



THE RENEWAL OF THE SECULAR CARMEL WITHIN THE NEW EVANGELIZATION

Rev Fr Camilo Maccise, OCD, Superior General

Introduction. The theme of this First International Congress of the Secular Order, "The Renewal of the Secular Carmel within the New Evangelization," demonstrates on the one hand a keen awareness of an identity that implies fidelity, and on the other, a desire for openness to the signs of the times with their challenges.

Pope John Paul II, in his talk to the International Congress on Religious Life (22-27 November 1993), points out the way to accomplish this. What he says about religious life can also apply to all Christians, and so to you Carmelite lay members:

"The religious life (and we would say the Secular Carmel) today is experiencing a particularly significant moment of its history, because of the demanding and vast renewal that the changed socio-cultural conditions at the threshold of the third millennium of the Christian era impose on it. The founders knew how to incarnate in their lives the Gospel message with courage and holiness. It is correct to say that, faithful to the urgings of the Spirit, their spiritual children promote this witnessing over time by imitating their creativity with a mature fidelity to the original charism and constant attention to present-day needs."

To home in on this approach to the renewal of the Secular Carmel within the New Evangelization one must avail oneself, first of all, of a brief historical overview of the laity in the Church: this will help us understand the underpinnings of what was once called the Third Order. Next we ought to examine the meaning and the goals of the New Evangelization to which the Church has been calling us since Vatican II. Finally, to reach a number of



Rev Fr Camilo Maccise and Fr John Sullivan

practical conclusions we ought to keep a close eye on the essential contours of the Teresian Carmelite charism which then characterize the evangelizing service of those who give their lives to it.

I. HISTORICAL OVERVIEW OF THE LAITY IN THE CHURCH

To use the study of Church History in a consideration of the laity leads us to own up to numerous shadows rather than a bright light. That is, for many centuries lay people were considered second class citizens in the People of God and so their active role in the Church was hampered.

As it developed the Church turned away from being a community relying on brother/sisterhood and equality flowing from the charisms and ministries, and thus as the clergy progressively drifted apart from the laity. Little by little the Pauline structure of apostles/prophets/teachers gave way to that of bishops/presbyters/deacons. At that time the terms "clergy-laity" came into use and started to show how the gifted contribution of the latter group to the Church (which counts for 98% of all baptized persons) was weakening. This has lasted even into modern times.

The Church of Christ is the same all along the extent of its history. It possesses in its make-up divine and human elements. The former are lasting and stable, even if they should not be mistaken for the forms that convey them and that are influenced by time and cultural changes. The latter change and are subject to transformation.

Thanks be to God, today we witness a Church that questions sincerely the vocation and mission of the laity within its borders and in the world. All the same a long journey lies ahead of us so that the searching may really bear fruit.

1. Lay People in the Primitive Church

The Primitive Church (until the fourth century) had a biblical image of itself: that of the new family, the new people of God. Its predominant structure was charismatic. The charisms showed forth diversity and a unity that was sustained and guided by Christ and his Spirit. They gave form to the community that was organized in line with the social and cultural contexts in which it existed. Each believer received a free gift suited for the service of the rest (see I Cor 12:1-7; 1 Pet 4:10). Paul directed the primary use of the charisms, before all else, to the mission of evangelization (see I Cor 12:28).

The Primitive Church showed forth the centrality of a reciprocal communion involving multiple ministries. All were orientated to strengthen and make manifest this communion. Even though there is a hierarchy in the charisms, the most important ones are those which render most service to the community. In this fashion we do not see yet the distinctions that showed up later on, that derived from their structural origins: power, organization, worship. The latter separated sharply the clergy from the laity, the hierarchy from the people.

2. Lay People in the Church of Christendom

A new stage in the life of the Church began when Constantine issued the *Edict of Milan* (313) to grant the Christians full religious freedom. Until then persecuted, or at most tolerated, Christianity thus became the official religion of the Roman Empire.

This official recognition sped up the process that distinguished the faithful from those who exercised



Left to right: Andrea Liu, Maureen Pawski, James O'Sullivan, Ann Marie Berthiaume, Fr Ted Centala, Maria Poon, Ruby Alexander, Pat Darby, Fr John Sullivan, Mary Tucker, Peggy Wilkinson, Penny Brown.

authoritative service in the Church. The word "lay" was originally used to designate a member of the "laos" or People of God; now it began to be used as a description for that segment of the Church members who were not ordained or to non-clerics or non-monastics.

One outcome was emphasis on a pyramid type structure in the Church. As with the feudal and monarchical system, the people then assumed a merely passive position. Both power and functions started to concentrate themselves in the clergy. The faithful became simply those who were supposed to listen and obey. A text written around 1140 drew an eloquent picture of that state of affairs:

"There are two classes of Christians. One is dedicated to divine service and committed to prayer and contemplation. It is fitting they stay far away from the noise of temporal things. These are the clergy and those consecrated to God or those who have converted to a new way of life... The other class of Christians are the laity. "Laos" means the people. They are allowed to own temporal things, but only to use them. Nothing is more lamentable, surely, than to rate money higher than God. They are allowed to take a wife, work the land, judge and initiate legal suits, to place offerings on the altar, pay tithes, and so they can be saved if they avoid vice by doing good."

3. Lay People in the Church of New Christendom

The Protestant Reformation at the beginning of the sixteenth century shook up church structures. The reaction to it came with the Council of Trent which, polemicizing against the Protestants with all that such an apologetic stance implied, reaffirmed the previous church practice regarding ministry and organization. The sacral nature of the priesthood was underscored along with its sacramental powers. Its relationship to other Christians was considered a relation of dominion and superiority over them. This priestly image would thereafter predominate until Vatican II.

The introduction of Father Congar's famous book, **Lay People in the Church**, (written in the first half of the fifties) contained a fascinating anecdote of Cardinal Gasquet in 1914 that explained well the idea then current of the laity's role in the Church. Note the following text from the Sydney Conference:

"Once a catechumen asked his bishop about the "position" of a lay person in the Catholic Church in order to know if it was worth his while to take up Baptism. The bishop replied sincerely that "in the Catholic Church the laity occupy a double position: they kneel to pray and they sit to hear the clergy's sermons." Cardinal Gasquet added that he forgot a third position for the laity: "placing their hands in their wallets."

4. The Laity in the Church of Vatican II

Changes came about with the Second Vatican Council -- changes decisive for ecclesiology. This science had been reduced to a "hierarchology," as Cardinal Congar put it. The Council returned to the concept of the Church as the People of God.

A full chapter of the document on the Church, *Lumen Gentium*, deals with the laity (see chap. 4). In it the lay person comes through as someone incorporated in Christ by baptism and made a sharer in the priestly, prophetic and royal functions of Jesus.

5. The Laity in the Document "Christifideles Laici"

In 1987 the General Synod in Rome met to discuss *The Laity and their Vocation and Mission in the Church*. The outcome of this synod was the Apostolic



Blessed Josefa Naval Girbes OCS

Exhortation "*Christifideles Laici*" (Lay Faithful), promulgated in December 1988.

That document discusses the dignity of lay believers and their participation in church life. Emphasis is placed on co-responsibility for the laity in the mission of the Church, and on the need for their adequate formation so they can share fully in the New Evangelization: helping in the missions, promoting human dignity, culture, science, technology, politics, finances. The exhortation states:

"The lay faithful ... are fully involved in this task of the Church [the New Evangelization]. Practically their role is to give witness to how Christian faith... represents the sole fully valid answer to the problems and expectations stirred up by life in every person and society. This will be possible if lay people can overcome in themselves cleavage between the Gospel and life. Unity of life that finds inspiration and strength toward fulfillment will come about through working at daily family life, at work, and in society."

Even with this, one would say the laity does not yet apply the full extent of their capacities to the service of the community, with all that this would provide, from their God-given charisms. To a certain degree a paternalistic attitude of the hierarchy persists; and an adequate ecclesiology of communion implying participation is still wanting.

II. THE MEANING AND AIMS OF THE NEW EVANGELIZATION

The Church's essential mission is to evangelize all humankind. This engages its deepest identity. It exists for this. The fulfilment of this evangelizing service has progressively revealed to the community of believers, clarifying by degrees the different dimensions of evangelization. It has demonstrated that there are anthropological, theological and Gospel bonds between evangelization and human development, promotion and liberation.

Along with liberation from sin (with its personal dimension) goes also liberation from structural evils and of social sin (with a socio-historical dimension). This includes a thrust toward the eschatological liberation that death brings as it introduces us into the fullness of life.

This new concept of evangelization definitely springs from a faith vision of reality. It does not have for an objective the "salvation of souls," but the salvation of persons. These live multi-faceted realities, immersed in the individual problems of each social context where they take up the challenges produced by that the flow of constant change.



The world we live in is influenced by a deep economic divide between North and South, and by some lingering divisions between the West and the East blocks. Ours is also a world with a plurality of cultures. From region to region and even within individual countries we find different ways to transform and use nature; different forms of familial, educational, labor and economic relations. Reality itself is interpreted differently.

All this has obvious ramifications for efforts at evangelization. It places equally special demands on each socio-cultural area so that the proclamation of the Good News may be directed to emerging problems. The 1994 Synod on Religious Life referred to this pluralistic situation when it spoke thus about missionary activity:

"It is necessary to have a pedagogy of the "signs of the times," or the art of educating people to read history from this viewpoint, namely, as "the voice of God calling the Church here and now" to renew its mission in the new *aeropagi* (marketplaces) of our times. It is necessary to face up to the challenges of those new marketplaces adequately, that is, with the clear awareness of those same challenges and, above all else, of their meaning for the current mission of the Church. This involves proper fixing of priorities among many and different challenges."

The focal point in First World countries and societies is the interplay between faith and science. The one to evangelize is the person threatened by materialism as he esteems science and technology. Here one must insist on gospel and transcendent values, on the compatibility of faith with science; on the meaning of Christian hope that transforms history; and on acknowledging social injustices on both national and international levels so as to accept responsibility for whatever one contributes to the causes and persistence of those injustices.

In the former Communist World, still undergoing upheavals, restructuring and profound changes, the main problem is to show the liberating dynamism of faith; human lights to religious freedom; and a gospel route toward transformation of society's structures. The main target for proclaiming the Gospel are people formed by atheism who see religion as the "opium of the people."

In the Third World priority is to be given to the interplay between faith and justice, with particular nuances in Latin America, Asia, and Africa. In Latin America evangelization is to be directed mostly to believers living at an inhuman level of poverty. Emphasis there should be placed on faith as a motor force toward transformation and liberation from individual and social sin...from all that tears apart humans and society

and finds its source in the mystery of evil." In Asia one ordinarily (that is, outside the Philippines) presents evangelization to those practicing one of the main eastern religions. Dialogue with them and their ancestral culture is at the root of evangelizing work. Finally, in Africa, just recently colonized and now trying to affirm its own identity, the inculturation of the Gospel ought to give rise to thrusts at promoting human dignity and liberation.

The New Evangelization faces challenges today that have been evoked by the Church itself. The main ones are the promotion of justice joined to the option for the poor, enculturation, and the apostolate of spirituality.

III. SOME ESSENTIAL ELEMENTS OF THE TERESIAN CARMELITE CHARISM

To attain authentic renewal within the New Evangelization we must become aware of who we are; aware also of the fundamental elements of the charism and spirituality of the Teresian Carmel, as well as the life style proper to the lay state in which you live it out.

1. The Teresian Charism. To sum up briefly the fundamental outline of the Teresian Carmel's charism we have:

A. Witnessing to the Presence of God in the World. This means:

- to cultivate and witness to the experience of God;
- to live prayer as a life attitude;
- to maintain living and committed attentiveness to the Word of God;
- to focus our life on a spirituality of the following of Jesus;
- to help others in their prayer life and their meditation on the Word of God.

B. Living and Witnessing to Christian brother/sisterhood. For this it is necessary for you as members of the Secular Order to work at:

- being Christian communities;
- being simple and caring communities connected to others around you: "small schools of Christ."

C. Living the Prophetic Dimension of the Christian Life. I already said that we, along with all Christians, are called to live the prophetic dimension of our baptism. This implies:



- living in the presence of God;
- defending God's plan;
- adopting in our human weakness a prophetic stance as we remain open to the inscrutable ways of the Spirit.

D. Imitating Mary. In the spiritual tradition of Carmel Mary is seen as our model:

- of openness to God;
- of attentive concern for our neighbor's needs;
- of contemplative prayer which finds God in all things
- of faith, love and hope.

2. The Teresian Charism and the Christian Lay Person

Like other religious families Carmel has had from its beginning groups of lay people who wished to live the charism and spirituality of Carmel through its vocation and mission. The notion of these lay groups was influenced by the vision of a church in which was found a sharp demarcation first between clergy and religious, then between clergy with religious and the laity. The resultant so-called "Third Orders" sought to be, after a fashion, a reproduction of the monastic or conventual life of the different religious orders.

Vatican II, as already mentioned, marked a new era in the Church. From that point on recognition of the laity as full-fledged members of the Church has grown. Their identity is to be persons of the Church at the heart of the world, and persons of the world at the heart of the Church.

In the world you find your specific realm of action. You are called to make present the plan of God for humankind with the witness of your life and activities. Or, you are to live as responsible children of God to deepen human brother/sisterhood, and to share in justice for peace in the world.

Your lay vocation carries the colors of the Carmelite charism and spirituality. As you know, it emphasizes the profound living out of the contemplative experience of God. Based on it you are to live your evangelizing commitment in today's world as Carmelite lay people. Our forebears, St. Teresa of Jesus and St. John of the Cross, are acclaimed masters of the experience of God and of a prayer that both listens to God and commits itself to others. Your Rule of Life (Article 8) addresses the need to integrate prayer with apostolate:

"Prayer and the apostolate, when they are genuine, are inseparable, and each profits the other. The Secular Carmelites are therefore bound to the fervent practice of fraternal charity and must take their share of apostolic responsibility in the Church and in the world. With this object, the Secular Carmelites will first of all seek to intensify their personal union with God, and to bear witness to Christ by their life of prayer. They are also free to engage in any type of apostolic activity. They will dedicate themselves especially to the promotion of priestly and religious vocations, [the missions] and collaborate in the Order's activities and undertakings. All these activities will be evaluated and made more precise by local statutes according to the various geographical regions."

IV. PRACTICAL CONSEQUENCES

In the light of these reflections it is clear that the apostolate of the Secular Carmel calls for a new dynamism. Oftentimes in the past a life of prayer and devotions aimed at interior realities was stressed, with very little regard for external matters. The apostolate took place mostly on a personal basis, and not as groups of the Secular Carmel.

I feel that, with regard for the circumstances of each socio-cultural and ecclesial milieu, the Secular Carmel is called to live like associated laity: in the field of spirituality and in a commitment to the New Evangelization, in ever increasing co-responsibility. For this we need adequate initial and ongoing formation.

I believe that the future of the Secular Carmel depends precisely on this active, mature and responsible collaboration in the apostolate of the Order on all levels:

- in the missions: temporary commitments;
- in Houses of Prayer and Retreat Houses;



- in Spirituality Institutes;
- in creating prayer groups;
- in the full range of apostolic initiatives.

Fraternities of the Secular Carmel ought to be open to and found active also in the full range of the efforts of today's New Evangelization by their lay contribution, through lay collaboration flowing from the charism of the Teresian Carmel.

CONCLUSION

Work at living and witnessing to the experience of God. In a world threatened by materialism and consumerist values, by atheism and the loss of respect for transcendental values, your life is included in the calling to underscore the reality of the presence and action of God in history. It stresses how much we humans need God and our need to be open to transcendence.

We want to see you joined to us, men and women religious, as a maturely associated laity that is aware of both your Carmelite and lay identity.

May Mary, whom we call Mother of Carmel, walk the way ahead with you as you discern and reflect together this week. She is and will always be our model. Discover in her especially the praying Virgin, open to God and listening to God's word in either the Scriptures or life. She believed in God's word and put it into practice by showing real concert for the needs of others. We commend this First International Congress to her and to her maternal vigilance over you.

THE BOOKS OF ST JOHN OF THE CROSS

Jessica Powers (1905-1988)

Out of what door that came ajar in heaven
drifted this starry manna down to me,
to the dilated mouth both hunger given
and all satiety?

Who bore at midnight to my very dwelling
the gift of this imperishable food?
My famished spirit with its fragrance filling;
its savor certitude.

The mind and heart ask, and the soul replies
what store is heaped on these bare shelves of mine?
The crumbs of the immortal delicacies
fall with precise design.

Mercy grows tall with the least heart enlightened,
and I, so long a fosterling of night,
here feast upon immeasurably sweetened
wafers of light.

Reprinted with permission from the **SELECTED POETRY OF JESSICA POWERS**, Edited by Regina Siegfried and Robert Morneau, Sheed and Ward, 1989. \$14.95. 132 pages.

SPIRITUAL READING FOR LITTLE THERESE

"Ah! how many lights have I not drawn from the Works of our holy Father, St John of the Cross! At the age of seventeen and eighteen I had no other spiritual nourishment; later on, however, all books left me in aridity and I am still in that state. If I open a book composed by a spiritual author (even the most beautiful, the most touching book), I feel my heart contract immediately and I read without understanding, so to speak...without the capacity of meditating.

In this helplessness Holy Scripture and The Imitation come to my aid; in them I discover a solid and very pure nourishment. But it is especially the Gospels which sustain me during my hours of prayer, for in them I find what is necessary for my poor little soul. I am constantly discovering new lights in them, hidden and mysterious meanings." **Little Therese**, page 179.



EVEN SOME STUMBLING BLOCKS IN THE WRITINGS OF ST JOHN OF THE CROSS

Fr Theodore Centala OCD

Introduction. These reflections were taken "rather freely" from Chapter IV of "The Spirit of Flame," by E. Allison Peers, 1945, Morehouse-Gorham Co.

1. His writings will not appeal to the half-hearted Christian, the minimalist. Nor for those looking for a pleasant road to reach holiness in God. He is writing for those seeking substantial instruction. "The fruit that is both delicious and lasting is gathered in country that is cold and dry." Can we let go of the Santa Clause idea of God from our early childhood and be open for an adult faith in God?

2. Another possible stumbling block sometimes is that we fear mystical writings, ones that speak of a personal experience with God. But St John speaks of God as Someone reaching out to us so we can actually personally know, love, and live for God. At times we prefer to express our faith by truths in the Creed, keep God at a distance, and do our own thing. So God's ways can be a stumbling block.

3. If the overtures of God from steps 1 and 2 have been accepted, many tend to experience a rejuvenation of life. Everything becomes more beautiful and there is a

tendency to over-indulge in the good things of God. St John of the Cross writes of the call to let go of every kind of natural desire and pleasure. Seek God alone and do not pay attention to anything else. Then, as sort of a side-effect, God will correct our inordinate clinging to things and give them back so we grasp and use them in the correct way. This process is a stumbling block to many Christians.

4. If spiritual detachment of material things is accepted, then the person is free for insight into more of the spiritual things of God. But, there is a tendency to fall into spiritual gluttony. We purchase too many statues, rosaries, and haunt shrine churches to express our devotion to God. We tend to over do it. But, after we have grown, given our heart to God, God invites us to move on to the next stage. This can come as a shock! But it is an invitation to leave the good for the better. It is a stepping stone, not a stumbling block, hopefully.

5. St John of the Cross also writes that God communicates to these spiritual neophytes by sensual means, since that is their manner of knowing. But, then God invites them to let them go and prepare for solid spiritual food. Some say, "What, forget about my visions, voices, and all the devotion? I would stifle the Spirit. In no way." Stumbling block! Again it is an invitation to let go of the good for the better. After all, the person had grown a lot during this stage of their spiritual journey. God also knows this.

6. This school could be called: The Cross. Up to this time the sweet devotional path had left little room for the Cross. Saints of the past ages who accepted the Cross practiced strange physical penances. But St John of the Cross writes about the mortification of desire, not the penance of the flesh. He warns us not to indulge in harsh penances. Little Therese understood this area very well. 7. The acceptance of the Cross unites us more with Christ. Christ had from time to time gone off in solitude to pray. St John mentions that God sometimes invites each person to come aside, away from all, and pray in solitude. This call can be misinterpreted as: I cannot become a recluse like St John of the Cross. But he was not a recluse. Solitude can be a stumbling block, or a stepping stone to greater growth.

8. Intimacy with Christ in solitude can enkindle our love of neighbor. There can a reluctance "to leave the company of God and go to that of the sinner." Yet St



John writes, "...love for the good of one's neighbor is born of the spiritual and contemplative life, ...and we are clearly commanded and charged to have this zeal for the good of our neighbor." St John "would also say that two things serve the should as wings whereby it is able to rise to union with God: these are affective compassion for the death of Christ and for our neighbor."

9. Once we have accepted the challenge to spend ourselves in some ministry, we can also fall into taking a false pride in ministry. St John has the solution. "We must hide them not only from others but even from ourselves. That is to say, find no satisfaction in them, nor esteem them as if they were of some worth, nor derive pleasure from them at all. God alone must see them." This approach will neutralize the subjective idea and allow the person to see all ministry in Christ.

10. The challenge to "let go" and become more passive in order to better know and cooperate with the ways of God can be very frightful. St John uses strong language, seemingly exaggerated, irreconcilable with common sense. To the self made person, accustomed to being assertive for 23 hours a day, it is out of character to be passive. What is this: do nothing, accept nothingness, even annihilation? Could this be the "I must decrease of the Scriptures?" Stepping stone, or another block?

11. Once we can let go of tautness, rigid attentiveness, and constant readiness, as a way of life, then God can

begin to hint at transformation of the soul in God. We might fear loss of identity to both ourselves and to others. Who wants to wear a name tag, and look into the mirror to find out who they are? Yet, St John writes that the person is the most free, most unique, the most themselves, when they are totally transformed in God.

12. Please notice the pattern: we tend to fear the opportunity to let go of where we are and to accept a new stepping stone for additional growth in love of God and neighbor. Then, we slowly give in, accept it, grow, grab on and become stuck again. This is the normal pattern of growth. The steps may be repeated. We should spend ourselves at each step of the way. But also recall from time to time that it is just a step, or it will become a stumbling block.

13. The eleven stumbling blocks, more or less of Peers, are quite general. Each one of us could and should make our own list. Then prayerfully, periodically, discern how we can accept the challenge from God to move on from each one of them.

ST JOHN OF THE CROSS READING LIST

Search For Nothing: The Life of John of the Cross, Richard P Hardy, Crossroad, New York, 1989, \$8.95, pb 148 pages.

St John of the Cross: A Spirituality of Substance, Edited by Peter Slattery, Alba House, New York, 1994, \$8.95, pb 148 pages.

St John of the Cross For Today: The Ascent, Susan Muto, Ave Maria Press, Notre Dame, Indiana, 1991, \$6.95, pb 198 pages.

St John of the Cross: The Saint and His Teaching, Federico Ruiz OCD, Darlington Carmel, 1988, \$4.50, pb 72 pages.

Union With God: According to St John of the Cross, Fr Gabriel of St Mary Magdalen OCD, Carmel of Maria Regina, Eugene Oregon, 1990, \$8.95, pb 170.

The Contemporary Challenge of John of the Cross: An Introduction to His Life and Teaching, Leonard Doohan, ICS Publications, Washington DC, 1995 \$8.95, pb 132 pages.

The Prayers of St John of the Cross, compiled by Alphonse Ruiz OCD, New City Press, New York, 1991, \$8.95, pb 127 pages.

John of the Cross: Selected Writings, Western

Classics, Edited by Fr Kieran Kavanaugh OCD, Paulist Press, New York, 1987, \$16.95, pb 326 pages.

The Collected Works of St John of the Cross, Revised Edition, Translated by Fr Kieran Kavanaugh OCD and Fr Otilio Rodriguez OCD, ICS Publications, Washington DC, 1991, \$17.95, pb 814 pages.

Carmelite Studies VI: John of the Cross, Conferences and Essays by Members of The Institute of Carmelite Studies and Others, Fr Steven Payne OCD, Editor, ICS Publications, Washington DC, 1992, \$9.95, pb 195 pages, The Table of Contents follow.

"How Is It God Loves Us?": A Homily for St John of the Cross. John Sullivan OCD.

John of the Cross: The Person, His Times, His Writings. Michael Dodd OCD.

Free to Love: Negation in the Doctrine of John of the Cross. Daniel Chowning OCD.

Faith and the Experience of God in the University Town of Baeza. Kieran Kavanaugh OCD.

Qualities of a Good Guide: Spiritual Direction in John of the Cross's Letters. Kevin Culligan OCD.

John of the Cross for Carpenters: The Ordinary Way of the Dark Night of Faith. Denis Read OCD.

Jesus Christ in the Writings of John of the Cross. Regis Jordan OCD.

Mary and the Holy Spirit in the Writings of John of the Cross. Emmanuel Sullivan OCD.

John of the Cross: A Radical Reinterpretation of Discipleship. John M Lozano CMF.

Embodied Love in John of the Cross. Richard P. Hardy PhD.

Imagery of Divine Love: The Crucifix Drawing of John of the Cross. Graham M Schweig.

The Influence of John of the Cross in the United States: A Preliminary Study. Steven Payne OCD

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 1st Sunday of Advent God lives in whose presence I stand. Elijah the Prophet	2 <i>I am not afraid of my weakness, for within me is the Strong One. Teresa of Jesus of Avila</i>	3 St Francis Xavier <i>Nothing is obtained from God except by love. St John of the Cross</i>	4 St John Damascus <i>Christ continues to live and suffer in his members. Bl Teresa Benedict of the Cross</i>	5 <i>Contemplation is nothing else than a secret and peaceful and loving inflow of God. St John of the Cross</i>	6 St Nicholas <i>My idea of being a Carmelite is to be a victim, constantly immolated for souls. Teresa of the Andes</i>	7 St Ambrose <i>In my heart was the likeness of burning fire. Saint Teresa of Jesus of Avila</i>
8 2nd Sunday of Advent <i>I have been most zealous for the Lord, God of Hosts. Elijah the Prophet</i>	9 Immaculate Conception <i>She used to listen to me when I told her of my joys and sorrows. Teresita</i>	10 <i>O souls created for Love and by Love why do you not love Love? Saint Mary Magdalen de Pazzi</i>	11 St Damasus I <i>God is always there but He is hidden, and He keeps silence. Bl Teresa Benedict</i>	12 Our Lady of Guadalupe <i>Carmel is a corner of heaven. Bl Elizabeth of the Trinity</i>	13 St Lucy, Martyr <i>I beg you to take away my freedom to displease you. Little Saint Therere</i>	14 Saint John of the Cross OCD Doctor, 1542-91
15 3rd Sunday of Advent <i>Remember what you promised when you entered Carmel... St Teresa Margaret</i>	16 Bl Mary of Angels OCD 1661-1717. <i>Suffering for God is better than working miracles. St John of the Cross</i>	17 <i>A vocation is the greatest blessing that God can give to a creature. St Teresa of Jesus of the Andes</i>	18 <i>You are not the only one to be troubled with wandering thoughts. Brother Lawrence of the Resurrection</i>	19 <i>The education of women is more important than the education of men. Teresita of Jesus of the Andes</i>	20 <i>Comfort yourself with Him who keeps you fastened to the Cross. Br Lawrence of the Resurrection</i>	21 St Peter Canisius <i>Mary, you know us all; our wounds, our imperfections. Bl Teresa Benedict</i>
22 4th Sunday of Advent <i>Be as careful about your kitchen as about your prayers. The Little Arab</i>	23 St John Kanty <i>We can retire to the chapel of our hearts to commune with Him, lovingly. Brother Lawrence</i>	24 <i>Waiting has become very difficult for me. I had become a stranger to the world. Bl Teresa Benedict of Cross</i>	25 Christmas, the Birth of Our Savior, Jesus Christ <i>Glory to God in the highest!</i>	26 Saint Stephen Protomartyr <i>In the evening of life I shall appear with empty hands. Threse</i>	27 John the Evangelist <i>He does not force our will, but takes only what we give him. Saint Teresa of Jesus of Avila</i>	28 The Holy Innocents, Infant Martyrs <i>Come, let us go for our people. Bl Teresa Benedict</i>
29 The Holy Family of Jesus, Mary and Joseph <i>St Thomas Becket</i>	30 <i>There is no need for beautiful thoughts, only an outpouring of the heart. Bl Elizabeth of the Trinity</i>	31 New Years Eve <i>There is so little time to enjoy your Presence and You hide from me. St Teresa of Avila</i>	<h1>December 1996</h1> <p>The Divine Office should be prayed as printed on the days that are boxed. On the other days a votive office may be prayed.</p>			

January 1997

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

			1 Mary, Mother of God, Theotokos God called you to Carmel to be a saint. St Teresa of Jesus of Avila	2 SS Basil & Gregory of Nazianzen The destiny of woman comes from eternity. Bl Teresa Benedict	3 Bl Kuriakos Elias Chavara 1805-71 Mother, I am a Catholic. We both wept. Edith Stein	4 Cross we shall be Saint Elizabeth Ann Seton In the sign of the victorius. Bl Teresa Benedict
5 Epiphany of the Lord Holy Scripture is a flowing fountain of teaching. Edith Stein	6 Bl Br Andre Bessitte The Lord helps us, He is a true friend. St Teresa of Jesus of Avila	7 Raymond of Penyafort May nothing trouble my peace. Bl Elizabeth of the Trinity	8 Saint Peter Thomas O Carm, 1305-66 Consider what it is God wants and do it. John of the Cross	9 Saint Andrew Corsini OCarm Bishop 1310-74	10 I suffer because I do not know whether I shall be saved. Bl Mary of Jesus Crucified, that Little Arab	11 This is the Virgin who has never ceased to console me and to listen to me. St Teresita
12 The Baptism of the Lord I know that I have someone near me... Bl Teresa Benedict	13 Saint Hilary The life of Elijah is the shortest summary of Carmel's history. Bl Titus Brandsma	14 I am but a little dust and this dust is calling to you. Listen to it Lord. Bl Mary of Jesus Crucified	15 The Lord looks at the love with which we do our works. St Teresa of Jesus of Avila	16 In better moments we do recognize our imperfections. Bl Titus Brandsma	17 Anthony the Hermit I am going to Light, to Love, and to Life. Blessed Elizabeth of the Trinity	18 Today I stood with you (Mary) beneath the Cross. Teresa Benedict of Cross
19 2nd Sunday in Ordinary Time The Cross and darkness are the road to heavenly light. Bl Teresa Benedict	20 Saint Sebastian Our Lady herself will take me by the hand and lead me to heaven. Bl Elizabeth	21 St Agnes, Virgin Martyr A Being whose name is Love is dwelling within us. Blessed Elizabeth	22 Saint Vincent It is from Christ Himself that you learn how to love Him. Bl John Soreth	23 One can only learn the science of the Cross if one truly suffers under the weight of the Cross. Bl Teresa Benedict	24 St Francis de Sales Bless, O Lord, the heavy loneliness of troubled souls. Bl Teresa Benedict	25 Conversion St Paul Devotion to Mary is one of the most delightful flowers in Carmel's garden. Bl Titus Brandsma
26 3rd Sunday in Ordinary Time All truth is derived from God. Bl Teresa Benedict	27 St Angela Merici A fully developed faith is one of the profoundest human acts. Edith Stein	28 St Thomas Aquinas The more intense is one's faith, the closer is their union with God. St John of the Cross	29 Bless, O Lord, the restlessness of human beings in mortal pain. Teresa Benedict of Cross	30 Even in sickness the prayer is genuine when it comes from a soul that loves. St Teresa of Avila	31 Saint John Bosco How happy I am that God has created me to call Him "my God." The Little Arab.	

THE SECULAR ORDER AND THE NEW CATECHISM OF THE CATHOLIC CHURCH

Gavin Boyd, OCDS, Halifax, N. Scotia.(Excerpts)

The publication of the New Catechism has given much significance to the account of St Teresa of Avila's appearance, after her death, to one of her nuns, in which she held a book of Christian doctrine, and urged the nun to study it. Recalling this event can inspire many reflections about the work of the Discalced Carmelite Order in the current evolution of the Church, especially in the context of the Pope's endeavors to communicate strong new inspirations to all Christians in preparation for the beginning of the next millennium.

Members of the Secular Order can contribute to the general deepening of faith intended by the Pope by forming study groups to explore the riches of the New Catechism. The insights which the Members receive through prayer are intended to become more profound and more powerful through the enlightenment of Grace as they are shared for the extension of the apostolic work that has gone into the New Catechism.

The Secular Member who studies the Catechism will realize that it is a source of progressive revelation, for progressive consecrations, and for liberating discoveries of the splendors of the Way, the Truth, and the Life. This will not entail any loss of contact with the streams of inspiration coming from the classics of our Order.

From Mount Carmel, we must understand, there can be a view of many mansions in the jeweled city, filled with many persons coming from the East and the West, and we can believe that vast numbers of them will recognize Teresa of Avila and John of the Cross as Saints for whose intercession they are especially grateful.

Some of the Psalms indeed have special significance for our Order because they depict the Queen, at the right of the King, in the City of God. The spirit of lyrical adoration, trust, and thanksgiving in the Psalms moreover is profoundly attuned to the diversity of trials and joys in all stages of the spiritual life, through the nights and dawns of faith, that have been described in the classics of our Order. Graces received through meditation on the Psalms and the Prophets are meant to prepare us for all that the Lord wishes to communi-

cate to us through reflection on the well ordered presentations in the new Catechism of the Church.

What we can learn, in devout consideration of events in the history of the Church, in indeed part of what the Angels contemplate in the episodes of salvation: Saint John of the Cross refers to this when he speaks of Angelic joy and admiration at the continuing work of the Saviour in the life of the Church. On this subject moreover we learn from St John of the Cross more about the mysterious ways of Providence: God is always strange and new to the soul, working in ways which follow the higher logic of Divine Mercy.

Our capacity for God is the Catechetical topic associated with the drama of redemption. We are made in the image of Our Father, with His law written in our hearts, which reflects something written in His Heart. This inspires reflection on God's capacity for love of His children. Here there is much to learn from St Teresa's writings about the Sacred Humanity, which accord with many beautiful references to Our Lord in the writings attributed to St Gertrude.

These two Saints were intensely aware of Divine emotions in Christ's Humanity, and of the significance of the language of Divine Love in prayers related to those emotions. Considerations of this kind take us into the long history of manifestations of Divine truths in the life of the Church, and relate back to many themes in the Psalms and the Prophets. In these themes there are numerous references to trials, evoking appeals to Divine emotions, and these resonate in the lives of the Saints. Hence they become very rich in meaning as we learn about that great community of the Blessed. Their involvement in our lives was a continual source of inspiration for Saint Theresa of Lisieux.

Secular Members who encounter opposition in their efforts to form study groups based on this volume can draw inspiration from Saint Teresa's exhausting endeavors for the reform of our Order. The significance of her struggles was made very clear to her in a beautiful vision, in which she saw Our Lord, extending His hand to her while she was coping with many hostile individuals. We can now believe that she extends her hand to us, with greetings from her companions in the privileged group of maidens attending the Queen whom we honour.

CELEBRATE THE CENTENNIAL OF THE DEATH OF LITTLE SAINTE THERESE AND JOIN IN THE PILGRIMAGE TO FRANCE

This pilgrimage will follow the life of St. Therese "from her cradle to her grave." It will also include the shrines of Our Lady of Lourdes and the Miraculous Medal. This is a true Pilgrimage with daily Mass and Rosary. Every effort will be made to deepen your spirituality.

MAY 19-29, 1997 (11 days, 9 nights) **\$1399**
(+\$45 air taxes)

Spiritual Director: Father Reid Mayo.

We will be tracing the life of St. Therese in various towns and villages such as: **Lisieux**, places near Lisieux, Alencon, Semalle, Saint Denis Sur Sarthon, Touville, Deauville, Notre-Dame de Grace, Caen, Bayeux, Roulee, Sees. We will also visit Mont St. Michel, **LOURDES**, in Paris (Our Lady of Victories), and Rue du Bac (Shrine of the Miraculous Medal).

***The Price Includes:**

- Round trip airfare from Boston
- Breakfast and dinner daily
- Accommodations based upon double occupancy (single \$150 extra)
- Ground transportation to places listed in itinerary
- Services of a Priest. Daily Mass and rosary
- Minimum of 35 pilgrims.

Send in the following coupon with a **\$100 deposit** per person made payable to Holy Pilgrimages, Inc. \$75 refundable until Jan 30, 1997, non refundable after, Feb. 1, 1997. Final payment due March 30, 1997, no refunds after April 1. Airline tickets non-refundable once issued. Please Note: name changes may not be allowed.

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Fax: 603-362-5980



**IN THE FOOTSTEPS OF SAINTE THERESE
MAY 19-29, 1997. OUR DAILY ITINERARY:**

Day 1- Depart Boston to Paris

Day 2 - Paris & Lisieux. Arrive in Paris, transfer to Lisieux, check into the Pilgrim House, visit to the Carmel of Lisieux and Les Buissonnets (home of St. Therese), dinner and stay overnight in Lisieux.

Day 3 - Lisieux. After Mass and breakfast, we will continue to explore Lisieux: visit to the Cathedral of St. Pierre, Benedictine; the Church of St. Jacques, the Guerin House; the Martin House; the Basilica, the Belvedere and the Cemetery; dinner and stay overnight in Lisieux.

Day 4 - Places near Lisieux. We will visit the surrounding towns which affected the life of St. Therese: visit to Trouville, Deauville and Notre-Dame De Grace, afternoon free in Lisieux, dinner and overnight in Lisieux.

Day 5 - Caen. After Mass and breakfast, we will travel to Caen, Bayeux; afternoon travel to Mont St. Nichel, travel to dinner and overnight in Nontagne au-Perche.

Day 6 - Alencon. Travel to Alencon, the birthplace of St. Therese, visits to St. Peter's Church, the Pavilion Our Lady's Cemetery, visit to Semale, Saint Dennis Sur Sarthon, Roulle and Sees, dinner and stay overnight in Montligeon.

Day 7 - Lourdes. Travel to Lourdes, where we will participate in the candle-light procession, dinner and stay overnight in Lourdes.

Day 8 - Lourdes. Mass at the Grotto, Stations of the Cross, afternoon bath in the "waters" of Lourdes, dinner and stay overnight in Lourdes.

Day 9 - Paris. After breakfast, travel to Paris via TPV train, arrive early afternoon and transfer to the Church Our Lady of Victories, where St. Therese received her cure; transfer to Rue du Bac where Our Lady appeared St. Catherine Laboure and where the Miraculous Medal was conceived, and visit to St. Vincent de Paul, dinner and stay over-night in Paris at the Benedictines at Sacre Coeur.

Day 10 - Paris. - Mass and breakfast, morning free lunch at the Benedictines, afternoon adoration of the Blessed Sacrament in the peaceful chapel of the Benedictine Friary.

Day 11 - Morning travel to the airport for our flight back to Boston.

Note: there could be slight changes in itinerary-the above is only an outline of the day's events.



11 DAY TOUR OF THE MARIAN SHRINES OF FRANCE PLUS LISIEUX. MAY 19-29, 1997.

Commemorating the 100th Anniversary of the death of St. Therese of the Child Jesus. MAY 19-29, 1997.

Spiritual Director: Rev. Patrick McNamara, LaSalette, currently in training with the Carmelite Friars in Washington DC.

This Marian Tour includes the following:

- Round Trip airfare from Kennedy Airport NY.
- Daily Breakfast and Dinner.
- First Class & selected Hotels with private bath only
- All transportation listed in the itinerary.
- Daily Mass and time for private prayer.
- Experienced local escort/guide.

Cost double occupancy: \$2199; single extra: \$349.
Please call or FAX for reservations. Deposit: \$200.

Contact: Rosella Nagle. OCDS. The Garlin Travel Service, Pavilion Garden Level, 261 Old York Road, Jenkintown PA 19046. Toll free phone: 888-533-8747. FAX 215-886-6065.

Day 1 - Depart this evening from Kennedy Airport on your overnight flight to Paris.

Day 2 - Nevers. Arrive in Paris, and motorcoach to Nevers. Visit the Convent of St. Gildard, the final resting place of Saint Bernadette, to whom Our Lady appeared at Lourdes. Stay overnight at Nevers.

Day 3 - Nevers & Lyons. Travel to Lyon, visiting the Visitation Convent in Paray-le-Monial where Jesus appeared to Saint Margaret Mary Alacoque in 1675 revealing to her the love of His Sacred Heart. A city tour of Lyon will complete the day. Stay overnight in Lyon.

Day 4 - Lyon. Morning departure for LaSalette, high in the French Alps, where in 1846 Our Lady appeared to Melanie Mathieu and Maximin Giraud appealing for reconciliation and prayer. Time permitting, we will visit Grenoble, the sight of the 1968 Olympic Games. Overnight in Lyon.

Day 5 - Lyon & Lourdes. This morning we depart by plane for Toulouse. On arrival we continue on to Lour-

des, the sight of the eighteen apparitions of Our Lady to Bernadette Soubirous. You may wish to bathe in the healing waters or walk the Way of the Cross. The time is yours to do as you wish. Stay overnight in Lourdes.

Day 6 - Lourdes. Today we have the privilege of participating in the celebration of Mass at the Grotto of Massabielle. Throughout the day and evening we will be touring Lourdes, places associated with Bernadette: the baths, the scene of many remarkable cures, and participating in the candlelight procession with thousands of pilgrims from all over the world. Overnight in Lourdes.

Day 7 - Lourdes. Enjoy a free quiet day today, for private prayer and relaxation in this place of many blessings. Stay overnight in Lourdes.

Day 8 - Lourdes & Paris. This morning we depart Lourdes via train to Paris where we will spend the next three nights. This afternoon a sightseeing tour will include the highlights of this beautiful "City of Lights" including the Cathedral of Notre Dame, the Eiffel Tower, the Sacre Coeur Basilica and the Arc de Triomphe. We will stay overnight in Paris.

Day 9 - Paris & Lisieux. Our long-awaited visit to Lisieux will include a visit to St. Therese's childhood home, Les Buissonnets, the Carmel where she spent 9 years living the "little way," and finally the Basilica consecrated in her honor at the Eucharistic Congress in 1937. Return and stay overnight in Paris.

Day 10 - Paris. We will celebrate Mass today at the Chapel of the Miraculous Medal on the rue du Bac, the sight of the apparitions of Our Lady to St. Catherine Laboure. The rest of the day is free for you to tour as your wish in this grand city. Shop or just relax before our farewell dinner this evening. Over night in Paris.

Day 11 - Home. We board our flight to the U.S., taking with us lasting memories of our visit to the Marian Shrines of France, and to Lisieux on this 100th Anniversary of the death of Saint Therese.

For others details, please contact Rosella Nagle or Fr. Patrick McNamara for a flyer with a reservation that coupon that must accompany your deposit.

The Discalced Carmelites in France. Even though the Therese Pilgrimage and the Marian Shrine Tour cannot stop at all the places of interest to Carmelites, these places will be mentioned when the Group nears them. Below are some places of interest for Carmelites.

1. West beach. Therese at sea shore of Aunt. Great insight into ocean, as symbol of the immensity of God. She also had a problem with the blue ribbons on the bonnet her aunt gave her. See Last Conversations.

2. Burgundy. Aire-sur-la-Lys (Pas-de-Calais) is the home of Bl Elizabeth's father, Captain Joseph Catez. He was a career army man, who spent many years in the Algerian Campaign.

3. Compeigne is about 50 miles NNW of Paris. A whole Carmel of 16 nuns were guillotined in 1794, just about 10 days before the "Reign of Terror" ended.

4. Caen is the home town of Bl John Soreth, O Carm, who in 1455, wrote the first Rule for the Secular Order.

5. Paris. Therese's received a special grace at OL Victory church. Bl Elizabeth attends the World's Fair in 1900. She also visited the Sacred Heart Cathedral.

6. Three French Carmelite Friars, Martyrs, 1794. Bl Jacques Gagnot was from Frolois, Michel-Louis Bru-land was from Chartres, and Jean-Baptist Duverneuil was from Limoges. They were martyred on a slave ship in the harbor at Rocheford.

7. Dizon. Bl Elizabeth of the Trinity was born in Jorges-en-Septaine. They moved to Auxonne (Cote-d'Or), then to Dizon. She lived on the military base until her father died when she was seven. They moved to the end of town, near the Carmel. At about 14 she visited a nearby Marian Shrine and prays for the privilege to die young. While on family vacations she visited the Jura mountains, Pexiora (Aude), Lorraine, where her mother was from, Ste Hiliarie, Vosges, Tarbes, Carlipa, and Limoux. Many of these towns are in the foot hills of the Pyrenees Mountains.

8. The Pao Carmel is across the river from the Our Lady of Lourdes Shrine. Elizabeth prayed here before she entered the Carmel in Dizon. Blessed Mary of Jesus entered the Pao Carmel. From there she went to India and to Bethlehem, where she finally died.



**CHRISTINA PUCHALSKI, MD MA OCDS,
WINS SPIRITUALITY AWARD.**

Christina, from Arlington VA, is a member of the Saint Joseph Community in Washington, DC. She made her final Promises in 1995. She took her training at UCLA, John Hopkins, and George Washington University School of Medicine. She is a resident in internal medicine and primary care.

Christina was one of seven 1996-97 recipients who shared the John Templeton Faith and Medicine Curricular Award.

The George Washington University School of Medicine and Health Sciences will become one of the few medical schools in the country with a mandatory curriculum for teaching the value of spirituality in healing...

"Many patients seem to want an injection of faith into the healing process and physicians should meet that need," said Christina Puchalski, MD, co-director of the program. "People want us to ask them what is important to them and guide them in the context of their illness. We need to train our physicians to be able to help patients use their own belief systems to cope with illness and dying," said Puchalski, a third-year resident.

How did this Secular Order formation director with a medical career even qualify for this award? She said that she was very lucky. Now, in her own words.

I was born in sunny Los Angeles, California but raised in a home that was of Eastern European origin. My parents are from Poland.

Spiritually, I have been VERY lucky. Both my parents have a profoundly deep faith which they imparted to me. My Mom's uncle was a priest in Poland; she used to spend her summers on his farm. One time she even filled in for the altar boy when he got sick (1920's).

My Father's Dad was a mystic, encouraging my Dad to meditate daily. He also had an ecumenical philosophy: honoring those of others faiths and he passed that tradition on to my Dad and me. His mother (my grandmother) loved Teresa of Avila and in fact had a large painting of St. Teresa in her living room!

Both of my parents experienced tremendous losses and sufferings during the Second World War. My Mother's first husband was killed leaving her alone with an infant son in England (she escaped from Poland to England during the war). My Father lost his father and brother during the war; he fought in the underground army during the whole war. Their faith is what got them through all that! And they passed that faith on to me. My Dad wrote to me after my fiance, Eric died "Turn to God. God will never leave you. He is in your heart, waiting for YOUR call, waiting to give you peace and comfort." (I save all his letters, they are so full of wisdom).

My Mother's faith is more internal. She demonstrated it by example and with her actions...a very loving and kind Mother always at my side supporting me! Both my parents have always been and still are there for me!

When I was little, my Dad taught me to meditate. My parents prayed with me every night. They emphasized the importance of respect for others. One day after Mass I asked my Dad why we say "one holy catholic church" in the Creed. Did that mean non-Catholics would go to hell? He said that catholic meant "universal," that there was one God and everyone had a different view of him. Christians saw Christ as God, Buddhists saw Buddha as God, etc.

This is precisely the belief I have and this is how I approach my patients when talking to them about God or whatever their beliefs are. Some of my most precious

moments have been praying with people of different faiths than my own. One morning I saw a Buddhist, a fundamentalist Christian, a Muslim and an Episcopalian. It just happened that morning that each of these people had some serious medical issues where prayer or talk of prayer and God was appropriate. I was blessed to be able to participate with them in those moments.

After moving here to DC I worked at NIH (National Institute of Health) and then went to medical school at George Washington University. During that time, I had some personal difficulties that challenged my faith and the practice of my faith. Fortunately, I met Brother Edward at a spiritual formation group I had joined at Shalem Institute. This group was a three month course teaching various forms of meditation and prayer. Ed introduced me to the Carmelites. I felt as if I had come home spiritually!

As a physician I deal with people who suffer in different ways. I am honored to be able to walk that journey with them and help in any way I can. It is always a spiritual journey especially in the midst of physical pain and suffering. Caring for a patient involves attention to the whole person: body, mind and spirit. I learned from my own difficulties that the relationship with God and prayer can have a powerful positive effect on health, and on helping you cope with life's difficulties.

Brother Ed and The Carmelites have helped me learn how to help other people along this journey but they have also helped me in my journey. Ed helped me organize the course on Spirituality and Healing at The George Washington University School of Medicine and he is now helping me with some work my colleagues and I are doing on the Spirituality of the dying patient.

The Carmelite influence now extends on into the Medical School at GW! In addition to teaching a *Faith and Medicine* course at GW, I am also on the planning committee at NIHR (National Inst for Healthcare Research) for a national meeting on education: *How to teach this material in all medical schools in the country*. And I am on the Advisory Board of The Psychiatric Institute of Washington. They have started a "spiritual track" to help in the treatment of mental illness I am helping them with that.



Left to right: Maria Poon, RI, Ruby Alexander, IL Fr. Daniel Chowning, WI, and Peggy Wilkinson, VA.

THE MYSTICAL LIFE: UNION WITH GOD

This video tape provides an outline of the stages of the spiritual journey of the soul to union with God. It runs approximately two hours. It is based on the experiences of St. Teresa of Jesus of Avila and St. John of the Cross. It is presented in three parts: 1) An Introduction to the Mystical Life; 2) The Interior Castle; 3) The Spiritual Canticle.

This video is a synthesis of material from retreats and parish programs presented by Peggy Wilkinson OCDS, and could be used for Secular Order Formation, as well as a basis for parish prayer and study groups or retreats.

Peggy Wilkinson OCDS, married and the mother of eight, is the author of **FINDING THE MYSTIC WITHIN YOU**. Peggy was professed as a Secular Carmelite in 1967, and is presently serving as formation director for the group in Frederick Maryland.

Lynn Aminzadeh OCDS is the executive director of Contemplative Productions, Inc. and co-producer of the video: **THE MYSTICAL LIFE: UNION WITH GOD**. See order form below. Lynn is also chairperson of her parish's spiritual life committee, and vice president of Human Resources for a major telecommunications firm. She is currently president of the Sacred Heart group in Frederick Maryland. To order, please write to: Contemplative Productions, Inc.

Contemplative Productions, Inc.
15521 Germantown Rd
Germantown MD 20874-

Price: \$29.95, plus \$4.00 shipping and handling for each video tape. Please send check or money order. No cash. Please send me ___ copies of The Mystical Life: Union With God. Please print.

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CENTENARY LISIEUX PILGRIMAGES

May 3-11, 1997. Lisieux, Alençon, Normandy, Paris, Mont. St. Michel, and Lourdes. Fr Leo Huard O. Carm, Spiritual Director. Contact: Anne Breslin, Great Experiences, Inc., 320 Kinderkamack Rd, Oradell NY 07649, 201-261-8484.

May 7-17, 1997. Fatima, Coimbra, Lourdes, Paris, Nevers, Lisieux. Fr Brocard Connors, O. Carm, Sp Dir. Contact him at Box 868, Carmelite Dr, Middletown NY 10940, 914-344-2220.

June 7-15, 1997. Lisieux, Normandy, Alençon, Mont. St. Michel, Paris, & Lourdes. Fr John Russell O. Carm, Sp Dir. Contact Anne Breslin (as above).

July 26 - Aug 3, 1997. Lisieux, Normandy, Alençon, Mont. St. Michel, Paris, and Lourdes. Fr James Boyce O. Carm, Sp Dir. Contact Anne Breslin (as above).

Sept 4-18, 1997. Aylesford, Canterbury, Paris, Lisieux, Bordeaux, Lourdes, Marseilles, Nice, Assisi and Rome. Fr Brocard Connors O. Carm, Sp Dir. Contact him (as listed above).

YOUNGEST DOCTOR OF THE CHURCH?

Bishop Guy Gaucher OCD DD

On the feast of Saint Therese in September 1993, Cardinal Moreira Neves, primate of Brazil, who was presiding, wrote from Lisieux to Pope John Paul II to ask him to proclaim Therese a Doctor of the Church. In a splendid homily he wrote:

"Very Holy Father, we know that the Church already has many great Doctors throughout the centuries, but if you declare Therese of the Infant Jesus a Doctor of the Church, you will give to the Church the holy utter joy of the knowledge of this doctrine of confidence, love, and spiritual childhood.

You will give a great joy to all Christian and Catholic women in proclaiming the third woman, doctor of the Church, and you will give, Holy Father, a great joy to the youth whom you love as well as in proclaiming a doctor of the Church, not an old pastor, and old master, but quite a young girl. She will be the youngest Doctor of the Church, younger than Catherine of Siena who was 33 years old. The world which values such youth and which, at times, is anxious about the ways the youth are following, this world will gain much if it gains a Doctor of the Church; woman and youth, to the dawn of the third millennium.

I am sure that the Holy Father will hearken to the direction of the episcopacy, the humble voice of a humble Brazilian pastor who loves Therese as the Holy Father himself loves her, as he himself has said."

This great voice evokes the seven episcopal conferences in the world who have make this request to John Paul II, the most recent was that of Australia, Japan, Argentina and the Philippines, two days before the Pope arrived in Manila.

We have received more than 100,000 signatures from the entire world to reinforce the request of hundreds of bishops of seven countries of five continents (of which 16,270 were acquired by Il Est Vivant).

One American bishop of New York, Msgr Patrick Ahern, has written to all the episcopal conferences of the world for this project.

O.C.D.S. EASTERN REGIONAL CONGRESS

Registration
Deadline
Extended to
December 31
1996



Registration
Deadline
Extended to
December 31
1996

"ONE PERFECT ACT OF LOVE, THE LITTLE WAY"

ST. THERESE OF THE CHILD JESUS

1897-1997 First Centenary

Come and share with your fellow Carmelites for a weekend of spiritual renewal, prayer, music, and fellowship centered around the spirituality of St. Therese of the Child Jesus.

Huntington Hilton Hotel

Melville, NY

Thursday, June 12, 1997 through Sunday, June 15, 1997

Beginning June 12th at 6:30 pm and ending June 15th with brunch at 11:15 am.

Guest Speakers Include:

Fr. Kevin Culligan, OCD Elda Maria Estrada Fr. Pat Farrell, OCD
Fr. Benedict Groeschel, CFR Fr. Anthony Haglof, OCD Fr. James Hannon Fr. K. Kavanaugh, OCD
Fr. M. Montgomery, OCD Fr. John Moran MM, OCDS Fr. Sam Morello, OCD Fr. Steven Payne, OCD
Fr. Sal Sciurba, OCD Fr. John Sullivan, OCD Ms. Peggy Wilkinson, OCDS

CONGRESS FEE

\$225.00 per person (includes deposit)
Includes all meals except evening meal on Friday
This fee does not include the hotel accommodations
\$50.00 non-refundable deposit
Due by December 31, 1996
See Registration Form Below

TRAVEL ARRANGEMENTS

Journey Travel & Tours International
1-800-934-3650
Ask for: Addie Mattei
Mention The Carmelite Congress

If you have any questions
or need further assistance
Contact
Anne Engo, OCDS
Chairperson
(516) 878-8393

HOTEL FEE

\$89.00 per room/per night
Up to 4 in a room
For Reservations: 1-800-445-8667
Mention The Carmelite Congress

OCDS CONGRESS REGISTRATION

Name: _____
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_____ \$225.00 per person (includes deposit) _____ \$50.00 non-refundable deposit per person

Send money and completed form to: **OCDS CONGRESS**
c/o Anne Catalano
20 Broadway
Shirley, NY 11967

Make Check Payable to:
Carmelite Congress

Balance due by April 15, 1997
Congress will be open to all
January 1, 1997.

One speaks of it since...1926! For this young Carmelite is not only an astonishing thaumaturge who has let fall a shower of roses (graces of healing, of conversion) she has a spiritual universal mission: to announce the Good News to the World.

A Doctor of the Church of the Church is a saint canonized (for her this was done in 1925) who brings to the universal Church a theological and spiritual contribution useful to all, and which the authority of the Church, through the voice of the Pope, recognizes as such, the official offering for all.

Indeed, innumerable theologians among the greatest, some cardinals, bishops, priests, laity have recognized the strength of her spiritual doctrine and living. Astonishingly in advance of her times, by the same strength of spirit, she had announced the great truths at the Second Vatican Council: the eminent place of the Word of God, sense of the Church as a communion in Trinitarian love, a Mariology which places Mary at the heart of the Christian Mystery, openings to Ecumenism, an acute sense of the universal mission, intimate union of contemplation with the active missionary, lived comprehension of the consecrated vocation, sense of the sanctity of priesthood, etc...

In all these avenues of spiritual theology one encounters Therese, declared Cardinal Poupard at the Synod of 1900. And Cardinal Geronne, as early as 1993 was underlining the original contribution of this woman to theology often masculine. He concluded thus with his remarks: "This is a saint to whom God has given the

eloquence word for which she witnesses. She was herself so well positioned in the heart of the faith as her faith illumines us always. The Church will speak one day that if is necessary to call Therese at Lisieux "Doctor" of the Church. The Christian people for its profit humbly have already judged in confidence and in love." (footnote: Saint Therese, Witness of the Faith, revue Vie Theresienne (Lisieux) No. 136, Oct. 1994)

20 years after this declaration, one can only subscribe once again to its veracity. We hope that she will be revealed soon for the "Glory of God and the salvation of the world" because Therese this "spiritual genius" (Jean Guilton) never ceases to act to save people.

Is it possible to dream? What joy if the Pope in Paris in 1997 would declare before some hundreds of thousands of youth, Therese, a young woman at 24 years, Doctor of the Church!

An article taken from **Il Est Vivant**, No. 113, April 1995, pages 117/37. A literal translation by Fr Bonaventure Lussier OCD. October 23, 1996.

200 DELEGATES FROM 40 COUNTRIES

The OCDS Delegates came from the African Central Rep, Argentina, Austria, Australia, Belgium, Brazil, Cameroon, Canada, Chile, Costa Rica, Croatia, Czech Rep, England, France, Germany, Holland, Hong-Kong, Hungary, India, Ireland, Italy, Japan, South Korea, Labanon, Malaysia, Malta, Maurisia, Mexico, Peru, Philippines, Poland, Portugal, Scotland, Singapore, Slovakia, Spain, Sweden and from Switzerland.

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Discalced Carmelite Friars
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