great things for me, holy is His name... Lk 1:49</p>	<p><b>16</b> St Stephen of Hungary Jgs 2:11-19 Ps 106:34-37, 39-40,43-44 Mt 19:16-22 ...all souls have very much the same struggles to fight, but they differ so much from each other in other aspects... Story of a Soul 239 Little Therese</p>	<p><b>17</b> Bl Angelus Augustine Mazzinghi Jgs 6:11-24 Ps 85:9,11-14 Mt 19:23-30</p>	<p><b>18</b> St Frances de Chantal Jgs 9:6-15 Ps 21:2-7 Mt 20:1-6 ...virtue and strength of the soul grow and are confirmed in the trials of patience. Sayings L &amp; L 4 John of the Cross</p>	<p><b>19</b> St John Eudes Jgs 11:29-39 Ps 40:5, 7-10 Mt 22:1-14 O Consuming Fire, Spirit of Love, come upon me, and create in my soul a kind of incarnation of the Word: that I may be another humanity for Him in which He can renew His whole mystery. Prayer Elizabeth of the Trinity</p>	<p><b>20</b> St Bernard Ru 1:1,3-6,14-16,22 Ps 146:5-10 Mt 22:34-40</p>	<p><b>21</b> St Pius X Ru 2:1-3,8-11:4:13-17 Ps 128:1-5 Mt 23:1-12</p>	
<p><b>22</b> 21st Sunday in Ordinary Time Is 22:15,19-23 Ps 138:1-3,6,8 Rom 11:33-36 Mt 16:13-20 For and Him, through Him and for Him, all things are. Rom 11:36</p>	<p><b>23</b> St Rose of Lima 1Thes 1:2-5,8-10 Ps 149:1-6,9 Mt 23:13-22 John of the Cross, declared Doctor of the Church, Aug. 24, 1926</p>	<p><b>24</b> St Bartholomew Rv 21:9-14 Ps 145:10-13,17-18 Jn 1:45-51 St. Teresa of Jesus made the first foundation of Discalced Carmelite nuns at San Jose Carmel in 1592.</p>	<p><b>25</b> St Louis, St Joseph Calasanz, Bl Mary of Jesus Crucified 1Thes 2:9-13 Ps 139:7-12 Mt 23:27-32 How I wish I could give my blood for the Church. Bl Mary of Jesus Crucified</p>	<p><b>26</b> Transverberation of Teresa of Jesus 1Thes 3:7-13 Ps 90:3-4, 12-14,17 Mt 24:42-51 Our Lady of Czestochova What folly! To flee from the light so as to be always stumbling. Teresa of Jesus</p>	<p><b>27</b> St Monica 1Thes 4:1-8 Ps 97:1-2 5-6,10-12 Mt 25:1-13 A soul enkindled with love is a gentle, meek, humble, and patient soul. Sayings L &amp; L 27 John of the Cross</p>	<p><b>28</b> St Augustine 1Thes 4:9-12 Ps 98:1,7-9 Mt 25:14-30 God Himself teaches us to go forward with our hand in His by means of the Church's liturgy. Woman 65 Benedicta of the Cross</p>	
<p><b>29</b> 22nd Sunday in Ordinary Time Jer 20:7-9 Ps 63:2-6, 8-9 Rom 12:1-2 Mt 16:21-27 Be transformed by the renewal of your mind... Rom 12:2</p>	<p><b>30</b> 1Thes 4:13-18 Ps 96:1,3-5,11-13 Lk 4:16-30 Let us withdraw often into the solitude within our own interior that we may hear the message Our Lord may have for us. Mother Aloysius of Concord</p>	<p><b>31</b> 1Thes 5:1-6,9-11 Ps 27:1,4,13-14 Lk 4:31-37</p>	<p>GENERAL INTENTION: That immigrants and refugees be helped with adequate projects inspired by justice and charity.</p> <p>MISSION INTENTION: That the witness of priests by faith and service stimulate missionary vocations.</p> <p>DEDICATED TO: The Immaculate Heart of Mary</p>				

DISCALCED  
CARMELITE  
SECULAR  
ORDER  
CALENDAR

# September 1993

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>GENERAL INTENTION:</b> That Catholics always be aware of their social and political responsibility.</p> <p><b>MISSION INTENTION:</b> That the synod of Bishops for Africa stimulate a new enthusiasm for teaching the Gospel.</p> <p><b>DEDICATED TO:</b> The Holy Cross and Our Lady, Queen of Martyrs</p>			<p><b>1</b> St Teresa Mgt. Redi of the Sacred Heart Col 1:1-8 Ps 52:10-11 Lk 4:38-44 If we want to find God, no way is surer than humility of heart and simplicity of soul. Teresa Mgt. Redi</p>	<p><b>2</b> Col 1:9-14 Ps 98:2-6 Lk 5:1-11 In Carmel we are beginning to do what we will do in eternity: to love and sing the praises of the Lord. And if that is the occupation we will have is it not the most perfect? c40 Teresa /Andes</p>	<p><b>3</b> St Gregory the Great Col 1:15-20 Ps 100:1-5 Lk 5:33-39 1st Friday The hiding place of the Word of God is the bosom of the Father. SC 1:3 John of the Cross</p>	<p><b>4</b> First Saturday B V M Col 1:21-23 Ps 54:3-4, 6,8 Lk 6:1-5 Stay always then with God. He alone and only He can alleviate your ills. I will pray that He keep you in His presence. Br Lawrence L11</p>
<p><b>5</b> 23rd Sunday in Ordinary Time Ez 33:7-9 Ps 95:1-2,6-9 Rom 13:8-10 Mt 18:15-20 Owe no debt to anyone except the debt that binds us to love one another. Rom 13:8</p>	<p><b>6</b> Labor Day Col 1:24-2:3 Ps 67:6-7,9 Lk 6:6-11 Your vocation is to be Jesus - and Jesus is to live in you. Mother Aloysius of Concord</p>	<p><b>7</b> Col 2:6-15 Ps 145:1-2, 8-11 Lk 6:12-19 Christ's love knows no bounds, is never ending, does not draw back before ugliness and filth. Mystery of Christmas 22 Benedicta of the Cross</p>	<p><b>8</b> Birth of Mary Mt 5:1-4 or Rom 8:28-30 Ps 13:6 Mt 1:1-16, 18-23 or 1:18-33 For the soul rests in the quiet of solitude; Soliloques 2 St. Teresa of Jesus</p>	<p><b>9</b> St Peter Claver Col 3:12-17 Ps 150:1-6 Lk 6:27-38 How happy we would be if we could find the treasure of which the Gospel speaks: all else would be as nothing. Br. Lawrence L 6</p>	<p><b>10</b> 1 Tim 1:1-2,12-14 Ps 16:1-2,5,7-8,11 Lk 6:39-42 Oh! how necessary it is to pray for the agonizing! If you only knew! Last conversations 228 Therese of Child Jesus</p>	<p><b>11</b> B V M 1 Tim 1:15-17 Ps 113:1-7 Lk 6:43-49 Our attainment of the message of faith, truth revealed by God, is a grace. Science of the Cross 137 Benedicta of the Cross</p>
<p><b>12</b> 24th Sunday in Ordinary Time Sir 27:30-28:7 Ps 103:1-4,9-12 Rom 14:7-9 Mt 18:21-35 Forgive your neighbor's injustice; then when you pray, your sins will be forgiven. Sir 28:2</p>	<p><b>13</b> St John Chrysostom 1 Tm 2:1-8 Ps 28:2, 7-9 Lk 7:1-10 O my beloved Christ, crucified by love, I wish to be a bride for Your Heart: I wish to cover You with glory. Elizabeth of the Trinity</p>	<p><b>14</b> Triumph of the Cross Nm 21:4-9 Ps 78:1-2, 34-38 Phil 2:6-11 Jn 3:13-17 He who seeks not the Cross of Christ seeks not the glory of Christ. Maxims 23 John of the Cross</p>	<p><b>15</b> Our Lady of Sorrows Heb 5:7-9 Ps 31:2-6, 15-16, 20 Jn 19:25-27 or Lk 2:33-35 Keep seeking Jesus in the Eucharist, and you will live with Him as the Most Holy Virgin did in Nazareth. (c133) Teresa of the Andes</p>	<p><b>16</b> SS Cornelius &amp; Cyprian Rosh Hashanah 1 Tm 4:12-16 Ps 111:7-10 Lk 7:36-50 Christ gave His life to open to mankind the entrance to eternal life. Science of+ 34 Benedicta of the Cross</p>	<p><b>17</b> St Robert Bellarmine St Albert of Jerusalem (Lawgiver of Carmel) 1 Tm 6:2-12 Ps 49:6-10, 17-20 Lk 8:1-3 It is so easy to hold back, and even in little things, it is an eternal loss. M. Aloysius</p>	<p><b>18</b> B V M 1 Tm 6:13-16 Ps 100:2-5 Lk 8:4-15 I wish you could convince yourself that God is often nearer in times of illness and weakness. Br. Lawrence L11</p>
<p><b>19</b> 25th Sunday in Ordinary Time Is 55:6-9 Ps 145:2-3, 8-9,17-18 Phil 1:20-24, 27 Mt 20:1-16 Conduct yourselves in a way worthy of the Gospel of Christ. Phil 1:27</p>	<p><b>20</b> Andrew Kim Taegon, Paul Chong Hasang &amp; Com. Ezr 1:1-6 Ps 126:1-6 Lk 8:16-18 This life is not good if it is not an imitation of His life. Letter to M. Maria John of the Cross</p>	<p><b>21</b> St Matthew Eph 4:1-7,11-13, Ps 19:2-5 Mt 9:9-13 To adore God in spirit and in truth means to adore God as we ought; Br. Lawrence</p>	<p><b>22</b> Begin Novena to the Little Flower Ezr 9:5-9 (Ps) Tb 13:2-4,6-8 Lk 9:1-6 ...cast at Jesus the flowers of little sacrifices... Last Conversations 257 Little Therese</p>	<p><b>23</b> Hg 1:1-8 Ps 149:1-6, 9 Lk 9:7-9 O, Jesus, allow me in my boundless gratitude to say to You that Your love reaches unto folly. Story of a Soul 200 Little Therese</p>	<p><b>24</b> Hg 1:15-2:9 Ps 43:1-4 Lk 9:18-22 God cannot inspire unrealizable desires. I can, then, in spite of my littleness, aspire to holiness. Story of a Soul 207 Little Therese</p>	<p><b>25</b> B.V.M Yom Kippur Zec 2:5-9,14-15 (Ps) Jer 31:10-13 Lk 9:43-45 What would I do, &amp; what would I become, if I were to rely on my own strength? Last Conversations 140 Little Therese</p>
<p><b>26</b> 26th Sunday in Ordinary Time Ez 18:25-28 Ps 125:4-9 Phil 2:1-11 Mt 21:28-32 Your attitude must be Christ's:..... Phil 2:5</p>	<p><b>27</b> St Vincent de Paul Zec 8:1-8 Ps 102:16-23, 29 Lk 9:46-50 God wills that I abandon myself like a very little child who is not disturbed by what others will do to him. L.C.55 Little Therese</p>	<p><b>28</b> St Wenceslaus, SS Lawrence Ruiz &amp; Com. Zec 8:20-23 Ps 87:1-7 Lk 9:51-56 Asking the Blessed Virgin for something is not the same as asking God. L.C. 65 Little Therese</p>	<p><b>29</b> SS Michael, Gabriel &amp; Raphael Dn 7:9-10, 13-14, or Rv 12:7-12 Ps 138:1-5 Jn 1:47-51 Well, since God can do all things, if I were in His place, I would show myself. L 175 Little Therese</p>	<p><b>30</b> St Jerome Neh 8:1-4,5-6,7-12 Ps 19:8-11 Lk 10:1-12 O Jesus, of what use will my flowers be to You? Ah! I know very well that...these songs of love...will charm You. L. C.197 Little Therese</p>		



12

Iron Mountain, MI - The Holy Cross

Alice V. Kadletz, 5/21/91; Dale Blichman, 10/22/91; Dorothy Herlache, 7/21; Veronica Nardi, Patricia Ann Peck, Marilyn Uren, Julia Zorzin, 9/21

Isolated Group - Saint Teresa of Jesus and Saint John of the Cross

Frances Cummings, 1/9; John Doerfler, 5/17; Irene M. Esenther, 6/24;

Keeseville, NY - Virgin of Solitude

Gerri King, 9/19

Latrobe, PA - Jesus, Mary and Joseph

Helen Robel, 11/18

Lowell, MA - St. Therese of the Child Jesus

Bob and Jan Bjorkman, Marcie Camacho, 1/5

Milwaukee, WI - Saint Teresa of Jesus

Laurey Robinson, 5/17

Morristown, PA - Sacred Heart

Eileen Glynn Washington, 6/7

Mt. Clemens, MI - Saint Joseph Protector

Marilyn Fix, Ethel Quinkert, 10/11

New York, NY - Our Lady of Mount Carmel and Saint Teresa of Jesus

Carmela Chirico, 5/17

Plattsburgh, NY - Our Lady of Mount Carmel and Saint Joseph

Opal Busch, 6/13

Raleigh, NC - Saint Teresa of Jesus

Kathy Smith, 7/25

St. Joseph, MI - Saint Joseph

Pam Nacci, 7/16

St. Paul, MN - Our Lady of the Blessed Sacrament

Mary Kathleen Sitzman, Carol Stevenson, 5/17

St. Paul, MN - Our Lady of Divine Providence

Pat Hartshorn, Judy Meier, Mary Niemann, 6/13

Stamford, CT - Mother of Sorrows

Rosemary T. Reid, 5/7

Sun City Center, FL - Our Lady Queen of Peace

Berneice Herron, Eleonor Herron, 1/26; Thelma Cartwright, 6/10

Upper Darby PA - Saint Joseph

Angela Cugini, Mirella Losacco, Margaret McManus, Anna Mae Purcell, 6/15

Virginia Beach, VA - Our Lady of the Annunciation

Virginia Jones, 5/17

Washington, DC - Saint Joseph

Brenda Cattell, 11/8

*I have promised, and I will do it, says the Lord. (Ez 37:14)*

VOWS

Brighton, MA - Espousal of Mary and Joseph

Francoise Morimoto, 12/14/91; Helen Dempsey, 1/18; Claudette Lajoie, 2/15

Cleveland, OH - The Holy Family

Lorrette Lake, George Nadeau, 5/8; Mary Wheeler, 10/16

Flint, MI - Our Lady of Mount Carmel

Louise T. Anthony, 5/11/91; Sara Jane (Sally) Eick, Jeraine Thompson, Paula Wanbaugh, 5/9

Hubertus, WI - Our Lady Help of Christians

Gladys Perry, 10/12

Lakeland, FL - Mary Queen of Carmel

Walter Bogdziewicz, Joan Vashon, 1/20/91; Margaret T. Racine, 1/18

Latrobe, PA - Jesus, Mary and Joseph

Margaret Evanick, 11/18

Mt. Clemens, MI - Saint Joseph Protector

Sophia Rabine, 6/14

Raleigh, NC - Saint Teresa of Jesus

Linda Savarese, 11/8

Washington, DC - Saint Joseph

Marcia Carroll, 11/8

West Palm Beach, FL - Saint Joseph

Lucille Fauteux, 9/20

*So will I sing the praises of your name forever, fulfilling my vows day by day. (Ps 60 [61], 9)*

**NEWS, NOTES, ITEMS OF INTEREST...**

1. Your Provincial Delegate takes this opportunity to announce that his term of office ends with the appointment of his successor by the new Provincial Council immediately following the termination of the Provincial Chapter which will be celebrated May 31st to June 5th. (I am writing this on May 29th, and this goes to the printer on June 1st).

I have also learned that Fr. Provincial plans to name three Friars to serve as liaison between himself and our Province's Secular Carmelites during the next triennium. Each of the three will be "visitor" for a specific sub-region within our Eastern Jurisdiction, one of whom will also be in charge of the Central Office and serve as editor of the Clarion.

It is impossible at this time to say who those three Friars will be, however, I can tell you that your Provincial Delegate, Fr. Bruno Cocuzzi, OCD, has been informed that he will be the Assistant Mission Procurator for the Province in the next triennium. Please do remember him and his new ministry in your prayers.

*Holiness is a disposition of heart which renders us humble and little in the hands of God, conscious of our weakness and confident to the point of audacity in the goodness of the Father.*

Saint Therese of the Child Jesus

2. Our Fr. Theodore Centala, OCD, my immediate predecessor as editor of the Clarion has kindly drawn up a list of Proper Carmelite Feasts and suggested that I publish it in the Clarion. I am only too happy to do so. I suggest that you make a xerox copy of it and keep it in your breviary for easy reference:

**THE CARMELITE CALENDAR**

**JANUARY**

3 BI Cyriacus Elias Chavara OCD Priest: M  
8 St Peter Thomas OCarm Bishop: OM  
9 St Andrew Corsini OCarm Bishop: OM  
29 BI Archangela Girelli OCarm Rel: OM

**APRIL**

1 BI Nuno Alvares Pereira OCarm Rel: OM  
17 BI John Baptist Spagnoli OCarm Priest: OM  
18 BI Mary of the Incarnation OCD Virgin: M  
23 BI Teresa Mary of the Cross OCD Virgin: M

**MAY**

16 St Simon Stock OCarm Priest: OM  
22 St Joachina Vedruna de Mas OCarm Wid Rel: OM  
25 St Mary Magdalen de Pazzi OCarm Virgin: M

**JUNE**

7 BI Anne of St Bartholomew OCD Virgin: M

**JULY**

13 St Teresa of Jesus of Los Andes OCD Virgin: M  
16 *Our Lady of Mount Carmel: Solemnity*  
17 BI Teresa of St Augustine and Companions OCD Virgin Martyrs of Compeigne: M  
20 *St Elijah Prophet of Carmel: Feast*  
23 Our Lady of Divine Grace: M  
24 BI John Soreth OCarm Priest: OM  
24 BIs Maria Pilar, Teresa Angeles, Maria Angeles OCD Virgin Martyrs of Guadalajara: M  
24 BI Maria Mercedes Prat OCD Virgin Martyr: M  
27 BI Titus Brandsma OCarm Priest Martyr: M

**AUGUST**

7 St Albert of Trapani OCarm Priest: M  
9 BI Teresa Benedicta of the Cross OCD Virgin Martyr: M  
25 BI Mary (Miriam) of Jesus Crucified OCD Virgin: M  
26 Transverberation of the Heart of Holy Mother St. Teresa: OM

**SEPTEMBER**

1 St. Teresa Margaret of the Sacred Heart Virgin: M  
12 BI Mary of Jesus OCD Virgin: M  
17 *BI Albert of Jerusalem Bishop Legislator: Feast*

**OCTOBER**

1 *St Therese of the Child Jesus OCD Virgin: Feast*  
15 *St Teresa of Jesus Virgin Doctor OHM: Solemnity*

**NOVEMBER**

6 BI Josefa Naval Girbes OCDS Virgin: M  
7 BI Francis Palau y Quer OCD Priest: M  
8 BI Elizabeth of the Trinity OCD Virgin: M  
14 *All Saints of the Order: Feast*  
15 All Souls of the Order: Commemoration  
19 BI Raphael Kalinowski of St Joseph OCD Priest: M  
29 BIs Denis of the Nativity OCD Priest & Redemptus of the Cross OCD Rel Martyrs: M

**DECEMBER**

*St John of the Cross OCD Priest OHF: Solemnity*  
16 Blessed Mary of the Angels OCD Virgin: OM  
(M=Memorial O=Optional Rel=Religious Wid=Widow)

3. The new Carmelite Supplement to the Breviary newly printed in Europe will soon be shipped to the five U.S. Provinces (2 OCarm, 3 OCD). Hard-bound, it includes all the new Saints and Blesseds of the Order added to the Liturgical Calendar since the last edition (1980). To minimize going back and forth to the Breviary for Psalms and Canticles on major feasts and solemnities, they are printed in place in the Supplement for those special days.

Therefore the new supplement is larger and will cost more as well: \$25 per copy.

ICS Publications, Washington, will distribute these books for our Province. They do ask that orders be prepaid to obviate the extra work of mailing out invoices. An Order Form is provided.

(Excerpted and adapted from the Memorandum dated 3/25/93 to the all Friars and Nuns of the Province from V. Rev. Philip Thomas, Provincial).

(In view of the high cost of the supplement, perhaps only those who pray the Office of Readings daily will be interested in purchasing a copy. Then there would be surplus of the old thin supplements around that other members could pick up and use together with the *Addition to the Supplement* that may be obtained from Wenzel Press, PO Box 14789, Long Beach, CA 90803).

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Order Form: Carmelite Proper Offices

Please send \_\_\_\_\_ copies (\$25 each) of the *Carmelite Proper Offices* to:

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Enclosed find a check in the amount of \$ \_\_\_\_\_ (made out to ICS Publications) in payment thereof. Mail to:

ICS Publications  
2131 Lincoln Road N.E.  
Washington, DC 20002

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4. Surely no one is more pleased than myself to see that we have our Calendar pages back in the customary format. Thank you for helping to pray Alma back to health, so that she was able to resume preparing them for the Clarion. It turned out she did not have a cardiac problem, but a very serious infection, a "blood-poisoning". She was placed in the cardiac care unit because there was no room in the intensive care unit. However, your prayers are

still required; in the course of tests, etc., it was found that Alma has developed a menacing health problem that will require surgery in July. So as to have the Oct-Dec calendar pages ready in time, she has already devoted a good deal of time and energy to get as much as possible done before the surgery.

5. *An update:* An instruction given in the new Document and Ritual Booklet states: "The devotional renewal of the Promise and of the Vows is done in a simple way during a suitable period of common prayer". Chapter V, par. 84, emphasis added).

Not being sure how to answer the question whether, in view of the instruction just given, it would be permissible to make the "devotional" renewal during the Holy Sacrifice of the Mass, some time ago I sought the opinion of Fr. John Landy, OCD, Secretary General for the Apostolate at our Generalate in Rome. I interpreted his response to mean, no, it cannot be done during the Mass because the holy Sacrifice cannot be considered "common prayer". I am happy to say that in a recent letter about another matter, he took advantage of the opportunity to tell me that I "...have taken the wrong conclusion...". He goes on to say: "In answer to your original question: a *suitable period of common prayer* can also mean the Mass, because it is both liturgical prayer and common prayer. The term *common prayer* was deliberately chosen to include not only liturgical prayer, but also other prayer said in common."

From the Membership...

1. Received as "feedback" on the Commentary on Formation that appeared in the last issue of THE CLARION, I quote it here in its entirety:

*I was interested to read the comments about "Continuing Formation," or, more appropriately, the lack of it in most communities, and I would like to share with you what our community, the Espousal of Mary and Joseph, Brighton, MA, is doing in this area.*

*During the early years of our community, when numbers were very small, we had one Formation group. While this was in theory intended for those preparing for First or Final Promise, the meeting was attended by professed members as well. Four years ago, as our community started to grow, we all began to feel that one Formation group no longer met the diverse needs of the community. The group was too large for any real discussion, and those preparing for First Promise felt awkward about speaking out and asking what they felt were basic questions.*

*We decided that the time had come to split the*

Formation group into one comfortably small group only for those preparing for First Promise, and one somewhat larger group for those who had made their First or Final Promise. This second group is mandatory for those in First Promise and optional for those who have made their Final Profession.

After much trial and error, we have found a format that seems to be meeting the needs of most of those who attend. We have set up a very flexible schedule, based on a different topic for each month (e.g., St. John of the Cross, St. Teresa, St. Therese, Bl. Elizabeth of the Trinity, Bl. Edith Stein, St. Teresa of Los Andes, other Carmelite Blesseds, Prayer, Carmel and the World, etc.). We have a facilitator whose sole job is to organize the schedule. The members of the group volunteer to present short talks on the various topics, exploring any aspect of their particular topic that they choose. Two individuals may work together on a single topic; this is especially helpful to individuals who would not feel comfortable doing a solo presentation. Everyone in the group is asked to read, prior to the meeting, a chapter/section on the topic that will be discussed. After the presentation, which usually lasts 20-25 minutes, we then discuss the material for the remainder of our meeting (1 hr. in length).

While a few people have expressed a desire for more in-depth study of some topics, the majority of the group feel that our present format gives us a continuous across-the-board exposure to our Carmelite saints and other related Carmelite subjects. Hopefully, the short talks will encourage us to do further reading and study on our own. Everyone is expected to participate, and everyone likes the idea that no one person is burdened with the preparation of a talk every month. This method has helped newer and shyer members of the community to take a more active part in the spiritual aspect of our meetings and it is also helping to develop future leaders for our community.

Another avenue of discussion that we are pursuing is in regard to a book entitled The Spirit and Prayer of Carmel, by Rev. Francois Jamart, OCD, which Fr. Giles Dzuban, OCD. used many years ago for formation when he was spiritual assistant to several communities. Fr. Giles gave us a Xerox copy of this book, which is no longer in print, and our Council, after reading the book and liking it very much, had it copied and bound and made available for a minimal fee to the community. While intended for the Continuing Formation group, everyone in the community wanted a copy of the book. We are currently discussing the possibility of using this book, which focuses on very basic Carmelite spirituality, for an extended (2 or 3 month) discussion

period. If any other communities would like copies of this book, we would be happy to make it available to them.

April 19, 1993. /s/ Helen Dempsey, OCD

(Anyone interested in the Brighton community's offer concerning the said book, write to your Provincial Delegate and ask him to forward the request to Helen).

2. The following "poem" and the commentary thereon was contributed by Prof. Gavin Boyd, OCDS, an isolated member living in Canada.

## THANKSGIVING

Words from the Paradisal Court, Lord, we ask of  
your favor,  
through the innocence of Mystical Rose:  
great songs fill the ecstasy of Her high beatitude,  
Her joy in the praise of Your Glory!  
The jubilant chant of Your Mercy is Hers,  
through all generations and after all generations,  
above all Psalms exalted.  
Words of truth in faith we seek for faithful watching,  
grateful words for the thanks of healed foreigners;  
words to hymn the magnanimity of Infinite Love,  
to extend echoes of the Rose's exaltation,  
the epiphany of Her prophetic splendor.  
Through Her history moves to the ending of all  
nights,  
the fulfillment of promises in Your Gospel of the  
dawn:  
Her words will be sung in the perfumed breeze of the  
restoration sunrise.

Speak to us of the way, the truth, and the life –  
the way, with Your journey before us,  
the truth, the revelation of our destiny,  
the life, Your gift forever in the kingdom.

We thank you, Lord, for Your cross, the bitter  
ransom,  
For your crowning of the martyred Rose,  
For your graciousness to dying friends,  
For your rewards to Your loyal princes.

Send purifying fire for the advent of Your reign,  
the triumphant opening of the Heavens,  
the mission of the Angelic escorts,  
the final rescues of Your Mercy.  
Your law is our delight, draw us to You in the path of  
life,  
in healing rays from revelation's streaming light,  
to the royal city, the place of victories, to  
Your Father's house, and to the secret of Your  
kingly Heart,  
the surging of that Divine ocean,



for all to be renewed, with our losing all,  
in the waves of conquering seas of grace.

### THANKSGIVING

This meditation begins with a request for words from the Paradisal court because gratitude to God should be expressed in the language of Divine Love. This is a language which we begin to learn from the Psalms, the Prophets, the Great Canticle, the New Testament, and the writings of the Saints. God wishes us to become more and more acquainted with the language of Divine Love through the inspirations of the Holy Spirit. These come at different times, depending on God's providential judgement, but continuing prayer is necessary. The direction of the totality of being to God, through faith, is necessary if we are to join, more and more, in the eternal adoration, praise, and thanksgiving of the Saints and Angels.

The words we seek from the Paradisal court are requested through the intercession of the Mother of God, the Mystical Rose, because of her profound knowledge of the language of Divine Love, which She receives in Her high beatitude. Here we have to consider that She relates to the Holy Trinity in that language, and undoubtedly sings great songs of praise, adoration, and thanksgiving. These are no doubt great songs because of the supreme qualities of Her love, and it seems probable that She alone can sing these songs. She is at the summit of a multi-layered progression of homage to the Holy Trinity. At the lower levels are the songs, ever new and ever joyful, which St. John of the Cross speaks of, in the hearts of persons advancing in the life of prayer. At a higher level are the songs of the elect in Heaven, mentioned in the Book of Revelation, which they alone are privileged to sing. Far above this level, we can understand, must be the exalted lyrics of the Mystical Rose. These, we may believe, include special praise of the Divine Mercy, in continuity with the gratitude in Her Magnificat, and in conformity with Her role as Mother of Mercy - Her intimate identification with that expression of the greatness of Her Son's Heart.

Mary's praise of the Divine Mercy, we know, continues through generations, as She sees the manifold activities of that Mercy in the sequences of history, and profoundly influences those activities, through the mysterious power of Her maternal affection. While She is intimately associated with, and provides supreme leadership for, all the praise of the Divine Mercy by the Saints and the Church on earth, She is also closely united with the praise of that Mercy by the Angels, as their Queen. They rejoice, as our Lord has stated, in all the victories of Mercy which result in repentance, and they un-

doubtedly rejoice in seeing how Her mediation of the Divine Mercy has become a cause of their own joy.

The Magnificat is an exalted prayer because it was spoken in deep union with the Holy Trinity. This union was more profound during Mary's life on earth than the unions of the Angels with the Holy Trinity, and more exalted than any union with God that was to follow in the life of the Church. This prayer, moreover, has assumed eternal significance as the origin of themes that have been multiplied in all the Heavenly praise of the Divine Mercy. The simplicity of the language of the Magnificat is consistent with the high status of the Mother of God because it is addressed to all Christians, of all ages. This simplicity has much significance because special graces have been attached to the words of Mary as expressions of a supreme rapture, greater than any experience of Divine Love that has been given to any other human being.

To express thanks for this prayer, and for all God's gifts, we seek words of truth. This is a quest in faith, reaching beyond the natural limits of our minds, through contemplation of Divine teachings and Divinely chosen symbols. While this contemplation introduces us to the language of Divine Love, all the words of this language communicate Divine life, flowing out to all the faithful. We seek words of truth in faith for faithful watching, for the virtue of hope. This has to be stressed because God urges us to be confident: He gives primarily in response to trust. Confidence in God as our Father is emphasised by Christ in the New Testament and in numerous communications to the Saints. We honor the Divine Mercy above all by confidence, as is made clear by the brief prayer which expresses the spirit of this devotion.

Our confidence has a special power over the human emotions of Our Lord's Sacred Humanity. In devotion to His Great heart we learn that the vast outflow of the Divine Life to the members of the Church is powerfully influenced by the sensibilities of His Heart that are invoked in the language of Divine Love, and that this Heart is still beating in mysterious ways that are affected by those sensibilities, and that it responds with gracious compulsiveness to our trust, especially in trials. We begin to understand, then, this Heart's desire for gratitude. Hence this meditation refers to Christ's appreciation of the thanks of the healed foreigner, the Samaritan leper.

Our Lord's Infinite Love, shown in the granting of requests and in gifts that come as surprises, yields to prayer in order to deepen our understanding and arouse greater love. His love is magnanimous, drawing on inexhaustible resources associated with the vast effects of His redemptive Passion. To praise

this love we endeavor to extend the echoes of the Rose's exaltation. The Magnificat has become part of the prayer of the Church for this reason. It is repeated in preparation for the final graces given at death, when all are called to respond trustfully to the Divine Mercy.

The Mother of Christ is cause of our joy, because Her fidelity made possible our redemption. Because of that continuing fidelity, in sublime cooperation with the Holy Trinity, history moves toward the ending of all nights. In eternity we shall live in the light of glory, a light which as St Teresa of Avila says, "knows no night", and which replaces all the nights of spiritual purification experienced in this life. Christ's teachings can thus be called his gospel of the dawn: it leads us through faith into eternal light. Here we can reflect on the future joy of the restoration sunrise which will greet the faithful at the end of time. It can be expected that Christians will sing their magnificats at that sunrise. This moreover may indeed happen while there is perfumed breeze, because it will begin the fulfillment of many things in the Great Canticle which relate to the Church as a whole, and to the holy city which St. John saw descending from Heaven. According to St Gertrude, Christ Himself sings a song about that city to each soul that He conducts "to the palaces of Heaven" and there are many indications in the work of St John of the Cross that the presence of the Lord is manifested by Divine perfumes.

The restoration sunrise will dawn for all who are to inherit the Kingdom of God at the end of time. We address the Lord directly, after reflection on this sunrise, asking Him to speak to us, so that we may adore, praise, and thank Him more profoundly for His incarnation, sufferings, and teachings. We ask Him to speak to us of the way, while understanding that He is the Way, as He goes before us and is active in all the circumstances of our lives, while giving us inspiration through all the events of His life.

We also ask the Lord to speak to us about the truth, the supreme knowledge communicated through the language of Divine Love. This is a knowledge about the ordering of creation and the immense diversity and strength of Christ's redemptive activity in the Church. It is also an incipient understanding of the Divine perfections, reflected in the chosen symbols of the Lord as a shepherd, a vine, and an indulgent father.

A request for words of life follows, because the Divine truths of special significance for us concern the sharing of the life of the Holy Trinity, and the falsity of all ideas and activities opposed to that life. The life of the Holy Trinity is a life of eternal and infinite joy, and it is shared through continuing revelation, beginning in this life and following with

manifestations of Divine Glory in the next.

Renewed thanksgiving becomes spontaneous after reflection on Christ as the Way, the Truth, and the Life, because He has assumed this triple significance as our redeemer, paying a ransom of infinite cost. Gratitude for this, then, has to be expressed with gratitude to the Mystical Rose, whose fidelity made possible that ransom. Further thanksgiving is also necessary, because of the profusion of Divine gifts to saints and angels who become deeply involved in the work of redemption. Additional thanks also have to be given for all the inspiring and consoling graces given by Divine Mercy to the dying saints - the final graciousness that we learn about in the study of their lives.

Purifying heavenly fire is then requested, with understanding that more profound gratitude will have to follow. The purifying fire, experienced by the great mystics, effects profound transformations, intended to be preparations for deaths of Divine Love. The fire prepares the way for the reign of Divine Love, through the graces of the life of union. For the saints, this involves openings of the heavens, and living in spirit among Heavenly things. While the Divine fire is requested, this is done in gratitude, knowing that Christ has an infinite longing to impart His gifts, and is delighted when we seek them.

The openings of the heavens for the Saints are to be followed by a triumphant opening at the end of time, and we are invited to give thanks for the promise of that event. We have to understand that our Heavenly Father is eager to reveal many of His thoughts and plans to us, with warnings and consolations. Our Lord, accordingly, has spoken about the final mission of the Angels, who will be escorts for the saved as the rescues of Divine Mercy come to an end. With joyful faith that everything will then be made new as God's kingdom is established we can now delight in the law of the Lord, which sets us on the way, truly, and makes us open to the Divine life. The way is thus referred to as the path of life, on which we are guided by the truth of Christ's revelation, illuminated for each of us by the inspirations of the Holy Spirit. For all who respond in trustful faith there are healing rays - understandings are given about the greatness of our destiny, our obligations to direct our desires toward God, and the great depths of God's love for us. These understandings have healing effects because they remove illusions and provide inspiration for advances in the spiritual life that our weaknesses tend to make difficult.

The advances in the spiritual life lead to the Father's House, where there are many mansions, and, for each of us, arrival is a victory over the

enemies of God. There we shall discover the greatness of Our Lord's Heart, for it contains an ocean. This is the divinely chosen symbol for the Divine Mercy, and we can appreciate that it is surging with intense emotions. This surging is powerfully influenced by the maternal solicitude of the Mother of God, the Mystical Rose. The sensibilities of Our Lord's Sacred Humanity respond to that solicitude, and to the hopes, fears, and requests of our hearts. All this is a great mystery, but some of it has been revealed. St Gertrude experienced the beating of that Heart, which speaks to the Father, the Mystical Rose, and to all the members of the Church. Understanding of the human sensibilities of this Divine Heart must arouse our desires to make reparation. Our sacrifices are intended to lead to the loss of everything in deaths of Divine Love. The losses can be said to occur in experiences of the oceanic quality of Divine Mercy, of the sweet and powerful movement of seas of grace.

### 3. From Marie Blair, OCDS, of Windsor ME:

#### *Canonization Pilgrimage to Rome for Blessed Teresa of Los Andes...*

When word first came in the monthly Newsletter from Brighton MA Carmel that the Canonization tour was taking place, I knew I must learn more about it. After making a couple of calls to Washington, the reservations were finalized Monday morning, five weeks before the trip! Most of us left JFK Airport and were off to Rome with our little name tags, like happy children who had to stick together through an exciting field trip. We would soon learn that dependance on a united group would get us through the days in Rome. Luckily our tour guide was tall, and our Roman guides patient!

Every day we had Mass at a special site. Friday it was a blessing to have it in the Catacombs. Saturday we had Mass at the tomb of Pius X. As we prayed there I felt closely united with Blessed Teresa of Los Andes and the good Pontiff who gave us early reception of the Eucharist.

Our way down the road leading to the Basilica was filled with hope and joy, seeing young seminarians, religious from many Orders, and red hats coming out of doorways everywhere. The Church was alive and strong. It was glorious to embrace its youth and maturity within its center, the Vatican. The Sistine Chapel was filled with people from all over the world, with experienced guides directing everyone. We went through to St. Peter's, where we shared the Pieta of Michaelangelo with fellow pilgrims.

Finally the Papal Mass of Canonization of

Blessed Teresa of Los Andes, OCD, was taking place in St. Peter's itself! On the outside, the Basilica was adorned with the banner of our first Carmelite Saint from the Americas. Inside, people awakened to the celebration of a teen-age Carmelite who was being proclaimed a Saint. We were on the side of the altar where the Holy Father was quite visible throughout the Mass and we all witnessed the proclamation of her life, miracles and sanctity by the Holy See, as well as her inclusion in the Litany of the Saints. Then the silence of the Consecration, the distinct voice of Pope John Paul II ringing out clearly throughout the Basilica uttering her name in the Canon!

Among those in attendance were young people of all ages. Especially dear to me was a group of special children with Downs Syndrome who give love more abundantly to all. Their faces were radiant with the inner purity of their lives, untouched by a world they would always continue to enjoy. Whole families were there, some from over 17,000 miles away. All were honoring 'Teresita', the model of purity and love God has given to them to imitate in their glowing young lives. Beginning on Monday a Triduum of Masses was said at the Carmelite Monastery of St Teresa in Rome. The Mass of the Angels on Monday evening brought back the familiar liturgy and Latin came readily! On the final night our Father General celebrated the Mass, and gave a reception afterward. Father John Sullivan, 2nd General Definitior of the Order was happy to greet American Carmelites of the Secular Order from the provinces in the United States.

A high-light of our trip was an excursion to Florence with our own Fr. Michael Griffin, OCD. At the Discalced Carmelite Monastery we entered into the contemplative atmosphere of our "hidden saint" Teresa Margaret Redi, whose feast-day we celebrate on September first. We were greeted by two of her Sisters, the Prioress who spoke Italian, and an English-speaking Sister from Great Britain. They directed us to the tomb of St Teresa Margaret where we venerated the incorrupt body of another young Saint of Carmel who had been transformed by love and died at the age of 22. Father went to vest for Mass and we knelt in Chapel with the Nuns in choir beside us. A dear lady innocently went over to take a picture of the Nuns, not realizing it was not allowed. A few minutes later a Sister beckoned her to come to the "grille" where she handed her a match to light the candles for Mass. It was the gentle touch of love and understanding which was to permeate our time spent with them. The holiness of the Mass and Father's mention of praying with the Saints prepared us for the very special time we would share with the relic collection of St Teresa Margaret. The room adjacent to her tomb is dedi-

cated to her memory in a special way. It contains relics of her life, such as her breviary, a lock of her blond hair, a glove and a hat she used in the garden, etc.. However, the cape the Sisters passed through the grille to Father, requesting that he put it on, made us all overjoyed for him. He reached out to each of us to touch it also. Now wonder the infectious joy and laughter of the Nuns made our visit very warm and endearing. Certainly the purity and love of their hidden saint went along with the our Canonization Pilgrimage to Rome. We would be walking about a foot off the ground for some time!

The Papal Audience took place next day. Following our daily Mass was our audience with the Holy Father. The audience hall was filled with the rhythm of many young people singing the songs of their native culture, predominantly Spanish and Chilean. This tribute to the first Carmelite Saint of the Americas was followed by the Papal greeting to thousands of people who had gathered together for the weekend ceremonies: three Canonizations and a Beatification.

We had gone to Assisi on the day following the Canonization. That was a separate experience, high in the Pyrenees. On this day we had a chance to see the pastoral Italy and enjoy other periods in History where the founders of the Franciscans and Poor Clares were baptized, lived and were buried in their respective basilicas. The Porziuncola Chapel was never empty. People made a steady pilgrimage through it.

On the morning of our departure from Rome, Mass was celebrated at St Mary Major. People were taking last minute pictures and it was time to say good-bye to all we had shared for the past ten days. We had started outside the walls at St. Paul's. There we had shared our first Mass at St. John Lateran, down in front of the main altar, celebrated by our

Spiritual Director, Fr. Michael Griffin, OCD, assisted by the Carmelites Friars from Arizona, Fr. Kevin and Fr. Jose Bach, OCD. Both churches were magnificent. It seemed so appropriate that the paintings at St John Lateran were done in delicate colors. The Popes were painted on the upper walls of the Church interior. The tone was set at the very beginning for an unforgettable experience.

4. From a member of the Schenectady NY community of Our Lady of Mercy, a writer whose pen name is Hanlon Hawkins:

#### TRANSFIGURATION

Emerging from the subway's moldy depths,  
I smelled the city's foul mid-summer's breath,  
So restless and relentlessly pursued,  
By unknown horrors which my mind construed.  
The derelict who lay sprawled at my feet,  
I did not see til I lay in the street.  
Shocked, to find my hands in human slime,  
My palms cut by the jug that held his wine;  
Instinctively, I spat the Holy Name!  
He rose, as if in answer to the same.  
No brightness of the sun, for it was night,  
No snow-white robe gave ethereal light,  
No hoary prophets gave witness to him,  
No songs from Cherubim or Seraphim.  
The passing throng saw just another bum,  
A humanist might see a mother's son;  
But somewhere deep within those bloodshot eyes,  
I saw my Brother, Christ, in other guise.  
Like Francis met the leper in the dark,  
I met that leper's modern counterpart.  
I could not kiss his wounds as did the Saint,  
For health and social reasons I was faint;  
A few coins tossed into his grimy hand,  
This compromise I gave the Son of Man.

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