

CARMEL CLARION

OCDS NEWSLETTER

Eastern Regional Office

THE COMMON

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First Discalced Carmelite Friar Since Saint John of the Cross To Be Canonized...



Blessed Raphael of St. Joseph (Kalinowski), OCD

By circular letter dated January 6, 1991, Fr. Simeon of the Holy Family, OCD, the Postulator General of the Order solemnly and joyfully announced that on November 17, 1991, Blessed Father Raphael of St. Joseph (Kalinowski), OCD, a priest of our Order, will be canonized by His Holiness Pope John Paul in the Basilica of St. Peter's in Rome. Together with his letter, Fr. Simeon included a brief biographical sketch of Blessed Raphael:

Born at Vilna, the capital of modern Lithuania, of a noble Polish family on Sept 1, 1835, Joseph Kalinowski completed his middle classical studies at the Institute of the Nobility, in which his father was a professor and also the director. He pursued his higher studies in Engineering at Petersburg in Russia, at the Academy of Military Arts, where he remained in the capacity of tenured professor.

In 1858 he worked on the Kursk-Kiev-Odessa railroad project, and in 1860 in the construction of the Brest-Litovski fortress as superintendant engineer. In 1862 he attained the rank of Captain of the Higher Estate.

When the Polish insurrection against Russia broke out in 1863, he asked to be released from the Russian Army, and he joined the rebels, becoming their Minister of War. Arrested and condemned to death, then being spared that [fate], he underwent ten years of forced labor in Siberia.

After being freed, he sojourned in Paris as tutor of the Polish Prince August Cyartoryski, who today is a Venerable Servant of God. In 1877 he entered the Discalced Carmelite Novitiate in Graz, Austria. [He] studied [theology] in Hungary and was ordained a priest at Czerna in 1882.

He worked indefatigably for the restoration of the Polish Province of the Discalced Carmelite Order, filling several offices such as Prior, [Provincial] Definitor and Vicar Provincial for the Nuns. He was esteemed as a confessor and spiritual director, [and] was exceptionally good at harmonizing the contemplative life with apostolic zeal. By word and by work, but above all by prayer, he consistently showed himself to be an ardent apostle and promoter of Christian unity. He died at Wadowice, [Poland], as Prior of the Monastery he had founded, on November 15, 1907. (Thus far Fr. Simeon).

(From an article on Blessed Raphael by Fr. Michael Griffin, OCD):

Fr. Valentine Macca, OCD, sums up the Carmelite life of Raphael Kalinowski when he observes: "The spiritual life of Father Raphael was marked by consistency. From the moment that he recognized his vocation to Carmel, he was a coherent and convinced Discalced Carmelite, a man of God, solicitous about continuous communion with Him. Contemporaries are in accord in describing him as a "living prayer," and he himself never ceased reminding his religious, "Our principal obligation in Carmel is to converse with God in all our actions".

And added to this is another feature ... he

wanted his own life and the lives of the Carmelite Friars and Nuns to be permeated with: **intimacy with our Lady, whom he venerated as the "foundress" of our Order.** He wanted us to imitate her virtues, especially her humility and her recollection in prayer. "Our eyes," he used to say, "must be constantly turned to her; all our affections must be directed to her. We must ever preserve the memory of her benefits and strive to be ever faithful to her".

In Fr. Michael's own words: **Blessed Raphael's apostolic zeal** makes him a special role-model for the Friars of the Order today. He took it upon himself to cooperate with God in building up his Province. He was able to obtain vocations for the Order and knew how to train them in the true Teresian Charism. He helped build the Order and spread its mission throughout the Polish Province.

He was a true role-model for all Christians by the way he lived his Christian life in the world, and especially during the time he was condemned to the salt mines of Usole in Siberia. There he showed by his day-to-day life that he gloried and rejoiced, not only that he was a Christian, but that he was made [sic] Christ. He truly represented the face of Christ to all he met and ministered to. His very life was an insistent recommendation to the Friars, to the Nuns and to the Lay Carmelites of the Order. In his dealings with the Carmelite Nuns and with our Lay Carmelites, then called the Third Order, as well as with the members of the Scapular Confraternity, he set an example that still guides us. ..."

Finally, from Fr. Theodore Centala: "Saint [to be] Raphael Kalinowski is being presented to the universal Church as a model for political refugees, Church unity, Marian devotion and spiritual direction". (Vol I, No. 4, Newsletter of the Washington, D.C., Community, Discalced Carmelite Friars).

Introducing our New Provincial. . .

In the last issue of the Clarion we announced that Fr. John Sullivan, elected Provincial of our Washington Province in the Provincial Chapter of 1990, was elected Second General Definitor in the General Chapter of 1991. Thus it was necessary that a new Provincial be found to finish out the triennium 1990-1993. After consultation with the membership, the Provincial council petitioned the General Definitory for permission to elect Fr. John Sullivan's successor also by means of province-wide balloting. When all was said and done, on June 17th, Fr. Phillip Thomas emerged as the choice of the majority. With characteristic generosity and obedience, Fr.

Phillip accepted the office. Again thanks to Fr. Theodore, I am able to include a picture of him here.



V. Rev. Fr. Phillip of the Holy Trinity (Thomas), OCD

Our new Provincial was born in Aurora, IL, on January 5, 1950. He received the habit on August 14, 1970, and chose to be known as Phillip of the Holy Trinity. In due course (August 15, 1971) he made Simple (temporary) Profession of Vows, and in 1976 his Solemn (permanent) Profession.

After obtaining a BA in Psychology and an MA in Theology at Catholic University of America, he was ordained a priest of the Order on June 23, 1979. In August, 1980, Fr. Phillip went to St. Louis University for special training in "formation ministry". Then he served as Director of Novices at Brookline, MA, and at Holy Hill, WI, from 1981-87. During those same years he also served as a member of the Provincial Council.

Between 1987 and his election in June of this year, Fr. Provincial was a member of the Province's desert community at Hinton, WV, spent a year as volunteer in pastoral ministry at Covenant House in New York City, and served as director of students (formation director) at our Community in Washington, DC.

Report on the 1991 Eastern Regional Congress, Philadelphia, PA, June 13 -16, 1991....

Those of you who have received the Clarion of last Fall, Winter and Spring, are well aware of the titles of the major conferences and workshops and of the speakers/presenters thereof. Unsolicited comments made by participants of the Congress

make it possible for me to say that the talks were very well received, and the general assessment is that it was an "excellent" Congress. Our most sincere thanks, therefore, are due the overall Chairman of the event, Marjorie Oliver, of the Philadelphia Community, OCDS, and her committees. May God richly reward them for the time and energy they so generously dedicated to make the Congress a success.

Tapes for all the talks, including the homilies at the Liturgies, including even the "General Session" at which this writer was the moderator, are available. Consult the "order form" near the back of this issue.

However, I now make an earnest request for volunteers to transcribe the tapes of the major talks or workshops (one tape per volunteer). Shortly after July 1st I received an inquiry from a member who attended the Congress but who is deaf. He wondered whether printed proceedings would be made available as well as tapes. I understand that I could hire a stenographer to do that, but I prefer to solicit volunteers. If you, dear reader, are willing to transcribe a tape, please write in to let me know your name, address and phone number, and after I have considered the response, I will act accordingly. By the way, the same inquirer wondered whether the proceedings of the 1990 San Diego Congress were available in print, and I was able to tell him that I was recently informed that they will be available soon.

Report on the Meeting of the National Secretariate..



The National Secretariate
 Standing, left to right: Frs. Palmer, Bruno and Bernard.
 Seated, left to right: Jayne, Penny, Diane and Gladys

During the General Session referred to above, your reporter was able to introduce the members of the Secretariate to the assembled participants of the Congress. If you have looked at the Local Statutes for the United States (Sec. I) appended to the Rule, you know that they "mandate" a National Secretariate that is to be a "deliberative body". Neither the Rule nor the Local Statutes treat of the purpose or the duties of the Secretariate, such that it was obliged to determine for itself the scope of its power and jurisdiction. That it has tried to do by drawing up By-Laws for its own proper governance and functioning, and this is what Article II -Authority and Responsibility- states: "The Secretariate has authority to make policy decisions touching upon matters and issues common to the various communities of Our Secular Order and its membership. Its purpose is to foster and facilitate unity and uniformity in response to the grace of the Vocation of the Secular Discalced Carmelite, and fruitful progress in the exercise thereof". I do hope you are interested in what we discussed and decided. But before I go into that, let me introduce again the members of the Secretariate:

Members "ex officio" are the respective Provincial Delegates of the three Regions formally established by our General Definitory in 1974, namely, Fr. Michael Buckley, OCD, representing the Western Region, which is placed under the supervision of the California Province (Fr. Buckley was represented at the meeting by his delegate, Fr. Bernard Perkins, OCD); Fr. Palmer Maxwell, OCD, representing the Central Region, which is placed under the supervision of the Oklahoma Province; and Fr. Bruno Cocuzzi, OCD, representing the Eastern Region, under the supervision of our Washington, DC, Province.

The Provincial Delegates appoint from their respective jurisdictions lay members of the Order to serve on the Secretariate, whose terms of office do not exceed those of the Delegate appointing them. These are: Diane Lee Buzan, OCDS, Jayne Myrick, OCDS, and Gladys Perry, OCDS, from the Western, Central and Eastern Regions respectively. The Secretariate is rounded out by the Recording Secretary, also mandated by the Local Statutes, who does not, however, have the authority to vote in the deliberations, but who does have the right to contribute and be heard in the discussions preceding the voting. She is Penny S. Brown, OCDS, also of the Western Region. The following is my recollection of what transpired at the meeting of the Secretariate, as corrected and amended by the others present, to whom I presented my recollections for their input.

In the Old Business segment we considered standard forms and By-Laws.

It was reported that some of the older, larger,

well established communities prefer to use the forms they themselves had already developed, and which they say cover, substantially, the same ground as the forms approved for promulgation at the 1990 Secretariate meeting. Following discussion it was agreed to by all that the Secretariate "strongly urge" the use of the new forms by all the communities, and recommend, further, that the interpretation of certain questions on the periodic candidacy and formation review forms be made with the guidance and counsel of the Provincial Delegate. It was also agreed that another form should be added to the eight existing forms to deal with petitions for a leave of absence, and the task of formulating and drafting the said form was entrusted to Fr. Palmer Maxwell, who would get a proposed final form into our hands so that we could deal with it at the 1992 meeting. The form would incorporate our agreement that a "leave of absence" would be granted only after the Final Promise, and for really serious reasons. While speaking of absences in general, we came to the conclusion that a substantial number of absences from community meetings during formation, even justified and excused absences, would require prolongation of the formation period beyond the two and three years respectively.

The newly-drafted, proposed, new By-Laws were also presented for amendment and approval. Changes agreed upon have already been incorporated into the text, and after all the members have had a chance to review the amended version one more time, it will be sent to the General Definitory to solicit its approval and/or suggestions for further amendment.

Speaking of the General Definitory provides the opportunity to mention certain very important matters considered under New Business. It was pointed out at the meeting that a few Communities of Lay Discalced Carmelites, canonically established (by decree of Fr. General), were linked to Monasteries of Nuns and the cities in which the Nuns were located, but that now those Nuns have moved to a new site in a different city. Does the Decree of canonical establishment follow the Community of Nuns? Does it remain in the city where the community continues to meet, and is it automatically transferred to the Parish Church or other Religious House where the meetings take place? Must the former Community be terminated before a new decree issues? Clarification is also needed as to how a decree of establishment should be worded in the event the community does not meet at a Church or a Religious House. Fr. Bruno has been entrusted with the task of making a formal petition to the Generalate that the wording of the decree of Canonical Establishment be changed (a standard form is currently in use) to cover the situations referred to

just now. We will suggest that the establishment be linked with the Diocese, since the Bishop would already have consented to the establishment of the community), and we will seek permission to have an input into how the subsequent decrees be worded, especially when there is more than one OCDS community in the same diocese.

A second very important matter had to do with the question of non-Order Spiritual Assistants to our Secular Communities. In the Central Region, it is the exception, rather than the norm, that a Friar of the Order is the Spiritual Assistant. Since the Assistant (ideally a priest) represents the Order and has a voice in approving candidates for Investiture, Promises and Vows, he should have an "adequate" understanding and appreciation of the Discalced Carmelite spirit and charism. It was felt that in those situations too great a burden has been placed upon the respective Directors of Formation to "teach" our Charism to the non-Order Assistant. It was further agreed that ideally, the Provincial Delegates should reach out to those assistants, let them know they have a "brother" in the Order to help them, and that the "help" offered should include informing them as to what materials are available for their reading and study, sending them those materials, or at least letting them know where they are available, and, to the extent possible, bringing them together so that they might get to know one another and share experiences, questions and insights. It was even suggested that they be encouraged to attend the annual Congresses, and that some kind of financial aid be made available for that, if possible. In other words, that a "ministry" to non-Order Spiritual Assistants be developed. Mention was made of trying to call together also Directors of Formation of communities that have a non-Order Assistant, for their mutual benefit, enlightenment, and support.



Alfred Jozwicki and Diane Lee Buzan

Alfred is the deaf member who inquired as to the availability of the Congress proceedings in printed form.

Again under New Business, all of the issues that surfaced in the meeting of Presidents of New England Communities of OCDS (Cf. July-September 1991 Clarion, page 18) were presented for discussion and comment, even though many of them had already been discussed in previous meetings of the Secretariate. I will touch briefly on those that seemed most to merit consideration.

As to Formation, it was agreed that there are enough sources already in print from which to put together a list of topics that should be treated in all formation programs. There was concern, though, about cramping the "style" of the formation directors by too rigid an insistence upon "subject matter", and it was felt that they be allowed the creative freedom to teach in the manner best suited to their own talents and personalities.

We all agreed, too, that while it is the responsibility of every community to provide the best formation possible, it is ultimately the responsibility of every candidate to see to his own success in the program, i.e., fidelity to prayer, spiritual reading, attendance at community functions, assuming a share of the community burdens, etc...

In regard to keeping members up-to-date on documents issuing from the Holy See that deal with the Laity, it was felt that the respective Provincial Delegates should assume responsibility for that.

It was reported that there are a few Lay Carmelites who have been observed wearing the LARGE Scapular of the Order OVER the clothing everytime they go to Church; and that one member has even been seen wearing it to work, to the supermarket, and in other public places. No one at the meeting felt that hard and fast rules should be made in regard to wearing the Large Scapular, but we did agree that it is appropriately worn over the clothing at its meetings and at whatever services or events a Community attends "as a recognizable body".

One policy decision that was reached and made known at the General Session of the Congress was the practice of taking "religious names". No one is OBLIGED to take a different name or a "suffix", i.e., a Saint or a Mystery, at the time of receiving the Scapular. One may appropriately do both, but one must NEVER prefix the "new" name with Brother or Sister, given the Secular nature of the Vocation.

I can't remember what was said about the practice of issuing "certificates" of investiture, Promise and Vows, except that that is generally left up to the discretion of the individual communities. My own opinion is that a Certificate ought to issue only after

the Definitive Promise, since there is no guarantee at Clothing or First Promise that one is going to persevere to or be approved for the Definitive Promise. On that Certificate the dates of receiving the Scapular and making the First Promise could easily be incorporated. In this same issue you will see two examples of certificates currently in use.

QUARTERLY REPORT
Revenue - Expenditures
Apr 1 - Jun 30

REVENUE

Dues.....	\$4,997.50
Separate Clarion Subscriptions..	136.00
Donations.....	151.00
Items sold.....	161.48
Interest N.O.W. Account.....	89.37
<u>Total Revenue</u>	<u>\$5,535.35</u>

EXPENDITURES

Printing, April - June Clarion..	\$1,500.00
Car payments, Apr - Jun.....	1,414.71
Congress Costs.....	1,086.50
Office Overhead, Jan - Mar.....	450.00
Stipend, Fr. Theodore, OCD.....	450.00
Gasoline & travel expenses.....	408.38
Stamps & ordinary Postage.....	337.24
Clarion bulk mail postage.....	303.87
Purchase, Books for Resale.....	150.98
Car maintenance & servicing.....	146.05
Office supplies.....	143.96
Clarion Foreign Mailings.....	87.18
Misc. cash expenses.....	48.43
UPS shipping.....	21.45
<u>Pstge, Chg of Adrs Ntce, Clarion..</u>	<u>19.25</u>
<u>Total Expenditures</u>	<u>\$6,568.00</u>

On Hand, March 31, 1991	\$6,278.66
<u>Revenue, Apr-Jun, 1991.....</u>	<u>5,535.35</u>
On hand before dsbrsmnts.....	11,814.01
<u>Less dsbrsmnts Jan-Mar 1991.....</u>	<u>6,568.00</u>
On Hand June 30, 1991.....	5,246.01

Commentary

I am happy to call your attention to the fact that the cost of printing the Clarion is down to \$1,500. A forty dollar difference may not seem like much, but the July -September issue was comprised of twenty pages rather than the usual sixteen. With regard to Clarion entries, you may have noted that the cost of paying the local mailing service to sort,

bundle and otherwise prepare the Clarions for mailing is absent from the list of expenditures. That is, the bill of \$132.50 did not come in till after July 1, and so it was not paid during the quarter represented above. It will be reported in the next issue.

As to the other large expenditures, we will not be seeing large "car payments" showing up any more. At this writing I have already made the final payment of \$471.57, so that the Dodge Spirit belongs entirely to the Office.

The entry listed as "Congress Costs" represents an office responsibility to bring Gladys Perry, our Eastern Region lay representative in the National Secretariate mandated by the Local Statutes, to the Secretariate meeting and to the Congress, as well as the transportation cost of getting Ruby Alexander to the Congress. In all fairness the office should have picked up the entire cost of Ruby's attendance, since she works so unselfishly, long and hard as Admissions officer and Formation director to a really large group of "Isolated Lay Discalced Carmelites".

The only other item I feel I need to comment upon is the Miscellaneous cash expense. About half of that is a bank charge and the rest is a figure I had to invent in order to get my books to balance at the end of June.

While I am on the subject of finances, recently I was asked by the Provincial Administration to submit a budget for 1992. At first I begged off, using the excuse that I couldn't predict how much I would receive in any of the categories (there are just five of them) of income, and particularly because I couldn't possibly foresee what the expenditures would be. Of course, the Council was interested in an "estimated" budget, so I did my best to comply, making "projections" based on past income and expenditures. Interestingly, the projections showed a surplus of close to \$5,000, even considering that I had included items of 1992 expense such as special OCDS projects (e.g., printing of a devotional manual, etc.) @ \$2,500; subsidy of Friar Spiritual Assistants (some communities are small and others so far away from the Friar's local monastery that the stipend they receive does not nearly cover the transportation costs), also @ \$2,500; and a "salary" of \$6,000 for myself (the provincial administration had suggested that I take \$7,000 to \$9,000 as salary to help out our community here at Peterborough. Of course, the "rent" I have been paying to the monastery would then cease).

Later, though, it occurred to me that I will not have received much, if any, in the way of dues between July 1 and August 31, so that instead of multiplying the nearly \$22,000 received between September 1, 1990 and June 30, 1991, by 1.2, to get

the estimated figure which I rounded off to \$26,000 and added \$3,000 to included expanded membership, I should have estimated \$25,000 instead of \$29,000 as dues to be received in 1992. Thank God there is that "cushion" of nearly \$5,000 estimated surplus.



Christ the King Community, Endwell, NY, and Fr. Bruno

Corrections and Amendments. . .

It has come to my attention that five communities were omitted from among those whose members were listed in our last Clarion as having received the Scapular, made Promises or Vows. They are Brighton, MA, Columbus, OH, Danvers, MA, Grand Rapids, MI, and Schenectady, NY. I have listed them in this issue, as you can see, and I have added names omitted from the 1989 list of those who made final promises in 1989.

I also take the opportunity to correct some errors in that listing. I included the President of the Manchester, NH, Community, Cylea Mancuso among those having made final promises. She should have been listed among those who made vows in 1990. The precise date of 12-09, however, was correct. I also mis-spelled the names of Jean Ezzell and Ana Maria Brown, both of the Community of Our Lady of the Blessed Sacrament of St. Paul, MN. Jean had received the Scapular and Ana Maria had made the First Promise.

Finally, because of strictures of space and time, in preparing the last Clarion I was unable to include the captions that should have accompanied the wood-cuts. I'll include those, now, too:

Wood-cut on page 1: St. John of the Cross and St. Teresa in the parlor of the convent of the Incarnation. They were speaking about the mystery of the

Most Holy Trinity, to which St. John was so attracted, and both were elevated in ecstasy.

Wood-cut on page 2: St. John of the Cross writing. While in Granada, a time of great literary activity, he finished *The Ascent of Mt. Carmel*, wrote *The Dark Night*, and completed *The Spiritual*

Canticle. There he also composed *The Living Flame of Love*.

Wood-cut on page 3: Death of St. John at Ubeda on December 14, 1591. He died peacefully and joyfully at midnight, praying "Into your hands, O Lord, I commend my spirit".

Wood-cut (actually, a photograph) on page 4: Statue of the Child Jesus kept at Ubeda. One Christmas Day, St. John of the Cross took it up in ecstasy, dancing and singing a popular song which he adapted: "My sweet and tender Jesus, if your love is going to slay me, it will happen now".

FROM YOUR PROVINCIAL DELEGATE

More on the General Chapter. . .

I can't resist the opportunity to include here the "official" dialogue that occurred between Our Father General and His Holiness Pope John Paul on April 22, 1991, in an audience granted to all those who made up the General Chapter. First, Fr. General:

Most Blessed Father,

We, sons of St. Teresa and of St. John of the Cross, representing five continents, have met in General Chapter. We wish to express our filial adherence to you, our common Father, successor of Peter, and bond of unity in Christ's Church.

In the name of the entire Teresian-Sanjuanist Family, which is present in many countries and incarnated in their different cultures, we wish first of all to thank you for the Apostolic Letter which we received from you on the occasion of the Fourth Centenary of the Death of St. John of the Cross. We thank you for this also in the name of our Sisters, the Discalced Carmelite Nuns.

The letter which Your Holiness sent to us points out a path to follow in order to live out our mission as witnesses to the presence of God in today's world. We want to align ourselves with the new evangelization and to work in the context of the demands it makes of us -just as the Church today repeatedly and insistently asks this of us as she interprets the signs of the times and the voice of the Spirit.

We are aware of our charism and of the obligations which it involves: The Discalced Carmelite Nuns, our Sisters -with whom we form one single family according to the spirit and will of St. Teresa-wish to fulfill it in the perspective of a life totally dedicated to contemplation and in accord with that



Very Reverend Fr. Camilo Maccise, OCD
Superior General

life's requirements. We [Friars] wish to fulfill it by transforming our experience of God into a source of service to our brothers and sisters and by being witnesses of Christ in the heart of the world whose joys and hopes, sorrows and anguish we share.

Over the last four centuries, the Teresian-Sanjuanist charism has grown more and more dynamic and revealed new riches in its service to the Church. It has become universal as it has taken up the challenges presented by the cultures of all the continents. My election is a sign of that fact.

Most Blessed Father, we desire that this our visit may be for all the Teresian Carmel a sign of our profound union with the successor of Peter and, by taking to heart the constant invitations of Your Holiness, an expression of our will to respond with renewed fidelity to our charism according to the needs of the Church and of the world.

In the name of all the Teresian Carmelite family, I ask of your Holiness a fatherly word and your Apostolic Blessing.

This is how Our Holy Father responded:

Dearly Beloved Brothers,

1. I feel joy in meeting with you, spiritual sons of St. Teresa and of St. John of the Cross, today, at the



Pope John Paul II

conclusion of your General Chapter. I welcome each of you cordially. You come from various countries on five continents and represent the entire Discalced Carmelite Order to which I want to extend my affectionate greeting.

My thoughts turn in a special way to Fr. Felipe Sainz de Baranda, who, after twelve years, leaves the important office of Superior General. I address fraternal good wishes to his successor, Father Camilo Maccise, and to the members of the new General Council. I desire, furthermore, to express my pleasure for the good that your vast and skilled religious family is accomplishing in the Church and in the world.

2. During the Chapter which has just ended, you sought to reflect on a theme which is more timely and stimulating than ever: "The Teresian Carmel and the New Evangelization".

As you will recall, in the Apostolic Letter which I addressed to your religious family on the occasion of the Fourth Centenary of the Death of St. John of the Cross, I stressed the need for giving new strength to faith in order to "advance a new evangelization that starts by re-evangelizing believers and

that opens itself out more and more to Christ's teaching and light" (Master in Faith, n.3.). Jesus is the fulcrum of the contemplation and service that are typical of the spirituality of St. Teresa of Jesus and of St. John of the Cross and of the other great Teachers of your Carmelite tradition.

3. It is to God and to Him alone that you ought to tend, dearly beloved Brothers. You must have the agility and liberty of heart of one who loves the Most High above all things and above everyone, a heart that runs with conviction straight toward the essential. Give up everything in order to give everything. You will discover the "nothing" of the creature and the "everything" of God in a total and progressive abandonment to the will of the Lord. Follow your Spiritual Teachers, and you will walk toward the mountain of holiness thirsting for the "one thing necessary" (Lk 10,41). You will long for the Absolute. Steadfast in the faith, your spirit will be open to the limitless horizons of the Love of Christ. Your way will certainly be one of joy and of holiness, a witness to purity and to authentic interior perfection. You will guide other in the path of ascesis and of holiness and conduct souls to the contemplation and possession of God.

4. Be faithful to your Founders! My heart desires for you an ever greater and more convinced fidelity to the charism of your Order. The Church asks this of you as your particular service. She expects it from you. If you will walk constantly along the path of the most authentic Carmelite tradition, you will be able to face, without too much difficulty, the demands of our historic times.

Always love the Church over and above everything: Being "Discalced Carmelite" means loving the Church tenderly. It means praying for her. It means proclaiming the Gospel with her to every creature.

*From the beginning of my Pontificate, I have repeated over and over again that the new evangelization ought to be characterized by renewed ardor. By that I mean: a deep spirituality and an unprecedented interior verve. You understand how necessary it is, even for you, if you want to obtain authentic fruits of apostolic renewal, that you be faithful to the values of your charism. In my recent Apostolic Letter I took the occasion to call some of them to mind: "Austerity, intimacy with God, intense prayer, evangelical brotherhood, and the promotion of prayer and of Christian perfection by means of preaching and spiritual direction which are your specific apostolate in the Church" (*Ibid.*, n.19).*

5. The world today needs true witness to God. By continuing as always to pour yourselves out in the

OCTOBER 1991

4th Centennial of Death
St. John of the Cross
1591 -- 1991

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>*National observance October 13-19</p>		<p>1 St. Theresa of the Child Jesus I thank You, O my God, for all the graces You have given me... especially suffering.</p> <p>Little Therése</p>	<p>2 Guardian Angels The devil fears the soul united to God as he does God himself.</p> <p>Maxims 47 St. John of the Cross</p>	<p>3 <i>Therése Martin starts to attend school in 1890.</i> My vocation, at last I have found it. My vocation is love!</p> <p>Little Therése</p>	<p>4 St. Francis of Assisi First Friday <i>Teresa of Avila, died 1582 Carmelite Hermit Rule changed into Friar or Mendicant Rule in 1247 at Aylesford, England.</i></p>	<p>5 B.V.M. First Saturday She (Mary) has been my intimate confidante from the tenderest years of my life. Bl. Teresita of Andes</p>
<p>6 27th Sunday in Ordinary Time Respect Life Sunday May the Lord bless us all the days of our lives. Resp. Ps. <i>Bl. Maria-Rose Durocher St. Bruno Begin Novena -Teresa of J.</i></p>	<p>7 Our Lady of the Rosary Papal approval for the First Secular Order of Carmelites in 1452 at the request of Bl. John Soreth. How I wish to give my blood for the Church. Little Arab</p>	<p>8 Do not burden yourself with rules or particular devotions but act with Faith, with love and with humility.</p> <p>Brother Lawrence</p>	<p>9 SS. Denis & companions St. John Leonardi God dwells secretly in all souls and is hidden in their substance.</p> <p>St. John of the Cross</p>	<p>10 We can never have too much confidence in the Good God; He is so merciful and so mighty; as we hope in Him so shall we receive.</p> <p>Little Therése</p>	<p>11 More is gained in one hour from God's good things than in a whole lifetime from our own. St. John of the Cross</p>	<p>12 B.V.M. <i>Birth: Edith Stein, 1891 Entered Carmel 1935</i> Jesus' life of prayer is the key that introduces us into the prayer of the Church. Edith Stein</p>
<p>13 28th Sunday in Ordinary Time *National Vocations Awareness Week Fill us with Your Love, O Lord, and we will sing for joy. Resp. Ps.</p>	<p>14 St. Callistus I Columbus Day obsvd. Canadian Thanksgiving St. Teresa begins a term as prioress at Incarnation, 1571. Love turns work into rest. St. Teresa of J.</p>	<p>15 St. Teresa of Jesus - Solemn Feast Day Co-founder of the Discalced Carmelites Doctor of the Church What is the matter with Christians now-a-days? St. Teresa of Jesus</p>	<p>16 St. Hedwig St. Margaret Mary Alacoque Among lovers, the wound of one is a wound for both and the two have but one feeling.</p> <p>St. John of the Cross</p>	<p>17 St. Ignatius of Antioch Bless us, O Virgin Mary, Mother of Compassion, Advocate and Consoler of all those who confide in you.</p> <p>St. Teresa Mgt, Redi</p>	<p>18 St. Luke <i>St. Teresa of Jesus receives the grace of spiritual marriage at the Incarnation</i> It is necessary to put our complete trust in God. Brother Lawrence</p>	<p>19 SS. Isaac Jogues, John de Brébœuf & companions St. Paul of the Cross Be satisfied with the state God has designated for you. Brother Lawrence</p>
<p>20 29th Sunday in Ordinary Time World Mission Sunday <i>St. Theresa of the Child Jesus, Co-Patron of the Missions</i> Lord, let Your mercy be on us, as we place our trust in You. Resp. Ps.</p>	<p>21 God perfects man gradually according to his human nature, and proceeds from the lowest and most exterior to the highest and most interior. St. John of the Cross</p>	<p>22 We should surrender ourselves in things temporal and in things spiritual, entirely and with complete abandonment to God. Brother Lawrence</p>	<p>23 St. John of Capistrano You must not allow yourself to become absorbed in the external occupations which you are obliged to perform. St. Teresa Margaret R.</p>	<p>24 St. Anthony Claret After earth's exile I hope to go and enjoy You in the Fatherland. Little Therése</p>	<p>25 Feed not your spirit on anything but God. Cast off concern about things, and bear peace and recollection in your heart. St. John of the Cross</p>	<p>26 B.V.M. Look not on our blindness, my God, but on the streams of Blood shed by Thy Son for us. St. Teresa of Jesus</p>
<p>27 30th Sunday in Ordinary Time Off daylight-saving time The Lord has done great things for us, we are filled with joy. Resp. Ps.</p>	<p>28 SS. Simon & Jude From this moment make a holy and firm resolution...to live the rest of your days in His sacred presence. Brother Lawrence</p>	<p>29 Without showing Himself, without making His voice heard, Jesus teaches me in secret. St. Therése</p>	<p>30 Keep spiritually tranquil in a loving attentiveness to God, and when it is necessary to speak, let it be with the same calm and peace. St. John of the Cross</p>	<p>31 All 'Hallow's Eve O my God, how blind the world is in its fear of death! Death is a happy event. Little Arab</p>		

NOVEMBER 1991

4th Centennial of Death
St. John of the Cross
1591 -- 1991

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					<p>1 All Saints <i>Holy Day of Obligation</i> First Friday</p> <p>To be reborn in the Holy Spirit during this life is to become most like God in purity, without any mixture of imperfection.</p> <p>St. John of the Cross</p>	<p>2 All Souls First Saturday</p> <p>My idea of being a Carmelite is to be a victim, constantly immolated for souls.</p> <p>Bl. Teresita of the Andes</p>
<p>3 31st Sunday in Ordinary Time</p> <p><i>I Love You, Lord, my strength.</i> Rsp. Ps.</p> <p>St. Martin de Porres</p>	<p>4 St. Charles Borromeo</p> <p>When something goes well, let us not believe that it is because of our prayers; but when misfortune occurs, let us think that it is because of our sins. St. Ter. Mgt.</p>	<p>5 Election Day</p> <p>I have no other desire than that the will on God be accomplished in me and through me.</p> <p>Letter 140 Edith Stein</p>	<p>6 Baltimore, first U.S. diocese, 1789</p> <p>We have a God of infinite goodness who knows what we need.</p> <p>Brother Lawrence</p>	<p>7 I feel my helplessness and I beg You, O My God, to be Yourself my Sanctity!</p> <p>Little Therése</p> <p>If I am not close to You, what am I worth? St. Teresa of Jesus</p>	<p>8 Blessed Elizabeth of the Trinity OCD</p> <p><i>He shows not partiality. He loves everyone.</i></p> <p>St. Teresa of Jesus</p>	<p>9 Dedication of St. John Lateran</p> <p>Bl. Elizabeth died in 1906 with the words: "I am going to light to life, to love."</p>
<p>10 32nd Sunday in Ordinary Time</p> <p>The Lord keeps Faith Forever, secures justice for the oppressed, gives food to the hungry. Rsp. Ps.</p> <p>St. Leo the Great</p>	<p>11 St. Martin of Tours Veterans Day</p> <p>In our better moments we do recognize our imperfections ... that there is room for improvement.</p> <p>Bl. Titus Brandsma</p>	<p>12 St. Josaphat</p> <p>It is great wisdom to know how to be silent and to look at neither the remarks, nor the deeds, nor the lives of another.</p> <p>St. John of the Cross</p>	<p>13 St. Frances Xavier Cabrini</p> <p>In Him everything is found. In Him everyone is forgotten.</p> <p>St. Teresa of Jesus</p>	<p>14 All Carmelite Saints Day</p> <p>Only the Divine Power is sufficient to conquer the devil and only the Divine Light can understand his wiles.</p> <p>St. John of the Cross</p>	<p>15 St. Albert the Great All Carmelite Souls</p> <p>What is there for you to fear if God has promised to hear us each time we have recourse to Him? St. Teresa Mgt. Redi</p>	<p>16 St. Margaret of Scotland St. Gertrude B.V.M.</p> <p>My mother, Mary, look at me!</p> <p>Miriam, Little Arab</p>
<p>17 33rd Sunday in Ordinary Time Catholic National Bible Week</p> <p>I set the Lord ever before me; with Him at my right hand I shall not be disturbed. Rsp. Ps.</p> <p>St. Elizabeth of Hungary</p>	<p>18 Dedication of the Churches of SS. Peter and Paul St. Rose Philippine Duchesne</p> <p>I beg of You to take away my freedom to displease You.</p> <p>Little Therése</p>	<p>19 Our Lady, Mother of Divine Providence (Puerto Rico) Feast of Bl. Rafael Kalinowski of St. Joseph, O.C.D.</p> <p>The thief thinks others also steal; and the lustful man thinks that others are lustful too: ...his judgement stemming from his own (actions).</p> <p>St. John of the Cross</p>	<p>20 Ven. Fr. Prosper of the Holy Spirit OCD established the Discalced Carmelites on Mt. Carmel in 1631 and died Nov. 20, 1653</p> <p>also steal; and the lustful man thinks that others are lustful too: ...his judgement stemming from his own (actions).</p> <p>St. John of the Cross</p>	<p>21 Presentation of Mary Bl. Elizabeth of the Trinity wrote her Prayer to the Trinity on Nov. 21, 1904.</p>	<p>22 St. Cecilia</p> <p>I never have need of anything, because in Jesus I find all that I am looking for!</p> <p>Bl. Teresita of Andes</p>	<p>23 St. Clement I St. Columban B.V.M.</p> <p>Love is the soul's inclination, strength and power in making its way to God.</p> <p>St. John of the Cross</p>
<p>24 Christ the King</p> <p>The Lord is king; He is robed in majesty! Rsp. Ps.</p> <p>Our model is Jesus...and I have resolved to resemble Him in all things.</p> <p>St. Teresa Mgt. Redi</p>	<p>25 (34th Week in Ordinary Time) Bl. Elizabeth of the Trinity was beatified on Nov. 25, 1984</p> <p>In suffering God gives strength to the soul.</p> <p>St. John of the Cross</p>	<p>26 Yes, my God, You know well that I long only to be a victim of Your Sacred Heart, entirely consumed as a holocaust in the fire of Your holy love!</p> <p>St. Teresa Mgt. Redi</p>	<p>27 Let us begin: Perhaps He is only waiting for a single generous resolution from us.</p> <p>Brother Lawrence</p>	<p>28 Thanksgiving Day Discalced Carmelite Friars start in 1568 at Duruelo with John of the Cross and Fr. Anthony.</p>	<p>29 Bl. Denis & Redemptus OCD, Martyrs. Feast.</p> <p>To live in the present without the burden of future.</p> <p>Edith Stein</p>	<p>30 St. Andrew</p> <p>We can do this much: endeavor to conform ourselves to Christ Crucified.</p> <p>St. Teresa Mgt. Redi</p>

DECEMBER 1991

4th Centennial of Death
St. John of the Cross
1591 -- 1991

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>1 1st Sunday of Advent</p> <p>Your ways, O Lord, make known to me, teach me Your paths.</p> <p>Ps. 25:4</p>	<p>2 Hanukkah</p> <p>The first step of love makes the soul sick in an advantageous way.</p> <p>St. John of the Cross</p>	<p>3 St. Francis Xavier</p> <p>The second step of love causes a person to search for God unceasingly.</p> <p>St. John of the Cross (Imprisoned 1577)</p>	<p>4 St. John Damascene</p> <p>The third step of love prompts the soul to the performance of works and gives it fervor that it might not fail.</p> <p>St. John of the Cross</p>	<p>5 Begin Novena to John of the Cross</p> <p>On the fourth step a habitual yet unwearisome suffering is engendered on account of the Beloved.</p> <p>St. John of the Cross</p>	<p>6 St. Nicholas First Friday</p> <p>The fifth step of this ladder of love imparts an impatient desire and longing for God.</p> <p>St. John of the Cross</p>	<p>7 Immaculate Conception Holy Day of Obligation First Saturday</p> <p>Sing to the Lord a new song, for He has done marvelous deeds.</p> <p>Resp. Ps.</p>
<p>8 2nd Sunday of Advent</p> <p>The Lord has done great things for us; we are filled with joy.</p> <p>Resp. Ps.</p>	<p>9 The sixth step of love makes the soul run swiftly toward God and experience many touches in Him.</p> <p>St. John of the Cross</p>	<p>10 The seventh step of this ladder of love gives the person an ardent boldness.</p> <p>St. John of the Cross</p>	<p>11 St. Damasus I</p> <p>The eighth step of love impels the soul to lay hold of the Beloved without letting Him go.</p> <p>St. John of the Cross</p>	<p>12 Our Lady of Guadalupe</p> <p>The ninth step of love the soul to burn gently.</p> <p>St. John of the Cross</p>	<p>13 St. Lucy</p> <p>The tenth and last step of this secret ladder assimilates the soul to God completely.</p> <p>St. John of the Cross</p>	<p>14 St. John of the Cross Doctor of Church</p> <p>Anyone who is to find a hidden treasure must enter the hiding place secretly.</p> <p>St. John of the Cross Co-founder of D.C.</p>
<p>15 3rd Sunday of Advent 200th anniversary of Bill of Rights</p> <p>Cry out with joy and gladness; for among you is the great and Holy One of Israel.</p> <p>Resp. Ps.</p>	<p>16 Bl. Mary of the Angels, OCD, Virgin. Opt. Mem.</p> <p>Wisdom enters through love, silence and mortification.</p> <p>St. John of the Cross</p>	<p>17</p> <p>I wish to live by faith in You, O Lord.. and I hope in the end to be saved!</p> <p>St. Teresa Mgt. Redi</p>	<p>18</p> <p>What helps is that the soul embrace the good Jesus our Lord with determination.</p> <p>St. Teresa of Jesus</p>	<p>19</p> <p>He who is all eagerness to acquire and keep, loses. He who gives to God, gains.</p> <p>Edith Stein</p>	<p>20 The Discalced Carmelites became a separate Order in the year 1593.</p> <p>I desire to accomplish Your Will perfectly.</p> <p>Little Therése</p>	<p>21 St. Peter Canisius</p> <p>In every way become the handmaids of the Lord, after the example of the Mother of God.</p> <p>Theresa Benedict</p>
<p>22 4th Sunday of Advent</p> <p>Lord, make us turn to You, let us see Your face and we shall be saved.</p> <p>RSP. Ps.</p>	<p>23 St. John of Kanty</p> <p>Offer Him your heart from time to time during the day in the midst of your work, at every moment if you can.</p> <p>Brother Lawrence</p>	<p>24 Christmas Eve</p> <p>Forever I will sing the goodness of the Lord. Resp. Ps.</p> <p>Let us contemplate this night with awe.</p> <p>Edith Stein</p>	<p>25 Christmas Day Holy Day of Obligation</p> <p>A light will shine on us this day: the Lord is born for us.</p> <p>Resp. Ps. Mass at Dawn</p>	<p>26 St. Stephen</p> <p>Suffering pleases me because Jesus preferred suffering from His birth till death on the cross.</p> <p>Bl. Teresita of the Andes</p>	<p>27 St. John</p> <p>When You looked at me Your eyes imprinted Your Grace in me: For this You loved me ardently.</p> <p>St. John of the Cross</p>	<p>28 Holy Innocents</p> <p>My Jesus, I am determined to be all Yours, whatever the cost, and despite every repugnance.</p> <p>St. Teresa Mgt. Redi</p>
<p>29 Holy Family</p> <p>Happy are those who fear the Lord and walk in His ways.</p> <p>Resp. Ps.</p>	<p>30</p> <p>A vocation is the greatest blessing that God can grant a creature.</p> <p>Bl. Teresita of the Andes</p>	<p>31 St. Sylvester I New Year's Eve</p> <p>Let us adore the Trinity, one God mystery unfathomable.</p> <p>The Little Arab</p>				



CERTIFICATE OF PROMISE

in the Secular Order of Our Lady of Mt. Carmel and St. Teresa of Jesus (Discalced Carmelites) canonically established in the Archdiocese of Cincinnati, Ohio.



Having worthily completed the period of Formation,

inspired by the Holy Spirit, in response to God's call, has sincerely promised to the Superiors of the Order and to sisters and brothers in Carmel, to tend to evangelical perfection in the spirit of the evangelical counsels of chastity, poverty, obedience, and of the Beatitudes, according to the Rule of the Secular Order of the Discalced Carmelites, for three years. _____ confidently entrusts this, Promise to the Blessed Virgin Mary, Mother and Queen of Carmel.

Spiritual Director

*Discalced Carmelites Third Order
Zelus Zelatus Sum
Profession
of
Promises*

I, _____, inspired by the Holy Spirit, in response to God's call, sincerely promise to the Superiors of the Order and to you my brethren, to tend to evangelical perfection in the Spirit of the evangelical counsels of chastity, poverty, obedience and of the Beatitudes, according to the Rule of the Secular Order of the Discalced Carmelites, for all my life. I confidently entrust this my Promise to the Virgin Mary, Mother and Queen of Carmel.

Signature

Post

Date

Domino

service of the Christian Message, your Order finds in the Church room for life and action on behalf of the new evangelization. It is a question of making the Charity of God present among men and women of our times by helping them to rediscover it in the events of history and in the facts of everyday life, and especially by helping them to love God above every creature.

Begin from this experience. Then, like your Holy Mystic of Fontiveros, to whom you often turn during this year, you will be able to proclaim God who is light (1 Jn 1.6) and who gives meaning to history: the living God who involves everyone in justice, in the defense of life, in the search for peace, and in respect for the harmony of creation.

6. Dearly beloved brothers, the Church encourages you to grow in your determination to serve Christ.

Persevere in searching authentically for God's will! Be for your contemporaries living signs of the supernatural light which is a source of hope and of love. Do not ever give in to the temptation of discouragement nor allow the values of today's consumer culture to influence you in the choices you make in your consecrated life.

For that reason, I invoke on each one of you the protection of the Blessed Virgin of Carmel, your august Patroness. To her I entrust your goals and the decisions of the General Chapter.

With these sentiments I impart to you, and to all your brethren, the Apostolic Blessing.

Addenda - Emenda - Corrigenda
Those Who Received the Scapular in 1990

Name	Community	City	Date
Irene Caldwell	Espousals of Mary & Joseph	Brighton MA	12-15
Donald Casadonte	Our Lady of Mt. Carmel	Columbus OH	05-15
Pam Howard	Our Lady of Mt. Carmel	Columbus OH	05-15
Francis Shininger	Our Lady of Mt. Carmel	Columbus OH	05-15
John Valentine	Our Lady of Mt. Carmel	Columbus OH	05-15
Margaret Valentine	Our Lady of Mt. Carmel	Columbus OH	05-15
Margaret Barbrick	Blessed Teresa Benedicta	Danvers MA	04-07
Paula Barr	Blessed Teresa Benedicta	Danvers MA	05-12
Judy Bellows	Blessed Teresa Benedicta	Danvers MA	04-07
Patricia Berube	Blessed Teresa Benedicta	Danvers MA	10-20
Dora Bleau	Blessed Teresa Benedicta	Danvers MA	04-07
Mary Bombaci	Blessed Teresa Benedicta	Danvers MA	10-20
Peter Bombaci	Blessed Teresa Benedicta	Danvers MA	10-20
Elena Branchini	Blessed Teresa Benedicta	Danvers MA	04-07
Vick Costa	Blessed Teresa Benedicta	Danvers MA	04-07
Sue Gilrein	Blessed Teresa Benedicta	Danvers MA	04-07
Robert Grant	Blessed Teresa Benedicta	Danvers MA	04-07
Gretchen Anne Laise	Blessed Teresa Benedicta	Danvers MA	04-07
Shirley Leet	Blessed Teresa Benedicta	Danvers MA	04-07
Rita Lineberry	Blessed Teresa Benedicta	Danvers MA	05-12
Marie Lotito	Blessed Teresa Benedicta	Danvers MA	04-07
Carol Nawn	Blessed Teresa Benedicta	Danvers MA	04-07
Cecile (Bette) O'Connor	Blessed Teresa Benedicta	Danvers MA	04-07
Therese Sirois	Blessed Teresa Benedicta	Danvers MA	04-07
Justine Tilger	Blessed Teresa Benedicta	Danvers MA	10-20
Lou Wilkinson	Blessed Teresa Benedicta	Danvers MA	04-07

Those Who Made First Promises in 1990

Mary Balestraci	Blessed Teresa Benedicta	Danvers MA	10-20
Connie Borowski	Blessed Teresa Benedicta	Danvers MA	10-20
Mary Citroni	Blessed Teresa Benedicta	Danvers MA	10-20
Hazel Dufour	Blessed Teresa Benedicta	Danvers MA	10-20
Mary Flanagan	Blessed Teresa Benedicta	Danvers MA	10-20

Loretta Gallagher	Blessed Teresa Benedicta	Danvers MA	10-20
Agnes Hart	Blessed Teresa Benedicta	Danvers MA	10-20
Marjorie Hayes	Blessed Teresa Benedicta	Danvers MA	10-20
Jean Johnson	Blessed Teresa Benedicta	Danvers MA	10-20
James Lapointe	Blessed Teresa Benedicta	Danvers MA	10-20
Maureen Lapointe	Blessed Teresa Benedicta	Danvers MA	10-20
Gloria Lawrence	Blessed Teresa Benedicta	Danvers MA	10-20
Annette L'Italien	Blessed Teresa Benedicta	Danvers MA	10-20
Patricia Lendall	Blessed Teresa Benedicta	Danvers MA	10-20
Eileen Martin	Blessed Teresa Benedicta	Danvers MA	10-20
Mary Norton	Blessed Teresa Benedicta	Danvers MA	10-20
Joan O'Neil	Blessed Teresa Benedicta	Danvers MA	10-20
Joseph Patchett	Blessed Teresa Benedicta	Danvers MA	10-20
Mary Sullivan	Blessed Teresa Benedicta	Danvers MA	10-20
Martha Vrakas	Blessed Teresa Benedicta	Danvers MA	10-20
Theresa Wonson	Blessed Teresa Benedicta	Danvers MA	10-20
Paul Maro	OL of the Blessed Sacrament	St. Paul MN	05-20
Erna Courtney	Our Lady of Mercy	Schenectady NY	*Un-sp
Katherine LeBoeuf	Our Lady of Mercy	Schenectady NY	Un-sp
Barbara Pallante	Our Lady of Mercy	Schenectady NY	Un-sp
David Phelan	Our Lady of Mercy	Schenectady NY	Un-sp
Norma Smith	Our Lady of Mercy	Schenectady NY	Un-sp

Those Who Made Final Promises in 1990

Helen Dempsey	Espousals of Mary and Joseph	Brighton MA	01-20
Claudette Lajoie	Espousals of Mary and Joseph	Brighton MA	12-15
Terry McHugh	Espousals of Mary and Joseph	Brighton MA	01-20
Julia Garrett	Our Lady of Mt. Carmel	Columbus OH	11-13
Barbara Maloney	Blessed Teresa Benedicta	Danvers MA	04-07
Elizabeth Christiansen	Our Lady of Guadalupe	Grand Rapids MI	10-15
Edeltraud Baumgarten	Our Lady of Mercy	Schenectady NY	Un-sp

(Omitted from the List of Those Who Made Final Promises in 1989)

Barbara Merritt	Our Lady of Guadalupe	Grand Rapids MI	07-16
Dorothy Merritt	Our Lady of Guadalupe	Grand Rapids MI	07-16
Kathleen Priest	Our Lady of Guadalupe	Grand Rapids MI	07-16

(Omitted from the List of Those Who Made Vows in 1990)

Janet Baird	Our Lady of Mt. Carmel	Columbus OH	10-16
Mary Hasson	Our Lady of Mt. Carmel	Columbus OH	10-16
Maryann Camp	Our Lady of Mercy	Schenectady NY	Un-sp
Gladys Kansas	Our Lady of Mercy	Schenectady NY	Un-sp

*Un-sp = Unspecified



Notices, Advertisements, etc...

SEMINAR
October 12 and 13, 1991
Virginia Beach, VA

**An Introduction to St. John of the Cross:
A Spiritual Guide for Today**

Presented by: Fr. Regis Jordan, OCD, and
Fr. Steven Payne, OCD.

Topics include:

1. Keys to Understanding St John of the Cross
2. The Life and Writings of St. John of the Cross
3. Union with God according to St. John of the Cross
4. The "Dark Night" experience
5. Faith as the Proximate Means Toward Union with God

Cost is \$35.00. Lunch on Saturday and Sunday is provided. To register contact:

Tira Knispel, OCDS
1288 Alanton Drive
Virginia Beach, VA
(804) 481-2540

**Our Lady of
Grace
Guest House***

**McHENRY VALLEY ROAD
ALFRED, N.Y. (607) 587-8217**

serves as a country place
for quiet reflection and prayer.
Arrangements may be made for individuals
or groups to gather for that purpose.

Limited overnight accommodations are available
by prior arrangement only.

Please join us for the following activities
held in our Chapel:

Healing Mass: 7:30 PM 1st Mon. of Month

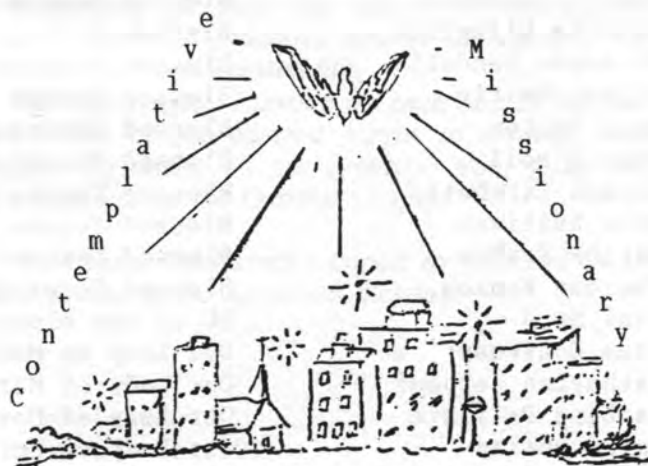
Holy Hour: 7:30 PM All other Mondays

Morning and Evening Prayer:

Daily - Call for Time

* Our Lady of Grace Guest House is also the home of Susan M. Fowler, OCDS, member and Director of Formation of Christ the King Community, OCDS, Endwell, NY. It is situated in the Diocese of Buffalo, NY, not far from the border with Pennsylvania. The Bishop of the Diocese has graciously

granted permission to reserve the Blessed Sacrament in the Chapel, The Parish Priests of the towns of Alfred and Almond, NY, are staunch supporters of Our Lady of Grace Guest House.



**The Secular Carmelite:
A Light
in the Marketplace**

The Community of St. John of the Cross
and St. Paul the Apostle

**16th Regional Congress
Secular Order Discalced Carmelites
Central Jurisdiction**

Birmingham, Alabama

June 4-7, 1992

1992 CARMELITE RETREAT

Theme: Saint Therese: Model for Holiness

Fr. Theodore N Centala, OCD

Carmelite Monastery

2131 Lincoln Road NE

Washington DC 20002-1199 phn (202) 832-6622

Contact Fr. Theodore if you are interested in having him conduct your 1992 annual weekend retreat.

Miscellaneous Items: Ideas, questions, suggestions. . .

One of our members wonders whether there is an artist among our membership who would be able to design an OCDS ring...

An isolated member who lives in southernmost

New Jersey would like to correspond with other Lay Disalced Carmelites, whether they be isolated or not. Anyone willing to have an OCDS pen-pal, please send me your name and any "qualifying" information...

The new ceremonial, which should be in the hands of the Spiritual Assistants and the Councils by the time you receive this Clarion, as part of the Ceremony of Promises and Vows, states, #62: If it is the custom, or if local culture should require it, at this time a sign or emblem of membership (other than the Gospel, Rule and Scapular of the Admission Rite) may be given to the newly professed. Perhaps this paragraph of the Ceremonial was inspired by the practice of giving certificates.

It occurs to me that, though not strictly a "sign" or "emblem" of membership, a copy of "Christifideles Laici" or one of the documents of Vatican II dealing principally with the role of the laity in the Church could also appropriately be given at the time of the definitive promise, in view of the fact that "Being 'Disalced Carmelite' means loving the Church tenderly". (cf. page 13, above).

For years and years, ever since there have been members of our Province of Washington serving the Church and the Order in the Phillipine Islands, the Office of Mission Procurator has been dedicated to the work of supporting our "missionaries" and the "ministries" vital to the maintenance, growth and development of the life of Faith there. Recently, the cost of Health Insurance and voluntary contribution to Social Security System for our nine Confreres who form part of the Phillipine Commisariat has caused the Mission Procurature to go into the red to the tune of several thousand dollars. To help Fr. Giles Dzuban, OCD, pay the debt and get back into the black, your donations would be deeply appreciated. Send them to Office of Mission Procurator, OCD, Disalced Carmelite Friars, 166 Foster Street, Brighton, MA, 02135-3902. God reward you!

As a Rule. . .

Questions about the Rule continue to crop up. The last one came in a letter from Serena Onofrey, OCDS, President of Jesus, Mary and Joseph Community of Latrobe, PA. On June 28, 1991, I had conducted the annual Retreat Day for that Community, and took part in a "Dinner-Meeting" with the Council the following evening. I quote from Serena's letter:

"...I recalled something that you had said during dinner at the Restaurant with the Council: 'No one becomes a member of the Order till he/she makes the Final Promise'. I had been under a 'firm impres-

sion' for years that it was the First Promise which initiated one into the Order. Catherine Vargo, our Director of Formation, had the same understanding. I just now looked it up --- Article 11 of the OCDS Rule of Life seems to support our understanding. Also, in Fr. Griffin's 'Commentary on the Rule of Life', bottom of page 75 & top of page 76, acceptance into the Order is indicated to be at the time of the First Promise (for three years, and then continuing at the Final Promise for life - p.77).

Father, forgive my questioning, but I must be clear on this for the sake of our members."

My reply (grammatical mistakes and all):

Dear Serena,

With regard to your question of July 15:

As I recall the conversation at the Council dinner meeting, the question of what to do about those who had made First Promises, then stopped coming to meetings, was presented. I remember saying that because First Promises lapse automatically after three years if they do not renew them (and that requires approval by the Council and the Spiritual Assistant), then they are no longer members, and so I advised you to do nothing [because it is not your duty to "badger" them into fidelity].

So yes, strictly speaking, one becomes a "member" of OCDS at first promises, but really, is "temporary" membership really membership?

First promises are like the "engagement", the agreement "eventually" to get married. But unless the marriage vows are exchanged, the parties do not become "one". So unless Final Promises are made, the 1st Promisor does not become "one with the Order".



Some members of Jesus, Mary & Joseph Community, Latrobe, Pennsylvania. Serena is at the extreme right, first row.

Of course, just as "engagements" create the obligation to be "faithful" to the intention to marry, so also, 1st Promises create the obligation to be faithful to the "intention" to make final promises. Engagements can be broken and temporary promises lapse, so in effect" one is not really a member until Final Promises, and as I said in the "visitation conference", the gift of a vocation is definitively offered and either accepted or rejected when the Council and the Spiritual Assistant approve a person for Final Promises. ..."

Another question came in from Karen Cronin, OCD, President of Our Lady of the Blessed Sacrament Community, St. Paul, MN. She states:

"I am wondering about a business matter regarding a Third Order chapter. Are we an independent organization or are we a part of a larger non-profit group? I am wondering if we can get a state tax exempt number (so we don't have to pay sales tax on items we buy for Third Order). Are we able to deduct contributions to Third Order (ie- are we considered to be a 501(C)(3) organization)? We are getting so large that we probably should be filing a tax return but we are not organized as a corporation in Minnesota. Whatever information you can offer me in regards to the legal status of a Third Order chapter would be greatly appreciated."

After looking high and low for a copy of my response to Karen, and being unable to find it, I came to the conclusion that I had neglected to make a copy for my records. I will try to repeat from memory the gist of what I said in return.

It seems to me that since each of our monasteries have incorporated as a non-profit, religious organization in the several states in which we are located, even though we are all obviously part of the non-profit, religious organization called the Washington Province of the Discalced Carmelite Friars, it is advisable that the individual OCDS chapters which seek to take advantage of non-profit, religious status do so also in their individual states. But I do not think that dues could be considered contributions, since the members receive something in return: benefits of membership.

After incorporating, the Community would have to make application for recognition as a 501(C)(3) organization under the Internal Revenue Code, and I do think the community would qualify. Since the IRS usually has experts on Non-Profit, Religious and Charitable Organization on hand in every central office to take phone calls and answer questions pertaining to 501(C)(3) status, it would be a good

idea to contact the local office to ask relevant questions.

I think that summarizes fairly what I wrote to Karen. At this time, though, I invite any of our members who work for the IRS (and who have some familiarity with 501(C)(3) matters), to shed some "bright" light on the matter.

Some After-thoughts. . .

In thinking about what I responded to the letter from Serena Onofrey, it occurs to me that I may have given the wrong impression about the seriousness with which the Council should consider the vocation of each person who is on the "way" to "full membership" in the Secular Discalced Carmelite Order. In telling Serena it was not hers nor the Council's duty to "badger" anyone into fidelity to the Promise (which includes a commitment to the community), I did not intend to advise that she refrain from all attempts to bring the absent member back to regular participation at meetings and other community activities, such as the annual day of recollection and the annual week-end retreat. The Council MUST take each person's vocation very seriously, and be very careful to see to it that each candidate gets an adequate instruction in the Rule and in the Tersian-Sanjuanist Charism and Spirituality. Before the investiture, the aspirant should be given instructions on how to recite the Breviary (Christian Prayer or the Liturgy of the Hours), and should be encouraged to read and discuss with an aspirant director the topics and subjects found in the marvelous book, Welcome to Carmel by Fr. Michael Griffin, OCD, and others. (Available from the Teresian Charism Press, 2131 Lincoln Rd, NE, Washington, DC, 20002-1199).

It is also a very serious obligation of the Council to be aware of the progress of each candidate through the entire phase of "formation" from beginning of Aspirancy through to Final Promises. For that reason, if the Formation Director does not spontaneously and voluntarily bring that information to the attention of the Council regularly, the Council must ask to be advised of the progress of each person in formation. Though it is true that every candidate has to demonstrate to the satisfaction of the Formation Director, the Spiritual Assistant and the Council that he/she is co-operating generously and diligently in the Formation Program so that it is evident that one's vocation is authentic and that one in all justice should be allowed to advance to the next step (clothing, promises), nevertheless it is also true that without a very good reason, a serious

candidate should not be allowed to languish "in limbo" until it is "convenient" to hold a ceremony of Clothing or Promises.

This matter is so important that if someone who is elected to the Presidency or the Council is not prepared to give this matter the time and attention it deserves, then that person should not, in conscience, accept the office. The same is true of course, for the ones appointed to serve as Formation Directors, whether of Aspirants or Novices (those who have received the Scapular).

Some After-afterthoughts. . .

Every once in a while, when I become aware of someone who, obliged to wait longer than the usual time to advance along the path to Final Promise and Vows, makes it quite clear that he or she is upset thereby, and maybe even angry, I think of the comment made by Holy Mother St. Teresa while giving general advice about making a person wait before making profession of vows when there was some doubt about the Sister's "readiness" to advance. If my memory serves me correctly, she said, in effect, that a truly humble Sister, whose chief concern is to love and please Jesus by just "living" the Carmelite Life, wouldn't care if she had to wait ten years before being admitted to vows. The impression I get is that merely to be doing all and the very same things as, and living in community with, vowed Discalced Carmelite Nuns is so valuable and precious in itself, that the vows add little or nothing to it. Now if my impression is accurate, and Holy Mother really did think that, why should any of us be concerned about whether we make promises and Vows, or not?

In view of the fact that the Vows convert all those acts and deeds that constitute fidelity to the Rule of Life into acts of worship as well, perhaps

this question should be asked only in regard to the Promises. The question then becomes: If someone is really living the Discalced Carmelite Rule to perfection, what does the Promise, Temporary or Final, add to the value of that way of life?

Surely the short answer is that, without a Promise, one is (1) not really committed to Jesus, and (2) not really united to Jesus by a "juridical bond".

Being "committed" to Jesus has certain incontestable advantages. It is a sign of the totality of one's love for Him, that one has surrendered to Him his/her whole heart. One could not be sure that he/she loves Jesus to that degree and extent if the Promise did not exist to assure the Promisor that he or she really means it when telling Jesus that He is one's Supreme Love. Besides, it has tremendous witness value. The Promisor wants others to know how supremely lovable He is, and how deserving He is of all the Pure Love that does or can exist.

Being "united" to Jesus by a juridical bond also has great advantages, one of which, at first sight, doesn't seem like an advantage. It entitles one to be treated by the Heavenly Father the way He treated Jesus. One could then expect the Heavenly Father's Will for him or her to consist in close participation in the Redemptive sufferings of Jesus. In very small, but not insignificant ways, one thus becomes a "co-redeemer", because the sufferings and the total loving adherence of such a one to the Will of the Father become clothed with the merits of Him Who is juridically as well as affectively "one" with the Promisor.

Another advantage is that it "obliges" Jesus to exercise in the Promisor's regard a very special providence and protection, as well as entitling Jesus to look to the Promisor for comfort, consolation, reparatory and expiatory sacrifices for the good of

Notice of Change of Address

Dear Father Bruno,

I foresee that by the middle of December, 1991, I will have moved to a new permanent address. Please delete the address shown on the reverse side of this form, and substitute my:

NEW ADDRESS _____

Signed _____

souls and for the welfare of the Church.

Some of what I have just said sounds selfish, and the rest could easily tempt one to pride, arrogance or to feelings of being among the "elite". Of course, such "elite" tend to take as their motto statements like: "To suffer or to die", or, "Not to die but to suffer", or still again, "Lord, to suffer and

be despised for love of You". Besides, we know that Jesus "wants" and "looks for" those who will bind themselves to Him by a formal Promise or Commitment, and that alone is a sufficient reason for looking forward eagerly to making the Promise, and for being upset and having feelings of anger if making the Promise is, without very good reason, postponed, or the wait prolonged.



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