



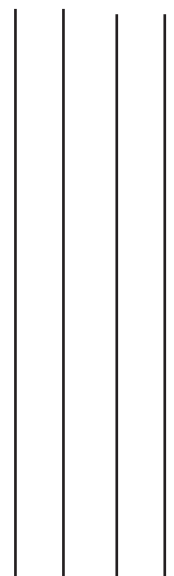
Walk the Holy Week Journey with us



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| Palm Sunday | March 20 |
| Eucharist | 9:00 a.m. |
| Vespers | 5:00 p.m. |
| Holy Thursday | March 24 |
| Tenebrae | 8:00 a.m. |
| Mass of the Lord's Supper | 5:30 p.m. |
| Good Friday | March 25 |
| Tenebrae | 8:00 a.m. |
| Commemoration of the Lord's Passion | 3:00 p.m. |
| Holy Saturday | March 26 |
| Tenebrae | 8:00 a.m. |
| Vespers | 4:30 p.m. |
| Easter Vigil | 9:00 p.m. |
| Easter Sunday | March 27 |
| Eucharist | 11:00 a.m. |
| Vespers | 4:30 p.m. |

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Our Lenten Journey

Lent is a journey inward toward conversion of heart and deeper intimacy with Christ. At the beginning of Lent we hear the familiar Gospel words: ...*feed the hungry, give drink to the thirsty, clothe the naked, visit those in prison*.... These words are beacons for our journey, nudging us toward greater self-gift, fuller compassion and more inclusive love of our neighbor, as we walk in the footsteps of Jesus on the road to Jerusalem. Our prayer this Lenten time reflects the dark pain that engulfs so many - migrants, refugees, the sick, the marginalized poor, the earth itself - and so much more...

Prayer / Transformation / Love

Our Carmelite Journey

Carmelites spend a lifetime devoted to the inner journey of prayer. Yet on occasion *within the contemplative wholeness of our life...we exchange the presence of solitude* for another kind of journey that connects our inner spirit to a space and time beyond the boundaries of ordinary life. In late fall to honor the 500th anniversary of St Teresa of Avila's birth, four of our community, Sisters Celia Ashton, Judy Long, Judy Murray and Colette Ackerman, travelled to Spain on a pilgrimage sponsored by the Carmelite Institute. There our life of prayer, so deeply informed by the writings of St. Teresa and St. John of the Cross, intersected with the sacred places associated with their lives. Our sisters experienced these voices from our tradition and the precious resources of our spirituality with a new, expansive understanding that was profoundly transformative.



Our Journey to Spain

We flew to Madrid on October 29 and joined about fifty other pilgrims, many of them Secular Carmelites. On arrival we boarded two buses and drove north through Castile to Avila, site of Teresa's first monastery of Nuns. Our three-day visit included Mass at the Friars' monastery of La Santa and a visit to the Incarnation convent, where Teresa entered as a young woman. Most poignant of all was the time at her reformed monastery of San Jose, where our roots and traditions were so palpable. Teresa's words about "those who come after" resounded in our thoughts and hearts as we realized again our responsibility in living Carmelite life and passing it on to our newer members.

On All Saints Day we drove to Segovia for Mass at the Friars' monastery where St John of the Cross is buried, and saw the hermitages high up in the cliffs where John prayed. This was a visual reminder of our first hermits on Mt. Carmel in Palestine and the caves they used in the thirteenth century. November 2 saw us setting off for the famous university town of Salamanca. We had a morning stop at Fontiveros, the small village where John of the Cross was born. Mass was in the church and we could touch the beautiful large Baptismal font where John was baptized.

We visited the remarkable university in Salamanca---fourth oldest in the world. In Alba de Tormes, where Teresa died, we prayed at her tomb. We met Sr. Maria Victoria, the sacristan, a friend of our Sr. Maria Luisa. At our monastery in Medina del

Campo we saw the parlor where Teresa and John met to speak with one another and we visited with the community there. The city of Toledo brought us to the place where John of the Cross suffered in prison during the struggles of the Reform and composed some of his most profound spiritual poems.

From Madrid we went south to Seville, a magnificent city. We visited our Sisters and had Mass at their monastery. An afternoon in Cordoba brought us to the beautiful cathedral, an old western Caliphate mosque, preserved as an inspiration to culture and art. Our next stop was Granada with the monumental Alhambra as the main attraction. On the afternoon of November 11, Fr. Daniel Chowning, OCD, accompanied the four of us to the Discalced Friars' monastery in Ubeda. The Friars welcomed us to their retreat house for lunch and we explored the museum with relics and artifacts of John's life, including the room where he died.

Every moment of our pilgrimage remains precious. This outer journey has affected our inner lives. Carmelite wisdom continues to unfold in our souls with the revelation of new consciousness in prayer, in our desire for God, and in our own transformation with its embrace of all God's people and our vulnerable planet Earth.



Our Journey into the Pain of our People

We cannot reflect on our inner Lenten journey nor on our sisters' pilgrimage without seeing before us the forced, involuntary journey of so many migrants seeking a safe haven from war, terrorism, genocide and unthinkable kinds of violence and death. Our hearts break for

the people of Syria who had cities and histories, educations and professions as we do, women and children who had homes and food and clothes like ours and now have nothing, refugees from throughout the Middle East and Africa who are dying in the effort to escape their tortured homelands.

We cannot contemplate the Paschal journey of Jesus without simultaneously seeing the suffering and dying of Jesus Christ embodied in the migration of Mexican and Central American peoples and their unaccompanied children - struggling to enter our country, begging to escape deportation, fearful of being separated from child or parent or spouse.

How difficult it can be to trust that our feeble inner Lenten journey has any significant effect in such a traumatized world. Yet we must continue to believe that our prayer, our conversion, our intimacy with Christ and our transformation in him, connect us intimately to the agony we see everyday and imperceptibly transform human consciousness. Can we dare to hope that the rage, terror and intolerance erupting in our time and swallowing so many lives and communities are the last gasp of a dying epoch?

