

# CARMEL CLARION

OCDS NEWSLETTER

Eastern Regional Office

THE COMMON

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VOLUME VIII, NO. 2

April - June 1992

## GENERALLY SPEAKING...

From Our Fr. General...

Third Centenary Year of the Death of BROTHER  
LAWRENCE OF THE RESURRECTION, OCD

(All Saints 1991 - All Saints 1992)

Dear Brothers and Sisters,

In the joy of celebrating the Centenary of our Father, Saint John of the Cross, there has slipped from memory, no doubt, other historical Carmelite dates, worthy of remembrance.

Among these, there is a date dear to our Friars and nuns in France, where the Teresian Carmel has borne many fruits of sanctity. To be precise, on the 12th of February, 300 years ago this year, Brother Lawrence of the Resurrection died in our monastery in Paris, which is at the present moment, the seat of the Catholic Institute.

### 1. Brother Lawrence of the Resurrection (1614-1691)

There must be few among us who do not know Brother Lawrence, who was born in Lorraine in 1614. He was a humble lay brother, cook and sandal maker to the large community of formation. He also had a great knowledge of the ways of prayer and of life in the presence of God. On his death in 1691, he left behind his writings on the practice of the presence of God, simple and accessible, and at the same time admirable and profound. Because of the influence of his friend, Msgr. Fenelon, Archbishop of Cambrai, his writings were soon translated into German and English, and thence into other languages. He quickly became known to our Protestant and Anglican friends as well.

Countless of our Friars and Nuns have been profoundly helped by the teaching of Brother Lawrence. It goes without saying that this faithful disciple of St. John of the Cross and St. Teresa understood in a remarkable way the charism of Carmel: to so dwell under the gaze of the living God, as to experience in a mysterious way the ineffable Presence who lives within us.

Our Rule invites us to "meditate day and night

on the law of the Lord, watching in prayer". In the *Way of Perfection*, Our Mother Saint Teresa exhorts us to accustom ourselves to "living alongside such a Friend" (26, 1-2), "to approach God interiorly, and even in the midst of occupations withdraw within ourselves" (29, 5). To a Religious eager to perfect rapidly his love of God, Our Father and Brother John of the Cross counsels: "Strive to be incessant in prayer, and in the midst of your corporal practices do not abandon it. Whether you eat, or drink, or speak, or converse with lay people, or do anything else, you should always do so with the desire for God and with your heart fixed on Him" (*Counsels to a Religious*, 9). Therese of the Infant Jesus was able to affirm to her sister Genevieve, "I truly believe that I have never been three minutes without thinking of God. It is only natural to think of someone you love" (*Conseils et souvenirs*. Office Central Lisieux 1952 p. 70). Elizabeth of the Trinity described her Carmelite life as "a communion with God from morning to evening, and from evening to morning" (*Letters*, 123). Our own Constitutions sum up this tradition by inviting us to "try to live in God's presence by faith, hope and charity" (*Constitutions of the Carmelite Friars*, 66), while the Constitutions of our Carmelite Sisters add to the same

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The holiest and most necessary practice of the spiritual life is the Presence of God: of itself it is pleasing, it accustoms us to His presence, by it we converse lovingly with Him all the time.

(Spirituals Maxims of Bro. Lawrence, 6)

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words: "and make their entire life a prayerful quest for union with God" (*Constitutions of the Carmelite Nuns*, 61).

Brother Lawrence of the Resurrection is an outstanding witness to this Carmelite Tradition: the painstaking and continual practice of the presence of God. He wrote in one of his letters to a religious sister: "I am sending you one of these books which treat of the presence of God. To my way of thinking, the whole of the spiritual life consists in this, and it seems to me that a person becomes spiritual

in a short time when this is done as often as possible.

In the whole wide world there is not a way of life sweeter or more delightful than continual conversation with God. Only those can possibly understand who have practiced and experienced it. Really, I would not advise you to do anything except the following: don't seek for these consolations in this practice, rather, do it out of love, and because God wants it.

If I were a preacher, I wouldn't preach anything else than the practice of the presence of God. If I were a spiritual director, everyone would be advised thus, so much do I consider it at once necessary and easy." (L 3).

The slightest thing, like "flipping the omelette over in the pan" Brother Lawrence did "for the love of God" (M 10). Everything was accompanied by "this little inward glance", a glance of "the heart which is the first of the body's members to have life, and which dominates them all" (MS 29). This glancing at God is such that it "imperceptibly kindles a divine fire in the soul, which blazes up fiercely with the love of God" (MS 24).

## 2. Celebrating the Centenary in France and in the Order.

In the midst of the Centenary of Saint John of the Cross, our Friars and Sisters in France are celebrating a Centenary year in honor of Brother Lawrence of the Resurrection, Msgr. Jaeger, Bishop of Nancy presiding. The diocese of Nancy was the birthplace of our humble Carmelite, as of the Provincials, Fathers Jean-Philippe Houdret and Dominique Poirot. Amongst those initiatives appropriate for spreading the message of Brother Lawrence, I would like to note the new edition of *Ecrits et Entretiens sur la Pratique de la Presence de Dieu*. This has been prepared and presented by Fr. Conrad de Meester and published by Editions du Cerf at Paris.

However, the Centenary would not want to be limited to just one apostolic action. As a central focus of their Carmelite life, our Friars and Sisters are celebrating the Centenary as "a year of the practice of the presence of God", renewing at the same time their earnest search for the Lord. They invite all of the Teresian family to join them, including the Secular Carmel and those Congregations affiliated with us. A text of Brother Lawrence has been chosen for each month to encourage "this practice of the presence of God (which) fosters a life of prayer and grows out of it" (Const. 66).

At the suggestion of the Provincials of France, the Definitory General willingly agreed to extend the

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There is not a Way of Life  
in the World Sweeter or  
Happier than Continual  
Conversation with God.  
(Letters of Bro Lawrence, 3)  
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Centenary to all the Provinces of the Order which would desire to participate. Enclosed you will find a list of the twelve texts of Brother Lawrence, helpful for inspiring the "practice of the presence of God" for each month.

## 3. The presence of God in each other and in history.

For my part, I would like to develop two thoughts that suggest themselves to me on the occasion of this centenary.

The first thought is theological. "Brother Lawrence found God everywhere... He felt no need to run off making retreats because he found in his ordinary work the same God to love and adore who was to be found in the depths of solitude (Maxims 18). It appears to me that the contemporary viewpoint of Theology and Spirituality carries on this custom of "finding God everywhere", emphasizing particularly *His presence in each other and in history*.

The grace I would wish from this Centenary of Brother Lawrence of the Resurrection is help, not only to "go to God by recognizing Him intimately present in continual conversation" (Cf. 4th Conversation), but also to put into effect the other form of the practice of the presence of God - to find Him *present in those around us*. In a word, this means to unite in this practice of the presence of God the "first commandment, and the second which resembles it" (Cf. Mt 22, 34-40).

The presence of God in those around us is one that is real and takes many forms. By the Incarnation and Resurrection of Jesus, God has, in a certain way "united Himself with each person" (Cf. Gaudium et spes 22). There is a privileged giving and revealing of this presence in our brothers and sisters of the Christian faith, both individually and as a group. But we are also invited to recognize as belonging to us those who are not of the Christian faith, believers of other religions, those who do not believe at all.

One of the truly special revelations of this presence of God is to be found in the destitute and those who suffer. This is one of the practices of the presence of God amongst the teachings of the humble Brother Lawrence that could hardly but lead us in the world today to a concrete and dynamic

presence with which to respond to the "challenges issued to our vows by the problems of work, of marginalization and oppression" (Chapter message, 1991, II).

Consequently, it is important to re-read and put into practice the experience of God proposed by Brother Lawrence, to learn how to discover the Lord *in the events of history*, and from that to discern the signs of the times. The experience of God in history stimulates us to go to Him, to live in relationship with Him through our social and human events. To take part in the building up of the world can, and ought to be, the place where we encounter God; and that, just as well as in things positive, in those that are negative. We will be just as aware of His presence in goodness and truth as in disastrous situations and the apparent triumph of evil. He reveals Himself to us as the God of life, who calls us to give our life for one another. He makes us understand "how rich and deep are the wisdom and the knowledge of God" (Rom 11, 33), for He is always greater, always completely other. Last but not least, it is the signs of hope that teach us to recognize the presence of the Lord - for along the paths of life of individuals and of peoples, He is the God of hope (Cf. Rom 15, 13).

I invite you then, to make this centenary year of Brother Lawrence of the Resurrection, *a year of the evangelizing presence of God*. By letting ourselves be evangelized by the practice of the presence of God, such as Brother Lawrence taught and handed on to us, we ourselves become evangelizers of the presence of God: love of neighbor is to the point and effective, first choices are for the poorest of the poor, and an attempt is made to bring about universal brotherhood in the Church and in society.

#### 4. The vocation and mission of lay brothers in the Order.

The second thought I would like to set before you concerns the vocation and the mission of the *lay brothers* in the Order, in our Provinces and our communities.

It is good to recall that, at the beginning of

Carmel, there was no distinction between cleric and lay. All were simply "Brothers" (Cf the [Primitive] Rule). In 1253, the Prior General of the Order was still not a cleric. It was later on that the Order came to know, just like the other religious families, that clericalization [which was] characteristic of religious life in the West. Those older amongst us are aware [of] how the distinction between "Fathers" and "Brothers" might have highlighted ways of thinking, ways of doing things, and manner of living. Adjusting to the changes in society, the 2nd Vatican Council renewed religious life right to its foundations, and mixed in the leaven that has gradually given even to our Order a new image, and greater clarity to our vocation. The effect and witness of this is seen in the Constitutions, when they place a great insistence on the unity of the vocation of all of

us: "Our Order comprises both clerical and lay members, all of whom work together for a common purpose, sharing in different ways the same charism and the same religious consecration of solemn vows. All have equal rights and obligations, save those which arise from Holy Orders or from the office entrusted to them (Constit. 127).

The situation of the lay Brothers, in fact, varies considerably according to the particular area. There are some which contain a good number of lay Brothers, who give to their provinces a very definite and interesting appearance. On the contrary, there are Provinces which contain none or hardly any, or perhaps they are aged and their number is not being renewed.

It is my wish that the centenary of Brother Lawrence of the Resurrection helps us to take stock of and reflect upon the

vocation and place of the lay brother in the Order. I myself and the Definitory General will be grateful to the lay brothers for sharing their points of view and their suggestions as time goes on. We would also request that the Provincial Superiors share with us their thoughts on the contribution, the vocation and the mission of the lay brother to the spirit and the effectiveness of the houses in their areas of jurisdiction.

We should ask ourselves if the presence, more or less numerous, of lay Brothers is not somehow or other linked with the intensity, more or less marked,

## GOD MADE US A FAMILY

WE NEED ONE ANOTHER  
WE LOVE ONE ANOTHER  
WE FORGIVE ONE ANOTHER  
WE WORK TOGETHER  
WE PLAY TOGETHER  
WE WORSHIP TOGETHER  
TOGETHER WE USE GOD'S WORD  
TOGETHER WE GROW IN CHRIST  
TOGETHER WE LOVE ALL MEN  
TOGETHER WE SERVE OUR GOD  
TOGETHER WE HOPE FOR HEAVEN  
THESE ARE OUR HOPES AND IDEALS  
HELP US TO ATTAIN THEM, O GOD  
THROUGH JESUS CHRIST, OUR LORD.

of the life of fraternity amongst us. Whatever the answer to such a question, I believe in every case that the vocation of the lay Brother is fundamental to the identity and the authenticity of the Order of the *"discalced Brothers of the Blessed Virgin Mary of Mount Carmel."* It recalls and symbolizes for us our common vocation to brotherhood. The document *De Cultura Ordinis* (On the Culture of the Order) reminded us how important it is to give "a concrete, existential, faithful and responsible consistency to the demands of our charism", and stressed as the first requirement [that] community life –the brotherly friendship– which ought to unite us all: "this quality of authentic fraternal life constitutes the most convincing witness of our following of Christ" (*De Cultura Ordinis* 45-46).

That is part of the plan of action proposed in the Message of the last Chapter. Surely one of the fruits gathered from this centenary year of Brother Lawrence of the Resurrection should be a new zest for brotherly friendship, which unites us in the same vocation.

"Let both of us," wrote Brother Lawrence, "recall our first fervour" (L 1). May the fervour of the quest for God never be quenched within us.

Dear Brothers and Sisters, today is the feast of all the Saints of the Order. They have parted the thin veil of this present life, and love the Lord with the fullness and fulfillment without end that comes from His presence (Cf *Living Flame* 1). I ask them to intercede for us, that this third Centenary of the death of Brother Lawrence of the Resurrection be for the Teresian family the occasion of renewing the desire to live intensely this presence of the living God.

Rome, feast of all Saints of the Order, 14th November, 1991.

/s/ F. Camilo Maccise, OCD  
Superior General

Addenda... As an enclosure with his letter, Our Father General included the following, which I have adapted to its late publication here:

#### YEAR OF THE PRESENCE OF GOD

We invite you, our friends in the Faith, to live with the Carmelite Order this Centenary of Brother Lawrence of the Resurrection as a year of the Presence of God, when we turn our hearts more frequently toward the living God. From the spring of this presence our spiritual life will renew its dynamism, rediscover a sense of adoration, and receive a new evangelizing impetus. God is present: "Consider this often and well," insists Brother Lawrence. To

help us in this, there follows a saying of Brother Lawrence for each month:

April – The presence of God, a little difficult at the beginning, practiced with fidelity, brings about in the soul wonderful effects (MS 31).

May – Do everything for the love of God. Everything can be used to show God our love and maintain His presence within... I flip over my omelette in the pan for love of God (M 10).

June – The presence of God –in this consists the whole of the spiritual life. To persevere in this is to become spiritual in a short time (L 3).

July – Our sanctification depends not on changing what we do, but rather on doing for God what we normally do for ourselves (EN 44).

August – A little lifting up of the heart suffices. A little remembrance of God adoring Him within: brief as these may be, these prayers are very pleasing to God (L 6).

September – This sweet and loving glance at God imperceptibly kindles a divine fire in the soul, which blazes up fiercely with the love of God (MS 24).

October – The holiest and most necessary practice of the spiritual life is the presence of God: of itself it is pleasing, it accustoms us to His presence, by it we converse lovingly with Him all the time (MS 6).

November – Those who have the breeze of the Holy Spirit, sail [just] the same while asleep (L 1).

December – It is not necessary to be always in Church to be with God. We ought to make our hearts an oratory, into which we retire from time to time, [to] speak with Him there sweetly, humbly and lovingly (L 8).

January – During your meals and when dealing with others, lift your heart up to God often: the slightest movement will always be most agreeable to Him (L 9).

February – There is not a way of life in the world sweeter or happier than continual conversation with God (L 3).

March – We could not have too much confidence in such a good and faithful Friend, who never fails us in this world or the next (L 10).

#### Abbreviations

EN: Entretiens (Conversations) L: Lettres;

M: Moeurs (Practices?); MS: Maximes Spirituelles

From our General Delegate...

Last Fall your Provincial Delegate and Editor of the Clarion proposed five questions to Fr. John Sullivan, 2nd General Definitior and General Delegate for all Secular Discalced Carmelites throughout the world, residing at our Generalate in Rome. These are the questions I asked:

(a) Whether it will be possible to modify the wording of the decree now in use for the purpose of canonically erecting a fraternity of OCDS?

(b) Whether it is possible to amend the Local Statutes for the United States, Sec. IV, 3?

(c) Whether our Eastern Region's practice of interpreting existing vows in a Religious Order or Congregation to be an impediment to membership in the OCDS is contrary to the intendment of the New Code of Canon Law, Canon 307 Sec. 3 [of Title V - Associations of Christian Faithful]?

(d) Whether the ease with which the Council and the Spiritual Assistant are able to "dispense" a member from the [definitive] Promise and Vows dilutes their "force" and "value" as religious acts and commitments?

(e) Whether Chapter I, 11, of the New Ritual can be interpreted to allow an investiture (admission to formation) to take place during that part of the Mass we call the Liturgy of the Word?

Fr. John directed responses to all of the above, although he mis-understood my question (d). He confused it with a two-part question I had asked of Fr. Anthony Morello, Fr. John's predecessor as General Delegate for OCDS in a letter dated March 6, 1991, namely, (1) "what kinds of reasons would be "grave" enough to warrant dismissal of a member?" and (2) "What kinds of reasons, advanced by a member to support a decision to leave the Order, would be "sufficient" to require the Council to release from the Promise and/or Vow, and to require, further, that the Spiritual Assistant "confirm" the release?" (Cf Rule, Art [16 &] 21). I had told him I did not want to present part (1) of the above question at that time, preferring to wait until an actual "case" presented itself before seeking a response. Although I did not say it, I had completely re-phrased part (2), and it showed up as my new question (d). Now, before I give you his responses, let me quote the citations I provided in my five "whethers":

Local Statutes for the U.S., Sec. IV, 3: "Sufficient contact is normally understood to entail aspirant's attendance at six consecutive meetings of the Community."

Canon 307 Sec. 3: "Members of religious institutes can enroll in associations in accord with their own law with the consent of their superior."

The [OCDS] Rule, Art 16 & 21: ...A member may also, for a sufficient reason, ask to leave the Order, in which case the Council should consent and release him from his Promise and his Vows. ...

... He [the Spiritual Assistant] is ... the Order's representative, and as such his explicit confirmation is necessary for the acceptance...dismissal...the making of the Promise and the Vows, as well as their release from them... .

Documents and Ritual OCDS, Chapter 1, 11: "The Rite of Admission, which precedes the formation period, is held during a Liturgy of the Word".

Now, paraphrasing Fr. John Sullivan, OCD:

1) Formula for Canonical Establishment. No answer can be given at this time because more canonical clarification needs to be done concerning the requirement of an exact place.

2) Suitable Time-Frame for "Sufficient Contact. "One of the Canonists consulted agrees that your idea of stating something like "attendance at five or six meetings within an eight or nine month period" would have been better, because the explicit statement of precisely six consecutive meetings locks you in and does not allow for individual differences among the candidates, some of whom might require more time, others less. But isn't there already a practical way out of the bind you are in in the very same statute? I read there that "Sufficient contact is normally understood to entail..." That adverb "normally" offers you a way around the seeming rigidity of the six consecutive meetings, I do believe.

3) Religious Seeking Membership in the OCDS. First, I agree with Fr. Anthony Morello (Cf Clarion, April-June 1991, end of page 11, top of page 12) that it is inadvisable to allow lay persons actively engaged in another Secular Order to become a member of our own. As to your immediate question about Canon 307, 3, it says that religious can enroll with the permission of their own religious superior. Suppose that permission has been obtained and the religious completes the period of formation, what would the making of another promise or repeating Vows accomplish? I was told by an official of the Congregation for Religious and Societies of Apostolic Life that a religious would have to obtain the Holy See's permission to take on the promises of a Secular Order.

But if what a particular religious wants by approaching our Secular Order is a sense of community and/or a sharing in the Spirit or Charism of the Order, he/she can obtain that by asking to be allowed to attend meetings as a kind of a permanent guest/observer, and we can be kind to the individual by granting that permission.

I would hope, however, that this would occur rarely. Otherwise our Secular Communities might be obliged to do a balancing act between the concerns of the lay members and those of the religious guests, who -in most cases- would have already undergone formation in others schools of spirituality. We have a duty to protect, as it were, the very secular character of the membership of our Secular Order Communities.

4) Liturgy of the Word for Admission to Formation. I gather that in most of your Communities the Scapular is generally conferred preceding the Mass that forms an integral part of the monthly meeting. If that is the case, then it would be best to adapt the Rite of Admission as given in the Ritual by trimming it down to its essentials. In view of the Liturgy of the Word that is part of the Mass that is to follow, the readings in the Rite of Admission would be omitted. A good, pastoral sense of balance and propriety should be brought to bear on the "trimming" process. Of course, when the Rite of Admission is used on a day when the Liturgy of the Mass is not part of the meeting, then the Rite as it is given in the Documents and Ritual is to be adhered to in its entirety.

5) Dismissal-Release Question. Your documentation is a little thin on this one. But since you say you "prefer not to ask it again at this time...[and] wait until a real-life situation arises that 'requires' an answer to that question", why don't we let "sleeping dogs lie?"

Your Provincial Delegate again: Thank you very much Fr. John! Your suggestion that we look in the very text of our Rule and Statutes to find a basis for a balanced, pastoral interpretation thereof is well taken. Please God, from now on we will have to appeal only rarely, if at all, to the General Definitory for help with our "problems".



QUARTERLY REPORT  
Revenue - Expenditures  
Oct 1 - Dec 31, 1991

REVENUE

Dues and Clarion.....	\$3,949.00
Donations.....	482.21
Sale of books, scapulars, items..	441.71
Separate Clarion subscriptions...	110.00
<u>Interest, N.O.W. Account.....</u>	<u>81.26</u>
4th Quarter Total Revenue.....	\$5,064.18

EXPENDITURES

Printing of Clarion.....	\$1,600.00
Seed-money, next Congress.....	1,500.00
Rfund plane fare, Bruno's error..	881.00
Cost, bks, scps, itms for resale.	818.60
Ordinary Postage.....	620.88
Office Rent.....	450.00
Gasoline, travel expenses.....	435.82
Clarion bulk-mail postage.....	350.00
Miscellaneous.....	118.00
Mailing Service, Clarion.....	116.18
Car servicing, maintenance.....	94.90
Clarion foreign postage.....	45.02
Office Supplies.....	32.00
<u>Pstg, Chge of Adrs ntcs Clarion..</u>	<u>19.11</u>
4th Quarter total disbursements..	\$7,081.51

On hand, Oct 1, 1991.....	\$7,146.52
<u>Revenue, Sept - Dec, 1991.....</u>	<u>5,064.18</u>
On hand before Disbursements....	12,210.70
<u>Less Dsbrsmnts, Oct-Dec 1991.....</u>	<u>7,081.51</u>
On hand, Dec 31, 1991.....	\$ 5,129.19

Commentary

You are surely curious about that expensive error of mine. About a month before the Congress last June I was notified that a suggestion was made that the Congress Committee sponsor a showing of the one-man play on St. John of the Cross by Leonardo DeFilippis. Having "heard" that his fee was \$1,000.00 per performance, I told the Chairman to go ahead and sponsor it, because my office would pick up the tab. Shortly thereafter I learned that Mr. DeFilippis was asking for nearly \$2,000.00, which sum would include his travel expenses. Not daring to spend that much money, I instructed the Chairman to cancel the showing. Later, in early July, Mr. DeFilippis phoned me to say that he had already purchased bargain rate plane tickets that were non-refundable, and he was seeking re-imbusement. Since it was my glaring mistake not to have inquired further into the total cost of the showing, I prompt-

ly re-imbursed him.

However, thanks to the diligence of the Congress Committee Chairman, who "inherited" the plane tickets, \$165 of the \$881.00 has been recovered from the Airline, and there is still a possibility that vouchers in the amount remaining may be issued in my name for travel on that same Airline. Mea culpa, mea culpa, mea maxima culpa...

Once again I call your attention to the miscellaneous figure in the disbursements account. Of the amount entered, only \$16.81 really deserves to be called that. The rest represents one charitable donation of \$50, and part payment for a subscription to Osservatore Romano for the office, also in the amount of \$50.

Having given you the Quarterly Report, I can now append the full year report:

SECULAR ORDER DISCALCED  
CARMELITES EASTERN REGION USA  
1991 FINANCIAL REPORT

Revenue

Dues & Clarion combined.....	\$20,289.50
Return of seed-money for 1991 Congress....	1,500.00
Sale of books, scapulars, other items.....	1,254.13
Donations.....	1,181.21
Share of profit from 1991 Congress.....	1,000.00
Separate Clarion Subscriptions.....	778.89
Interest, N.O.W. account.....	322.74
<u>Miscellaneous.....</u>	<u>161.50</u>
Total Revenue, 1991.....	\$26,487.97

Expenditures

Printing of Clarion.....	\$ 6,445.00
Car payments (ceased July 1991).....	3,300.99
Stamps and Ordinary Postage.....	2,261.15
Office Rent.....	1,800.00
Seed-money for 1994 Congress.....	1,500.00
Clarion Non-profit Bulk-mail Postage.....	1,378.87
Gasoline & Travel-related Expense.....	1,301.24
Purchase of Items for Resale.....	1,275.42
1991-Congress-related Costs.....	1,086.50
Contribution to Common's Video-tape Project	1,000.00
Printing of 570 New OCDS Ritual.....	970.00
OCDS Auto insurance.....	933.00
Cost Bruno's Error, refund DeFilippis.....	881.00
Stipend, Fr. Ted's help, 3 Clarions.....	450.00
Mailing Service, Clarion (3 issues).....	360.42
OCDS Car Maintenance & Servicing.....	340.95
Office Supplies, self and Mrs. Alexander).	250.90
Clarion Foreign Mailing Postage.....	204.61
Miscellaneous.....	201.50
Cmplmtry Rtrts at Common, 2 volunteers)..	184.00
OCDS Car Registration & Related fees.....	167.20
Computer Programing Services.....	135.00
Complete Set, 1991 Congress Tapes.....	100.00
Clarion Chge Address Ntce Rtrn Pstge Due..	79.06
<u>UPS Shipping Costs.....</u>	<u>77.56</u>
Total Disbursements, 1991.....	\$26,684.37

DISBURSEMENTS EXCEEDED INCOME BY \$196.40



## VOCATION

The command of Jesus to work in His Vineyard is primary to all vocation! The Discalced Carmelite Friars offer a unique avenue to discern if that call may be to serve as a priest or brother. Following the direction of St. Teresa of Avila and St. John of the Cross, the Discalced Carmelites witness to prayer and community as a challenge in the Church of the 90's. It is from these that our varied ministries serve the Church. If you would like to know more about the friars and are between the ages of 25-45, please write to either: Fr. Fred Alexander or Fr. Mike Ciullo at the following addresses below... Discernment is not an easy choice; it calls for prayer, advice and time. But a first step in faith is needed...if you feel the call of Carmel, take that first step that will cover many miles in the service to Jesus and His Church!





"Where do you live, Lord? COME AND SEE..."

Write:

Fr. Fred Alexander OCD  
Discalced Carmelites \* \* \*  
Holy Hill - 1525 Carmel Rd.  
Hubertus, WI 53033 7


Fr. Mike Ciullo OCD  
Discalced Carmelites  
174 Old Street Road  
Peterborough, NH 03458

# APRIL 1992


SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>General Intention: An increase of priestly and religious vocations.</p> <p>Mission Intention: A Christian search for unity among all religious.</p> <p>Month dedicated to: The Holy Eucharist</p>			<p><b>1</b> Bl. Nuno Alvares Pereira</p> <p>If I do not suffer from moment to moment, I would not be able to keep patience, but I see only the present moment; I forget the past and take care not to peer into the future.</p> <p>St. Therese of the Child Jesus</p>	<p><b>2</b> St. Francis of Paola</p>	<p><b>3</b> First Friday 1987:   Bl. Teresita of the Andes; Beatified</p> <p>I see my vocation is very great: to save souls, to provide workers for the vineyard of Christ. Bl. T.</p>	<p><b>4</b> St. Isidore First Saturday</p> <p>The value of sacrifice and the omnipotence of prayer and its fruits are little known and appreciated.</p> <p>St. Raphael Kalinowski</p>
<p><b>5</b> 5th Sunday of Lent Turn clocks forward 1 hour</p> <p>For I put water in the desert and rivers in the wasteland for my chosen people to drink. Isaiah 43:20</p>	<p><b>6</b></p> <p>One act of humility is worth more than all the knowledge of the world.</p> <p>St. Teresa of Jesus</p>	<p><b>7</b> St. John Baptist de la Salle</p> <p>God is always there, but He is hidden and He keeps silent.</p> <p>Bl. Teresa Benedict</p>	<p><b>8</b></p> <p>He forgives me and relieves me of my principal bad habits without talking about them.</p> <p>Br. Lawrence</p>	<p><b>9</b></p> <p>He who seeks not the Cross of Christ seeks not the glory of Christ.</p> <p>Maxims 23 St. John of the Cross</p>	<p><b>10</b> </p> <p>This is the soul's deep satisfaction and happiness: to see that it gives to God more than in itself it is worth; and this it does with that very divine heat and solitude.</p> <p>F 3:30 St. John of the Cross</p>	<p><b>11</b> St. Stanislaus</p>
<p><b>12</b> Passion (Palm) Sunday</p> <p>Your attitude must be Christ's: though He was in the form of God He did not deem equality with God something to be grasped at. Philippians 2:6</p>	<p><b>13</b> Monday of Holy Week</p> <p>Oh, oh, oh, how serious a thing is sin, that it was enough to cause the death of God and to afflict Him with such suffering. St. Teresa of Jesus</p>	<p><b>14</b> Tuesday of Holy Week</p> <p>The world could strip me of everything, and there would still remain one refuge it could not penetrate: prayer. St. Raphael Kalinowski</p>	<p><b>15</b> Wednesday of Holy Week Income Tax Day</p> <p>I want to console you for the ingratitude of the wicked.</p> <p>St. Therese of the Child Jesus</p>	<p><b>16</b> Holy Thursday</p> <p>My only love, I abandon myself entirely to You, so that You alone may act according to Your designs. St. Teresa Mgt. Redi</p>	<p><b>17</b> Good Friday Fast and Abstinence</p> <p> Bl. Baptist Spagnoli</p> <p>Today, I stood with you, Mary, beneath the Cross.....</p> <p>Bl. Teresa Benedict</p>	<p><b>18</b> Holy Saturday Easter Vigil Passover</p> <p>True humility gives the soul power to behold its own wretchedness...</p> <p>St. Teresa of Jesus</p>
<p><b>19</b> Easter Sunday</p> <p>Since you have been raised up with Christ, set your heart on what pertains to higher realms where Christ is seated at God's right hand. Colossians 3:1</p>	<p><b>20</b> Easter Monday</p> <p>I am He whom you love; you must be espoused to Me.</p> <p>Bl. Anne of St. Bartholomew</p>	<p><b>21</b> Easter Tuesday</p> <p>I invite you to spend time with Jesus in the depth of your soul.</p> <p>Bl. Teresita of the Andes</p>	<p><b>22</b> Easter Wednesday</p> <p>If the actions of our neighbors have a hundred aspects, we ought always to consider them from the best point of view. St. Teresa Mgt Redi</p>	<p><b>23</b> Easter Thursday</p> <p>Christ's love knows no bounds, is never ending, does not draw back before ugliness and filth. Sr. Benedicta of the Cross</p>	<p><b>24</b> Easter Friday</p> <p>At the time of the rising dawn, Silent music, Sounding solitude, the supper that refreshes and deepens love. John of the Cross</p>	<p><b>25</b> Easter Saturday</p> <p>Bless, O Lord, the heavy loneliness of troubled souls.</p> <p>Bl. Teresa Benedict</p>
<p><b>26</b> 2nd Sunday of Easter</p> <p>Peace be with you, ... As the Father has sent me, so I send you.</p> <p>John 20:21</p>	<p><b>27</b></p> <p>In justice we owe Him all our thoughts, words, and our actions.</p> <p>Br. Lawrence</p>	<p><b>28</b> St. Peter Chanel</p> <p>God is the Master, Teacher and Sculptor.</p> <p>Bl. Teresa Benedict</p>	<p><b>29</b> St. Catherine of Siena</p> <p>In the prepared soul, the act of love enters immediately.</p> <p>F1:32 St. John of the Cross</p>	<p><b>30</b> St. Pius V</p> <p>It is from Christ himself that you must learn how to love Him.</p> <p>Bl. John Soreth</p>		



# MAY 1992

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>General Intention: World harmony through the intercession of Mary, Queen of Peace.</p> <p>Mission Intention: Spiritual transformation of Christian families through devotion to Mary.</p> <p>Dedicated to: Mary, Queen of Peace</p>					<p><b>1</b> <i>St. Joseph the Worker</i> First Friday</p> <p>The Lord...infuses contemplation as He wills.</p> <p>N2 12:7 St. John of the Cross</p>	<p><b>2</b> <i>St. Athanasius</i> First Saturday</p> <p>The more we love God, the more we shall long to love Him.</p> <p>St. Joachina de Vedruna</p>
<p><b>3</b> 3rd Sunday of Easter Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and praise!</p> <p>Rev. 5:12</p>	<p><b>4</b> O my God and my Mercy! What shall I do so as not to undo the great things You've done for me?</p> <p>Soliloquies 1 St. Teresa of Jesus</p>	<p><b>5</b> Cinco de Mayo Let them have recourse to the intercession of Most Holy Mary in all their necessities and they will always be heard.</p> <p>St. Teresa Mgt. Redi</p>	<p><b>6</b> How truly wonderful are you, O Word of God, in the Holy Spirit.....</p> <p>St. Mary Magadalen de Pazzi</p>	<p><b>7</b></p> <p>Let us realize,...that true perfection consists in the love of God and of our neighbor, and the more nearly perfect is our observance of these two commandments, the nearer to perfection we shall be.</p> <p>St. Teresa of Jesus</p>	<p><b>8</b></p> <p>Whosoever dies clothed in this Scapular shall not suffer eternal fire.</p> <p>Our Lady's promise to St. Simon Stock</p>	<p><b>9</b> In the heart of the Church, my Mother, I shall be love</p> <p>St Therese of the Child Jesus</p>
<p><b>10</b> 4th Sunday of Easter World Day of Prayer for Vocations Mother's Day My sheep hear My voice. I know them, and they follow Me. I give them eternal life and they shall never perish. John 10 :27-28a</p>	<p><b>11</b></p> <p>As each one possesses God's gifts differently, each one sings His praises differently, and all of them together form a symphony of love, as of music. Spiritual Canticle 14-15:26 St. John of the Cross</p>	<p><b>12</b> <i>SS. Nereus &amp; Achilleus</i></p> <p>Oh, powerful love of God, how different are Your effects from those of the world's love!</p> <p>Soliloquies 2 St. Teresa of Jesus</p>	<p><b>13</b></p> <p>Be careful not to indulge in a great deal of talk.....</p> <p>St. Albert of Jerusalem</p>	<p><b>14</b> <i>St. Matthias</i></p> <p>It is a great school of humility to have to continually do things that cause great fatigue and turn out very imperfect.</p> <p>St. Benedicta of the Cross</p>	<p><b>15</b> <i>St. Isidore the farmer</i></p> <p>Our Lady's promise to St. Simon Stock</p>	<p><b>16</b> Armed forces Day St. Simon Stock</p> <p>Souls advancing in perfection think everyone else is far better than themselves.</p> <p>N1 1:6 St. John of the Cross</p>
<p><b>17</b> 5th Sunday of Easter Love one another. Such as My Love has been for you, so must your love be for each other.</p> <p>John 13:34</p>	<p><b>18</b> <i>St. John I</i> Victoria Day (Canada)</p> <p>Be as careful about your kitchen as about your prayers</p> <p>Bl. Mary of Jesus Crucified "The Little Arab"</p>	<p><b>19</b> Oh, powerful love of God, how different are Your effects from those of the world's love!</p> <p>Soliloquies 2 St. Teresa of Jesus</p>	<p><b>20</b> <i>St. Bernardine of Siena</i></p> <p>The devotion to Mary is one of the most delightful flowers in Carmel's garden.</p> <p>Bl. Titus Brandsma</p>	<p><b>21</b></p> <p>She who is silent everywhere finds peace.</p> <p>St. Teresa Mgt. Redi</p>	<p><b>22</b> <i>St. Joachina de Vedruna</i></p> <p>We must be careful to free our hearts from everything that might get in the way of the pure love of our beloved Jesus.</p> <p>St. Joachina de Vedruna</p>	<p><b>23</b></p> <p>I believe that true heroism consists in constant fidelity to the humble and hidden way.</p> <p>General de Sonis, OCS</p>
<p><b>24</b> 6th Sunday of Easter ...the Glory of God gave it light. Rev. 21:23b</p> <p><b>31</b> 7th Sunday of Easter Amen. Come Lord Jesus! Rev. 22:20 Come Holy Spirit!</p>	<p><b>25</b> <i>Venerable Bede</i> <i>St. Gregory VII</i> <i>St. Mary Magdalene de Pazzi</i> Memorial Day</p> <p>I am a little dust and this dust is calling to you, listen to it Lord. Little Arab</p>	<p><b>26</b> <i>St. Philip Neri</i></p> <p>Peace, meekness and fortitude -- these are three properties against which no war can be waged, neither by the world, nor by the devil, nor by the flesh.</p> <p>Spiritual Canticle 24:6 St. John of the Cross</p>	<p><b>27</b> <i>St. Augustine of Canterbury</i></p> <p>May the God of Our Lord Jesus Christ,... grant you a spirit of wisdom and insight to know Him clearly.... Eph. 1:17 Come Holy Spirit!</p>	<p><b>28</b> <i>Ascension</i> <i>Holy Day of Obligation</i></p> <p>St. Therese of the Child Jesus Come Holy Spirit!</p>	<p><b>29</b> Each one of us ought to act as though the perfection of the Church depended on our personal conduct</p> <p>St. Therese of the Child Jesus Come Holy Spirit!</p>	<p><b>30</b> The total gift of our heart to God and the gift that He gives us in exchange, complete and eternal union, is the highest state that is accessible to us, the supreme degree of prayer. Edith S. Come Holy Spirit!</p>

# JUNE 1992

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<b>1</b> St. Justin The mirror we have to consult to arrive at divine union is the Sacred Heart of Jesus Crucified.  St. Teresa Mgt. Redi Come Holy Spirit!	<b>2</b> SS. Marcellinus & Peter When I go to Communion I feel strong. Jesus gives me life, not only of soul, but also of body. Bl. Teresa of the Andes Come Holy Spirit!	<b>3</b> SS. Charles Lwanga & companions The more intense one's faith, the closer is their union with God. St. John of the Cross Come Holy Spirit!	<b>4</b> In prayer I look for refuge, but solitude is so hard to find that recollection of soul is almost an impossibility.  St. Raphael Kalinowski Come Holy Spirit!	<b>5</b> St. Boniface First Friday It is my dream before I die to be transformed into Jesus Crucified.  Bl. Elizabeth of the Tri. Come Holy Spirit!	<b>6</b> St. Norbert First Saturday O, how everything that is suffered with love is healed again.  St. Teresa of Jesus Come Holy Spirit!
<b>7</b> Pentecost Sunday To each person, the manifestation of the Spirit is given for the common good.  I Corinthians 12:7	<b>8</b> (10th Week in Ordinary Time) O Consuming Fire! Spirit of Love! Descend within me and reproduce in me, ... an incarnation of the Word. Bl. Elizabeth	<b>9</b> St. Ephrem Consume all my imperfections like the fire that transforms everything itself.  St. Therese of the Child Jesus	<b>10</b> Very characteristic of Carmelite spirituality is its conception of the spiritual life as a growing thing.  Bl. Titus Brandsma	<b>11</b> St. Barnabas Take God for your ... friend and walk with Him continually, and you will not sin and will learn to love, and the things you must do will work out prosperously for you.  Sayings of Light and Love. 65 St. John of the Cross	<b>12</b>	<b>13</b> St. Anthony of Padua This is the vocation of the Carmelite: to be a pure host who constantly offers herself to God for the sinful world. Bl. Teresita of the Andes
<b>14</b> Trinity Sunday Flag Day Glory to the Father, the Son and the Holy Spirit: to God who is, who was, and who is to come.  Alleluia verse	<b>15</b> (11th Week in Ordinary Time) O my God, Trinity whom I adore! Help me to become utterly forgetful of self.  Bl. Elizabeth of the Trinity	<b>16</b> Lord, get everyone to burn like the candles of the sanctuary.  Bl. Mary of Jesus Crucified	<b>17</b> There is a soft nocturnal glow in a mind that is freed... calmed and meditative.  Bl. Teresa Benedict	<b>18</b> His loving Heart desires to reign in me, and of myself I would not know how to behave....  St. Teresa Mgt. Redi	<b>19</b> St. Romuald In the evening of life I shall appear before You with empty hands.  St. Therese of the Child Jesus	<b>20</b> B.V.M. We recognize her as the highest perfection which human nature by the grace of God has attained.  Bl. Titus Brandsma
<b>21</b> The Body and Blood of Christ Father's Day I am the living bread from heaven, says the Lord; if anyone eats this bread he will live forever. John 6:51	<b>22</b> (12th Week in Ordinary Time) St. Paulinus of Nola SS. John Fisher & Thomas More There is no way to catch in words the sublime things of God. St. John of the Cross	<b>23</b> In the mystical Body of Christ.... the prayers and sacrifices of the contemplatives represent an organ of high value.  Bl. Titus Brandsma	<b>24</b> Birth of St. John the Baptist In the name of Jesus I employ you to show charity toward the weak.  The Little Arab	<b>25</b> What infinite love burned in that Sacred Heart of Yours, Lord Jesus.  Bl. Anne of St. Bart.	<b>26</b> Sacred Heart We can do this much...copy as nearly as possible the humility and gentleness of His Sacred Heart.  St. Teresa Margaret of the Sacred Heart	<b>27</b> St. Cyril of Alexandria Immaculate Heart of Marv. B.V.M. How happy I am that God has created me to call Him, my God!  The Little Arab
<b>28</b> 13th Sunday in Ordinary Time Whoever puts his hand to the plow but keeps looking back is unfit for the reign of God  Luke 9:62	<b>29</b> SS. Peter & Paul What else do you search for outside, when within yourself you possess your riches, delights, satisfactions, fullness, and kingdom --your God whom you desire and seek?  Spiritual Canticle 1:8 St. John of the Cross	<b>30</b> First Martyrs of the Church of Rome General Intention: Open-hearted love for those in need as reflecting Christ's Loving Heart. Mission Intention: True religious liberty for the Church in China. Dedicated to: the Sacred Heart of Jesus				

A Practical Matter...

Two or three Clarion's ago I asked if any of the readers was at the time looking into the cost of having an OCDS ring designed and manufactured. Since the reply was negative rather, no reply at all, Dorothy Schik (Mary Grace of the Eucharist), OCDS, president of the Community of Our Lady of Divine Providence that meets in St. Paul, MN, was kind enough to do so for me. What you see here is the result of her endeavours. I show it to you to solicit your response. If you definitely will or der a ring such as this, please let Dorothy (Mary Grace) know very soon. If there are at least one hundred men and one hundred women who will purchase one. She will authorize their manufacture. I repeat, please inform Dorothy (Mary Grace)! Her address is found below.



Dorothy Schik  
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St. Paul, MN 55116-2735

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By *James R. Friedman*  
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ANNUAL UPDATE: DEATHS, INVESTITURES...

This year I will use a different format for listing the names of members who died, received the Scapular and made Promises or Vows during the calendar year 1991, to wit, by alphabetical listing, according to city, under each heading. I will also put in data for years prior to 1991 that failed to find its way into the Clarion. I hope that by doing so I am not opening up a Pandora's box, because so many of our members were received, made promises and vows long before we began annually to list the names of those who fell into those categories the previous year. In any event, here goes...

DEATHS

Avenel, NJ - Community of St. Teresa of Jesus...

Alice McDonnel, ?/?/90

Baltimore, MD - Community of Our Lady of Mount Carmel and St. Teresa...

Lorette Kathman, 9/25

Barrington, RI - Community of Our Lady of Mount Carmel and St. Therese of the Child Jesus...

Irene Melia, 3/32; Sr. Joan Marie Jeanfreau, OCD, 5/18; Patrick Burns, 9/20

Buffalo, NY - Community of Our Lady of Mt. Carmel and St. Teresa of Jesus...

Ann Muerder, 2/12

Cleveland, OH - Community of the Holy Family...

Marcia Oren, Barbara Sipas, 11/?;  
Anne Koyesni, 12/?

Detroit, MI - Community of Our Lady of the Paraclete...

Mary Sidun, 1/5/91 (burial); Mary Swoish, 5/?,  
Arles Goff, 6/?

Endwell, NY - Community of St. John of the Cross...

Janice Penner, 4/3.

Grand Rapids, MI - Community of Our Lady of Guadalupe...

Rita Permoda, 5/9; Sophie Inglat, 11/9;  
Girolama Palazzolo, 11/16;  
Josephine Stepanski, 12/31

Indianapolis, IN - Community of the Resurrection...

Ruth Urmston, 7/24

Massena, NY - Community of St. Joseph...

Dr. Michel Petit, 1/15/

Mt. Clemens, MI - Community of St. Joseph Protector...

Catherine Hoste, 8/31

New York, NY - Community of Our Lady of Mount Carmel and St. Teresa of Jesus...

Mary MacDonald, 8/19; Mary Boland, 8/26

Roxbury, MA - Community of Our Lady of Mount Carmel and St. Teresa

Helen Ruel, 1/25/; Marie Vatter, 1/30;  
Elsie Driscoll, 6/13.

Schenectady, NY - Community of Our Lady of Mercy...

Helen Renkowitz, 2/27; Dorothy Mero, 3/11;  
Beatrice McCready, 3/15; Margaret Murphy, 8/19;  
Immaculata DeFrancesco, 9/1;

Stamford, CT - Mother of Sorrows Community...

Thomas F. X. Burns, 2/15

Upper Darby, PA - Community of St. Joseph...

Anne Williams, 5/4; Mary C. Sharkey, 8/21

Virginia Beach, VA - Community of Our Lady of the Annunciation...

Mary Lykosh, 4/1

Washington, DC - Community of Our Lady of Mt. Carmel...

Veronica Gegan, 4/20; Mary Ann Laughorn, 9/15

West Palm Beach, FL - Community of St. Joseph...

Mary Sullivan, 11/29

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Ocean of Love Mercy's Pure Face  
Fire from Above Cleanse Me In Grace!

Dust Blooms A Rose Fragrant With Peace  
Mercy Bestows Captives Release!  
-Eleanor A. Damian

## INVESTITURES

Baltimore, MD - Community of Our Lady of Mt. Carmel and St. Teresa...

Valerie Washington, 4/14; Anne C. Bieretz, Aurora S. Ordonio, 7/14; Michael Manglitz, 10/13; Sandra Balsamo, Jack Brennan, 12/8

Barre, VT - Community of Our Lady of Mt. Carmel.

Christine DePalo, Cecile Fuller, Roger Plaisted, Huguette Savard, Robert and Ellie Traynor, 11/10

Barrington, RI - Community of Our Lady of Mt. Carmel and St. Therese of the Child Jesus...

Nora Popp, 1/27; Lorraine Palmer, Louise Roberge, 11/24

Buffalo, NY - Community of Our Lady of Mt. Carmel and St. Teresa of Jesus...

Cynthia Goetz, 2/20; Barbara Santa Maria, 6/19; Vicki Mones, Roberta Santuci, 11/20

Cincinnati, OH - Community of Our Lady of Mt. Carmel and St. Teresa...

Casey Mitchell, 5/26; Cathy Schneider, Sheila M. Warner, 10/27

Cleveland, OH - Community of the Holy Family...

Geraldine Kersey, 10/6

Conyers, GA - Community of St. Elijah...

(Includes names never before listed)

Kathleen Walsh, ?/?/52; Eleanor Carriere, ?/?/59; Joe Jackson, ?/?/77; Beatrice Layton, 5/12/81; Joseph McMahan, 4/1/86; Rose Marie Borja, 5/6/89; Marian Case, 9/8/89; Richard Cousineau, 7/16/89; Mary Virginia (Ginger) Galt, 8/14/89; Mickie Nolan, 4/16/90;

Danvers, MA - Community of Blessed Teresa Benedicta of the Cross...

Paula Belyea, Barbara Berglund, Lucy Carpenella, Caren Cwalina, Stephen Darling, Norma Horrell, Linda Korpusik, Margaret McKinnon, Mary Mitchell, Mary Parco, Donna Philbrook, Kathleen Robinson, Alice Slattery, Mary L. Sullivan, Douglas Treadwell, 10/12

DesPlaines, IL - Community of Our Lady of Mount Carmel and St. Teresa of Avila...

Antoinette Etienne, Ita Maguire, 5/5; Virginia Abraham, 9/1; Russ Benko, Donald Gleason, 10/6

Detroit, MI - Community of Our Lady of the Paraclete...

Dixie Lee Styczynski, 1/13; Loretta Baczor, Maureen Carson, Maire Hazelman, Theresa Marshall, 12/8;

Elysburg, PA - Community of Our Lady of Mt. Carmel and St. Joseph...

Rosemarie B. Sedlock, 7/11; Maryellen Gaughan, John W. Adam, Jr., 11/10

Endwell, NY - Community of St. John of the Cross.. (Includes names not previously listed)

Janet Larabee, 7/7/90; Rita Bates, Eleanor Mary Belliotti, 2/2; Delores Bohlen, 5/11; Marge King, 6/1; Theresa Webster, 10/4

Erie, PA - Bread of Life Community...

Frank Gaczkowski, 5/19; Jerry Bleicher, 9/15; Sara Adams, Mark Zink, 12/1

Hampton, VA - Community of St. Joseph...

LaVerne Furlow, Sonja Griffith, Stanley Stefanowicz, Roberto Viano, 6/5; Michael Balsler, Arlyne Evans, Eleonor Halme, Constance Rogers, Laura Russ, 12/11

Harrisburg, PA - Community of Our Lady of Mt. Carmel and St. Joseph...

Barbara Bueter, Anne M. Shuster, Jeanette Wyatt, 7/20

Hubertus, WI - Community of Our Lady of Holy Hill...

Nancy Coffey, Nancy Everhard, 4/22

Isolated - Community of St. Teresa and St. John of the Cross...

Michael A. Mayola, 1/19; Frances B. Bregler, 2/27; Maureen Cannon, 5/19; Donna Burket, 5/21; Natalie Wivczar, 8/21; John Ash Merma, 9/30; Anne Zurawski, 10/1; Julie A. Smith, 10/30; Elizabeth Ann Moldenhauer, 11/8; Rose Gibson, Carol Godwin, Judy Meade, 11/9; Marya Methven, 11/14;

Jill M. Arvin, Joyce O'Keefe, 12/8;  
Collette Chuff, 12/14;

Jacksonville, FL - Un-named...

Susan DePalma, Gloria Elder, Mary P. Galvin,  
Rita G. Gibbs, Ann L. Hayward, William M. Houston,  
Carrie Kincade, Clare King, Fr. Antonio Leon, Jamie  
Pearl, Jeannie C. Robinson, 11/9

Lakeland, FL - Community of Mary, Queen of  
Carmel...

Mrs. Joan Burzynski, Ann Glennis Foley,  
Carolyn Hoffman, Margaret Meissner, Carolyn  
Nipper, 1/20

Latrobe, PA - Community of Jesus, Mary and  
Joseph...

Carolyn Delesio, Martha Reeping, Darlene  
Roscoe, Jean Smolich, Frances Yandora, 10/20

Loretto, PA - Community of Our Lady of Loretto...

William R. and Joyce Kovach, 10/1

Manchester, NH - Community of the Precious  
Blood...

Vilma Zuliani, 11/10

Milan, MI - Community of Our Lady of Refuge...

Mario Esquilin, Joe Aguilar 1/13

Milwaukee, WI - Community of St. Teresa of Jesus..

Judy Kowalski, 3/17; Irene Sprader, 8/18

Morristown, NJ - Community of the Sacred Heart...

Ross Hannon, 1/5; Irene Marko, 5/6

Mt. Clemens, MI - Community of St. Joseph Pro-  
tector...

James Reading, 9/8

Munster, IN - Community of Mary, Queen of Peace

Andrea Lewis, ??/?

New York, NY - Community of Our Lady of Mt.  
Carmel and St. Teresa of Jesus...

Joan Hallet, 1/6; Louise DiModica, 10/19;  
Gladys Castro, Lucille Leippert, Mary Polcha,  
Ann Schoedler, 11/10;

Pelham, NH - Community of St. Therese...  
(Includes names never before reported)

Bella Marie Michaud, 5/1/74; Dorothy  
Hudzik, Helen Jean, Irene Larose, 3/9/79; Doris  
Larose, Irene Sheehan, 10/26/79; Nancy Creteau,  
Shirley Ralphs, 12/14/79; Rita Ann McLellan,  
5/23/80; Ann Morton, Yvonne LeBlanc, 11/28/80;  
Elizabeth Biga, Anne Marie Cromey, Peggy Cun-  
ningham, 5/13/83; Germaine Fontaine, Robert  
Hudon, 9/23/83; Blanche Gannon, 7/12/85; Jean-  
nette & Robert Bjorkman, Marcie Camacho, Joan  
O'Neil, 5/3/87;

Philadelphia, PA - Community of St. Teresa of Avila.

Gerorgette Q. Murphy, Maryann Tomasauskas,  
Helen Waldowski, 5/19;

Pittsburgh, PA - Un-named...

Debbie Finnerty, Rosemary Hartford, Kathie  
Kenkel, Rose Mary Mulkerrin, George Wiethorn,  
4/14; Anne Bowen, Suzanne Romeo, 11/3

Plattsburgh, NY - Community of Our Lady of Mt.  
Carmel and St. Joseph...

Margene Fennell, Capt. Michael Trevelline, 1/12

Raleigh, NC - Community of St. Teresa of Jesus...

Joyce O'Keefe, 12/8

Reading, PA - Community of Our Lady of the  
Rosary and St. Joseph...

Msgr. Felix Losito, 10/17; Betty Bricker, La-  
Verne Calveresi, Betty Ferlazzo, Dominic Guarino,  
Ramona Moore, Nancy Simpson, 10/20

Roxbury, MA - Community of Our Lady of Mt.  
Carmel and St. Teresa...

Mary Lee Skinner, Mary Ellen Smith, 1/20;  
Winifred Stanghellini, 3/17;  
Catherine P. LaRosa, 6/19

St. Joseph, MI - Community of St. Joseph...

Don Grooms, ??/?; Susan Pusztai, ??/?

St. Paul, MN - Community of Our Lady of the  
Blessed Sacrament...

Dorothy Asleson, Mary Bloomstrant,

Jan Bougie, Oscar Brown, Theodora Brown,  
Louis Cellette, Frances Conley, Barbara Farrell,  
Marie Fursman, Thomas Fursman, Dan Gannon,  
Mike Gormley, Jr., Beverly Grandbois, Antonio  
Guimaraes, Kathryn Guimaraes, Laura Hovland,  
Irene Inderlee, Kathy Klaas, Don Kramer, Sylvia  
Kramer, Al Lopez, Anita Lopez, Kathren Lopez,  
Margaret Philbrook, Josephine Pribula, Cynthia  
Schluender, Julie Wood, 4/21

Springfield, MA - Community of Blessed Elizabeth  
of the Trinity...

Margaret False, Constance Neyer, 2/24;  
John Endler, 11/24

Stamford, CT - Mother of Sorrows Community...

Lawrence Elward, Jeanette M. Magi, 2/7

Sugarloaf, PA - Community of the Holy Annuncia-  
tion...

Theresa Buyarski, Lillian Strohl, 6/16;  
Mary Ann Pieszala, 10/15

Toledo, OH - Community of Our Lady of the Holy  
Rosary...

Nancy Birr, 2/11

Turners Falls, MA - Community of St. Joseph...

Eileen Gorzocoski, Constance Krejmas, Annette  
Krejmas, Sandra Lamorie, 4/20

Upper Darby, PA - Community of St. Joseph...

John Crowley, 1/14

Virginia Beach, VA - Community of Our Lady of  
the Annunciation...

Bernice Coryea, Evelyn Stermer, 11/10

Washington, DC - Community of Our Lady of Mt.  
Carmel...

William Bos, Jr., Elizabeth Mukadi, 11/17

Washington, DC - Community of St. Joseph...

Michael Heidenburg, Carmela Murphy, Eugene  
Slaby, Louise Stutzman, Meg Sullivan-Lute, 5/12;  
Roselyn Kelley, 6/9; Steven Albini, Maureen  
Kennedy, Katherine McCrary, Christina Puchalski,  
Roseann Stayne, Greg Wilkinson, 10/13

West Palm Beach, FL - Community of St. Joseph...

Barbara Pintanone, Melvina Whitney, 3/3

Willow Grove, PA - Community of the Immaculate  
Heart of Mary...

Frances Higgins, Doris Mulholland, 9/14

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## OCDS RETREATS

### 1. CARMELITE SPIRITUALITY WEEKENBD

Date: May 22-24, 1992

Place: Precious Blood Spirituality Center  
St. Joseph's Convent, Columbia, PA 17512

Theme: St. Therese of Lisieux

Retreat Master: Fr. Theodore Centala, OCD

Cost: Seventy Five Dollars (\$75) per person

Reservations may be made by contacting Jean  
Wagner, OCDS, President, Harrisburg Community,  
at 3209 Prince Street, Harrisburg, PA, 17111.  
Phone: (717) 564- 7616

### 2. MIDWEST REGIONAL RETREAT

Date: May 7th-9th, 1992

Place: Holy Hill, Hubertus Wisconsin

Theme: The Beatitudes

Retreat Master: Fr. Denis Read, OCD

Please send me registration information:

Name \_\_\_\_\_

Address \_\_\_\_\_

I request: \_\_\_\_\_ Single Occupancy

\_\_\_\_\_ Double Occupancy

Return this completed form to: (Attn: Mary)  
Holy Hill Monastery  
1525 Carmel Road  
Hubertus, WI 53033

(Due to limited capacity in the Retreat Center,  
your request and registration will be processed  
in the order in which it is received.)





## FROM THE MEMBERSHIP...

Report on the Rite of Canonization of St. Raphael of St. Joseph, OCD, and Some Thoughts.

It was in March 1991 that I heard that Pope John Paul would canonize a Discalced Carmelite Friar as part of the celebration of the 400th Anniversary of the death of St. John of the Cross. At that time I was working in a busy Parish outside of Syracuse, NY, and had no idea who this priest could be. Arrangements had to be made to get to Rome, a place to stay, and meals to be eaten. From my Carmelite Community in Endwell, NY, two other Carmelite Seculars wanted to go. Eventually we added four more people - non Carmelites. As weeks passed, I wondered who our new Saint could be. It was at our Congress in Philadelphia that I found out.

The June [1991] Congress of our Order was exciting and one of the best. Devoted to St. John of the Cross, each speaker was outstanding in his/her presentation; and we who attended learned so much about Our Holy [Carmelite] Father. Add to that, I learned also who was to be canonized: Blessed Raphael of St. Joseph Kalinowski, a Polish Discalced Carmelite who died on November 15, 1907. The ceremony of canonization was to be on Sunday, November 17 at 9:30 AM at St. Peter's Basilica. Time was short.

During our Congress there was introduced to us our new [2nd] Definitor on the Council at the Rome Headquarters of the Discalced Carmelites: Fr. John Sullivan, OCD. Here was a humble and prayerful man who smiled a lot. I liked him immediately. Around him one felt comfortable and in the presence of a friend of some years - he so put you at ease. This feeling made me bold enough to ask him to intercede for me for tickets to the Canonization in Rome. He was delighted at my request and asked me to remind him in September. Our Congress, as with all Congresses came and went too fast and immediate preparations for the trip began.

Finally, November and the journey to Rome had come.

Fr. Sullivan wrote me the tickets would be at the Generalate and I must get them there. The Generalate is on Via Corso d'Italia, a very busy street in Rome. Upon ringing the bell, I was greeted by a smiling Friar who thought I sought a room for the night. While he searched for my tickets, I met the Friar who is responsible [as Secretary to Fr. John Sullivan, General Delegate for OCDS] for all the Secular Carmelites in the world - a priest from Australia - whose name [Fr. John Landy] I never caught. As with all Carmelite houses, I felt at home there. Tickets in hand I rushed to where I was staying to tell everyone we had seats in a special section. How special we'd soon find out.

Sunday November 17 it was raining as we approached the Swiss Guard on the left side of St. Peter's Basilica. A quick look at our tickets and we were passed in along with some Friars and some of our Cloistered Sisters who were attending with us. Sent to a special door, formal ushers took us into the Basilica on the left side as you face the altar, around the great main Papal Altar to the right side special section for Carmelites. We sat, 7 rows from the front, at 8:30 AM, one hour before the ceremony, and already the Basilica was full. Around us were Friars in brown and white mantle from India, Poland, Italy and Germany, Sisters, out from their enclosures, from Italy, France and Spain, sat with

three Secular Carmelites, Virginia Chromczak, OCDS, Rita Bates, OCDS, and myself from our Endwell, NY, Community. Of course, we all wore our Scapulars: After all, we were family and just as proud and excited as they.

St. Peter's Basilica is beautiful beyond words. Built over the tomb of St. Peter, it has one purpose: to serve a Pope. There are no words to describe the excitement as it builds among the people waiting for the arrival of the Successor of St. Peter, the Holy Father. Dignitaries arrive; Ambassadors are in place; Bishops, Archbishops and Cardinals in a rainbow of color kneel in prayer; Swiss Guards in orange, blue and red uniforms stand rigid, all awaiting one person. Crowds behind barriers flash cameras as the Sistine Choir takes its place. All is ready. The lights



SAINT RAPHAEL KALINOWSKI  
DISCALCED CARMELITE

suddenly come on and the whole Basilica –before just a huge building of stone and marble– comes alive as a living thing when the Pope comes down the center aisle to the applause of the faithful. St Peter's was made to hold a Pope and this Pope makes it so exciting.

He walked right in front of us and mounted the steps, kissed the altar and began the Mass, a Ritual celebrated on that Apostolic Grave for almost 2000 years. The organ and the Sistine Choir began the Kyrie and the familiar Gregorian chants –music of heavenly dimension– flooded the vast Basilica as the Holy Father circled the Main Altar amidst clouds of incense called for by the Ritual.

Then before the Gloria of the Mass, came the moment of Canonization. I had never seen or attended a ceremony where a person officially was declared a Saint by the Church. I studied in Rome 1971–1972 and had often celebrated Mass at St. Peters. But this was something else. I was more excited than the Friars near me. Here I sat, a Secular Discalced Carmelite and a priest of the Syracuse Diocese, watching a Carmelite Friar, part of my Carmelite life and family, becoming a Saint!

Pope John Paul sat before the great altar facing the front of the Basilica with two Cardinals at each side. We were on his left in perfect seats to see and hear his every action and word. At that moment, on the Pope's right side appeared a Cardinal in brilliant red vestments and our Carmelite General in brown Habit and white Mantle. The ceremony of Canonization was about to begin and the whole Basilica was stilled in expectation. The Cardinal Prefect of the Congregation for the Cause of Saints began the ancient ritual with words similar to these:

"Holy Father, we ask Holy Mother the Church through Your Holiness to ascribe in the Catalogue of Saints as pronounce as Holy...Blessed Raphael of St. Joseph Kalinowski".

Next the Cardinal read a brief biography of the Blessed now to be raised to Sainthood. At the conclusion of this reading, all knelt to recite with Pope John Paul the Litany of the Saints, including our Carmelite Saints of St. John of the Cross, St. Teresa of Jesus, St. Teresa Margaret of the Sacred Heart, and St. Therese of the Infant Jesus. Curiously, there was no mention of St. Mary Magdalen de' Pazzi, a favorite of mine.

The Holy Father begins the formula of Canonization.

"For the honor of the Holy Trinity, the exaltation of the Catholic Faith and increase of Chris-

tian life, by the authority of Our Lord Jesus Christ, the Blessed Apostles Peter and Paul, after sufficient mature deliberation and seeking the help of Divine Wisdom and with the advice of our brother Bishops, we declare and define that Blessed Raphael of St. Joseph Kalinowski to be a Saint, and we add his name to the Holy List of Saints and encourage pious devotions to him among the Saints of the whole Church – in the Name of the Father and of the Son and of the Holy Spirit".

All in the Church answered: "Amen, Amen, Amen".

The Sistine Choir began to sing: To You, O Lord, be glory in your heavenly house, crowns of glory and honor upon your Servant Raphael who is a happy intercessor for us".

Next the Cardinal Prefect appears again with Our Father General at his side to ask Our Holy Father to order the Apostolic Letters of the Act of Canonization. Pope John Paul answers: "So ordered." It was done. Raphael of St. Joseph is now Saint Raphael with his own Mass yet to be written, his Feast Day to be chosen, and His Divine Office to be printed. The Choir and organ begins the Gloria in Excelsis Deo of the Mass.

The first Reading was from 1 Kings 19, verses 4–9 and 11–15, where Elijah in the cave hears God in a tiny breeze. The Psalm is Psalm 14 which foretells the punishment of the Godless. The second reading is Phillipians 3, verses 8–14, where Christ is my treasure and riches –all else is rubbish. The Gospel, first read in Latin and then repeated in Greek, was John 15, verses 9–17; Jesus tells us the kind of love a disciple should have for another disciple.

After Mass we left the Basilica to receive the Pope's blessing from his window of the Papal apartment at noon. During the blessing the sun came out and John Paul invoked our new Saint by name in prayer for the first time. On the facade of the Basilica was a huge painting of St. Raphael of St. Joseph and that night, in his honor, the glorious dome of Michelangelo was illumined. The Church had a new Saint and Carmelites Calced and Discalced, rejoiced as a family in prayer.

To see brown and white robed Friars – brown, white and black veiled Nuns – brown scapularied Seculars (some we met from San Francisco) mingling amidst the thousands of pilgrims in St. Peter's Square is a sight to be engraved on my mind forever. I felt such joy and happiness for my Carmel family and I knew deep in my heart that there are other Friars and Nuns [and Seculars] just as holy

and just as precious to God as St. Raphael. How can I ever thank God for choosing me and gifting me with a Carmelite vocation and loving Community? Only by prayer, following our Holy Rule and rejoicing in our Saints and Blesseds can I ever come close. St. Raphael, pray for all of us [Friars and Nuns and] Secular Discalced brothers and sisters of yours.

-Rev. John M. Quinn, OCDS  
Endwell, NY, Community

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Providentially sent...

### MY TESTIMONY, by Jack Keene

I've prepared this little article for those who might wonder why an Evangelical minister would convert to Catholicism. This is a decision that has been many years in the making through much study and prayer. I believe that one must follow the path of Truth wherever it may lead.

Several years ago I began a serious study of the early Church. Much to my surprise I discovered that the earliest Christians were the same in faith and practice as Roman Catholics today. The early Church believed in the Real Presence and baptismal regeneration. The early Church had a structured hierarchy and liturgical worship. This revelation was the first step in my journey.

Then I began to see that the Catholic Church was much more biblical in her theology. Being trained as an Evangelical to take the Scripture at face value, I could see that the Church has done just that. Whether it was the Real Presence in John 6, or the Papacy in Matthew 16, or Jesus conversing with the saints on the Mount of Transfiguration, or baptismal regeneration in John 3, or calling her 'blessed' through all generations (Luke 1:48); the Catholic Church was and is truer to the Scriptures. This was the second step in my journey.

Finally, I came to a startling realization. The moral relativism that is destroying our society is rooted in Protestantism. When each person decides for himself what is truth, then truth is relative and loses its force. I found that in Catholicism, by the Holy Spirit, the Church 'upholds the truth and keeps it safe' (1 Tim. 3:16). Protestantism allows each man's subjective experience and personal interpretation of Scripture to determine his religion. This has led to hundreds of denominations and religions and the collapse of a uniform standard of morality. Catholicism, however, stands on a 'rock'. Through the Pope and the magisterium the Church safeguards the truth. I finally responded to the call described in Cardinal Newman's poem, 'Private

Judgment':

'Poor wanderers, ye are sore distressed...  
'Each claims to trust his own weak will...  
'Wanderers! come home! obey the call!  
'A Mother pleads, who never let fall  
One grain of Holy Truth.'

Catholics can learn from Protestants in the realm of experiential faith and spontaneous prayer. But the Church offers the fulness of faith and revelation, and a haven of rest and strength for the weary traveler. She has stood through the ages guided by the Holy Spirit. Her firm moral guidance, standing high above subjectivism and the changing times offers the only hope for our world today.

I would like to thank Father Robert Pearson for his wise counsel. Also Joan Andrews and all the beautiful Pro-Life Catholics who live their faith before the world as a light shining in a dark place. Their witness, the writings of Newman, Chesterton, and Belloc, and the love and prayers of the Blessed Mother have brought me safely home. Thank you, Jesus, for your one, holy, catholic, and apostolic Church.

For Further Info Contact:

Jack Keene, 334 Lakeshore Dr., Jackson, MS 39213

### THE GIFT OF THE HEART OF JESUS

A Holy Week Meditation

By St. Peter Julian Eymard, Apostle of the Eucharist

Jesus had reached the end of His mortal life. Heaven called back its King. He had battled enough; it was time for Him to triumph.

Nevertheless, Jesus did not want to abandon His new family, the children He had just redeemed. *I go away, and I come to you*, He said to His Apostles.

"Thou comest back to us, Thou both remainest and goest away, Lord? But by what miracle of Thy power wilt Thou do this?"

That was the secret and the work of His Heart.

Jesus would have two thrones, one of glory in heaven, the other of meekness and goodness on the earth; two courts, the triumphant and heavenly court, and the court of the redeemed here below.

And, you may be sure, if Jesus could not remain simultaneously in heaven and on earth, He would prefer to remain with us rather than to return to heaven without us. He has assuredly given abundant proof that He prefers the least of His poor ransomed creatures to all His glory, and that His delights are to be with the children of men."

In what state was Jesus to remain with us?

In a transitory state, from time to time? No; He would remain with us in a continuous state, and

always.

But at this point a wonderful struggle took place in the soul of Jesus.

Divine Justice protested. Was not the Redemption over and the Church founded? Was not man given possession of grace and of the Gospel, of the divine law and of the help to keep it?

The Heart of Jesus answered that what was enough to effect the Redemption was not enough to satisfy His love; that a mother is not content with giving birth to her child, but that she feeds it, brings it up, and follows it everywhere.

"I love men more than the best of mothers ever loved her child! I will stay with them..."

"Under what form?"

"Under the veiled form of the Sacrament."

Divine Majesty objected to such a humiliation, greater than that of the Incarnation, and more self-abasing than the Passion itself: The salvation of man does not call for such abasement."

"But," replied the Sacred Heart, "I want to veil Myself and My glory, lest the splendor of My Person prevent my poor brethren from coming to me as the glory of Moses once did the Jews. I want to throw a veil over my virtues, lest they humiliate man and incline him to despair of ever attaining so perfect a model.

"He will thus come to Me more easily, and seeing Me stoop down to the very confines of nothingness, he will come down with Me. I will have the right to say to him with more authority: 'Learn of Me, that I am meek and humble of heart.'"

What means will Jesus take to perpetuate Himself?

The Holy Ghost was the fitting author of the mystery of the Incarnation; at the Last Supper, Jesus did everything Himself. But who, in the future, would be deemed worthy to preside at such a mystery?

A man: the priest!...

But divine wisdom objected: "What! A mortal man will effect the Incarnation of his Savior and God? A man will co-operate with the Holy Ghost in this new incarnation of the divine Word? A man will command the immortal King of the ages and be obeyed?"

"Yes," said the Heart of Jesus. "Yes, I will love man to the point of being subject to him in all

things. I will come down from heaven at the call of a priest. I will leave My tabernacle at the least wish of the faithful. I will go through the streets of the city to visit My children on their bed of pain....Love glories in loving, in giving of its own, in sacrificing itself."

And the sanctity of God also protested: "But Thou wilt at least be present only in a temple worth of Thy kingship. In the New Law everything must be more beautiful than in the Old Law. Only the Christians that are pure and will prepared will receive Thee."

"My love," said Jesus, "is without reserve or condition. On Calvary I obeyed My executioners. If other Judases come to me, I will still accept their diabolical kiss; I will obey them."

But what a picture then unfolded itself before the eyes of Jesus! His Heart had to struggle with its own inclinations.

The agony in the Garden of Olives was already upon Him. At Gethsemane, Jesus would be saddened unto death at the sight of the ignominies in store for Him in His Passion. He would shed tears of blood at the thought that His people would be lost in spite of His sacrifice. And He would feel cruelly the apostasy of a great number of His own.

But now, at the Last Supper, what a struggle went on in the Heart of Jesus! What anguish!

He wanted to give Himself in His entirety, without any reserve; but would everybody believe in so much love?

Would all those who believe in it receive Him with gratitude?

Would all those who receive Him be faithful to Him?

The Heart of Jesus was certainly not wavering, nor did it hesitate; but it was tormented.

He saw His Passion renewed every day in His Sacrament of love; renewed by Christian hearts, by hearts that were consecrated to Him.

He saw Himself betrayed by apostasy, sold by self-interest, crucified by vice. The hearts of those who receive Him become all too often His Calvary.

What a torture for this divine Heart! What was He to do?

He would give Himself. He would give Himself just the same.

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## OCDS NEWSLETTER

THE COMMON

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