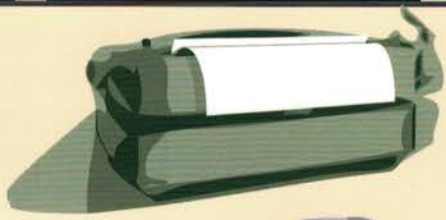
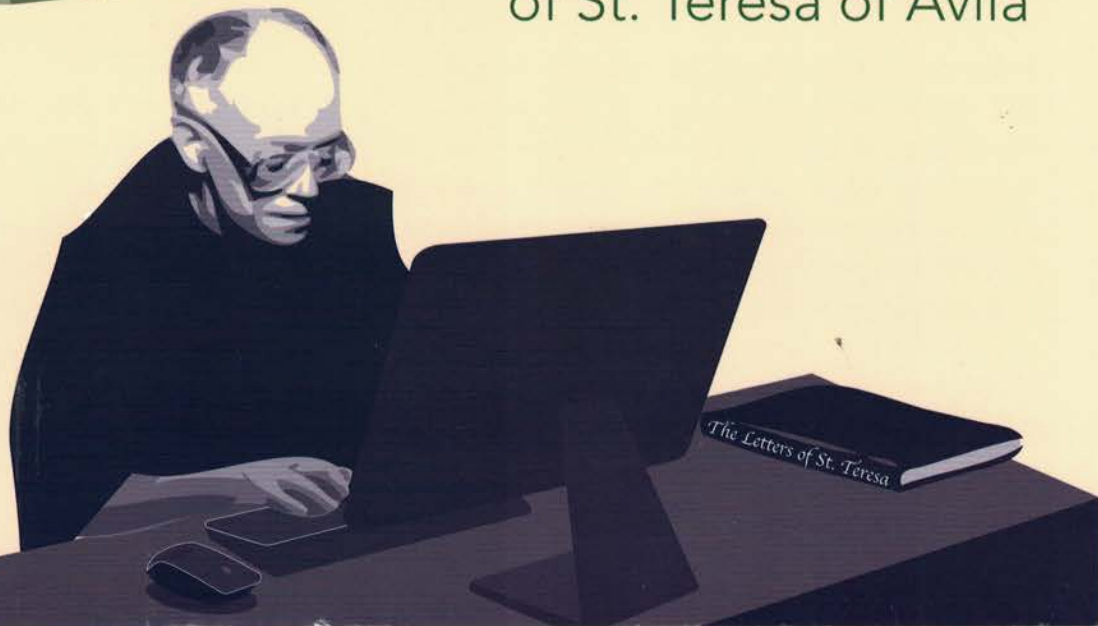


Carmel Clarion

Celebrating Kieran Kavanaugh



A Translator of the Works
of St. Teresa of Avila



Our words are symbolic and representative of the thoughts and ideas that each of us wants to express. We know that words are never exact to our personal experiences, and so much of what we want to convey is lost even as we speak. In addition, our "in the moment" feelings and thoughts are never fully conveyed because space and time create a distance from the actual moment of the experience. We manage to communicate, but often there is a sense that something was missing in the exchange of a conversation. Was I clear enough? Did it make sense? Did they hear the urgency? Certainly, everyone wants to be heard.

Translations are very complicated and difficult. Trying to communicate what something means in one culture and language to another extremely different culture and language is quite a feat! When thinking about translating from Spanish to English or vice versa, one wonders how it is going to be accomplished without losing the essence or the heart of the matter. It is for this very reason that, as I have thought about the works of St. Teresa, I first feel grateful that Don Alonso Sánchez de Cepeda cared about his daughter, Teresa, and taught her to read and write.

St. Teresa wrote as a pilgrim of her times and as a nun in the Catholic Church. We know that one great challenge she faced was that women were not educated to read and write. Women's opinion in spiritual matters was not considered of importance and her style reflects the culture and thinking of the women of her time. She tried to express the ineffable about her mystical experiences and to do this she creatively used the insights she developed as she grew spiritually. St. Teresa chose interesting and easily perceptible ways of conveying her experiences of prayer. For instance, the example of the four waters as distinct stages of prayer is beautifully narrated, and one can relate well to her description. In her *Interior Castle* the metaphors are understandable and help us examine our own lives and experiences. They speak to us and reach us deeply because there is an element of universality in her imagery and human experience.



Two photographs of different angles of the Statue of St. Teresa of Avila writing and looking up. This statue is by the entrance to Avila at "La Puerta de Alcazar," one of the nine entrances to the medieval city.



Beyond the great walls of the medieval city, where an attractive young woman would grow into a spiritually mature woman, the work of the Holy Spirit in her interior life would be the catalyst for her words on paper that would reach many countries and different languages. Thank you, once again, Don Alonso, who little knew the effects Teresa's writing would have for centuries to come.

Because of the work of the Holy Spirit other cultures are able to understand and grasp the essence of St. Teresa's experiences, particularly those who have a spiritual practice and a prayer life. By this miraculous understanding, the meaning of the works of St. Teresa is *not* lost in translation.

In this Spring issue we are honoring the dedication of Fr. Kieran Kavanaugh, O.C.D., who is not a native Spanish speaker, but embarked on the difficult task of learning a different language. Through his Carmelite vocation and with Fr. Otilio Rodriguez's, O.C.D. Carmelite vocation he has given us the translations of St. John of the Cross and of St. Teresa of Jesus. We would not be celebrating this Fifth Centenary of St. Teresa's birth without their labor of love.

Mary Edith Rodríguez-Harrington, O.C.D.S.
Editor



Carmel Clarion

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From the Provincial Delegate

God is mystery and left to our own devices we could figure out very little about Him. While God is neither male nor female we tend to use masculine terms. Perhaps because Jesus addressed God as "Father." We could just as easily refer to God as mother as did the prophet Isaiah. We might guess, looking over the beauty of creation, that there is a Creator of all the wonders we see. But what this God is like, what this God thinks of us, what His attitude towards us mere mortals is, would remain unknown. For us to understand something about who God is and how we are to relate to Him, God would have to take the initiative. God would have to translate something of the mystery into a language we could understand. And God has done just that.

God has revealed himself to us and that revelation has a history. God has befriended us, entered into covenant with us, has spoken to us through the prophets and given us his Word. The high point of this revelation is the sending of his Son. Jesus is the word of God made flesh who dwelt among us. He is the translation of God's compassion for us into terms we can grasp.

This mystery is called Incarnation and it means that God has come in the Person of his Son to share our human condition so that we could share in his divine life. The Incarnation means that God understands our experience because the Son of God has assumed our human nature. God has become what we are. He is like us in all things except sin. The Incarnation means that God has translated his love for us and revealed it in human language and form. The Incarnation means that our loves and losses, our joys and sorrows, our successes and failures are not too small for God

to notice, for nothing human is insignificant in God's eyes. God speaks to us through his Son who translates the message for us. God listens to our cries.

Our God has a human face and a human heart. He has spoken to us in a human voice. Jesus is the revelation of God to us. To encounter Him is to encounter God. He has translated some of the mysteries into human speech which have in turn been recorded for us in written texts. In Jesus the invisible God has become visible; in Jesus the silent God has spoken. You could say that the Incarnation is a kind of transposition from a divine to a human language.

Translators often use a technique called transposition meaning that they have to rework the grammatical structure of the text in order to convey the correct meaning. This is only one reason why translation work is complex. In this issue we recognize the vast volume of translation work done by Father Otilio Rodriguez and our own Father Kieran Kavanaugh. Having done some translation studies and work myself, I have some idea of the scope of their accomplishments. Thanks to their hard work over the years, the writings of our Holy Parents are available to us. We are indeed grateful.

Fr. Salvatore, OCD
Provincial Delegate



Celebrating



On the occasion of the celebration of Fr. Kieran Kavanaugh's 50th anniversary of priesthood, Fr. Kevin Culligan, O.C.D., honored him with an extensive biography in the festschrift *A Better Wine*. We are happy to share this portion of his story with you because, after all these years of reading and listening to the many stories Fr. Kieran has taught us about our Carmelite heritage, we now can learn a little bit about his story.

Thomas Morgan Kavanaugh was born in Milwaukee, Wisconsin, on 19 February 1928. After attending Archbishop Messmer High School in Milwaukee, he entered the novitiate of the Discalced Carmelite friars in Brookline, Massachusetts, in 1946. During his novitiate year, the Brookline community received a pastoral visitation from the order's Spanish general, Fr. Silverio of St. Teresa, the great Carmelite historian and editor of the writings of Sts. Teresa and John upon whose scholarship Kieran would draw heavily in later years. On 27 August 1947, he professed his first vows of poverty, chastity, obedience, and humility, taking the religious name Kieran of the Cross after the saintly Irish founder and abbot of Clonmacnois, a famous center of holiness and learning in sixth-century Ireland. Following the novitiate, he returned to his native state to begin his studies for the priesthood in the Carmelite house of philosophy at Holy Hill, Wisconsin, forty miles northwest of Milwaukee. Kieran's student master at Holy Hill was Fr. John Clarke,

who would later join him in the translation ministry with his translations of the writings of St. Thérèse of Lisieux.

In August 1950, Kieran made his solemn profession of vows at Holy Hill's Shrine of Mary, Help of Christians. His superiors then sent him to Rome for theology studies in the Discalced Carmelite International College of St. Teresa. On the college's faculty at this time were Gabriel of St. Mary Magdalene, the renowned professor of spiritual theology, and the young Tomás Alvarez who would become one of the world's leading experts on St. Teresa. Among the students were Spaniards Federico Ruiz, Eulogio Pacho, and José Vicente Rodríguez, all later to distinguish themselves as St. John of the Cross scholars.

In Rome, Kieran wrote "The Christology of St. John of the Cross" for his licentiate in sacred theology and was ordained to the priesthood on 26 March 1955. He was twenty-seven years old.

Before leaving Europe, Fr. Kieran spent one year in the desert monastery of the Discalced Carmelites in Roquebrune-sur-Argens in southern France. A "desert" in the Carmelite tradition is a community of friars devoted exclusively to the contemplative life without involvement in external pastoral ministry. Its purpose is to preserve within the order both the early eremitical life of first hermits on Mt. Carmel in the Holy Land during the thirteenth century and the contemplative spirit of the sixteenth-century Spanish Carmelite reformers, St. Teresa of Avila and St. John of the Cross. At Roquebrune, situated in the rough foothills above the French Riviera near Fréjus and Saint-Raphaël, where the French-speaking provinces of the Discalced Carmelites maintain a desert in the chapel and hermitages of a former Camaldolese monastery, Kieran drank deeply of Carmel's contemplative waters.

Translations and Writings

Fr. Kieran returned to the United States in 1957. Shortly thereafter he was assigned to the College

of Our Lady of Mt. Carmel, the Discalced Carmelite house of theology in Washington, DC, to teach both dogmatic and spiritual theology and to be the director of students. In the Washington community at that time was Fr. Otilio Rodríguez, O.C.D. Newly arrived from Spain, a protégé of Fr. Silverio, Fr. Otilio was a historian of the Carmelite order and dedicated student of the writings of St. Teresa of Avila. Eager to see the Teresian Carmelite heritage spread in the United States, Fr. Otilio recommended to Fr. Kieran that he translate the writings of St. John of the Cross for Americans. Initially, Kieran resisted, claiming insufficient knowledge of Spanish. After Otilio reassured Kieran that St. John's Spanish is not difficult and that, in addition, he would help him, the two friars began the translation in the fall of 1957.

The translation proved more difficult than Fr. Otilio imagined. What he thought could be completed in a few months took five years. Nonetheless, in 1964 Doubleday, the large secular publishers in New York, together with Thomas Nelson in England, published *The Collected Works of St. John of the Cross*, translated by Kieran Kavanaugh, O.C.D., and Otilio Rodríguez, O.C.D., with introductions by Kieran Kavanaugh. For the first time, readers in the United States had a modern American translation

of the complete writings of the Spanish mystical doctor of the church in one 740-page volume. In addition, Kavanaugh and Rodríguez's work reflected the most recent research in the life and writings of St. John, a benefit not present in the earlier translations by the Englishmen David Lewis in the second half of the nineteenth century or E. Allison Peers in the 1930s. Also, being Carmelites themselves, the ones for whom John originally wrote, the translators had insights into the saint's words that came from living daily the way of life he was promoting in his writings.

In 1979, the Institute of Carmelite Studies published a second edition of the translation that included two hitherto unknown autograph letters of St. John discovered after 1964. In addition to stylistic and editorial improvements to the original translation, the translators also added a twenty-two page topical index and an index of Sacred Scripture. A decade later, in preparation for the fourth centenary of the death of St. John of the Cross in 1991, Fr. Kieran prepared a revised edition of the translation incorporating the results of the latest sanjuanist scholarship, adding footnotes that included helpful cross-references and a glossary of St. John's terminology. He also revised the text, replacing the generic masculine with gender-neutral



Fr. Otilio Rodriguez, O.C.D.

language, while preserving John's references to God and Christ in masculine nouns and pronouns. Over the last forty years, this translation in its three editions has sold an average of 360 copies a month.

With their translation of St. John widely accepted by both scholar and general reader, Frs. Kieran and Otilio turned next to translating the writings of St. Teresa into American English. In the years since they began their collaboration, the Discalced Carmelites had closed their theological college in Washington and Kieran was now teaching spiritual theology at Catholic University of America. With the decision in 1972 to translate St. Teresa, he left the university to concentrate on his collaboration with Fr. Otilio in the challenging task of translating St. Teresa, a writer more prolific and complicated than John of the Cross. The Institute of

Carmelite Studies published their translation of *The Book of Her Life*, together with her *Spiritual Testimonies and Soliloquies*, in 1976. This was followed in 1980 with their translation of *The Way of Perfection, Meditations on the Song of Songs, and The Interior Castle*. Finally, *The Book of Her Foundations* and minor writings, including her poetry, appeared in 1985. In each of these three volumes, Kieran wrote the introductions that provided readers with valuable historical and doctrinal background for understanding St. Teresa.

In the late 1960s, Fr. Otilio was called to Rome to head the Teresian Historical Institute and the Discalced Carmelites' International College, now named the Teresianum, where he was also later to serve as rector. He and Kieran continued their collaboration by mail and during the summer months when Otilio returned home to the United States. From this point on, however, Kieran assumed more of the responsibility for the translations, especially as Otilio's health began gradually to fail. When Otilio died in 1994 at the age of 83, his dream of promoting the Teresian heritage in the United States was largely fulfilled. At the time of his death, people not only in America but also throughout the entire English-speaking world were reading the Kavanaugh

and Rodríguez translations of the writings of St. Teresa of Avila and St. John of the Cross.

Still, one significant part of St. Teresa's literary legacy—her letters—remained to be translated into American English. Teresa wrote thousands of personal letters, of which some 468 still exist. Considered by John Tracy Ellis, the late American church historian, to rank among the masterpieces of Catholic world literature, these letters reveal the woman Teresa in all her humanness in ways that her writings on prayer and Carmelite life do not. Now without Fr. Otilio, but with his skills as a translator finely honed and his reputation as a Teresian scholar firmly established, Kieran began in the early nineties to translate St. Teresa's letters. He has also been assisted by Mrs. Tina Mendoza, who has compared his translation of each letter with the original Spanish, frequently suggesting more accurate renderings, and Dr. Carol Lisi, who provided editorial assistance in preparing the manuscript for publication. The first volume, consisting of 224 letters written by Teresa between 1546 and 1577, together with an introduction and brief biographical sketches of her correspondents and other persons mentioned in her letters, appeared in 2001. In 2007, ICS Publications will publish the second volume containing the translation of St.

Teresa's remaining letters, thus concluding the major work of Kieran's priestly life, fifty years devoted to translating over 2500 pages of the complete works of John of the Cross and Teresa of Avila into standard American English.

Translating Carmelite classics was not Kieran's only literary activity during these years. To celebrate the fourth centenary of John of the Cross's death in 1991, for example, he translated *God Speaks in the Night: The Life, Times, and Teachings of St. John of the Cross*. Produced in Italy as a collaborative effort of many Spanish Carmelite friars under the direction of Fr. Federico Ruiz, one of Kieran's classmates in Rome, this is not a literary biography, but rather 387 pages of text and color photographs that provide the reader with the most reliable information available today about Spain's great mystic and poet.

In addition to his translations, Kieran has also contributed significantly to the current literature on Christian spirituality through his own writings. In 1959, he wrote his first article, "St. John of the Cross: On Faith." It appeared in *Spiritual Life*, the journal of contemporary spirituality that his own Washington province of Discalced Carmelite friars had inaugurated a few years earlier in 1955. Since then he has produced fifty titles, listed in his bibliography in this volume. Many of these writings comprise

Fr. Kieran

Behind him are "pots and pans" so familiar to him from the monastery kitchen in Washington, DC. Photographed in the fall of 2014.



book reviews in *Spiritual Life* and *The Catholic Historical Review*; summaries of various aspects of Christian spirituality in the *New Catholic Encyclopedia*; essays on Spanish history and Carmelite spirituality in collections such as *The Spirituality of Western Christendom* by Cistercian Studies, and Crossroad's multi-volume *World Spirituality: An Encyclopedic History of the Religious Quest*; and introductions, prefaces, and forewords to works by other authors. In 1999, he authored *John of the Cross: Doctor of Light and Love* for Crossroad's Spiritual Legacy Series, and, in 2003, *Teresa of Avila: The Way of Prayer* for New City Press, both reviewed enthusiastically by Lawrence Cunningham in his "Religion Booknotes" in *Commonweal* (23 March 2001; 26 September 2003).

Ministries in Spirituality

In the early sixties, a handful of friars in the Washington province, including Fr. Kieran, prodded by Fr. Otilio, began discussing the possibility of establishing an institute to promote Carmelite studies through acquiring and maintaining Carmelite resources, research and publications on Carmelite topics, and conducting conferences, seminars, and programs on Carmelite themes. Fr. Peter-Thomas Rohrbach, O.C.D., then prior of the house of studies in Washington, organized this interest and won approval for the Institute of Carmelite Studies from the 1966 Provincial Chapter.

As a charter member, Kieran has been active in the ICS from the beginning. For example, he lectured on Blessed Anne of St. Bartholomew, St. Teresa's trusted

secretary and traveling companion who carried the Teresian reform into France and the Netherlands after the foundress's death, in a 2004 symposium. "The Heirs of St. Teresa." Held at Georgetown University, ICS cosponsored it with the Carmelitana Collection of Whitefriars Hall, Washington, DC, and Georgetown's Department of Spanish and Portuguese. Currently, ICS members are offering a lecture series on "A Living Charism: Carmelite Spirituality for a Second Century" honoring the first centenary of both the Bavarian Discalced Carmelites friars' arrival at Holy Hill, Wisconsin, and the death of Bl. Elizabeth of the Trinity in Dijon, France. In this series, Kieran is lecturing on "Bl. Elizabeth of the Trinity and Silence." Over the years, Kieran has also dutifully shared the administrative burden of ICS, including taking his turn as chairman in the early years and, in

fact, playing an instrumental role in establishing ICS Publications.

The impetus for the ICS starting its own publishing operation came in 1972 after Doubleday decided not to reprint the one-volume Kavanaugh and Rodriguez translation of St. John of the Cross. The publishers did, however, offer the Carmelites, free of charge, permission to reprint the book on their own. With this permission, but no money, Fr. Kieran and Br. Bryan Paquette, O.C.D., business manager of *Spiritual Life*, arranged for loans from a number of communities of Carmelite nuns to enable them to do a second printing. This appeared in 1973, the exact same book Doubleday had first published, but now a green-covered paperback under the ICS Publications imprint.

The proceeds from the sale of this volume enabled ICS to

repay the loans to the nuns and to begin publishing other American translations of classic Carmelite texts. In 1975, ICS published Fr. John Clark's new translation of St. Thérèse of Lisieux's autobiography, *The Story of a Soul*, from the original French manuscripts prepared by the Carmelite friars in France. This book is now ICS's bestseller. In 1976, ICS brought out the first of the three volumes of Kavanaugh and Rodriguez's translation of the writings of St. Teresa of Avila. Strongly committed to bringing Carmelite classics from Europe to readers in the United States, ICS subsequently published American translations of Br. Lawrence of the Resurrection, Bl. Elizabeth of the Trinity, and the German philosopher and educator, Edith Stein, now St. Teresa Benedicta of the Cross.

The income from the sale of these Carmelite classics now allows ICS to publish a limited number of current Carmelite books, such as the translation of *Awakening to Prayer*, by the Japanese Carmelite Fr. Augustine Ichiro Okumura, and Fr. Francis J. Murphy's work on Père Jacques Bunel, O.C.D., the Carmelite priest-hero of the Mauthausen death camp. ICS's most recent publishing venture is providing study guides for the already published classic Carmelite texts. Fr. Kieran led the way in 2000 with his study guide for St. Teresa's *Way of Perfection*. This was followed by Fr. Marc Foley's study guide for St.



Clockwise: Frs. Emmanuel Sullivan, O.C.D., Kieran Kavanaugh, O.C.D., John Sullivan, O.C.D., Daniel Chowning, O.C.D., Salvatore Sciorba, O.C.D., and Denis Read, O.C.D.

One of the ICS Institute pictures of Fr. Kieran with his colleagues.



Members of the 2005 Carmelite Forum. Back Row: Kevin Culligan, O.C.D., Steven Payne, O.C.D., Constance FitzGerald, O.C.D., Kieran Kavanaugh, O.C.D., Keith Egan, T. Carm., Ernest Larkin, O. Carm. Front Row: Vilma Seelaus, O.C.D., and John Welch, O. Carm.

Thérèse's *Story of a Soul*, which appeared in 2005. From its almost accidental beginnings in 1972 to its current list of over fifty titles, ICS Publications has sold well over a million books, as well as some 35,000 audiocassettes and CDs of lectures, conferences, seminars, and other resources on Carmelite themes.

Kieran has also been a charter member of the Carmelite Forum, another collaborative enterprise in Carmelite spiritual ministry. In 1982, during the Washington, DC, celebration of the fourth centenary of the death of St. Teresa of Avila, Sr. Constance FitzGerald, O.C.D., prioress of the community of Carmelite nuns in Baltimore, and Fr. Ernest

Larkin, O.Carm., the well-known Carmelite teacher, lecturer, writer, and retreat master, discussed informally the desirability of a group of Carmelite scholars working together to interpret the rich Carmelite tradition for contemporary Americans. When they presented this idea to Fr. John Malley, O.Carm., then Prior Provincial of the Chicago province of the Carmelite friars of the Ancient Observance and later the order's prior general, he responded favorably, offering to fund such an effort.

With this support, Sr. Constance convened a meeting of interested persons, including Fr. Kieran, in early 1983 at Whitefriars Hall in Washington, DC. From this

meeting, the Carmelite Forum, a small group of men and women, lay and religious, from both orders—the Carmelites of the Ancient Observance and the Teresian Carmelites—came into being. Their goal is to foster understanding and interpretation of the Carmelite tradition, particularly the spirituality of St. John of the Cross and St. Teresa of Avila, in light of the needs of the contemporary American church. Since 1985, the Forum's principal activity has been its annual summer seminar in Carmelite spirituality, sponsored by the Center for Spirituality at St. Mary's College, Notre Dame, Indiana.

At St. Mary's, through lectures, workshops, reading sessions, liturgy, prayer, and community, Kieran and his colleagues—principally Constance FitzGerald, Ernest Larkin, Vilma Seelaus, Keith Egan, John Welch, and myself—have presented and interpreted Carmelite spirituality to well over 1500 clergy, religious, and lay persons, whether Catholic or of other faith traditions. From these seminars have come numerous audiocassettes on Carmelite topics produced by Alba House and ICS Publications, as well as two collections of essays, *Carmel and Contemplation: Transforming Human Consciousness*, edited by Kevin Culligan and Regis Jordan and published by ICS Publications (2000), and *Carmelite Prayer: A Tradition for the 21st Century*, edited by

Keith Egan and published by Paulist Press (2003). To these volumes, Fr. Kieran contributed "How to Pray: From the Life and Writings of St. Teresa" and "Contemplation and the Stream of Consciousness" respectively.

Along with his involvement in the Institute of Carmelite Studies and the Carmelite Forum, Kieran has many other ministries. For years he has provided individual spiritual guidance for numerous persons. He frequently gives retreats, lectures, seminars, and workshops, both in this country and internationally. He has presented in Europe, Asia, and Africa. This year, for example, he will be off to Singapore in August to lead retreats for the Carmelites there. At home, he has served his brother and sister Carmelites in numerous ways. Over the years, his fellow friars have elected him to such offices as local superior, provincial councilor, vicar-provincial, and delegate to both provincial and general chapters. He has also held appointments as spiritual assistant to different Carmelite secular communities and the provincial's delegate to the communities of Carmelite nuns who have the provincial as their religious ordinary.

Currently, he is the Washington province's postulator or promoter

of causes for canonization. In this capacity he participated in the medical verification of the illness and unexplainable recovery of the American child Benedicta McCarthy, the miracle presented in the canonization process of Edith Stein. Kieran described this exhaustive process in "The Canonization Miracle and Its Investigation" that appeared

may be found in his monastery in Washington, participating in the daily liturgies, praying, washing dishes, and answering the telephone.

To the members of his province, community, and especially, the Institute of Carmelite Studies, Kieran has become an older brother who daily shares his life



in *Never Forget: Christian and Jewish Perspectives on Edith Stein*, volume 7 of the Carmelite Studies series, published in 1998. He then had the privilege of concelebrating, with Pope John Paul II, the canonization Eucharist in St. Peter's Square in Rome on 11 October 1998. When not translating, writing, lecturing, sharing the burden of administration, and promoting the sanctity of others, Kieran

with us, advising, encouraging, supporting, and inspiring us with his quiet presence, wise words, and good example. His legacy to our order will undoubtedly be his fidelity to the prescription on the ancient Carmelite Rule of St. Albert that calls each of us "to remain in or near one's cell, meditating day and night on the Law of the Lord and watching in prayer unless otherwise justly occupied." Kieran's fidelity to this

directive has been a main source of his productive life. Although he obtained a licentiate in theology during his early years in Rome and taught spiritual theology for several years at Catholic University of America, Kieran's work has not been centered primarily in academia. Rather, his scholarship, translations, writings, and prepared conferences, preaching, and retreats have come from his devotion to his cell. He has thus left an example for us the immense good for the order and the Church that results from following the ancient monastic custom of prayer and study in the quiet of one's own cell.

A Better Wine

To express our appreciation for all that Kieran has been for us and the Church in the fifty years since he was ordained a priest, the members of the Institute of Carmelite Studies have prepared this volume of essays and translations. Aside from the bibliography, which in itself is an eloquent testimony to his own accomplishments, the individual chapters are not about him. His modesty would not permit this. They are, however, about that which is so dear to him, the Teresian Carmelite Heritage. The two opening essays by Daniel Chowning and Marc Foley offer interpretations of important teachings of St. Teresa of Avila and St. John of the Cross. Appearing for the first time in English, Michael Dodd's translation of Jerome Gratian's *Constitutiones del Cerro*



ICS Members: Back Row: Frs. John Sullivan, O.C.D., Daniel Chowning, O.C.D., Lawrence Sullivan, O.C.D., Salvatore Scieurba, O.C.D., and Kevin Culligan, O.C.D., Front Row: Frs. Marc Foley, O.C.D., Emmanuel Sullivan, O.C.D., and Kieran Kavanaugh, O.C.D.

presents a humorous interlude in the lives of Gratian and St. Teresa when they were collaborating in the serious work of the Teresian reform in sixteenth-century Spain.

Moving into more recent times, the chapters of Emmanuel Sullivan, Salvatore Scieurba, and Steven Payne focus upon St. Thérèse of Lisieux, the most recently proclaimed and only truly modern doctor of the church. Steven Payne's chapter, in particular, tells the fascinating story of how Thérèse, who did not even graduate from high school, came to be proclaimed a church doctor, placing her not only in the elite company of her Carmelite spiritual parents, Teresa of Jesus and John of the Cross, but that also of such great lights as Thomas Aquinas, Bonaventure, Robert Bellarmine,

and Alphonsus Liguori. The final three essays by John Sullivan, Denis Read, and myself speak of the heroic examples of faith and love in the courageous wartime lives of St. Edith Stein and



Père Jacques Bunel during the Holocaust, the influence of the Carmelite mystical school on the late Pope John II, and learning to meditate in Carmel. Finally, in the

afterword, Fr. William Johnston, S.J., an author long admired by Fr. Kieran, contributes an invited essay on St. John of the Cross's potential contribution to the future of interfaith dialogue in Asia.

These essays and translations have been brought together under the title *A Better Wine*, an obvious allusion to Jesus' miracle at the wedding feast in Cana of Galilee. From the earliest days of Christianity, this event has symbolized the Eucharistic banquet wherein the priest's words transform bread and wine into the Body and Blood of Christ, our spiritual food and drink. Jesus' changing water into wine at Cana is also an apt symbol for the contemplative tradition of Carmel, in which God's grace transforms our human lives into the divine life. The wedding feast at Cana seemed the right image for the golden jubilee celebration of a Carmelite priest whose ministry for fifty years has been the transformation of our lives in God through love. We trust these chapters will please Kieran; we hope that in them our readers will taste "a better wine."



Fr. Kevin Culligan, O.C.D., edited the essays celebrating Kieran Kavanaugh, O.C.D., for the tenth volume of the Carmelite Studies series. It was published in 2007.

Fr. Kevin, a charter member of the Institute of Carmelite Studies, author, editor, retreat master, and advocate for educating secular Carmelites lives in the community in Brighton, MA.

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HAPPY THE ENAMORED HEART

Happy the enamored heart,
Thought centered on God alone,
Renouncing every creature for Him,
Finding in Him glory and contentment.

Living forgetful of self,
In God is all its intention,
Happy and so joyfully it journeys
Through waves of this stormy sea.

St. Teresa of Jesus

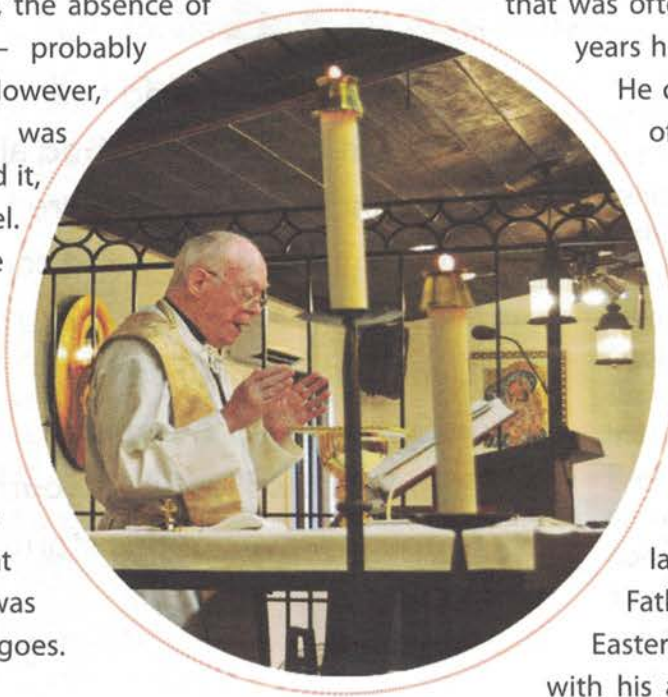
The Carmel of Port Tobacco

Renders a Tribute To

Kieran Kavanaugh, O.C.D.

Father Kieran Kavanaugh once remarked that he liked coming to our monastery for Christmas because it was like being in Bethlehem. Our somewhat primitive situation —the simple chapel, the rural night sky, the absence of sirens and traffic noise— probably prompted the comment. However, I suspect that there was something else that elicited it, something at a deeper level. It is something that we Carmelites all feel when we get together. It is family feeling, home feeling. The Bethlehem stable was not exactly “home” for the Holy Family, but there was a completeness there that made it so. The “circle” was unbroken, as the old hymn goes. The family was gathered.

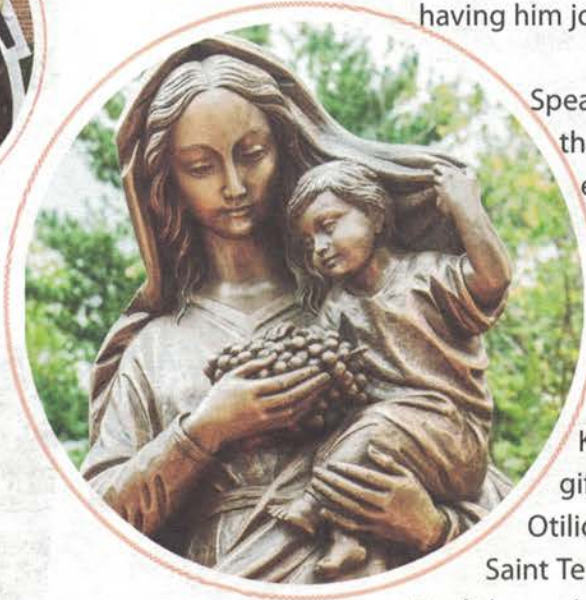
Carmelites like being with Carmelites because... we are Carmelites! The familiar and familial aspects of a visiting friar, nun or secular have that brown-scapulared DNA we easily detect. It puts one at ease and imparts a mellowness. “How good and how pleasant it is.” If you remember the feeling of being sprawled out on the living room rug with your siblings on a lazy Saturday morning, parents providing just the right background note of stability, you will know what I am getting at.



That Father Kieran liked coming here to be with his “siblings,” as much as for other reasons, I cannot assert. However, for our part, this is how we nuns felt whenever he would be with us. And that was often until recently. For many years he was our regular confessor.

He combined the role with that of professor, giving us lectures on various Carmelite topics. If possible, he would be here for the Christmas liturgies and again for Holy Week and Easter. One of the Easter Vigil Masses was definitely primitive: it snowed! With ourselves and about a dozen lay people in attendance, Father blessed and lit the Easter fire outside the chapel with his accustomed dedication and recollection. A brother never lets you down. Even when a bitter March wind is blowing embers all over your chasuble.

Not to spotlight Father Kieran too much to his discomfort, I will quickly move on to mention that we feel the same about the many other Carmelite Friars who have dropped by over the years. Whether as retreat masters, lecturers, confessors, or celebrants at Mass, we are always cheered by their arrival. Aside from the ministerial roles that they take as clergy, I wonder if Our Holy Mother Saint Teresa also realized the mutual enrichment



gained from sending in the brothers to complete the circle. She must have. Her writings don't say it that way, of course. But I think she knew well the value of exposing the nuns to the masculine take on her charisma. And vice versa. You remember how she put Saint John of the Cross through a bit of "novitiate" by having him join the nuns for recreation.

Speaking of that Saint, John loved serving the Sisters of his Order. I am thinking especially of his long walks to the Beas community. He was no doubt inspired as much by them as they were by his visits. Saint John of the Cross also left his writings, some of them specifically for the nuns. And so with Father Kieran. Let's talk about the invaluable gift he gave us when he joined Father Otilio Rodriguez in translating the works of Saint Teresa and Saint John from Spanish. The English speaking world owes him so much. It might surprise him to know how many times we nuns thank God and ask His blessing upon him for this incomparable gift. Every English-speaking Carmelite Monastery makes use of these books.

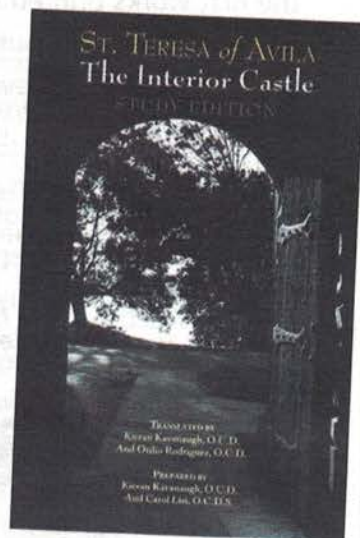
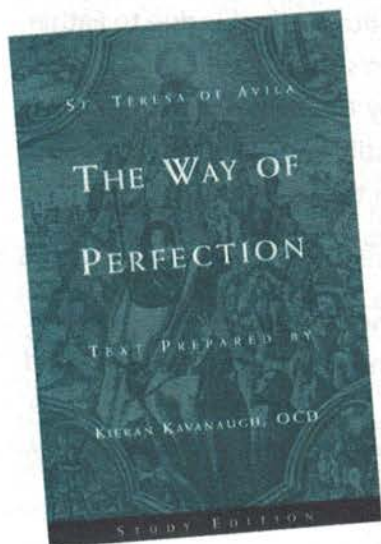
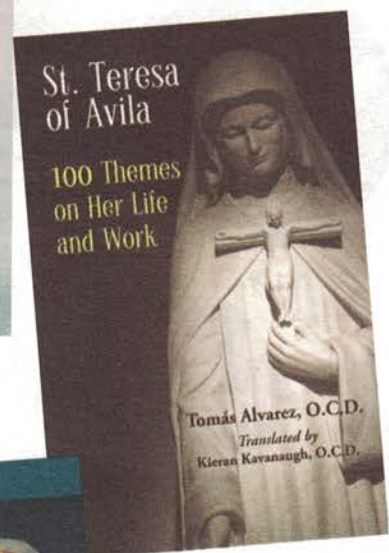
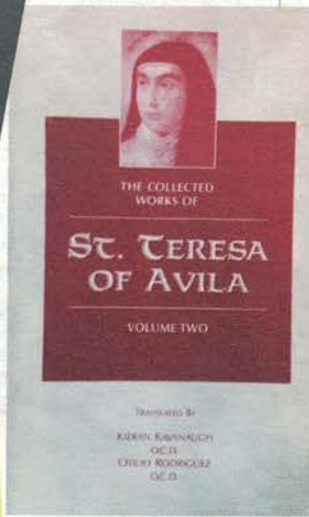
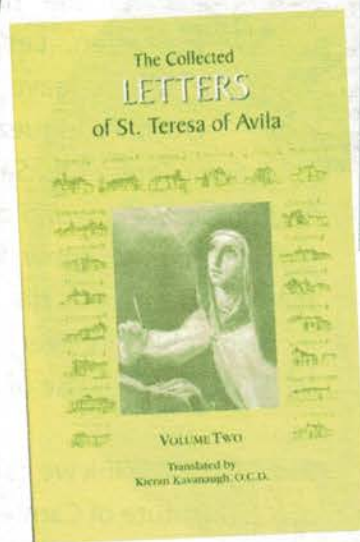
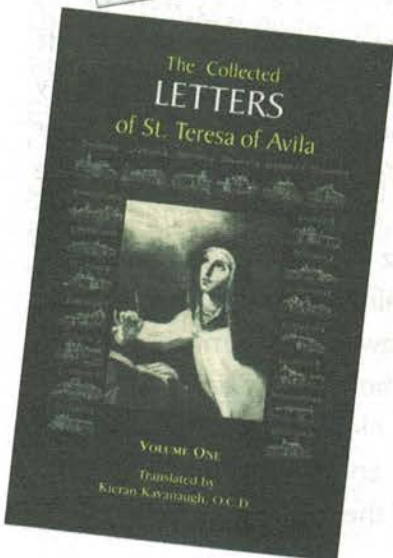
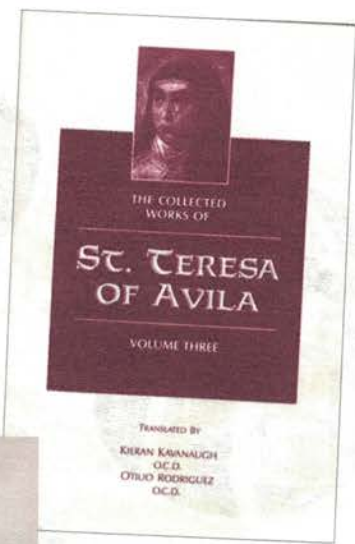
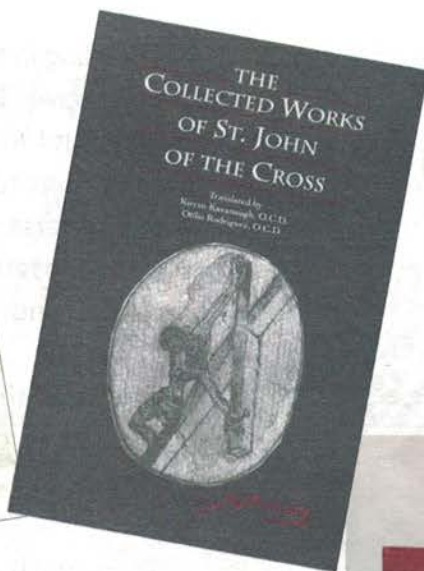
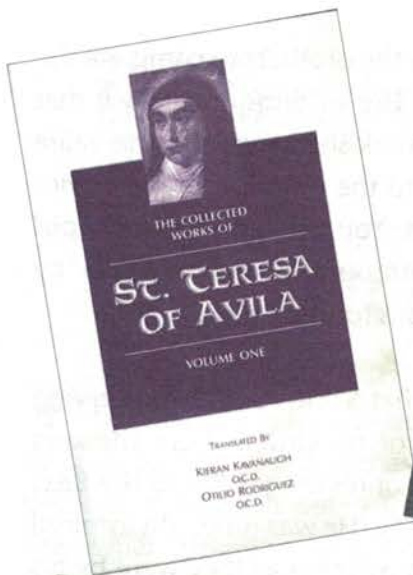
In addition, I think we can safely say that the success of ICS (Institute of Carmelite Studies) is due to Father Kieran's and Father Otilio's translations which were the first works printed by the Institute. It may have been a labor of love but still it was years of dedicated time that I hope we never take for granted. For all the nuns we want to say, "Thank you Father Kieran."

So let us celebrate brothers, especially that modest one who would rather not read about himself and whom we miss dearly, Father Kieran. We know, however, that the circle will be unbroken, by and by.

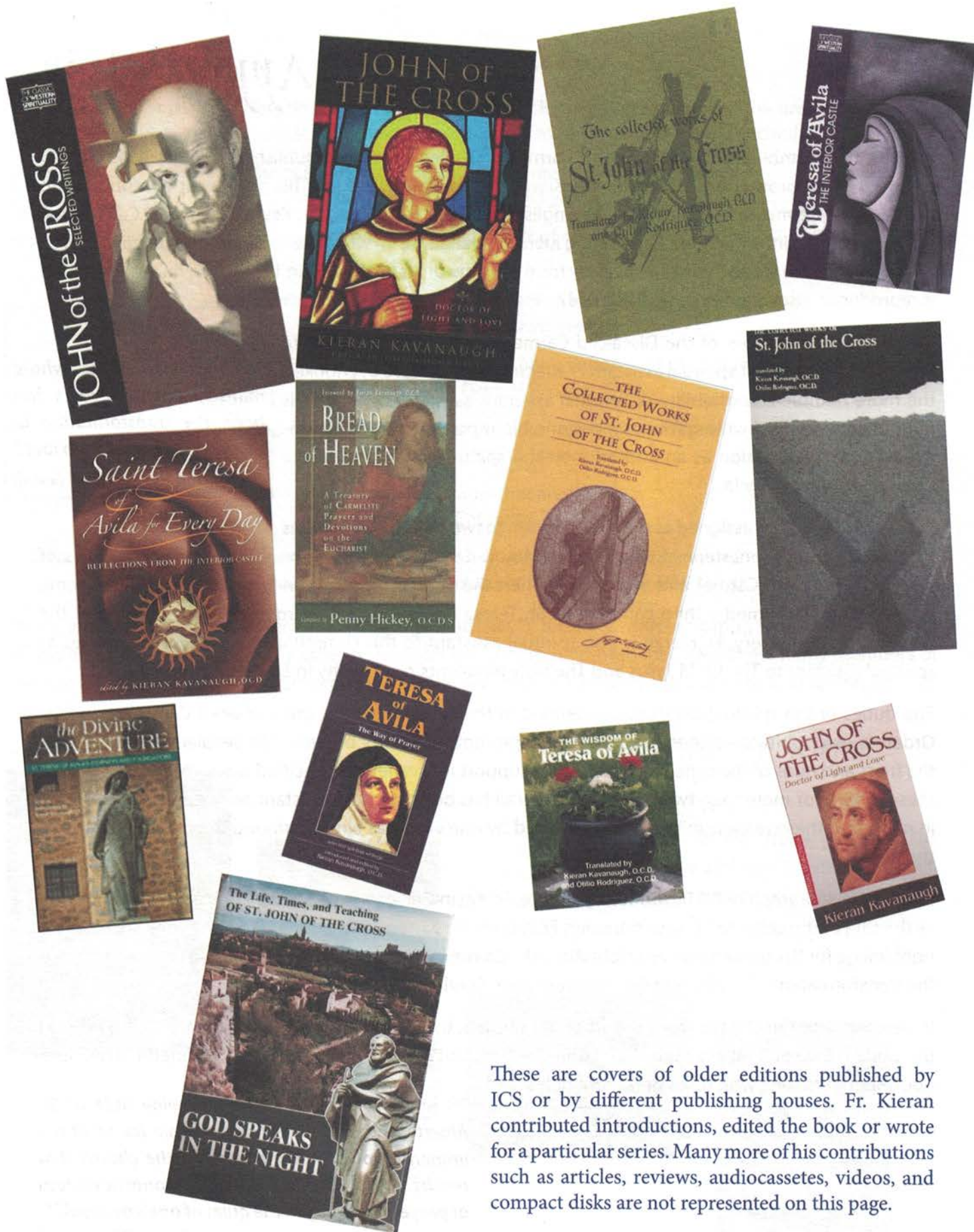
Clockwise:
 St. Joseph Monastery - Carmel of Port Tobacco.
 Our Lady of the Eucharist in Mary's Garden.
 Chapel of Our Lady of Mount Carmel.
 Sister Maria Goretti plays with Kiwi who is attentive to her getting ready to throw the ball.
 The Old Monastery.
 Sister Thérèse after her solemn Profession.



The Bicentennial Cross



ICS Publications
Cover of books that Fr. Kieran translated or wrote and are published by ICS Publications in Washington, DC.



These are covers of older editions published by ICS or by different publishing houses. Fr. Kieran contributed introductions, edited the book or wrote for a particular series. Many more of his contributions such as articles, reviews, audiocassettes, videos, and compact disks are not represented on this page.

In Appreciation

In 2007, the members of the Institute of Carmelite Studies wrote and published *A Better Wine* "to pay tribute to their brother and colleague, Fr. Kieran Kavanaugh, O.C.D., for his significant contribution to the cause of Carmelite Spirituality in the English-speaking world" (vii). Fr. Kevin Culligan, O.C.D., editor, wrote the book's introduction, "Celebrating Kieran Kavanaugh," in which he describes the highlights of Fr. Kieran's Carmelite life and works, especially from the time of his profession in 1947. Fr. Kevin's introduction is reproduced elsewhere in this edition of *The Clarion*.

Unless you are member of the Discalced Carmelite Secular Order, and are blessed to have as your spiritual assistant Fr. Kieran, you may have overlooked the more humble responsibility of spiritual assistant as you focused on his monumental body of writings and translations, his important offices, and his international recognition as an authority on the spirituality of John of the Cross and Teresa of Avila.

Kieran

"A Carmelite priest whose ministry for fifty years has been the transformation of our lives in God through love."

A Better Wine (xxvii)

In 1993, Fr. Kieran was assigned as spiritual assistant to two OCDS communities that meet at the monastery of Our Lady of Mount Carmel in Washington, DC —the communities of Our Lady of Mount Carmel and St. Joseph. When the St. Joseph community became too large, some of the members formed a third community, St. Teresa Benedicta of the Cross, which also meets at the Washington Monastery; Fr. Kieran is also spiritual assistant to this community. In addition, he serves as spiritual assistant to The Child Jesus and The Holy Innocents community in Emmetsburg, Maryland.

The duties of the spiritual assistant are defined in the constitutions of the Discalced Carmelite Secular Order: to give spiritual aid to the community, to promote solidarity between the secular community and the friars and nuns of the order, and to provide support in a variety of specified ways. With respect to all these duties, for more than twenty years, Fr. Kieran has been spiritual assistant *par excellence*. And keep in mind that these responsibilities were assumed by one who was already among the busiest people on the planet.

In the final paragraph of his introductory tribute, Fr. Kevin Culligan explains the choice of "a better wine" as the title of the collected essays honoring Fr. Kieran. He writes: "The wedding feast at Cana seemed the right image for the golden jubilee celebration of a Carmelite priest whose ministry for fifty years has been the transformation of our lives in God through love" (xxvii).

In keeping with this theme, this last part of our O.C.D.S. tribute addresses the better part. Going beyond the duties of a spiritual assistant defined in the constitutions, Fr. Kieran, as priest, defined himself as a good shepherd, one who takes great care of his flock.

"Fr. Kieran's fidelity to the Carmelite Rule of St. Albert: 'He has thus left an example for us of the immense good for the order and the church that results from following the ancient monastic custom of prayer and study in the quiet of one's own cell.'"

A Better Wine (xxvi)

For this service, a litany of thanks seems appropriate.

To Fr. Kieran, we say, "Thank You"

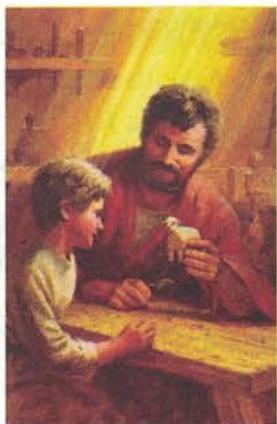
- ✦ for the countless times you have pronounced the blessing and broken the bread for us in the Celebration of the Mass so that we might receive the Holy Eucharist.
 - ✦ for the comfort in the hundreds of times we have heard your "May Almighty God bless you... ."
 - ✦ for the confessions heard, and words of admonition, comfort, and pardon spoken.
 - ✦ for homilies and conferences that were carefully thought out, and applied to our own lives.
- ✦ for the Rites of Eucharistic Exposition and Benediction, and the conferences that enriched our Days of Recollection.
- ✦ for being there for us, when many times your need for rest was put in second place.
 - ✦ for your translations that are the basis for much of our Carmelite formation.
- ✦ for sharing (last, but not least) the gift of your strong, beautiful voice leading us in the "Salve Regina," "Regina Coeli," "Ave Regina Caelorum," and other beloved songs.

Never, in all these years, was there a hint or suggestion that Fr. Kieran considered caring for his O.C.D.S. sheep of less importance than his many other responsibilities and accomplishments. Doubtless many members of the communities Fr. Kieran has served could add to this tribute. Certainly this expression of appreciation is not exhaustive.

Thank you, Fr. Kieran

Carol Lisi, O.C.D.S.

Is co-author of the study guide to *The Interior Castle* and has provided editorial assistance on several other works.





Kieran



Kavanaugh



Fr. Kieran receiving a life-time award in June of 2015 at the Carmelite Symposium in Mundeleine, IL. The title of the icon "The Way of Perfection" is St. Teresa of Jesus dressed in her simple poor Carmelite habit. She is holding an icon of Jesus enthroned, for she loved to call the Lord "His Majesty." With her other hand she is indicating Him as the Way of prayer and perfection. St. Teresa is famous for insisting on the prominence of the Sacred Humanity in the prayer life of her daughters and of every serious pray-er. Like Our Lady, La Madre is showing us the Way. The painter of the icon is Sister Mary Grace, O.C.D., standing to the right. Fr. Patrick McMahon, O.Carm., president of the Carmelite Institute is on the left.

There is an ancient kind of icon of The Virgin and Child known as Hodigitria or "She Who Knows the Way." In this particular icon, Mary is depicted as gently serious and upright, dressed in humble dark robes. She is holding the Child Jesus with one hand and indicating Him with the other. The Child Jesus is dressed in magnificent gold streaked robes. The Mother is pointing Him out as The Way. This ancient type of icon was the inspiration for this icon of St. Teresa. St. Teresa is famous for insisting on the prominence of the Sacred Humanity in the prayer life of her daughters and of every serious pray-er. Like Our Lady, La Madre is showing us the Way.

Happy Birthday, St. Teresa!

A message from the Superior General

Happy birthday, Teresa ! That is the heartfelt wish of all who have known you, and therefore love you: your daughters and sons, your large family, that recognizes you as mother and teacher; those Christians who have caused to discover "what a good friend Jesus is" and how our life is changed by learning to be with him in simplicity and love, limiting ourselves to gazing on him who gazes at us. That is the wish offered to you by so many believers of different religions whom you taught the strength and universal value of prayer humbly offered for a world that suffers. And, lastly, that is the wish of so many men and women who have learned from you the unexplored dimensions of their humanity and whose hearts have grown, whose souls have breathed.

You did not keep for yourself the life the Lord gave you. You learned daily how to surrender it completely into His hands, so that He would make it His, His gift to the Church and the world. The less you belonged to yourself, the more you belonged to him; the more you gave yourself, the more He brought you into participation with His life, His relationship with the Father, and his offering for the world.

Thank you, Teresa, for the gift of the life spent for us! Thank you for continuing to accompany us with your teaching and discernment. You, of all people, know how easy it is to deceive oneself in the spiritual life, create false illusions for oneself. Thank you for "setting us straight," for freeing us from torturous paths that always circle around ourselves and close us off from others.

Thank you because you kindle hope within us again and always! Like Nicodemus, we too sometimes say, "How can a person once grown old be born again?" How can the Lord transform us, renew us? You never lost hope and have taught us not to lose it, because God does not leave at a halfway point those who are determined to reach the goal, the fount of living water: "It's also necessary to begin with the assurance that if we don't let ourselves be conquered, we will obtain our goal; this without a



Saverio Cannistrà, O.C.D.,
Superior General of the
Discalced Carmelites.



doubt, for no matter how small the gain, one will end up being very rich. Don't be afraid that the Lord will leave you to die of thirst, for He calls us to drink from this fount. I have already said this and would like to say it many times, for the devil intimidates persons who don't yet fully know the goodness of the Lord through experience, even though they know it through faith. But it is a great thing to have experienced the friendship and favor He shows toward those who journey on this road and how He takes care of almost all the expenses" (Way 23, 5).

Lastly, thank you for having taught us to laugh at ourselves, to not take ourselves so seriously! Thank you for your good sense of humor that gives us back the true measure of our littleness and misery and the immense greatness of God! With you we will eternally sing the infinite mercies of God.

Rome, March 28, 2015



St. Teresa of Jesus' cane in a see through wooden and glass case.

The very walking stick or walking cane which St. Teresa of Avila, in Spain, used during her life time in the 16 Century has arrived in Nairobi, Kenya accompanied by a team. This is according to information made available to Vatican Radio's English Service for Africa by CANAA. The walking stick is in a special container and has become a world-wide symbol of St. Teresa's own spiritual journey, inviting pilgrims to continue walking with her.

St. Teresa of Avila (1515-1582) is a founder of the Discalced Carmelites. Often in paintings, she is portrayed with a walking stick. The pilgrimage known as the "Way of Light" (Camino de Luz) was organised by the Discalced Carmelites to mark St. Teresa's 500th birthday. The walking stick began its journey in Avila on 15 October 2014 (her feast day) and will end in Avila on 28 March 2015 (her birthday).

During her life time, St. Teresa trekked throughout Spain as she went about founding new monasteries and convents as well as the Discalced Carmelite Order.

This week, the relic was taken in procession to the Nairobi-based Tangaza University College.

The Principal, Father Steven Payne, a Carmelite told CANAA that from Tangaza University College the team with the walking stick would be driven to the community of Discalced Carmelite nuns in Tindinyo, Eldoret Diocese. Later they would continue onwards to Kisii Diocese before reaching Tanzania and eventually Madagascar.

The walking stick has so far been to Brazil, Paraguay, Argentina, Uruguay, Ecuador, Columbia, Mexico, USA, Australia and many other countries. Kenya is the first stop on the continent. Other African countries set to receive the walking stick, in Africa, include Tanzania, Madagascar, Ivory Coast, Burkina Faso and Togo. According to Father Payne, "The African part of the pilgrimage is especially significant because of St. Teresa's keen interest in the African missions and her enthusiastic approval of the plan that the first mission of her friars be in Africa (Kingdom of Kongo)."

Last Saturday, when the walking stick arrived in Kenya, the community of the Discalced Carmelite nuns in Lavington, a Nairobi suburb, celebrated the 75th anniversary of the founding of their monastery. John Cardinal Njue of Nairobi presided over the Eucharistic celebration, with Archbishop Charles Daniel Balvo, the Apostolic Nuncio to Kenya and



Nuns in the Langata Monastery area on a day of recollection.



Friars and friends gathered to honor and celebrate St. Teresa in Nairobi. Fr. Steven Payne, O.C.D., contributor to this article, is in the front row wearing the green vestments. All are smiling and joyful because the "walking stick" was among them during the long pilgrimage.



Left to right: Bishop Anthony Muheria, Archbishop Charles Daniel Balvo - the Apostolic Nuncio, Cardinal John Nju, and Bishop George Cosmas Zumaire Lungu.

South Sudan; Bishop Anthony Muheria of Kitui Diocese and Bishop George Cosmas Zumaire Lungu of Chipata Diocese in Zambia.

Hundreds of guests joined the Nairobi celebration. According to Father Payne, "During this pilgrimage, many who viewed and prayed with this "walking stick " that supported St. Teresa on so many of her travels have said that they felt somehow connected with this "restless and wandering nun" through this important symbol of her earthly and spiritual journey," Father Payne said.

During her life time, St. Teresa had a number of visions. Through these visions, she is said to have come to realise that God wanted her to begin the reform of the Carmelite Order with a renewed spirit of detachment, charity, and obedience. Her thoughts, prayers, teachings and her travels across Spain are documented in various writings. They can be found in writings such as "The Book of Life, The Way of Perfection," "The Interior Castle" and "The Way of Perfection."

The article is from the Vatican Radio Website, Jan. 14, 2015.



**Washington Province
O.C.D.S. Provincial Council
Elected Members as of April 2015**



**Angela Runner
President**

On December 10, 1978 Angela Runner made Definitive Promise as a member of the Holy Spirit OCDS Community in Louisville, Kentucky where she served as President for nine years and is currently the Formation Director. Angela has served on the Provincial Council since 2012. She and her husband of forty-eight years, John, own a farm in Shelby County, KY, 50 miles from Louisville. Angela also manages her son's 350 acre farm nearby. John and Angela are the parents of four children, two sons and two daughters, and grandparents to four grandsons and one granddaughter. Angela serves her rural parish as a Minister of the Eucharist and lector. She visits the nursing home bringing Communion to the Catholic residents.

Toni is a retired Army community health nurse who has also held a number of executive positions in an insurance company. She left that work in 2005 to care for her mother. She made her definitive promise in 1993 in Washington, DC, while stationed at the Pentagon.

She has been a member of small, medium and large communities and is currently a member of the Community of the Holy Spirit meeting in Kittanning in rural western Pennsylvania. Over the years she has served as President (6 yrs), Formation Director (12 yrs), and is currently a Councilor. Toni was awarded a certificate in Carmelite Studies in 2011 by the Carmelite Institute and is currently working toward a certificate in Formative Spirituality from the Epiphany Academy in Pittsburgh, PA. She has been a speaker at OCDS workshops, conferences, and Congresses. Toni has been on the Provincial Council for 3 years.



**Antionette (Toni) Hagey
Secretary**

Susan resides in St. Paul, Minnesota with her husband of 33 years. Together they have three grown daughters. She is very active in her parish church where she serves on the parish council, pastoral care committee, assists in the parish office with clerical duties as well as teaching Confirmation class and Faith Formation to 6th grade children. She visits the homebound of the parish and brings them Holy Communion. She is currently serving her second term as Formation Director of her OCDS community. Susan has been definitively professed since 2002. Her hobbies include needlework, reading, and crossword puzzles. Susan has been on the Provincial Council for 3 years.



Susan Gores

Theresa "Terry" Lemke is a member of Our Lady Star of the Sea Group in Janesville, Wisconsin. She has been married to Greg, for 38 years. She worked as a school social worker until 2011 when she began retirement. She began her life in Carmel in 1984, at the Holy Hill Community in Milwaukee, Wisconsin. She made her Definitive Promise in October, 1990. In July 1994, Father Dennis Read, OCD, requested several members including Terry, start a Group in Janesville. She has held various positions in both OCDS Groups and is currently a member of the 2015 National Congress Planning Team.



Theresa Lemke

Terry enjoys reading, learning, traveling, laughing, playing cards, cooking, quilting, spending time with friends and family, and drinking a lovely wine.

On November 6, 2010 Michelle Palmer made her Definitive Promise as a member of Mary, Mother of the Blessed Sacrament Community in Peoria, IL, and has been a member of the OCDS community since 2005. She is now serving her second term on Council in her community and is very blessed to be able to serve on the Provincial Council. Michelle has been teaching the incoming aspirants, as well, for the past five years.

She and her husband John, of nearly 20 years, have 5 children ages 5 to 17. Her 15-year-old daughter is an avid lacrosse player at Peoria Notre Dame High School, and Michelle serves on the board of directors as the PND Girls' Lacrosse Team Coordinator. She also, occasionally acts in community theatre, television, and film.

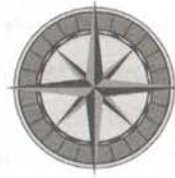


Michelle Palmer

The Illustrations on the front cover are by Martin L. Parker, Graphic and Web Designer. Martin also creates cards and fonts which you can see on his website at: www.parquillian.com

The front cover tells the story of how the writings of St. Teresa came about through the efforts of Fr. Otilio and Fr. Kieran, and represents the long time the translation process requires. The illustrations show the different technology used by the writers/translators throughout the centuries. The evolution and advancement of the technology is both dramatic and fantastic: first there were quills and ink, then pencils and pens. Much later came typewriters, and more recently computers that replace so many other kinds of equipment no longer used in offices. Fr. Kieran has had to adjust to these multiple changes of the post modern world, and as you can see from the illustration, he still is busy working on his computer.

The world globe on the back cover has translations in English, French, and Swahili of St. Teresa's poem, "Nada Te Turbe," "Let Nothing Trouble You." It is a visual representation of how Teresa's works have reached so many countries and languages.



Northeast Programs

November 14, 2015 - District 2

Day of Recollection

"Prayer and The New Evangelization"

Monastery of the Little Flower of Jesus
Buffalo, N.Y. Cost: \$10

lunch & drinks provided

Contact: Peter Adornetto, 716-675-5619

e-mail: petera96@verizon.net



"A just and sustainable society and world are not an optional ideal, but a moral and practical necessity. Without justice, a sustainable economy will be beyond reach. Without an ecologically responsible world economy, justice will be unachievable. To accomplish either is an enormous task; together they seem overwhelming.

But "[a]ll things are possible" to those who hope in God (Mk 10:27). Hope is the virtue at the heart of a Christian environmental ethic. Hope gives us the courage, direction, and energy required for this arduous common endeavor."

The American Bishops' Pastoral
Renewing the Earth

Prayer For The Care of Creation

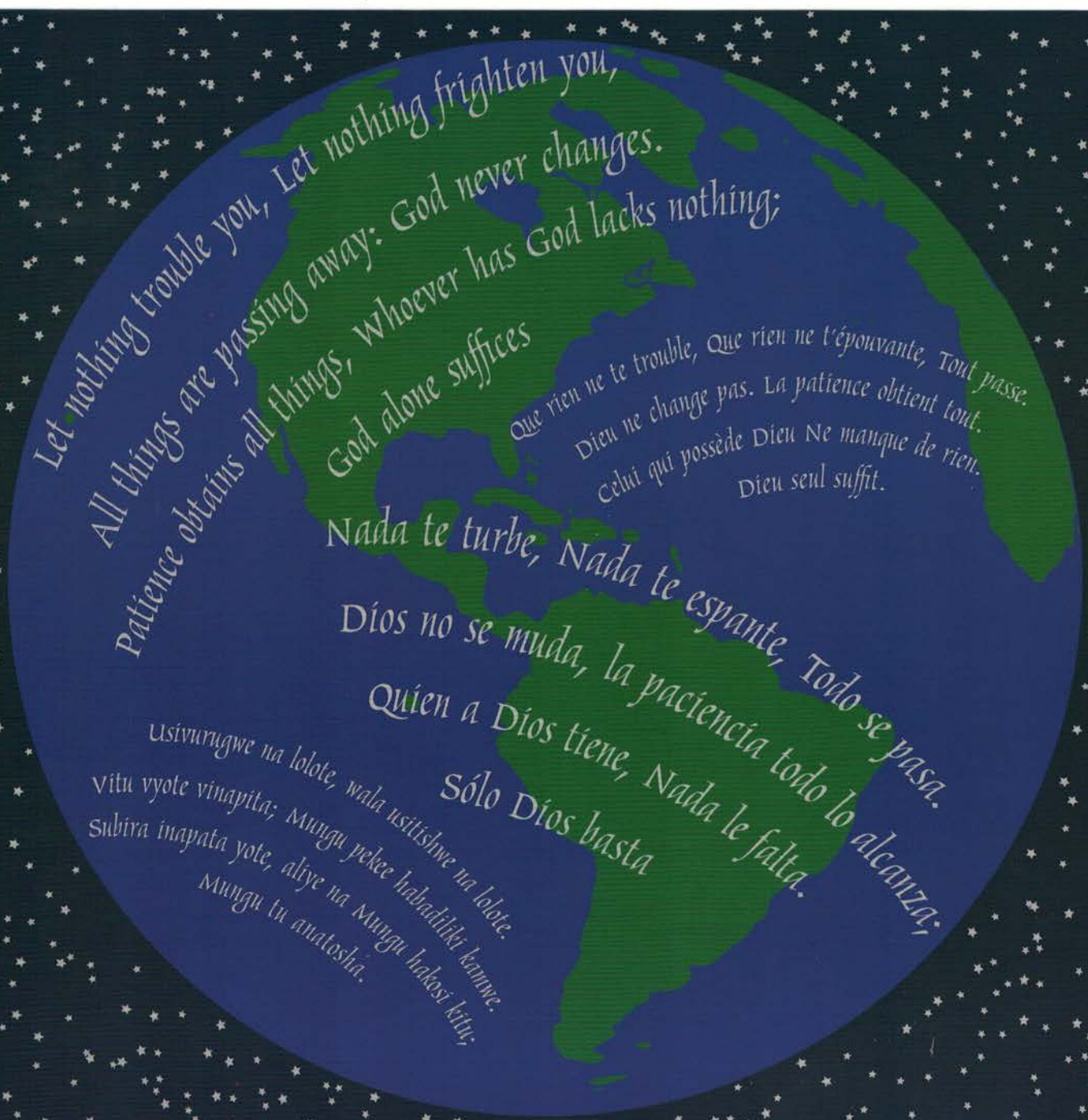
We praise and bless you, O Lord,
for you are the King of all ages,
and through Christ your Son you have made all that is.
In the beginning of the beginning,
you breathed upon the waters of creation,
and filled the earth with life through your vibrant Spirit.
The heavens declare your glory, O Lord,
and the stars of the sky bring light to our darkness.
You spoke, and the earth burst forth in life,
you saw that it was good.
You called forth creation,
and enlivened every creature on land and sea.
You made human beings in your image,
and set us over the whole world in all of its wonders.
You gave us share in your dominion,
and called us "to till and to keep" this garden,
the work of your hands.
As day gives way to evening,
we praise you for your manifold gifts.
May our adoration this night give glory to your name,
so that we may serve you with faithfulness and love.
May our daily care for your creation
show reverence for your name,
and reveal your saving power in every creature under heaven.
We make this prayer in the name of Christ your son,
in the unity of the Holy Spirit,
One God forever and ever.
Amen.

Source: Pontifical Council for Justice and Peace



OCDS Carmel Clarion
Disalced Carmelite Friars
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Let nothing trouble you, Let nothing frighten you,
All things are passing away: God never changes.
Patience obtains all things, whoever has God lacks nothing;
God alone suffices

Que rien ne te trouble, Que rien ne t'épouvante, Tout passe.
Dieu ne change pas. La patience obtient tout.
Celui qui possède Dieu Ne manque de rien.
Dieu seul suffit.

Nada te turbe, Nada te espante, Todo se pasa.
Dios no se muda, la paciencia todo lo alcanza;
Quien a Dios tiene, Nada le falta.
Sólo Dios basta

Usivurugwe na lolote, wala usitishwe na lolote.
Vitu vyote vinapita; Mungu pekee habadilika kumwe.
Subira inapata yote, aliye na Mungu hakosi kiti.
Mungu tu awatesha.