

CARMEL CLARION

OCDS NEWSLETTER
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July - September, 1992

IN THE SERVICE OF CHURCH UNITY

A Pastoral Letter of the Catholic Bishops of New Zealand, Feast of SS Peter and Paul, June 30, 1991

(This letter appeared in L'Osservatore Romano, English language weekly edition, July 12-19, 1991. I am indebted to our Father Gabriel Gates, OCD my confrere here at the Monastery in Peterborough, NH, for calling it to my attention. Though intended for the Catholics of New Zealand, it is just as timely, if not more so, for us in the United States as it is for them).

Dear Brothers and Sisters,

Since the amazing changes in Eastern Europe, we have learned much about the vitality of the Catholic Church under severe repression. The communion of those local persecuted Churches with the See of Rome emerges as an important factor in their faithful endurance.

The experience of our brothers and sisters in Eastern Europe is a lesson for Catholics everywhere. So we take the occasion of the Feast of SS Peter and Paul this year to reflect with you about the significance of the Pope and his office for Catholic people in New Zealand.

1. PETER: PRIMARY WITNESS OF THE RESURRECTION

Each year on Easter Day, in St. Peter's Square, the Pope announces to the City of Rome and to the world the wonderful truth that is at the heart of the Christian faith: "Christ is risen, Alleluia!" Thousands of people are present; millions hear it on radio or television.

When he proclaims the resurrection of Jesus Christ in this way, the Pope carries on the role of St. Peter the Apostle. Peter was the primary witness of the Easter event (1 Corinthians 15:5; Lk 24:34). Jesus appeared first to the women, and others as well, to give irrefutable evidence of His bodily resurrection. It was Peter, however, who first publicly proclaimed the resurrection of the Lord. From the day of Pentecost, Peter led a company of Easter witnesses. He announced the Good News: "This

Jesus...you crucified and killed by the hands of lawless men. But God raised Him up"(Acts 2:23).

2. PETER: THE SHEPHERD

i) Peter's witness to the resurrection of Jesus is basic to what Jesus him commissioned to be and to do. But more has to be said about his role.

Jesus trained Peter for leadership along with the other Apostles; Peter held first place among them and was their spokesman. Jesus equipped Peter for his task by solemn revelation, by spiritual gifts and by authority.

He made the striking promise that Peter would be the foundation on which the new community of God, the Church, would be built. He said to him: You are Peter, the Rock, and on this rock I will

CHRIST
yesterday
CHRIST
today
CHRIST
forever

build my Church and the powers of death shall not conquer it. I will give you the keys of the kingdom of heaven; what you forbid on earth shall be forbidden in heaven; what you allow on earth shall be allowed in heaven"(Mt 16:18ff).

Jesus is the eternal foundation of the Church; but this foundation was to appear visibly in Peter. In a unique way, Peter would represent Jesus, the head of the Church. He was given the "power of the keys", the authority to govern God's house, which is the Church. He would have authority to make binding doctrinal decisions; he would have disciplinary power in the Church to promote its unity.

After His resurrection, the Lord vested Peter with that authoritative leadership; He gave him a share in His own role as Good Shepherd. Jesus, in response to Peter's profession of love, said: "Feed my lambs...Feed my sheep"(Jn 21:15-17).

ii) Peter, then, was given primacy in the Church. In this office he was to strengthen the faith of the Church to enable it to stand against the forces of evil (Lk 22:31-34); as representative of Jesus, he was to care for the whole flock of Christ with a care like that of the Lord. In this office, Peter was to be an essential part of the necessary visibility of the Church.

With Paul, Peter came to Rome, then the capital of the world, and the place where the nations gathered. There they were put to death because of their witness to the risen Lord. Ever since, Peter's responsibility for the care of the whole Church has been inextricably part of the responsibility of the Church at Rome and its Bishop.

3. THE SUCCESSOR OF PETER

a) Peter's Office

i) As primary witness to the resurrection, as recipient of revelation from Jesus Christ and as martyr, Peter's role was not to be repeated. With the other Apostles, he was associated with Jesus in the once-for-all founding of the Church.

That is why significant dimensions of Peter's office are perpetuated in the Church. Although his situation was unique, his mission is to be carried on. The responsibility and power given to Peter is necessary to the well-being and stability of the Church in every age. It is in God's design that it continues.

ii) So the Church at Rome, of which Peter and Paul are in a special way the Apostles, has a unique and indispensable role in the whole Church. It has a ministry on behalf of the apostolic faith which transmits the revelation of God in Jesus Christ. For this reason, the Church at Rome is pre-eminent among all the local churches.

The Bishop of Rome, the Pope, succeeded to the primacy given to Peter. His task is to watch over all the local churches and to confirm them in the faith of the Apostles. He has the authority to guide

the local churches to ensure that they are fully part of the one Church. He is guardian and spokesman for all. He serves the whole Church by witnessing to the faith which Peter and Paul confessed. He does this by presiding in love over all the local Churches.

iii) The primacy of the Church at Rome and its Bishop is part of the faith. The ministry of Peter, as it continues in the Church through the Pope, is a gift for God's people. It is essential to the process by which Jesus ensured that our life with God would continue to be preserved and promoted in the community of believers.

b) Its development in history

i) The exercise of the primacy by the Bishop of Rome developed gradually. Towards the end of the first century, the Church at Rome intervened to restore peace and fervor in the Church at Corinth.

Very soon, when disputes arose, the local churches turned spontaneously to Rome. By the fourth century, St. Jerome could write to Pope St. Damasus: "I follow no one as leader except Christ alone, and therefore I want to remain in union in the Church with you, that is, with the chair of Peter. I know that on this rock the Church is founded." St. Ambrose, about the same time, put it more succinctly: "Where Peter is, there is the Church".

This has continued to be held through all the vicissitudes and against all the challenges of the Church's history.

ii) The 19th century brought movements of renewal in the Church as well as new difficulties and challenges. In 1870, the First Vatican Council began a major statement of the self-understanding of the Church. Before it was completed, the Council was interrupted by war. It did, however, manage to speak on the primacy of the Pope, reaffirming the fullness of his authority in the Church and his jurisdiction over the whole Church. Because his office is of divine institution, the Pope can give directives which bind the whole Church and must be obeyed in faith.

The Church, the People of God, is the sign and instrument of the purposes of God and of the salvation brought by Jesus Christ. The primacy of the Pope and his office is part of this sign and instrument. It shares the sacramental quality of the Church.

iii) In its teaching on collegiality, the Second Vatican Council completed and developed in important ways the work of the First. Collegiality means that the Pope exercises his role within and as part of the Church. He is part of the College of Bishops as

Peter was one of the Apostles. Like Peter, the Pope presides over that college which is charged with the care of the whole Church. He is the center of unity for the college. Every Bishop is an authentic pastor and teacher because he is in communion with the Bishop of Rome and is a member of the College of Bishops.

As head of the College of Bishops, the Pope may act *with* them to serve the unity of the Church. He may also take *his* own initiatives for the well being of the universal Church. The Second Vatican Council declared: "The Pope, Bishop of Rome and successor of Peter, as Vicar of Christ and Pastor of the whole Church, possesses full, supreme and universal power over the Church and is always able to exercise it without impediment" (*Lumen Gentium*, n. 22). This means authority to teach, to declare what must be done, to rule and to lead the Church.

The Pope "on occasion speaks and acts for the whole church" (ARCIC: Final Report, p. 90). Yet this does not compromise the responsibility of the local Bishop. It is intended to support and guide him as he leads and shepherds the local church entrusted to his care.

4. THE POPE AS TEACHER

The common profession of faith, made in the light of the Holy Spirit, unites individual believers in a single church. St. Leo the Great said: "There is only one way of building up a single flock with a single shepherd, and that is to proclaim the same thing."

We live in a time of unprecedented uncertainty in which many doubt it is possible to know the truth. More than ever, men and women need the witness of the Church to the truth of God which is given to the world through Jesus Christ in the Holy Spirit. The Church, through the teaching of its Bishops united with the Pope, is a specific, identifiable voice of this truth. In the Church this truth is made present and communicated in a human and historical way, proclaimed through the Church's teaching office with the full authority that belongs to its nature.

On certain occasions the Pope may teach the faith infallibly. Infallibility means that a teaching or definition of the faith is preserved from error. It is a quality of certainty, a gift of the Holy Spirit, that accompanies a particular teaching given by the Pope whether alone or with the Bishops teaching solemnly. The Holy Spirit keeps the Church in truth so an infallible declaration presents the faith given in Jesus Christ to the whole People of God.

Ordinarily the Pope teaches in a variety of other ways. There are the encyclical letters he addresses to

the Church. These deal with many topics: aspects of belief; pastoral and spiritual questions; matters of discipline which affect the unity and harmony of the Church's life. The Pope teaches also in the talks he gives during his pastoral visits to different countries, at public audiences and at the Angelus in St. Peter's Square on Sundays.

Depending on its content, and the intention of the Pope, this teaching can be binding on Catholic people in different degrees. In so far as it contains a statement of the Church's faith coming from a uniquely qualified source, all of it claims our respectful assent.

In his teaching the Pope draws all believers together in the confession of the one faith received from the Apostles. He carries on the mission of Peter for the Church by preserving, presenting and handing on in each age the faith of Peter.

5. THE POPE AS MINISTER OF UNITY

Ours is a time of rapid change and social ferment. It is well characterized by the Irish poet William Butler Yeats, as a time "when things fall apart". This disintegration threatens every aspect of life. It throws the importance of the Pope's role for ensuring the Catholic unity of the Church into greater relief. In and for the world, the Church is to be sign and seed of the unity which is God's will and destiny for the human family.

This unity, given by the Spirit, is not a uniformity (although there has to be some degree and kind of uniformity if unity is to have any meaning) but is a unity in diversity. Unity means unity in the same profession of faith (the creeds and doctrine of the Church), the same sacraments, and the same ordained ministry. Within that unity there can be diversity in the way the faith is expressed. The Second Vatican Council said: "While preserving unity in essentials, let all members of the Church, according to the office entrusted to each, preserve a proper freedom in the various forms of spiritual life and discipline, in the variety of liturgical rites, and even in the theological elaborations of revealed truth." (Vatican II, Decree on Ecumenism, n.4).

But this diversity cannot become a limitless plurality that would contradict the unity and destroy the Church's identity. The sensitive and complex role of the Pope is to serve this unity in such a way that the Church keeps its shape and continues to be a visible sign that speaks to the world.

The ground of the Church's unity is the one apostolic faith. The Pope has oversight of the universal Church to guard the heritage of Peter and Paul, and to preserve the apostolic witness on which the Church is founded. He is like a living memory for the local churches and their Bishops so that all

can recognize their identity and their image in him, the leader. His primacy in love is, by divine constitution, an essential principle of unity put by God's providence in the institution of the Church. It sustains the communion in faith and witness shared by all the local churches in their respective diversity.

6. THE POPE AS PASTORAL LEADER

As teacher and minister of unity, The Bishop of Rome carries on the work of shepherding the Church given to Peter. His task is to inspire, nourish and hearten the flock, supporting the Bishops in their leadership of the local churches.

Recent Popes, especially John Paul II, have done this by their pastoral visits, which are a source of encouragement for local churches. Through them, the service the Church at Rome gives to the whole Church is made present in an immediate and vivid way.

There are, too, the pastoral initiatives proposed by the Pope for the benefit of the whole Church. Currently the Pope has invited us to a decade of evangelization to renew the missionary understanding and work of the Church.

Of great significance for our time is the progressive development of the Church's social teaching undertaken by recent Popes. It should be a powerful stimulus in the life of the local churches. And the lead the Holy See gives in addressing world problems, such as peace and the material needs of people, is an irreplaceable service for the world.

7. THE POPE AND US

Such then, is the role of the Bishop of Rome, the Pope, in the Catholic church. What should be our attitude toward the Pope?

i) First, if we understand the Pope's office we will have an appreciative attitude towards him and his ministry in and for the Church.

Our communion with the Pope is the test of our authenticity as the Catholic Church in this place.

a) The office of Peter, continued in the person of the Pope is a gift of God to the Church to ensure that the Church stands in the truth of the apostolic faith. It guarantees that the Church is kept in that vital, visible communion which is a share in the life of God, Father, Son and Holy Spirit. It is a gift inherent in the Church Jesus Christ founded.

We who follow Jesus Christ as members of the Catholic Church must be deeply grateful for the gift of Peter's office and for him who ministers in it today.

b) The office of the Pope is a gift which the Catholic Church brings to its ecumenical relations with other Churches and Christian communities. It

is significant that a number of our partners in ecumenical dialogue are willing to consider again the place of Peter and the primacy of the Pope in God's plan for the Church.

It would be a great disservice to ecumenism were Catholics to leave aside or diminish the Pope's role for the sake of relating to other Christians. True ecumenism means growing into the fullness of Christ's truth. Catholics must come to the ecumenical movement with all the gifts we believe are essential to the Church of Jesus Christ. The Papacy is one of these.

c) It is also significant for dialogue with other world religions. That was evident in a remarkable way at the gathering at Assisi in 1986. Only the Pope could have assembled that great gathering of leaders of the major religions to pray and witness for peace.

d) Although irreligious forces are strong in our world and many reject the Christian faith, the Pope is a force for goodness, for peace and reconciliation, for justice and for mutual understanding at the level of international relations. That was evident in the dramatic turn of events in Eastern Europe; it was evident more recently at the time of the Gulf War.

Internationally, the Pope's ministry makes it possible for the Church to be a better sign of hope and salvation for the whole world, as does the witness of Christians in their communities for the local situation.

ii) If we have an adequate grasp of the Pope's role in the teaching task of the Church, then we shall be open and receptive to the teaching he gives.

a) Our world desperately needs the word of truth given by the Word of God, Jesus Christ. The Church is sign and instrument of that truth. God's revelation communicates that truth for the life and freedom of the world. Pope and Bishops are, in a special way, ministers of that truth which is to be received *in 3.53"*

and shown forth through the whole life and activity of the Church.

b) We should not be dismayed or unduly influenced if the teaching of the Church, handed on through the Pope, is contradicted or rejected by the world. Inhuman and evil ideologies react fiercely against the Gospel of God. The word of truth which the Church proclaims is for the world and its salvation; that is why it will often have to contradict what is of the world.

c) A positive, receptive attitude to the teaching of the Pope in no way excludes theological inquiry or the questions which confront the believer under the pressure of daily life. Faith rightly seeks understanding. There is always a place in the Church for this search. It illumines the Church when it is under-

taken in a loyal and positive spirit; on the other hand, a negative or destructive questioning weakens the communion of the Church and impedes its witness.

The same is true for criticism. Positive criticism that seeks to restore and renew the vision of the Church is even a necessity. It can contribute to the teaching ministry of the Church and of the Pope. However, for criticism to be authentic, it must be scrupulously respectful of revealed truth; it can be effective only if made with the love that belongs to the communal life of the Church.

iii) We address a special word to the priests of New Zealand. You are our co-workers as we strive to serve the unity of the Church in this land under the leadership of the Pope.

We invite you to co-operate with us in new efforts to teach Catholics about the place and service of the Pope in the Church according to God's design. They need this knowledge to participate fully and joyfully in the life of the Catholic Church.

When we were with the Holy Father for our *ad limina* visit in 1988, we were struck by his feeling for the Church in New Zealand as it faces challenges from secularism and from grave social and economic difficulties. His concern for us and our task was evident. In spirit and in prayer, he wants to be with us as he and we give ourselves daily to the service of God's people.

iv) In John Paul II, we have a great Pope. With patience and perseverance, he carries on the role of Peter in today's world. He does so with wisdom and many a prophetic word. He stands firm in teaching and leadership at a time when the Church and the world need guidance and direction. His compassion and understanding reach out to people in all sorts of situations. His own steadfastness gives courage to believers as well as to all people of good will.

If we have understood what God does in the Church for the world through the office of the Pope, then we shall readily and lovingly support Pope John Paul II with our prayers.

We already pray for him by name in every mass. He should be frequently in our personal prayers.

So we invite you to use, regularly, in personal prayer in your homes, in your parish or diocesan groups, this prayer for the Pope taken from the Church's liturgy:

Lord,
source of eternal life and truth,
give to your shepherd,
Pope John Paul II,
a spirit of courage and right judgement,
a spirit of knowledge and love.
By governing with fidelity those entrusted
to his care,

may he, as successor to the apostle Peter
and Vicar of Christ,
build your Church into a
sacrament of unity,
love and peace for all the world.
We ask this through Christ, our Lord,
Amen.

We greet you with the peace and love of the risen Lord who is with His Church in every age. May you, your families and loved ones know His hope in full measure, find joy in His word of truth, and be kept firm in the faith which gives light to your life.

+Thomas Cardinal Williams, *Archbishop of Wellington*

+Edward Gaines, *Bishop of Hamilton*

+Denis Browne, *Bishop of Auckland*

+Peter Cullinane, *Bishop of Palmerston North*

+Leonard Boyle, *Bishop of Dunedin*

+Basil Meeking, *Bishop of Christchurch*

+Takuira Mariu, *Auxiliary Bishop of Hamilton*

GENERALLY SPEAKING...

(Recently, while our Father General, Camilo Maccise, OCD, was in Israel, our "Mount Carmel connection", Deborah Thurston, a member (1st promise) of the Indianapolis OCDS Community of the Resurrection, who is also postulant with the Discalced Carmelite Nuns of Haifa, was able to present him with some "questions" concerning the Secular Order of Discalced Carmelite. Her questions and his answers follow).

1. *Prior to your election as General, what was the nature of your exposure to or experience with our Secular Order?*

For many years before my election, in fact, right from my ordination in 1962, I have had contact with the Secular Order particularly in Mexico. I was Spiritual Assistant to a group in one of our Churches in the Capital. Later on my work with them consisted mainly in giving biblical courses, conferences, preaching retreats, both to local groups as well as to national conferences.

During the six years that I was a Definitor General (1979-1985) I was in charge of the Secretariate of the Apostolate (under the competence of which falls the Secular Order). This experience made me aware of the differences that exist from Country to Country: in some Nations there exists a strong dynamism. In other, on the contrary, the groups continue being in the main, traditional.

2. *From your point of view, what is the state of the Secular Order today? Where are its challenges and its promises?*

As I have said, there are considerable differences from country to country. I believe that we are in a moment of transition. Before the Council, the emphasis of Theology when presenting the Church, was markedly on its institutional aspect, which would favor a vertical vision of the Church. From this point of view the lay people were practically marginalized and considered almost as second-class Christians. Pastoral work was the domain of the Hierarchy and those in religious life. In this ambience, the Secular Carmelites were seen as an appendage, "in the world" to the religious life. In fact, the members were called "religious in the world". They had to live, in outline, the ideals of Carmelite Spirituality similar to the Friars and the Nuns.

After the Council, the role of the laity and their spirituality was given a new value, so that the Church could be presented as the People of God. Today they are not asked to be religious in the world, but rather to live their Christian life in and from the point of view of the special mission that God has confided to them. Here we find the principal challenge the Secular Carmelite must confront: to live and give testimony as lay people to the values of Carmelite spirituality, and to take an active part of in the new evangelization.

3. *Have you defined or expressed a mandate or issued a challenge to the Secular Order as part of your program during your term of office? If so, could you please summarize it for us, and if not, when might it appear?*

Though I have not done so in a direct and explicit way, I believe that the challenge laid down for the Secular Carmel is the same that the Church must face today: the work of inculturating the new evangelization in the different social contexts. We have in mind for 1996, an international congress for the Secular Order. The preparation for this in dialogue with the members throughout the world, will permit us to form a new approach for renewal and



Descent of the Holy Spirit

developing potential that will benefit the whole of Carmel. Today, more than ever, we need the Secular Carmel as an active partner.

4. *With the happy beatification of Bl. Josefa Naval Girbes, The OCDS's have an apt model and patroness. Are there plans to help promote her cause of canonization in the future? Or do you prefer to encourage current OCDS members to become Saints themselves?*

I believe that it is important to make a distinction between officially recognized sanctity (beatification-canonization) and Christian sanctity in ordinary life. It is the second that is more important. The recognition of certain people is,

without doubt, a stimulus and a point of reference. For this reason, I believe it is important to press forward with the causes for beatification and canonization of OCDS members. In this regard we have in process the cause of a member of the Italian OCDS: Anita Cantieri. A short while ago the Process investigating the heroicity of her virtues was brought successfully to a close. Concerning the canonization of Bl. Josefa Naval Girbes, one thing wanting is another miracle. Without that, the cause cannot go ahead.

5. *The previous administration proposed a common apostolate for OCDS fraternities. Will your administration continue this call?*

From the outset, it was my idea to continue along the same line. Nowadays, evangelization ought to begin, before all, with the testimony of fraternity renewed in Christ.

6. *What would be your specific words of challenge or encouragement to your brothers and sisters in the Secular Order in the Eastern USA?*

That they be witnesses to the presence and closeness of God in this secular and consumer society and that their experience of God become a vital source committing them to the poorest of their brethren; that they be a conscience against the injustices of the world vitiating the plan of God.

7. What is your vision for the OCDS in the 21st century?

I believe that the whole face of the OCDS will change to the extent that the role of the laity in the Church will be one of greater responsibility. They will have to continue the Carmelite testimony of the experience of God at the heart of the world in a way that is intelligible to their contemporaries. This they will find in the diversification of ministry in the Church. Just like Mary, they will have to live open to God, through seeking His will and in the circumstances of a practical and effective love for their neighbor.

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QUARTERLY REPORT
 Revenue - Expenditures
 Jan 1 - Mar 31, 1992

REVENUE

Dues & Clarion.....	\$11,312.75
Books, Items sold.....	564.57
Separate Clarion Subscriptions..	502.00
Miscellaneous.....	307.90
Donations.....	152.00
<u>Interest, N.O.W. checking.....</u>	<u>78.78</u>
Total Revenue.....	\$12,918.00

DISBURSEMENTS

1992 Congress costs.....	\$ 1,839.72
Printing of Clarion.....	1,545.00
Fr. Bruno's Salary.....	1,500.00
Stamps & Ordinary Postage.....	699.64
3rd Class Bulk-mail Postage.....	487.50
Gasoline & Travel expenses.....	459.50
Custom Mailing Service, Clarion.	236.28
Car Maintenance.....	227.00
Purchase Bks, items for resale..	179.56
Car Registration, 1992.....	139.20
Retreat for Volunteer.....	95.00
Office Supplies.....	67.62
Periodicals for Office Library..	65.00
Clarion Postage, outside U.S....	50.70
Tapes for Office Library.....	48.95
Miscellaneous.....	38.80
<u>Clarion chge of Address pstge...</u>	<u>21.67</u>
Total Disbursements.....	\$ 7,701.14

On hand, January 1, 1992.....	\$ 5,129.19
<u>Revenue, Jan-Mar, 1992.....</u>	<u>12,918.00</u>
On hand before disbursements....	\$18,047.19
<u>Less disbursements Jan-Mar 1992.</u>	<u>7,701.14</u>
On Hand, April 1, 1992.....	\$10,346.05

Commentary

At the end of April I was favored with a visit from our Provincial Treasurer, Fr. Ernest Unverdorben, OCD, who was kind enough to help explain to me a better method of keeping track of Income and Disbursements. It is done in such a way that everything goes through the checkbook, and thus will virtually eliminate any discrepancies when I balance the accounts each month in preparation for this quarterly report. Among other things, Dues and Clarion Subscriptions will be recorded separately on the Revenue side of the ledger. Those who designate their annual payment of \$15.00 per person as either "Dues" or "Clarion" should know that from now on \$10.00 will be entered as dues, and \$5.00 as the annual subscription to the Clarion.

Also, a "Petty Cash" reserve of \$200 has been established which will remain a "Constant" in tabulating the Funds on hand. Whenever I have to take cash from that amount to pay, e.g., Clarion change of address notice return postage, I will put in a slip of paper stating the amount and purpose of the amount removed. Thus at all times, the cash left in the envelope and the 'vouchers' for the cash removed will always remain \$200. When I need to replenish the cash taken out and spent I just write a check to cash and enter into the disbursement ledger the various categories that apply. That way, everything really does go through the checkbook.

You may wonder about the "Miscellaneous" entry in the Revenue column. Of that \$307.90, \$165.00 is the amount recovered on my "costly error", which I explained in the last Clarion. \$135.00 is payment for "selling" mailing labels for the Clarion to Bro. Bryan Paquette, OCD, business manager for Spritual Life magazine (which our Washington Province publishes quarterly). You must remember receiving a mailing from him advertising the magazine and soliciting a subscription from you. If any one of you does not want your mailing label sold again to Bro. Bryan (I do not sell to anyone but him), please let me know and I will remove your label before I send the rest on to him. Bro. asks usually once a year for our mailing labels.

At the top of the Disbursement column you have noticed a hefty amount labeled 1992 Congress costs. Most of that is what it costs to send myself and Gladys Perry, OCD, our Eastern Region representative, to the meeting of the National Secretariate in Birmingham, which just precedes the Congress, and to the Congress itself. The rest is the cost of sending Ruby Alexander, OCD, to the Congress.

As you know, Mrs. Alexander serves as director of admission and formation director to the "group" of Isolated OCDS members. Currently she is serving nearly two hundred individual by sending them appropriate formation materials on a monthly basis. She is a "volunteer", and this is the only "recompense" she receives. She has never asked for any. In my estimation, this "annual treat" I feel obliged to give her comes nowhere close to an adequate return of thanks.

Also in the disbursement column the figure for "Custom Mailing Service, Clarion" is the sum of what I paid for the Jan-Mar *and* Apr-Jun issues of the Clarion. The bill for the December mailing was misdirected to Fr. Gabriel, our House Treasurer, who paid it without realizing it was an OCDS bill. Fr. Paul Fohlin, OCD, our House Superior, uses the same Mailing Service when he sends out our Retreat House and Community Newsletter every two months or so. By the time I re-imbursed the House, it was already 1992.

The Periodicals I subscribe to for the Office are L'Osservatore Romano (The Roman Observer, official organ of the Vatican) and S.I.C. (Servitium Informativum Carmelitanum, the "News-service" of the Generalate). I feel that through them I will be able to "stay on top of" important, late breaking news items that I think are of interest to the OCDS membership and be able to share them with you through the Clarion. I sent an "offering" of \$65 for both, but discovered later that the cost of the weekly English language edition of L'Osservatore Romano alone is \$95. The additional amount paid will appear in the next quarterly report.

One last remark: The tapes that I purchased are of the series of talks delivered by seven of our Friars, members of ICS (Institute of Carmelite Spirituality) as part of its way of celebrating and commemorating the 4th Centennial of the death of St. John of the Cross. Other tapes I bought for the Library are all those made of the 1991 Congress in Philadelphia. There are many many other which I have not even had a chance to look at one by one, much less listen to. I do have in mind getting a stenographer to transcribe both the Congress and St. John of the Cross tapes for printing and to make them available in printed form for the "libraries" of the individual OCDS communities. But it appears that that will not get done until someone "lights a fire" under me.

REGIONALLY SPEAKING...

(Beginning with a Liturgy on Monday evening, April 13, and ending just before supper on Wednes-

day, April 15, a "Workshop" on leadership was held at Holy Hill, WI. It was the idea of our Fr. Denis Read, OCD, Spiritual Assistant of several OCDS communities located in the Mid-west. Originally only the Presidents, Directors of Formation and Council members of the midwest communities were invited. When it was apparent, in February, that there would be room for folks from other regions (since not all of the communities first invited could send representatives), several more invitations went out to those communities "next-closest" to the mid-west. The following is a report on that "workshop" generously prepared at my request by Elaine Theisen, OCDS, Director of Formation of the Indianapolis OCDS Community of the Resurrection).

Leadership, Carmelite style, was the theme explored by 29 presidents and directors of formation for the Secular Order as they met at Holy Hill near Milwaukee April 13-15.

In his keynote address, Fr. Bruno Cocuzzi, OCD, provincial delegate, detailed 13 qualities of leadership but urged the group to add more. Prominent in his list were: the ability to inspire confidence and loyalty, decisiveness and the ability to delegate, the ability to make each member feel important to the community, freedom from bias, the humility to seek counsel and instruction, a freedom from evident favoritism, and others.

To his list the Secular Order leaders added such characteristics as: flexibility, prudence, communication skills, the ability to recognize and accept limitations of such personal qualities as intellect, sensitivity and time and to move beyond, strength not to give in nor to water down decisions, critical common sense, and prayerfulness.

Fr. Bruno also pointed out that "leadership in the Church and in the Order has one goal: to see that the souls of the members are espoused to Jesus and, to direct all efforts to seeing that that spousal commitment is deepened, widened and intensified."

Fr. Patrick Farrell, OCD, pastor of St. Florian's parish in Milwaukee, discussed the role of the Council. He indicated that the formation director is not alone in dealing with new members, but that the whole council should help and encourage them, reinforcing the formation director. All the leaders of the community share responsibility, he insisted.

Even the example of the whole membership enhances or negates formation, according to Fr. Patrick.

Carmelite Friars Fr. Michael Dodd and Fr.

JULY 1992

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>General Intention: Concern for the environment based on respect for God's creation.</p> <p>Mission Intention: Pastoral care of tourist to reinforce the bonds of Catholic Unity.</p> <p>Dedicated to: The Precious Blood of Jesus.</p>			<p>1 <i>Blessed Junipero Serra</i> Canada Day</p> <p>Many acts, in no matter what area, will engender a habit. A2 14:2</p> <p>St. John of the Cross</p>	<p>2</p> <p>It is not necessary to be always in Church, to be with God. We ought to make our hearts an oratory, into which we retire from time to time, speak with Him there, sweetly, humbly and lovingly.</p> <p>4th Letter to Mrs. N. Brother Lawrence of the Resurrection</p>	<p>3 St. Thomas First Friday</p>	<p>4 <i>St. Elizabeth of Portugal</i> B.V.M. First Saturday Independence Day</p> <p>Force yourself to become like Jesus in humility.</p> <p>St. Teresa Mgt. Redi</p>
<p>5 14th Sunday in Ordinary Time</p> <p>As a mother comforts her child so will I comfort you:</p> <p>Is 66: 13</p>	<p>6 <i>St. Maria Goretti</i></p> <p>Purity of heart is nothing less than the grace of God.</p> <p>N2 12:1</p> <p>St. John of the Cross</p>	<p>7</p> <p>Death is close behind us; we die only once so let us be prepared.</p> <p>First Letter Brother Lawrence</p>	<p>8 <i>Bl. Jane (Joan) Scopelli</i></p> <p>Walk with Him always in the way of love and prayer. Strive to shut yourself in the little heaven of your soul, and rest there with Him Who has made you His own.</p> <p>Mother Aloysius of Concord Carmel</p>	<p>9</p>	<p>10</p> <p>Never think that the good or evil you do will remain a secret.</p> <p>St. Teresa of Jesus</p>	<p>11 St. Benedict</p> <p>We must persevere since in the spiritual life not to advance is to retreat,.....</p> <p>First Letter to Rev. M. Br. Lawrence</p>
<p>12 15th Sunday in Ordinary Time</p> <p>In Him (Christ Jesus) every thing in heaven and on earth was created,all were created through Him and for Him. Colossians 1:16</p>	<p>13 <i>St. Henry</i></p> <p>I understand so well that it is only love which makes us acceptable to God, that this love is the only good I ambition.</p> <p>Story of a Soul 188 St. Therese of the Child Jesus</p>	<p>14 Blessed Katéri Tekakwitha</p>	<p>15 St. Bonaventure</p> <p>....those who have been breathed on by the Holy Spirit move forward even while sleeping..... First Letter Br. Lawrence</p>	<p>16 <i>Our Lady of Mount Carmel</i></p> <p>A Carmelite ascends to Calvary and there she immolates herself for souls. Love crucifies her. Dairy 58 Bl.Teresa of the Andes</p>	<p>17 <i>Bl. Teresa of St. Augustine & Companions</i></p> <p>....if the vessel of our soul is still battered by winds or by storm, let us call on Our Lord who rests therein.</p> <p>First Letter Br. Lawrence of the Resurrection</p>	<p>18 B.V.M.</p>
<p>19 16th Sunday in Ordinary Time</p> <p>In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of His body the Church. Colossians 1:25</p>	<p>20 <i>St. Elijah (Prophet)</i> OUR HOLY FATHER</p> <p>Nothing seems impossible to those who love.</p> <p>St. Teresa of Jesus</p>	<p>21 <i>St. Lawrence of Brindisi</i></p> <p>The Presence of Godin my opinion encompasses the whole spiritual life and it seems to me that who ever practices it correctly will soon attain the spiritual life.</p> <p>Second Letter Brother Lawrence of the Resurrection</p>	<p>22 St. Mary Magdalene</p>	<p>23 <i>St. Bridget Our Lady of Divine Grace</i></p> <p>Carmel should be like the tabernacle - it's silence bespeaking Our Lord's Presence everywhere. Mother Aloysius</p>	<p>24 <i>Bl. John Soneth priest</i></p> <p>I have this interior Treasure which no one can take from me, nor can it be enhanced by any material comforts,...</p> <p>St. Raphael Kalinowski</p>	<p>25 St. James</p> <p>....the heart must be emptied of all other things, for God wishes to possess it alone;..</p> <p>Second Letter to Rev.M. Br. Lawrence</p>
<p>26 17th Sunday in Ordinary Time</p> <p>In baptism, you were not only buried with Christ, but also raised to life with him. Colossians 2:12</p>	<p>27</p> <p>In the measure He sees that they receive Him, so He gives and is given.</p> <p>St. Teresa of Jesus</p>	<p>28</p> <p>I should like a strong faith to break these bonds which hold me prisoner.</p> <p>St. Teresa Mgt. Redi</p>	<p>29 St. Martha</p> <p>The affection is purely spiritual if... it gives the soul a desire for God...</p> <p>N 14:6 St. John of the Cross</p>	<p>30 <i>St. Peter Chrysologus</i></p>	<p>31 St. Ignatius of Loyola</p> <p>Ah! If only we knew how we need God's grace and assistance, we would never lose sight of Him not even for an instant.</p> <p>Second Letter Brother Lawrence of the Resurrection</p>	

AUGUST 1992



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>General Intention: Rediscover Europe's Christian roots.</p> <p>Mission Intention: Rekindling of zeal for Missionary Activity by traditional Catholic countries.</p> <p>Dedicated to: The Immaculate Heart of Mary.</p>						<p>1 St. Alphonsus Liguori St. Peter Julian Eymard First Saturday</p> <p>It is living faith that makes our prayer. Devotions and formulas cannot replace this.</p> <p>Mother Aloysius</p>
<p>2 18th Sunday in Ordinary Time</p> <p>When Christ our life appears, then you shall appear with Him in glory.</p> <p>Colossians 3:5</p>	<p>3</p> <p>Every suffering is insignificant when we consider that it is a means of acquiring the true and pure love of God.</p> <p>St. Teresa Mgt. Redi</p>	<p>4 St. John Vianney</p> <p>We can continue our communion of love with Him, living in His holy presence, at one time by an act of adoration, of praise, of desire, at another time by an act of resignation, of thanksgiving and in any other way our spirit can conceive. Third Letter</p> <p>Br. Lawrence of the Resurrection</p>	<p>5 Dedication of St. Mary Major</p>	<p>6 Transfiguration</p> <p>Love is the fusion of two souls in one mutual perfection.</p> <p>Cartas 40 Bl. Teresa of the Andes</p>	<p>7 St. Sixtus II & companions St. Cajetan First Friday St. Albert of Trapani My God, I desire nothing save to become Your perfect image.</p> <p>St. Teresa Mgt. Redi</p>	<p>8 St. Dominic</p> <p>The more intense is man's faith, the closer is his union with God.</p> <p>A2 9:1</p> <p>St. John of the Cross</p>
<p>9 19th Sunday in Ordinary Time</p> <p>Faith is confident assurance concerning what we hope for, and conviction about things we do not see.</p> <p>Hebrews 11:1</p>	<p>10 St. Lawrence</p> <p>...man must exercise great care that his heart does not become attached to temporal goods.</p> <p>St. John of the Cross</p>	<p>11 St. Clare</p> <p>We will know the intensity of His Love by the love we have for our neighbor.</p> <p>Cartas 13 Bl. Teresa of the Andes</p>	<p>12</p> <p>Be careful never to waste an occasion for mortification by complaining about it or letting others see it.</p> <p>St. Teresa Mgt. Redi</p>	<p>13 SS. Pontian & Hippolytus</p> <p>It is necessary to die to oneself in order to live a life hidden in Christ.</p> <p>Dairy 46 Bl. Teresa of the Andes</p>	<p>14 St. Maximilian Kolbe</p> <p>How I wish to give my blood for the Church.</p> <p>Bl. Mary of Jesus Crucified (Little Arab)</p>	<p>15 Assumption Holy Day of Obligation</p> <p>God who is almighty has done great things me, holy is His Name.</p> <p>Luke 1:39-56</p>
<p>16 20th Sunday in Ordinary Time</p> <p>Jesus said to His disciples: "I have come to light a fire on the earth. How I wish the blaze were ignited!"</p> <p>Luke 12:49</p>	<p>17 Bl. Angelus Augustine Mazzinghi</p> <p>I resolved to give myself entirely to God in reparation for my sins, and to renounce everything for His Love. 5th Letter</p> <p>Br. Lawrence</p>	<p>18 St. Jane Frances de Chantal</p> <p>O my Lord, You know my great desire to become a victim of Your Sacred Heart.</p> <p>St. Teresa Mgt. Redi</p>	<p>19 St. John Eudes</p> <p>Little Therese receives Viaticum in 1897 and prepares to die.</p> <p>It doesn't bother me because God will give me the courage I need</p> <p>St. Terese</p>	<p>20 St. Bernard</p> <p>The practice of the Presence of God is at the root of all spiritual life... though the methods may differ.</p> <p>Bl. Titus Brandsma</p>	<p>21 St. Pius X</p> <p>During your meals and when dealing with others, lift your heart up to God often; the slightest movement will always be most agreeable to Him.</p> <p>Letter 9 Br. Lawrence of the Resurrection</p>	<p>22 Queenship of Mary</p>
<p>23 21st Sunday in Ordinary Time Tell the Good News. Rsp. Ps.</p> <p>30 22nd Sunday in Ordinary Time</p> <p>God, in your goodness you have made a home</p> <p>Rsp. Ps.</p>	<p>24 St. Bartholomew</p> <p>I feel a hunger for and have such an insatiable thirst that souls may search for God.</p> <p>Cartas 104 Bl. Teresa of the Andes</p>	<p>25 St. Louis St. Joseph Calasanz Bl. Mary of Jesus Crucified (Little Arab)</p> <p>Be as careful about your kitchen as about your prayers.</p> <p>Bl. Mary of Jesus</p>	<p>26 Transverberation of St. Teresa of Jesus</p> <p>I thank you, my God, that I die a daughter of the Church.</p> <p>St. Teresa of Jesus</p>	<p>27 St. Monica</p> <p>Wisdom enters through love, silence and mortification.</p> <p>Max. 30 St. John of the Cross</p>	<p>28 St. Augustine</p> <p>Everything is quiet and my soul free without knowing how it is so.</p> <p>Bl. Anne of St. Bart.</p>	<p>29 Beheading of St. John the Baptist</p> <p>O, Soul, most beautiful among all the creatures, you are God's dwelling and His secret chamber and hiding place.</p> <p>St. John of the Cross</p>

SEPTEMBER 1992



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		<p>1 <i>St. Teresa Margaret Redi of the Sacred Heart</i> In the place where I dwell it is easier to become a saint than not to. St. Teresa Mgt. Redi</p>	<p>2 There is not a way of life in the world, sweeter or happier than continual conversation with God. Letter 3 Br. Lawrence</p>	<p>3 St. Gregory the Great He does not force our will, He takes what we give Him. St. Teresa of Jesus</p>	<p>4 First Friday I desire to enclose myself within Your most loving heart as in a desert. St. Teresa Mgt. Redi</p>	<p>5 <i>B.V.M.</i> First Saturday If I walk sincerely, says the Lord, nothing shall be wanting to you in heaven or on earth. Little Arab</p>
<p>6 23rd Sunday in Ordinary Time In every age, O Lord, You have been our refuge. Responsorial Psalm</p>	<p>7 Labor Day Let the body work... ...let your soul be at rest. St. Teresa of Jesus</p>	<p>8 Birth of Mary Jesus does not demand great actions from us but simply surrender and gratitude. Story of a Soul 188 St. Therese</p>	<p>9 St. Peter Claver In prayer I look for refuse, but solitude is so hard to find that recollection of the soul is almost an impossibility. Only a singular faith in the grace of God which itself comes in time of need can sustain peace of soul. St. Raphael Kalinowski</p>	<p>10</p>	<p>11 This is the reason for prayer....the birth of good works. St. Teresa of Jesus</p>	<p>12 <i>B.V.M.</i> <i>Bl. Mary of Jesus</i> God makes use of nothing other than love. St. John of the Cross</p>
<p>13 24th Sunday in Ordinary Time Grandparents Day But we have to rejoice and celebrate! This brother of yours was dead and has come back to life. Luke 15:32</p>	<p>14 Triumph of the Cross I desire to have no consolation from God in this life, but only in the next. St. Teresa Mgt. Redi</p>	<p>15 Our Lady of Sorrows Do not be satisfied with less than the fullness of God's love and life. You know it is within your reach.... Mother Aloysius</p>	<p>16 <i>SS. Cornelius & Cyprian</i> The devil has an extraordinary fear of the perfect soul. SC 24:4 St. John of the Cross</p>	<p>17 <i>St. Robert Bellarmine</i> Constitution Day <i>St. Albert of Jerusalem</i> Writer of the Rule of Life Love cannot contain itself! St. Teresa of Jesus</p>	<p>18 I believe that true heroism consists in constant fidelity to the humble hidden way. General de Sonis, OCDS</p>	<p>19 <i>St. Januarius B.V.M.</i> The devil fears a soul united to God as he does God Himself. Maxims 47 St. John of the Cross</p>
<p>20 25th Sunday in Ordinary Time Catechetical Sunday I urge that petitions, prayers, intercessions, and thanksgivings be offered for all, especially...those in authority. I Timothy 2:1</p>	<p>21 St. Matthew It came to be understood that where I was the reputation of absent persons was safe. St. Teresa of Jesus</p>	<p>22 Begin Novena to St. Therese of the Child Jesus As a mother comforts her son, so will I comfort you; in Jerusalem you shall find your comfort. Isaiah 66:13</p>	<p>23 I beg You to choose a legion of little victims worthy of Your Love! Story of a Soul 200 St. Therese</p>	<p>24 The elevator which must raise me to heaven is Your arms, O, Jesus. Story of a Soul 208 St. Therese</p>	<p>25 Poor Peter, he was relying upon himself instead of relying upon God's strength. Novissima Verba 140 St. Therese</p>	<p>26 <i>SS. Cosmas & Damian, B.V.M.</i> The canticle of suffering united to His suffering is what delights His Heart the most! Letters Vol.I p.553 St. Therese</p>
<p>27 26th Sunday in Ordinary Time Person of God that you are, seek integrity, piety, faith, love, steadfastness, and a gentle spirit. 1 Timothy 6:11</p>	<p>28 <i>St. Wenceslaus SS. Lawrence Ruiz & companions</i> Rosh Hashanah We know very well that the BVM is Queen of heaven and earth, but she is more Mother... Little Therese</p>	<p>29 <i>SS. Michael, Gabriel, & Raphael</i> Heed me and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. Isaiah 55:2-3</p>	<p>30 St. Jerome To me He has granted His Infinite Mercy, and through it I contemplate and adore the other divine perfections. Little Therese</p>	<p>General Intention: Sufferers of AIDS and their families. Mission Intention: New graces for Missionary Activity as the sick offer up their sufferings. Dedicated to: The Holy Cross and Our Lady Queen of Martyrs</p>		

Denis Read were speakers for the last day of the workshop.

Fr. Michael, prior of Holy Hill, spoke on "Skills of a Good Leader: Leadership of Presidents and Good Formation Leadership". "Leaders need vision," he asserted, and to find it they must determine and articulate their goals, as they consider and get direction from the Rule, the Gospels and from Carmelite authors. He surprised the group by insisting, "Let's get dangerous, try something risky".

He pointed out that leaders should initiate, delegate and communicate, but he also noted several pitfalls of leadership, including taking power (rather than allowing for power in the community), suspicion, mistrust, factions, overcontrol, and its opposite, drifting. "To get somewhere you have never been, you must go by a road never traveled," he explained.

Fr. Denis asked the group, "Why are we afraid of this challenge?" Answering the question, he said, "Sometimes because we feel our limits; sometimes we don't have a clear idea of our goals." "Thus," he added, "we need clarity, decision and peace."

Echoing Fr. Patrick, he noted that the community, the president, the council, the formation director and the spiritual assistant are all responsible for formation. Of the formation directors, he asserted that they need the qualities of a good spiritual director, and he had the group exploring where a director might gain such experience. He also warned against "coddling" members, labeling that a "cruel kindness".

He pointed out that not following the requirements of the Rule is not a sin, but it would be making little of the vocation, not listening to God's call, or as Fr. Bruno said earlier, it would be "irreverent".

While Wisconsin weather remained cold and dismal throughout the workshop, those attending found the meeting bright with ideas. Libby Atkinson, formation director of a St. Paul, MN, community [Our Lady of the Blessed Sacrament], enthusiastically reported that she "came away with a joyful sense of belonging to a world-wide Carmelite family. Hearing the stories of other communities' struggles and victories left me with a greater determination to embrace leadership," expecting that the crosses found in it would lead to "true community growth".

Like Libby, John Myron, president of the Columbus, Ohio, group, found the chance to meet and share experiences with other Secular Order leaders helpful. Most beneficial to him was "getting acquainted with the numerous presidents and directors: their problems, trials, and their hopes".

Marge Teipen, longtime president of the Indianapolis community of the Resurrection, agreed that the meeting promoted "unity. Getting everyone together was important". She added that "Everyone was friendly and communicative," and she felt "no negative feelings from the group".

A realization that "I was a part...of this 'grace' called Carmel" struck Al Urbanski of Iron Mountain, Michigan. He claims the workshop inspired "awe, and at the same time...closeness with the others".

"I learned," he says, "that the Secular Order is 'expansive', really unlimited, and that it must be directed by God".

Mary Lou Luther, formation director for the Buffalo, NY, community of Our Lady of Mt. Carmel and St. Teresa of Jesus, indicated that she had gained "a better understanding of each leadership role in our Order and learned more than I had hoped". She shared her notes and handouts with the spiritual assistant, the president, councillors and formation team members of her group when she returned home.

Teipen pointed out that the workshop underscored the importance of the Carmelite vocation, "that it is a call from God".

Myron felt a well-organized workshop just on formation would be valuable in the future. "Almost every chapter has differing problems to overcome in order to train new Carmelites," he noted. "I learned something from each member that I talked to". Luther also hoped that this was the first of many workshops providing direction to OCDS leadership".

Atkinson came away with "a renewed conviction not to water down the essentials, as it does no one any favor". She hopes to include the Council and other members more in formation and in other community tasks" as a result of the workshop.

Urbanski intends to develop a new formation manual specifically addressed to the needs of his community, using the St. Paul manual as a guide. He also hopes there will be another similar workshop next year.

Because his chapter does not meet as often as others do, Myron hopes to make an adjustment in the number of meetings. He is also considering using a small discussion method for formation, using more of the senior members of his group.

Teipen agreed that the workshop was worthwhile and hopes another will be held soon. She acknowledges a need for more council meetings "although our group is so small that all really participate in many decisions".

Central to the experience were the daily liturgies celebrated with the group and led by the Frairs speakers, and Morning and Evening Prayer recited daily by the group. Luther was particularly struck by the quotation from St. Teresa above the altar: "Give yourself entirely to God, so that God can give Himself entirely to you".

The group found the accomodations in the Olde Monastery Inn (former Novitiate of the Friars), the gourmet meals, and the general atmosphere excellent. Betty Sydow, the chef, stunned workshop participants with meals which seemed to be straight from the menus of four-star restaurants.

The experience was marred, however, when on the last day, Tom Reid, Director of Formation of the Mount Clemens, MI, community of St. Joseph, Protector, suffered a heart attack. He was supported by the group's prayers and visits from the friars. (Thus far Elaine Theisen, OCD).

(Your Clarion editor, Fr. Bruno, can fill you in on the condition of Tom Reid. When the visit I had planned on May 10 with the Mt. Clemens Community fell through because the meeting place was not available due to that day being the First Communion Sunday for the Parish Church where meetings are held, I was able to spend the time I would have spent making my visitation as a guest of Tom Reid and his lovely wife Gwen at their home in Leonard, MI. He had to spend the rest of Holy Week at Mount Sinai Hospital in Milwaukee, where his wife had joined him on Holy Thursday. After returning home on Easter Sunday Tom's personal physicia put him into the hospital for several days while extensive tests were done. As a result they were able to discover where and to what extent his heart had been damaged. Thus, more appropriate rememrdial treatment was begun. During the 40 odd hours I spent in the company of Tom and Gwen, we celebrated Mother's Day with Tom's mother and brother on Saturday, and with Gwen's Mother and relatives on Sunday. To all intents and purposes, Tom appeared to be quite quite healthy. I would never have guessed, had I not known, that just under four weeks earlier he had suffered a serious heart attack. Deo Gratias).



ANNUAL UPDATE: PROMISES, VOWS

It was brought to my attention that the names of some of our members who received the Scapular in 1991 were not reported in the last Clarion. Therefore I will include them in this issue.

Baltimore, MD - Community of Our Lady of Mount Carmel and St. Teresa...

1st Promise: Rosario Sijera, 12/8

Barrington, RI - Community of Our Lady of Mount Carmel and St. Therese of the Child Jesus...

1st Promise: Alice Balonis, Eugene Cadorette, Betsy Donigan, Carole McMahon, Serena Palmer, 1/27; Catherine Rubin, Barbara Wright, 11/24

Buffalo, NY - Community of Our Lady of Mount Carmel and St. Teresa...

1st Promise: Mary Ann Branicky, John Heiser, Margaret Jeanotte, Edward Jurewicz, 6/19

Chestertown, MD - Annunciation Community...

Scapular: Fred Krastell, 9/14; Ray Crooks, 10/19
Final Promise: Helen Hickman, Leona O'Neill, Mary Zeisel, 9/14
Vows: Madge Crooks, 9/14

Cincinnati, OH - Community of Our Lady of Mount Carmel and St. Teresa...

Final Promise: Richard Sylvester, 4/7

Conyers, GA - Community of St. Elijah...

1st Promise: Marian Case, 9/8; Rose Marie Borja, Mary Virginia (Ginger) Galt, 9/14

DesPlaines, IL - Community of Our Lady of Mount Carmel and St. Teresa of Avila...

1st Promise: Eugene Stehura, 3/3; Tom Fath, 4/7; Linda Tincher, 5/5; Genevieve Pikusa, 9/1
Final Promise: Renita Bianchi, 4/7, Joanmarie Wermes, 10/6; Eugenie Dugue, 11/3; Barbara M. Bechtel, 12/1

Detroit, MI - Our Lady of the Paraclete Community

1st Promise: Maud Lucas, Ilona Waterstraat, 5/1; Gloria Duzey, Stacy Fedak, Irma Fuscidi, Wilma Greenway, David Johnson, Cynthia Sowers, Shirley Yengoyan, 12/8

Final Promise: Mary Thornton, 1/1; Tessie Kowalski, Mary J. Strahorn, 5/1; Frances Atkinson, Irene Smith, Jean Villeneuve, 12/8

Vows: Mary Ann Carlson, Thomas Carlson, Donna Hartner, Benny Lopez, 12/8

Elmira, NY - Community of Mary and Elijah...

1st Promise: Pat Brazzo, Leo and Anne Marie Detrick, Benitta Schickel, 6/29

Elysburg, PA - Community of Our Lady of Mount Carmel and St. Joseph...

1st Promise: Anna T. McKendrick, Thomasine Moran, 11/10

Endwell, NY - St. John of the Cross Community...

Final Promise: Janice Penner, 4/3

Vows: Janice Penner, 4/3; Emmett

Harrington, 10/7; Susan Fowler, 12/1

(Janice was permitted to make her Final Promise and Vows on her deathbed)

Grand Rapids, MI - Community of Our Lady of Guadalupe...

1st Promise: Kathryn Blumhagen, Catherine Wilcome, 7/28

Harrisburg, PA - Community of Our Lady of Mt. Carmel and St. Joseph...

1st Promise: Jill McDonough, 7/20

Final Promise: Betty Bueter, 7/20

Hubertus, WI - Community of Our Lady of Holy Hill...

Final Promise: Ron DeWane, 10/14

Huntington, LI - Un-named

Scapular: Joan Hallet, 1/6; Gladys Castro, Lucille Leippert, Mary Polch, Ann Schoedler, 11/10 (These were erroneously listed under the New York City Community in the last issue)

1st Promise: Susan Drollinger, 1/6; Edward Romaine, 12/8

Final Promise: Elizabeth Javorek, 3/10

Indianapolis, IN - Community of the Resurrection

1st Promise: Deborrah Thurston, 11/10

Isolated - Community of St. Teresa and St. John of the Cross...

1st Promise: Frances B. Bregler, 2/27 Clara Boevingloh, Daniel C. McKenzie 7/16; Marian E. Case: 9/8; Curtis P. Ortt, 9/15; Frances Grosch, 12/14

Jacksonville, FL - Un-named

Scapular: Carol Watkins, 11/9 (Erroneously omitted from last issue)

Keeseville, NY - Virgin of Solitude Community...

1st Promise: Elizabeth Cassavaugh, Ann Cordick, 7/14

Latrobe, PA - Community of Jesus, Mary and Joseph...

1st Promise: Gina Cimini, 4/21

Final Promise, Justine Struhala, 4/21

Vow: Catherine Vargo, 10/20

Manitowoc, WI - Community of Our Lady of Mount Carmel...

1st Promise: Diana Endries, 4/24

Final Promise: Dorothy Zik, 4/24

Massena, NY - Community of St. Joseph...

Final Promise: Ann McGinley, Nadine McNally, 9/15

Milan MI - Community of Our Lady Refuge of Sinners...

1st Promise: Alfredo Gaskin, Gassan Rajeh, Joseph Zalesky, 1/13

Final Promise: Fr. Clair Dinger, Robert Gonzalez, Matthew Ross, Clarence E Williams, Jr., 1/13

Milwaukee, WI - Community of St. Teresa of Jesus

1st Promise: Donald Lonski, 3/17;

Joseph Mooney, 12/15

Final Promise: Mabel Buhl,

Frances Ginter, 1/20

Morristown, NJ - Community of the Sacred Heart..

1st Promise: Mary Malina,

Shiela Narayanan, 5/6

Final Promise: Perpetua M. Gerne, Fr. Robert Gorman, Maria Hunter, 5/6

Raleigh, NC - Community of St. Teresa of Jesus...

Final Promise: Gunda G. Bush,

Henriette Loehfelm, 7/20

Richmond, VA – Community of the Holy Spirit...

1st Promise: Elizabeth Swed: 7/16

Mount Clemens, MI – Community of St. Joseph Protector...

1st Promise: Maria Williams, 10/13
Final Promise: Darlene McVannel, 6/9;
Tina Kastner, 12/8

New York, NY – Community of Our Lady of Mount Carmel and St. Teresa...

1st Promise: Maureen Avila, Rose Marie LoGuidice, Christine Rush, 10/19; Joan M. Gerber, 11/14; Anna Bailous, Virginia K. Lee, Ann Mulholland, Raymond F. Tiernan, 12/21
Final Promise: Maria Rodriguez, 3/16

Peterborough, NH – Community of St. Joseph...

1st Promise: Lena Contessa, Rosalie Contessa, Francis Matton, ??/
Final Promise: Moira Pomije, ??/

Plattsburgh, NY – Community of Our Lady of Mt. Carmel and St. Joseph...

1st Promise: Louis & Eleanor Chauvin, 9/15
Final Promise: Gerald Holland, 1/12

Roxbury, MA – Community of Our Lady of Mount Carmel and St. Teresa...

1st Promise: Catherine R. McCarthy, 3/17;
Jan Robinson, 5/19; Eileen Carr, 12/15

St. Joseph, MI – Community of St. Joseph...

1st Promise: Marilyn and Peter Almond, Mary Catherine Krizan, Dona Warren, ??/
Vows: Dena Blay-Stroba, ??/89

St. Paul, MN –Community of our Lady of the Blessed Sacrament...

Scapular: Melissa Ronning,
Portia Tatlonghari, 4/21
(Erroneously omitted from last Issue)

1st Promise: Bernadette Daly, John DeSalvo, Helen Harper, Dianne LaScotte, Stephen Plonski, Verna Shannon, Thomas Showalter, 5/12
Final Promise: Elizabeth Atkinson, Agnes Brandl, Rev. James Livingston, 5/12

St. Paul, MN – Community of Our Lady of Divine Providence...

1st Promise: Peggy Doerrie, Theresa Kump, Katie Magnuson, Vern Paul, Rose Paul, Molly Thibault, 6/8

Vows: Dorothy Schik, 10/12;
Sharon Young, 12/30

Schenectady, NY – Our Lady of Mercy Community

1st Promise: Helena M. Calvano, Laurette Murray, William Murray, Jr., 5/17
Final Promise: Gloria Ferro, Mary Mahoney, Arlene Williams, 5/17
Vows: Marilyn Byrnes, 5/17

Springfield, MA – Community of Blessed Elizabeth of the Trinity...

Final Promise: Thomas Bernardi,
Matthew Bristow, 2/24

Sugarloaf, PA – Community of the Holy Annunciation...

1st Promise: Marge Sharry, Connie Spadell, 6/16
Final Promise: Joan Davenport, Renee Sorber, Martha Salnicko, 6/16

Toledo, OH – Community of Our Lady of the Most Holy Rosary...

Death: Alberta Dent, 9/10
Scapular: John Howell, 12/9
1st Promise: Mary Langenderfer, 10/14

Traverse City, MI – Community of the Infant Jesus of Prague...

Scapular: Joanne Sperry, 7/28;
1st Promise: Judy Samson, 7/28;
Vows: Mary Emerson, Betty Wakulat, Shirley Goodrich, Mary Hoban, 7/28

Virginia Beach, VA – Community of Our Lady of the Annunciation...

Final Promise: Tira Knispel, Denise L. Knoble, Mina R. Quinones, Wilma Q. Riddell, Honesto Vargas, 11/10

Washington, DC – Community of Our Lady of Mount Carmel...

1st Promise: Marjorie Antus, John Antus, Carol Lisi, 11/17
Final Promise: Catherine Jensen, Robert Hensley, 5/19

Washington, DC – Community of St. Joseph...

1st Promise: Edythe Bonato, Louise Edmunds,
Maria Cruz Gray, Joann Murphy, 10/13
Final Promise: Marcia Carroll,
Ida M. Newman, 10/13

Willow Grove, PA - Community of the Immaculate
Heart of Mary...

Final Promise: Margaret Gilligan, Mary Marr,
Margaret Saetta, Lois Zurbach, 10/14

West Palm Beach, FL - Community of St. Joseph...

Final Promise: Dolores Hess, 3/3;
Lucille Fauteux, 9/22

(I'm sure there remain errors or omissions,
Please let me know and I'll publish the corrections
in the issue next following).

FROM YOUR PROVINCIAL DELEGATE...

1. Not long after the last issue appeared, I re-
ceived the following

Memo for the Carmel Clarion

"I would like to comment on a section of the last issue of the CLARION regarding "Religious Seeking Membership in the OCDS". I refer specifically to the issue of religious being permanent guests. There are many ways to learn about Carmelite spirituality, and many opportunities for people, both lay and religious, to share in special celebrations and events hosted by the Third Order, but the Secular Order is a community set up for those who are called to this particular vocation in Carmel. The regular monthly meetings are for the community; they are not intended to be a public gathering. Most of us rely on our monthly meetings to help us build and maintain a sense of community, Guests are always welcome, and I think that we go out of our way to extend our hospitality to them, but the expression "permanent guest" is a contradiction in terms. This should apply equally to religious and lay people."

Your delegate believes the above is very valuable 'input', and recommends that all of our Councils, after having consulted the membership, decide upon a 'Policy' regarding Guests.

2. Last February I received a letter which asked some questions that I am not able to answer definitively because it seems to me that some of them do not admit of any 'definitive' answer. I share them with you, hoping that many of you will feel inspired

to share your thoughts on the matter with the rest of us. My tentative 'response' follows each of the questions:

"[A member's recent] death, wake and funeral has generated a few questions":

a) *May we be buried with our Scapular worn as we do at meetings? Also a copy of the Vows?*

Our Local Statutes (Sec. VI) answers this directly:

"If a Carmelite member wishes to be buried in the full habit of the Order, or with the Scapular worn externally, prior arrangements should be made with the member's family or closest associates".

Thus, although traditionally the last will of a deceased person is considered sacrosanct and must be observed to the fullest extent possible in regard to personal property and possessions, this Statute recognizes the fact that the time of the Wake is a very delicate time for the survivors of the deceased, and their 'sensibilities' are to be scrupulously respected. However, there is a vast difference between being buried with the full habit and being buried with the [large] Scapular worn externally. The former is proper to 'Religious' in the strict sense, while the large Scapular identifies one with the 'Secular' Order, and affirms one's status as belonging to the 'Laity'. It seems to me that the member could impress that fact upon family members and thus dispose them to respect his/her wish in regard to the large scapular.

Perhaps I am reading too much into the expression "prior arrangements should be made". Does that mean: "instruct them to do what you have an absolute right to have done", or does it mean: "Try to convince them that they fulfill your earnest desire"? I think that the latter is the correct interpretation, otherwise the Statute might have stated "put it in your last Will", which Will then, would have to be respected.

As to being buried with a written copy of the vows, it seems to me that that request cannot possibly offend the sensibilities of the surviving family, unless, of course, the deceased were to request that all those who attend the Wake be advised of that fact.

b) *May members of the Community take an active part in organizing a Rosary and/or Prayer Service during the wake aside from of the parish priest/celebrant's plans?*

I believe that this, too, is something that has to be arranged for with the surviving family, and very probably the parish priest/celebrant. It is certainly a

most laudable desire, and it is difficult to imagine that the family of the deceased would be opposed to it, provided it was scheduled to be done at an appropriate time, e.g., not right before or after the Wake Service by the parish priest/celebrant.

c) *Do we, as members of the Order wear our Scapulars, for all to see, as a sign of (oneness) Community with the [deceased] person? At the Wake? At the Funeral? What about other Sacraments, Baptism? Weddings? Ordinations?*

It seems to me that if the deceased is wearing the large scapular externally in the casket, then wearing the large scapular for all to see would be most appropriate at the Wake. In the event the deceased is not wearing the scapular, it might not be appropriate especially if the fellow community members were to come in to pay their respects as individuals. But if several of the Community members were to come in 'as a group', then, I think, it would be appropriate.

As to the rest of the question, I think that the large Scapulars might be worn by fellow members attending 'as a group', but then only during the time the actual services are being conducted, i.e., in Church, and sitting as a group.

d) *For my (the questioner's) funeral I wish to combine elements of Carmel and Roman Rite as well as Maronite Rite. Is this possible?*

It seems to me that provided the Eucharistic Prayer is one of those approved by the Church, and the Carmelite and Maronite 'elements' preceded or followed, it would be possible. The best way to find out would be to put together a proposed 'ceremony' and submit it to the Chancery office for approval. In my own personal experience I assisted at a funeral of the Roman Catholic husband of a Greek Orthodox woman, which took place, of course in the Catholic Church. A Russian Orthodox priest was permitted to chant the Final Commendation prayers immediately preceding the taking of the body from the Church to the cemetery. I don't know whether the Pastor had checked with the Chancery first to obtain permission for that, but then again I doubt that most Pastors would have felt they needed to ask the Chancery for permission to allow the Orthodox priest's participation in that way.

e) *In the obituary notice may the letters OCDS be used and the words "a member of the Secular Order of Discalced Carmelites"? For those of us who took another name, may that also be used?*

To the best of my knowledge the newspapers

will print anything (within limits) you want and will pay for. As to the use of the letters OCDS, that will un-intelligible to most people. And in the interest of truth, it seems unlikely that the survivors could have serious objection to having it stated in the obituary notice that the deceased was indeed a member of the Secular Order of Discalced Carmelites, or that the deceased was known as "such-and such" within that order.

The questioner followed the questions with the comment: "There seems to be some confusion in our group". I do hope my tentative responses have not added thereto.

3. I also received a question from one of the Presidents who attended the 'leadership workshop' at Holy Hill in April. I quote the pertinent parts of his letter:

"My problem is this, that the [City] Chapter has held to having only 9 monthly meetings per year. At Holy Hill most Chapter Presidents seemed to follow 12 meetings per year. Also the OCDS Rule with Commentary on the Rule by Fr. [Michael] Griffin, OCD, is not completely clear on the problem. Yes, he said monthly meetings, but I don't believe he ever said 12 meetings per year is desirable or required. The english only implies monthly meetings without implying a specific number of meetings per year.

Fr. [former Spiritual Assistant] recommended to me 12 monthly meetings. We started to plan on these arrangements but his job was changed. When Fr. [present Spiritual Assistant] came on the scene, the [City] Chapter slipped back to their 9 monthly meetings, prompted by his remark, "Summer time is for vacations".

What is your position on the number of meetings per year for an OCDS chapter?"

Though your delegate did not make a copy of his response to this question, he said, in substance:

"I believe that your interpretation of the words "monthly" is correct. From my own experience I know that not all communities meet 12 times a year, even barring unforeseen circumstances. Some that I know allow the Annual Retreat gathering and the separate Day of Recollection gathering to "count" as the 'meeting' for the repetitive months in which they occur. Another that does that also purposely takes a month's recess in the summer. Still others, located up North, recess for two or three months in winter. Perhaps some of the southern communities recess during the hottest months of the summer. This corroborates your interpretation of 'monthly'. I suggest that the Council hold a 'hearing' and then

decide".

What I didn't say in my letter and which occurs to me now is that the Spritual Assistant may not want to come in the summer, so that there would have to be some alternative to his monthly conference, which should certainly enter into the considerations leading to a determination by the Council.

Jesus ' Prayer for His Priests

The following prayer was dictated by Our Lord to Sr. Josefa Menendez...on the Feast of the Sacred Heart, 1921, with the Instruction: "Josefa! Repeat these words every day".

O Jesus, by Thy most loving Heart, I implore Thee to inflame with zeal for Thy love and glory all the priests of the world, all missionaries and those whose office it is to preach Thy word, that on fire with holy zeal, they may snatch souls from the devil and lead them into the shelter of Thy Heart where forever they may glorify Thee.

MISCELLANEOUS NOTICES, ITEMS...

1. From Dorothy Schik, OCDS (Mary Grace of the Eucharist):

Dear Fr. Bruno, could you find a little spot in the next Clarion where I could thank, from the bottom of my Carmelite heart, all those whose contagious love and enthusiasm have got our ring [project] off to a resounding start? I have placed the order for our first (!) hundred and am hoping I can get them to everyone who has ordered by July 16th, Feast of Our Lady of Mount Carmel - under whose inspiration and protection this whole project was undertaken. Already it has created a bond in our Carmelite Family that I never would have imagined. May it deepen our love for one another and for all those with whom, by our vocation, we long to share God's love.

2. Also from Dorothy (Mary Grace): *To those wishing to order an OCDS ring (cf. Clarion, April-June 1992, page 11):*

- R2226 - Man's.....\$67.85
- R1123S - Woman's..... 36.65

- Please send a separate \$3.00 check for postage-
- Make the check for the ring payable to OCDS-
- Make the check for Postage payable to
Dorothy Schik, OCDS
- And send both checks to Dorothy at
1767 Wordsworth Ave.
St. Paul, MN 55116-2735

BE SURE TO INCLUDE RING SIZE
WITH YOUR ORDER!!!

I will forward the checks for the rings to Fr. Bruno, whose office will be billed directly for them, and the bill will be paid through the OCDS checking account.

2. A request from an aspirant to the OCDS community that meets in San Pablo City, the Philippines. She is indigent, a dependent of her family, who cannot afford a Commentary on the Rule of Life, the Complete Works of St. Teresa and of St. John, and a Breviary. If anyone has used copies of these items that he/she is willing to donate to Florence M. Arapan, please send them to me, and I will forward them to her. If I receive more than she needs personally, I can send them to her community and other communities in the Philippines, to be made available for others who cannot afford them.



THE SCAPULAR MESSAGE

How heartening it is to hear of an increase of devotion to the Blessed Virgin under the title of Our Lady of Mount Carmel on the part of the faithful. It reveals a deep, healthy concern for their spiritual welfare. Children of an insurance-conscious society, they realize it is foolhardy to neglect the powerful assurance of attaining eternal life afforded by the Brown Scapular. In having such confidence in the Scapular Devotion they give evidence of their faith in a cardinal point of Catholic theology, namely, that in His infinite Wisdom and Mercy, God the Father has given to the Blessed ever virgin Mary an indispensable role in the economy of salvation. Jesus will always be, of course, the unique, the only cause of salvation; He is indispensable by the very nature of things. But He comes to us with His saving Grace

through Mary or He comes to us not at all. She is the mediatrix and the dispensatrix of all graces.

But in his desire to render his eternal beatitude secure by embracing the Scapular Devotion to Our Lady, one may easily overlook its fullest, most profound meaning. Chances are, that when a person first asks to receive the Scapular and agrees to fulfill the conditions laid down for its fruitful use, he does so out of an awareness of the numerous threats to our salvation that surround us in these modern times. Occasions of sin abound in this materialistic, secularistic day and age, and they are borne in upon us by every medium of communication. If humility has not convinced the Scapular devotee of his frailty in the face of these dangers, experience has. His, too, is the conviction that these dangers are pervasive. It is next to impossible to 'insulate' oneself from them. Thus it is easy for him to say to himself, in effect: "Hedged in as I am by so many enticements and pressure to sin, I need an extraordinary means of defending myself against the spiritual blight that flourishes in the present day climate of systematic rejection of, and rebellion against, God that reigns in the 'world'. I must go to Mary, take refuge under her patronage, so that while living and breathing in that baneful atmosphere, my soul may, by a special privilege, escape eternal harm.

We should not find fault with persons who don the Scapular and wear it piously if this is the kind of reasoning that has fathered their devotion. After all, we do strike a bargain with Our Blessed Mother when we take advantage of her offer. If we fulfill the conditions, she will see to it that we do not suffer the pains of Hell. This frame of mind, however, overlooks the fuller and deeper meaning referred to above. The Scapular Devotion does more than to help us dodge and ward off the fiery darts aimed at us by the enemies of our salvation. It is more than a shield. Really, the best way to prevent an enemy bent on our destruction from harming us is to disarm him. Therefore, in its entirety, the message is this:

"The Scapular is a weapon as well as a shield; actually it is a weapon first and foremost: By living the Scapular Devotion in the fullest sense we overcome the occasions of sin by destroying them. Its objective is to sanctify the atmosphere in which we live. By it we work to root out of society the Godless mentality of these latter times, and to replace it with the divine view of life revealed in Jesus and by Jesus. To live the Scapular Devotion in its most perfect form is to live according to the Spirit of Carmel".

We can see this interpretation implicit in the historical circumstances under which the Scapular

was given to St. Simon Stock. The Carmelite Order had been forced to choose either to leave Palestine or to be wiped out by the Saracens. As a matter of fact, those who did not migrate to Europe were finally all massacred. Now it was thought by some members of the Order that the Spirit of Carmel could not survive outside of Palestine. There the needs of the hermits were few and easily satisfied. So, too, were their obligations to the faithful. In Europe they had to work harder to satisfy the needs of body and soul, as well as to serve the spiritual needs of the faithful. Conditions in Europe were unsympathetic, if not hostile to mid-eastern ways, to the contemplative spirit of the Order. Many Carmelites began to despair of the Order's future. So when St. Simon Stock prayed for a privilege, he seemed to be asking for an extraordinary means of preserving the Carmelite spirit.

We weren't there to take note of the inflection in her voice, but when Our Lady said "This [scapular] will be sign and a privilege..." she may have said it in such a way as to mean, "Why, this, the Carmelite habit, and the Carmelite spirit it represents, is itself a privilege that cannot be improved upon. This spirit does not depend upon external circumstances to remain alive and vigorous; it is vivifying and fruitful of itself. It is compatible with every kind of culture and civilization that truly accords with human nature. The Carmelite Spirit can sanctify a person regardless of his ethnic origins, customs and culture".

To the Catholic of today, then, the Scapular message reads: *The Catholic Faith has nothing to fear from advances in science and technology and the social and economic changes that those advances bring about. It is the duty of every Catholic to drink deeply of the springs of Grace and Truth found in the Church and apply them to his daily living. Introduce the characteristically Carmelite spirit into your life: mental prayer, renunciation and detachment (poverty of spirit), the virtues of humility, purity of intention, penance, zeal for the salvation of souls*".

When a Catholic takes up the Scapular Devotion, therefore, he must remind himself that is accepting a sacred mission. The Scapular represents a vocation. It must not be looked upon as an extraordinary, that is, 'un-customary' means of salvation, but as the symbol of a dedication to the work of introducing into society and its institutions the everlasting, absolute truths of Christianity. It is in this way that one helps to hasten the realization of the task confided to the Church in the Divine Plan: to transform human society into the Kingdom of God on earth, a replica of the heavenly Jerusalem.

Psalm 46; 5-6

PRISTINE RIVER FLOWING
ECLIPSING FIERY SWORD
FOUNT OF WISDOM KNOWING
HEAVEN'S MYSTIC DOOR!

STREAMS OF EDEN'S GARDEN
PULSING CRYSTAL PURE
CORD OF MERCY'S PARDON
HEART OF GOD'S SUCCOR!

GRACE FULL RUNLETS STREAMING
BEAMS OF GOLDEN LIGHT
PULSING HEART REDEEMING
EARTH TO PARADISE!

TREE OF LIFE `DEI MATER'
WORDS MATERNAL FLESH
BREATH OF GOD OUR FATHER
BREATHING EUCHARIST!

WORD DRINKS IN DEEP COMMUNION
HER WOMB HIS SACRED VINE
HER LIFE HIS PULSE OF UNION
HIS LIFE HER GIFT DIVINE!

MATERNAL ARK SO GLORIOUS
FROM DAWN'S PURE MIST A ROSE
ETERNAL LIFE VICTORIOUS
RISEN SON BESTOWS!

GRACE FULL RIVER FLOWING
THROUGH HEART SO CRYSTAL PURE

FRUIT OF WISDOM KNOWING
HEAVEN'S MYSTIC DOOR

-Eleanor Parr Damian

A Meditation

God has created me to do Him some definite
service;

He has committed some work to me which He
has not committed to another.

I have my mission - I may never know it in this
life, but I shall be told it in the next.

I am a link in a chain, a bond of connection
between persons.

He has not created me for naught.

I shall do good. I shall do His work.

I shall be an angel of peace, a preacher of truth in
my own place while not intending it - if I do
but keep His Commandments.

Therefore, I will trust Him - whatever, wherever
I am.

I can never be thrown away.

If I am in sickness, my sickness may serve Him;

If I am in sorrow, my sorrow may serve Him.

He does nothing in vain. He knows what He is
about.

He may take away my friends. He may throw me
among strangers;

He may make me feel desolate, make my spirits
sink, hide my future from me -

Still He knows what He is about.

-John Cardinal Newman

OCDS NEWSLETTER

THE COMMON

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