



CARMEL CLARION

Discalced Carmelite Secular Order

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*"...He whom God has sent speaks God's own words
for God gives him the Spirit without reserve." (JOHN 3, 34)*

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Peace

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

From the Provincial delegates and the Clarion Staff

Editorial

Jesus, conceived by the Holy Spirit and born of the Virgin Mary, was a Child of God, the Only Begotten Son of the Father. This Child was radiant since He was the Eternal Word incarnate in our human flesh.

Sacred art, especially during the Advent/Christmas season, is generous with halos for both the Child and His Holy Mother.

Bl Elizabeth of the Trinity liked to ponder the nine months they shared life as Mary carried the Infant in her womb.

Icons of the prophets, mystics and saints also use halos to show the special presence of God in those special persons. Since Jesus Christ has risen and been glorified, we are all called upon to cooperate with the Blessed Trinity dwelling within us in a mysterious Holy Way. Then we can each become a child of God.

Keeping the presence of God, taught so beautifully by Brother Lawrence of the Resurrection, can be attained in a variety of ways. We can remind ourselves that we are a creature to whom Almighty God "from His far eternities. . .shouts to me. . .", as our poet mentions in another of her poems.

Yet, after pondering our Baptism, Confirmation, Penance, and frequent Holy Eucharist, it is rather common to turn to God as being within us in some mysterious fashion. The Trinity is not just in our soul, but also is preparing our body for resurrection and glorification.

The inner "cell", where Saint Catherine liked



to go, is a safe haven in our dangerous exile on this earth. Little Thérèse was very aware that she was going to spend very little time on this earth. Saint Teresa Margaret of the Sacred Heart was so radiant with the Divine Presence that she obtained permission from her spiritual director to pray that others would not be able to perceive this Radiance. She did not want to be distracted from her work of care of the sick. Her body is still radiant 230 years after her death. ■

The Editor

For a Child of God

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

The saints and mystics had a name for that deep inwardness of flame,
the height or depth or ground or goal which is
God's dwelling in the soul...

All day and when you wake at night think of that
place of living light,
yours and within you and aglow where only God
and you can go.

None can assail you in that place save your own
evil, routing grace.
Not even angels see or hear, nor the dark spirits
prowling near.

But there are days when watching eyes could
guess that you hold Paradise.
Sometimes the shining overflows and everyone
around you knows.

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Baptism and the Apostolate of the Laity According to Vatican II and *Christifideles Laici*

Part II

Presenter: Dr. Nancy Thompson OCDS

This is a continuation of Dr. Thompson's presentation at the regional congress in New Orleans.

From about 100 to 300 AD, fear of invading barbarians and of internal dissension fueled the Roman Empire's persecution of Christians, who refused to sacrifice to Roman gods and resisted joining the army. Within the church, bishops led the community's worship and supervised the congregation's life with the help of priests, while deacons and deaconesses looked after those in need, and the bishop of Rome became a central figure in the life of the Church. Christians who had renounced their faith or sacrificed to idols in order to save their lives were allowed to rejoin the church after a process of public penance and a ritual of re-entry, which was the first example of ritual reconciliation in the church, and a very distant cousin of the sacrament of reconciliation that we celebrate to this day.

Three hundred years into the Church's life we see King Constantine as ruler. He favored the Church and it became very institutional, moved out of homes, and services began to look like court ceremonies.

As time went on the importance of baptism was replaced with ordination. Bishops became governors, pastors became mayors. In the early centuries of the church a 3-4 year period of preparation and discernment was required of adult converts for baptism, now 300+ years into the life of the Church, people were baptized en-



mass based on living in an area that was militarily over-taken by force, without regard to personal preparation or willingness. We ordained as if it was everything and baptized as if meant nothing. It was more important to be legally right than to love.

In the 5th Century, the Councils of Basil and Constance tried to reform, but their efforts were defeated. Many movements called for

reform, but none at the top.

In the 13th century seven consecutive popes lived in Avignon, France instead of Rome, and this period is known for the heavy influence of the state government rather than church leaders. For a brief period (about 30 years) we had 3 popes at one time. Abuse by the Roman Curia (the cardinals and bishops around the pope) included: — taxes being levied by the Curia — plural dioceses or appointments sold by members to increase income — indulgences, benefices, Mass stipends abused for financial gain — ordination on demand for a price or political power — concubinage by the clergy

Celibacy was reiterated as the norm at the 4th Lateran Council in the 11th Century. It would be the 13th Century before it was uniformly adopted as the practice by the Western Church. An exaggerated element of medieval Christian faith was the preoccupation with obtaining indulgences. The idea behind indulgences was that a just and loving God would surely reward people for doing good. So action like going on a crusade or praying at a certain church on particular

days were seen as meritorious in the eyes of God, and the merit gained from such actions could be stored up as indulgences. Thus, a person could use indulgences to reduce the punishment owed for sins he or she had committed. People began to believe that by giving x amount of gold to the church, the indulgence gained would automatically reduce suffering in purgatory by y time. By 1078 there was severe abuse of the indulgence system. The buying and selling of indulgences led people to believe erroneously that they could buy their way into heaven. Unscrupulous bishops could buy another diocese, preach indulgences and raise money for their personal gain or projects.

This came to a head when an indulgence was preached to construct St. Peter's Basilica in Rome. A deal was made between the Fugger banking firm, the Roman Curia and a 23 year old German Prince-Archbishop of Mainz, Albert, who needed 10,000 ducats to pay the Curia for a dispensation he needed to hold 3 dioceses. The most famous seller of indulgences was the Dominican friar John Tetzel. His selling campaigns raised money for the pope to complete construction of St. Peter's Basilica and generated revenues for the German prince-archbishop who had hired Tetzel. "Drop a few coins in the box. You can rescue the souls of your friends or relatives from the flames of Purgatory!"

The 5th Lateran Council of 1512 called for major reform, but was not implemented by Pope Leo X. This disgraceful situation with indulgences prompted Martin Luther, a serious Augustinian priest and monk who held an important position in his order, to "light the match" to what became the Protestant Reformation. His 95 Theses were statements about sin & its forgiveness, the meaning of indulgences, and the pope's power to grant indulgences that he wanted to discuss with Prince-Archbishop Albert. He did not attack the whole idea of indulgences, rather correctly expressed concern that

the misunderstanding promoted by the sellers of indulgences that one could purchase entrance into heaven, was contrary to Catholic theology.

As they say, the rest is history. Gradually his thoughts and responses developed and Luther published his theology to wide popular appeal in Germany: liturgy in the vernacular rather than Latin, simpler rites, availability of the bible, reformed clergy, no indulgences, hymns that stirred the assembly, sermons on the scriptures, education, wine and bread in their own hands by those receiving communion. Does anything on that list sound vaguely familiar to you? Beginning with the Council of Trent and continuing with the Second Vatican Council, most of those elements are common practice in the Church today. We still recognize indulgences but in 1965 the practice of assigning a specific number of years one is freed from spending time in purgatory for sin through the grace of an indulgence, was discontinued.

The German Emperor Charles V in 1541 called a council in Regensburg of Protestants to fight for re-union of the Church. Protestants would have settled for 4 main concessions: 1.) Married clergy 2.) Communion in both forms 3.) Defining Real Presence of Jesus in the Eucharist without calling it transubstantiation 4.) Freedom from Papal jurisdiction as distinct from the recognition of Papal primacy. Rome refused because French political interests at the time wanted Germany divided so it would be weaker politically.

The Church was under siege. There were calls for reform everywhere. In Germany it was Luther. In England it was King Henry VIII and his son Edward VI. In Switzerland it was Zwingli who said that communion was only a memorial, not the actual presence of God. In France it was Calvin.

Then, as if that wasn't enough, there was the Period of Enlightenment. There was Copernicus' new cosmology, there was Kepler, Galileo and

Newton, all these new thoughts and ideas that the Church had to figure out how to deal with. This was followed by: critical rationalism (Descartes' "radical doubt"), notions of religious freedom, personal autonomy, societal, scientific, and academic progress. Voltaire led a war on Church dogmas, ethics, traditions, and clergy.

Then there was Jansenism, internal strife within the Church itself, which said humanity is intrinsically evil - especially the body, which is contrary to what we believe as people who have been created in the image and likeness of God. The Church was also under siege with conciliarism, a movement that believed councils have the primacy on decisions in the church, not the pope. They opposed Papal centralization and wanted national churches. Then there was the French Revolution that finally brought an end to the climax of Enlightenment and ended privilege for clergy and official Catholicism in France.

The Church had a siege mentality, emphasized private devotion, counted sins not blessings, and lost a lot of its sense of community. Vatican I was convened in Rome 1869-1870 for less than one year by Pope Pius IX to formally enact papal infallibility in response to what had come before. Vatican I established that the pope, and bishops in union with him, can definitively proclaim a doctrine of faith or morals for the belief of the faithful, on matters of morality and faith — and that God is truly divine and a mystery. As a mystery we can never completely know Him fully as He is as long as we live, because of our human, sensory limitations, but we will come to know Him fully when we meet God face to face after death; however every day

that we live and are open to it, we can come to know Him in an ever deepening way, this side of our heavenly homeland.

There was war in Italy because it rejected Papal Rule. The pope till then owned Italy and was a leader of state as well as Church leader. In an overthrow, Italy became a country in 1870.

Vatican I was closed so quickly to get the bishops and cardinals out before the Italian troops descended on them, that they didn't take the time to formally close the Council. Pope Pius IX was reported to have had a conversation with the Italian General who came to the Vatican to arrest and deport him, that has struck many with its wisdom, self-awareness, humility, trust in God and brutal honesty. The General is reported to have told the pope that his army intended to destroy the Vatican and

crush the Church. The story is that the pope responded, "With all we have done to accomplish that task ourselves over the years, yet been unsuccessful, how do you think you can do it, sir?"

Vatican I was formally closed in 1870, to prepare for the opening of the Second Vatican Council, Pope John XXIII and Vatican II. From here I must leap forward in our story to a central figure of Vatican II who caused us to look back with new eyes and learn from the times so briefly described. Before becoming pope this Italian farm boy turned priest, named Angelo Roncolli, was a military chaplain and served in the Italian medical corps during World War I. He became nuncio to Paris and charmed De Gaulle. He urged the churches in Istanbul and Turkey to not use Latin in the liturgy because it would further alienate the Greeks who were Eastern Orthodox, and add in a modern context to the



schism between the churches of the East and West. He went to Venice as an archbishop at 76 in the early 50s and hoped to become a pastor at his retirement. God had other plans. In 1958 he was elected to the Papacy, being called Pope John XXIII.

When in office only 8 months he had a mystical experience that he called a “flash of light”, that was reminiscent in many ways to the flash of light experienced by Saul on the road to Damascus, with the impact it made on the ministry of this great church leader and the life of the Church. On the Feast of St. Paul at the Church of St. Paul on Jan 12, 1959, he brought together the Curia and called for the second Vatican Council. When asked where the idea had come from the pope’s answer expressed his sense that it had come directly from God: “My soul was illuminated by a great idea....which I welcomed with ineffable confidence in the divine Teacher. And there sprang to my lips a word that was solemn and committing. My voice uttered it for the first time: a Council.” He expressed to the Curia the direction for the Church he felt from the Holy Spirit in this “flash of light”. As the historian he was, he described it as a leapfrog back over the institutional period of the church to regain the church of earlier times.

In the early church, love was primary over legal. He wanted to re-think the law in light of the earlier principles and revise canon law to reflect those principles not just of law but of love. He called the church to distinguish between revealed truth and academic practice (or how we express it). He said that: a.) we are going to hang on to the revealed truth and express it in new language, b.) we must distinguish between: authentic Tradition and historic residue and dated routine, which many pious practices were, c.) what works for one generation is a

burden to the next, and d.) we are going back to restore the early centuries of the church.

Ecumenical councils had been called before, but usually in times of great crisis for the church. To the average Catholic in 1959, the church did not seem to be in crisis or facing great challenges. Most Catholics at the time could not perceive the problems that John clearly saw confronting the Catholic community. John understood all too well that the church was no longer a European institution but a worldwide community made up of women and men with extremely diverse cultures, values, needs, and contributions to offer. The church also needed to

respond to developments in technology, politics, economics, and science. So by calling a council, John XXIII hoped to open up the Catholic Church to dialog with the whole world. Among other purposes, the council’s aim was to promote the unity of all Christians and to study how the church could better understand and influence

the rapidly changing world. In spite of resistance from many sides in the church, the council opened in 1962. Pope John died in 1963.

It is said that Pope John faced particular resistance from the Roman Curia, which was a very powerful force in the institutional church that saw this council as a direct threat to their current role. The pope finally told them that every time he became aware of something one of them had done to undermine, delay or deter the Second Vatican Council, he would move the date of the council opening closer by one month. If there had not been need to move the date closer, he might not have survived long enough to be there for the opening of the council, and few believe that it would have ever been convened without the weight of the papacy of Pope John XXIII, working in union with the Holy Spirit.



This 21st Council of the Church would be different than all 20 before it: It was not called to overcome a crisis. It was set to reestablish the Gospel in the life of the church in this day. This council was not going to condemn anything, which had been the express purpose of most other councils. This one was for a new purpose. As Pope John said "We prefer the medicine of mercy." This Council would be truly ecumenical, including people of the Catholic Church from throughout the world, but also representatives from most other non-Catholic Christian, orthodox and non-Christian groups. No doctrines were to be changed. Solutions from one age were to be revised for the next.

Pope John XXIII asked that at every Mass prayers be included to beseech the Holy Spirit to bring a new Pentecost to the church, and that prayer was added to the liturgy in parishes throughout the world, until the end of the Second Vatican Council.

When the Council was convened in 1962, the opening ceremonies were shown on the first international broadcast of the Telstar satellite on the Today Show! Immediately, communication of the gospel message was experienced in a method revised for that generation, which seems an appropriate beginning for a council meant to do more of the same.

This is the second of three parts.

Drink of the Stream

Compiled by Penny Hickey OCDS

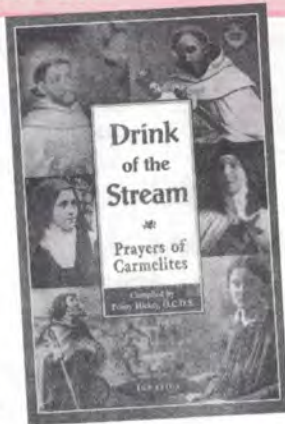
These prophets, saints, Doctors, and mystics, then, are like prisms revealing the divine light but in a marvelous variety of colors. They become for us splendid instruments for delving into the divine mysteries and coming to know the profundities of Christ's love. . .

—From the foreword by Kieran Kavanaugh OCD

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Fr. Bonaventure Sauer's Homily on June 19, 2002

11th Sunday in Ordinary Time (Gospel Reading: Mt 9:36-10:8) At the 10th Regional Congress of the Discalced Carmelite Secular Order

The editor of Flos Carmeli, Fr. Sam Anthony Morello, graciously made the text of this homily available to our readers.

Each year we begin our liturgical year in the season of Advent with the prayer "Come, Lord Jesus." With these three words we acknowledge our need of God and open ourselves to his saving work.

In the Gospel of John one of the titles commonly used for Jesus is the rather unwieldy one: "He who was sent." Jesus is the Word of God sent in reply to our own prayer of need, the Word made flesh sent among us into the language of our own humanity. And, toward the close of the Fourth Gospel, being at the point of returning to the Father, his mission now complete, Jesus says to his followers: "As the Father has sent me, so I send you." In other words, this movement of call and response — of a need that cries "Come, Lord Jesus," and a word that replies, "It is I" — this movement reduplicates itself in us. The circle is not closed but open, a potentially ever broadening spiral. We who have acknowledged our need and cried out to God, we who have come to know in Jesus the one whom the Father has sent, have now heard the cry of others and have, for our part, been sent to speak the word of the Father in Christ to them.

In our gospel today, Jesus leads us through the steps of this movement, this circle of call and response, not for ourselves, on our own behalf; he does it, rather, through us-his followers-for others, on behalf of the crowd. His heart—"moved with pity for these others because they were troubled and abandoned"—opens our hearts to the needs and longings of others. Jesus then sets on our lips a prayer arising from the need we have witnessed in others, a cry or call similar to our Advent prayer "Come, Lord Jesus," when he invites us to pray that the master of the harvest send out laborers for his harvest.

*"Without cost
you have
received;
without cost
you are
to give."*

In others words, "He who was sent" — Jesus, the Word made flesh, who has brought word of the work of God's salvation into our own lives — now invites us to pray that God will respond anew to this prayer of need we have heard in these others (and indeed voiced for them), by sending us as laborers for his harvest. The circle of call and response we ourselves have experienced in Christ is to be reduplicated in us through Christ for others. And so Jesus empowers his followers for this task. He calls them by name and gives them a share in his spiritual authority. He sends them forth as emissaries of the Father's kingdom and living instruments of its coming. He gives them their marching orders with the words: "Without cost you have received; without cost you are to give."

A little later this morning Fr. Aloysius will be giving us a conference on the new legislation

for the Secular Order, which he has been working on. In that conference he will offer a profile of the Secular Order Carmelite—a concise statement summarizing the vocation of a Discalced Carmelite Secular Order member. The statement gives expression to that vision of the vocation, which underlies the new legislation. I will not be stealing his thunder if I read the statement here, only preparing the way for his thunder to come.

And so, the profile of a Secular Order member: “A Secular Order Carmelite is — a practicing Catholic who, under the protection of Our Lady of Mt. Carmel and inspired by Teresa of Jesus and John of the Cross, is moved to commit himself/herself to the Order so as to seek the face of God in prayer for the good of the Church and the needs of the world.”

As one would or indeed should expect, we can hear in this statement the same outward-looking movement of call and response, which our gospel of today enacts for us in narrative form. Grounded in the practice of our communion of faith, inspired by the witness and wisdom of Teresa and John, moved to a further or particular path of commitment or solidarity, namely, the Order—all of this not just so that I may encounter God in his response to my acknowledged need of his salvation, but so that his saving life in me might ultimately be for others, for their good and their needs. As I said, one not only would, but should expect to find this outward-looking, evangelizing, Christ-like movement in such a summary statement of the vocation of a Secular Order Carmelite. And that is not due to anything particular about Carmel. Rather, just the opposite. One should expect to find such a movement in the statement of any vocation, of any authentic Christian spirituality for that matter.



For the movement of the Spirit in us is always and everywhere self-transcending, since this movement is love. The shape this movement will take in us will vary just as our lives, characters, gifts, inclinations vary, just as our experiences of self, of others, of the world, of God describe unique and varied paths for each of us. All of these things, which shape our vocation, lie mostly beyond our control. It is usually a matter of taking them up, in Christ, as a kind of self-embracing occasion or opportunity of grace. But we do so in order that the self-transcending movement of the Spirit may work in us “. . .for the good of the church and the needs of the world.” And it is here that our will comes into play; it is here that we find our freedom and purpose, for it is here that we find love being realized in us.

Fr. Aloysius will elaborate for us in his conference the basic lines that shape this self-transcending movement of the Spirit in the life of a Secular Order Carmelite. For my part, I have only tried to remind you of what might be called the fundamental or indispensable mark of the authenticity of your vocation. Until our own encounter with God in Christ propels us toward an at least prayerful, yet nonetheless self-transcending participation in the saving Word and work of God for others, for all — our vocation, our spirituality will remain at best stunted, unrealized, at worst Christianly suspect. And so, as we look out over the crowds, here at the beginning of a new millennium, we make their implicit prayer explicitly our own: we ask the master of the harvest to send out laborers for the harvest. And shaped by the witness and wisdom of Teresa and John, moved to commit ourselves to the Discalced Carmelite family in this time and place, we hear again in the silence of prayer the words of our Lord Jesus: without cost you have received; without

The New Legislation of the Secular Order

Talk Given by Father Aloysius Deeney, OCD

Condensed by: Suzanne Treis, OCDS

I want to start off with a question. Who here among the Secular Order members entered the Secular Order before the *Rule of Life*? The *Rule of Life* came into existence in 1974 for five years of experiment and then it was approved definitively by the Holy See in 1979. So anyone who came before 1974 came before there was a *Rule of Life*. And you will remember that, before 1974, there was a book called the *Manual*. And that was legislation, although it wasn't much of legislation. It was basically an instructional on how Carmelites conducted their devotions. The *Manual* was written in 1921. So the *Manual* was the *Rule*, you might say, and was the legislation from 1921 until 1974.

I wanted to mention that because some people act as if the *Rule of Life* fell from heaven and that, if we touch it, we're touching something that St. Teresa read or something like that, but it's not at all true. Before 1921, before the *Manual*, there was no specific legislation for Secular Order Carmelites, for the Third Order. As a matter of fact, in the oldest documents that we have in the English language, which date from about 1912/1914, the Secular Order is referred to as the Confraternity of the Third Order of Our Lady of Mount Carmel.

So we are going through and have gone through an evolution as to the identity of the Secular Order. And that evolution has been caused by the Church. Why was the *Manual* written in 1921? The *Manual* was written in

1921 because, in 1917, the Church approved the first *Code of Canon Law*, which went into effect in 1918 and, as part of the response to the new laws of the Church, or the new expression of the laws of the Church, the Order had to codify something of the existence of this entity called the Confraternity of the Third Order of Our Lady of Mount Carmel. And the *Manual* was the fruit of that impetus.

The *Manual* was the fruit of that movement on the part of the Church to order things, to put things in order. So the *Manual* was written and guided the Secular Order until 1974. In 1963 to 1965, there was the Second Vatican Council. The Second Vatican Council redefined many things in the Church. As a result of the Second Vatican Council, there was a committee established of friars from the Order who rewrote the *Manual*. They took the *Manual* and said, "How do we codify this using the Vatican Council documents? How do we codify the identity of a Secular Order member?"

Now, we've won a great evolution from the confraternity of the Third Order of Our Lady of Mount Carmel to calling it a Secular Order. It is part of the Order, not a confraternity of the Order, but part of the Order. A committee of friars, Father Sam Anthony was on that committee, took the *Manual* and took the identity of the Secular Order of Carmelites and took the Vatican Council documents and said, "All right, here is the legislation which governs the Secular Order."



There were two other things that happened after 1974. A new *Code of Canon Law* was issued in 1983 and then there was the Synod on the Laity in 1987, which produced *ChristiFidelis Laici*. Another thing that happened was the Synod in 1996 on Religious Life, which produced the document called *Vita Consecrata*. This document addressed Religious Life. Paragraph number 55, which talks about the relationship between religious and lay people who identify with the religious charism, was especially pertinent.

The purpose of the Synods was to clarify and specify the results of the Second Vatican Council. The *Rule of Life* came before the Synods and before the new *Code of Canon Law*. So now, as a result of the process of what the Synod said about the identity of lay persons in the Church and about religious life it was deemed, judged necessary to reevaluate the *Rule of Life* so that we can respond to the Church.

The Church defines the Order

The Order doesn't tell the Church what the Order is. It's very clear; we're part of the Church. So the Church comes along with different legislation, different documents, different understandings and then we have to respond.

So we respond to what the Church says about us and sometimes it means a big change. One little example and this was for the friars: When Pope John Paul VI was the Cardinal Archbishop of Milan, Cardinal Montini, he asked Father General of the Order, who was Father Anastasio, who later became Cardinal Ballestrero, Archbishop of Turin... He asked Father General if the Carmelites would take parishes in his diocese and Father Anastasio, speaking in the name of the Order said, "No. Carmelites do not take parishes." Well, then time goes by and Cardinal Montini becomes Pope John Paul VI and The Holy Father says to Father General, "You're going to take parishes" and Father General says, "Yes, Your Holiness"! Now, the Order has 223 parishes in the world.

The Order responds to the Church, hears what the Church has to say and then says, "OK, that's what we are. That's who we are. That's what we do. That's how we live." The question of, "Why are we renewing it again?" is because there are different events that have happened, expressed in the documents of the church, that have something very much to do with our identity as an order and your identity as the secular branch of the Order.

Something different in this current legislation is the process of writing it. I want to explain a little bit about the process that we've been using because the *Manual* was written in 1921 by friars; the *Rule of Life* was written in 1974 by friars; but the Committee, established in Mexico in 2000, was 10 Secular Order members. The Committee did the writing.

New Constitutions

I'm sure all of you have read this document, the *Constitutions*, and you'll notice it's all mixed up. There are grammatical mistakes and the language is inconsistent. That's because we had ten different people from ten different countries with ten different languages working on this. The only thing I did was coordinate, collate and try to put together something. Now, remember, those of you who have heard me before: what the definition of a camel is; a camel is a horse that's put together by a committee. So you're expecting a horse and you're looking at this camel and saying, "Oh, my goodness, how ugly!"

It's an entirely new process. When the *Rule of Life* was handed out in 1974 for those five years, it was already approved by the Definitory General Council as the legislation. We decided to do the process a little bit differently this time.

First, it was written by the ten members of the Committee who had between five and forty-five years of experience as members of the Secular Order. They came from Malaysia, India, Austria, Switzerland, and Florida. They were the five that

worked in the English language. Then there were five who worked in the Spanish language—an Italian, a Spaniard, a South American, a Central American, and a Brazilian. Five men and five women. They came at great sacrifice to themselves. They came to Rome three times to work on this legislation. If any of you have ever worked on a committee in your own language and tried to put a document together, you know, it's difficult; but try to get ten people who speak different languages together. It's really a difficult process to come together and to come up with a text that everybody... anybody would be happy with. Remember, the Secular Order is a global, international, multicultural, multilingual reality. It's different in every place.

Number two: this is a consultation document. The Secular Order throughout the world is being consulted before we even present it to the Definitory. You're not reading the final document when you're reading this; you're being consulted. I have received over 600 pages of recommendations in many different languages—even in Hungarian. Ninety-five, at a minimum, maybe 98% of the criticisms and observations and suggestions are presented in such a collaborative, positive light.

There's much to be criticized, but the attitude that comes from the Secular Order in response to this is so positive that it makes the 2% or the 3% that have been negative, or even arrogant...well, it puts them in their place.

One of the advantages that I have had is to go around and see how different the Secular Order is throughout the world. Those of you who are from other countries, who have seen the Secular Order in your own countries, find the essential things the same when you come here, but find so many cultural things different. I've said this before, "Different doesn't mean 'better'; different doesn't mean 'worse'; different only means 'different'."

The needs of your culture and your place and your time are different than the needs of some-

one else, so how do you witness, as a Secular Order member, in a culture like ours? That's a different question than how do you witness in a culture like the Philippines, or like Venezuela, or like Italy? So we have to look at those things that are as universal as possible and legislate that, leaving as much as possible to cultural expiation.

There are different opinions. So who's going to be happy with the end result? But we are obedient! Another little point about this — this is a consultative process; it is not a democratic one. We are not voting on anything. That just doesn't go along with the spirit of the Promises, right? You're going to commit yourself to something, if you go along with it and, if you don't go along with it, well, then your commitment ends. That's not much of a commitment. If you don't like what it is, well, think of those poor people that were sent to be parish priests after Pope Paul VI told the Father General, "You're going to have parish priests now."

Hopefully, in the end, people will understand that this document is something that is coming from the truth of the experience of Secular Order members, not the fruit of the experience of friars who have worked and labored with the Secular Order.

What is a Secular Order Carmelite?

I want to explain now the basic principles that we use as determining principles in talking about the charism of the Secular Order. One of the things that I've noticed, in traveling around the world and traveling to many different nations, many different provinces, many different jurisdictions in the Secular Order, is that people say, "What do we do about people in the community who don't seem to belong in the community? What do we do about the people who don't seem to have a vocation to be a Secular Carmelite? What do we do about them?" It becomes a problem because sometimes they distract the

community from their Carmelite identity with other things.

So I think that the most universal problem in the Secular Order is a lack of clear principles for discerning a vocation. And, many times, because we lack the clear principles although we know intuitively — especially those who are involved in formation, that a person really doesn't belong, we allow them to become members. We don't like to hurt people's feelings. They're nice people. They're good people. But what if they don't really have the identity, if they don't share the values of our vocation, but have other interests?

That leads to a second problem, which is underlying the first of lacking clear principles for discernment for vocations. It has to do with the formation process. One of the things I noticed in formation programs is that there is not a real developed formation program for making the Promises and it is the Promises that make you members of the Secular Order.

In a lot of formation programs, if you came to enough meetings, you make your profession and then all of a sudden you're a Secular Carmelite. Many of us still have that basic approach: if you go to enough meetings, that means you're interested, but are you interested, are you called? So there's a lack... There's not a real clear formation for making the Promises and learning about the effects of the Promises.

What does obedience mean? The reason that comes to mind is that I've gotten an e-mail from a person who's angry about this legislation business, "Please tell Father General to leave the Secular Order alone." That's a literal e-mail that I got. "Please tell Father General to leave the Sec-



ular Order alone." I don't think they ever read the *Rule of Life* because the *Rule of Life* says clearly who the superiors are. So there's not a real clear formation for the Promises and, as a result of this lack of clear formation for the Promises, there's a third universal problem for the Secular Order and that is the lines of authority.

I've had the experience in a room full of three or four hundred people of asking, "Who is the superior of the community?" 99% of the people say, *the President*. Article 24 in the *Rule of Life* says very clearly that the legitimate authority is *the Council*. No where in the *Rule of Life* does it say that the president has any authority on his or her own — no where! The

president is the spokesperson for the council. The president has no personal authority, yet, in some countries...In Poland, if you're a member of the Secular Order and you want to sell your house and buy another one, you have to have permission of the president of the community to do so. If you're a man and you have a job and you want to change jobs, you have to have the permission of the president of your community. And it's always the president.

So who's the superior of the council? The Provincial working through his Delegate. And who's the superior of the provincial? The Father General. You know, it's very clear in the *Rule of Life* who the legitimate authority is—but it's not clear in our minds. It's not clear in our practice.

So we have to use certain principles for identifying who has a vocation to be a member of the Secular Order and that's why I came up with this profile. I'm going to read it now.

A Secular Carmelite is a practicing member of the Catholic Church who, under the protection

of Our Lady of Mount Carmel and inspired by St. Teresa and St. John of the Cross, makes the commitment to the Order to seek the face of God in prayer for the good of the Church and the needs of the world.

There are six elements in there, which I think serve as discerning principles as to who has this call.

The first element: practicing member of the Catholic Church.

Second element: who under the protection of Our Lady of Mount Carmel.

Third element: inspired by St. Teresa of Jesus and St. John of the Cross.

Fourth element: is moved to make the commitment to the Order.

Fifth element: to seek the face of God in prayer.

Sixth element: for the good of the Church and the needs of the world.

Practicing Catholic

First element: it might seem simple — *practicing Catholic*. Most of your communities, I'm sure, have run into cases where it's not always clear, because we live in a society where there's a lot of single parents, separated parents, and divorced people who are coming. This is a case where it's very delicate because you don't want everybody in the world asking everybody else about his or her private life, but the community has a responsibility. Is this person a practicing Catholic? I think this is a place where the spiritual assistant can come in very handy in being able to talk to people.

I would say that the litmus test of being a practicing Catholic is participation in the Eucharist. If a person can, with good conscience, with the approval of a confessor participate in the Eucharist without any difficulty, than that

person can belong to the Secular Order because that's a lesser thing. The Eucharist is the highest thing. You don't exclude people from lesser things if they can do the higher things.

Another thing is practicing *Catholic* because recently, there have been some people who want to know about accepting into the Secular Order people who are Orthodox, Russian Orthodox or Greek Orthodox, or Episcopalian or Lutheran or people of other Christian faiths. In my mind, it's like somebody becoming a friar who's not a Catholic or a woman entering a

monastery of nuns who's not a Catholic. There's a specific Catholic identity to being a member of this Order, so it's got to be a Catholic, Roman Catholic, Malachite Catholic, Maranite Catholic, Byzantine Catholic. It doesn't matter, but Catholic. We're not talking about rite; I'm talking about the sacramental structure of our Church, which recognizes as the head of the Church the Holy Father.

A Secular Carmelite is a practicing member of the Catholic Church who, under the protection of Our Lady of Mount Carmel and inspired by St. Teresa and St. John of the Cross, makes the commitment to the Order to seek the face of God in prayer for the good of the Church and the needs of the world.

Under the Protection of Our Lady of Mt. Carmel

Who under the protection of Our Lady of Mount Carmel. — I didn't say under the protection of Our Lady; I said under the protection of Our Lady of Mount Carmel. I didn't say under the protection of our Lady of Medjugorje, Our Lady of Garabandal, Our Lady of Lourdes, Our Lady of Fatima, Our Lady of Knock, Our Lady of Anybodyelse Anyplaceelse. It's under the protection of Our Lady of Mount Carmel. I'm not talking about wearing the scapular because what is the Carmelites' devotion to Mary? We take our clue from St. Luke's gospel, second chapter, where it mentions that Mary observed these things and meditated on them in her

heart. Our most fundamental Marian devotion is meditation, mental prayer, praying apart from the words of a book or the words of an instrument, and thereby entering into a relationship with God.

If they don't have a capacity for meditation, for mental prayer, for being still in relationship to God — as Mary observed these things in her heart — they don't have a Carmelite identity. They might love Our Lady. They might want to wear the scapular, but if they don't have a capacity for growth in mental prayer, they're not *at home*. Do your community a favor and do them a favor and help them find their home.

There are other kinds of movements, prayer movements and prayer groups for people who have other kinds of devotion to Our Lady. Send them there. That's their *home*. And because they're not at home in our house, they will introduce confusion into our family.

So our principle discernment is what is the capacity for prayer? We wear the scapular, but what is it a pledge of? It's a pledge we make as much as a pledge we receive. It is a pledge to this relationship with God, which, in our tradition, is lived in a meditative way. So our real daily devotion to Our Lady is mental prayer or meditation. We are under her protection to do that, to be in touch with her son. The other things that we do, the rosary, other Marian devotions, are very important, but they're auxiliary.

Inspired by St. Teresa of Jesus and St. John of the Cross

Third element: *inspired by St. Teresa of Jesus and St. John of the Cross*. OK, what do I mean by that? We have a body of literature of the spiritual life that requires reading, studying, and prayerful consideration that means something to us. When we talk about our Holy Mother St Teresa, we generally think about what she struck in us when we read her. That's what makes her dear to us. The Carmelite saints strike something in us.

There's something they say about us. They read us more than we read them. We pick that book up and we know more about ourselves after we've read them than we know about them. Why? Because we're Carmelites.

There is an intelligent basis to our spirituality — not intellectual. If somebody comes to your community and wants to join the Secular Order because they want to wear the scapular, because they love Our Lady, even because they want to meditate...but they're just not interested in studying St Teresa or St John of the Cross or in the formation program, I think that's a clear sign the person's not called to be a Secular Order member.

No matter how many times I read St. Teresa, I read something I did not see the last time I read it. Why? Because it says something to me. A real integral element of our formation is what our Carmelite saints have to say about the relationship with God.

If you have no interest in what St. Teresa or St. John of the Cross or St. Thérèse say about their relationship with God, you're in the wrong place.

There's an intelligent basis to our spirituality, which requires study. That opens another door ... that room is pretty big, that room of intelligence, because it also means that we are very interested in the teaching of the Church, in the documents of the Church. The documents become part of our approach to the spiritual life. They become part of our study, either personal or in the formation program because they feed us. We are nourished by what the Church has to say.

We're intelligent about the living of our spiritual lives. We want to be mature witnesses of God's presence now, so we take a sincere interest in the approach to our formation. Not just initial formation, but of our lives. We don't arrive when we make definitive promises. We begin our own personal responsibility when we make definitive promises because then we are not in a formation program that makes sure we are studying. The

responsibility for studying falls on our shoulders.

We don't have to write books; we don't have to get doctorates in our spirituality; we don't have to attend courses all over the world in our spirituality, but we have to be intelligent in studying. We need to read daily, even if it's only five minutes. Most of you have jobs or families or other responsibilities. You're not always capable of having all the time free that even the *Rule of Life* sets as a minimum. Well, we know that common sense dictates the limits of all laws, so we do the best we can.

You've met people — practicing Catholics; they love Our Lady of Mount Carmel; wear a scapular; meditate; have a great interest in St. Teresa of Jesus and St. John of the Cross; even write books on St. Teresa and St. John of the Cross, but are not Discalced Carmelites. They're not members.

I want to make a distinction between the spirituality of Carmel and the charism of Carmel. I'll start off by saying that the spirituality is the soul of the charism, but it is possible — and we all know people who have a sincere, wonderful knowledge of the teaching of St. Teresa and St. John of the Cross, but do not share the commitment that we have from the Order to us and from us to the Order. They're not members; they don't share the charism; they share the spirituality.

Makes a commitment to the Order

What makes the difference between someone who shares the spirituality and does not share the charism? The difference is that you and I have been moved to commit ourselves to the Order. There's something that said to us in this process, "This is someplace where I can almost nail down my identity and place in the Church." We make a commitment and we receive a commitment from the Order.

So what is the thing that makes a practicing Catholic with great devotion to meditation, under the influence of Our Lady of Mount Carmel and with great interest in St. Teresa and St. John of the Cross's spirituality a Discalced Carmelite Secular Order member? The *Promises*. It's the *Promises*.

That's why my pet peeve about most formation programs is that the Promises are secondary to a lot of other things, when it is *the* element that makes a person a member of the Order.

So there's got to be a formation in the Promises. What do they mean? What are their consequences? Spiritually speaking, what does it open us up to? What do we receive from them? How do we enter into them?

That's what distinguishes us from other people who have a great interest and a great knowledge in the spirituality. They are not moved to make a commitment to the Order. So be clear about that, about understanding the charism and the spirituality. We share the charism, you and I, which has as its heart and soul, the spirituality. There are seventy-one religious congregations and institutes, as well as other lay movements that are affiliated to the Order, but are not part of the Order. They share the spirituality with us, but not the charism. This is a principle for discernment of who belongs in your community: Do they share the charism? Can they make the Promises? Can they live by the Promises?

Someone who comes in and says, "As long as it's to my liking, I am a part of the community" is not living by the promises. We may not go so far as to leave the community, but we can withdraw from the community. We may say I don't like the way they do it now. "I did it better." That's not a very flexible attitude and the Promises, the commitment, are supposed to make us flexible mem-



bers of the community, not rigid members of the community, flexible members of the Order, not rigid members of the Order.

You become a part of the community; it means something. We become part of the Order. It's an ecclesial vocation. We become part of a community and it's the community that has the responsibility to discern who belongs. If you worry about hurting people's feelings, you're going to hurt everybody's feelings along the way because the community's going to suffer when there are people who wanted to join a social club, or wanted to join a prayer group. Being a member of the Secular Order is not being a member of a prayer group. It is not a Bible study group. It is not a social club. Exercise of responsibility, or the other word for that is authority, in the Secular Order community is not the same as being elected president of a social club. It's not status; it's work. It's service. So, when all of these things become part of a person's formation and they understand as they're going along, they become more and more integrated into the community and they're always ready to learn.

One of the things that St. Teresa says about people when they're stuck in the Third Mansions is that they are always ready to teach. So, if you have someone in your community who's always ready to teach you what it means, has the answer to everything, then they can't learn and probably responded by mistake. Now, we just accept things the way they are and we go along, but we don't give them authority and we realize that.

If we use these principles in our formation program, then our communities will look very good — and it's not numbers; it's quality. You don't have to have a big community; you have to have a good community.

Seek the Face of God in prayer

Fifth element: *makes a commitment: to seek the face of God in prayer.* I use that particular expression "to seek the face of God in prayer" be-

cause it isn't just to make the commitment to pray, to meditate or to contemplate — even though we don't commit ourselves to contemplate, since contemplation is a gift from God. I always say that most people who live the contemplative life are still waiting for the gift of contemplation and most people who have the gift of contemplation don't know that they have it.

I think most of us have this mis-image that the ideal Carmelite is a nun. That is not true. I am concerned that many times we do not appreciate the experience we have of God in our own lives — in our own vocations. The contemplative life is not equal to the cloistered life!

You often fail to appreciate your own experiences of God. Just a little example about this failing to appreciate: We're talking about the spiritual life as experienced by a mother or a father — married, parents, dark-night experiences in the Sacrament of Matrimony. When we think of the Dark Night, we often read about the difficulty of attending the Eucharist every day because it's so boring or the dryness of prayer. Most books on the spiritual life are written by religious and priests, so the experiences that they talk about come from their experiences of the sacraments. "The Eucharist is boring." That's an experience of the Dark Night.

What about the experience of the Dark Night between a man and a woman who, for a period of time, do not love each other — and they're married to each other? You go through darkness when the love is not like it was in the beginning. It's difficult to remain faithful — but you do! What's the value? As a celibate, I can't talk about that. But here's a valuable experience in the Sacrament of Matrimony of the Dark Night of love.

What about the dark night that a mother goes through at 3:00 in the morning when her seventeen-year-old has still not come home—and has not called? They have the family car. They were supposed to be back by 1:00, which was really

an extension because they should have been in at midnight, but she said, “OK, 1:00.” Now it’s 2:30, 3:30, and they’re not home yet. Mom is wide-awake and in the course of the time — not worried. She says “Trust in God; trust in God; trust in God; trust in God — then he comes in the door and he’s a little bit drunk and she says, “Oh, thank God.” But what about those three hours or so where there was no presence and you were lying there wide awake just wondering, “Where is he?” In that, you’ve known trust in God.

You seek the face of God in prayer. It means personal holiness. What does personal holiness mean? Personal holiness means we commit ourselves to change—to changing. Your experience as mothers and fathers is different now than it was fifteen or twenty years ago because of the experiences you’ve had in your vocation, because of the growth in your relationship with God, because your experience of life is deeper. Your experience affects your vocations. It affects your work, the way you live. All those things are part of seeking the face of God — to change. You change as a result of this relationship with God.

Yet, we want to resist every change possible. The more you resist change that comes along, especially if it comes along like the movement of the Holy Spirit, the further away transforming union will be. It’s the little changes we have to go through in life... and really, you who are married can speak about this much more practically than I can do in the monastery, because you have had to change an awful lot in the course of your lives in adjusting to the husband you didn’t know you were marrying or the wife that you didn’t know was behind there — all those things. And you adjust and you adjust and you move along and you go along and you change, you’re flexible.

Mom is wide-awake and in the course of the time — not worried. She says “Trust in God; trust in God; trust in God; trust in God — then he comes in the door and he’s a little bit drunk and she says, “Oh, thank God.”

Holy flexibility! That’s the sign of a person who lives the spiritual life. It is not the same as being lax. God’s Spirit is in us through seeking the face of God in prayer. When you pray every day, not just say the Office, but when you enter into those fifteen, twenty, thirty minutes that you have as part of your daily structure to try to just be in touch with God, it changes you. You’re different because of that. If you do it every day, you change even more. The purpose of the whole process is to make us flexible in the hands of God so that we “live devotion.” We’re flexible — we can fit through all the cracks of life and be in God’s hands.

The Good of the Church and The Needs of the World

It is never, ever, ever, ever, ever just for us, ever. God has reasons for calling us to know Him. Everybody my age or older remembers the Baltimore Catechism. “Why did God make me? God made me to know Him, to love Him, and to serve Him in this world and be happy with him forever in the next.” To know, love and serve. So it’s service, knowledge and love — that’s the purpose of prayer.

First the foundation: we know God. It changes us. We serve him. It is logical that, if you know and love God, you’re going to serve him. Somehow, it’s going to be fruitful. Prayer is fruitful. There’s a natural outflow.

The *Rule of Life* recognizes that, but there are certain things in the new *Code of Canon Law*, *ChristiFidelis Laici* and *Vita Consecrata*, that talk about the need of the Church and the world today for the witness of and exercise of the apostolate on the part of lay people. We’re Carmelites, and there’s a need on the part of the Order for our testimony and our collaboration in the apostolate of the Order. *Vita Conse-*

crata says in paragraph 55 that “We’ve entered into a new age, in which lay people are called not only to share in the spirituality, but also the mission of the Order.” We need it. There are ten times more seculars than there are friars in the world.

The world does not need friars. The world does not need nuns. The world does not need seculars. The world needs Carmelite spirituality and we are here because of that need. The world needs to know God. St. Teresa said in the beginning of the *Interior Castle*... “The real tragedy of the human race is that we don’t even know that we’re capable of conversation with no less than God.” She said in the *Way of Perfection* somewhere around chapter 40 that “all the problems of life begin when we start to imagine that God is not near.”

That experience that I referred to for you as mothers and fathers of families and the experience of either a dry sort of love for each other or for your children, that Dark Night you experience...because of your relationship with God, you’re able to remain. The world needs to know that. God did not call you here just so you could be holy. He called all of us here so that the world could be holy.

It’s not just individual now; it’s us as an order and the Order is broken down into provinces and jurisdictions and communities. So, how do we respond as communities and provinces and jurisdictions to the needs of the world to help the Church.

When we talk about apostolate, nobody has to quit their day job! People can participate in many ways. Some people can do certain things. They have certain talents. Other people, because of limitations of health or age, cannot do those things, but they can still participate with prayerful support. There might only be one or two or

three that are able to do certain things, but it is the community that does it because it is the community that supports that person doing it.

So, when we talk about community apostolates, please don’t take it to the extreme that everybody’s got to be doing busy work. I want to give you an example of a community apostolate that I think is rather simple. You’ve all seen those little pamphlets, “St. Teresa and the Eucharist,” etc. On the back, maybe there’s the name of a monastery, or something like that. Now, suppose somebody in your community writes a pamphlet about Carmelite devotion for the feast of St. Teresa or Our Lady of Mount Carmel and you put on the back of it, Discalced Secular Order, OCDS. Then, on the feast day, each


member takes fifty or so copies and goes to their pastor at their own parish and says, “Can I put this in the back of church?” What have you done? You have shared with people in your world the spirituality of Carmel. Did anybody have to quit their job to do it? Did it cost a lot to do it?

The Church is saying that the Church needs the groups that are present in the Church to become more apostolic in the mission of the Church. The Order is saying the same thing. The world needs what we have experienced and what we have to offer. The apostolate is for the good of the Church and the needs of the world. So we take those six principles about the profile, the identity of a Secular Carmelite and look at the whole thing together. That’s why we have formation periods that go over a long period of time. So that we can see. People come in and might not have everything in place all at once. So we give them time and we see. If they grow and things come together, then we have a Secular Carmelite. If they don’t, please send them home. They’re not bad people, but they don’t belong. Is that clear? Well that’s it. ■

“The real tragedy of the human race is that we don’t even know that we’re capable of conversation with no less than God.”

ST. TERESA OF JESUS

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1</p> <p>First Sunday of Advent</p> <p>I concentrated most of all on hidden acts of virtue. <i>St Therese of Lisieux</i></p>	<p>2</p> <p>It is the Master Himself who comes to voice His desire to see the fire of love enkindled within us. <i>Bl Elizabeth of the Trinity</i></p>	<p>3</p> <p>St Francis Xavier St John of the Cross began 8 months of imprisonment in 1577 in Toledo, Spain.</p>	<p>4</p> <p>St John of Damascus Each time you wound charity, you wound Jesus who is charity itself. <i>The Little Arab</i></p>	<p>5</p> <p>Those who do not mind whether they get attention & respect, find themselves surrounded by every kind of love. <i>St Therese of Lisieux</i></p>	<p>6</p> <p>St Nicholas The work of salvation takes place in obscurity and stillness. <i>St Teresa Benedicta</i></p>	<p>7</p> <p>St Ambrose The power and the tenacity to love is great, for love captures and binds God Himself. <i>St John of the Cross</i></p>
<p>8</p> <p>Second Sunday of Advent</p> <p><i>Bl Elizabeth receives the habit and starts the novitiate in 1901.</i></p>	<p>9</p> <p>Immaculate Conception I should like to have lips the purest to pronounce the name of Mary. <i>The Little Arab</i></p>	<p>10</p> <p>In my "little way" everything is most ordinary; everything I do must be within the reach of other little souls also. <i>Little Therese</i></p>	<p>11</p> <p>St Damasus I It is the property of perfect love to be unwilling to take anything for self. <i>St John of the Cross</i></p>	<p>12</p> <p>Our Lady of Guadalupe My act of humility acted like a charm in putting the devil to flight. <i>St Therese of Lisieux</i></p>	<p>13</p> <p>St Lucy There is a joy to be found in suffering when one thinks of eternal happiness. <i>The Little Arab</i></p>	<p>14</p> <p>St John of the Cross, OCD, Priest, Doctor 1542-1591 Pius XI names St Therese Patroness of the Missions in 1921.</p>
<p>15</p> <p>Third Sunday of Advent</p> <p>Leave the riches that will fade for those of heaven. <i>St Therese of Lisieux</i></p>	<p>16</p> <p>Bl Mary of the Angels, OCD, 1661-1717 If I stray a little from your Majesty, where will I end up? <i>St Teresa of Jesus</i></p>	<p>17</p> <p>Once you have given God something, you must never take it back. <i>Bl Mary of Jesus Crucified</i></p>	<p>18</p> <p>I am far from doing what I know I ought to do, but the very desire to do so brings me peace. <i>St Therese of the Child Jesus</i></p>	<p>19</p> <p>In touching on obedience He doesn't want the one who truly loves Him to take a different path than the one He took. <i>St Teresa of Jesus</i></p>	<p>20</p> <p>The Discalced Carmelites became a separate Order in the year 1593.</p>	<p>21</p> <p>St Peter Canisius The greatest honor God can do a soul is not to give it much, but to ask much of it. <i>St Therese of Lisieux</i></p>
<p>22</p> <p>Fourth Sunday of Advent</p> <p>In the dark I flood my soul with divine light. <i>St Therese of Lisieux</i></p>	<p>23</p> <p>St John of Kanty True love receives all things that come from the Beloved...with the same evenness of soul, since they are His will. <i>St John of the Cross</i></p>	<p>24</p> <p>Charity took possession of my heart, making me forget myself and I have been happy ever since. <i>St Therese of Lisieux</i></p>	<p>25</p> <p>Nativity of our Lord Little Therese receives a special gift of total conversion in 1886.</p>	<p>26</p> <p>St Stephen Enlightenment of my nothingness does me more good than enlightenment on matters of faith. <i>St Therese of Lisieux</i></p>	<p>27</p> <p>St John, Apostle If you do not strive for the virtues and practice them, you will always be dwarfs. <i>St Teresa of Jesus</i></p>	<p>28</p> <p>Holy Innocents Launch your soul upon the sea of courage and holy abandonment to Him! <i>Bl Elizabeth of the Trinity</i></p>
<p>29</p> <p>Feast of the Holy Family</p> <p>Let the body work...let the soul be at rest. <i>St Teresa of Jesus</i></p>	<p>30</p> <p>God who is in the depths of our being receives God who comes to us, and God contemplates God! <i>Bl Elizabeth of the Trinity</i></p>	<p>31</p> <p>St Sylvester Edith Stein transfers to Echt Carmel (Netherlands) in 1938.</p>	<p>December 2002</p> 			

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <h1>January 2003</h1>			1 Mary Mother of God <i>Edith Stein is baptized and receives First Communion in 1922 at the age of 30.</i>	2 St Basil the Great & St Gregory Nazianzen <i>Therese Martin is born in 1873.</i>	3 Bl Kuriakos Elias Chavara CMI, Priest, OM, 1805-1871 Founder of Congregation of the Carmelites of Mary Immaculate in India	4 St Elizabeth Ann Seton <i>Therese Martin is baptized in 1873.</i>
5 The Epiphany of the Lord <i>Mary Baroudy (The Little Arab) is born near Nazareth in 1846.</i>	6 St Andre Besette Seeing the silence which reigns in His creature.. the Creator greatly desires its beauty. <i>Bl Elizabeth of the Trinity</i>	7 St Raymond of Penafort Would to heaven that we would do what we know we must. <i>St Teresa of Jesus</i>	8 St Peter Thomas, O.Carm, Bishop, 1305-1366 Never be discouraged. <i>St Therese of Lisieux</i>	9 St Andrew Corsini, O.Carm, Bishop, 1310-1374 Love one another. Don't nurse bitter feelings. <i>Bl Mary of Jesus Crucified</i>	10 Little Therese receives the Habit in 1889. We must not be discouraged by our faults, for children fall frequently. <i>St Therese of Lisieux</i>	11 Bl Elizabeth takes her Vows in 1903. What is necessary daughters, is that we be content with little. <i>St Teresa of Jesus</i>
12 Baptism of the Lord I never lost confidence in His mercy. <i>St Teresa of Jesus</i>	13 St Hilary I am sure that self seeking leads to no good. <i>St Therese of the Child Jesus</i>	14 I really think that God wishes you to live your life in a sphere where you will breathe the atmosphere of the divine. <i>Bl Elizabeth of the Trinity</i>	15 Whoever surrenders unconditionally to the Lord will be chosen by Him as an instrument for building His kingdom. <i>St Teresa Benedicta</i>	16 Have the habitual desire to imitate Christ in all your deeds by bringing your life into conformity with Him. <i>St John of the Cross</i>	17 St Anthony, Abbot St Anthony de Osso y Cervello, Priest, 1840-1896 Founder of Society of St Teresa of Jesus	18 To hear, one must forget the house of one's father, that is, all that binds one to the natural life. <i>Bl Elizabeth of the Trinity</i>
19 2nd Sunday in Ordinary Time That thirst for prayer continually grows in me. <i>St Teresita of the Andes</i>	20 St Fabian & St Sebastian I want to possess all, my God. <i>St Teresa of Jesus</i>	21 St Agnes By the cross I understand the destiny of God's people. <i>St Teresa Benedicta</i>	22 St Vincent I only ask one grace-- may I never offend you. <i>St Therese of the Child Jesus</i>	23 The soul that keeps something for itself in its interior kingdom... cannot be a perfect Praise of Glory. <i>Bl Elizabeth of the Trinity</i>	24 St Francis de Sales He never tires of giving...let us not tire of receiving. <i>St Teresa of Jesus</i>	25 The Conversion of St Paul <i>St John of the Cross beatified in 1675.</i> <i>Raphael Kalinowski is freed from salt mines in Siberia in 1874.</i>
26 3rd Sunday in Ordinary Time Love one another. Don't nurse bitter feelings. <i>Bl Mary of Jesus Crucified</i>	27 St Angela Merici Love is the fusion of two souls in one in order to bring about mutual perfection. <i>St Teresita of the Andes</i>	28 St Thomas Aquinas The light of faith in its abundance suppresses and overwhelms that of the intellect. <i>St John of the Cross</i>	29 What is then this descent which is required of us, if not to enter all the more deeply into our innermost being? <i>Bl Elizabeth of the Trinity</i>	30 A glance of love toward Jesus & the knowledge of our profound misery makes reparation for everything. <i>St Therese of the Child Jesus</i>	31 St John Bosco God allows temptation for the sole purpose of letting us grow. <i>Bl Mary of Jesus Crucified</i>	