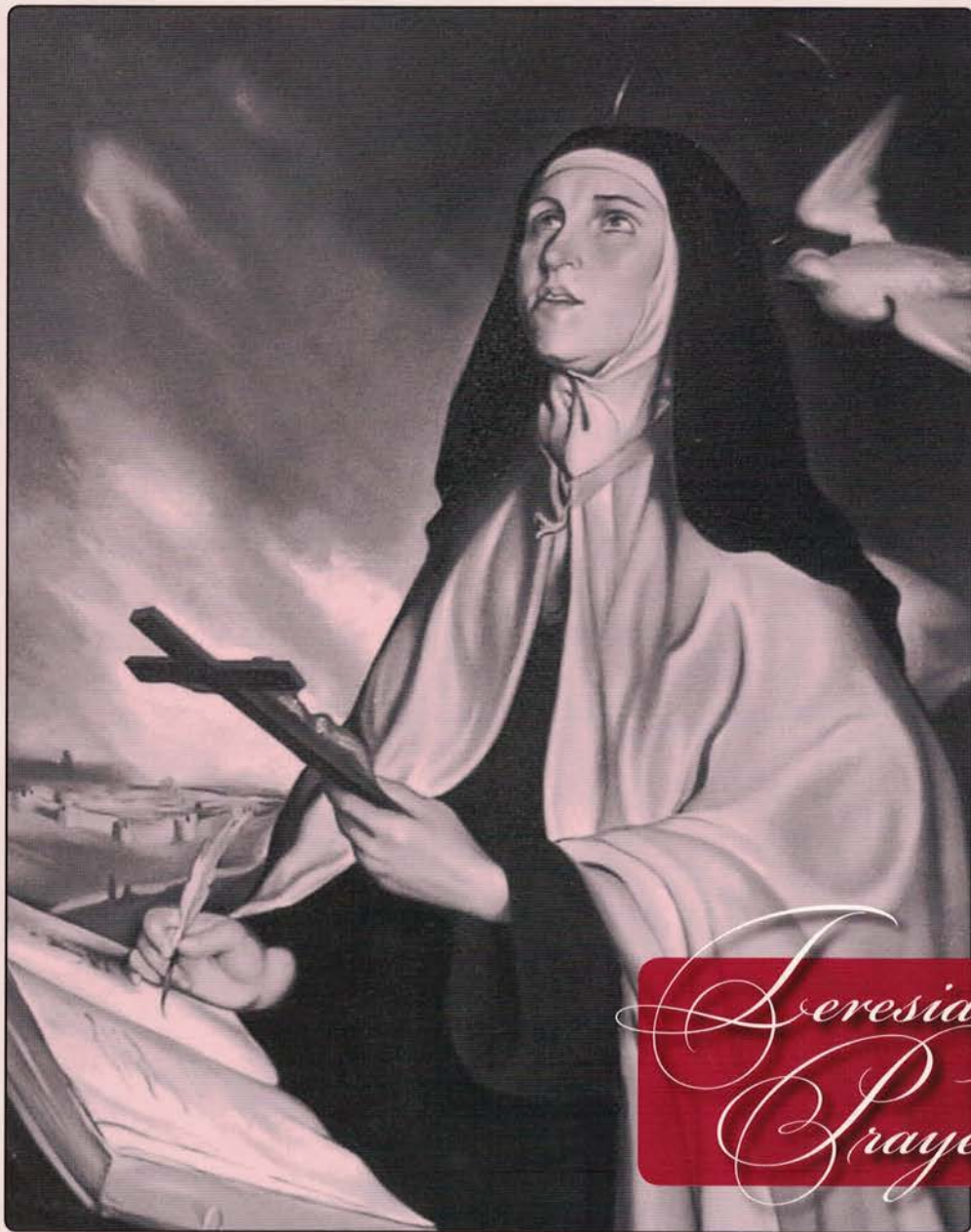


CARMEL CLARION

APRIL – JUNE 2011 † VOLUME XXVII, NO. 2



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Discalced Carmelite Secular Order, Washington, D.C.

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Discalced Carmelite Friars

OCDS Main Office
2131 Lincoln Road, NE
Washington, D.C. 20002-1101
Phone: 202-269-3792

NEW E-mail: ocdswash@live.com

Editor Fr. Regis Jordan OCD
Staff Jim Jenkins OCDS
Liane Melvin OCDS

Provincial Delegates Fr. Regis Jordan OCD
Fr. Paul Fohlin OCD
Fr. John Grennon OCD

Change of address:

Please notify us in advance.

E-mail: ocdsclarion@hotmail.com

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Editorial

This entire issue of the *Clarion* is devoted to an ancient teaching on prayer, namely, *Lectio Divina*. It is a method that originated with the early monks of the Church and was subsequently developed in the Benedictine tradition. Our presentation of *Lectio Divina* is written from a Carmelite perspective. Just as our article "Teresian Prayer" in the last issue, it was prepared for our Nuns as part of a series on prayer and has been adapted for the OCDS.

There are many methods of preparing ourselves to seek and live in the presence of God. We hope you will find this article helpful as we all strive for personal and community renewal in the spirit of Carmel. It provides an overview of both perspectives and has questions you and your fellow seculars can reflect upon.

I want to congratulate all those who have been elected or appointed to serve in roles of leadership with your communities. Whether you have been reelected or are newly elected I would urge you, as a Council, to review the OCDS *Constitutions*, *Province Statutes*, and past *Clarions*, where the leadership roles and responsibilities are set forth. The bottom line, for which you have volunteered, is **service**.

These last several years, since the promulgation of the *Constitutions* and *Province Statutes*, have been years of change. Each community has been trying to come to grips with the changes which the Order has asked of the OCDS. Some of them we may agree with, others we may not. However, change we must. Old customs or ways of doing things must go, and new ones must be adopted and put in place. Again, congratulations to you who agreed to serve the Church, Order, Province and your local OCDS community.

As you will see in the Nairobi News section we have ordained three men to the priesthood: Fr. Stephen Mose Nakundi in Kisii, Fr. Titus Waita Kimeu and Fr. Felix Kalila Mukeya in Nairobi; and one to the deaconate, Br. Samson Ongaki Gwaro. The planning for establishing two additional communities in Kiserian and Kisii continues to move forward. The Kiserian house is now under construction and should be finished by the end of the year. Your continued prayers are greatly appreciated.

Fr. Regis, O.C.D.



Brother Lawrence of the Resurrection

In Remembrance

Bertha, of the *Divine Redeemer*, Pinamonti, OCDS, who made Definitive Promise on June 26th 1988, began eternal life on March 22, 2011. She was a member of the Blessed Virgin of Mount Carmel and St. Joseph in Elysburg PA.

The Community of St. Joseph's in Havertown PA reported the loss of four members. Mirella Losacco, OCDS, who made Definitive Promise on November 21st 1994, began eternal life on March 14, 2010. Robert Kostack, OCDS, who made Vows October 23rd 2000, began eternal life on May 14, 2010. Theresa Brown, OCDS, who made Definitive Promise on October 19th 1998, began eternal life on December 21, 2010. Catherine Joseph Maureen of the *Sacred Heart*, Mueller, OCDS, who made Definitive Promise on October 13th 2003, began eternal life on January 11, 2011, while serving the community as president.

Christine Mottola, OCDS, who made Vows in 1975, began eternal life on March 17, 2011. She was a member of the Our Lady of Mount Carmel and St. Teresa of Jesus Community in New York-Manhattan NY.

Catherine, of the *Sacred Heart of Jesus*, DiBella, OCDS, who made Definitive Promise in February 17th 2011, began eternal life shortly thereafter on March 27, 2011. She was a member of the Queen of the Holy Rosary Community in North Port FL.

The Community of Our Lady of Mercy in Schenectady NY reported the loss of three members. William, *Joseph of our Lady of Fatima*, Murray, Jr., OCDS, who made Definitive Promise on May 14th 1994 and began eternal life on November 29, 2010. Margaret, *Margaret Mary of the Holy Trinity*, Charbonneau, OCDS, who made Definitive Promise on May 21st 2005 and began eternal life on March 28, 2011. Margaret, *Mary Margaret of the Holy Child*, Tunkel, OCDS, who made Definitive Promise on February 28th 1969 and began eternal life on April 28, 2011.

Martha, *Joseph Therese of the Sacred Heart*, McCormick, OCDS, who made Definitive Promise on April 7th 1961, began eternal life on January 12th 2011. She was a member of the Immaculate Heart of Mary Community in Willow Grove PA.



Northeast Region 2011

April 30, 2011, District III:

Day of Recollection "*St. Teresa - the New Magdalene*" given by Fr. Paul Fohlin, OCD, at the Good News foundation, 10475 Cosby Manor Road, Utica, NY 13502. Cost \$20. Attendees are to bring a bag lunch. For information call Joyce Ponserella secularcarmelit@aol.com or cell: 518-248-4291

June 10-12, 201, District V:

Weekend Retreat: given by Fr. Salvatore Sciuuba, OCD, at the Espousal Retreat Center, 554 Lexington Street, Waltham, MA. Cost \$170.00. Commuter Cost \$130.00 Due March 15th; Contact: Rita Burke Phone: 774-487-1847; email: ritabu@comcast.net

July 22-24, 2011 District I:

Weekend Retreat: given by Fr. Thomas Ochieng' Otang'a, OCD, at San Alfonso Retreat House in Long Branch, NJ Cost: \$190. Please make checks payable to: OCDS District I. Mail to: Martha Stefanchik, OCDS (Treasurer) 151 Hamilton Avenue, Princeton, NJ 08540. For questions, and registration, please call her at (Home) 609-924-8231 or on her (Cell) 609-558-5104, or e-mail: toglorify@aol.com

September 23-25, 2011 District VI:

Fr. George Mangiracina, OCD will give an OCDS weekend retreat, "*The Journey of the Soul into the Depths of God according to St. John of the Cross*" at the Franciscan Guest House, St. Anthony's Monastery in Kennebunk, ME. Total costs: \$145 per person for double occupancy; \$185 for single occupancy (very limited). Final payment is due July 1, 2011. If there is room, other members may apply. Contact: Ginny Dandreta, 1 Moeckel Rd., Windham, NH 03087-2230, c-gdandreta@comcast.net Phone: 603 -894-7143 or Deborah Anderson, 116 Castle Hill Rd., Windham, NH 03087-1746, dranderson@telnetnystems.com Phone:603-889-9348.

October 28-30, 2011 District III:

OCDS Weekend Retreat given by Fr. George Mangiaracina, OCD at Christ the King Retreat House, 500 Brookford Road, Syracuse, NY. Cost \$165. Contact Joyce Ponserella: cell phone 518-248-4291; email: secularcarmelit@aol.com

November 4-6, 2011 District II:

"*Foundations for a Spiritual Life*" by Fr. Paul Fohlin, OCD weekend retreat at **Mt Carmel Retreat Center** in Niagara Falls Ontario, Canada For questions, and registration, please call: **Tricia Cwiklinski** cwik772005@yahoo.com

November 12, 2011 District V:

Day of Recollection at the Marian Center [Betania 2] in Medway, MA; 9 AM to 4:30 PM. Cost: \$30. Contact: Julie DiScipio, 180 Marlboro Street, Wollaston MA 02170 -3412 Phone 617-479-3987.

Meditating Day and Night on the Law of the Lord

Lectio divina spirit of Teresian Carmel

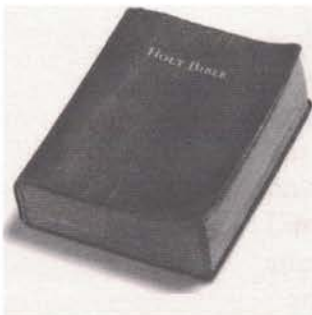
EDITORS NOTE: We share this article with heart-felt gratitude to the Generalate of the Discalced Carmelite Friars, who prepared this teaching for our Nuns as a part of the 2002 "Theological and Spiritual Reflection Project". It is presented here with only minor modification; for we all have the same charism. There are many lessons of quiet, focused time we can learn from our Nuns and Friars. Yes, ours is a hustle-bustle world, with many distractions. This is what makes it all the more challenging to live our Carmelite Promise as seculars.

Introduction

We begin our theological and spiritual reflections with *lectio divina* because it joins together listening to the Word and the life of continual prayer that the *Rule of St. Albert* and the experience and doctrine of our Holy Parents teach us are the central element of our charism in the Church: to meditate day and night on the law of the Lord and to watch in prayer, "taking time frequently to be alone with Him who we know loves us"¹.

The Latin expression *lectio divina* means a prayerful reading of Scripture to nourish prayer and to enter into communion with the mystery presented to us in the biblical text. It is distinct from scientific exegesis, study and interpretation since it is centered on the dialogue of faith between the reader and God, under the inspiration of the Holy Spirit. The Vatican Council focused on the centrality of the Word of God and a consequence of this was the rediscovering of *lectio divina*.

Using what life has taught, Carmelites, in this spiritual and theological reflection, need to be aware of the necessity of reinstalling the Word of God as the true heart and source of our life and mission in the Church. There is no more solid and nutritious food for our life of intimacy and communion with the Lord than His Word, which is reflected upon and used for prayer. Vatican II has already reminded all Christians that "prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for 'we speak to Him when we pray; we hear Him when we read the divine saying'"².



Our theological and spiritual reflection on this topic should begin with our individual experiences as we reflect on the teachings in Bible passages, as well as our Carmelite tradition and spirituality. From this basis, we come to practical conclusions that can help and enrich us in the many social, cultural, and ecclesial contexts where we live.

To gain a better understanding, in this article we will look at *lectio divina* from a variety of perspectives: biblical, theological, historical, Carmelite and practical. At the conclusion of each section there is a series of questions for individual and community reflection.

1 Saint Teresa *Life* 8:5.
2 Dei Verbum 25.

The Biblical Perspective of *Lectio Divina*

From the point of view of Scripture, *lectio divina* is prayerful reading of God's word, in a spirit of belief motivated by faith in Jesus, who tells us: "the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you" (Jn 14:26).

In a certain way, the New Testament practices *lectio divina* of the Old Testament. As a result, the New Testament is, in part, the result of how the early Christians read the Old Testament in light of their problems and from the light of God's new revelation of himself through the resurrection of Jesus, who was experienced as present and alive in the community.

The objective of *lectio divina* is the same as that of the Bible: to pass on "the wisdom that leads to salvation through faith in Christ Jesus" (2Tm 3:15); "for refuting error, for guiding people's lives and teaching them to be upright; this is how someone who is dedicated to God becomes fully equipped and ready for any good work" (2Tm 3: 16-17); to stir up our hope: "all these things which were written so long ago were written so that we, learning perseverance and the encouragement which the Scriptures give, should have hope" (Rm 15:4).

Lectio divina rests on certain principles always present in Christian reading of the Bible. These are: Unity of Scripture, Presence or Incarnation of the Word, and Faith in Jesus Alive.

The Unity of Scripture: The Bible possesses a great unity: each book, each phrase has its place and its function for revealing God's Plan to us. The various parts are like bricks in an immense wall. Taken as a whole they form the sketch of God's plan. The principle of the unity of Scripture prohibits isolating passages, taking them out of context, and repeating them as isolated and absolute truths. A solitary brick does not make a wall. A sketch is not made up of just one line. The Bible is not a truck filled with bricks; rather it is a house where you can live.

The Presence or Incarnation of the Word: When we read the Bible as Christians, we cannot forget about life. Rather, we must accept responsibility for what the Bible says, taking it within ourselves. Holding our own life before us, we discover in the Bible the reflection of what we ourselves are living. The Bible therefore mirrors what is happening in the life and hearts of everyone. We discover that God's Word is incarnated not only in the past, but also today, in order to be with us to help us face problems and realize our hopes: "If only you would listen to Him today!" (Ps 95:7).

Faith in Christ Jesus Alive in the Community: We read the Bible from our faith in Christ Jesus, alive in the midst of us. Jesus is the principal key to the reading we do. Faith in Jesus helps to understand the Bible better. The Bible helps us to understand better the meaning Jesus has for our life.



Questions For Personal And Community Reflection

1. When we read the Bible, do we keep before us these three necessary principles for a Christian reading of the Bible?
2. What do we do in our community to have a biblical formation, which allows us to respect the unity of the whole of Scripture in our prayerful reading?
3. What connection do we make between God's Word in Scripture and God's Word in life?
4. How do we manage to make Christ the principal key of our prayerful reading of the Bible?

The Theological Perspective of *Lectio Divina*

Lectio divina found a new dynamism in Vatican II. In effect, the Council presented to the Church listening to the Word: "Hearing the Word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: 'We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and his Son Jesus Christ' (1 Jn 1:2-3) so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love"³.

Another statement from Vatican II shows us the intimate connection existing between the Church and the Word of God, through the prayerful reading of Scripture. This allows us to grow in understanding it: "This Tradition which comes from the apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words, which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (cf. Lk 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her"⁴. Vatican II also reminds us that God speaks to us in the "signs of the times"⁵.

From a theological point of view, it is necessary to read and to interpret Scripture with the same spirit in which it was written, keeping in mind the condescension of God who adapts Himself to our human nature⁶, expressing Himself in human language. For this reason, the first step in *lectio divina* is *reading* leading to *meditation* and *prayer* and finishing in *contemplation*. It is not easy to distinguish these four steps since they coexist. Despite this, it is useful to know the characteristics of each one of the steps so that afterwards, in practice, the four intermingle.

3 DV1.

4 Id. 8.

5 See GS 4.

6 See id. 12-13

“*Reading* is the first step in knowing and loving the Word of God. You do not love what you do not know. For this reason it is the first step in the process of appropriating the Word... reading a lot in order to become familiar with the Bible; so that it becomes our word, capable of expressing our life and our history”

“In reading, we frequent the Bible as we would a friend... Reading, understood as a critical study, helps the reader to analyze the passage and place it in its original context. There are three levels to this study:

Literary: get close to the text and, by means of questions, analyze its who? why? when? how? by what means? how does this piece fit fabric into the literary context of the book in which it is part?

Historical: by means of textual study we should arrive at the historical context in which the piece was written or in which the event narrated took place. In this way we can analyze the historical situation.

Theological: to discover, by reading the text, what God was wanting to say to the people in that historical situation; what God meant for those people; how He revealed Himself; how the people accepted and celebrated God’s word...



Do you set aside time in a special, quiet place for reading on a regular basis?

When reading is done well, it helps to overcome fundamentalism. When it is badly done it increases fundamentalism, which remains a great temptation installed in the minds of many people. It separates the text from the rest of life and from the history of the people, makes it absolute as the only manifestation of God’s Word in life. It is the total absence of critical awareness. It distorts the meaning of the Bible and nourishes moralism, individualism and spiritualism in interpreting the Bible”⁷.

The second step is meditation. Through it a dialogue is set up with the text, we turn it over and apply it to the here and now. “Reading responds to the question: what does the text say? Meditation tries to reply to the question: What has the text to say for me, for us? The central question for now onwards is this: What is God, through this text, wanting to say at this present time...? In order to reply to this question “we begin a dialogue with the text’, asking questions that oblige us to use our reason in order to penetrate the text as it affects the horizons of our own life. Meditation is done by reflecting and questioning: In the text, what resembles our own present situation or is different from it?... What does the text offer for our own situation? What change of behavior does it suggest to me?... Another way of meditating is to repeat the text, ruminating and ‘chewing’ on it in order to discover what it has to say to us. This is what Mary did when she pondered situations in her heart (Lk 2: 19, 51) ... After having read and discovered the meaning of the text for us, it is a good thing to try to sum it all up in a phrase, preferably taken from the text itself, so that it can be kept in the memory to be repeated and thought over during the day, so that it become truly our own. Through this deep thought we subject ourselves to the judgment of God’s Word and let it penetrate us like a double-edged sword (Hb 4:12)....

“So instructed by our feelings, we no longer perceive the text as something we merely hear, but something actually experienced and touched with our own hands: not like some strange unheard-of-story, but something that comes to life in the very depths of our heart,

7 CRB: op.cit., pp. 22-23

as if they were sentiments forming part of our own being. It must be repeated: it is not reading that allows us to penetrate into the meaning of the words, but our own experience we have previously acquired from daily life” (*Conferences by Cassian*: X:ll). Here there seems to be no difference between the Bible and life, between God’s Word and our word...



Do you stop frequently, making the text “your own”, thinking about how it applies to your life?

Study lays down the wires, experience gained generates the power, meditation presses the button, makes the current run through the cables and lights up the lamp for the passage. Our own life sheds light on the text. The text sheds light on our life. Meditations give a deeper personal dimension to God’s Word.

Meditation is both a personal and a community activity. Sharing what each one feels, discovers and gains from contact with God’s Word, becomes something much more than the sum of what each one has contributed. The search in common reveals the ecclesial meaning of the Bible and strengthens the community meaning of faith. For this reason, it is so important that the Bible is read, meditated upon, studied and prayed about not only individually, but also in common, since we are dealing with the most important book of the Church, and of the community”⁸.

The third step is prayer. Prayer is recited; there is praise and supplication. “A prayerful attitude is present from the beginning of *lectio divina* ... meditation is already almost an attitude of prayer which then spontaneously transforms into supplication. However in the dynamic of *lectio divina*, where everything is sprinkled with prayer, there should still be a special moment reserved for prayer. Through the reading we are trying to discover what the text is saying to us. Meditation confronts reading with our life: What is the text saying to me, to us? Until now God has been speaking. The moment has arrived for what is properly called prayer. What is the passage saying to me, what does it move us to say to God?... Prayer springing from meditation begins with an attitude of silent admiration and adoration of the Lord. From there comes our reply to God’s Word... As in meditation, it is important that this spontaneous prayer be not merely individual but that it also has a community expression in a shared form. Prayer arising from meditation can also be the recitation of already existing prayers. From this point, the Divine Office offers a great help ... Finally, in prayer each one reflects on their personal journey to God and the effort is made to empty oneself of selfishness, in order to make a place for God, our brothers and sisters, the poor, and the community. It is here that the dark nights are found with their crises and difficulties, with their deserts and temptation. Here they are prayed about, meditated on and faced up to in the light of God’s Word” (Mt 4:1-11).

Contemplation, as a gift from God, is the final step in *lectio divina*. It leads us to observe, to relish and to put into action. “Contemplation unites together all that has happened in *lectio divina*: we have read the word and listened to it, we have studied it and discovered its meaning. We have become involved in what we have discovered and have begun to examine it so that it can enter into what is happening in our lives, so that it can pass from the head to the heart. We have transformed all this into prayer before God, as a plan for our life... Now, finally, holding all this in our mind and heart, we begin to have a new vision for observing and valuing our life, actions, and history... This new vision

8 Id. pp. 24-27.

is contemplation. A new vision, a new relish, new action! Contemplation covers the whole of the human being. St Augustine says that it is through reading the Bible that God develops in us the vision of contemplation and helps to decipher the world and transform it so that it becomes once again a revelation of God, a theophany [a manifestation of a deity to man in a form that, though visible, is not necessarily material.] Contemplation, thus understood, is totally contrary to the attitude of those who shun the world in order to contemplate God.

Contemplation, resulting from *lectio divina*, is the attitude by which we submerge ourselves within happenings, to discover and relish in them the active and creative presence of God's Word and, moreover, try to commit ourselves to the transformation process that this Word is stirring up within history. Contemplation does not only meditate on the message, but also brings it about; it does not merely listen, but puts it into practice. It does not separate the two aspects: it says and does; it teaches and encourages; it is light and strength.... Contemplation, as the last rung in the ladder, is the new level for a new beginning. It is like climbing a very tall tower... It is advantageous to keep climbing, as the view of the countryside gets better. Thus we are continually involved in a process that has no end. We continue to read the same Bible, looking always at the same countryside. But the higher we go, the deeper the vision, the scene becomes wider, more real... And thus we continue climbing, together with our brothers/sisters, exchanging ideas, helping one another so that we do not miss anything. Thus we continue climbing until we arrive at contemplating God face to face (1 Cor 13:12) and, in God, our brothers and sisters, reality, the countryside, in a vision that is complete and definitive”⁹.



Questions For Personal And Community Reflection

1. *Do you carry out lectio divina taking into account these steps explicitly or implicitly?*
2. *In you own community do you sometimes practice lectio divina in common? How? With what fruit?*
3. *Do you judge the passages suggested by tradition for lectio divina as useful, or do you have other suggestions?*

The Historical Perspective of Lectio Divina

The description Luke's gospel gives us of the *disciples on the road to Emmaus*, (Lk 24:13-35), already contains the elements of what would be later called in the Church *lectio divina*: Jesus teaches the disciple on the way to Emmaus to connect life with the Word in Scripture and to express the fruit of the light, received in dialogue with him, in concrete and efficient charity together with proclamation of the Good News.

⁹ Id. Pp. 31-34.



In the year 238, *lectio divina* was already in existence. It can be found in a letter from Origen to his disciple Gregory who was preparing himself to go evangelizing. He was exhorted to dedicate himself to studying the Scriptures in these words: "Do you then, my son; diligently apply yourself to the reading of the sacred Scriptures? Apply yourself, I say.... And applying yourself thus to *lectio divina*, with faithful prejudgments such as are well pleasing to God, knock at its locked door, and it will be opened to you by the porter....

And applying yourself thus to the divine study, seek aright, and with unwavering trust in God, the meaning of the Holy Scriptures, which so many have missed. Be not satisfied with knocking and seeking; for prayer is of all things indispensable to the knowledge of the things of God¹⁰.

At that time there would certainly not have been a method of making *lectio divina*. This is the fruit of later development. The ascetics and cenobites (2nd to 4th centuries) gave prime importance to reading Scripture. Later on, Cassian (+ 435) passed on the advice of Abbot Nestor, "give yourself over assiduously or rather continuously, to sacred reading, until continual meditation fills your heart, and fashions you so to speak after its own likeness" (*Conferences XIV: 10*)¹¹. Gradually the exercise of *lectio divina* entered into the organization of monastic life.

Gregory the Great developed spiritual exegesis of Scripture with the method called *ruminatio*, the act of pondering over the word interiorly. St Benidicta used the same word in his *Rule* 48:1, when alluding to sacred reading as the very first occupation of monks and invites his monks to dedicate themselves to reading and studying the Bible.

In the 12th century, Guido II, abbot of Gran Chartreux, composed an ordered method of *lectio divina*. The author presented it as a ladder for climbing to heaven. He pointed out four rungs: *reading, meditation, prayer, and contemplation*. From the 16th century onwards *lectio* gave place to rational and speculative systems, which declined into spirituality made up of devotions, and preoccupied with one's own spiritual development. Mental prayer took the place of *lectio* and people were introduced to it through various methods.



Vatican II returned to the central position held by the Word. It laid down that the faithful should have "easy access to sacred Scripture". In *Dei Verbum* it exhorts all the faithful "to learn 'the surpassing knowledge of Jesus Christ' (Phil 3:8) by frequent reading of the divine Scriptures. 'Ignorance of the Scriptures is ignorance of Christ'¹². *Lectio divina* has today the mission of turning personal and community prayer into a secure response to God who continues to speak to us in the Scriptures:" In the sacred books the Father who is in heaven comes lovingly to meet his children, and talks with them. And such is the force and power of the Word of God that it can serve the Church as her support and vigor, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life. Scripture verifies in the most perfect way the words: 'The Word of God is living and active' (Hb 4:12), and 'is able to build you up and to give you the inheritance among all those who are sanctified' (Acts 20:32; see 1 Th 2:13)¹³.

10 A Letter to Gregory: par. 3. Quoted in B. SECONDIN, *La lettura orante della Parola. "Lectio divina" in comunità e in parrocchia* (Padua, 2001) p.15.

11 Quoted Id. P. 16.

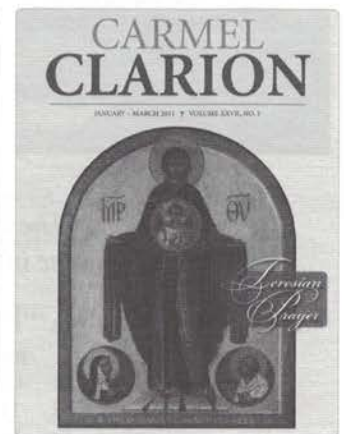
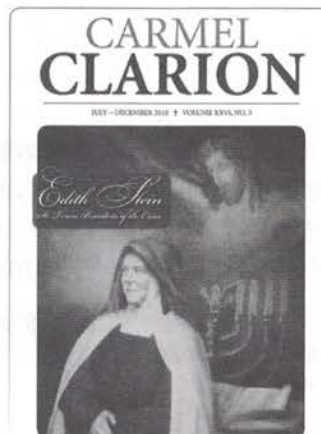
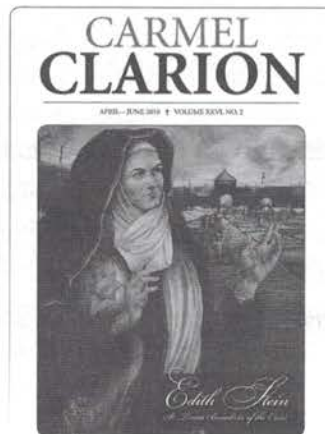
12 DV25.

13 Id 21.

Question of the Month

How can the new leadership insure that all members who paid for Clarion subscriptions are getting them?

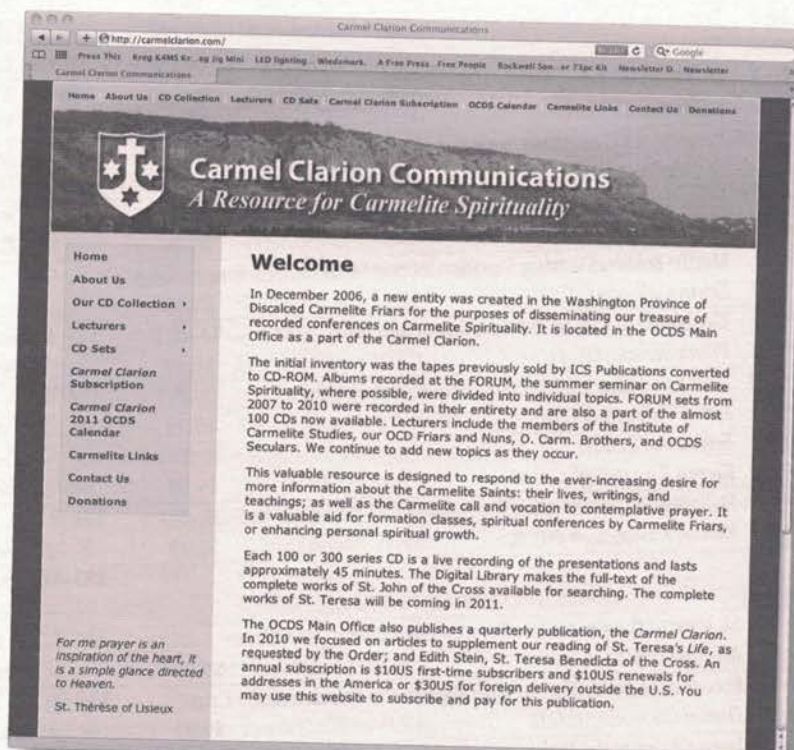
1. Community leadership is responsible for insuring that member address information and dues/Clarion subscription fees are accurately reflected on the Community Roster. This is the official record of OCDS membership and the source of the mailing list for the printer. If there are member(s) who did not receive his/her copy, this is the first thing to be verified for accuracy. Errors mean that the Order **has already spent the money** to print/mail issue(s) to the wrong address. OCDS members must contact their council **FIRST** to confirm the accuracy of the Roster. If in error, it is leadership's responsibility to send an email to ocdswash@live.com immediately so future issues do not continue to be mailed to the wrong place. Failure to receive back issue(s) because of error(s), does not entitle the member(s) to receive them even if the \$10 was paid to the community and submitted to the Main Office. A check for \$3 for each missed *Clarion* must accompany the request for specific issues and **Change of Address** forms with names and correct address information. This must be received prior to shipment. Unless for one member, multiple back issues will be shipped together, if available, to the president for distribution because this is the most economical method of controlling duplicate shipping costs.
2. Address changes must be submitted in a timely fashion, or *Clarion* delivery may be affected. The **Change of Address** form can be found at www.ocdswashprov.org. If an OCDS member sends it directly to the Main Office (recommended), please remember to also provide a copy for the Council. Members who move between multiple addresses are responsible for notifying the OCDS Main Office at 202-269-3792. The Post Office does not forward the *Clarion*. Production and moving dates may impact delivery. If available, duplicate copies are \$3.00 ea.
3. Shortly after members receive an issue of the *Clarion*, leadership should check to see if all have received their copies. Please remember that 4,300 are printed in zip code order during a single run. It is possible that a printer jam could cause multiple members to miss delivery. Send an email to the main office at ocdswash@live.com if member(s) are missing issue(s) so we can verify the accuracy of the address(es) and mail those missing a replacement copy. Again, if this involves multiple members, issues will all be shipped to the president for distribution to control duplicate mailing costs.
4. The US Post Office may take up to as much as 3-4 weeks to deliver the *Clarion* and arrival in the same zip code area may not occur at the same time. We would ask you to be patient; then contact your council so they can follow the procedures outlined above.
5. We do not print many extra copies. Follow-up promptly. If extra issues are not available, you can make a photocopy of another member's issue.



Carmel Clarion Communications Has a New Website!

When you visit
www.carmelclarion.com
you'll find a new look!

We are proud to announce a new website to publicize our treasure of recorded conferences on Carmelite Spirituality.



All our friars in the Washington Province (except those unable to travel), just over forty of them, recently gathered in Wisconsin and the average age was well over 60 years of age. Fr. Camilo Maccise O.C.D., Previous Superior General of our Order gave several talks.

We are so blessed that, through the years, fourteen of them have presented live spiritual conferences which have been recorded. Sets* of the last four ICS Summer Forum conferences held at St. Mary's College in South Bend, IN are also available:

Forum 2007 – Carmel: A School of Prayer (CD Numbers 160 through 166)

Forum 2008 – Carmel: A School of Desire (CD Numbers 174 through 179)

Forum 2009 – Carmel's Search for Wisdom: Prayer and Contemplation (CD Numbers 301 through 306)

Forum 2010 – Carmel's Quest for the Living God (CD Numbers 307 through 309)

* be sure to check the individual CD numbers to ensure you have not already purchased them.

How does one personally continue to grow in our precious Carmelite charism? What resources help one prepare to become a formator of candidates so as to discern a Carmelite vocation? Why not learn from the experience of our own Carmelite friars? Experts often say there is no better way to learn than to prepare to teach and evaluate others.

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Our Carmelite Vocation

3-CD Set

October 2010 OCDS Philadelphia Quad-Chapter Retreat

CD310

Our Carmelite Vocation: Who do YOU say that I am?

Fr. Regis Jordan, OCD

“But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” This conference discusses how our charism answers this question in the Rule of St. Albert, the OCDS *Constitutions* and other foundations of our Carmelite vocation.



CD311

Our Carmelite Vocation: What do YOU want?

Fr. Regis Jordan, OCD

Contemplation, the gift of God, is the goal of the Teresian Carmelite tradition. All our preparation instills in us the love of God, which moves us to relationship with Him in prayer. St. Teresa calls this a “friendly conversation with someone we know loves us ... you have to do it frequently.”



CD312

Our Carmelite Vocation: Whose are YOU?

Fr. Regis Jordan, OCD

Humility, detachment and self-knowledge are the fundamentals our Holy Mother tells us are essential for our entire journey with God.



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Currently a 6-CD Set

In response to the many secular requests for background material on Carmelite Saints, our friars have prepared this conference program:

CD314

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There was an intimate relationship between John's development as a man of God and his poetry and prose that made him an author whose lyric poems are considered among the finest in all world literature and whose prose brought him to be considered one of the world's greatest spiritual masters. He was a Carmelite author who was both patron of Spanish poets and a mystical Doctor of the Church.

CD315

Blessed Elizabeth of the Trinity:

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Elizabeth of the Trinity was a woman seized by God's presence, a God whom she experienced and referred to as the God of all love. In this lecture, we receive a brief overview of Elizabeth's life, some insight into her spirituality, and some reflections on her prophetic mission for our time. What does she have to say to us in the 21st century?

CD316

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The Practice of the Presence of God

Salvatore Sciurba O.C.D.

The holiest and most necessary practice in the spiritual life is that of the presence of God. It consists in taking delight in and becoming accustomed to His divine presence, speaking humbly and conversing lovingly with Him all of the time. In some ways, that simple statement from Brother Lawrence sums up his whole approach to the spiritual life.

CD317

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Saint Teresa of Jesus (Avila) was a great woman in the history of the entire church and a foremost author. This is part of a series of lectures that is devoted to Carmelite authors, particularly the most important authors of the Carmelite school.

CD318

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Marc Foley O.C.D.

Carmelite Authors 101 is designed to present a basic introduction to the major writers of the Carmelite School of Spirituality. This presentation outlines the writings of Saint Thérèse of Lisieux, affectionately known to millions as The Little Flower, and recently proclaimed Doctor of the Church for her spiritual writings.

CD319 - NOW AVAILABLE!

St. Teresa Benedicta of the Cross: Carmelite Authors 101 Series

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CHANGES to the Washington Province OCDS STATUTES:

Effective immediately upon publication in the *Clarion*

It is the responsibility of each council to integrate his information with content of 12/19/2009 OCDS Legislation Booklett

ADDITIONS:

Community Life Section, page 31

5. While the size and unique circumstances of various communities point to a local approach to the specifics of attendance policies, some general principles should be kept in mind:
 - a) The need of each member to receive complete formation
 - b) Recognition that members have legitimate obligations and God-given responsibilities that may at times conflict with responsibilities to the OCDS community. Such conflicts should be the exception in an OCDS vocation.
6. Definitely Promised members who become homebound continue to be full extended members of the local community. The community will show fraternal charity to these valued members and make every effort to maintain communications with them.
7. Local Councils may grant Leaves of Absence to any Promised member who is unable to attend meetings due to a temporary change in life circumstances. Any Leave of Absence:
 - a) Will be granted for 1 year.
 - b) May be extended, at the discretion of Council, for 6-month increments.
 - c) Council members who are granted a leave of absence must resign from the Council. (Const. # 47d)

After consulting with the Council, members on Leave of Absence may return prior to the expiration date of the leave.
8. Members who stop attending meetings without communicating with the local council will be dropped from the community roster and will be considered inactive members if they do not respond to correspondence from local councils.
9. A member who has been dropped from the roster must contact the Council if they are interested in returning to active status. The Council will then inform the Main Office of the member's return.

REVISIONS:

The OCDS Provincial Council Section, page 48, # 2

ORIGINAL:

The OCDS Provincial Council shall consist of at least seven definitively professed members of the Washington Province,

TO READ:

The OCDS Provincial Council shall consist of at least five definitively promised members of the Washington Province,

The OCDS Provincial Council Section, page 48, #4

ORIGINAL:

4. A quorum for a valid vote consists of one less than the current active membership of the Council, one of whom must be the President or the presider. This number shall never be less than four. If a deciding second ballot is needed in order to break a tie vote the President will cast the deciding additional ballot.

TO READ:

4. A quorum for a valid vote consists of one less than the current active membership of the Council, one of whom must be the President or the presider. In the absence of the President the senior promised of the members present will be the presider. This number shall never be less than four. If a deciding second ballot is needed in order to break a tie vote the President will cast the deciding additional ballot.



After the Council, the practice of *lectio divina* has been growing in communities of consecrated life, in ecclesial movements, in Christian communities, in the pastoral ministry of individual churches. And so, in the life of the Church, Scripture has clearly returned to its central position, of which Vatican II reminds us: “The Church has always venerated the divine Scriptures as she venerated the Body of the Lord, in so far as she never ceases, particularly in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the Word of God and the Body of Christ. She has always regarded, and continues to regard the Scriptures, taken together with sacred Tradition, as the supreme rule of her faith. For, since they are inspired by God and committed to writing once and for all time, they present God’s own Word in an unalterable form, and they make the voice of the Holy Spirit sound again and again in the words of the prophets and apostles. It follows that all the preaching of the Church, as indeed the entire Christian religion, should be nourished and ruled by sacred Scripture”¹⁴

Questions For Personal And Community Reflection

1. What are the principal practical conclusions to be found in this brief historical panorama of *lectio divina*?
2. What was the loss of prayerful reading of Scripture due to in contemplative Carmel?
3. What has been done to return it to its central position?
4. In the planning of your community life does there exist a time for *lectio divina* in community?

The Carmelite Perspective of *Lectio Divina*

Lectio Divina and the Rule of St. Albert

“The Rule of St. Albert is profoundly biblical. It is substantially biblical. Not only for its quotes - explicit, implicit, allusions - to Sacred Scripture that number more than one hundred, according to recent investigations. The extreme brevity of the text (around 1,100 words) gives great importance to the scriptural quotes. In addition, the types of reference and the language of the Rule, in general, are typically biblical: in some paragraphs there is truly a real *lectio divina* carrying practical consequences ... in this day and age we are already aware of this particular characteristic, but in the past almost nobody took account of this, since reading was done in an “ideological” and “preconceived” way: the Rule was forced to say what the person had in mind, be it the eremitical meaning, or the Marian or the ascetical”¹⁵.

In reading the Rule we are able to see that the deep familiarity which its authors had of the Bible enabled them to express their project with biblical quotations and, “at the same time, fidelity to the word leads them to find practical and symbolic forms to give creative expression... This bond between Word-project-organization is



St. Albert the Great

14 Ib.

15 B. SECONDIN - M.A. SILVA, *La Biblia en la Regla Carmelitana (Tendencias en los estudios)*, in AA.VV. *La Biblia en el Carmelo* (Quito 1997) p. 19. This book is the fruit of discussion by the O.Carm - OCD Theological Team in Latin America. Most of what we say in this fourth point is taken from this book.

something typical to the spiritual movements of the time ... and this demonstrates a useful way for today as well. It is a matter of making the Word speak to interpret life; to transform life and praxis so that they become symbols of the Word”¹⁶.

“The *Rule* opens three doors through which God’s Word can enter into the life of Carmelites:

- The door of *personal* reading: meditation, thinking over the Word which travels from the mouth to the heart, producing holy thoughts, and leads to bringing everything into conformity with God’s Word.
- The door of *community* reading: to hear the word together, during community discussion, in the chapel during the Eucharistic celebration....
- The door of *ecclesial* reading: reciting the psalms in accord with the approved custom of the Church; trying to stay within the tradition of our saintly forefathers (Introduction); keeping in mind the idea of Church the Apostles had, as described in Acts”¹⁷.

In the *Rule* we easily recognize the traditional four steps of *lectio divina*:



St. Albert brings the Rule they requested to the Carmelites

1. **“Reading.** Before all else, the Word ought to be heard or read: be it in the community, in the Eucharist, in the Divine Office, or in solitude.
2. **Meditation.** Then the Word, that has been read and heard, ought to be meditated upon and thought about. This meditating should be done day and night, without ceasing, particularly in the cell. By means of this meditation (ruminating), the Word travels from the mouth to the heart and produces holy thoughts.
3. **Prayer.** The Word, once heard and meditated upon, ought to be gathered up into prayer, ought to become itself prayer: just as much in the Divine Office, the Eucharist, as in solitude, where the Carmelite ought to be vigilant in prayer day and night.
4. **Contemplation.** This reading produces the following results: the word invades thought, the heart and action, and thus everything will be done according to God’s Word.

The *Rule of St. Albert* recommends not just the reading of the Bible but also the practice just mentioned... The *Rule* is both source and fruit of *lectio divina* and shows us the way of how it uses and interprets the Bible... The *Rule* uses and reads the Bible for a particular motive: the desire to live a life of allegiance to Jesus Christ, as expressed in the prologue. The following of Jesus is its parameter. It appears in the beginning, in the prologue, and in the two last chapters, where it asks the prior to put into practice what Christ spoke about in the Gospel and asks the others to see Christ in the person of the superior...

The contribution we receive from the *Rule* is not only what it teaches about reading the Bible, but also the way in which the *Rule* itself uses the Bible. It knows how to express God’s Word to such a degree that it adopts it as its own”¹⁸.

¹⁶ B. SECONDIN - M.A. SILVA, Op.cit. P.24

¹⁷ C. MESTERS, El reto que nos viene de la lectura popular de la Biblia, in AA.VV., op.cit. P.30.

¹⁸ Id. Pp. 30-33.

St. Teresa and Sacred Scripture

“One of the reasons for the richness and the pertinence of Teresian spirituality is its profound biblical tendency. It is amazing what an enormous biblical content there is in Teresa’s works from direct quotations to constant indirect allusion. Our attention is drawn by her hermeneutical intuitions used to approach texts and her thought-provoking use of passages and biblical persons to explain attitudes of life or to shed light on her own spiritual experiences.... It is doubly surprising what place the Bible occupies in St Teresa’s life and teaching, given the situation of her time. We see a woman who did not have the opportunity to make a profound study of the Bible; neither did she know it in its entirety... She lived at a time when access to Sacred Scripture was fragmentary and indirect. Her biblical culture is incomplete with little order. She never had a copy of the Bible in front of her to read, study or consult. In her time, Sacred Scripture was prohibited for ordinary people because ecclesiastical authorities feared that it could damage their faith.... Many theologians of her time were convinced that God’s Word was dangerous nourishment for ordinary people and particularly for women. One of them, Melchor Cano, managed to write: ‘However much women demand with insatiable appetite to eat this fruit (read Sacred Scripture), it is necessary to prohibit it and to mount guard with a flaming sword to prevent people from reaching it’

In such a hostile and risky environment, Teresa demonstrated an exceptional spirit of liberty together with a dedicated love for the Word of God. She dared to comment on the *Our Father*, a commentary that is the backbone of the *Way of Perfection*... As well, she wrote “meditations” on the *Song of Songs*... St Teresa knew the Bible in an indirect way from spiritual books... Many biblical quotations she knew from what she heard from sermons of that era”¹⁹.

St Teresa came in contact with God’s Word through meeting people who know it and had experienced its transforming energy. In her own mystical experience, as well, she came to discover that “God is Truth, a Truth pouring out from Scripture, contained in it. God-Truth-Scripture. The Truth that Teresa mystically perceived is in the Bible. This Truth is the Bible”²⁰. In her spiritual experience the Lord brought her to understand his Word in a vital way, offering her a meaning that goes far beyond the letter and the history of the text and many times is quite novel in relation to interpretation of the era.

“For Teresa of Jesus, the Bible is not an end in itself. It is totally oriented to understanding and interpreting her own spiritual experience... In Teresa, Scripture is a living word. It is fused harmoniously into her life, so that Scripture and her life are like two words uttered by the one God. With naturalness she states that what is narrated in the Bible, “I seem to see it literally happening in me” ... She is a true witness to the force and light of Sacred Scripture... She has left to us the richest of testimony in a life supported and inspired, enlighten and explained by the Word of God”²¹.



19 S. J. BAEZ, Santa Teresa de Jesusy la Sagrada Escritura, in AA.VV., op.cit. Pp. 43-46.

20 M.HEKRkiZ,Bibliayespirtualidadteresiana, in “MonteCarmelo” 88 (1980) 318.

21 S.J. BAEZ, op.cit. Pp. 48, 64-65.

St John of the Cross and *lectio divina*

There is a phrase in St John of the Cross that expresses the content of *lectio divina*: “Seek in reading and you will find in meditation; knock in prayer and it will be opened to you in contemplation”²². “The practice of *lectio divina* is connected with the tradition that preceded him.... During his captivity in Toledo, he found no other spiritual nourishment. His first poems give witness to this. The two *Romances*, *Song of the soul that rejoices in knowing God through faith* and *The Spiritual Canticle* are all songs of one steeped in the Bible”.

“For John, Scripture is a source of infinite richness. Seemingly infinite are the treasures hidden in Christ, the sole Word of the Father. John’s own word, that of a mystic, is the mature fruit of this encounter with Scripture... In John, prayerful reading of the Bible is the very source of all his richness and the beginning of gospel radicalism: ‘If you desire to discover peace and consolation for your soul and to serve God truly, do not find your satisfaction in what you have left behind because, in that which now concerns you, you may be as impeded as you were before, or even more. But leave as well all these other things and attend to one thing alone that brings all these with it (namely, holy solitude, together with prayer and spiritual and divine reading)’²³. When we look at the writing and experience of St John of the Cross we see they are deeply rooted in Scripture, not alone because they are in harmony with it, nor for the abundance of quotations from Scripture. There is a divine and



mysterious light, which abounds in what he has to say, that resists all attempts to classify it. It is the word of a mystic, of someone who knows it by ‘science and experience’. According to those who knew him, the Bible had an almost exclusive place in his reading. The fervor gained from Scripture led to the birth of a new John of the Cross, a new man who recreated in his words the fruit of an ineffable experience....

As Carmelites we are called to ‘re-create’ the Word, accompanied by John of the Cross and the reading of Scripture in the light of the new experience of God in reality which is also the word of God, a true grace experienced through faith. *Lectio divina* is a prayerful action connatural with our charism.... Assisted by John of the Cross, whose writings allow us to understand the wealth of the Bible and reality, *lectio divina* is changed into a deep spiritual experience, always new and creative. It is reading that is contemplative, intimately tied to our prophetic vocation, receptive to God in history”²⁴.

Therese of Lisieux and *lectio divina*

“It is quite probable that *lectio divina*, as such, did not form part of the practice of the Lisieux Carmel. There are no witnesses who confirm this or make reference to it, nor to any other method of biblical reading. Neither does Therese tell us explicitly how she read the Gospel. We know from Celine

22 *Sayings* 158 (ICS Publications Ed 1991).

23 *Sayings* 79.

24 G. AZUAJE, *San Juan de la Cruz, lector de la Palabra de Dios*, in AA. W., op.cit. pp. 75-77.

that Therese was not content with simply reading Scripture but she truly studied the inspired books to discover God in them. This was the very reason she studied the inspired books, particularly the Gospels.

From Therese's writings we can deduce an ordinary progress in biblical reading, firmly connected to *lectio divina*...

She knew quite well that the various happenings in her life were not just by chance; but formed part of a fabric woven by God, just as the history of the people of Israel was guided by God;

In reading Scripture...

She saw the design of God throughout history, and this insight helped her to discern God's calls in her own personal life and in the history and concrete situations of people...

In seeking what God wanted her to do in life...

She understood that being a Carmelite, spouse and mother, was, without doubt, her vocation. Moreover, she felt that her vocation included being a warrior, a priest, an apostle, doctor and martyr²⁵.

It is then to Scripture she turns, to chapters 12 and 13 of the First Letter to the Corinthians, to discover that her vocation as being love in the heart of the Church.

What made her discover the little way of spiritual childhood was facing up to the Gospel with her poverty... All the discoveries made by Therese throughout her life were drunk from Scripture: Divine mercy described by Luke's three parables (the lost sheep, the lost drachma, the prodigal son) ... in each page of her manuscripts are discoveries, passages that inspire and shed light on her reality or that of others, and encourage her to proceed on her way and to persevere in her attitude of the full confidence of a child before her father. What is essential for Therese is to listen to the voice of the One she loves and to whom she has entirely committed her life. In deepening her knowledge of Scripture, Therese continued to discover God's "character" in a progressive manner. She became familiar with divine customs, with God's way of "thinking" and working and this strengthened her to think and work like God. In this way she experienced a truth well known by those who meditate on Scripture: when the gospel is read, meditated upon, prayed and contemplated under the inspiration of the Holy Spirit, it makes us penetrate in a continually new manner into the mystery of God's love and we received light for relating with him and with others²⁶.



Questions For Personal And Community Reflection

1. *In your community has there been an attempt to deepen personally and in groups the teaching of The Rule of St. Albert and our Carmelite saints on the prayerful reading of the Bible?*
2. *Can you share some experience of lectio divina made under the guidance of the experience and doctrine of the Rule and our saints?*
3. *What other teaching in the Rule and our saints, those mentioned here and those not mentioned, could help Carmelite seculars and OCDS communities to live and deepen their lectio divina?*
4. *What particular characteristics does lectio divina have in Carmel?*

25 R. CUARTAS, Teresa de Lisieux, una existencia evangelica, in AA. VV., op. cit. p. 95.

26 Id. pp. 96-98.

The Practical Perspective of Lectio Divina

The central objective of *lectio divina* is that, with help from the Bible, we can discover, take to ourselves and celebrate God's Word that comes to us also in daily life. As the psalm says "If only you would listen to him today!" (Ps 95: 7).

"The secular history of the Church shows us that to reach this objective two simultaneous movements are necessary: one from the present looking to the past and the other from the past looking to the present. The one from the present looking to the past tries to investigate the literal meaning, the letter, the history, to arrive at the level of a common human problem (the past)... The movement from the past to the present tries to discover the spiritual meaning, the spirit, the message, the theological dimension, i.e. what God wants to say to us today through this text from the past. In this second movement the criteria of faith has primacy. The environment of prayer gives us great help and facilitates understanding the spiritual meaning. Letter and spirit: these two movements are like body and soul. You cannot have interpretation without them both.

As we can verify, these two movements were truly present in *lectio divina* from the beginning to now. The movement from the present to the past is made, especially, through *reading and meditation*. The movement from the past to the present is made, above all, by means of *meditation and prayer*. *Contemplation as a gift from God, is the result of the union of both...* Both of these movements are possible only when reading begins with three basic concerns:



- a) Keeping present today's *human reality* with its problems and challenges that question faith and menace life;
- b) Keeping in view *the faith of the community* that makes us enter into communion with God himself who, in the past, guided his people and revealed himself to them in Jesus Christ;
- c) Holding in great respect the *text* of the Bible, avoiding any type whatsoever of manipulation or reduction of its meaning. Only thus will reading make possible and nourish our dialogue with God"²⁷.

Review for personal *lectio divina*

1. Begin with a prayer to the Holy Spirit
2. Slow and attentive reading of the text
3. A time of interior silence remembering what was read
4. Take a good look at the meaning of each phrase
5. Make the Word pertinent, "ruminate" on it, uniting it with actual life experiences
6. Widen the vision, relate the text read to other Biblical texts
7. Re-read the passage, praying the text and responding to God
8. Formulate a commitment for your life.
9. Take out a phrase from the text as a phrase to be memorized

²⁷ CRB, op. cit., p. 35.

Review for *lectio divina* in community

1. *Welcome – prayer*: A welcome and a brief sharing of the expectations of those taking part. Opening prayer asking for the light of the Holy Spirit.
2. *Reading the text*: a slow and attentive reading of the text. A moment of silence so that the Word can penetrate into us. Repeat the text phrase by phrase to help remember what was read.
3. *The meaning of the text in itself*: Exchange impressions and doubts on the meaning of the passage. If it is necessary, read it again and shed light mutually on the passage or with another text of the Bible. A moment of silence to assimilate all that has been heard.
4. *The meaning to the passage for us today*: “Ruminate” on the passage and discover its meaning for us today. Apply the meaning of the passage to the concrete situation in which we are living. Widen the meaning by comparing the text read with other passages from the Bible. Situate the passage in God’s plan being carried out in history.
5. *Pray with the passage*: Read the passage (out aloud) once again with all attention. A moment of silence to prepare a reply to God. Share through prayer the light and strength received.
6. *Contemplate • Commit oneself*: Express the commitment this prayerful reading of the Biblical passage has led us to. Sum all this up in a phrase to keep it especially present throughout the day.
7. *A Psalm*: Propose a psalm which sums up and expresses what was experienced in this meeting²⁸.

Questions For Personal And Community Reflection

1. *Have you made lectio divina personally or in community following these methods or something similar? Describe.*
2. *Do you have some other method for lectio divina either personally or in community. Describe.*

Conclusion

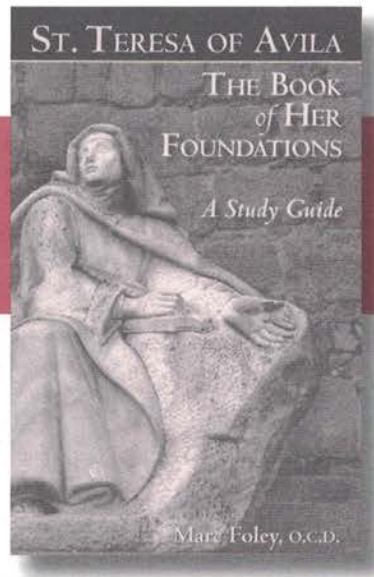
“God’s Word, together with the sacraments are the memorial of the marvelous passage of God through our history, setting us free to walk together, at the present moment, directing us, through the inspiration of the Holy Spirit, towards the future ... Like the Sacraments, God’s Word is a sign that is **re-memorial** (a memorial of the past), **meaningful** (gives meaning to the present) and **pre-figurative** (a window to the future). It is the entire meaning of what is **prophetic**. Pronounced in the past, it persists in the present and fixes our eyes on the glorious future God has prepared for those who love him (see 1 Cor. 2:9). This Word, like the sacraments, **commits** us. It commits us to be *today and in the future* what God wants us to be²⁹. ☩

28 AA. VV. op. cit., pp. 118-119.

29 CRB, op. cit., p. 10.

The Year of
The Book of Her Foundations
October 15, 2011 to October 15, 2012

ICS Publications announces
A Study Guide of The Book of Her Foundations
of St. Teresa of Avila, prepared by Marc Foley, O.C.D.



Of all St. Teresa's major works, *The Foundations* is the most relevant for people living day to day in the work world, for it reveals how she grew in holiness in the marketplace, as much, if not more, than in the cloister. This study guide shows how St. Teresa grew in holiness not in spite of obstacles such as lawsuits, disputes over dowries, bureaucratic red tape, unscrupulous businessmen and the political in fighting of the Church, but because of these difficulties.

This study guide, which contains the complete text of *The Foundations*, translated by Kieran Kavanaugh, O.C.D., is designed for both private reflection and group discussion. Each chapter is divided into three parts. Part one is titled "Summary and Background". It consists of a summary of the chapter, supplemented by historical information derived from various sources. Part two contains reflections on either passages found in the chapter under consideration or on the background material referred to in the summary. Part three consists of questions for reflection.

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Nairobi News

Thank you for all the prayers for our *Finally Professed* listed in the back of the *Clarion Calendar*

4 Additional Laborers For The Lord's Vineyards Of Kenya

There is always a wonderful combination of great pride, solemnity and the joy of celebration on these occasions!

The town of Kisii is 147 miles NW of Nairobi, at least 7-8 hours travel time, the commercial center of the Gusii Highlands, and 80% Christian. In his hometown, **Stephen Mose Nakundi** was ordained to the priesthood on April 29, 2011.

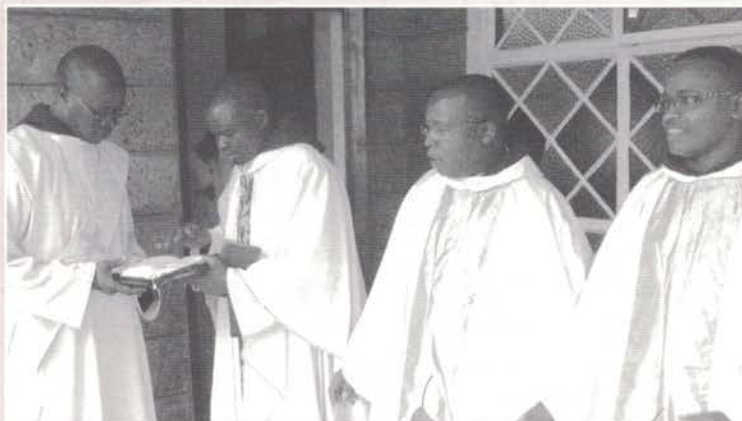


His father and a family representative for his deceased mother brought him forward.



Fr. Stephen Mose is presented to his family, friends and neighbors after his ordination.

The Nairobi community was the sight of multiple ordinations this year! Early in March **Br. Samson Ongaki Gwaro**, also from the Kisii and Kisumu areas, made his final profession of vows and was ordained to the diaconate. Then, on May 14th, surrounded by more than a thousand joyous families, friends and well-wishers, **Titus Waita Kimeu** and **Felix Kalila Mukeya** were ordained to the priesthood.



From left to right: Br. Samson, Fr. Felix, Fr. Stephen Moses, Fr. Titus preparing together for their first OCD Mass

As always, there is a combination of the solemn, followed by joyous celebration!



So, what do our priests do in everyday life to share the Gospel?

Fr. Abednecco and Fr. Daniel serve the Upper Kabete suburb of Nairobi, about half an hour north, where one of the campuses of the University of Nairobi is located. The people of St. Raphael's have rented them a small place. They serve as the campus ministry and travel by foot to "small Christian communities" in the surrounding area.

Perhaps we will receive new vocations from their efforts.



Traveling through the countryside provides many opportunities to meet new people.



What are those brown robes?
Where do you live?
What do you do?



Assistance from neighbors is always greatly appreciated.

The friars thank you for your generous donations that continue to make this ever-growing Kenya ministry possible.

Visit our the OCDS website at www.ocdswashprov.org or <http://carmelclarion.com> to make a donation

Reminders

The OCDS *Constitutions* #46 says, “The primary responsibility of the Council is the formation and Christian and Carmelite maturing of the members of the community.”

Some ideas for our newly elected Presidents, Councilors and Formation Directors, who form the council and governing body to consider as they begin serving their OCDS communities:

- † Review the Rule of St. Albert as a council together, and then with the community to set the tone for guidance during the 2011-2014 triennium.
- † Study together the chapters on “How Ought the Council Function?” and “Testing and Discerning a Vocation to the Secular Order of Disalced Carmelites” from Fr. Aloysius Deeney’s book: ***Welcome to the Secular Order of Disalced Carmelites*** (Available in paperback and in Kindle format at www.icspublications.org.)
- † Familiarize all council members with the community roster to see who in Definitive Promise is excused from attending monthly meetings due to AGE, ILLNESS or DISTANCE as per *Constitutions* #56; past council minutes; and files for candidates in formation; to determine any outstanding issues.
- † Identify and describe the most important formation needs of the community based on information submitted to the OCDS Provincial Council on the Formation Survey. You may contact them directly via email at: ocdspcwash@gmail.com.