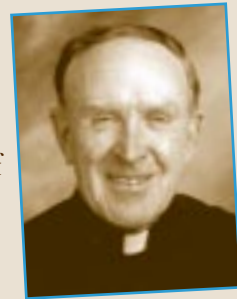




FATHER JOHN MALLEY, O.CARM. DIRECTOR OF CARMELITE MISSIONS

Dear Friend of the Missions,

In our Carmelite tradition, October is the month of two of our greatest saints. On the 15th, we celebrate the feast of St. Teresa of Jesus (Avila), a guide to a deeper life of prayer, the great reformer of Carmel, and the first woman Doctor of the Church (1971). On the 1st, we celebrate the feast of St. Therese of the Child Jesus (Lisieux), the "greatest saint of modern times" (Pope Pius X), the Patroness of the Missions, and the third woman Doctor of the Church (1997).



In this newsletter, however, I want to share not about these saints who were nuns and religious but about the LAY nature of our Carmelite Family. The men who first gathered together on Mount Carmel over 800 years ago were not priests or religious. They were hermits, possibly pilgrims from the West and even former crusaders. They were lay men seeking a deeper life of prayer and a closer relationship to the living God.

Later, after the Carmelites were officially accepted by the Church as a Mendicant Order, groups of lay people, men and women, desired to become associated to the friars and to live the Gospel values they treasured and encouraged. The Rule of Carmel, given by Albert the Patriarch of Jerusalem (1206-1214), had become an inspiration for many people, lay as well as religious, seeking to walk in the footsteps of Jesus Christ.

All of you who now support our missions by your prayers and sacrifices, by your gracious gifts and by remembering us in your wills, are truly part of our spiritual heritage and of our CARMELITE FAMILY. We are so grateful for all of your support.

In early May, I was asked by our Prior General, Father Joseph Chalmers, to come to Rome to attend a meeting of the International Lay Carmelite Commission, a group that fosters a spirit of communication and cooperation among the members of our Carmelite Family. Going to that meeting, I visited eight formation houses in France and Rome of an international group of lay Carmelite women, known officially as the Missionary Workers of the Immaculate. In the words of their founder, our mission office have been so helpful in their formation process as they come from so many poor Third World countries. They expressed to me their sincere gratitude for your support.

Finally in this letter, I want to introduce you to our two wonderful and committed secretaries at Carmelite Missions, Gloria Zarifis and Maria Juarez, whose photos you will see on the following pages. At their suggestion, we include the beautiful bookmark of St. Therese as a small token of thanks for all that you have done to help our missions.

Love and peace,

Fr. John Malley, O.Carm.

Father John Malley, O.Carm.
Director of Carmelite Missions

REMEMBER THE CARMELITE MISSIONS WHEN YOU WRITE YOUR WILL

SAINT OF THE MONTH

THE ROSARY OF THE VIRGIN MARY

FEAST DAY – OCTOBER 7

In our Catholic tradition, October is the month of the rosary, reminding us that Mary is truly our Mother. She watches over each one of us with loving care. In the gospel story, her life of faith and trust shines out so beautifully. Through the rosary, she encourages us to renew our confidence in Jesus her Son who promised us: “Behold I am with you always, even to the end of the world” (Matthew 28, 20).

In October 2002, Pope John Paul II wrote an apostolic letter entitled: **The Rosary of the Virgin Mary**. This month we share with you a condensed version of that letter, giving special attention to the five new mysteries of light that the Pope recommended:

“The rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless saints and encouraged by the Magisterium. Simple yet profound, it still remains at the dawn of this third millennium, a prayer of great significance, destined to bring forth a harvest of holiness.

It blends easily into the spiritual journey of the Christian life, which after 2000 years, has lost none of the freshness of its beginning. The rosary, though clearly Marian in character, is at heart a Christ-centered prayer. It has all the depth of the gospel message in its entirety. It is an echo of the prayer of Mary, her perennial Magnificat for the work of the redemptive Incarnation which began in her womb.

The rosary is my favorite prayer, marvelous in its simplicity and its depth. It can be said that the rosary is, in some sense, a prayer commentary on the final chapter of the Vatican II Constitution *Lumen Gentium*,

a chapter that discusses the wondrous presence of the Mother of God in the mystery of Christ and the Church.

An Age Seeking Prayer

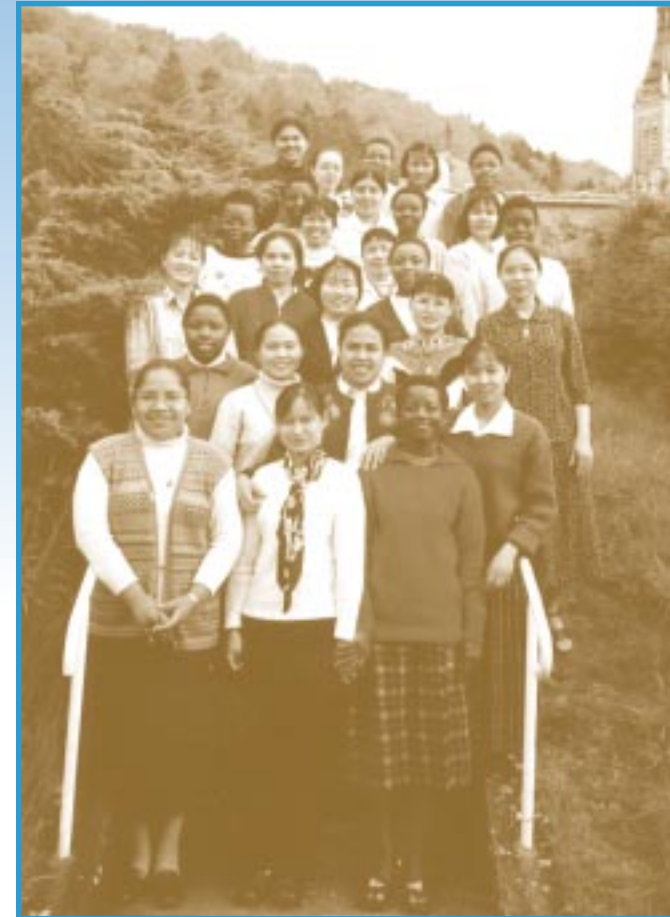
The West is now experiencing a renewed demand for meditation, which at times leads to a keen interest in aspects of other religions. Some Christians, limited in their knowledge of the Christian contemplative tradition, are attracted by those forms of prayer. The rosary is distinguished by its specifically Christian characteristics. This is a methodology, moreover, which corresponds to the inner logic of the Incarnation: In Jesus, God wanted to take on human features. It is through his bodily reality that we are led into contact with the mystery of his divinity.

Against the background of the words Hail Mary, the principal events of the life of Jesus Christ pass before the eyes of the soul. They take shape in the complete series of the joyful, sorrowful and glorious mysteries, and they put us in living communion with Jesus through—we might say—the heart of his Mother. At the same time our heart can embrace in the decades of the rosary all the events that make up the lives of individuals, families, nations, the Church, and all mankind; our personal concerns and those of our neighbor, especially those who are closest to us. Thus the simple prayer of the rosary marks the rhythm of human life.

The New Mysteries of Light

Of the many mysteries of Christ’s life, only a few are indicated by the rosary in the form that has become generally established with the seal of the Church’s approval. The selection was determined by the origin of the prayer, which was based on the number 150, the number of the Psalms in the Psalter. I believe, however, that to bring out fully the christological depth of the rosary it would be suitable to make an addition to the traditional pattern which could broaden it to include the mysteries of Christ’s public ministry between his Baptism and his Passion.

In the course of those mysteries we contemplate important aspects of the person of Christ as the definitive revelation of God. Declared the beloved Son of the Father at the Baptism in the Jordan, Christ is the one who announces the coming of the Kingdom, bears witness to it in his works and proclaims its demands. It is during the years of his public ministry that the



Formation Group (Missionary Workers) at Shrine of St. Joan of Arc, Domremy (France)

mystery of Christ is most evidently a mystery of light: “While I am in the world, I am the light of the world” (John 9, 5).

Consequently, for the rosary to become more fully a “compendium of the gospel,” it is fitting to add, following reflection on the Incarnation and the hidden life of Christ (the joyful mysteries) before focusing on the sufferings of his Passion (the sorrowful mysteries) and the triumph of his Resurrection (the glorious mysteries), a meditation on certain particularly significant moments in his public ministry (the mysteries of light, luminous mysteries). The addition of these new mysteries, without prejudice to any essential aspect of the prayer’s traditional format, is meant to give it fresh life and to enkindle renewed interest in the rosary’s place within Christian spirituality as a true doorway to the depths of the heart of Christ, ocean of joy and light, of suffering and glory.

In proposing to the Christian community five significant moments—“luminous” mysteries—during this phase of Christ’s life, I think that the following can be fittingly singled out: 1) his Baptism in the Jordan, 2) his self-manifestation at the wedding of Cana, 3) his proclamation of the Kingdom of God, with his call to conversion, 4) his Transfiguration, and finally 5) his institution of the Eucharist as the sacramental expression of the paschal mystery. Each of these mysteries is a revelation of the Kingdom now present in the very person of Jesus.

Baptism in the Jordan is first of all a mystery of light. Here, as Christ descends into the waters, the innocent one who became “sin” for our sake, the heavens open wide and the voice of the Father declares him the beloved Son, while the Spirit descends on him to invest him with the mission which he is to carry out.

The Wedding at Cana. Another mystery of light is the first of the signs, given at Cana, when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers.

Proclamation of the Kingdom. Another mystery of light is the preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion and forgives the sins of all who draw near to him in humble trust: the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to his Church.

Transfiguration. The mystery of light par
(continued on next page)



Missionary Workers of the Immaculate – Staff at the Hermitage Pilgrim Center



The Hermitage – Pilgrim Center at the Monastery of St. Therese, Lisieux

SAINT OF THE MONTH

THE ROSARY OF THE VIRGIN MARY

(continued from previous page)

excellence is the Transfiguration, traditionally believed to have taken place on Mount Tabor. The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished apostles to “listen to him” and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit.

First Eucharist. A final mystery of light is the institution of the Eucharist, in which Christ offers his body and blood as food under the signs of bread and wine, and testifies “to the end” his love for humanity, for whose salvation he will offer himself in sacrifice.

Learning Christ from Mary

Mary lived with her eyes fixed on Jesus, treasuring his every word: “She kept all these things, pondering them in her heart” (Luke 2, 19). The memories of Jesus, impressed upon her heart, were always with her, leading her to reflect on the various moments of her life at her Son’s side. As we contemplate each mystery of her Son’s life, she invites us to do as she did at the Annunciation: to ask humbly the questions which open us to the light, in order to end with the obedience of faith: “Behold, I am the handmaid of the Lord; be it done to me according to your word” (Luke 1, 38).

To pray the rosary is to hand over our burdens to the merciful hearts of Christ and his Mother. It is



*Gloria Zarifis – Office
Manager and Bookkeeper,
Carmelite Missions*



*Maria Juarez – General
Secretary, Carmelite Missions*

natural to bring to this encounter with the sacred humanity of the Redeemer all the problems, anxieties, labors and endeavors which go to make up our lives. “Cast your burden on the Lord and he will sustain you” (Psalm 55, 23).

I look to all of you, brothers and sisters of every state of life, to you, Christian families, to you, the sick and the elderly, and to you, young people: Confidently take up the rosary once again. Rediscover the rosary in the light of Scripture, in harmony with the liturgy, and in the context of your daily lives.”



Lay Carmelites at Formation House, Our Lady of Consolation (France)