

CARMEL CLARION



OCDS NEWSLETTER

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CHRIST IS MY UTMOST NEED

Jessica Powers (1905-1988)

Late, late the mind confessed:
wisdom has not sufficed.
I cannot take one step into the light
without the Christ.

Late, late the heart affirmed:
wild do my heart-beats run
when in the blood-stream sings one wish away
from the Incarnate Son.

Christ is my utmost need.
I lift each breath, each beat for Him to bless,
knowing our language cannot overspeak
our frightening helplessness.

Here where proud morning walks
and men hang wreaths on power and self-command,
I cling with all my strength unto a nail
investigated hand.

Christ is my only trust.
I am my fear since, down the lanes of ill,
my steps surprised a dark Iscariot
plotting in my own will.

Past nature called, I cry
who clutch at fingers and at tunic folds,
"Lay not on me, O Christ, this fastening.
Yours be the hand that holds."

Reprinted with permission from the book of poetry
THE HOUSE AT REST by Jessica Powers, also
known as Sr. Miriam of the Holy Spirit OCD, 1994,
\$6.95, plus packing & postage for a total of \$8.00.
The Carmelite Monastery, W267 N2517 Meadow-
brook Road, Pewaukee WI 53072-4599.

THE THREE TRADITIONAL PROMISES AND VOWS AND TWO MORE PERHAPS

God created us male and female and both were good.
Even after our Fall, by the plan of God in Christ Jesus
our Lord, our whole person is progressively redeemed
and sanctified. So we are challenged by Christ to love
God with our whole body, heart, strength, mind and
soul, and to love our neighbor as Christ loved us. Dur-
ing this Lenten Season let us look at how our whole
person is redeemed and sanctified in Christ. Tempta-
tion is part of the journey. We recall that the devil
tempted Christ to riches, food, and power.

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Poverty. Our body is part of ourself, it is our body-
self, a thing, a creature, and we need other created
things to survive. The first human instinct is for self
preservation. If left unchecked, undirected, it is only the
pride of life, and could lead to hoarding things, seeking
riches. Poverty directs this blind human drive for things.
There are many ways to use things for the sake of the
Kingdom, to practice poverty in holiness of life, and say,
"No," to hoarding or possessiveness.

Poverty should be practiced according to one's state
in life: single, married, widowed, religious, clergy.
Each one remains in the world but not of the world. By
poverty each person should also witness to their striv-
ing for the Afterlife. In the Hebrew Covenant the
blessings were given in this life, usually by an abun-
dance of the gifts of the earth. In the Christian
Covenant all created things are to be used in modera-

tion, in so far as they facilitate our attaining Heaven by love of God and neighbor. By Gospel simplicity our body-self is available for a fuller Christian life.

Poverty calls us to solidarity with our neighbors, with the people we meet on the roadways of life. It also calls us to share with the less fortunate. We were temporarily given more than we need so we would have the opportunity to share with the less fortunate.

Another way to practice poverty is to allow yourself to feel the pinch of want, Franciscan style, of not having something you think you need. The rich try to satisfy this blind drive for things and they cannot. Our faith enlightens us how to make decisions in this area and to resist temptations, as Christ did in the desert.

A prudent use of the gifts of God can challenge us to raise the standard of living by practicing the corporeal works of mercy. Due to the dignity of the human person, especially the Christian, poverty can call for more human development. Poverty does not accept squalor and degradation as the answer.

Our goal is to be free from that blind craving for more things: to use all the gifts of God for the sake of the Kingdom, with a freedom of spirit. This means not slavishly trying to keep up with the Joneses. This is consumerism, a new form of paganism.

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St. John of the Cross, in his *Spiritual Canticle*, teaches us that all creatures bear some traces of their Creator. Once we get rid of our excess baggage, part of our extended self, and our person is no longer sapped of strength by baby-sitting too many things, holiness can lead to a deeper appreciation of things. All creation is then seen as praising God. The *Canticle of Daniel* comes alive. A more personal version can be composed during times of retreat for a renewal of poverty.

The evangelical counsel of poverty is for all Christians. Religious and Secular Order members affirm their commitment by promises and vows. The Faithful renew their Baptismal Promises at the Easter Vigil to reject Satan and his empty promises, as Christ did.

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Jessica Powers, in the third stanza of the poem "Christ is My Utmost Need," mentions "our frightening helplessness." The mortality of our body-self prompted her to seek a blessing for each breath, for each beat of her heart. Little Therese had renewed her Act of Oblation to Merciful Love with each beat of her heart. This is real body-self prayer.

Chastity. The preservation of the species, or human race, is the second basic human drive. This drive is also blind and needs to be checked and directed or it can become just the lust of the flesh. We also need to be sexual beings, and our need for food and drink seem to be part of our sexual self. There are many ways to practice chastity in life situations. The devil tempted Christ in the desert to turn stones into food and Christ refused. Saying "No" to temptation and the acceptance of our sexual-self and gratitude to God are needed.

Chastity should be lived according to one's state of life: single, married, widowed, religious, clergy. Christians are challenged to love with their whole person. We need to learn to love many; for we have many neighbors. We also need friends as we strive to live the Christian life, and seek holiness by climbing Mount Carmel. We cannot say that we have no time for sinners for we are taken up with the love of God, whom we cannot see. We are challenged to lovingly use all human face-to-face encounters to prepare for our final Face-to-Face with God for all eternity.

Our sexual-self is a gift of God. Our sexual-self enters into all interpersonal relationships to some extent. We can grow in holiness if we use our sexual-self

properly, if we love one another as Christ loved us. Little Therese wrote that she had been loving her sisters in Carmel as she loved herself, with self-interest. Only in the last months did she receive new insight to change. St. Teresa has many friends and confided that she did not love them all as Christ did. But she did not want to loose her friends. She was assured that she would have many more friends if she loved them as Christ would. She tried it and found this to be true.

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Sometimes we can find ourselves on a pleasure trip, overindulging in food, drink, and sexuality. The pleasure principle is infantile: an infant survives by reacting to pleasure. If an adult does this in an uncontrolled way it is harmful, even sinful. "If it feels good do it," is part of our American new form of paganism.

Our Christian goal is to be free from the blind sexual drive, the blind need to eating and to drinking without restraint. Then we can use our sexual-self for the love of God and the love of neighbor. Temptations against chastity and gluttony can be caused by not thanking God for the gifts of our sexuality, food and drink. We cannot get to heaven without loving with our sexual-self. In holy Scripture it is called our heart, and stands for our emotions, feelings, passions, and our sexuality. Christ challenged us to love one another as he loved us, with heartfelt care, tenderness and compassion.

In the second stanza of "Christ Is My Utmost Need," Jessica Powers writes, "wild do my heart-beats run," which I interpret as her sexual-self, or lower nature, which was sometimes acting up even when she was "one wish away from the Incarnate Son."

Obedience. The need and right to have a place in society, to exercise our strength-self, is the third basic human drive. Unchecked or undirected this good basic human drive can degenerate into the thirst for power, just being on a power trip. Then all our worth, status and

honor depends on our position. There are many ways to practice Christian obedience in society.

Our main worth as a person comes from being a child of God, a Christian, a Catholic, a Carmelite. All else is secondary in our state of life. This value, like the other two of poverty and chastity, must be recalled in prayer, and gratitude expressed to God or they will not change our lives. Soon we may manipulate, use others, and do almost anything to climb the social ladder, to achieve more status, as the main goal of our life.

Our goal is to be free to use our strength-self to be obedient to God, the Church, our leaders. Christ came to serve, not to lord it over. He was meek and humble of heart. Some manuals of psychology list meekness and humility as Christian traits, not at all normal, for they saw that type of religion as a failure to stand on your own two feet and to face life. That opinion is rapidly loosing ground. The true meaning of meekness and humility does not mean that you should allow yourself to be walked on and devastated.

Each person has a rightful place in society, a place to exercise their strength of person. The secret is to find it and work out your salvation and holiness from that place. Carry the cross with Christ when blows to your ego are unjust and cannot be remedied, for Christ did the same. Take advantage of the occasion and allow the old self to decrease, and allow Christ to increase in you.

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St. Teresa spoke of the devastation caused by some of the nuns bickering over their honor.. She wrote the soul "deplores the time in which it was concerned about its reputation and deplores the deception it suffered in believing that what the world called honor was honor...this belief about honor is the greatest lie."

In the fourth stanza of "Christ Is My Utmost Need," Jessica Powers writes about those on a power trip, and

of how she is willing to acknowledge her dependence on Christ, even though he has a wounded hand.

Christ had resisted the temptation by the Devil to accept a kingdom based on one of the first three basic human drives: inanimate objects, food for life, or political power. Why? Because Christ had been sent to show us how to sanctify the next stage of our total human person, our mind. Each stage provides a fuller life.

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Truth. The fourth basic human drive is to know, for we are a curious human race. Some practical ways of expressing our faith in the Christian Covenant involve a deep reverence for the truth. Christ said, "I came to bear witness to the truth... If I told you the truth, why do you hit me?" We should never lie, even in the smallest matter. It dulls the conscience. We have enough blind spots where we unintentionally do not tell the truth. Reject all apparent truth that is not compatible with Christ. Know Christ and Him Crucified. That is enough. Our goal is to free ourselves from our blind spots and from the blind searching for truth without end. In our Baptismal Promises we promise to follow Christ as the Way the Light and the Truth.

Little Therese had said that she always told the truth and abhorred pretense. If they do not want to hear the truth let them not come to me, she said.

Parousia & Soul. The fifth basic human drive is the pining deep in our soul for more than this life offers. Will the Son of Man find faith on the earth when he comes again? Unchecked this blind drive in our soul can lead to cults, superstition, devil worship, etc. We can become disenchanted with established religion and allow ourselves to be involved with the bazaar new forms of religion. We are challenged to control and direct this drive in our soul for the sake of the Kingdom. In the fullness of time Christ will come again. Until that time we strive to follow Christ with our total person,

including that deep pining in the depth of our soul.

St. Teresa of Jesus of Avila, while in the VI Mansions, was pining deep in her soul for heaven so she could love Christ more. Then she realized that she loved more on this earth when she was suffering. So she developed her famous motto: "Either to die or to suffer." St. Teresa was very disappointed with some of the Church officials in both Rome and Spain. She also experienced many difficulties with some of the Carmelites, both friars and nuns. Yet she persevered as a member of the Church. On her last day as she is dying she is praying, "I am a daughter of the Church."

The Church is the way Christ left to us to find Him in truth. It is a perfect system but peopled by imperfect members. We need to resist the temptation to leave the community, the parish, the Order and the Church and trying to go to God all alone, without the sinners. Each Sunday we renew our faith in "one holy catholic and apostolic Church." We need this faith to stay in this Christian faith system, to persevere in seeking God in spirit and truth.

When Saint Therese of the Infant Jesus was working out her passage in her trial of faith, she was being led beyond the confines of our human reason. When asked why she was not writing any more she mention that she feared that she might blaspheme God. She said she made more acts of faith in the last year than she had in her whole life up to that time.

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Bl Teresa Benedict of the Cross (Edith Stein) said that religion is only partially grasped at each step of the way. God must be accepted as perceived and our religion then lived out day by day. Only in this manner will more Truth progressively be given.

St Augustine said that we will be restless until we see God. Again, we need to thank God for this rest-

lessness of soul, the last of our basic human drives. We need it, and every ounce of strength it can provide on our journey to the Eternal Kingdom.

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Summary. We are described in Scripture as composed of body, soul, heart, mind, and strength. All five aspects of our person interact with one another. All aspects need Christian control, direction, formation. St. John of the Cross likens our nature to a log of wood in the fire. Just as the fire works on the bark first, then the under-bark, then the sap, and finally the heart wood, so does the Spirit work first on the body, then the feelings, then the will-power, then the mind, and finally the soul. It is important to realize that one aspect of our person is always dominant. We sort of tend to park our ego on one of our five self-levels and live from that level. It is equally important to move on as the Spirit affirms us on one level and invites us to work on the next level of our total self until the whole is holy.

**The Promises and Vows in the Secular Order:
Some Additional Practical Reflections
by Fr Theodore N Centala OCD**

For about eight hundred years the members of the Secular Order were considered somewhat as mini religious. They took additional names, took vows, and could be buried in the religious habit of a nun, hermit, monk or friar. The identity of the Church was concentrated in the clergy and the religious. This was the usual way to embrace a way of striving for holiness.

The Rule of Life, pre-1979, called for one month attendance as a guest, followed by a year as a novice, followed by vows for life. When the Rule of Life was up-graded in 1979, it called for six years and nine months before vows. And the vows were optional. What had happened?

With Vatican II the Church again became the People

of God (see Fr Camilo Maccise OCD's main address to the Congress in the last Clarion), a secular organization, with a few clergy and religious in service positions. Various groups of the members are now called associations of the faithful. They usually just take promises, not vows like religious.

The Church, with Vatican II, stressed the fact that all the members of the Church are called to holiness in their Baptism. It was not necessary to change your name with Confirmation, or take a vow or take an additional name if called by God to continue working out the call to holiness. The religious are called to be special public witnesses to the universal call to holiness. The clergy are special public witnesses to the universal call to be a priestly people. They both have special rites for these special roles.

The International Congress in Rome, this last October 8-16, mentioned that the People of God should embrace their secular way of life. Be in the world but not of the world. No longer use the terminology that had been passed on from the religious way of life: words like novice, postulant, Sister, and Brother. There are other adequate words: candidate, sister, brother, member.

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As for the spirituality of the promises and vows, each person gives herself or himself to God according to how much of self each has at their command at that particular time. Usually after six years in formation a member gives a lot more of their self with their final promises than the member did in pre-1979 days with their vows, after just thirteen months.

When people first become aware that God is calling them to make a commitment of love, they may attend an OCDS meeting as a guest. Yes, this is a good way to return love to God, but for how long? Answer: in proportion to how each one sees God's love for them.

Six months only? All right, I will try it for six months as an aspirant, for I am aware that God is calling me to give more of myself in love. During this time the person grows in their awareness of God's love for them. So they willingly accept the challenge to receive the Scapular and spend two years as a candidate in an intensive formation program.

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During these two years the person continues to grow in intimacy with God, and looks forward to the time of their first promise. They are eager to return more love to God whose Love they are more aware of now. So they take the Temporary Promise.

By continuing to live the Rule of Life in the Spirituality of Carmel for three years, many new insights are acquired. One is self knowledge of personal weakness. The person now questions: can I go on? The other insight is of the eternal love of God for the person, from before their birth, and it will be for all eternity.

Now, with new human weakness, and new insights into the eternal strength of God's Love, the person can not renew their Promise for any limited amount of time. It can only be for the rest of my life. For all eternity. See the text for the March Calender on page 11.

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This is a big improvement over the pre-1979 schedule. And what is more, they also have a better grasp of the need for continued striving for holiness. Early vows can lead a person to early spiritual retirement.

There are some rumors that the vows could be discontinued. Nothing would be lost, the way it is presented here. Both promises and vows are made to God. The promises also stress the bi-lateral witness value to the community. The vows stress the commitment to God (virtue of religion). Both are equally binding in love, according to each person's level of generosity. If vows are taken later in life when the person again becomes more aware of what God is asking, and the person is able to respond more totally, the vows would be more binding. The same generosity can be shown by a renewal of promises with an equal insight and response of the giving of self to God in love.

There is a difference in timing. The promises occur when the time is up to take them. The vows can be taken years later, when the member has a new awareness that God is asking for another gift of self, more than what was given at the time of final promises.

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The promises are three, while the vows are only two. Poverty is not a vow because there could be too much personal difficulty in the practical application. See the other article in this issue on the Promises and Vows. Some members also experience difficulty when they change states of life.

The vows can become a distraction for some members. They can become a status symbol. They can lead to pride, a holier than thou attitude, instead of greater awareness of our personal weakness, leading to an increase of humility, the foundation of all growth in the love of God and love of neighbor.

We must cling to Christ as our only trust for insight and strength to live and keep our Promises and Vows, to allow our whole person to be sanctified. In times of extreme weakness and inability to cling we can pray with Jessica Powers, "Lay not on me, O Christ, this fastening. Yours be the hand that holds."

CARMELITE INSTITUTE REPORT

Peggy Wilkinson, OCDS

A few years ago, Fr Camilo Maccise OCD, Superior General of the Discalced Carmelite Order, requested that the Discalced Carmelites, and the Ancient Order of Carmel set up an Institute to make Carmelite spirituality known throughout the English-speaking areas of the U.S. and Canada. (A Spanish-speaking Institute had already been started in Mexico)

In April, 1993, close to 100 representatives gathered at Whitefriars Hall, Washington, DC. The majority were Friars and Nuns, with a few representatives from the Secular Order.

Fr John Malley O.Carm, then Prior General, arrived from Rome and spoke on "The Carmelite Spirit, Carmel as Family, and our Future Direction."

Fr Camilo was unable to be present, and was represented by Fr John Sullivan OCD, Second Definitor General from Rome, who read a letter from Fr Camilo stating some of his hopes and objectives for the Institute. "A sign and instrument of growing together for the two Carmelite Orders; a deepening mutual union with God and each other; evangelizing; witnessing; that the Gospel is both life and experience; and listening to the voice of God in everyday life."

The representatives were divided into six groups for brainstorming, with their conclusions to be reported at a general assembly. Each group was asked to consider the Most Pressing Spiritual needs facing us today, in the three branches of the Carmelite order and in the world.

From these many requests, the Institute narrowed it down to a few programs which they believed they could reasonably initiate at the start of the Institute. These include:

1. A Certificate Program in Carmelite Spirituality at Washington Theological Union;
2. A Distance Learning Course;
3. Translations of Carmelite material not now available in English;
4. Pastoral Teams;
5. Secular/Lay Carmelite Formation.



Present at the Joint TOC/OCDS meeting were: Reta Svjaginstsev OCDS, Fr Sam Morello OCD, Don DiJulio OCDS, Peggy Wilkinson OCDS, Fr Ted Centala OCD, Sr Christina Griggs O.Carm, Fr Brocard Connors O.Carm, Fr Peter Byrth O.Carm, Tom Zeitvogel TOC, and Joan Mellusi TOC.

Fr Patrick Farrell OCD, Co-Provincial Delegate for the Eastern Province was unable to attend for the Eastern Jurisdiction. The other Co-Provincial Delegates of the Central (Oklahoma) Province could not attend. They are Fr John Michael Payne OCD, and Fr Jerome Earley OCD. Fr Michael Buckley OCD, and Mary Tucker OCDS, of the Western Jurisdiction were also unable to attend.

Representing the Ancient Order of Carmel, were Fr Peter Byrth O.Carm, who replaced Fr Al Sieiacki O.Carm, as Provincial Director, Sr Christina Griggs O.Carm, Assistant to the Provincial Director; Fr Brocard Connors O.Carm; Joan Mellusi TOC, and the Chairperson of the TOC/OCDS Joint Action Group, Tom Zeitvogel TOC.

It was also noted that the Institute could serve as a central "clearing-house" for resources, information and projects, and provide a calendar of Carmelite retreats and other activities.

From this beginning, an "Action Group" of OCDS and TOC representatives was established in 1994 which began to meet the day before the start of the Carmelite Institute Schedule. They reflected upon ways of sharing and collaborating between the secular/lay branches of the two Carmelite Orders, while recognizing and respecting the difference in their Charisms.

There was NEVER any intent to produce a united formation program. This TOC/OCDS Action Group, as well as the Institute itself, has no official jurisdiction over the Lay/Secular, orders. It is meant to serve only as a sharing and information resource.

One project assigned to Joan Mellusi TOC and Peggy Wilkinson OCDS was to establish a Resource List of spiritual books, videos and audio tapes, both those required for Aspirant and Candidate formation, and those recommended as spiritually beneficial. Because the Formation Programs of the two orders differ, the Resource Lists are also separate.

General meetings of the Institute were held once a year, with Committees and Board of Directors meeting more often. Since the founding meeting in 1993, a General meeting has been held in April, 1994; November, 1995; and September, 1996.

It was stated that future involvement of the Polish and Spanish OCD Friars and the Secular Order representatives from the Midwest and Southeast is expected in the future.

The Provincial Delegates/Directors and Secular/Lay representatives gave updated reports of Group activities within their Provinces. Completion of the OCDS/TOC Resource List was noted, and that it was now available on the Internet. A requested synopsis of "differences and similarities" between the two Orders was presented by Fr Sam Anthony Morello OCD, and Reta Svjagintsev OCDS, and Fr Brocard Connors O. Carm.

Discussions of other topics and problems shared by the two orders were: Status and support of isolated members; Update on formation material being used within each Province; Common formation needs, such as identifying potential leaders and Providing leadership training; and reviewing other areas of potential collaboration. There was a question of whether this Committee could, or should, develop a Correspondence course on Carmelite spirituality for Lay/Secular members.

It was recommended that the Provincial Delegates/Directors keep the Committee members informed by Provincial office newsletters, and notices of major events, etc.

The following day, Sept. 21, 1996, the General meeting of the Carmelite Institute was held. Fr Jack Welch O.Carm., as President, gave his report. Sr Judy Murray OCD, of the Towson Carmel, gave an extensive introduction to the world of computers with a demonstration. Fr Bill Harry OCarm., and Fr Regis Jordan OCD, also gave reports of initiating a "web page," how computer communication can be helpful, costs, etc. Examples of Carmelite contacts were shown, such as the information supplied by the Austrian Carmel, and the two TOC/OCDS Resource Material Lists. In the future, there will be a Carmelite Calendar of events and dates.

After the Internet Presentation, the six Project Groups met. They were: Internet; Translations/Publications/Research--Carmelitana; Pastoral Teams; Lay/Secular Carmelites; Carmelite Studies/Residential & Distance Learning; and Development.

The Lay/Secular Group discussed how Internet could best serve the Project Group; the convenience of having immediate access to the Carmelite Institute, other Carmelite groups, convents, and monasteries; and to libraries, museums, etc. It was noted that the Resource Bibliography would be updated once a year, and material to be added or deleted should be submitted to either Joan Mellusi TOC, or Peggy Wilkinson OCDS.

The status and function of this TOC/OCDS group was discussed. Fr Sam Anthony Morello OCD, clarified that the goal is not unification, (between the two Orders) but accomplishing a communion out of which will come collaboration. Other purposes stated were recognizing lay potential, and new ways of First Order collaboration. Fr Sam Anthony also informed the group of a study guide on St. Therese's STORY OF A SOUL, "Memory and Mercy," by Fr Matthias Montgomery OCD, which he hopes to have available for future orders.

After lunch, updated reports were presented by the Project Groups and Committees. Of note was a request by the Translations Committee for suggestions of Carmelite texts to be translated into English. Fr John-Benedict Weber O.Carm, and Sr Marcianne Kappes CSST, representing the Pastoral Teams, reported that they also have an available list of Speakers on Carmelite subjects.

A project of the Carmelite Studies Committee was the Carmelite Study Week, Sept. 22-26, "The Institution of the First Monks." This program was to be video and audio taped, and will be available in the future. Updates were given on the Certificate Program in Carmelite Studies, and the pilot Distance Learning Program.

Information was presented on the availability of video tapes on St. Therese from the Notre Dame Forum. Audio tapes of these presentations are also available from ICS. A list of other videotaped presentations on Therese, from programs sponsored by CI/WTU, can be obtained by contacting The Carmelite Institute, 1600 Webster St., NE, Washington DC, 20017.

The Carmelite Institute can also be contacted through the Internet. The E-mail address is carminst@carmelite-institute.org. The home/web page is <http://www.carmeliteinstitute.org>.

The Institute was originally called "NACI," for the "North American Carmelite Institute." it was later discovered that, in Slovak, "NACI" meant "Nazi." Since the Institute is now on the Internet and accessible all over the world, it was voted to change the name to the "Carmelite Institute," or "CI."

FIRST TOC / OCDS COMBINED DAY OF RECOLLECTION

Peggy Wilkinson OCDS

I met Joan Mellusi TOC, through the meetings of the Carmelite Institute. Joan and I were interested in arranging a combined Day of Recollection, a prayerful coming together of lay members of our two Carmelite Orders. This was not an official action of the Carmelite Institute, but something we decided to initiate ourselves. Fr Jim Hess O.Carm, volunteered to participate and celebrate Mass.

Joan recommended the Norbertine Monastery in Paoli PA, as a possible site, and the first available day for all concerned was November 9, 1996. I provided names of OCDS Seculars within a reasonable travel area, (MD, PA, and NJ) and Joan added TOC names. Joan sent notices and made up the program, while I made up a logo representing the TOC and OCDS.



Joan Mellusi, Peggy Wilkinson and Don Di Julio.

We were very surprised at the enthusiastic response of lay members from both Orders. About 100 people originally registered, of which 7 had to cancel. Joan welcomed everyone and her husband, Phil, helped with Registration. With these two, the two presenters Father Jim and myself, and Fr Peter Byrth O.Carm, who flew in from Chicago, there were 98 participants.

After the Welcome, we started with Morning Prayer followed by a beautiful, moving conference, "Living in Allegiance to Jesus," by Father Jim. He prefaced his talk by praising Fr Camilo Maccise OCD, Superior General, as a "peacemaker" who started the Carmelite Institute. Because Father Jim, Joan and I first met at the Institute, Father Jim saw this Day of Recollection as an outgrowth of Fr Camilo's idea. Father Jim said Fr Camilo had emphasized "fraternal communion rather than division" between the two Carmelite Orders.

After lunch, I gave a conference on "St. John of the Cross." This was followed by Evening Prayer and Mass. The silent Day of Recollection ended with a Plenary session of comments and questions. Participants from both orders considered it a prayerful day, and it was requested that we plan a similar day at least once a year. I am grateful to Joan, Father Jim, Father Peter Byrth, and all who attended our first Combined Day of Recollection, for the blessings and graces we shared.

February 1997

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

1
I came to Carmel to answer Jesus' call.
Marie Françoise
Therese Martin.

2
The Presentation of the Lord
He seems to me to be a thousand miles away. Little Therese

3
What God wants from you, you must try to discover, eye to eye with Him.
St Teresa Benedict of the Cross

4
Yes, life is an effort, it is hard to begin a day's work. Little Therese

5
St Agatha, Martyr
I was far from being a perfect little girl.
Little Saint Therese

6
Saints Paul Miki and Companions
What contrasts there are in my character.
Therese Martin

7
How quickly the sunny years of my childhood passed by.
Little Saint Therese

8
St Jerome Emiliani
I did not feel any great disappointment at leaving Alencon.
The Little Flower

9
Fifth Sunday in Ordinary Time
If I had been a priest... Therese

10
Saint Scholastica
A look was enough to reduce me to tears. Therese

11
The Feast of Our Lady of Lourdes
You came to smile on me...Mother.
Therese

12
Ash Wednesday
My soul became absorbed in real prayer. Therese

13
Lenten Weekday
After Mamma's death my happy disposition changed completely. Therese

14
Lenten Weekday
Valentine's Day
Cyril & Methodius
My vocation is love.
Little Therese

15
Lenten Weekday
The earth seemed to be a place of exile and I dreamed of heaven. Therese

16
First Sunday of Lent
It seems to me that Jesus' word is himself. Therese

17
Lenten Weekday
I continued to be surrounded by the most loving tenderness. Little Therese

18
Lenten Weekday
The five years I spent in school were the saddest in my life. Therese

19
Lenten Weekday
Jesus is not doing much to keep the conversation going.
Saint Therese

20
Lenten Weekday
Life is often burdensome, what bitterness, but what sweetness. Therese

21
Lenten Weekday
Saint Peter Damian
I want my Beloved alone to see it.
Saint Therese

22
Lenten Weekday
The Chair of Peter
Yes, I have found my place in the Church. Therese

23
Second Sunday of Lent
Saint Polycarp

24
Lenten Weekday
I understood that true greatness is to be found in the soul. Little Therese

25
Lenten Weekday
She too has passed through the martyrdom of scruples.
Saint Therese

26
Lenten Weekday
I applied myself to practicing little virtues. Therese

27
Lenten Weekday
To be unknown even to those with whom you live.
Little Saint Therese

28
Lenten Weekday
My soul has matured in the crucible of outer and inner trials. Saint Therese

March 1997

The quotations for each day of March are taken from the Introduction to Stanza I of the Spiritual Canticle of Saint John of the Cross.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 Lenten Weekday <i>The soul at the beginning of this song has grown...</i>
2 Third Sunday of Lent <i>Aware of her obligations and observed..</i>	3 Lenten Weekday <i>The path leading to Eternal life narrow..</i>	4 Lenten Weekday Saint Casimir <i>The just person scarcely saved...</i>	5 Lenten Weekday <i>The things of the world vain and deceitful...</i>	6 Lenten Weekday <i>All comes to an end and fails like falling water...</i>	7 Lenten Weekday <i>And that the time is uncertain, the accounting strict...</i>	8 Lenten Weekday Saint John of God <i>Perdition very easy..</i>
9 Fourth Sunday of Lent <i>And salvation very difficult...</i>	10 Lenten Weekday <i>She knows on the other hand...</i>	11 Lenten Weekday <i>Of her immense indebtedness to God...</i>	12 Lenten Weekday <i>For having created her solely for Himself...</i>	13 Lenten Weekday <i>So she owes Him the service of her whole life...</i>	14 Lenten Weekday <i>And that she owes every response of love...</i>	15 Lenten Weekday <i>She knows too of the thousand other benefits...</i>
16 Fifth Sunday of Lent <i>From before the time of her birth...</i>	17 Lenten Weekday <i>And that a good part of her life has already vanished...</i>	18 Lenten Weekday <i>And that she must render an account of everything...</i>	19 Saint Joseph, Spouse of Mary, and Patron of Carmel	20 Lenten Weekday <i>Of the beginning of her life as well as the later part...</i>	21 Lenten Weekday <i>When God will search Jerusalem with candles...</i>	22 Lenten Weekday <i>And that it is already late, and the day far spent...</i>
23 Palm Sunday <i>To remedy so much evil and harm...</i>	24 Lenten Weekday <i>She feels on the other hand that God is angry, hidden...</i>	25 Lenten Weekday <i>Because she desired to forget Him so taken with creatures</i>	26 Lenten Weekday <i>Touched with dread and interior sorrow of heart ...</i>	27 Holy Thursday <i>Over so much loss and danger, renouncing all...</i>	28 Good Friday <i>Leaving aside all business and not delaying a day or hour</i>	29 Holy Saturday <i>With desires and sighs pouring from her heart...</i>
30 Easter Sunday <i>Wounded now with love for God...</i>	31 Easter Monday <i>She begins to call her Beloved...</i>	Where have You hidden, Beloved, and left me moaning? You fled like the stag After wounding me; I went our calling You, and You were gone.				The Divine Office should be prayed as printed on the Weekdays of Lent and on other days that are boxed. On the other days a votive office may be prayed.

CARMELITE SPIRITUALITY

For Life and Ministry

The Experience of God Today:

A Carmelite Commentary

June 15-21, 1997

The Carmelite Forum

*Donald Buggert, O.Carm. Kevin Culligan, OCD

Keith J. Egan Constance Fitzgerald, OCD

Kieran Kavanaugh, OCD Ernest E. Larkin, O.Carm.

*Steven Payne, OCD Vilma Seelaus, OCD

John Welch, O.Carm.

*Not present in 1997

Center For Spirituality

Saint Mary's College

Notre Dame IN 46556-5001

Telephone: 219-284-4636

Reading sessions, lectures, workshops, common prayer, and daily Eucharist will constitute the days of this one-week seminar during which study, prayer and community, and even some solitude can serve as a time aside to review one's life and discover new directions with the help of Carmelite spirituality.

The Center for Spirituality welcomes laity, religious, and clergy of all faiths to this seminar, which will be an opportunity to explore a crucial theme in the light of the Carmelite tradition as Christianity prepares to enter its third millennium.

Monday through Friday (one lecture each morning)

Carmel: A Language for the Soul - Welch

Contemplative Prayer Forms Today: Are They Contemplative? - Larkin

Who is the God of Our Experience? - Seelaus

Into the Thicket: A Hidden God - Fitzgerald

Experience of God in Chaos - Culligan

Reading sessions each morning on Carmelite texts

Tuesday Evening

Eros and the Experience of God - Kavanaugh

Monday through Saturday

The following workshops "Devoted to the Experience of God" will be offered. Each workshop will be presented Monday through Wednesday and Thursday through Saturday so that all participants can take two workshops during the week. Each forum member will present a workshop twice:

Discernment

World Religions

Carmel's Foundational Documents

Interpreting Carmelite Experience: Past and Present

Therese of Lisieux

Poetry of John of the Cross

REGISTRATION FORM (Please print or type)

___ Br. ___ Fr. ___ Mr. ___ Mrs. ___ Ms. ___ Sr.

Family Name, First Name, Religious Initials if needed.

Address

City State Full Zip Code

Full Telephone Number

\$30 Registration fee (non-refundable)

\$195 Tuition

\$90 Board

\$90 Room

\$405 Total

Make Checks payable to **Saint Mary's College**.

See mailing instructions on adjoining panel.

FOR OFFICE USE ONLY

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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 \$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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Atkinson, NH 03811

Contact Person:
Corinne Grise
Tel. # 603-362-4793
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.

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.

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, Roule 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, arriving at 1:30 PM the same day.

Note: there could be some slight changes in the itinerary. The above is only a general outline of the day's events.

11 DAY TOUR OF THE MARIAN SHRINES OF FRANCE PLUS LISIEUX

Commemorating the 100th Anniversary of the death of Saint Therese of the Child Jesus.

MAY 19 - 29, 1997

Spiritual Director: Rev. Patrick McNamara, M.S., a 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 Lourdes, 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.

Rev. Salvatore Scieurba, O.C.D.

and

Ms. Barbara Morrison, O.C.D.S.

invite you to join them on a

10 Day Pilgrimage for the

100th Anniversary of the Death of

Saint Therese of Lisieux

July 1-10, 1997 \$2233 from New York

This price includes taxes and tips plus continental breakfast and dinner daily.

Day 1, Tuesday: USA to Paris. We depart early this evening from Kennedy Airport for our flight to Paris' Charles De Gaulle Airport. Meals are served on board.

Day 2, Wednesday: Paris. We arrive in Paris this morning, clear customs and enjoy an afternoon visit to Montmartre to see Sacre Coeur, where St. Therese visited on the way to Rome. Dinner and overnight in Paris.

Day 3, Thursday: Paris. We have a full day in beautiful Paris to see the sites and visit one of the most famous cathedrals in the world, Notre Dame Cathedral. We also visit LaSainte Chapelle and Eglise des Carmes. Overnight in Paris.

Day 4, Friday: Alencon & Lisieux. This morning we travel to Alencon where St. Therese was born. We visit her home on the Rue St. Blaise. In the time of St. Therese, Alencon was a center of lace-making. An optional visit to the Musee des Beaux-Arts it de la Dentelle provides an interesting display and history of lace making. Continue to Lisieux for dinner and overnight.

Day 5, Saturday: Lisieux. Today we have the entire day in Lisieux. We visit Les Buissonets, the home of St. Therese; the Carmelite Convent and Chapel; and the St. Therese Basilica. Dinner and overnight in Lisieux.

Day 6, Sunday: Lisieux. We have a full day in Lisieux. We visit the Cathedral of St. Pierre and then

enjoy a free afternoon for further exploration, for prayer or reflection. Dinner and overnight in Lisieux.

Day 7, Monday: Lisieux and Paris. This morning we board our motor coach for Paris. We visit the Shrine of the Miraculous Medal on the Rue de Bac where Our Lady appeared to St. Catherine Laboure in 1830. This afternoon we are free for personal sight-seeing, shopping or visiting the famous museums and parks of Paris. Dinner and overnight in Paris.

Day 8, Tuesday: Avon & Convent des Carmes. We have a day trip to the Carmelite Monastery in Avon. Blessed Jacques of the Cross, OCD, a WW II hero, who suffered in a Nazi concentration camp, lived in this monastery.

Day 9, Wednesday: Paris & Charters. We travel to Charters to see a masterpiece of medieval cathedral design. The stained glass windows are unsurpassed for color and design. We celebrate Mass at the cathedral and return to Paris for dinner and overnight.

Day 10, Thursday. This morning we transfer to De Gaulle Airport for the flight home with memories to last a life time.

Rev. Salvatore Scieurba OCD, has done pastoral ministry in France, is fluent in French and has taught French for many years in the Washington DC area.

Travel Arrangements by

Catholic Pilgrimage Tours

Bill & Laurette Beatty, Inc.

PO Box 816

Locust Grove VA 22508, 540-972-0262

Join us as we celebrate together God's gifts of grace in the life of St. Therese of Lisieux. For additional information, or to make your reservation, please mail this Registration Form and send your deposit to:

Ms. Barbara Morrison Ocds,

14316 Brook Dr,

Woodbridge VA 22193,

703-680-2457.

11 DAYS MARIAN PILGRIMAGE TO FRANCE

Rev Anthony Haglof OCD
and
Loretta Gallagher OCDS

SEPTEMBER 16 - 26, 1997

\$1859 from BOSTON

YOUR DAY BY DAY ITINERARY

Tuesday, 16, BOSTON / PARIS. Depart Boston on board your jet flight to Paris.

Wednesday, 17, PARIS. A morning arrival in Paris. Transfer by motorcoach to your hotel. Afternoon celebration of Mass at Rue DuBac, where Our Lady appeared to St Catherine Laboure in 1830 and gave her the design for the Miraculous Medal. Visit the chapel and view the incorrupt body of St Catherine. Continue on to Notre Dame Cathedral and the Basilica of Sacre Coeur on Montmartre. Dinner and overnight in Paris.

Thursday, 18, MONT ST MICHEL. Motor to Mont St Michel, considered to be one of the eight wonders of the world, dedicated to St Michel the Archangel. This beautiful monastery is located off the coast of Normandy. Mass at the small St Michel Chapel on the "island." Dinner and overnight on Mont St Michel.

Friday, 19, LISIEUX. Motor to Lisieux. Visit the Carmel where St Therese lived and is buried, the Hall of Relics and Les Buissonnets: the family home of St Therese. Mass to be celebrated at the Carmel. Dinner and overnight at the Foyer of Louis and Zelig Martin, a pilgrimage house run by Secular Order Carmelites.

Saturday, 20, LISIEUX. Tour the Basilica and visit the Exhibition on St Therese. Celebrate Mass in the Crypt at the Basilica. Time permitting, visit Notre Dame Church, where St Therese was baptized. Dinner and overnight again at the pilgrimage house.

Sunday, 21, CHARTRES / NEVERS. Motor to Chartres. Visit the Cathedral there, world renowned for its stained glass windows and the relic of Our La-

dy's veil. Continue on to Nevers. Celebrate Mass at the convent of St Gildard, where the beautiful and incorrupt body of St Bernadette Soubirous (1844-1879) rests in a glass coffin. Visit the Museum containing many of St Bernadette's personal items and relics. Dinner and overnight in Nevers.

Monday, 22, PARAY-LE-MONIAL / NEVERS. Motor to Paray-le-Monial, where St Margaret Mary Alacoque (1647-1690) received the revelation of Devotion to the Sacred Heart between 1673 and 1675. Celebrate Mass at the Basilica of the Sacred Heart. Return to Nevers for dinner and overnight.

Tuesday, 23, ROCAMADOUR. Motor to Rocamadour, a medieval village located in a glacial valley, attracting pilgrims as far back as the 9th century. Here we will visit Notre Dame Chapel containing the miraculous "Black Virgin of Rocamadour" statue. Mass, dinner and overnight at Rocamadour.

Wednesday, 24, LOURDES. Motor to Lourdes, one of the most important and famous Marian Shrines in the world. Celebrate Mass at the Grotto, where Our Lady appeared to St Bernadette 18 times in the 1858. Visit the Baths, where thousands of physical and spiritual cures have taken place. Participate in the blessing of the sick and evening candlelight procession. Dinner and overnight in Lourdes.

Thursday, 25, LOURDES. Walking tour of Lourdes. Visit the birthplace of Bernadette, the jail where her family shared a one room cell, and in the evening again participate in the candlelight procession. Celebrate Mass at the Shrine. This evening transfer to the rail station in Lourdes for your overnight train bound to Paris.

Friday, 26, PARIS / BOSTON. Morning arrival in Paris where you will transfer from the rail station to the airport in time for your flight back to Boston, arriving the same day.

ADDITIONAL INFORMATION

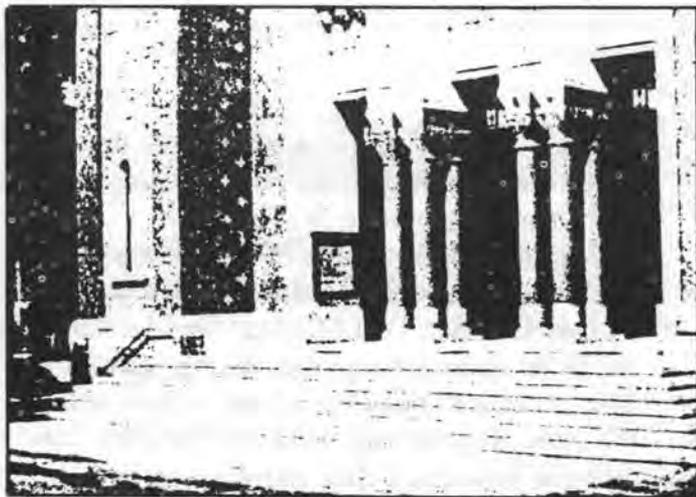
Please obtain and read the all-inclusive tour features and conditions before you make your reservation. Contact: Loretta Gallagher OCDS, 36 Virginia Lane, Newburyport MA 01950, 508-462-1057.

SAINT THERESE SHRINE DRAWS MUSLIMS

By James Martone, Associated Press Writer
October 1994.

CAIRO, Egypt (AP) - Noura Abdel-Rashid, her hair covered in the tradition of her Muslim faith, kneels before the statue of a Roman Catholic saint. She prays for "a fiancée who is good."

"Every time a potential husband comes around, I am inclined to refuse him," the 16 year old explains. "I do not know why; it is a feeling I have."



The Basilica of Saint Therese of the Child Jesus

Nearby, another Muslim woman says she came to Saint Therese Basilica to pray for a miracle, a cure for her brother who is "bewitched by evil spirits." A third woman refers to Saint Therese as a "sheikha," a term of great respect among Muslims. Muslim men are among the worshipers too.

"There are more Muslims now than Christians," said the Rev. Gabriel Aboud, (most likely a Discalced Carmelite Friar) describing the hundreds of people who come weekly to his church in the crowded Cairo neighborhood of Shubra in search of miracles.

Aboud, a believer in miracles, points to more than 6,000 plaques on the walls and handwritten notes giving thanks to Saint Therese for prayers answered. The plaques are from people of all faiths. One is signed "the Levy family" and another is from Abdel-Halim Hafez, who was one of the Arab world's most famous singers.

Aboud does not find it odd that Muslims or those from other religions seek solace in his church. But the mixture of Islam and Christianity in the monument to a 19th century French nun, Saint Therese of Lisieux, is a rarity these days in Egypt, a predominantly Muslim country of 60 million people. Islam officially looks down on the revering of saints as a violation of the religion's belief that "there is not God but God."

Moreover, Muslim radicals trying to topple Egypt's secular government have attacked Christians as "Kuf-far" (non-believers), aggravating relations between Egypt's Muslims and its approximately six million Christians.

Why do Muslims turn to Saint Therese? Aboud, standing in the marble-and-oak church where he has served more than half a century, attributes it to "the testimony of those who received miracles here that bring the others."

CARMEL AND THE GOSPEL IN AFRICA

Cairo, Egypt. Our missionary presence began 1926. Fr. Edmund O'Callaghan, first superior of the mission, together with the first group of missionaries worked hard to build the basilica of St. Therese of the Child Jesus in Cairo, which was opened in 1928. St. Therese from the beginning has continued working so many miracles in Egypt and obtained so many graces that Jews, Muslims and Orthodox often come into our Church to pray and leave gifts there. It has always been this way. Next to the church we have a hospital that treats more than five thousand people every month.

EFFECTIVE MINISTRY IN THE CHURCH

Marilyn Lunger OCDS, Elysburg, Pennsylvania

God, where in my Catholic Church can I be most effective for you? I am so thankful and grateful to God for the gift of my Catholic faith and the grace of my Carmelite spirituality. In gratitude I wanted to do something for Him for what He has done for me.

So I prayed, "God where in my Catholic Church can I be most effective for You? As I prayed, I also waited and watched for His response. (Continued on page 20)

St. Thérèse of Lisieux

Her Life, Times, and Teaching



Centenary Edition 1897-1997

Hardcover \$44.95

300 pages

200 photos, most in full color

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Excerpts from her writings

Supplementary articles on the main people, places and events of her life

For the centenary of her death in 1897 the Discalced Carmelite Friars have produced this beautiful tribute to St. Thérèse of Lisieux a modern prophet of confidence and love. The book contains fourteen chapters by Guy Gaucher, OCD, Conrad De Meester, OCD, and other leading authorities on the Saint. This attractive book is produced in Italy with the same elegance as *Carmel In The Holy Land*.

More than simply a biography or picture album, this beautiful book provides a clear introduction to the message and meaning of St. Thérèse of Lisieux for today.

(Available in April/May 1997. Pre-publication orders accepted)

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O.C.D.S. EASTERN REGIONAL CONGRESS

Registration
Deadline
Extended to
April 15th



Registration
Deadline
Extended to
April 15th

"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

Total \$225.00 due by April 15, 1997

Due by October 1, 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: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Phone: _____

_____ \$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
at which time the Congress will be
open to all.

-- NOTICES --

One day at our secular Carmelite meeting a diocesan priest who is a secular Carmelite gave a talk. In that talk he stated that secular Carmelites would be most effective in the RCIA program and the RENEW program within the Church. This was my answer to prayer.

That happened over a year ago. The first year I sponsored someone in RCIA and I am again sponsoring someone this year. More importantly I have grown spiritually from the experience.

This year we are starting RENEW in the church. I have been asked to be the co-ordinator of the Prayer Ministry because I lead the Marian Devotions prayer group and have built up a prayer network in my family, my church, and as part of the Carmelite Order and Marian groups, throughout the world. I am also a small group facilitator within the RENEW program. I love what I'm doing and I'm doing what I love.

I also prayed for a spiritual director and this came in a new priest who came to my parish. I felt I needed someone I could talk to, confess to, be accountable to, to keep my love, peace and serenity intact. This combined with my Carmelite readings and prayer life helps to keep me focused, balanced, loving, peaceful and serene.

God truly opens doors when you seek His will in your life. May what I have shared be of benefit to you for that is my intention. May Jesus and Mary keep you in their care.

OCDS Eastern Regional Congress. Over 200 have already put in their reservation for the Congress. Due to this good response the deadline has been extended to April 15, 1997. Of course the deposit is not \$50 but the total amount: \$225.

If there are any Members who had resisted Grace, or who were not inspired until between April 15th and June 11th to attend the Congress they may still call the hotel directly and by chance their Guardian Angel may have saved a room.

The purpose of the **articles in the newsletter** are to awaken a new interest in the topic. They are by no means an extensive coverage of any topic. Quite the contrary. The ones I share tend to be my own strange insights from over 40 years in Carmel. But some of my confreres have said that I observe what no one else has observed. Fine. All the more reason to share it, for you will not be able to find it any other place.

The **mailing list** of the 2000 Members is becoming quite accurate. Some have discovered that for years they had lived with the wrong house number, while still attempting to achieve perfection in other areas of their lives. Hopefully this process of self knowledge will continue until the whole personage is made holy.

Thank you all for your Holiday gifts of prayers, cards and shekles. Fr Theodore N Centala OCD

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