

# CARMEL CLARION

JANUARY – MARCH 2014 † VOLUME XXX, NO. 1



OUR VOCATION

*...in Teresian Carmel*

# CARMEL CLARION

JANUARY – MARCH 2014 † VOLUME XXX, NO. 1

*Discalced Carmelite Secular Order, Washington Province*

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#### ABOUT THE COVER:

This beautiful painting of Mary and Martha was done by Sr. Marie-Célèste from the Reno Carmel, who passed away in 2005. ©1988 Carmel of Reno

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# Editorial

As we brought our 2013 ongoing formation study on the *Theological Virtues of Faith, Hope and Love* to a close, we finished the 4<sup>th</sup> issue by identifying paragraphs in the OCDS *Constitutions* where these critical attributes of our spiritual life and Carmelite vocation are discussed. The content of the footnotes illustrate how the teachings of our Holy parents contribute to the legislative text. In this first edition of the 2014 *Clarion*, we publish Amendments to the *Constitutions*. One expounds characteristics of a Discalced Carmelite Secular Order Community in the new **Section III-B Fraternal Communion**. The others, **31-a and 58-j**, specifically address St. Joseph as a role-model for a life in communion with Jesus and expressions of mortification and devotion.

This is a natural transition to our theme for the 2014 *Clarion*: **Our Vocation in Teresian Carmel**. During this year, articles will be complemented by excerpts from the teachings of St. John Paul II, *Redemptoris Custos* and *Christifideles Laici*, and Church Documents from Vatican II, *Lumen Gentium* and *Aspostolicam actuositatem*. Prayerful reflection on the Order's Charism is a call each must continue to answer while integrating this understanding into an active participation in the Church as seculars, i.e., the Laity.

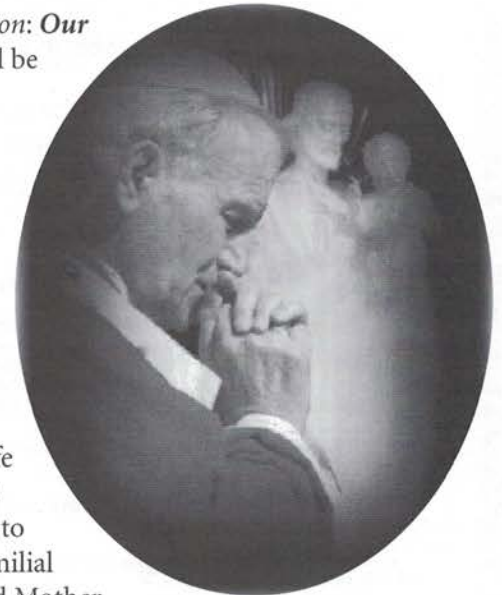
The article "Devotion to St. Joseph" and the selection from St. John Paul II's *Redemptoris Custos* underscore the patronal role of Joseph in the Holy Family of Nazareth, in the life of the Church on her pilgrim journey, and in the life of the Secular Teresian Carmelite. Moreover, St. Joseph is a model we should imitate, a father to call upon, a protector to count on and an example of living in interior silence in familial communion with the Christ Child Himself and His Blessed Mother.

We chose the passage from St. John's *The Ascent to Mount Carmel* with the intention of highlighting the priority of fraternal communion, which can only come by the practical road of detachment from self as a means of receiving the grace of charity for neighbor. The negative prospect of detachment, i.e., losing oneself, always has attached to it a positive, i.e., finding oneself. St. John states, as one grows more detached from "natural goods," "a person remains unencumbered and free to love all rationally and spiritually, which is the way God wants them to be loved" (see page 8).

St. Teresa of Jesus found this to be true in a way she hadn't imagined. We learn in "The Teresian Spirit" that as she founded the new reformed cloister for her nuns and herself, her love for Christ burgeoned into an expansive love that included the Church, the world, and all the souls therein. Bl. Elizabeth of the Trinity tamps the idea in her lyrical prose "On the Carmelite Vocation," a beautiful understanding of fraternal communion from the center of her soul's communion with the Trinity.

Finally, in order to understand what the Church is asking the Laity to do and where it is asking you to go, it is important to revisit the history and origin of the Secular Order of Discalced Carmelites.

Fr. Regis, O.C.D.



## DECREE

The Superior General of the Discalced Carmelites, at the request of the General Secretariat for the Secular Order, after consulting with the Provinces and the Communities of same Order and with the consent of the General Definitory, presented to the Apostolic See, for approval, the text of the new chapter on "Fraternal Communion" and on "Saint Joseph", to be inserted into the Constitutions of the Secular Order which were approved by Decree, (the same number as above), on 16 June 2003.

This Congregation for the Institutes of consecrated life and Societies of apostolic life, having carefully considered everything, approves by this present Decree the text presented; the approval is given in accordance with the original Spanish text kept on file in the Congregation's archives.

Under the watchful guidance and with the paternal intercession of Saint Joseph, may the members of the Secular Order, rooted in Christ through their baptismal consecration and united by the bonds of fraternal charity, be enabled to respond generously to their common vocation to holiness in the concrete situations of family, ecclesial, social and civil life.

Notwithstanding any provision to the contrary.

From the Vatican, 7 January, 2014

Joao Braz Card. De Aviz  
Prefect

+ José Rodríguez Carballo, O.F.M.  
Archbishop Secretary



CASA GENERALIZIA CARMELITANI SCALZI  
CORSO D'ITALIA, 38  
00198 ROMA

*Very dear Brothers and Sisters of the OCDS,*

It is with joy that I send you the text of the new numbers of the Constitutions on *Fraternal Communion* and *Saint Joseph*, approved by the Congregation for the Institutes of Consecrated Life and Societies of apostolic life on 7 January 2014 (Prot. n. C 228-1 /2003). The OCD General Definitory, at its September meeting, had revised the text in the light of the suggestions received and sent it to the Congregation for approval.

As with for the Constitutions of 2003, the text approved is in Spanish. The new numbers form an integral part of the Constitutions, and are inserted in their respective places, while however maintaining the same numbering. The Provincial Councils now need to review the provincial Statutes, in accordance with the new guidelines.

My wish is for every Community to grow in fraternal communion after the image of the perfect communion of the Most Holy Trinity. In fact the Trinitarian mystery "reminds us that we have been created in the image of that divine communion, and so we cannot achieve fulfilment or salvation purely by our own efforts" (Francis *Evangelii gaudium* 178). Only by "a radiant and attractive witness of fraternal communion, a communion which heals, promotes and reinforces interpersonal bonds" (id. 99. 67), in accordance with the charism of the teresian Carmel, will you have the strength to live your lay vocation and transform earthly realities in accordance with the spirit of the Gospel.

May the Lord bless you and may the Virgin Mary and St. Joseph guard you together with your families and Community.

Fraternally,



*fr. Saverio Cannistrà*  
Fr. Saverio Cannistrà OCD  
Superior General

*fr. Alzino F. Debastiani*  
Fr. Alzino F. Debastiani OCD  
General Delegate for the OCDS

Rome, 25 January 2014 – Feast of the Conversion of St. Paul



## Updates To The OCDS Constitution

### III - B - FRATERNAL COMMUNION

- 24 a) The Church, the family of God who is Father, Son and Holy Spirit, is a mystery of communion.<sup>1</sup> In fact, Jesus came among us to reveal to us this Trinitarian love and the vocation to participate in a communion of love with the Most Holy Trinity; this is something to which every human person created in God's image and likeness (cf. Gen 1:26-27) is called. In the light of this mystery, the true identity and dignity of every human being, and specifically of every member of the Church, is revealed.<sup>2</sup> Being spiritual in nature, the human person grows and matures by being in an authentic relationship with God and with others.<sup>3</sup>

Therefore, the local community of the Secular Order of the Teresian Carmel, a visible sign of the Church and of the Order,<sup>4</sup> is a place to live and promote personal and communal fellowship with God in Christ and in the Spirit and with other brothers and sisters (cf. Rom 8:29) in accordance with the Teresian charism. The person of Christ is at the center of the Community. Members meet regularly in his name (cf. Mt 18:20), drawing inspiration from the group formed by Jesus and the twelve Apostles (cf. Mk 3,14-16.34-35)<sup>5</sup> as well as the early Christian communities (cf. Acts 2:42, 4, 32-35). They seek to live in accordance with the unity requested by Jesus (Jn 17:20-23) and his commandment to love as He loves them (Jn 13:34). They promise to strive for evangelical perfection<sup>6</sup> in the spirit of the evangelical counsels, of the Beatitudes (Mt 5:1-12) and of the Christian virtues (cf. Col 3:12-17, Phil 2:15), and in the awareness that this reality of communion is an integral part of Carmelite spirituality.

- b) St. Teresa of Jesus initiated a new model of community life. Her ideal of community life is based on the certainty of faith that the Risen Jesus is in the midst of the community and that it lives under the protection of the Virgin Mary.<sup>7</sup> She is aware that she and her nuns are gathered together to help the Church and to collaborate in its mission. Relations are marked by the virtues of a love that is genuine, gratuitous, free and unselfish, as well as by detachment and humility. These are fundamental virtues for the spiritual life and they bring peace both internally and externally.<sup>8</sup>

Teresa is aware of the importance of mutual support on the road of prayer and the importance of friendship with others in the common search for God<sup>9</sup>. She also considers as fundamental to such friendship, culture, the human virtues, gentleness, empathy, prudence, discretion, simplicity, kindness, joy and availability, as we seek to "walk in truth before God and people".<sup>10</sup>

The doctrine of St. John of the Cross points to union with God by means of the theological virtues.<sup>11</sup> Based on this principle, the Saint also sees the purifying and

1 Cf. Vatican Council II, *Lumen Gentium*, 4; *Gaudium et spes*, 24; cf. John Paul II, *Christifideles Laici*, 19. *Ratio Institutionis OCDS*, 25. Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life, *Congregavit in uno Christi amor*, 8-9.

2 John Paul II, *Christifideles Laici*, 8.

3 Vatican Council II, *Gaudium et spes*, 23; Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 34. Cf. Benedict XVI, *Caritas in veritate*, 54. Cf. n. 34.

4 Cf. *OCDS Constitutions*, 40.

5 Cf. St. Teresa of Jesus, *Way of Perfection*, 24,5; 26,1; 27,6. *Way* (Escorial), 20,1.

6 Cf. *OCDS Constitutions*, 11.

7 Cf. St. Teresa of Jesus, *Life*, 32,11; *Way of Perfection*, 17,7; 1,5; 3,1.

8 St. Teresa, *Way*, 4,4. 11; 6-7; cf. *Interior Castle*, V, 3,7-12.

9 Cf. St. Teresa of Jesus, *Life*, 15,5; 23,4.

10 Cf. St. Teresa of Jesus, *Mansions*, VI, 10,6; cf. *Way* 40,3; 41,7.

11 Cf. St. John of the Cross, *Ascent of Mount Carmel*, II, 6, 1:1; *Precautions*, 5.

unifying effect of the theological virtues in sisterly and brotherly relations. This is particularly so in the exercise of love for others: "Where there is no love, put love, and you will draw out love", because that is what the Lord does: by loving us, He makes us capable of loving.<sup>12</sup>

- c) A person, loyal to their Christian faith, begins to be part of the Secular Order through the promise made to the Community before the Superior of the Order.<sup>13</sup> With the promise a person is committed to live in communion with the Church, with the Order, with the Province and especially with those who are part of the Community, loving them and encouraging them in the practice of the virtues.<sup>14</sup> In smaller communities<sup>15</sup> it is possible to establish a true and deep relationship of human and spiritual friendship, as well as mutual support in charity and humility.

St. Teresa appreciates the assistance of another in the spiritual life: love grows where there is respectful dialogue, the purpose of which is to know oneself better so as to be pleasing to God.<sup>16</sup> Community meetings take place in a congenial atmosphere of dialogue and sharing.<sup>17</sup> Prayer, formation and a joyful atmosphere are essential for deepening friendly relationships and ensuring for everyone mutual support in the daily living-out of the Teresian Carmelite lay vocation in the family, at work and in other social situations. This requires regular and active participation in the life and meetings of the Community. Absences are only allowed for serious and just reasons, evaluated and agreed to with those in charge. The Provincial Statutes are to establish a limit on unjustifiable absences, beyond which, an individual will be considered inactive and liable for dismissal from the Community.

- d) The collective and individual responsibility of the Community for formation<sup>18</sup> requires that each individual member commit to fraternal communion, in the belief that a spirituality of communion<sup>19</sup> plays an essential role in the deepening of the spiritual life and formation process of the members. The Eucharistic life, lived in faith,<sup>20</sup> and attentiveness to the Word of God<sup>21</sup> help create and sustain communion.

The local authority of the Community fulfills its service in faith, love and humility (cf. Mt 20:28, Mk 10:43-45, Jn 13:14). It encourages a familial atmosphere as well as the human and spiritual growth of all the members. It promotes dialogue, personal sacrifice, forgiveness and reconciliation. It avoids all attachment to power and favoritism in the exercise of office.

Prayer for one another, mutual concern that includes instances where there is material need, contact with members who are far away, visiting the sick, the suffering, the elderly, and prayer for the deceased members, are also signs of communion.

The Secular Carmelite also realizes and expresses communion through meeting and solidarity with other communities, especially within the same Province or Circumscription, as well as through communication and collaboration with the entire Order and family of the Teresian Carmel. So, with this witness to communion in accordance with the Teresian charism, the Community of Secular Carmel cooperates with the evangelizing mission of the Church in the midst of the world.<sup>22</sup>

12 St. John of the Cross, *Letter 26* to M. Maria of the Incarnation, 6 July 1591; cf. *Letter 30*, to a religious of Segovia; *Ascent*, III, 23,1; *Dark Night*, I, 2,1; 5,2; 7,1; 12,7-8. Cf. *Sayings*, 27.

13 Cf. *OCDS Constitutions*, 12.

14 Cf. *Mansions*, VII, 4, 14-15.

15 Cf. *OCDS Constitutions*, 58g and the Provincial Statutes on the maximum number of members in a Community.

16 Cf. St. Teresa, *Life*, 7,22; 16,7.

17 Cf. *OCDS Constitutions*, 18.

18 *OCDS Ratio*, 28.

19 John Paul II, *Novo millennio ineunte*, 43.

20 Francis, *Lumen fidei*, 40.

21 Benedict XVI, *Verbum Domini*, 84-85. Cf. Id., *Sacramentum Caritatis*, 76. 82. 89.

22 Vatican Council II, *Apostolicam actuositatem*, 13. 19. John Paul II, *Christifideles laici*, 31-32; Cf. Benedict XVI, *Deus Caritas Est*, 20.

- 24 e) A community that devoutly seeks God will find the balance between individual rights and the good of the community as a whole. Thus the rights and needs of each of the members must be respected and safeguarded according to the laws of the Church,<sup>23</sup> but likewise members must faithfully fulfill their duties in relation to the community, as laid down in the Constitutions.

In order to dismiss<sup>24</sup> a member for the reasons set out in the Code of Canon Law (public rejection of the Catholic faith, abandonment of ecclesiastical communion, or being under imposed or declared excommunication<sup>25</sup>) or other provisions in the Provincial Statutes, the Community Council should observe the following procedure: 1) verify the certainty of the facts; 2) warn the member in writing, or, before two witnesses; 3) allow a reasonable time for repentance. If after all this there is no change, it is permitted, after consulting the Provincial, to proceed with the dismissal. In all cases, the member retains the right to appeal to the competent ecclesiastical authority.<sup>26</sup>

In the case where a member; after a serious evaluation and discernment with the Community Council, comes to the decision to voluntarily leave the Community, the request is to be made in writing to the competent authority of the Community, to whom they are committed by reason of their promises.<sup>27</sup> The Provincial is to be informed of all of this.

- 31 a) In the Teresian Carmel love of Mary, Mother and Queen, is united with love of her spouse Saint Joseph. The Father also gave him, “a just man” (Mt 1:19), guardianship of his Son Jesus Christ in the mystery of the Incarnation.

Following the example of St. Teresa, members can find in St. Joseph a role model for a life of humble adoration and prayerful communion with Jesus, as well as a master of prayer<sup>28</sup> and silence. Patron of the interior life, he is an example of faith and of being “constantly attentive to God, open to the signs of God’s presence and receptive to God’s plans”.<sup>29</sup> Being a chaste and faithful spouse, he is the model of a father solicitous in care of the family, and of a responsible laborer who considers his work as an “expression of love”.<sup>30</sup>

In communion with the Church and the Order, who venerate him as their “provident Protector”,<sup>31</sup> members of the Secular Order find in Saint Joseph an incomparable protector to whom they can entrust the hopes, the struggles and the work of every day.<sup>32</sup>

- 58 j) The practices of mortification and expressions of devotion to the Blessed Mother, St. Joseph and our Carmelite Saints. ☩

23 Cf. *Code of Canon Law*, can. 208-223; 224-231.

24 Cf. *Code of Canon Law*, can. 308; Cf. *OCDS Constitutions*, 47-e.

25 *Code of Canon Law*, can. 316§1.

26 Id., can. 316§2. Cf. can. 312§2

27 Cf. *OCDS Constitutions*, 12.

28 Cf. St. Teresa of Jesus, *Life*, 6,6-8; 33,12. Cf. John Paul II, *Redemptor Custos*, 25. 27.

29 Francis, *Homily for the inauguration of his Pontificate*, 19 March 2013.

30 John Paul II, *Redemptoris Custos*, 22-23.

31 *Constitutions of the OCD Friars*, 52; cf. *Constitutions of the Discalced Carmelites*, 59.

32 “St. Joseph is the model of those holy ones that Christianity raises up to great destinies;...he is the proof that in order to be a good and genuine follower of Christ, there is no need for great things – it is enough to have the common, simple and human virtues, but they need to be true and authentic.” (Paul VI *Insegnamenti* VII, 1969, cited in John Paul II, *Redemptoris Custos*, 24).



## In Remembrance



**Marie, Maria of the Heart of Jesus, Kelly, OCDS**, made Vows on April 18<sup>th</sup> 1999 and entered eternal life on June 29, 2013. She is a deceased member of the St. Therese of the Child Jesus Community in Annandale, VA.

The Our Lady of Mt Carmel & St. Therese of the Child Jesus Community in Barrington, RI recently lost two members. **Alicja Haczynski, OCDS**, made Definitive Promise on June 22<sup>nd</sup> 2008 and entered eternal life on February 24, 2014. **Estelle Tetreault, OCDS**, made Definitive Promise on April 27<sup>th</sup> 1986 and entered eternal life on December 29, 2013.

**Anita, Mary of the Holy Spirit, Wahl, OCDS**, made Definitive Promise on November 19<sup>th</sup> 1986 and entered eternal life on January 25, 2014. She is a deceased member Our Lady of Mt. Carmel & St. Teresa of Jesus Community in Buffalo, NY.

The Our Lady of Mt. Carmel Community in Burlington, VT recently lost two members. **Margaret Ciccarelli, OCDS**, made Vows on April 25<sup>th</sup> 1999 and entered eternal life on January 7, 2014. **Geraldine King, OCDS** made Definitive Promise on September 19<sup>th</sup> 1992 and entered eternal life on January 6, 2014.

The Mary & Joseph Community in Danvers, MA recently lost two members. **Frank, Paul of the Eternal Word, Kwiatkowski, OCDS**, made Definitive Promise on May 17<sup>th</sup> 2003 and entered eternal life on February 19, 2014. **James, Joachim, Lapoint, OCDS**, made Definitive Promise on November 12<sup>th</sup> 1994 and entered eternal life on February 23, 2014.

The Our Lady of Mt. Carmel & St. Teresa of Avila Community in Des Plaines, IL recently lost two members. **Christine, Therese of the Little Flower, Cantagallo, OCDS**, made Definitive Promise on November 5<sup>th</sup> 1995 and entered eternal life on January 24, 2014. **Irma Marie, Maria of the Heart of Jesus, Ruby, OCDS**, made Definitive Promise on April 4<sup>th</sup> 1993 and entered eternal life on January 18, 2014.

**Marie Therese Dow, OCDS**, made Definitive Promise on September 15<sup>th</sup> 2007 and entered eternal life on March 5, 2014. She is a deceased member of the Our Lady of Mount Carmel Community in Ellsworth, ME.

The St. Joseph Community in Green Bay, WI lost three members. **Joan Bleser, OCDS**, received the Scapular on October 22<sup>nd</sup> 2012 and entered eternal life on October 14, 2013. **Dorothy, Mary of St. Anthony, Schauer, OCDS**, made Definitive Promise on October 24, 2005 and entered eternal life on January 25, 2014. **Virginia Shea, OCDS**, made Definitive Promise on September 10<sup>th</sup> 2002 and entered eternal life on October 1, 2013.

**Patricia Brennan, OCDS**, made Definitive Promise on January 17<sup>th</sup> 1993 and entered eternal life on January 13, 2014. She is a deceased member of the St. Joseph Protector Community in Harrison Township, MI.

**Armando of San Anselm, Corbelle, OCDS**, made Definitive Promise on June 9<sup>th</sup> 2013 and entered eternal life on January 25, 2014. He is a deceased member of the Carmel of Elijah Community in Miami Gardens, FL.

**Cheryl, Elizabeth of the Blessed Virgin Mary & the Little Flower, Devine, OCDS**, made Definitive Promise on June 1<sup>st</sup> 2003 and entered eternal life on March 4, 2014. She is a deceased member of the Sacred Heart Community in Morristown, NJ.

**Lorrie, of Mary in the Divine Mercy, Skinner, OCDS**, made Definitive Promise on November 19<sup>th</sup> 2013 and entered eternal life on January 26, 2014. She is a deceased member of the Regina Pacis Community in Ocala, FL.

**Anita, Mary Therese Ruth of the Holy Cross, Jones, OCDS**, made Definitive Promise on November 12<sup>th</sup> 2006 and entered eternal life on August 20, 2013. She is a deceased member of the Our Lady of Mt. Carmel Community in Uniontown, PA.

The Our Lady of the Rosary & St. Joseph Community in West Reading, PA recently lost two members. **Rose, Mary of Carmel, Cardine, OCDS**, made Definitive Promise on June 1<sup>st</sup> 2008 and entered eternal life on March 10, 2014. **Raymond, of the Wounded Soldier, Madara, OCDS**, made Definitive Promise on November 21<sup>st</sup> 2004 and entered eternal life on March 17, 2014.

# John Speaks

## ASCENT, III, 23

The new updates to the OCDS Constitution emphasize the valor of and the need for fraternal communion among members of the Teresian Secular Carmelite Communities. Based on the principle of union with God "by means of the theological virtues," St. John of the Cross "also sees the purifying and unifying effect of the theological virtues in sisterly and brotherly relations...particularly so in the exercise of love for others" (Cf. **Constitutions** 24b). For the soul seeking union with God, the virtues of faith, hope, and love enable him to renounce the joy derived from inordinate pleasures and sustain him in the way of perfection, in relationship with God and neighbor. St. John offers us encouragement by displaying the spiritual fruits of self-denial.

### *\*The benefits the soul acquires from not rejoicing in natural goods.\**

1. Many are the benefits derived through withdrawal of the heart from this joy. Besides preparing the soul for the love of God and for other virtues, it directly paves the way for humility toward self and general charity toward one's neighbor. By not becoming attached to anyone, despite these apparent and deceptive **natural goods**, a person remains unencumbered and free to love all rationally and spiritually, which is the way God wants them to be loved. As a result one realizes that no one merits love except for virtue. And when one loves with this motive, the love is according to God and exceedingly free. If the love contains some attachment there is greater attachment to God, for as the love of neighbor increases so does the love of God, and as the love of God increases so does the love of neighbor, for what proceeds from God has one and the same reason and cause.
2. Another excellent benefit coming from the denial of this kind of joy is the fulfillment of the counsel our Lord gives in the Gospel of St. Matthew, that those who would follow him should deny themselves (Mt. 16:24). In no way could a soul do this if it were to rejoice in its **natural goods**, because those who pay some attention to themselves do not deny themselves or follow Christ.
3. Another notable benefit of the denial of this kind of joy is that such denial begets deep tranquility of soul, empties one of distractions, and brings recollection to the senses, especially to the eyes. By not wanting this joy, souls do not want to look at or occupy the other senses with these things so they may avoid being attracted or ensnared by them and wasting time or thought. They bear resemblance to the prudent serpent that stops its ears so as not to hear the charmers and receive some impression from them (Ps. 58:4-5 [Ps. 57:5-6]). By guarding the senses, the gates of the soul, one safeguards and increases one's peace and purity of soul.
4. There is another benefit of no less importance for those who are already advanced in the mortification of this kind of joy: Obscene objects and ideas do not cause in them the impression and impurity they do in those who still find this joy to their liking. Consequently, from the denial and mortification of this joy, spiritual purity of soul and body (of spirit and sense) arises; a person gradually acquires angelic harmony with God, and the soul and body become a worthy temple of the Holy Spirit. This could not be so were the heart to rejoice in **natural goods** and graces. It is not necessary that there be consent to some

obscene thing or a remembrance of it in order for the soul's purity to become stained, since this kind of joy along with knowledge of the natural good is sufficient to cause impurity of spirit and sense. The Wise Man declares that the Holy Spirit will withdraw from thoughts that are without understanding, that is, without the superior reason ordered to God (Wis. 1:5).

5. Another general benefit coming to the soul besides freedom from the above-mentioned evils (in chapters 21-22) is freedom from countless vanities and other kinds of spiritual and temporal harm, and especially from being held in disesteem, which is the lot of those who boast about natural endowments and rejoice in them whether they belong to themselves or others. Accordingly, those who pay no attention to such things, but are interested in what is pleasing to God, are considered and esteemed to be discreet and wise - and indeed they are.
6. The last follows on these, that is, freedom of spirit by which the soul easily conquers temptations, passes through trials, and grows prosperously in virtue. This is an excellent good and very necessary in serving God.

### JOHN SPEAKS was produced using

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CDL Product Description and Order Form is located on page 18.

# Devotion to Saint Joseph

Fr. Regis Jordan, OCD

Historically speaking, there is very little material on St. Joseph. What facts we do have come from the Gospels of Matthew and Luke. Both tell us about Joseph's role in the infancy of Jesus, but almost nothing of Joseph's personal history. Although he plays a prominent role in the infancy narratives, he very quickly disappears from the subsequent narratives of the Christ event.

What exactly do we know about Joseph? He was of the house of David; he was a carpenter; he was engaged to a woman named Mary. He was a just man who, when he discovered his betrothed was pregnant, did not want to put her aside publicly. After a dream, he took Mary as his wife. He traveled with her to Bethlehem to register for the census, and there Jesus was born. Warned in another dream, he led his family to Egypt; years later, informed in a dream once again, he brought his family back to Israel and settled in Nazareth. Joseph's final appearances in the Gospel take place in the Temple: first, at Mary's purification and later, at the finding of Jesus in the Temple.

Joseph was "a just man." This praise bestowed by the Holy Spirit, and the privilege of having been chosen by God to be the foster-father of Jesus and the Spouse of the Virgin Mother, are the foundations of the honor paid to St. Joseph by the Church. It is surprising that the devotion to St. Joseph was so slow in winning recognition. This is true perhaps due to the fact that the infant Church placed so much emphasis on martyrdom.

Far from being ignored or passed over in silence during the early Christian ages, St. Joseph's prerogatives were occasionally mentioned by the Fathers.

The earliest traces of public recognition of St. Joseph's sanctity are to be found in the Eastern Church. His feast was kept by the Copts as early as the beginning of the fourth century. It is said that in the great basilica erected at Bethlehem by St. Helena, there was an oratory dedicated to his honor. The feast of "Joseph the Carpenter" is found, on July 20, in one of the old Coptic Calendars and in a Synazarium of the eighth and ninth century. Greek lectionaries of a later date at least mention St. Joseph on December 25th or 26th, and he is commemorated along with other saints on the two Sundays before and after Christmas.

In the West the name of the foster-father of Our Lord (*Nutritor Domini*) appears in local martyrologies of the ninth and tenth centuries. In 1129, we find, for the first time, a church dedicated to his honor at Bologna. The devotion, then merely private, gained a great impetus owing to the influence and zeal of such persons as St. Bernard (d. 1153), St. Thomas Aquinas (d. 1274), St. Gertrude (d. 1310), and St. Bridget of Sweden (d. 1373). According to Benedict XIV (*De Serv. Dei beatif*, I, iv, n. 11; xx, n. 17), "the general opinion of the learned is that the Fathers of Carmel were the first to import from the East into the West the laudable practice of giving the fullest devotion to St. Joseph." His feast, introduced into the Dominican Calendar, gradually gained a foothold in various dioceses of Western Europe.

Among the most zealous promoters of the devotion were, St. Vincent Ferrer (d. 1419), Peter d'Ailly (d. 1420), St. Bernadine of Siena (d. 1444), and Jehan Charlier Gerson (d. 1429), who deserves special mention. Gerson composed an Office of the Espousals of Joseph in 1400 that was instrumental in promoting the public recognition of devotion to St. Joseph.

Only under the pontificate of Sixtus IV (1471-84) were the efforts of these holy men rewarded by the inclusion of his feast in the Roman Calendar (March 19). From that time the devotion



*Betrothal of Mary and Joseph*



'Joseph's Dream'  
painting by Gaetano  
Gandolfi, c.1790

acquired greater and greater popularity, the dignity of the feast keeping pace with this steady growth. One festival in the year, however, was not deemed enough to satisfy the piety of the people. The feast of the Espousals of the Blessed Virgin and St. Joseph, so strenuously advocated by Gerson, and permitted first by Paul III to the Franciscans, then to other religious orders and individual dioceses, was, in 1725, granted to all countries that solicited it, a proper Office, compiled by the Dominican Pietro Aurato, assigned January 23, 1725.

Then came St. Teresa. She began to dedicate monasteries and churches to him. Teresa's zeal for St. Joseph spread to her nuns. And where the devotion could not spread because her nuns were not present, it spread by means of her most widely read work, her *Life*. The sixth chapter of her *Life* is an emotional manifesto to the Saint. She writes:

I took for my advocate and lord the glorious St. Joseph and earnestly recommended myself to him. I saw clearly that as in this need so in other greater ones concerning honor and loss of soul this father and lord of mine came to my rescue in better ways than I knew how to ask for. I don't recall up to this day ever having petitioned him for anything that he failed to grant. It is an amazing thing the great many favors God has granted me through the mediation

of this blessed saint, the dangers I was freed from both of body and soul. For with other saints it seems the Lord has given them grace to be of help in one need, whereas with this glorious saint I have experienced that he helps in all our needs and that the Lord wants to us understand that just as He was subject to St. Joseph on earth—for since bearing the title of father, being the Lord's tutor, Joseph could give the Child commands—so in heaven God does whatever he commands. (L6.6)

The Carmelite Order, into which St. Teresa had infused her great devotion to the foster-father of Jesus, chose him, in 1621, for their patron, and in 1689, was allowed to celebrate the feast of his Patronage on the third Sunday after Easter. This feast, soon adopted throughout the Spanish Kingdom, was later extended to all states and dioceses that asked for the privilege. No devotion, perhaps, has grown so universal; none seems to have appealed so forcibly to the heart of the Christian people, and particularly of the laboring classes, during the nineteenth century, as that of St. Joseph.

This wonderful and unprecedented increase of popularity called for a new luster to be added to the cult of the saint. Accordingly, one of the first acts of the pontificate of Pius IX, himself singularly devoted to St. Joseph, was to extend to the whole Church the feast of the Patronage in 1847. In December, 1870, according to the wishes of the bishops and of all the faithful, he solemnly declared the Holy Patriarch Joseph, patron of the Catholic Church, and enjoined that his feast be celebrated on March 19th. Following the footsteps of their predecessor, Leo XIII and Pius X have showed an equal desire to add their own jewel to the crown of St. Joseph: the former, by permitting on certain days the reading of the votive Office of the saint; and the latter by approving, on March 18, 1909, a litany in honor of him whose name he had received in baptism. ☩

4 CARMEL CLARION March — April 2005

# The Teresian Spirit

P. Marie-Eugene, O.C.D.

*As the Lord liveth in whose sight I stand . . . With zeal have I been zealous for the Lord.*<sup>1</sup>

A mother of spiritual souls, *Mater spiritualium*, Saint Teresa addresses herself only to those who are cultivating the interior life, to those “who do eventually enter the castle.”<sup>2</sup>

“Aristocratic spirituality,” this is sometimes called. But can we truly say that Saint Teresa is unconcerned about the souls that are living spiritually inactive and paralyzed in sin as that man physically was, “who had lain beside the pool for thirty years;”<sup>3</sup> or like those even who “remain in the outer court of the castle, which is the place occupied by the guards; they are not interested in entering it, and have no idea what there is in that wonderful place, or who dwells in it, or even how many rooms it has”?<sup>4</sup> Such a reproach would testify to a complete misunderstanding not only of the soul of Teresa but of the spirit that animates all her work.

Saint Teresa does not abandon the souls that she cannot draw after her because sin holds them fixed in the immobility of death. Indeed, the farther she advances, the more frequently she looks back to them with a glance tenderly kind. By the time she reaches the summits, her compassion has become immense and her love so great that it absorbs her. A new spirit springs from it, a spirit of zeal which transforms the life of Teresa and passes into her spirituality.

To ignore this, would be to misunderstand the richness of the Teresian soul and the vivifying principle which gives power to her spirituality, as well as its movement and orientation.

## Zeal of the Prophet Elias

In founding the reformed Convent of Saint Joseph of Avila, Saint Teresa thought only of satisfying her own aspirations for perfect union with God; enclosing herself within so strict a cloister, she dreamed only of intimacy with Jesus.

But, in this atmosphere so apt to raise the soul to God and unite it with Him alone, hearts were so soon set aflame that Saint Teresa began to suspect that God had His own special designs in it all.

And then news came to them from France where the wars of religion were raging; stories were told of the moral and spiritual misery of the Indians in the New World. News and stories together did more than supply fresh fuel for the increasing ardors of divine love; they opened up new horizons and surpassingly high desires for intimacy with Christ Jesus:

**At about this time there came to my notice the harm and havoc that were being wrought in France by these Lutherans and the way in which their unhappy sect was increasing. This troubled me very much, and, as though I could do anything, or be of any help in the matter, I wept before the Lord and entreated Him to remedy this great evil.**<sup>5</sup>

It breaks my heart to see so many souls travelling to perdition, she continues. I would the evil were not so great and I did not see more being lost every day.<sup>6</sup>



*Fresco of the Last Judgment by Michelangelo, Sistine Chapel*

1 Elias's battle cry (III Kings 17; 19:10) adopted as a motto by the Order of Carmel.

2 I Mansions, i; Peers, II, 204.

3 *Ibid.*

4 *Ibid.*; 203.

5 *Way of Perfection*, i; Peers, II, 3.

6 *Ibid.*; 4.



Detail of the Last Judgment

The zeal that consumed Teresa at the account of the Protestant devastation was the same as that which burned in the soul of the prophet Elias, the father of Carmel: "What are you doing, Elias?" the angel of the Lord says to him. And the prophet answers: "With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant. They have thrown down thy altars, they have slain thy prophets, *zelo zelatus sum pro Domino Deo exercituum.*"<sup>7</sup> The avowal of the prophet became the motto of the Teresian Carmel.

Thus Saint Teresa recovered the fullness of the spirit of Elias. If it is true that the prophet was consumed by the ardors of justice and Teresa by the ardors of love, that difference reflects the different laws under which they lived: Elias belonged to the law of fear, Teresa lived under the law of love. But an identical attitude of contemplative prayer before God, enkindled in them the same divine fire that the shock of similar events caused to burst forth in consuming flames.

These ardors of love are illumining for Teresa. They enlarge her spiritual horizons. She passes on from Christ Jesus, whose intimate love she had come to seek in Carmel, and finds the whole Christ, the Church, the souls who are part of it, even those who are outside but nevertheless called to it. She experiences what takes place in Christ; she feels the suffering of love refused, of the redemptive blood shed uselessly; great pity for the souls who go down to hell for having scorned the love of their God. She lives the dogma of the Church; she enters into the sufferings and anguish of the Church militant, penetrating into the depths of the heart of Christ.



Love of the Church is going to dominate thereafter the whole life of Teresa. It becomes a powerful passion, absorbing all her personal desires—her thirst for intimacy and need for union. It takes into its service all the energies of her soul and her external activity, and inspires all her works until it finds in her last breath its simplest and most sublime expression: "I am a daughter of the Church."

To work for the Church is the vocation of Teresa, the purpose of her Reform:

**If your prayers and desires and disciplines and fasts are not performed for the intentions of which I have spoken, reflect (and believe) that you are not carrying out the work or fulfilling the object for which the Lord has brought you here.**<sup>8</sup>

These clear words with which Saint Teresa concludes Chapter III of the *Way of Perfection* fix our attention on what we have called her spirit, the dynamism of her spirituality, and the aim of her work.

Christ Jesus Himself gave to these words a magnificent clarity the day on which He united Teresa to Himself by the bonds of spiritual marriage. As a sign of His definitive union, He gave her a nail and caused her to hear these words:



Detail of the Last Judgment

**Behold this nail. It is a sign that from today onward thou shalt be My bride ... henceforward thou shalt regard My honour . . . as that of My very bride.**<sup>9</sup>

At the summit of Carmel, one is crucified with Christ, and one is entirely given to works for His glory. It is towards this summit glimpsed in the light, that Teresian spirituality directs from the very beginning the gaze of those who come to its school, orientates their efforts and their desires: "I have come to Carmel in order to pray for priests and for the conversion of sinners," said Saint Therese of the Child Jesus upon entering Carmel. The little saint had understood her vocation. It is necessary for us, too, to understand the Carmelite vocation, in order to place in its proper perspective the whole teaching of Saint Teresa.

### Prayer and Sacrifice

Now, it is no longer question of joys to be had in loving contact with the Master, but of struggles to be endured for the love of Christ and the salvation of souls. But how, in so strict a

7 III Kings 19:10.

8 *Way of Perfection*, iii; Peers, II, 15.

9 *Relations*, xxxv; Peers, I, 352.

cloister, could one satisfy such desires and serve the Church usefully? The Saint herself wonders: "Seeing that I was a woman and a sinner, and incapable of doing all I should like in the Lord's service."<sup>10</sup>

Because it is supernatural, her love is not led astray by its ardor. The Saint is more realistic than ever; in order to make reparation and to serve, she will begin by accomplishing perfectly her duties as a religious:

**As my whole yearning was, and still is, that, as He has so many enemies and so few friends, these last should be trusty ones, I determined to do the little that was in me—namely, to follow the evangelical counsels as perfectly as I could, and to see that these few nuns who are here should do the same, confiding in the great goodness of God.<sup>11</sup>**

The passion that had arisen in her soul obliges her now to rethink in some way her ideal of religious life and the obligations that flow from it.

Prayer was already the principal function of Carmel in the Church. How necessary it is for those who fight for the Church, Saint Teresa shows all through Chapter III of the *Way of Perfection* from which we are quoting. This prayer must obtain for them "the qualities needed for the struggle" and preservation from the dangers of the world.

Without ever leaving her cloister, Saint Teresa will be able to take part in those battles of the Church and give her whole strength for the victory of Christ:

**All of us by busying ourselves in prayer for those who are defenders of the Church, and for the preachers and learned men who defend her, should do everything we could to aid this Lord of mine.<sup>12</sup>**



The apostolic role thus assigned to prayer contributes to its higher perfection. For if prayer is to be powerful, it must in fact be perfect, so true is it that the efficacy of prayer depends especially on the degree of sanctity of the soul who makes it. Thus love for souls is an incentive to strive for union with God. "Let us strive to live in such a way," writes the Saint, "that our prayers may be of avail to help these servants of God."<sup>13</sup>

Instead of distracting the Carmelite nun from her contemplative prayer, zeal for souls becomes a spur to greater union with God. It urges her to use all the natural and the supernatural means that technique and grace offer, in order to possess God more closely and to draw on His omnipotence.

This zeal opens up horizons of sacrifice that were unknown when desire was set only on intimate union with God. Certainly, Teresa had said, "to see God we must die." And yet she herself admitted that when she founded the Convent of Saint Joseph of Avila, she had not at all thought of practising austerities there:

**When this convent [Saint Joseph's, Avila] was originally founded . . . it was not my intention that there should be so much austerity in external matters, nor that it should have no regular income: on the contrary, I should have liked there to be no possibility of want.<sup>14</sup>**

First then, zeal for souls immolates a certain measure of self-seeking that still remained when the soul was seeking personal intimacy with God.

But more than that, with Christ Jesus who entered into His Passion for the supreme sacrifice after offering His priestly prayer, it understands that prayer for the Church finds its efficacy only in sacrifice.

After Teresa discovered the Church, and after a great compassion for souls in consequence took possession of her, penance at Carmel became more austere and complete immolation became a need and a law.

10 *Way of Perfection*, I; Peers, II, 3.

11 *Ibid.*

12 *Ibid.*

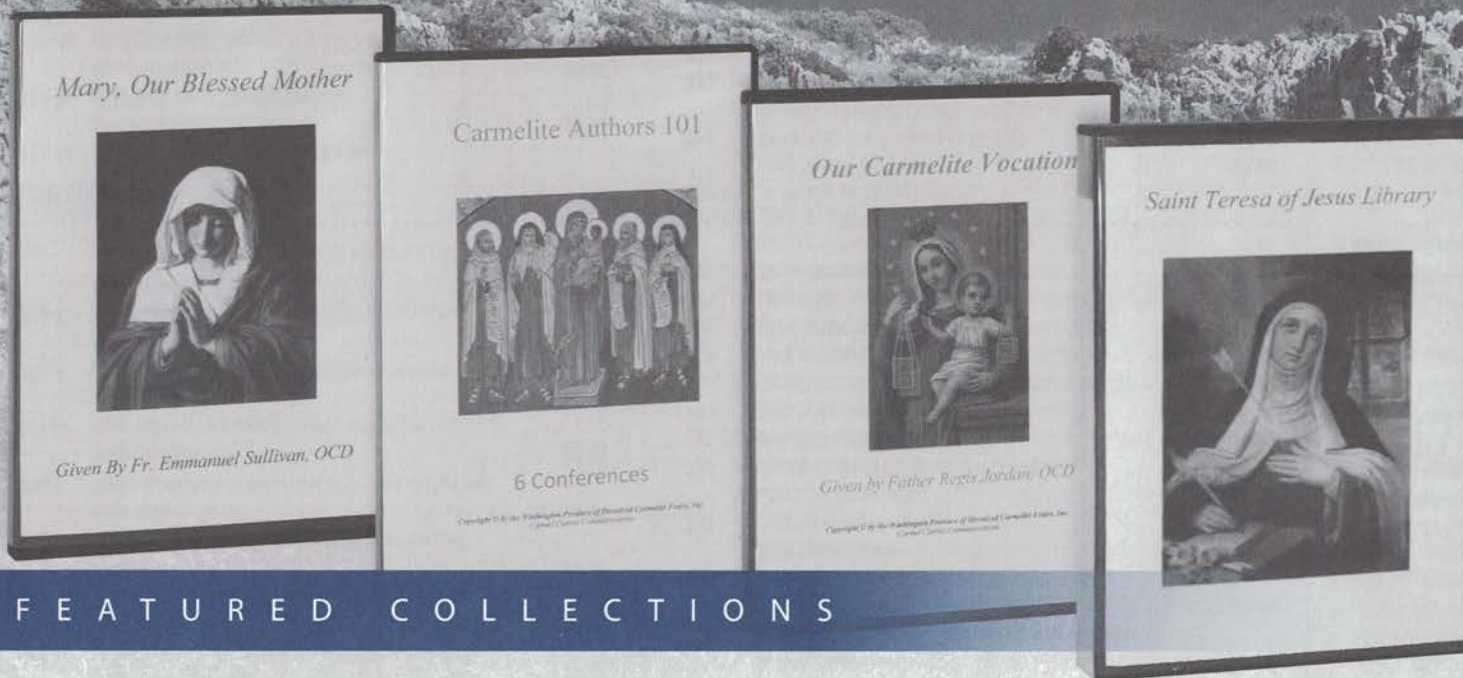
13 *Way of Perfection*, iii; Peers, II, 11.

14 *Ibid.*, i; 3.

Continued on page 19 ▶



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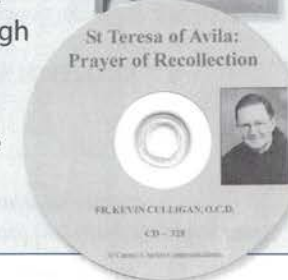
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## The Teresian Spirit Continued from page 14



*Detail of the Last Judgment*

### Apostolic Works

The great prophet whose spirit Saint Teresa rediscovered in its plenitude used to leave his solitude sometimes to go into action. In fact, among those prophets that are called prophets of action, in contrast to the writer prophets, Elias is the greatest. His interventions in the life of Israel are frequent and resounding.

What is Saint Teresa going to do? Is she going to throw herself into action? How could she not feel the desire?

**I was so distressed at the way all these souls were being lost that I could not contain myself. I went to one of the hermitages, weeping sorely, and called upon Our Lord, beseeching Him to find me a means of gaining some soul for His service . . . How I envied those who could spend their lives ministering to others for the love of Our Lord, even though they might suffer a thousand deaths!**<sup>15</sup>

To these ardent desires for apostolic work, Jesus Himself gives the answer:

**While suffering this terrible distress, I was praying one night when Our Lord appeared to me in His usual way, and said to me very lovingly, as if He wished to bring me comfort: "Wait a little, daughter, and thou shalt see great things."**<sup>16</sup>

What is the meaning of this promise? What will the great things be? The visit of P. Rubeo, Superior General of the Carmelites, will make known the answers. The Father General, during his sojourn at Avila (1566), manifests to Saint Teresa a most affectionate interest in the Convent of Saint Joseph which is realizing his dearest desires as father of the Order. He commands the Saint to found on the same model as many convents as will be asked of her.

God has spoken through the Superior of the Order. Teresa cannot hesitate. Besides, this command corresponds with her newborn desires. The world is on fire, and Christ is not loved. Since numbers are an element in strength, the fortresses must be multiplied where courageous Christians will gather, and from which will rise the hymn of that perfect prayer that will save souls and contribute to the triumph of the Church.

She sacrifices, then, the joys of solitude and the sweet peace of the first years of Saint Joseph of Avila, for the hard task of her foundations which she begins in 1567 with a convent at Medina del Campo.

She kindles her own ardor in the soul of her daughters and communicates to them her intentions at the same time as her science of prayer. They will be contemplatives and intercessors whose prayer is all given to the Church:

**Oh, my sisters in Christ! Help me to entreat this of the Lord, Who has brought you together here for that very purpose. This is your vocation; this must be your business; these must be your desires; these your tears; these your petitions.**<sup>17</sup>

As for Teresa, she will travel over all the roads of Spain, and valiantly persevere in her austere task until death comes to her at Alba de Tormes on her way back from the foundation of Burgos, the most difficult of all according to her testimony. Thus this sublime contemplative became a woman of action whose competence in all matters, whose effective daring and prodigious works are the equal of the most enterprising of the apostles.

But in the "great things" promised by our Lord, Saint Teresa saw something more than the foundation of convents of Carmelite nuns. These did not suffice for her zeal. She dreamed of prolonging her conquering action by extending the Reform to the friars of the Order.

<sup>15</sup> *Foundations*, i; Peers, III, 3-4.

<sup>16</sup> *Ibid.*; 4.

<sup>17</sup> *Way of Perfection*, i; Peers, II, 4.



*Detail of the Last Judgment*

Rubeo, who during his visit had given wide permissions for the foundations of nuns, becomes hesitant when there is question of the friars. But the Saint shows herself to be an insistent advocate. The Father General will send after his departure, then, the permissions asked for. They are limited and yet they fill the Saint with joy.

Without delay she sets to work on the dearest of her projects, the one whose realization will cost her the most suffering and will raise the worst tempests. But the work seems to her so important. Is it not through the Discalced Carmelite Fathers that her whole plan will be realized, that her conquering zeal will be satisfied, and her ideals will take final form?

“Being a woman and a sinner,” she says, she sees herself powerless to do what she would like for the glory of God. In her plan, her sons—who will be priests, learned men, contemplatives, and apostles—are to supply for her lack and extend her action. She wants them to be such that they can sustain her daughters, govern her convents, but also do combat for the Church and cross seas for the conquest of souls. She surrounds them with respect and maternal solicitude. She had trembled before the austerities of Duruelo, in the thought that the devil wanted perhaps to destroy her dream by these excesses; but now her joy is boundless when she finds in P. Gracian the talents and the grace of Carmel such as her zeal desired.



In little time, Gracian will be the first superior of the separated province of Discalced Carmelites. The divine promises are realized. In the great things that have been done by the creative genius of Saint Teresa, the plenitude of her spirit and of her zeal fructifies.

### Summary of Characteristic Elements

We have dealt at length with the plans of Saint Teresa and their realization, only in order to understand better her spiritual doctrine. A work of reform and a spiritual doctrine sprang simultaneously from her soul: they are both fruits of the same living spirit, the one completing and throwing light on the other. In comparing them, we can understand more clearly the characteristic elements and the aim of Saint Teresa's spiritual teaching.

1. Her writings and the external organization of the Reform show us in the first place that the Saint leads the soul to the summits of perfection by the way of prayer and of contemplation. There is no other way for her and her disciples. All must be contemplatives.
2. These contemplatives must all become apostles. Saint Teresa does not receive among her following those souls who would come only to learn the ways of prayer and the secret of divine intimacy: beyond Christ Jesus, she discovers to all the Church and dedicates them all to its service. The transforming union or spiritual marriage fructifies in spiritual maternity. It is the fecundity of divine union that Saint Teresa emphasizes as the principal and last end to be attained. The texts cited above, as well as the works of Saint Teresa, prove this abundantly.

Saint Therese of the Child Jesus, the most illustrious of the daughters of Saint Teresa, declares that she found her vocation the day that she understood that in the Church she would be love and would thus fulfil the vital function of the heart.

3. This fecundity will at first be that of prayer, powerful because perfect and immolated. After offering His priestly prayer for the Church, Jesus goes into the garden of Gethsemane and gives Himself up—He, infinite purity—to the torments of sin. Prostrate on the ground under the weight of the sin of the world He frees us of it, praying in painful anguish; and sweating blood, He secures the efficacy of His prayer of union for the apostles and for us. Elias, the father of Carmel, had already groaned painfully, too, in the cave of Horeb under the weight of the sin of Israel: “They have destroyed thy altars and have slain thy prophets,” he answered the angel; “and I, I have been zealous for the Lord God of hosts.”<sup>18</sup> Teresa, in the choir at Saint Joseph of Avila or in the hermitages, wept and moaned also for the sin of the world:



18 III Kings 19:14.

I was so afflicted by the loss of so many souls that I did not know what to do. I withdrew into a hermitage and wept tears in abundance.<sup>19</sup>

Saint Teresa and her daughters are to continue for the Church the prayer of Jesus at Gethsemane. Their way of life and their particular spirituality prepare them for this function of Christ's priesthood. Fidelity to their vocation should lead them where their souls, now purified, are at the same time consumed in the flames of divine love and, like their divine spouse in His Passion, clothed in the oppressive mantle of the world's sin; and where, like the Lamb who takes away the sins of the world, they offer to God's Majesty that ardent agonizing prayer which brings purification and salvation to other souls.



It is thus that Saint Therese of the Child Jesus, at the end of her life, bathed in the floods of the divine mercy that penetrates and surrounds her, eats the black bread of modern incredulity by undergoing violent temptations against faith.

This prayer, highly contemplative and eminently efficacious, is the first form of the Teresian apostolate, the first end of Teresian spirituality.

4. Could it be the only end? Could the spiritual doctrine of Saint Teresa be apt only for forming great contemplatives, perfect prayers in the service of the Church? Some seem to think so. In fact, the marvelous success and profound influence that the Carmelite monasteries have had in France for three centuries have contributed to create the impression that the whole of Carmel is contained within the high walls and stern grilles that shut out the noise and contact of the world; and that the spiritual doctrine of Saint Teresa is destined only for contemplatives who can create for themselves a special setting for recollection, and is not at all adapted to an apostolate of action. This error is all the more regrettable in that it hides from the eyes of many a spiritual doctrine of the apostolate that is at the same time most simple and most elevated, particularly suited to form perfect apostles.

Saint Teresa was a remarkable woman of action. Her spirituality found her quite prepared for the life of exterior works that she led for fifteen years. And it was during that period, that her doctrine received its perfect formulation. Moreover, in order to draw into the ways of perfection those whom she considered as her fathers and her sons, all of whom were leading an apostolic life, (the Discalced Carmelite Fathers whom she had engendered to the perfect Carmelite life, and her directors who had commanded her to write: the Jesuits Balthazar Alvarez and Gaspar de Salazar, the Dominicans Bifiez and Garcia de Toledo) she had only to give them, as to her own Carmelites, the spiritual science she had lived.

But where can one find this spiritual doctrine, and in what way is it distinguished from her contemplative doctrine? To answer those questions, one could underline here and there in her writings some counsels particular to those who have a mission to work for the Church, and note that in the book of her *Life* and the *Way of Perfection*, written before the extension of the Carmelite Reform, it is the contemplative that is explaining her doctrine on prayer; while in the *Interior Castle* it is the contemplative apostle, become the spouse of Christ, who speaks and gives a doctrine that is higher, wider, and more complete on the spiritual life.



In reality, the spiritual doctrine of the apostolate in the Teresian teaching cannot be separated nor distinguished from her contemplative doctrine. In this spirituality, contemplation and the apostolate are solidly united; they are


fused into one life of the soul and happily complete each other. They are two aspects of a harmonious whole, two manifestations of the same profound life.<sup>20</sup>

At most, some will say, they correspond to two phases of the spiritual life. At first the soul is invited especially to keep itself for God, for it is important above all that it be united with Him; later it is permitted, and finally it has the duty, to work for the good of souls. Contemplative phase and active phase, it would seem. Let us not be too quick to classify by using labels that we should recognize at once as inexact. The recollection of

<sup>19</sup> *Foundations*, I; Peers, III, 3.

<sup>20</sup> Here, we can only state the fact. These statements will have their development and proof in the exposition of the Teresian doctrine, and will be indicated in the general outline at the beginning of this volume.

the first period is destined only to accumulate forces for the apostolate. As to the activity of the second period, it in turn is profitable in the first place for contemplation which it purifies from all egoism; and it prepares the soul for the transforming union.

Having sprung from her soul and from her life, the spirituality of Saint Teresa takes from these its double character, highly contemplative and astoundingly active. It forms spiritual souls who are still apostles with a consuming zeal when they have learned to remain constantly in the presence of the living God, according to the twofold word of the prophet which became the motto of the Teresian Carmel: *The Lord liveth in whose sight I stand... With zeal have I been zealous for the Lord of hosts!* 


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## What Are Some Essential Elements of the Teresian Carmelite Spirituality?

- Help others in their prayer life and their meditation on the Word of God.
- Being simple and caring, being community, connected to others around me/us – ‘small schools of Christ.’
- Live in the Presence of God.
- In our weakness – be open to the inscrutable ways of the Spirit.
- Be love in the heart of the world.
- ‘Be it done to me according to Thy Word.’
- Reach for a deeper human brother/sisterhood.
- Listen to God in everyday life.
- Collaborate in the Order’s activities.
- Engage in the apostolate as a Carmelite group.

\*Helpful hints from Fr. Camilo Maccise OCD, Rome '96.



*The Angelus (1857-59)*  
by Jean-François Millet



# Redemptoris Custos

## On the Person and Mission of St. Joseph in the Life of Christ and of the Church

Pope John Paul II



### IV: Work As An Expression Of Love

22. Work was the daily expression of love in the life of the Family of Nazareth. The Gospel specifies the kind of work Joseph did in order to support his family: he was a carpenter. This simple word sums up Joseph's entire life. For Jesus, these were hidden years, the years to which Luke refers after recounting the episode that occurred in the Temple: "And he went down with them and came to Nazareth, and was obedient to them" (Lk 2:51). This "submission" or obedience of Jesus in the house of Nazareth should be understood as a sharing in the work of Joseph. Having learned the work of his presumed father, he was known as "the carpenter's son." If the Family

of Nazareth is an example and model for human families, in the order of salvation and holiness, so too, by analogy, is Jesus' work at the side of Joseph the carpenter. In our own day, the Church has emphasized this by instituting the liturgical memorial of St. Joseph the Worker on May 1. Human work, and especially manual labor, receive special prominence in the Gospel. Along with the humanity of the Son of God, work too has been taken up in the mystery of the Incarnation, and has also been redeemed in a special way. At the workbench where he plied his trade together with Jesus, Joseph brought human work closer to the mystery of the Redemption.

23. In the human growth of Jesus "in wisdom, age and grace," the virtue of industriousness played a notable role, since "work is a human good" which "transforms nature" and makes man "in a sense, more human."(34)

The importance of work in human life demands that its meaning be known and assimilated in order to "help all people to come closer to God, the Creator and Redeemer, to participate in his salvific plan for man and the world, and to deepen...friendship with Christ in their lives, by accepting, through faith, a living participation in his threefold mission as Priest, Prophet and King."(35)

24. What is crucially important here is the sanctification of daily life, a sanctification which each person must acquire according to his or her own state, and one which can be promoted according to a model accessible to all people: "St. Joseph is the model of those humble ones that Christianity raises up to great destinies; ... he is the proof that in order to be a good and genuine follower of Christ, there is no need of great things-it is enough to have the common, simple and human virtues, but they need to be true and authentic."(36)



### V: THE PRIMACY OF THE INTERIOR LIFE

25. The same aura of silence that envelops everything else about Joseph also shrouds his work as a carpenter in the house of Nazareth. It is, however, a silence that reveals in a special way the inner portrait of the man. The Gospels speak exclusively of what Joseph "did." Still, they allow us to discover in his "actions" – shrouded in silence as they are – an aura of deep contemplation. Joseph was in daily contact with the mystery "hidden

from ages past,” and which “dwelt” under his roof. This explains, for example, why St. Teresa of Jesus, the great reformer of the Carmelites, promoted the renewal of veneration to St. Joseph in Western Christianity.

26. The total sacrifice, whereby Joseph surrendered his whole existence to the demands of the Messiah’s coming into his home, becomes understandable only in the light of his profound interior life. It was from this interior life that “very singular commands and consolations came, bringing him also the logic and strength that belong to simple and clear souls, and giving him the power of making great decisions—such as the decision to put his liberty immediately at the disposition of the divine designs, to make over to them also his legitimate human calling, his conjugal happiness, to accept the conditions, the responsibility and the burden of a family, but, through an incomparable virginal love, to renounce that natural conjugal love that is the foundation and nourishment of the family.” (37)

This submission to God, this readiness of will to dedicate oneself to all that serves him, is really nothing less than that exercise of devotion which constitutes one expression of the virtue of religion. (38)

27. The communion of life between Joseph and Jesus leads us to consider once again the mystery of the Incarnation, precisely in reference to the humanity of Jesus as the efficacious instrument of his divinity for the purpose of sanctifying man: “By virtue of his divinity, Christ’s human actions were salvific for us, causing grace within us, either by merit or by a certain efficacy.”(39)

Among those actions, the gospel writers highlight those which have to do with the Paschal Mystery, but they also underscore the importance of physical contact with Jesus for healing (cf. for example, Mk 1:41), and the influence Jesus exercised upon John the Baptist when they were both in their mothers’ wombs (cf. Lk 1:41-44).

As we have seen, the apostolic witness did not neglect the story of Jesus’ birth, his circumcision, his presentation in the Temple, his flight into Egypt and his hidden life in Nazareth. It recognized the “mystery” of grace present in each of these saving “acts,” inasmuch as they all share the same source of love: the divinity of Christ. If through Christ’s humanity this love shone on all mankind, the first beneficiaries were undoubtedly those whom the divine will had most intimately associated with itself: Mary, the Mother of Jesus, and Joseph, his presumed father.(40)

Why should the “fatherly” love of Joseph not have had an influence upon the “filial” love of Jesus? And vice versa why should the “filial” love of Jesus not have had an influence upon the “fatherly” love of Joseph, thus leading to a further deepening of their unique relationship? Those souls most sensitive to the impulses of divine love have rightly seen in Joseph a brilliant example of the interior life.

Furthermore, in Joseph, the apparent tension between the active and the contemplative life finds an ideal harmony that is only possible for those who possess the perfection of charity. Following St. Augustine’s well known distinction between the love of the truth (*caritas veritatis*) and the practical demands of love (*necessitas caritatis*), (41) we can say that Joseph experienced both love of the truth—that pure contemplative love of the divine Truth which radiated from the humanity of Christ—and the demands of love—that equally pure and selfless love required for his vocation to safeguard and develop the humanity of Jesus, which was inseparably linked to his divinity.



### “Did You Know?”

Pope John Paul II will be canonized this April 27th, 2014 on Divine Mercy Sunday. Our former pope passed into glory in early April 2005. Just 9 years later, the Church recognizes him as a saint, along with his Predecessor Pope John 23rd, who called the Second Vatican Council that convened from 1962-1965.



## VI: PATRON OF THE CHURCH IN OUR DAY

28. At a difficult time in the Church's history, Pope Pius IX, wishing to place her under the powerful patronage of the holy patriarch Joseph, declared him "Patron of the Catholic Church."<sup>(42)</sup> For Pius IX this was no idle gesture, since by virtue of the sublime dignity which God has granted to his most faithful servant Joseph, "the Church, after the Blessed Virgin, his spouse, has always held him in great honor and showered him with praise, having recourse to him amid tribulations."<sup>(43)</sup>

What are the reasons for such great confidence? Leo XIII explained it in this way: "The reasons why St. Joseph must be considered the special patron of the Church, and the Church in turn draws exceeding hope from his care and patronage, chiefly arise from his having been the husband of Mary and the presumed father of Jesus... , Joseph was in his day the lawful and natural guardian, head and defender of the Holy Family... It is thus fitting and most worthy of Joseph's dignity that, in the same way that he once kept unceasing holy watch over the family of Nazareth, so now does he protect and defend with his heavenly patronage the Church of Christ."<sup>(44)</sup>

29. This patronage must be invoked as ever necessary for the Church, not only as a defense against all dangers, but also, and indeed primarily, as an impetus for her renewed commitment to evangelization in the world and to re-evangelization in those lands and nations where—as I wrote in the Apostolic Exhortation *Christifideles Laici*—"religion and the Christian life were formerly flourishing and...are now put to a hard test."<sup>(45)</sup> In order to bring the first proclamation of Christ, or to bring it anew wherever it has been neglected or forgotten, the Church has need of special "power from on high" (cf. Lk 24:49; Acts 1:8): a gift of the Spirit of the Lord, a gift which is not unrelated to the intercession and example of his saints.
30. Besides trusting in Joseph's sure protection, the Church also trusts in his noble example, which transcends all individual states of life and serves as a model for the entire Christian community, whatever the condition and duties of each of its members may be.

As the *Constitution on Divine Revelation* of the Second Vatican Council has said, the basic attitude of the entire Church must be that of "hearing the word of God with reverence,"<sup>(46)</sup> an absolute readiness to serve faithfully God's salvific will revealed in Jesus. Already at the beginning of human redemption, after Mary, we find the model of obedience made incarnate in St. Joseph, the man known for having faithfully carried out God's commands.

Pope Paul VI invited us to invoke Joseph's patronage "as the Church has been wont to do in these recent times, for herself in the first place, with a spontaneous theological reflection on the marriage of divine and human action in the great economy of the Redemption, in which economy the first—the divine one—is wholly sufficient unto itself, while the second—the human action which is ours—though capable of nothing (cf. Jn 15:5), is never dispensed from a humble but conditional and ennobling collaboration. The Church also calls upon Joseph as her protector because of a profound and ever present desire to reinvigorate her ancient life with true evangelical virtues, such as shine forth in St. Joseph."<sup>(47)</sup>

31. The Church transforms these needs into prayer. Recalling that God wished to entrust the beginnings of our redemption to the faithful care of St. Joseph, she asks God to grant that she may faithfully cooperate in the work of salvation; that she may receive the same faithfulness and purity of heart that inspired Joseph in serving the Incarnate Word; and that she may walk before God in the ways of holiness and justice, following Joseph's example and through his intercession. <sup>(48)</sup>

One hundred years ago, Pope Leo XIII had already exhorted the Catholic world to pray for the protection of St. Joseph, Patron of the whole Church. The Encyclical Epistle *Quamquam Pluries* appealed to Joseph's "fatherly love...for the child Jesus" and commended to him, as "the provident guardian of the divine Family," "the beloved inheritance which Jesus Christ purchased by his blood." Since that time—as I recalled at the beginning of this Exhortation—the Church has implored the protection of St. Joseph on the basis of "that sacred bond of charity which united him to the Immaculate Virgin Mother of God," and the Church has commended to Joseph all of her cares, including those dangers which threaten the human family.

Even today we have many reasons to pray in a similar way: "Most beloved father, dispel the evil of falsehood and sin...graciously assist us from heaven in our struggle with the powers of darkness...and just as once you saved the Child Jesus from mortal danger, so now defend God's holy Church from the snares of her enemies and from all adversity."(49) Today we still have good reason to commend everyone to St. Joseph.

32. It is my heartfelt wish that these reflections on the person of St. Joseph will renew in us the prayerful devotion which my Predecessor called for a century ago. Our prayers and the very person of Joseph have renewed significance for the Church in our day in light of the Third Christian Millennium.

The Second Vatican Council made all of us sensitive once again to the "great things which God has done," and to that "economy of salvation" of which St. Joseph was a special minister. Commending ourselves, then, to the protection of him to whose custody God "entrusted his greatest and most precious treasures,"(50) let us at the same time learn from him how to be servants of the "economy of salvation." May St. Joseph become for all of us an exceptional teacher in the service of Christ's saving mission, a mission which is the responsibility of each and every member of the Church: husbands and wives, parents, those who live by the work of their hands or by any other kind of work, those called to the contemplative life and those called to the apostolate.

This just man, who bore within himself the entire heritage of the Old Covenant, was also brought into the "beginning" of the New and Eternal Covenant in Jesus Christ. May he show us the paths of this saving Covenant as we stand at the threshold of the next millennium, in which there must be a continuation and further development of the "fullness of time" that belongs the ineffable mystery of the Incarnation of the Word.

May St. Joseph obtain for the Church and for the world, as well as for each of us, the blessing of the Father, Son and Holy Spirit.

*Given at Rome, in St. Peter's, on August 15 - the Solemnity of the Assumption of the Blessed Virgin Mary - in the year 1989, the eleventh of my Pontificate.*

#### Parentheses Endnotes

34. Cf. Encyclical Letter *Laborem Exercens* (September 14, 1981), 9: AAS 73 (1981), pp. 599f.
35. *Ibid.*, 24: loc. cit., p. 638. The Popes in recent times have constantly presented St. Joseph as the "model" of workers and laborers; Cf., for example, Leo XIII, Encyclical Epistle *Quamquam Pluries* (August 15, 1889): loc. cit., p. 180; Benedict XV, *Motu proprio Bonum sane* (July 25, 1920): loc. cit., pp. 314-316; Pius XII, Discourse (March 11, 1945), 4: AAS 37 (1945), p. 72; Discourse (May 1, 1955): AAS 47 (1955), p. 406; John XXIII, Radio Address (May 1, 1960): AAS 52 (1960), p. 398.
36. Paul VI, Discourse (March 19, 1969): *Insegnamenti*, VII (1969), p. 1268.
37. *Ibid.*: loc. cit., p. 1267.
38. Cf. St. Thomas, *Summa Theol.* II-IIae, q. 82, a. 3, ad 2.
39. *Ibid.*, III, q. 8, a. 1, ad 1.
40. Cf. Pius XII, Encyclical Letter *Haurietis Aquas* (May 15, 1956), III: AAS 48 (1956), pp. 329f.
41. Cf. St. Thomas, *Summa Theol.* II-IIae, q. 182, a. 1, ad 3.
42. Cf. Sacror. Rituum Congreg., Decr. *Quemadmodum Deus* (December 8, 1870): loc. cit., p.283.
43. *Ibid.*: loc. cit., p. 282f.
44. Leo XIII, Encyclical Epistle *Quamquam Pluries* (August 15, 1889): loc. cit., pp. 177-179.
45. Post-Synodal Apostolic Exhortation *Christifidele Laici* (December 30, 1988), 34: AAS 81 (1989), p. 456.
46. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, 1.
47. Paul VI, Discourse (March 19, 1969): *Insegnamenti*, VII (1969) p. 1269.
48. Cf. Roman Missal, Collect, Prayer over the Gifts for the Solemnity of St. Joseph, Husband of the Blessed Virgin Mary; Prayer after Communion from the Votive Mass of St. Joseph.
49. Cf. Leo XIII, "Oratio ad Sanctum Iosephum," contained immediately after the text of the Encyclical Epistle *Quamquam Pluries* (August 15, 1889)-Leonis XIII P.M. Acta, IX (1890), p. 183.
50. Sacror Rituum Congreg., Decr. *Quemadmodum Deus* (December 8 1870): loc. cit., p. 282.

# The Third Order Of The Teresian Carmel: Its Origin And History

*Otilio Rodriguez, OCD wrote this piece of history in 1980, when the Secular Order of Discalced Carmelites was still referred to as the Third Order.*

Fortunately, we are far better acquainted with the origins and development of the Third Order of Teresian Carmel, as it is closer to us and better documented. In fact, St. Teresa, the Mother and Foundress of the Teresian Carmel, inaugurated the first house of her nuns, St. Joseph of Avila, on August 24, 1562, and the first house of her friars six years later at Duruelo on November 28, 1568. It is quite evident that in such unbelievable and superhuman enterprises she needed every bit of help she could get; and so, in her writings (cf. *Life*, chs. 32-36; *Foundations*, etc.) we find a host of persons in every state and condition who helped her generously and all are mentioned by her with thankful gratitude...

Grateful as she was, she did not limit herself to thanking and praying for them all; she also wanted to share with them the spiritual treasures of her Carmel: prayers, penances, graces, indulgences and the spiritual privileges of her religious family. And so, very frequently (as a spiritual retribution for their services) she would confer on them the small scapular of the Order. That's what she did for her first chaplain of St. Joseph's, Julian de Avila, and others.

Thus we have to stress the peculiar feat of St. Teresa: she was the first woman in the Church to become the Foundress of an Order of men, in which the nuns, juridically the Second Order, were chronologically the first to be founded. Our Lord so helped her that by the time she died in 1582 her Carmel was already an independent Province of Carmel, by virtue of the Bull, "*Pia consideratione*" of Pope Gregory XIII (June 22, 1580), with all the graces and privileges of the Carmelite Order. But it was only in 1593 that the Teresian Carmel became totally independent as a new religious family among the Mendicant Orders. And so, there is no doubt that in virtue of many Pontifical Bulls and documents (such as Gregory XIII's "*Pia consideratione*" [1580], Clement VIII's "*Cum dudum*" [1594] and "*Romanum Pontificem*" [1603]), all the privileges and faculties of the old branch of the Carmelite Order were granted and communicated to the new Teresian Carmel officially called "Discalced". These consisted of the faculty and power to organize and aggregate to their new Order groups of laymen, both men and women, "*terciarii ad instar*" as the first Chronicler of the Italian Congregation called them. (cf. Isidorus a S. Joseph: *Historia Generalis OCD*. Rome, 1668, vol. I, p. 205).

Now we encounter the problem of how those Superiors of the Teresian Carmel used the powers and privileges granted to them by the Holy See in regard to the Third Order. It seems that their attitude regarding those groups of laymen who wanted to be admitted to the habit and profession with a single vow of chastity and the observance of a proper Rule, adapted to the Rule of the First Order, was at the beginning rather *negative*. In fact, we know that the first Provincial of the Teresian Carmel, Fr. Jerome Gracian, in his unified *Constitutions* for the Friars (1576) forbade to admit to the habit or profession of the vows any "beata," as those pious women were then called. (Cf. *Constitutions of Gracian in BMC*, Vol. 6, pp. 405-08; and Fortunatus-Beda: *Constitutions OCD*, 1576-1600, Rome, 1968.)

Such decision was accepted and fixed in the first *Constitutions* of Alcala (1581) when they were independent from the Calced Carmelites by this concrete ordination: "We decide that in our Province will not be accepted any 'pinzocchere' or 'converse' (popularly called *beata*) nor can they be admitted to make profession (not even of simple vow) nor be they accepted in any way under the protection of our Province. And nobody will dispense on this law." (cf. *Ibid.* Part I, cap. 11, n.1)

And such law was incorporated in the *Constitutions* of Madrin in 1592, or the *Doria Constitutions* (cf. Part I, cap. 6, n. 8, apud Fortunato-Beda).

## The Two Congregations Of The Teresian Carmel

In 1600 the Teresian Carmel was divided into two Congregations by the Bull of Clement VIII: "*In Apostolica dignitatis culmine*" (November 13, 1600, ap. *Bullarium Carmelitanum*, Vol. 3, pp. 324-27). The Spanish Congregation was under the title of St. Joseph, and the Italian Congregation under the patronage of St. Elijah, but the attitude in both toward a Third (Secular) Order was very restrictive:

In the **Spanish Congregation** (limited to Spain and the Spanish Dominions) the legislation about our tertiaries of 1572 remained unchanged throughout all its various Constitutions until its last one of 1786. As a general rule, they were opposed to any kind of tertiaries, concentrating their apostolate on the Confraternity of the Sacred Scapular of Our Lady of Mt. Carmel and to those Christians closer to them; e.g., friends, benefactors, etc. to whom they used to offer the title or Patent Letters called "Carta de Hermanded", or "Brothers of the Order", offering for them their prayers, penances and spiritual merits. It is true that in 1742 Fr. Manuel de Sta. Teresa approved the "*Instructorio Espiritual de los Terceros, Terceras y Beatas de Ntra. Senora del Carmen*" and a few years later the General, Fr. Francis of the Presentation, approved the "*Ordenaciones*" for the first organized Third Order Secular in Spain (1776). But in both cases the norms were those of the General of the Calced, Fr. Theodore Straccio of 1637, which were some kind of adaptation of the Rule of St. Albert with nothing of the Teresian spirituality.

As for the **Italian Congregation**, its attitude toward the terciaries was not much different from the Spanish Congregation. It is true that here and there, there were some spiritual men and women under the special care and spiritual direction of some Teresian Carmelites. Thus, for instance, the Ven. Fr. Peter of the Mother of God, who gathered in Rome La Scala: "selectos atque excellentioris speciei Confratres per votorum et Regulae uniuscuiusque statui convenientium aliqualem promissionem" (cf. Isidorus a Sto. Joseph: *Historia Generalis*, Rome, 1668, p. 214). Still, the same author definitely asserted: "Carmelites do not have any kind of tertiaries," or better: "Nostra Congregatio non habet terciarios collegialiter viventes," for there were isolated members with no Rule or any other type of organization.

It was only toward the end of the seventeenth century that our Third Order experienced new developments: first in the **Low Countries**, then in **France** and finally in **Italy**, leading it toward its final establishment.

In the **Low Countries** (more concretely, in the City of Liege, Belgium) a book appeared in 1699, *Explication du Tiers-Ordre de N.D. du Mont Carmel*, whose author was Fr. Victor de Saint Laurent. For the first time a very short "**Rule of the Third Order**" was offered, and even though it is quite confusing and furthermore "private" (i.e., non official, but only approved by his Provincial), nonetheless, it proves that the Third Order was very much alive and growing.

A little later, in **France** (Marseille) in 1708 was published a very interesting book, *La Regle, le Ceremonial et le Directoire des Soeurs du Tiers-Order de Notre Dame du Mont-Carmel et Sainte Therese, Etabli dans Plusie Villes de France, d'Italie, d'Espagne, d'Allemagne et de Flandre*. It appeared anonymously, but the author was a French Teresian Carmelite, and in it were some interesting developments. There can be seen the juridical setting almost complete, a Rule, a Ceremonial, and a Directory or kind of Constitutions, all of them proper to the Third Order Secular; but interestingly enough, only for women (soeurs) as men are not mentioned at all. Other noteworthy details include:

A very specific proper title: **Third Order of N.D. of Mount Carmel and St. Therese**, as a counter distinction from the old Third Order of Carmel.

Of value is the statement that such Third Order was already existing in many cities or villages in France, Spain, Italy, Germany and Belgium. In fact, it is stated in the Preface that: "The purpose was to erect a Third Order in Marseille, after the manner of those already existent in all nations of the world wherever the First Order was established, even in the mission territories where our Fathers inscribe in the Third Order a multitude of faithful of both sexes, so as to offer them means to strengthen their faith in the Catholic, apostolic and Roman Church."

But more importantly, in the same Preface is stated that the intention of publishing this book is: "to put an end to the great confusion prevalent then about the Third Order; for while some members followed the austere Rule of the First Order in regard to the fasting and abstinence, others follow the Mitigated Rule of Fr. Giacomelli, General of the Old Observance (1678) and in order to avoid such confusion, the Superiors of the Teresian Carmel have decided to select from our Rule and from the Constitutions and Ceremonial of our Nuns some points which can be adapted to faithful living in the world, thereby establishing a proper Rule and Ceremonial which will be sent to all houses where the Third Order is erected so as to achieve the desired uniformity."

Thus, from the anonymity of this book, plus the reference to the Superiors of the Teresian Carmel, it is legitimate to conclude that such a new organization came from the central Superiors of the Order and not just from an obscure individual. It is also reasonable to conclude that it was during the generalate of Fr. Quintino of St. Charles (the Frenchman Lemaire, 1646-1725), who was a professed member of the Province of Tuscany, Italy and was also General of the Italian Congregation from 1707-1710, that such development took place. Therefore, this Rule should be considered the first true and proper Rule of the Third Secular Order of the Teresian Carmel.

Now, let's take a look at the content of this first **Rule of the Third Order**. In its 19 chapters, the IDEALS as well as the OBLIGATIONS of the tertiaries are clearly established: to attend daily Mass; to recite daily the Little Office (or 82 Paters and Aves); to make one hour of mental prayer daily, half in the morning and half in the evening; to keep some days of fast and abstinence; to do some works of charity, especially for the sick members. After one year of novitiate, members were admitted to the profession of chastity (according to their secular status) and obedience to God, to Our Lady of Mt. Carmel, and to St. Teresa, as well as to the Superior General and his successors.

This **Rule** was accompanied by a short Ceremonial and an ascetic Directory with many chapters explaining the exercise of mental prayer. This first **Rule** was later translated into Latin toward the end of the eighteenth century, probably to serve for a model for other languages. It is still preserved in Rome in our General Archives (cf. Code 24).

Now in **Italy**, the first Rule of Marseille (1708) made its way little by little in the Teresian Carmel. If we take into account that the General who approved it (Fr. Quintino of St. Carlo, 1707-1710) was a member of the Province of Tuscany, it is quite understandable that its influence would be felt first in his own Province. Thus, in 1848, a little book came out in Florence entitled, *Breve Compendio di Quanto Devesi Osservare da' Terziari e Terziarie della Ssma. Maria del Monte Carmelo e della Serafica Vergine S. Teresa, della Provincia Toscana*. It was really an abridgement of the Rule of Marseille (1708) and in 11 chapters it explains the nature and structure of the Third Order, laying great emphasis on the spirit of prayer as the main characteristic of the tertiary.

Some years later (1857) the Superiors of the Teresian Carmel decided to present the *Breve compendio* which was presented in Florence to the Holy See for its pontifical approval, but such approval was not granted. Then, another text was prepared by a jurist of the Order, Fr. Paolo di S. Guiseppe (Lupi, 1784-1866) who in 13 chapters tried to integrate both Third Orders; i.e., the Calced and Discalced. This too was presented to the Holy See, but once again refused.

Now what to do? The Superior General could not abandon the Third Order; and so, in 1883, the Definitor General revised the text of Florence (1848) and imposed it on all Congregations of the Third Secular Order as the official text on January 8, 1883. This edition had a few corrections, especially about the vow of chastity and the age of admittance, which was extended to 35 years of age.

## The Approval Of The Holy See

This legislation was kept unchanged until 1912 when the first official *Manuale of the Third Secular Order* was published in Rome. It was the work of Fr. Elia of St. Ambrose and approved by the Definitor General on October 25, 1911. In it, the goal or purpose of the Third Order was clearly established: “to honor God and His Most Blessed Mother, and to serve the Church through an ascetical and prayerful life.” It was finally approved by the Holy See on March 3, 1921, with a few adjustments to the new Code of Canon Law (1918).

This new legislation also remained unchanged until after Vatican II, when the legislation of our Third Order, like that of all religious families, underwent new revisions. After lengthy and arduous consultations with all our *Congregations of the Third Order worldwide*, a new redaction was published on October 26, 1970, under the title, *Regola di vita e Statuti del Terz'Ordine secolare dei Carmelitani Scalzi* (Rome, Casa Gen. OCD, 1970). It was approved by the Holy See “ad quinquenium” i.e., for five years. This version contained many significant changes:

A new emphasis about the specific vocation of the layman in the Church according to the Teresian Carmelite charism was incorporated.

Instead of the vows of chastity and obedience being made by the candidates after the novitiate year, now, at the end of the two formation periods, the candidates in the Secular Teresian Carmel say: “Thankful to God for the grace of my vocation, I promise to God, to the Blessed Virgin Mary of Mount Carmel and to the Superiors of the Order to pursue evangelical perfection in the spirit of the counsels and beatitudes of Our Lord according to the Rule of the Secular Order of the Discalced Carmelites for life.” And it is only after one year of abiding by this promise that the Secular members, at their request, may be permitted to take the vows of chastity and obedience according to the Rule of the Secular Order of the Discalced Carmelites. ☩

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\*Selections taken from “Appendix I” of the book by Michael D. Griffin, OCD, *Commentary on the Rule of Life*, from the Growth in Carmel Series of Teresian Charism Press, 1981.





## On the Carmelite Vocation

Blessed Elizabeth of the Trinity

To live in the presence of God; that is surely an inheritance left to the children of Carmel by the prophet Elijah, who cried out in the fervor of his faith:

“The God I serve is a living God”...A life of prayer is the essence of the Carmelite vocation; the heart to heart communion that never ends, because when one loves, one no longer belongs to oneself but to the Beloved, and so lives more in Him than in oneself. That is what life in Carmel means: to live in God, contemplating His goodness and beauty, and dedicated entirely to the fulfillment of His blessed Will. Then every immolation, every sacrifice becomes divine; through everything the soul sees Him whom she loves and everything leads her to Him... it is a continual communion. All day long she surrenders herself to Love, by doing the will of God, under His gaze, with Him, in Him, for Him alone.

This is the life of a Carmelite: to be a true contemplative, another Magdalene whom nothing can distract from the ‘one thing necessary.’ I want to be an apostle from the depths of my beloved solitude in Carmel; I want to work for God’s glory and the good of all His people, especially His priests; and for that I must be full of Him. Then I should be all-powerful: a look, a wish, would become an irresistible prayer that could obtain everything one asks in the Name of Jesus. I want to remain like Mary Magdalene silent and adoring at the Master’s feet, asking Him to make the words of apostles bear fruit in souls.

As Our Lord dwells within us, His prayer is ours, and I want to share in it unceasingly, remaining like a little vessel at the spring, at the fountain of life, and so be able to communicate it to others by letting its floods of charity overflow.

How sublime is the Carmelite’s mission! She should be a mediatrix with Jesus Christ, and be for Him, as it were, another humanity in which He can perpetuate His life of reparation and sacrifice, of love and praise and adoration. She abides faithfully in prayerful silence and solitude so that the Most High God may be able to realize His desires in her, accomplishing His will in her as an instrument of His love and peace among His people.

So, on the mountain of Carmel, in silence, in solitude, in a prayer which is unceasing, for nothing can interrupt it, the Carmelite already lives as though in heaven: for God alone! The same God who will one day be her beatitude and

will fulfill her desires in glory, is already giving Himself to her here on earth. He never leaves her, He dwells in the depths of her being, and more wonderful still, He and she are but one. And so she is hungry for silence and prayer that she may always listen to Him and penetrate more deeply into His infinite Being. She identifies herself with Him whom she loves, she finds Him everywhere. She sees Him shining through everything. She belongs to Him alone, and trusts completely in His loving and faithful providence. Is that not heaven on earth?

When you think of the life of the Carmelite, thank Him for the beautiful portion that is hers. What will it be like in heaven, if even here below He enters into such intimate union with those who love Him?

Here in Carmel, there is nothing, nothing but God. He is all, He suffices, and one lives for Him alone and for His glory... this life of prayer and contemplation, interceding always for His people before the Face of God... ☩



This is the life of a Carmelite: to be a true contemplative, another Magdalene whom nothing can distract from the 'one thing necessary.'



Woman Carrying Firewood and a Pail (1858-1860) by Jean-François Millet

## Northeast Retreat News

### July 25 - 27, 2014

*District 1:* Weekend Retreat given by Fr. Paul Fohlin, OCD, on **St. Teresa & Recollection: The Influence of Fray Francisco de Osuna on St. Teresa of Jesus** at the San Alfonso Retreat House in Long Branch, NJ. Contact Donna Marcus, OCDS for further information at donatamarcus@yahoo.com.

### August 8 - 10, 2014

*District 2:* Weekend Retreat directed by Fr. Anthony Haglof, OCD, and held at the Notre Dame Retreat House near Lake Canandaigua, NY. Contact Janice Troutman, OCDS for further information at janltr@aol.com.

### October 4 or 18, 2014

*District 5:* Day of Recollection at Saint Mary's in Mansfield, MA.

### October 17 - 19, 2014

*District 6:* Retreat Weekend given by Fr. Leonard Copeland, OCD, at Betania II in Medway, MA (www.betania2.org).

### October 24 - 26, 2014

*District 3:* Weekend Retreat at Christ the King Retreat House, Syracuse, NY. Contact Joyce A. Ponserella, OCDS, at secularcarmelit@gmail.com or 518-248-4291.

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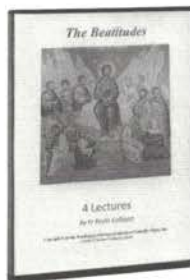


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## REMINDERS

### *Schedule a Day of Recollection for Community Leadership*

- Include Councils for both trienniums – fraternal charity does not end with change.
- Set aside quiet prayer time and call upon the “Teachings of the Holy Spirit.”
- Focus first on “best practices” of the 2011 – 2013 Triennium: Be sure to let all share even if they will not be serving on the new Council.
- Review important lessons learned. Council Minutes may be a resource.
- Together, review OCDS legislation, particularly any areas of specific importance to the Community.
- Identify any unresolved issues that will pass to the 2014 – 2017 Council.
- Focus last on questions from the 2014 – 2017 Council.