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Bonded in Mission: Reflections on Evangelization and Prayer

Colette Ackerman, O.C.D.
Joseph Healey, M.M.

I. An Historical Perspective

One day at the Carmelite Monastery in Baltimore the two of us were discussing the early history of Maryknoll (Catholic Foreign Mission Society of America) with some of the Sisters in the community. Among other things, a few of the older Carmelites recalled Bishop James Edward Walsh's visit to the monastery in 1945.

These reminiscences encouraged us to check the monastery archives and we found a good number of letters to the Sisters from the founders of Maryknoll, Bishop James Anthony Walsh and Father Thomas Frederick Price. We also located the 1945 account of Bishop James Edward Walsh's visit in the community annals dated May 29:

His excellency spoke feelingly of our relations with their co-founder Father Price and the infant society; of our adoption of one of their Chinese fields; and his own gratitude for Carmel's prayers and sacrifices. As we are devoted to Maryknoll's work and full of admiration for its spirit, we were delighted to hear the bishop's optimistic hopes of gaining headway in China.²

With these discoveries in hand, we decided to search further in the Carmelite archives. Our efforts proved worthwhile. We found many letters from Maryknollers to the Sisters through the years, some documentation and other references in the annals. Later we extended our work to include the archives at Maryknoll, but we did not locate all the letters we hoped to find.

In this article we will share the results of this research and some of its implications for evangelization and prayer today. We will trace the close relationship between Maryknoll and the Discalced Carmelite Sisters of Baltimore from the beginning. We will try to interpret how certain dimensions of the charism of each group influenced the other. Part II will briefly recount some relevant Carmelite history, especially some thoughts of St. Teresa of Avila in relation to prayer and evangelization. Parts III-V will examine the historical roots and connections

between Maryknoll and the Baltimore Carmel including the "Paradigm of Martyrdom" and "Friendships between Maryknollers and Carmelites." Parts VI-VII will suggest some contemporary reflections on mission and contemplation. Here we will try to probe the meanings of Gospel, prayer and ministry—the integration of our interiority and our thirst that the chosen one of God be revealed in his fullness (cf. Jn. 1:34).

Through letters, documents and other historical writings the vision and lived experience of those who have gone before us come into focus and begin to penetrate our hearts and lives. By this process of being thoroughly rooted in the sources (our heritage), we can discover new insights for the present and begin to shape our future. We touch again in a new way our values and appropriate their meanings in our lives. This is the task for each generation: enfleshing the spirit of Jesus in our own history.³

II. Relevant Carmelite History

A brief overview of some Carmelite history and spirituality will provide a perspective and a prelude to sharing the early history of the Maryknoll founders and their relationship with the Carmel in Baltimore as a praying community and a support for missionaries.

The Carmelite tradition is at home within the burning phrase of the prophet Elijah: "I have been most zealous for the Lord, the God of hosts..." (1 Kgs. 19:10). It is tradition which holds such diversity as the strength and desires of Teresa of Avila, the mystical insight and suffering of John of the Cross, and the "little way" of Therese of Lisieux.

Teresa of Avila, immersed in the spirit of both prophets and hermits, inaugurated her reform of Carmel with the mission of salvation uppermost in her mind. Writing in *The Way of Perfection*, which was probably composed during the years she lived in the first reformed convent of San Jose in Avila, she expresses the reason which moved her to found this convent in such strict observance:

I determined to do the little that was in me - namely, to follow the evangelical counsels as perfectly as I could, and to see that these few nuns who are here should do the same, confiding in the great goodness of God...and all of us, by busying ourselves in prayer for those who are defenders of the Church, and for the preachers and learned men who defend her, should do everything we could to aid this Lord of mine.⁴

It was the impetus of a visit of Fray Alonso Maldonado, a Franciscan missionary, to her convent which caused Teresa to extend the reform and establish new monasteries of nuns who

would immerse themselves in prayer for the church:

He had only a little while previously returned from the Indies. He began to tell me about the many millions of souls perishing there for lack of teaching, and, before going away, he gave us a sermon and a talk inciting us to penitence. I was so distressed at the way these souls were being lost that I could not contain myself. I went to one of the hermitages, weeping sorely, and called upon our Lord, beseeching him to find me a means of gaining some soul for his service.

While suffering this terrible distress, I was praying one night when our Lord appeared to me in his usual way, and said to me very lovingly, as if he wished to bring me comfort: "Wait a little, daughter, and thou shalt see great things..."

The "great things" referred to the growth and extension of the Discalced Carmelite nuns' reform under St. Teresa's inspiration. With the help of St. John of the Cross she also established the reform of the Discalced Carmelite Fathers.

To make the great leap from Teresa and her times to the founding of Maryknoll in the early years of this century requires only one interlude: the Discalced Carmelite nuns arrived in Maryland in 1790 under the direction of Bishop John Carroll, the first bishop of the original thirteen colonies. They were accompanied by two Jesuits, one of whom, Charles Neale, became their chaplain. This community established itself at Port Tobacco, Maryland, and became a center of prayer for the Jesuit missionaries and the early bishops of the United States and the Western territories. This first community of religious women in the thirteen colonies moved to Baltimore City in 1831, and now has an unbroken history of almost two hundred years.⁶

III. Original Links Between Maryknoll and the Baltimore Carmel

Carmel has been an important influence on Maryknoll from the beginning. Bishop James A. Walsh and Father Price were very close to the Boston and Baltimore Carmels. Walsh's cousin, Sister Eleanora of the Immaculate Conception, was a member of the Boston Carmel. The account at her death in April, 1915 read:

As a true Carmelite she had a great zeal for the Foreign Missions. She felt herself called to do all in her power to assist her cousin, Rev. James A. Walsh, Founder of the American Society of Foreign Missions, and offered herself to God as a victim for the success of his work.⁷

In December, 1915, Thomas F. Price wrote to Mother

Seraphim, the Prioress at the Baltimore Carmel:

I want to thank you for your letter and the prayers. I received many graces at this time and I attribute them largely to the prayers you offered up. I thank you with all my heart.⁸

In the February, 1916, issue of *The Field Afar*, James Walsh wrote:

St. Teresa of Avila never went to the missions, but we are told that by her prayers and her sacrificing toil she effected the conversion of as many souls as even St. Francis Xavier baptized. Carmelite nuns have, from the very beginning of our work, been constant friends... We know of one daughter of St. Teresa who made the offering of her still young life for Maryknoll (and the offering was accepted). And we know of another, hundreds of miles away from the first, who has expressed a similar desire. All of this will enable our readers to understand why we should visit a Carmelite convent and how much importance we attach to the cooperation of praying nuns.⁹

Walsh gave to the first group of women (Molly Rogers and her companions) associated with Maryknoll St. Teresa of Avila as a model. They were called "Teresians" and later became the Maryknoll Sisters.

In 1917, Walsh remarked: "There is no body of women in this country, I believe, that has a stronger and more personal interest in Maryknoll than the Carmelite nuns, wherever they may be found..."¹⁰

Before leaving for China in 1918, Price made certain that the Carmelite Sisters in Baltimore had both his mission and himself in their prayers. The other extant letters of Price witness particularly to his longings for martyrdom:

It consoled me very much to know that your Carmel is praying for me and the work here. The interest you all are taking is a great help and I feel very grateful. There is no place where one feels greater helplessness in self and more dependence on God than in these parts. We can do little or nothing ourselves and when results come we feel that it is plainly the working of the Holy Spirit... I am glad you are praying that I get the grace of martyrdom and while there is not much in the ordinary course of events here to make us look for it, I am in hope that God will grant it. I am very grateful for your prayer in this respect and be sure I will keep my purpose to carry out my part of the affair to you and the Carmel. There is some reason to hope that God in his mercy may grant this great grace on account of my need—and remember I will be in a sense your martyr—the martyr of your Carmel—if you pray earnestly for me to get this grace.¹¹

An interesting and touching discovery that has become a focal point for our research and reflection is the apparent "bond of martyrdom" formed between Fr. Thomas F. Price and Sr. Regina Holmes, O.C.D. who was a member of the Baltimore Community from 1909 until her death in 1956. The first two extant letters (July 16, 1912 and December 4, 1915) of Price to Regina are simple ones, asking her to pray for certain petitions. We cannot reconstruct exactly the development of the "bond" and its full meaning for both Price and Regina since our only evidence is Price's letters. Yet on December 28, 1915, he was writing to her this response:

Your letter has brought me great joy that God in his mercy has bestowed upon you the great grace of offering yourself a victim for the missions—for souls to be saved—for this work upon which so many will be dependent for their salvation! God has given you to realize that there is no love without martyrdom whether prolonged during years or concentrated in a few moments. How well St. John of the Cross and St. Teresa realized it in their "aut pati aut mori"—to suffer or to die... You did well to choose her (Bernadette) and our Immaculate Mother for your patronesses in this work of love and they will be with you always—in every pulsation of your heart in this great work of being a living martyr—as they were themselves—for the salvation of souls. I congratulate you with all my heart... I will not wish you any new graces or great graces for the new year, for this grace which God has given you is so great that it includes all others!¹²

Three years later there is this letter from on board the S.S. Ecuador, as Thomas F. Price headed towards China:

I was pained that I could not see you before leaving America... I suppose you have read in the *Field Afar* all about our going to China. It was a surprise to many that I am going. You see our young priests had no mission experience and it was thought best for me to go out and see them established. What developments may take place when I get to China I do not know, but I am in the hands of a loving Providence and I fear no evil. I know you pray for us everyday and will continue to do so—that God has so arranged in his grace that no one is more interested in our work than you... I am writing this to you as we near Japan.¹³

And finally, the last letter Regina received, at least that we know of, dated June 5, 1919:

I was very glad indeed to get your letter for you are an especial apostle of our work and like all in our dear Baltimore Carmel have taken an especial interest in it from the

beginning and I know that you follow it continuously with your prayers and sacrifices... I have written Mother Seraphim to thank her for having all pray that I may get the grace of martyrdom—will you not join specially in this? I am inclined to think that owing to my needs our Immaculate Mother and Bernadette may get this for me if you pray very earnestly for it.¹⁴

We do not have evidence of James A. Walsh's correspondence with the Baltimore Carmel in those early days as we do for Price, but there is record of his sending the Sancian Diary (the monthly diary written by Maryknollers in the mission on the desolate island off the coast of South China) to Mother Seraphim, the Prioress, in May, 1928, with this message:

I have just received a most interesting diary from our missionaries on Sancian Island. This diary reveals a great need of prayer, and I feel that you and your community will be interested to cooperate with us so that the labors of our priests in this corner of the field may be more fruitful.¹⁵

Later that year he wrote:

When I wrote you the first of last year asking prayers for vocations, you very kindly replied and promised a special remembrance to this need.

I have been intending since September to write and let you know how generously your petitions were answered by the Master of the Vineyard. We accepted thirty young men for our major seminary, all of whom are doing nicely. Our Prep College at Scranton received forty new students and our college at Los Altos (which takes care of California and the coast and is only in its second year) received fourteen promising vocations.

These figures are far above the ordinary number of applications for work such as ours, at least in this country, and each time I realize the result of the prayers which were offered, I feel intensely grateful. I wish you would tell this to the members of your community and assure them of my appreciation of the invaluable help they are giving to this work for souls.¹⁶

In this same year a request came to the Carmel from Bishop James E. Walsh asking that the community adopt his diocese of Kongmoon, South China:

Most foreign missions are unable to provide contemplative houses of their own. We dream of it here occasionally, but the difficulties are so great that we never get beyond that stage.

It is a general practice in the missions to compensate for this lack by adoption. In fact practically all the vicariates of China for instance have been officially adopted by some

contemplative house or other in Europe or America.

It is my own belief that a similar arrangement would benefit our own little vicariate enormously, and I am hoping that some Carmel at home could be prevailed upon to extend this form of charity to us. I fear the Chinese missionaries are more Martha than Mary. If our work is to receive the fullness of God's blessing, it will be well to associate with our activities the prayer and sacrifice of those leading the more perfect life.

All our priests seem to be almost semi-Carmelites themselves in their affection and regard for Carmel and that makes me think of you. Again I think of the first and original Carmel of the United States to adopt the first American mission in China. And I think of Baltimore, because I have the slight claim on it of once belonging to the diocese.¹⁷

Whatever the response (it has not yet been located in the Maryknoll archives, if extant), Bishop James E. Walsh's next letter to Mother Seraphim indicates the strengthening of the bonds between Kongmoon and Baltimore:

Your kind answer to my request for adoption has given much joy to all our missionaries. It does not take long in China to learn the utter dependence of the missionary on prayer, and nothing could encourage our priests quite as much as to know that the Carmel is backing them up.

After all God is the Missionary. To convert pagans¹⁸ is too divine a work for anybody else. We torture ourselves to discover all sorts of ways and means, and after all is said and done, we fall back on prayer. Father Dufonteney is a French Redemptorist who is regarded as an expert missionary. He was asked to outline his system as a possible aid to others. He did so in a considerable volume which he terminated amusingly enough: "I do not know if there is much in all that I have said, but I close with a plan which I can positively guarantee—Il faut prier beaucoup, surtout a la Sainte Vierge."

That is the system that will bring in the lost sheep. That is why we all rejoice so much at your kind offer to pray for our mission. I wish I could thank you adequately. We shall at least give the Carmel a share in our own little sacrifices (very few they are really), and we shall ask Our Lady of Mt. Carmel to compensate you for the rest.

I had the privilege of knowing Father Price intimately, of course, and it interested me extremely to learn that he had sought out the Baltimore Carmel first to enlist prayers. I think I recall him speaking of it, now that I come to think

of it. His saintly example was a tremendous blessing to this little mission, and any link with him will always be to us a real treasure.¹⁹

During 1929, Bishop James E. Walsh returned to the United States and on September 1 he paid his first visit to Baltimore Carmel. It is recorded extensively in the annals:

On September 1st, 1929, Bishop James Walsh, of Kongmoon, China, paid a visit to our Carmel, his principal object being, as he said, to thank the community for the prayers offered for his missions, and to solicit a continuance of prayers...

We happened to mention Father Price's name, and the bishop became eloquent in praise of this holy priest, who was a source of edification to the young priests, who during their first year in China lived in the closest intimacy with him. The bishop said that on very trying occasions when anyone but a saint must lose patience, not the slightest trace of annoyance was ever visible in Fr. Price's countenance or manner. A short time ago the bishop came into possession of some notes of Fr. Price, very intimate notes which seemed to indicate that the saintly priest received communications from our Blessed Lady herself. The bishop said that he did not read all of the notes as they were of too personal and sacred a character; but instead turned them over to Very Rev. Fr. Superior of Maryknoll. He intimated that Fr. Price may yet be canonized.

About Father Price's desire for martyrdom the bishop said that considering the conditions in China a few years ago, he was surprised that so far no members of the society had been called upon to make the supreme sacrifice. But both he and Very Rev. Father Superior think that such sacrifices are needed to give the stamp of God's approval to the young society.

The impression that the bishop gave us was that of a man of God, most humble and distrustful of his own efforts, one who relies entirely on the spiritual help obtained through prayer. What the bishop said of Fr. Price,—“that he was constantly praying,”—is, we can imagine, his own ideal. In a pagan country, he said, where Satan has full sway, the work of spreading the faith is a wholly supernatural work, and dependent on abundant graces which can be obtained only by prayer.²⁰

Does this entry unlock the mystery of how the precious diary of Thomas F. Price reaches Maryknoll, N.Y.? It was only years later that this diary was first located in the

Maryknoll Archives. Many years later in 1978 the diary was edited together into over 3,000 typewritten pages—the primary source of Price's spirituality. But how did it get to Maryknoll? James E. Walsh had no recollection until the entry in the Carmelite annals stirred his memory. He then remembered that he had found the diary during a trip to Yeung Kong in 1925 or 1926 and sent it over to James A. Walsh.

One other link between Bishop James E. Walsh and the Baltimore Carmel is significant. In 1946-47 the Baltimore Carmel studied the possibility of starting a foundation in the Philippines. Sister John Wise, O.C.D. (who eventually went to Naga City, Philippines, with Sister Aloysius Smith, O.C.D.) recalls:

As plans for our Philippine foundation were developing Bishop Walsh, a very good and close friend of the Baltimore community, came for a visit. He was delighted and so happy to hear of our plans. He was most encouraging and imparted such a sense of support. I still recall two pieces of Bishop Walsh's sound, practical advice:

1. You will be living in the tropics so it will be much cheaper for your construction (something which troubled us as to where we would get money for a monastery). You will build to get as much fresh air into your rooms and you will never have to think of heating the house.

2. "And remember", because you are living in the tropics, don't expect to run up and down the stairs four and five times a day!

Sister John and Sister Aloysius met Bishop Walsh in San Francisco in July, 1947 before they took a freighter to the Orient. Bishop Walsh himself was waiting to return to China. He told the Sisters: "Pray, pray. There is only one thing I want and that is to be allowed to return again to China."

IV. Paradigm of Martyrdom

Our religious tradition most often comes to us as we recall in memory those who have lived and shared the tradition. This passing on by example is more important than learning through explicit sets of principles and roots our discipleship within the reality of time and persons.

In articulating basic historical commitments of the Maryknoll Fathers and Brothers, historian Fr. William McCarthy M.M. lists first that Maryknoll's commitment to mission was not only a task but also a spirituality. Intrinsic to this spirituality is the paradigm of martyrdom as expressed in the writings and conferences of the Maryknoll founders,

Bishop James A. Walsh and Fr. Thomas F. Price. Their early formation and understanding of the missionary vocation were heavily influenced by Sulpician spiritual directors and the priests of the Paris Foreign Mission Society. At St. John's Seminary in Brighton, Massachusetts two Sulpicians—Father Andre Gabriel the Spiritual Director and Abbe John Hogan the Rector—played an important role in Walsh's formation. Father Andre, who had a sister in the Boston Carmel, influenced Walsh in three specific areas: spirituality, the importance of the foreign missions and mission spirit. Father Hogan was ordained in Paris, France with Blessed Theophane Venard. During five years in St. Charles Seminary and five years in St. Mary's Seminary (both in Baltimore), Price was moulded in the Sulpician tradition. Both these influences—Sulpician and P.F.M.S.—stimulated the development of the importance of martyrdom in the spiritualities of Walsh and Price.

The expectation of the missionary priests who went forth from France for two and one-half centuries prior to the foundation of Maryknoll was to go to their mission for the duration of their life and have that life consummated in a martyr's death. This was the model adopted by Walsh and Price as they set in motion their own society of missionary priests.

Martyrdom (actual death) and "living martyrdom" are constant themes throughout the writings of Christian spirituality. They are linked with the call to witness with the commitment of one's life and one's blood. Origen says: "Let us enter the contest to win perfectly not only outward martyrdom, but also the martyrdom that is in secret."²¹

For Walsh and Price it became symbolic of the missionary going the "whole way" for the Lord:

One thing that made Frs. Walsh and Price "in spite of all, of one heart and soul" was their attitude to martyrdom. To them it was an ideal, a goal, a grace, the highest of privileges. Fr. Walsh liked to quote words of Archbishop Williams of Boston about missionaries, "They go the whole way for Christ," and to Fr. Walsh these words were all the more precious because the archbishop was noted for restraint in his language. To the founders, martyrdom was preeminently the way of going the whole way.²²

...the ideal of martyrdom was the very core of the missionary vocation in Maryknoll. The early writings and conferences given by Fr. James A. Walsh, as well as those of Mother Mary Joseph and Fr. Thomas F. Price, strongly reflect a call for radical self-gift in the service of world-mission.²³

The ideal of martyrdom developed differently and was ap-

parently experienced differently by both Walsh and Price, but they handed on the ideal as an intrinsic part of Maryknoll's spirituality.

In Part III we traced the historical development of the "pact of martyrdom" reflected in the letters of Fr. Price to Sr. Regina in 1917-19. As a Carmelite, Regina was no doubt imbued with the understanding of her efficacy on behalf of the church through a life of prayer, unselfish love and service: a daily martyrdom. Only a short two decades before the correspondence of Price and Regina, St. Therese of Lisieux had contemplated deeply the aspect of martyrdom in her life. She has given to us some profound reflections on martyrdom as she experienced it.

In letter LXXIII to Celine, her sister, she speaks of love and suffering and exclaims at the end of the passage: "let us die martyrs." She then speaks of the hidden martyrdoms of life: "... known to God alone, undiscoverable by the eye of any creature, martyrdom without honor, without triumph."²⁴

Therese's thinking and feeling about martyrdom developed throughout her brief life. In the manuscript to her sister Marie when she expresses the discovery of her vocation to love, she also expresses the longings for so much else and specifically the vocation of the martyr:

Martyrdom was the dream of my youth and this dream has grown with me within Carmel's cloisters. But here again, I feel that my dream is a folly, for I cannot confine myself to desiring one kind of martyrdom. To satisfy me I need all.²⁵

In her offering of herself to God's merciful love on Trinity Sunday, June 9, 1895, she writes:

In order to live in one single act of perfect Love, I offer myself as a Victim of Holocaust to your merciful love, asking you to consume me incessantly, allowing the waves of infinite tenderness shut up within you to overflow into my soul and that thus I may become a martyr of your Love, O my God!

May this martyrdom, after having prepared me to appear before you, finally cause me to die and may my soul take its flight without any delay into the eternal embrace of your merciful love.²⁶

The experience of Therese with the paradigm of martyrdom seems to be focused in two directions:

1) her own experience of an inner martyrdom; and

2) her encouragement of her missionary brothers in pursuing martyrdom in a foreign land and her union with and desire for this actual martyrdom for herself.

Some of her most mature writing, particularly on the theme

of martyrdom, comes in the letters she wrote to her two missionary brothers, Father Maurice Belliere and Father Adolphe Roulland. It is here that Therese's union with the ministry and evangelization of the church was perhaps the most intense. Through the lives of her brothers on the missions she felt that her own life took on a meaning of expanded love and service. She was joined with them in life and in death:

Since our Lord seems willing to grant me only the martyrdom of love, I hope He will allow me to gather the other palm of our ambition through you.²⁷

Therese believed that "all missionaries are martyred by desire and will,"²⁸ but she also encouraged the longing for the real death of a martyr: "Yes, I have the hope, that after long years spent in apostolic labors, having given Jesus love for love, life for life, you will also give him blood for blood."²⁹

The spirituality of Therese has been studied and discussed by many persons. The thoughts expressed here are chosen because of Therese's great influence on both Carmelites and missionaries. As Patronness of the Missions Therese has been an inspiration and model in the joining of the contemplative and missionary charisms.

Therese responded to the tradition of martyrs that she knew and loved: Agnes, Cecilia, Joan of Arc and Theophane Venard. She lived out the contemporary demands of martyrdom as she felt inspired by the Spirit and in union with those who she encouraged to yearn for the real martyrdom of shedding their blood. Therese brought together her great desires with the reality of her life as it was immersed in prayer. She realized deep within herself that what is done for God has value only because of the love and presence which motivate it. Therese was conscious of her littleness and weakness but these did not inhibit the vast desires of her heart. She longed to be a priest, an apostle, a martyr. Before her illness she had planned going to the foreign missions to help in the foundation of the Carmel at Hanoi. All these yearnings came together in one moment of insight when she discovered her vocation to love in the heart of the church. Within this vocation Therese realized that self-transcendence is achieved by placing confidence in God alone. She is not absorbed or dismayed by her poverty and limitation, but in simplicity acknowledges her weakness: "Love has chosen me as a holocaust."³⁰

A classic example in Therese's own life occurred one day when she was exhausted from walking around the garden of the Carmel and said:

It's true (I am exhausted), but do you know what gives me strength? Well, I am walking for a missionary. I think

that over there, far away one of them is perhaps exhausted on his apostolic endeavors—and, to lessen his fatigue, I offer mine to God.¹¹

In our contemporary world martyrdom is a fact of life as the church struggles to stand with the poor and the oppressed in so many parts of the world. Within this context the contemplative person asks questions about her or his response to the paradigm of martyrdom. Living within the holocaust of love, the praying person is of necessity vulnerable as Jesus was on the cross and embraces the anguish of humanity. The contemplative has an even greater responsibility as part of the prophetic call to stand within the cares and needs of all people and bring them before the face of God in prayer. Intercessory prayer has always been an integral part of contemplative prayer. To suffer the anguish of other persons can be a kind of living martyrdom. As part of his prophetic mission Jesus was involved with healing, touching, caring for those who needed his love. It is crucial that the contemplative realize the radical call to stand with open hands before the Lord in the struggle to bring to this earth a greater measure of humanization.

The ideal of shedding one's blood for the sake of Christ and the Gospel, so strong in the convictions of the two Maryknoll founders, was somewhat eclipsed in the post-World War II affluence and style of missionary activity. Recently martyrdom (the willingness and readiness to risk everything including life for our faith) is much more in our consciousness in the light of contemporary events and situations. Various patterns are emerging for missionaries and others in different parts of the world. Asia has volatile areas such as Korea, Philippines, and Taiwan where Maryknollers have been subjected to harassment and deportation. Witnessing in Moslem countries such as Bangladesh, Nepal, Indonesia, and Yemen could create unique situations in the future.

In Africa many missionaries as well as members of the local church are caught in the middle of an endless succession of bloody coups, civil wars, and lawless activities. If missionaries remain at their posts despite war or persecution they are vulnerable to death and injury, not specifically because of their faith or the fact that they are foreigners, but because of the breakdown of law and order. In Uganda twenty-one priests (missionaries and local) have died by violence—such as the Canadian White Father who was shot by thieves who stole his car. Missionaries in Zimbabwe died in the conflict between rival political and military groups.

But the special area of martyrdom today is Latin America. The blood of martyrs especially lay people and priests is flow-

ing in El Salvador, Brazil, Guatemala, Bolivia, Chile, Argentina, and many other countries. Some missionaries have died alongside local people as they witnessed to justice, human rights, and equality. By speaking on behalf of the poor, the workers, and the marginalized, they have been victims of dictatorships, political bosses, secret police, angry landowners and vigilante groups.

Maryknoll Sisters Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan served the poor and shared with the poor in El Salvador. They made the ultimate sacrifice of dying for the cause of the poor on December 2, 1980. At the last community meeting of Maryknoll Sisters in the PANISA Region before they were killed, Ita reflected on these words of Archbishop Oscar Romero:

Christ invites us not to fear persecution because, believe me brothers and sisters, one who is committed to the fate of the poor must run the same fate as the poor. And we know what the fate of the poor signifies: to disappear, be tortured, to be captive, and to be found dead.³²

Two weeks before she died, Maura Clarke wrote:

The endurance of the poor and their faith through this terrible pain is constantly pulling me to a deeper faith response. My fear of death is being challenged constantly as children, lovely young girls, and old people are being shot, some cut up with machetes and bodies thrown by the road and people being forbidden to bury them. A loving God must have a new life of unimaginable joy and peace prepared for these precious, uncelebrated martyrs. I want to stay on now. I believe that...God is present in His seeming absence.³³

In August, 1980, Ita Ford wrote to her godchild and niece, Jennifer:

I hope you come to find that which gives life a deep meaning for you. Something worth living for—maybe even worth dying for—something that energizes you, enthuses you, enables you to keep moving ahead. I can't tell you what it might be—that's for you to find, to choose, to love. I can just encourage you to start looking and support you in the search.³⁴

In addition co-workers (priest and lay) of Maryknollers have died in the struggle to defend the rights of the poor and the oppressed.

Romero, the slain archbishop of San Salvador, is a special example of the contemporary Latin American martyr. Fifteen days before his assassination on March 24, 1980 he said:

As a pastor, I am obligated by divine command, to give my life for those whom I love—and that is all Salvadori-

ans—even those who may assassinate me. If the threats should come to pass, I offer God, from this very moment, my blood for the redemption and for the resurrection of El Salvador. Martyrdom is a grace from God which I do not believe myself worthy of. But if God accepts the sacrifice of my life, may my blood be the seed of freedom and the sign that hope will soon become a reality.³⁵

Maryknollers worked with Archbishop Romero in El Salvador and continue to support the ideals of freedom, justice, and equality that he lived and died for. Participating in the struggle of martyrs of the local church such as Romero is a special way that Maryknollers are living out their missionary vocations.

Another type of martyrdom can occur within the process of evangelization and the context of inculturation. Walter Hollenwager points out:

Evangelization is *martyria*. That does not mean primarily the risking of possessions and life, but rather the evangelist gambles, as it were, with his own understanding of belief in the course of his evangelizing. He, so to speak, submits his understanding of the world and of God and of his faith to the test of dialogue. He has no guarantee that his understanding of faith will emerge unaltered from that dialogue.³⁶

The dangerous part of evangelization is that the evangelist risks his own faith in the course of proclaiming the good news of salvation. If he or she merely preaches from a fixed and unalterable position he is only a propagandist. But if he remains open and sensitive to the arguments of the person who is being evangelized the missionary is truly an evangelist.

Thus the cross-cultural missionary experience becomes in another sense an experience of martyrdom. The missionary lets go of his or her home culture and incarnates himself or herself into the new culture. He or she passes over into the experience of another—another person, another culture, another mentality. In this process of inculturation we die in many painful ways to our own self and our own culture. This goes far beyond using a language and customs other than our own. It means taking on new thought patterns and value systems as well.

This approach to martyrdom has to be seen in light of the revolution in missionary thinking caused by the Second Vatican Council and its aftermath. The contemporary theology of revelation emphasizes that God is speaking through cultures, events and peoples everywhere. Revelation takes place in history in the everyday events of the lives of individuals and communities in Asia, Africa and Latin America as well as in Europe and North America. So the missionary does not *bring* Christ or *give* Christ. Rather he or she discovers God already present among his people.

V. Friendships Between Maryknollers and Carmelites

Carmelite Sisters have a special tradition of praying for priests. One dimension of this tradition is the development of spiritual sister-spiritual brother relationships which include prayer, friendship, support and other kinds of sharing. Many Carmelite Sisters have missionary brothers—an experience that is mutually enriching.

The special model is St. Therese of Lisieux, the Patroness of Missions, who had two missionary brothers. Maurice Belliere, W.F. was a French White Father. As a seminarian in 1895 he wrote the Carmel in Lisieux asking that one of the nuns pray for his vocation. Therese became his spiritual sister. They corresponded during his training in Algiers and his mission work in Nyassa in Africa. Adolphe Roulland was a French priest in the Paris Foreign Mission Society. In 1896 he asked the Prioress of the Lisieux Carmel if one of her religious could be associated with him in his missionary ministry. Therese was chosen. That same year he was ordained, met Therese at the Lisieux Carmel and sailed for China where he worked until 1909. Therese and Roulland carried on an important correspondence and he testified at the process of her canonization.

Since the early days of Maryknoll various priests have approached different Carmels and Carmelite Sisters for prayers and support. The relationship between Father Price and Sister Regina has been mentioned previously. There was another side to Father Price resulting from his intense devotion and commitment to St. Bernadette and Lourdes. After studying the 1908-1919 diary of Father Price, Father John McConnell, M.M. wrote in his "Thoughts on Fr. Price" which were published in 1956:

In February 1912 there is a somewhat amusing incident in which we see Fr. Price nipping in the bud an incipient attraction to Carmel. On February 8, at Hawthorne, he writes that he must "cut out the attraction to the Carmelite Sisters and certain saints that may interfere with my attraction to Lourdes." On Feb. 12, writing in Philadelphia, he mentions that he had been told at Carmel about Soeur Therese "the Little Flower" treating two Foreign Mission Priests as her brothers; to Fr. Price it seemed "a snare". On the following day he mentions that he finds the Little Flower's Brother Priest plans "disturbing".¹⁷

James A. Walsh had a special devotion to Therese of Lisieux in the years before she was canonized. He also corresponded with Roulland, Therese's missionary brother. Over the years other Maryknollers have asked Carmelite Sisters to pray for them and develop the relationship of missionary brother and contemplative sister.

VI. Missionary Dimension of the Contemplative Vocation

Jesus took the words of Isaiah the prophet:

The Spirit of the Lord is upon me...He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners (Lk. 4; Is. 61).

These words spoke to him of his mission, that mission which is handed on in the images Jesus created for us: in his parables, his healing, the gathering of a community, discipleship, the cross and resurrection, the presence of his Spirit. The deep unity created by the Spirit of Jesus thus flares out in a diversity of gifts which establish and build up the kingdom of the Father in our world. These gifts are encompassed within the process of *evangelization*: bringing the good news to all humanity and the transformation of humanity which takes place and makes all things new. Evangelization takes root in the gospel word planted at the heart of the church—it is intrinsic to the church's presence. It is the kingdom happening in the lives of people.

The Word of God which is proclaimed by the church in Africa, Asia, Latin America, that same Word is taken and nourished in the heart and prayer of the contemplative. Welcoming the Word of God into one's life in silence and poverty is to be inserted into the ministry of the church through the force and power of the Spirit of God. The contemplative journey, which in its essence crystalizes the dimension of prayer and communion with God for humankind, stands in witness of the church's presence through its Word.³⁸ Fidelity to the mission of Jesus and to the charism of prophetic witness in today's world and church challenges the contemplative person to cultivate a listening, sensitive heart and to concentrate on the *deed* of Reflection that is willing to penetrate and perceive in a new way the contemplative experience.

The Word of God is always a creative word. The Word of God is constantly renewed, spilling over in his revelation, his communication to us, and in his presence in the prophetic church, the missionary church, the servant church. The contemplative person stands intimately within the prophetic tradition and as such has the responsibility of helping the community of faith discern its symbols and its metaphors. The prophetic person has a role which is unique in helping the community in its theological self-understanding. As a part of this deed of reflection Carmelites and other contemplatives can ask themselves: How have we experienced ourselves as part of the church's mission? How has the contemplative molded and shaped prayer in response to the mandate of evangelization?

How does the contemplative live out identification with Jesus so that she experiences his poor as hers, his oppressed as hers, his world as hers. Insertion in today's world means carrying in one's prayer the weight of history: its anguish, its hopes, its problems, its dreams. And those who live this out must be willing to help translate its meaning and power for a new epoch: a generation struggling in a world which structures injustice, poverty, brutal torment—a world crying out for a deliverance which seems impossible. The contemplative, rooted in history and invaded by the presence of the Spirit in prayer, must revision and re-fashion the call of communion with God in the light of contemporary events and expectations.

Contemporary revelation suggests that God speaks through peoples and cultures independently of the message being "brought" from elsewhere. Ministry itself occurs within these peoples and cultures where God's grace and presence is already at work. Grace and revelation can grow up because the level of consciousness is raised and the knowledge of God's presence is more widely known. The deepest incarnation happens in the blending of a culture and a tradition with gospel values. Through the process of *inculturation* the church makes an effort to present the message and values of the Gospel, embodying them in the expressions of each culture so that the faith and Christian experience of each local church are deeply embedded in its own cultural context.

The task of evangelization constitutes the essential mission of the church. The challenge of inculturation is closely linked to evangelization as a constitutive element of the mission of the church. The emphasis is on finding Christ in the culture rather than bringing him there. The 1978 "Working Paper on Inculturation" of the Society of Jesus indicates that evangelization is a dialogue between "the church on mission" and the peoples to whom it is sent.³⁹ While the Gospel is "cross-cultural", each of us hears it within her or his own contemporary cultural context. We all participate in the process of evangelization and in the process of being evangelized.

Today many missionaries and many contemplatives feel that they are being evangelized by the poor in a special way. They also feel called to share in their life and cultural milieu. The declaration of the priests of the Archdiocese of San Salvador, *Preferential Option for the Poor*, states:

This is the option which guides our evangelization. Faithful to it, we *announce* the kingdom of God to the poor... we attempt to give witness to the evangelical way of life in *solidarity* with the poor; sustaining their hope and walking with them in their suffering and persecution.⁴⁰

The missionary and the contemplative both must pray and reflect on the process and demands of inculturation. And this reflection will undoubtedly call forth new ways of life for each of them.

Earlier models of missionary presence combined preaching and prayer in a very concrete way. Columban, an early Irish missionary, followed the advice of an aged anchoress who regretted that she could not go on pilgrimage to preach Christ. The Protestant missionary, J. Hudson Taylor, used the method of one missionary preaching while another pleaded in prayer. Charles de Foucauld felt that one's own conversion was crucial before one could preach to others. The complementarity of having a contemplative sister pray for a specific missionary has already been mentioned.

In today's world there is an emphasis on sharing not only the ideal of prayer for missionaries, but also in some way the lives of the people to whom they minister. This understanding is rooted in the concept of developing an anthropologically-based theology. Inculturation is incarnational; it calls forth a purification, a transformation, an identification. It enables the contemplative to live not only at the heart of the church but also at the heart of the world.

What happens as the contemplative prays over and studies the new developments in missionary spirituality? What are the effects of this prayer and study in the lived experience of contemplatives? There are five possible directions:

1. Understanding and compassion can become deeper and more interiorized as the contemplative person opens herself or himself to the less fortunate of the world, the longings and hopes of all humankind. Contemplatives have always provided help through prayer, listening and care for those who come to their doors. With wider communications and greater mobility in our society it is important for contemplatives to bring their concerned presence into the marketplace. It could be a situation of illness, care for an elderly parent or helping person prepare liturgical events like baptisms or marriages. Traditional forms of service such as spiritual advising and instruction in prayer are also possibilities.

2. Part of the prophetic vocation is to focus on liberation and the eschatological nature of salvation: freedom, peace, justice, reconciliation. These areas are also of deep concrete human concern to many persons in today's world. The contemplative cannot remain aloof on the mountain-top. While there is grace on the mountain-top, there may also be a call to a deeper asceticism in the light

of today's world situations, for example, the teeming masses of poverty-stricken or oppressed persons. There is the overwhelming need of witness to simplicity of life and the respectful use of non-renewable resources. Perhaps a lived experience at points among some of the marginalized peoples of the world could help internalize compassion more deeply and also bring a human face of care to those whose lives would be touched.

3. Expressing the contemplative vocation through the cultures, traditions and situations where Carmelite communities are located throughout the world is another way of being sensitive to inculturation. When going to non-Western and/or Third-World countries, contemplatives must take the time to study and learn from the local church and people so that they can incarnate an authentic presence. To just bring along the traditional Western package is no longer meaningful or desirable. Respect for other monastic ways must be a deep part of the praying person. It will also be purifying as theory and study are replaced by the "shock" of personal experience. In this particular response to the call of discipleship, inculturation can happen from within.

4. Contemplative presence to missionaries in other cultures can also grow through reflection on the evangelization and missionary documentation of the church and of different missionary societies such as Maryknoll. Also being aware of missionary activities in diverse cultures can be helpful.

A good example of the union of evangelization and inculturation within the contemplative context is an account of the Little Sisters of Jesus as related by Sr. Mary Stephen Nkoitai.⁴¹ She discusses the difficulty of evangelization among the nomadic groups in Eastern Africa and then speaks about the "work" of the Little Sisters among the Masai Ethnic Group. These Sisters started a community in the Masai region of Kajiado, Kenya. They built their hut on a hill-top which the Masai felt was an appropriate place to pray to Enkai, the Masai name for God. The people were curious and asked about the devotions of the Sisters, especially the Blessed Sacrament.

It was during a severe drought, however, that the Masai came to realize that the Sisters were really going to stay with them. As the people moved from place to place in search of water and grass, the Sisters' love for the people became clear. The Masai believed in their sincerity and their life of prayer and, as time passed, some of the Masai were eventually baptized. Sr. Stephen feels that the Little Sisters were able to evangelize the Masai because they listened to them—listened to their traditional beliefs, customs, prayers and blessings. Only

then could they share with them their own stories of the Christian faith. This is the approach of a loving heart and a listening presence—an approach that is basically rooted in faith commitment.

A more recent example of contemplative women responding to the question of inculturation is the “experimental foundation” of Marawi made by the Carmelite Sisters of Zamboanga, Philippines. In 1980 several Sisters moved northeast from Zamboanga City to Marawi, on Lake Lanao, where 98% of the population is Moslem. The Sisters follow a very simple style of community life and presence to the people living near their small “Carmel-house”. Their times of prayer are arranged to respond to the call which goes forth from the more than 40 mosques, 5 times a day. They try to support themselves from the produce of a large garden and by selling cards. After some initial hostility and misunderstanding, the Sisters can now report:

Almost all of our neighbors now feel free to visit us, especially the young ladies. They are at home with us and very open to ask so many questions about our life e.g., why we can't go out to teach, if we are being paid by the government, etc. We try to answer all their questions, as well as we can, and they seem satisfied.⁴²

This small community (usually six Sisters) sees itself as a presence of prayer and service to the young church in Marawi and its “little flock” (only four parishes). The Sisters feel in this situation Carmel becomes “the listener and receiver, the absorber and melting pot of the dreams and aspirations, the hopes and visions, the heartaches and frustrations, the laughter and tears, celebrations and songs”⁴³ of the church as it struggles to grow and be understood in Marawi.

5. Formation in the contemplative life should include studies that will enable the young person to grow in knowledge and understanding of the contemporary thrust of mission theology and missionary spirituality. There can be a deepening appreciation of history, diverse traditions of art, literature and customs. Studying various religious traditions is important. Ethnic diversity in the United States and in the whole world has many implications for future growth of contemplative life. For instance, are we sensitive to possible Hispanic, Black and Native American influences in the United States Carmels? A broad cultural understanding can also have an effect on liturgical formation and celebration.

It seems that the wealth of cultural diversity that we share can be a springboard for greater creativity as persons of various contemplative traditions in different parts of the world look towards the future.

VII. Contemplative Dimension of the Missionary Vocation

For many Maryknollers and other missionaries the word "contemplation" may suggest responses such as: "But we are active missionaries". "Our main prayer is with the people." "We are not Trappists." Yet the expression *contemplation* is taking on a new and broader meaning in our contemporary church and world. It is not just a type of prayer but an attitude, a stance, a way of life, a rhythm of being. In this context we can reflect on the contemplative dimension of the missionary vocation and life.

First let us see how contemplation is part of the Maryknoll charism and tradition. While Bishop James A. Walsh clearly saw that the missionary life was an active life, he said:

We must so sanctify that life as to make it a combination of activity and contemplation; make it a life of prayer...

We are talking about that combination of the active and contemplative which is possible for everyone of us.⁴⁴

He realized that learning and cultivating this combination was not easy, but something for which Maryknollers should pray and strive. The choice of Teresa of Avila and Therese of Lisieux as two of the patron saints of Maryknoll was a clear inspiration to nourish the contemplative dimension of our missionary vocation. Bishop Walsh recognized the value of the interior life and the connection between the praying church and the missionary church.

St. Therese of Lisieux has been an important influence in Maryknoll from the beginning. It is intriguing that a young French Sister who never left her cloister (although she yearned to go to the Carmel in what is now Hanoi, Vietnam) could be chosen as the Patroness of the Missions. This is a profound statement on the importance of prayer for the church's missionary activity and on the contemplative dimension of the missionary vocation.

After the Second Vatican Council Therese slowly went out of favor in certain parts of the church (she became less known in Maryknoll, for example) largely because the externals of her middle class, bourgeoisie spirituality didn't appeal to many Americans anymore and Catholics failed to experience the *real* Therese. A comment by Thomas Merton helps put devotion to Therese in a new light:

No sooner had I got a faint glimpse of the real character and the real spirituality of St. Therese, than I was immediately and strongly attracted to her—an attraction that was the work of grace, since I say it took me, in one jump, clean through a thousand psychological obstacles and repugnances.⁴⁵

Today we are challenged to re-discovered St. Therese of Lisieux in a new way and meet her from within.

Historically the Maryknoll Sisters stressed contemplation in the missionary life more than the Maryknoll Fathers and Brothers. Mother Mary Joseph's spirituality emphasized that every Maryknoll Sister is a contemplative in action who tries to live consciously in the presence of God. With this in mind, she founded the Maryknoll Cloister in 1932 to bear emphatic witness to the contemplative nature of the missionary endeavor and as a living symbol of the interiority of the congregation. This ministry of prayer for Maryknoll and its mission to the world that the Cloister represents is a life-time service for some and a source of refreshment and renewal for others who come for shorter periods of time.

What of more recent times? In 1975 Father Ray Hill, the Maryknoll Superior General, said: "Maryknollers are coming to feel the need in these times for a more prayerful and for some, even a more contemplative approach to the apostolate."⁶ Perhaps such a statement could not have been made ten or fifteen years ago. Maryknoll's basic charism has always been overseas mission. Yet some contemporary signs of the times point to the contemplative dimension of this charism. Four specific areas are noisy contemplation, a ministry of presence in cultures that are not Christian, simplicity of lifestyle as a witness of the Gospel and the importance of inculturation. These areas are part of an evolving missionary spirituality.

Maryknoll missionaries can be *noisy contemplatives*. Not as Trappists, not as religious with vows, but as active priests, Brothers, Sisters, laymen and laywomen we can be deeply prayerful in the midst of our busy, active lives. Within all our pastoral commitments, demands on our time and energy and wide variety of relationships and communities we are called to pray the noisy, active, complicated lives that we live. We can develop a contemplative attitude, a discerning spiritual presence in the very midst of our noisy missionary lives. This includes developing an awareness of our everyday experiences—a presence to them and to God's action in them. This is the convergence of our inner and outer journeys.

Bangladesh, Nepal, Yemen, Indonesia and India have challenged us to explore new forms of evangelization. When direct evangelization is not possible, especially in Moslem countries, a ministry of presence becomes much more important—a listening, an openness, a vulnerability to other cultures and values. This kind of mission calls for a different kind of spirituality than the heavily work-centered pastoral evangeliza-

tion we are traditionally used to. Presence has been an intrinsic dimension of the contemplative charism and now is developing as a vital part of the missionary vocation. The cultures of the Middle East and Asia have a deep spiritual center. Prayer is a way of life. For the missionary this means realizing that being is more important than doing. Our credibility comes from who we are more than what we do. Witness becomes an essential part of preaching the Gospel. Both a contemplative attitude to all of life and regular contemplative prayer (prayer of the heart which experiences God's presence) can be elements of a missionary life style.

The broader meaning of contemplation has significant implications for missionary work in places like Latin America. A contemplative dimension underlines the spirituality of liberation. One of the movements of a contemplative attitude is toward a simpler life style and closer identification with the poor and marginated. Simplicity is the environment for the interiorization and appropriation of gospel values. This is living inside out rather than outside in. Many missionaries are experiencing new connections between prayer and social justice, between contemplation and struggle, between the presence of God and being evangelized by the poor.

Exploring the contemplative dimension of the missionary vocation includes the vital question of inculturation which is the process of incarnating the good news in a different cultural context. The spirit of inculturation is deeply within the Maryknoll tradition. Bishop James A. Walsh said:

The hallmark of the sterling missionary is his willingness to forget the customs of his own country and to enter sympathetically into the lives of those whom he would shepherd for Christ. The saintly Cardinal Laurenti, speaking on one occasion at Rome to Fr. Considine and myself, expressed this idea beautifully when he said that as the Son of God took upon Himself the nature of man, so the missionary should unite himself to the people whom he would evangelize—becoming one with them in all things but sin. Marked success has followed those who have pursued this line of conduct, while no single influence has injured the cause of worldwide evangelization so much as the attempts to force the habits of the West on the peoples of the East.⁴⁷

Having a contemplative attitude toward inculturation gives a whole new richness to evangelization, especially the value of being rather than doing. In Western society we are often measured by what we achieve. The typical question might be: Is the missionary a successful person? But other cultures ask different questions. India might ask: Is the missionary a prayerful

person? East Africa may ask: Is the missionary person-centered? Latin America may ask: Is the missionary committed to liberation and social justice?

If we open ourselves to the richness of other cultures and traditions, we can be changed by the rhythms of time, the values and the priorities of the Orient, Africa and Latin America. Experiencing other cultures from the inside is an essential part of missionary spirituality. Thus a spirituality of inculturation is part of our missionary spirituality. The new missiology states that God is already present in different cultures and peoples. Through inculturation the missionary herself and himself experiences God in a new and more universal way.

As Bishop James A. Walsh often said—we need to regularly cultivate a spirit of prayer and contemplation in our busy missionary lives. The contemplative dimension has to be first experienced and deepened during the formation process. One experienced Maryknoll priest pointed out that when the Maryknoll Novitiate began in Bedford, Massachusetts in 1933, the seminarians were taught “intellectually” what contemplative prayer is (e.g., Tanqueray’s explanation), but they were not given the opportunity to experience it. During the formation years the missionary in training should develop an “experience of God” prayer life that includes quiet prayer or prayer of the heart.

The missionary can nourish the contemplative attitude by regular quiet prayer, by being experiences (e.g., communing with nature) and building in regular periods of *time apart* in our lives.

Prayer, meditation and contemplation can become part of the missionary’s way of life. One may ask: “Is this really possible? Can active missionaries really integrate a contemplative attitude in their lives?” For an increasing number of Maryknollers the answer is YES. A Trappist priest in Kenya, East Africa has this suggestion: To develop the contemplative dimension of one’s life the busy priest, Brother, Sister, layman or laywoman on the missions can start by spending 20 minutes in the morning and 20 minutes in the evening in contemplative prayer (quiet affective prayer *not* discursive mental prayer). These two periods can give a flow and harmony to the person’s whole day.

This brings us back to our Maryknoll-Carmel bond. The charism of Carmel and of other contemplative orders and communities can encourage Maryknollers to integrate the values of prayer, silence and intimacy with the Lord in our active missionary life. This means developing a prayerful life and con-

templative attitude in every day life. A visit to a Carmel (some of which are very close to certain Maryknoll regional houses and parishes overseas), closer bonds to our Maryknoll patronesses the two Teresas, friendships with Carmelites—all are ways of touching our contemplative roots and experiencing the presence of God in a deeper way.

VIII. Maryknoll and Carmel: Past, Present and Future

As we have studied, reflected upon, and prayed over the bonds between Maryknoll and the Baltimore Carmel we feel closer to our heroes and heroines from the past. They are very much part of us in the present and they lead us into the future. St. Teresa of Avila (whose fourth centenary of death is being celebrated in 1982)—reformer, Doctor of the Church, woman of vision; St. Therese of Lisieux—hidden contemplative, model of the “Little Way”, Patroness of Missions; Bishop James A. Walsh and Father Thomas F. Price—sowers of the seed that has harvested into Maryknoll; the martyrs of El Salvador—Romero, Clarke, Ford, Kazel and Donovan and the countless unknown poor—who evangelize us and call us to deeper faith and prophetic witness; Bishop James E. Walsh who died four months ago on July 29, 1981, but whose deeds, words and example live on—these persons and others in the long and rich Carmelite and Maryknoll traditions nourish the dimensions of evangelization and prayer in our lives today. They have, through their own histories, enlarged our understanding of missionary spirituality. In facing the challenges of our present era we are empowered by this understanding in faith which has been handed on to us. We look towards shaping our own vision and praxis within the revelation of the gospel message today.

Notes

¹James Edward Walsh was in the first group of Maryknollers to go to China in 1918 and became the second Superior General of Maryknoll in 1936.

²*Annals of the Baltimore Carmel*, Baltimore, Md., May 29, 1945.

³Jon Sobrino states:

Jesus as the firstborn Son, is capable of making people his brothers and sisters in every historical situation...he is capable of finding followers to historicize his own universality in every time and place... Discipleship means being open to the work of reproducing the fundamental thrust of Jesus' effort to concretize certain generic values. But

we must be open to doing this in a different historical context, and we cannot say beforehand how the process will work out exactly...the history of Jesus as history will serve as spirit, standing in need of flesh to concretize itself...in that spirit we learn how to live, not *his* history, but *our* own.

Christology at the Crossroads (Maryknoll, N.Y.: Orbis, 1978), pp. 132, 138, 139.

⁴E. Allison Peers, *The Way of Perfection* (New York: Image, 1964), pp. 36-37.

⁵E. Allison Peers, *Book of the Foundations* (New York: Sheed and Ward 1946), pp. 3-4. Cf. also *The Way of Perfection, I Am a Daughter of the Church* by Marie-Eugene especially pp. 198-199 and *Journey to Carith* by Peter-Thomas Rohrbach especially pp. 233-237. The last-named book is the intriguing history of the great Carmelite Thomas of Jesus who was responsible for establishing "desert houses" for the Carmelite Fathers. He also was the planning force behind the development of Propaganda Fidei and wrote treatises on missionary work which were extremely advanced for his time.

⁶The history of the Baltimore Carmelite community is chronicled or mentioned in many different publications. The sisters, presently living in Towson, Md. maintain extensive archives as primary source material in relation to the development of the Catholic Church in America. Cf. Colette Ackerman and Constance Fitzgerald, "First U.S. Carmel (Early Years: Bicentennial Series - 42)," *Catholic Standard* (Washington, D.C.), July 16, 1976 and Kathleen Kujawa, "186 Years of Carmelite History," *The Catholic Review* (Baltimore), October 22, 1976, Section B, p. 1.

⁷*Book of Deaths of the Carmel of Boston*, Boston, Mass., April 23, 1915.

⁸Thomas F. Price to Mother Seraphim, December 28, 1915.

⁹James A. Walsh, "From the Maryknoll Diary," *The Field Afar*, February, 1916, p. 26.

¹⁰James A. Walsh, *Observations in the Orient* (Ossining, N.Y., 1919), p. 13.

¹¹Thomas F. Price to Mother Seraphim, June 4, 1919.

¹²Thomas F. Price to Sister Regina Holmes, December 28, 1915.

¹³Thomas F. Price to Sister Regina Holmes, October 12, 1918.

¹⁴Thomas F. Price to Sister Regina Holmes, June 5, 1919.

¹⁵James A. Walsh to Mother Seraphim, May, 1928.

¹⁶James A. Walsh to Mother Seraphim, December 18, 1928.

¹⁷James E. Walsh to Mother Seraphim, January 15, 1928.

¹⁸"Pagan" was the common term for unevangelized non-Christians for many years. After the Second Vatican Council

terms such as "persons belonging to traditional religions" came into popular use.

¹⁹James E. Walsh to Mother Seraphim, May 25, 1928.

²⁰*Annals of the Baltimore Carmel*, Baltimore, Md., September 1, 1929.

²¹Origen: *An Exhortation to Martyrdom, Prayer and Selected Works* (New York: Paulist, 1979), p. 55.

²²John McConnell, "The Whole Way", *Channel*, Fall, 1977, p.6.

²³Barbara Hendricks, "Maryknoll is Our Home", *Channel*, Winter/Spring, 1978, p. 9.

²⁴Therese to Celine (Letter LXXIII, July 14, 1889), *Collected Letters of Saint Therese of Lisieux* (New York: Sheed & Ward, 1949).

²⁵*Story of a Soul: The Autobiography of St. Therese of Lisieux* (Washington, D.C.: ICS Publications, 1975, p. 193.

²⁶*Ibid*, p. 277.

²⁷Therese to Maurice Belliere (Letter CCI, April 25, 1887), *Collected Letters*, *ibid*.

²⁸Therese to Adolphe Roulland (Letter CCIII, May 9, 1887), *ibid*.

²⁹Therese to Adolphe Roulland (Letter CLXXVIII, November 1, 1896), *ibid*.

³⁰*Story of a Soul*, *ibid.*, p. 195.

³¹*St. Therese of Lisieux, Her Last Conversations* (Washington, D.C.: ICS Publications, 1977), p. 262.

³²Oscar Romero, Homily on "Poverty of the Beatitudes: Force for True Liberation of the Pueblo" (San Salvador, 1980).

³³Maura Clarke to a friend, November 20, 1980.

³⁴Ita Ford to Jennifer Ford, August 16, 1980.

³⁵Oscar Romero as quoted in *LCWR Update*, April 16, 1980.

³⁶Walter Hollenweger, *Evangelization in the World Today* -Concilium 114 (New York: Seabury, 1979), pp. 40-41.

³⁷John McConnell, *Very Reverend Thomas Frederick Price, Co-Founder of Maryknoll: A Symposium*, ed. Robert E. Sheridan, (Brookline, Mass., 1956), p. 175.

³⁸See *The Documents of Vatican II: Dogmatic Constitution on the Church*, No. 46 and *Decree on the Missionary Activity of the Church*, No. 18.

³⁹*A Working Paper on Inculturation* (Rome: Society of Jesus, 1978).

⁴⁰*Preferential Option for the Poor*—A Declaration of the Priests of the Archdiocese of San Salvador, San Salvador, El Salvador, July 29, 1979.

⁴¹Mary Stephen Nkoitai, "Building Community Among Nomadic People," *USIG Bulletin*, No. 47 (1978), pp. 18-20.

⁴²*Carmel in Marawi*, Unpublished Report. Marawi, Philippines, March, 1981, p. 4.

⁴³*Ibid.*, p. 5.

⁴⁴James A. Walsh, "Conference to Maryknoll Sisters" (May 6, 1928), *Discourses*, Vol. 2 (Maryknoll, N.Y., 1928), p. 241-243.

⁴⁵Thomas Merton, *The Seven Storey Mountain* (New York: Harcourt Brace, 1948), p. 354.

⁴⁶Raymond Hill, *Maryknoll General Council's Report to the Inter-Chapter Society Assembly* (Maryknoll, N.Y., 1975).

⁴⁷James A. Walsh, *Conference for Maryknoll Departants* (Maryknoll, N.Y., 1930).

Sister Colette, a member of the Baltimore Carmel for 21 years, has been Father Healey's spiritual sister since 1962. She assists in her community's formation program and is Archivist for Carmelite Communities Associated (CCA). She is presently studying anthropology and history at Towson State University, Baltimore, Maryland. Father Healey was a missionary in Kenya and Tanzania from 1968-78 and presently is on the formation staff at Maryknoll, New York. He is the author of *A Fifth Gospel: The Experience of Black Christian Values* (Orbis Books, 1981).