

CARMEL CLARION

JULY – SEPTEMBER 2013 † VOLUME XXIX, NO. 3



THEOLOGICAL VIRTUES OF

Faith, Hope & Love

CARMEL CLARION

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Discalced Carmelite Secular Order, Washington Province

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Editorial

Our lead article is an excerpt from chapter six of the second volume of Fr. Marie-Eugene, O.C.D.'s two volume spiritual classic *I Want to See God; I Am a Daughter of the Church*. In this chapter Fr. Marie-Eugene shows the role the theological virtue Hope plays in the spiritual life as found in the teaching of St. John of the Cross.

Included in this issue is the talk that Fr. Louis Alzinir Debastian, O.C.D., new General Delegate for the OCDS, gave at the Western Province's Congress in June. Father's presentation is a very good synthesis of the essential elements of the OCDS vocation. I highly recommend that each community give it some time and consideration during one of your meetings.

Speaking of the Western Province's recent Congress we want to congratulate them on a job well done. Some members of our Province attended the Congress, including Fr. John Grennon O.C.D., Mr. John Leidy, OCDS, Ms. Toni Hagey, OCDS, and Mrs. Loretta Gallagher, OCDS as members of our OCDS Provincial Council. Mr. Chris Anderson represented Carmel Clarion Communications.



The 2013 Carmelite Forum was held at St. Mary's Center for Spirituality in South Bend IN. There were over 150+ participants this year. The theme was: **Carmel: A Surge of the Heart**. As usual, Carmel Clarion Communications recorded three of the major lectures, which are now available on CD. This 3-CD set is excellent for sharing during Community Meetings or Retreats. Presenters include Keith Egan, T.O. Carm., Fr. Kieran Kavanaugh, O.C.D. and Fr. Steven Payne, O.C.D. You can order this set either using the brochure in the center of this issue or at www.carmelclarion.com.

In October all Carmelites will begin reading together St. Teresa's Spiritual Testimonies, Meditations on the Song of Songs, Soliloquies, Poetry, and Letters. Fr. Provincial has made arrangements to waive the ICS copyright so that Communities may make copies of these texts instead of all members purchasing the books. This is also applicable to the content of the Carmelite Digital Library (CDL) where the text may be copied and pasted into a Word Document. This does NOT, however, include the software contained on CD #202. Making a copy of this CD violates the copyright of the Washington Province Discalced Carmelites, Inc. You can order this valuable resource for \$49.00 per CD using either the brochure found in the center of most *Clarions* or on the web at www.carmelclarion.com.

Page 15 provides a sample from the Carmelite Digital Library for St. Teresa's Testimonies #25. As you will see from a taste of her writings for the coming year, it will be a rich sharing of her thoughts and teachings.

Please note the REMINDERS section includes corrections to the additions and modifications of the **OCDS Provincial Statutes** approved at the Annual OCDS Provincial Council meeting and printed in the April-June *Clarion*. Please bring these to the attention of your Council and members. Also keep in mind that while these **Statutes** are binding at the present time, they are still a work in progress; subject to change until they are finally submitted to Rome for final approval.

Fr. Regis, OCD

The Conduct of the Soul

By Fr. P. Marie-Eugene, O.C.D.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee, 'You must be born again.' The wind blows where it will, and thou hearest its sound but dost not know where it comes from or where it goes. So is everyone who is born of the Spirit. —(Jn 5,6-8)

God's action in the soul during the dark night requires the soul's cooperation. We must ask, then, what is the cooperation that will allow the divine fire to burn, full flame, within?

Was not this the problem that urged on Nicodemus when he went during the night to find Jesus who, for the first time, was manifesting Himself to Jerusalem? However paradoxical this comparison may appear, it should be made. It will give us some light. The young Wonder worker of Nazareth had won to Himself this leader among the Jews. Nicodemus had recognized in Jesus the spirit of God. "Rabbi," he says to Him, "we know that thou hast come a teacher from God." (Jn 3,2). These introductory words give the key to an attitude of soul and suggest a question. Nicodemus wanted a doctrine from this teacher come from God, so that he might be a follower. Jesus anticipates the question:



Jesus Instructing Nicodemus during the Night

Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God. (Jn 3,3).

The brave neophyte is disconcerted. This statement comes as a shock to the learning and ways of thinking of that doctor of the Law who moves at ease among the minute details of ritual prescriptions and the subtleties of rabbinical interpretations. And such indeed is the effect that Jesus wants to produce in that soul of good will. And so, He insists:

Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee, 'You must be born again.' The wind blows where it will, and thou hearest its sound but dost not know where it comes from or where it goes. So is everyone who is born of the Spirit. (Jn 3,5-8).

To enter into the new kingdom, a man must be reborn; only the breath of the Spirit can affect this. This teaching and dialectic are worthy of the mercy of the Master who is giving it, as well as of the elevation of mind and of good will of the disciple listening. But the disciple is not yet ready to receive such teaching. He does not understand and says so:

How can these things be?" Answering him, Jesus said, "Thou art a teacher in Israel and dost not know these things? (Jn 3,9-10).

The reproach seems severe. It is decisive. Nicodemus accepts it; he casts down his poor learning before the transcendence of the Master's. Now light floods his soul. Jesus declares:

Amen, amen, I say to thee, we speak of what we know, and we bear witness to what we have seen. (Jn 3,11).

Here is a revelation of the mystery of the Incarnation and a foretelling of the approaching realization of the mystery of the Redemption.

No one has ascended into heaven except him who has descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting. (Jn 5,13,-15)



A Drawing by St. John of the Cross

The spirit that gives new birth—one must hope for it from Christ Jesus on the cross. Nicodemus keeps in mind this mysterious teaching. He was often to meditate upon it in silence. He was to wait in hope.

When the time comes that Jesus is lifted up on the cross, when the apostles have scattered because of the scandal of the Passion, Nicodemus will come out from his retreat. “*Taking a hundred pounds of myrrh and aloes*”, he will go courageously to bury the body of the Crucified (Jn 19,39). In the darkness of Calvary, he will gather from the transpierced heart of Jesus the fruit of his waiting and of his hope.

This gospel episode, with its play of shadow and of light, holds before us a precious teaching. Nicodemus, humiliated and dazzled, silent and peaceful in his hopeful waiting, found the attitude of soul that prepared it for rebirth under the action of the Spirit. He is a model for every soul that longs to be reborn under the painful assailing of the flame that wonderfully tortures it.

Let us remember this attitude of Nicodemus; it will give light on all that we have to say about the conduct of the soul in the dark night of the spirit.

Hope and Poverty

Spiritual rebirth is accomplished in its loftiest and most perfect form in the dark night of the spirit under the action of burning fire. It is a veritable combat, the sufferings of which we have already measured—a wondrous torture. Saint John of the Cross writes:

But now, being brought near to this flame, the soul clearly sees and feels its miseries, for—oh, wondrous thing!—there arise within it contraries against contraries, some of which, as the philosophers say, become visible in reacting to others; and they make war in the soul, striving to expel each other in order that they may reign within it. ... In this way the soul has ordinarily to endure the worst possible suffering in its substance and faculties, experiencing great anguish and affliction from the battle which is being waged by the contrary forces within its suffering self. God, Who is all perfection, wars against all the imperfect habits of the soul. (F 1)

The flame of the spirit is acting and leading the combat that the soul undergoes. This is a fundamental truth that we never tire of repeating, so fully must it command the attitude of the soul during this period.

The flame is divine, is the omnipotent and transcendent Cause. The first duty of the soul is to respect its action and submit to it. The flame is all-consuming, burning, painful. It cloaks the soul in darkness, and wounds deeply. The soul must suffer its assaults patiently.

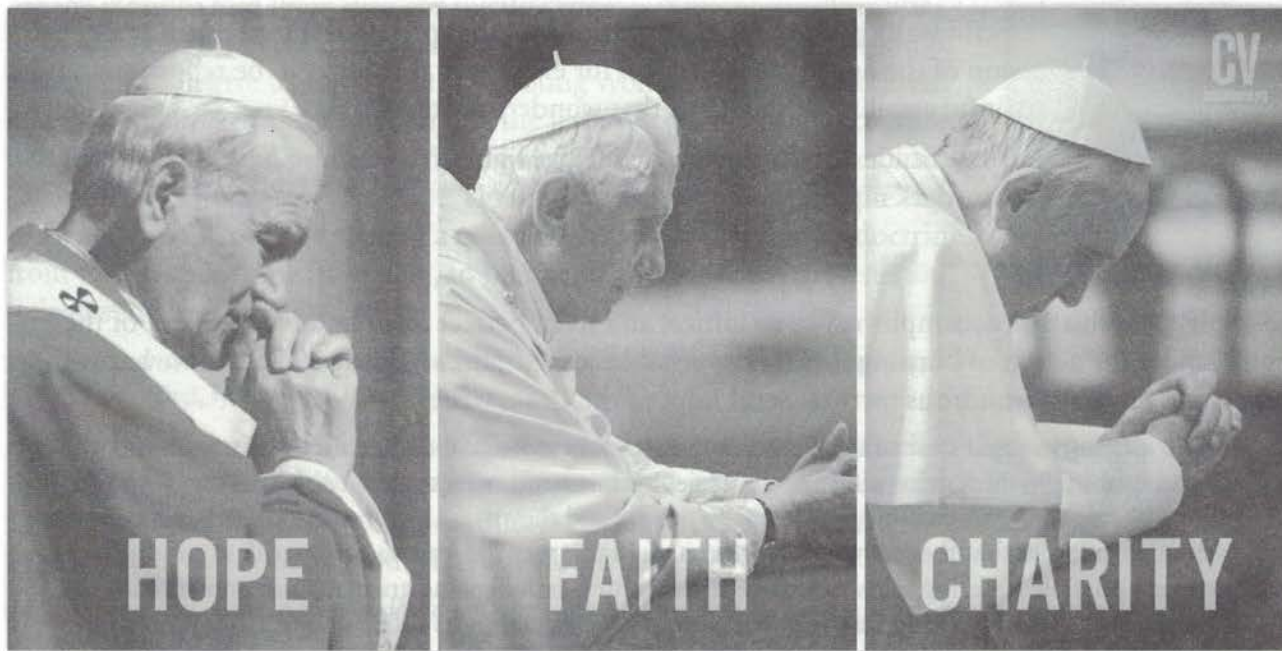
Pati Deum, to suffer God, such is the deepest attitude required of the soul. *Pati Deum*, to suffer God, not in a Stoic attitude, for this would be pagan; but as a Christian, silently, willingly and lovingly, in the attitude of Christ on the cross. Patience must be bathed in love and must let itself be transformed by Him, in complete surrender to all the divine operations within.

This self-abandonment goes beyond passive resignation and submission to God’s action. It involves active cooperation, a veritable asceticism that has been called mystical. A mystical asceticism in this sense that, sovereignly respectful of God’s action, the soul acts—but does so energetically—only to open itself wide to the divine action, suppress whatever might hinder that action’s development, and thus ensure its complete efficacy. Mystical asceticism, the perfect response of genuine love,

is always a delicate art. It must move strongly between that proud activism that believes in its own power and thus checks the expansion and the initiatives of God's love for the soul, and that selfish and lazy quietism that fixates the soul's love for its God in the immobility of tepidity or of death. Mystical asceticism finds its measure and its expression in the practice of the virtue of hope.

HOPE

Hope is an infused theological virtue by which, relying on the omnipotence of God helping us, we hope for God who will be our beatitude and for the means necessary to attain Him. Faith reveals God to us; hope desires Him and hopes to attain Him. Like faith, hope is a theological virtue having God for its object and its motive: He it is for whom we hope, and we hope because His omnipotence will be our help.



Saint John of the Cross, following the apostle Saint Paul, points out that:

All possession is contrary to hope, which, as Saint Paul says, belongs to that which is not possessed (A,3.7)

In the Epistle to the Romans, the apostle is more precise:

For in this hope we were saved. But hope that is seen is not hope. For how can a man hope for what he sees? But if we hope for what we do not see, we wait for it with patience. (Rom 8,24-5).

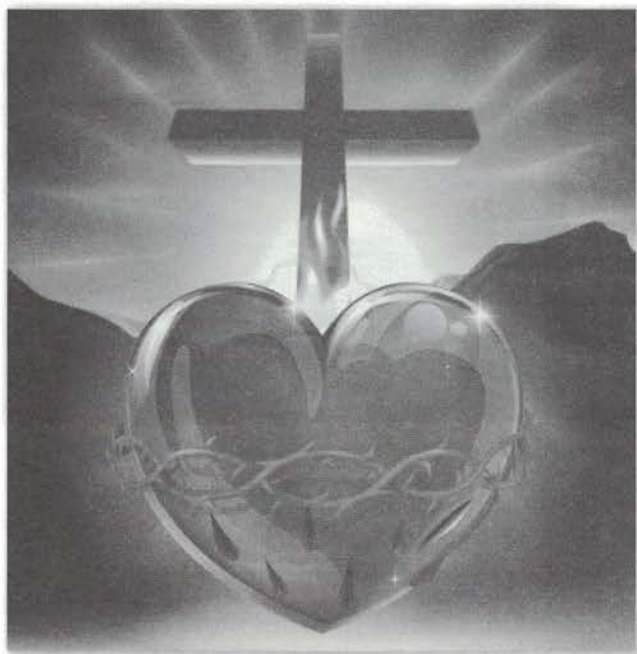
The absence of the object that one hopes for gives rise to desire and the movement of hope toward it. Saint Thomas emphasizes that the supernatural virtue of hope is engrafted in a passion of the irascible appetite, which is:

... a movement of the appetitive power ensuing from the apprehension of a future good, difficult but possible to obtain; namely, a stretching forth of the appetite to such a good (ST I-II, q 40, a.2). Hope makes us tend to God as to a good to be obtained finally (ST II-II, q 17, a. 6, ad 3).

These remarks bring out the dynamic character of the virtue of hope. Faith discovers; charity possesses in an embrace; hope lies in tending toward the object known by faith and not yet possessed in the full measure of charity's desire. Hope is the virtue of progress in the spiritual life; it is the motor that keeps it moving, the wings that lift it up. A soul that no longer hopes, either because it finds itself filled and satisfied with what it possesses, or because it has given up trying to possess more, has lost its dynamism and advances no more (N,2,21).

The dynamism of hope can be exercised in two different ways. It can produce an effective movement of the soul toward its object, an advance toward the object, arms extended to grasp it. Or again the soul may be paralyzed by a certain force emanating from the object present but hidden; any movement toward it is useless and would even risk causing it to withdraw farther. Then hope cannot but groan and sigh ardently and in silence. In the first case, hope seems more active; in the second, it seems almost passive, with the energies of its restrained dynamism concentrated in its gaze and desires. In the first case hope grasps the object by going toward it; in the second, it obtains its object perhaps more efficaciously by attracting it to itself by the soul's groaning and sighs.

Hence one can understand that in the measure that hope knows better its object and at the same time finds it to be farther away and more difficult of approach, it tends toward it with more strength and with all the energies of its desire. Then is the hour of hope: an hour of painful crisis, but also the hour of its triumph.



The dark night of the spirit brings with it this hour of supernatural hope. God reveals Himself in the inflowings of grace and the extraordinary favors that mark this period, in that wisdom, secret and always acting, which creates a certain obsession for the divine transcendence. The darkness that prevails makes thicker the veil that separates Him, and greater the distance. The soul, crushed by its misery and weakness, experiences an inability to go toward God, the only object that it can thenceforth desire. To go back it cannot, for it is already captivated by His love. It does not succeed in going toward Him and it will not do so, since the divine flame is within it, assailing it. This is the hour of profound hope, ardent and peaceful. God awaits the sighs that mount up from the depths of the soul, opening them to His action. God needs these inner groanings that tell that the work of purification is being accomplished, and that

give up to the flame's action all imperfections. Are not these groanings already those of the Spirit of which the apostle has written:

But in like manner the Spirit also helps our weakness. For we do not know what we should pray for as we ought, but the Spirit himself pleads for us with unutterable groanings. And he who searches the heart knows what the Spirit desires, that he pleads for the saints according to God (Rom. 8,26-7).

The authentic action of the Holy Spirit does not exclude but calls for the active cooperation of the soul in the exercise of the virtue of hope. It pertains to the soul, and God requires it, to rest in the interior solitude in which God has placed it and to direct its gaze

... upward, but nowhere else; for this is the function which hope habitually performs in the soul, namely, the directing of its eyes upwards to look at God alone, even as David declared that his eyes were directed, when he said: *Oculi mei semper ad Dominum* (Ps 24,15). He hoped for no good thing elsewhere, save as he himself says in another Psalm: (79,2): "Even as the eyes of the handmaid are set upon the hands of her mistress, even so are our eyes set upon our Lord God, until He have mercy upon us as we hope in Him"(N 2,21).

God heaps up obstacles and trials only to obtain from the soul that constant and purified gaze which, under the impulse of the Spirit, produces perfect hope, like to that of Abraham who...

...hoping against hope believed, so that he became the father of many nations, according to what was said, So shall thy offspring (Rom 4,18).

Perfect hope obtains all it desires. So says Saint John of the Cross, comparing this hope to a green tunic with which the soul is clothed. He writes:

For this reason, because of this green livery (since the soul is ever looking to God and sets its eyes on naught else, neither is pleased with aught save with Him alone), the Beloved has such great pleasure with the soul that it is true to say that the soul obtains from Him as much as it hopes for from Him. Wherefore the Spouse in the Songs tells the Bride that, by looking upon Him with one eye alone, she has wounded His heart (C 4,9). Without this green livery of hope in God alone it would be impossible for the soul to go forth to encompass this loving achievement, for it would have not success, since that which moves and conquers is the importunity of hope. (N 2, 21).

We would, however, mutilate the teaching of Saint John of the Cross and perhaps favor a false interpretation of his whole spiritual doctrine on hope if we confined ourselves to this explanation alone. For would it not leave the impression that the perfection of hope resides in its intensity and that its triumphs are assured only by its strength and its constancy? But Saint John of the Cross never tires of saying that hope finds its perfection and its efficacy in its purity. In keeping with the holy doctor, we too must repeat and insist on this.



SPIRITUAL POVERTY

In spiritual poverty hope finds the purity that makes for its perfection. There is no truth more strongly asserted in the treatises of Saint John of the Cross. He writes:

That which is hoped for is that which is not possessed, and since, the less we possess of other things, the greater scope and the greater capacity have we for hoping, and consequently the greater hope, therefore, the more things we possess, the less scope and capacity is there for hoping, and consequently the less hope have we (A 3,15).

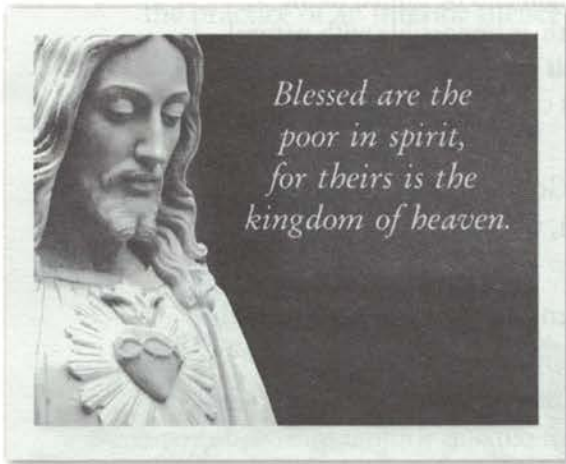
Merely to analyze the definition of the virtue of hope makes us realize that spiritual poverty alone can ensure its perfection. The virtue of hope hopes to attain God, its first and principal object; it hopes for Him because of Himself, that is, because of His helping omnipotence. It will be the more perfect the more it hopes in God solely, to the exclusion of any other motive than God Himself. This purity of object and motive that makes the perfection of hope is obtained by the elimination of all the rest, by that sovereign detachment which is spiritual poverty.

It is indeed this poverty that no longer hopes for anything but that which God has promised, in fact, the kingdom of God. "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" such is the first beatitude proclaimed by the Master in the Sermon on the Mount. (Mt 5,3). The teaching of Saint John of the Cross in the *Ascent of Mount Carmel* and in the book of the *Dark Nights* echoes this beatitude. The Saint wants only to teach the way to realize or to suffer this impoverishment that will set free the movement of hope and ensure its opening out for the attainment of supernatural goods and of God Himself. Hope is a divine seed; God alone can give it increase; to the soul belongs the negative task of preparing the soil and favoring the growth.

Impoverishment must extend to all natural and supernatural riches, to all goods, intellectual and spiritual, outside of God Himself. In the chart of the *Ascent of Mount Carmel*, it is by the path of nothing, repeated four times over, that the soul—leaving at right and at left the spacious highways

of the goods of earth and the goods of heaven—makes its way toward the summit. Only the path of nothing, which is total deprivation, perfect detachment and absolute poverty (A 1,13) leads to the All that is God and makes certain the possession of Him.

To give in detail the program of detachment traced out by John of the Cross with regard to each category of both natural and supernatural goods affecting the human faculties of intellect, memory, and will, and to indicate the soul's conduct in each case, would oblige us to repeat the whole teaching of the mystical doctor. This can easily be found in his works. It is, however, important to point out the connection the Saint makes between the purification of the memory and the purification of



hope.

Memory is a deposit of archives that holds intellectual and spiritual goods already acquired. This deposit, like the library for an intellectual worker, has considerable importance for the contemplative isolated from the external world, and for any spiritual person who consecrates long hours to prayer. In the silence of mental prayer, especially during times of aridity, the faculties normally go to this deposit seeking refuge, occupation, distraction or consolation. These archives are precious. But how much loss of time there can be in perusing them or simply in turning back to them! And especially how many attachments feed on them and grow strong!

To free the soul from so much accumulated wealth that keeps its gaze and its will from soaring upward and hinders hope from mounting to God, pure, simple and luminous, Saint John of the Cross would like to burn every entry in the archives. Would not the soul thus take to itself Lady Poverty and make of her once and for all its companion?

For, as has been said, no supernatural forms or kinds of knowledge which can be apprehended by the memory are God, and, in order to reach God, the soul must void itself of all that is not God. The memory must also strip itself of all these forms and kinds of knowledge, that it may unite itself with God in a manner of mystical and perfect hope. For all possession is contrary to hope, which, as Saint Paul says, belongs to that which is not possessed. Wherefore, the more the memory dispossesses itself, the greater is its hope; and the more it has of hope, the more it has of union with God; for, with respect to God, the more the soul hopes, the more it attains. And it hopes most when it is most completely dispossessed; and, when it shall be perfectly dispossessed, it will remain with the perfect possession of God, in Divine union. But there are many who will not deprive themselves of the sweetness and delight which memory finds in those forms and notions, wherefore they attain not to supreme possession and perfect sweetness. For he that renounces not all that he possesses cannot be the disciple of Christ (A 3,6).

Because it is the ark containing the intellectual and spiritual treasures that the soul often enjoys with a great spirit of ownership, the memory is the principal obstacle to the purification of hope.

*...the memory is the
principal obstacle to the
purification of hope.*

Hence the Saint's insistence on asking us to free it, separate it totally from its possessions. But can we do that? To do away with memories, to check the natural operations of the memory and fix it solely on God through hope is beyond the power of man. Saint John of the Cross is aware of this. He writes:

You will say, perhaps, that the soul will be unable to void and deprive its memory of all forms and fancies to such an extent as to be able to attain to so lofty a state; for there are two things so difficult that their accomplishment surpasses human ability and strength, namely, to throw off with one's natural powers that which is natural, which is hard enough, and to attain and be united to the supernatural, which is much more difficult—indeed, to speak the truth, is impossible with natural ability alone. The truth, I repeat, is that God must place the soul in this supernatural state; but the soul, as far as in it lies, must be continually preparing itself; and this it can do by natural means, especially with the help that God is continually giving it. (A 3,2).

This text sets down the part the soul must take. The asceticism God demands of it will be, here again, a mystical asceticism, that is, a cooperation with God's action, which remains the principal agent even in this casting off of natural knowledge and operations.

Once assured of the soul's faithfulness, God will not fail to accomplish His work. John of the Cross indicates the manner of God's action.

As God has no form or image that can be comprehended by the memory, it follows that, when the memory is united with God (as is seen, too, every day by experience), it remains without form and without figure, its imagination being lost and itself being absorbed in a supreme Good, and in a great oblivion, remembering nothing. For that Divine union voids its fancy and sweeps it clean of all forms and kinds of knowledge and raises it to the supernatural.

Now there sometimes comes to pass here a notable thing; for occasionally, when God brings about these touches of union in the memory, the brain (where memory has its seat) is so perceptibly upset that it seems as if it becomes quite inert, and its judgment and sense are lost. This is sometimes more perceptible and sometimes less so, according to the strength of this touch, and then, by reason of this union, the memory is voided and purged, as I say, of all kinds of knowledge. It remains in oblivion—at times in complete oblivion—so that it has to put forth a great effort and to labor greatly in order to remember anything (A3,2).

This suspension of natural operations that the divine touches bring about suddenly for a short time in souls at the beginning of union (A 3, 6), notes the Saint, and becomes progressively habitual and definitive in unitive contemplation. Our mystical doctor declares:

The more nearly the memory attains to union with God, the less it heeds distinct kinds of knowledge, until it loses them entirely (A3,2).

One of the sufferings of the purification of the spirit is this very void, this penury and darkness of the faculties, deprived of their proper operations (N 2,6).

Is it possible to determine what is the soul's cooperation in this divine task? Saint John of the Cross, after explaining it at length in the books of the *Ascent of Mount Carmel*, puts it briefly thus:

This cannot happen unless the memory be annihilated as to all its forms, if it is to be united with God (A3,2).

I reply that it is not that which is purely God and which aids this simple, pure, universal and confused knowledge that is to be rejected but that which detains (the memory) in images, forms, figures or similitudes of created things. And, speaking of this purgation, in order that God may accomplish it, purity of soul is of the greatest profit, which means that there clings to the soul no creature affection, or temporal affection, or effective advertence; which I believe cannot but cling to the soul because of the imperfection which the faculties have in their own operations. Wherefore it is best to learn to silence the faculties and to cause them to be still, so that God may speak (A3,2).

This suspension of natural operations that the divine touches bring about suddenly for a short time in souls at the beginning of union...

To sum up, the asceticism of the soul consists in preparing, by mortification and purity of heart, for the spiritual poverty that God Himself works in it; in bearing humbly and peacefully this poverty when God gives it as a grace; in protecting it and furthering it, according to the grace that is given, by the practice of an interior silence in which are buried the operations of the faculties and especially

those of the memory. In this solitude of peace and silence hope is purified and flowers. Is this not the asceticism of which Saint Paul indicates the stages and the fruits when he writes:

We exult in the hope of the glory of the sons of God. And not only this but we exult in tribulations also, knowing that tribulation works out endurance, and endurance tried virtue, and tried virtue hope. And hope does not disappoint, because the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us (Rom 5,3-5).

In a different language, Saint John of the Cross expresses the same truths:

As soon as the soul disencumbers these faculties and voids them of all lower things and of all attachment to higher things, leaving them in solitude, with naught else, God at once uses them for the invisible and Divine, and it is God Who guides the soul in this solitude. (C 34).



In that solitude wherein afore time she lived, working therein with labor and anguish, because she was not perfect, she has now set her rest and refreshment, since she has now acquired this solitude perfectly in God (C 34).

For just as one “clothes a poor man if one sees him naked, just so God clothes with His purity with His joy and His love the soul that is stripped of its desires and is utterly indifferent to its own will” (Max 360).

Such are the goods that spiritual poverty procures for hope here below, while waiting until the one and the other are buried and disappear in their triumph, humbly and silently, at the threshold of the eternal Vision. ☩

EDITOR’S NOTE: This article is taken and edited from Chapter VI of *I Am a Daughter of the Church*. All quotations of St. John of the Cross come from Allison Peers translation.

Frequently Asked Questions:

How much will the 2014 Provincial Dues and *Clarion* subscription be?

Each secular members’ financial responsibility to the Order will remain the same. In 2014 Provincial Dues will be \$40.00 and the annual *Clarion* subscription will be \$15.00.

We would ask each OCDS member to cooperate with his/her Community Council, Treasurer and Secretary, as required by **Statutes #70**, so the corrected Community ROSTER and member payment for Provincial Dues and *Clarion* subscriptions “will be forwarded as one combined payment to the Main Office no later than January 31st of each year.”



The Dark Night

By St. John of the Cross

One dark night,
fired with love's urgent longings
- ah, the sheer grace! -
I went out unseen,
my house being now all stilled.

In darkness, and secure,
by the secret ladder, disguised,
- ah, the sheer grace! -
in darkness and concealment,
my house being now all stilled.

On that glad night
in secret, for no one saw me,
nor did I look at anything
with no other light or guide
than the One that burned in my heart.

This guided me
more surely than the light of noon
to where he was awaiting me
- him I knew so well -
there in a place where no one appeared.

O guiding night!
O night more lovely than the dawn!
O night that has united
the Lover with his beloved,
transforming the Beloved into his Lover.

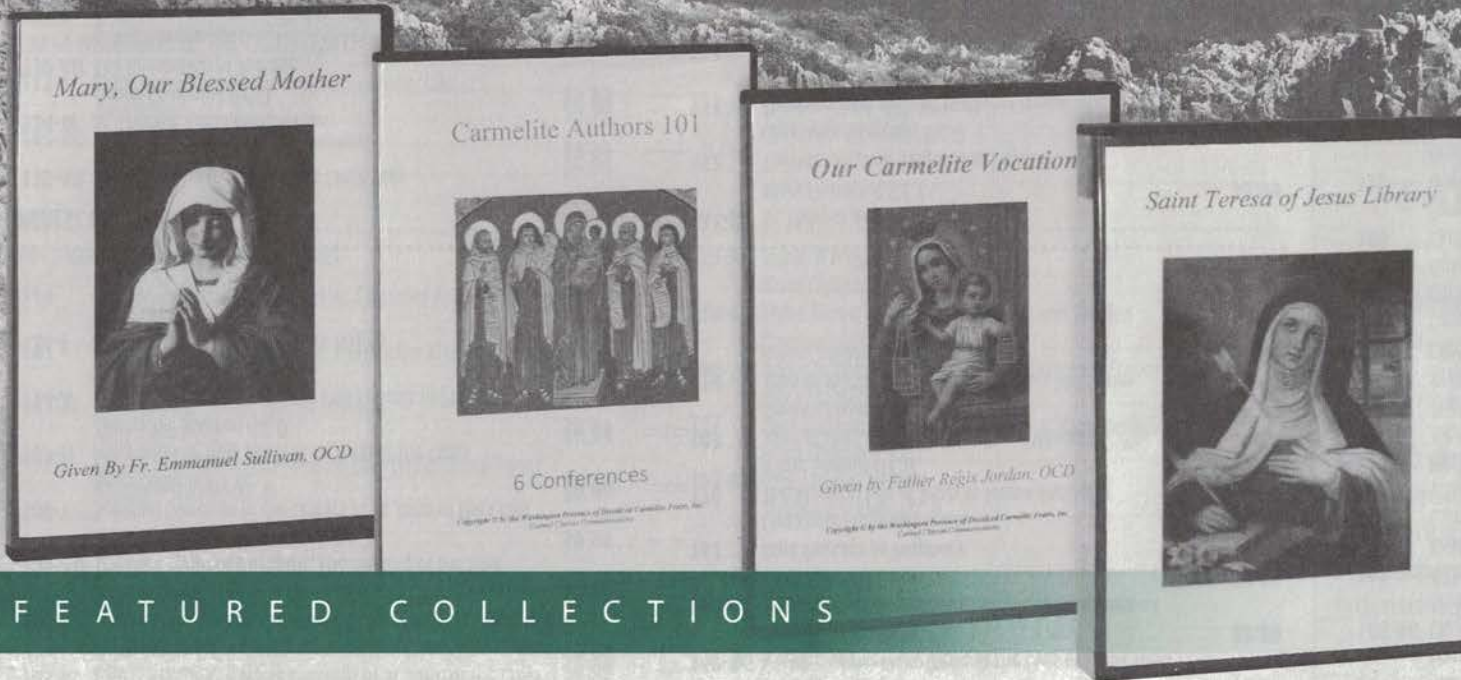
Upon my flowering breast,
which I kept wholly for him alone,
there he lay sleeping,
and I caressing him
there in a breeze from the fanning cedars.

When the breeze blew from the turret,
as I parted his hair,
it wounded my neck
with its gentle hand,
suspending all my senses.

I abandoned and forgot myself,
laying my face on my Beloved;
all things ceased; I went out from myself,
leaving my cares
forgotten among the lilies.



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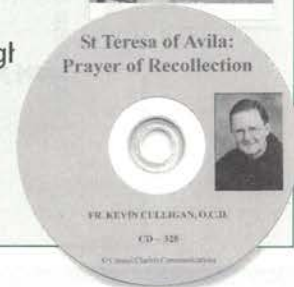
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St. Teresa's Spiritual Testimonies 25. The nature of union (Date and place uncertain)

Editor's Note: In the 2013 April – June *Clarion* we gave a step-by-step example of how to use the Carmelite Digital Library (CDL #202). Below is the document created by cutting and pasting TESTIMONIES #25.

In explaining the nature of union to me, He said:

1. "Don't think, daughter that union lies in being very close to me. For those, too, who offend me are close, although they may not want to be. Neither does it consist in favors and consolations in prayer, even though these may reach a very sublime degree. Though these favors may come from Me, they are often a means for winning souls, even souls that are not in the state of grace."

I was experiencing a lofty elevation of the spirit when I heard those words. The Lord gave me understanding of what spirit was and in what state my soul then was and how to understand the words of the Magnificat, Exultavit spiritus meus.[1] I wouldn't know how to describe this experience. It seems to me I was given an understanding that the spirit is the higher part of the will.

2. Getting back to union, I understood that it consists in the spirit being pure and raised above all earthly things so that there is nothing in the soul that wants to turn aside from God's will; but there is such conformity with God in spirit and will, and detachment from everything, and involvement with Him, that there is no thought of love of self or of any creature.

3. I have thought: if this is union, then we can say of a soul that invariably has determination like this that it is always in the prayer of union. It is true that this prayer of union lasts only a short while. It occurred to me that with respect to walking in uprightness, meriting, and making progress, union does last; but it cannot be said that the soul is in union as it is when in contemplation. It seems to me I understood, although not by words, that the dust of our misery, faults, and impediments, in which we again immerse ourselves, is so great that it would be impossible to have the purity the spirit has when it is joined to God; for the spirit then leaves and rises above our wretched misery. And it seems to me that if this experience is union that is, our will and spirit being thus made one with God's, it is impossible for anyone who is not in the state of grace to have it; for I have been told it is. So it would seem to me very difficult, unless by a special grace from God, to understand when there is union since we cannot know when we are in the state of grace.

4. Will your Reverence[2] write me your opinion and let me know where I am mistaken, and send this paper back to me.

[1] Lk. 1:47.

[2] She is probably referring to Father Martín Gutiérrez, S.J., rector of the Jesuit College in Salamanca. See Spir. Test., 12, note 1.

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Dear Brothers and Sisters in the Teresian Carmel:

Peace to each of you here present during this **2013 OCDS Western Regional Congress in Portland, Oregon**. May you be empowered and enlightened in *Seeking Christ through the Interior Castle* in Carmelite Secular Life. May you radiate in your lives the light of the Holy Trinity living within each of you.

I am deeply grateful to my confrère in Carmel in the person of Fr. Donald Kinney, OCD, and to Lee Ann Trunk and Alice Gustafson for their kind invitation to me personally. I also thank the OCDS community of Portland of *Our Lady of the Holy Rosary* who are hosting us, along with the other organizers and speakers. May God bless you! With me I also bring the prayers and greetings of our Father General, Fr. Saverio Cannistrà, with wishes for a fruitful Congress.

Allow me to introduce myself briefly:

I am Fr. Alzinir Francisco Debastiani from the state of Santa Catarina, in southern Brazil, a Discalced Carmelite friar of the Province of St. Joseph since 1984 and a priest since 1991. In Brazil I was pastor, teacher, and Delegate for the OCDS for 6 years. In May of last year, I became the General Delegate for the OCDS.

After just over a year, I can say that I am still discovering and assimilating the meaning of this mission. I count on your prayers.

THE OCDS COMMUNITY PRAYERFUL FRIENDS AND EVANGELIZERS

As members of the Order of Discalced Carmelites, we have embarked on a journey of preparation for the Fifth Centenary of the Birth of holy Mother Teresa in 2015. With Teresa we want to deepen our vocation to the Teresian Carmel and our response to the call of the Lord, after the example of our holy Mother: "*I am Yours, for You I was born, what do You want of me?*"

As "sons and daughters of the Church," we Carmelites join in the Year of Faith (2012-13) during this Fiftieth Anniversary of the Second Vatican Council. We welcome the proposal of the 2012 Synod of Bishops to collaborate in the new evangelization for the transmission of the Christian faith. Hopefully these events are propelling us to devote more and more of our lives to God so that we may have the missionary zeal of our holy Mother: "[to give] a thousand lives to save one soul." (St. Teresa, *The Way of Perfection*, 1.2)

Between the Year of Faith and the Fifth Centenary of the Birth of St. Teresa (2015)

One of the principal objectives which the General Chapter of 2009 proposed for this sexenium was to read the complete works of St. Teresa in preparation for the Fifth Centenary of her birth. This is what the text says:

"The context for this reading of St Teresa is the lead-up to the Fifth Centenary of her birth (2015). **Direct contact with her writings, read in a meditative way, will enable us to share the human and spiritual adventure which she herself lived and which she holds out to us.** We want to wake up again to her spirit, take hold of her wisdom, approaching her writings with a listening ear, as disciples, sons and daughters, so that

our lives and our service of the Church and the world will be shaped afresh by her charism. We want to get in touch with her message as a source of hope in our human, Christian and Carmelite lives.” (*I Was Born for You*, n. 3)

The Year of Faith proclaimed by His Holiness Benedict XVI, launched on October 11, 2012 and ending on November 24 of this year, aims at the rediscovery of faith in Christ, especially for those who were baptized but have been away from the Church, bringing about a loving and friendly encounter with Christ, the source of life, the one who leads us into participation in the Trinitarian life. (cf. *Porta Fidei* 1)

At the same time, the “*Year of Faith*... is a summons to an authentic and renewed conversion to the Lord, the one Savior of the world. . . Through faith, this new life shapes the whole of human existence according to the radical new reality of the resurrection. To the extent that he freely cooperates, man’s thoughts and affections, mentality and conduct are slowly purified and transformed, on a journey that is never completely finished in this life. ‘Faith working through love’ (*Gal 5:6*) becomes a new criterion of understanding and action that changes the whole of man’s life (cf. *Rom 12:2; Col 3:9-10*).” (*Porta Fidei* 6)

Saint Teresa is a clear example of how “faith in God’s mercy” (*OCDS Constitutions*, 7) leads her to a radical transformation of life—let us recall here the symbol of the silkworm—from the moment that she responded to the graces which the Lord granted her. We can say that **she enters into the castle of the Holy Trinity through the gate of faith and prayer and allows “Christ to live in her.”** From this fact and knowing the necessity of fraternal help for growth in the spiritual life, she founded small communities of nuns, who are to be friends, who are to be mutually helpful “all must be friends, all must be loved, all must be held dear, all must be helped” (*The Way of Perfection* 4,7), who are to share the spiritual life, encouraging one another other in service to the Lord and to his Church.

1. Santa Teresa Of Jesus, Master Of Prayer

Saints are privileged witnesses of God who have “confessed the beauty of following Jesus” (*Porta Fidei* 13): “every saint is like a ray of light streaming forth from the word of God” (*Verbum Domini* 48).

St. Teresa of Jesus is “a Mother of spiritual people.” Her word, always relevant in the Church, is that of prayer. She is a mystagogue—one who understands and teaches mystical doctrine. Profoundly aware of what it means to be a human being inhabited by divine grace, of “so rich a nature and the power to converse with none other than God” (*The Interior Castle*, 1,6), she compares those who do not pray or who pray badly with the paralytic (cf. *The Interior Castle* 1,1,6), with one who is unable to walk.

What motivates someone to leave this state and undertake the path in search of the Lord except the prayerful faith which makes him a pilgrim?

Prayer and reflection provide the motive to seek the light of the interior castle. It is the search for the Transcendent, the desire for God present in the heart of every human person, which calls him to live the path of exodus from the self and to go in search of the light that “burns in the heart.”

For Teresa:

“...prayer is the door to favors as great as those He granted me. If this door is closed, I don't know how He will grant them. For even though He may desire to enter and take delight in a soul and favor it, there is no way of His doing this, for He wants it alone and clean and desirous of receiving His Graces... I, indeed, cannot understand why, unless it is that they want to undergo the trials of life with greater trial and close the door on God so that He may not make them happy. I certainly pity those who serve the Lord at their own cost, because for those who practice prayer the Lord Himself pays the cost since through their little labor He gives them delight so that with the help of this delight they might suffer the trials.” (*Life* 8, 9; 8, 8)

In order for there to be prayer, reflection must also accompany it, along with a **theological attitude, an awareness that one is talking to God:**

“A prayer in which a person is not aware of whom he is speaking to, what he is asking, who it is who is asking and of whom, I do not call prayer however much the lips move. Sometimes it will be so without this reflection, provided that the soul has these reflections at other times.” (*The Interior Castle* 1.0,7)

For this reason, the vocational path which we undertake in the Teresian Carmel is motivated by a personal quest for friendship with God, for “Him who, we know, loves us.” (*Life* 8.5)

It is important that every Carmelite community be a **place of formation in an authentic life of prayer**. “From foolish devotions, may God deliver us,” (*Life* 13,16) said Teresa. Such prayer leads to **an ever more profound and true relationship with Christ**. This requires the acquisition of the virtues of “love for one another, detachment from all created things, and true humility” necessary for us to possess inwardly and outwardly the peace our Lord recommended so highly to us.” (cf. *The Way of Perfection*, 4,4)

It is fundamental to keep our relationship with Jesus at the very center of our life. Our Father General, in the Fourth Iberian Congress of Secular Order in Avila, in April of 2012, stated:

“In Carmel we are for Jesus because He has touched us mysteriously... The first and fundamental manifestation of the Teresian charism is to live all things with Jesus—in an exercise of faith, of theological life, which is only possible if constantly nourished by prayer, understood as a friendly dialogue with the Lord, and in daily listening to the Word of God.

“The other aspect of our vocation is our ‘concern for others,’ for the community, for the Church. Life with Christ and life in Christ is not selfish, nor self-centered, but a life for others, without reservations or calculations. This is, moreover, the only verifiable sign that we are really with the Lord and not simply ourselves. These characteristics of the charism that animated the life of Teresa can be reproduced in very different states of life, in new ways, and with new riches. Charism is fertile and produces ‘the fruits of the Spirit’: love, peace, joy, goodness (cf. *Gal* 5:22). At the same time, it is demanding and occupies the various areas of our lives and makes them its own. So when you choose this vocation with ‘a determined determination,’ (*The Way of Perfection* 21,2) you discover sooner or later that you no longer belong to

yourself, that you own nothing for yourself, but at the same time, that you, possess everything in a new way.”

2. ‘The OCDS Community: A Place Of Training In Prayer And In Communion

Teresa’s charismatic legacy calls us to form communities of “staunch friends of God,” (*Life* 15,15) i.e., communities where before all else the members sincerely love one other; then, that the members help one another, that they share and walk together toward one goal: to witness their faith in Jesus Christ, who is present “where two or three are gathered in his name.” (*Mt* 18,20)

The community of the Secular Order should be a place where I can refuel and renew my spiritual energies in order to witness the faith and love of Christ in the family, at work, wherever I find myself.

Blessed John Paul II, at the completion of the Jubilee Year 2000, left us a task for this millennium:

“To make the Church the home and school of communion: that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God’s plan and respond to the world’s deepest yearnings...we need **to promote a spirituality of communion**, making it the guiding principle of education wherever individuals and Christians are formed, wherever ministers of the altar, consecrated persons, and pastoral workers are trained, wherever families and communities are being built up.” (*Novo Millennio Ineunte*, 43).

For this, it is necessary first to ponder and contemplate the mystery of the Holy Trinity, the source and origin of the Church and of every human being. The human being is “a substance founded on relationship,” (Josef Ratzinger, in Paolo Gamberini, *Jesu maestro de relazioni umane*, Religiosi in Italia 391, 2012, p. 138) who “discovering that he is loved by God, comes to understand his own transcendent dignity, to learn not to be satisfied only with himself but to encounter his neighbor in a network of relationships that are ever more authentically human.” (*Compendium of the Social Doctrine of the Church*, n.4)

The Compendium of the Social Doctrine of the Church (2004) describes the primary vocation of the human person as:

“The revelation in Christ of the mystery of God as Trinitarian love is at the same time the revelation of the vocation of the human person to love. This revelation sheds light on every aspect of the personal dignity and freedom of men and women, and on the depths of their social nature ‘Being a person in the image and likeness of God...involves existing in a relationship, in relation to the other ‘I’, because God himself, one and triune, is the communion of the Father, of the Son and of the Holy Spirit” (n. 34)

Hence comes the importance of **a reverential fraternal communion, of a warm welcome and of an affectionate, open, and familial relationship** among the members of our communities.

Saint Teresa perceived the need for people who would live the same ideal and would have the same desire for God which she experienced. Despite the fact that at the Incarnation she

lived with about 160 other nuns, she could not find the support she needed for the religious life and for prayer:

“There is so much sluggishness in matters having to do with the service of God that it is necessary for those who serve Him to **become shields for one another that they might advance...** Of myself I know and say that if the Lord had not revealed this truth to me and given me the means by which I could ordinarily talk with persons who practiced prayer, I, falling and rising, would have ended by throwing myself straight into hell. For in falling I had many friends to help me; but **in rising I found myself so alone** that I am now amazed I did not remain ever fallen. And I praise the mercy of God, for it was He alone who gave me His hand.” (*Life* 7.22)

Teresa understands the need to be “**staunch friends of God**” (*Life* 15.5). And here is the secret and the power the Community:

“I should like the five of us who at present love each other in Christ to make a kind of pact that since others in these times gather together in secret against His Majesty to prepare wicked deeds and heresies, **we might seek to gather together some time to free each other from illusion and to speak about how we might mend our ways and please God** more since we do not know ourselves as well as others who observe us if they do so with love and concern for our progress.” (*Life* 16.7)

To gather as friends for mutual help in spiritual growth is the ideal of community life in St. Teresa. This always requires an openness and respect for others, the ability to dialogue about the spiritual life and share it freely, in order that one may perceive the action of God in the life of another which may promote growth in my spiritual life. Here is also the task of community meetings: mutual help in the spiritual path, to be a place of sharing and of trusting and reciprocal acceptance among the members.

A good synthesis of the community life in St. Teresa and of her virtues may be found in n. 30 of the Document of the General Chapter of 2009:

“An ideal community life is defined by these three factors: a community that is before all else a “**college of Christ**” (cf. *The Way of Perfection*, 13,5, note 2), after the more radical way of the early Church, because He is present within the community (cf. *Life* 32,11), He is “the Lord of the house” (*WP*, 17,7), who “gathered us here” (*WP*, 1,5; 3,1), a community that lives the demands of **strict equality and of true love** (cf. *WP*, 4,7) and where everything is guided by an evangelical style of love that is effective, free, disinterested (*WP*, 4,11; 7,6), which sees manual work as the standard (cf. *C*, 28), a community marked by **humanism**, characterized by special and uncommon elements for its time: a culture, human virtues, gentleness, prudence and discretion, simplicity, kindness and joy (cf. *WP*, 41, 7-8; 42 ; *NMI* 43) (“*I was born for You*,” n. 30).

Also in *The Way of Perfection* (40,3), Teresa gives us some valuable advice:

“Those who really love God, love every good, desire every good, favor every good, praise every good. **They always join, favor, and defend good people.** They have no love for anything but truth and whatever is worthy of love.”

In light of all these texts, **to grow in fraternal** communion is a constant need of every community, because individualism is one of the characteristics of our current society which most easily seeps into our communities.

When there is true love among the members of a community, it becomes a source of evangelization because of this testimony of communion, as Jesus said: “all men will know that you are my disciples” (*Jn* 13, 34-35) as happened to the early Christians (cf. *Acts* 2, 42-46; 4, 32-35).

3. “Apostolic Activity Is The Fruit Of Prayer”

This statement comes from no. 26 of the OCDS *Constitutions*.

It reflects that earnest desire which led St. Teresa to try to do something about the ills of the Church and of society in her time (cf. *The Way of Perfection*, 1-3; *Foundations*, 1). Her great love for Christ and for the Church’s mission led her to undertake the work of the foundation of monasteries for the nuns and convents for the friars, without fearing the work and persecutions that would come (cf. *Foundations*, 18,5).

For the secular Carmelite, apostolic activity exercised individually or in community is part of your vocational identity, as described in part IV of the *Constitutions*. And the apostolic activity of the laity in the Church is one of the great achievements of Vatican II, which devotes Chapter IV of *Lumen Gentium*, expanded in *Apostolicam Actuositatem*, on the apostolate of the laity. This was one of the great achievements of Vatican II, but which, unfortunately, after 50 years is still far from being put into practice.

The 1987 Synod of Bishops, with its exhortation *Christifidelis Laici*, makes a fundamental statement for our understanding of the lay apostolate in light of the Church as a mystery of communion:

“...Only from inside the Church’s mystery of communion is the ‘identity’ of the lay faithful made known, and their fundamental dignity revealed. Only within the context of this dignity can their vocation and mission in the Church and in the world be defined.” (*CFL* 8, cf. *LG* 31).

It is a mission that is accomplished through personal witness, where

“Every person must walk unhesitatingly according to his own personal gifts and duties in the path of living faith, which arouses hope and works through charity. All Christ’s faithful, whatever be the conditions, duties and circumstances of their lives—and indeed through all these, will daily increase in holiness, if they receive all things with faith from the hand of their heavenly Father and if they cooperate with the divine will. In this temporal service, they will manifest to all men the love with which God loved the world” (*LG* 41).

With regard to the apostolate, we should be careful not to fall into two temptations, about which John Paul II spoke in 1988:

“... the temptation of being so strongly interested in Church services and tasks that some fail to become actively engaged in their responsibilities in the professional, so-

cial, cultural and political world; and the temptation of legitimizing the unwarranted separation of faith from life, that is, a separation of the Gospel's acceptance from the actual living of the Gospel in various situations in the world." (*Christifidelis laici* 2.).

Therefore, we can say that the identity of the lay vocation in the Teresian Carmel is to build holiness in the world, which means living the faith, hope and love where I am, without separating faith and life or only within the Christian community.

I like this phrase of St. Teresa: "**The true lover loves everywhere and is always thinking of the Beloved**" (*Foundations*,5,16). In social life, family, work, entertainment, ministry, interpersonal relationships, we see always with the eyes of faith, hope and above all charity, as the OCDS *Constitutions* state:

"To give particular importance to prayer which, nourished by listening to the Word of God and by the liturgy, is conducive to relating with God as a friend, not just in prayer, but in daily living. To be committed to this life of prayer demands being nourished by faith, hope, and above all, charity in order to live in the presence and the mystery of the living God." (9,c)

St. Teresa, by means of an example, invites us to do something for those in need:

"Suppose we were to see a Christian with his hands fastened behind his back by a strong chain, bound to a post, and dying of hunger, not because of lack of food, for there are very choice dishes beside him, but because he cannot take hold of the food and eat, and even has great loathing for it; and suppose he sees that he is about to breath his last and die, not just an earthly death but an eternal one. **Wouldn't it be terrible cruelty to stand looking at him and not feed him?**" (*The Interior Castle*, 70,4),

Give food to those who are dying of hunger... Of which hunger? Physical hunger, certainly, but also other forms of hunger, such as the lack of meaning in life, which many attempt to satisfy through drugs, pleasure, consumerism, and many others things, as you know. Jesus came in order to give being and meaning to everything. We must lead the people to Him.

In the same vein, it is significant what Carmelo Dotolo, theologian and professor at the Pontifical Urban University in Rome, suggests:

If we accept the idea that our joys and hopes, doubts and questions characterize us in our quest, then, **the vocation and identity of the lay Christian is to be a companion in the search for meaning**, knowing that the salvific figure described in the Gospel inserts Himself into the question that belongs to each person, and guides uncommon perspectives marked by unpredictability of God's love." (cf. www.carmelodotolo.eididentitalaico.pdf)

The *Message to the People of God* of the Synod of Bishops in 2012 on the *New Evangelization for the transmission of the faith* points us in the same direction:

"It is up to us today to render experiences of the Church concretely accessible, to multiply the wells where thirsting men and women are invited to encounter Jesus, to offer oases in the deserts of life. Christian communities and, in them, every

disciple of the Lord, are responsible for this: an irreplaceable testimony has been entrusted to each one, so that the Gospel can enter the lives of all. This requires of us holiness of life.” (www.zenit.org/articlet--italian, n. 3)

In Carmel we have an immense wealth in the writings of our saints: they are an inexhaustible well that inspires so many lives and leads us to communion with the Triune God who lives in each of us. Teresa’s response of faith led her into communion with the Mystery of the Trinity:

“The soul knows in such a way that what we hold by faith, it understands, we can say, through sight—although the sight is not with the bodily eyes nor with the eyes of the soul, because we are not dealing here with an imaginative vision. Here all three Persons communicate themselves to it, speak to it, and explain those words of the Lord in the Gospel: that He and the Father and the Holy Spirit will come to dwell in the soul that loves Him and keeps His commandments.” (*The Interior Castle*, 7,1,6)

But she tells us that the fruit of prayer is the realization of works. The Church asks us for a New Evangelization through works because “the love shown to those in spiritual and material need, which is expressed in works of fellowship, solidarity and assistance, speaks louder than words” (*Instrumentum Laboris*, The New Evangelization for the Transmission of the Christian Faith, n. 124).

As our holy Mother in her own time, doing “the little within her power,” (*The Way of Perfection*, 1,2) the question that she asks of the Lord must apply to each of us: **“What do You want of me?”**

What can I do to improve “the little within my power” in my community, my family, my work?

CONCLUSION

Dear brothers and sisters, among the many fruits that will certainly proceed from this Congress, I ask especially that it may prompt us to advance on the path of friendship and union with Christ, in fraternal communion, in truth, humility, and love of neighbor. May the experiences and reflections which have taken place during this Congress help you to grow as people, as Christians, and as Teresian Carmelites. May they be lived with faith, for “faith commits every one of us to become a living sign of the presence of the Risen Lord in the world” (*Porta Fidei* 15).

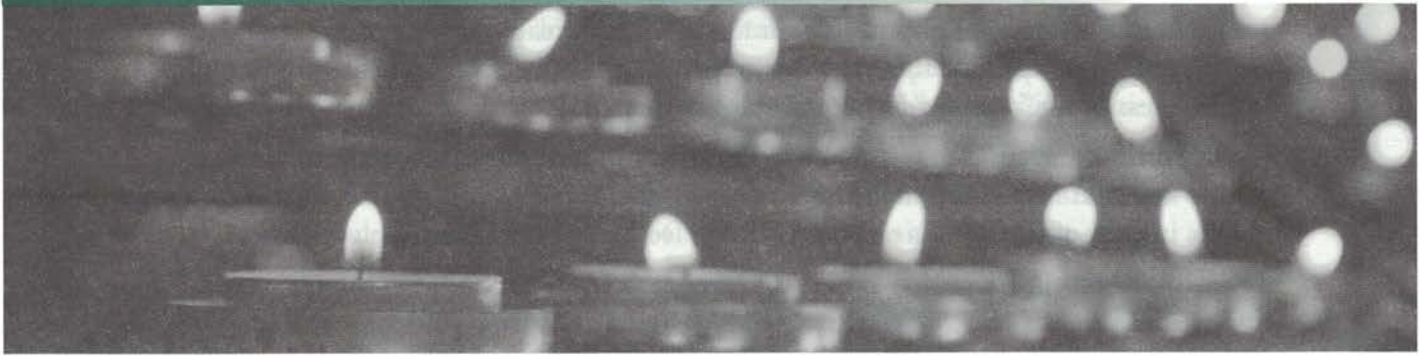
May Our Lady of Mount Cannel, our Mother and Sister, intercede for us and teach us to do what Jesus teaches us.

Thank you very much!

Fr. Francisco Alzinir Iebastiani, OCD

Rome, 21 January 2013

In Remembrance



The Willow Grove Community of the Immaculate Heart of Mary in PA lost two members in 2012. **Marie, Teresa of the Good Shephard, Brett, OCDS**, made Definitive Promise on April 22nd 1954 and began Eternal life on April 10, 2012. **Rita Scott, Mary of the Crucifixion, OCDS**, made Definitive Promise on December 12th 1965 and began eternal life on May 12, 2012.

Two members of the Community of Mary and Joseph in Danvers, MA were recently deceased. **Norrine, Christine Marie of the Blessed Sacrament, Brown, OCDS**, made Definitive Promise on May 14th 2005 and began eternal life on July 16, 2013. **Vivian, of Our Lady of Sorrows, Freitas, OCDS**, made Definitive Promise on January 14th 2006 and began eternal life on April 17, 2013.

Marie di Nardo, OCDS, took Vows on July 16th 1977 and began eternal life on March 19, 2013. She is a deceased member of the Our Lady of Mount Carmel and St. Teresa of Jesus Community in New York (Manhattan), NY.

Berneice Herron, OCDS, made Definitive Promise on January 26th 1992 and began eternal life on April 14, 2013. She is a deceased member of the Our Lady Queen of Peace Community in Sun City Center, FL.

Carol, Mary Anthony of the Most Tender Heart of Jesus, Jackson, OCDS, made Definitive Promise on November 1st 2012 and began eternal life on December 1, 2012. She is a deceased member of the Our Lady of the Most Sacred Heart Community in Excelsior, MN.

Alicia Melendez Kunst, OCDS, made Definitive Promise May 2005 and began eternal life on January 26, 2013. She is a deceased member of the Community of the Sacred Heart of Frederick, MD.

Patricia Leach, Carmel of the Immaculate Heart of Mary, Leach, OCDS, made Definitive Promise on November 19th 1986 and began eternal life on February 6, 2013. She is a deceased member of the Our Lady of Mount Carmel and Saint Teresa of Jesus Community in Buffalo, NY.

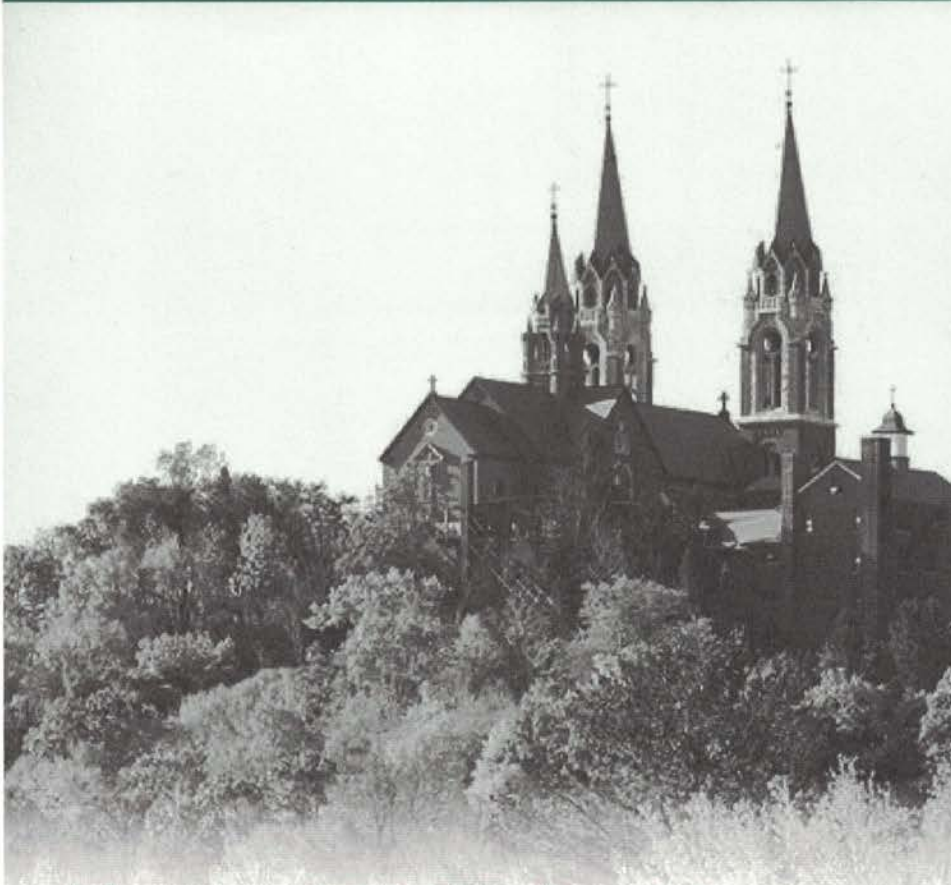
Theresa Mancuso, OCDS, made Definitive Promise on November 13th 2005 and began eternal life on November 12, 2012. She is a deceased member of the Community of Mary in Salisbury, MD.

Richard, of St. Thérèse of the Infant Sacred Heart, Morra II, OCDS, made Definitive Promise on November 19th 1995 and began eternal life on March 16, 2013. He is a deceased member of the Community St. Joseph and the Prophet Elijah in Moline, IL.

Adolph "Al" Orluk, OCDS, made Definitive Promise on July 14th 1985 and began eternal life on February 12, 2013. He is a deceased member of the Blessed Elizabeth of the Trinity Community in Holyoke, MA.

Kathryn Shea, OCDS, made Definitive Promise on April 27th 1986 and began eternal life on January 26, 2013. She is a deceased member of the Our Lady of Mt. Carmel & St. Thérèse of the Child Jesus of Barrington, RI.

PILGRIMAGE TO THE BASILICA OF THE NATIONAL SHRINE
OF MARY, HELP OF CHRISTIANS AT HOLY HILL



**St. Teresa
V Centenary
1515 - 2015**

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For You I was born
What do You want of me?*

*“In the Hands of God”
St. Teresa of Avila*

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based on the life
and writings of
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REMINDERS

These are corrections to the OCDS Washington Province STATUTES previously printed in the Carmel Clarion April-June 2013 VOLUME XXIX, no 2.

Item # 65a should read:

The outgoing president shall preside at the election and conduct it in accordance with item 63 above.

Item #65e should read:

In case of ties, the same rules outlined in item 64d above apply.

Item # 66a should read:

In the election of the Formation Director [Const. #50 & #53] the local council may not elect a priest or deacon as Formation Director. The Formation Director may be elected for no more than two (2) consecutive terms without postulation.