

# CARMEL CLARION

OCDS NEWSLETTER

Eastern Regional Office

St. Florian Monastery

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OCTOBER - DECEMBER 1990

ST. JOHN  
OF THE  
CROSS:  
A  
CHALLENGE  
FOR US ALL  
The Theme  
of the  
San Diego  
Congress



Fr Theodore Centala OCD Editor

We arrived at San Diego on August 2nd for the Seventh Regional Congress of the OCDS in the Western Jurisdiction. It was held at San Diego University, a Catholic institution operated by the diocese. Our MC was Ida Weber. After registration we discovered our buildings and rooms; that we were on a bluff overlooking the city; that a cool moist breeze was coming in from the Pacific, and that it would not rain for about ten more weeks.

The opening liturgy was a concelebrated **Mass of the Blessed Trinity**, with Fr. Gerald Werner OCD, the Provincial Superior of the Western Province, as presider. Deacon Alexander Lipski PhD OCDS, a professor at Long Beach University, preached a lively homily showing how Bl Elizabeth of the Trinity lived this profound mystery of the indwelling of the Trinity, and shared it by mail with many others, especially her sister, married to a banker and raising nine children. The Indwelling is a very practical spiritual approach for both the cloistered family as well as the secular family.

The opening lecture: **"Those Pesky Appetites - From the Ascent of Mt Carmel by St John of the Cross"**, was delivered by Fr. Jerome Lantry OCD, a staff member at El Carmelo Retreat House, Redlands CA. (Resume courtesy Fr Denis Read OCD)

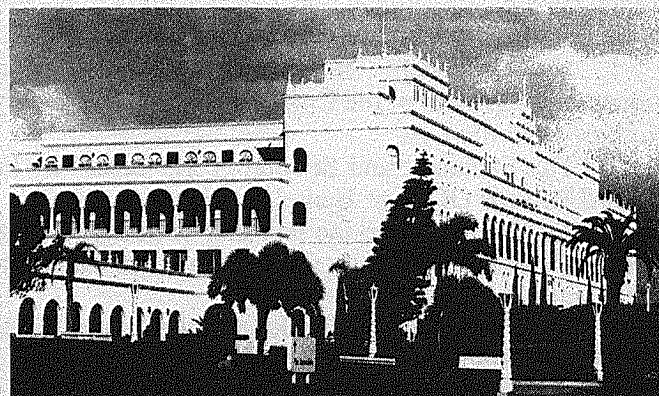
Fr Jerome's masterful treatment of this important aspect of our spiritual lives had all the precision and clarity of a surgeon of souls. His aim was to show us how to "steer our desires, because the practical key to progress is how well we handle our desires."

An appetite is an instinctive desire, the ability to seek what is good for us. The purpose of spiritual direction is to discern the real good of union with God from the apparent goods of the sense appetite.

Misdirected appetites that are "voluntary, inordinate and habitual deprive us of God's Spirit. They hurt us, darkening our intellects, dulling our conscience in discerning right from wrong." They "defile us, like the reptiles in Teresa's first Mansions — they are real sticky." They also "sap the strength needed for perseverance." And they weary and torment us, depriving us of peace and security. Our task is to "redirect our appetites into good channels, because they are real powers", and can become "the virtues which bring mildness, light, comfort, peace and fortitude . . . for perseverance under very special circumstances."

With this in mind, the counsels of John of the Cross in Chapter 13 of Book One of the Ascent of Mount Carmel make good sense:

1. "Study and imitate Christ by making Him the primary motive for changing your life and habits.
2. Incline yourselves away from ease, self-satisfaction and the comfortable to what is difficult.
3. Direct the human will — the spiritual appetite — to seek union with God," that is "to do the will of God and to carry the Cross of Christ."



University of San Diego, Maher Hall.

In the lecture **“Life and Death: In The Teaching of St John of the Cross”** Dr Alex Lipski spoke of our natural desire to live, and of how loving union with God in this life is a foretaste of eternal Glory. Yet, we resist dying and are slaves to our appetites. We know they are not loving and that at the evening of life we shall be judged on love. So we have to let the old person in us die. St John had many skulls in the monastery to remind him to live by dying, to give his whole self to God, his time, prayer, work, heart, thirsts and appetites. Test everything, even spiritual devotion and intellectual thirst.

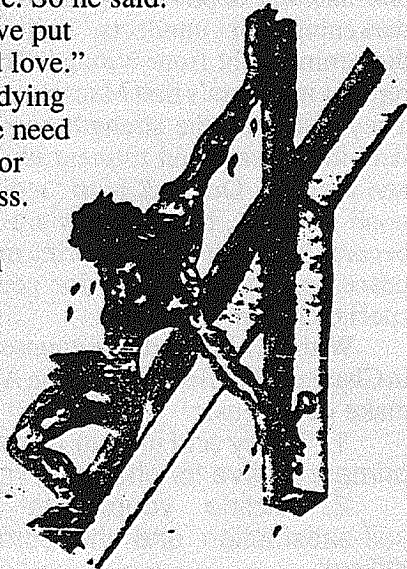
Life itself is meant to help each person gain purity of intention. Our love of neighbor leaves us open to be formed by these “friendly chiselers” (as a sculpture does to form a statue).

The life of St John speaks more strongly to us than his writings. He was severely tried but was given the grace to see that all events in life are meant to help us to grow in love. So he said:

“Where there is no love put love and you will find love.”

Even the way of dying we must let go of. We need not die comfortably, for Christ died on the cross. The key is to die with God, out of love, with gentle abandonment.

On December 6th his doctor told him to prepare to die. He died on the 14th, praying to God “Into your hands I commend my spirit.”



Crucifixion by St John of the Cross

After the coffee break there were twelve workshops. It was difficult to say NO to eleven when we wanted to choose all, but most of them were offered a second time, so each person could attend two. Consequently, there are only a limited number of outlines of the workshops.

1. “The Concept of God, Transcendent and Immanent, in St John of the Cross.” by Fr Edward Leahy OCD, of Oakville CA.

2. “The Eucharist and St John of the Cross” by Fr Bernard Perkins OCD, of Berkeley CA.

3. “An Orientation to the Reading of St John of the Cross” by Fr Gerald Werner OCD, Provincial Superior, of Redlands CA.

4. “The Three Nights of St John of the Cross” by Br Reid Wagner OCD, of Berkeley CA.

5. “Like a Frog in the Pond: Praying St John of the Cross” by Fr Thomas Koller OCD, of San Jose CA.

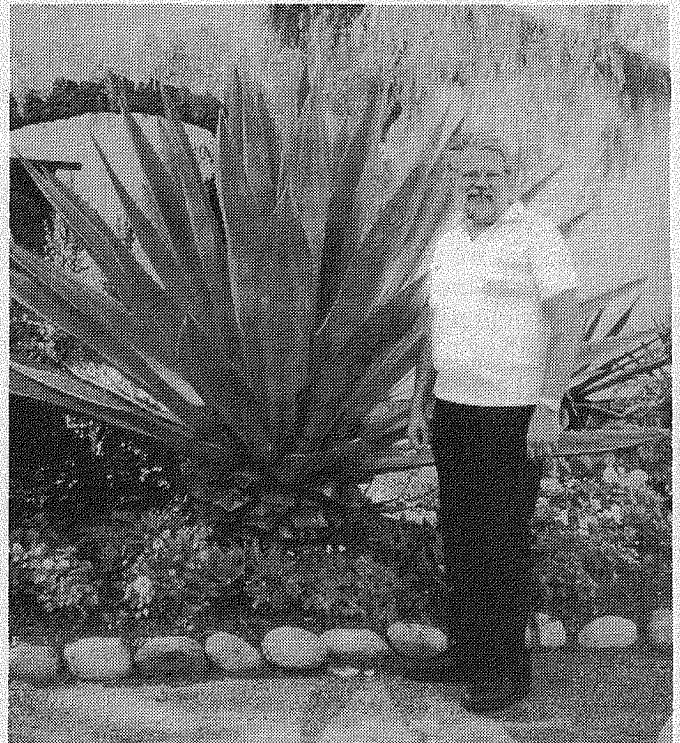
6. “General Introduction to the Theology of St John of the Cross’s Ascent of Mt Carmel, with comparisons

to St Teresa of Jesus” by Br Jan Lundberg OCD, of Berkeley CA.

7. **“John of the Cross and Nature”** by Dr Daniel Dombrowski PhD OCDS, professor at Seattle University. There is an ambivalence toward nature in the Scriptures. We are to tend creation, but subdue it. Jesus said his Father knows each sparrow, but said let the dead bury the dead. God is depicted as both transcendent and immanent to nature. Transcendent sometimes is interpreted to stress that God is super or above the natural. So a spiritual person can despise and trample on nature and be a holy person. Immanent is sometimes taken to mean that God is internal in all nature, so all is God, a type of pantheism.

Both of these are extreme views and do not lead to authentic Christian holiness. We learn from St John of the Cross and St Francis of Assisi that there is a middle view between the two extremes. God is not all things but is in all things, all present and all knowing, this is a pan-en-theism. We can learn somewhat how this is possible by reflecting on our own body-soul-person makeup. Each cell in my body is part of me and, I am a Cell in the Mystical Body. I personally do not know each of my cells, but God personally does know each human person, each Cell in the Mystical Body.

We learn from science that all nature is inter-connected. Our body affects our moods, our ability to pray and function. Our prayers affect our body, our life, and the lives of other persons. The whole universe is one system.



Fr Theodore Centala OCD and nature.





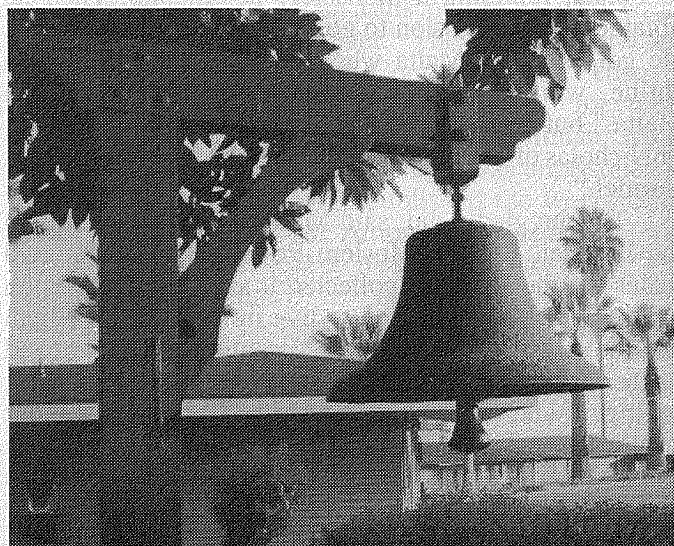
8. **“St John of the Cross: the Saint of Joy,”**

by Mary Cruise OCDS, of the Seattle University community. St John accepted the hardships he had encountered in life as ordinary

for anyone who wanted to live in imitation of Christ. And so, he disposed himself to receive the gifts of the Holy Spirit, among them joy. He radiated this joy in his work, his spiritual direction with the friars and nuns, and his time spent as confessor in the parishes.

There are 169 quotations in his writings on joy. He said there also are false joys. True joy, as in God, is expressed in five words in Spanish: alegria or gaiety, consuelo or consolation-comfort- relief, deleite or delight, gozo or pleasure, and jubilo or glee. These are all joy in its many forms.

Our joy needs to be purified, as does everything else. St John treats of this purification in the Ascent III, 17-24. He mentions how walking in faith, dryness and aridity gives us light and joy, teaches us gratitude, and strengthens our hope. Christ is our model on how to give our self to God in friendship which is benevolent, reciprocal, and a real communion. Joy is the echo and triumph of love. Jesus expresses this also by calling himself the bridegroom of the Father. We are all called to be espoused to God in joy. Our life will then reverberate with joy.



The bell at El Carmelo Retreat House in Redlands

9. **“The Universe Within and St John of the Cross”** by Sebastian Temple OCDS of Fremont CA.

10. **“The Blessed Virgin in the Works of St John of the Cross”** by Fr Patrick Sugrue OCD, of Alhambra CA. (Outline, courtesy of Gladys Perry OCDS of the Holy Hill Community, Hubertus WI.)

Our Blessed Mother personified all that St John teaches in prayer and suffering. St John emphasizes God’s gift of Mary to us. They had a shared primary goal, to lead souls to Christ.

We look to Mary as a role model of spiritual motherhood, as we likewise strive to bring Christ to others by example. These great saints shared a style of living totally immersed in “being-for-God.” In faith — in silence — in adoration, their total self given in every moment of the day.



Gladys Perry OCDS and Fr Denis Read OCD

Position or recognition had no importance, they were content to be anonymous, hidden, self-effacing, always seeking to do God’s will.

Contemplative love, experienced by both Mary and St John of the Cross, allows us to move forward with asceticism, Spirit led, self-disciplined, people of prayer, not because of a rule or custom but found to be necessary by the people who are seeking God. Our goal is not to experience great things but to gain fortitude and be flexible in suffering. Asceticism helps us to reach our full potential.

Times of conflict offer potential for great growth. We see darkness but can say with Mary, “Let it be done to me according to Your will.” We are reminded by St John, “Only a heart that is gentle can experience the WORD dwelling in its depths.”

11. **“Two Frail Giants: St John of the Cross & Cardinal Newman, on Different Paths but the Same Goal: Union With God”** by Fr Kevin McArdle OCD, of Tucson AZ. They had diverse socio-economic and educational backgrounds. But both had a good sense of humor. Both had suffered emotional pain throughout their lives because of the jealousy of others. Both had a strong devotion to Mary, Newman’s dating back to before his conversion. He also had a strong belief in the Real Presence of Christ in the Eucharist and loved attending Mass. Both had an intense desire for union with God, and believed that simple faith is the only way this may be attained. St John was extremely distressed by sins against the Eucharist and if he were alive today would be appalled by the irreverence and casual administering of the Eucharist by lay ministers. (Resume, courtesy of Irma and Don Lonski)



12. "St John of the Cross and the Discalced Carmelite Family" by Ruben Barela OCDS.

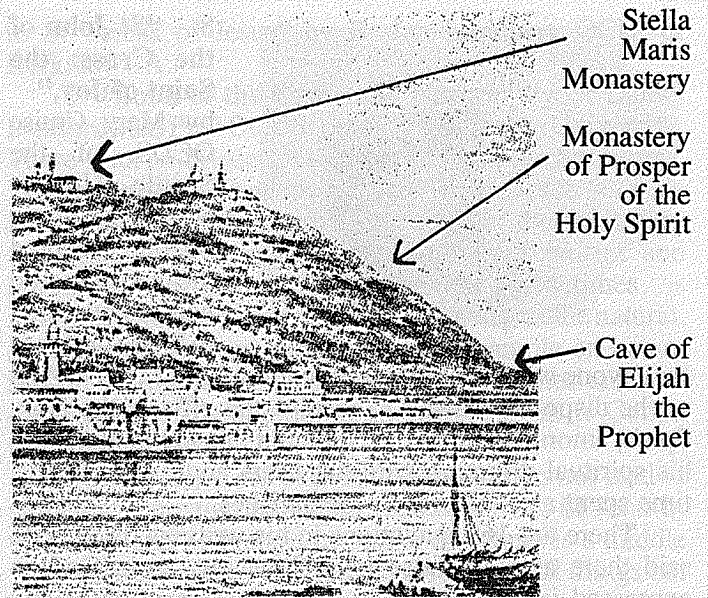
On Friday, August 3, at the votive **Mass of St John of the Cross** the main celebrant was the newly ordained Fr Thomas Koller OCD. Father Thomas homilized slowly on the whole Paschal mystery, mentioning that some of the great truths of our Faith, on which our salvation and holiness depend, have become so ordinary and trite that we say them without realizing their import in our personal lives. St John of the Cross pondered the great truths of our Faith and the overtures of love by God very prayerfully and reverently, savoring the loving care of God for all the people and for each person. Father challenged us to do the same so we may also become enkindled in that same love of God as was our holy father St John of the Cross.



El Carmelo Retreat House at Redlands CA

"**The Attractiveness of St John of the Cross.**" was the next lecture presented by Fr David Costello OCD, a community member of the Oakville House of Prayer in the Napa Valley. Father mentioned it is unfortunate that St John is known for his unattractiveness. People prefer the "Little Way" to the "Dark Night". His motto: "Lord, to suffer and be despised for Your sake". does not appeal to very many. Yet it is so Christocentric: take up your cross daily and follow Christ. How? By having a habitual desire to imitate Christ. Then you will find out that His yoke is easy and His burden is light. The result: joy! Then you will be living the Gospel and will have the strength to climb Mt Carmel, finding God in the center of your soul.

Beware of ideas that are not true to our Faith, which can gradually cause us to lose the light of Faith. How can we be attracted to St John with our brokenness and wounds? We need a bridge to connect his ideals with our real lives: accept our restless heart, pain, the world and our eventual death. Then we can get on with self transcendence, self actualization and arrive at transforming union.



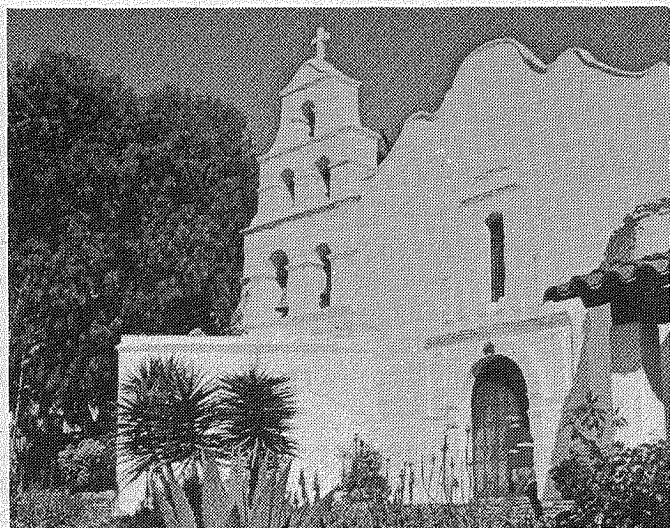
The 600 Foot Promontory of Mount Carmel.

The lecture "**Venerable Prosper of the Holy Spirit OCD: The Repossession of Mount Carmel, 1631**" was delivered by Fr Reginald McSweeney OCD, a member of the community at Redlands CA. The Carmelites left the holy Mount in 1291 and did not return to stay until 1631 in the person of Father Prosper OCD. He was born in Burgos in 1583 and died on November 20, 1653. From his written account of his life and the repossession of Mount Carmel we hear that he learned about hermits from the Jesuits when he was only 11 years old. He joined Carmel in 1608, was ordained and then stationed in a hermit community. Finally, with three others he was sent to Persia, founding a monastery at Aleppo. Then he obtained the permission to go to Mount Carmel in 1627. He got as far as Malta where he set up a big Marian shrine, which flourished. Fr. General said: "Stay in Malta." but he died March 13, 1631 and his successor, Fr Nicholas of the Conception then said: "Go on to Mount Carmel."

This he gladly did; said Mass in the Cave of Elijah the Prophet. But the Moslem Prince wanted 500 gold reales for the land. He collected it and took possession on April 6, 1633. He tried to live in the Cave of Elijah but the Moslems objected so strongly that he moved further up the mountain and used a few other caves, setting up a hermitage type schedule. The well was about a mile away. The prince still lived on top of Carmel.

Prosper put an image of the Blessed Virgin in the Cave of Elijah. It was a replica of the one in St Mary Major in Rome. The Muslims objected but left it there. The opposition became so great that he decided to leave. In Malta he had a dream in which a child said to him, "Why did you leave me?" So he returned in 1635 to find that the "Child" in the image of Mary and Child was the same one as in his dream. He lived on Mount Carmel until he died a holy death in 1653. The Carmelite Friars continued to live there for 125 years, until they were able to purchase the present site and build Stella Maris.





Mission Basilica San Diego de Alcalá

The Saturday morning lecture **“Spanish Mysticism—St John of the Cross”** was given by Dr Joyce Rogers PhD OCDS, the director of formation for the isolated members in the Western jurisdiction, and full time lecturer at the University of New Mexico in Albuquerque NM. She said that she learned a lot by teaching the course and hopes that we will all have a fresh appreciation of mysticism: an immediate personal experience of God.

The Middle East and the West had many mystics but it was not until the 16th century that they appeared in Spain. There was Ramon Yulio of Majorca, who wrote the **“The Book of Contemplation”** and **“The Beloved”**. Then there were about 300 spiritual writers called the Alumbrados. Then came St Peter of Alcantara, a discalced Franciscan. Then Luis of Osuna who wrote **“The Third Spiritual Alphabet.”** Then Luis de Granada who wrote on **“Prayer and Contemplation.”** Then St Ignatius of Loyola wrote the **“Exercises”** for basic conversion. Then Luis de Leon, an Augustinian, wrote on four stages of prayer, for which he was imprisoned in 1572 by the Inquisition. He published the works of St Teresa of Jesus in 1588. Among the Carmelites was Jerome Gratian who told Teresa of Jesus to write **“The Book of the Mansions”**.

Finally there appeared John of the Cross, whose mystical experience bore fruit in poetry, and finally in commentary, at the request of others. He used a lot of images to help depict the divine action of God on the human person. He wrote primarily for the Carmelite friars and nuns and in response to special requests. He was very Marian.

Spanish Mysticism culminates in St John of the Cross. He also made a small painting of the Crucifixion (see page 2), inviting one to caress and cradle it. It later was a model for Salvadore Dali. He is also very good in helping us to develop sensitivity to cultural and religious differences. He also knew the gentle, the feminine. Mysticism is very useful, like a laser. It pierces through everything to genuine spirituality, to universal Christian spirituality.

Saturday afternoon we boarded six buses for The Carmel of the Trinity, where we had Benediction with Evening Prayer.

We then went on to the Mission San Diego de Alcalá, the first of the great California Missions. It was founded on July 16, 1769 by Padre Junipero Serra OFM. The concelebrated Mass was presided over by Fr Edward Leahy OCD, a member of the community at Alhambra CA. Deacon Ernest Nosari OCDS, a psycho-social worker from Alhambra, preached on **the doctrine of healing in St John of the Cross**. A tour of the shrine and a buying spree at the Gift shop allowed us to check-up on ourselves and to see if we still had our “pesky appetites.” The bus back, and hearty dinner at the University cafeteria, prepared us for the next event.



The **“Wadi Survivors”** who attended the Congress: Joseph Mooney, Marion & Joseph Violetti, Corethia Qualls, Fr Theodore Centala, Roger Larre, Betty John and Beverly Cadoo.

**“The Mount Carmel Project, A Review”** or **“The Archaeological Ascent of Mt Carmel”** was presented by Dr Corethia Qualls PhD OCDS.

In review we can say that there is a little evidence of pre-Canaanite, Roman, and Persian presence in the Wadi es Siah. There is much more evidence covering the 5th to the 13th centuries. The Nativity Cave Chapel dates from the 5th century, probably after the Council of Ephesus in 431. It was an ordinary cave before and after. The first Chapel of Our Lady of Mt Carmel dates from the 8th century; at least part of it. The two arches which were vandalized have been restored. Some work has been done on the Prior’s Cell, which antedates the main monastery. The large staircase has had a little more work but still needs to be covered. Nothing yet has been done on the large vaulted room.

The 7th Centennial of the forced abandonment of Mount Carmel is coming up in 1991. There is still plenty of need for volunteers and funds so the site will be ready for a concelebrated Mass by both the Discalced and the Calced of the Order of Carmel. Sr. Damian’s health is continuing to improve but she still asks for our prayers.

Fr Pascal Permini OCD, editor of **Carmelite Digest**, was our organist during the Congress. His choice of gentle contemplative pieces as interludes was very evident. He also sang some solos during Communion time based on the poetry of St John of the Cross. The Eucharistic liturgies were celebrated by about a dozen clergy and served by four Carmelite Brothers. Fr Bernard Perkins OCD was the liturgical coordinator.

Sunday morning found us lining up for breakfast in another hall, because the cafeteria was being turned into a banquet hall for our final meal. We then checked out, stashed our luggage, and came in a little late for the final lecture.

**“The Development of the Self: in the Light of the Teaching of St John of the Cross”** was delivered by Deacon Ernest Nosari OCDS, a psycho-social worker. From the Gospel of Matthew he quoted: He who seeks only himself finds ruin, while he who seeks other finds himself, his authentic self.

In the Exodus the Chosen People found out who they were, then they acknowledged both their wounds and their gifts. Christ prayed on the Cross to his Father, “Why have you abandoned me?” Perhaps we can say that the most fundamental fear is rejection and abandonment by those who love us. Yet these personal experiences help us to move from egotistical love to transcend the self, to come to an I-Thou relationship.

St John of the Cross knew individuation as an infant, then the loss of his father, and the rejection by his relatives. From this he learned how to accept others in life, for he had used these natural crises for spiritual growth. So, the first step is an honest look at ourselves, at our thoughts, feelings, and actions. We had set goals and ideals, and we had failed often. We need healing but it cannot take place until we admit that the wounds do exist. If they are not healed we tend to pass them on in our behavior to others, especially family members.

We also come to an accurate self discovery in being reduced to naught through suffering. We can accept it in Faith and it will be constructive for us, an occasion for spiritual growth. Or we can fight it and it will be destructive in our life. We will hide, deny, lie, and return often to the flesh pots of Egypt. We will be wracked with fear, and even despair.

What is needed is honest truthful acknowledgment of our weakness and the mercy and love of God. The answer is not more control, but to let go and trust God, for love alone can heal us. We usually need another person to talk to. The Sacrament of Reconciliation is an ideal situation to find God’s love. It is also helpful to choose good friends, winners, not losers. Do not avoid people, only from a wrong use of their friendship. Love others more, not less. Hate sin but not the sinner.

Prayer is one of the best occasions for healing of the whole person: body, heart, mind, will, and self. Be grateful for progress.

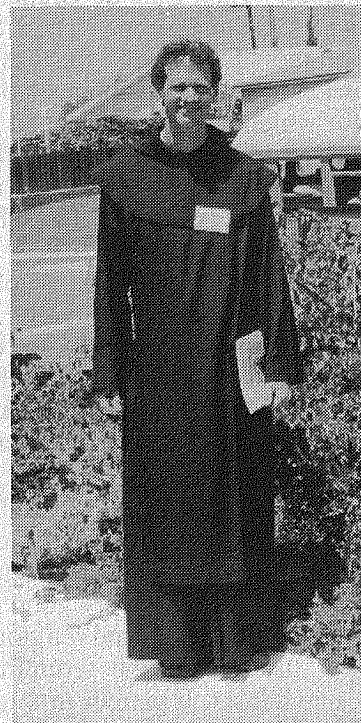
St John knew his wounds caused by rejection and abandonment but used them to be raised up to holiness. St John was very sensitive and delicate in laying out the path to the heights, but he was also very exact in speaking of the honest pleading of the person, of the thirst of the soul. “Do not send me any more messengers; they cannot tell me what I must hear.” (SC VI).

The Risen Christ still carries His five wounds. God can also use our wounds to raise us up to holiness, if we allow him to do so. God waits and respects each person. He did not reveal who he was until the first disciples sought him out; only then did he say to them: “Come and see.”

The final liturgy was concelebrated with Fr Patrick Sugrue OCD as the presider and homilist. He chose the votive **Mass of Pentecost Sunday** and spoke on the Banquet. We began our Liturgy with “The Ode to Joy.” Father challenged us to be daring, for it is one of the virtues that enabled St John of the Cross to climb Mt Carmel. It is quite compatible with being kind, gentle, compassionate and humble as were both Mary and Christ in the Gospel. Christ came to change people not things. He feeds and strengthens us in all our needs, and He does it free, like at a banquet.

The Congress was attended by about 280 people. A few even came from such far distant places as Alaska and Ireland. There were about fifteen clergy and five Carmelite brothers, so about 260 Secular Order Members.

Some of the Members were from the Central Region. Their new Provincial Delegate is Father Palmer Maxwell OCD. His photo appears at the left, taken in the flower garden at the San Diego Carmel. He is stepping into the



position vacated by Fr John Michael Payne OCD, who had been Delegate for the past four terms. Fr Palmer has moved the Central Regional Office from Mary Lake in Little Rock Arkansas to the Mt. Carmel Center in Dallas Texas. The Central Region covers the States from Alabama in the southeast to New Mexico in the southwest and to North Dakota on the Canadian border. There are about a thousand members in twenty groups.





Ten Carmelites were from the Eastern Region USA. Fr Bruno Cocuzzi OCD from Peterborough NH, Dorothy Schik from St Paul MN, Alfred Jozwicki from Brighton MA, Donald Lonski from Milwaukee WI, Fr Theodore Centala OCD from Washington DC, Fr Denis Read OCD from Holy Hill WI, Corethia Qualls from Upper Darby PA, Gladys Perry from Hubertus WI, Irma Lonski from Milwaukee WI, and John Myron from Columbus OH, (missing).

### NOTICES

**The National Secretariat Meets.** After each Congress there is a one day meeting of the National Secretariat to deal with issues that affect all three Regions of the Secular Order. The NS is composed of two persons from each Region: one lay representative and the provincial delegate; and also a recording secretary. From the Eastern Region were Gladys Perry of Hubertus WI and Fr Bruno Cocuzzi OCD; from the Central Region were Jayne Myrick of Birmingham AL and Fr Palmer Maxwell OCD; and from the Western Region were Helen Baser of San Diego CA and Fr Donald Kinney OCD, sitting in for Fr Bonaventure Galvin OCD, who was not able to attend.

Our agenda this session dealt with the following items: a standardized set of forms; a new manual of formation; conformity to the new 1983 Code of Canon Law; need for up-dating the Local Statutes; a national directory of all groups; postulation for a president for a third term; the termination of a canonical group; and clarification of isolated status.

**The Eastern Regional Office** has moved to New Hampshire as of this last September 1st. All correspondence should be sent there, including articles for the *Clarion*. Fr Bruno Cocuzzi OCD will forward the articles to the editor in Washington DC to be included in future issues.

**The Mt Carmel Project "Fall 1990 Dig"** was planning to take place this October but was canceled due to the Middle East political situation. Please pray for peace in the Middle East and in the Holy Land. Now is the time to sign up for the Spring 1991 DIG!

**Please pray for our sick members**, especially for Fr. Bonaventure Galvin OCD of San Jose CA, who has had serious major surgery. Also let us pray for the new officers and delegates of all three Regions.



Jayne Myrick of Birmingham AL, Helen Baser of San Diego CA and Fr Bruno Cocuzzi OCD of NH.

**The San Diego Congress Lectures** will soon be available in printed form instead of audio cassettes. The cost will be announced. Hopefully, this *Clarion* has given our readers a small insight into the spiritual riches of these coming articles.

**The International Ritual for the Secular Order Discalced Carmelites** was approved by the Sacred Congregation of Worship on July 10, 1990. The original text is in Spanish. The Secretariat will attend to the additional translations. A historic resume and instruction had to be given to the Congregation of Worship by our redactor, Very Rev Fiorenzo Bugin OCD, Procurator General of our Order. In spite of many obstacles the Order finally prevailed and is to be allowed to have the Promise and Vows within the context of the Liturgy. (Telephone message from Fr Anthony Morello OCD to Fr John Michael Payne OCD this last Feast of Elijah the Prophet, July 20, 1990)

**The Emmaus Catholic Books and Gifts Co.**, 154 Hancock Center, Austin Texas 78751 (512) 458-2479, has a nice selection of Carmelite items. They had presented them last year at the Congress in San Antonio Texas.

**Bl Rafael Kalinowski of St Joseph to be Canonized in Rome in 1991.** On July 10 the Pope announced that the miracle necessary for the canonization of Bl Rafael Kalinowski OCD was accepted. Fr Simeon, General Postulator, or promoter of the Causes for our Carmelite saints, relayed to us this good news. He suggested that we offer prayers of thanksgiving, for Bl Rafael is the first friar of the Order to be canonized since Saint John of the Cross.

# OCTOBER 1990

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<p><b>1</b> St. Theresa of the Child Jesus Jesus does not demand great actions from us but simple surrender and gratitude. Little Therese</p>	<p><b>2</b> Guardian Angels Consume all of my imperfections like the fire that transforms everything in itself. Little Therese</p>	<p><b>3</b> Therese Martin starts to attend school in 1890, October 3rd. I beg of You to take away my freedom to displease You.</p>	<p><b>4</b> St. Francis of Assisi Carmelite Hermit Rule changed into Friar or Mendicant Rule in 1247 at Aylesford England.</p>	<p><b>5</b> First Friday We are the descendants of those holy Fathers on Mount Carmel. St Teresa of Jesus</p>	<p><b>6</b> St. Bruno Bl. Marie-Rose Durocher How much the glorious Virgin and this blessed saint (the Magdalene) must have suffered! St Teresa of Jesus</p>
<p><b>7</b> 27th Sunday in Ordinary Time Respect Life Sunday Papal approval for the first Secular Order Carmelites in 1452, at request of Bl John Soreth.</p>	<p><b>8</b> Columbus Day Canadian Thanksgiving If they cannot even get a good thought they should not kill themselves. St Teresa of Jesus</p>	<p><b>9</b> SS. Denis &amp; companions St. John Leonardi The soul understands that without the noise of words the Divine Master is teaching it. St Teresa of Jesus</p>	<p><b>10</b> The soul is being enkindled in love and it does not understand how it loves. St Teresa of Jesus</p>	<p><b>11</b> I explained contemplation very much at length and as best I could in the account of my life... St Teresa of Jesus</p>	<p><b>12</b> Edith Stein was born today in 1891. She also entered Carmel on her birthday 1935.</p>	<p><b>13</b> A new life began little by little to pour into me. Bl Terese Benedicta</p>
<p><b>14</b> 28th Sunday in Ordinary Time St Teresa begins a term as prioress at the Incarnation, 1571.</p>	<p><b>15</b> St. Teresa of Jesus Co-founder of the Discalced Carmelites. Doctor of the Church Solemn Feastday</p>	<p><b>16</b> St. Hedwig St. Margaret Mary Alacoque I have reached the summit of my desires in being clothed with this holy habit. St Teresa Margaret</p>	<p><b>17</b> St. Ignatius of Antioch The presence of God, in my opinion, encompasses the whole spiritual life. Brother Lawrence</p>	<p><b>18</b> St. Luke St Teresa of Jesus receives the grace of spiritual marriage at the Incarnation.</p>	<p><b>19</b> SS. Isaac Jogues, John de Brébeuf, &amp; companions St. Paul of the Cross A Carmelite is one who has beheld the Crucified. Bl Elizabeth</p>	<p><b>20</b> So Little Therese gave everything into God's hands with a limitless confidence. Bl Titus Brandsma</p>
<p><b>21</b> 29th Sunday in Ordinary Time World Mission Sunday St Therese of the Child Jesus is the Co-Patron of the Missions.</p>	<p><b>22</b> In heaven I shall not be idle. I will spend my heaven in doing good upon earth. Little Therese</p>	<p><b>23</b> St. John of Capistrano It seems to me that in heaven my mission will be to draw souls ...to that great inner silence. Bl Elizabeth</p>	<p><b>24</b> St. Anthony Claret The first step of love makes the soul sick in an advantageous way. St John of the Cross</p>	<p><b>25</b> The second step of love causes a person to search for God unceasingly. St John of the Cross</p>	<p><b>26</b> The third step of loving ladder prompts the soul to the performance of works and gives it fervor that it might not fail. St John of the Cross</p>	<p><b>27</b> On the fourth step a habitual yet unwearisome suffering is engendered on account of the Beloved. St John of the Cross</p>
<p><b>28</b> 30th Sunday in Ordinary Time The fifth step of this ladder of love imparts an impatient desire and longing for God. St John of the Cross</p>	<p><b>29</b> The sixth step of love makes the soul run swiftly toward God and experience many touches in Him. St John of the Cross</p>	<p><b>30</b> The seventh step of this ladder of love gives the person an ardent boldness. St John of the Cross</p>	<p><b>31</b> Halloween The eighth step of love impels the soul to lay hold of the Beloved without letting Him go. St John of the Cross</p>			



# NOVEMBER 1990

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>We grow in knowledge through prayer. "Ask and it will be given you; search and you will find; knock and the door will be opened to you," (Luke 11:9). Prayer nourishes us in our Christian vocation.</p>						
<p><b>4</b> 31st Sunday in Ordinary Time A soul which listens to self...which indulges in useless thoughts or desires, scatters its forces. Bl Elizabeth</p>	<p><b>5</b> I must guard against being withdrawn from this holy interior silence... Bl Elizabeth</p>	<p><b>6</b> Election Day Baltimore first U.S. diocese, 1789 We possess the vision in substance, under the humble form of the Host. Bl Elizabeth</p>	<p><b>7</b> I bequeath to you this vocation which was mine...the Praise of Glory of the Most Holy Trinity. Bl Elizabeth</p>	<p><b>1</b> All Saints Holy Day of Obligation The ninth step of love causes the soul to burn gently. St John of the Cross</p>	<p><b>2</b> All Souls First Friday The tenth and last step of this secret ladder of love assimilates the soul to God completely ... St John of the Cross</p>	<p><b>3</b> St. Martin de Porres First Saturday Faith is an inner tunic of such pure whiteness that it blinds the sight of every intellect. St John of the Cross</p>
<p><b>11</b> 32nd Sunday in Ordinary Time National Catholic Bible Week Veterans Day Lord, I have need of brothers and sisters. Bl Mary of Jesus Crucified, The Little Arab</p>	<p><b>12</b> St. Josaphat There is a joy in suffering when one thinks of eternal happiness. Bl Mary of Jesus Crucified, The Little Arab</p>	<p><b>13</b> St. Frances Xavier Cabrini Blessed Mary of Jesus Crucified was beatified today in 1983, the first woman since Biblical times.</p>	<p><b>14</b> All Carmelite saints Day Beg this good Master to pardon me, for I have been bold to speak of such sublime things. St Teresa of Jesus</p>	<p><b>8</b> Blessed Elizabeth of the Trinity OCD There is a Being who is Love, and who wishes us to dwell in His company. Bl Elizabeth</p>	<p><b>9</b> Dedication of St. John Lateran Bl Elizabeth died in 1906 with the words: "I am going to light, to life, to love." Bl Elizabeth</p>	<p><b>10</b> St. Leo the Great I cannot restrain my joy, so great is my peace and happiness. Bl Mary of Jesus Crucified, Little Arab</p>
<p><b>18</b> 33rd Sunday in Ordinary Time Bl Rafael Kalinowski of St Joseph had died on November 15, 1907. of the Cros</p>	<p><b>19</b> Our Lady, Mother of Divine Providence (Puerto Rico) Feast of Bl Rafael Kalinowski of St Joseph OCD.</p>	<p><b>20</b> Ven. Fr Prosper of the Holy Spirit OCD established the Discalced Carmelites on Mt Carmel in 1631, and died Nov 20, 1653.</p>	<p><b>21</b> Presentation of Mary Bl Elizabeth of the Trinity wrote her Prayer to the Trinity on Nov 21, 1904.</p>	<p><b>15</b> St. Albert the Great All Carmelite Souls Oh, how different this life would have to be in order for one not to desire death! St Teresa of Jesus</p>	<p><b>16</b> St. Margaret of Scotland St. Gertrude A second colored garment, a green coat of mail...signifies the virtue of hope. St John of the Cross</p>	<p><b>17</b> St. Elizabeth of Hungary Over the white and the green, the soul puts on a third color, which is the precious red toga, which denotes charity. St John of the Cross</p>
<p><b>25</b> Christ the King St. Catherine's Day (Canada) Bl Elizabeth of the Trinity was beatified in 1984, November 25.</p>	<p><b>26</b> My Lord, how is it that you comn.and things that seem to be impossible? St Teresa of Jesus</p>	<p><b>27</b> In Carmel... I will live already as in heaven, since I will not be separated from God for even a moment. Bl Teresita of the Andes</p>	<p><b>28</b> Discalced Carmelite Friars start in 1568 at Duruelo with John of the Cross and Fr Anthony.</p>	<p><b>22</b> St. Cecilia Thanksgiving Day Contemplation frees and hides the soul from the wiles of the devil... St John of the Cross</p>	<p><b>23</b> St. Clement I St. Columban O my Lord, you know my great desire to become a victim of your Sacred Heart. St Teresa Margaret</p>	<p><b>24</b> If the will can in any way comprehend God, it can do so only by love. Bl Titus Brandsma</p>
<p><b>29</b> Bl Denis &amp; Redemptus OCD, Martyrs. Feast.</p>	<p><b>30</b> St. Andrew We can do this much: endeavor to conform ourselves to Christ Crucified. St Teresa Margaret</p>					

# DECEMBER 1990

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p><i>Advent is a time of joyous preparation for the coming of Jesus, the light of the world. We live our Christian vocation when we invite others to share the love, peace, and joy Jesus gives us through the Holy Spirit. Then we light the way for each other.</i></p>						<p><b>1</b> First Saturday The last day of the Liturgical Year of the Lord, 1990.</p>
<p><b>2</b> 1st Sunday of Advent It is good to find more solitude so as to make room for the Lord and allow His Majesty to work... St Teresa of Jesus</p>	<p><b>3</b> St. Francis Xavier John Carroll died, 1815 St John imprisoned from Dec. 3, 1577 until Aug. 15, 1578.</p>	<p><b>4</b> St. John Damascene We make progress only through an imitation of Christ. St John of the Cross</p>	<p><b>5</b> Bl Bartholomew Fanti, O. Carm. Optional memorial feast.</p>	<p><b>6</b> St. Nicholas On each feast of Our Lady, I renew my consecration to this good Mother. Bl Elizabeth</p>	<p><b>7</b> St. Ambrose First Friday Then He called the archangel Gabriel and sent him to the virgin Mary. St John of the Cross</p>	<p><b>8</b> Immaculate Conception <i>Holy Day of Obligation</i> At whose consent the mystery was wrought... St John of the Cross</p>
<p><b>9</b> 2nd Sunday of Advent The soul at the beginning of this song has grown aware...and observed that life is short. St John of the Cross</p>	<p><b>10</b> The path leading to the things of the world vain and deceitful... St John of the Cross</p>	<p><b>11</b> St. Damasus I All comes to an end and fails like falling water... St John of the Cross</p>	<p><b>12</b> Our Lady of Guadalupe Hanukkah John Carroll installed in Baltimore, 1790 She knows of her immense indebtedness to God... St John of the Cross</p>	<p><b>13</b> St. Lucy She owes Him the service of her whole life...every response of love. St John of the Cross</p>	<p><b>14</b> St. John of the Cross Co-Founder of the Discalced Carmelite Doctor of the Church Feast Day</p>	<p><b>15</b> Bill of Rights Day And the Word lived incarnate in the womb of Mary. St John of the Cross</p>
<p><b>16</b> 3rd Sunday of Advent Bl Mary of the Angels, OCD, Virgin. Opt. Mem.</p>	<p><b>17</b> And He gives according to the courage He sees in each and the love each has for His Majesty. St Teresa of Jesus</p>	<p><b>18</b> The way the devil can do a great deal of harm...is to make us believe we have virtues when we do not. St Teresa of Jesus</p>	<p><b>19</b> How sublime is the Carmelite's vocation! Blessed Elizabeth</p>	<p><b>20</b> The Discalced Carmelites become a separate Order in the year 1593.</p>	<p><b>21</b> St. Peter Canisius I died within myself for you and for you I revived, because the memory of you gave life and took it away. St John of the Cross</p>	<p><b>22</b> From her flesh He received His flesh, so He is called Son of God and of man. St John of the Cross</p>
<p><b>23</b> 4th Sunday of Advent <b>30</b> Holy Family</p>	<p><b>24</b> Christmas Eve St Teresa falls down the stairs. <b>31</b> St. Sylvester I New Year's Eve</p>	<p><b>25</b> Christmas Day <i>Holy Day of Obligation</i> Little Therese received a special grace of total conversion in 1886.</p>	<p><b>26</b> St. Stephen The Virgin, weighed with the Word of God comes down the road; if only you'll shelter her. St John of the Cross</p>	<p><b>27</b> St. John You have a good Father, for He gives you the goof Jesus. St Teresa of Jesus</p>	<p><b>28</b> Holy Innocents Those who know how to recollect themselves are already out to sea, as they say. St Teresa of Jesus</p>	<p><b>29</b> St. Thomas Becket Carmelite Nuns make a Foundation in 1580 in Palencia, Spain.</p>

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The canonization ceremonies will take place in Saint Peter's Basilica. Vatican officials have not yet set the date, but the general time-frame is toward the end of the Fourth Centennial year of Saint John of the Cross, therefore, sometime in either November or December 1991.

As plans for the event develop, more information will be supplied so the Secular Order may also participate in the celebrations. (Taken from a news release from Rome to Fr John Sullivan OCD)

The **Fourth Centennial of the Death of our holy father St John of the Cross** officially begins on December 14, 1990. However, there have been many events in holy anticipation of this centennial year. We could consider the Congress in San Diego as one. On Saturday December 15th there will be a Solemn Liturgy in the morning, with the Cathedral Choir attending, at our Shrine at Holy Hill WI. It will be followed by a reception in the parish center and a workshop in the Old Monastery Inn. On Sunday the 16th there will be an Advent Concert in the Shrine in honor of St John of the Cross.

The **Living Flame of Love**, A solo theater production, to celebrate the Fourth Centennial of St John of the Cross, has been produced by Leonardo Defilippis and is now available to all interested groups. Each OCDS president in the Eastern Region will receive a letter on the details. For additional information, please write: Saint Luke Productions, PO Box 761, Beaverton OR 97075.

**Madonna Enterprises** has been re-organized and expanded at the following address: P.O. Box 5044, Modesto CA 95352. Dolores Grogan had her Madonna Enterprises open between lectures at the San Diego Congress displaying a wide variety of intellectual and devotional attractions.

Some copies of the **Rule Of Life** are still available at The Eastern Regional OCDS Office (new location) for \$.50 plus \$.45 postage, or \$.95. It is much more economical to buy them in quantity. Copies of the little flyer: **Marian Way of Life**, which are ideal for use in church pamphlet racks to let the people know about the Secular Order, are only \$.05 each plus postage.

The **Carmelites of Our Lady of the Holy Eucharist**, PO Box 826, Worcester MA 01613-0826, have taken upon themselves to furnish "things Carmelite" as one of their forms of apostolate. If you are in need of anything or have something for them to stock please contact them.

"**Apostolate of the Mass** is a pious union of the priestly people of God, whose sole objective is to promote and develop a true understanding and love for the Eucharist, the Paschal Sacrifice - Banquet of the New Covenant of God's love. The prayerful purpose of this apostolate is to unite ourselves, mind and heart, in sacrificial offering, with Christ - Priest, Paschal Lamb and King of Love, in His Sacrifice of love - the Mass. We live the Mass with Mary, united to Jesus in His love

unto death and resurrection in the Mystery of Faith - the Paschal Eucharistic Sacrifice of salvation and thanksgiving." (Their flyer)

Pamphlets to distribute in church lobbies (with the pastor's permission) can be obtained from: Fr Anthony C Ventura, Director, Apostolate of the Mass, P.O. Box 1392, New Haven CT 06505.

**Discalced Carmelite Friars Now in Miami FL.** On page 12 you will notice an article in Spanish about two friars who came to Miami Florida. One of their goals is to establish Secular Order communities for the Spanish-speaking members who had migrated to Florida from Spanish-speaking countries. There are seven other English-speaking Secular Order communities in Florida at present.

**1991 Congress To Be In Philadelphia PA.** Mark your calendars for June 13-16, 1991 with special priority. The theme of the Congress is: St John of the Cross, Guide to Spiritual Maturity. More details will be printed in the **Clarion** as they become available from the Congress Committee.

**OCDS Candidate Formation Syllabus.** St. Joseph Community, Washington DC, 1990, 60 pages, 8.5 X 11, \$4.00 plus postage. There is a 10% discount for orders of ten copies or more. Please order from Peggy Wilkinson OCDS, 5600 Pier Drive, Rockville MD 20951.

This new formation handbook is now available from Washington DC. The Table of Contents:

Introduction and Customs, Peggy Wilkinson OCDS  
Newcomers Schedule, Evelyn Henry OCDS  
Aspirants Schedule, Virginia Nehrt OCDS  
First Year Candidates, Peggy Wilkinson OCDS

The Rule of Life

Contemplative Prayer

Second Year Candidates, Peggy Wilkinson OCDS

The Interior Castle

The Spiritual Cantic

Sample Profession Letters

**The Secular Order in Ontario Canada.** Fr Dominic Borg OCD has recently been appointed the Delegate for the Secular Order in Ontario Canada. At present there are about 175 members in 6 communities. His address is: Carmelite Friars, 90 Central Avenue, London Ontario N6A 1M4, Canada. Telephone: (519) 434-6756. Fr Dominic Borg OCD represents the beginnings of a new province of the Friars in English-speaking Canada. Soon we hope to hear of the beginnings of a French-speaking province of Friars, and the Secular Order also, in Quebec Province, Canada. The Carmelite Nuns have been in both areas of Canada for many years.

This is the last **Clarion** to be mailed out from Milwaukee, using the volunteers from the Milwaukee OCDS Group. It takes about a month for the printing, folding, collating, stapling, labeling, sorting into descending zipcodes, bagging, mailing and delivery. It would be a little tight to attempt to establish a new group of volunteers and to do all this at the new location in

# Se quedan en Miami los Carmelitas Descalzos

*Empezaron a reunir a los fieles de sus parroquias en Cuba*

Por Araceli M. Cantero  
La Voz Católica

Aunque el tiempo que llevan en Miami es corto, los planes que tienen los padres carmelitas son de largo alcance.

Acompañados de la guitarra y del buen humor, los frailes Lucio del Burgo y Eusebio Gómez Navarro reunieron a los fieles de sus parroquias en Cuba para estrechar lazos de amistad y presentarles sus objetivos para 1990.

"Ante todo que sepan que estamos aquí y que conozcan a la Orden y el mensaje carmelitano," les dijo el padre Eusebio durante un sencillo encuentro en la parroquia de San Juan Bosco, para celebrar la fiesta de su padre espiritual San Juan de la Cruz.

Después de una Eucaristía en su honor, el salón parroquial se fue llenando con antiguos fieles de las parroquias carmelitas de La Habana, Santi Espíritus, Matanzas y Camaguey. Y en seguida el padre Eusebio les propuso maneras de colaborar con la incipiente fundación de los padres carmelitas en Miami, que casi acaban de llegar.

Aceptados por el arzobispo McCarthy para empezar a trabajar en la Arquidiócesis, los dos sacerdotes recibieron su destino inicial en las parroquias de Santa Teresita, Coral Gables y San Juan Bosco en Miami. Los dos son españoles aunque ahora vienen de trabajar en Santo Domingo.

"De momento tenemos que conocer esta realidad y perfeccionar el inglés, por eso estamos en parroquias," explicó el P. Lucio.

"Al arzobispo le interesa que

colaboremos en la línea de espiritualidad, que es nuestro carisma," dijo.

Ordenado sacerdote en 1973 en Roma después de estudios allí y en Segovia, Avila y Salamanca, el padre Lucio ha trabajado en la formación de seminaristas y como profesor de teología en España y Santo Domingo. También colabora en revistas de espiritualidad y en predicación de retiros.

El padre Eusebio también estudió en Avila y Salamanca. Fue ordenado en 1970 en Fontiveros Avila. Trabajó ocho años en una parroquia en Madrid. En 1978 fue a República Dominicana donde fue párroco ocho años en La Torre, La Vega y director del Liceo. En 1986 fue a estudiar al Teresianum en Roma y en Avila desde donde volvió a América.

Pero además tiene la carrera de música que terminó en el Conservatorio de Madrid y defiende que "soy pianista, guitarrista, flautista, acordeonista y cantista." Así lo demostró el pasado domingo cantando unos versos de San Juan de la Cruz con el padre Lucio.

Pero la reunión del domingo



Los padres carmelitas Eusebio Gómez, a la guitarra y Lucio del Burgo, cantan a San Juan de la Cruz. Foto Araceli Cantero, La Voz Católica

no fué sólo canciones. Los sacerdotes repartieron varias hojas con sus proyectos para 1990.

El primero de ellos el compromiso de oración, individual o en familia y la formación de grupos para ello. Otros proyectos incluyen difundir la espiritualidad carmelitana, crear un banco de habilidades, reactivar los grupos de terciarios carmelitas y reunirse los primeros sábados de mes a las 7 pm. en la parroquia de San Juan Bosco, empezando en febrero.

Además el padre Eusebio propuso un festival musical para Pascua, una gran rifa para la Virgen del Carmen, en julio, una excursión a algún lugar de Florida, y hasta un viaje a España para visitar los lugares teresianos-sanjuanistas en junio de 1991 en que se celebra el IV Centenario de la muerte de San Juan de la Cruz.

En la reunión también se nombraron coordinadores para hacer avanzar estos proyectos: Uno de estos en Miami es Jesús Bahamonde 264-3154, y en Hialeah Cándida Martínez 821-7203 ♦



Peterborough NH, and still receive this last issue of the year in time to use the October calendar. We again want to thank the Milwaukee OCDS Group for their generous acceptance of helping the Regional Office as an apostolate.

### **STATUS REPORT: OR, FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD**

Fr Bruno Cocuzzi OCD, Prov. Delegate for OCDS

The idea for this "status report" came to me while Fr Theodore and I were systematically going through the two four-drawer filing cabinets in the Milwaukee OCDS Office. In one folder we came upon a document entitled "**Report To The Secular Order of Discalced Carmelites of the Washington Province On The 1987 OCDS Survey**" by Fr Steven Payne OCD. It was based on the responses to a brief questionnaire regarding the future of this Provincial Office on the occasion of appointing a successor to Fr Bill Healy OCD. The questionnaire solicited responses to just three questions:

1. What suggestions for the future would you make regarding the Provincial Office for the Secular Carmelites?

2. What qualities and qualifications should a Provincial Delegate to the Secular Order have?

3. Among the Friars you know, which do you think are best qualified to serve as Provincial Delegate to the Secular Order?

Of the three questions, only the first yielded results that can be used to measure the current performance of the Office against the desires and the expectations of those who responded.

Regarding question #3, Fr Steven Payne wrote, "Many felt that they did not know enough friars to be able to make informed suggestions. Others frequently named those who had served them as local spiritual assistants. Quite a number simply left the space blank. There were even a few nominations of deceased friars, or of men who do not belong to the Washington Province!"

As to question #2, it appears that to be able to measure up to the qualities and qualifications cited, one would have to be a great saint and theologian, a master in Carmelite Spirituality and History, a genius in administration, and an even greater genius in human relationships and in building community and consensus. Had I known all that beforehand, I would not have accepted the Office. In all fairness, though, there was one qualification I do have; I am "willing to spend time visiting the different communities." What follows then, is my assessment of the current state of affairs, based upon my limited exposure to and sharing in the functioning of this OCDS Office with Frs Theodore and Patrick.

Five practical suggestions to build up the Office were based upon a premise or opinion formed by many of those who responded, namely, "the phenomenal growth

of the Secular Order Carmelites has now reached such a point that it is becoming increasingly difficult for one or two people alone to handle all of the responsibilities of the Provincial OCDS Office, especially when they often have many other obligations besides." After listing the suggestions in **block type**, I will then comment upon each one.

1. Locate the Office in the same city where the Provincial Delegate is stationed. By the time you read this I will have moved the Office from Milwaukee WI to Peterborough NH where I will be stationed for this term.

2. Give the Provincial Delegate some assistant(s) from among the Friars or Seculars. Immediately following the June 1990 Provincial Chapter of the Friars, the Provincial Council decided that the two co-Delegates would be replaced by myself. This seems to go contrary to what has been suggested, but the thrust of the decision was not that there would be fewer bodies available to do the work, it was merely to place sole responsibility for the entire operation in one man.

Thus, for example, knowing the importance of the **Clarion**, I have appointed Fr Theodore as interim editor of the **Clarion**, thus freeing me up to devote my personal attention to the other manifold demands of the Office. While in New Hampshire I will solicit help from our Seculars living within commuting distance from Peterborough. Hopefully they will be as generous as the OCDS of Milwaukee to whom the Province owes a huge debt of gratitude for the help they have provided over the past six years.

3. Recruit more OCDS volunteer staff. During the time the Office was located in Milwaukee, this kind of help has not been lacking. It has been provided notably by Ruby Alexander and Julia Poindexter. Ruby has shouldered heavy responsibilities in a number of ways over the past ten years or more, not the least of which has been to serve as Director of Formation for Isolated Secular Carmelites. Thanks be to God she has agreed to continue in that capacity! We are deeply grateful for her continued generosity.

Julia has been helping for over two years to respond to inquiries coming in to the Office, putting the entire membership in the computer (a Secular Order donation), and keeping the database current as information requiring changes is received. It will be very difficult to find a person of Julia's calibre and dedication when I am in New Hampshire. Being freed of the editorship of the **Carmel Clarion**, there is a remote possibility I may be able to do what Julia has been doing, or at least share it with a volunteer. At this point, I am trusting in God's Providence.

4. Establish a Provincial-level Council of OCDS composed of several Lay Carmelites elected at the Eastern Regional Congress every three years; or, set up additional regional offices.

I am already of the opinion that an attempt should be made to implement the first of the above alternatives

as soon as possible. In order to address suggestions (7) and (8) below, the proposed council would be essential. In addition, it would be in keeping with the recent documents coming from the Vatican in regard to the role and responsibility of the laity in these modern times. As to the second point, on more than one Regional Office, it may well be that once I get deeply into the work of the Office I will feel that it too should be seriously considered. And if the membership continues to increase as it has over the past six years, it may eventually become an imperative.

This next suggestion was interpreted by Fr Steven Payne to be a non-exhaustive list of ways in which to flesh out a more general suggestion voiced in the responses: "make all the OCDS Members feel they are a part of the larger Carmelite family."

5. Serve as a clearing-house for all sorts of Order-wide information useful to the OCDS, maintaining centralized records with easily accessible data on membership, putting the Seculars in touch with one another, letting them know about retreats, pilgrimages, days of recollection, helping local groups find out who is available for these.

It seems to me that Frs Patrick and Theodore have been able to accomplish most of the above with an admirable degree of success by judicious use of the **Clarion**. And I believe that it is by continued judicious use of the **Clarion** that the others will be fully addressed as well. My comment leads smoothly into the next suggestion.

6. Publish the **Clarion** more often, with more timely news, so that announcements of upcoming events could appear sooner; include more substantive articles by the Seculars themselves or about the OCDS communities; include a Question and Answer column, an obituary section, a list of recommended reading, information on where Carmelite books or art can be obtained.

From what I have seen of the **Carmel Clarion** over the past year and a half, I have concluded that, for the most part, all that is being done, with the exception of a Question and Answer column and information on where to obtain Carmelite art. It is for this very reason that I want Fr Theodore to continue as editor of the **Clarion**. He has already loaded the computer with a number of articles and items satisfying all the requirements of this suggestion against possible future use. In addition, he has acquired skill and facility in lay-out and composition using the word-processor as an editorial tool.

He has been including an obituary section in the first number of each Volume, along with the names of those who received the Scapular, made their temporary Promise, and also those who made their final Promise. He is amenable to the idea of a Question and Answer column, and as long as I have known him, he has always been open to suggestions and new ideas.

7. Provide more collaboration with and guidance on formation, e.g., prepare a syllabus and a set of instructions as to how to set up a formation program, including how many stages or phases it should consist of, the length and content of each phase, and an evaluation of progress.

Of the above, the evaluation of progress in all stages - aspirant, formation preceding first promises and preceding final promises - has already been addressed. New comprehensive forms, presented by Fr Theodore at the National Secretariat Meeting held following the Western Regional Congress in San Diego, were amended and refined. An evaluation questionnaire has been incorporated into each of the relevant forms. They will soon be made available to all the communities of the Eastern Region.

As to the rest of the suggestion dealing with a formation program, the Province-wide Council proposed by (4) above would be of invaluable assistance in sorting out, integrating and refining the wealth of material already gathered within the last year or so as a result of the poll of Formation directors of the several communities. We also have a copy of the Five Year Formation Plan prepared by the Western Regional Office to use as a reference. The committee is still working on all this material.

Meanwhile, there are on hand for ready reference:  
a) The "Syllabus" of formation leading to first promises prepared and used by the St. Joseph Community of Wash. DC (see page 11 for details);  
b) The Formation Readings prepared by the Central Regional Office of the OCDS and made available to all the OCDS members (see back page of **Clarion**).

The same Council would also be needed in deciding whether and how suggestion (8) following should be implemented. I will simply state it without comment, except to say that, in my view, the input of the National Secretariat and the General's delegate to the OCDS in the USA and Canada, Fr Anthony Morello OCD, would have to be sought.

8. Compile a comprehensive handbook of policies and procedures, including directives on the one-half hour of mental prayer, saying the Office, conducting meetings, the difference between promises and vows, etc.

9. Prepare a job-description for local assistants, i.e., a more detailed statement of their responsibilities.

I presume this suggestion refers chiefly to those spiritual assistants who are not from among the friars, although such a description would also be very helpful to all the friars of our Province. But this too has already been accomplished by Fr Theodore on a form he prepared for appointment of the spiritual assistant. The form was accepted with little or no modification by the National Secretariat at the Meeting mentioned above. That form not only cites Article 21 of the OCDS Rule, it also includes a list of other duties the assistant is expected to



fulfill, not the least important among which is "to prepare and deliver a conference monthly on a list of topics mutually agreed on with the Council."

And yet another related concern surfaced at the National Secretariat Meeting: How can we help the spiritual assistants, if necessary, to come to know and better appreciate the Discalced Carmelite spirit and charism? Perhaps this notion was included in that of the job-description explicitly called for.

The final suggestions "culled" by Fr Steven Payne from the responses to the questionnaire have to do with Isolated Secular Carmelites.

10. Designate a special secretary for Isolated Members. Ruby Alexander continues to do yeoman work in taking both the administrative responsibility for the admission of new candidates for Isolated member status and their formation up to final promises.

The question then arises, "Who is responsible for the on-going formation of the finally professed members?" The answer to that, I think, is contained in the next suggestion. If the next suggestion cannot be implemented, the responsibility for on-going formation of Isolated members falls to the Provincial Delegate. It is too early to decide whether a special secretary is needed for that.

11. Request individual communities to adopt one or more isolated members. Interestingly, for ease in record-keeping and other administrative purposes, Fr Theodore has already "affiliated" isolated members with the community located closest to their respective homes. And even more interesting, at the NS Meeting a policy decision was made to urge individual communities to reach out to and assume responsibility for isolated members. However, the meaning to give to the terms "reach out to" and "assume responsibility for" was not discussed. Actually, I cannot remember the exact wording of the resolution and I will not know it until I receive the minutes from the National Secretariat recording secretary, Penny Brown.

The final two concerns are "touchy" issues.

12. Clarify the circumstances in which isolated membership is permitted.

13. Clarify the relationship between local chapters and isolated Secular Discalced Carmelites.

I say the issue is "touchy" because I have heard -and I know that hear-say is not legal evidence- that on occasion a member of a community has a "falling out" with others in the community, goes off in a huff, and then tries to obtain status as an "isolated member." Or a "founder" or "foundress" of a particular community cannot cope with being out of office, and promptly departs when others than himself or herself are elected to all the available offices. Be that as it may, Fr Anthony Morello OCD has forcefully insisted that to be a Secular Discalced Carmelite in the fullest sense, one must be a member of a community and participate in all the activities of the community, barring, of course, very special circumstances.

In any event, it seems that we should be reluctant to use the term "isolated member" for those who are not admitted and retained as such from the very beginning. There must be a term to use in regard to members who once were part of a community that is more respectful of the special circumstances. For example, in the Western Region, some communities refer to members who cannot participate in community activities because of invalidating illness or other prohibitive reasons as "non-attending" members, with whom the community maintains strong ties.

Therefore I think that (12) and (13) are exactly the kind of issues that should be dealt with by a Province-level Council of OCDS, elected to assist the Provincial Delegate, without, of course, neglecting to seek advice and counsel from the National Secretariat and the General Delegate.

A final note on finances. Some of those responding to the questionnaire in 1987 voiced a desire to know how the Region-level dues are used.

In determining what to assess each member for annual Region-level dues it was intended that enough revenue be generated to keep the Delegate's Office self-supporting. Obviously, a significant portion of the dues must be spent for such ordinary things as office supplies, cost of printing and mailing the *Clarion*, postage, telephone and similar expenses. The office space and utilities are provided free by the monastery.

But also, because the Delegate's office is a "Province ministry" and takes precedence over the "local ministries" of the monastery where the Delegate resides, a reasonable amount must be given to him as stipend, which he then contributes to the monastery in lieu of the income he would have earned by sharing in the local ministries.

Another significant amount must be set aside for travel expenses in getting around to make pastoral visits to the nearly 90 communities once every three years. These expenses are minimized by allocating monies to support a car to be used by the Delegate for that purpose.

Then, of course, there are the expenses of traveling to and attending the annual Congresses and National Secretariat Meetings in the three Regions of the country. Now we have to prepare for the Congress to be held in Philadelphia in June of 1991.

My personal philosophy on finances is that we should keep the dues to the Regional level as low as possible, operate as frugally as possible, for as long as God's work and Our Lady's work is being done, funds to cover all expenses will not be lacking. Finally, I intend to continue to publish in the *Clarion* a financial statement for each calendar year.

**CARMELITE FORMATION READINGS: FORMATION OF THE LAY CARMELITE 1990-1993.** National Board O.C.D.S., U.S.A. Jurisdictions, Fr John Michael Payne OCD, Editor. 1990, 138 pages, 8.5 X 11, \$5.00 & postage. Order from: Virray Ann Prow OCDS, P. O. Box 1192, Pine Bluff AR 71613.

Preface

In October of 1976, a Secular Order Congress was held in Little Rock Arkansas. The Congress was devoted to the theme, **Formation of the Lay Carmelite**. The proceedings of this Congress have been used in the Central Jurisdiction as a **Research Guide** for those in formation. There was such a demand for these proceedings, which are no longer available, that the Central Province's delegate to the National Broad, Mrs. Azile Wrape OCDS, suggested the Board publish an updated 'formation manual' for use throughout the United States.

This 'manual' was commissioned by the National Secretariat in San Diego 1984, and defined after the National Congress in Milwaukee the following year as a **non-definitive** text offered for the use of those involved in the formation of members of the Order of Carmelites Discalced Secular, i.e., O.C.D.S. The rationale of having the National Board commission such a manual was questioned at this meeting, since it might give the impression that this was an official text to be used at the exclusion of other formation programs. So we wish to say at the outset, that this is not, nor does it pretend to be the formation manual; but merely a formation resource book.

We urge each of our Communities to pick and choose what is helpful to you, and disregard the rest. Eventually, it would be helpful to produce your own formation book geared to the specific needs and talents of your own

formation personnel. We want you to be free to choose texts and material from the vast body of Carmelite writings, lectures, and tapes, which it would be impossible to list in this book. This is only an imperfect beginning. The rest is up to you.

My thanks to: Virray Ann Prow OCDS, P. O. Box 1192, Pine Bluff AR 71613, who typeset this text and offers to distribute it. Thanks to the Rev Mr Louis Hanemann OCDS who organized the articles, and Br Gregory Ross OCD who edited the final draft.

Fr John Michael Payne OCD, Editor

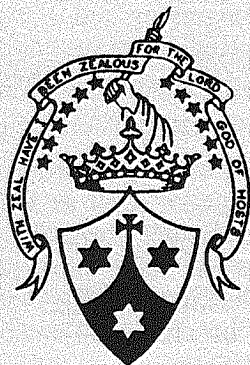
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