

CARMEL CLARION

OCDS NEWSLETTER

Eastern Regional Office
THE COMMON
182 Old Street Road
Peterborough NH 03458-1699

VOLUME X, NO. 1

JANUARY - APRIL 1994

EASTER GREETINGS FROM YOUR
PROVINCIAL DELEGATE:
FATHER PATRICK FARRELL OCD

Dear Members of the Secular Order,

May each of you receive from the Risen Lord just the very grace you happen to need at this time in your life!

The grace you need may not be the one you asked for or expect. God's plan is far bigger than our vision.

I was reminded a few years ago about an experience that had long since been forgotten. At the age of three, while my mother and father were busy talking with Fr. Paschasius Heriz, a Spanish Discalced Carmelite, at the Washington DC monastery, I wanted to get attention so (they said) I pulled the cloth off the table. I got attention.

I wonder if my strong desire for the practical may be traced to my first encounter with the Discalced Carmelites. And all the attention I received.

About an average of six letters arrive in the mail each day. Some contain dues/Clarion money. Some notify me of changes of address or people making their Promises or entering formation. Some want information about the Secular Order or present special difficulties that they or their communities are experiencing.

Letters to Presidents/Group Leaders and Formation Directors are still in the planning stage. Eventually, I hope to see arrangements for meetings of these people in various geographical areas. But all takes time.

In January I found myself somewhat behind --about 115 letters to respond to -- plus a few dozen others that were not responses but requests for information or the like. Would you believe, at one point in March I peaked at only 5 letters to go to catch up? Well, I know the most efficient among you will say, "Use as many form letters as you can." But, I feel you are "family", so you can get your totally impersonal letters from businesses and charities, etc., not from me.

Fortunately, Paula Barr has continued to help with data input on the computer. But, if there is any OCDS member within driving distance of Peterborough, NH, and you would like to help in some way, let me know.

I consider the first phase of this job to be the data phase. At present, there are 3756 entries. Some of them still are coded with an asterisk (*) which means (to me) no Clarion because the spouse gets one, or the person is unable to benefit from the Clarion for some reason, usually medical. Perhaps several dozen, I found, were coded with an asterisk for some other reason. My hope is that all OCDS, at least in our Eastern Region, who can benefit from the Clarion get it. If you know of someone who did not receive his/her copy, please let me know. --Fr. Patrick J Farrell, OCD

GUESS WHAT?

I counted the files of the Communities and Recognized Groups in our Eastern Region and they number 101. The vast majority do not meet at a monastery of either Friars or Nuns. I had the privilege of talking with one of the OCD Provincials of India and he told me that their OCDS is very different. They have seven monasteries and one OCDS Community at each of them, and nowhere else. So, our problems are different.

**WHY DID OUR PROVINCIAL,
FR PHILLIP, SPEND SO MUCH MONEY ON
CARMELITE PROPERS OF THE OFFICE?**

Will he be tempted to kill me when he sees this? No. He had the responsibility to provide us with the option of being able to pray the Office of Readings and the usual rest of the Office as Carmelites. But, as in the sample across the page, would we ever have come to appreciate the rich spirituality of our Saints and Blesseds without a little help from this Supplement?

Look at St. Mary Magdalen de Pazzi and her awareness of the action of the Holy Spirit.

Only about 1500 copies are still available. Write ICS PUBLICATIONS 2131 Lincoln Rd NE Wash DC 20002-1199. \$25+p/h =actual cost.

ST TERESA OF AVILA USED TO INVOKE NOT ONLY THE HELP OF MARY AND JOSEPH, BUT OF ALL THE SAINTS. ST THERESE THOUGHT OF HER MANY FRIENDS IN THE NEXT LIFE. BELOW ARE THE OCDS WHO PASSED TO THE NEXT LIFE IN 1993. WHY NOT PRAY TO AS WELL AS FOR THEM?

Olive Buell	Anna Marafino
Opal Busch	Paula Marone
Mary Clougherty	Estelle McCarthy
Catherine Colahan	Catherine McCracken
Kathleen Dewine	Frances Mikusa
Lois Eck	Mary Miller
Thelma Ferguson	Florence Mulloy
Loretta Fike	Maurice Murphy
Palmina Fontana	Eleanor Roark
Loretta Franzen	Verda Sayles
Antoinette Gagne	Mildred Schalk
Joan Hawrylak	Delores M Smith
Rev Austin Healy	Marion Smith
Mary Hoinacki	Cecilia Sneberk
Stanley Kozlowski	Gloria Ziolkowski
Sheila Kreppein	Ann Zurawski
Mary Langenderfer	

If I missed any of our 1993 new Friends in the next Life. let me know and when I write to the Presidents/Grp Leaders, I will invite them to tell their members.

THE SECOND READING

From *On Revelation* and *On Temptation* of St Mary Magdalen de' Pazzi

Come, Holy Spirit

HOW TRULY WONDERFUL you are, O Word of God, in the Holy Spirit; you cause him to infuse the soul with you, that it may join itself to God, conceive God, savor God, taste nothing but God.

The Holy Spirit enters the soul, sealed with that precious seal of the blood of the Word, the Lamb that was slain. Indeed it is this blood that urges him to come. although the Spirit is moved of himself and desires to come.

This moving Spirit in himself is the substance of the Father and of the Word, proceeding from the essence of the Father and the will of the Word, coming like a fountain into the soul, which is submerged in it. And just as two streams which rise separately mingle together so that the lesser loses its own name and takes the name of the greater, this divine Spirit acts in the same way when he enters the soul in order to join himself to it. The soul must lose its own name, which is the lesser, and relinquish it to the Spirit; it will do this if it so turns towards the Spirit that it becomes one with him.

This Spirit, the dispenser of the treasures that are in the Father and keeper of the counsels that are between the Father and the Son, pours himself so sweetly into the soul that he is not perceived, and his greatness is understood by few.

Drawn by the force of his love and yet moving with supreme freedom, he moves into all places that are suitable and disposed to receive him. He is heard by all in his frequent utterances and in his profound silence. By the force of love, being both unmoved and swiftest of all in movement, he enters all things.

You do not remain, Holy Spirit, in the unmoved Father, nor in the Word, and yet you are always in the Father and in the Word and in yourself, and in all blessed spirits and creatures. All creatures need you, since the only-begotten Word, by shedding his blood, in his burning love placed all creatures in need of him. You repose in creatures who dispose themselves so that, by receiving your gifts, they may in purity receive your own image in themselves. You repose in those who receive in themselves the effect of the blood of the Word, and make themselves worthy dwelling-places for you.

Come, Holy Spirit. May the union of the Father and the will of the Son come to us. You, Spirit of truth, are the reward of the saints, the refreshment of souls, light in darkness, the riches of the poor, the treasury of lovers, the satisfaction of the hungry, the consolation of the pilgrim Church; you are he in whom all treasures are contained.

Come, you who, descending into Mary, caused the Word to take flesh: effect in us by grace what you accomplished in her by grace and nature.

Come, you who are the nourishment of all chaste thoughts, the fountain of all clemency, the summit of all purity.

Come, and take away from us all that hinders us from being absorbed in you.



Secular Order Discalced Carmelites

Louisville, Kentucky

1994 OCDS EASTERN REGIONAL CONGRESS

Dear Brothers and Sisters in Carmel,

We are happy to announce the Eastern Regional Congress will be held in downtown Louisville at the Galt House East, overlooking the beautiful Ohio River on June 23 - 26, 1994. Louisville is easily accessible by three major interstates (I-64, I-65 & I-71) and served by ten major airlines.

Our congress theme is LISTENING AND LOVING: A CARMELITE RESPONSE TO THE SPIRIT. This theme was inspired by Jessica Powers' (Sister Miriam OCD) poem "TO LIVE WITH THE SPIRIT."

Some of the guest speakers are: Fathers John Sullivan; Patrick Farrell, Fred Alexander, Kevin Culligan, Michael Griffin, Kieran Kavanaugh, Sam Anthony Morello, John Michael Payne and OCDS members Erlinda Paquio, Dr. Jane Thibault, and Peggy Wilkinson.

The congress fee includes all lectures and workshops, the Thursday evening wine and cheese welcome, Saturday afternoon trip to Gethsemani Abbey at Trappist, KY (where Thomas Merton lived), Saturday evening banquet with entertainment and the closing Sunday dinner.

The two adjoining Galt House Hotels have given us a special rate guaranteed until May 21st. The Galt House Tower rooms begin at \$79.00 for single and \$84 for 2-4 persons; Galt House East suites begin at \$89.00 for single and \$94.00 for 2-4 persons. All rooms have two double beds. More information will be sent with your pre-registration acknowledgement. For reservations call: (502) 589-3300. " " " 1-800-843-4258

The pre-registration form below and non-refundable deposit of \$35.00 should be returned to the address below. Make checks payable to 1994 OCDS Congress. The congress fee is \$145.00 (including deposit) if received before April 15 or \$155.00 if received after April 15. Registration deadline is May 13, 1994. Any questions? Please phone Lois Hoffman at (502) 499-8130 or Elayne Roose at (502) 451-1738.

1994 O.C.D.S. CONGRESS
P.O. BOX 4402
LOUISVILLE, KY 40204 - 0402

NAME _____ Title _____
COMMUNITY NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

_____ Number of persons in your party
_____ Enclosed please find my \$35.00 deposit
_____ \$145.00 (total) if paid before April 15
_____ \$155.00 (total) if paid after April 15

I will arrive by plane _____ or car _____ or other _____
I will attend Saturday afternoon trip to Gethsemani _____ or other activities _____
My comments or special requests: _____



IS HISTORY HAPPENING IN YOUR COMMUNITY/GROUP?

Some OCDS Communities have added some photos to their records of various events. As once-upon-a-time historian of the Holy Hill WI Shrine, I ignored the 18 years I was there. It was too present to be history. Does anyone take pictures at events of your OCDS? Some tell me they are assembling photo albums. The Nuns have done this: cf photos of St Therese! The Friars have archives. Why not the OCDS, at least in each Community/Group?

WHO IS RESPONSIBLE FOR THE REMARK: I DON'T CARE WHAT YOU CALL ME, JUST CALL ME FOR SUPPER?

Are Third Order members "religious" or not?

There are Third Order groups that are Religious, and those that are Secular.

In the popular sense of the word *religious*, all are religious. In the canonical sense, those who have a Rule that invites them to take the three public vows of poverty, chastity, and obedience are "Religious".

Many of the "Nuns" that you have met are actually 3rd Order Franciscans or Dominicans or (mostly in other countries) Carmelites. They are Third Order Religious.

Then there are people, both laity and clergy who are Third Order Secular, that do not take the vow of poverty, but live the ideals of the Discalced Carmelites in the circumstances of the "world" or in "secular" rather than monastic circumstances.

You are every bit as much "chosen" in your vocation by God to do His work as any Friar or Nun. But your vocation does not include taking a vow of poverty.

By the way, a vow of poverty does not mean that a person is without means --or free of worries. It says that he/she does not own anything or that he/she must get permission to use what they "own".

Often, in monasteries, the House Procurator, or Treasurer, Buyer, Bill-payor, has more worries than the normal house-owner, because he/she has to be concerned about several people's survival and health costs. And then some.

CAN/MUST YOU TAKE A NAME IN RELIGION?

No. You are not "in religion", but you can take a "name in Carmel". To use the terminology of "name in religion" degrades your vocation.

To keep your baptismal name honors the moment you became a Christian Child of God. Why take another name (and sub-title) when you enter the OCDS? It is optional and should not be imposed upon anyone. However, I invite you to see more meaning in a "name in Carmel".

You are sharing with your Brothers and Sisters of the Secular Order and the whole family of Carmel the special mystery or additional saint you find inspiring.

To explain, my Baptismal name is Joseph. I esteem St. Patrick for his use of God-given talents and other elements of God present before, behind, around him, etc. My sub-title is "of the Infant Jesus": to ponder the mystery of the God-become-human with all the aspects of a child, yet truly God impressed me. And still does. The Humanity of Christ, so essential to the spirituality of St. Teresa of Avila, is for us Discalced Carmelites a substantial stepping stone to Contemplation. And maybe for everyone.

Did you know that St. Therese of Lisieux dropped two of her Baptismal names (Marie & Francoise)? Yet she shared two mysteries that impressed her: the Infant or Child Jesus and the Holy Face. If you take/took a "name in Carmel", why not appreciate this act of sharing on your part or that of others?

I suspect that it will be in connection with this name and mystery that you will enjoy contemplation as you respond to God.

EVENTS RECENT AND FUTURE

On January 18, 1994 our Father General signed the document canonically erecting the OCDS Community of the Blessed Virgin Mary of Mt. Carmel in Orland, Maine. Snow conditions these last few months have prevented the formal ceremony. But let us pray that the members of this Community continue to grow in grace and numbers.

On April 22, 1994, Fr. Daniel Chowning, OCD, will offer a Day of Studying Carmelite Spirituality in Mankato, MN. He is also offering a retreat that weekend. Unfortunately, our Clarion is coming out at a very late date. So, with printing and postal delays, this may be mostly informational. Cf. Mary Jo Meadow #560-389-5815 or 589-2724 at Mankato State University.

Topics include:

Early Carmelite History and Spirituality.
Life and writings of St. Teresa of Avila and St. John of the Cross.
The human persons according to St. Teresa and St. John of the Cross.
Contemplation as a path of healing.
The Dark Night of the Soul.
The path of Carmelite Prayer.

Fr. Daniel is our Province's Novice Master. You may want to see if he has any future openings. He is at Holy Hill, 1525 Carmel Rd, Hubertus, WI 53033. Other retreats may be available there, too.

Some groups arrange a day or weekend retreat, but do not NOT want out-siders. Others welcome them. If you are planning a retreat with a Discalced Carmelite or Teresian John of the Cross emphasis, and welcome additional OCDS members at it, let me know as soon as you have initial plans. I realize that the transition process has made me too late too much of the time. But things are changing.

The next issue of the Clarion will hopefully contain a Carmelite Calendar for July, August, and September.

LITURGY OF THE HOURS: A JOURNAL OF PRAYER

More and more the Liturgy of the Hours as the Official Prayer of the Church, is being encouraged in parishes and privately. Therefore this timely retreat (July 8-10, 1994 & Aug 19-21, 1994) here at Peterborough NH will have a double focus: a how-to approach for the celebration of the Hours; also an opportunity to see how this prayer of the Church is just that -- a liturgy of prayer rising from a gathered community.

As a Carmelite tradition, the Liturgy of the Hours has always played an important part in our history. The retreat will be conducted by Fr. Michael Ciullo OCD. Price: \$102 includes a \$40 deposit.

The Common offers retreats both to groups and privately year-round. Write here for one of their brochures of coming events.

PILGRIMAGES TO THE HOLY LAND? OR TO CARMELITE PLACES IN EUROPE?

Sir John Hodgson, KHS of Catholic Travel Office of Bravo! Travel, Inc. 4925 St Elmo Ave, Bethesda MD 20814, will be glad to give you some possibilities. (1-800-284-4681)

OBSERVATIONS ON THE OCDS RULE OF LIFE

What is the main obligation of the Discalced Carmelite Secular Order Member? To go to daily Mass? To recite Morning and Evening prayer daily? To spend a half hour in mental prayer every day? To recite the Rosary daily? To wear the Brown Scapular or Scapular medal? To spend time reading the Bible or doing spiritual reading? Or none of the above?

What does the Rule of Life say? The main obligation which the Secular Orders, including the Secular Order of Discalced Carmelites, impose on their members is one of:

FIDELITY TO THE CHARISM OF THEIR RESPECTIVE PARENT ORDERS.

Fidelity or faithfulness to the Charism of the Discalced Carmelites is something deeper than all of the possible "main obligations" just listed. What is our Charism?

First of all, let me say that when I was ordained a priest, during the pontificate of Pope John XXIII, no one spoke of the Discalced Carmelite charism, instead they spoke of the "Spirit of Carmel", the "Spirit of St. Teresa".

But, when Pope Paul VI used the term *charism*, he opened a new awareness of our being gifted, a gift-through-you-for-others. Teresa of Avila and John of the Cross had a gift from God through them, across the centuries, to us. You and I, Discalced Carmelites, both religious and secular, share in this charism. We are at once tied in with God's loving gift and yet are meant to deliver it to others.

What is this charism-gift? When you read St. Teresa of Avila, notice how her prayer-life, with its ups and downs, her history of failures and yet eventual contemplative heights with the emphasis upon the Humanity of Christ, is our heritage. Her very life and its prayer experiences is her charism: a gift from God, through her, for us.

If she could spend twenty years or more disappointing God, rising then falling, yet become a great mystic and saint, there is hope for us!

To zero in on our present-day version of the Teresian charism, isn't it our very lives spent in the presence of Christ Who we are aware of as near us, full of love for us, and inviting us to "look at Him" in contemplative prayer? "IT ISN'T POLITE TO STARE". Yet that is what contemplative prayer is: a loving stare at Christ, Him Who we know loves us.

But, what do you tell people when they ask, "What do you do?" They want a list of tasks that we perform -- half hour of mental prayer, praying the Office, attending Mass, etc., devout stuff, and spiritual ministry of some sort. But you can also list all the mundane, worldly tasks and actions you perform as possessing a deeper reality.

In short, your very life, like Teresa's, with its struggles and eventual successes in the practice of contemplative prayer, is the charism of this parent Order. Living it faithfully is your main obligation.

Is it wrong to ask you to appreciate what you are part of: the Teresian charism, even when you seem to be doing more falling than rising. Persevere, St. Teresa says, with determination.

SOME ASPECTS OF CHRISTIAN MEDITATION

The above is the name of a booklet prepared by the Congregation for the Doctrine of the Faith (in Rome), published here by St Paul Books & Media. Its official title is:

LETTER TO THE BISHOPS OF THE CATHOLIC CHURCH ON SOME ASPECTS OF CHRISTIAN MEDITATION.

I wish every OCDS Formation Director and President/Group Leader would have a copy of this booklet. It gives guidance to all.

The reality is that some techniques are being promoted as prayer, when they are just techniques and do not end in Christian prayer, which is a raising of the mind to GOD. We do not want to reach mere emptiness. Union with God is our goal.

PRACTICAL MATTERS

Dozens of OCDS members disappear every year. Some make the "Definitive" or "Life" Promise, then are never seen again. Others move somewhere. The Community may not even know where they went.

If any of you who read this happen to know you have moved or someone else you know has moved, let your "old" Community know, and/or let me know.

Pressures of life in today's world do strange things to us all. The "old" group may tell me to delete your name. You are gone. Are you a part of a new group in the South or "Isolated" because you do not know where any other OCDS group meets near you?

You still remain a member, technically speaking, however inactive because of distance, of the previous group until you join the new group.

Councils and Presidents and individuals have NO authority to admit anyone, including themselves, to Isolated Membership. The Rule gives that only to the General or Provincial (or his Delegate) Cf. Art. 17. So, some alledged "isolated" Members are totally unknown to the Secretary for the Isolated.

It isn't either right or necessary to, in fact, separate yourself. Get in touch. Even true Isolated Members have some connection to the "Association of the faithful" which is the nature of the OCDS.

THE DUES/CLARION FEES are \$15 per year. If anyone cannot afford this, the person is excused. I remember Senior Citizens in Milwaukee driving up in Cadillacs to benefit from "Free meals for Seniors". The needy, Seniors or not, are excused from Dues/Clarion fees. Others who can help really have an obligation to do so. And some can and are welcome to offer "something extra".

QUESTIONS ON THE WAY OF PERFECTION OF ST TERESA OF JESUS

Ch. 1.) Before you go to prayer...

- A.) How do you see yourself? As a friend to Jesus?
- B.) Do you trust in God's love for you?
- C.) Do you want/pray for something really important (to God and you both)? Or for something really not needed?
- D.) Do you appreciate the prayer life?

Ch. 2.) What concerns of yours are perhaps paralyzing you?

- A.) Worry about food, money, honor, or what?
- B.) Why not worry about doing what Jesus counseled? About resembling Him?
- C.) Do you show gratitude (to others, to God)?

Ch. 3.) How strongly do you believe your prayer can help the Church of today? What does your prayer actually do?

- A.) What do you owe the Lord? "I owe

_____ to the Lord."

B.) Are you aware that the strong need your prayers to help them encourage the weak? Who is it that you have been forgetting in your prayers?

C.) Interiorly, are you a stranger to the world. . . , or do you feel at home with non-christian attitudes, materialistic ones, for instance?

D.) Do you pray for the good not to change (for the worse)? Or do you excuse yourself?

E.) How much do you remember the merits of Mary and the other saints?

Ch. 4.) What does "to pray without ceasing" mean to you? And, what can it mean for you?

A.) Work and acts of charity are not in themselves prayer; but, do you use these actions as a means to dispose yourself for prayer? Or as a replacement/substitute for prayer?

B.) How can your acts of love, of concern, of kindness, be more an expressing of a "seeking" love, and how could they become more an expression of a self-forgetful, giving love?

C.) How could your loving affection for another dominate you? Do you have to feel affection (or at least some degree of liking) for another before doing something for him/her?

D.) What faults or irritating behavior do you put up with? If it were someone else than the particular person in question, would you still tolerate it? For instance, from a complete stranger? Is your toleration due to necessity or free, loving choice?

E.) If prayer can be helped by solitude, what kind of solitude is proper to your state in life, with your various duties?

F.) In your "community" of family, friends, workplace, have you witnessed exclusive behavior that was not really called for?

G.) To whom do you turn for advice? Do these or others who offer advice (unasked) tend to disturb you, or do they put you at peace by calming you?

The above and following questions should be preceded by a reading of the respective chapters of St. Teresa's Way of Perfection.

QUESTIONS(Continued)

Ch. 5.) What if you ask the wrong person for advice?

A.) Who do you know that you consider not just devout and holy, but learned (in regard to the Christian life)? And, where would you look locally?

B.) How do you tell a good conscience from a scrupulous one? From a "guilt trip"? (Clue:) For whom do you want the good conscience? For your own total security, or to make God pleased?

C.) How do you "seek what is most perfect"? (Remember the perfection she is speaking of is that of love, not performance or technical skill.)

D.) If you have been largely your own advisor, do you have someone to turn to for a second opinion--in matters of greater importance in your spiritual life?

E.) The Vicar's coming and going would disrupt the nun's life; what disrupts your life? Are there some people who could be a greater help, if you did not allow them to unsettle you? What steps/decisions might you take to cope better with what now tends to unsettle you?

F.) In view of what Teresa says in favor of freedom to consult more than one spiritual advisor or director, what should you conclude if someone insists that he/she be your only spiritual advisor?

Ch. 6.) What is the love that it is good for us to have?

A.) In theory, we all know that world and the people around us have their limitations; but, in what ways have you been disappointed, because you did expect too much anyway?

Teresian Questions Continued:

B.) What does the difference between the created world and the Creator mean, in practice, for you? How does this difference affect your decisions.

C.) What has the Lord taught you recently?

D.) In what ways do you consider yourself a generous person? How do others show they consider you a generous person? Do you feel sorry for yourself for having been generous? What kind of return do you expect for your generous acts? Could this expectation --especially when not fulfilled --be the cause of any of your troubles?

E.)In ways have you --in dealing with other people --been able to see beyond the body, the facade, to the person, and to the person as a creature of God, loved by God?

F.) Name some people who love, esteem, or think highly of you? When you are happy to be loved, is it more for your own or for their benefit?

G.) Do your remember any "affliction once suffered" as to whether or not your love was repaid?

H.) How can special people in your life -- and the realization that they love you --help you spiritually? How has this awareness helped you in the past?

I.) Are you more inclined to give than to receive? Is this a sign of how much you care? Or rather, a sign of something else -- for instance, freedom from "owing anybody anything"?

The questions on Teresa's Way can offer you a start on a personal Day of Retreat or a start in applying Teresa's Way to your life.

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