

Echoes of the Carmelite Saints in the Constitutions

Prepared by Ken Vaughn, OCDS

Member of the Community of the Sacred Heart, Frederick, MD

<p>March 30</p>	<p>“ . . . it is presumptuous in me to wish to choose my path, because I cannot tell which path is best for me. I must leave it to the Lord, Who knows me, to lead me by the path which is best for me, so that in all things His will may be done.”</p>	<p>— Teresa of Ávila, Interior Castle</p>	<p>extract from our Constitutions</p>	<p>Following Christ is the way to attain perfection, open to all by baptism. Through Baptism we take part in the triple mission of Jesus: kingly, priestly and prophetic. The first is a commitment to transforming the world according to God’s design. By the priestly mission, the baptized person offers self and the whole of creation to the Father with Christ, guided by the Holy Spirit. And as prophet, the baptized person announces God’s plan for human kind and denounces all that is contrary to it.</p>
<p>March 31</p>	<p>“Our Father General came to Avila and I arranged that he come to St. Joseph's. He rejoiced to see our manner of life, a portrait, although an imperfect one, of the beginnings of our order, and how the primitive rule was being kept in all its rigor, for it wasn't being observed in any monastery in the entire order. And with the desire he had that this beginning go forward, he gave me very extensive patent letters, so that more monasteries could be founded...Remembering the words our Lord had spoken to me, ("Wait a little, daughter, and you will see great things"), I now perceived some beginning to what before I could not understand. After some days passed, I was thinking if monasteries of nuns were</p>	<p>St. Teresa of Avila: The Foundations, Chapter 2</p>	<p>extract from our Constitutions</p>	<p>The great Teresian Carmelite family is present in the world in many forms. The nucleus of this family is the Order of Discalced Carmelites, the friars, the enclosed nuns, the seculars. It is the one Order with the same charism. The Order is nourished by the long tradition of Carmel, expressed in the Rule of Saint Albert and the doctrine of the</p>

	<p>to be founded how necessary it would be that there be friars observing the same rule. Seeing how few friars there were in this province, making me even wonder whether or not they were going to die out, I prayed to the Lord over the matter very much and wrote to Father General...I pointed out how the difficulties that could arise were not sufficient to set aside so good a work, and suggested to him what service it would render to our Lady, to whom he was very devoted. She must have been the one who arranged it. This letter reached him while he was in Valencia, and from there he sent me the permission for the foundation of two monasteries because he desired the best religious observance for the order.</p>			<p>Carmelite Doctors of the Church and the Order's other saints.</p>
<p>April 1</p>	<p>"Reflect carefully on this, for it is so important that I can hardly lay too much stress on it. Fix your eyes on the Crucified and nothing else will be of much importance to you."</p>	<p>— Saint Teresa of Avila</p>	<p>extract from our Constitutions</p>	<p>Carmelite Seculars, together with the Friars and Nuns, are sons and daughters of the Order of Our Lady of Mount Carmel and St Teresa of Jesus. As a result, they share the same charism with the religious, each according to their particular state of life. It is one family with the same spiritual possessions, the same call to holiness (cf. Ep 1:4; 1 P 1:15) and the same apostolic mission. Secular members contribute to the Order the benefits proper to their secular state of life. Our membership of the Order goes back to the relationship established between laity and members of religious Orders born in the Middle Ages. Gradually these relationships took on an official character, forming part of the religious Institute and taking</p>

				part in its charism and spirituality. In light of the Church's new theology of the laity, Seculars live this membership with a clear secular identity.
April 2	"Trust God that you are exactly where you are meant to be."	— St. Teresa	extract from our Constitutions	The members of the Secular Order of Discalced Carmelites are faithful members of the Church, called to live "in allegiance to Jesus Christ" through "friendship with the One we know loves us" and in service to the Church. Under the protection of Our Lady of Mount Carmel, in the biblical tradition of the prophet Elijah and inspired by the teachings of St Teresa of Jesus and St John of the Cross, they seek to deepen their Christian commitment received in baptism.
April 3	"This Beloved of ours is merciful and good. Besides, he so deeply longs for our love that he keeps calling us to come closer. This voice of his is so sweet that the poor soul falls apart in the face of her own inability to instantly do whatever he asks of her. And so you can see, hearing him hurts much more than not being able to hear him"	St Teresa, Interior Castle	extract from our Constitutions	The Virgin Mary is present in a special way, most of all as a model of faithfulness in listening to the Lord and in service to Him and to others. Mary is the one who preserved in her heart the life and actions of her Son and meditated on them, providing for us an example of contemplation. At Cana she counselled to do what the Lord commanded. Mary is an example of apostolic service. On another occasion, she waited, persevering in prayer with the

				apostles, for the coming of the Holy Spirit, thus giving witness to intercessory prayer. She is Mother of the Order. Secular Carmel enjoys her special protection and cultivates a sincere Marian devotion.
April 4	<p>“For now, his voice reaches us through words spoken by good people, through listening to spiritual talks, and reading sacred literature. God calls to us in countless little ways all the time. Through illnesses and suffering and through sorrow he calls to us. Through a truth glimpsed fleetingly in a state of prayer he calls to us. No matter how halfhearted such insights may be, God rejoices whenever we learn what he is trying to teach us.”</p>	St. Teresa, Interior Castle	extract from our Constitutions	Elijah represents the prophetic tradition of Carmel and is an inspiration to live in the presence of God, seeking Him in solitude and silence with zeal for God’s glory. The Secular Carmelites live the prophetic dimension of Christian life and Carmelite spirituality by promoting God’s law of charity and truth in the world, above all by making themselves the voice for those who cannot, on their own, express this love and this truth
April 5			extract from our Constitutions	
April 6	<p>“When I was experiencing the enjoyments of the world, I felt sorrow when I recalled what I owed to God. When I was with God, my attachments to the world disturbed me. However, I see clearly the great mercy the Lord bestowed on me; for though I continued to associate with the world, I had the courage to practice prayer. Though we are always in the presence of God, it seems to me the manner is different with those who practice prayer, for they are aware that He is looking at them.”</p>	St. Teresa of Avila: The Book of Her Life	extract from our Constitutions	The Rule of Saint Albert is the original expression of the spirituality of Carmel. It was written for the laypeople who gathered on Mount Carmel to live a life dedicated to meditation on the Word of God, under the protection of Our Lady. Our Constitutions provide eight principles of that Rule to guide

				Carmelite life. The first two are Living in allegiance to Jesus Christ Being diligent in meditating on the law of the Lord
April 7	“The true friend to whom we must pay heed is God, and if we try always to do his will there is nothing to fear. There is no lack of the cross in this life, however much we may do to escape it, if we belong to the party of the Crucified One.”	St. Teresa of Avila: in a letter	extract from our Constitutions	The Rule of Saint Albert is the original expression of the spirituality of Carmel. It was written for the laypeople who gathered on Mount Carmel to live a life dedicated to meditation on the Word of God, under the protection of Our Lady. Our Constitutions provide eight principles of that Rule to guide Carmelite life. The third and fourth ones are Giving time to spiritual reading; Participating in the Church’s Liturgy, both the Eucharist and the Liturgy of the Hours;
April 8	“I tell you that when you leave prayer you will meet with a thousand little obstacles, a thousand little occasions to break one rule carelessly, or not to carry out another well, interior disturbances and temptations. By this means the soul advances. If love and fear of our Lord are present, the soul will gain very much; I’m certain of that.”	St. Teresa of Avila, Meditations on the Song of Songs	extract from our Constitutions	The Rule of Saint Albert is the original expression of the spirituality of Carmel. It was written for the laypeople who gathered on Mount Carmel to live a life dedicated to meditation on the Word of God, under the protection of Our Lady. Our Constitutions provide eight principles of that Rule to guide Carmelite life. The fifth and sixth ones are Being concerned for the needs and the good of others in the

				community; Arming ourselves with the practice of the virtues, as we live an intense life of faith, hope and charity;
April 9	<p>One day after having received Communion, I truly thought my soul was made one with the most sacred Body of the Lord. He appeared to me and by His presence caused me to make much progress.</p> <p>When you do not receive Communion, daughters, but hear Mass, you can make a spiritual communion. Spiritual communion is highly beneficial; through it you can recollect yourselves in the same way after Mass, for the love of this Lord is thereby deeply impressed on the soul. If we prepare ourselves to receive Him, He never fails to give in many ways which we do not understand. It is like approaching a fire; even though the fire may be a large one, it will not be able to warm you well if you turn away and hide your hands, though you will still get more heat than you would if you were in a place without one. But it is something else if we desire to approach Him. If the soul is disposed (I mean, if it wants to get warm), and if it remains there for a while, it will stay warm for many hours.</p>	<p>St. Teresa of Avila: Spiritual Testimonies: 44</p> <p>St. Teresa of Avila: The Way of Perfection: Chapter 35</p>	<p>about our Holy Father St. John of the Cross:</p>	<p>Overwhelmed with awareness of God's goodness, he was frequently heard to exclaim, "Oh, what a good God we have!" Requiring little sleep, he spent much of the night in prayer, sometimes kneeling at the altar steps before the Blessed Sacrament; at other times he knelt beneath the trees in the garden, and sometimes at the window of his cell, from which he could look out at the heavens and all the countryside. In the latter years of his brief life, his absorption in God could become so profound that he experienced difficulty in attending to ordinary affairs, secretly having to hit his knuckles against the wall so as not to lose the trend of conversation.</p> <p>His experience of God was always rooted in the life of the Church, nourished by the sacraments and the liturgy. Witnesses of his life spoke of the devotion with which he celebrated Mass. A center of</p>

			<p>his contemplation, Mass often proved to be an occasion for special graces. During the celebration he could become so lost in God that he had no consciousness of his surroundings. His greatest suffering during the imprisonment in Toledo was being deprived of the Eucharist. The Blessed Sacrament was "all his glory, all his happiness, and for him far surpassed all the things of the earth." The one privilege he accepted when major superior in Segovia was the cell closest to the Blessed Sacrament.</p> <p>The liturgical feasts and seasons meant more than an external commemoration; they were the occasion of an interior transformation in the spirit of the mystery being celebrated. His countenance, in fact, corresponded with the Church's liturgy. Once during Holy Week he suffered so intensely from the Passion of Christ that he found it impossible to leave the monastery to hear the nuns' confessions. In his prison cell, on the Vigil of the Assumption, after nine months of severe privation,</p>
--	--	--	---

				he was asked what he was thinking of. He replied, "I was thinking that tomorrow is the feast of our Lady and that it would give me great joy to say Mass." The sight of an image of the Mother of God brought love and brightness to his soul. Once, on seeing an image of our Lady while he was preaching to the nuns in Caravaca, he could not conceal his love for her and exclaimed: "How happy I would be to live alone in a desert with that image."
April 10	Good friday		extract from our Constitutions	
April 11	Holy saturday		extract from our Constitutions	
April 12	Easter sunday		extract from our Constitutions	
April 13	"He makes it known that He is both man and God, not as He was in the tomb but as He was when He came out of the tomb after His resurrection. Sometimes He comes with such great majesty that no one could doubt but that it is the Lord Himself. Especially after receiving Communion -- for we know that He is present, since our faith tells us this -- He reveals Himself as so much the lord of this dwelling that it seems the soul is completely dissolved; and it sees itself consumed in Christ."	St. Teresa of Avila, Book of her life	extract from our Constitutions	The Rule of Saint Albert is the original expression of the spirituality of Carmel. It was written for the laypeople who gathered on Mount Carmel to live a life dedicated to meditation on the Word of God, under the protection of Our Lady. Our Constitutions provide eight

				principles of that Rule to guide Carmelite life. The seventh and eighth ones are Seeking interior silence and solitude in our life of prayer; Using prudent discretion in all that we do.
April 14	“Our Lord told me that immediately after His resurrection He went to see our Lady because she then had great need and that the pain she experienced so absorbed and transpierced her soul that she did not return immediately to herself to rejoice in that joy.”	St. Teresa of Avila, Spiritual Testimonies:	extract from our Constitutions	The origin of the Discalced Carmel is to be found in St Teresa of Jesus. She lived with profound faith in God’s mercy which strengthened her to persevere in prayer, humility, love for her brothers and sisters, and love for the Church, leading her to the grace of spiritual matrimony. Her evangelical self-denial, disposition to service and perseverance in the practice of the virtues are a daily guide to living the spiritual life. Her teachings on prayer and the spiritual life are essential to the formation and life of the Secular Order.
April 15	“The traits of the solitary bird are five: first, it seeks the highest place; second, it withstands no company; third, it holds its beak in the air; fourth, it has no definite color; fifth, it sings sweetly. These traits must be possessed by the contemplative soul. It must rise above passing things, paying no more heed to them than if they did not exist. It must likewise be so fond of silence and solitude that it does not tolerate the company of another creature. It must hold its beak in the air of the Holy Spirit, responding to his inspirations, that by so doing it may become worthy of his company. It must have no	St John of the Cross, Sayings 121	extract from our Constitutions	Saint John of the Cross was the companion of Saint Teresa in the formation of the Discalced Carmelite Order. He inspires the Secular Carmelite to be vigilant in the practice of faith, hope and charity. He guides the Secular Carmelite through the dark night to union with God. In this union

	definite color, desiring to do nothing definite other than the will of God. It must sing sweetly in the contemplation and love of its Bridegroom”			with God, the Secular Carmelite finds the true freedom of the children of God.
April 16	<p>We observed the rule of our Lady of Mt. Carmel and keep it without mitigation</p> <p>The Apostolic Constitution, Quae Honorem Conditoris, which contains the text of the Carmelite rule, was given in 1247. It is noteworthy that the Carmelite rule was composed about 1209 by St. Albert, patriarch of Jerusalem, and was approved by Honorius III in 1226. Later, it was modified by Innocent IV in 1247 and mitigated by Eugene IV in 1432. When Teresa writes that in her monastery they keep the rule of our Lady of Mt. Carmel without mitigation, she is referring to their giving up the text mitigated by Eugene IV, which was observed in the monastery of the Incarnation. They substituted for this text the rule as approved by Innocent IV. This was the juridical and spiritual point of departure for her reform.</p>	St. Teresa: The Book of Her Life: Chapter 36	extract from our Constitutions	<p>Taking into account the origins of Carmel and the Teresian charism, the fundamental elements of the vocation of Teresian Secular Carmelites can be summarized as a list of six elements: the first three are</p> <p>to live in allegiance to Jesus Christ, supported by the imitation and patronage of the most Blessed Virgin Mary, whose way of life is, for Carmel, a model of being conformed to Christ.</p> <p>to seek "mysterious union with God" by way of contemplation and apostolic activity, indissolubly joined together, for service to the Church;</p> <p>to give particular importance to prayer which, nourished by listening to the Word of God and by the liturgy, is conducive to relating with God as a friend, not just in prayer but in daily living. To be committed to this life of prayer demands being nourished by faith, hope and, above all, charity in order to live in the presence and the mystery of the</p>

				living God
April 17			extract from our Constitutions	
April 18			extract from our Constitutions	
April 19	<p>“Have mercy, Creator, on these Your creatures. Behold, we don't understand or know what we desire, nor do we obtain what we ask for. Lord, give us light; behold, the need is greater than with the man born blind, for he wanted to see the light and couldn't. Now, Lord, there is no desire to see. Oh, how incurable an illness! Here, my God, is where Your power must be demonstrated; here, Your mercy. Oh, what a difficult thing I ask You, my true God: that You love someone who doesn't love You, that You open to one who doesn't knock, that You give health to one who likes to be sick and goes about looking for sickness. You say, My Lord, that You come to seek sinners; these, Lord, are real sinners. Don't look at our blindness, my God, but at all the blood Your Son shed for us. Let Your mercy shine upon evil that has so increased; behold, Lord, we are Your handiwork. May Your goodness and mercy help us.”</p>	St. Teresa of Avila, Soliloquies: 8	Divine mercy	<p>"During the reign of the Emperor Theophilus, the city of Constantinople was visited by earthquakes for almost four months. The Emperor, the Patriarch St. Proclus and the people joined in a barefoot procession to make prayer to God for their safety. While they were gathered, the tremors increased dramatically, and a young boy was taken up into the sky in the sight of the people, who fearfully cried out Kyrie eleison. When the boy came down from the heavens, he said that he had been among choirs of Angels who sang "HOLY GOD, HOLY MIGHTY, HOLY IMMORTAL, HAVE MERCY ON US" and that a voice had commanded him to tell the Patriarch that the people should make supplication to God in this way. The Patriarch instructed the people to chant this hymn, whereupon the ground stopped shaking and the child died. The</p>

				<p>Empress Pulcheria asked the Patriarch to order that this hymn be chanted henceforth in the Divine Liturgy, as it still is today."</p> <p>This hymn, known as the Trisagion, is a standard hymn of the Divine Liturgy in most of the Eastern Orthodox, Oriental Orthodox and Eastern Catholic churches. We use it on use on Good Friday, and particularly in the Divine Mercy Chaplet devotion: HOLY GOD, HOLY MIGHTY ONE, HOLY IMMORTAL ONE, HAVE MERCY ON US AND ON THE WHOLE WORLD.</p>
April 20	<p>To understand the nature of this union, one should first know that God sustains every soul and dwells in it substantially, even though it may be that of the greatest sinner in the world. This union between God and creatures always exists. By it he conserves their being so that if the union should end they would immediately be annihilated and cease to exist. Consequently, in discussing union with God we are not discussing the substantial union that always exists, but the soul's union with and transformation in God that does not always exist, except when there is likeness of love. We will call it the union of likeness; and the former, the essential or substantial union. The union of likeness is supernatural; the other, natural. The supernatural union exists when God's will and the soul's are in conformity, so that nothing in the one is repugnant to the other. When the soul rids itself completely of what is repugnant and unconformed to the divine will, it rests transformed in God through love. Ridding oneself of what is repugnant to God's will should be understood not only of one's acts but of one's habits as well. Not only must actual voluntary</p>	<p>St. John of the Cross: The Ascent of Mount Carmel: Book Two,</p>	<p>extract from our Constitutions</p>	<p>There are various ways of following Jesus: all Christians must follow Him, must make Him the law for their lives and be disposed to fulfill three fundamental demands: to place family ties beneath the interests of the Kingdom and Jesus himself (Mt 10:37-39; Lk 14: 25-26); to live in detachment from wealth in order to show that the arrival of the Kingdom does not depend on human means but rather on God's strength and the willingness of the human person before Him (Lk 14:33; to carry the cross of accepting God's will</p>

	imperfections cease, but habitual imperfections must be annihilated too.			revealed in the mission that He has confided to each person (Lk 14:33; 9:23).
April 21	<p>The vow of obedience, is of great wisdom, only in resisting it does harm come, Heaven deliver you.</p> <p>Keep with great care Chastity's vow; Seek God alone, be cloistered in Him, look at nothing earthly.</p> <p>What is named poverty if with purity kept is with riches overflowing opening Heaven's gates.</p> <p>Opponents we conquer in following this way.</p> <p>At last we will rest in The Maker of Heaven and Earth, Nuns of Carmel.</p>	St. Teresa of Avila: Poetry: Embracing the Cross	extract from our Constitutions	Following Jesus as members of the Secular Order is expressed by the promise to strive for evangelical perfection in the spirit of the evangelical counsels of chastity, poverty and obedience and through the beatitudes. By means of this promise the member's baptismal commitment is strengthened for the service of God's plan in the world.
April 22	<p>Turn your eyes inward and look within yourself. You will find your Master, for He will not fail you; rather, the less you have of exterior consolation the more He will favor you. He is very merciful, and He never fails persons who are afflicted and despised if they trust in Him alone. O my Lord, if we truly knew You we wouldn't care at all about anything, for You give much to those who sincerely want to trust in You. Believe, my friends, that it is a great thing to have knowledge of this truth so that you can then see that all favors here below are a lie when they divert the soul somewhat from entering within itself.</p>	St. Teresa of Avila: The Way of Perfection: Chapter 29	extract from our Constitutions	This promise (made by members of the Secular Order) is a pledge to pursue personal holiness, which necessarily carries with it a commitment to serving the Church in faithfulness to the Teresian Carmelite charism. The promise is taken before the members of the community, representing the whole Church and in the presence of the Delegate of the Superior of the Order.
April 23	<p>"All my longing was and still is that since He has so many enemies and so few friends that these few friends be good ones. As a result I resolved to do the little that was in my power; that is, to follow the evangelical counsels as perfectly as I could and strive that these few persons who live here do the same. I did this trusting in the great goodness of God, who never fails to help anyone who is determined to give up everything for Him."</p>	St. Teresa of Avila: The Way of Perfection: Chapter 1	extract from our Constitutions	By the promise made (by members of the Secular Order) to the community in the presence of the Superior of the Order or his Delegate, the person becomes a full member of the Secular Order. By this commitment members

				strive to acquire the necessary training to know the reasons, the content and purpose of the evangelical lifestyle they are undertaking.
April 24			extract from our Constitutions	
April 25			extract from our Constitutions	
April 26			extract from our Constitutions	
April 27	<p>“True poverty brings with it overwhelming honor. Poverty that is chosen for God alone has no need of pleasing anyone but Him.... for the love of the Lord, keep in mind that holy poverty is our insignia and a virtue which at the beginning, when our order was founded, was esteemed and well kept by our holy fathers....May His Majesty always help us so that we never fail in the practice of poverty, Amen.”</p>	St. Teresa of Avila: The Way of Perfection: Chapter 2	extract from our Constitutions	By the promise of poverty the Secular Carmelite expresses the desire to live in accordance with the Gospel and its values. In evangelical poverty there is a wealth of generosity, self-denial, and interior liberty and a dependence on Him who "Though rich, yet for our sake, became poor" (2 Co 8:9), and who "emptied Himself" (Ph 2:7), to be at the service of His brothers and sisters.
April 28	<p>...We had to enter the new foundation in so much poverty ... The experience was very good for us; the interior consolation and happiness we felt were so great that I often think about what the Lord keeps stored up within the virtues...I felt freedom in having so little esteem for temporal goods, for the lack of these goods brings an increase of interior good. Certainly, such a lack carries in its wake another kind of fullness and tranquility.</p>	St. Teresa of Avila: The Foundations, Chapter 15	extract from our Constitutions	The promise of poverty seeks an evangelical use of the goods of this world and of personal talents, as well as the exercise of personal responsibilities in society, in family, and work, confidently placing all in the

				hands of God.
April 29	... The love of God does not consist in tears or in this delight and tenderness, which for the greater part we desire and find consolation in; but it consists in serving with justice and fortitude of soul and in humility. Without such service it seems to me we would be receiving everything and giving nothing.	St. Teresa of Avila: The Book of Her Life, Chapter 11	extract from our Constitutions	The promise of poverty made by Secular Carmelites implies a commitment to the cause of justice so that the world itself responds to God's plan. In combination with these, evangelical poverty recognizes personal limitations and surrenders them to God with confidence in His goodness and fidelity.
April 30	"This is a good time for us the recognize the poverty of our limitations and our need for God".	Father Salvatore Scieurba, OCD, Provincial Delegate: in response to our daily moment in community	extract from our Constitutions	The promise of obedience made by Secular Carmelites is a pledge to live open to the will of God, "in whom we live and move and have our being" (Ac 17:28) imitating Christ who accepted the Father's will and was "obedient unto death, death on a cross" (Ph 2:8).
May 1	"I would love to be there in your company and help you by sharing your pain, although I have been doing so here. I had no other consolation than to beg St. Joseph and our Lord to be with you. All of us in our prayers have been careful to make supplications for you ..."	St. Teresa of Avila: Letter 236	extract from our Constitutions	In the Teresian Carmel love of Mary, Mother and Queen, is united with love of her spouse Saint Joseph. The Father also gave him, "a just man" (Mt 1:19), guardianship of his Son Jesus Christ in the mystery of the Incarnation. Following the example of St. Teresa, members can find in St. Joseph a role model for a life of humble adoration and prayerful communion with Jesus, as well as a master of prayer and

				silence. Patron of the interior life, he is an example of faith and of being “constantly attentive to God, open to the signs of God’s presence and receptive to God’s plans”.
May 2				
May 3	“They do not care to know any more than is necessary to accomplish good works, because their eyes are fixed only on God, on being his friend and pleasing him; this is what they long for. They very generously give all they have. Their pleasure is to know how to live for love of God or neighbor without these spiritual or temporal things. As I say, they set their eyes on the substance of interior perfection, on pleasing God and not themselves.”	St. John of the Cross: The Dark Night, Book One, Chapter 3	extract from our Constitutions	The beatitudes are a plan of action for life and a way to enter into relationship with the world, neighbors and co-workers, families and friends.
May 4	“Let us be only one with Jesus. Our thoughts must be drawn to heaven since the home of Jesus is there. We should not attach ourselves to what is around us since we could be in another place other than where we are; our affections and our desires would not be the same.”	St. Thérèse of Lisieux: Letter 65, to Celine, October 1888	extract from our Constitutions	By promising to live the beatitudes in daily life, Secular Carmelites seek to give evangelical witness as members of the Church and the Order, and by this witness invite the world to follow Christ: “the Way, the Truth and the Life” (Jn 14:6).
May 5	“Once while I was in prayer with deep recollection, delight, and quiet, it seemed to me I was surrounded by angels and very close to God. I began to beseech His Majesty for the Church. A revelation was given me of the great good that would be done by a religious order in the latter times and of the fortitude with which its members would sustain the faith.”	St. Teresa of Avila: The Book of Her Life: Chapter 40	extract from our Constitutions	The vocation to the Teresian Carmel is a commitment to “live a life of allegiance to Jesus Christ”, “pondering the Lord’s law day and night and keeping watch in prayer”.
May 6	Our primitive rule states that we must pray without ceasing. If we do this with all the care possible -- for unceasing prayer is the most important aspect of the rule -- the fasts, the disciplines, and the	The Way of Perfection: Chapter 4	extract from our Constitutions	Faithful to this principle of the Rule, St. Teresa placed prayer as the foundation and basic exercise

	silence the order commands will not be wanting. For you already know that if prayer is to be genuine, it must be helped by these other things; prayer and comfortable living are incompatible.			of her religious family.
May 7	For a soul to be intimidated by or be fearful of anything other than offending God is a serious disadvantage. Since we have an all-powerful King and so great a Lord that He can do all and that He brings all under His subjection, there is nothing to fear, if one walks, as I said, in truth in the presence of His Majesty and with a pure conscience.	The Book of Her Life: Chapter 26	extract from our Constitutions	Secular Carmelites are called to strive to make prayer penetrate their whole existence, in order to walk in the presence of the living God (cf. 1 K 18:14),
May 8	Anyone truly in love will let all other things go in order to come closer to the loved one. he one who walks in the love of God seeks neither gain nor reward, but seeks only to lose with the will all things and self for God; and this loss the lover judges to be a gain.	St. John of the Cross The Spiritual Canticle: Stanza 29	extract from our Constitutions	through the constant exercise of faith, hope and love, in such a way that the whole of their life is a prayer, a search for union with God.
May 9	This surrender to the will of God is so powerful that the soul wants neither death nor life, unless for a short time when it longs to die to see God. But soon the presence of the three Persons is represented to it so forcefully that this presence provides a remedy for the pain caused by His absence, and there remains the desire to live, if He wills, in order to serve Him more. And if through my intercession I could play a part in getting a soul to love and praise God more, even if it be for just a short time, I think that would matter more to me than being in glory.	Spiritual Testimonies: 65 St. Teresa of Avila	extract from our Constitutions	The goal will be to achieve the integration of experience of God with the experience of life: to be contemplatives in prayer and the fulfilment of their own mission.
May 10	Choose a place to pray that hinders least the elevation of sense and spirit to God. This is the interpretation we should give to Christ's reply to the Samaritan woman about the place best suited for prayer - the temple or the mountains. His answer was neither to the temple nor to the mountain, but that the adorers who please the Father are those who adore him in spirit and truth [Jn. 4:20-24]. Churches and quiet places are dedicated and suitable for prayer, for the church should be used for no other purpose.	The Ascent of Mount Carmel: Book Three, Chapter 39	extract from our Constitutions	Prayer, a dialogue of friendship with God, ought to be nourished by His Word so that this dialogue becomes that, "we speak to Him when we pray; we hear Him when we read the divine word".
May 11	My help in all that I shall say will, with God's favor, be Sacred Scripture, at least in the most important matters, or those that are difficult to understand. Taking Scripture as our guide we do not err,	St. John of the Cross: The Ascent of	extract from our Constitutions	God's Word will nourish the contemplative experience of Carmelite Seculars and their

	since the Holy Spirit speaks to us through it. Should I misunderstand or be mistaken on some point, I will not be intending to deviate from the true meaning of Sacred Scripture or from the doctrine of our Holy Mother the Catholic Church. Should there be some mistake, I submit entirely to the Church.	Mount Carmel, Prologue		mission in the world.
May 12	Holy spirit, inspire me; love of God consume me; on the true path lead me. Mary, my mother, look upon me; with Jesus, bless me; from all illusion, from all danger, preserve me.	St. Maryam of Bethlehem: Thoughts Chapter 1	extract from our Constitutions	Besides personal contemplation, listening to the Word ought to encourage a contemplation that leads to sharing the experience of God in the Secular Order community.
May 13	O good Jesus, I ask you the grace to preserve this Carmelite community and that its members be full of charity, of fervor, and of love for your divine heart. May they be detached from all things of earth. May this Carmel be always full of sisters and brothers capable of praising you and serving you. Give your peace and your love to this Carmel. As long as the world exists you are its master. Transform all members into saints; may they preserve your spirit and observe your commandments	St. Maryam of Bethlehem: Thoughts (after) Chapter 3	extract from our Constitutions	By this means, the Community together seeks to discern God's ways, maintain a permanent energy of conversion, and live with a renewed hope.
May 14	Blessed are those who are written in the book of this life. Hope in God, for even now I will confess to Him my sins and His mercies. There may come a day when my glory will sing to Him, and when my conscience will not feel compunction, where all sighs and fears will have ceased; but in the meantime, in silence and hope will be my strength. I want to live and die in striving and hoping for eternal life more than for the possession of all creatures and all their goods; for these will come to an end. Don't abandon me, Lord, because I hope that in You my hope will not be confounded; may I always serve You; and do with me whatever You will.	Soliloquies: 17 teresa	extract from our Constitutions	The Carmelite Secular will be able to see through events and discover God in everything.
May 15	Feed not your spirit on anything but God. Cast off concern about things, and bear peace and recollection in your heart. Seek in reading and you will find in meditation; knock in prayer and it	The Sayings of Light and Love: john	extract from our Constitutions	Occupying a privileged place in nourishing the prayer life of Carmelite Seculars will be the

	will be opened to you in contemplation.			study and spiritual reading of Scripture and the writings of our Saints, particularly those who are Doctors of the Church: St. Teresa, St. John of the Cross and St. Thérèse of the Child Jesus.
May 16	<p>St. Simon Stock, Religious</p> <p>The Church has clarified the meaning of the Carmelite Brown Scapular, defended it, and confirmed the privileges. It is a Marian habit or garment. It is both a sign and pledge. A sign of belonging to Mary; a pledge of her motherly protection, not only in this life but after death. As a sign, it is a conventional sign signifying three elements strictly joined: first, belonging to a religious family particularly devoted to Mary, especially dear to Mary, the Carmelite Order; second, consecration to Mary, devotion to and trust in her Immaculate Heart; third an incitement to become like Mary by imitating her virtues, above all her humility, chastity, and spirit of prayer.</p>	Fr. Kieran Kavanaugh, OCD, meditations from Carmel	extract from our Constitutions	The Church's documents are also food and inspiration for a commitment to follow Jesus.
May 17	We must fix our gaze on God. Build a little cell within your soul as I do; remember that the good God is there and enter it from time to time. When your nerves are upset or you feel unhappy, take refuge there at once and confide everything to the Divine Master. You used to love to sit close beside me and tell me all your secrets: that is how you ought to go to Him. If once you understood that, you would suffer no more: that is the secret of the Carmelite life. I keep you in the little cell of my soul as you must keep me in yours; then we shall never be apart.	St. Elizabeth of the Trinity: Letter 263	extract from our Constitutions	The Carmelite Secular will make sure to have special times set apart for prayer, as times of greater awareness of the Lord's presence and an interior space for a personal and intimate meeting with Him.
May 18	It is God's Will that in this world souls shall dispense to each other, by prayer, the treasures of Heaven. There no looks of indifference will meet us, because all the Saints will be mutually indebted to each other. No envious glances will be cast, for the happiness of each one of the Blessed will be the happiness of all.	St. Thérèse of Lisieux: counsels and reminiscences	extract from our Constitutions	This will lead to prayer as an attitude of life, that will "always and everywhere recognize God..." seek His will in every event, see Christ in all people whether they be a relative or a stranger, and

				make correct judgments about the true meaning and value of temporal things both in themselves and in their relation to humankind's final goal.
May 19	Towards the close of the year 1891, an epidemic of influenza raged in the Community. It is impossible to imagine the heartrending state of our Carmel throughout those days of sorrow. The worst sufferers were nursed by those who could hardly drag themselves about; death was all around us, and, when a Sister had breathed her last, we had to leave her instantly. Amid all this desolation I felt the Hand of God and knew that His Heart was watching over us.	Story of a soul Chapter 8	extract from our Constitutions	Secular Carmelites will achieve a union of contemplation and action in history, integrating faith and life, prayer and action, contemplation and Christian commitment.
May 20	For mental prayer in my opinion is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us. And if you do not yet love Him as He loves you, you will endure this pain of spending a long time with one who is so different from you when you see how much it benefits you to possess His friendship and how much He loves you.	The Book of Her Life: Chapter 8 St. Teresa of Avila	extract from our Constitutions	Carmelite Seculars will commit themselves daily to spending a time in the practice of mental prayer. This is the time to be with God and to strengthen their relationship with Him so that they can be true witnesses to His presence in the world.
May 21	Ascension The Glorious Face in Heaven Oh, what is the joy of the elect as they behold, in all Its undimmed splendor, the glorious Face of the Incarnate Word! Oh, wondrous sight that enables them to see, as in a clear mirror, the secrets of the Divine Essence! They see that most Holy Face in all Its radiant beauty, as It is in reality, and they are made like unto It. O Lord, permit us to behold Thee and to see Thy Face in all Its glory throughout eternity! Then, indeed, will our hearts be satiated with joy. "Then," says St. Augustine, "free from all care, we shall see, we shall love, we shall praise. We shall see the ineffably beautiful Face of the Divine King; we shall love the sweet and amiable Face of the Son of God and the Son of Mary; we shall praise the victorious, powerful Face of the Redeemer. We shall behold It for- ever; we shall love It rapturously; we shall praise It without weariness and with ever-	From Devotion to the Holy Face	St. Thérèse of Lisieux: Prayer to The Holy Face	O Adorable Face of Jesus, sole beauty which ravishes my heart, promise to impress on my soul Thy Divine Likeness, so that it may not be possible for Thee to look at Thy Spouse without beholding Thyself. O my Beloved, for love of Thee I am content not to see here on earth the sweetness of Thy Glance, nor to feel the ineffable Kiss of Thy Sacred Lips, but I beg of Thee to inflame me with Thy Love, so that it may consume me quickly, and

	reviving transports, ever-renewed joy, for - ever and ever. Amen."			that soon Therese of the Holy Face may behold Thy glorious Countenance in Heaven.
May 22	to seek one's peace in comforts is very dangerous. What did the Lord do to suffer so many trials? Have we read the lives of the saints, those who we know for sure are in heaven, that they had a comfortable life? Where does this tranquility in comfort come from? Who has told us that comfortable living is good? What is this, that some persons spend their days eating well and sleeping and seeking recreations and all the rest they can? Oh, daughters, if you knew what great evil lies enclosed here. The body grows fat and the soul weakens. If we were to see the soul, we would think it about ready to expire. I tell you that even though through comforts a persons' flesh is at rest, in a thousand ways there will be war if such a person is going to be saved. I have said this that you might fervently praise God, daughters, that you are in a place where your flesh cannot find peace in comforts even though it may want to. Such craving for comfort could harm you without your being aware	St. Teresa of Avila Meditations on the Song of Songs: Chapter 2	extract from our Constitutions	The way of Christian prayer demands a life of evangelical self-denial (Lk 9:23) in fulfilling one's own vocation and mission, since "prayer and comfortable living are incompatible".
May 23	"I used, on waking, to think of all the pleasant or unpleasant things which might happen throughout the day, and if I foresaw nothing but worries I got up with a heavy heart. Now it is quite the reverse. I think of the pains and of the sufferings awaiting me, and I rise, feeling all the more courageous and light of heart in proportion to the opportunities I foresee of proving my love for Our Lord, and of gaining—mother of souls as I am—my children's livelihood. Then I kiss my crucifix, and, laying it gently on my pillow, I leave it there while I dress, and I say: 'My Jesus, thou hast toiled and wept enough during thy three-and-thirty years on this miserable earth. Rest thee, to-day! It is my turn to suffer and to fight.'"	St. Thérèse of Lisieux: Counsels and Reminiscences	extract from our Constitutions	Carmelite Seculars accept from the viewpoint of faith, hope and love, the work and suffering of each day, family worries, the uncertainty and limitations of human life, sickness, lack of understanding and all that makes up the fabric of our earthly existence.
May 24	Remembering here all these mercies and aware that she has been placed with so much dignity close to the Bridegroom, she rejoices immeasurably in the delight of thanksgiving and love. The memory of that former state, so unsightly and abject, notably promotes this gratitude and love. Conscious that in herself there is no reason why	The Spiritual Canticle: Stanza 33		They Carmelite Seculars will strive to make all this, material for their dialogue with God, in order to grow in an attitude of praise and gratitude to the Lord

	God should look at and exalt her, but that this reason is only in God, in his mere will and beautiful grace. Aware that through them she now merits what previously she did not, she takes courage and becomes bold to request the continuation of the divine spiritual union in which he will go on multiplying his favors in her.			
May 25	Tell all the sisters that since our Lord has chosen them as foundation stones, they should consider what kind they ought to be. May they profit by this initial spirit that God gives so as to take up once again the way of perfection in all humility and detachment, interior and exterior. Let them follow the path of mortification and penance, desiring that this Christ cost them something, and not be like those who seek their comfort and consolation either in God or outside him; but let them seek suffering, both in God and outside him, for love of him, in silence and hope and loving remembrance.	St. John of the Cross Letter 16 To Madre María de Jesús, prioress July 18, 1589		In order to live truly, simply, freely, humbly and completely confident in the Lord, the Secular Carmelite observes the practices of evangelical self-denial recommended by the Church.
May 26	I knew that the Church has a heart, that this heart burns with love, and that it is love alone which gives life to its members. I knew that if this love were extinguished, the Apostles would no longer preach the Gospel, and the Martyrs would refuse to shed their blood. I understood that love embraces all vocations, that it is all things, and that it reaches out through all the ages, and to the uttermost limits of the earth, because it is eternal. Then, beside myself with joy, I cried out: "O Jesus, my Love, at last I have found my vocation. My vocation is love! Yes, I have found my place in the bosom of the Church, and this place, O my God, thou hast Thyself given to me: in the heart of the Church, my Mother, I will be LOVE! . . . Thus I shall be all things: thus will my dream be realized. "	St. Thérèse of Lisieux: Story of a Soul, Chapter 10		Liturgical prayer enriches personal prayer and this, in its turn, gives a lively expression to liturgical participation.
May 27	"But during the Paschal days our Lord made me understand that there really are souls bereft of Faith and Hope, who, through abuse of grace, lose these precious treasures. But, dear Lord, Thy child has understood Thou art the Light Divine; she asks Thy pardon for her unbelieving brethren, and is willing to eat the bread of sorrow as long as Thou mayest wish. O God, be merciful to us sinners. Send us away justified. May all those on whom Faith does not shine see the light at last."	St. Thérèse of Lisieux: Story of a Soul Chapter 9		Of particular importance are those days and periods in the liturgical calendar that have a penitential character.

May 28	On the Tuesday following Ascension Thursday, having remained a while in prayer after Communion, I was grieved because I was so distracted I couldn't concentrate. So I complained to the Lord about our miserable nature. My soul began to enkindle, and it seemed to me I knew clearly in an intellectual vision that the entire Blessed Trinity was present.	Spiritual Testimonies: 13 St. Teresa of Avila		The personal prayer life of the Carmelite Secular, understood as friendship with God, is also nourished and expressed in the liturgy, an inexhaustible font for the spiritual life.
May 29	While in prayer after Communion my soul understood by a certain kind of representation in such a way that my dullness could perceive, how God is three and one. And so it seemed that all three Persons were represented distinctly in my soul and that they spoke to me, telling me that from this day I would see an improvement in myself in respect to three things and that each one of these Persons would grant me a favor: one, the favor of charity; another, the favor of being able to suffer gladly; and the third, the favor of experiencing this charity with an enkindling in the soul. I understood those words the Lord spoke, that the three divine Persons would be with the soul in grace; for I saw them within myself in the way described.	Spiritual Testimonies: 13 St. Teresa of Avila		In the Secular Order a special place is given to the liturgy, understood as God's Word celebrated in active hope, after having received it by faith and the commitment to live it in effective love.
May 30	One day on the vigil of Pentecost I went to a secluded spot after Mass where I often prayed, and I began to read about this feast in a volume by the Carthusian.[3] Reading of the signs beginners, proficients, and the perfect must have in order to recognize whether the Holy Spirit is with them, it seemed to me that by the goodness of God and insofar as I could make out He was not failing to be with me. I praised Him and remembered that once before when I read the passage I really lacked everything; I had realized this very clearly, just as now I understood the opposite about myself. So I knew that what the Lord had granted me was a great favor. Thus I began to consider the place I had merited in hell on account of my sins, and I gave much praise to God because it didn't seem I recognized my soul by the change I saw.	The Book of Her Life: Chapter 38		The Sacraments, especially the Eucharist and Reconciliation, need to be lived as signs and instruments of the freeing action of God and as an encounter with the Paschal Christ, present in the ecclesial community. They are grace-giving structures in opposition to the structures for sin in society.
May 31	Pentecost While I was reflecting on this, a great impulse came upon me without	The Book of Her Life:		Carmelite Seculars strive to discover in liturgical prayer the

	<p>my understanding the reason. It seemed my soul wanted to leave my body because it didn't fit there nor could it wait for so great a good. The impulse was so extreme I couldn't help myself, and it was, in my opinion, different from previous impulses; nor did my soul know what had happened, nor what it wanted, so stirred up was it. Although I was seated, I tried to lean against the wall because my natural power was completely gone.</p> <p>While in this state I saw a dove over my head. It was very different from doves on earth since it didn't have earthly feathers, but the wings had little shells that gave off great brilliance. It was larger than a dove. It seemed to me I heard the noise it made with its wings. It fluttered about for the space of a Hail Mary. My soul was already in such a condition that in losing itself it lost sight of the dove. The spirit was quieted by so good a guest; for, in my opinion, a marvelous favor like this should have frightened and disturbed it. And when it began to enjoy the guest, the fear was taken away and the joyous quietude began while the soul continued in rapture.</p> <p>The Book of Her Life: Chapter 38</p>	Chapter 38		<p>presence of Christ and the Holy Spirit, living and demanding something of us in everyday life. In the liturgical year, they will experience the mysteries of redemption which inspire collaboration in bringing about God's plan.</p>
June 1	<p>When I arrived in the morning, Father Fray Antonio was sweeping the doorway to the church. I said to him: "What's this, my Father; what has become of your honor?" Telling me of his great happiness, he answered with these words: "I curse the day I had any." The choir was in the loft. In the middle of the loft the ceiling was high enough to allow for the recitation of the Hours, but one had to stoop low in order to enter and to hear Mass. There were in the two corners facing the church two little hermitages, where one could do no more than either lie down or sit. Both were filled with hay because the place was very cold, and the roof almost touched one's head. Each had a little window facing the altar and a stone for a pillow. I learned that after the friars finished Matins they did not leave the choir before Prime but remained there in prayer, for their prayer was so deep that when it came time to say Prime their habits were covered with snow without their having become aware of the fact. The two Fathers recited the Hours with another Father from among those of</p>	St. Teresa of Avila: The Foundations: Chapter 14		<p>The Liturgy of the Hours, for its part, brings the Secular Carmelite into communion with the prayer of Jesus and the Church</p>

	the cloth who went to stay with them and another young, unordained brother who was also there.			
June 2	You have grieved me greatly by abstaining from Holy Communion, because you have grieved Our Lord. The devil must be very cunning to deceive a soul in this way. Do you not know, dear Marie, that by acting thus you help him to accomplish his end? When the devil has succeeded in keeping a soul from Holy Communion he has gained all his ends . . . while Jesus weeps! . . . Remember, little Marie, that this sweet Jesus is there in the Tabernacle expressly for you and you alone. Remember that He burns with the desire to enter your heart. Do not listen to Satan. Laugh him to scorn, and go without fear to receive Jesus, the God of peace and of love. (I have) passed through the martyrdom of scruples, but Jesus gave me the grace to receive the Blessed Sacrament always, even when I imagined I had committed great sins. I assure you I have found that this is the only means of ridding oneself of the devil. In truth it is impossible that a heart which can only find rest in contemplation of the Tabernacle could so far offend Our Lord as not to be able to receive Him . . . What does offend Jesus, what wounds Him to the Heart, is want of confidence. Pray much that the best portion of your life may not be overshadowed by idle fears. We have only life's brief moments to spend for the Glory of God, and well does Satan know it. This is why he employs every ruse to make us consume them in useless labor. Dear sister, go often to Holy Communion, go very often—that is your one remedy.	St. Therese of Lisieux: Letter to Marie, 1888.		24. The value of the sacramental and liturgical life in the Secular Order leads its members to take part in the celebration of the Eucharist, in as far as possible.
June 3	The spirit of praise which penetrated Sister Elizabeth of the Trinity made the Office of Lauds her especial favorite. When deprived of her much-needed sleep, she passed the first hours of the night near her little window, where, with eyes gazing into the starry sky, her soul mounted with the sacred canticles into the presence of the " Three." When autumn began with its chilly evenings she was	St. Elizabeth of the Trinity Reminiscences, Chapter 15		Carmelite Seculars will try to recite Morning Prayer and Evening Prayer of the Hours in union with the Church spread throughout the world. When it is possible they will also recite Night Prayer.

	<p>obliged to give up her long vigils, yet she used to rise for this part of the Divine Office until the last week of her life. She declared that it soothed her and brought speedy sleep. She evidently intended to give God all she could " extract " from her exhausted frame. " My Master makes me feel that He is pleased with my nightly Lauds, which encourages me to continue them as long as possible," she said. Everything in her beautiful soul was regulated by faith and charity, whose light made her value the most insignificant daily duties.</p>			
June 4	<p>" After a very stirring sermon on sin, the preacher pronounced an act of contrition aloud, which made me cry bitterly. O Jesus, grant me pardon. Forgive my offences, my fits of passion in the past, the bad example I give, my pride, and all the faults that I commit so often. I know that there exists no more wretched creature than myself, for Thou hast bestowed so much on me. Nor dost Thou ever weary of bestowing more. Forgive me, O my Master. How dare I, guilty as I am, ask Thee for grace for others? Why hast Thou not turned from me after my many offences, O Lord Jesus?" Two days later she was "deeply moved and disturbed " by an instruction on confession. " For some time, I have been thinking about contrition. I feel that I would rather die than offend Thee willfully, even by venial sin. But in the past, when I was ten, eleven, twelve, or thirteen years old, had I the same regret? Did I even think of it? I have decided to make a general confession. Yet I am frightened at it. How can I remember the number and the different kinds of sins? But God will help me. . . . Dear Master, if I am to fall again as deeply, rather let me die! How canst Thou bear the sight of me after such offences? I thank Thee. . . . Forgive me. How I grieve on remembering what pain I have given Thee, Whom I love so dearly. Forgive, Jesus, forgive me."</p>	<p>St. Elizabeth of the Trinity Reminiscences, Chapter 3, Mission of 1899</p>		<p>Carmelite Seculars participation in the sacrament of Reconciliation and the other sacraments of the Church will assist the process of their conversion.</p>
June 5	<p>O my God, Trinity Whom I adore! help me to become utterly forgetful of self, that I may establish myself in Thee, as changeless and as calm as though my soul were</p>	<p>St. Elizabeth of the Trinity: Prayer to the</p>		<p>The Church, the family of God who is Father, Son and Holy Spirit, is a mystery of communion.</p>

	<p>already in eternity. May nothing disturb my peace nor draw me forth from Thee, O my immutable Lord! but may I penetrate more deeply every moment into the depths of Thy Mystery. Give peace to my soul; make it Thy heaven, Thy cherished dwelling-place, Thy home of rest. Let me never leave Thee there alone, but keep me there all absorbed in Thee, in living faith, adoring Thee and wholly yielded up to Thy creative action.</p>	Trinity		<p>In fact, Jesus came among us to reveal to us this Trinitarian love and the vocation to participate in a communion of love with the Most Holy Trinity; this is something to which every human person created in God's image and likeness (cf. Gen 1:26-27) is called</p>
June 6	<p>It is no small pity, and should cause us no little shame, that, through our own fault, we do not understand ourselves, or know who we are. Would it not be a sign of great ignorance, my daughters, if a person were asked who he was, and could not say, and had no idea who his father or his mother was, or from what country he came? Though that is great stupidity, our own is incomparably greater if we make no attempt to discover what we are, and only know that we are living in these bodies, and have a vague idea, because we have heard it and because our Faith tells us so, that we possess souls. As to what good qualities there may be in our souls, or Who dwells within them, or how precious they are -- those are things which we seldom consider and so we trouble little about carefully preserving the soul's beauty.</p>	St. Teresa of Avila Interior Castle: First Mansions - Chapter I		<p>In the light of this mystery, the true identity and dignity of every human being, and specifically of every member of the Church, is revealed. Being spiritual in nature, the human person grows and matures by being in an authentic relationship with God and with others.</p>
June 7	<p>Feast Day of Blessed Anne of St Bartholomew "There were five of us nuns who went to Palencia. With us, as well, was a lay Sister, a companion who has for some time been going about with me. She is a great and discreet servant of God who can help me more than others who are choir Sisters. That night we slept little, although, as I say, the journey had been laborious because of the heavy rains."</p> <p><i>This lay Sister was Blessed Anne of St. Bartholomew. Having entered St. Joseph's in Avila, she learned to write to serve as secretary to Teresa. After Teresa broke her arm on Christmas Eve, 1577, Blessed Anne accompanied her on her journeys, nursed her in her illnesses</i></p>	St. Teresa of Avila The Foundations: Chapter 29		<p>Therefore, the local community of the Secular Order of the Teresian Carmel, a visible sign of the Church and of the Order, is a place to live and promote personal and communal fellowship with God in Christ and in the Spirit and with other brothers and sisters (cf. Rom 8:29) in accordance with the Teresian charism. The person of Christ is at the center of the Community. Members meet</p>

	<i>and was with her when she died. Eventually Blessed Anne went to France with a group of Sisters to make foundations there. She became a choir Sister and later prioress. She founded convents at Tours (1608) and at Antwerp (1612) where she remained till her death. (It was in the monastery at Tours that Sister Mary of St. Peter was inspired in the Devotion to the Holy face).</i>			regularly in his name (cf. Mt 18:20), drawing inspiration from the group formed by Jesus and the twelve Apostles (cf. Mt 3,14-16.34-35) ⁵ as well as the early Christian communities (cf. Acts 2:42, 4, 32-35).
June 8	Those who seek God and yet want their own satisfaction and rest seek him at night and thus will not find him. Those who look for him through the practice and works of the virtues and get up from the bed of their own satisfaction and delight seek him by day and thus will find him. The Bridegroom himself points this out in the Book of Wisdom: Wisdom is bright and never fades and is easily seen by them that love her, and found by them that seek her. [Wis. 6:12-14]. When the soul has departed from the house of her own will and the bed of her own satisfaction, she will find divine Wisdom, the Son of God, her Spouse. As a result, the soul says: Seeking my Love I will head for the mountains and for watersides: the mountains, which are high, refer to the virtues: the watersides, which are low, refer to the mortifications, penances, and spiritual exercises by which she says she will practice the active life, joined with the contemplative life. To seek God in the right way and acquire the virtues both are necessary. These words, then, are like saying: Seeking my Beloved, I will both practice the high virtues and humble myself by lowly mortifications and humble exercises. The soul recites this line because the way to look for God is to do good works for him and mortify evil within oneself	St. John of the Cross: The Spiritual Canticle: Stanza 3		Carmelite Seculars seek to live in accordance with the unity requested by Jesus (Jn 17:20-23) and his commandment to love as He loves them (Jn 13:34). They promise to strive for evangelical perfection in the spirit of the evangelical counsels, of the Beatitudes (Mt 5:1-12) and of the Christian virtues (cf. Col 3:12-17, Phil 2:15), and in the awareness that this reality of communion is an integral part of Carmelite spirituality.
June 9	'On the eve of the feast of St. Sebastian, the first year in which I was prioress at the Incarnation, at the beginning of the Salve Regina, I saw the Mother of God descend with a great multitude of angels and sit in the prioress's choir stall where there was a statue of our Lady. She remained for the whole of the Salve, and she told me: <i>"You were indeed right in placing me here; I shall be present in the praises they give my Son, and I shall offer these praises to Him."</i> After this I	St. Teresa of Avila Spiritual Testimonies: 21		St. Teresa of Jesus initiated a new model of community life. Her ideal of community life is based on the certainty of faith that the Risen Jesus is in the midst of the community and that it lives under the protection of the Virgin Mary.

	<p>remained in the kind of prayer I now have, that of keeping my soul present with the Blessed Trinity. And it seemed to me that the Person of the Father drew me to Himself and spoke very pleasant words. Among them, while showing me what He wanted, He told me: <i>"I gave you My Son, and the Holy Spirit, and this Blessed Virgin. What can you give Me?"</i></p> <p><i>When Teresa became prioress of the Incarnation, October 14, 1571, she placed a statue of Our Lady in the prioress's stall with the keys to the monastery in its hands.</i></p>			<p>She is aware that she and her nuns are gathered together to help the Church and to collaborate in its mission.</p>
June 10	<p>Many are the benefits derived through not rejoicing in natural goods. Besides preparing the soul for the love of God and for other virtues, it directly paves the way for humility toward self and general charity toward one's neighbor. By not becoming attached to anyone a person remains unencumbered and free to love all rationally and spiritually, which is the way God wants them to be loved. As a result, one realizes that no one merits love except for virtue. And when one loves with this motive, the love is according to God and exceedingly free. If the love contains some attachment there is greater attachment to God, for as the love of neighbor increases so does the love of God, and as the love of God increases so does the love of neighbor, for what proceeds from God has one and the same reason and cause.</p>	<p>St. John of the Cross The Ascent of Mount Carmel: Book Three, Chapter 23</p>		<p>Relations are marked by the virtues of a love that is genuine, gratuitous, free and unselfish, as well as by detachment and humility. These are fundamental virtues for the spiritual life and they bring peace both internally and externally.</p>
June 11	<p>I am praying for you and I keep you in my soul quite close to God, in that little inner sanctuary where I find Him at every hour of the day and night. I'm never alone: my Christ is always there praying in me, and I pray with Him. If only I could teach you the secret of happiness as God has taught it to me. We must always keep our eyes on God. If only you knew how well He understands. It is the secret of life in Carmel: the life of a Carmelite is a communion with God from morning to evening, and from evening to morning. If He did not fill our cells and our cloisters, how empty they would be. But through everything, we see Him, for we bear Him within us, and our life is an anticipated Heaven. I ask God to teach you all these secrets, and I am</p>	<p>St. Elizabeth of the Trinity Letter 123 to Françoise de Sourdon June 19, 1902</p>		<p>Teresa is aware of the importance of mutual support on the road of prayer and the importance of friendship with others in the common search for God. She also considers as fundamental to such friendship, culture, the human virtues, gentleness, empathy, prudence, discretion, simplicity, kindness, joy and availability, as we seek to "walk in truth before</p>

	keeping you in my little cell; for your part, keep me in yours, and that way we will never be parted.			God and people”.
June 12	The theological virtues, faith, hope, and charity, through which the soul is united with God, cause the same emptiness and darkness in their respective faculties: faith in the intellect, hope in the memory, and charity in the will. In order to journey to God, the intellect must be perfected in the darkness of faith, the memory in the emptiness of hope, and the will in the nakedness and absence of every affection. It is necessary for the soul, if it is to walk securely, to journey through this dark night with the support of these three virtues. The soul is not united with God in this life through understanding, or through enjoyment, or through imagination, or through any other sense; but only faith, hope, and charity (according to the intellect, memory, and will) can unite the soul with God in this life.	St. John of the Cross: The Ascent of Mount Carmel: Book Two, Chapter 6		The doctrine of St. John of the Cross points to union with God by means of the theological virtues.
June 13	<p>“Do not let what is happening to me, daughter, cause you any grief, for it does not cause me any. What greatly grieves me is that the one who is not at fault is blamed. Men do not do these things, but God, who knows what is suitable for us and arranges things for our good. Think nothing else but that God ordains all, and where there is no love, put love, and you will draw out love.”</p> <p>To Mother María de la Encarnación, prioress in Segovia July 6, 1591: <i>María was the daughter of Ana de Jesús; both mother and daughter made their profession on the same day, July 2, 1575.</i></p>	St. John of the Cross: Letter 26		St. John of the Cross sees the purifying and unifying effect of the theological virtues in sisterly and brotherly relations. This is particularly so in the exercise of love for others: “Where there is no love, put love, and you will draw out love”, because that is what the Lord does: by loving us, He makes us capable of loving
June 14	Today is the Feast of St. Elisha On November 2, 1535, at the age of twenty, Teresa ran away from home, wanting to become a Carmelite nun in the monastery of the Incarnation. Her father accepted it with resignation, gave her a dowry and acquired a private room for her in the monastery. She received the habit in 1536 and made her vows in 1537. At the time of her entry religious life at the Incarnation was austere. Days each week were set aside for fasting and abstinence; silence was carefully	St. Teresa of Avila: The Book of Her Life, Introduction		A person, loyal to their Christian faith, begins to be part of the Secular Order through the promise made to the Community before the Superior of the Order

	<p>maintained so as to encourage the spirit of continual prayer. Novices received instructions about the Carmelite order, its eremitical origins, its devotion to the Blessed Virgin and to the prophets Elijah and Elisha. They were also trained in the practice of the intricate ceremonies used in the chanting of the Divine Office. the nuns were not required to observe enclosure. They engaged in no outside forms of service. Some two hundred persons, including servants and nuns' relatives, were living together at the Incarnation in Teresa's days there.</p>			
June 15	<p>Oh, when we are suffering it does so much good to have friendly hearts whose echo responds to our own sorrow. How I thank Jesus for having given us such kind relatives, such good little sisters</p>	<p>St. Therese of Lisieux Letter 88 to Marie Guerin, April 1889</p>		<p>With the promise a person is committed to live in communion with the Church, with the Order, with the Province and especially with those who are part of the Community, loving them and encouraging them in the practice of the virtues. In smaller communities it is possible to establish a true and deep relationship of human and spiritual friendship, as well as mutual support in charity and humility.</p>
June 16	<p>To be a servant of love is a dignity so great that it delights me in a wonderful way to think about it... For God does not deny Himself to anyone who perseveres. Little by little He will measure out the courage sufficient to attain this victory. If beginners with the assistance of God struggle to reach the summit of perfection, I believe they will never go to heaven alone; they will always lead many people along after them. Like good captains they will give whoever marches in their company to God... A great deal of courage is necessary in order not to turn back -- and a great deal of assistance</p>	<p>St. Teresa of Avila The Book of Her Life: Chapter 11</p>		<p>St. Teresa appreciates the assistance of another in the spiritual life: love grows where there is respectful dialogue, the purpose of which is to know oneself better so as to be pleasing to God. Community meetings take place in a congenial atmosphere of dialogue</p>

	from God.			and sharing
June 17	<p>“Would you allow this little Carmelite who loves you so much to tell you something? These are the words that the Master addressed to Saint Catherine of Siena: <i>‘Think of me, and I will think of you.’ ‘One thing alone is necessary: Mary has chosen the better part, which shall not be taken from her.’</i> This better part, which seems to be my privilege in my beloved solitude of Carmel, is offered by God to every baptized soul. He offers it to you, dear Madame, in the midst of your cares and maternal concerns. Believe that His whole desire is to lead you ever deeper into Himself. Surrender yourself and all your preoccupations to Him and since you find me a good advocate to the Court of the King, I ask you also to confide to me all that is dose to your heart; you can guess how eagerly your cause will be pleaded.”</p>	<p>St. Elizabeth of the Trinity: Letter 129 To Madame de Sourdon July 25 1902</p>		<p>Prayer, formation and a joyful atmosphere are essential for deepening friendly relationships and ensuring for everyone mutual support in the daily living-out of the Teresian Carmelite lay vocation in the family, at work and in other social situations. This requires regular and active participation in the life and meetings of the Community.</p>
June 18	<p>I cannot express the joy I have being in the Carmel - it seems I am in Paradise and I think how I will be in Heaven, as it is like this on earth. Oh, what charity! It's not, no, human charity, it's God. Not once since I have been here, have I heard a word of bother among the sisters, or towards me when I was often ill: we don't see the human in the sisters, only Jesus. During recreation always talk about the Good Lord, how to love him, serve him, in order to imitate the saints, always and everywhere the charity among sisters and there is always one who'll take all the work, all the difficulty, to spare the others.</p>	<p>St. Maryam of Bethlehem: Thoughts</p>		<p>The collective and individual responsibility of the Community for formation requires that each individual member commit to fraternal communion, in the belief that a spirituality of communion plays an essential role in the deepening of the spiritual life and formation process of the members. The Eucharistic life, lived in faith, and attentiveness to the Word of God help create and sustain communion.</p>
June 19	<p>Feast of Sacred Heart Make the most of this land whilst you are here; everything passes, soon you will see your Spouse when you have worked with a lot of patience, with gentleness, and with charity towards God and your neighbor. When your Spouse comes, and he doesn't find your heart in charity, he will depart. When you see that your neighbor is burdened, and you will do all you can to make him happy, He will say:</p>	<p>St. Maryam of Bethlehem: Thoughts</p>		<p>Prayer for one another, mutual concern that includes instances where there is material need, contact with members who are far away, visiting the sick, the suffering, the elderly, and prayer for the deceased members, are</p>

	<i>"It is to me that you are doing this."</i> To every soul who acts this way in charity, who has gentleness, and has humility above all else, even though this soul would be completely covered in sin, he says that it would be as white as snow... Flee from curiosity, it is a poison to your nourishment; it is the mother of trouble and it is the frequent cause of lack of charity			also signs of communion.
June 20	Has not Our Lord said: "If the salt lose its savor wherewith shall it be salted?" Oh, dear Mother, how beautiful is our vocation! We Carmelites are called to preserve "the salt of the earth." We offer our prayers and sacrifices for the apostles of the Lord; we ourselves ought to be their apostles, while they, by word and example, are preaching the Gospel to our brethren. Have we not a glorious mission to fulfill?	St. Therese of Lisieux: Story of a Soul Chapter Six		So, with this witness to communion in accordance with the Teresian charism, the Community of Secular Carmel cooperates with the evangelizing mission of the Church in the midst of the world.
June 21	I want to be an apostle with you, from the depths of my dear solitude in Carmel, I want to work for the glory of God, and for that I must be wholly filled with Him; then I will be all-powerful: one look, one desire will become an irresistible prayer that can obtain everything. "Apostle, Carmelite," it is all one. Let us be wholly His, let us be flooded with His divine essence,	St. Elizabeth of the Trinity: L124 to Abbe Beaubis June 22 1902		25. "The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: they are prepared for this work by the sacraments of Christian Initiation and by the gifts of the Holy Spirit"[21]. The spirituality of Carmel will awaken in Secular Carmelites a desire for greater apostolic commitment, in becoming aware of all that their call to Carmel implies.
June 22	One thing I have noticed; we see few in the world, outside of religious life, entrust their livelihood to God. For even if someone who is a religious -- especially a woman -- cannot help her neighbor, her prayer will be powerful if she has strong determination and ardent desires for souls. Even, perhaps, the Lord will desire that either in life or in death she will help others. Realize that the religious state itself is not the peace and friendship the bride asks for, even though the Lord grants a great favor to the one He has brought to it.	St. Teresa of Avila: Meditations on the Song of Songs: Chapter 2		Aware of the need the world has of witnesses to God's presence, Carmelite Seculars will respond to the invitation the church directs to all Associations of the faithful followers of Christ, committing them to human society by means of active participation in the

	For only after one has been occupied in much prayer, penance, humility, and many other virtues, will that peace come.			apostolic goal of the Church's mission, within the framework of their own charism.
June 23	My soul loves to unite with yours in one single prayer for the Church, for the diocese. Since Our Lord dwells in our souls, His prayer belongs to us, and I wish to live in communion with it unceasingly, keeping myself like a little vase at the Source, at the Fountain of life, so that later I can communicate it to souls by letting its floods of infinite charity overflow. Let us sanctify ourselves for souls, and since we are all members of one body, inasmuch as we have an abundance of divine life, we can communicate it in the great body of the Church . There are two words that sum up for me all holiness, all apostolate: "Union and Love."	St. Elizabeth of the Trinity L191 to Abbe Chevignard January 25, 1904		As a fruit of this participation in evangelization, Carmelite Seculars will share a renewed taste for prayer, contemplation and the liturgical and sacramental life.
June 24	When I see souls trying to understand the prayer they have and very sullen when they are in it -- for it seems they don't dare let their minds move or stir lest a bit of their spiritual delight and devotion be lost -- it makes me realize how little they understand how union is attained; they think the whole matter lies in these things. No, Sisters, absolutely not; works are what the Lord wants! He desires that if you see a Sister who is sick to whom you can bring some relief, you have compassion on her and not worry about losing this devotion; and that if she is suffering pain, you also feel it; and that, if necessary, you fast so that she might eat -- not so much for her sake as because you know it is your Lord's desire. This is true union with His will.	St. Teresa of Avila: The Interior Castle, Fifth Mansion, chapter 3		The vocation to the Secular Order is truly ecclesial. Prayer and apostolate, when they are true, are inseparable. The observation of St. Teresa that the purpose of prayer is "the birth of good works" reminds the Secular Order that graces received ought to have an effect on those who receive them. Individually or as a community and, above all as members of the Church, apostolic activity is the fruit of prayer. Where possible, in collaboration with religious superiors and with the necessary permissions of those in charge, the communities of the Secular Order participate in the apostolate of the Order.
June 25	Oh, Sisters, how clearly one sees the degree to which love of neighbor is present in some of you, and how clearly one sees the	St. Teresa of Avila: The		The Carmelite Secular is called to live and witness the charism of

	<p>deficiency in those who lack such perfection! If you were to understand how important this virtue is for us you wouldn't engage in any other study... I see, Sisters, that if we fail in love of neighbors we are lost. And beg our Lord to give you this perfect love of neighbor; forget your own good for their sakes no matter how much resistance your nature puts up; and, when the occasion arises, strive to accept work yourself so as to relieve your neighbor of it. Don't think that it won't cost you anything or that you will find everything done for you. Look at what our Spouse's love for us cost Him; in order to free us from death, He died that most painful death of the cross.</p>	<p>Interior Castle, Fifth Mansion, chapter 3</p>		<p>the Teresian Carmel in the local Church, that portion of the People of God in which the Church of Christ is truly present and acts. All will try to be living witnesses of God's presence and accept responsibility for the need the Church has of concrete help within the pastoral concerns in its evangelizing mission under the direction of the bishop. For this reason, each one will have an apostolate either collaborating with others in the community or individually.</p>
<p>June 26</p>	<p>For the first time Elizabeth sums up her vocation as an effort to be "the praise of the glory" of God.</p> <p>We already live in that supernatural, divine world by faith, in the embrace of the God who is all Love. His charity, His "exceeding charity," that is my vision on earth. Will we ever understand how much we are loved? I think this is indeed the knowledge of the saints. Saint Paul preaches nothing but this mystery of the charity of Christ: "May the Father of Our Lord Jesus Christ grant that you might be strengthened inwardly through His Spirit, that Christ might dwell in your heart through faith, that you might be rooted and grounded in charity so you can comprehend, with all the saints, the breadth, the length, the height, and the depth of the charity of Christ that surpasses all knowledge, so you might be filled according to all the fullness of God" (Eph. C. III). Ask that I may live that fully, and, for that purpose, dwell completely hidden away in the Holy Trinity. I am praying very much for you so that God will find your soul just as He wishes it to be. Let us unite to make Him forget everything by the strength of our love, and let us be, as Saint Paul says, "the praise of</p>	<p>St. Elizabeth of the Trinity: Letter 191 To Abbe Chevignard January 25, 1904</p>		<p>To their apostolic commitment Carmelite Seculars will bring the wealth of their spirituality in the various forms it takes in evangelization: missions, parishes, houses of prayer, Spirituality Institutes, prayer groups, the ministry of spirituality. With their particular contribution they can offer the Teresian Carmel fresh inspiration for "a renewed spiritual and apostolic dynamism", with creative fidelity to their mission in the Church.</p>

	His glory."			
--	-------------	--	--	--

June 27	<p>Before entering the new monastery of the glorious St. Joseph, while in prayer outside in the church, being almost in rapture, I saw Christ who seemed to be receiving me with great love and placing a crown on my head and thanking me for what I did for His Mother...Another time while all were at prayer in choir after compline, I saw our Lady in the greatest glory clothed in a white mantle; it seemed she was sheltering us all under it. I understood how high a degree of glory the Lord would give to those living in this house... The main disposition required for always living in this calm is the desire to rejoice solely in Christ...May it please the Lord that all be to His glory and praise and to that of the glorious Virgin Mary, whose habit we wear, amen.</p>	St. Teresa of Avila: The Book of Her Life, Chapter 36		<p>In the interior dynamism of following Jesus, Carmel contemplates Mary as Mother and Sister, as “the perfect model of the disciple of the Lord”[28] and, as such, a model for the life of the members of the Order.</p>
June 28	<p>I am happy thinking that the gates of the novitiate have opened for you, and I am asking the Queen of Carmel to give you the double spirit of our beloved holy Order; the spirit of prayer and penance; for, to live continually in contact with God, one must be entirely sacrificed and immolated. Let us have the ardor of our saints for suffering and, above all, let us know how to prove our love to God by fidelity to our holy Rule; let us have a holy passion for it; if we keep it, it will keep us and make us saints, that is, souls such as our seraphic Mother wanted, able to serve God and His Church.</p>	St. Elizabeth of the Trinity:L 299, to a Carmelite Novice, July 17, 1906		<p>The Virgin of the Magnificat proclaims the break with the old order and announces the beginning of a new order in which God casts the mighty down from their thrones and exalts the poor. Mary places herself on the side of the poor and proclaims how God acts in history.</p>
June 29	<p>It is good to recall here how God acted with the Blessed Virgin, our Lady. In spite of all her wisdom she asked the angel: <i>How can this be?</i> But after he answered, <i>The Holy Spirit will come upon you; the power of the Most High will overshadow you</i>, she engaged in no further discussion. As one who had such great faith and wisdom, she understood at once that if these two intervened, there was nothing more to know or doubt. She did not act as do some learned men (whom the Lord does not lead by this mode of prayer and who haven't begun in life of prayer), for they want to be so rational about things and so precise in their understanding that it doesn't seem anyone else but they with their learning can understand the grandeurs of God. If only they would learn something from the</p>	St. Teresa of Avila; Meditations on the Song of Songs: Chapter 6		<p>For Secular Carmelites, Mary is a model of total commitment to God's Kingdom. She teaches us to listen to God's Word in Scripture and in life, to believe in it in every circumstance in order to live its demands. All this she did, without understanding many things; pondering all in her heart until light dawned through contemplative prayer.</p>

	<p>humility of the most Blessed Virgin. O Blessed Lady, how perfectly we can apply to you what takes place between God and the bride according to what is said in the Song of Songs. And thus you can see, daughters, in the Office of our Lady, which we recite each week, how much in its antiphons and readings is taken from this Song of Songs.</p>			
June 30	<p>...next day I had a serious relapse, and became so ill that, humanly speaking, there was no hope of any recovery... Marie came in and knelt in tears at the foot of my bed; turning towards the statue of Our Lady, she entreated her with the fervor of a mother who begs the life of her child and will not be refused. Leonie and Céline joined her, and that cry of faith forced the gates of Heaven. I too, finding no help on earth and nearly dead with pain, turned to my Heavenly Mother, begging her from the bottom of my heart to have pity on me. Suddenly the statue seemed to come to life and grow beautiful, with a divine beauty that I shall never find words to describe. The expression of Our Lady's face was ineffably sweet, tender, and compassionate; but what touched me to the very depths of my soul was her gracious smile. Then, all my pain vanished, two big tears started to my eyes and fell silently. . . They were indeed tears of unmixed heavenly joy. <i>"Our Blessed Lady has come to me, she has smiled at me. How happy I am, but I shall tell no one, or my happiness will leave me!"</i> Such were my thoughts. When Marie saw me with my eyes fixed on the statue, she said to herself: <i>"Thérèse is cured!"</i> And it was true. The Little Flower had come to life again—and Our Lady's Little Flower gathered such strength that five years later it opened wide its petals on the fertile mountain of Carmel.</p>	St. Therese of Lisieux: Story of a Soul, Chapter 3		<p>Mary is also an ideal and inspiration for the Secular Carmelite. She lived close to people and their needs, being concerned about them. She, the <i>"most perfect image of freedom and of the liberation of humanity and of the universe"</i>, helps us understand the meaning of mission. She, Mother and Sister, who goes before us in a pilgrimage of faith and in following the Lord Jesus, keeps us company so that we may imitate her life hidden in Christ and committed to the service of others</p>
July 1	<p>On the feast of the Nativity of our Lady I feel special joy. When this day comes, I think it's good to renew my vows. And once while I was about to do so, the Blessed Virgin, our Lady, appeared to me through an illuminative vision; and it seems to me I renewed them in her hands and that they were pleasing to her. This vision remained with me for some days, as though she were next to me at my left.</p>	St. Teresa of Avila: Spiritual Testimonies, 43		<p>While giving life to Teresian Carmelite spirituality, Mary's presence also shapes its apostolate. As a result, the Secular Carmelite is committed to knowing Mary better, daily, through the Gospel to</p>

				communicate to others an authentic Marian devotion leading to imitating her virtues.
July 2	On occasion there come over me such ardent desires to receive Communion that I don't think they could be exaggerated...One day, the feast of the Assumption of our Lady, Queen of Angels, the Lord desired to grant me the following favor; in a rapture He showed me her ascent to heaven, the happiness and solemnity with which she was received, and the place where she is. I wouldn't be able to describe how this happened. The glory my spirit experienced in seeing so much glory was magnificent. The effects of this favor were great. I was helped in having a deeper desire to undergo difficult trials, and I was left with a longing to serve our Lady since she deserved this so much.	St. Teresa of Avila: The Book of Her Life, Chapter 39		Guided by the outlook of faith, members of the Secular Order will celebrate and promote the liturgical devotion to the Mother of God in light of the mystery of Christ and the Church. They will practice, in faith and love, the devotional exercises in her honor.
July 3	On one of these same days, the feast of the Assumption of our Lady a rapture came upon me so great that it almost took me out of myself. It seemed to me while in this state that I saw myself vested in a white robe of shining brightness, I saw our Lady at my right side and my father St. Joseph at the left, for they were putting that robe on me. I was given to understand that I was now cleansed of my sins. It seemed to me then that our Lady took me by the hands. She told me I made her very happy in serving the glorious St. Joseph, that I should believe that what I was striving for in regard to the monastery would be accomplished, that the Lord and those two would be greatly served in it, that I shouldn't fear there would ever be any failure in this matter...The beauty I saw in our Lady was extraordinary, although I didn't make out any particular details except the form of her face in general and that her garment was of the most brilliant white, not dazzling but soft. I didn't see the glorious St. Joseph so clearly, although I saw indeed that he was there. They were with me a little while; then it seemed to me I saw them ascend to heaven with a great multitude of angels. And everything happened in such a way that I could never doubt, no matter how much I tried, that the vision was from God. It left me very comforted and with great peace.	Teresa The Book of Her Life: Chapter 33		In the Teresian Carmel love of Mary, Mother and Queen, is united with love of her spouse Saint Joseph. The Father also gave him, "a just man" guardianship of his Son Jesus Christ in the mystery of the Incarnation.

July 4	<p>I took for my advocate and lord the glorious St. Joseph and earnestly recommended myself to him. I don't recall up to this day ever having petitioned him for anything that he failed to grant. It is an amazing thing the great many favors God has granted me through the mediation of this blessed saint, the dangers I was freed from both of body and soul. For with other saints it seems the Lord has given them grace to be of help in one need, whereas with this glorious saint I have experience that he helps in all our needs and that the Lord wants to us understand that just as He was subject to St. Joseph on earth -- for since bearing the title of father, being the Lord's tutor, Joseph could give the Child command -- so in heaven God does whatever he commands. This had been observed by other persons, also through experience, whom I have told to recommend themselves to him. And so there are many who in experiencing this truth renew their devotion to him.</p>	St. Teresa of Avila: The Book of Her Life, Chapter 6		<p>Following the example of St. Teresa, members can find in St. Joseph a role model for a life of humble adoration and prayerful communion with Jesus, as well as a master of prayer²⁸ and silence. Patron of the interior life, he is an example of faith and of being “constantly attentive to God, open to the signs of God’s presence and receptive to God’s plans”²⁹.</p>
--------	---	--	--	--