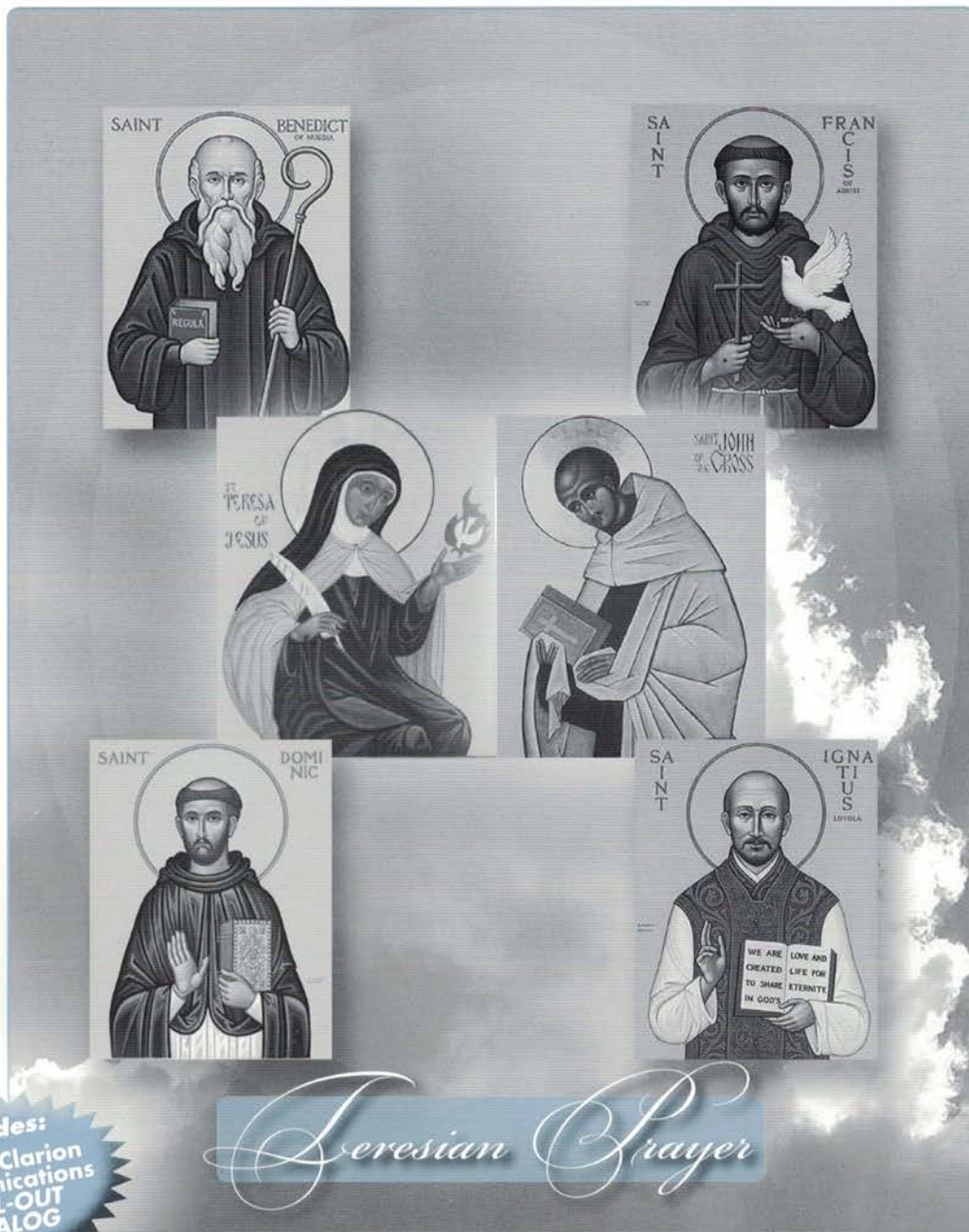


CARMEL CLARION

OCTOBER – DECEMBER 2011 † VOLUME XXVII, NO. 4



Includes:
Carmel Clarion
Communications
PULL-OUT
CATALOG

Teresian Prayer

CARMEL CLARION

OCTOBER – DECEMBER 2011 † VOLUME XXVII, NO. 4

Discalced Carmelite Secular Order, Washington, D.C.

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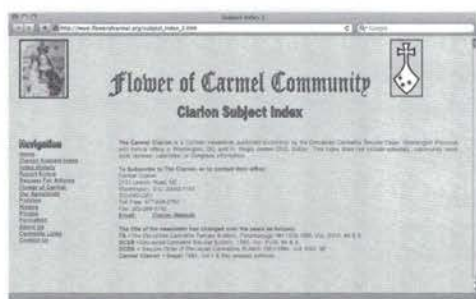
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Editorial

In this final edition of the *Clarion* for 2011 we conclude our focus on “Teresian Prayer” and precede it with an overview of the origins of various other approaches to prayer that have come down to the Church through the ages. Many of these approaches came from particular spiritualities that developed through the teaching of a specific saint or his/her disciples, through the founding of a particular life-style within the Church, or through historical circumstances in the life of the Church. Over the centuries various methods to help those interested in deepening their prayer life have been devised. All of the most significant methods of prayer, i.e., Benedictine, Franciscan, Dominican and Ignatian had been developed prior to our Holy Mother and Father entering into the Carmelite Reform of the 16th century. What we are presenting in this edition of the *Clarion* is a brief sketch of some of these approaches and methods. There is no best method, no sure method. *What works for an individual is the best method, the sure method.* And yet, at some point no method is the best for one’s prayer life.



If you did not attend the 2009 Washington Province Congress and hear about the community apostolate of our OCDS brothers and sisters in Arden NC, you have another opportunity to see it in action. Pages 13-14 show an example of how it works for the “Stages of Prayer” section of their formation program. Previously printed articles in the *Clarion* are integrated into their syllabus. You should also note that this is where we found a previously published 1980 article on “Centering Prayer”. I hope new community councils, who are responsible for the formation of their OCDS community, will take the time to consider if this resource is something that can add depth to the teaching

of candidates learning about Carmel and the community’s on-going formation program. Contact information is on their website.

Looking forward to the coming year, our theme is going to be the missionary vocation of the Order. Sometimes because of the emphasis of our saints on the contemplative aspect of our vocation, the missionary or active aspect is often overlooked, or at least not given enough attention. From the very beginning to the Reform our Holy Mother’s driving force was to further the mission of the Church, both in Europe and in the Americas. Her spirit was picked up by her early disciples of the Reform who then sent missionaries to the Congo and Mexico. We hope that the material we will provide this coming year brings depth to your prayer life and a greater knowledge and understanding of how important Carmel has been in the universal mission of the Church.

You will note that our 2012 Calendar’s cover is that of an icon written to commemorate the 400th anniversary of the first Mass offered by a Carmelite on the west coast. This icon was commissioned by the California-Arizona Province of St. Joseph to commemorate this historic event.

On a more practical note, your community has received its community Roster for the coming year. Please take extra care in reviewing each member’s name and address. We depend on these updates for ensuring that the *Clarion* is sent to the proper address. The Post Office will not forward it even if you ask them to forward your mail to a new address; nor will they return it to us. To keep subscription costs as low as possible for everybody we do not print more copies than names on our mailing list and **DO NOT STOCK EXTRAS**. If your address is wrong, the Order has already spent the money to print and send the *Clarion*.

We want to take this opportunity to thank you all for your cooperation during the past year. We also want to wish you a very blessed and happy Christmas and New Year. Be assured of our prayers and we ask you to remember us in yours.

Fr. Regis and Staff

Let's Talk About Prayer and Its Methods

By: Fr. Regis Jordan, OCD

EDITOR'S NOTE: A special thank you to Chris Anderson and Jim Jenkins, OCDS who through their personal contacts brought us thoughts about other methods of prayer, directly from their source.

Introduction

Our relationship with God begins with prayer because this is the way we reach out to Him and He responds. There are several methods or models of how this may be done and these are described in a concise manner in this article. Some methods may touch us individually more than others. All can be very useful in our journey to God.

We begin with a definition of prayer and describe various methods of praying. All these options have a central truth – our relationship with God. Earlier this year, in the January-March issue of the *Clarion* we presented “Teresian Prayer”¹. This issue continues descriptions of prayer from Benedictine, Franciscan, Dominican, Ignatian and Centering prayer traditions.

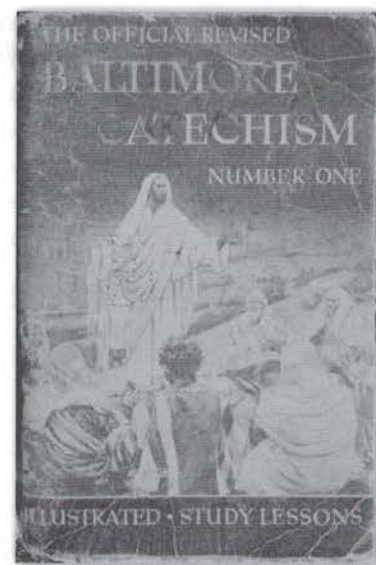
A Definition of Prayer

“Prayer is the raising of the mind and heart to God”²

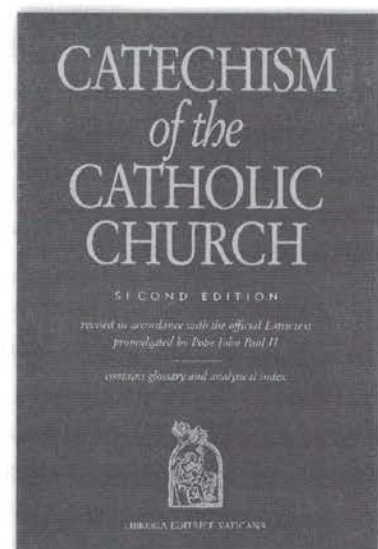
Of all the definitions of prayer that have come down to us through the history of Christianity the simplest and the basis of all other definitions is the one many of us learned in the *Baltimore Catechism*, a standard of teaching since 1885. The newly revised *Catechism of the Catholic Church* published in 1992 maintains this definition³ that is withstanding the test of time. While it is the simplest it is also the broadest, setting the parameters into which all authentic prayer must fit.

This definition has **three essential elements**:

1. **The mind** – One has to be aware, conscious, and focus on what one is about. Whether one is alone on a mountain top or in the midst of a large assembly the mind has to be attentive. At the same time, we must realize that we are human beings not angels, and as such we have multiple ideas, complex emotions and physicality. These are not left aside at moments of prayer. Even in the most solitary situations, ideas intrude upon us, a feeling or emotion draws us to lessen our focus, a physical ache or pain occurs which makes us lose attention. A family



“Prayer is the raising of the mind and heart to God”



1 “Teresian Prayer”, *Carmel Clarion* Vol. XXVII No. 1, January – March, 2011, OCDS Washington Province.

2 St. John Damascene, *Defide orth.* 3, 24: PG 94,1089C.

3 *The Catechism of the Catholic Church*, No. 2559, prefaced by the question “What is Prayer?” It is then answered with a quote from St. Therese of Lisieux, *Manuscripts autobiographiques*, C 25r.

“For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.”

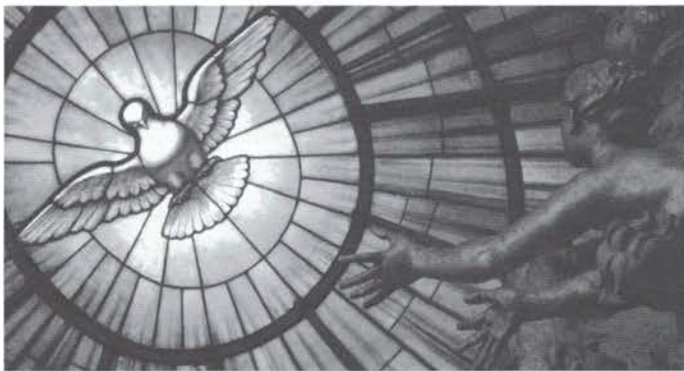
problem, a sick child or spouse, a work related situation, or financial worries are constantly besieging us, distracting us from what we are about. This is the battle we wage as we try to keep our focus while we pray. These are what are traditionally called “distractions.”

2. **The heart** – Because we are human beings in addition to things of the mind we also have emotions, feelings of joy, sadness, and moods which we also bring to our prayer. If it is often difficult to eliminate distractions of the mind, it is much more difficult to control or eliminate emotions, feelings and moods. We do not have a switch we can simply turn off and on at prayer time to eliminate or lessen these. We bring our worries, anxieties, our joys and sadness, our euphoria or depression into our prayer time.

3. **God** – The object of all prayer is God, the Holy Trinity, a particular person of the Trinity: the Father, the Son or the Holy Spirit. Our mind and heart, inspired by a thought, an emotion, a statue, picture, nature, or some particular past event, becomes focused on God. All activity, even for a moment, is centered solely on God.

Of course, the fulfillment of this simple definition of prayer is far from easy. We do not have complete control over our minds and hearts at any given time. We struggle to focus, to clear our minds and hearts at the task at hand at prayer time.

Methods of Prayer



Methods of prayer are nothing more than systematic ways to gain some control of our minds and hearts to enable us to focus on God. Over the centuries many methods of prayer have been devised. Many of them come out of the teaching of a particular saint, a spirituality, i.e., Carmelite, Franciscan, etc., a religious movement, i.e., the charismatic movement of the 1970s. Some methods of prayer are very simple, some are very complex – having multiple steps to follow. No matter what the origin; simplicity or complexity of a method,

the object is the same: to help us to focus on God and to enable us to overcome the distractions that assail the mind and heart as we attempt to pray.

Limitations of Methods

All methods are limited. They are tools which prepare us to receive God’s gift of contemplation. A model of prayer may help us to reach a high degree of prayer or even certain psychological or emotional spiritual states. But no matter how elevated a person’s prayer is when following a method, it remains only a method – a preparation for God’s gift of contemplation. A method can be likened to a garden. The gardener tills the soil, plants the seeds, weeds the garden but it is the rain, which brings the garden growth and a bountiful harvest. So it is with prayer. We prepares ourselves by means of a method, but it is God who brings us to contemplation.

A method is useful if it enables us to move forward on our spiritual journey and if it helps us make progress toward the ultimate goal – union with God. Progress in the spiritual journey is measured by our growth in love of God and neighbor. Does the method, through its practice and focus on God, increase our practice of virtue? Neither faithfulness

to the method nor the amount of time practicing the method matters, in judging the success or failure of a method. It is measured by the increase of our love and the increase of the practice of virtue.

There comes a time when all of us will be asked by God to relinquish a method no matter how useful it has been to us. This is because the method itself may become an obstacle to God's desire for the soul. To let go of a method, especially if it has been useful over a long period of one's journey can be exceedingly difficult. But to move forward, one must let it go. I liken this situation to someone on a journey who up until now has the road map and has been making the decisions on what roads one will take to get to the end of the journey. At this point, God steps in and in effect says, "now you have to follow my road map and throw yours away."

How do we know when to let a long-time useful method go? There are signs. All of a sudden the once useful method becomes no longer useful. The method, previously a joy and comfort, becomes distasteful and tedious. Prayer time once looked forward to now become a task to be endured. Despite these signs and others, one tries to remain faithful to prayer. There is no diminution of love or the practice of virtue. There is a deep and subtle urge to just let go and be with the Lord and to sit and listen in silence. One note of caution: always discuss succession of a method with an experienced spiritual director.

Note above, I mentioned "a long-time useful method." In the beginning of our spiritual journey, it may be necessary to experiment with many methods until we find one which is suitable, comfortable and peaceful.

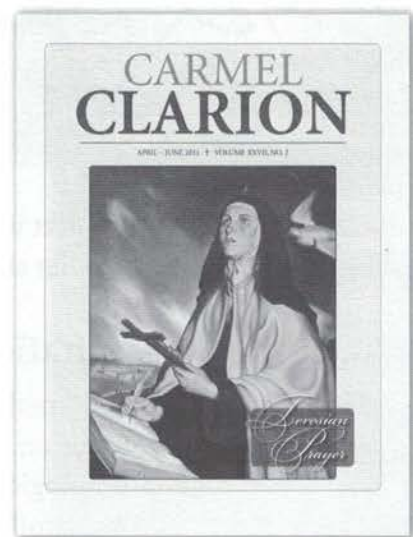
How to Choose a Method of Prayer

Not every method of prayer is suitable for all. There are many things to consider when choosing a method of prayer. Among them are our physical, emotional, and spiritual make-up, the circumstances of the environment, the influence of our parents, friends and mentors, the effects of our education, our life's experiences in reaching for God, and where we are on the spiritual journey of unity with Him.

The purpose of the rest of this article is to describe some of these methods.

Benedictine Method of Prayer (Lectio Divina)

Saint Benedict, in the 7th century, creator of the Benedictine Rule for monks, is also credited with the institution of the practice of *Lectio Divina*. Used by the monks who followed his rule, it was a method for those who left the world to enter monasteries to closer examine the Word of God in their lives. It has become popular for laymen and religious alike in the past half century and is a good method to integrate the Gospels into the business of daily life. For a treatment on this method and its usage in Carmel, please see the article in the 2011 April-June issue of the *Clarion*, "Meditating Day and Night on the Law of the Lord: *Lectio Divina* Spirit of Teresian Carmel"⁴.



4 "Meditating Day and Night on the Law of the Lord: *Lectio Divina* Spirit of Teresian Carmel", *Carmel Clarion*, Vol. XXVII, No. 2, April to June 2011, OCDS Washington Province.



St. Francis Receives the Stigmata

By El Greco, 1585-90

Franciscan Approach to Prayer

Saint Francis of Assisi was born sometime in 1181 or 1182 and was founder of the Franciscan Order. He understood himself and his brothers to be ‘fools for God’ and took the call to poverty seriously. They owned no property and were dependent upon God and others for their ministry and their survival. Their approach to God is often called ‘earthy’ because of its simple nature, similar to their lifestyle. No method of prayer was ever written by Francis himself, but methods and ideas of how one should pray can be seen in the early writings of the Order and especially in Francis’ *Canticle of the Creatures*. To Francis, all nature was holy because it was God’s Creation, and should be seen as a gift to humanity. The Church, as the bride of Christ, should be respected and revered and thus obeyed in all things. And most of all, God should be praised in all aspects of one’s life.

The Earlier Rule XXII

This rule was approved in 1221. It is the first rule of the Franciscans and was created by Francis himself. Much of the rule uses the Gospels to discuss how the friars should live. While not specific, it shows that Francis understood the Gospels to be a call to a particular lifestyle, as he implores his brothers to do in this passage from Chapter 22.

⁹Now that we have left the world, however, we have nothing else to do but to follow the will of the Lord and to please Him. ¹⁰Let us be careful that we are not earth on the path, or that which is rocky or full of thorns, in keeping with what the Lord says in the Gospel: ¹¹“The word of God is a seed” (Lk 8:11).

¹²What “fell on the path and was trampled underfoot” (cf. Lk 8:5), “however, are those who hear” (Lk 8:12) “the word and do not understand it” (cf. Mt 13:19).

¹³“The devil comes” (Lk 8:12) “immediately” (Mk 4:15) “and snatches” (Mt 13:19) “what was planted in their hearts” (Mk 4:15) “and takes the word from their hearts that they may not believe and be saved” (Lk 8:12). ¹⁴“What fell on rocky ground, however” (cf. Mt 13:20), “are those who, as soon as they hear the word, receive it at once with joy” (Mk 4:16).

¹⁵“But when tribulation and persecution come because of the word, they immediately fall away” (Mt 13:21). “These have no roots in them; they last only for a time” (cf. Mk 4:17), “because they believe only for a time and fall away in time of trial” (Lk 8:13).

¹⁶“What fell among thorns, however, are those” (Lk 8:14) “who hear the word of God” (cf. Mk 4:18) “and the anxiety” (Mt 13:22) “and worries of this world” (Mk 4:19), “the lure of riches” (Mt 13:22),” and other inordinate desires intrude and choke the word and they remain without fruit” (cf. Mk 4:19).

¹⁷“But what was sown” (Mt 13:23) “in good soil” (Lk 8:15) “are those who hear the word with a good and excellent heart” (Lk 8:15), “understand” (cf. Mt 13:23) “and preserve it and bear fruit in patience” (Lk 8:15).

¹⁸“Therefore, as the Lord says, brothers, let us let the dead bury their own dead” (Mt 8:22).

The *Canticle of the Creatures*, or the *Canticle of Brother Sun*, is the most famous of Francis’ writings. Composed in the last few years of his life, Francis wrote these praises while dealing with sickness, gradual blindness, constant pain from his reception of the Stig-

mata, and eventually his own death. It is important to understand that Francis experienced each of the creatures intimately in his life at one time or another, even fire, which was used to cauterize his forehead when he was dealing with eye problems. This is what allows Francis to see all of them as gifts from God and become a major part of his spirituality.

The Canticle of Brother Sun

Most High, all powerful, good Lord,
Yours are the praises, the glory, the honor, and all blessing.

To You alone, Most High, do they belong,
and no one is worthy to mention Your name.

Praised be You, my Lord, with all Your creatures,
especially sir Brother Sun,
who is the day and through whom You give us light.

And he is beautiful and radiant with great splendor;
and bears a likeness of You, Most High One.

Praised be You, my Lord, through Sister Moon and the stars,
in heaven You formed them clear and precious and beautiful.

Praised be You, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather,
through whom You give sustenance to Your creatures.

Praised be You, my Lord, through Sister Water,
who is very useful and humble and precious and chaste.

Praised be You, my Lord, through Brother Fire,
through whom You light the night
and he is beautiful and playful and robust and strong.

Praised be You, my Lord, through our Sister Mother Earth,
who sustains and governs us,
and who produces varied fruits with colored flowers and herbs.

Praised be You, my Lord, through those who give pardon for Your love,
and bear infirmity and tribulation.

Blessed are those who endure in peace
for by You, Most High, shall they be crowned.

Praised be You, my Lord, through our Sister Bodily Death,
from whom no one living can escape.

Woe to those who die in mortal sin!
Blessed are those whom death will find in Your most holy will,
for the second death shall do them no harm.

Praise and bless my Lord,
and give Him thanks
and serve Him with great humility.



*OFM General Curia: Laudes
Creaturarum: Brother Sun*

EDITOR'S NOTE: We greatly appreciate the guidance and assistance of Rev. Regis J. Armstrong, O.F.M. Cap., Ph.D., Ordinary Professor of Spirituality, The John C. and Gertrude P. Hubbard Professor of Religious Studies, The Catholic University of America.

Dominican Approach to Prayer

Dear Secular Carmelites
November 2011

Our prayer is primarily the prayer of Saint Dominic himself, and secondarily, the ways in which his sons and daughters have prayed. Generally, the prayer of Dominic involves the whole person, body and soul. It also includes varied times, places and activities. Of course, Dominican prayer is both private and communal, especially liturgical. Moreover, it has always been said that Saint Dominic either spoke to God or about God. So, he prayed constantly, always in union with God, whether he was consciously communicating with the Lord or subconsciously aware of his Presence while occupied with his mission.

Traditionally, the Order of Preachers has identified their Founder's "Nine Ways of Prayer." Most of these ways are postures that the saint assumed to emphasize what was in his heart, for instance, bowing, prostrating, repeatedly genuflecting while staring at the Cross, combining hand movements across his chest, extending his arms like a Cross, and raising his hands together toward heaven. The other ways may seem less like prayer, yet they are just as much, namely, acts of mortification, meditative reading of sacred subjects, and devout activities while traveling.

The motto of the Order is "To Praise, To Bless, To Preach." We praise God especially for divine grace. Indeed, Dominic is called the "Preacher of Grace" and his friars have fervently defended the initiative and prerogative of God's favor. Saint Thomas Aquinas summarized our vocation simply as: to contemplate and to give to others the fruit of contemplation. So, what we receive as a free gift, we give as a gift. That's how we bless others, especially by our preaching. Actually, to preach properly is to be immersed in the Word of God while immersing others. The Dominican Order remains in the Word by assiduous study. We study the sacred sciences especially, yet we also have to keep pace with secular subjects and changing cultures, to open every channel for the Word of God.

The Rosary is a method of prayer attributed to Saint Dominic, but there is no historical evidence to prove that Our Lady appeared to give him a Rosary, instruct him how to pray it, and to commission him to propagate it, even though this legend is mentioned in papal encyclicals. On the other hand, there is no clear evidence to disprove it either. Still, Our Lady must have inspired this devotion as it has evolved over the centuries, and she must have inspired the Dominican Order to propagate it and its confraternity widely. The Dominican pope, Saint Pius V, made the Rosary the only form of prayer to be celebrated liturgically with an annual feast. It's suitable for us because the Rosary engages the whole person. Words are recited, beads fingered, scenes imagined, affections awakened, doctrines pondered and virtues willed. It is a universal devotion for everyone, whether simple or intellectual, young or old, busy or free, lay or religious. It can be prayed in community or alone, as a whole or in part. Even when not recited, a blessed Rosary is a sacramental that can be carried around, held or kissed. As the Word was made flesh, so prayer is made tangible by the Rosary.

It may seem odd, then, that the Order of Preachers led the mystical movement of the 14th century. Dominican mystics, though, never advocated disembodied contemplation or mindless ecstasy. Especially in the Rhineland, they were scholastic Thomists who studied the stages of spirituality and the states of the mystical life. They were teachers who distinguished and defined elements of prayer to guide souls to God. Meister Eckhart, Johann Tauler, Blessed Henry Suso and Saint Catherine of Siena left us volumes that both describe and stimulate prayer.

Nicholas Ridolfi, a Master of the Order in the 17th century, wrote *A Short Method of Mental Prayer* which has been republished many times. He said that prayer has basically three parts: the preparation, the consideration, and the conclusion. The preparation consists of an act of faith in the Presence of God, an act of profound humility, and an invocation for help from God and the saints. The consideration

begins with meditation on a subject, then affections draw us away from evil toward the good until, finally, resolutions are made. Likewise, the conclusion is also threefold. First, petitions are made, thanksgiving is offered, and ultimately, one offers everything in union with the merits of Christ and the saints for the glory of God.

Dominican prayer, nevertheless, would not be holistic if it were merely scientific, so it has always been artistic too. In fact, Blessed John from Fiesole, more commonly known as Fra Angelico, is the Patron of Artists. Not only did he pray to produce such exquisite paintings, but his art itself inspires prayer. Likewise, Blessed James of Dim, is the patron of those who work with stained-glass, another medium that lifts hearts and minds to God. Dominican friars and sisters have also expressed their prayers in poetry, music and in other forms of art. Indeed, as soon as the World Wide Web was established, Dominican websites connected the Word of God to prayerful people in edifying ways. Only God knows what direction Dominican prayer will take in the future as we find creative ways for grace to perfect the whole of humanity. In summary, then, Dominican prayer not only engages the whole human person, but also the whole human race in its communication with God.

Let us pray for each other,
Gerard A. Lessard, O.P.
Saint Dominic Church
Washington DC

EDITOR'S NOTE: We deeply appreciate this contribution to the *Carmel Clarion* about the prayer of the Dominicans, which so greatly influenced our Holy Mother St. Teresa's own perspective on prayer.

Ignatian Method to Prayer

Ignatius of Loyola was born in 1491 in Spain. After a being wounded in the Battle of Pamplona in 1521, he underwent a spiritual conversion and dedicated his life to God. He would go on to found the Society of Jesus and write one of the most popular books on the spiritual journey of all time, *The Spiritual Exercises*. He writes the book as a manual for spiritual directors and offers that the method is not for everyone and should only be used with the guidance of a director. It would become the dominate method used by the Jesuit order.

The Ignatian method of prayer is a set of specific procedures beginning the evening before the prayer and continuing for the rest of your life.

1. Preliminary Preparation

This should be made the night before. You choose and read over the subject of the next day's meditation. Re-read it and select one or two points for meditation, choosing those which contain the grace you are most in need of. The following questions addressed to the meditation will suggest answers which will serve as a guide on the morning:

| | | | | |
|------|-------|-----------|-----------------|------------------|
| Who? | What? | Where? | By what aids? | Why? |
| How? | When? | For whom? | With what love? | With what fruit? |



St. Ignatius has a vision of the Trinity While in Praying at the Dominican Church in Manresa
By Peter Paul Rubens (1577 - 1640)

Not more than three of these should be used, the main object being to concentrate on the particular fruit we desire to gain from our prayer.

A glance should also be taken at the **Composition of Place**, easily seen by asking:

Who speaks or acts? Where and with whom?

Before going to sleep, you should fix your mind for a moment on:

- the hour we intend to rise (this will soon make an alarm clock unnecessary!)
- the points of your meditation.



Christ Carrying the Cross
By von Luis de Morales – 1566

This must be brief; any prolonged attention is to be avoided as it is likely to over-excite the intellect or imagination and so prevent sleep. If you wake during the night, you should quietly remember the meditation, not giving place to other thoughts.

Fr. John Morris, S.J., in dealing with this preparation for mental prayer, answers an objection which often exists in the mind. “It is quite a mistake to suppose that a meditation goes better when the subject is new and untouched. It is just the reverse. A **repetition** is often far more fruitful than the meditation when first made. Old and familiar subjects are better than new ones; and the more thorough the preparation has been, the better the meditation will be.”

2. Introduction to the Act of Prayer.

In the morning, rise at once, lift your mind and heart in an act of adoration of God, fixing the mind on the **Composition of Place**, Him Whom you shall meet there and the grace you desire. These are practices which will go far to ensure a good prayer. Haste, solicitude, and dissipation of mind, are always dangerous, and never more so than during these early moments of the day in which its whole tone is set.

3. The Meditation Proper.

Standing a pace or two before the place where you are going to make your prayer, the mind should be raised to God for the duration of an *Our Father*, and before Whom we make an act of reverence or a gesture of self-abasement. Fr. Roothan, S.J. advises making five short, fervent and generous acts of faith in the presence of God:

- of adoration,
- of contrition,
- an offering of our memory, understanding and will,
- and a petition for help, that all your intentions, actions and operations may be ordered purely to the service and praise of Your Divine Majesty.

(a) The First Prelude consists in briefly recalling to mind the subject of the previous night’s meditation and the points chosen.

(b) The Second Prelude, the Composition of Place provides the opportunity for you to go to the place yourself, to picture yourself and to see as it were with the eyes of your imagination the physical place of the meditation. Several authors, of whom St. Teresa of Jesus (*The Way of Perfection*, cf. xxviii. 4) is one, gives the advice that it is better to make the **composition of place interiorly**, i.e. as taking place within ourselves, rather

than transporting the mind to some distant scene, which requires more effort and may lead to over straining the imagination. This, in some cases, is undoubtedly true, but it is clear that St. Ignatius would have the **Composition of Place** as clearly 'localized' as possible.

- (c) The Third Prelude, asks us to make an interior desire for a supernatural knowledge of our Lord; that we may love Him more dearly; and follow Him more nearly. The time given to this part of our prayer should not be more than five minutes.

4. The Body of the Meditation.

This consists of the application of the memory, understanding and will to the subject.

Our memory brings forward the subject of the meditation, and gives it to our understanding, so that we can reflect upon the memory, go into it, and consider it from one side or another. In doing this, the meaning comes out clearly as it relates to us and the practical demands that it makes. As the **practical conclusion** becomes apparent, we may ask:

- What, in respect of this, have I done up-to-now?
- What shall I do from today?
- What obstacles shall I encounter?
- What means must I take?

Next, we come to the exercise of the will, which moved by our understanding, turns to God in acts of love, repentance and the virtues suggested by our consideration, resulting in particular resolution(s), and colloquies (prayers and outpourings of the heart) to God.

In placing the work of the three powers of the soul in this logical order, they are really not kept distinct from one another; no acts of the will, for instance, are made until the meditation itself is concluded. On the contrary, any thought which moves the will should at once be put into prayer, for the whole object of the reflection is to produce this. The more acts of the will there are interspersed with our understanding, the longer and more fervent they are, and better the meditation we make.

The effort of the will, in mental prayer, gathers up all these sentiments (faith, hope, charity, confidence, humility, etc.) in order to concentrate them in an act of desire and petition to God. This act can be repeated a hundred or a thousand times.

The resolution is of the utmost importance because the reason for our meditation is not simply to spend an hour devoutly and meritoriously; we pray that we may purify our souls, that we may clothe them with virtues, that we may amend our lives, that we may strengthen ourselves in our vocation, that we may guard ourselves against temptations, that we may do all our actions perfectly, that we may correspond with the grace of God, and please Him in all things. It must be practical, specific, related to our state of life, something to be done the same day, and be rooted in distrust of ourselves together with a great confidence in God.

A colloquy is a fervent outpouring of our heart to God, our Lord and His Mother, the Saints and Angels. We speak as a friend speaks to a friend, or as a servant speaks to his mas-



ter, at one time asking some favor, at another time accusing oneself of some wrong done, at another communicating all one's affairs and asking counsel in them. Our desire of the heart is more important than words, and in them we should always beg for grace to keep our resolutions. We may also add petitions or general intercessions.



Following the meditation, St. Ignatius would have us spend an additional quarter of an hour. The object of the reflection is "to look and see what success I have had in my contemplation or meditation; and if it has gone badly, I will look into the cause whence the failure proceeds, and so having looked into it I will be sorry, purposing amendment for the future; and if it has gone well, I will return thanks to God"

This method became popular in the next centuries and has led to similar practices being used by groups with other charisms, including the Eudists, Redemptorists, Liguorians and Salesians.

Centering Prayer

Centering Prayer, which has its roots in various mystics throughout the two thousand years of Church history, was a movement started by Father M. Basil Pennington and Abbot Thomas Keating in the 1970s. Concentrating on the need for inner silence, this method focuses on placing yourself before God as you truly are and loving him simply. A commentary⁵ and description of the method are listed below.



Abbot Thomas Keating

Like the fish-who wants to know something about water and swims furiously to find out, or the bird which flaps its wings strenuously trying to understand the nature of air, we human beings often forget that God is all around us and ever present. We need not strain to touch his Presence, only to rest in it. And for this to come about the single crucial element is stopping the way we ordinarily do things, especially the endless running on of our minds. John of the Cross, among many others in our rich tradition, prescribes a simple loving attention to God, without thoughtful reflection, without imaginative elaboration.

In the Centering Prayer we are called to simple repose in God's presence, to a quietude which settles the waves of thought until the mind is like a placid sea. By daily taking time to dissolve the ordinary flow of thoughts, which simply reinforces one's usual way of "picking up" the world, one changes wavelength and enters another dimension of reality. We dissolve thoughts not directly by suppressing them but indirectly, by focusing attention on a sacred word which expresses our inner intention to know the Christ within us. When the mind strays, as indeed it will, you catch it, and without reprimand, bring it back ever so gently to the sacred word until the mind learns the new habit of interior silence.

There are other forms of prayer each good in its own way, but the centering prayer alone is the practice, in pure faith, of the presence of God as he is beyond any image or concept. The crux of the centering prayer is to learn to stop physical and mental doing, and learn simply to be, attentively, in his Presence. As Thomas Keating says: "If I understand the traditional teaching of the Church correctly, she wants us to be aware of God's infinite life within us, instead of our own, and to share this reality with those around us. God wants us to be free of our hang-ups and to experience the life of the Trinity – the Father begetting the Son in the Holy Spirit – in our own consciousness. This prayer is a vestibule, a way into God's presence..,"

5 "Finding Grace at the Center", by Keating, Pennington, St. Bede Pub., Still River, MA, 1978. This article was previously published in the predecessor to the *Carmel Clarion*, *The Discalced Carmelite Tertiary Bulletin*, published 1976-1980 in Peterborough NH, Vol. XVIII, #2, p. 6, 1980.

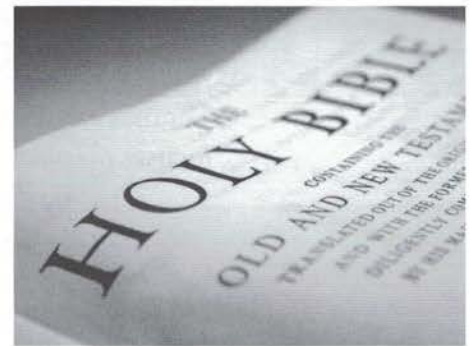
As we touch this Presence more and more often it seeps into our life and begins to permeate our actions, our awareness and our receptivity to others. Knowing our own interior silence we are 'empty' enough to meet others at their deepest levels. Our peace and present-centeredness creates an optimum environment for others to discover their own or to find the root of their turmoil.

The centering prayer is nothing more than a deep and delicate listening. Our full acceptance of the situations life throws before us prepares the ground for deeper interior acceptance in the silences of the centering prayer. The practice of the presence of God in centering prayer nurtures our awareness that the present moment is the place where God discloses himself.

The centering prayer is not practiced in pursuit of an "experience," but for the cultivation of its fruits: greater calm and humility, more spontaneous charity, ministerial effectiveness that comes from a centered soul. It is a solitary gesture which then reverberates to others and, by extension, to the whole people of God.

How to Perform a Centering Prayer

1. Choose a sacred word that represents your intention to respond to a divine presence. Several examples include Abba, Jesus, Amen, Peace, Faith, Silence, Stillness, Gratitude or Listen. Once you have chosen this word, it should remain constant throughout the prayer.
2. Find a quiet place where you will not be disturbed and get in a comfortable position that does not encourage drowsiness. Spend several minutes calming yourself by counting breaths. Once settled, close your eyes and gently bring the sacred word into your consciousness.
3. Remain focused on your sacred word by keeping it in the forefront of your thoughts. If you find yourself drifting away, gently return your attention back to the word.
4. Continue the centering prayer until there is a feeling of completeness. If possible, time your prayer or watch to gauge how long you have been praying.
5. Conclude the centering prayer (by keeping the eyes closed) with several minutes of silence.
6. Practice centering prayer several times a day. Perform the prayer for a minimum of 20 minutes after awakening in the morning and just before going to bed.

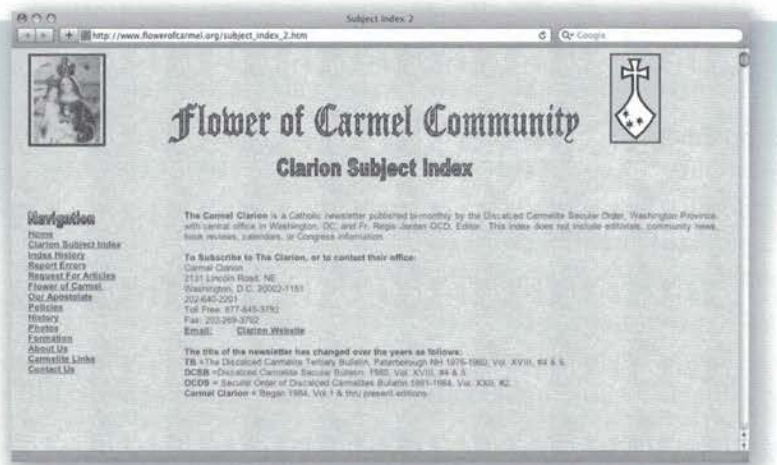


Conclusion

Usually a method is chosen that follows or is recommended by the spirituality to which you are attracted. Hence, most methods were initially the result of the experience of a spirituality's founder or by his/her disciples. It is something which has been followed over the years and has proven useful. However, the enduring methods have a lot of flexibility and room for growth. Growth meaning, in reality, to become simpler as the depth of one's prayer increases to the point of ceasing to be necessary to reach the goal of "raising the mind and heart to God" over a long period of time and with intense focus. You may have also found after reading this article that your prayer life now is actually a blend of what helps you towards this goal. 🙏

Flower of Carmel Community

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2. "St. Teresa: Teacher of Prayer" by Jerome Lantry, OCD Clarion, 2006, Vol. XXII, #1, p. 7-12

Supplemental:

Jesus of Nazareth by Pope Benedict XVI Chapter 5 "The Lord's Prayer"
Catechism of the Catholic Church, Pt. IV "Christian Prayer" (esp. Chap. 2 "Life of Prayer", no. 2650-2696)
The Way of the Heart by Henri Nouwen, p. 69-70, 75-77 (in library of Mary Pearl, OCDS),

Formator Resources:

Lectio Divina and Teresian Prayer by Sam Anthony Morello, OCD
Fire Within by Thomas Dubay, OP
Conversation with Christ by Peter-Thomas Rohrbach, OCD, Pt. VI-VIII

II. ST. TERESA'S WAY OF PRAYER

1. "St. Teresa's School of Prayer" by Thomas Alvarez, OCD Clarion, 2006, Vol. XXII, # 1, p.13-16
2. "St. Teresa's Concept of Prayer" by Tomas Alvarez, OCD Clarion, 2006, Vol. XXII, # 2, p. 2-15

Supplemental:

Spe Salvi, Encyclical of Pope Benedict XVI, no.32-34 "Prayer as a School of Hope"
Catechism of the Catholic Church, Pt. IV Chap. 3, no. 2697-2724 "The Life of Prayer"

Formator Resources:

Cloud of Unknowing by Pierre de Caussade, Chap. 39
The Dark Night of the Soul by Gerald May, Chap. 4, p. 103-134

III. GROWTH IN PRAYER

1. "What is Prayer?" by Tomas Alvarez, OCD in Clarion, 2006, Vol. XXII, #3, p. 18-30

Supplemental:

Handout: "Distractions/Dryness" transposed from *I Want to See God*, Pt. II, Chap. 6
"Message on Prayer" Pope Benedict XVI (in Community Library)

Formator Resources:

The Eternal Mystic by Joseph Glynn, OCD, Pt. III, Chap. 10 "Prayer"

¹ http://www.flowerofcarmel.org/stages_of_prayer.htm

IV. CONTEMPLATIVE PRAYER

1. "Learning to Pray" by Tomas Alvarez, OCD in *Clarion*, 2006, Vol. XXII, #4, p. 11-21

Supplemental:

Handout : "Phases of Prayer" transposed from *Contemplation* by James Borst, MHM

Handout: "Preparation for Contemplative Prayer" by Peggy Wilkinson, OCDS from Our Lady of Mt Carmel, Secular Candidate Formation Syllabus

Catechism of the Catholic Church Pt. IV, "Life of Prayer", Sect. III, "Contemplative Prayer"

Formator Resources:

The Eternal Mystic by: Joseph Glynn, OCD Chap. 11 "Contemplation"

Spiritual Direction in the Carmelite Tradition tapes # V and # VIII by Kevin Culligan, OCD

V. PRAYER OF RECOLLECTION

1. "The Shepherd's Call: Teresa and the Prayer of Recollection" by Eugene McCarthy, OCD in *Clarion*, 2006, Vol. XXII, #3, p.2-4

2. "Learning to Pray" by Tomas Alvarez, OCD in *Clarion*, 2006, Vol. 22, #4 p. 11-21

3. *The Interior Castle* by St. Teresa of Avila IV:3

Supplemental:

The Way of Perfection by St. Teresa of Avila Chap. 24-29

Formator Resources:

I Want to See God by P. Marie-Eugene, OCD Pt. II , Chap. 4

The Eternal Mystic by Joseph Glynn, OCD Chap. 12 "Prayer of Recollection"

VI. PRAYER OF QUIET

1. "A Little Spark of True Love – The Prayer of Quiet in the 4th Mansions" by Norbert Cummins, OCD in *Clarion* , 2006, Vol. XXII, #4, p. 2-9

2. "The Prayer of Quiet" by Sr. Mary S. de la Vega, CSJ in *Spiritual Life* 1978

3. "Teresa of Avila's Prayer of Quiet-1978" by Leslie Lund in *Spiritual Life* 1978

Supplemental:

I Am a Daughter of the Church by P. Marie-Eugene, OCD Pt. IV, Chap. 1 "First Contemplative Prayer"

Formator Resources:

The Eternal Mystic by Joseph Glynn, OCD Chap. 13 "The Prayer of Quiet"

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1. "The Marvels of Divine Union in the Last Mansions" by Philip Boyce, OCD in *Clarion*, 2006, Vol. XXII, #5, p.2-9

2. *I Am a Daughter of the Church*, by P. Marie-Eugene, OCD, Pt IV, Chap. 9

Formator Resources:

The Eternal Mystic, by Joseph Glynn, OCD, Chap. 14, "Prayer of Simple Union"

VIII. SPIRITUAL BETROTHAL AND MARRIAGE

1. "The Marvels of Divine Union in the Last Mansions", Pt. 2, by Philip Boyce, OCD, in *Clarion*, 2006, Vol. XXII, #6, p. 2-10

2. "Therese and Contemplation" by James Geoghegan, OCD

Supplemental:

I Am a Daughter of the Church by P. Marie-Eugene, OCD, Pt. V, Chap. VII, VIII, IX

Formator Resources:

The Eternal Mystic by Joseph Glynn, OCD, Chap. 15 "Spiritual Betrothal" and Chap. 16 "Spiritual Marriage"

EDITOR'S NOTE: http://www.flowerofcarmel.org/subject_index_2.htm gives you access to the subject index of articles preciously printed in the *Clarion*, the OCDS community apostolate of our brothers and sisters in ARDEN, NC.



**PULL-OUT
CATALOG**

CARMEL CLARION COMMUNICATIONS

Who are we? In December 2006 this new entity was created in the Washington Province of Discalced Carmelite Friars for the purposes of disseminating our treasure of recorded conferences on Carmelite Spirituality. It is located in the OCDS Main Office as a part of the Carmel Clarion.

Why? To make available to our secular members, and others interested in hearing the wisdom of our OCD, O. Carm. and OCDS brothers and sisters; information about the lives, writings, and teachings of our Carmelite Saints; as well as our call and vocation to contemplative prayer. This resource is intended to be an ongoing source of Carmelite spirituality.

What? The initial inventory was the tapes previously sold by ICS Publications, which were converted to CD-ROM. Albums recorded at the FORUM, the summer seminar on Carmelite Spirituality, where possible, were divided into individual topics. Now you can hear members of the Institute of Carmelite Studies, and other OCD and O.Carm. Friars, Nuns and Seculars share their wisdom.

When? If you are looking for a resource to provide additional information for formation classes you are teaching, wanting spiritual conferences for your Carmelite meeting, or just enhancing your personal spiritual growth, perhaps while commuting in your car, order audio CDs from the 100 or 300 series. These are about 45 minutes in length and are live recordings of the presentations.

If you are searching for the full-text of the complete works of St. John of the Cross or St. Teresa of Avila, consider ordering the 200 series Carmelite Digital Library. It contains two English translations (the Kavanaugh/Rodriguez 1991 and E. Allison Peers) and the Spanish text. All are cross-referenced with the Douay-Rheims translation of the Bible from the Latin, which most closely matches the version they both used when quoting the Bible. This is an ideal reading, reference and search tool. After loading the contents onto your PC, it can be used to read the *Collected Works and Letters* of Teresa and John. This is helpful if readers need larger type. You can search for favorite themes; compare the English translations with each other or with the Spanish, and save bookmarks to favorite passages for later study. Extensive hyperlinking to footnotes and cited Biblical references facilitate greater understanding. The CD also includes a tutorial which shows you how to use all its varied possibilities.

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A Resource for Carmelite Spirituality



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Carmelite Prayer and Contemplation

By Paul-Marie of the Cross, OCD

The life and experience of Carmel's great saints enable us, better than all the theories, to understand the spirituality of the Order. So here we could stop. Yet, if we did, all that determines that spirituality—prayer and contemplation—might not be sufficiently clear.

Now a long experience of prayer has led Carmel to form, on this point, not a method but a doctrine. The ways of prayer, the nature of contemplation and of the mystical life, the problems they raise—all these were developed little by little thanks largely to the writings of Saint Teresa and Saint John of the Cross. The benefit to spirituality has been great. So it is fitting that we take a quick look at all this before we summarize, by way of conclusion, the characteristics of Carmelite spirituality.

Prayer

The passages in Sacred Scripture that concern the prophet Elijah have always symbolized contemplative and mystical life. "The Lord lives in whose presence I stand." "Hide yourself by the torrent of Carith." "When Elijah heard the whisper of a gentle breeze he covered his face with his mantle and went out to stand at the entrance to the cave." To this the *Institution of the First Monks* testifies. Besides the search for perfection, Carmel's first end, it indicates that there is a second one, no less essential: contemplation. "This end is communicated to us by God's pure gift." To drink of the torrent of divine pleasure is:

...to taste in our hearts and experience in our minds, not only after death but even during this mortal life, something of the power of the divine presence, and the bliss of heavenly glory. And this is to *drink from the brook* of the enjoyment of God...

Therefore contemplation is also one of Carmel's ends. Besides, it is only too evident that the central precept of the Rule, "to meditate day and night on the Law of the Lord," cannot mean *meditation* as opposed to *contemplation* [in the sense that these terms are sometimes understood today]. What the Rule prescribes is a *contemplative life* in which meditation and contemplation each has its own place. They must make it possible for the Carmelite to live constantly in God's presence.

Carmel has not only brought to the doctrine of prayer the riches of a long and wide experience. It also offers in the writings of its spiritual masters, Saint Teresa and Saint John of the Cross, a true summa of the ways of prayer.

Meditation

Carmel knows what meditation is and has a place for it. Saint John of the Cross speaks of meditation in the *Ascent* when he describes it as "a discursive act built on forms, figures, and images," as for example, "imagining Christ crucified or at the pillar or in some other scene" (*Ascent*, 2, 2, 12). Exercises like this are necessary for beginners.

Saint Teresa also speaks of meditation but praises it in only moderate terms. She says that



Discalced Carmelite Order
Sanctuary and Monastery in
Muhraqa

this is a good way to begin (*Way*, 19, 1). She fears that meditation will detain souls in intellectual activity. What she praises much more is the prayer of active recollection. "But one should not always weary oneself in seeking these reflections but just remain there in His presence with the intellect quiet" (*Life*, 13, 22). This is a prayer "of recollection" because "the soul collects its faculties together and enters within itself to be with its God" (*Way*, 28, 4). "There is a withdrawing of the senses from exterior things and a renunciation of them in such a way that, without one's realizing it, the eyes close so as to avoid seeing them" and to enable the soul to awaken and see (*Way*, 28, 6).

This is "active" prayer because:

...it is something we can desire and achieve ourselves with the help of God... This recollection is not a silence of the faculties; it is an enclosure of the faculties within the soul. (*Way*, 29,5)

Then the soul:

...can think about the Passion and represent the Son and offer Him to the Father and not tire the intellect by going to look for Him on Mount Calvary or in the garden or at the pillar. (*Way*, 28,4)

This retreat of the powers makes possible an intimacy with the Master and an affectionate colloquy that are the heart of the prayer of recollection. "Speak with Him as with a father, or a brother, or a lord, or as with a spouse" (*Way*, 28, 3).

For Saint John of the Cross and for Saint Teresa, meditation is directed toward simplification and interior silence. The soul has to train herself to listen to what God says to her. She must recollect herself. In this way she enters upon the path of contemplation.

Contemplation

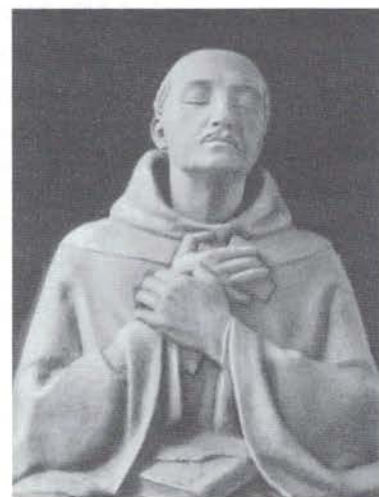
Saint John of the Cross understands contemplation to be "a general and loving attention to God." Intellect and will have their share in this act, but it rests above all on a true connaturality with God. It is both the highest activity of the soul and a passivity inspired by the Holy Spirit.

...They must learn to abide in that quietude with a loving attentiveness to God and pay no heed to the imagination and its work. At this stage, ...the faculties are at rest and do not work actively but passively, by receiving what God is effecting in them. If at times the soul puts the faculties to work, it should not use excessive efforts or studied reasonings, but it should proceed with gentleness of love, moved more by God than by its own abilities.... (*Ascent*, 2, 12, 8)

Therefore contemplation is a general and loving looking at God. Now it springs from the whole work of the Mystical Doctor that this looking and this knowing are the result of the light of faith in the soul. Freed from sensory knowledge and from reasoning, the soul begins to contemplate God in faith and to unite itself to him.

The Passage from Meditation to Contemplation

To advance from meditation to contemplation God must act "with order, gently, and according to the mode of the soul" (*Ascent*, 2, 17, 3), beginning on the lowest step (and with the senses) so as to lead the soul in this way to the highest level of spiritual wisdom (which does not fall under the senses). The passage, strictly speaking, will take place when "a simplified activity which is the fruit of meditation" meets "an infusion of divine light."¹ The simplification



CONTEMPLATION St. John of the Cross Sculpture by Magdeleine Weerts

of activity is, for the most part, the fruit of habit:

It should be known that the purpose of discursive meditation on divine subjects is the acquisition of some knowledge and love of God. Each time individuals procure through meditation some of this knowledge and love they do so by an act. Many acts...will engender a habit...

Accordingly the moment prayer begins, the soul, as one with a store of water, drinks peaceably without the labor and the need to fetch the water through the channels of past considerations, forms and figures. (*Ascent*, 2, 14, 2)



Aqueduct Built by St. John of the Cross

...God desires to liberate [beginners] from the lowly exercise of the senses and discursive meditation, by which they go in search of him so inadequately and with so many difficulties, and **lead them into the exercise of spirit**, in which they become capable of a communion with God that is more abundant and more free of imperfections. . . .

Consequently, it is at the time they are going about their spiritual exercises with delight and satisfaction, when in their opinion the sun of divine favor is shining most brightly on them, that God darkens all this light and closes the door and the spring of sweet spiritual water they were tasting as often and as long as they desired. . . . God now leaves them in such darkness that they do not know which way to turn in their discursive imaginings. (*Night*, 1, 8, 3)

It is then that:

God transfers his goods and strength from sense to spirit.... Thus, while the spirit is tasting, the flesh tastes nothing at all and becomes weak in its work. But through this nourishment the spirit grows stronger and more alert, and becomes more solicitous than before about not failing God.

If in the beginning the soul does not experience this spiritual savor and delight, but dryness and distaste, the reason is the novelty involved in this exchange. (*Night*, 1, 9, 4)

When can and should the passage from meditation to contemplation be prudently made? With great objectivity Saint John of the Cross lays down three signs that ought to be present simultaneously in the soul: first, the inability to meditate; and second, no inclination for anything particular, that is to say, for anything other than God.

The third and surest sign is that a person likes to remain alone in loving awareness of God, without particular considerations, in interior peace and quiet and repose, and without the acts and exercises (at least discursive, those in which one progresses from point to point) of the intellect, memory, and will. (*Ascent*, 2, 13, 4)

Like all deep transformations, this passage [from meditation to contemplation] is not instantaneous. Not only does the soul spend some time “in this vague realm where there is both activity and passivity, what is acquired and what is infused,” but the soul must be humbly willing to return to meditation as often as is necessary. Nevertheless a moment will come when:

What the soul...was gradually acquiring through the labor of meditation on particular ideas has now, as we have said, been converted into habitual and substantial, general loving knowledge.... The moment it recollects itself in the presence of God it enters into an act of general, loving, peaceful, and tranquil knowledge, drinking wisdom and love and delight. (*Ascent*, 2, 14, 2)

1 Gabriel of St. Mary Magdalene, col. 182.

So we see the psychology and delicacy with which the Mystical Doctor describes this prayer in which what is acquired is united with what is infused. The Teresian school always defended this prayer, using a term that caused much confusion—"acquired contemplation." In fact there is a whole set of dispositions that the soul ought to possess if she is to profit from the beginning of contemplation, and these dispositions should be taught.

This is what Saint John of the Cross did and what authors following Saint Teresa's teaching have done. Their doctrine is that of "active" or "acquired" contemplation. It would seem clearer to have used the terminology of the Mystical Doctor and to have taught that there is contemplation on the borderline of mystical experience, and that it is frequently granted to souls. In it the infusion of divine life meets simplified activity. But the light received is not sufficiently strong to steady and absorb the soul. So the soul must necessarily cooperate actively, lest it fall into quietism. This is "active-passive" contemplation and depends on both God and the soul, while infused contemplation strictly so-called depends on God alone.

Infused Contemplation and Mystical Union

When Saint John of the Cross and Saint Teresa speak of "contemplation," it is always "infused contemplation" to which they refer. They know no other.

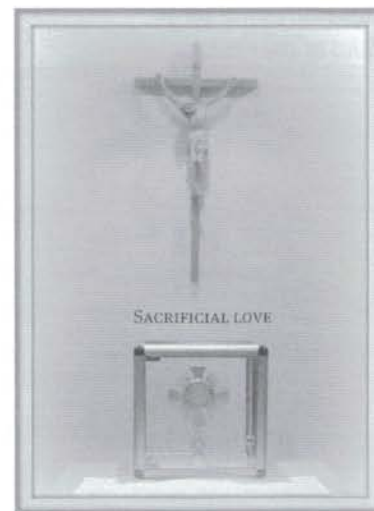
For Saint Teresa, contemplation is a state that "we cannot bring about by ourselves. In it the soul feels passive." For Saint John of the Cross, contemplation is "an infused loving knowledge that both illumines and enamors the soul, elevating it step by step to God, its Creator" (*Night*, 2, 18, 5). The distinction between acquired and infused contemplation was not to be developed until later.

Aware, above all, of the passivity that accompanies supernatural recollection and mystical experience, Saint Teresa describes this supernatural recollection as a gradual taking possession of the faculties by God. A movement starting from the *center* of the soul where God dwells, takes possession of the will (the prayer of quiet) then of the intellect and imagination (this is the sleep of the faculties), so as to produce, by an ever greater deepening, complete passivity (prayer of union). Then the soul comes to the sixth dwelling places and reaches, with ecstasy, spiritual espousals.

In the seventh dwelling places she enjoys the fruits of union in spiritual marriage. During the espousals, divine life is only substituted from time to time for the soul's natural life (first five dwelling places); this happens more frequently (in the sixth dwelling places), and finally (in the seventh dwelling places) the union becomes permanent. Sometimes this union is experienced only in the depth of the soul, sometimes so powerfully in the whole person that one is lost in the contemplation of the divine Spouse. The passivity of the soul in these last dwelling places allows it now to say only "yes" to God.

Insofar as the soul dies to itself, it is born to a life infinitely higher and altogether divine. If it is willing to die totally, it will rise in God. "Since we do not succeed in giving up everything at once, this treasure [of divine love] as a result is not given to us all at once" (*Life*, 11, 2). Saint Teresa knew that this death and this life take place essentially by means of union of wills, and that ecstatic union is only its privileged manifestation.

However numerous and remarkable the extraordinary mystical facts described by the Saint, they never make her lose sight of the fact that they are only means of hastening the work of purification and of detaching the soul from itself so as to plunge it in God.



True union can very well be reached, with God's help, if we make the effort to obtain it by keeping our wills fixed only on that which is God's will.... [If] you have obtained this favor from the Lord, ...you needn't care at all about the other delightful union....

...This union with God's will is the union I have desired all my life; it is the union I ask the Lord for always and the one that is clearest and safest. (*Castle*, 5, 3, 3-5)



Saint Teresa's teaching should be complemented and made more precise by that of Saint John of the Cross. The Mystical Doctor brightly illumined contemplative life and gave it new depth, especially by his description of the two nights: the night of the senses, which separates meditation from contemplation; and the night of the spirit, which is much more painful and precedes the prayer of union. The soul's powerlessness and emptiness, the knowledge it has acquired of its weaknesses, the feeling of being rejected by God forever, hasten and intensify this work of detachment and purification that condition the renewal of the soul's being and the infusion of graces and divine gifts.

It is less the succession of contemplative states (which largely coincide with those proposed by Saint Teresa) than the explanation of the principles of the soul's transformation that interests Saint John of the Cross. To him, progress in contemplation requires an intense life of the theological virtues. With the help of the gifts of the Holy Spirit, the soul passes from the human way of doing things to the divine; faith, hope, charity are seen to be the true principles of the soul's transformation and of its passage to the mystical life. This mystical life consists essentially of a *divinization* of soul. This means the divinization of the whole being through grace and the infused virtues, the divinization of all activity through the constantly deepening actualization of the gifts of the Holy Spirit.

The divine communication that acts only on the faculties and their operations allows at least some measure of spontaneity in the soul; but the communication that takes the form of a *substantial touch* reaches the very depths of the soul and reduces its powers to complete passivity. This *experience* of love is produced by a particularly deep divine movement and leads the soul to mystical marriage and perfect contemplation.



Perfect contemplation is made up of infused love and infused light; but these two elements are not given with equal intensity. Their complete communication is called the *substantial touch of divine union* (see *Ascent*, 2, 32, 5; *Night*, 2, 23, 11-12). The Mystical Doctor considers the theological virtues and the gifts of the Holy Spirit to be the fundamental principles of contemplation and the life of mystical union. But the *substantial touch* is the characteristic of perfect contemplation. "This is a touch of substances, that is, of the substance of God in the substance of the soul," and it "tastes of eternal life" (*Flame*, 2, 20-21).

We have spoken of the sureness and splendor with which Saint John of the Cross describes the unitive life, of the synthetic spirit with which he correlates all the elements of the mystical life with theological principles. In his writings light is never stressed at the expense of love. He is truly the *Mystical Doctor par excellence* and the inspired singer of divine love.

Contemplation and Perfection

Carmel is equally concerned about discovering what are the exact relations that unite mystical life and holiness, or contemplation and perfection. This concern is quite normal

and is to be found in *The Institution of the First Monks*.

In regard to that life we may distinguish two aims, the one of which we may attain to, with the help of God's grace, by our own efforts and by virtuous living. This is to offer God a heart holy and pure from all actual stain of sin. This aim we achieve when we become perfect, and hidden in Cherith—that is in that charity of which the Wise One says: *Love covers all offenses*.


The other aim of this life is something that can be bestowed upon us only by God's bounty: namely to taste in our hearts and experience in our minds, not only after death but even during this mortal life, something of the power of the divine presence, and the bliss of heavenly glory. And this is to *drink from the brook* of the enjoyment of God....

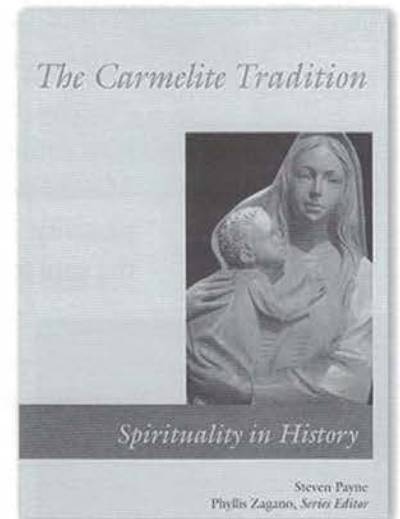
The prophetic eremitical life must be undertaken by the monk with both these ends in view...²

Therefore, if at Carmel, as in every religious life and even in every Christian life, the perfection of charity is to be sought before all else, then it would seem that infused contemplation must likewise be sought. Obviously it is impossible to secure this contemplation by oneself, but it is possible to prepare oneself for it. One may desire it, not explicitly but generally. Better still, one should tend toward it but not claim it as one's due. At Carmel, by the way of perfection the generous soul goes ahead, as it were, of the divine generosity, even, if it so please the divine Majesty, in the matter of contemplation.

So it is necessary that such souls be guided by wise directors who have had experience with contemplatives. Saint John of the Cross insists much both on this necessity and on the serious responsibility of those who, instead of leading souls along these steep paths, mislead them or prevent them from advancing. "These directors do not know what spirit is" (*Flame*, 3, 54). He deplors this kind of blindness, saying that:

It is no light matter or fault to cause a soul to lose inestimable goods.... The affairs of God must be handled with great tact and open eyes, especially in so vital and sublime a matter as is that of these souls, where there is at stake almost an infinite gain in being right and almost an infinite loss in being wrong. (*Flame*, 3, 56)

Better than long arguments, these words of Saint John of the Cross show in what esteem divine union is held at Carmel. It is truly the precious pearl, for whose possession all the rest is well sacrificed. It is precious, not only for the soul itself, but still more for all souls who, because of the communion of saints, greatly benefit from this growth in love. "For a little of this pure love is more precious to God and the soul and more beneficial to the church, even though it seems one is doing nothing, than all these other works put together" (*Canticle*, 29, 2). 



2 *Book of the Institution of the First Monks*, chap. 2. For additional readings, including Chapters 1 and 2, see new book by Fr. Steven Payne, O.C.D., *The Carmelite Tradition*, "The Book of the Institution of the First Monks (ca. 1380)", pages 21-25, published by Liturgical Press, Collegeville, MN, 2011. It is available for purchase in both paperback and kindle formats at: <http://www.amazon.com/Carmelite-Tradition-Spirituality-History-ebook/dp/B0051AURJI>

In Remembrance

The Mary, Queen of Carmel Community in Lakeland FL recently reported the loss of three members. **Virginia, Martin DePorres, LeRoux OCDS** made Definitive Promise on December 18th 1999 and began eternal life on October 31, 2011. **Georgette, Regina Marie, Boisvert OCDS** made Definitive Promise on January 21st 2001 and entered eternal life on October 21, 2011. **Mary Magdalen Journey OCDS** made Definitive Promise on January 21st 2007 and entered eternal life on August 30, 2011.

Kathleen, Michael of the Sacred Heart, Ward Atchason OCDS, who was a member of the Mary & Joseph Community in Danvers MA, made Vows on June 11th 2011 and entered eternal life on November 30, 2011.

Margaret, Joseph of the Sacred Heart, Burke OCDS made Definitive Promise on March 16th 1969 and began eternal life on September 9, 2011. She was a member of the Blessed Virgin of Mt. Carmel and St. Joseph Community in Elysburg PA for 44 years.

Longtime member of the Roxbury/Brighton Community of Our Lady of Mt. Carmel and St. Teresa of Jesus, **Catherine Bernice Guiney OCDS** was 87 when she entered eternal life on July 10, 2011.

In the New York – Manhattan Community of Our Lady of Mt. Carmel and St. Teresa of Jesus, **Milagros of the Virgin of Barangay Javier OCDS**, who made Definitive Promise in June 2001, entered eternal life on September 25, 2011.

Johann Maria Lelli OCDS, who made Definitive Promise on April 27th 1986, began eternal life on October 7, 2011. She was a member of the Barrington RI Community of Our Lady of Mount Carmel and St. Therese of the Child Jesus.

Mildred, Mary Therese of the Sacred Heart, Lemmerman OCDS made Definitive Promise on April 24th 1959 and entered eternal life on October 17, 2011. She had been a member of the Our Lady of Mercy Community in Schenectady NY for 52 years.

Katherine, Monica of the Eucharist, Lopez OCDS of the Our Lady of Divine Province Community in St. Paul, MN made Definitive Promise on June 12th 2010 and entered eternal life on September 20, 2011.

Lorraine, Elizabeth, Markey OCDS, who made Definitive Promise in June 1988, entered eternal life on August 30, 2011. She was a



member of the Philadelphia Community of St. Teresa of Jesus.

Donna, Teresa John of the Cross, Meuer OCDS, who made Definitive Promise on May 16th 1999, began eternal life on October 31, 2011. She was a member of the Our Lady of Mount Carmel Community in Crystal MN.

Barbara M. Orluk OCDS was a member of the Blessed Elizabeth of the Trinity community in Holyoke MA. She took Vows on August 28th 1987 and entered eternal life on December 2, 2010.

Katherine Walsh OCDS made Definitive Promise on May 3rd 1988 and entered eternal life on September 14, 2011. She was a member of the Our Lady of Mount Carmel Community in Ellsworth ME.

Two members who joined the Community of Our Lady of Mount Carmel in Washington, DC during the 1970's recently entered eternal life; **Ruth, Augusta of the Cross, McDougal OCDS** in August 2011 and **Mabel Pollard OCDS** on October 29, 2011.

Northeast Region News

2012 OCDS Congress

<http://www.2012ocdscongress.com>

“Our Lady’s Commandment: Do Whatever He Tells You”

August 16 – 19, 2012

Sheraton Colonial Hotel, Wakefield, MA

In addition to Fr. Aloysius Deeney (General Delegate for the OCDS), Carmelite friars and Secular Order speakers, we have been fortunate to engage Fr. Donald Calloway, MIC as a Guest Speaker.

To register for the Congress, please download the registration form from the website above, fill it out and send to the address indicated, along with your non-refundable (but transferrable*) \$150.00 deposit.

The final schedule has yet to be determined, but Congress activities also include:

- Saturday morning Mass with Cardinal Seán O’Malley, Archbishop of Boston
- Optional Friday evening bus trip to Boston Harbor, historic Faneuil Hall and Quincy Market
- Optional visit to the Danvers Carmelite Monastery (on your own)
- Vendors of Carmelite/religious items: ICS Publications, Carmel Clarion Communications, and Living Vine

Congress attendees are responsible for making their own hotel registrations for the Sheraton Colonial in Wakefield. Please call (888) 627-7205 and ask for the OCDS Congress discounted group rate of \$109.00 per room per night (based on availability).

If you have any questions at all, assistance is only a phone call or an e-mail away. Please contact Loretta Gallagher, at (978) 462-1057 or Corinne Roberts at (978) 887-3020 or e-mail info@2012ocdscongress.com.



October 15, 2011 to October 15, 2012

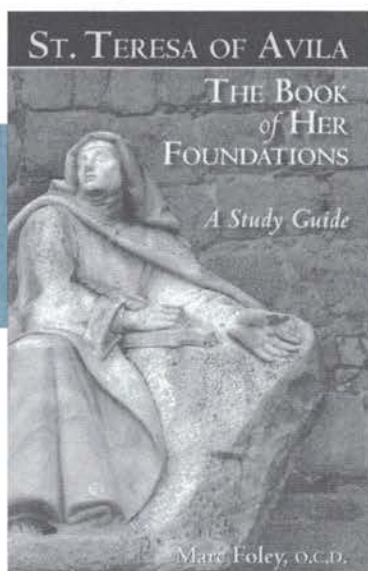
All friars, nuns and seculars are asked to read together

The Book of Her Foundations

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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St. John of the Cross

OCDS Recognized Group – NAIROBI KENYA

Background: The Discalced Secular Carmelites (popularly known in Kenya as the Lay Carmelites) is a group of Catholic women and men; and also young adult women and men from different Catholic parishes in Nairobi and its environs. The group is part of the Carmelite Community in Nairobi under the Washington Province.

Formation of the Community: In the last week of February 1993 Rev Sr Mary Elizabeth Angaine (OCD) Nun of Mount Carmel Sister Msongari Nairobi (now in Savannah Community Atlanta GA) introduced the idea of forming a lay Carmelite group to its OCDS foundress **Maria Augusta Karanja** (Deceased 2010). With a lot of interest, on 7th March 1993, under the direction of Rev Fr. Tom Martin OCD at the Monastery of St. John of the Cross, she introduced the idea to four others: **Emma Murai** (Definitive Promise), **Josephine Michuki** (Isolated member), **Immaculata Nyaga** (Definitive Promise and current President), **Alfred Mureithi** (Temporary Promise and Councilor). Other members who soon joined, contributed much and are now deceased are **Secuda Migui** and **Ann Mwaniki**.

Fr Tom Martin gave the historical background of the Carmelite Order from its start on Mount Carmel near Haifa in Jerusalem. The Rule was introduced to the members and each member was issued a copy to study and decide to commit him/herself to the life of OCDS being guided by the Rule and to live a life of prayer and meditation. On that same day the sinner man's prayer was explained and how it is applied in meditation. The group fixed the time and days for future meetings to be in Langata between 2 and 5pm on every 2nd Sunday of

the month. Through these last 18 years, only the time has been changed. We now begin in the morning and meet for five hours. We are delighted that our schedule remains consistent with the STATUTES of the Washington Province.

Growth of the Community: As this group was being formed in Langata, there was another group which had earlier been formed by a Consolata priest Rev Fr Demaria in Consolata Parish Westlands. Some members from the Consolata Parish Group joined the Langata Group and became an important part of our leadership. **Josephine Muthami** (Vows) became our group's first President and is currently the Director of formation for new members. **Josephine Njoroge** (Vows) was the second President.

Bernadette Gitari (Secretary to the Council) and **Francisca Anthony** (Group Secretary) recently made Definitive Promise. **Virginia Wanyee** (Definitive Promise) is the Treasurer. The group has continued to grow in numbers from the original nine members to a total of 32 members who are in various stages of formation as follows: (2) Vows, (5) Definitive Promise, (3) Temporary Promise, (8) Received the Scapular, (7) new members in formation, i.e., Aspirants, (1) Isolate, and (6) Deceased.

The group has had several Spiritual Assistants in the course of its development. With the return of Fr. Phillip Thomas, OCD to the USA, Fr. Steven Payne, OCD is our current Spiritual Assistant. We thank him for our recent week-end retreat on "Silence, Meditation and Prayer the Teresian Way" and are grateful that he took the group picture of us so we could come into your homes.

The Council
St John of the Cross OCDS
Carmelite Community
NAIROBI Kenya

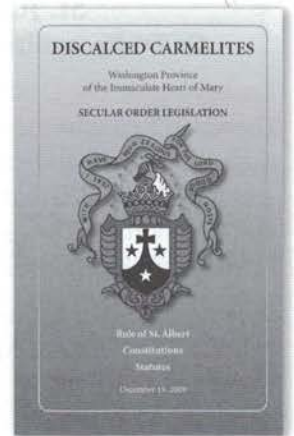


CHANGES to
OCDS Provincial Statutes
for the

Washington Province of the Immaculate Heart of Mary

This is the text of the Statutes approved by the General Definitory December 19, 2009
WITH 2010 & 2011 ADDITIONS AND CHANGES INCORPORATED INTO THE TEXT

The pocket-size Washington Province legislative booklet remains the resource to be used for the STATUTES as approved by Rome. ONLY the **page numbers** where 2010 and 2011 revisions have been made are noted below. Anything in black remains the same; revisions are in **bold** and the **color of this issue**. These changes are **EFFECTIVE IMMEDIATELY upon publication** in the OCTOBER – DECEMBER 2011 Clarion VOLUME XXVII, NO. 4 and must be used by local councils to govern their OCDS communities.



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I. WITNESSES TO THE EXPERIENCE OF GOD

[Cf. Const., Section III]

2. **Practicing Roman Catholics, who are in full communion with the Church may be admitted to the Secular Order provided they are:**
 - a) at least 18 years of age,
 - b) able to provide a current official Church copy of their Baptismal Certificate,*
 - c) able to provide some documentation showing proof of a valid marriage in the Catholic Church, where applicable.
 - d) not already members of any other group that requires promises or vows**
 - e) living the Catholic faith for a minimum of 18 months after Baptism before being eligible to enter Aspirancy.

*Note: Alternative, approved documentation may be necessary if this document is not available.

**Note: It is the local council's responsibility to research local associations of the faithful in the area to determine approval of the diocese and whether or not promises are made.

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Community Life

1. **Our Carmelite vocation is lived out in community. Communities shall meet at least monthly allowing sufficient time for:**
 - prayer: Morning or Evening prayer from the Liturgy of the Hours/Divine Office and if feasible, mental prayer as a community.
 - formation
 - socializing/fellowship
 - business meeting.

2. Every Secular Carmelite will strive to place the good of the community and fraternal charity above self-interest and will give the community meeting primacy of place in the ordering of his/her schedule. The desire and ability to attend community meetings are signs of an authentic vocation. There are no secular member Isolates in the Washington Province.
4. The local council has the responsibility of determining an attendance policy based on the 12 months of the calendar year (January–December). This should include minimum attendance requirements for participation in community elections and maintaining active status on the community roster.
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 time conflict with responsibilities to the OCDS community. Such conflicts should be the exception in an OCDS vocation.
6. Definitively Promised members who become homebound due to age or illness (*Constitutions* #56) continue to be full extended members of the local community. The community will show fraternal charity to these valued members.
7. Only local councils may grant a Leave 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 the council, for 6-month increments, up to a maximum leave of two years.
 - c) At the end of the two-year period, if the member is unable to faithfully return to monthly community meetings, then he/she must make a decision as to membership in the Order.
 - d) Council members who are granted a Leave of Absence must resign from the Council. Replacement council members must be elected by the council members, not appointed by the president. It is the responsibility of the president to notify the Provincial Delegate and the Main Office of any changes in council leadership during the triennium of their service. (Const. #47d)

After consulting with the Council, members on a 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 after two certified letters 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.

10. Circumstances for Voluntary Withdrawal from the Order:

When those in Definitive Promise can no longer faithfully attend monthly meetings due to changes in their life circumstances for some reason other than age, illness or distance, which are excused by #56 of the *Constitutions* and qualify them to be extended members, they may request voluntary withdrawal. This relieves them of the obligations of their Promise, i.e., monthly meetings, praying the Liturgy of the Hours and half-an-hour of mental prayer each day. These individuals remain in good standing with the Order and are eligible to request a meeting with the council to return to their community or to request a transfer at some future date when changes in life circumstances once again permit them to live out the obligations of their Definitive Promise.

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III. FORMATION IN THE SCHOOL OF CARMEL

[cf. Const., Section VI]

4. Extensions to complete the courses of study may be deemed necessary by the local council for the good of the candidate and the community. An extension of one year may be given when preparing for Temporary Promise. Up to three years may be given when preparing for Definitive Promise. If, after consultation with the Provincial Delegate, further time is granted to prepare for the Definitive Promise, the member must renew their Temporary Promise to the community, for the specific period of time as determined by the local council. When an extension is granted, it is the responsibility of the council to ensure there is an understanding that if the candidate is discerned by the council not to have a vocation to Carmel at the end of the extension, then he or she will be asked to leave the community.
5. When making the Temporary Promise, the candidate's baptismal name is retained to which the candidate may add a devotional name.*

*Note: These names are not an outward sign of being a religious and therefore it is not appropriate to use them as "titles" in lieu of the Baptismal name. These names are not assigned by the community and under no circumstances are the titles "Sister" or "Brother" appropriate.

8. At each step of formation, the local council, by a majority vote, will discern if the candidate has a vocation to Carmel and invite him or her to receive the Scapular or to make Temporary or Definitive Promise. This must be a face-to-face meeting of the council; telephone calls or email are not acceptable. At any time during the six years of preparation, a candidate may be "sent away" from the community and taken off the community roster. This is not a dismissal. It is not intended to imply that the candidate is not a good Catholic nor a great lover of Carmelite Spirituality. This IS a decision that must be respected by other OCDS councils. Therefore the candidate is not eligible to apply to another OCDS community.

IV. ORGANIZATION AND GOVERNMENT

[cf. Const., Section VII]

Vows [cf. Const. #39]

“Vows are made directly to God and it is the Order acting on the authority of the Church that accepts them. This authority is conferred on her [the Church] by Jesus: ‘As my Father sent me, so I send you.’ The local community council is the competent authority to admit vows.

“In the code of Canon Law we read: ‘A vow, that is, a deliberate and free promise made to God about a possible and better good, must be fulfilled by reason of the virtue of religion.’ (Canon law 1101.1)

“One may take a vow to do some good action to which one is already obliged under some other title (for OCDS, his/her Definitive Promise).”**

**Note: Taken from *Be Holy: The Commentary on the Rule of Life of the Secular Order of Discalced Carmelites*, Rev. Hilary Doran, OCD; Dublin, 1992, pg 254-255.

2. After receiving the consent of the local council and in consultation with the Provincial Delegate, the member will then begin a year of prayerful discernment under the supervision of the Director of Formation. No formal program is required.

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The Local Council and Provisions for its Actions

[cf. Const. #46-#47, #51-#52]

1. The local council shall meet regularly, at least four times per year. It shall meet more often if the needs of the community and formation require it. Phone calls and email exchanges do not constitute a valid meeting of the council. The minutes of all council meetings are to be kept on file in the community records.
6. It is the responsibility of existing council members to turn over all community records after a triennial election, or in the event a council member leaves mid-term.

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The Canonical Establishment of Local Communities

[cf. Const. #42, #49]

ADD AT THE END OF THE SECTION: The city and state of their meeting location identify secular communities. In the event the need arises to change where a community meets, the council must first seek the approval of the Provincial Delegate. Once approved, the president must notify the Main Office of the change.

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Local Community Finances [cf. Const. #55]

1. The Province will collect annual dues from members. These dues will be submitted as one combined payment from each local community to the Main Office no later than January 31st of each year.

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The Division of Local Communities [cf. Const. #58g]

3. The new community is not considered an extension of the original community and does not share the status of being Canonically Established. The council of the original community cannot play a role in the decisions of the new community. It is to be an independent entity, which must identify its own leadership and council. If Definitive Promise members from the original community are on loan to mentor the new community, they may not serve on the new community's council.

Extended Members [cf. Const. #51, #56, #58b]

1. OCDS members who are in Definitive Promise and can no longer attend meetings due to reasons of distance, age or illness, will be regarded as extended members and retain their status as members of the Secular Order, per the *Constitutions* #56. "It is the responsibility of the President of the community to establish contact with those members and the responsibility of these members to maintain contact with the community."

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Extended Members [cf. Const. #51, #56, #58b]

3. A definitively professed individual who has moved into an area with no OCDS members may also petition the Provincial Delegate to start a Group In Discernment under the Delegate's supervision.
4. Extended members are responsible to pay annual dues. If this presents a hardship, their dues and or *Clarion* subscription should be paid for by the community as a part of the community's support of their needy, when deemed appropriate by the council. (Local Community Finances [cf. Const. #55], page 45, #5.)

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The OCDS Provincial Council [cf. Const. #57]

2. The OCDS Provincial Council shall consist of at least five definitively professed members of the Washington Province, with the right to vote on matters pertaining to our Secular Carmelite life in the Province in accordance with the Constitutions, these Statutes and the direction of the Superiors of the Order. Each shall serve a six-year term. Councilors may not serve two consecutive terms. The terms will be staggered, three councilors beginning to serve a six-year term, and three years later four councilors beginning service for a six-year term.
4. A quorum for a valid vote consists of one less than the current active membership of the Provincial 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.

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12. b) The Provincial Council will announce the beginning of the nomination process to the presidents of local communities in January of the year after the triennial election year. This announcement will include a restatement of the qualifications needed by the candidate contained in these Statutes, as well as the appropriate nomination form. Communities wishing to place a name in nomination must do so no later than March 15th. Names received after this date at the Main Office, will not be included in the pool of candidates.

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The Main Office of the Province

2. The Main Office will be the central repository for official records relating to the OCDS of the province. The Main Office maintains records of the status of each community and records of individual formation and meeting attendance status (extended, on a leave of absence, inactive, etc.) of all OCDS members and candidates.
3. It is the responsibility of local councils, usually via their secretaries, to submit official records to the Main Office in a timely manner using the appropriate forms (rosters and formation). Paperwork relating to the change in status of members or prospective members should normally be submitted within two months of a change in status.

Question of the Month

Do you know how many fully-Promised members are in your OCDS Community?

Disalced Carmelite Secular Order members who have made Definitive Promise to the Community in which they belong include those active members faithfully attending monthly Carmelite meetings and those excused for reasons of age, illness and distance according to *Constitutions* #56. Also remember to count your beloved deceased members in the TOTAL number.

Those who have made Temporary Promise or received the Scapular are member candidates still in formation until the local council discerns she/he has a vocation to Carmel and invites her/him to make Definitive Promise to the Community and to the Order. If "sent away" she/he is no longer a member and should not wear the Order's ceremonial Scapular in public nor use OCDS following their baptismal name

REMINDERS

What is the impact of the STATUTES changes published **BEGINNING ON PAGE 28** in this issue of the *Clairon*?

- On December 19, 2009 the OCD General Definitory approved the OCDS Washington Province STATUTES “ad experimentum” for a 5-year period prior to finalization. This is a Latin phrase that means “as an experiment”. This affords each of our three OCDS Provincial Delegates the opportunity to interpret them based upon the specific circumstances presented to them by the local councils of OCDS communities in their Region. NOTE: the pocket-size publication of the Rule of St. Albert, OCDS Constitutions, and STATUTES as approved by Rome will remain available for purchase on our website at <http://www.carmelclarion.com>. All OCDS members and candidates should continue to use it in conjunction with this issue.
- Semi-annually the OCDS Provincial Delegates meet with Fr. Provincial to share their experiences and discuss possible changes to be made to the OCDS legislation. Annually Fr. Provincial and his OCDS Provincial Council meet to discuss recommended changes for consideration.
- The inside back cover of most recent Clarion issues has been printing the CHANGES approved during 2010.
- EFFECTIVE IMMEDIATELY the changes in OCDS legislation printed in this issue are to be used by the local councils of all communities in the Washington Province to govern its OCDS members.
- See www.ocdswashprov.org for approved December 2009 Washington Province OCDS Statutes, with complete integration of 2010 and 2011 CHANGES.