

# Climbing the Mountain:

## *The Carmelite Journey*

Phase II Formator Supplemental Guide

*The Journey Continues...*

**PHASE II FORMATOR SUPPLEMENTAL GUIDE**  
**CLIMBING THE MOUNTAIN: THE CARMELITE JOURNEY**  
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# Acknowledgements

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## Introduction

Welcome to the continued Carmelite journey of Phase II formation. We hope that this *Formators Supplemental Guide* is helpful to you, the Formator, while you are planning and preparing Phase II lessons for your community members anticipating Temporary Profession of Promises.

It is always important to begin Phase II formation with a reinforcement of the concept of discernment. There should be no question that this Phase II journey will be a time of continued discernment for the Member and the Community in anticipation of becoming a professed Lay Carmelite.

## Expectations of the Member

At the start of Phase II it is important to have a clear discussion and understanding of the expectations of each member. These expectations include reading the assigned materials and being prepared to discuss questions or ideas for each lesson. As a reminder, the lessons are not to be read aloud at the meeting; this should be done individually by each member prior to the monthly formation meeting. It may be helpful to mention to those in formation that they should take notes on their thoughts for each of the “stop and ponder” questions so that they can share during the lesson. They should also make notes of any questions or concerns they may have on the material at this time.

Formators should reinforce that attendance is required for all meetings - Formation and Community. It will be left to the discretion of each Formation Director to decide how to address absences. This Supplemental Guide provides no formal make-up sheets and it is left to the discretion of the Formator in consultation with the Formation Director to make an assignment for a missed lesson. One possible suggestion would be to use some of the reflections questions provided at the end of each chapter as written assignments.

## The Book

***Climbing the Mountain: The Carmelite Journey* is the only book required of the Phase II member**, however, encouraging the members to explore more deeply using other resources is always appropriate.

The book has been divided into 24 lessons and there is an Instructional Plan for each of these lessons. The Lesson Objectives are provided to help provide a tool for measuring the success of the learning process and to ensure that the important elements have been understood.

This *Formators Supplemental Guide* has been developed to be used in conjunction with *Climbing the Mountain: The Carmelite Journey*. The book has been approved and is

being used by all Lay Carmelites in the Most Pure Heart of Mary and St. Elias provinces.

### **Required Reading and Resources**

Each Lesson Plan has required reading for the Formator. This includes reading selected materials in addition to the lesson found in *Climbing the Mountain*.

There are resources listed for the Formator in preparation for each lesson and it will be helpful for those facilitating the lesson to review them. These resources include sections or chapters of books, essays, church documents and websites. All resources can be easily found using the *Required Reading and Resources* in each lesson. The Formator is not required to read all of the resources listed but they are listed to give the Formator the opportunity to learn as much as he or she can about the Carmelite Charism. We have tried to provide North American publishers wherever possible for the resources listed.

It is recommended that the Formator have a copy of the New Revised Standard Edition Bible on hand for each lesson. Perhaps each community could provide one to be used specifically for formation.

### **Required Components**

The Required Components are listed to remind the Formator of each integral part of the formation meeting in addition to the lesson.

As in Phase I Formation, there are ground rules that should be used in Phase II Formation Meetings:

- Class time must be at least two (2) hours in length
- Start on time
- Finish on time
- One speaker at a time
- Always have a respectful attitude toward everyone
- Stay focused. Your focus will help the group stay on topic
- During these instructions the members will be sharing things that are personal and intimate. It is important to remind everyone to respect each other by not sharing these outside the meeting.
- Come to the meeting prepared.

### **Ideas for Reflection, Discussion and Action**

The Formator can choose to use several of the ideas, reflections and questions listed at the end of each lesson. If assignments are made they should be given well ahead of the meeting so that the members may be adequately prepared to share and discuss.

## **Additional Items Important to the Formation Process**

### **Environment**

It is important that these instructions be given in a prayerful atmosphere and with the understanding that we are in God's presence. A statue of Our Lady of Mt. Carmel, or a picture of Our Lady would be helpful to have at all formation meetings.

Allow, encourage, assist, etc. but don't pressure or insist that a person speak. They should be comfortable at this point in their formation to share and discuss with their formation group, but some topics may be difficult for some members.

While we do want the meetings to be a place for good and open discussion it is important to keep to the topics and not allow the discussion to degrade into any form of intimidation or argument. This is not the time or place to give personal opinions on Church teachings.

Remember that the Holy Spirit also has a role in their learning. Where your facilitation ends, the Holy Spirit continues.

While these instructions are very informative and give good materials for each topic it is always good to encourage those who are interested to learn more on their own using the resources for each instruction.

### **Setting an Example**

It is important that those responsible and involved with formation always be aware that they set an example for new members. Through the constant and humble exercise of their duties they will help those in formation learn how they personally can live out their call to Carmel faithfully.

It is good to encourage the members to be consistent in their daily obligations of prayer and to fulfill their commitment to community and ministry as well.

We find in *Carmel's Call*, Statutes, Part III, Chapter 9, Article #3- "A period of special formation begins upon Reception of new members. Under the guidance of the Formation Director, they are provided with a course of instruction that will deepen their prayer life, their sense of community and their call to ministry. In all things, the purpose of this formation is to increase their desire to follow Christ, abandoning everything so that they may respond to Christ's call to the rich, young man, *Come, follow me* (Mt. 19:21)."

# **The Instructional Plans**



**Instructional Plan**  
**Lesson 1 – Pages 23–40**  
**What is Formation?**

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Explain why formation is a lifelong journey.
2. Identify important companions on this journey.
3. Consider how and why formation transforms his/her life.
4. Discern how the Order's contemplative charism of prayer, community, and service aids in personal transformation.

**Required Reading for the Formator:**

- Lesson 1– What is Formation? (pp. 23–38)
- Rule for the Third Order of Carmel, Part III, Chapters 1–5, (Carmel's Call (CC) pp. 48–52)
- Provincial Statutes, Part II, Chapters 8 and 9,(CC pp. 84–94)

**Resources for the Formator in preparing this lesson (See pages 37–38)**

1. Catechism of the Catholic Church (CCC).
2. Joseph Chalmers, O.Carm., 'Carmel: a place and a journey into the third millennium', in In Allegiance to Jesus Christ, (Rome: Edizioni Carmelitane, 1999), pp. 7–14.
3. International Congress of Lay Carmelites, Formation and Communication at the Service of the Community, proceedings of the 2006 International Congress of Lay Carmelites, (Rome: Edizioni Carmelitane, 2007).
4. John Welch O.Carm., The Carmelite Way: An Ancient Path for Today's Pilgrim, (1996).
5. John Welch, O.Carm., Seasons of the Heart: The Spiritual Dynamic of the Carmelite Life, (2001), Also available online via the website of the British Province of Carmelites: [www.carmelite.org](http://www.carmelite.org) .

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Page 35–36)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

**Instructional Plan**  
**Lesson 2 – Pages 41–58**  
**The Call to Holiness**

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Discuss how all people are called to holiness.
2. Learn how formation in the Carmelite way of life can help them respond to that call.
3. Discover the meaning and importance of the term “vacare Deo”.
4. Understand and discuss what the Carmelite tradition calls ‘the practice of the presence of God’ and how that can be incorporated into their lives.
5. Learn the importance of silence and solitude on the journey to holiness.

**Required Reading for the Formator:**

- Lesson 2 – The Call to Holiness, (pp. 41–58)
- Rule for the Third Order of Carmel (CC pp. 25–26)
- It would be helpful to read this chapter with a copy of a Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended but any translation will do.

**Resources for the Formator in preparing this lesson (See page 55)**

1. Brother Lawrence of the Resurrection, The Practice of the Presence of God, translated by Salvatore Sciorba, O.C.D, (Washington, D.C.: ICS Publications, 1994).
2. John Welch, O.Carm., The Carmelite Way: An Ancient Path for Today’s Pilgrim, (Mahwah, NJ: Paulist Press, 1996), especially the chapter on “False selves”.
3. The Constitutions of the Carmelite Order, (Rome: General Curia of the Carmelite Order, 1995) available online via [www.carmelite.org](http://www.carmelite.org).
4. Blessed Pope John Paul II, Christifideles Laici. Available via the Vatican website [www.vatican.va](http://www.vatican.va).
5. Document of Vatican II, Lumen Gentium, also available via the Vatican website [www.vatican.va](http://www.vatican.va).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Page 54)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

**Instructional Plan**  
**Lesson 3 – Pages 59–78**  
**In Allegiance to Jesus Christ**

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Provide the meaning of the term allegiance.
2. Have a better understanding of both the divine and human natures of Christ as presented in Scripture and the Carmelite Tradition.
3. Discuss what it means to say that “Carmel is a Christocentric spirituality.”

**Required Reading for the Formator:**

- Lesson 3 – In Allegiance to Jesus Christ (pp. 59–78).
- The Rule of St. Albert– Climbing the Mountain ( pp. 17–20).
- Rule for the Third Order of Carmel, Part II, Chapter 4 (CC pp. 30–31, #17 & 18).
- Fundamental Values of Carmelite Spirituality, John Malley, O. Carm., Phase I Candidate Manual, Appendix A, pp. 95–96.
- It would be helpful to read this chapter with a copy of a Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended but any translation will do.

**Resources for the Formator in preparing this lesson (See pages 74–75)**

1. Joseph Chalmers, O. Carm., In Allegiance to Jesus Christ, (Rome: Edizioni Carmelitane, 1999).
2. Living the Carmelite Way: Rule for the Third Order of Carmel, (CC pp. 30–33– especially paragraphs, 19, 24–27).
3. Teresa of Avila, The Book of Her Life, especially Chapter 22, in The Collected Works of St. Teresa of Avila, translated by Kieran Kavanaugh, O.C.D., & Otilio Rodriguez, O.C.D., Volume 1, (Washington, D.C.: ICS Publications, 1976).
4. John Welch, O.Carm., ‘Desiring What God Desires: The Divinization of Our Humanity’, in The Carmelite Way: An Ancient Path for Today’s Pilgrim, (Mahwah, NJ: Paulist Press, 1996) pp. 160–170.

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Page 73)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 4 – Pages 79–94

### Carmelite Spirituality and Charism

#### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Understand the term “Charism” and what this might mean for the Lay Carmelite.
2. Identify some key themes (Language/Symbols/Images/Metaphors) within the Order’s Charism.
3. Explain the prayer of the Carmelite.
4. Identify which two biblical figures have been an inspiration to Carmelites from the very beginning of the Order’s existence.

#### Required Reading for the Formator:

- Lesson 4 – Carmelite Spirituality and Charism, (pp. 79–94)
- John Welch, O.Carm., Seasons of the Heart: The Spiritual Dynamic of the Carmelite Life, (2001) Also available online via the website of the British Province of Carmelites: [www.carmelite.org](http://www.carmelite.org)
- It would be helpful to read this chapter with a copy of a Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended but any translation will do.

#### Resources for the Formator in preparing this lesson (See page 92):

1. Joseph Chalmers, O.Carm., ‘The fundamental elements of Carmelite spirituality’ in In Allegiance to Jesus Christ, (Rome: Edizioni Carmelitane, 1999), pp. 15–23.
2. Felip Ribot, O.Carm., The Ten Books on the Way of Life and Great Deeds of the Carmelites, translated by Richard Copsy, O.Carm., (Maryknoll, NY, Orbis Books, 2005).
3. Peter Slattery, O.Carm., The Springs of Carmel: An Introduction to Carmelite Spirituality, (New York: Alba House, 1991).
4. The Rule for the Third Order of Carmel, Part I, Chapters 1–12, CC pp. 25–42.
5. Provincial Statutes, Part I, Chapters 1–6, CC pp. 61–71.

#### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

#### Ideas for Reflection, Discussion and Action: (Page 91)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 5 – Pages 95–112

### Mary

#### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Discover why Mary, the woman of faith, is considered to be the model of Christian Discipleship and a foundational figure in the life of a Carmelite.
2. Define some of the uniquely Carmelite titles for Mary (Lady of the Place/ Elijah's Little Cloud/ Mary the Contemplative).
3. Discuss what it means to call Mary our sister on the journey of formation.
4. Reflect on Mary, the woman of prayer, as a model for all Carmelites.

#### Required Reading for the Formator:

- Lesson 5 – Mary (pp. 95–112)
- The Rule of Saint Albert –Climbing the Mountain (pp. 17–20)
- Rule for the Third Order of Carmel, (CC page 36, #34)
- It would be helpful to read this chapter with a Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended but any translation will do.

#### Resources for the Formator in preparing this lesson (See page 110)

1. Joseph Chalmers, O. Carm., Mary the Contemplative, (Rome; Edizioni Carmelitane, 2001).
2. Chris O'Donnell, O. Carm., Loving Presence: Mary and Carmel, available online via the website of the Carmelite Curia: [www.ocarm.org](http://www.ocarm.org).
3. Peter Slattery, O. Carm., 'Mary and Carmel', in The Springs of Carmel: An Introduction to Carmelite Spirituality, (New York: Alba House, 1991), pp. 39–52.
4. Redemptus Maria Valabek, O. Carm., Mary Mother of Carmel: Our Lady and the Saints of Carmel, two volumes, (Rome: Edizione Carmelitane, 1987–88).
5. John Welch, O. Carm., (ed.), Carmel and Mary: Theology and History of a Devotion, (Washington D.C.: The Carmelite Institute, 2002).

#### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)
- 

#### Ideas for Reflection, Discussion and Action: (Page 109)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 6 – Pages 113 – 132

### Elijah

#### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Learn why Elijah is revered as “Father of all Carmelites”.
2. Begin to discuss and learn some of the reasons we take Elijah as a model for our vocation as contemplatives and prophets.
3. Discover the history and interpretations of the Carmelite shield.
4. Identify the ‘false gods’ we have in our own lives that may weaken our resolve to stand in the presence of the living God.

#### Required Reading for the Formator:

- Chapter 6 – Elijah (pp. 113–130)
- The Rule for the Third Order of Carmel (CC pp. 36–37,70)
- It would be helpful to read this chapter with a copy of the Bible on hand, the New Revised Standard Version is recommended, but any translation will do.

#### Resources for the Formator in preparing this lesson (See page–130)

1. Jane Ackeman, Elijah: Prophet of Carmel, (Washington D.C.: ICS Publications, 2003) This is an excellent study of the role that Elijah played in the Carmelite Family over the centuries.
2. Joseph Chalmers, O.Carm., The Sound of Silence : Listening to the Word of God with Elijah the Prophet, (Faversham: Saint Albert’s Press, 2007).
3. Kilian Healy, O. Carm., Prophet of Fire, Carmel in the World Paperback 5, (Rome: Edizioni Carmelitane, Reprinted 2004).
4. Wilfred McGreal, O.Carm., At the Fountain of Elijah: the Carmelite Tradition (Maryknoll, NY: Orbis Books, 1999) particularly Chapters 3 and 9.
5. Peter Slattery, O.Carm., ‘Elijah’ in Springs of Carmel, ( New York: Alba House, Reprinted 1998).
6. The website of the Carmelite NGO [www.carmelitengo.org](http://www.carmelitengo.org).

#### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)
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#### Ideas for Reflection, Discussion and Action: (page 129)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 7 – Pages 133 – 154

### The Rule of Saint Albert

**Lesson Objectives:**

At the completion of this lesson the member should be able to:

1. Begin to understand the historical background to the Rule of Saint Albert and its origin.
2. Learn how the Rule, which is rooted in scripture, is “Key to Carmel”.
3. Discuss what is meant by “allegiance to Jesus Christ”.
4. Understand that prayer, private and communal, are at the heart of the Rule.
5. Learn more about the origin of the Rule for the Third Order of Carmel.

**Required Reading for the Formator:**

- Chapter 7 – The Rule of Saint Albert (pp.133–152)
- The Rule of Saint Albert (pp.17–20)
- It would be helpful to read this chapter with a Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended but any translation will do.
- **Note:** On page 141 in the section Did you know? Within the Third Order of North America, Director is the term used for the leader of the community.

**Resources for the Formator in preparing this lesson ( See page 151– 152)**

1. Joseph Chalmers, O.Carm., ‘Leadership and Responsibility’, in In Allegiance to Jesus Christ, (Rome: Edizioni Carmelitane, 1999), pp.29–33.
2. Joseph Chalmers, O.Carm., ‘Towards Contemplation’, in Mary the Contemplative, (Rome: Edizioni Carmelitane, 2001), pp., 53–67.
3. Wilfred McGreal, O.Carm., ‘The First Hermits – A Way of Life’, in At the Fountain of Elijah: the Carmelite Tradition (Maryknoll, NY: Orbis Books, 1999), pp. 17–31.
4. Patrick Thomas McMahon, O.Carm., A Pattern for Life: The Rule of Saint Albert and the Carmelite Laity, Carmel in the World Paperbacks 14, (Rome: Edizioni Carmelitane, 2007). This is an excellent commentary on the Rule, chapter by chapter, which also discusses the debate about whether or not the Rule of Saint Albert is applicable to lay people as well as the religious.)

**Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (page 149)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 8. a. – Pages 155–181

### History of the Carmelite Family – Part 1

#### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Reflect on the meaning of history in general.
2. Know the key points in Carmelite history from its beginnings to the Reform of Touraine.
3. Reflect on the lessons our history has for the Carmelite Order.
4. Begin to be able to apply these lessons to life as a Lay Carmelite today and in the future.

#### Required Reading for the Formator:

- Chapter 8 – History of the Carmelite Family (pp.155–181)
- Supplement on the Provincial Histories of the Most Pure Heart of Mary and St. Elias Provinces (Appendix A) (Provide copy for each PII member. Copies can be obtained through the LCO)

#### Resources for the Formator in preparing this lesson (See pages 192–193)

1. Keith J. Egan, T.O.C., 'The Spirituality of the Carmelites', Christian Spirituality: High Middle Ages and Reformation, Jill Raitt, (ed.), (New York: The Crossroads Publishing Company, 1989), pp. 50–62.
2. Leopold Glueckert, O.Carm., Desert Springs in the City, (Darien, IL: Carmelite Media, 2012).
3. Joachim Smet, O.Carm., The Mirror of Carmel, (Darien, IL: Carmelite Media, 2011).
4. John Welch, O.Carm., 'The Institution of the First Monks: Carmel's Foundational Story', in The Carmelite Way: An Ancient Path for Today's Pilgrim, (New Jersey: Paulist Press, 1996), pp. 49–62.

#### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

#### Ideas for Reflection, Discussion and Action: (Page 191)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.



## Instructional Plan

### Lesson 8. b. – Pages 182–196

#### History of the Carmelite Family – Part 2

##### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Know the key points in Carmelite history from the Reform of Touraine to the present.
2. Learn about and reflect on the lives of some of the Carmelite Martyrs of the 20<sup>th</sup> Century, including Titus Brandsma and Edith Stein.
3. Discover some of the saintly members of Lay Carmel.
4. Discuss some of the diverse ways in which Carmelites have responded to God's invitation to holiness.

##### Required Reading for the Formator:

- Chapter 8 – History of the Carmelite Family (pp. 182–196)
- Supplement on the Provincial Histories of the Most Pure Heart of Mary and St. Elias Provinces (Appendix A) (Provide copy for each PII member. Copies can be obtained through the LCO)

##### Resources for the Formator in preparing this lesson (See pages 192–193)

1. Keith J. Egan, T.O.C., "The Spirituality of the Carmelites", Christian Spirituality: High Middle Ages and Reformation, Jill Raitt, (ed.), (New York: The Crossroads Publishing Company 1989), pp. 50–62.
2. Leopold Glueckert, O.Carm., Desert Springs in the City, (Darien, IL: Carmelite Media, 2012).
3. Joachim Smet, O.Carm., The Mirror of Carmel, (Darien, IL: Carmelite Media, 2011).
4. John Welch, O.Carm., 'The Institution of the First Monks: Carmel's Foundational Story', in The Carmelite Way: An Ancient Path for Today's Pilgrim, (New Jersey: Paulist Press, 1996), pp. 49–62.

##### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

##### Ideas for Reflection, Discussion and Action: (Page 191)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 9 – Pages 197 – 226

### Living in God’s Presence

#### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Recognize that living in God’s presence is at the heart of all aspects of Carmelite spirituality.
2. Explain how Elijah, Mary, Scripture, and our Carmelite traditions provide the tools for learning to live in God’s presence.
3. Discuss how a Carmelite seeks to find God’s presence through his/her prayer life and particularly through contemplation.
4. Define “Vacare Deo” and the process of finding space for God in your life and the challenges this presents.

#### Required Reading for the Formator:

- Lesson 9 – Living in God’s Presence (pp. 197–226)
- The Rule of Saint Albert, Climbing the Mountain (pp. 17–20)
- Fundamental Values of Carmelite Spirituality, John Malley, O. Carm., Phase I Candidate Manual, Appendix A, pp.94–95.
- It would be helpful to read this chapter with a copy of the Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended, but any translation will do.

#### Resources for the Formator in preparing this lesson (See pages 222–223)

1. Joseph Chalmers, O. Carm., ‘Hearing the Word’, in Mary the Contemplative, (Rome: Edizioni Carmelitane, 2001), pp. 35–52.
2. Brother Lawrence of the Resurrection, O.C.D., The Practice of the Presence of God, Critical edition by Conrad Meesters, O.C.D., (Washington D.C.: ICS Publications 1994).
3. John Welch, O. Carm., ‘Prayer and Self: Issues in Human Development’, in The Carmelite Way: An Ancient Path for Today’s Pilgrim, (Mahwah, NJ: Paulist Press, 1996) pp. 81–101.
4. John Welch, O. Carm., Seasons of the Heart, Available online at [www.carmelite.org](http://www.carmelite.org).

#### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)
- 

#### Ideas for Reflection, Discussion and Action: (Page 221)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 10 – Pages 227–252

### God Speaks

#### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Describe ways in which God might speak to us today and why.
2. Explain what the Blessed Virgin Mary models for us about communicating with God.
3. Understand how Lectio Divina might help us to hear God “speak”.
4. Reflect on how God has spoken through us to others in our families, community, Church, and in society.

#### Required Reading for the Formator:

- Lesson 10 – God Speaks, (pp. 227–252)
- Scripture Passages: Exodus 20: 1–17; Deuteronomy 1: 6–8; Matthew 5: 1–12; Matthew 10: 16–20
- The Catechism of the Catholic Church (§2697 – 2720 on Prayer)

#### Resources for the Formator in preparing this lesson (See pages 249–250)

1. Joseph Chalmers, O.Carm., ‘Hearing the Word’, in Mary the Contemplative, (Rome: Edizioni Carmelitane, 2001), pp. 35–52.
2. Keith J. Egan, T.O.C., Carmelite Prayer: A Tradition for the 21<sup>st</sup> Century, (New York: Paulist Press, 2003).
3. Penny Hickey, O.C.D.S., Drink of the Stream: Prayers of Carmelites, (San Francisco: Ignatius Press, 2002).
4. John Welch, O.Carm., ‘Visions and Voices: Extraordinary Religious Experiences’, in The Carmelite Way: An Ancient Path for Today’s Pilgrim,” (New Jersey: Paulist Press, 1996) pp. 122–140).

#### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

#### Ideas for Reflection, Discussion and Action: (Page 248)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Instructional Plan Lesson 11 – Pages 253–280

### Lectio Divina & Carmel’s Attentiveness to the Bible

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Better understand the importance of Scripture in Jewish and Christian tradition.
2. Discover the essentials of Lectio Divina, not so much as a method but an attitude.
3. Discuss the models of Lectio Divina from the Old and New Testament.
4. Learn how Lectio Divina, both private and communal is beneficial for all Carmelites.

**Required Reading for the Formator:**

- Chapter 11–Lectio Divina & Carmel’s Attentiveness to the Bible (pp. 253 –277)
- The Rule for the Third Order of Carmel (CC pp.. 38 #39, 65 #4, 133–138)
- It would be helpful to read this chapter with a copy of the Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended, but, any translation will do.

**Resources for the Formator in preparing this lesson (See pages 276–277)**

1. Joseph Chalmers, O.Carm., ‘The Goal of the Christian Life’, in Mary the Contemplative, (Rome: Edizioni Carmelitane, 2001), pp. 19–34.
2. Joseph Chalmers, O.Carm., The Sound of Silence: Listening to the Word of God with Elijah the Prophet, (Faversham: Saint Albert’s Press, 2007).
3. Patrick Thomas McMahon, O.Carm., Nine Themes in Carmelite Spirituality, printed in 2009 in Carmel in the World and Assumpta magazines, and available online at [www.carmelite.org](http://www.carmelite.org).
4. Pope Paul VI Dogmatic Constitution on Divine Revelation, Dei Verbum. Available at the Vatican website, [www.vatican.va](http://www.vatican.va).
5. Carmelite Curia’s online Introduction to Lectio Divina: [www.ocarm.org](http://www.ocarm.org).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (page 275)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Continued Discernment of your Carmelite Vocation

- Prayer – Personal and community, liturgical and informal prayer–these all make up the fabric of a personal relationship with the Triune God who inspires the whole being of the lay Carmelite. (CC #36, p. 37) How have you incorporated the following into your life as a Lay Carmelite? What has been the biggest challenge? What have you found gives you the most nourishment?
  1. Eucharist
  2. Liturgy of the Hours
  3. Lectio Divina
  4. Contemplative prayer/ Quiet prayer
- Community – The communal life of lay Carmelites must shine with simplicity and authenticity. (CC #43, p. 39) We find God present in our brothers and sisters, and similarly we are a sign of God’s presence to them. Have you found this manifested in your community and in yourself?
- Service– Like all Carmelites, the lay Carmelite is called to some form of service which is an integral part of the charism given to the Order by God.(CC #46,p. 40) How do you see yourself fulfilling this important part of the Charism?
- Devotion to Mary– The Scapular reminds us of Mary’s protection which is given throughout the course of life, particularly in the moment of passage to the full enjoyment of glory. It also reminds us that Marian devotion, more than a collection of pious practices, is a real habit, that is, a permanent orientation of Christian conduct. (CC #40, pp. 38–39) How have you developed or enriched your devotion to the Blessed Virgin Mary?
- Attendance/Participation/Preparation – Unless prevented by serious reasons, members should attend all formation and community meetings, including retreats and days of recollection. Have you made this commitment on your spiritual journey in Carmel? Are you well prepared for each meeting and willing to give of yourself through good participation?
- Carmelite Attitude – Reflect on how your own attitudes have changed as you reach the halfway point in Phase II Lay Carmelite Formation.
- Commitment – Looking back on your spiritual journey at this point in formation how have you made Carmel a fundamental and vital part of your life?
- Discernment– We are called to be followers of Jesus in the most complete sense, how has the Rule of St. Albert and your Carmelite vocation begun to help you to fulfill this allegiance to Christ?
- You have been a member of the Carmelite Order now for one year, how has this association with the Order been a challenge and/or an aid in your spiritual journey?

## Instructional Plan

### Lesson 12 – Pages 281 – 308

#### Clothed with Carmel's Attitude

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Contrast the difference between our outward appearances and our internal attitudes and how we strive to bring the two into balance.
2. Discuss the significance of the Scapular as our Carmelite habit – both as a sacramental and as a symbol of the new attitudes we are developing.
3. Learn the significance of putting on the Armor of God (as described in St. Paul's Letter to the Ephesians) in the life of a Lay Carmelite

**Required Reading for the Formator:**

- Lesson 12 – Clothed with Carmel's Attitude (pp. 281–308)
- The Rule of Saint Albert, Climbing the Mountain (pp. 17–20)
- Rule for the Third Order, Part II, Chapter 8, (CC page 35, #32)
- It would be helpful to read this chapter with a copy of the Bible on hand and to also have it available during the formation lesson. The New Revised Standard Version is recommended but any translation will do.

**Resources for the Formator in preparing this lesson (See page 306)**

1. Carmelite Provincials (O. Carm. and O.C.D.) in North America, The Scapular of Our Lady of Mount Carmel: Catechesis and Ritual, (Washington D.C.: ICS Publications, 2000). \* See Carmel's Call.
2. Joseph Chalmers, O. Carm., 'The Beginnings,' in Mary the Contemplative, (Rome: Edizioni Carmelitane, 2001), pp. 6–18.
3. Hugh Clarke, O. Carm., Mary and the Brown Scapular, (available at Abebooks.com).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Page 305)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Instructional Plan

### Lesson 13 – Pages 309–334

#### Carmel and the Eucharist

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Explain why Carmel is centered on the Eucharist.
2. List several Carmelite Saints or Blesseds who displayed a special affinity for the Eucharist.
3. Understand what Mary and Elijah teach Carmelites about the Eucharist.
4. Describe ways, other than the Mass, that a Lay Carmelite may experience Eucharistic moments.

**Required Reading for the Formator:**

- Lesson 13– Carmel and the Eucharist, (pp. 309–334)
- Patrick Thomas McMahon, O.Carm., ‘Nine Themes in Carmelite Spirituality’, Carmel in the World, 2009, and available online at [www.carmelite.org](http://www.carmelite.org) .

**Resources for the Formator in preparing this lesson (See pages 331)**

1. Felip Ribot, O.Carm., The Ten Books on the Way of Life and Great Deeds of the Carmelites, translated by Richard Copsey, O.Carm., (better known as The Book of the First Monks) Book 1 Chapter 8, (Faversham: Saint Albert’s Press, 2005).
2. Scripture: 1 Kings 17: 1–6.
3. Penny Hickey, O.C.D.S., Bread of Heaven: A Treasury of Carmelite Prayers and Devotions on the Eucharist, (Notre Dame, Indiana: Christian Classics, Ave Maria Press, 2006).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Page 330)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Instructional Plan

## Lesson 14 – Pages 335–370

### Community

#### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Explain the importance of community as part of the charism of Carmel.
2. Reflect on Jesus' disciples and the early Church as presented in the Acts of the Apostles as models for a Lay Carmelite community.
3. Describe the ways to insure that our communities are authentically Carmelite.
4. Discuss the importance of recognizing the gifts of each individual member of the community and learning to value differences and diversity among the members.

#### Required Reading for the Formator:

- Lesson 14 – Community (pp. 335–370)
- International Congress of Lay Carmelites, Formation and Communication at the Service of the Community, Proceedings of the Congress at Sassone, September 2006, (Rome: Edizioni Carmelitane, 2007).
- Patrick Thomas McMahon, O.Carm., Nine Themes in Carmelite Spirituality, printed in 2009 in Carmel in the World and Assumpta magazines, and available online at [www.carmelite.org](http://www.carmelite.org).
- It would be helpful to read this chapter with a copy of a Bible on hand and also to have it available during the formation lesson. The New Revised Standard Version is recommended but any translation will do.

#### Resources for the Formator in preparing this lesson (See p. 367)

1. Joseph Chalmers, O.Carm., 'A Contemplative Community in the Midst of the People', in In Allegiance to Jesus Christ, (Rome: Edizioni Carmelitane, 1999), pp. 45–51.

#### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

#### Ideas for Reflection, Discussion and Action: (p. 366)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.



# Instructional Plan

## Lesson 15a – Pages 371–382

### The Carmelite Family and the Communion of Saints – Part 1

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Define the parts of the Carmelite Family (first, second and third orders) and the wider Carmelite family.
2. Develop a deeper understanding of what makes a person a saint; and explain the concepts of intercession, inspiration, and union with God.
3. Reflect on the special place devotion to Mary, Elijah, and the family members of Jesus have in the Carmelite tradition.

**Required Reading for the Formator:**

- Lesson 15a – The Carmelite Family and the Communion of Saints – Part 1 (pp. 371–382, 400–402).
- Joseph Chalmers, O.Carm., ‘Carmel in the World’, in In Allegiance to Jesus Christ, (Rome: Edizioni Carmelitane, 1999), pp. 39–44.

**Resources for the Formator in preparing this lesson (See pp. 401–402)**

1. Fundamental Values of Carmelite Spirituality, John Malley, O. Carm., Phase I Candidate Manual, Appendix A, pp.93–104.

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (p. 400)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Instructional Plan

### Lesson 15b – Pages 383–404

#### The Carmelite Family and the Communion of Saints – Part 2

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Describe the stages of the Church’s formal process of declaring a person a saint – Servant of God, Venerable, beatification, and canonization.
2. Reflect on the place of asceticism in the life of the saints and explain how each of us can develop our own ascetical nature.
3. Understand the saints as they are recognized in the Liturgy of the Hours, and learn the different ways they are celebrated: solemnities, feasts, memorials, and optional memorials.

**Required Reading for the Formator:**

- Lesson 15b – The Carmelite Family and the Communion of Saints – Part 2 (pp. 383–404)
- ‘General Roman Calendar’ and ‘Proper of Saints’ in *Christian Prayer: The Liturgy of the Hours*, (Catholic Book Publishing Co., New York), Instructions at the front of each volume
- Carmelite Postulator’s Office Website: [www.carmelites.info/postulator](http://www.carmelites.info/postulator)

**Resources for the Formator in preparing this lesson (See pp. 401–402):**

1. Carmelite Proper of the Liturgy of the Hours (Institutum Carmelitanum, 1993).
2. Supplement to the Carmelite Proper of the Liturgy of the Hours, (Carmelite Media, 2009).
3. Emanuele Boaga, O.Carm., *Celebrating the Saints of Carmel*, (Rome: Edizioni Carmelitane, 2010).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (p. 400)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Instructional Plan

### Lesson 16 – Pages 405–436

#### Carmel's Call to Service

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Explain how and why the Carmelite lives his/her baptismal promise's fully.
2. Understand how the Carmelite's life of prayer leads to generous service.
3. Reflect on his/her own personal call to service (home, workplace, community, and beyond)
4. Understand why lay Carmelites are to be "leaven in the world" and to serve "in the midst of the people.
5. Realize Carmel's special service to the Church and to the poor and marginalized.

**Required Reading for the Formator:**

- Lesson 16 – Carmel's Call to Service, (pp.. 405–436)
- The Rule for the Third Order of Carmel, Chapter 12 § 46–49, (CC pp. 40–42)
- The Provincial Statutes , Chapter 5 §1–6 (CC pp. 67–68)
- John Malley, O.Carm. Fundamental Values of Carmelite Spirituality, Eighth Value: A Commitment to Service, See Phase I Candidate Manual, Appendix A, p 101.

**Resources for the Formator in preparing this lesson (See page 434)**

1. Peter Slattery, O.Carm., 'Carmelite Spirituality Today', in The Springs of Carmel: An Introduction to Carmelite Spirituality, (New York: Alba House, 1991), pp. 135–152.
2. John Welch, O.Carm., Seasons of the Heart – The Spiritual Dynamic of the Carmelite Life, online at [www.carmelite.org](http://www.carmelite.org) .
3. Carmelite Non–Governmental Organization (NGO) at the United Nations Website [www.carmelitengo.org](http://www.carmelitengo.org) .

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Pages 432–433)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

**Instructional Plan**  
**Lesson 17 – Pages 437 – 476**  
**Carmel and the Kingdom:**  
**Justice, Peace, and the Integrity of Creation**

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Comprehend Carmelite values for living in the world, and the commitment to seeking to make God's Kingdom a reality here on earth.
2. Describe practical ways to heed Carmel and the Church's call to aid the poor, promote social justice, respect life, and foster ecumenism.

**Required Reading for the Formator:**

- Lesson 17 – Carmel and the Kingdom: Justice, Peace, and the Integrity of Creation (pp. 437–476)
- Joseph Chalmers, O.Carm., 'The Prophetic Element of the Carmelite Charism', in In Allegiance to Jesus Christ, (Rome: Edizioni Carmelitane, 1999), pp. 52–58.
- Wilfred McGreal, O.Carm., Mendicant Friars – Justice and Peace, available online at [www.carmelite.org](http://www.carmelite.org) .
- John Welch, O.Carm., 'Contemplation and Compassion: The Tradition as Resource for Justice and Peace', in The Carmelite Way: An Ancient Path for Today's Pilgrim, (Mahwah, NJ: Paulist Press, 1996).

**Resources for the Formator in preparing this lesson (See pp, 470–473)**

1. Carmelite Non–Governmental Organization (NGO) at the United Nations Website [www.carmelitengo.org](http://www.carmelitengo.org) .
2. John Welch, O.Carm., Seasons of the Heart – The Spiritual Dynamic of the Carmelite Life, (2001) Also available on the British Carmelite website at [www.carmelite.org](http://www.carmelite.org).
3. Encyclical Pacem in Terris of Bl. Pope John XXIII (11 April 1963), [www.vatican.va](http://www.vatican.va) (search– Pacem in Terris).
4. United States Conference of Catholic Bishops Website [www.usccb.org/issues-and-action](http://www.usccb.org/issues-and-action).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (pp. 468–469)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

**Instructional Plan**  
**Lesson 18a. – Pages 477 – 506**

**Holy Men and Women of Carmel:**  
**Part 1 – Early Saints**

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Discover some of the earlier saints of the Carmelite Order.
2. Discuss why the Order is both Elijan and Marian.
3. Know why Saint Albert is called 'lawgiver of Carmel'.
4. Learn why Saint Paul the Apostle is considered a model for Carmelites.

**Required Reading for the Formator:**

- Chapter 18 – Holy Men and Women of Carmel: Part 1 – Early Saints (pp. 477–506)
- Carmel's Call– Carmelite Calendar (pp. 247–253)
- The Formator may wish to bring any books on the early saints of Carmel they wish to share.

**Resources for the Formator in preparing this lesson (See pp. 523–525)**

1. Kilian Healy, O.Carm., Prophet of Fire, Carmel in the World Paperbacks 5, (Rome: Edizioni Carmelitane, Reprinted 2004).
2. Wilfrid McGreal, O.Carm., At the Fountain of Elijah, The Carmelite Tradition, Maryknoll, New York: Orbis Books, 1999).
3. Peter Slattery, O.Carm., 'Mary and Carmel' and 'Elijah' in The Springs of Carmel, (New York: Alba House, Reprinted 1998).
4. Joseph Chalmers, O.Carm., Mary the Contemplative, (Rome: Edizioni Carmelitane, 2001).
5. Boaga, Emanuele, O.Carm., Celebrating the Saints of Carmel, (Rome: Edizioni Carmelitane, 2010).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (p. 522)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Instructional Plan

### Lesson 18b. – Pages 507 –528

#### Holy Men and Women of Carmel: Part 2 – Early Saints

##### Lesson Objectives:

At the completion of this lesson the Member should be able to:

1. Learn about some of the early reforms of the Order and the Saints involved in those reforms.
2. Reflect on how they may look to the early saints of Carmel for inspiration for their vocation today.
3. Reflect on what it is about Carmelite spirituality that has led many Carmelites to be Doctors of the Church.
4. Discover more about Saint Teresa of Avila, John of the Cross and their important writings.

##### Required Reading for the Formator:

- Chapter 18 – Holy Men and Women of Carmel: Part 2 –Early Saints (pp. 507–525)
- Carmel’s Call–Carmelite Calendar (pp. 247–253)
- The Formator may wish to bring any books on the early saints of Carmel they wish to share

##### Resources for the Formator in preparing this lesson (See pp. 523–525)

1. Boaga, Emanuele, O.Carm., Celebrating the Saints of Carmel, (Rome: Edizioni Carmelitane, 2010).
2. John of the Cross, The Collected Works of Saint John of the Cross, translated by Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D., (Washington D.C.: ICS Publications, 1991).
3. Peter Slattery, O.Carm., ‘St. Teresa of Avila, her Life and Spirit’, and ‘St. John of the Cross, the Poet’, in The Springs of Carmel: An Introduction to Carmelite Spirituality, (New York: Alba House, 1991).
4. Teresa of Avila, The Collected Works of Saint Teresa of Avila, 3 volumes, translated by Kieran Kavanaugh, O.C.D. and Otilio Rodriguez, O.C.D. (Washington D.C.: ICS Publications, 1976–85).
5. Redemptus M. Valabek, O.Carm., Profiles in Holiness, 4 volumes, (Rome: Edizioni Carmelitane, 1996–2002).
6. Iain Matthew, O.C.D., The Impact of God: Soundings of Saint John of the Cross, (London: Hodder and Stoughton, 1995).

##### Required Components to the Lesson:

- Opening Prayer and Closing Prayer
- Liturgy of the Hours(As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

##### Ideas for Reflection, Discussion and Action: (Page 522)

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Instructional Plan

### Lesson 19a. – Pages 529 – 548

#### Holy Men and Women of Carmel:

#### Part 2 a. – Later Saints

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Discuss the Reform of Touraine and its long-lasting effect on the Carmelite Family.
2. Learn about some of the Carmelite saints of Italy, France and Spain.
3. Discover some of the new branches on the vine of Carmel.
4. Begin to learn about some of the great Carmelite Saints of modern times.

**Required Reading for the Formator:**

- Lesson 19 – Holy Men and Women of Carmel: Part 2 – Later Saints (pp. 529–548)
- Carmel’s Call – Carmelite Calendar (pp. 247–253)
- The Formator may wish to bring any books on the later saints of Carmel he/ She wishes to share.

**Resources for the Formator in preparing this lesson (See pages 563–565)**

1. Hans Urs Von Balthasar, Two Sisters in the Spirit – Therese of Lisieux and Elizabeth of the Trinity, (San Francisco: Ignatius Press, 1992).
2. Elizabeth of the Trinity, Always Believe in Love, edited by Marian T. Murphy, O.C.D., (Hyde Park, New York: New City Press, 2009).
3. Therese of Lisieux, Story of a Soul, trans. John Clarke, O.C.D., (Washington, D.C.: I.C.S. Publications, third edition 1996 or study edition prepared by Marc Foley 2005).
4. Redemptus Valabek, O.Carm., Profiles in Holiness, 4 Volumes, (Rome: Edizioni Carmelitane, 1996–2002).
5. Boaga, Emanuele, O.Carm., Celebrating the Saints of Carmel, (Rome: Edizioni Carmelitane, 2010).

**Required Components of the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate to the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (page 562)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

## Instructional Plan

### Lesson 19b. – Pages 548–568

#### Holy Men and Women of Carmel:

#### Part 2b. – Later Saints

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Learn about and reflect on the lives of some of the Carmelite Martyrs of the 20<sup>th</sup> Century, including Titus Brandsma and Edith Stein.
2. Discover some of the saintly members of Lay Carmel.
3. Discuss some of the diverse ways in which Carmelites have responded to God's invitation to holiness.

**Required Reading for the Formator:**

- Lesson 19 – Holy Men and Women of Carmel: Part 2– Later Saints (pp.. 548–568)
- Carmel's Call – Carmelite Calendar (pp. 247–253)
- The Formator may wish to bring any books on the later saints of Carmel he/ she wishes to share.

**Resources for the Formator in preparing this lesson (See pages 563–565)**

1. Peter Slattery, O.Carm., 'Titus Brandsma, Martyr', 'Edith Stein, Carmelite and Feminist', in The Springs of Carmel: An Introduction to Carmelite Spirituality, (New York: Alba House, 1991).
2. Joachim Smet, O.Carm., 'Carmelites and the Spanish Civil War, 1936–1939', Carmel in the World, Volume XLVII Number 2, 2008, pp. 116–129.
3. Boaga, Emanuele, O.Carm., Celebrating the Saints of Carmel, (Rome: Edizioni Carmelitane, 2010).

**Required Components of the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate to the time of day/evening) can be used as Opening Prayer
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Page 562)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.



**Instructional Plan**  
**Lesson 20 – Pages 569–600**  
**Commitment to Carmel**

**Lesson Objectives:**

At the completion of this lesson the Member should be able to:

1. Consider what role Carmel and its spirituality will have on his/her future.
2. Reflect on his/her personal journey in Carmel and determine whether the Carmelite story is “my story”.
3. Understand that commitment to Carmel means a never ending relationship with Jesus and commitment to His Gospel.
4. Show the Formator and local community that a serious discernment process toward commitment to Carmel is in place.

**Required Reading for the Formator:**

- Lesson 20 – Commitment to Carmel, (pp. 569–600).
- The Rule for the Third Order of Carmel – All sections as listed in the text (CC pp. 23–58).

**Resources for the Formator in preparing this lesson (See pages 598–599)**

1. Patrick Thomas McMahon, O.Carm., [A Pattern for Life: The Rule of Saint Albert and the Carmelite Laity](#), Carmel in the World Paperbacks 14, (Rome: Edizioni Carmelitane, 2007).

**Required Components to the Lesson:**

- Opening Prayer and Closing Prayer
- Liturgy of the Hours (As appropriate for the time of day/evening) (Can be used as Opening Prayer)
- Lectio Divina (Can be used as Closing Prayer)

**Ideas for Reflection, Discussion and Action: (Pages 596–597)**

Utilize these ideas while preparing your lesson. Choose several to discuss during the formation lesson.

# Appendix A

## List of Frequently Recommended Books, Articles, and Websites

Emanuele Boaga, O.Carm., *Celebrating the Saints of Carmel*. (Rome: Edizioni Carmelitane, 2010).

The Carmelite Non-Governmental Organization (NGO) at the United Nations Website:  
[www.carmelitengo.org](http://www.carmelitengo.org).

*The Catechism of the Catholic Church* (CCC)

Joseph Chalmers, O.Carm., *In Allegiance to Jesus Christ*, (Rome: Edizioni Carmelitane, 1999).

Joseph Chalmers, O.Carm., *Mary the Contemplative*, (Rome: Edizioni Carmelitane, 2001).

Joseph Chalmers, O.Carm., *The Sound of Silence: Listening to the Word of God with Elijah the Prophet*, (Faversham: Saint Albert's Press, 2007).

*Collected Works of St. Teresa of Avila*. Translated by Kieran Kavanaugh, OCD, & Otilio Rodriguez, OCD, (Washington DC: ICS Publications, 1976).

*Formation and Communication at the Service of Community*, Proceedings of the 2006 International Congress of Lay Carmelites, (Rome: Edizioni Carmelitane, 2007).

Leopold Glueckert, O.Carm., *Desert Springs in the City*, (Darien: IL: Carmelite Media, 2012).

Kilian Healy, O.Carm., *Prophet of Fire*, (Rome: Edizioni Carmelitane, Reprinted 1998).

Brother Lawrence of the Resurrection, *The Practice of the Presence of God*, translated by Salvatore Sciorba, O.C.D, (Washington, D.C.: ICS Publications, 1994).

John Malley, O.Carm., *Fundamental Values of Carmelite Spirituality*, [www.carmelite.org](http://www.carmelite.org), (2006), Phase I Candidate Manual. (Available from Lay Carmelite Offices)

Wilfrid McGreal, O.Carm., *At the Fountain of Elijah, The Carmelite Tradition*, (Maryknoll, New York: Orbis Books, 1999).

Patrick Thomas McMahon, O.Carm., *Nine Themes in Carmelite Spirituality*, [www.ocarm.org](http://www.ocarm.org) or [www.carmelite.org](http://www.carmelite.org) (2009).

Patrick Thomas McMahon, O.Carm., *A Pattern for Life: The Rule of Saint Albert and the Carmelite Laity*, (Rome: Edizioni Carmelitane, 2007).

Filip Ribot, O.Carm., *The Ten Books on the Way of Life and Great Deeds of the Carmelites*, translated by Richard Copsey, O.Carm., (Maryknoll, NY: Orbis Books, 2005).

*The Rule for the Third Order of Carmel*, (Carmel's Call (CC)).

Peter Slattery, O.Carm., *The Springs of Carmel: An Introduction to Carmelite Spirituality*, (New York: Alba House, 1991).

Joachim Smet, O.Carm., *The Mirror of Carmel*, (Darien, IL: Carmelite Media, 2011).

Redemptus M. Valabek, O.Carm., *Profiles in Holiness*, 4 volumes, (Rome: Edizioni Carmelitane, 1996-2002).

John Welch, O.Carm., *The Carmelite Way: An Ancient Path for Today's Pilgrim*, (New Jersey: Paulist Press, 1996).

John Welch, O.Carm., *Seasons of the Heart: The Spiritual Dynamic of the Carmelite Life*, [www.ocarm.org](http://www.ocarm.org), (2001).

**Appendix B**  
**Carmelite Provincial History of**  
**the Most Pure Heart of Mary**  
**(PCM)**

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**Approved by the**  
**North American Lay Carmelite Interprovincial Commission**

**2015**

*While developing this document it was discovered that little material covering the past sixty-five years of PCM history is available (c. 1950 to current day). In addition, in the review of various papers and articles prepared by Carmelites over the years we noted discrepancies, conflicting information, and commentaries with various opinions and theories. With this disclaimer in mind the writers strove to review and document critically what is contained in this compilation.*

## **Carmelite Provincial History of PCM**

The Province of the Most Pure Heart of Mary (PCM) is one of the largest provinces in the Carmelite Order and its influence has been felt both inside and outside the Order.”<sup>1</sup> Celebrating its 150th anniversary in 2014, the PCM Province has grown from two small houses in Middle America to houses throughout the United States, Canada, Mexico, Peru, and El Salvador. "Its influence is felt in education, parochial work, retreat work, preaching, pastoral counseling, in the military, and in many individual apostolates taken up by Carmelites." <sup>2</sup> In order to have a better understanding today of who we are, what our heritage is and how our aims and apostolate have developed , it would be of value to take a look back at the history of our Province and at the Carmelites who helped bring it into existence and developed it up to recent times.

The historical information provided here comes from various sources and a debt of gratitude goes to the many Carmelites who have worked to record our history as completely as they have. We have listed the main sources used below:

Lickteig, Franz-Bernard, O.Carm., “Historical Perspectives: Reflections on our Province’s Development,” *The Sword*, Vol XXX No. 2, 1970, Darien, IL, 7-37.

Archival Document Courtesy of PCM Archivist, Robert Boley, O.Carm., 1-80.

Gavin, Emmett J., O.Carm., “Carmel in North America: The Struggle to Begin,” *The Sword*, Vol 55, 1995, Darien, IL, 7-17.

Werling, Norman G., O.Carm., “History: Province of the Most Pure Heart of Mary,” *The Sword*, Vol XXIV No. 1, February 1964, Downers Grove, IL, 11-17.

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<sup>1</sup> Lickteig, Franz-Bernard, O.Carm., “Historical Perspectives: Reflections on our Province’s Development,” *The Sword*, Vol XXX No. 2, 1970, Darien, IL, 7.

<sup>2</sup> *ibid.*

Glueckert, Leopold, O.Carm., "Origins of Carmel in Kansas," *The Sword*, Vol 50 Nos. 1 & 2, 1990, Darien, IL, 86-94.

Rafferty, Howard., O.Carm., "A History of the Lay Carmelites: Province of the Most Pure Heart of Mary," *The Sword*, Vol 52 Nos. 1 & 2, 1992, Darien, IL, 11-24.

McEvoy, David, O.Carm., "*Carmel's Arrival on the American Frontier: First Foundations in Kansas and Beyond, 1864-1900*," Presentation given at Provincial Chapter June 2014.

*Historical listing of the PCM Pories and Ministries* Courtesy of the PCM Provincial Office, Darien, IL 1-7.

### **The Founding Father: Cyril Knoll 1813 – 1900**

Cyril Knoll was born in Straubing, Bavaria, and was ordained a priest for the Diocese of Regensburg in 1838. He entered the Carmelite monastery in 1849. Due to the confiscation of Church property following the Imperial Diet (decree) of 1803, Straubing was the only remaining Carmelite monastery and the King of Bavaria had designated it a retirement community. Because the community was so small, Knoll was made vicar prior three months before his profession.

During this time there were two main issues that made development of Carmelite community life in Straubing difficult, one was the bishop and the other money. The bishop of Regensburg, in need of priests himself, also had control of the priests at the monastery, many of whom were former diocesan priests. Because the Carmelites had no money to train seminarians they looked for ordained priests to fill the house. Their income came from the parish assignment given them by the bishop. This assignment dictated the house schedule and prayer life, which left little time for spiritual or psychological preparation for life in the Order.

Knoll had a great desire to expand the Carmelite Order in Germany and beyond. After a failed attempt to establish the Order in Hungary, he became convinced that greener pastures lie across the "pond" in America.

"His first personal contact with Germans in the United States came from his close relationship as chaplain and confessor to the Ursuline Sisters from Straubing. They founded a house in Louisville, KY, and asked Knoll to come to America to act as their chaplain."<sup>3</sup> Knoll received permission from the Carmelite Prior General Angelus Savini to make a foundation in Louisville although they had not received an invitation from the Bishop of Louisville.

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<sup>3</sup> *Ibid*, 9, 11.

On May 2, 1864, Cyril Knoll, Xavier Huber and three Ursuline Sisters departed from Straubing. On May 7, they left for America by ship from Bremerhaven. In their diary, the Ursulines described the trip as a voyage imperiled by continuous storms to such a degree that for a good part of the journey waves towered over the sides of the ship.

While they were sailing, the Prior General, received an audience with the Congregation of Bishops and Regulars at the Holy See, in Rome. He presented the plan of the missionaries to the Congregation for approval, so that when the two Carmelites arrived in North America, they would have the full weight of authority behind their undertaking. The Prior General's petition received an affirmative answer.

They arrived in New York on May 22, 1864.

Knoll and Huber traveled from the port of New York via Newark, New Jersey, to St. Vincent's Abbey in Latrobe, Pennsylvania and on to Cincinnati, OH and finally to Louisville, KY. While in Latrobe, they made an important visit to Abbot Boniface Wimmer, one of the most knowledgeable Germans in the American Church. Abbot Wimmer told Knoll that many German immigrants traveled West and that there was a great need of priests in that area. They also met a German-born seminarian by the name of Kilian Guenther. Guenther had just finished his studies in Latrobe for the priesthood and was returning to Leavenworth, Kansas, to be ordained by Bishop Miege in August. Records show that Guenther accompanied Knoll and Huber by riverboat from Pittsburg to Louisville. Along the way he encouraged them to join him in Leavenworth, where Bishop Miege would most probably give the Carmelites a first foundation. But Knoll had his heart set on Louisville.

On June 8, 1864, Frs. Cyril Knoll and Xavier Huber arrived in Louisville, the city they hoped would become the foundation for Carmel in North America. Louisville, the first inland diocese in the nation, was a major center for Catholicism even in those years. In 1848 there were only 43 Catholic churches in the state; in 1864 there were 85 in the Diocese of Louisville alone. The Catholic population of the diocese was 70,000.

Knoll and Huber found warm hospitality in Louisville at St. Martin's rectory where Fr. Leander Streber, a native of Bavaria, was pastor. However, three days after their arrival, Bishop Spalding of Louisville was named Archbishop of Baltimore. The See of Louisville Diocese was now vacant and the Carmelites were left with only the hope that a newly appointed bishop would give them a foundation there. Unfortunately for the German Carmelites, the third Bishop of Louisville, Peter J. Lavaille, would not be consecrated until September 1865.

While Knoll and Huber found St. Martin's Parish a hospitable short-term home, the parish did not need their pastoral services. It was staffed already by a pastor and two able assistants. In order to support themselves, they turned to Bishop Maurice de Saint Palais of the Diocese of Vincennes, Indiana. In June 1864, they took over the parish of St. Joseph's Hill near Sellersburg in Clark County, Indiana, some thirteen miles north of Louisville.

By mid-July Knoll was back in residence at St. Martin's in Louisville. Before long he gave up hope of receiving a parish in Kentucky. Unwilling to wait any longer, he wrote the Bishop of Leavenworth, Kansas, for permission to set up a foundation there. Bishop Miede, himself a former religious, saw the introduction of a mendicant order into his diocese as a chance to build up the number of clergy in a territory that was vast and thinly populated.

Knoll received an immediate and favorable reply. Less than four months from their arrival in Kentucky the German Carmelites would soon find themselves on the Kansas frontier.

Knoll and Huber arrived in Leavenworth on October 7, 1864, and on October 9 they were given administration of St. Joseph's Parish in Leavenworth, the only other parish besides the Cathedral. Unlike the long wait in Louisville, they were given a foundation immediately by Miede, a parish which has now been served continuously by the Carmelites for 150 years.

Vocations to the Order came quickly. Theodore Heimann, who had already been a priest for 20 years and Kilian Guenther, whom Knoll and Huber had met at Latrobe, presented themselves as candidates within the first year of the Carmelites being in Leavenworth. Heimann took the religious name of Albert upon his profession at St. Joseph's Church in Leavenworth, in March of 1866 and Guenther, on that same date took the name of Louis.

Knoll saw the potential for growth and new vocations, so he remained in Leavenworth and sent Heimann and Guenther elsewhere. Heimann traveled west of Leavenworth and Guenther traveled south and became pastor of Scipio, recently acquired by the Carmelites. Huber, who had traveled from Straubing with Knoll, was sent back East and to Germany to ask for funds because the German immigrants in Kansas were too poor to support the Carmelites.

Because of their financial struggles to support the Carmelites in Kansas, Knoll felt it would be necessary to establish the Order back East where there would be sufficient money and men for the job. So in 1866 he decided to return to the East to seek new foundations.

The Redemptorists of Cumberland, Maryland, sold their house and gave the parish which was of German origin and its mission to Knoll. He left for Cumberland and took several members of his fledgling community in Kansas with him. He also allocated to the Maryland foundation the funds that had been raised by Huber for the support of the Kansas house. Knoll's decision to establish the main foundation in the East met with loud disapproval from all of his mid-western novices. They argued that there were already too many Orders with which to compete for vocations in the East. But a more serious objection was that the novices in Kansas would be left without any Carmelite to guide them in the ideals and spirit of the Order to which they were about to make their profession of vows. . "The promise of a regular community life which the Carmelite Order held out never was able to materialize for those early novices."<sup>4</sup> The move to

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<sup>4</sup> Main Article Download, 2: 22.



Maryland and the use of funds raised for Kansas created an enmity between Knoll and Heimann that was to last for many years.

### **Growth in the Province 1870–1890**

"Knoll's efforts to expand rapidly at the Cumberland foundation were also given an assist by the Prior General to whom Knoll had applied for additional Carmelite priests from Europe. As a result, two Irish Carmelites and an English-speaking Dutchman were dispatched to Maryland." <sup>5</sup> Meager and McDonald opened a mission for emancipated slaves in Upper Marlboro, Maryland. The Dutch Carmelite, Anastasias Smits, used to the strict Carmelite observance of Holland, left Maryland and independently set up a foundation in New Jersey, which would eventually grow into one of the strongholds of the Order in the United States.

Later, other Irish priests sent by the Prior General would go on to found houses in Kentucky. The Kentucky and Maryland houses would not last. " Discouraged and utterly defeated, Knoll finally sold the Cumberland House and decided to concentrate on founding houses in Pennsylvania: New Baltimore, Butler and Pittsburg."<sup>6</sup>

With all of the changes going on in the East, Heimann was busy expanding the original foundation that Knoll had left him in charge of in Kansas. Heimann replaced Knoll as pastor of St. Joseph's Parish in Leavenworth, where he served from 1866-1871. He supervised the construction of the current church in Leavenworth. On May 23, 1870, Prior General Savini declared Kansas to be a separate entity, with Heimann as Commissary, directly responsible to himself. Henceforth, Knoll no longer had any authority to transfer men or funds from Leavenworth and Scipio. Then as protection against any possible legal issues, a corporation was formally set up. The Certificate of Incorporation dated February 25, 1871, formalized the "Society of Mount Carmel," as the owner of the properties in Leavenworth and Scipio.

From 1872-1878, Heimann became pastor at St. Boniface Parish in Scipio, Kansas. He built a new church and monastery, developed the farm, and made a courageous attempt to institute a "college", where some forty boys received a secondary education. He attracted over twenty brothers to the community of which ten persevered to work on the farm.

By Autumn of 1874, some forty-three priests, brothers, and students were living in the Scipio community. But due to the economic depression of 1875 and the severe winter, the college closed. The following two years saw a massive grasshopper plague and disastrous hail that caused successive crop failure. It was during these very difficult times that the Kansas Carmelites looked north to Canada for assistance. They had gone to Ontario to seek a foundation there in 1875. Although the future Niagara foundation was not a great financial help to the Carmelites on the Kansas frontier, the establishment was to prove a great step forward for the

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<sup>5</sup> Gavin, Emmett J., O.Carm., "Carmel in North America: The Struggle to Begin," *The Sword*, Vol 55, 1995, Darien, IL, 11.

<sup>6</sup> Glueckert, 89.

Carmelites in North America. In 1879, Heimann moved to Niagara and became the novice master and active prior. Knoll returned to Kansas. The long-term stability of the Carmelite foundations in Leavenworth and Scipio, and Niagara Falls were due to the perseverance of Albert Heimann. He died on September 16, 1893 and was buried in New Baltimore, Pennsylvania.

Louis Guenther, served as pastor in Scipio off and on from 1865-1871. He was then pastor of Leavenworth from 1871-1882, where he built a priory connected to the church. From 1883-86 he was pastor of a small mission parish in Emerald, Kansas. Then in 1886 he journeyed to Pennsylvania where he was pastor in New Baltimore from 1886-88, and then pastor of Holy Trinity in Pittsburgh from 1889-93, where he supervised the building of a large Gothic church. He returned to Leavenworth in 1895 and built a large parochial school near the present church. Louis Guenther died in Leavenworth on February 2, 1904. He was buried in Scipio, not far from the grave of Cyril Knoll.

From 1864-1885 the two parishes of St. Joseph's in Leavenworth and St. Boniface in Scipio functioned as mission headquarters out of which the Carmelites worked. "Kansas was still mission country. It was not until 13 years after the Carmelites arrived that Kansas was made into a diocese in 1877."<sup>7</sup> The priests of Leavenworth, besides parish and parochial school duties, worked as missionaries in the northern part of Kansas, a territory 50 miles wide and 100 miles long. At St. Boniface in Scipio they covered a territory from present-day Kansas City to the Indian Territory, 60 miles wide and 140 miles long. "For the Catholic farming families, these Carmelite missionaries were their only contact with the ministerial Church. Due to the work of the Carmelites from Scipio fifteen parishes developed."<sup>8</sup>

Of all the diocesan priests to join the Carmelites from Kansas none would have a greater impact on the development of the Province of the Most Pure Heart of Mary, than did Rudolf Mayer. Mayer was born on January 28, 1848 in Rielingen, in the district of Swabia (Germany). He immigrated to America at the age of twenty and in 1871 he was ordained to the priesthood for Bishop Miede's frontier Vicariate in Topeka, Kansas. In the early years of his priesthood he cared for a large mission area that extended over 150 miles to the west. Mayer was appointed assistant to Bishop Fink at the Cathedral in Leavenworth and in 1873 he served as the first pastor of Sacred Heart Parish in Kickapoo, Kansas. In 1875 he decided to join the Carmelite Order in Scipio.

On March 19, 1875, Mayer received the Carmelite habit and took the religious name of Pius. Later, after his profession, he was sent to Niagara Falls to make a formal visit to the new community there and to introduce some necessary reforms. By 1899 he would go on to establish a house of studies, a novitiate, a mission center, and a retreat house at Niagara.

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<sup>7</sup> Lickteig, 12-13.

<sup>8</sup> *Ibid*, 13.

On August 13, 1886, the Prior General, Angelus Savini, appointed Mayer to be the Commissary General of the North American Carmelites, he made his headquarters in Pittsburgh. On February 9, 1890, a decree went forth from Savini, formally establishing the American Province of the Most Pure Heart of Mary. Mayer was elected the first Prior Provincial of the Most Pure Heart of Mary in 1890 and served in that post until 1897.

He was called to Rome to become the Assistant General of the Order in January of 1902 and later that same year he was elected Prior General of the Order. He served as Prior General until June 26, 1912.

Pius Mayer returned to America and retired to the community in Englewood, New Jersey, where he died at the age of seventy on April 18, 1918. He is buried in the Carmelite cemetery in Tenafly, New Jersey.

### **The Prior Provincials**

The list of American Prior Provincials spans from 1890, with the Very Reverend Pius Mayer through the current Prior Provincial the Very Reverend William J. Harry.

Pius Mayer (1890-1897)	Malachy Smith (1966-1972)
Anastatus Kreidt (1897-1903)	Paul Hoban (1972-1978)
Ambrose Bruder (1903-1909)	John Malley (1978-1983)
Dion Best (1909-1914)	Murray Phelan (1983-1990)
Basil Kahler ( 1914-1924 )	Quinn Connors (1990-1996)
Lawrence Diether (1924-1936)	Leo McCarthy (1996-2002)
Matthew O'Neill (1936-1948)	John Russell (2002-2005)
Leo Walter (1948-1951 )	John Welch (2005-2011)
Raphael Kieffer (1951-1960 )	Carl Markelz (2011-2013)
Brendan Gilmore (1960-1966 )	William J. Harry (2013-)

## **One Hundred Fifty Year Span of Carmel in America**

In over 150 years of history the Province had gone through periods of expansion and reduction in size which were both necessary for its movement and progress.

In his article, "Reflections on our Province's Development", Franz-Bernard Lickteig, O.Carm., broke up the 100 years into three periods: from 1864-1908, the Church of the Immigrant, in which the immigrant attempted to accommodate himself to church in America; from 1908-1945, the Church of the second generation, in which America, no longer a mission country began a period of incipient maturity where by the many immigrant peoples were assimilated into the American way of life; and from 1945-1966, the Church of the third generation in which assimilation of Catholics into the American way of life was completed.

### **The Immigrant Church: 1864–1908**

In the early years of the Immigrant Church the needs of the Catholic people were well articulated in pastoral letters from the bishops. The pastoral letter in 1852 spoke of three main needs of the Church in America: care of the immigrant, social welfare, and Catholic education. When Cyril Knoll and Franz Xavier Huber arrived in the United States in 1864, they sought the advice of Abbot Wimmer, of where the Carmelites could do the most good for the faithful in America. Wimmer told them that the greatest need was the care of the Catholic immigrant. He suggested they go west to serve the farming communities. Prior to that time, most of the immigrants had gone to the large industrial centers. The Carmelites would attempt to serve both in time by going west to Kansas and later by founding a community in Pittsburg.

"To an immigrant his one anchor of security, the one familiar part of his life and experience which was the same here as it had been in his native country, was his religious life. In the United States the priest who was his fellow countryman spoke the same language and practiced the same old world customs and traditions. Not only was the priest a spiritual fountainhead for him, but the person to whom he went for advice and guidance in all areas of his life, from social problems to political activities."<sup>9</sup>

The German farming community at Scipio, Kansas, because of its isolation by distance and religious beliefs, tended to revolve its entire life around the parish. Dances, group meetings, family reunions, choir, plays, parish picnics, school assemblies, etc. were all presided over by the Carmelite pastor. They organized a variety of societies which gave leadership to the whole farming community in matters of social, cultural and financial affairs.

The Carmelites considered the education of the parish children as essential. In 1885 the Carmelites obtained the services of the Sisters of Divine Providence and built a school on the church property in Scipio. All but a few children left the public school to attend, so rather than

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<sup>9</sup> Lickteig, 24.

closing the public school, they asked the sisters to teach at both schools. Finally it was agreed that the lower grades would be taught at the parochial school and the higher grades at the public school. Catechism would be taught at both schools. Interestingly, in 1894, a group of Ursuline Sisters from Louisville, KY, came to take over the teaching assignments at both schools. The Ursulines who had invited Knoll to come to America to help them, were now helping the Carmelites in Scipio.

The Carmelites also tried to serve the needs of the immigrants in the cities. In Pittsburg, PA many Germans settled in a district called Riceville and a national German parish called Holy Trinity was established there in 1875. The parish was in a state of agitation and inner conflict, but Knoll came in and by firm charity united the people again. The school was doing poorly so he called in the Sisters of Divine Providence and it developed rapidly. By the time Pius Mayer was pastor, there were over 500 students and a new school building which he erected in 1884. Mayer saw that not all the children of the parish attended the Catholic school so he organized catechism for the public school children on Sunday afternoon. Under Mayer, and later under pastors, Fink, Guenther, and Bruder, the parish attempted to have societies for every need, age and condition of the parishioners. Societies such as the Holy Name Society, Scapular Confraternity, Altar Society, Poor Souls Society, etc. kept interest alive in the parish for things liturgical. Holy Trinity was seen as the leader in the diocese in the liturgical movement in the 1890's. Because of the interest developed and continued by the Carmelites and the societies they established, the people of Holy Trinity, even after they moved from the area, felt a strong bond and identity with the Carmelites who came at a difficult time in their parish, solved their problems and developed it into the leading parish of the diocese. There would be many vocations to come from this parish.

In the bishop's pastoral letter of 1884, the need for an increase in Catholic education and the development of a Catholic intellectual life was addressed. For the Carmelites under Knoll, the demands of apostolic work and their hand to mouth existence meant that intellectual work was pushed to the background. In the early years attempts to send men away to Rome and later Innsbruck for studies failed. When Pius Mayer became Provincial he began a regular policy of sending students to Rome for advanced education.

### **The Second Generation Church: 1908–1945**

By 1908 the Church in the United States had achieved a certain maturity and was no longer part of the missionary church. The need for better education and the development for more Catholic intellectual life continued. There was a great demand for Catholic education on all levels and by 1940 there were two million elementary students in 7,500 schools. There were a half a million students in high schools and 200 at the college level. The Carmelites participated in addressing this demand. An ambitious project of St. Cyril's College, in Chicago was developed during this period and continued on until the beginning of the First World War.

New needs would arise after World War I such as a better understanding of marriage, women's role in the world, the problem of Catholic higher education, the development of foreign missions

and labor and industrial relations. In 1925 the Little Flower Society, led by Fr. Albert Dolan, O.Carm., was developed to help propagate the Carmelite spiritual life among the people.

The Church in America felt a debt of gratitude to the foreign missionaries who came here to develop and serve the people of God. Now that the Church had matured it felt the need to commit to the foreign mission field. The Carmelites addressed this need and opened a mission in Palestine in 1939 that would last only until the end of the Second World War.

The Church in America found a new source for the Catholic population in the convert. From 1919-1945 more than one million adults came into the Church. The Carmelite Mission Band, which began as a fundraising mission appeal project, was reorganized in 1914 and stationed in Englewood, NJ. The Mission Band worked tirelessly along the East coast.

### **The Church in America: 1945–1966**

"The post-war years brought to the United States a complexity of life to which the Church needed to begin to adapt. Such changes as lay participation in the Church, the development of Catholic intellectual life, American Catholic leadership corresponding to the increased role of the United States in world affairs, the social problems of racial inequality, urbanization of minority groups, suburbanization of minority groups, suburbanization and social ills such as alcoholism all affected the Church."<sup>10</sup>

Lay participation in the Church in America created a number of active movements, one of the most influential was Catholic Action. The Carmelites worked with Catholic Action groups in parishes and schools. Significant was the training of seminarians and young priests for Catholic Action work at Washington D.C., where seminars, study groups and task forces were organized. A special Carmelite flavor developed in lay participation with the revival and blossoming of the Lay Carmelite movement (The Third Order). Its value for the thousands of laity who participated cannot be underrated and its influence among the clergy itself was strongly felt all around the country."<sup>11</sup>

The renewed interest of laity to become involved in the life and spirit of the Church was also seen in the retreat movement. The Carmelites developed retreat houses in Mahwah, NJ, and Hamilton, MA.

"American leadership in world affairs impelled the Church in America to make a commitment to the Third World."<sup>12</sup> The Province felt this same commitment and in 1949 it opened missions in Chile and Peru.

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<sup>10</sup> *Ibid*, 34.

<sup>11</sup> *Ibid*, 34-35.

<sup>12</sup> *Ibid*, 35

Suburbanization in the large populated areas directly affected the Church. There was a desperate need for parishes and schools as people moved from the area of their fathers in the inner city to the suburbs. The Province, during the years of 1945-1966 expanded due to this strong desire to help satisfy the needs of suburban Catholics.

### **PCM Expansion in the 1950s, 1960s, and 1970s**

From its beginnings in 1864 with the foundation of St. Joseph's Priory in Leavenworth, KS until today the PCM province has experienced steady growth, sometimes at a very fast pace. The 1950s, 60s, and 70s is one of those periods in history where the province expanded into new territory both domestically and internationally.

Prior to 1950, PCM priories and ministries were focused on its original foundations in Kansas along with new foundations in New Jersey, Pennsylvania, Illinois, Southern California, and Massachusetts. Additionally, the province expanded into Canada, with a priory, parish, and college for junior seminarians in Niagara Falls, Ontario. Whitefriars Hall, a center for learning among friars preparing for ordination and taking advanced course studies in theology, was also founded in Washington, D.C. during this time period. At the very end of this decade, 1949, the province saw international expansion in Peru, and Santiago de Chile.

The 1950s brought growth of both parish ministries and priories in new areas of the United States including Texas, Virginia, Arizona, and Kentucky. There was further expansion in Illinois, Southern California, and Peru.

The PCM province expanded its high school ministry in the 1940s-1960s in response to the needs of Catholics who were moving to the suburbs. This expansion included schools in Tucson, AZ, Encino, CA, Louisville, KY, and Mundelein, IL.

The 1970s brought about new growth in priories and ministries in some familiar areas including Peru, Massachusetts, Illinois, New Jersey, Arizona and Texas. The province also expanded into Northern California.

The PCM province has been constant in its expansion throughout its one hundred fifty year existence and one of the biggest times of expanded growth was during the second half of the twentieth century. Even during that time, however, as the times and needs of the people the province served changed and the men of the province diminished in number, the PCM Carmelites found their ministries changing along with them. Throughout most of its expanded growth there were also priories and ministries that merged and reorganized. It was also necessary to withdraw from some of their endeavors over the decades.

## History of the Lay Carmelites: Province of the Most Pure Heart of Mary

The first American Lay Carmelites entered the scene twenty years before a province was erected officially (1890). It seems as though American laity saw the value in following the Carmelite way as a true spiritual path, following the pattern set by lay people in Europe centuries earlier. Today Lay Carmelites in the Province of the Most Pure Heart of Mary come from all walks of life, and all current living generations. It is a spirituality that speaks to many.

Anastasias Smits, established a branch of the Third Order in Englewood, NJ, in 1870. This first group was small and remained so for a time due to the severity of the Rule observed. Just fourteen years later in 1884, Pius Mayer, established a Third Order Chapter (now known as communities) at Holy Trinity Parish in Pittsburg, PA. He had previously started the St. John the Baptist Chapter in New Baltimore, PA in 1882, but this chapter had difficulties from the beginning because new members were permitted to wear the Carmelite habit and live in community in the old Monastery Building near the church. There was confusion because many thought that they were Third Order Regular. So in 1894 they were officially asked to disband.

The Carmelite Review, the official magazine of the Province, in the issue of June 8 1893, told of the first Third Order group at Mt. Carmel, Falls View, Ontario, Canada. The Rule was so strict, Fr. Anthony writes "that only a few joined."<sup>13</sup>

Fr. Ambrose Bruder, O.Carm., became the Director of the Third Order Chapter in Pittsburg, PA, in 1890 and brought new life to this Chapter which was the only one to show vitality. The group grew to 175 members and 27 of them joined various religious sisterhoods. It remained active "until 1915 when activities suddenly stopped until the time of the reorganization in 1933, but never disbanded."<sup>14</sup>

At St. Cyril's Priory, in Chicago, IL, there were only a few [Third Order members], with no Chapter meetings until after the Provincial Chapter of 1933. In this meeting of friars, Fr. Hilary Doswald urged all the pastors to establish Third Order groups. Fr. Stephen J. McDonald was named the first Provincial Director with Headquarters at Our Lady of Mt. Carmel Priory, Tenafly, NJ. McDonald introduced the "Ceremonial Scapular" as it is known today<sup>15</sup>

New enthusiasm was building as the Third Order expanded. Fr. Chrysostom J. Anderson, O. Carm., organized the St. Cyril's group in Chicago, in 1936 and the membership quickly grew to 175 members. In that same year at the Provincial Chapter Fr. Anthony Dressel, O. Carm., was appointed Provincial Director with headquarters in Pittsburg, PA.

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<sup>13</sup> Rafferty, Howard, O.Carm., "A History of the lay Carmelites: Province of the Most Pure Heart of Mary," *The Sword*, Vol 52 Nos. 1 & 2, 1992, Darien, IL, 11-12.

<sup>14</sup> *Ibid*, 12

<sup>15</sup> *Ibid*, 13.



The first Third Order group in Kansas was established in Leavenworth, at St. Joseph's Carmelite Priory in 1936. The 23 members included 5 men and 18 women. As the number of Third Order groups continued to grow across America a Third Order section was started by Dressel in *The Sword* and *Carmelite Review* in order to keep the priests and brothers better informed.

The Provincial Chapter of 1939 met and appointed Dressel Provincial Director again. At that time he reported over 1000 members in 15 chapters.

In 1940 Prior General Hilary Doswald, appointed Fr. John Brenninger, O. Carm., as the first Director General of the Third Order. The next Prior General, Kilian Lynch, asked Brenninger to write a new Rule for the [Third Order]. Dressel was also asked to assist in starting the Third Order in the St. Elias Province. As a result a Chapter was founded at Mt. Carmel Church, Middletown, NY in 1940.<sup>16</sup>

In 1945 Fr. Fabian Donlan, O.Carm., was asked to lead the Third Order as Provincial Director, but by 1947 he was so burdened with parish work that he asked for someone else to be appointed and so Fr. Alexis E. McCarthy, O. Carm., the principal of Mt. Carmel High School, Chicago, was appointed to serve.

McCarthy asked Fr. Howard Rafferty, O. Carm., to organize a Chapter for the high school boys. Because of the extraordinary number to be received, Samuel Cardinal Stritch, Archbishop of Chicago, was contacted. He agreed to come to the National Shrine of St. Therese to perform the ceremony. Howard discovered that the Cardinal would be honored to join the Third Order himself as he had never joined a Third Order. Fr. Hilary Doswald professed the Cardinal at his residence in Chicago in 1948. "At the request of Doswald, His Eminence accepted the office of Cardinal Protector of the Carmelite Third Order in America."<sup>17</sup> A few days later he came to the Shrine and professed 250 seniors, and received 450 juniors and sophomores.

During this time many Carmelites had the opinion that boys and girls in high school should not be received into the Third Order because there was little chance that they would persevere, but it was hoped that the meetings at school would challenge them to bring Carmel's message into their homes.

The First National Conference of our Third Order Carmelites was held in Chicago at Mt. Carmel High School, in April 1948. Priest Directors from most of the established Chapters were there along with the two provincials, Fr. Patrick Russell, Provincial of St. Elias Province and Fr. Matthew O'Neill, Provincial of the Most Pure Heart of Mary Province. There were twenty one instructions given that were later printed as the Manual of Instruction under the title "Carmel's

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<sup>16</sup> *Ibid*, 14.

<sup>17</sup> *Ibid*, 15

Call". "These National Conferences became an important part of Carmel's outreach as they were scheduled in various parts of the United States and Canada."<sup>18</sup>

At the Provincial Chapter in June 1948, Fr. Alexis McCarthy the Provincial Director stated that each and every Carmelite in our Province should do all in his power to promote the Third Order.

"International Carmelite events brought the Third Order Carmelites to Rome for the International Carmelite Marian Congress on August 5, of the Holy Year of 1950; to England on July 16, 1951 for the rededication of Aylesford, and the return of the Relics of St. Simon Stock; November 10, 1954, to Rome in the Marian Year; to Portugal on August 13-15, 1957, for the Dedication of the Bl. Nuno International Third Order Center in Fatima; to Israel on September 8, 1982 for the International Conference of both Carmelite families at Mt. Carmel; to Spain for the commemoration of the 400th anniversary of the death of St. Teresa of Avila; to Fatima, Lourdes, Aylesford and Knock for an International Pilgrimage which began on September 6, 1984."<sup>19</sup> In 2006 and 2012 International Lay Carmelite Congresses were held in Sassone, Italy. In 2007 the General Chapter for the friars was held in Sassone, Italy and for the first time several Lay Carmelites were in attendance for part of the Chapter.

As the Third Order continued to grow throughout the United States there was a need for a Third Order Center. "The 'Lourdes Year of 1958' brought a visit to the Third Order Headquarters from Fr. Eugene Hennelly, Pastor of St. Agnes Church, Iron River, Michigan. As he presented us with securities valued at sixty thousand dollars, he stated how happy he, a diocesan priest member, was to fund the desired Third Order Center: 'Now you will find the best place.'<sup>20</sup>

In April 1959 the Provincial Council approved the Center and at the same time requested that the Third Order members take the responsibility of funding it. "Mary's Trust" was formed to protect all donations as tax-free. The donation made by Hennelly was used to purchase the ten acres and buildings at Cass Avenue North and Route 66. Mary's Trust mortgaged an additional adjoining thirty acres for another sixty thousand dollars. "Aylesford, the National Scapular Center" was the title chosen by the Third Order delegates to the 12th National Carmelite Conference in Washington, D.C., on April 24, 1959. The property was purchased on May 25, 1959 and dedicated on the Solemn commemoration of Our Lady of Mt. Carmel, July 16, 1959."<sup>21</sup>

Third Order headquarters eventually moved to the Scapular Center (National Shrine of St. Therese) and this proved to be a great advantage. The location was well known in the Chicago area and the publicity given in national mailings by the Society of the Little Flower brought many inquiries from laity as well as priest and religious sisters.

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<sup>18</sup> *Ibid*, 15-16.

<sup>19</sup> *Ibid*, 18.

<sup>20</sup> *Ibid*, 19.

<sup>21</sup> *Ibid*

In 1975 the updated Little Office of the Blessed Virgin was published by the Carmelite Press, Faversham, Kent, England; both St. Elias and Most Pure Heart of Mary Provinces began to use it for daily prayer.

"In November of 1977, a new Rule of Life for the Lay Carmelites was approved by the Holy See: it was printed in a little pamphlet at first, then included in the ninth edition of *Carmel's Call* published in 1984. This edition also included the first "Constitutions for the Lay Carmelite Order of Our Lady of Mt. Carmel" approved by the General Curia of the Carmelites, Rome, in 1983. Up to this time the Lay Carmelites did not have a formal "Constitution" but depended on "resolutions" passed at regional and national conferences of the Order."<sup>22</sup>

The current Rule for Life for the Lay Carmelites (*Living the Carmelite Way: The Rule for the Third Order of Carmel*) was approved by the Holy See in April 2003 and was promulgated for all Third Order Lay Carmelites in July 2003. This newest Carmelite Third Order Rule replaced the one written and promulgated in 1977.

Fr. Howard Rafferty, O.Carm., became Provincial Director in 1958. In 1986 Fr. Al Sieracki, O.Carm., was appointed Assistant to the Provincial Director. Eventually Howard asked that another be assigned to the Lay Carmelites as Provincial Director due to his failing health. Sieracki was appointed Provincial Director in 1991. Over his tenure he visited many Lay Carmelite communities. On Sept. 1, 1986 Sr. Christina (Chris) Griggs, O. Carm., from the Sisters of Mt. Carmel, New Orleans, Louisiana, joined Sieracki at Aylesford as an associate. Fr. Robert (Bob) E. Lee, O. Carm., joined as an Associate Director in September 1989.

Sieracki, Griggs, and Lee faithfully served the Lay Carmelites throughout the 1980's, 1990's and into the new millennium. Sieracki retired in 1996. Griggs shortly after in 1998 and Lee passed away while in Lay Carmelite service in 2003.

The office of Provincial Delegate (formerly Provincial Director) has changed hands frequently after Sieracki's Retirement. Fr. Peter Byrth, O.Carm. (1996), Fr. Patrick McMahon, O.Carm. (1998), and Fr. John-Benedict Weber, O.Carm.(2002) each served terms as Provincial Delegate. Sr. Mary Martin, O.Carm. (2006), Fr. Dave Dillon, O.Carm. (2009), Fr. Brian Henden, O.Carm. (2010) and Fr. Joe Atcher, O.Carm. (2010), each served as Provincial Delegates a short time. Fr. Peter McGarry (2012 - ) currently serves the Lay Carmelites as Provincial Delegate.

Continuing the work of the Sisters of Mt. Carmel, Martin served the Lay Carmelites as Assistant to the Provincial Delegate (2003), Provincial Delegate (2006) and currently serves as Provincial Coordinator. Sr. Libby Dahlstrom, O.Carm., continued the office of Associate Delegate to the Lay Carmelites in 1998. Dahlstrom is the main Provincial Visitor for all 230 Lay Carmelite communities throughout North America and Southern Canada.

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<sup>22</sup> *Ibid*, 21.

## Timeline of The Province of the Most Pure Heart of Mary

1803 – The Imperial Diet decreed “Reichsdesputationshauptschluss”, which ordered that the lands of the Church throughout Germany were to be handed over to secular princes.

1830 – Due to the confiscation of Church property and suppression, only three Carmelite friars were left at the Carmelite house in Straubing.

1841- The Carmelite house in Straubing that had shrunk to one priest could again accept new novices.

1849 – Cyril Knoll (1813-1900), a young diocesan priest joined the Carmel at Straubing.

1856-1861 – There were attempts to expand Carmel in Hungary and beyond, all of which failed.

1864 – Due to Knoll's close ties to the Ursuline Sisters in Straubing as their chaplain and confessor, he was asked to accompany them to America. He saw this as an opportunity to grow the Carmelite Order.

1864 - Prior General of the Order gave permission for Father Cyril Knoll, O. Carm. and Father Franz Xavier Huber, O. Carm., to go to America to establish new communities.

May 7, 1864 – The two Carmelite priests, Knoll and Huber, along with three Ursuline sisters, set sail on a ship from Bremenhaven, Germany.

May 13, 1864 – While they were at sea, Prior General Savini, went to the Congregation of Bishops and Regulars at the Holy See in Rome, seeking approval to found a religious house of the Order in the New World. Permission was granted.

May 22, 1864 – The group landed in New York, NY. They traveled from the port of New York via Newark, NJ, to St. Vincent's Abby in Latrobe, PA then on to Cincinnati, OH and finally Louisville, KY.

June 8, 1864 - Frs. Knoll and Huber arrive in Louisville, KY. Without a parish assignment there to support themselves, they accepted St. Joseph's Parish in Sellersburg, Indiana, just north of Louisville.

October 1864 - Knoll grew impatient to grow the Order with new vocations so he asked permission of Bishop Miede to come to Kansas to establish a foundation.

1865 – Huber returned to Europe to solicit funds and plead for European friars.

March 1866 - New vocations to the Order in Leavenworth came when Albert Heimann and Louis Guenther joined the Order.

1866- Because of slow growth and lack of funds in Leavenworth, Kansas, Knoll decided to move back East and purchase a Redemptorist house in Cumberland Maryland, that was a German parish.

1864-1885 – Parishes of St. Joseph in Leavenworth and St. Boniface in Scipio, KS functioned mainly as mission headquarters out of which the Carmelites worked.

1869 –Father Albert Heimann, O. Carm., appealed to the Prior General for help and protection from Knoll's plan use funds raised for Kansas for the Maryland foundation.

1870 –Prior General Savini declares Kansas as a separate entity and appoints Heimann the commissary.

1870 -Father Anastasius Smits, O. Carm. establishes a group of Third Order Secular (now known as the Third Order) in Englewood, NJ.

1871 - The Certificate of Incorporation formalized the "Society of Mt. Carmel" as the owner of properties in Leavenworth and Scipio, Kansas for a period of 99 years.

1884 - Most Reverend Pius Mayer, O. Carm. established a Third Order Chapter at Holy Trinity Parish in Pittsburg, PA.

March 1886- Pius Mayer, O. Carm. is appointed Commissary General of the North American Carmelites.

March 29, 1889- Arrival of Irish Carmelites in New York (Frs. Edward Patrick Southwell, Michael Daly, John Elias Bartley, and Paul McDonnell). The beginnings of the Province of Saint Elias (SEL).

April 9, 1889 – Commissary General Pius Mayer, O. Carm., called a three day convocation in Pittsburg for all superiors. There were many resolutions passed and approved several of which had to do with the enforcement of Constitution of the Strict Observance upon all members.

1889 - Mayer attended the General Chapter in Rome as head of six houses and forty-nine members.

Feb. 9, 1890 – The decree went forth from the Prior General formally establishing the American Carmelite Province of the Most Pure Heart of Mary.

May 1, 1890 – First American Prior Provincial, Pius Mayer, appointed by the Prior General, presided at the first Provincial Chapter held in Pittsburg, PA.

1897 - First American born Prior Provincial -Father Anastastius Kreidt, O. Carm.

1893 - *The Carmelite Review* began.

1899 - The Hospice, a combination monastery and retreat house, opened in Niagara Falls, Canada.

1900- St. Cyril's College in Chicago, IL was opened but later shut down due to World War I.

1902 - Mayer, the first prior provincial of the American province, is elected Prior General of the whole order.

1913-1923 - Devotion to St. Therese of the Child Jesus developed in the Province.

1922- St. Elias was designated as a commissariat.

1925 - Little Flower Society, led by Father Albert Dolan, O. Carm. was developed to help diffuse the Carmelite spiritual life among the people.

March 24, 1931- The St. Elias Province is formally established.

1933- Father Stephen J. McDonald, O. Carm., was named the first Provincial Director of the Third Order with Headquarters at Our Lady of Mt. Carmel Priory, Tenafly, NJ. McDonald introduced the "ceremonial scapular".

1937 - *The Sword* is founded and it served to unite the mind, spirit, aims and apostolates of the expanding Province.

1939 - Carmelites open a mission in Palestine that would last until the end of World War II.

1940 - The Prior General, Hilary Doswald, O. Carm., appointed Father John Brenninger, O. Carm. the first Director General of the Third Order.

1948 - The First National Conference of the Third Order was held in Chicago at Mt. Carmel High School.

1949 - Foreign missions were established in Chile and Peru.

1959 - Darien, IL property purchased (May 25, 1959) and dedicated for what will become the National Scapular Center (July 16, 1959).

1977 - New Rule of Life for the Lay Carmelites approved by the Holy See.

2003 - *Living the Carmelite Way: The Rule for the Third Order of Carmel* approved by the Holy See in April 2003 and promulgated by the Prior General in July 2003.

2006 - An International Lay Carmelite Congress was held in Sassone, Italy.

2007 - For the first time Lay Carmelites attend a portion of the friars' General Chapter in Sassone, Italy.

2012 - International Lay Carmelite Congress was held in Sassone, Italy.

**Appendix C**  
**Carmelite Provincial History of**  
**the Saint Elias Province**  
**(SEL)**

**Written and Compiled by**

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**Approved by the**  
**Provincial Council of SEL**  
**and the**  
**North American Lay Carmelite Interprovincial Commission**

**2015**



## History of the St. Elias Province

A depth of gratitude goes to Fr. Alfred Isacson, O.Carm. for most of the historical information provided here. He researched and recorded our history in books after traveling to Ireland, Rome, various offices of the Archdiocese of New York and the St. Elias Province Archives. The first of the four volumes was printed in April 1978, CARMEL IN NEW YORK The Province of St. Elias, 1889-1906. In 2003 Fr. Alfred wrote a very condensed summary version The Carmelites The Province of Saint Elias.

In the summer of 2010 Fr Michael Kissane, O.Carm. posted Fr. Alfred Isacson's books and other material on the Provincial Website [www.carmelites.com](http://www.carmelites.com) under the History section on the website. With these resources, our story has been recorded for all times. Below is an excerpt of that text followed by the History of the Third Order/Lay Carmelites in the St. Elias Province.

The Carmelites of the Irish Province experienced many struggles in the 18th and 19th centuries. There were extended periods of persecution by the English. The Catholic Emancipation of 1829 brought an end to some of this persecution, yet there still remained serious restrictions on Catholics including a major one affecting access to education. Those desiring to enter the Carmelite Order had to go abroad, usually to Spain or Italy, to complete their studies. The Great Famine of 1845 through 1852 also decimated the population with the loss of a million lives. Despite all these challenges, by the mid-1850's there were more aspirants to the Carmelite Order than could be usefully employed in Ireland. As a result, a novitiate was established at Santa Maria Traspontina in Rome for any nationals who desired to serve the Order wherever there was a need.

In 1852, the Irish Provincial, Very Rev. Andrew Daly, O.Carm. wrote the following to the Prior General, Most Rev. Joseph Raymond Lobina, O.Carm: "For a long time I have thought about the needs of the Catholic religion in the United States of America. Various Bishops of this region have spoke with me about this. The work is large, but the workers fewest. The faith of our Irish people settled there is exposed to many dangers. I have often been invited by bishops and priests to join these missions - having thought about it for a while I would favor the diocese of Philadelphia or New York where a great part of the people are Irish or of Irish parents. But I would do this work under the auspices and authority of Your Paternity. This should be done and after a short time we should be able to erect easily some convent and church in honor of Our Blessed Lady of Mount Carmel. To do this I now ask for the obedience needed to go from Ireland to America. After I am there I will write you and will try to do everything according to your advice."

We know that some of the Irish who studied and were ordained in Rome went to Maryland, Kentucky, and Niagara Falls to work in Carmelite houses. Some of these ventures failed, and those that survived would eventually become part of the American Province of the Most Pure Heart of Mary.

At the Irish Provincial Chapter of 1887, Very Rev. John Bartley, O.Carm. was elected to his second term as provincial. The province was comprised of six houses in Ireland and a mission in Australia with a total of 40 men. Also in 1887, an Irish Carmelite, Fr. Michael Moore, O.Carm.

was visiting New York. While there, he met a New York priest, Fr. James McMahan, who promised Fr. Moore, an endowed foundation for the Carmelites at a specific location on the west side of Central Park which Fr. McMahan himself owned. Fr. Moore, went quickly to see NY's Archbishop Michael Corrigan (1885-1902) to discuss the offer. Fr. Moore left that meeting thinking he had the archbishop's approval. He relayed that perceived approval to his provincial, Fr John Bartley in Ireland who gave him the go ahead to obtain the property.

Unfortunately, when Archbishop Corrigan consulted with his advisers, they informed him there were already a sufficient number of parishes to serve the population in the area which Fr. McMahan promised to the Carmelites. After much discussion, it became clear that Fr. Moore would be unable to change the archbishop's mind about the west side offer. Fr. Moore informed his provincial of the latest turn of events.

The Irish provincial Fr. John Bartley would not give up hope of a foundation for the Carmelites in New York. He traveled to NY in September 1888. He too was unable to change the archbishop's mind on the west side location. However, Archbishop Corrigan made an alternative offer to Fr. Bartley. He proposed giving the Carmelites the chaplaincy of Bellevue Hospital along with a new parish carved out of the existing parish of St. Stephen's. This would help Archbishop Corrigan solve the problem he was having with the existing pastor of St. Stephen's - Rev. Dr. Edward McGlynn. Fr. McGlynn was a staunch supporter of the economic theories of a single land tax promoted by Henry George. The archbishop felt Henry George's theories were in opposition to church teaching. In addition, Fr. McGlynn was strongly opposed to parochial schools and felt public schools were good enough for Catholic children. This position clearly put McGlynn in opposition to the Catholic hierarchy. Finally, since McGlynn's supporters were primarily his Irish parishioners, Corrigan saw that the Irish Carmelites could prove effective in winning over the hearts of McGlynn's supporters. Despite the fact that Fr. John Bartley would have preferred the endowment on the west side for a Carmelite foundation, he accepted Corrigan's offer and obtained permission from the Prior General Most Rev. Angelo Savini, O.Carm. to proceed with the plans for a parish in New York.

Bartley purchased four lots on East 28th Street and three on East 29th Street near the end of January 1889. He made arrangements for temporary lodgings, and then headed back to Ireland in mid-February 1889 arriving there near the end of February. He did not have any difficulty enlisting volunteers for the new venture as he quickly returned to New York, arriving on March 29, 1889. Fr. John Bartley was accompanied by three other Irish Carmelites - Fr. Edward Southwell who would be the first prior of the new community, Fr. Michael Daly the first pastor of the parish of Our Lady of the Scapular, and Fr. Paul McDonnell.

The Carmelites began celebrating Mass at St. Stephen's and the Bellevue Hospital chapel in early April immediately after their arrival. The first Mass in the new parish, Our Lady of the Scapular, was held on Sunday, April 14 which was Palm Sunday. The temporary site of the new "church" was the former Tobacco Company. The factory, originally owned by James B. Duke was the precursor of the American Tobacco Co. They moved out of the 28<sup>th</sup> Street location before the Carmelites arrived. It was a multi-storied building and one of the floors housed a brewery which led to the oft-repeated, but incorrect, story that the first Masses were held in a brewery. Other floors of the warehouse were in operation with heavy machinery which made sung masses

challenging at best. They were able to accommodate 500 people. Construction of a new permanent church was begun in the summer of 1889. Two other Carmelites - Frs. Thomas Feehan and Paul Whitley who had been working in the American Province, came to join their Irish brothers at Our Lady of the Scapular that summer as well. The new church was dedicated by Archbishop Corrigan on December 22, 1889. In 1891, a Hall was constructed on the left side of the church. It was desperately needed for parish functions and Sunday school which had rapidly grown to over 500 children.

There were many challenges for the new parish. The Carmelites had to learn the difference between conventual parishes in Ireland and the parishes in the United States which were owned by the diocese. Bellevue Hospital proved to be a very busy city hospital with large TB wards. The chaplaincy took up a large amount of their time. Finally, they were constantly involved in fundraising to pay off their construction debt and still send money back to the Irish province and to support the Order in Rome.

While Fr. Michael Daly was appointed the first pastor of the parish, Fr. Edward Southwell the first prior of the community, quickly set out to establish the upper hand in running the parish. He maintained a constant stream of letters to the Irish provincial and to the General citing what he saw as laxity among the Carmelites in the U.S. and his plans for a house of formation in New York which would teach good discipline. Despite these dreams, the community sent its first two students from the U.S. to Rome for studies in 1894. Fr. Southwell also fostered a close relationship with Archbishop Corrigan. As a result on this closeness, Southwell was able to announce to the provincial in Ireland that the archbishop offered the Carmelites a second parish in Tarrytown, NY. Transfiguration Parish was begun there in 1896, with Frs. Romaeus Stone, O.Carm. and Michael Daly, O.Carm. the first Carmelites assigned there. Southwell then made a move to have both OLS and Tarrytown placed directly under the General, thereby taking control away from the Irish provincial and permit Southwell to exert more control over who would come to New York.

1906 would be a turning point in the history of the Carmelites in New York. Very Rev. Stanislaus O'Reilly, O.Carm. became the new Irish provincial and removed Southwell as prior and pastor of 28th Street, appointing Fr. Louis McCabe, O.Carm. as his successor. Fr. McCabe remained in those positions until the Chapter of 1909 when Southwell was elected as the new Irish provincial. Does it come as a surprise that one of his first acts was to remove Fr. McCabe from control of 28th Street?

Very Rev. Southwell, O.Carm. appointed Fr. Paul O'Dwyer, O.Carm. pastor and prior of 28th Street. He also made sweeping changes in Ireland which were not well received by all. It became clear that his mission was to get Whitefriars Street in Ireland into the shape in which he thought it should be.

Back in New York, Rev. Corrigan's successor Rev. John Cardinal Farley (1902-1918) gave the Carmelites another parish in Otisville, NY in 1910 which also came with care of a sanitarium for TB patients. Before the parish was given to the Carmelites, the priests from Wurtsboro, NY covered Otisville, the sanitarium, as well as missions in Bloomingburg, Bullville, and Pine Bush. When the Carmelites took over in 1910, they were given the same responsibilities with the

exception of Pine Bush. In 1912, the Carmelites were also given Our Lady of Mount Carmel parish in Middletown, NY with Fr. Richard Colfer, O.Carm. as the first pastor. At that point Otisville, Bloomingburg, and Bullville became missions of Our Lady of Mt Carmel, Middletown. Gradually, the Carmelites moved their primary residence from Otisville to Middletown.

In 1916, Holy Cross Church was begun in South Centerville, and in 1917 the Carmelites purchased the St. Albert's property in Middletown which became the preparatory seminary. The Carmelites purchased a residence on property owned by Countess Margureite T. Diaz de la Cortina, formerly owned by actor/theatre producer, James Walleck. The mansion had been named "The Thistles". Prior to that, the property belonged to Horace Corey who called his estate Locksley Hall. The "Thistles" had been built in the 1880's, but had suffered damage from a fire in February 1889. The main part of the present building was built in 1902. When the Carmelites purchased "The Thistles" in 1917, they also purchased the red barn. The first Carmelite assigned to live there - Fr. Albert Metcalf, O.Carm. - was the one who suggested the name St. Albert's for the college preparatory seminary for the Novitiate, thereby honoring his patron - St. Albert of Sicily. The first two students to live there were John Hickey and John Mayer who both had connections with the Carmelite parish on 28th Street. By 1920, the Thistles housed 25 postulants and throughout the 1920's, much of the land around St. Albert's was purchased.

Shifting our focus back to the original foundation at Our Lady of the Scapular in Manhattan, the priory played an important part in the Irish Freedom Movement. The group Friends of Irish Freedom (FOIF) was founded in 1916 and their mission was "to encourage and assist any movement that will tend to bring about the National Independence of Ireland." Many a meeting of the FOIF was held at OLS, and the Secret Service used to be present at some of the meetings since the "anti-English" atmosphere was a threat to the U.S. policy established by Woodrow Wilson of total British support during WWI. There was a rally held by the Irish Progressive League at Madison Square Garden at which the Carmelite, Fr. Peter Elias Magennis presided and spoke very critically of England. As a result, some protested to Cardinal Farley that the Carmelites were getting too involved in politics. Cardinal Farley did order that Fr. Magennis could not preside at any more meetings, yet Cardinal Farley did permit Fr. Magennis to accept the presidency of the FOIF, a position Fr. Magennis held until he was elected Prior General.

The priory often housed leaders of the Irish Freedom movement who were visiting from Ireland drumming up support for their cause among the Irish in America. A number of the friars were strong supporters of an Ireland independent from England. Fr. Dionysius Flanagan was a good friend of Eamon de Valera who would go on to serve as President of Ireland from 1959 to 1973.

When two new Italian parishes were established just two years apart in the mid-1910s, one just to the north and one just to the south of Our Lady of the Scapular's boundaries, Fr. Edward Southwell, on behalf of the Carmelites expressed concern to Cardinal Farley that there would be a detrimental effect on the parish from these new parishes encroaching on their territory. Cardinal Farley informed Fr. Southwell that these decisions were a done deal and he did not plan to revoke his decision. However, he did promise to give the Carmelites another parish in the developing areas in the northern part of the city. This promise was fulfilled when Cardinal Farley gave the Carmelites a piece of property on Valentine Avenue in 1920 which was to become the

parish of St. Simon Stock. Fr. Gerald O'Farrell, O.Carm. was the first pastor. The parish started in a two-story Victorian home on the corner of Valentine Ave. and E 182nd Street. In 1926, the priory and school were opened and a coed high school would follow later. Unfortunately, Fr. Gerald O'Farrell died shortly thereafter at a young age.

The year 1922 was a monumental one for the Carmelites in New York. Based on some serious pressure exerted on the Carmelite Curia in Rome by New York's Patrick Cardinal Hayes (1919-1938), who complained that the "New York Carmelites" needed more autonomy, New York was established as a Commissary. Cardinal Hayes wanted someone in the U.S. he could communicate with since the General was too far away. Fr. Finbar O'Connor, O.Carm. served as first Commissary General and was succeeded in 1924 by St. Simon Stock's pastor Fr. Gerald O'Farrell who was Commissary General until his untimely death in 1926.

Fr. Lawrence Dionysius Flanagan took over as Commissary General in 1926. Fr. Flanagan felt it was important that, besides the apostolates committed to the Carmelites, they do missions, novenas, and offer weekend assistance in parishes. He sent his priests far and wide and particularly to country areas during the summer vacation season. He also oversaw the construction of O'Connor Hall at St. Albert's between 1927 and 1929. In 1930, Fr. Flanagan felt the time was right to request from the Order in Rome that his houses be formed into a province. This was agreed to on March 24, 1931 and the general curia appointed Fr Lawrence Dionysius Flanagan the first Prior Provincial of St. Elias Province, a position he held until 1943.

In 1933, Fr. Flanagan decided to send his theology students to Washington, DC to study at Catholic University. They would be housed at PCM Province's St. Therese House of Studies, an arrangement which continued until 1935. A separate house of studies was then rented on Randolph St. for the SEL theology students until Whitefriars Hall was completed in 1940-41 at which point all St. Elias students were sent to Whitefriars. In late 1933, Bishop Cantwell of Los Angeles, CA visited Fr. Flanagan in the Bronx to extend an offer to have the Carmelites build and staff a high school in Los Angeles. Fr. Flanagan and Fr. Patrick Russell left the Bronx for Los Angeles in January 1934. The bishop gave them the land, but the Carmelites would be responsible for building the school. Fr. Russell remained in Los Angeles to oversee construction in anticipation of a September 1934 opening. Mount Carmel High School did open in September 1934 with one class which was held in the auditorium of the local parish of St. Raphael's. The new school building was dedicated in January 1935, and in the fall of 1935, the bishop transferred the parish to the care of the Carmelites. These two entities remained under the jurisdiction of St. Elias Province until the PCM Chapter of 1957 when the Prior General announced that those two houses would be given to PCM Province. Those Carmelites stationed at Mount Carmel High School and St. Raphael's parish were given a choice of which province they would belong to.

In 1935, Fr. Titus Brandsma, O.Carm. would visit both of the US provinces. In 1941, the Scapular Militia was formed in a house in the 28th St. Parish with the express intention of providing a brown scapular for every American serviceman. In late 1941, it was decided the Scapular Militia would publish a magazine and the first bi-monthly issue was in January-February 1942.

The 30s and the 40s would usher in long pastorates at NYC's two Carmelite parishes. Fr. Sean Reid would serve as pastor of Our Lady of the Scapular from 1943 through 1964. He revived the Irish connections in the parish. He was also a close friend and strong supporter of New York's Mayor William O'Dwyer. This did not always sit well with the archdiocesan chancery which questioned some of O'Dwyer's policies. At St. Simon Stock parish in the Bronx, Fr. Mel Daly would serve as pastor for 27 years beginning in 1934.

1945 saw the establishment of Our Lady of the Scapular Parish in Unionville, NY, the final mission of Mt. Carmel parish in Middletown. In 1943, Fr. Kilian Lynch was elected Prior Provincial and reelected in 1946. Then in Rome in May 1947, at the first General Chapter held since the beginning of WWII, Fr. Kilian Lynch was elected General of the Order. This resulted in a special election to have someone complete Kilian Lynch's second term. Fr. Patrick Russell was elected and then subsequently elected to two additional terms as Provincial in 1949 and 1952.

Under Fr. Russell there were many new developments. Properties in Williamstown, MA and Tamaqua, PA were purchased. Williamstown would house the novitiate and then served as a retreat center from 1968 until it was finally sold in 2001. Tamaqua, PA was also planned as a retreat center but the distance from rail and bus transportation resulted in very few retreatants and the experiment ended in 1961. Cardinal O'Hara of Philadelphia invited the Carmelites to staff a high school in Pottsville, PA. This teaching presence as well as assistance in local parishes in Pennsylvania continued until the surprising announcement at the end of the 1975-76 school year that the Carmelites' service was no longer needed.

Fr. Donald O'Callahan, O.Carm. next served as Provincial for two terms from 1955 to 1961. During this time, a mission in South Rhodesia, Africa was begun. St. Albert's Cemetery was established in Middletown and arrangements were made for reinterring there those who had been buried in Calvary Cemetery in Queens County. Land was also purchased in Rhode Island in hopes of establishing a college and theology level seminary, but fundraising was never sufficient to proceed with the project, and over time the properties were sold. The long dreamed-of chapel at St. Albert's was built in the late 50s along with a new kitchen and dining room, study hall and recreation area.

Fr. Richard Nagle, O.Carm. served as Provincial from 1961 through 1965. During this period, St. Joseph's Priory was built on Harewood Rd in Washington, DC which opened in February 1965. Located directly across from Catholic University and was envisioned to serve as a college and theology level house. However, having about 100 rooms, the facility quickly became too large to be sustainable as there was a marked drop in Carmelite vocations. The property was eventually sold to the Little Sisters of the Poor in 1979.

Fr. Lawrence Mooney, O.Carm. served as Provincial from 1965 to 1973. Both he and his predecessor, Fr. Richard Nagle, O.Carm. had to deal with the turmoil that followed Vatican II. They each saw many Carmelites leaving both the Order and the priesthood and lessening numbers of new vocations. In 1970 the Carmelites assumed the administration of St. Joseph's parish in Troy, NY along with some teaching positions in area high schools.

Fr. Charles Haggerty, O.Carm. served as Provincial from 1973 to 1979 and his administration was forced to concentrate on needed personnel challenges and the unfortunate closing of some facilities, including the Pottsville, PA house mentioned earlier. In 1977, St Albert's Jr. Seminary closed because of lack of students.

Fr. Thomas McGinnis, O. Carm. was Provincial from 1979 to 1985. Archbishop Edward McCarthy of Miami, Florida invited the Carmelites to staff a high school in the Boca Raton area. Fourteen local parishes banded together to raise funds for Pope John Paul II High School which opened in September 1980. The Carmelites also began to administer St. Jude parish in Boca Raton in 1994. The Carmelites eventually transitioned out of the high school in 2007.

In addition, the Carmelites purchased a house in 1979 in Scarborough, NY to house the Carmelites who were teaching at Marymount College, Maria Regina HS, as well as those serving as chaplains at the VA Hospital in Montrose, NY. The house was eventually sold in 2008 when it was no longer needed. 1979 also saw the establishment of the pre-novitiate at Brandsma Hall in Purchase, NY.

Fr Matthias DesLauriers, O.Carm. served as Provincial from 1985 to 1991 during a period of many transitions. St. Albert's in Middletown became the National Shrine of Our Lady of Mount Carmel in 1991 and retirement facilities for the aging friars. The Provincial Offices were moved to Middletown, and the merging of St. Stephen's parish with Our Lady of the Scapular parishes in Manhattan leading to the eventual demolition of Our Lady of the Scapular, the original motherhouse of the province. During this administration, we would witness the beatification of Blessed Titus Brandsma, O.Carm. and the great celebrations which surrounded the event.

At the 1991 chapter, Fr. Gary O'Brien, O.Carm. was elected Provincial (1991-1994). In the summer of 1993, the vacant convent of Sacred Heart Parish in Tappan, New York was rented for the pre-novitiate program with the students taking classes at Seton Hall University or local colleges to prepare for theological studies. Fr. Matthias Des Lauriers was appointed to the Development Office continuing the work that Fr. John Horan and Fr. Robert Hulse had done before him.

The 1994 Chapter elected Fr. Mario Esposito, O.Carm. Provincial (1994-2000). At the chapter of 1997 the Chapter approved the province establishing the order in Trinidad and the Prior General, Most Rev. Joseph Chalmers, requested that the province also undertake the establishment of the Carmelite Order in Vietnam. The members of Donum Dei had been in Vietnam since the 1960's and had promoted the Carmelite Order among young men. Due to these efforts the first Vietnamese arrived at Tappan in May, 1998 to participate in the pre-novitiate program.

The missions of Holy Cross in South Centreville and Our Lady of the Scapular in Unionville were established as a parish in 1999. Since the province had no one to serve as pastor, the Archdiocese of New York appointed one of its priests. A wing for the Carmelite students at Saint Michael's parish in Trinidad was nearing completion in 1999 and Fr. Francis Amodio replaced Fr. John Horan as the formation director for the Trinidadian Carmelite students.

At the chapter of 2000, Fr. Michael Driscoll, O.Carm. was elected Provincial. He served until 2003. In June 2001, the Carmelites transitioned out of St. Thomas Aquinas Parish in Brooklyn, NY. Our Lady of Mount Carmel Priory in Ho Chi Minh City, Vietnam was founded in July 2001 and canonically erected June 30, 2012.

Fr. Michael Kissane, O.Carm. was elected at the Chapter in 2003, serving for two terms until 2009. The new provincial building was built in 2004 next to the National Shrine of Our Lady of Mount Carmel. It houses the Provincial, Procurator, Vocation Offices and the Development Office. In September 2004 Fr. Michael Kissane, O.Carm. established a Provincial Lay Carmelite Team of Friars and Lay Carmelites managing to the needs of the Lay Carmelites with the office located in the National Shrine building in Middletown, NY.

Fr. Mario Esposito, O.Carm. was elected again as Provincial and served for two terms from 2009-2015. Beginning in 2009 Carmelite Friars became Campus Ministers at Iona College in New Rochelle, NY; Mount Saint Mary College, in Newburgh, NY (2010) and Fordham University in Bronx, NY (2014). Annunciation Hermitage in Austin, MN became part of the St. Elias Province in 2012.

A year-long celebration began at the National Shrine of Our Lady of Mount Carmel, in honor of the 125th Anniversary of the arrival of the Irish Carmelites in New York on March 29, 1889; an event which led to the establishment of the present North American Province of St. Elias (SEL). The celebration began on the 29th of March 2014 with Solemn Vespers, at which the Prior General, Most Rev. Fernando Millán Romeral, O.Carm. presided. On the 30th of March, a Mass of Thanksgiving was celebrated with the Archbishop of New York, Timothy Cardinal Dolan presiding, accompanied by the Prior General, the Councilor General for the Americas, Very Rev. Raul Maravi, O.Carm., the Provincial of the Province of Saint Elias, Very Rev. Mario Esposito, O.Carm., the Provincial of the Irish Province, Very Rev. Martin Kilmurray, O.Carm., the Provincial of the Province of the Most Pure Heart of Mary, Very Rev. William Harry, O.Carm., the former provincials of this province still living, and many other religious and priests. The Superior General of the Carmelite Sisters for the Aged and Infirm (CSAI), Mother M. Mark Louis Anne, O. Carm., and of the Corpus Christi Carmelite Sisters, (CCC) Sister Petronilla Joseph, O. Carm., along with other religious and a large group of Lay Carmelites from different cities also took part, as well as friends and family of the province.

July 2014 the celebration continued with Fr. Mario Esposito, O.Carm., Fr. Michael Driscoll, O.Carm. and a group of Lay Carmelites taking a Pilgrimage throughout Ireland to all the Carmelite houses. The Province of St. Elias received a beautiful and unique pewter sculpture of St. Brendan the Navigator from the Provincial of the Irish Province, Very Rev. Martin Kilmurray, O.Carm. and our brothers in the Irish Province during the Mass of Thanksgiving celebrated in Whitefriars Street Church in Dublin on Monday, July 7, 2014.

The Preparatory Commission of the St. Elias Province prepares for the 28<sup>th</sup> Chapter of the Saint Elias Province to be held June 9-11, 2015. A new Provincial and council will be elected to continue the work of the Carmelite Family for the next 3 years.



# **St. Elias Province**

## **Our First Priory & Parish**

**Our Lady of the Scapular of Mount Carmel, New York, NY**

### **Pioneer Priests**

**(Arrived in New York City from Dublin, Ireland, March 29, 1889)**

Rev. Edward Patrick Southwell - First Prior

Rev. Michael Daly - First Pastor

Very Rev. John Bartley

Rev. Paul McDonnell

### **Date of Foundation of Commissariat**

**1922**

### **Date of Foundation of Province**

**March 24, 1931**

### **Commissary Generals**

Very Rev. Finbar O'Connor 1922-1924

Very Rev. Gerard O'Farrell 1924-1926

Very Rev. Dionysius Flanagan 1926-1931

### **Priors Provincial**

Very Rev. Dionysius Flanagan 1931-1943

Most Rev. Kilian Lynch 1943-1947

(Prior General) 1947-1959

Very Rev. Patrick Russell 1947-1955

Very Rev. Donald O'Callaghan 1955-1961

Very Rev. Richard J. Nagle 1961-1965

(Assistant General) 1965-1971

Very Rev. Lawrence Mooney 1965-1973

Very Rev. Charles Haggerty 1973-1979

Very Rev. Thomas E. McGinnis 1979-1985

Very Rev. Matthias J. DesLauriers 1985-1991

(Bursar General) 2001-2007

Very Rev. Gary O'Brien 1991-1994

Very Rev. Mario Esposito 1994-2000

Very Rev. Michael T. Driscoll 2000-2003

Very Rev. Michael Kissane 2003-2009

Very Rev. Mario Esposito 2009-

## Timeline of the Saint Elias Province

- 1889 – Our Lady of the Scapular and Bellevue Hospital Chaplaincy
- 1896 – Transfiguration Parish, Tarrytown, NY
- 1905 – Our Lady of Mount Carmel, Elmsford, NY
- 1910 – Holy Name, Otisville, NY
- 1911 – St. Paul’s, Bullville, NY
- 1912 – Our Lady of the Assumption, Bloomingburg, NY  
Our Lady of Mount Carmel Church, Middletown, NY
- 1914 – Holy Cross, South Centerville, NY
- 1917 – St. Albert’s Preparatory Seminary, Middletown, NY
- 1920 – St. Simon Stock Church, Bronx, NY
- 1926 – St. Simon Stock Elementary School, Bronx, NY
- 1929 – St. Simon Stock High School, Bronx, NY
- 1934 – Mount Carmel High School, Los Angeles, CA  
Saint Raphael’s Church, Los Angeles, CA
- 1938 – Various houses of studies near Catholic University in Washington, D.C.
- 1946 – Whitefriars Novitiate/College at Auburn, NY
- 1948 – Our Lady of the Scapular, Unionville, NY
- 1952 – Mount Carmel Novitiate, Williamstown, MA
- 1954 – Saint Michael’s Retreat House, Tamaqua, PA
- 1955 – Mount Carmel High School, Auburn, NY  
Nativity High School, Pottsville, PA
- 1957 – Mount Carmel High School, Los Angeles, CA  
Saint Raphael’s Church, Los Angeles, CA both transferred to PCM
- 1959 – African Missions were begun in the then Rhodesia
- 1961 – Saint Michael’s Tamagua, PA turned over to the Sisters
- 1963 – Bancroft Street, College and Theology Residence, Washington, DC
- Phase II – Climbing the Mountain – Formator Supplemental Guide - ©2015

1965 – Saint Joseph’s, Harewood Road, College and Theology Residence, Washington, DC

1969 – Mount Carmel, Auburn, NY closes  
Saint Joseph’s Church, Troy, NY  
Mt. Carmel Hermitage, New Florence, PA  
Loss of ministry to Holy Name, Otisville, NY

1970 – End of SEL ministry in African Missions

1971 – Chaplaincy in Ferncliff Residence, Rhinebeck, NY  
Maspeth Provincial House, Maspeth, NY  
Rochester NY Residence

1972 – Residence at Bedford, MA

1976 – Trumbull, CT Chaplaincy at St. Joseph’s Manor  
Loss of ministry to Nativity High School, Pottsville, PA

1977 – Residence at Bedford, MA closes  
High School at St. Albert’s in Middletown, NY closes

1978 – Norwalk, CT Residence for Iona College, NY

1979 – Brandsma Hall in Purchase, NY residence for Iona College  
Joint Novitiate at Brandsma Priory at St. Albert’s, Middletown, NY  
St. Albert’s is a Retreat House  
St. Joseph’s, Washington sold

1980 – Pope John Paul II High School, Boca Raton, FL

1981 – Provincial Residence, Maspeth, NY closes

1982 – Saint Thomas Aquinas Church, Brooklyn, NY

1986 – Residence at Purchase, NY sold  
Provincial Offices and Retirement House at St. Albert’s, Middletown, NY

1988 – Our Lady of the Scapular/St. Stephen’s Amalgamation begins

1991 – Our Lady of the Scapular sold and demolished  
National Shrine of Our Lady of Mt. Carmel established in Middletown, NY

1993 – Saint Eliseus Pre-Novitiate Formation House Tappan, NY

1994 – Saint Jude Church, Boca Raton, FL  
Provincial Offices moved to Route 17M, Middletown, NY

1996 – Saint Therese House, Ho Chi Minh City, Vietnam

1998 – Saint Michael’s Church, Maracas Valley, Trinidad

- 1999 – Mt. Carmel Hermitage moved from New Florence, PA to Bolivar, PA
- 2001 – Our Lady of Mt. Carmel Priory, Ho Chi Minh City, Vietnam
- 2003 – Carmelite Residence, Bloomingburg, NY
- 2004 – Provincial Offices moved to new building next to Nat'l Shrine of OLMC, Middletown, NY
- 2005 – Pre-novitiate Formation House moved to Harrison, NJ
- 2007 – St. John the Martyr Church, New York City  
Carmelites withdrew from Our Lady of the Scapular/St. Stephen's Parish  
and Bellevue Hospital Chaplaincy
- 2008 – St. Joseph Priory, Ho Chi Minh City, Vietnam
- 2009 – Campus Ministry, Iona College, New Rochelle, NY
- 2010 – Campus Ministry, Mount Saint Mary College, Newburgh, NY
- 2012 – Annunciation Hermitage, Austin, MN  
Carmelites left ministry at St. John the Martyr Church in New York City
- 2014 – Campus Ministry, Fordham University, Bronx, NY

## History of the Lay Carmelites: St Elias Province

American immigrants brought with them their Catholic beliefs and practices, one being the spirituality of Carmel. When the Carmelite Friars arrived from Ireland in 1889, it wasn't long before an official chapter of the Third Order would be established at Our Lady of the Scapular Church in NYC. In 1927, a lengthy report was prepared of the state of the commissariat (name for a developing province) which included the fact that the Third Order was listed as flourishing.<sup>1</sup>

Prior General Fr. Hilary Maria Doswald, O.Carm. wrote letters in 1940 telling each Province of the need to promote and establish Canonical Third Order Chapters and that every Carmelite should learn the rudiments of the Third Order.<sup>2</sup>

By 1942, according to the following report, both the Provinces of The Most Pure Heart of Mary and St. Elias had established many chapters. For the St. Elias Province credit was given to the Friars and Lay representatives.

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### THIRD ORDER SECULAR OF MOUNT CARMEL General Report and Prospectus<sup>3</sup> 1933 – 1942

Movement organized at the Provincial Chapter held at Niagara Falls Ontario, June 1933, by Orders of the Most Rev. Hilary M. Doswald, Prior General of the Carmelite Order, and by the Very Reverend Matthew O'Neill, Provincial of the Province of the Most Pure Heart of Mary.

The Carmelite Third Order is dedicated exclusively to Our Lady of Mt. Carmel and to the Blessed Scapular. A full account of the history, the aims, ceremonies and offices may be found in the Manual of Carmelite Tertiaries compiled by Rev. Stephen J. McDonald, O.Carm.

Twenty-Two branches formed and two provinces established in nine years. Membership is rapidly growing approaching the four thousand mark.

Members are invited to become promoters for the Tertiary Movement. All information on the Carmelite Tertiary may be had by writing directly to: Rev. Sylvester Maher, O.Carm. 90 W. Main St., Middletown, N.Y.(SEL)

#### Province of St. Elias

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<sup>1</sup>Fr. Alfred Isacson, O.Carm. Carmel in New York The Province of St. Elias 1927-1947, 44.

<sup>2</sup> Rev. Anthony Dressel, O.Carm., Third Order Section The Sword, Vol IV, 1940, Darien IL, 238, 376

<sup>3</sup>Rev. Anthony Dressel, O.Carm. Third Order Secular of Our Lady of Mt. Carmel 1933-1942 (Allentown, PA. 1942)

Very Rev. Dionysius L. Flanagan, O. Carm., Provincial, 2191 Valentine Ave., Bronx, N.Y., Rev. Sylvester Maher, O.Carm., Provincial Director, 90 W. Main St., Middletown, N.Y.

Units of this province are established in the Bronx, Manhattan, Brooklyn, Tarrytown and Middletown in the State of New York and in Los Angeles, California, and the Trinidad Islands. The total membership of St. Elias Province is 2000 and of this number 94 are men and 1906 are women and of the group, one hundred and twenty are already professed. The following are the directors and promoters:

Rev. Celestine Fitzpatrick, O.Carm., 2191 Valentine Ave., Bronx, N.Y.

Rev. J. Anthony Wholly, O. Carm., 268 S. Broadway, Tarrytown, N.Y.

Rt. Rev. Alfonso Arcese, 478 Union Ave., Brooklyn, N.Y.

Rev. Eugene Fusco, 478 Union Ave., Brooklyn, N.Y.

Rev. Elias V. Varglien, O.Carm., 339 East 28<sup>th</sup> Street, N.Y., N.Y.

Lay officers in the New York Province also merit much praise. The following are outstanding for their work: - In the Bronx: Mrs. William Deehan, Miss Winifred Kenny, Miss Mildred Tenny, Mrs. Peter Talty and Mrs. E. McCormick. In Tarrytown: - Miss Mary Burke, Miss Mary G. Shean and Miss Theresa M. Martin.

One of the features of St. Elias Province is to bring the members to recite the Office of the Bl. Virgin in common on certain days in the church. It is indeed praiseworthy and certainly most exemplary.

Fr. Gabriel Pausback, O.Carm. received 500 people into the Third Order at Our Lady of Mt. Carmel in Brooklyn in 1942 raising that chapter enrollment to 1183! <sup>4</sup> This parish was dedicated as an Italian National Parish with a very strong devotion to Our Lady of Mount Carmel among the immigrants of Southern Italy according to Ken Cavalli, TOC.<sup>5</sup>

Formation needs of the Chapters were a concern of the Carmelite Friars throughout history. The Provincial Director, now called Provincial Delegate, would make visits to each chapter monthly to provide them with a teaching, celebrate Mass with them and pray the Little Office of the Blessed Virgin Mary.

In 1948, at the First National Conference of our Third Order Secular in Chicago, 21 instructions were presented and later published as the Manual of Instruction under the title "*Carmel's Call*". Present at this conference were the Priest Directors of most established chapters along with Fr. Patrick Russell, O.Carm., Provincial of St. Elias Province and Fr. Matthew O'Neill, O.Carm., Provincial of The Most Pure Heart of Mary Province.<sup>6</sup>

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<sup>4</sup>Isaccson, 91.

<sup>5</sup> Marianne Cardinale, TOC, "The History of the Lay Carmelites of St. Elias Province" March 2014, 20.

<sup>6</sup> Fr. Howard Rafferty, O.Carm, "A History of the Lay Carmelites: Province of the Most Pure Heart of Mary," *The Sword*, Vol. 52 Nos. 1&2, 1992, 16.

The expansion of the Third Order for SEL moved to Long Island, New York with the first group beginning in 1944 at the home of Mary Ahearn, TOC in Sea Cliff, NY. It took the name of Blessed Titus Brandsma, O.Carm. As the number of members grew, Fr. Charles B. Garvey, Pastor of St. Boniface Parish, invited the Chapter to meet there. Fr. Vincent McDonald, O. Carm. would come to the meeting from Our Lady of the Scapular Parish in NYC to instruct the members in the Carmelite Way. As time went on, this community broke into 6 other communities on Long Island. These communities are currently active and meeting in Greenlawn (formerly in Huntington Station) 1964, Seaford 1973, Medford 1992, Lynbrook 1996, Hicksville 1996 and Shoreham 1997.

Bishop Christopher Weldon of Springfield, MA welcomed the Carmelites to his Diocese in 1952. Property was purchased in Williamstown for the novices and a young couple living nearby was searching for a way to enrich their lives. They approached Fr. Finbar Lynn, O.Carm. and Fr. Carmel Lynn, O.Carm. who came to their home to give them instructions. These two Friars promoted Carmelite Spirituality so well throughout the Berkshire Parishes that by the time this couple was professed in 1957, there was a large Third Order group (42 men and women) who met at the Mt. Carmel Center regularly. In 1990, the Carmelites sold the property, but the Third Order Chapter continues to exist and presently meets at St. Elizabeth of Hungary Church in North Adams, MA.

The Third Order community which began as the Good Shepherd Chapter in Springfield, MA in the 1950s shifted location in 1990 after over 30 years. They joined others in Monson, MA with the loving support of the pastor, Fr. Jeddie Brooks, who also became a Third Order member in 1995. Fr. Brocard Connors, O.Carm, Provincial Delegate at the time, came to visit the community yearly giving a presentation on various Carmelite topics. Fr. Jeddie had the community sign "Happy Cards" at each monthly meeting to send to inactive and isolate members. Although this community had to relocate to Holyoke, MA, in 2013 with the hope of increasing the awareness of the Carmelite Family, this tradition still happens at every meeting.

Lay people were very instrumental in establishing communities in the 1950s throughout the St. Elias Province in Connecticut, Pennsylvania, New Jersey and Upstate New York. Their stories of the beginnings of their chapters were documented in "The History of the Lay Carmelites of St. Elias Province". This 2014 publication was created for the 125<sup>th</sup> Anniversary of the Irish Carmelites arrival in New York on March 29, 1889. All Lay Carmelites, (term used for this branch of The Third Order since 1988), speak of the passionate love of Our Lady of Mt. Carmel and devotion that they wished to share. In some areas there were no Carmelite Friars but agreeable diocesan parish priests who were delighted to have a Third Order Chapter in their parish. Once they were accepted to meet in a parish church or school, the Provincial Delegate traveled to visit and instruct them on the Spirituality of Carmel.

A National Third Order Convention was held in New York in 1954, coinciding with the opening of the Marian Center on 28<sup>th</sup> Street in NYC.<sup>7</sup> The Third Order members assisted in the Marian Center which housed offices, a shop and a Marian library. Promoting the Scapular devotion was

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<sup>7</sup>Isacson, The Province of St. Elias 1947-1986, 16.

the apostolate at that time. The Third Order Chapter of Our Lady of the Scapular also began a project of supplying medicines and pharmaceuticals to our missionaries in Southern Rhodesia (1959). According to Fr. Alfred Isacson, O.Carm. obtaining the materials was very easy as drug companies, hospitals and sales people were happy to assist. Shipping was the problem, solved by a husband of one of the TOC. He was a boss down at the pier in NYC and arranged to ship it in the “Captain’s Luggage” to Mozambique where our men picked up the material. The fundraising activities of the center moved to Brooklyn, NY in 1971 but the Third Order Chapter continues to meet at O L of the Scapular Parish. As time went on, the Third Order Director, Fr. Mario Esposito, O.Carm., along with the Provincial Offices, went to St. Thomas Aquinas Parish in Brooklyn.<sup>8</sup>

At the Triennial Meeting of the Major Superiors of the Carmelite Order in 1957, the Carmelites worked on improving communication internationally with the Third Order. A number of resolutions were presented and an International Center was created in Fatima. It was designed to collect information, publish Carmelite literature, and to look after all other matters which concern the spiritual life of the Third Order. The first publication was *Commentarium*. After 3 years, there was a need to expand the publication into a multitude of languages. One of the creations was *Carmel in the World* for Anglo-Saxon countries.<sup>9</sup>

As people relocated or a chapter got too big for all to fit in one place, more chapters emerged. The Feast of Our Lady of Mt. Carmel became an opportunity for Lay Carmelites to promote the Scapular and educate the people in their parishes about Mary. Provinces realized that more direction, communication and literature was needed to keep chapters focused on their role in the church and support of Carmel. Provinces were creating publications such as *Carmelite Review*, *Mary* magazine, *Scapular* magazine and books such as “*Thoughts for Tertiaries*” which is a series of essays by Fr. Thomas McGinnis, O.Carm. (1959).

The first edition of *Carmel’s Call*, in 1948, had a collection of articles for formation of the Third Order. Future editions took on various forms with the content (legislative, spiritual, liturgical, instructional) varying from edition to edition. In 1980, Fr. Mario Esposito, O.Carm. as the new Provincial Director of the Third Order, resurrected a newsletter called “Third Order Calling”. He announced new chapters, experiences of visitations and highlighted a different chapter in each edition.

The Interprovincial Commission of PCM and SEL was established in 1988 to review, update and develop new ways to keep the Spirit of Carmel alive in the Third Order. One of its focuses is to be sure that the Lay Carmelites are supported in their promises of living as a member of the Carmelite Family according to the Rule and Statutes of Carmel. The Statutes that were promulgated in 1991, for example, required lengthening the time of formation between Reception and Profession. Therefore, Sr. Christina Griggs, O.Carm. created a manual to fully explain and provide lessons for formation of new members called *An Introduction to Carmel*.

In 1992, the first two Lay Carmelites, Margaret Piering (SEL) and Tom Zeitvogel (PCM) were

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<sup>8</sup>ibid, 21,22

<sup>9</sup> Fr. Mark Reuver., O.Carm. Carmelite Laity Around the World, *Carmel in the World*, Vol 1 No. 2, 128-130



included in the Interprovincial Commission. The expanded commission worked on development of programs for formation. Instruction manuals continued to evolve over the years. (Phase I & II) A Community Manual was also created in 2002 with detailed instructions including how to conduct a community meeting and an election. The Lay Carmelite formation program now includes a period of Temporary Profession (2002) for three years before one makes promises to Carmel for life! This change, six years of Initial Formation, placed the formation process more in line with the other branches of Carmel.

The current eleventh edition of *Carmel's Call* (2005) expanded to help guide and support the thousands of Lay Carmelites in the Provinces of The Most Pure Heart of Mary and Saint Elias. The *Rule of St. Albert*, the new 2003 Rule for the Laity: *Living the Carmelite Way: Third Order Rule* and the *Provincial Statutes for Lay Carmelites* were all put together in one publication with the ceremonies, prayers and most updated understanding of the Brown Scapular history and catechesis.

For the St. Elias Province, gratitude goes to the many Friars who came to Carmel and promoted this branch of the Carmelite Family.

#### **Provincial Directors/Delegates to the Lay Carmelites**

1933 – 42	Rev. Sylvester Maher, O.Carm.
Jan. 1 1949	Very Rev. Donald O’Callaghan, O.Carm.
Dec. 1961	Rev. Vincent Mc Donald, O.Carm.
1970	Rev. Mel Daly, O.Carm.
1977	Rev. Christopher Byrnes, O.Carm.
1979	Rev. Mario Esposito, O.Carm.
1982	Rev. Robert Hulse, O.Carm.
1986	Very Rev. Thomas McGinnis, O.Carm.
April 1988	Rev. Augustine Graap, O.Carm.
Aug. 1992	Rev. Brocard Connors, O.Carm.
Sept. 2004	Rev. John Horan, O.Carm.
May 2006	Rev. Francis Amodio, O. Carm.
Sept 2008	Rev. Garth Eversley, O.Carm.
June 2012	Rev. Francis Amodio, O.Carm.

There were numerous Carmelites, Diocesan Priests and Deacons who served as Chaplains/Spiritual Assistants for the Chapters/Communities. Unfortunately, many of those names are only known to those they served in this capacity.

Official documentation of Third Order members often remained in the files of the Director of the time. The Provincial Lay Carmelite Office has historical records from Fr. Chris Byrnes, O.Carm. of the 21 chapters he visited in 1977. Fr. (Augustine) Gus Graap, O.Carm., with Sr. Marion Halpin, S.C. researched and contacted all existing communities in 1988 to organize them into three regions so Rosalie Cantori, TOC, Sr. Marion, SC and Margaret Piering, TOC could assist him with visitations and communication. At this time, Fr. Gus, O.Carm. introduced the Christian Prayer book, to teach the TOC how to pray Morning and Evening Prayer, replacing the Little Office of the BVM. This was to unite them with the Universal Church of praying part of the Liturgy of the Hours.

During Fr. Brocard Connors, O. Carm. term as Provincial Delegate (1992-2004), Phil Mellusi, husband of Joan Mellusi, TOC established an electronic database of all Lay Carmelites, Delegates, and Spiritual Assistants. Over the years, Fr. Brocard, O. Carm. would meet with many TOC in Tappan, NY and travel with different teams of Lay Carmelites to Darien, Illinois for training programs and to Conferences on Carmelite Spirituality throughout the world. Regional Coordinators and Regional Formation Coordinators were established to assist with communication and training. Dianne Massiello, TOC, Jackie Mashia, TOC, Ellen LoBasso, TOC, Diane Forlano, TOC, Rose Mary Lancellotti, TOC, and Joan Mellusi, TOC, were one of the teams who meet annually in Tappan, NY to plan the following year's retreat program, review the financial status of the Lay Carmelite funds, and discuss issues of concern in communities.

Some of the Lay Carmelites also attended International Congresses with Fr. Brocard, O. Carm. Joan Mellusi, TOC was a keynote speaker in Fatima (1998). Rose Mary Lancellotti, TOC was appointed to the International Commission for the Laity (2002) and then as a secretariat in 2008 when Fr. Francis Amodio, O. Carm. was appointed to the International Commission. Patricia Whitlock, TOC (PCM) and Rose Mary Lancellotti, TOC (SEL) represented the Lay Carmelites at the General Chapter of the Order in Sassone, Italy (2007).

When Fr. Brocard, O. Carm. became ill, Fr. Michael Kissane, O. Carm. Prior Provincial moved the Provincial Office for the Lay Carmelites to Middletown, NY (2004). Fr. John Horan, O. Carm. became the Provincial Delegate. Fr. Raymond Bagdonis, O. Carm. Dianne Massiello, TOC and Rose Mary Lancellotti, TOC assisted him with visitations and office matters. The Regions were divided again into 8 as the number of communities grew.

The Provincial Office for the Lay Carmelites was officially established in 2006 on the Carmelite property in Middletown, NY and in the National Shrine of Our Lady of Mount Carmel building. Fr. Francis Amodio, O. Carm. Provincial Delegate, and Rose Mary Lancellotti, TOC, Provincial Coordinator, serve the Lay Carmelites in running the Provincial ministry. St Elias Province (2015) has 51 active communities in the US with 13 in the Caribbean Region assisted by Fr. Hasely King, O. Carm. and one developing in Ho Chi Minh City, Vietnam with the assistance of Fr. Joseph Trung Tran, O. Carm and Fr. Joseph Tri Phan, O. Carm..

### **SEL Active Lay Carmelite Communities - 2015**

#### Region 1:

Sanford, ME, Lewiston, ME, Howland, ME, Bangor, ME, Augusta, ME

#### Region 2:

Portland (Moodus), CT, N. Haven, CT, Hartford, CT, Groton/New London, CT, Huntingdon/Shelton, CT, Danbury, CT, Waterbury West, CT

#### Region 3:

Sea Cliff, NY, Hicksville, NY, Shoreham, NY, Lynbrook, NY, Medford, NY, Greenlawn, NY, Seaford, NY

#### Region 4:

Manhattan West, NY, Jersey City, NJ, Bayridge-Brooklyn, NY, Canarsie-Brooklyn, NY

Williamsburg-Brooklyn, NY, Bensonhurst-Brooklyn, NY, Manhattan East, NY  
Spring Lake, NJ, Whitestone-Queens, NY, Staten Island, NY, Bayside-Queens, NY  
Rockaway Beach-Queens, NY

Region 5:

Clayton, NY, North Adams, MA, Rochester, NY, Middletown, NY, Troy, NY  
Tarrytown, NY

Region 6:

Pottsville, PA, Philadelphia, PA, Roseto, PA, E. Stroudsburg, PA, Wilkes Barre, PA  
Hollidaysburg, PA, Strafford, PA, Riegelsville, PA

Region 7:

Warwick, RI, Holyoke (Monson), MA, Middleborough (New Bedford), MA, Mashpee, MA

Region 8:

North Myrtle Beach, SC, Boca Raton, FL, San Nicolaas, Aruba, Diego Martin, Trinidad, WI,  
Gasparillo, Trinidad, WI, New Grant, Trinidad, WI, Tunapuna, Trinidad, WI,  
Barataria/San Juan, Trinidad, WI, Port of Spain, Trinidad, WI, Toco, Trinidad, WI,  
Point Fortin, Trinidad, WI, St. James, Trinidad, WI, Gros Islet, St. Lucia, WI,  
Anse la Raye, St. Lucia, WI, Ho Chi Minh City, Vietnam.