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HISTORY of the ORDER

Part 1



Carmel Before Teresa

A seven part course presented by Fr. Leopold Glueckert, O. Carm.

*We encourage you
to take advantage
of this great
opportunity to
learn our History
from this esteemed
historian!*

The Carmelite Institute recorded the first half of the course, "History of the Order" taught by Fr. Leopold Glueckert. This was the history from the beginnings of the Order up to St. Teresa.

Roots of monastic life and the
medieval Vita Apostolica

The Latin Hermits of Carmel
establish their vision

Hermits transform into
Mendicants

Calls to return to the primitive
spirituality

Decline and Reform in the
Medieval Church

The Book of the First Monks

Emergence of Carmelite Women
and Lay organizations



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The Mission of the Carmelite Institute of North America

The Carmelite Institute of North America is a collaborative effort of the Carmelites of the United States and Canada. Its mission is to promote the following of Jesus Christ through studies in the Carmelite tradition and by making the tradition available to our Carmelite brothers and sisters, as well as to all those interested in a spiritual life.

Vision

The Carmelite Institute of North America will:

- Pursue the needs related to the study and promotion of the Carmelite tradition not currently being met by other groups or organizations.
- Encourage research and scholarship in Carmelite studies by students of varied religious traditions and intellectual fields of interest.
- Support the publishing of books, articles, and artwork, and the production of CDs and DVDs, which would otherwise not be available.
- Provide curriculum and faculty for Carmelite Studies at Catholic University of America.
- Collaborate with the Carmelitana Collection at Whitefriars Hall.

CARMELITE TRADITIONS SERIES

Carmelite History before 1500
WTU – Summer 2011

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Objectives:

The purpose of this class is to trace the development of the Carmelite family from its origins until the period of Teresa's 16th century reform. It is not primarily a history of theology, or of spirituality, although spirituality will necessarily play an important part. It is a history of the Carmelite community itself, as it struggled to gain acceptance in the medieval world, and maintain its fervor through its early centuries. The Carmelites, with their utterly unique spirituality, were born in the desert, but flourished in an urban environment. Issues of particular importance are the background of religious life, the origin of hermits, and changes made to the Rule because of migration to Europe. Key documents include the Rule, the Flaming Arrow, and the Book of the First Monks.

Recommended Books and Sources:

Peter Thomas Rohrbach, Journey to Carith. New York: Doubleday, 1966. pp. 17-135
Joachim Smet, The Mirror of Carmel. Darien, IL: Carmelite Media, 2011. pp. 3-34
Leopold Glueckert, Desert Springs in the City. Darien, IL: Carmelite Media, 2012. pp. 1-65

The Process:

There will be a total of 7 units. Each of these will consist of an illustrated lecture, and reading suggestions. You will also receive a “key question” to promote further reflection.

The Weekly Units:

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|------------|--|
| A-1 | Roots of monastic life and the medieval Vita Apostolica |
| A-2 | The Latin Hermits of Carmel establish their vision |
| A-3 | Hermits transform into Mendicants |
| A-4 | Calls to return to the primitive spirituality |
| A-5 | Decline and Reform in the Medieval Church |
| A-6 | The Book of the First Monks |
| A-7 | Emergence of Carmelite Women and Lay organizations |



- I. Prelude: 3 paradigms: Niebuhr, Weber, Tillich
- II. Monastic Roots: define the terms
 - A. Ancient world: Is it within the culture or against it?
 - B. Antony, Pachomius and Basil protest and alternatives
 - C. Nitria and the earliest settlements
- III. John Cassian brings monastic practice to the Western Empire
 - A. Pivotal importance of Scripture
 - B. Gregory the Great, monk and pope
 - C. Benedict revolutionizes monasticism
 - ...and eventually it becomes Charlemagne's standard
- IV. The High Middle Ages (after about 1050)
 - A. Reforms within the family: Camaldoli, Citeaux, Chartreuse
 - B. Bernard of Clairveaux
- V. The new world of the Cities – the urban rebound after 1000
 - A. A shift in spirituality toward the more concrete
 - B. Weakness of the monastic system
- VI. Emphasis on the humanity of Christ
 - A. Marian devotion
 - B. The Vita Apostolica movement: good and bad manifestations
 - C. Lay hermits and mendicant orders

Key Question:

Briefly trace the roots of spirituality through the early centuries of Christianity. Take the viewpoint of one who desires a closer relationship with God. What external circumstances would be most helpful to you? How does this relate to the Vita Apostolica of about 1200?

- I. The Latin Hermits: origins, hopes, and characteristics
- II. How did the Crusades come about?
 - A. Political background and baggage
 - B. Mount Carmel geography
 - C. Who was already in the Holy Land? Who was added by the Crusades?
 - D. The battle of Hattin (1187) and its significance
- III. Alberto Avogadro and the Rule of Carmel
 - A. A way of life already in being
 - B. Albert's talents offer a positive addition
 - C. The Letter: a popular format for a Rule
 - D. Elements of the first Albertine (1209) version
- IV. Albert's use of Scripture: an analysis
 - A. Pat Mullens – theological presuppositions
 - B. Craig Morrison – scriptural foundation
 - C. Key terms: obsequio, “holy fathers”
- V. Where did Albert get his other ideas?
 - A. The hermit's “propositum”
 - B. John Cassian?
 - C. Other sources?

Key Question:

As nearly as you can, try to reconstruct Albert's process of composing the Carmelite Rule. Imagine that he has the Bible, the original “propositum” of Brother B, and whatever else may be in his library, as well as his own substantial understanding of scriptural theology. What does he do next?



- I. The Crusades in decline – dangers after 1187
- II. The Quest for Recognition
 - A. The importance of legality
 - B. Pope Honorius III ratifies Albert's document
 - C. The “Formula Vitae” becomes a Rule
 - D. Migration becomes urgent - military developments: the Mamelukes
 - E. Carmelite leadership transfers to Europe
- III. The Aylesford chapter of 1247
 - A. Dominicans help to adapt
 - B. Essential changes to the Rule
 - C. Hermit saints and solitaries
- IV. Life in the commercial towns
 - A. A new ministry added to the continuing spirituality
 - B. Hints of tension in the mixture
- V. Study and life at the Universities
- VI. Status by 1300

Key Question:

Assess the impact of the 1247 changes on the life of the ordinary Carmelite. What remained the same, and what was changed forever? Some people today lament the need to change the eremitical rule. Do you agree?

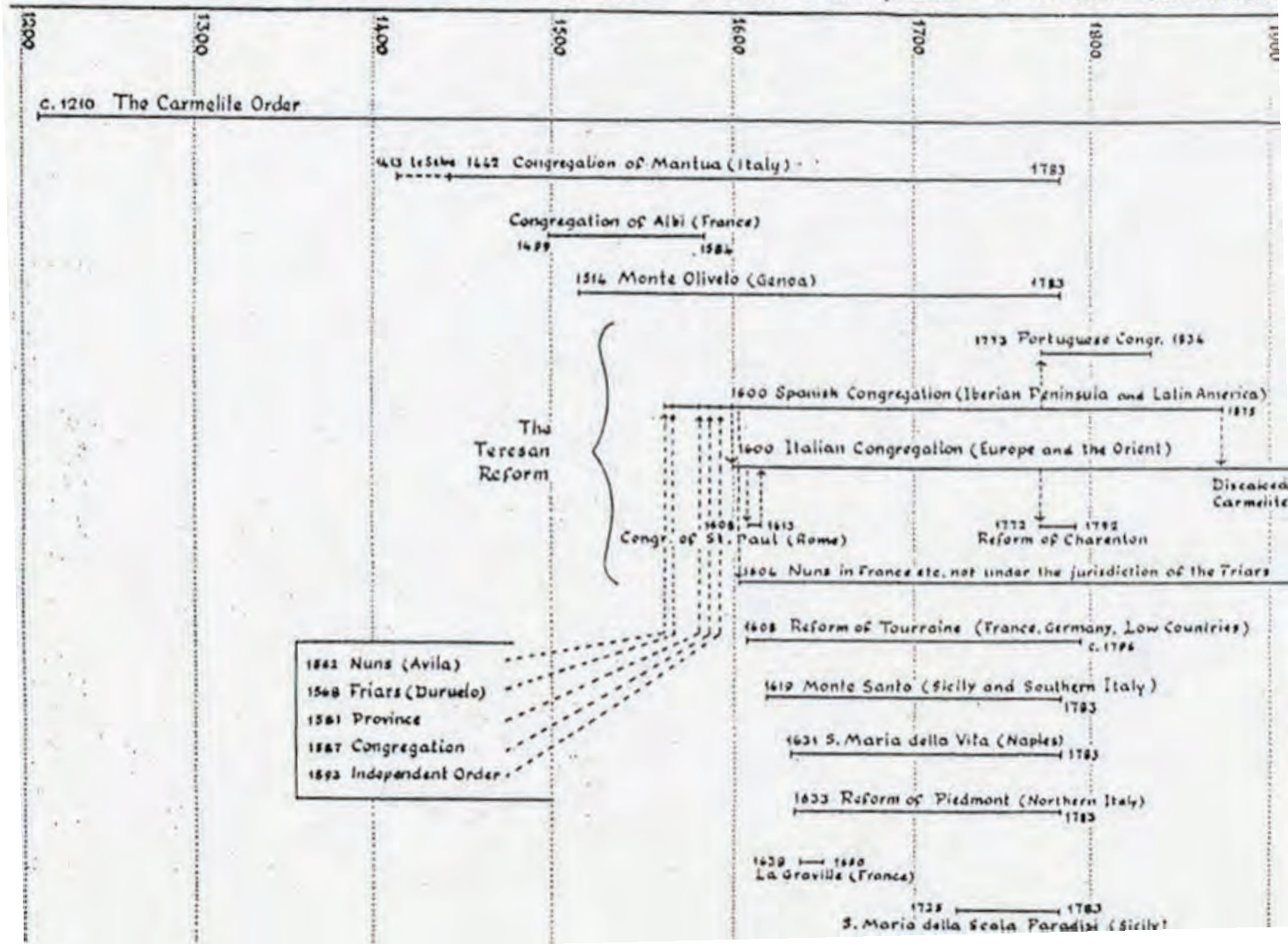


- I. Changes in the old way of life, and the tensions with making time for prayer
 - A. A radical new form of house building and community routine
 1. Church and Cloister
 2. Chapter Room and Refectory
 3. Cells and their variations
 4. Seniority, places, and processions
 5. Leadership from scholars and administrators
 - B. Implications for the need to travel
- II. University life and its demands
 - A. Students and their expectations
 - B. The Curriculum
 - C. A new hierarchy of professors & scholars
 - D. Specialization in studies creates a split even between priests in a community
 - E. The new stratification assumes inequality among brothers
- III. The Ignea Sagitta – a call to return to desert values
 - A. Questions about origin and authorship
 - B. How valid are these doubts?
 - C. Facets of life which come in for criticism – valid or not?
 - D. What does it tell us about the self image of Carmelites of that time?
- IV. Looking toward the future
 - A. After the Ignea, what does “reform” imply?
 - B. What themes are used that foretell some themes of John of the Cross?
 - C. Reform movements of the 1400's are not far behind

Key Question:

Assess the value of the Ignea Sagitta as a tool of reform and renewal of the Carmelite Family. Does Nicholas have a realistic view of what Carmelites can be or should be in the modern world? What would you add or change to make his appeal better?

SOME MOVEMENTS OF RENEWAL IN THE CARMELITE FAMILY FROM THE XVth TO THE XVIIIth CENTURIES



- I. A search for roots in the competitive medieval world
- II. Early attempts to carve out a place
 - A. The Rubrica Prima
 - B. Legends and stories from the Holy Land and from Scripture
- III. Changes in the spiritual fabric of the late Middle Ages - external factors
 - A. The Black Death (1347-52)
 - B. Warfare, especially the Hundred Years War
 - C. Slow recovery of a spiritual attitude
- IV. 14th century spiritual giants and practical reforms
 - A. The Devotio Moderna
 - B. Mendicant Reform Attempts (Franciscans, Dominicans, Augustinians)
 - C. Carmel's answer: the Reform of Mantua
 - D. John Soreth and his plans
 - E. The Congregations of Albi & Monte Oliveto
- V. The Book of the First Monks
 - A. Actual beginnings and hopes of Filip Ribot
 - B. The necessary theme of conversion
 - C. A true spirituality, along with the identity issue
 - D. Elijah and Mary are enshrined as Carmelite models
- VI. Roots from other authors about Elijah as a role model

Key Question:

Evaluate the work of Filip Ribot as a formation director. Did he respond well to the needs of his students and fellow friars to appreciate their place as a gift to the Church? What does his view of spirituality say about the Carmelites' self-image in relationship to prayer? To the eremitical ideal? To the style of ministry carried out by mendicants? What does it teach people today?



- I. Devotion to Mary in the New Testament, and in the Medieval Period
 - A. As intercessor and mediatrix
 - B. The Theotokos debates
 - C. Legends from Scripture and elsewhere
- II. Artistic depictions
 - A. Carmelite favorites
 - B. What do the artists tell us?
- III. Carmelite Theologians and Mary
 - A. John Baconthorpe
 - B. The Immaculate Conception controversy
 - C. Arnold Bostius
 - D. Baptist of Mantua
- IV. Simon Stock and the Scapular Devotion
 - A. Who was the “real Simon?”
 - B. Richard Copsey's view
 - C. Origins of the Scapular Devotion
 - D. Value of the devotion – real and imagined
 - E. Is there (or was there ever) a Sabbatine Privilege?
- V. Roots of the Carmelite way of life symbolized in the Scapular

Key Question:

Evaluate the Carmelite style of Marian devotion, especially Mary as a model for the Carmelite style of reflection and simplicity. How is Mary a “sister” to us as a fellow Carmelite? Do you agree with Therese of Lisieux that Mary is “more Mother than Queen?”



I. A strange and belated development of an all-male institution

II. Early history of women in the Church's ranks

- A. Female solitaries and anchorites
- B. Formal communities for women
 - 1. as female monks
 - 2. as “sisters”
- C. Great impact and freedom of monastic women
- D. German law gives way to a revival of Roman law

III. Changes in the attitude for mendicant women

- A. Franciscan/Dominican understandings
- B. Boniface VIII and Periculoso
- C. Enclosure, education, and simplicity
- D. Carmelite “volunteer” women: Joan of Toulouse
- E. Pinzochere, Beguines, Mantelate, Conversae

IV. John Soreth and his opening reforms

- A. Cum Nulla (1452)
- B. Women in Tuscany and Flanders lead the way
- C. Frances d'Amboise founds nuns in France

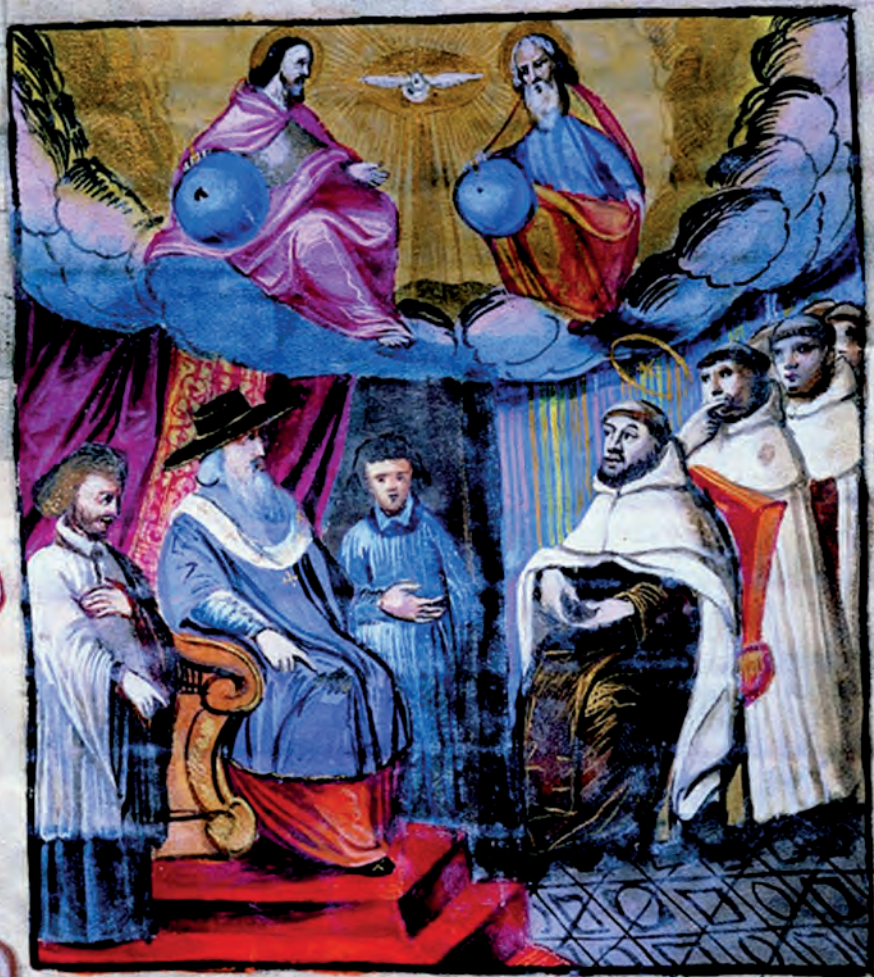
V. Cum Nulla is broadened for lay people too

- A. Earliest associations in Lucca and elsewhere
- B. The importance of help from friars of the Mantuan Reform

Key Question:

How essential are women and lay people to Carmel's central mission of prayer, community, and service? What ways might the spirit of Carmelite prayer reach even further?

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Carmelite Province of the Most Pure Heart of Mary