

CARMEL CLARION



OCDS NEWSLETTER
Eastern Regional Office
THE COMMON
182 Old Street Road
Peterborough NH 03458-1644

VOLUME X, NO. 4

JAN--APRIL 1995

WINTER LETTER FROM YOUR PROVINCIAL DELEGATE: FATHER PATRICK FARRELL OCD

Dear Members of the Secular Order,
The Little Flower, St Therese, spoke of her childhood experiences not just to smile at her past weaknesses, but to share her understanding of the spiritual life as an adult.

I am by no means that profound. But I would like to share with you my "reason" for becoming a Discalced Carmelite. I did not have any grandiose plans on how I would change the world, feed poor people and educate the underprivileged. I just felt a call to join Our Lady's Order.

My father liked the Jesuits. My mother loved Carmel, having made her Vows as a TOCD about 8 years before I was born. But she "knew" her son was too much a weakling to survive the austere life of the Discalced Carmel. So, you can imagine the fight I had to leave home in DC, after 8th grade, to go out to distant Wisconsin to the highschool Minor Seminary!

The Discalced Carmelite priests and brothers would be my teachers, one way or another. I was getting Carmelite and Teresian spirituality the real way, not by courses and studies (which I did get eventually), but by the real-life balance. So, forty-five years later, I am not impressed with people trying to pick up Carmelite Spirituality by book knowledge, though that can be helpful.

In reading John of the Cross, do you pick up the image of a man, a Carmelite Saint, who would pick up the Infant Jesus statue from the crib and dance around with it? Do you zero in on the real Teresa of Avila, the Nun who enlivened her Community's recreation by dancing and singing with castanets?

Carmelite Spirituality is learned best of all by being witnessed, not drilled in. That is why, with all the human faults present in any given community of seculars, nuns, or friars, the real life of a community offers a dimension not found on the printed page.

I cannot tell you how many Secular Order Members have remarked to me that this or that (famous) spiritual writer doesn't seem to have experienced what he/she was writing about. It was an academic knowledge.

Why can't some way be found for our Secular Members to share their spirituality first of all with each other, then later, with others?

In response to our recent survey of Groups about possible changes in the Rule to be discussed at the International Congress at Rome in 1996, some asked why Secular Members of many years with Carmel in their very bones cannot give a conference or brief talk to the OCDS group. I don't know. It is not banned by any Rule or Statutes. And the less favored OCDS communities or groups are "forced" to enjoy this benefit.

There are at least two basic styles of teaching or guiding a formation class. One is the teacher-behind-the-desk and the pupils on the other side. Some can do this very well. The formation teacher shares what he/she can about the formation material with the little group. And, by the way, the formation "teacher" may not be the Formation Director, but a Member who is just taking part of the burden.

I have seen this done very well for the whole group by a Member talking about the *Life of St Teresa of Avila*, for example, chapters 6 through 10. You do not have to be an ordained priest or deacon or make vows as a religious Brother or Nun to have something worthwhile to share on a Carmelite topic.

(cont.)

(cont.)

The second style in a formation group is that of working as a group, reading a small portion of the text (Rule, Way of Perfection, etc.) and all the members of the group help in the discussion as best they can.

The trick here is for the leader to keep the sharing on the topic. Some people easily go off the topic. All must become aware of this need to stick to the topic.

One way to start tapping the spiritual riches in your own OCDS group is to offer a few members each month a short time to share why they became Secular Carmelites. We all have our history. If I had the time, I would like to hear each and every one of yours. Would your story have more "logic" than my "reason"?

Do not under-estimate God's goodness to you!

--Fr. Pat, OCD

P.S.: This is the advantage of a Community monthly meeting. Isolates are at a definite disadvantage. But they have, I've noticed, shared their story and ideas with the Formation Director for the Isolated.

SOME DIFFERENCES BETWEEN THE OLD TOCD AND THE CURRENT OCDS

Before the New Rule was papally approved on May 10th, 1979, if you were a Discalced Carmelite Third Order Member, you used the letters TOCD to describe your connection with the Discalced Carmelite Order. Now TOCD has given way to OCDS, emphasizing not your being a satellite group lesser than the Friars and Nuns, not just "Third" vs "2nd" or "1st", but a part of the Order that has a very important role: to bring the Teresian Carmelite spirit of prayer into the marketplace, workplace, worldly circumstances of life to *transform* them.

In those days, if you belonged to a group, it was called a "chapter". Now, for almost fifteen years, it is referred to as a Community to emphasize not the government or meeting of a group, but its *oneness* with each other in the Teresian Carmelite ideals.

A Provincial Superior, a Prior of one of our monasteries, or one of their representatives could canonically establish a group. Since May 10th, 1979, only the very General of our Discalced Carmelite Order can canonically establish a group. Before that the group is not a full-fledged Community legally tied to the Order. The Provincial or his Delegate (myself in this Eastern Region) can appoint a Spiritual Assistant to a gathering of people in a given area, making it a "recognized" Group. But, on the other hand, it is not "established" enough that the Provincial or his Delegate could not simply dissolve it. (This was done in 1994, at the suggestion of a local Bishop, and a new "recognized" Group was started up. The new one is flourishing as truly Teresian and following the OCDS Rule of Life.)

In one case the local and, at that time, only Book of Admissions and Professions lay in the trunk of the secretary's car for four years. She either got sick or died and no one knew where the book was. Her son wanted to sell the car and found the book. A happy ending!

Now, even though some groups are tardy, a record is kept at our Provincial Delegate Office as well as in the record book of the local Community.

In the TOCD days you were invited by the Father Director to become a Third Order Member. You received the Third Order Scapular, much bigger than that worn by the Confraternity member--who may have been enrolled at First Communion time. After one year you were allowed to make the Vow for life, if the priest Director felt you were ready.

There was little or no formal formation. What you did, you did mostly on your own initiative. Some went to a Novena or two, or a few meetings of the Chapter. Others did much more. A sense of the importance of belonging to a Community was not emphasized as much. In the current OCDS days it is emphasized more. So, why do some OCDS Members these days make their Three-Year or even the Life Promise and then disappear? What does it say? Is approval given without adequate understanding of the Candidate, just because an allotted time for formation has expired? Or is the importance of Community not emphasized enough yet?

THE SURVEY SENT TO GROUPS

By the time you read this, the responses you gave to the Generalate Survey will have long ago been sent to Rome.

Fr. John Landy, OCD, the General Secretary, can hopefully find what he wants in the way of information there.

On my part, I THANK YOU who responded. I myself learned much from your comments. What I now offer are my observations about your responses.

First, many Communities offered opinions and suggestions not only about the international OCDS Rule of Life, but about many other documents and practices.

The translation into English of the Rule is of little concern to those countries that have the Rule in their language, not ours. They will not be discussing our translation at the international congress. However, the time will come when a revised translation will come about. There are some canon (church) law terms that are in the Rule, but need to be translated more understandably. Sanationis is one term. A sanatio means a retroactive dispensation. When a couple marries out of the Church, then wants their marriage blessed, the retroactive dispensation is called a sanation, a healing of the past. So, in Art 19 of the Rule, our Fr. General can smooth over a situation where the individuals went about things in the wrong way, so they can get back on track.

In Art 9 of the Rule, the word suffrages is a church term for 'prayers-for-the-dead'. Most dictionaries catering to the rank and file American will not include the word. But you knew this all along, right?

I know that a few years ago Fr. Ted and I took the liberty of changing the earlier translation from "All men" to "All people" in the Foreword of the Rule. It seems we should have taken some more liberties in regard to the translation!

Every time the word fraternal is used, should it not be more inclusively brotherly and sisterly? But these are all translation problems, not for the agenda of the International Congress of 1996.

The Local Statutes for the USA will not be discussed at an international congress. England has its own Statutes; the other countries all have their own. Changes in their Statutes are their business; changes in ours can take place at our National Secretariat meeting--though any Statutes we add or subtract or change need the approval of the General Definitory.

The Ritual is not the Rule of Life. The Rule was approved by the Sacred Congregation for Religious and Secular Institutes, the Ritual was approved by the Sacred Congregation of Divine Cult and the Discipline of the Sacraments. Temporarily, for sure, that is too much work to get official adjustments taken care of. And certainly they won't be discussing these at the International Congress.

Perhaps because many learn the Rule of Life in the context of Fr. Michael's Commentary on the Rule of Life, no distinction was made between the two. The Rule you promise to live, the other you may be wise to consider, but it should not be quoted as the Rule. This applies to other Commentaries as well, such as the Irish be holy one, or (if I get enough questions) one that I might write. Commentaries are on the Rule, but not the Rule.

The Rule of Life itself is not the same as practices or regulations or prohibitions put into effect by a particular Council, or President, or Spiritual Assistant, or some influential person inside or outside the OCDS Community.

Hence, local practices and regulations or policies of the OCDS Community will not be discussed on the international level. I will give you some examples.

Policies about admitting new candidates only twice a year or once a year, policies about praying the Rosary on the monthly meeting day, or connecting Mass or Confessions with the monthly meeting, or even the type of formation program--these will, no doubt, be left up to Provincial and Council level decisions.

If you sent your responses to me by Dec 18th, I have passed them on. But some of your worries need to be solved here, sooner or later rather than at Rome in 1996.

FEBRUARY 1995

DISCALCED
CARMELITE
SECULAR
ORDER
CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			<p>1</p> <p>"Anyone who is to find a hidden treasure must enter the hiding place secretly." St. John of the Cross</p>	<p>2 Presentation of the Lord</p> <p>St. Teresa visits the new Discalced Friars at Duruelo in 1569 *</p>	<p>3 St. Blase Blessing of Throats St. Ansgar</p> <p>"All the saints dwell in shadows compared with Our Lady's light! Bl Elizabeth</p>	<p>4</p> <p>"Love him intensely, as he deserves to be loved." St. John of the Cross</p>
<p>5</p> <p>"What I want to counsel you about... is how you must pray." St. Teresa of Jesus</p>	<p>6 SS. Paul Miki & companions</p> <p>"Only in heaven will you understand the gratitude which overflows my heart." Little Therese</p>	<p>7</p> <p>Papal rescript issued for St. Teresa to begin Discalced Nuns in 1562.</p>	<p>8 St. Jerome Emiliani</p> <p>"He dwells within us in order to save us, to purify us and to transform us into himself." Bl Elizabeth</p>	<p>9</p> <p>"The soul in which God dwells had no other function than that of an altar..." St. John of the Cross</p>	<p>10 St. Scholastica</p> <p>"On each feast of Our Lady I renew my consecration to this good Mother." Bl Elizabeth</p>	<p>11</p> <p>World Marriage Day Excavation begin on Mt. Carmel by Fr. Bogatti, O.F.M., 1958</p>
<p>12</p> <p>Friars' two Congregations unite to form one Order of Carmel, 1875.</p>	<p>13</p> <p>Nuns Foundation in Villanueva de la Jara, 1580*</p>	<p>14 SS. Cyril & Methodius Valentine's Day</p> <p>"There is no other remedy for this evil of giving up prayer than to begin again." St. Teresa of Jesus</p>	<p>15</p> <p>Mitigated Carmelite Rule approved by Pope Eugene IV in 1432.</p>	<p>16</p> <p>"Without showing Himself, without making his voice heard, Jesus teaches me in secret." Little Therese</p>	<p>17 Seven Founders of the Order of Servites</p> <p>"In what peace and recollection did Mary act!" Bl Elizabeth</p>	<p>18</p> <p>"God, like the sun, stands above souls to communicate Himself." St. John of the Cross</p>
<p>19</p> <p>"This is the reason for prayer...the birth always of good works." St. Teresa of Jesus</p>	<p>20</p> <p>"My only practice is to enter into myself and loose myself in Those who are there." Bl Elizabeth</p>	<p>21 St. Peter Damian</p> <p>"I feel my helplessness and I beg you, O my God, to be Yourself my sanctity!" Little Therese</p>	<p>22 Chair of St. Peter</p> <p>"One act of humilty is worth more than all the knowledge of the world." St. Teresa</p>	<p>23 St. Polycarp</p> <p>"Consider what it is God wants, and then do it." St. John of the Cross</p>	<p>24</p> <p>John de Yepes y Alvarez enters Carmel as: Juan de Santo Matia, in 1563. Nuns Foundation in Beas in 1575</p>	<p>25</p> <p>"He does not give himself completely until we give ourselves completely." St. Teresa</p>
<p>26</p> <p>"A Carmelite has only one thing to do to love and pray." Bl Elizabeth</p>	<p>27</p> <p>"Would to heaven that we would do what we know we must." St. Teresa</p>	<p>28</p> <p>"My vocation, at last I have found it... My vocation is LOVE." Little Therese</p>				

MARCH 1995

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 Ash Wednesday <i>Fast and Abstinence</i> "And the desire for God is the preparation for union with him." St. John of the Cross	2 "A Carmelite is one who has beheld the Crucified..." Bl Elizabeth	3 O Mary, you to whom I pray daily to obtain humility..." Bl Elizabeth	4 "Knock in prayer and it will be opened to you in contemplation." St. John of the Cross
5 "It is always the acceptable time for God to grant favors to the ones who truly love him." St. Teresa of Jesus	6 "O my God, Most Blessed Trinity, I desire to love you and make you loved." Little Therese	7 <i>SS. Perpetua & Felicity</i> St. Teresa Margaret Redi of the Sacred Heart died in 1770.	8 <i>St. John of God</i> "What helps is that the soul embrace the good Jesus our Lord with determination." St. Teresa of Jesus	9 <i>St. Frances of Rome</i> "It is with joy I shall contemplate you on the last day carrying the scepter of your Cross." Little Therese	10 "I shall never be able to express sufficiently my love and gratitude to her (Mary)..." Bl Elizabeth	11 "To come to possess all, desire the possessor of nothing." St. John of the Cross
12 The first Secular Order Rule by Bl John Soreth, O.Carm. in 1455. St. Teresa of Jesus canonized in 1622.	13 St. Teresa Margaret Redi of the Sacred Heart canonized in 1934.	14 "Many remain at the foot of the mount who could ascent to the top." St. Teresa of Jesus	15 "The soul lives where it loves." St. John of the Cross	16 "By considering the love he bore me I regained my courage." St. Teresa of Jesus	17 <i>St. Patrick</i> "Love is the soul's inclination, strength, and power in making its way to God." St. John of the Cross	18 "In my opinion, where there is no obedience there are no Nuns." St. Teresa of Jesus
19 <i>St. Joseph, Spouse of Mary.</i> PROTECTOR OF THE ORDER OF CARMEL. Nuns Foundation in Segovia in 1574.	20 St. Teresa's "conversion" in Lent before Christ at the pillar in 1554 #	21 St. John of the Cross, Patron of Spanish Poets, 1952.	22 "The Father spoke one Word, which was the Son..." St. John of the Cross	23 <i>St. Turibius of Mogrovejo</i> "Consume all my imperfections like the fire that transforms everything into itself." Little Therese	24 Annunciation of the Lord "I shall unite myself to the soul of the Blessed Virgin when the Father overshadowed her with his power." Bl Elizabeth	25 "Therese Martin became ill in 1883.
26 "Conquering the tongue is better than fasting on bread and water." St. John of the Cross	27 "There is so little time to enjoy your presence and your hide from me." St. Teresa of Jesus	28 Teresa de Ahumada's Birthday in 1515.	29 "I beg of you to take away my freedom to displease you." Little Therese	30 "That I may be purified and delivered from my miseries by contact with him." Bl Elizabeth	31 "After the Incarnation she possessed within her the Incarnate Word." Bl Elizabeth	31 "After the Incarnation she possessed within her the Incarnate Word." Bl Elizabeth

DISCALCED
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CALENDAR

APRIL 1995

SATURDAY

1

"I suffer because I do not know whether I shall be saved."

The Little Arab

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

2

"I have liked beautiful things...but now God is asking the opposite of me."

St. Mary Magdalen de Pazzi

3

Bl. Teresa of the Andes was beatified in 1987. "May Jesus always lead me by the way of the cross."

Bl. Teresa of the Andes

4

St. Isidore

"I am but a little dust and this dust is calling to you; listen to it, Lord."

The Little Arab

5

St. Vincent Ferrer

"In the school of Carmel the mystical contemplative life is the fruit of the Eucharistic life."

Bl. Titus Brandsma

6

"The Lord helps us... he is a true friend."

St. Teresa of Jesus

7

St. John Baptist de la Salle

Bl. Teresa of the Andes makes her profession of vows, for she is in danger of death.

8

"Christ continues to live and suffer in his members."

Bl. Teresa Benedict

9

"Again St. John of the Cross sets Our Lady before us as the Mother of Sorrows, taking part in the sufferings of Our Lord."

Bl. Titus Brandsma

10

"...she who desires peace must see, suffer and be silent."

St. Teresa Margaret

11

"One can only learn the science of the cross if one truly suffers under the weight of the cross."

Bl. Teresa Benedict

12

Bl. Teresa of the Andes dies from typhus in 1920 after 11 months in Carmel.

13

"Today I stood with you (Mary) beneath the cross..."

Bl. Teresa Benedict

14

"It is from Christ himself that you must learn how to love him."

Bl. John Soreth

15

"He has shown me great mercy, and I acknowledge my unworthiness."

St. Teresa Margaret

16

"It always seemed that the Lord was keeping something for me in Carmel which I could find only there."

Bl. Teresa Benedict

17

"From its (Carmel's) summit the contemplative soul looks down on the mystery of Nazareth."

Bl. Titus Brandsma

18

"O souls, created for love and by love, why do you not love Love?"

St. Mary Magdalen de Pazzi

19

"In our better moments, we do recognize our imperfections...that there is room for improvement"

Bl. Titus Brandsma

20

"I should like to follow him closely always, but I am stumbling everywhere."

The Little Arab

21

"This is the Virgin who has never ceased to console me and to listen to me."

Bl. Teresa of the Andes

22

"Mother, I am a Catholic." (Then both wept together.)

Bl. Teresa Benedict

23

"The mysticism of Teresa (of Jesus), no matter how sublime in the description of the sweet encounter with God...is real and practical." Bl. Titus Brandsma

24

St. Fidells of Sigmaringen

"She (Therese) was deeply convinced...that without mortification a spiritual life is an impossibility."

Bl. Titus Brandsma

25

St. Mark

"Bl. John Soreth compares the practice of the Rule...with the precious pearl of the Gospel..."

Bl. Titus Brandsma

26

"For the Christian these is no stranger. Whoever is near us and needing us must be 'our neighbor'."

Bl. Teresa Benedict

27

"How truly wonderful are you, O Word of God, in the Holy Spirit..."

St. Mary Magdalen de Pazzi

28

St. Peter Chanel

"Be careful not to indulge in a great deal of talk..."

St. Albert of Jerusalem

29

3rd Sunday of Easter

"May nothing trouble my peace or make me leave you."

Bl. Elizabeth of the Trinity

30

"Let us be students of the laws of God (Gospel and Rule) so that we may conduct ourselves according to them."

Bl. Raphael Kallnowski

ABOUT DUES/CLARION

If you are a Member of the Eastern Region OCDS: The dues for an Isolate Member are \$20. per year. This is to compensate for the extra postage involved in mailings to you.

The dues for a Member of a Group are still \$15. per person per year, if you can afford it. (\$.04 a day), less than a nickel. But some cannot afford it. They will get the Clarion anyway. Others sometimes feel appreciative and supportive enough to supplement their dues with a donation to compensate for those who are unable or remiss. (I understand dues are higher in the other US regions, but I would prefer for the time being to offer Members and Candidates the opportunity to be generous in helping. (Art.2 of the Rule)

If someone belongs to either the Western or Central USA OCDS jurisdiction, I am asking \$10 per year. I do not mind if you make copies of sections for your people. My primary idea is to be of service and share what insights I can.

Costs of mailing to Canada are \$.63 per issue besides enclosing the Clarion in an envelope. So, I ask \$15 US. Again, if you want to copy something for your group, be my guest.

I have usually gotten 120 or more issues back each time with a revised address--in which case I pay the \$.35 for their return and \$.29 to mail them out again. if you move, please let me know your new address as soon as possible.

When I have a FOE (forwarding order expired) or TEMPORARILY AWAY notice, I can't send them out again: you obviously aren't at the address I have. You cost the Office \$.35 and I don't even get the Clarion to you. If you do not get a Clarion or someone else tells you they did not, check if they were "temporarily away" and have them ask for a copy. If you get a copy of the Clarion with a \$.29 (or soon to be \$.32) stamp on it, it means your first copy came back, but with an address correction, so it cost \$.64 to get you that issue of the Clarion. Help!

Dues are officially expected in January, but I know some regularly pay at other times. I especially thank those who have one person collect and send the dues for the group.

CHANGE OF ADDRESS AND PHONE FOR THE OCDS PROVINCIAL OFFICE--EASTERN REGION:

Notice our address on the front or rear page. We didn't move; the post office renumbered us. The OCDS private number is 603-924-9770. The fax number is 603-924-7793. The Common number is 603-924-6060. I expect to be away till Feb 4th visiting OCDS groups.

THE CENTRAL PROVINCE REGIONAL CONGRESS WILL BE OCT 5TH--8TH, 1995, AT THE RADISON HOTEL IN AUSTIN, TX.

As a courtesy and show of support for the Central Region, registration forms will be sent through the Presidents/Formation Directors to each OCDS Community/Group. Isolated Members will get them through Ruby, if you are on her mailing list. If not on her list, and interested, simply request info from here. Or cf: Rev. Mr. Tim Graham, OCDS at 6503 Halsey Ct, AUSTIN, TX 78739

THE EASTERN REGION OCDS

Changes may someday be made. But, the states that have been for 15 years and are currently in the Eastern Region are:

Minnesota, Wisconsin, Illinois, Indiana, Kentucky, Michigan, Ohio, Pennsylvania, New York, Vermont, New Hampshire, Maine, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware (the only state in which we do not have an OCDS group yet), Maryland, DC, Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.

The OCDS Groups in CORONA/BRUNNELL, FL, in NORTH MIAMI (SPANISH), FL, and in MUNSTER, IN, are under the jurisdiction of their various Provincials (of Poland and Spain).

The questions on Teresa's WAY OF PERFECTION which begin on the next page and continue where I left off last April, can offer you a start for a personal Day of Retreat or just applying Teresa's Way to your life.

**QUESTIONS ON THE WAY OF PERFECTION
OF ST TERESA OF JESUS**

Ch. 7.)How to experience and grow in true love. . .

n.4:

A.)If spiritual or true love imitates the love which Jesus has for us, then your love that is good and true does, in fact, imitate His. How do *your* love-actions imitate His? Which things do you do out of the right kind of love? Can you relate them to any specific actions of His?

B.) Which people that you talk with are clearly, in your mind, His friends? How could you speak more with these people? (They do not necessarily have to be perfect!)

n.5:

C.) Who do you know that is now bothered by some "trifle"? What are your trifles? Are you compassionate with regard to the other person's trial?

n.6:

D.)In what areas of your life were you once weak and now are strong? Do you give enough credit to God for these strengths? For which strength have you thanked God today--or yesterday?

n.7:

E.)What place does recreation play in your spiritual life? When you take a break, do you feel guilty or do you remark to Jesus that He once (or perhaps many times) tried to get a rest-break for His followers?

F.)Which faults of others have you noticed lately? And, how much have you been practicing the virtues opposite those particular faults?

G.)Pausing to think of the people in your life. . . : which are their strong virtues, the ones in which they excel? How would you imitate such virtues in your situations?

n.8:

H.)How have you set aside your own advantage for another's sake? How recently was that? How frequently?

n.9:

I.)How have you in household duties (or the equivalent) "strived to relieve others of work"? Is there a realistic and prudent way you might cause others less work?

n.10:

J.)Have you recently been taken by surprise and thus have found "some little word" escaped? And what did you do? (Remember this refers to the people close to you, and does not mean you need to become a rug for everyone in the world to walk on.)

K.)What are the possible concerns about "points of honor" that you have? Or, in what ways do you expect to be treated better than someone else? When not treated well enough, you normally feel slighted. What kind of situation does this to you?

Ch. 8.)

n.1:

A.)In what ways and for what reasons do you praise God?

B.) Who is there around you that you feel cannot teach you anything? Then, if informed that that person had something to teach you after all, what would you guess that element to be?

The above numbers refer to paragraphs in chapters of St. Teresa's Way of Perfection.

OCDS NEWSLETTER

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