

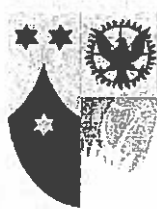
Lay Carmelite Initial Formation Program

Phase 1 Formator Manual



'I have been most zealous for the Lord God of Hosts.'

1 Kings 19:10



Province of Saint Elias



Province of
the Most Pure Heart of Mary

2010 Edition



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Preface

Introduction to Formation is a tool for giving a new Lay Carmelite Candidate the opportunity to discern his/her call to Carmel; to learn about Carmelite history; to learn about prayer in the spirituality of Carmel; to learn about the Rule of St. Albert, and Living the Carmelite Way: The Rule for the Third Order of Carmel guides us in the spirit and structure of Carmel; why Mary, the Mother of God is so important to Carmel; how Elijah is our role model in living the dual spirit of Carmel; to experience the known and lesser known saints and blessed of Carmel; and to better understand the role of the Lay Carmelite in the Carmelite family and the whole Church.

Preparing this program was truly an exciting adventure, and for a lot of reasons. It was a personal opportunity for us to learn so much more about Carmel, and it was an opportunity for our provinces, Saint Elias and the Most Pure Heart of Mary, to collaborate on a project of enormous proportion.

During the development of this material, we have referenced many sources. These are:

- Scripture
- Catechism of the Catholic Church
- Vatican II Documents
- Papal encyclicals, exhortations and letters
- United States Conference of Catholic Bishops Statements
- Works of contemporary Carmelite authors
- The Rule of St. Albert
- Carmel's Call (Living the Carmelite Way: the Rule for the Third Order of Carmel, Provincial Statutes, *Lectio Divina*, Liturgy of the Hours)

These works were selected to lead new Candidates in one direction - to live life as a Carmelite in allegiance to Jesus Christ.

For you, as the Formator, we have developed this accompanying guide to help you and your formation team to accomplish the program objectives.

The Lesson Plan

There is a Lesson Plan for each lesson. Learning objectives are provided for each lesson. This provides a tool for measuring the success of the learning experience. If the Candidate has succeeded with the learning objectives, then the formator has successfully facilitated the learning experience.

Each Lesson Plan identifies the required readings for the lesson, and provides a list of resources that were used in the development of each lesson. The formator doesn't have to read all the material. The list gives evidence of the depth of the research, the soundness of the sources, and a list of resources you might use to learn more about the Carmelite experience.

Resources

As with the Rule of Saint Albert, Scripture is used in the document liberally.

The Catechism of the Catholic Church is frequently referenced. It is to this document that we look to receive the truths in Catholic teaching. The fact that a quote from a Carmelite saint opens the section on prayer in the Catechism is an indication of the contribution the Carmelites have made to our Church.

Other documents of the Church that were selected specifically to identify the focus on the role of the laity in the Church.

Writings from Carmelite authors both historical and contemporary are used throughout the Plan.

Instructional Plan

The Instructional Plan provides a guide for the facilitation of each lesson. In the Candidate Manual each lesson has several study questions to help the Candidate to focus on the major information of the lesson. In the Instructional Plan, there are additional suggested ideas available for the formator should he/she opt to use them. These ideas can be used to encourage additional discussion on the material provided. These questions are available for use; however the formator is free to use other methods in which to bring out a discussion on the topic.

Another feature of the formator guide helps with the recurring problem experienced by formators over the initial year of formation - what to do with Candidates who miss a class. Each lesson plan has a lesson make-up assignment. The choice to accept make-up work is at the discretion of the local community council and formator, who can best assess the situation with each Candidate.

This manual is not intended to dictate to the formator. It is designed in a format based upon sound adult learning techniques. It is meant to help, not hinder, the efforts of the formator.

We have also included a section in this manual on adult learning techniques that may provide a few "extras" to be used during your monthly formation lessons.

In the last paragraph of *At the Fountain of Elijah*, Wilfrid McGreal, O.Carm. writes:

"Carmelites are to make themselves available to accompany those who genuinely desire to experience the transcendent in their lives or who wish to share their experience with God."

We thank you for your dedication as formators of the Carmelite Charism. May you be richly blessed for your efforts!

Learning Facilitation Techniques

Adults require material that is relevant to their lives. If that is true (and all experts in adult-learning theory agree that it is), then we must clearly express why this Phase of formation is important.

In *Ratio Institutionis Vita Carmelitanae*, Fundamental document on formation for friars of the First Order throughout the world, Prior General, Joseph Chalmers may have written for his Priests and Brothers but this document is just as applicable to Lay Carmelites in the Third Order simply because we ARE Carmelites.

Here are a few of his quotes:

“The Carmelite is ... transformed on every level of his personality if he consents to the will of God.”

“The formative process lasts a lifetime with many twists and turns.”

“We journey with others who have received the same gift, and the same call.”

“Formation is a lifelong process which involves individuals at every level and stimulates their conversion.”

And finally, from paragraph #14:

“Formation must be presented in such a way that individuals can understand and embrace it as a dynamic process which is to continue throughout their lives, and not merely as a way of attaining membership in the Order.

“The formative process can never be said to be completed; growth to human, spiritual, religious and Carmelite maturity progresses along with the unfolding of the lives of those who, having encountered Christ, answer his call and follow him in the Carmelite life, allowing themselves to be grasped and transformed by his love.”

We know from Scripture that Jesus took great care in teaching his disciples. He spoke with them. He showed them. He reminded them, and beyond that, He lived the life He wanted them to live.

While formation is not to be taken lightly and may seem to be too great a responsibility, the Candidate Workbook and Formator Guide are designed to help make the job easier. We hope you will find:

- The material is sound
- The Study Questions assist the learning process
- The Formator Guide has useful information in it

In this section of the Guide, we have included several techniques that have been used by learning facilitators. We added a Carmelite twist because as Carmelites, we always start and end a lesson with a prayer.

Environment

Since the charism of the Carmelite Order is prayer, a prayerful atmosphere is important. This might include the exposition of the Bible, a statue of Our Lady of Mount Carmel, a statue of the patron saint of your community or a lit candle ... this will help everyone to remember that we are in God's presence.

In the General Directory for Catechesis, from the Congregation for the Clergy in Rome, and published by the United States Catholic Conference in 1998, it says:

“When catechesis is permeated by a climate of prayer the assimilation of the entire Christian life reaches its summit.”

As formation continues, this climate spreads far beyond a meeting area. The Candidate begins to change. That's how you know that learning has taken place.

Expectations

At the beginning of the program, make the expectations clear to the Candidate. Expectations include reading the assigned material and completing the Study Questions.

Our expectations for you, the Formator, are that you will have the Study Questions completed long before the Candidates do. You also should read as much of the required reading possible. It can only help your level of confidence and preparedness. Bring the references to class with you, particularly the Catechism of the Catholic Church and the Vatican II Documents. If you don't have a copy of them already, you might want to acquire them.

We know that there is a lot of material in this program. You might not get to it all in class. Just remember that the Holy Spirit also has a role in learning. Where your facilitation leaves off, the Holy Spirit continues.

Reinforce the required attendance at all learning sessions. With life being what it is there will always be absences. In the Formator Guide you will find a make-up worksheet that provides an option to you. You make the decision on whether a Candidate can make up the lesson using this method. In addition to the make-up worksheet, the Candidate should complete the lesson's Study Questions as well, and then hand both documents in to you by the deadline you establish.

Ground Rules

Ground rules are a part of expectations, but they work better if you have the group help set them. Here are a few essentials:

- Begin on time
- End on time
- One speaker at a time
- A respectful attitude toward everyone

About the Adult Learner

Learning involves the amount of information, facts, or concepts that a person knows, the skills that a person is able to use, and the attitudes a person develops and imparts to others. Teaching is a different matter all together.

Let us look at the terms learning and teaching.

TEACHING	LEARNING
Brings about learning	Involves change

TEACHING	LEARNING
Series of opportunities to learn	Assists change to take place
Is done TO the Candidate	Is done BY the Candidate
Ends when the class is over	Continues on the ride home, and sometimes for a week.

Learning is what we want. St. Teresa of Avila and St. John of the Cross agree. To paraphrase ... You understand with your heart what you have learned with your mind. Learning is the basis of good formation.

Helpful Hints for Successful Lessons

- Take a deep breath your first time out, and at any time you get asked a question you are unsure of. A little extra oxygen going to the gray matter helps you think.
- If a candidate says something way off-track, and it will happen, say "I see your point. How can we connect that with this topic?"
- Allow, encourage, assist, etc., but **don't insist that a person speak** out loud in front of a group. It may take a few lessons to become comfortable in sharing but it is important to see some progress in being able to share and express thoughts.
- During the formation process the candidates will be sharing things that are personal and intimate. It is very important that they respect each other by not sharing these things outside of the meetings.
- Stay focused. Your focus will help the group focus.

And Lastly...

There's one thing about helping someone else learn. You learn even more.

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LESSON

TITLE

1. Discerning Your Call to Carmel
2. Introduction to Carmelite History
3. Part I: Rule of Saint Albert, A Pattern for Life
Part II: Liturgy of the Hours
4. Part I: Living as a Carmelite: Personal Prayer
Part II: Lectio Divina
5. Living as a Carmelite: The Rule for the Third Order of Carmel
6. Living as a Carmelite: Provincial Statutes
7. Living as a Carmelite: Community
8. Living as a Carmelite: Service
9. Part I: Elijah and Mary: Models of Carmelite Spirituality
Part II: The Carmelite Brown Scapular
10. The Carmelite Family: As an Order and As Members of the Church
11. Carmelite Role Models: Figures Throughout Carmelite History
12. Discernment and Readiness for Reception into the Carmelite Third Order

Internet Resources

Thought Provoking Quotes

Themes: In Allegiance to Jesus Christ

Lay Carmelite Initial Formation Program - Phase I Formator Manual
Lesson Plans
Lesson 1

Introduction to Formation: Discerning Your Call to Carmel

Lesson Objectives: At the completion of this lesson, the candidate will:

1. Explain how you came to Carmel.
2. Identify the purpose of a solid Formation Program.
3. List the steps in the Formation Program.
4. Explain the concept of "discernment".
5. Define: Religious Orders; Religious Communities; Charism.
6. Begin the discussion about the Carmelite Charism.
7. Define the requirements and expectations for the Phase I Formation Program.

Resources Used for this Lesson:

Scripture:

Eph 1:4-5, Jn 13:15, Rom 12:2

Required Reading:

Candidate Workbook Lesson 1

John Welch, O.Carm., *Seasons of the Heart*, Section 6 in the book, Section 5 in the website copy found at www.ocarm.org and www.carmelite.org
Carmel's Call, pages 84-90

Appendix A: John Malley, O.Carm., "Fundamental Values of Carmelite Spirituality" (Reprinted with permission)

Living the Carmelite Way, Part 1: Chapters 1 and 4

Rule of St. Albert:

Chapter 2

Carmelite Authors:

Joseph Chalmers, O.Carm., *Into the Land of Carmel*, www.carmelite.org

A Journey of Transformation, (Ratio Institutionis Vitae Carmelitanæ)
(The fundamental formation document for the Carmelite First Order)
www.carmelite.org

Vatican II Documents:

Lumen gentium (Dogmatic Constitution of the Church),
www.vatican.va

Papal Documents:

Christifidelis laici (Christ's Faithful People), Search using www.vatican.va

**Catechism of the
Catholic Church:**

Paragraphs 2012, 2013, 897-913:

Instructional Plan
Lesson 1
Introduction to Formation: Discerning Your Call to Carmel

Materials and Required Reading:

- Candidate Workbook, Lesson 1
- John Welch, O.Carm., *Seasons of the Heart*, Section 6 in the book, Section 5 in the website copy found at www.ocarm.org and at www.carmelite.org ;
- Carmel's Call, pages 84-90;
- Appendix A: John Malley, O.Carm., "*Fundamental Values of Carmelite Spirituality*"

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
WELCOME/ Building Community	Remind ourselves that we are always in the presence of God. Opening Prayer: Carmel's Call, p. 139. Formator will welcome candidates and in their self-introduction, give a little information about their involvement in Carmel; positions held, etc. Give out contact information. Self-introduction of candidate using the planned Go-Around	Planned Go-around using 4 questions printed on index cards: 1. What is your name 2. Where do you live 3. How long have you thought about joining the Carmelite Order 4. What 2 things do you hope to learn during the first 12 months of your formation Formator will write out the answers to #4 for use after everyone shares.	
Overview of the 12-month Program	<ul style="list-style-type: none"> • Review the Phase I Workbook: • Table of Contents 	Reflect upon the answers to Question #4: Identify the lesson in which each subject will be addressed. If you aren't sure, identify the most likely Lesson #. Any questions or comments? Let's begin the journey!	
The Universal Call	<ul style="list-style-type: none"> • Importance of the laity as identified by the Church • One such call for the laity, the Lay Carmelites 	Explain that there are several Vatican II and other Papal documents relative to the laity: <i>Lumen gentium</i> <i>Gaudium et spes</i> <i>Apostolicam actuositatem</i>	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
		<p><i>Christifidelis laici</i></p> <p>Stress the importance of these documents, and how they can be obtained.</p>	
Discernment	<ul style="list-style-type: none"> • Definition of discernment • Definition of charism 	<p>Facilitate discussion on the Study Questions for this section.</p> <p>For additional discussion:</p> <ul style="list-style-type: none"> • What is your understanding of the Carmelite charism? What has drawn you to this charism? 	
Religious Orders	<ul style="list-style-type: none"> • Definition of religious orders • Charism of major religious orders 	<p>Facilitate discussion on the Study Questions for this section.</p> <p>For additional discussion:</p> <ul style="list-style-type: none"> • What other religious groups are you familiar with? What is their charism? 	
The Choice	<ul style="list-style-type: none"> • The vocation as a Lay Carmelite • Concerns about this major step in life 	<p>Facilitate discussion on the Study Question. (This study question (#4) will give you information you will need to assist the candidates throughout the next 11 months.)</p>	
The Process	<ul style="list-style-type: none"> • Steps in Formation: <ul style="list-style-type: none"> Phase I <ul style="list-style-type: none"> Reception Phase II <ul style="list-style-type: none"> Temporary Promises Journaling and a Mentor ♦ Phase III <ul style="list-style-type: none"> Final Promises ♦ While meeting with a mentor is common in both Provinces, journaling is done only in the St. Elias Province. 	<p>It isn't time to go into depth on this subject area, just introduce the information. Refer to Carmel's Call, and encourage candidates to read it fully.</p> <p>Discuss and review the timeline for the formation program.</p>	
Closing Prayer	<p><i>Flos Carmeli</i>, (If it is at all possible, this could be sung.) Carmel's Call, pg. 352.</p> <p>Closing Prayer: Carmel's Call, p.141.</p>		

**Make-Up Worksheet
Lesson 1**

Introduction to Formation: Discerning Your Call to Carmel

Name: _____ Date: _____

Reason session was missed:

Lesson Objectives: At the completion of this lesson, the candidate will:

1. Explain how s/he came to Carmel
2. Identify the purpose of a solid Formation Program
3. List the steps in the Formation Program
4. Explain the concept of "discernment"
5. Define: Religious Orders; Religious Communities; Charism
6. Begin the discussion about the Carmelite Charism
7. Define the requirements and expectations for the Phase I Formation Program

Explain each of the lesson objectives: (attach answers to the questions on additional sheet)

Father John Malley identifies 10 Fundamental Values of Carmelite Spirituality. List all ten, and cite a brief explanation of each of them.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

The worksheet and study questions must be turned in to the Formation Director by _____ which is two weeks before the next session

Lesson 2 Introduction to Carmelite History

Lesson Objectives: At the completion of this lesson, the candidate will:

1. Trace the history of the Carmelite Order from the time of Rule of St. Albert through the 20th Century
2. Identify the major reform movements in the Order.
3. Begin the process of becoming familiar with some of the Carmelite saints and blessed and the contributions they made to Carmelite history.

Resources Used for this Lesson:

Scripture:

1 Kings 19:10-13

Required Reading:

Material in Candidate Workbook Lesson 2

Carmelite Authors:

Carlo Cicconetti, O.Carm., *The Rule of Carmel*, 1984

Enrique Esteve, O.Carm. and Joachin Guarch, O.Carm., *Carmel, Mary's Own*

Michael Mulhall, O.Carm., *Albert's Way*, 1989

Christopher O'Donnell, O.Carm., *A Loving Presence: Mary and Carmel*, 2001,
www.ocarm.org

Felip Ribot, O.Carm., *The 10 Books on the Way of Life and Great Deeds of the Carmelites*, (Written in 1385, reprinted in 2005)

Joachim Smet, O.Carm., *An Outline of Carmelite History*, 1965

Joachim Smet, O.Carm., *The Carmelites: A History of the Brothers of Our Lady of Mount Carmel*, Volumes I-IV, 1985

Redemptus Valabek, O.Carm., *Prayer Life in Carmel*, 1982, 2001

NOTE: This Lesson Plan includes Formator notes as well as the pages from the Candidate Workbook

Instructional Plan
Lesson 2
Introduction to Carmelite History

Materials and Required Reading:

- Candidate Workbook, Lesson 2
- **FORMATOR:** Review the Lesson 2 materials and lesson plan and decide which method of instruction will be used in order to give out assignments if need be. You may assign candidates to present information as part of the lesson.

Note: It is not essential that every historical date be memorized. It is more important to learn about the journey through 800 years of Carmelite history.

TOPIC	DISCUSSION TOPICS	CURRICULUM CONTENT	
WELCOME/ Building Community	<p>Opening Prayer: Carmel's Call, p. 139.</p> <p>Carmelite History is fascinating. Remember that at this point in formation it is more important to learn the basics of Carmel's 800 year old existence than to memorize every detail.</p> <p>The lesson plan for this lesson is a bit more extensive than other lessons.</p> <p>The Formator guide has additional information on other facts and people mentioned in history during that time period.</p> <p>Above all, have fun with this lesson, and allow the candidates to learn, and perhaps even teach themselves.</p>	<p>NOTE: Column headings are modified for this lesson. There are several different options for working with this lesson. Be creative.</p> <p>Are there any questions from last month's lesson?</p> <p>Before we begin the discussion on this month's material, let me assure you, again, that memorization is not required. Over time, the information will become almost second-nature to you.</p> <p>Now we will begin our discussion on Carmelite History.</p>	
Method 1: Stroll Through History	<p>This method is facilitated by the Formator asking a guided series of questions. The questions go through a sequence of our history.</p>	<ul style="list-style-type: none"> • Tell me about our early days on Mount Carmel. • Why did the hermits leave Mount Carmel? 	

TOPIC	DISCUSSION TOPICS	CURRICULUM CONTENT	
		<ul style="list-style-type: none"> • What happened when the hermits moved into Europe; what challenges did they experience? <p>What impact did the work <i>"The 10 Books of the Way of Life and Great Deeds of the Carmelites"</i> have on Carmelite history related to accuracy and legends?</p> <ul style="list-style-type: none"> • What were the contributions of Blessed John Soreth? • Discuss the birth of the Second and Third Orders. • Discuss the Reform of Mantua and the leading figure of that reform. • What were the contributions of Teresa of Jesus and John of the Cross? • Tell me about the Reform of Touraine. • Discuss where and when the Lay Carmelites came to North America. 	
<p>Method 2: Candidate Talk</p>	<p>Mini-presentations by the Candidates in the formation group.</p>	<p>Depending upon the number of Candidates in the formation class, the formator can divide the major reforms and have each Candidate give a 7-10 minute talk.</p> <p>At the end of each lecture ask the Candidates:</p> <ul style="list-style-type: none"> • How did each reform throughout the centuries have an effect on Carmel 	

TOPIC	DISCUSSION TOPICS	CURRICULUM CONTENT	
		today?	
<p>Method 3:</p> <p>Who's Who</p>	<p>Identify the major people in Carmelite history, and assign each candidate several people on which to give a short talk.</p>	<p>How many you cover may depend on the number of Candidates in your formation group.</p> <ul style="list-style-type: none"> • Albert of Jerusalem • Nicholas the Frenchman • Felip Ribot • John Soreth • Baptist Spagnoli • Teresa of Jesus • John of the Cross • Philippe Thibault 	
<p>Method 4:</p> <p>Major Events</p>	<p>Use major events or turning points to bring the Candidates through 800 years of history.</p>	<p>Events to discuss:</p> <ul style="list-style-type: none"> • The move from Mount Carmel to Europe • The Teresian Reform • Reform of Touraine <p>For each event ask:</p> <ol style="list-style-type: none"> 1. What happened? 2. What was the result? 	
<p>Closing Prayer</p>	<p>Closing Prayer: <i>Carmel's Call</i>, Page 141.</p>		

CONTENT - LESSON 2

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY	CARMELITE HISTORY THROUGH THE CENTURIES
<p style="text-align: center;">Who's Who</p> <p>Saladin (Salāh ad-Dīn) (1138-1193) was the Sultan of Egypt and Syria. He led the Islamic opposition to the Second and Third Crusades. He led the Muslims against the Crusaders and eventually recaptured the Holy Land from the Kingdom of Jerusalem.</p> <p>Saint Albert Avogadro (1149-1214) was a canon lawyer who served as Latin Patriarch of Jerusalem from 1204 until his death. Before going to Jerusalem, he served the Papacy as a mediator and a diplomat.</p>	<p style="text-align: center;">Lesson 2</p> <p style="text-align: center;">Introduction to Carmelite History</p> <p style="text-align: center;">The Early Days on Mount Carmel, the Late 13th Century</p> <p>Most religious orders were named after the person who was called by God to gather them together to serve a particular need. St. Dominic was the founder of the Dominicans; St. Francis of Assisi was the founder of the Franciscans; St. Benedict founded the Benedictines, and so on.</p> <p>Other religious communities were founded by a person who was called by God, and the communities they established were named after the service or ministry they provided, such as the Sisters of Charity who were founded by St. Elizabeth Ann Bailey Seton.</p> <p>The Carmelites, however, received their name from the place where they settled-Mount Carmel. Mount Carmel was located on a thin strip of coastal land, on a mountain range near Acre in the Holy Land. This area was recovered in the late 12th century from Saladin, the Sultan of Egypt and Syria during the third crusade. Because of all the territorial struggles in the area, Mount Carmel, in a section called Wadi Ain-es Siah at the fountain of Elijah on the western slopes of Carmel, was one of the few safe havens where hermits could live.</p> <p>The number of hermits, some of whom had been participants in the crusades, grew. They asked Albert Avogadro, the Patriarch of Jerusalem, to give them a 'way of life' that would assist them in organizing as a community. The exact year is uncertain, but somewhere between 1206 (the arrival of Albert in the Holy Land) and 1214 (the year Albert was murdered), Albert gave the growing community a simple, short formula (<i>Formula Vitae</i>) to guide their already-established way of life. Their day was spent in prayer</p>

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY

CARMELITE HISTORY THROUGH THE CENTURIES

and solitude except for daily celebration of the Eucharist which was celebrated in common. They also

Who Were the two "Bs"?

Early Carmelite tradition had it that the hermits on Mount Carmel were gathered together about 1150 by Berthold. According to tradition, his successor was Brocard. It was Brocard who petitioned Albert of Jerusalem to give the band of hermits a rule, or a way of life that would help them build a community.

More recent studies indicate that there is no documentation of the names of the original hermits. What we do know is that in the latter half of the 12th century, a group of hermits came together at the fountain of Elijah. From this group of hermits came the Brothers of Our Lady of Mount Carmel, the Carmelites.

gathered weekly for discussion of their life together, and it was possible that this was also done in the oratory.

For several years, the band of hermits struggled through the territorial battles in the Middle East. Eventually they were driven away by the Saracens in 1291 as the struggle between Christians and Muslims in the Holy Land forced the hermits to move westward into Europe around 1238.

They wore a striped cloak which was common garb in the Middle East but unheard of in Europe. The controversial garb caused a struggle for recognition and acceptance, a struggle that would be ongoing for many years.

The hermits had received a confirmation of their way of life in 1226 by Pope Honorius III. However, many bishops in Europe wanted no part of this band of hermits. In 1229, Gregory IX also recognized Rule of St. Albert as having pre-dated the ruling of the 4th Lateran Council, in 1215, which had stated that no new religious orders could be established.

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY

CARMELITE HISTORY THROUGH THE CENTURIES

Gregory IX's recognition of the hermits as an Order brought with it the change from an eremitical life of a hermit to the life of a mendicant friar. Mendicants renounced ownership of all personal property, depended upon alms and the practice of begging to support their existence.

Early Expansion and Growth in Europe

What's In a Name?

Documentation is limited for the early years of the band of hermits. Tradition and testimonies of some pilgrims to the Middle East state that the band of hermits, when they built their oratory in the center of their community, dedicated it to Our Lady. That would not have been uncommon. Many churches were named after Our Lady at the time.

By 1226, the time of Honorius III, they were known as the Hermit Brothers of Mount Carmel. The title evolved into the Hermits of Mary of Mount Carmel, the Hermit Brothers of the Order of Blessed Mary of Mount Carmel, to the Order of the Brothers of the Holy Mother of God, Mary of Mount Carmel.

In 1247, the General Chapter of the Order requested a change (mitigation) of the Rule. Pope Innocent IV assigned two Dominican theologians to help with the process.

Along with the challenges brought about by a mitigation of the Rule was the addition of active elements to the contemplative life. Years later, Nicholas the Frenchman, put his sentiments in writing in "The Fiery Arrow" where he made it clear that he favored retaining the contemplative elements.

The 2nd Council of Lyons, in 1274, reinforced the ruling of

the Lateran IV Council, and further "canonized" the allowable Orders of religious in the Church which included the Dominicans, Franciscans, Augustinians and Carmelites.

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY	CARMELITE HISTORY THROUGH THE CENTURIES
	<p>The controversial striped mantle was changed to white, and the Carmelites were commonly known as the Whitefriars. By 1300, the Carmelites had 150 houses spread throughout Europe.</p> <div data-bbox="1101 323 1451 680" style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Definitions Eremitic - Cenobitic</p> <p><u>Eremitic</u> life is one lived in solitude.</p> <p><u>Cenobitic</u> life is one lived in community, and this may include a religious rule.</p> </div>
<p style="text-align: center;">The 14th Century The European World at the Time</p> <p>In 1309 after anarchy seized Rome, the Papal Seat was removed from Rome to Avignon, France. When the Pope moved to France, so did the center of the Carmelite Order. The Papacy remained in France until 1377 when Pope Gregory XI returned it to Rome.</p> <p>In 1378, the Great Schism began when Pope Urban VI and Anti-Pope Clement VII ran two competing papacies, one in Rome, one in Avignon. At one point, there were three popes. The Schism lasted until 1417.</p> <p style="text-align: center;"><u>Who's Who</u></p> <p><u>St. Angelus</u> was one of the first Carmelites to return to Sicily; killed by unbelievers during the first half of the 13th C. He is the patron saint of several cities in Sicily, and he is still remembered today. His feast day is May 5th.</p> <p><u>St. Albert of Trapani</u> was born in Trapani, Sicily in the 13th C. He joined the Carmelites, was ordained a priest, and soon became famous for his preaching and miracles. He died at Messina, probably in 1307, with a reputation for purity and prayer. He is Patron Saint of Carmelite Schools. Feast Day: August 7</p> <p><u>St. Nuno Alvarez Pereira</u> was born in Portugal in 1360. He pursued a military career and was champion</p>	<p style="text-align: center;">The 14th Century Carmelites</p> <p>In spite of all the problems in Europe, the 14th century was a time of growth for the Carmelites. The Carmelites had become more widely accepted. They were favored by the Crown in England and were given a royal palace in Oxford to start a foundation, and they served as confessors to royalty. Carmelite Provincial John Cunningham was</p> <p>It was a time when some of the earliest Carmelite saints became known. In the first half of the century, St. Angelus, the first of the hermits to move into Sicily, was martyred. St. Albert of Trapani, known for his devotion to the Child Jesus, was one of the earliest popular Carmelites. Saint Nuno Alvarez Pereira championed the cause of freedom in Portugal. St. Peter Thomas was made the Latin Patriarch of Constantinople. St. Andrew Corsini, who was known for his love for the poor, was the model of a saintly bishop.</p> <p>Part of the challenge in giving an accurate accounting of Carmelite history lies in the fact that not much of the early history was written down until the 14th century. The challenge was met by defender John Hornby. Hornby gathered together all the early chronicles of the Carmelites in the existing Papal Bulls. He defended the issues, and after a great debate, a formal declaration was written that supported the Carmelite claims.</p>

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<p>of Portuguese independence. He married, but after his wife died he entered the Carmelites as a Brother in 1423, at 63 years of age. He entered the monastery of Lisbon, one he had himself founded years before. He took the name Nuno of St. Mary. Through-out his eight years in Carmel he was known for his prayer life, practice of penance, and filial devotion to Mary, Mother of God. He died in 1431. Feast day: April 1</p> <p>St. Peter Thomas, was born in 1305 in France. He joined the Carmelites at 21, and was chosen by the Order as procurator general to the Papal Court at Avignon in 1345. He was entrusted with several papal missions to promote peace and unity with Eastern Churches, and was named Patriarch of Constantinople. He served as papal legate, archbishop, and Patriarch. His reputation was as an apostle of Church unity. He died in 1366. Feast day: January 8</p> <p>St. Andrew Corsini was born in Florence in the early 14th C. He entered the Carmelites at 21. He was a Carmelite Provincial by 1348, and bishop by 1349. His example was one of love, apostolic zeal, prudence, and he was known for love of the poor. He died in 1374. Feast day: January 9</p>	<p>John Baconthorpe, (1290-1346/8), Carmelite and English theologian and philosopher, became a prolific writer and defender of the Order. In attempt to defend the existence of the Carmelites, wrote extensively to establish a connection between Elijah and Mary. It was most likely Baconthorpe who was the first "to view the small cloud seen by Elijah (1Kings 18:24) as a symbol of Mary."¹ Later Carmelites would build on the theme.²</p> <p>Around 1385 <i>The Ten Books on the Way of Life and Great Deeds of the Carmelites</i> was written by Felip Ribot, O.Carm. This work includes <i>The Institute of the First Monks, or The Book of the First Monks</i>. This work puts Carmelite history down on paper, but it is a history that is heavily colored by myth and tradition.</p> <p>Ribot built on Baconthorpe's "little cloud" myth. He said that Mary was the cloud of pure rain. She arose from the sea which is the symbol for a sinful humanity.³ Elijah was enlightened by the vision, and able to see that a future redeemer would be born of a virgin. Myth though it was, Felip Ribot succeeded in raising the Marian consciousness of the Order.</p>
<p style="text-align: center;">The 15th Century The European World at the Time</p> <p>This is the century of Henry IV and V of England. Chaucer wrote the <i>Canterbury Tales</i>, and Joan of Arc hears and sees Saint Michael the Archangel. Thomas à Kempis wrote the <i>Imitation of Christ</i>. The Gutenberg Bible was printed in 1445.</p> <p>In 1492, Columbus sailed to the western hemisphere. Ferdinand and Isabella extended the Spanish Inquisition and ordered all Jews living in Granada to convert to Christianity or leave the country. At the same time, the Medici family brought the city of</p>	<p style="text-align: center;">The 15th Century Carmelites</p> <p>Decadence crept into the Carmelite Order just as it had in others. Money, influence, and even academic accomplishments all had a destructive power over community life. There were, however, many who adhered to the practices of the Rule, and several undertook efforts towards reform.</p> <p>Blessed John Soreth (1394-1471) from France, was one such reformer. He went back to the Constitutions of the Order, revised them and reinforced them to assist with growth in the Order. He was convinced that if we really wanted to live a life of prayer, and to be in</p>

¹ Loving Presence: Mary and Carmel, Christopher O'Donnell, O.Carm., Chapter 3.3.2; Chapter 3.3, p.20 Website copy

² The Ten Books on the Way of Life and Great Deeds of the Carmelites, Felip Ribot, page ix.

³ Loving Presence: Mary and Carmel, Christopher O'Donnell, O.Carm., Chapter 3.3

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Florence into the center of the Renaissance culture, and the Vatican Library was created.

CARMELITE HISTORY THROUGH THE CENTURIES

Common Methods of Meditation Familiar to Some in the Order at the Time

The Creation Theme - appreciating God living in all his gifts of creation

Lectio Divina - encouraged because reading the Scriptures were always part of Carmelite spirituality

communion with God, there were prerequisites: silence and solitude.⁴ He looked at meditation as an atmosphere of prayer rather than a set period of time allocated to prayer. By his own commitment to a

life of contemplative prayer he showed that contemplation of the Word of God remains the chief aim of the Order.

On October 7, 1452, a letter, *Cum Nulla*, was written by Pope Nicholas V, addressed to John Soreth, the Prior General. The intent was to recognize the lay people that had already been affiliated with the Order for over one hundred years. *Cum Nulla* also approved an orderly development of the feminine branch of Carmel, the cloistered nuns. This branch of Carmel had already been established as well. The nuns lived the spirituality of Carmel in a life conducive to prayer, in the solitude of the cell, through the liturgy, and in silence.

The Mantuan Reform of the 15th century took the Order back to a stricter way of life: there would be no ownership of private property, positions of leadership within the Order had limited terms of office, there would be no post or assignment outside the Order. There was an insistence on solitude and a personal relationship with God.

This period of reform gave us several saints and blessed, most notably Blessed Baptist Spagnoli.

The Reform spread from the Mantua-Florence region to much of northern and central Italy. In 1442, the

⁴ *Prayer Life in Carmel*, R.M. Valabek, O.Carm, page 44

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	<p>movement was given permission to separate from the greater Order, and permission was also given to the reform movement to have their own Vicar General. Later the group returned to what was called “the old stock” of the Order.</p> <div data-bbox="857 426 1393 1696" style="border: 1px solid black; padding: 10px;"> <p style="text-align: center;">“MANTUANUS” Blessed Baptist Spagnoli</p> <p>Blessed Baptist Spagnoli was born in 1448. He professed as a Carmelite in 1464 in the congregation in Mantua.</p> <p>At this time in Church history, religious orders throughout Europe had become lax, and many orders moved away from their original ideals. Several reform movements began and one of these was in the Carmel of Mantua where Spagnoli was a strong influence. He attempted to re-introduce religious practices that had been forgotten in the laxity of his Order at the time.</p> <p>He served in administrative positions in the Carmelite Order, including the position of Vicar General, a position he held for six terms. He also served the popes in several missions.</p> <p>He excelled at Latin verse, and he was widely known as one of the most prolific poets of the Renaissance. Throughout Europe, his eclogues, or pastoral poems, were used for nearly 200 years after his death in teaching Latin. He is the only Carmelite to have been quoted by William Shakespeare in one of his plays. (Spagnoli is quoted in “Love’s Labor Lost”.)</p> <p>He died in Mantua on March 20, 1516. His memorial is celebrated on April 17th.</p> </div>

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY

**The 16th Century
The European World at the Time**

The 16th century was one of tumult, change, and reformation.

Machiavelli wrote *The Prince*, and Martin Luther posted the 95 Theses on the door of Wittenberg Cathedral. He translated the Bible into German, and Tyndale translated the Bible into English. Books were being printed, and this resulted in the Reformation spreading quickly.

The Renaissance in Florence gave us the works of Da Vinci, Michelangelo, Raphael and others. Scriptural themes were commonly expressed in art. The Council of Trent reaffirms Catholic doctrine, and the Jesuits sent missionaries abroad. Martyrs such as Sir Thomas More chose death rather than give up their religious convictions.

The Puritans bring about a church closely based on Scripture. Columbus discovered Honduras, and black slaves are first brought into the New World by the Spaniards. Ferdinand Magellan discovered the Philippines, and Manhattan Island is discovered by Giovanni da Verrazano.

Henry VIII takes the throne in England. He marries Anne Boleyn, but Pope Clement VII denies Henry a divorce from his first wife, Catherine of Aragon.

Monasteries in England are confiscated. John Calvin, a French theologian, spreads a stronghold of Protestantism throughout Europe. The Inquisition of Pope Paul III tries to stop the Reformation and burns many Protestants at the stake.

In Japan being a Christian is a capital offense. The Inquisition continues under Pope Paul IV, who orders the Jewish Quarters in Rome to be walled in.

CARMELITE HISTORY THROUGH THE CENTURIES

The 16th Century Carmelites

The 16th century is known for the tremendous growth in Carmelite spirituality, mysticism and reform. The terms First Order, Second Order and Third Order were taken from the Servite Order from the early 16th century, and became terms more commonly used. The Carmelites never intended to refer to the Order in the

sense of a hierarchy, but simply to reflect the historical reality that some branches of the Carmelite family were officially founded earlier than others. John Baptist Rossi, a General of the Order was a supporter of reform and he wanted the reform to spread. He offered support to Teresa of Jesus in her attempts at reforming her cloistered monasteries, but he was disappointed in how the movement was received. He believed in a return to the roots of the Order, to prayer and to Our Lady, to the practice of simple aspirations that would bring our minds to prayer, and to solitude in the cell.

Teresa of Jesus

Two of the greatest lights of the 16th century were St. Teresa of Jesus and St. John of the Cross.

Teresa de Ahumada y Cepeda was born in 1515, one of 10 children in a fairly well-to-do family. Not unlike

ARNOLD BOSTIUS

At the end of the 15th Century, Arnold Bostius, a Flemish Carmelite and humanist, described and developed more fully the relationship Mary had with the Carmelite Order, and the theology of Mary.

His work on Mary and her relationship with the Carmelites included all of the commonly understood teachings on Mary - mother of God, immaculately conceived, assumed into heaven, and other understandings that were shared with the greater Church

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other reformers before her, she began her endeavors of reform in the place where she lived, the Carmelite Convent of the Incarnation in Avila, Spain. Incarnation had its share of laxity: inequality among the nuns with divisions based upon wealth and social stature, and laxity in the practice of the Rule, particularly in the area of prayer.

She went through a time of mediocrity in her spiritual life, but during these years she also had periods of mystical experiences. These experiences were sometimes seen by others as the work of the devil.

Eventually, in 1562, after several years of conflict with spiritual directors, townspeople, and fellow Carmelite nuns, she was given permission to found a new convent that would follow an eremitic (hermit-like) way of life, a life with strict practices of poverty and adherence to the Rule. She dedicated this new convent to St. Joseph.

In 1567 she was given permission by John Baptist Rossi, General of the Order, to establish other convents as well as two reformed houses for men. It was during this time that Teresa

Saint Teresa of Jesus and Devotion to Saint Joseph

Saint Joseph, protector of Jesus and Mary, is the principle protector of the Carmelite Order.

Teresa of Jesus had great devotion to Joseph, and wrote many times about how he never failed her.

About her first reformed house, she wrote:
 One day after Communion, His majesty earnestly commanded me to strive for this new monastery with all my powers, and He made me great promises that if it would be founded that He would be highly served by it. He said it should be called Saint Joseph and that this saint would keep watch over us at one door, and our Lady at the other, that Christ would remain with us, and that it would be a star shining with great splendor.

From the Autobiography of Her Life

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met John of St. Matthias (who later took the name of John of the Cross).

With continued opposition along the way, Teresa of Jesus went on to found many more foundations of this reform movement, which we now know as the Teresian Reform, in Spain. It came to a point when the Discalced (shoeless) Carmelites of the reform came into conflict with the Carmelites not involved in the reform. In 1580, a distinct province was established for the Discalced Carmelites.

Teresa of Jesus is a Doctor of the Church and has authored major works on Carmelite spirituality that have been studied and appreciated for centuries. She was one of many Carmelites whose life played a major role in the Church, and in the history of the world. Teresa of Jesus died in 1582.

John of the Cross

Juan de Yepes y Alvarez was born in Spain in the year 1542. His father was born of a wealthy family, but was disowned when he married beneath his station. John was one of three sons raised by the young widow. (John's father had died shortly after John's birth).

John received a basic education. He found it necessary to work and attend school at the same time. He was later offered an opportunity to study for the secular priesthood but he followed the call to enter the Carmelite Order. He was ordained at 25, in the year 1567. His original name in religious life was John of St. Matthias.

He met Teresa of Jesus shortly after his ordination. He was considering joining the Carthusians because he wanted a more contemplative lifestyle, but she encouraged him to help with her reform and to bring her reform message to the Carmelite friars. Shortly after that, with three other friars, he started a house of men who would follow the practices of St. Teresa's reform. It was at this time that John took the name John of the Cross.

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He and his small reformed community lived an austere life. They were known as discalced because they did not wear shoes as a demonstration of their poverty. They lived in a very small house and did without all forms of extravagance.

In 1577 John was arrested by some of the Calced friars, and imprisoned in a windowless cell in the Toledo monastery. He was scourged and humiliated but he would not renounce the reform. It was during his imprisonment that he wrote one of his greatest spiritual works, *The Spiritual Canticle*. In 1578 John escaped from imprisonment after nine months and went to the south of Spain. Later he wrote some of his other great works, *The Ascent of Mount Carmel*, *Dark Night* and *the Living Flame of Love*. In 1579 he became Rector of a new discalced college. John died in 1591, at 49 years of age.

In 1580, the Discalced Carmelites were permitted to have their own province, and in 1593 at the General Community of Cremona, the Discalced were officially declared independent from the Calced Carmelites. This declaration also stated that the Discalced Carmelites could not open houses in areas where the Order of the Ancient Observance was already established.

In the overall context of Church history, the 16th century saw the Council of Trent (1545) provide serious support to the reform movement taking place within religious orders, among them, the Carmelites. By 1593, Pope Clement VIII called for reform of all religious orders, and this encouraged the next phase of reform within the Carmelites.

Two Carmelites born in the second half of the 16th century were St. Mary Magdalene de Pazzi and Venerable John of St. Samson. These two Carmelites of the Ancient Observance will lead us into the 17th century, and will be discussed in detail in Lesson 11.



1595 Standard of the Carmelites
(*Vexillum Carmelitarum*)

The makeup of the Carmelite Crest appeared for the first time towards the end of the fifteenth century, in 1499, on the cover of a book about the life of St. Albert. The design there is that of a vexillum, (an ensign, a standard, a flag). This changed as time went on until it became the coat of arms as we now know it. There never has been an official explanation of the crest but there are various interpretations. In what follows we will present the most plausible interpretation in accordance with the most recent documents of the Order.
(www.ocarm.org)

The five most distinguishing features:

A mountain: painted in brown, with its tip reaching to the sky. It refers to Mt. Carmel.

Three stars: three stars each with six points, one white and two gold stars (or brown). The lower white star represents Carmelites still on the journey to the top of Mt. Carmel. The two higher stars are those who have ended their journey and reached the top of Mt. Carmel.

A crown: the gold crown represents the Kingdom of God. He is the Sovereign Lord of Carmel.

An arm and a hand bearing a fiery sword and a banner with biblical text: the Elian origin of the Order is symbolized by the arm holding a fiery sword and the banner bears the words, "I am on fire with zeal for the Lord God of Hosts".

Twelve stars: The Marian nature of the Order is symbolized by the twelve stars which recall the apparition of the "woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars".

Another interpretation is as follows: The ribbon-like banner reads: *Zelo zelatus sum pro Domino Deo* (I am most zealous for the Lord God.)

There are various interpretations on the of this standard, Kilian Healy's, O.Carm, interpretation is that Mount Carmel is presented in the lower field, and the star in the middle represents Elijah. The field above is white and divided into two parts and represents the white cloud over Carmel seen by Elijah. The two black stars are symbols of the two natures of Christ. The Crown over the shield is a symbol of the coronation of Mary, Queen of Heaven. The flaming sword over the crown recalls Elijah, the fiery prophet whose words burned like a torch.

(From *Prophet of Fire* by Kilian Healy, O.Carm.)

<p align="center">WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY</p>	<p align="center">CARMELITE HISTORY THROUGH THE CENTURIES</p>
<p>The 17th Century Europe and the New World at That Time</p> <p>The 17th Century was the age of the Protestant reformation. It was a century of colonization and scientific revolution.</p> <p>Matters of religion aided the course of colonization in the New World and resulted in violence in Europe. The Thirty Years War between Catholics and Protestants brings about major destruction, while advancing colonization resulted in power struggles in the new land.</p> <p>The Black Plague again swept through England and parts of continental Europe, and the Great Fire of London burned out over 13,000 houses.</p> <p>The Moors are expelled from Spain and the Jesuits and seminary priests are expelled from London.</p>	<p align="center">The 17th Century Carmelites</p> <p>The Teresian Reform Movement in the 16th century resulted in a major change in the Carmelite Order when the Order split into the Calced (the Ancient Observance) and Discalced (Teresian Reform) branches. In spite of the split, this period is still known as being the greatest period of Carmelite Reform. However, it was not the only time of reform.</p> <p>The Reform of Touraine, which started in the early 17th century, had its origin in the Observance of Rennes. It is lesser known, but would have far reaching effects on the branch of the Ancient Observance. It started with Peter Behourt, who was a persistent man with strong convictions. He wanted to raise the level of religious observance in the monasteries of his province. He did not reform any houses completely, but he had many followers, one of whom was Philippe Thibault.</p> <p>Thibault first came to the Carmelites for his education. He entered the Order and was fortunate enough to have a benefactor who paid for his advanced education.</p> <p>He moved to Paris and while there, he met reformers from other religious orders. The vibrancy he experienced with them in their practice of mental prayer and living a life of poverty created within him a desire for a new way of life. He decided to work for change within the Carmelite Order.</p> <p>The Reform changes included several points: meditation, spiritual reading, praying the Office in choir, a new novitiate which all members had to experience, that the better part is contemplation of divine things, the love of holy solitude and meditating day and night on the law of the Lord was irreplaceable, and formation was also of ultimate importance.</p>

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<p>NOTE: Sister Mary Magdalene de pazzi is also known as Maria Maddalena de Pazzi, especially in other parts of the world.</p>	<p>It was at this point in history that separate houses were established as novitiates. This allowed the candidates to be separate from the members of the Order who had already professed their vows. Candidate selection became more important, and it was in the novitiate that the candidate learned meditation and spiritual exercises. A directory for novices was developed and it became a guide to the spiritual life.</p> <p>The two main distinctions of the Reform of Touraine were that the people in the reform movement had every intention of remaining with the Order (they simply wanted to be called the "Stricter Observance")⁶ and the second was an emphasis on the Liturgy and liturgical celebrations, going back to Gregorian chant and chanting the Divine Office.</p> <p>The Teresian Reform had stopped all but monotone chant for the Office, and minimized the importance of externals. The Touraine Reform attended to externals but only as a means to assist a devout liturgical experience. The way a liturgical life was celebrated gave evidence of the contemplative life within. The Stricter Observance identified that a devout liturgical life would assist in the development of community life.⁷ Community life was stressed and the vows were taken more seriously. As a result, the status of lay brothers was improved. They were to be considered as religious, not servants.</p> <p>This movement had many members, but at its heart was Brother John of St. Samson. (We will read more about him in Lesson 11.) He was a simple man, blinded at an early age. Through his talent at the organ, he met the Carmelites during Mass. He became friends with a young priest, Matthew Pinault. With Matthew, John learned and studied the Scriptures and eventually entered the Carmelite Order.</p>

⁶ *Prayer Life in Carmel*, p. 9

⁷ *Ibid.* P96

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	<p data-bbox="906 281 1398 310" style="text-align: center;">Other Notables in the Reform Movement</p> <p data-bbox="829 348 1458 779">In Italy, in a cloistered convent near Florence, Sister Mary Magdalene dé Pazzi expressed her own life of reform. She lived a life of charity, stressed the importance of reverence in saying the Divine Office, and encouraged her sisters to take advantage of the privilege afforded them in their convent, to receive the Eucharist daily. She lived a life of obedience, and in all ways exemplified a life committed to the Rule. Frequently, her commitment to the Rule is overshadowed by her mystical experiences which were quite amazing. This mystic of the Ancient Observance will be discussed more fully in Chapter 11.</p> <p data-bbox="829 816 1419 1247">Dominic of St. Albert was a novice and disciple of Br. John of St. Samson. Dominic believed that to attain perfection in prayer, we must be in the presence of God. His process was uncomplicated. He described levels of prayer which started with meditation, and moved on through to a continuous presence and remembrance of God.</p> <div data-bbox="1122 940 1466 1509" style="border: 1px solid black; padding: 5px;"> <p data-bbox="1175 953 1419 1020" style="text-align: center;">Miguel de la Fuente (1573-1625)</p> <p data-bbox="1141 1024 1451 1486">From the old branch of Carmel, in Spain, Miguel de la Fuente was known for his special devotion to the Eucharist. He wrote to begin prayer with vocal prayer, that imagination will contribute more than the intellect, to conform oneself to Christ, meditate daily, and to take the Blessed Virgin Mary as a model of this prayer.</p> </div> <p data-bbox="829 1285 1097 1549">Bernard of St. Magdalen worked in formation, and he wrote a manual for his novices. Mark of the Nativity used this work to complete the <i>Spiritual Directory</i>.</p> <p data-bbox="829 1587 1446 1780">Michael of St. Augustine was responsible for the growth of the Reform in the Flemish Province and the Low Countries. His approach is described in his own words as “purity of heart and internal conversation with God.” He defends the dual life of the Carmelites, the apostolic life and the interior</p>

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	<p>life, the interior spirituality being the major part. He described aspirative prayer as breathing the essence of God as the person breathes air.⁸</p> <p>He also wrote on the interior Carmelite life and its Marian aspect. He said Carmelites needed to pray the psalms and pray with the same devotion as Mary did, and had to offer prayers to Mary.</p> <p>Daniel of the Virgin Mary was known for his historical works that defended the traditions of the Carmelite Order. One of his works included <i>Speculum Carmelitanum</i>. One of the traditions he defended was that the Order evolved directly from the Prophet Elijah on Mount Carmel. This would later generate a controversy with the Jesuits. Daniel also stressed the importance of the Divine Office. He said it should not be a mumble of words, rather it should be “animated by an awareness of God’s presence.”⁹</p> <p>At an event that took place in 1645, the General Chapter made a decision that would also have far-reaching effects. It was decided that there would be separate constitutions for the reformed friars of the stricter observance, and another for the non-reformed friars. The statutes from the Touraine reform were used as the basis</p>
<p>The 18th Century Europe and the New World at the Time</p> <p>The 18th century was one of war, discovery, creativity, and the rise of the middle class.</p> <p>In Europe, Queen Anne’s War spread over three continents. Power was defined by the Spanish Succession War, the War of Polish Succession, and the War of Austrian Succession.</p>	<p>The 18th Century Carmelites</p> <p>The first part of the 18th century brought continued attempts at reform, restructuring and growth</p> <p>In Ireland convents were established. In 1741 the Carmelites held a Chapter in the restored province and elected 14 priors, and by the end of the century there were 15 houses in Ireland.</p>

⁸Prayer Life in Carmel, Redemptus Maria Valabek, O.Carm. P.111

⁹ibid p.117

<p style="text-align: center;">WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY</p>	<p style="text-align: center;">CARMELITE HISTORY THROUGH THE CENTURIES</p>
<p>In the colonies, there was an uprising of slaves in North Carolina, the French and Indian War in the north, and the American Revolution that brought a separation of power between England and the new United States under its first president, George Washington.</p> <p>The storming of the Bastille and the French Revolution also resulted in an overthrow of the Church.</p> <p>Hayden, Handel and Bach wrote treasured pieces of music, and Isaac Watts wrote hymns that could be sung by a church congregation.</p> <p><i>The Encyclopedia Britannica</i> was established, and Benjamin Franklin writes <i>Poor Richard's Almanac</i>.</p> <p>Crop failure caused many Germans to migrate to England and the colonies, while Europe experienced its last outbreak of the Bubonic Plague.</p> <p>It was the Age of Enlightenment, an evangelical awakening, and the Age of Pietism, but slavery continues and slaves revolted. Denmark is the first country to abolish slave trade.</p> <p>The rising middle class enjoyed the new discoveries of the steam engine, Celsius scale, roller skates, bifocals and laughing gas. An inoculation and vaccine for smallpox came into being, but botulism surfaced for the first time in Europe.</p> <p>The 18th century was the era of modern missionaries. The Jesuits were expelled from Portugal, and were later disbanded by Pope Clement XIV. Meanwhile, in the United States religious freedom grew.</p>	<p>In Italy several houses were restored and established. In the Lithuanian and Bohemia-Austrian provinces, houses and cloistered convents were established and grew. The rest of Europe was not as successful.</p> <p>Restoration of Carmelite houses in England was unsuccessful since Catholicism had not survived, and the Order was almost totally destroyed in Portugal because of a severe earthquake.</p> <p>Between 1750 and 1850, almost all religious orders bordered on extinction. It was the Age of Reason and tremendous resentment towards the Catholic Church was prevalent.</p> <p>Government actions identified which religious orders could continue, the age for taking vows was governed by civil law, and the government limited the number of members allowed in each religious house. National constitutions were established for religious orders. Between 1768 and 1790, Carmelites decreased in number by almost 500 members.</p> <p>In 1790, the National Assembly of France dissolved all religious orders. Monastery and convent properties were confiscated. Bishops and priests were elected by the people. Clergy had to take an oath to the civil establishment.</p>

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY	CARMELITE HISTORY THROUGH THE CENTURIES	
	<p>The years 1792-93 have been named the Reign of Terror. Any person not in favor of the Revolution was at risk of trial, imprisonment, deportation, or capital punishment. In the last case, the method of choice was the guillotine. Catholic religious and clergy were among the many to be sentenced to death. The most well-known Carmelite martyrs were the Discalced Carmelite nuns from Compiegne.</p> <p>There is no accurate accounting, but we know of about 34 victims among the Carmelites of the Ancient Observance. Many others were deported, and many of these died as a result. In most cases priests and religious went back to their homes and families. "Some Carmelites embraced the Revolution; others joined the ranks of the exiled, and some gave their lives for the faith."¹⁰ In any</p>	<p style="text-align: center;">The Carmelites of Compiegne</p> <p>The Discalced Carmelite community of nuns in Compiegne, France, was one of many disrupted by the French Revolution.</p> <p>When mandated to lay aside their habits, the nuns refused. The nuns were driven from their convent and divided into four groups. They remained united in spirit. They were discovered; sixteen were brought together and sentenced to death. Their crimes were fidelity to religious life, fanaticism, and attachment to the authority prior to the Revolution.</p> <p>They were all brought in a cart to the guillotine in Paris. Throughout the trip they sang the Miserere, Salve Regina, Te Deum and Veni Creator. One by one they were executed, starting from the youngest to the prioress, Mother Teresa of St. Augustine. She told her daughters "Love will always be</p>

¹⁰ *The Carmelites A History of the Brothers of Our Lady of Mount Carmel*, Joachim Smet, O.Carm., Vol. IV p.37

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY	CARMELITE HISTORY THROUGH THE CENTURIES
	<p>case, "the French Revolution wiped out the Order in France."¹¹ Gone were the 8 provinces, 130 houses, and 721 members. There were similar results in Belgium, Germany, Italy, Poland, and Portugal.</p>
<p>The 19th Century Europe and the Americas at that Time</p> <p>Much of what ended the 18th century continued on in the 19th. War continued in France with Napoleon. The Russo-Turkish War began. The War of 1812 between the United States and the United Kingdom lasted for three years.</p> <p>After the Napoleonic Wars the map of Europe changed. Around the same time, the Lewis and Clark expedition mapped out new potential for the United States.</p> <p>The construction of the railroad, the Erie Canal and the Panama Canal brought great advantages to commerce and travel. The introduction of the postage stamp facilitated postal services.</p> <p>Multiple harvest failures hit Europe, particularly in Ireland with the Great Irish Potato Famine of 1845-49. Over one quarter of the population of Ireland died or emigrated to the United States and Canada. The Crimean War between Russia and the Anglo-French alliance just precedes the Civil War in the United States. The President of the United States, Abraham Lincoln, is shot.</p> <p>The Dominion of Canada is created and Italy is united under King Victor Emmanuel II. War continued in Italy until the incorporation of the Papal States (1870). Catholics reacted more openly to criticism. The Salvation Army was established.</p> <p>Industry and communication expanded with the</p>	<p>The 19th Century Carmelites</p> <p>The early part of the 19th century saw a continuation of the 18th century atrocities. Few General Chapters were held, and generals were appointed by the Pope, or elected by mail or committee.</p> <p>At the beginning of the century, Carmelite provinces existed only in Ireland, Poland, Brazil and Italy. That would not remain so. This was a time of rebuilding structures and renewing the spirituality that originally brought the Order together and would see the Carmelites expand, including coming to the United States.</p> <p>Poland had escaped the devastation of Napoleon, the Carmelites continued there even through communism, Ireland started to restore the Order in the first quarter of the century with the return to their first Carmelite house, Whitefriars in England. They added additional houses, as well as a house of studies.</p> <p>Reconstruction began and rebuilding took place. It was partially through the efforts and financial support of the Third Order that this was successful. In many cases, they had kept churches from being destroyed. Convents and monasteries had to be recovered and rebuilt. In spite of help from the laity, Belgium was not able to struggle through; in France it took longer to rebuild the Carmelite presence.</p> <p>It was in the last half of the century that the Carmelites saw a time of expansion. In 1881 the Irish Province opened a house in Australia.</p>

¹¹ *An Outline of Carmelite History*, Joachim Smet, O.Carm, 1965

<p align="center">WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY</p>	<p align="center">CARMELITE HISTORY THROUGH THE CENTURIES</p>
<p>addition of the light bulb, gas lighting, transatlantic cable, steel production, electric telegraph, anesthesia, telephone, phonograph, and Alfred Nobel's discovery of dynamite.</p>	<p>In 1864, Carmelite friars came to Leavenworth, Kansas from Straubing in Germany. This foundation was the beginning of the Province of the Most Pure Heart of Mary. In 1889, the Irish Province sent friars to New York City to serve the growing Irish population there and to serve as chaplains to Bellvue Hospital. This was the start of the St. Elias Province. The history of these two provinces will be discussed throughout this program at further length.</p> <p>By 1876, 58 Carmelite houses of the first order remained in Europe, compared to the hundreds that had previously existed. Ireland and Poland survived with the highest numbers of houses, eight in each country. The Netherlands, Sicily, Malta, Southern Italy, Brazil, Tuscany and England had as few as one house each. Forty houses for the Second Order Carmelite nuns remained. In all European countries, the laity of the Third Order kept the Carmelite presence alive.</p> <p>In the last part of the 19th century, changes were introduced regarding formation. Pope Pius IX encouraged both the re-establishment of the common life and proper formation, a minimum of three years before a religious could take final vows.</p> <p>In 1869, the First Vatican Council assisted in the rebuilding of the Church. The Council dealt with matters of canon law, bishop visitations to provinces, favoritism when granting offices of leadership, clerical life and conduct, a small catechism, and papal infallibility. And though only five of the 699 Council Fathers were Carmelites, they worked with the Council to establish Catholic doctrine.</p> <p>As many of their saints and blessed were added to the liturgical calendar, the Carmelites gained greater acknowledgment. Carmelites were well known and acknowledged for their promotion of the devotion to Mary, particularly to Our Lady of Mount Carmel and the Brown Scapular devotion. This</p>

<p align="center">WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY</p>	<p align="center">CARMELITE HISTORY THROUGH THE CENTURIES</p>
	<p>devotion, throughout the century, was firmly expressed by the Third Order, even when the First and Second Orders were prohibited.</p> <p>The Brown Scapular of Our Lady of Mount Carmel was so firmly held within the Church that priests and religious outside the Carmelite Order promoted the devotion. Founders of many religious orders wore the Brown Scapular beneath their own habits.</p> <p align="center">Notables of the 19th Century</p> <p>In the latter part of the century we saw many examples of that dual spirit of Elijah, including several notable Third Order laity. One such example was a Carmelite tertiary by the name of Carmen de Sojo in Spain. Carmen was committed to prayer and Marian devotion. She was absorbed in God and was devoted to the Eucharist. At the same time she was devoted to her husband and her several children.</p> <p>In Italy, Mother Mary Teresa Scilli, recently beatified by Pope Benedict XVI, was a Third Order Carmelite who founded the Institute of the Sisters of Our Lady of Mount Carmel. She originally felt herself called to the cloister, but that was not to be. In caring for the poor, she came to live that special blend of contemplative life that fed the active service much sought by the early Carmelites in the 13th century when they moved from the desert mountains into the crowded cities.</p> <p>In the last quarter of the century, perhaps the Carmelite best known for her life of prayer, was born, Thérèse Martin, a Discalced Carmelite. She was known in religious life as Thérèse of the Child Jesus and of the Holy Face, also known as The Little Flower.</p> <p>Her method of prayer was not like the great Carmelites before her, Teresa of Jesus and John of the Cross. Prescribed methods of prayer were difficult for Thérèse. Father Redemptus Valabek,</p>

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY	CARMELITE HISTORY THROUGH THE CENTURIES
	<p>O.Carm. describes that her "little way was meeting the Lord in person."¹² She lived through the liturgy. The Eucharist was an essential part of her life. No greater gift had come from her Lord. The Divine Office helped her through each day, and the Scriptures helped to teach her about God.</p>
<p style="text-align: center;">The 20th Century The World</p> <p>We come to the century that all of us have lived in. This century has had its challenges too, and as they say, history repeats itself.</p> <p>Scientific strides were overwhelming; from Einstein's theory of relativity to the atomic bomb and radiation. Inventions quickly went from the copy machine to the computer; from pop-up toasters to the microwave; from Kitty Hawk to the universe.</p> <p>We've seen flappers, hippies and yuppies. We've seen Communists, Fascists, Nazis, racists, terrorists and the KKK. The century survived World War I, the war to end all wars; the "Big War," World War II; the Korean War, the Vietnam War, Desert Storm and our current Middle East conflict.</p> <p>Warner Brothers opened a west coast movie studio, we moved from silent movies to "talkies" in theaters; now we watch movies in the comfort of our own homes on DVD players.</p> <p>The Berlin Wall was raised and demolished. Empires collapsed and were replaced by even more dangerous alliances.</p> <p>The century has given us the political greats, both good and bad, and renowned religious leaders of all faiths including our own John Paul II.</p>	<p style="text-align: center;">20th Century Carmelites</p> <p>For the Carmelites, the 20th century was a time for restoration of the spiritual life. The Carmelite Constitutions required revisions to keep up with the changes of the modern world.</p> <p>In 1904, Prior General Pius Mayer issued new Constitutions, and as a result, the Carmelites of the Ancient Observance and the Stricter Observance were united, and now a Carmelite could work throughout the province rather than be restricted to one house of commitment.</p> <p>In 1930, the Constitutions were again modified to complement the newly-revised code of Canon Law. These Constitutions were formed based upon those of the Reform of Touraine.</p> <p>Other changes included: a new ceremonial, missal, and breviary; St. Albert's College in Rome was established so that Carmelites from all over the world could come and study together.</p> <p>In 1909, studies and research on the Order were started, and <i>Analecta Ordinis Carmelitarum</i>, a review of these studies, was published in 1938. This was eventually supplemented by <i>Carmelus</i>, published by the Carmelite Institute.</p> <p>The concept and practice of formation received more direction. <i>Life in Carmel</i> and <i>The Carmelite Directory of the Spiritual Life</i> brought guidance and structure to the spiritual life and the preparation for it.</p>

¹² *Prayer Life in Carmel*, Redemptus Mary Valabek, O.Carm. P.169

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY	CARMELITE HISTORY THROUGH THE CENTURIES
<p>Our century has beamed with pride as we help the poor and oppressed. We have been embarrassed by presidential dishonesty and infidelity, Roe vs. Wade.</p> <p>It was a fast-moving century and the media told us all about it.</p> <p>Now and over the centuries, we have seen the Carmelites keep pace with the times, and with the Church. The Carmelites of the 20th century experienced a path not uniquely their own.</p>	<p>As part of going back to our beginning to recapture our original spirit, several hermitages were started throughout the world to help preserve our eremitic history.</p> <p>For the most part, the Carmelites were not materially affected by WWI because the war was fought in places where the Carmelites were no longer established. That was not the case with World War II. During this war, churches, monasteries and convents were bombed, damaged and destroyed. Lives were lost through air raids, assassinations, and military action.</p> <p>Concentration camps contained even more victims. Carmelites from Poland, Germany and the Netherlands experienced losses. Among them the most notable of these are the Discalced Carmelite nun, St. Teresa Benedicta of the Cross (Edith Stein), Blessed Titus Brandsma, and Blessed Hilary Januszewski.</p> <p>The 20th century also saw changes in the nuns of the Order. Uniform constitutions were established for religious that were based on the changes in canon law. This helped cloistered sisters of the Order and their renewal activities.</p> <div data-bbox="1019 445 1463 1209" style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Carmelite Authors at the Time</p> <p>Titus Brandsma, a Carmelite friar from the Netherlands, was a teacher and rector at Nijmegen University, traveled to the United States to give a series of talks in Washington, D.C. in 1936. These talks are now published under the title <i>Carmelite Mysticism: Historical Sketches</i>.</p> <p>Edith Stein, in religious life known as Sister Teresa Benedicta of the Cross, wrote on women's rights at a time when women's rights were basically not recognized or respected. Her writings spanned from the time before her conversion to Catholicism to well after she became a Discalced Carmelite nun.</p> </div>

WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY	CARMELITE HISTORY THROUGH THE CENTURIES
	<p>An exciting occurrence was the development of religious communities of women who, in active ministry, exemplified the contemplative Carmelite spirit. These included the Congregation of Our Lady of Mount Carmel, the Corpus Christi Carmelites, and the Carmelite Sisters for the Aged and Infirm.</p> <p style="text-align: center;">Continuing Development of the Rule for the Third Order of Carmel</p> <p>The development of the Rule for the Third Order of Carmel evolved from John Soreth in the 1450s, Miguel de la Fuente in 1615, published in 1675 by Philip of the Visitation, Emilio Giacomelli in 1668, Ferdinand Tartaglia, John Baptist Bettini in 1849, and Angelo Savino in 1869. It swiftly moved through to the 20th century with John Lorenzoni in 1915, and others until 1923 when Elias Magennis revised the Rule based upon canon law, just as he had for the First and Second Orders. Unfortunately this Rule eliminated much of the tradition and spirituality and was so similar to other tertiary groups that the Rule for the Third Order of Carmel was no longer unique.</p> <p>In 1948, a new rule was developed by Father John Brenninger, O.Carm. and was approved by Prior General Kilian Lynch, O.Carm. This change brought spirituality back into the Third Order Rule, daily Eucharist, meditation, vows of obedience and chastity, days of recollection, and retreats.</p> <p>Our current Rule, Living the Carmelite Way: The Rule of the Third Order of Mount Carmel, approved in 2003 (in the 21st century) will be discussed in Lesson 7.</p> <p style="text-align: center;">The Move Forward</p> <p>Pope John XXIII wanted to improve conditions so he "opened the windows" to let a new breath into the Church and convened Vatican Council II.</p> <p>The Council is far too expansive to study here, but two of its accomplishments were to encourage religious orders to search their roots and refresh</p>

<p align="center">WORLD EVENTS AND IMPORTANT CARMELITES THROUGHOUT HISTORY</p>	<p align="center">CARMELITE HISTORY THROUGH THE CENTURIES</p>
	<p>their orders, communities and institutes, and the acknowledgement of the laity and their responsibilities to the Church along with new expectations, new service and influence within the Church.</p> <p>Carmel responded and continued studies and research on our history and traditions. Provinces developed mission statements and goals. Formation programs improved, and structures changed as members left the Order and were replaced by fewer applicants.</p> <p>In Lesson 10 the Carmelite family of today will be discussed, both as an Order, and as members of the Universal Church.</p>

**Make-Up Worksheet
Lesson 2**

Introduction to Carmelite History

Name: _____ Date: _____

Reason session was missed:

Lesson Objectives: At the completion of this lesson, the Candidate will:

1. Trace the history of the Carmelite Order from the time of Rule of St. Albert through the 20th Century
2. Identify the major reform movements in the Order, those involved and the changes that resulted
3. Identify some of the Carmelite saints, blessed and the contributions they made To Carmelite history

Explain each of the above objectives: (attach the answers on an additional sheet)

1. What contributions did the early Carmelites John Baconthorpe, Felip Ribot and Blessed John Soreth make to the Carmelite Order?

John Baconthorpe

Felip Ribot

Blessed John Soreth

This Worksheet and study questions must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 3

The Rule of St. Albert: A Formula for Life and Liturgy of the Hours

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Give a review of the history of the Rule.
2. Identify the significant dates relating to the history of the Rule
3. Describe the role of the major people involved in the development of the Rule
4. Define "mendicant"
5. Identify which chapters in the Rule of Saint Albert, list scripture and Liturgy of the Hours as qualities of Carmelite Spirituality.
6. Explain the history of the Liturgy of the Hours
7. Identify each of the major Hours and which Hours are required in the prayer life of a Lay Carmelite.
8. Explain the sections of each of the Hours
9. Describe the four roles used in praying the Liturgy of the Hours in common.

Resources Used for this Lesson:

Scripture:

Rom 15:4, Acts 20:32

Required Reading:

Candidate Workbook Lesson 3
Carmel's Call, The Rule of St. Albert: ¶1-24 (pages 17-22), pages 127-131

Carmelite Authors:

Eltin Griffin, O.Carm., Editor, *Ascending the Mountain*
Joachim Smet, O.Carm., *Outline of the History of the Carmelites*
Michael Mullhall, O.Carm., Editor, *Albert's Way*
Pat Mullins, O.Carm., in *Ascending the Mountain*
Chris O'Donnell, O.Carm., in *Ascending the Mountain*

Vatican II Documents:

Sacrosanctum Concilium, 1963 www.vatican.va/archive

Papal Documents:

Laudis Canticum, Apostolic Constitution on the Liturgy of the Hours, 1971, www.vatican
General Instructions of the Liturgy of the Hours, 1963, www.catholicliturgy.com

Instructional Plan

Lesson 3

Part I: The Rule of St. Albert: A Formula for Life

Part II: Liturgy of the Hours

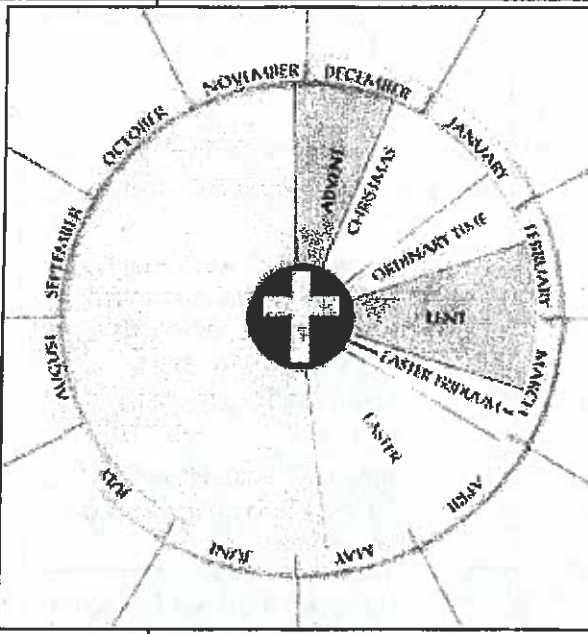
Materials and Required Reading:

- Candidate Workbook, Lesson 3
- Rule of St. Albert, pages 17-22 in *Carmel's Call*
- *Carmel's Call* pages 127-131

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS
WELCOME/ Building Community	Remind ourselves that we are always in the presence of God. Opening Prayer: <i>Carmel's Call</i> p. 139.	<p>Note: Remember to hold 45 minutes at the end of the discussion on the Rule portion of this lesson for the Liturgy of the Hours section of this lesson.</p> <ul style="list-style-type: none"> • Are there any questions from last month's lesson? • What period of reform impressed you the most? • What period in Carmelite history would you most like to study?
Part I: The Rule of Saint Albert, A Formula for Life		
History of the Rule	<p>1206-1214 - The Rule of Saint Albert (<i>Formula Vitae</i>)</p> <p>1215 - Lateran Council-banned the establishment of new religious orders.</p> <p>1226 - Pope Honorius III-approved the hermits' way of life.</p> <p>1229 - Pope Gregory IX, Carmelites declared as mendicants</p> <p>1247 - Pope Innocent IV (definitive Rule)</p> <p>1298 - Pope Boniface VIII-approved the Carmelites, Dominicans and Franciscans as mendicant orders.</p> <p>1432 - Pope Eugene IV-issued a papal bull giving permission to eat meat three times per week.</p>	<p>By 1150 the hermits were already living together on Mount Carmel.</p> <ul style="list-style-type: none"> • Why do you think they asked Albert of Jerusalem to give them a formula for living? • Discuss the difference between a hermit and a mendicant? • How might the rule need to be modified because of the change from hermit to mendicant status? • How did Pope Innocent IV change Albert's formula for life • Blessed John Soreth had a major influence upon the

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
	<p>Mid 15th century - Bl. John Soreth revised the constitutions and rescinded some changes.</p> <p>Late 16th century - St. Teresa of Jesus-her reform reestablished the unmitigated rule of Pope Innocent IV.</p>	<p>evolution of the Carmelites.</p>	
Recent Attention to the Rule	1999 Enumeration of the Rule	<p>Different source material listed the Rule in different formats. This happened because over the years, the format of the written Rule was changed on several occasions. The O.Carms had one version, the OCDs had another, and the cloistered OCD nuns had still another Rule format. This created confusion.</p> <p>Discuss the importance and benefits of enumerating the Rule.</p>	
Content of the Rule	<ul style="list-style-type: none"> • Allegiance to Jesus Christ • Scripture-based • Christocentric • The Eucharist 	<ul style="list-style-type: none"> • In the early 13th century, what was the significance of the word "allegiance"? • How would the definition of "allegiance" help define our relationship with Jesus Christ in the 21st century? • When did the hermits come together in common? 	
Part II: Liturgy of the Hours			
Liturgy of the Hours	<ul style="list-style-type: none"> • Definition • History 	<ul style="list-style-type: none"> • If the Liturgy of the Hours is the official prayer of the Church, why do you suppose it isn't more popular among the laity? 	
The Hours	<ul style="list-style-type: none"> • Vigils • Lauds (Morning Prayer) • Prime • Terce 	<ul style="list-style-type: none"> • Why do you think that Morning and Evening Prayer are the most important for us to pray daily? 	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
	<ul style="list-style-type: none"> • Sext • None • Vespers (Evening Prayer) • Compline (Night Prayer) 		
The Basics of the Liturgy of the Hours	<ul style="list-style-type: none"> • Time(s) of day • Liturgical Calendar • Accompanying Guides 	<p>Sunday starts our liturgical week.</p> <ul style="list-style-type: none"> • If we didn't have a Guide or an <i>Ordo</i>, where could we find out what week in the liturgical calendar we are in? (The missalette in Church; have one with you. • A picture of the Liturgical Calendar is included with this lesson plan. 	
Organization	<ul style="list-style-type: none"> • Ordinary • Four-week Psalter • Proper of the Saints • Commons 	<ul style="list-style-type: none"> • How do you think a Carmelite Proper would enhance our experience, as Lay Carmelites, with the Liturgy of the Hours. 	
Different Editions	<p>Four-Volume Liturgy of the Hours One-Volume Christian Prayer</p>	<p>If your community has a specific edition to be used, explain why that decision was made.</p> <p>Look at the different editions and compare the features.</p>	
Roles	<ul style="list-style-type: none"> • Leader • Cantor 1 • Cantor 2 • Reader 	<p>Encourage the candidates to try each role in the meetings to be more familiar with praying Liturgy of the Hours in common.</p> <p>Note: Most editions have highlighted words in red. These words are direction and/or additional information. They are not read during the prayer.</p>	
Experiential	<p>Liturgy of the Hours: Morning or Evening Prayer in honor of the Blessed Virgin Mary</p>	<p>Today we are going to go through Morning (pp 257-268) /Evening Prayer (pp 268-277) as it is written in Carmel's Call. We will assign the four Roles. You will see that the Leader is identified as 'Presider' in Carmel's</p>	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS
	 <p data-bbox="418 934 738 976" style="text-align: center;">Liturgical Calendar</p>	<p data-bbox="868 262 1339 325">Call. We will go through the prayer slowly.</p> <p data-bbox="868 367 1339 630">Note: We want our new members to be comfortable doing Morning Prayer or Evening Prayer with the group. This will contribute to the success of the regular monthly meetings. Explain that there is no Psalm Prayer after the Canticle because it is not a psalm.</p> <p data-bbox="868 661 1339 861">Note: We say the "Glory ..." at the end of the psalms and canticles unless it is indicated not to. The "Glory..." was included as a means of Christianizing the Old Testament psalms.</p> <p data-bbox="868 892 1339 966">Review the correct form of "Glory ..." used in Liturgy of the Hours.</p>
Closing Prayer	<p data-bbox="414 1039 852 1071">Closing Prayer: <i>Carmel's Call</i>, p. 141.</p> <p data-bbox="414 1102 1088 1134">Liturgy of the Hours may also serve as the closing prayer.</p>	

**Make-Up Worksheet
Lesson 3**

The Rule of St. Albert: A Formula for Life and Liturgy of the Hours

Name: _____ Date: _____

Reason session was missed: _____

Lesson Objectives: At the completion of this lesson, the Candidate will:

1. Give a review of the history of the Rule.
2. Identify the significant dates relating to the history of the Rule.
3. Describe the role of the major people involved in the development of the Rule.
4. Define "mendicant"
5. Identify which chapters in the Rule of Saint Albert list Scripture and Liturgy of the Hours as qualities of Carmelite Spirituality.
6. Explain the history of the Liturgy of the Hours.
7. Identify each of the major Hours and which are required in the prayer life of a Lay Carmelite.
8. Explain the sections of each of the Hours.
9. Describe the four roles used in praying the Liturgy of the Hours in common.

Explain each of the above objectives: (attach answers on an additional sheet)

1. How did the popes influence the development of the Carmelite Rule?
2. Why do you think the new enumeration of the Rule in 1999 was such a major accomplishment?
3. Why is it important to pray Liturgy of the Hours daily?

This Worksheet and study questions must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 4
Living the Carmelite Way:

Part I: Personal Prayer
Part II: *Lectio Divina*

Lesson Objectives: At the completion of this lesson, the Candidate will:

1. Understand the role of prayer in Carmelite spirituality
2. Explain the five forms of prayer according to the Catechism of the Catholic Church
3. Describe the three expressions of prayer according to the Catechism of the Catholic Church
4. Identify and explain the four steps in *Lectio Divina*

Resources Used for this Lesson:

Scripture:

Eph 6:18a, Matt 6:6, Luke 11:9-10

Required Reading:

Candidate Workbook Lesson 4, *Carmel's Call*, pages 37-39; 133-138
Peter Slattery, O.Carm., *Springs of Carmel*, pages 142-151

Rule of St. Albert:

Chapters 10, 11

Carmelite Authors:

Joseph Chalmers, O.Carm., *A New Dawn: Renewal in Prayer*,
www.carmelite.org/laycarmel/renewalprayer

John Malley, O.Carm., "Fundamental Values of Carmelite Spirituality"

Carlos Mesters, O.Carm., *Lectio Divina*, from the Carmelite Spiritual Directory Project, 1999 NOTE: It is strongly recommended that Formators have this book in their library.

**Catechism of the
Catholic Church:**

¶ 1069, 2558, 2560, 2628, 2699-2724

Instructional Plan
Lesson 4
Living the Carmelite Way:
Part I: Personal Prayer
Part II: *Lectio Divina*

Materials and required Reading:

- Candidate Workbook, Lesson 4
- *Carmel's Call*, pages 37-39; 133-138
- *Springs of Carmel*, pages 142-151

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS
WELCOME/ Building Community	Remind ourselves that we are always in the presence of God. Opening Prayer: <i>Carmel's Call</i> p. 139. Pray Liturgy of the Hours	Are there any questions from last month's lesson? Today we will begin to study prayer and Carmelite Spirituality. There will be many discussions on prayer throughout the formation period as well as in ongoing formation with the Community.
Prayer	Definition of prayer in Carmelite Spirituality	For Therese, prayer is "a surge of the heart." <ul style="list-style-type: none"> • What is prayer for you? (This is one of the study questions.) From this month's reading, you can see that Joseph Chalmers and Ernest Larkin wrote quite a bit on prayer. <ul style="list-style-type: none"> • How do their words help you to learn about prayer? Brother Lawrence of the Resurrection practiced "living in the presence of God." Without having read very much about Brother Lawrence, what might he mean by practicing living in the presence of God?
Forms of Prayer	Five forms of prayer, according to the Catechism of the Catholic Church: 1. Blessing and adoration	Discuss each of these forms of prayer. Why might prayers of petition be the most common form of prayer?

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
	2. Petition 3. Intercession 4. Thanksgiving 5. Praise	<ul style="list-style-type: none"> Which form do you use most often? 	
Expressions of Prayer	Three expressions of prayer, according to the Catechism of the Catholic Church: 1. Vocal prayer 2. Meditation 3. Contemplative prayer	In vocal prayer and meditation, we do the work. In contemplative prayer, God does the work. <ul style="list-style-type: none"> What are some obstacles that might prevent God from working in us? How can we make more time in our lives for prayer? 	
The Rule of St. Albert and Prayer	Application of the Rule of St. Albert to the Lay Carmelite: Chapters 7, 10, 11, 14, 19	The chart on page ___ of the workbook identifies how Lay Carmelites can apply the Rule of St. Albert in their life of prayer. <ul style="list-style-type: none"> How is the Rule of Saint Albert manifested in your prayer life? 	
<i>Lectio Divina</i>	<i>Lectio Divina</i> and the Scriptures <i>Lectio Divina</i> and the Rule Four steps of <i>Lectio Divina</i> : <i>Lectio</i> <i>Meditatio</i> <i>Oratio</i> <i>Contemplatio</i> Ultimate objective of <i>Lectio Divina</i>	<i>Lectio Divina</i> was quite popular in the 12 th century, and through subsequent periods of history. It then went out of common practice. There has been a renewed interest in <i>Lectio</i> in which Carmelites are major players. Why might that be?	
The <i>Lectio Divina</i> Experience	Set the scene: quiet, with minimal distractions; Remind candidates to turn off their cell phones. Read through the instructions for <i>Lectio Divina</i> as a Community Exercise, found in Carmel's Call, pages 135-137. NOTE: Because the reading of instructions will take some time, the Scripture passage has been kept short. We will practice <i>Lectio Divina</i> several more times throughout the rest of this 12-month formation program. Assign a role for each candidate, if the group is small, they may have to read more than once. Include yourself as a reader if needed. Proceed with <i>Lectio Divina</i> . Use one of the scripture passages referenced at the beginning of this lesson.		

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
	<ul style="list-style-type: none"> • What was the experience like for you? For next month you have the assignment to practice <i>Lectio</i> privately, and we will discuss that experience next month.		
Closing Prayer	Closing Prayer: <i>Carmel's Call</i> , p. 141. <i>Lectio Divina</i> may also serve as the closing prayer.		

Lesson 5

Living as a Carmelite: The Rule for the Third Order of Carmel

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Understand the “internationality” of the Third Order Rule
2. Identify major historical points in the development of our Rule
3. Become familiar with the different sections of the Rule
4. Describe our bond with the Carmelite family through our profession of chastity and obedience
5. Understand the chain of authority in the Carmelite family.

Resources Used for this Lesson:

Scripture:

Rom 15: 5-6

Required Reading:

Candidate Workbook Lesson 5
Carmel's Call, pages 23-58

Carmelite Authors:

Joseph Chalmers, O.Carm., *Into the Land of Carmel* , www.carmelite.org
Patrick McMahon, O.Carm., *A Pattern for Life*”, 2007

Carmelite Documents:

Carmelite Constitutions, 1995 ¶151

Vatican II Documents:

Lumen Gentium ¶31

Instructional Plan
Lesson 5
Living as a Carmelite: The Rule for the Third Order of Carmel

Materials and Required Reading:

- Candidate Workbook, Lesson 5
- *Carmel's Call* pages 23-58

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS
WELCOME/ Building Community	Remind ourselves that we are always in the presence of God. Opening Prayer: <i>Carmel's Call</i> p. 139. Pray Liturgy of the Hours For this lesson use the Morning or Evening Prayer for a saint whose feast day is on the day or within the week of the lesson.	Are there any questions from last month's lesson? Today we are going to pray Morning/Evening prayer for the feast of Saint _____. This will help reinforce setting up your books in advance, and will give a "walk-through" on using the Ordinary, Proper, and Psalter. It can be confusing, so this should help develop comfort in saying the Liturgy of the Hours with our community. Assign the roles: Leader, Cantor 1, Cantor 2, and Reader Review the pages in the book to make sure that each Candidate has the correct places marked.
Review of Individual <i>Lectio</i> Experience	Quick reflection on the individual practice of <i>Lectio Divina</i> that the Candidates were expected to do on their own since the last lesson.	<ul style="list-style-type: none"> • How was the individual <i>Lectio</i> experience? • How did this experience differ from the group experience? We will be doing group <i>Lectio</i> several more times during this year, but feel free to practice private <i>Lectio</i> as often as you can.
The Third Order	The Third Order Rule must be applicable internationally.	The full title is Living the Carmelite Way: The Rule for the Third Order of Carmel. The title of Lay Carmelites is

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
regulation		used in our country. However, the term Third Order must be used in some countries for legal reasons. One country where this is essential is in Brazil.	
Our Rule	<p>Connection of the laity with Carmel</p> <p>Connection of Carmel to the Church</p>	<ul style="list-style-type: none"> Why would lay people through the centuries be interested in a Carmelite way of life? 	
Structure of the Third Order Rule Of Carmel	<p>Three sections of the Rule:</p> <ul style="list-style-type: none"> Spirituality and Charism General Statutes and Structure Membership and Formation 	<p>Depending upon how you are structuring this lesson, you may have decided to have the Candidates give a mini-presentation on the sections of our Rule. Watch the time closely.</p> <p>NOTE: In the two North American provinces, the term "vows" is interpreted as promises. Therefore, we don't take vows, we make promises.</p>	
Spirituality and Charism	<p>Unique call of the laity</p> <p>Bond to Carmel with promises of chastity and obedience according to our state in life</p> <p>Expectation of walking with the people of God</p> <p>Prophetic nature of Carmelite spirituality</p>	<p>If you are not going to use the mini-presentation format, you can use an open-ended question such as ... "What can you tell me about the spirituality and charism of Lay Carmelites based upon our Rule?"</p> <p>Use a similar question for the other 2 sections of the Rule for the Third Order of Carmel.</p> <p>Joseph Chalmers writes that Lay Carmelites have a "true vocation." <i>Lumen Gentium</i> states that the laity has a "special vocation."</p> <ul style="list-style-type: none"> What do you think living this vocation "according to our state in life" really means? <p>Given the prophetic example of Mary and Elijah, how can we demonstrate this example in our work and worship?</p>	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
<p>General Statutes: Structures</p>	<p>Family structure of the Carmelites Leadership in our Community</p>	<p>This is a good time to make sure that the candidates know who the leadership team is in your community. We cannot assume that everyone knows "who's who."</p> <p>This is a fairly brief section. Leadership and community will be covered in Lesson 7</p>	
<p>Formation And Membership</p>	<p>Admission Formation:</p> <ul style="list-style-type: none"> • Spirituality • History • Major figures of the Order <p>Reception, after the completion of the first year; receive the Scapular as an outward sign of the commitment</p> <p>Profession:</p> <ul style="list-style-type: none"> • Temporary for 3 yrs • Final after 3 yrs <p>Apostolate Rights and obligations</p>	<ul style="list-style-type: none"> • In looking at the general requirements and responsibilities, are they what you thought Carmel was all about? • Is it more or less commitment than you expected? How so? 	
<p>Closing Prayer</p>	<p>Closing Prayer: <i>Carmel's Call</i>, p. 141.</p> <p>Proceed with <i>Lectio Divina</i>. Use one of the scripture passages referenced at the beginning of this lesson.</p>		

Make-Up Worksheet
Lesson 5
Living the Carmelite Way: The Rule of the Third Order of Carmel

Name: _____

Date: _____

Reason Session was missed: _____

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Understand the "internationality" of the Third Order Rule
2. Identify major historical points in the development of our Rule
3. Become familiar with the different sections of the Rule
4. Describe our bond with the Carmelite family through our profession of chastity and obedience
5. Understand the chain of authority Carmelite family.

Explain each of the above objectives: (attach answers on additional sheet)

1. What are the benefits of having statutes?

2. What challenges might you experience as you strive live by these statutes?

This Worksheet and study questions must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 6 Living as a Carmelite: Provincial Statutes

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Define the purpose of the Statutes
2. Identify the three parts of the Statutes
3. Describe "authority" and "duty"
4. Identify the four major components of our Lay Carmelite prayer life
5. Identify and explain the three components of the Carmelite charism
6. Describe the role of the: Provincial Government; Interprovincial Commission; Regional Positions

Resources Used for this Lesson:

Scripture:

Hebrew 13:17

Required Reading:

Candidate Workbook Lesson 6
Carmel's Call, pages 59-123

Carmelite Authors:

Joseph Chalmers, O.Carm., *Into the Land of Carmel*, www.carmelite.org (under spirituality)

John Malley, O.Carm., "Fundamental Values of Carmelite Spirituality" (Appendix A)

Carmelite Documents:

Carmelite Constitutions, 1995 ¶151, www.carmelite.org (under Spirituality)

Vatican II Documents:

Lumen Gentium ¶31

Instructional Plan
Lesson 6
Living as a Carmelite: Provincial Statutes

<p>Materials and Required Reading:</p> <ul style="list-style-type: none"> • Candidate Workbook, Lesson 6 • <i>Carmel's Call</i> pages 59-123; • Appendix A: Fundamental Values of Carmelite Spirituality
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TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
WELCOME/ Building Community	<p>Remind ourselves that we are always in the presence of God.</p> <p>Opening Prayer: <i>Carmel's Call</i> p. 139.</p> <p>Pray Liturgy of the Hours</p>	Are there any questions from last month's lesson?	
Introduction to the Provincial Statutes	<p>Purpose of the Statutes</p> <p>Statutes are divided into 3 parts:</p> <ul style="list-style-type: none"> • Nature and Spirituality • Local Structure • Provincial Government 	<p>NOTE: The statutes presented in the 2005 11th Edition of <i>Carmel's Call</i> replace the previous document that was promulgated in 1998. There were several slight changes made. The 2005 Statutes are the acknowledged Statutes at the time this formation program was written (2008).</p> <p>The Statutes serve as a guide for living the life of a Lay Carmelite. These statutes were developed specifically for our two North American Provinces.</p> <ul style="list-style-type: none"> • What would be the benefit of having statutes specifically for our provinces? 	
Nature and Spirituality	Nature	<p>We are lay members of an international religious order. With that come certain responsibilities and expectations. As lay members of the universal church, we are also told that we are expected to work for the divine plan of salvation.</p>	

		<ul style="list-style-type: none"> How are our expectations different from non-third order members? 	
	Spirituality	<p>Our two role models and guides in living the Carmelite way are Mary and Elijah. In addition, we are told to live a gospel way of life.</p> <ul style="list-style-type: none"> How do the examples of these two role models help us to live this gospel way of life more fully? <p>It is said that without a solid prayer life, our apostolic dimension would not be nourished.</p>	
Components of the Carmelite Charism	<p>Components of the Carmelite charism:</p> <ul style="list-style-type: none"> Prayer Community Ministry 	<ul style="list-style-type: none"> Why is it important that each of the three components be present in the life of a Lay Carmelite? 	
Major Components of the Carmelite Prayer Life of Living in the Presence of God	<p>The major components of Carmelite prayer are:</p> <ul style="list-style-type: none"> The Eucharist The Liturgy of the Hours Contemplative Prayer Meditative Prayer/<i>Lectio Divina</i> 	<p>NOTE: The major components of Carmelite prayer have been discussed in Lesson 4. The discussion in this lesson is for the purpose of reviewing the content of the Statutes.</p> <ul style="list-style-type: none"> You have been learning, practicing, and experiencing Carmelite spirituality, and are becoming more comfortable with Liturgy of the Hours and <i>Lectio Divina</i>, has your prayer life changed and if so how? 	
Part II Local Structures	<p>Components of the Local Structure:</p> <ul style="list-style-type: none"> Establishment of Communities Developing Community Established Community Chartered Community 	<p>NOTE: You may have chosen the lecture approach to the material in Local Structures. If so, have candidates give their lecture. Clarify any points that may need it.</p> <p>Another approach to learning this</p>	

	<p>Government in the Lay Carmelite Community</p> <p>Duties of the Community Officers</p> <p>Elections</p> <p>Admission and Reception</p> <p>Formation and Profession</p> <p>Symbol of Membership</p> <p>Categories of Membership</p> <p>Living in Community</p> <p>Transfers</p>	<p>section of the material is to reinforce what the candidate has read, and has experienced during the months of membership in the Community.</p> <p>As a new candidate of Carmel, there is a lot of information to take in. This section of the Provincial Statutes provides the nuts and bolts of the organizational and operational structure of a Lay Carmelite Community. This information will eventually become second nature. Read through it periodically.</p> <p>Ask questions that will reinforce what the candidate has learned through the Community experience so far, such as:</p> <ul style="list-style-type: none"> • Who are our Council members? • What do our Council members do for our Community? • Why do you think there is an attendance requirement as part of the eligibility to vote or be elected ? 	
<p>Part III Provincial Government of the Lay Carmelites</p>	<p>Components of the Provincial Government:</p> <ul style="list-style-type: none"> • The Lay Carmelite Provincial Office • The Lay Carmelite Interprovincial Commission • Regional Coordinators • Regional Councils • Regional Formation Coordinators • Interprovincial, Provincial and Regional Conferences 	<p>NOTE: You may have chosen the lecture approach to the material in Local Structures. If so, have candidates give their lecture. Clarify any points that may need it.</p> <p>Another approach to learning this section of the material is to reinforce what the candidate has read, and has experienced during the months of membership in the Community.</p> <p>The last visit from our Provincial Delegate was _____. Our next visit will be _____.</p> <ul style="list-style-type: none"> • Why are these visits so important to our Community? • Why is it important for Lay Carmelite Communities to financially support the Lay Carmelite Provincial Office? 	

		<ul style="list-style-type: none"> • What is the importance of the Regional, Provincial and Interprovincial conferences? 	
Closing Prayer	<p>Closing Prayer: <i>Carmel's Call</i>, p. 141.</p> <p>Proceed with <i>Lectio Divina</i>. Use one of the scripture passages referenced at the beginning of this lesson.</p>		

Make-Up Worksheet
Lesson 6
Living as a Carmelite: Provincial Statutes

Name: _____ Date: _____

Reason Session was missed: _____

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Define the purpose of the Statutes
2. Identify the three parts of the Statutes
3. Describe "authority" and "duty"
4. Identify the four major components of our Lay Carmelite prayer life
5. Identify and explain the three components of the Carmelite charism
6. Describe the role of the: Provincial Government; Interprovincial Commission; Regional Positions

Explain each of the above objectives: (attach answers on additional sheet)

1. Prayer, community and ministry are the components of our charism. Why is it important that each of these three components be present in the life of a Lay Carmelite?

2. Why is an organizational structure so important in a religious order?

This Worksheet along with the study questions must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 7 Living as a Carmelite: Community

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Identify aspects of the vocation to Carmel as living the guide established in Scripture
2. Define community, and provide examples of how Lay Carmelites put it into practice
3. Identify the leadership positions within a Lay Carmelite Community
4. Explain the first four steps towards building successful communities in "Fundamental Values of Carmelite Spirituality", by Fr. John Malley, O.Carm.
5. Assess the leadership skills that could be shared within the Community
6. Explain how Lay Carmelites live their lives in the spirit of the Rule of St. Albert

Resources Used for this Lesson:

Scripture:

Mk 10:42-44 Matt 18:20 Acts 1:14 Acts 2:42-47
Acts 4:32

Required Reading:

Candidate Workbook, Lesson 7
Carmel's Call, pages 74-110
John Malley, O.Carm., *Fundamental Values of Carmelite Spirituality* (Appendix A)

Rule of St. Albert:

Chapters 1, 2, 4, 6, 7, 10, 12, 14, 15, 20, 22, 23

Carmelite Authors:

Patrice Buckley, O.C.D., *A Journey of Communion to the Wellspring*, in
Ascending Mount Carmel: The Carmelite Rule Today, Edited by Eltin Griffin,
O.Carm.

John Welch, O.Carm., *The Carmelite Way*

Redemptus Valabek, O.Carm., *Profiles in Holiness III*

Instructional Plan
Lesson 7
Living as a Carmelite: Community

Materials and Required Reading:

1. Candidate Workbook, Lesson 7
2. *Carmel's Call* pages 74-110;
3. Appendix A: *Fundamental Values of Carmelite Spirituality*

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
WELCOME/ Building Community	Remind ourselves that we are always in the presence of God. Opening Prayer: <i>Carmel's Call</i> p. 139. Pray Liturgy of the Hours	Are there any questions from last month's lesson?	
Introduction	Experience of Community Life since attending this Lay Carmelite Community.	Many of us experience membership in communities; i.e. Church Community, School Community, Local Government. How are these groups similar to Lay Carmelite communities? How are they different? This lesson brings the Carmelite structure to the level of the immediate Lay Carmelite Communities and how they are to function. For example, our community meetings have three components: Business Meeting, Ongoing Formation and Prayer. All are done within the spirit of building strong communities. What specific actions have you seen over the past several months that demonstrate the building of community? What suggestions would you have for building a healthy community?	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
		(Allow time for Candidates to process the question and respond.)	
Community Government	<p>Elected Leadership Positions:</p> <ul style="list-style-type: none"> • Director • 2-4 Councillors <p>Appointed Positions:</p> <ul style="list-style-type: none"> • Spiritual Assistant • Secretary • Treasurer • Formation Director 	<p>We have a Community Director and ____ Councillors.</p> <p>Our Director is _____.</p> <p>Our Councillors are _____, _____, _____.</p> <p>Our Secretary is _____.</p> <p>Our Treasurer is _____.</p> <p>Our Spiritual Assistant is _____.</p> <p>Our Formation Director is _____.</p> <p>What Qualities or Leadership Skills would be needed for persons in each of these positions?</p> <p>Which of these Qualities or Leadership Skills do you have?</p>	
Healthy Communities	<p><u>Seven Steps to Healthy Communities:</u></p> <p>Steps One through Four</p> <ol style="list-style-type: none"> 1. Instruction of the Apostles; a “listening” to the Word of Faith; 2. A Fraternal Union; <p>We have several Carmelites who took Jesus’ example and by remaining faithful to their Carmelite calling of living in the awareness of the presence of God, were able to love others as God loved them. St. Thérèse of Lisieux made extra efforts to smile at</p>	<p>Jesus gives us the guide for successful leadership. The Lay Carmelite Formation Program demonstrates the same leadership through service.</p> <p>What passages in the Gospels come to mind that demonstrate Jesus teaching by example?</p> <p>What examples have you experienced where the “more mature among you” in our community have demonstrated Jesus’ techniques?</p> <p>What are some examples of how we practice charity within our community?</p>	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
	<p>certain sisters whose behavior was negative towards her or among the community at large. Thérèse made extra attempts to become involved with, instead of keep away from a sister who was annoying.</p> <p>Venerable John of St. Samson was belittled by some of his community because of his blindness and limited ability to participate in all of the activities of his community. He was supported by other members, and he was encouraged to share his music and his prayer. This brother, who was blind, was considered to be the light of the Reform of Touraine.</p> <p>Both Carmelites shine as examples of fraternal union.</p> <p>3. The Breaking of the Bread</p> <p>4. The Prayers: Communal and Personal</p>	<p>How does fraternal union differ from charity?</p> <p>Individually, what can we do to enrich the experience in community during our daily prayers and our breaking the bread in the Eucharist?</p>	
Closing Prayer	<p>Closing Prayer: <i>Carmel's Call</i>, p. 141.</p> <p>Proceed with <i>Lectio Divina</i>. Use one of the scripture passages referenced at the beginning of this lesson.</p>		

Make-Up Worksheet
Lesson 7
Living as a Carmelite: Community

Name: _____ Date: _____

Reason Session was missed: _____

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Identify aspects of the vocation to Carmel as living the guide established in Scripture
2. Define community, and provide examples of how Lay Carmelites put it into practice
3. Identify the leadership positions within a Lay Carmelite Community
4. Explain the first four steps towards building successful communities in "Fundamental Values of Carmelite Spirituality", by Fr. John Malley, O. Carm.
5. Assess the leadership skills that could be shared within the Community
6. Explain how Lay Carmelites live their lives in the spirit of the Rule of St. Albert

Explain each of the Lesson Objectives: (attach answers to question on additional sheet)

1. Individually, what can you do to enrich the experience in community during your daily prayers and the "breaking of the bread" in the Eucharist?

2. What are some examples of how you practice charity within the community? Within the home community? Within the church community? Within the workplace? How could you improve your efforts?

PRAY LECTIO DIVINA: Acts 2:42-47

This Worksheet, and study questions, must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 8 Living as a Carmelite: Service

Lesson Objectives: At the completion of this Lesson, the Candidate will be able to:

1. Identify Malley's last three steps towards building healthy communities
2. Identify service opportunities within the Community, and expressions of service in other parts of our lives
3. Describe how work, service, and ministry are done in the spirit of Carmel

Resources Used for this Lesson:

Scripture:

Matt 25:34-36 Luke 6:36 John 13:15 2Thess 3:10

Required Reading:

Candidate Workbook, Lesson 8
Carmel's Call, pages 18, 21, 41, 68
John Malley, O.Carm., *Fundamental Values of Carmelite Spirituality* (Appendix A)

Rule of St. Albert:

Chapter 20

Carmelite Authors:

Patrick McMahon, O.Carm., *A Pattern for Life*

Christopher O'Donnell, O.Carm., *Work in the Carmelite Rule*, found in *Ascending Mount Carmel*

The Carmelite Rule Today, Edited by Eltin Griffin, O.Carm.

Miceal O'Neill, O. Carm. Prior of the Carmelite Friary in Kinsale, Ireland, *The Carmelite Charism and the Third Order in Britain*, part 1, *About Charism*

Vatican II Documents:

Apostolicam Actuositatem, 1965

Papal Encyclicals:

Mystici Corporis Christi, Pope Pius XII, 1943

United States Conference of Catholic Bishops Statements:

Co-Workers in the Vineyard of the Lord, 2005

Instructional Plan
Lesson 8
Living as a Carmelite: Service

Materials and Required Reading:

- Candidate Workbook, Lesson 8
- *Carmel's Call* pages 18, 21, 68;
- Appendix A: *Fundamental Values of Carmelite Spirituality*

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
WELCOME/ Building Community	Remind ourselves that we are always in the presence of God. Opening Prayer: <i>Carmel's Call</i> , p. 139. Pray Liturgy of the Hours	Are there any questions from last month's lesson?	
Introduction	The Statutes Today: Carmelites and their mission within the Church	Prayer, community and service are interwoven in the life of a Lay Carmelite. The Rule of St. Albert, the Third Order Rule of Carmel and the Local Statutes provide a structure that supports the efforts members make in living the life. Why is work - ministry - service so important in the life of a Carmelite?	
Apostolic Dimension Diversity of Charisms Spirit of Freedom	Multiple ministries recently/currently in practice; Accompaniment of the Lord's Word Scriptural references that guide ministry	Do you currently belong to a parish ministry? What is the mission of that ministry (Apostolic Dimension)? What charism of Carmel do you bring to that parish community? (Diversity of Charisms) Discuss the <u>Spirit of Freedom</u> in choosing our leaders who will imitate Christ in service to community and also the freedom using the gifts you have received in service to others.	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
Service Within the Lay Carmelite Community	<p>The call to serve</p> <p>Opportunities available to serve</p>	<p>It has been 8 months or more since you have been sharing the experiences of this Carmelite community</p> <p>How have you observed service in this Community so far?</p> <p>Are there other ways or opportunities the members might serve within the community?</p> <p>What preparation would you need to serve successfully?</p>	
Service in the Rule of St. Albert and in the Life of Lay Carmelites	<p>Chapters of the Rule of St. Albert that reflect work - service - ministry</p> <p>Applications for Lay Carmelites</p>	<p>Chapter 20 of the Rule of Albert directly speaks of work. The chart in our workbook points out several citations for Lay Carmelites to think about.</p> <p>Is there anything else in Chapter 20 that guides us in our service and ministry?</p> <p>How about other Chapters of the Rule of Albert?</p>	
Closing Prayer	<p>Closing Prayer: <i>Carmel's Call</i>, p. 141.</p> <p>Proceed with <i>Lectio Divina</i>. Use one of the scripture passages referenced at the beginning of this lesson.</p>		

Make-Up Worksheet
Lesson 8
Living as a Carmelite: Service

Name: _____ Date: _____

Reason Session was missed: _____

Lesson Objectives: At the completion of this Lesson, the Candidate will be able to:

1. Identify Malley's last three steps to building healthy communities:
2. Identify service opportunities within the Community, and expressions of service in other parts of our lives
3. Describe how the Diversity of our Carmelite Charisms play a part in our work, service, and ministry

Explain each of the Lesson Objectives: (attach answers to question on additional sheet)

1. Self-assessment is often helpful. How would you assess your service within your Lay Carmelite community?

2. Why is work - ministry - service so important in the life of a Carmelite?

PRAY LECTIO DIVINA: Matthew 25:31-46

This Worksheet, and study questions, must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 9
Part I: Elijah and Mary: Ideal Models of Carmelite Spirituality

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Have an increased knowledge regarding the Scriptural Elijah
2. Identify areas where Elijah and Mary are ideal role models for Carmelites
3. List the characteristics of Elijah's dual spirit
4. Trace the relationship of Mary and the Carmelite Order

Resources Used for this Lesson:

Scripture:

(1 Kings Chapters 17, 18, 19, 21, 22: 52-54; 2 Kings Chapters 1, 2:1-17; Luke: 1)

Required Reading:

Carmel's Call pages 36-39

Peter Slattery, O.Carm., *The Springs of Carmel*, pp 23-52

Wilfred McGreal, *At the Fountain of Elijah*, pp 37-48

Christopher O'Donnell, O.Carm., *A Loving Presence: Mary and Carmel*

(Chapter 3 in the book and from the Website at www.ocarm.org)

Rule of St. Albert:

¶5, 6, 10, 14

**Catechism of the
Catholic Church:**

Paragraph 1667

Carmelite Authors:

Emanuele Boaga, O.Carm. *Our Lady of the Place*

Joseph Chalmers, O.Carm., *Mary the Contemplative*

Craig Morrison, O.Carm., *Elijah on Horeb* (Carmel in the World, Vol. XV - 3 2005)

Other Authors:

Valerie Edden, *Mantle of Elijah: Carmelite Spirituality in England in the 14th Century*
www.carmelite.org

**Instructional Plan
Lesson 9**

**Part I
Elijah and Mary: Ideal Models of Carmelite Spirituality**

**Part II
The Brown Scapular**

Materials and Required Reading:

NOTE: It is essential that candidates read the Elijah passages in Scripture before this lesson:

- Candidate Workbook, Lesson 9
- 1Kings, Chapters 17, 18, 19, and 22:52-54
- 2Kings Chapters 1 and 2;
- Luke:1
- *Carmel's Call*, pp 36-39
- *The Springs of Carmel*, Peter Slattery, O.Carm., pp 23-52
- *At the Fountain of Elijah*, Wilfred McGreal, O.Carm., pp 37-48
- *A Loving Presence: Mary and Carmel*, Christopher O'Donnell, O.Carm., Chapter 3 in the book or from the Website at www.ocarm.org)

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
<p>WELCOME/ Building Community</p> <p>Introduction to Lesson</p>	<p>Remind ourselves that we are always in the presence of God.</p> <p>Opening Prayer: <i>Carmel's Call</i> p. 139.</p> <p>Pray Liturgy of the Hours</p>	<p>Are there any questions from last month's lesson?</p>	
<p>Mary , the Model of Living as a Carmelite</p>	<p>Annunciation Story:</p> <ul style="list-style-type: none"> • The concept of Mary's "Yes" • Her rejoicing • Her willingness • Her lack of fear 	<p>Suggestion: Read Luke Chapter 1 for sections of Annunciation and Visitation.</p> <p>What qualities did Mary have that allowed her to say 'Yes'?</p> <p>What qualities did Mary have that brought her</p>	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
Marian/ Carmelite Connection	Visitation Story . Mutual rejoicing . Mary was there to help	to visit Elizabeth?	
		Lesson 2 gave reference of how the name of the Carmelites came about- When we say: "In Carmel, we ..." "Carmel is ..." "You can't understand Carmel unless ..." "I joined Carmel because ..." Just what is "Carmel?"	
Roles of Mary	Role of Mary in the life of the early Carmelites: <ul style="list-style-type: none"> • Patroness • The Lady of the Place NOTE: Additional roles of Mary will be discussed in future formation lessons	Role of Patroness is of particular importance at this point. Mention the feudal system and the chivalrous relationship of a knight with a woman; A Patron protected and the vassal served; a two-way relationship. What role do you see Mary having in the life of Lay Carmelites? Open discussion on where and how Mary plays an intimate role in our lives. How has Mary intervened in your life? In what role is Mary experienced in your life?	
Mary and Elijah: Role Models	Similarities between Mary and Elijah 12 Common Attributes of Mary and Elijah (<i>A Loving Presence: Mary and Carmel</i> , Christopher O'Donnell, O.Carm.)	Where are the similarities between Mary and Elijah? Are there similarities that you see that haven't been mentioned?	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
Brown Scapular	<p>Universality of the Brown Scapular</p> <p>Scapular Vision: Tradition questioned by some</p> <p>Today's teaching:</p> <ul style="list-style-type: none"> • It is a sacramental <p>Definition: Sacramental</p> <ul style="list-style-type: none"> • It is not a magic trick • Requires a live of living the Scriptures 	<p>Why is the tradition of the Scapular vision important to Carmelites?</p> <p>What are the truths Pope JP II addressed in his letter to the Carmelites on the 750th Anniversary of the Scapular? Discuss</p> <p>What is the Spiritual significance of the Brown Scapular?</p> <ol style="list-style-type: none"> 1. as a Sacramental in general 2. how it relates to our personal life 3. how it relates to our life in Carmel 	
Closing Prayer	<p>Closing Prayer: <i>Carmel's Call</i>, p. 141.</p> <p>Proceed with <i>Lectio Divina</i>. Use one of the scripture passages referenced at the beginning of this lesson.</p>		

Make-Up Worksheet

Lesson 9

Part I - Elijah and Mary: Ideal Models of Carmelite Spirituality

Part II - The Brown Scapular

Name: _____ Date: _____

Reason Session was missed:

Part I - Elijah and Mary: Ideal Models of Carmelite Spirituality

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Have an increased knowledge regarding the Scriptural Elijah
2. Identify areas where Elijah and Mary are ideal role models for Carmelites
3. List the characteristics of Elijah's dual spirit
4. Trace the relationship of Mary and the Carmelite Order

Explain each of the Lesson Objectives: (attach answers to question on additional sheet)

PRAY LECTIO DIVINA: 2 Kings 2:1-17 after completing part I and part II of the makeup lesson.

Lesson 10

The Carmelite Family as an Order and as Members of the Universal Church

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Define how the Carmelites are a part of the universal church
2. Identify actions taken by the Carmelites to address the intent of the Vatican II Council
3. Explain the organizational chart of the Carmelites
4. Identify and describe the importance of the laity in the Carmelite Family

Resources Used for this Lesson:

Scripture:

Matt 28:20

Required Reading:

Christopher O'Donnell, O.Carm. A Loving Presence: Mary and Carmel, pp 85-86

Rule of St. Albert:

Introduction

Carmelite Authors:

Joseph Chalmers, O.Carm.,
In Obsequio Jesu Christi
Into the Land of Carmel; www.carmelite.org

Joachim Smet, O.Carm.,
An Outline of Carmelite History

A Journey of Transformation, (Ratio Institutionis Vitae Carmelitanæ
(The fundamental formation document for the Carmelite First Order) www.carmelite.org

Vatican II and Post Conciliar Documents:

Perfectae Caritatis
Lumen Gentium Search using www.vatican.va

Instructional Plan
Lesson 10
The Carmelite Family as an Order and as Members of the Universal Church

Materials and Required Reading:

- Candidate Workbook, Lesson 10
- *A Loving Presence: Mary and Carmel*, Christopher O'Donnell, O.Carm., pp 85, 86

TOPIC	CURRICULUM CONTENT	INSTRUCTIONAL METHOD	
<p>WELCOME/ Building Community</p> <p>Introduction to Lesson</p>	<p>Remind ourselves that we are always in the presence of God.</p> <p>Opening Prayer: <i>Carmel's Call</i>, p. 139.</p> <p>Pray Liturgy of the Hours</p>	<p>Are there any questions from last month's lesson?</p> <p>This month we are going to discuss the current history of the Order, the history that we have participated in.</p>	
<p>Vatican Council II: The Start of a Renewal</p>	<p>Mandate of the Council for religious orders to go back to their roots.</p> <p>Response of the Carmelites: Ratio Revisions in the Constitutions Commissions on: Charism and Spirituality Justice and Peace</p> <p>Carmel as an NGO</p>	<p>Read through the quote from <i>Perfectae Caritatis</i> on the first page of this lesson.</p> <p>Why would going back to the beginnings help a religious order with renewal?</p> <p>Regarding Ratio: How could Lay Carmelites benefit from formation guidelines for the Carmelite First Order?</p> <p>Regarding Charism and Spirituality: What is your understanding of the Carmelite charism?</p> <p>Regarding Justice and Peace: How can formation have an impact on the response of the order to international peace issues, and concerns of justice for the oppressed?</p> <p>Why is it so important that we be represented in the discussions at the United Nations?</p>	

TOPIC	CURRICULUM CONTENT	INSTRUCTIONAL METHOD	
Structure of the Order	International Level Regional Level Provincial Level Local Level	Using the worksheet in the Candidate handbook, go through the organizational chart for the Carmelite Order. Make sure that all the people identified in the positions are still in office. Some positions are made by appointment, and others are voted on every 6 years at General Chapter. The most recent General Chapter was September 2007.	
The Laity	Lay Carmelites ARE Carmelites We are expected to be people of prayer.	Brainstorm what it means when we say that we are seen as people of prayer. When people observe this, what do they see? How have you perceived this in your life?	
Closing Prayer:	Closing Prayer: <i>Carmel's Call</i> , p. 141 Proceed with <i>Lectio Divina</i> . Use one of the scripture passages referenced at the beginning of this lesson.		

Who's Who in the Carmelite Order Today (Replaces Page 82 of the Phase I Formators Guide)

Rev. Michael Farrugia, O.Carm. Procurator General	Most Rev. Mícheál O'Neill, O.Carm. Prior General Rev. Benny Phang Khong Wing, O.Carm. Vice Prior General	Rev. Christian Körner, O.Carm. Bursar General
Rev. Robert Thomas Puthussery, O.Carm. Councilor Asia, Australia, Oceania	Rev. Luis Maza Subero, O.Carm. Councilor Americas	Rev. Conrad Mutizamhepo O.Carm. Councilor Africa
Rev. Robert Thomas Puthussery, O.Carm. Councilor Asia, Australia, Oceania	Rev. Richard Byrne, O.Carm. Councilor Europe	

Province of the Most Pure Heart of Mary Ver. Rev. Carl Markelz, O.Carm. Prior Provincial, Most Pure Heart of Mary Vacant Provincial Delegate, Lay Carmelites Cindy A. Perazzo, T.O.Carm. Provincial Coordinator, Lay Carmelites	Province of St. Elias Ver. Rev. Mario Esposito, O.Carm. Prior Provincial, St. Elias Rev. Francis Amodio, O.Carm. Provincial Delegate, Lay Carmelites Suveda Thiagaraj, T.O.Carm. Provincial Coordinator, Lay Carmelites	Community Director
Provincial Visitation Area Council/Coordinators (Areas 1-5) Area 1 Patty Whitlock Area 3 Lourdes Crabtree Area 4 Doug Buschman Area 5 Linda Thomas Regional Coordinator	Regional Formation Coordinator	Community Director
Community Formation Director	Community Council Member (s)	Community Secretary
Spiritual Assistant		Community Treasurer

Make-Up Worksheet
Lesson 10
The Carmelite Family as an Order and as Members of the Universal Church

Name: _____ Date: _____

Reason Session was missed: _____

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Define how the Carmelites are a part of the universal church
2. Identify actions taken by the Carmelites to address the intent of the Vatican II Council
3. Explain the organizational chart of the Carmelites
4. Identify and describe the importance of the laity in the Carmelite Family

Explain each of the Lesson Objectives: (attach answers to question on additional sheet)

The role of the laity in the Church continues to expand. How does our vocation to Carmel assist in the ongoing growth of the Order?

What does it mean when we say that we, as Lay Carmelites, are seen as people of prayer.

PRAY LECTIO DIVINA: Matthew 28:18-20

This Worksheet, and study questions, must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 11
Carmelite Role Models: Major Figures Throughout Carmelite History

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Briefly describe the biography of 4 chosen saints from this lesson
2. Identify the contributions of each of these saints in the ongoing expression of the Carmelite Charism
3. Apply the practices of these saints into your life

Resources Used for this Lesson:

Scripture:

Luke 22:28-29

Required Reading:

Wilfred McGreal, O.Carm., *At the Fountain of Elijah*, pp 71-94
Peter Slattery, O.Carm., *The Springs of Carmel* pp 87-102

Carmelite Authors:

Brother Lawrence of the Resurrection, *The Practice of the Presence of God, Critical Edition*

Bl. Titus Brandsma, O.Carm., *Carmelite Mysticism Historical Sketches*

St. Thérèse of the Child Jesus and of the Holy Face, John Clarke, Translator, *Story of a Soul*, 3rd Edition

Joseph Chalmers, O.Carm., *The Love of Christ Surpasses All Knowledge*, www.ocarm.org

Joe Mothersill, O.Carm., *The Eucharist and Saint Thérèse*, in *Hidden Riches: The Eucharist in Carmelite Tradition*, Eltin Griffin, O.Carm., Editor

Míceál O'Neill, O.Carm., *The Eucharist and Mary Magdalen de Pazzi*, in *Hidden Riches: The Eucharist in Carmelite Tradition*, Eltin Griffin, O.Carm., Editor

Robert Stefanotti, O.Carm., *The Phoenix of Rennes*

John Welch, O.Carm., *Seasons of the Heart*, www.ocarm.org

Instructional Plan
Lesson 11
Carmelite Role Models: Major Figures Throughout Carmelite History

Materials and Required Reading:

- Candidate Workbook, Lesson 11
- *At the Fountain of Elijah*, Wilfred McGreal, O.Carm., pp 71-94
- *The Springs of Carmel*, Peter Slattery, O.Carm., pp 87-102

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
<p>WELCOME/ Building Community</p> <p>Introduction to Lesson</p>	<p>Remind ourselves that we are always in the presence of God.</p> <p>Opening Prayer: <i>Carmel's Call</i>, p. 139.</p> <p>Pray Liturgy of the Hours</p>	<p>Are there any questions from last month's lesson?</p> <p>This month will begin the study of major figures in the Carmelite Order. Some are saints, some are blessed, some are venerable, but each of them has a special message to share about our Carmelite charism. They also might be considered "unlikely Carmelites" in today's discernment process.</p>	
<p>Why these four?</p>	<p>Selection:</p> <ul style="list-style-type: none"> • Venerable John of St. Samson • St. Mary Magdalene de Pazzi • St. Thérèse of Lisieux • Brother Lawrence of the Resurrection 	<p>These four Carmelites were chosen because of their spirit of prayer. Other saints will be studied over the next few years, and there is much more information out there to read more on the four we have selected for this year.</p>	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
Venerable John of St. Samsom	Biography Contributions Message for Today	<p>“It would be difficult for Ven. John of St. Samson to be admitted to Carmel if he came to apply today. His blindness would hold him back.”</p> <p>“Reflect for a moment: How does Ven. John of St. Samson challenge us to address our discomfort with people with disabilities?”</p> <p>What does he show us about overcoming a disability?</p> <p>How did he exemplify the Carmelite charism?</p> <p>John of St. Samson wrote in the language and style of his day. What could be the benefits of reading his words today?</p>	
St. Mary Magdalene dé Pazzi	Biography Contributions Message for Today	<p>Mary Magdalene dé Pazzi would also be a difficult fit in the Carmel of today.</p> <p>How did she exemplify the Carmelite charism?</p> <p>What about her visions. Are they at all distracting? Why?</p>	
St. Thèrèse of Lisieux	Biography Contributions Message for Today (See last page of this plan for short sections of <i>Story of a Soul</i> that are examples of her spirituality.)	<p>St. Thèrèse was a simple person in love with God.</p> <p>Her history of melancholy would probably prohibit her from joining Carmel today, yet she gave us a model for a way of life that has made her one of the most popular saints in the Catholic Church.</p> <p>What is your understanding of her “little way”?</p> <p>How did she exemplify the Carmelite charism?</p>	

Closing Prayer:	Closing Prayer: <i>Carmel's Call</i> , p. 141. Proceed with <i>Lectio Divina</i> . Use one of the scripture passages referenced at the beginning of this lesson.	
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From Chapter 11 - *Story of a Soul*

The Rattling Rosary Beads

“The practice of charity, as I have said dear Mother, was not always so sweet for me, and to prove it to you I am going to recount certain little struggles which will certainly make you smile. For a long time at evening meditation, I was placed in front of a Sister who had a strange habit and I think many lights because she rarely used a book during meditation. This is what I noticed: as soon as this Sister arrived, she began making a strange little noise which resembled the noise one would make when rubbing two shells, one against the other. I was the only one to notice it because I had extremely sensitive hearing (too much so at times). Mother, it would be impossible for me to tell you how much this little noise wearied me. I had a great desire to turn my head and stare at the culprit who was very certainly unaware of her “click.” This would be the only way of enlightening her. However, in the bottom of my heart I felt it was much better to suffer this out of love for God and not to cause the Sister any pain. I remained calm, therefore, and tried to unite myself to God and forget the little noise. Everything was useless. I felt the perspiration inundate me, and I was obliged simply to make a prayer of suffering; however, while suffering, I searched for a way of doing it without annoyance and with peace and joy, at least in the interior of my soul. I tried to love the little noise which was so displeasing; instead of trying not to hear it (impossible), I paid close attention so as to hear it well, as though it were a delightful concert, and my prayer (which was not the *Prayer of Quiet*) was spent in offering this concert to Jesus.”

Wash Day

“Another time, I was in the laundry doing the washing in front of a Sister who was throwing dirty water into my face every time she lifted the handkerchiefs to her bench; my first reaction was to draw back and wipe my face to show the Sister who was sprinkling me that she would do me a favor to be more careful. But I immediately thought I would be very foolish to refuse these treasures which were being given to me so generously, and I took care not to show my struggle. I put forth all my efforts to desire receiving very much of this dirty water, and was so successful in the end I had really taken a liking to this kind of aspersion, and I promised myself to return another time to this nice place where one received so many treasures.”

Make-Up Worksheet
Lesson 11
Carmelite Role Models: Major Figures Throughout Carmelite History

Name: _____ Date: _____

Reason Session was missed:

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Briefly describe the biography of 4 chosen saints from this lesson
2. Identify the contributions of each of these saints in the ongoing expression of the Carmelite Charism
3. Begin to apply the practices of these saints into your life

Explain each of the Lesson Objectives: (attach answers to question on additional sheet)

Choose one of the four Carmelites from this lesson. Explain why this person could serve as a role model for your life in Carmel.

PRAY LECTIO DIVINA: Luke 22:24-29

This Worksheet, and study questions, must be turned in to the Formation Director by _____ which is two weeks before the next session.

Lesson 12

Discernment and Readiness for Entering the Carmelite Order

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Complete a formal period of discernment in preparation for Reception
2. Meet with Formation Director/Council for an interview.
3. Describe the ceremony for Reception

Resources Used for this Lesson:

Scripture

John 15:16

Required Readings:

Carmel's Call, pages 64-68; 145-150

Carmelite Authors:

A Journey of Transformation, (Ratio Institutionis Vitae Carmelitanæ, (The fundamental formation document for the Carmelite First Order) www.carmelite.org

Instructional Plan
Lesson 12
Discernment and Readiness for Entering the Carmelite Order

Materials and Required Reading: <ul style="list-style-type: none"> • Candidate Workbook, Lesson 12 • <i>Carmel's Call</i>, pp 64-68, 145-150

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
<p>WELCOME/ Building Community</p> <p>Introduction to Lesson</p>	<p>Remind ourselves that we are always in the presence of God.</p> <p>Opening Prayer: <i>Carmel's Call</i> p. 139.</p> <p>Pray Liturgy of the Hours</p>	<p>Are there any questions from last month's lesson?</p> <p>This is the last lesson before your Reception Ceremony. You've taken the time to think about this next step.</p> <p>What questions or concerns do you have?</p> <p>What is the hardest part of the discernment process for you?</p> <p>It is not uncommon for someone in the group to say that they feel unworthy of becoming a Lay Carmelite. Assure them that 'God doesn't call those who are worthy. He calls who he wants.'</p>	
<p>Review of Expectations</p>	<p>Liturgy of the Hours</p> <p>Mass</p> <p>Scripture</p> <p>Spiritual Reading</p> <p>Phase II Study Materials and Formation Classes</p> <p>Monthly Meetings</p>	<p>We're going to do a quick review of all the expectations for a person in a Lay Carmelite Community.</p> <p>What are the requirements?</p> <p>As each of the requirements are stated, ask the responder for a very brief explanation. For example if the reply is "Liturgy of the Hours", it should also include at least Morning and Evening Prayer.</p>	
<p>Clarification</p>	<p>Clarification about where the Ceremony will take place.</p>	<p>In Carmel's Call it states that the Reception Ceremony may take place during Mass. This will officially change when the new ceremonies, developed by the International Lay Carmelite</p>	

TOPIC	CURRICULUM CONTENT	DISCUSSION TOPICS	
		<p>Commission are approved. The new ceremonies will be more in alignment with those of the First Order.</p> <p>For now, the Reception Ceremony will remain according to the standard and request of your Lay Provincial office.</p>	
Review of Ceremony	<p>NOTE: It is important to know at this time whether there will be a joint ceremony that will include Receptions and Professions of First Promises</p> <p>It is also important to know who the Presider will be.</p>	<p>Together, read through each step of the Ceremony. If it is convenient, use the location of the Reception for this session.</p> <p>If the ceremony is reviewed now, the actual ceremony will go smoothly.</p> <p>Are there any questions regarding the ceremony?</p>	
The Next Two Years	<p>Identify the Phase II Formator</p> <p>Announce the date and time of the first session of Phase II.</p> <p>Identify the required readings</p>	<p>Handout: Phase II Curriculum Outline.</p> <p>Many of these topics have been touched upon during the past 12 months. In Phase II these topics will be looked at more in depth.</p> <p>Are there any questions?</p> <p>It is suggested that the Phase II materials be provided at this time. This is particularly important so that the Candidates will be prepared for their first lesson in Phase II.</p> <p>This also enforces the concept that formation is a journey.</p>	
Closing Prayer	<p>Closing Prayer: <i>Carmel's Call</i>, p. 141</p> <p>Proceed with <i>Lectio Divina</i>. Use one of the scripture passages referenced at the beginning of this lesson.</p>		

Make-Up Worksheet
Lesson 12
Discernment and Readiness for Entering the Carmelite Order

Name: _____ Date: _____

Reason Session was missed:

Lesson Objectives: At the completion of this Lesson, the Candidate will:

1. Complete a formal period of discernment in preparation for Reception
2. Meet with Formation Director/Council for an interview.
3. Describe the ceremony for Reception

Explain each of the Lesson Objectives: (attach answers to question on additional sheet)

In looking at the letter of John Paul II to the Carmelites, what is meant by the “abundant fruits” of Carmel?

PRAY LECTIO DIVINA: John 15:11-17

This Worksheet, and study questions, must be turned in to the Formation Director by _____ which is two weeks before the next session, which is before the Reception Ceremony.

Internet Resources

www.carmelite.org
(Spirituality)

Into the Land of Carmel
Journey of Transformation (Ratio)
A New Dawn: Renewal in Prayer
Meditating Day and Night - keeping vigil in prayer
Carmelite Constitutions, 1995
Mantle of Elijah
Seasons of the Heart
A Loving Presence, Mary and Carmel

www.ocarm.org
(Electronic Articles)

Seasons of the Heart
A Loving Presence, Mary and Carmel
Lectio Divina on-line

www.vatican.va
(Archives)

Lumen Gentium
Christifidelis Laici
Sacrosanctum Concilium
Laudis Canticum
Gaudium et Spes
Apostolicam Actuositatem

www.usccb.org

Co-Workers in the Vineyard of the Lord

www.catholicliturgy.com

General Instructions of the Liturgy of the Hours

Thought-Provoking Quotes for Discussion

These quotes can be used to encourage discussion in different ways.

Suggested methods to activate discussion:

1. Use one quote at a lesson that ended a little early, whatever the reason. Read the quote out loud. Allow time for candidates to reflect. Discuss Quote
2. In-Basket Questions: Cut the sheet of questions into strips of individual questions. Fold them tightly. Place the questions into a basket. An in-basket activity can be done where everyone pulls out a question and comments on it, or it can be a “perennial” basket of questions that is there if needed to fill a few minutes at the end of a class.

Theme: In Allegiance to Jesus Christ

“A Carmelite is a soul who has seen Him offering Himself to His Father as a Victim for souls and, recollecting in this great vision of the charity of Christ, has understood the passionate love of His soul, and wanted to give as He did.

Bl. Elizabeth of the Trinity

“Jesus does not demand great actions from us but simple surrender and gratitude.”

St. Thérèse of the Child Jesus

“A life in allegiance to Jesus Christ, and everything that follows is simply a working out of this affirmation: Christ is the center of the Rule, and of all Carmelite life. Listening to His voice we willingly offer our freedom and life to the only Lord and Savior who gives them back in abundance.”

Joseph Chalmers, O.Carm.

“He who wants to win the world for Christ must have the courage to come in conflict with it.”

Bl. Titus Brandsma, O.Carm.

“Imagine that the Lord Himself is at your side, and believe me you should stay with so good a Friend for as long as you can before you leave Him. If you become accustomed to having Him at your side, as if He sees that you love Him to be there and are always trying to please Him, you will never be able to send Him away.”

St. Teresa of Jesus

“With the Lord by our side, there is nothing we cannot do. Separated from Him, we will collapse almost immediately. With so good a friend and Captain ever present, Himself the first to suffer, everything can be borne. He helps. He strengthens. He never fails. He is the true friend.”

St. Teresa of Jesus

Theme: The Desert

"The shortest way to the summit is through the desert of nothing."
St. John of the Cross

"Ultimately, the heart is the desert, the wilderness that must be entered in order to find God.
And it is this solitude that the Carmelite recognizes in order to live with God."
St. John of the Cross

"Carmel was the desert where God wanted me to go and hide."
St. Thérèse of the Child Jesus

"It is a peculiarity of the Carmelite Order that although one of the mendicant orders, living amongst people in the world, and engaged in active life, it retains the greatest love for solitude and aloofness from the world and considers solitude and contemplation as the better part of its spiritual life."

Bl. Titus Brandsma, O.Carm.

"The Order is not called to do great things, to be spoken of, but to make itself loved and attractive by doing ordinary things well, without much talk or noise; to live in certain seclusion for and with God more than for and with man; to attach value to what God desires more than to what man sets high store by. The first demand of the school of Carmel is a silent introversion in order to live in and with God."

Bl. Titus Brandsma, O.Carm.

"Granting that we are always in the presence of God, yet it seems to me that those who pray are in His presence in a very different sense; for they, as it were, see that He is looking upon them, while others may go for days on end without even once recollecting that God sees them.

St Teresa of Avila

(Themes to come: Mary; Presence of God; Living the Rule of Albert; The Third Order Rule)