

CARMEL CLARION

OCDS NEWSLETTER
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PRAYER APOSTOLATE FOR VOCATIONS

Hilda Calabro, O.C.D.S., Barrington, RI

How often we have heard the words, "Then he said to his disciples, **'the harvest is ready, but the laborers are few'**" (Mt. 9:37). As lay people, however, we have often wondered what is the best way to encourage laborers to gather His harvest.

At the 1988 Congress at Trinity College in Washington, DC, the emphasis placed on both the contemplative and apostolic role of the laity enlightened many conferees as to how more laborers could be inspired to work at the harvest.

It was precisely at this Congress that the seed was sown for the Barrington Rhode Island OCDS Chapter's present adoption of a prayer apostolate for vocations. This came as a response to Fr. Kevin Culligan's invitation to lay Carmelites to grow both in prayer and service. Another strong challenge was prompted by Fr. Anthony Morello's emphasis on the apostolic dimension manifested in a common or group apostolate. This not only reflects the Carmelite charism, but also the teaching of the Second Vatican Council on the laity.

The seed planted at the Congress must have fallen on good ground, for as early as October, 1988, the Council moved steadily, but cautiously under the guidance of Our Lady of Mt. Carmel, exploring many possible ways that would substantiate a prayer apostolate for vocations. Further discussion with Fr. Culligan during a visit with the Barrington Carmelite Sisters provided the hope that the opening of proper avenues would provide germination for our seedling.

How propitious that a chapter member, Joanne Mongeon, involved in the Diocesan Commission on Vocations should urge us to pray for vocations at this time. Additional sanction of our new endeavor was not only offered by Article 8 of our RULE OF LIFE, which addresses prayer and the apostolate, but also by the approval given by our Bishop, Most Rev. Louis E. Gelineau, D.D.

Our confidence grew with the prospect of a meeting on April 27th with Rev. Paul D. Theroux, Director of St. Vincent House of Formation. Fr. Theroux enthusiastically provided us with the names of 31 seminarians which, with the Council's approval, have been assigned to our 54 chapter members who will pray for these young men.

At the September 24th monthly meeting of our chapter each member present was given a seminarian's name and informative reading material

on vocations. In addition, members received the prayer of Pope John Paul II for vocations which they will recite daily. Furthermore, the chapter will attempt to reach out to the diocesan seminarians not only through individual prayer support, but by participation in the local prayer services of the Diocesan Commission on Vocations.

The culmination of our many efforts to realize this vocation apostolate occurred on October 15, the feast of St. Teresa of Avila, at which Rev. Russell Holmes, O.C.D., officiated at a concelebrated Mass in the monastery chapel. Seminarians, Sr. Georgette Chasse, R.S.M., director of the Diocesan Office of Religious, a team of vocation directors from St. Vincent House of Formation, and members of the clergy have been invited to this momentous occasion. Together, we lifted our hearts in prayer. Together we gave praise and thanks for all the vocations given to the Church. Praying to replenish the priesthood indeed proved to be an inspiring apostolate! The liturgy was followed by a social and colation in the monastery parlors. Here we met some of the seminarians who are in our prayers.

As we launch out on the journey to realize our apostolate, we acknowledge the pivotal role played by Estelle Tetreault in this entire endeavor. Estelle, a Council member, who now represents our Chapter as a member of the Diocesan Commission on Vocations, returned from the 1988 Congress, convinced that lay Carmelites are called to share in the life giving mission of the Church. "This," she says, "must be done both in a contemplative and apostolic manner."

Undoubtedly, Father General's recommendations on a common apostolate for secular communities have been a source of inspiration to us. We are responding to his plea to be vitally involved in the life of the local church. As lay Carmelites we wish to participate in the salvific mission of the church as we embrace our apostolic commitment, "Prayer Apostolate for Vocations."

OCDS PRAYER FOR VOCATIONS

Jesus, Lord of the Harvest, accept our praise and humble thanks for all the vocations which through your Spirit you give to your Church. Grant strength and perseverance to those who are preparing for the sacred ministry and the consecrated life, particularly the seminarians in the Diocese of Providence. Multiply the laborers of the Gospel to proclaim your name. Grant the young readiness and generosity to respond to your call to follow You. May our Lady of Mount Carmel intercede in our prayer. Amen.

CARMELITE FORMATION AND THE RITE OF CHRISTIAN INITIATION OF ADULTS

Joanne Mongeon, Ph.D., O.C.D.S., Barrington, RI

The Rite of Christian Initiation of Adults insists that "together with the candidates, the faithful reflect upon the value of the paschal mystery, renew their own conversion, and by their example, lead the candidates to obey the Holy Spirit more generously" (RCIA #4). The Rite states also that the candidate is formed not by an individual -- whether that person be the Director of the Community, the Pastor, or the Director of the Catechumenate.

Rather, it is the whole Christian Community that forms the candidate: a Community which shares its story, asks its questions, catechizes, illumines, and reflects on the mysteries along with the candidate.

Thus, there would seem to be implications -- whether within the Catechumenate proper, or within the parish, or within the religious community, when we say that all catechesis should be carried out according to the RCIA model.

According to the Rite, the pre-catechumenate is a time for inquiry and clarification, during which time people explore their own life stories, learn to share their stories and questions with others, and reflect on the importance of commitment. In terms of the Secular Order of the Discalced Carmelites, this time may well coincide with the time prior to receiving the Scapular -- a time when, instead of merely being expected to go through the motions of spiritual conferences and Liturgy, the candidates may have an opportunity to meet with those members of the Secular Order willing to provide hospitality, share stories of what brought them to Carmel, answer question, etc. A sponsor is a necessary part of the process, but more sharing is needed on the part of the larger community, if the candidate is to feel welcome.

In the Order of Discalced Carmelites, this first period of religious life needs to allow the candidate to test the waters -- to share her story and ask her questions, but also to hear the story and question of the larger community of the monastery. One format is the use of the Lectionary, as the community "breaks open the Word" together, perhaps on a weekly basis, and together reflects on the Word of the Sunday liturgy. First, share one-on-one, then optionally with the larger group; then include a short talk, and discussion, in groups of 3 or 4. This format can be useful in the Secular Order as well, on a monthly basis, since the use of one-on-one sharing and two-on-two discussion breaks down many barriers...erected through decades of privatism.

The second period, according to the RCIA, is the Catechumenate proper. In the OCDS, this time of formation might correlate with the time between receiving the Scapular and the beginning of Lent prior to First Promises. It is during this time that the

candidate receives training in the Rule and the traditions of the Order; but still in a form consistent with process theology, and with the larger community. Again, the idea of only one person giving all the teaching, and without the witnessing of others on the formation team, can make of the formation process an intellectual exercise, without any real organic form.

In the Secular Carmelites, the Catechumenate would continue the reflection on the lectionary, dovetailed with teaching about the Scriptures, the Church and the Order. However, again the whole Community teaches: and the sharing of the community helps the candidate to do as the RCIA suggests: match her story and question with the stories and questions of the Old and New Testament, and the teaching of the Church.

Then comes the time of Illumination: Lent -- time for entering into the Lenten experience as a deeper stage of the journey. The relationship with the symbols of Lent, and involvement with the Liturgical mood of prayer and conversion needs to occur -- with retreat and recollection during this time of intense prayer, reflection, and coming into the Light.

In the Secular Carmelites, a day of recollection is most appropriate at this time of the year, rather than at the end of the year. For the novice of the OCDS, retreat is illumination is Lent is NOW.

First Promise, then, should be as close to Easter as possible, to indicate this time of climax. The fourth period of time then, the Mystagogia, becomes both for the Secular Order and the First and Second Order, a true time of reflection on the mysteries during the time from Easter to Pentecost: when the candidates deepen in faith-life through continued sharing and prayer, and enter more deeply into the full life of the Church.

Since the whole Rite sees the preparation for the Sacraments of Initiation as a process and not a program, the formation process for their new beginning needs to be for the candidates a time of joy, sharing, questioning, teaching, praying and reflecting. And in the process, as various members of the community provide hospitality, witnessing, teaching, sponsoring, celebrating, the whole community grows together as one Body.

And so we begin again: to form teams; to form candidates according to the liturgical year, the Christian way of life, liturgical rites, and apostolic action -- according to Carmelite spirituality. We undergo conversion, and reflect on that conversion with the candidates.

And little by little, reflecting on mystery, we become part of the mystery called Church in a whole new vision of mystical reality.

WHAT DID YOU GO OUT TO
THE DESERT TO SEE? A
REED SHAKEN BY THE WIND?

SOME REFLECTIONS ON PRAYING THE LITURGY OF THE HOURS

Br. George Mangiaracina, OCD

Morning Prayer and the Evening Prayer are the two obligatory Hours to be prayed by our Secular Order members. When they pray these Hours, they are sharing in the prayer of the Church, but they are not always conducive to intimately personal prayer. Day in and day out, the Hours are structured the same way, three psalms (or one psalm broken up into two parts plus a canticle from the New or Old Testament), a selection from Scripture, a canticle from Luke, the Our Father, the petitions, and finally the closing prayer. During the feast days of the Lord, Mary, the Church, or the saints, all of these may be changed, but the structure remains the same.

For Carmelites who value interior prayer, this obligation can become a heavy burden, and the question may arise as to why this is required of them. It is not my purpose here to suggest methods of how liturgical prayer can be done from the stand point of interior prayer, but rather to explore more deeply the nature of liturgical prayer, and as a result, to encourage Secular Order members to explore within themselves its meaning and value in their lives.

The first reason why Carmelites are encouraged to pray the Liturgy of the Hours is because the Church looks upon them as members of a contemplative order and of an "order of prayer." The charism of prayer is a treasured gift of the Carmelite Order to the Church, and so the Church in turn asks Carmelites to share their gift for the good of the whole Church in her prayer.

The Church's prayer, or the liturgy, is public prayer. As a result, she must pray in a way that the whole church can identify. As a result, this prayer loses some of the warmth and spontaneity of interior prayer, but it should not be concluded therefore that the Church's prayer is therefore impersonal. In fact it is very personal, but not intimately so. It cannot handle intimately personal prayer because it is not structured that way, nor does it have as its goal that it be an intimately personal expression. Rather it seeks a trans-personal expression of the whole Church. As a result, public prayer does require some personal abnegation on the part of the participants to share in the broader prayer of the Church to the Father through Christ in the Spirit.

Having noted that the Church's prayer is not intimately personal (as understood from an interior prayer point of view) it is still a very personal prayer and this comes from two sources. First, the psalms are very personal prayers. Secondly, it is Christ who prays through his Church.

The psalms are often prayers addressed in the first person. Again and again there is reference to "my sins," "my needs," "my strength," "my enemies," etc. They were written by the Chosen

People to express their needs to God, to ask God for his forgiveness, to thank God for bestowing his favors upon them, and most of all to praise God for his goodness. As a result a whole range of one's possible feelings in relation to God are expressed in the psalms.

It is Christ who prays through his Church. This means that in and through the prayers of the Church Christ is praying through her. Daily she unites herself with him in his intercessory prayer before the Father. She continues in time and place the intercessory prayer of Jesus when he was alone. As a result, when we pray in union with the Church, whether alone or in community, it is no longer we who pray, but it is Christ who prays through us. As members of his Body we continue his priestly prayer.

Reflecting on this sharing in Christ's prayer could help us better appreciate that we are sharing in the personal prayer of Christ and making his sentiments our own. During his lifetime, the Jews made use of the psalms in their synagogal and temple worship, and in their personal lives as well. They did not have books as we do today, but their daily praying the psalms made the psalms part of their lives, and parts of the psalms would come to their minds in their daily tasks.

The New Testament presents Jesus as praying often. He goes often alone to a mountain to pray (Mt 14:23, Lk 9:18, and Mk 1:37). He is praying during his baptism. He prays before choosing his apostles and again he was in prayer at his transfiguration. He also make reference to the psalms in his ministry, and finally used them as he was dying on the cross.

During his ministry he used the psalms to point to himself. He did this for example when he clinched his parable of the tenants to the chief priest and the Pharisees with the stone which the builders rejected has become the keystone of the structure. "It was the Lord who did this and we find it marvelous to behold" (Mt 21:42). And when he appeared to the two disciples on the road to Emmaus, he said, "Recall those words I spoke to you when I was with you: everything written about me in the Law of Moses and the Prophets and Psalms had to be fulfilled" (Lk 24:44).

During his death on the cross Jesus referred to the psalms several times. The one that is recorded by Matthew and Mark is when Jesus said: "Eli, eli, lema sabahthani?" That is, "My God, my God, why have you forsaken me?" This verse is taken from Psalm 22:2. Luke records Jesus giving up his spirit to the Father which is taken from Psalm 31:6 and John records Jesus saying, "I am thirsty," which is either taken from Psalm 22:16 or Psalm 69:22. In either case all three examples show that the psalms came spontaneously to Jesus because he had made them his own.

In the whole life of a Christian, there is a gradual transformation of our ideas, our memories,

our feelings, and our will to those of Christ. His thoughts become our thoughts, his memory shapes our memories, his feeling shapes ours, and his surrendered will to the Father also becomes ours. The Church encourages the use of her prayers to foster and facilitate our transformation into Christ.

Reflecting on being members of Christ's Body could help us see that we do not just pray for ourselves but for one another. Often times, the psalms speak of suffering but we are feeling fine. We may wonder what personal relevance these psalms may have to us. But when we hear the news on radio or watch it on television, we see great suffering from natural or political causes. Often times these people do not have time to pray, or maybe are so confused they do not know what they should pray for. Those of us who watch them on television can offer these prayers of suffering for them. It can be a way of seeing that there is a real bond between us and them as members of Christ's Body.

When I was attending the Carmelite Student Seminar this last summer at Holy Hill, I was deeply impressed by just this very dimension of liturgical prayer. Sr. Josephine, OCD, one of the speakers, related how she regretted that she could not have done more for Bl. Teresa Benedicta (Edith Stein) when she was being taken captive by the Nazis.

But then Sister checked her own Breviary and compared the dates and times prior to the captivity of Bl. Teresa Benedicta with the Hours in use during that period. Sister was surprised to see how many references there were to Christ's suffering and death which Sister was sure Bl. Teresa Benedicta would have been able to understand and see apply to herself. Also, Sister knew that she herself too was praying these same Hours, and without her knowing it she shared in the prayer of Bl. Teresa Benedicta, even though she did not know what Bl. Teresa Benedicta was going through at that time. When we are in heaven, how many will be thanking us for helping them in their hour of need through the Church's prayer! How many will we be thanking!

It is true to say that liturgical prayer is not always the most conducive form of prayer for intimate personal prayer; but as members of Christ's Body and as Discalced Carmelite Seculars we are called to grow beyond what is merely personally our own to identifying more with Christ, his Church, and the needs of the members of his Mystical Body.

(I am indebted to Dr. Ralph Keifer, who was my liturgy professor at Catholic Theological Union in Washington DC, for these thoughts on the difference between personal and intimately personal prayer.)

EDITORIAL

The autumn colored leaves have come and gone. Thanksgiving Day also. Now we are in Advent and look forward to Christmas and the end of the Year of the Lord: 1989. We should be concerned about responsibility and accountability for the many graces God has given us during this year in Carmel. It is a season of gratitude and thanksgiving.

This is the last chance to pay dues for 1989. Most of the groups have sent in their dues. But some have not. Our Regional Office Budget is on schedule with our expenses, as we had anticipated in the March issue. But the income is not on schedule! Please make it "your personal Advent sacrifice" to pay your dues if you have not done so.

Elections are scheduled to be held in 1990 "during the Paschal season" which extends from Ash Wednesday through Pentecost. All professed members who are present are eligible to vote. This policy allows many votes from "inactive members who only come for elections." Should the local statute be changed to read:...and who have been at the majority of the meetings the twelve months preceding the election.

This is the fourth and last CLARION for the year. The mailing list is much more accurate now since we have received many up-to-date membership lists from the groups. We have also added: **Address Correction Requested** to the return address. Now the Post Office returns the issues it cannot deliver (charges us \$.33 each) and either gives us the new address, says the person is deceased, or that the person has moved but that there is no new address. The first two messages are very helpful, but the last one means that their name is taken off the CLARION mailing list until further information is available.

The Eastern Regional policy on "being buried in the Habit." The habit of Secular Order is the large brown scapular. It was a special privilege of the old "Third Order" to allow members to be buried in the garb of a friar or nun. This was because the members were considered "mini" religious. The clergy and religious were in first and second place. So it was a special privilege to be buried in the garb of one who was in first or second place. Vatican II has redefined the Church as the People of God. It is a lay organization with the laity, clergy and religious all on the same level.

It is very embarrassing for the family and friends to have to stand by the coffin and explain to all at the wake that the person "did not have to leave the convent because she had children. Was never a nun in her life." Many say, "Well then, why is she being buried in the garb of a nun? It does not make sense." Should the local statute be changed?

Happy Holidays

EXPLANATION OF THE SYMBOLS:

- * Exact day of month not known.
- # Exact day and month not known.
- % Optional Memorial feast.
- ⊠ Memorial feast.
- ⊕ Solemn Feastday.

**DISCALCED
CARMELITE
SECULAR
ORDER
CALENDAR**

JANUARY 1990

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>Color of number indicates color of Mass vestment for the day. Black=White. <i>Optional Memorials are in italics.</i></p> <p>*National observance January 28-February 2</p>	<p>1 Mary, Mother of God <i>Holy Day of Obligation</i> New Year's Day Nuns Foundation in Caravaca in 1576 "Love turns work into rest." St. Teresa</p>	<p>2 SS. Basil the Great & Gregory Nazianzen Therese Martin's Birthday in 1873. "I desire to accomplish your will perfectly." Little Therese</p>	<p>3 Bl Kuriakos Elias Chavara, CIM-OCD % "The language he best hears is silent love." St John of the Cross</p>	<p>4 St. Elizabeth Ann Seton Therese Martin's Baptism in 1873. "In the heart of the Church, my Mother, I shall be love! Th.</p>	<p>5 St. John Neumann First Friday St Teresa finishes the WAY OF PERFECTION in 1566 # Mary Baouardy born near Nazareth in 1846.</p>	<p>6 Bl. André Bessette First Saturday "All of us who wear this holy Habit of Carmel are called to prayer and contemplation." St. Teresa</p>
<p>7 Epiphany "Our Lord is always there praying in me and I pray with him." Bl Elizabeth</p>	<p>8 Baptism of the Lord (1st Week in Ordinary Time) John Carroll born, 1735, first U.S. bishop St. Peter Thomas, O. Carm. %</p>	<p>9 "All of us who wear this holy Habit of Carmel are called to prayer and contemplation." St. Teresa St. Andrew Corsini, O. Carm. %</p>	<p>10 "Oh, then soul most beautiful of all creatures...you yourself are his dwelling." St. John of the Cross Little Therese receives the Habit in 1889</p>	<p>11 Bl Elizabeth takes her Vows in 1903. "Prayer is the essence of the life at Carmel." Bl Elizabeth</p>	<p>12 St. Marguerite Bourgeoys (Canada) "Conquering the tongue is better than fasting bread and water." St John of the Cross</p>	<p>13 St. Hilary First known record of "Order of St. Mary of Mount Carmel." in 1252.</p>
<p>14 2nd Sunday in Ordinary Time "May God be blessed forever who waited for me so long." St Teresa</p>	<p>15 Martin Luther King, Jr. Birthday, obsvd. "Alas, he finds so few hearts who surrender to him without any reservations." Little Therese</p>	<p>16 "Love consists not in feeling great things...but in suffering for the Beloved." St John of the Cross</p>	<p>17 St. Anthony "I try to give joy to my Master by being, even on earth, the "Praise of Glory." Bl Elizabeth</p>	<p>18 83rd Week of Prayer for Christian Unity "Even though they fall again, there remains a sign that the Lord was present in their prayer." St. Teresa</p>	<p>19 "The purest suffering produces the purest understanding." St. John of the Cross</p>	<p>20 St. Fabian St. Sebastian Secular Order RULE OF LIFE approved in 1979.</p>
<p>21 3rd Sunday in Ordinary Time "The true lover loves everything and is always thinking of the Beloved." St Teresa</p>	<p>22 St. Vincent "Jesus does not demand great actions from us but simple surrender and gratitude." Little Therese</p>	<p>23 "Be deeply sorry for any time that is lost' or passes without your loving God." St John of the Cross</p>	<p>24 St. Francis de Sales "It seems to me that I have my heaven on earth, since heaven is God, and God is in my soul." Bl Elizabeth</p>	<p>25 Conversion of St. Paul R. Kalinowski freed salt mines in Siberia in 1874. Nuns Foundation in Alba de Tormes, 1571 St John of the Cross Beatified in 1675.</p>	<p>26 SS. Timothy & Titus "There is much to fathom in christ, for he is like an abundant mine." St John of the Cross</p>	<p>27 St. Angela Merici "Mother, obtain perseverance for me so that I may become totally perfect." Bl Elizabeth</p>
<p>28 4th Sunday in Ordinary Time Catholic Schools Week "After earth's exile I hope to go and enjoy you in the Fatherland." Little Therese</p>	<p>29 "What does it profit you to give God one thing if he asks of you another." St John of the Cross</p>	<p>30 Primitive Rule accepted by Pope Honorius III in 1226.</p>	<p>31 St. John Bosco "In falling I had many friends to help me; in rising I found myself so alone." St Teresa of Jesus</p>			

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DISCALCED
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CALENDAR

FEBRUARY 1990

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

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MARCH 1990

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



REGIONAL CONGRESS IN SAN ANTONIO "THE TERESIAN CHARISM"

Fr. Theodore Centala, O.C.D., Editor

The 15th Regional Congress of the Central Jurisdiction of the Secular Order of Discalced Carmelites was held October 12-15 at the Menger Hotel, across from the Alamo. San Antonio is the most Catholic city in Texas. The San Fernando is the oldest cathedral in our country. The Menger is the oldest continually occupied hotel in the country.

The Archbishop, Most Reverend Patrick F. Flores, D.D., O.C.D.S., sent a special letter of welcome and challenge, which reads in part: "Grow-

ing in the Lord is an imperative of our age. Sharing the Lord with others is an absolute necessity. Jesus has said, 'Without me you can do nothing.'"

Our Father General also sent the following message, dated September 18th, to Fr. John Michael Payne, O.C.D., Provincial Delegate; Ms Eva Martinez and the Congress Planning Committee; and all the Participants of the Regional Congress of the Secular Order in the Southwest U.S.A.:

"The Peace of Christ. It is with pleasure that I address a few words to you gathered in congress to strengthen your ties with the Order on all levels, and consider the theme of the Charism of the Teresian Carmel.

There are many ways of approaching a discussion on the Order's Charism, but in all simplicity allow me to suggest that primarily it is that gift to Carmel, in the heart of the Church, which seeks a transforming-contemplative union with the Father, Son, and Holy Spirit, in communion with the Mother of God. And the same gift moves outward in ecclesial fervor to share the experience through teaching others how to pray in the first place, and in second place, through the effort to transform the Church itself and the world, it is called to save into the mystery of God's Kingdom in Christ.

Within the last three years I have made a special plea to Secular Carmelites to take their place courageously in the field of the apostolate of the Church and the Order. All Carmelites are called to be contemplative apostles and apostolic contemplatives. Let us keep prayer and action in healthy and productive tension so as to be a genuine Teresian presence in the Church and in the world.

At this time I would like also to share with you the principal concerns of the Secretariat of the Secular Order, a dimension of the Office of the Apostolate of the Order, under the direction of my personal Delegate to the Secular Order, Fr. Anthony Morello, who is well known to you:

1) We are anxiously awaiting the approval of the Ritual of the Secular Order which has been in the hands of the Congregation of Worship since June of this year (*a telegram the next day said that the English version was rejected*).

2) A contemporary catechesis on the Scapular of the Order, and a reconstruction of the Confraternity of Our Lady of Mount Carmel are in progress. It is our ardent hope that this project will be completed and approved before the General Chapter of mid-1991.

3) The same office is seriously considering proposing to the whole Secular Order, in a variety of languages, a Formation and Leadership Training Course for the Laity, constructed by a competent American Tertiary, and adopted by the International Council of Catholic Men.

May the prayers of Our Lady of Mt. Carmel always be with you. Have a very fruitful congress."
Fr Philip Sainz de Baranda, O.C.D., General Superior

The Congress began with a concelebrated votive Mass of the Holy Spirit by Fr. Rafael Kitz, O.C.D., who was filling in for Fr. Bonaventure Galvin, O.C.D., the Provincial Delegate of the Western Jurisdiction, who was not feeling well that evening. The homily was by Fr. Aloysius Deeney, O.C.D.

The Mass was followed with a conference by Fr. John Michael Payne, O.C.D., "Teresa as Builder of Community" in which, after many historical quotes, he showed how Teresa herself struggled to grasp the spirit of the "primitive rule" and did not distinguish between the original Rule as given by St. Albert and the Rule as modified in 1247 for the mendicant life in Europe. He then went on to stress the importance of the fact that the OCDS are a community, a family, and that appropriate formation must be given to ensure that new candidates understand this facet of the charism of the Teresian Carmel.

The opening conference was followed by a reception in which a "big" hunk of Texas steer was offered to each person. It was an opportunity for the 254 participants to begin to know one another. There were about 200 from the Central Jurisdiction, 20 from the Western, 20 from the Eastern, and 10 from Ontario Canada.

Friday began with a concelebrated Mass in honor of St. Joseph, the Protector of Carmel, by Fr. Patrick Farrell, O.C.D., Provincial Delegate in the Eastern Jurisdiction. The homily was by Fr. Raphael Kitz, O.C.D.

The conference "Teresian Spirituality" by Sister Elda Maria Estrada, STJ, was a real challenge of scholarship and depth. An audio tape of this conference would be a great asset to any formation program on our Teresian charism.

"Sociability: A Contemplative Virtue in Teresian Spirituality." In this conference Fr. Aloysius Deeney, O.C.D., dealt with the topic of friendships in Carmel and how we can learn from St. Teresa on dropping friendships that are harmful to prayer and cultivating those that reinforce us on our intimacy with Christ. He contends that contemplative prayer forms us to have proper friendships.

In the afternoon we were "Hidden With Christ in God According to St. Teresa" and Father Raphael Kitz, O.C.D., as he gave tender personal testimony in a soft voice about his experience of this aspect of our Teresian charism.

But by 4:00 PM the hall rang out with the voice of Fr. Bill Healy, O.C.D., Delegate to the Secular Order in Ontario Canada, as "Familiarity of St. Teresa with God in Prayer" was presented with a smidgen of the style of Bishop Sheen.

After 'dinner on our own' we again convened in the hall for the "Slide Presentation: Excavations on Mount Carmel" by yours truly, Provincial Delegate from the Eastern Jurisdiction. The 140 slides were of the Mt. Carmel Project, an archaeological excavation, renovation and restoration of the ruins of the first Carmelite hermits before and during the time of the

Crusades. It is providential that Sr. Damian of the Cross is doing this work for there is a danger that the Israeli government could take the area away from the Order for a national park for Elijah the Prophet.

Saturday morning found us on the edge of our seats as Sr. Elda Maria Estrada, STJ, presented "St. Teresa of Jesus Teaches Us to Pray." It was an excellent overview of her teaching on prayer. Again, the audio tape is a must for all of our formation programs. But the audio tape will not do justice to her lively and dynamic presentation.

The fire was then lit by Fr. Louis Scagnelli, O.C.D., as he remarked that just as the Alamo keeps Texas together, so "The Apostolic and Missionary Spirit of Our Holy Mother, Saint Teresa of Avila" go together with contemplation as an essential aspect of the Teresian Charism. Father, who had studied philosophy on Mt. Carmel in the 30's, exhorted us in a powerful fashion to carry the torch of "zeal for the Lord God of Hosts" as the Prophet Elijah, our "Founder and Father" had inspired St. Teresa and St. John of the Cross so that the first missionaries left for Africa in 1580, while St. Teresa was still living. St. John himself had desired to go to Mexico. The first Mass in California was said by a Carmelite Friar in 1607. St. Therese was made co-patroness of the foreign missions together with St. Francis Xavier, for she wanted "to spend her heaven doing good on earth." Father challenged us to love the Church as St. Teresa did, who died "a daughter of the Church." He also reminded us, quoting St. John of the Cross, that on the last day we will be judged on Love.

We then boarded two red British double-decker right-hand-drive Bristol motor coaches for the Little Flower Shrine where we had a solemn concelebrated Mass on the vigil of our holy Mother St. Teresa. Fr. John Michael was the principal celebrant and Fr. Felix Da Prato, O.C.D., a native of French Canada, was the homilist. The music was heavenly, very fitting to the occasion.

The evening was spent in a social at the Little Flower Hall, a dinner and entertainment by Spanish dancers of all ages. After enjoying the sight and sound for a while it became more understandable why both St. Teresa and St. John of the Cross at times sought silence and solitude.

The Sunday morning Concelebrated Mass on the Feast of St. Teresa of Jesus was led by Fr. Bill Healy, O.C.D., and the homily was preached by Fr. Ralph Reyes, O.C.D., Provincial of the Oklahoma Province of the Friars. Father stressed the fact that the charism of St. Teresa can be adapted to each age and culture, and that we should not try to do exactly as St. Teresa did in her time, for if she were here now she herself would do differently than she had done in her own day.

The board members of the National Secretariat of the Secular Order of Discalced Carmelites then met in closed session. They consist of the Provincial Delegates for the Secular Order and a lay representa-

tive from each jurisdiction. For our area it was Kathy Guepe from Louisville, KY. Meanwhile the congress members packed before checkout time and prepared for the closing banquet at 12 noon.

It was a very smooth running congress, indicative of the thorough preparation, and the timely comments of the MC, Bill Reilly. Many mentioned that they liked the arrangement of only one theme to follow, and no alternative workshops, so they did not miss anything. They did indeed gain a deeper insight into our Teresian Charism. The seven audio tapes are available in an album for \$25.00 a set plus \$3.00 for postage from: Life Communications, Inc., 510 E. Ramsey, Suite 4, San Antonio, Texas 78216. Tel: (512) 344-9894.

San Diego, California, August 2-5, 1990 is the location and date of the next regional congress. It will be conducted by the Western Jurisdiction. The theme is yet to be announced.

VOCAL PRAYER IS ALSO MENTAL PRAYER

Fr. Theodore N. Centala, O.C.D., Editor

Secular Order members are committed to saying many vocal prayers each day. This is a freely undertaken obligation, and is also one of the privileges of our contemplative vocation to pray for the growth and holiness of the Church. These many prayer tend to be very meaningful at first but then many times they tend to become boring, a matter of routine and even filled with distractions. And we soon begin to wonder if we are really praying at all or just reciting words. Jesus had said that we should not rattle on like the pagans who believe that they will be heard through the mere multiplication of words.

Thomas Merton, in his "Spiritual Direction And Meditation," p. 54, said that our whole person should be involved in the text of the prayer, not just the mind without the heart. As he put it: "When thought is without affective intention, when it begins and ends in the intelligence, it does not lead to prayer, to love or to communion. Therefore it does not fall into the proper pattern of mental prayer." So we see that God wants to love the whole person in prayer, not just their mind.

Fr. Kieran Kavanaugh, OCD, in the Introduction of his recent book, "John Of The Cross - Selected Writings," Paulist Press, 1987, p. 11, states that it was a common practice for religious communities to say many vocal prayers. "These communities of religious spent no less than seven hours a day on the Divine Office and more on Sundays and feast days... But so much vocal prayer day after day, for so many hours, could only become tedious and mechanical; it bore little noticeable fruit, unless in breeding a desire for forms of spiritual life and prayer more interior in their dimensions." St. Teresa shortened and simplified the Divine Office as an aid to mental prayer.

St Teresa said that we should pay close attention to whom we are praying and what we are saying, otherwise it is not prayer, but just words! We certainly do not want to just recite disconnected words to the God of love who has called us to Carmel with a vocation to pray for the welfare of the whole Church. And St. Teresa added that when we pray vocal prayers properly we are practicing mental prayer as well; that she cannot see any real difference. No wonder her books are still so popular and that there is such a variety of books on prayer.

So, what should we do to help ensure that our vocal prayers are indeed mental prayer? I will pass on some reflections that have been helpful to me at times. I am fully aware that the usefulness of many ideas and techniques for prayer also depends on the personal temperament of the individual.

The Jesus Prayer is very meaningful for many. Just a brief phrase repeated many times, slowly and deliberately. The text usually represents the essence of who God is for us now and/or what we want to say, in the fewest words possible.

'Lectio divina' or spiritual reading draws many into authentic vocal prayer by pausing at the appropriate moment and remaining in silence savoring, or by expressing a few spontaneous concerns.

The Book of Christian Prayer is also a prayer book. (Also see article above by Br. George Mangiacina, OCD) It should usually be used as it is printed. But, it becomes routine, as vocal prayers can, here are some ideas that may be helpful at times for some individuals who find it becoming routine.

Select antiphons from your spiritual reading or Scripture reading. Note down, either mentally or on paper, some phrases you would like to use as antiphons. Then as you pray your Hours substitute these phrases for the ones printed in the book. Repeat the new antiphon at the end of the psalm. Then, if there is a printed psalm-prayer substitute a spontaneous prayer for the printed psalm-prayer, following the theme of the new antiphon plus the new insights you received from the psalm.

Use the psalms and prayers from the Common (page numbers in parenthesis in the ordo), instead of the regular weekday prayers, on the memorial feast of a saint. This is an option in the ordo.

Substitute the psalms from another Sunday on a feast day which calls for the use of the psalms from Sunday of the first week (p. 707), and use these psalms with the special festive antiphons.

Pray a votive "office" (like a priest chooses a votive Mass) by choosing some feast or saint that is especially meaningful to you, and substitute this for the weekday office mentioned in the daily ordo. For instance, if you have devotion to St. Therese, and are currently reading some book by her or about her, turn to her feast on October 1st and then use selected phrases (as mentioned above) for antiphons in the Hours that do not have festive antiphons. Also use spontaneous prayer in place of the psalm-prayers.

This is a partial list of festive celebrations that may also be used as votive offices. These should only be used on the ordinary weekdays (not in Advent or Lent) which do not have any feast or memorial specified in the ordo for that particular day.

- St. Elijah the Prophet
- St. John the Baptist
- The Annunciation of Jesus' Conception
- The Nativity of Jesus
- The Epiphany
- The Holy Family
- The Presentation in the Temple
- The Baptism of the Lord
- The Transfiguration
- Corpus Christi – The Body of Christ
- The Exaltation of the Cross
- The Resurrection
- Pentecost – The Holy Spirit
- The Sacred Heart of Jesus
- The Blessed Trinity
- Christ the King
- The Archangels
- The Immaculate Conception of Mary
- The Birthday of Mary
- The Solemnity of Mary, Mother of God
- Our Lady of Sorrows
- The Assumption of Mary
- Our Lady of Mt. Carmel
- St. Joseph, Spouse of Mary
- St. Teresa of Jesus
- St. John of the Cross
- St. Therese of the Child Jesus
- Other Carmelite feasts
- Your patron saint, name day or subtitle

This creative use of the Book of Christian Prayer can help some individuals at some times to really 'pray' the Book of Christian Prayer. These ideas are not offered as a substitute for novenas and a ceaseless search for devotion in prayer. Nor as a way out from accepting the prayerful richness of the Book as it is written. Any special creative ideas should be looked upon as means to invigorate the ordinary daily use of this great book of prayer.

The Litany of The Blessed Virgin Mary is an ancient and beautiful vocal prayer but it can also suffer from routine use. From time to time some new forms have appeared in missalettes for use in May or October Marian devotions. Below is one which is slightly modified to include Carmelite titles.

LITANY OF MARY, MOTHER OF THE CHURCH

- Lord, have mercy
 - Christ, have mercy
 - Lord, have mercy
 - God, our Father in heaven
 - God, the Son, our Redeemer
 - God, the Holy Spirit
 - Holy Trinity, one God
- } Lord, have mercy.
- } Have mercy on us.

- Holy Mary, humble virgin of Nazareth Pray for us.
- Mother of both God and man
- Woman of faith and trust
- Most honored of all virgins
- The Joy of your Chosen People
- The honor of our Christian People
- Model of prayer and virtue
- Incentive for holy abandonment
- Temple of the Holy Spirit
- Faithful Spouse of St. Joseph
- Loving Mother of Jesus
- Faithful follower of Jesus
- Mother of the Church
- Image of the Church at prayer
- Our Lady of Mt. Carmel, patroness of contemplatives
- Our Lady of Guadalupe, patroness of the Americas
- Mary Immaculate, patroness of the United States
- Advocate of life
- Guide for the youth
- Friend of the single
- Companion of the married
- Voice of the unborn
- Mother of mothers
- Strength of the family
- Comforter of the sick
- Nurse of the aged
- Echo of the suffering
- Consoler of the widowed
- Healer of the brokenhearted
- Hymn of the joyful
- Hope of the poor
- Example of detachment for the rich
- Goal of pilgrims
- Resort of the traveler
- Protector of the exile
- Woman most whole
- Virgin most chaste and free
- Wife most loving
- Mother most fulfilled
- Queen of love and peace
- Model for holiness of life
- Queen beauty of Carmel
- Lamb of God, you take away the sins of the world.
- Lamb of God, you take away the sins of the world.
- Lamb of God, you take away the sins of the world.
- Have mercy on us. (After each of the above)

Pray for us, O holy Mother of God. That we may become more worthy of the promises of Christ.

Let us pray,

God of mercies, your only Son, while hanging on the Cross, appointed Mary, his mother, to be our mother also. Like her, and under her loving care, may your Church grow day by day, rejoice in the holiness of its people, and so attract to itself all the peoples of the earth. We ask this through Our Lord Jesus Christ who lives and reigns with you and the Holy Spirit, One God, for ever and ever.

YOUR LIFE IS HIDDEN WITH CHRIST IN GOD

POPE JOHN PAUL II

"Just one idea, just a thought that occurred to me as I entered this chapel of the Generalate: 'Your life is hidden with Christ in God.' This is a truth that applies to all of us. I think it applies to every person. Certainly it applies to every Christian. But it is a truth that needs affirmation, that must be witnessed to. Looking back over my life, beginning with childhood, almost to my birth, it is striking that I lived near a Carmelite House, in a place stamped by the life and death of the Servant of God (now Blessed), Fr. Rafael Kalinowski, who died when he was Prior of Wadowice.

I am telling you all of this because the words: 'Your life is hidden with Christ in God' is a kind of summary of all my experiences as a layman, meeting the Carmelites in my youth, with their habit, the discipline of their life, which was noticeable even in their outward bearing. I should add that in my youth I always confessed in your church...

Carmelite life, I would say, exemplifies, witnesses and manifests the content of these Pauline words: 'Your life is hidden with Christ in God.' It expresses your way of life, since it is a life 'hidden with Christ in God.' It is lived in secret. We are well aware, according to the tradition of your Holy Parents, that this secret place is very rich. St. Teresa speaks to us of a 'Castle.' This is the measure of the richness of this life 'hidden with Christ in God.'

You have chosen this calling, this path, the vocation to live in this way. I want to tell you that you gave witness to a young man, a very impressive witness; one that has left its mark on my whole life. I am sure that you have done likewise for many others in different countries, in various continents.

This is the life I wish for you. I think it is a synthetic phrase, which touches the essence of your life, of your vocation, of your mission in the bosom of the Church, of your charism. (In the Church) everyone knows you: St. Teresa, St. John of the Cross, St. Therese and all the others who are not yet canonized or beatified. These saints are part of you, of your charism. I want you to fulfill it, to become increasingly deepened in it, that you may implement it with ever greater perfection, 'The way of perfection,' ever more perfectly.

...With these wishes I bless you, according to the intentions presented by your Superior General, according to the intentions of your community and extending to all the intentions of all the brothers and sisters of your Teresian family."

Having received the Apostolic Blessing, we prayed again for a moment with the Holy Father. We sang the Gregorian antiphon "Oremus pro Pontifice." In the refectory the Pope took only a cup of weak tea. He spoke enthusiastically of our causes for canonization, of a possible visit to the Teresianum. He was as relaxed as if in his own home, in the family of which he is a Tertiary. He spoke with each one, always with a personal and appropriate word. Each one cherishes for himself what he heard from the Pontiff's lips. We were all conscious that we were experiencing a moment to be enduringly remembered, a privilege that we would wish to share with all our brothers and sisters in Carmel.

Taken from SIC, The International Newsletter of the Carmelite Friars, Vol. XV, No. 3, 1982, Jan. 24, 1982, on the occasion of the Holy Father's visit to their Generalate in Rome for the Fourth Centenary of the Death of St. Teresa.

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