

CARMEL CLARION



OCDS NEWSLETTER
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VOCATIONALLY SPEAKING...

In the last issue of the CLARION I printed a "fervorino" of Fr. Michael Buckley, OCD, Western Regional Provincial Delegate, addressed to the Lay Discalced Carmelites of the his Jurisdiction. One statement therein continues to surface in my thoughts: "Without the link with the religious Order there can be no Secular Order." With that principle in mind it seems to me that an appropriate way to help our Secular Order members to understand and appreciate better the "spirit of the Evangelical Counsels" would be to let them know what the *Sacred Congregation for Institutes of Consecrated Life and Societies of Apostolic Life* has to say about those Counsels. The following is taken from their booklet Directives on Formation in Religious Institutes, chapter 1. A, entitled: Life According to the Evangelical Counsels. (Numbers appear where they are found in the text).

11. "Religious profession places in the heart of each one of you...the love of the Father: that love which is in the heart of Jesus Christ, the redeemer of the world. It is love which embraces the world and everything in it that comes from the Father, and which at the same time tends to overcome in the world everything that does not come from the Father." (14) "Such a love should fill each of you...from the very source of that particular consecration which -on the sacramental basis of holy baptism- is the beginning of your new life in Christ and in the Church: it is the beginning of the new creation." (15)

12. Faith, hope and charity enable religious, by means of their vows, to practice and profess the three evangelical counsels and thus to give "outstanding and striking testimony that the world cannot be transformed and offered to God without the spirit of the Beatitudes." (16)

The counsels are, as it were, the main support of the religious life, since they express in a significant and complete way the evangelical radicalism which characterizes it. In effect, through the profession of the evangelical counsels made in the Church, the religious wishes "to be set free from hindrances that could hold him back from loving God ardently and

worshipping him perfectly and...to consecrate himself in a more thoroughgoing way to the service of God." (17)

These touch the human person at the level of the three essential spheres of his existence and relationships: affectivity, possession and power. This anthropological uprooting explains why the spiritual tradition of the Church has frequently put them in relation with the three lusts spoken of by St. John. (18) The faithful exercise of them fosters the development of the person, spiritual freedom, purification of the heart, fervor of charity, and it helps a religious to cooperate in the construction of human society. (19)

The counsels lived in as authentic a manner as possible have a great significance for all people, (20) for each vow gives a specific response to the great temptations of our time. Through them, the Church continues to show the world the ways for its trans-

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figuration into the kingdom of God.

It is therefore important that attentive care should be taken to initiate candidates for the religious life theoretically and practically into the concrete exigencies of the three vows.

Chastity

13. "The evangelical counsel of chastity assumed for the sake of the kingdom of heaven as a sign of the future world and a source of more abundant fruitfulness in an undivided heart entails the obligation of perfect continence in celibacy." (21) Its practice assumes that persons consecrated by the vows of religion place at the center of their affective life a "more immediate" relationship (*Evangelica Testificatio, n.13*) with God through Christ, in the Spirit.

"The observance of perfect continence touches intimately the deeper inclinations of human nature. For this reason, candidates ought not to go forward nor should they be admitted to the profession of chastity except after really adequate testing and unless they are sufficiently mature, psychologically and affectively. Not only should they be warned against the dangers to chastity which they may encounter, they should be taught to see that the celibacy they have dedicated to God is beneficial to their whole personality." (22)

An instinctive tendency of the human person leads to making an absolute out of human love. It is a tendency characterized by self-centeredness, which asserts itself through a domination over the person loved as if happiness could be secured from this possession. On the other hand, one finds it very difficult to understand and especially to realize that love can be lived in a total dedication of oneself, without necessarily requiring a sexual manifestation of it. Education for chastity will therefore aim at helping each one to control and to master his or her sexual impulses, while at the same time it will avoid a self-centeredness that is content with one's fidelity to purity. It is no accident that the ancient fathers gave priority to humility over chastity, since this latter can be accompanied, as experience has shown, by a hardness of heart.

Chastity frees the human heart in a remarkable manner (I Cor 7:32-35), so that it burns with a love for God and for all people. One of the greatest contributions which religious can bring to humanity today is certainly that of revealing, by their life more than by their words, the possibility of a true dedication to and openness toward others, in sharing their joys, in being faithful and constant in love without a thought of domination or exclusiveness.

The pedagogy of consecrated chastity will consequently aim at:

-Preserving joy and thanksgiving for the personal love in which each one is held and is chosen by Christ.

- Encouraging frequent reception of the sacrament of Reconciliation, recourse to regular spiritual direction and the sharing of a truly sisterly or brother love within the community, which is brought about by frank and cordial relationships.

-Explaining the value of the body and its meaning, acquiring an elementary physical hygiene (sleep, exercise, relaxation, nourishment, etc.).

-Giving basic notions on masculine and feminine sexuality, with their physical, psychological and spiritual connotations.

-Helping in matters of self-control on the sexual and affective level but also with respect to other instinctive or acquired needs (sweets, tobacco, alcohol).

-Helping each one to profit by past personal experiences, whether positive, in order to give thanks for them, or negative, in order to be aware of one's weaknesses, in order to humble oneself peacefully before God and to remain vigilant for the future.

-Manifesting the fruitfulness of chastity, its spiritual fecundity (Gal 4:19), which begets life for the Church.

-Creating a climate of confidence between religious and their instructors, who should be ready to listen to whatever they have to say and to hear them with affection in order to enlighten and encourage them.

-Helping them to act with prudence in the use of the communications media and in personal relationships which may present an obstacle to a consistent practice of the counsel of chastity (cf. Canons 277.2 and 666). It remains the responsibility not only of the religious to exercise this prudence, but also of their superiors.

Poverty

14. "The evangelical counsel of poverty in imitation of Christ who, although he was rich became poor for us, entails, besides a life which is poor in fact and in spirit, a life of labor lived in moderation and foreign to earthly riches, a dependence and a limitation in the use and disposition of goods according to the norm of the proper law of each institute." (23)

Sensibility to poverty is nothing new, either in the Church or in the religious life. What is perhaps new is a particular sensibility for the poor and for the poverty that exists in the world which characterizes religious life today. There exist today types of poverty on a large scale that are either experienced by individuals or endured by entire groups: hunger,

ignorance, sickness, unemployment, the repression of basic liberties, economic and political dependence, corruption in the carrying out of offices, especially the fact that human society seems organized in a way which produces and reproduces these different kinds of poverties, etc.

In these conditions, religious are thrust into a closer proximity with respect to the most needy and impoverished, the same who were always preferred by Jesus and to whom he said that he had been sent (24) and with whom he identified. (25) This proximity leads them to adopt a personal and communitarian style of life more in keeping with their commitment to follow more closely the poor and humble Christ.

This "preferential option" (26) and evangelical choice of religious for the poor implies an interior detachment, a certain austerity in community living, a sharing at times in their life and struggles, without however forgetting that the specific mission of a religious is to bear "outstanding and striking testimony that the world cannot be transformed and offered to God without the spirit of the Beatitudes." (27)



God loves the whole human family and wishes to bring all together without exclusion. (28) For religious it is consequently a kind of poverty not to let themselves be bound within a certain milieu or social class. A study of the social teaching of the Church, and particularly that of the encyclical *Sollicitudo Rei Socialis* and of the instruction *On Christian Liberty and Liberation*, (29) will be of assistance in making the required discernments for a practical actualization of evangelical poverty.

Education to evangelical poverty will be attentive to the following points:

-There are young people who before entering the religious life enjoyed a certain amount of financial independence and were accustomed to obtain by themselves all that they wished. Others find themselves at a higher level of life within a religious community than they had in their childhood or during their years of study or work. Instruction in poverty should take account of the history of each one. It should also be remembered that among certain cultures families expect to gain by what appears to them to be an advance for their children.

-It is of the nature of the virtue of poverty to be engaged in a life of work, in humble and concrete acts of renunciation, of divestiture, which render religious free-er for their mission; to admire and respect creation and the material objects placed at their disposal; to depend upon the community for their level of life; to desire faithfully that "all should be in common" and "that to each one is given what is needed" (Acts 4:32,35).

All this is done with the intent of centering one's life on the poor Jesus, who is contemplated, loved and followed. Without this, religious poverty, under the form of solidarity and sharing, easily becomes ideological and political. Only one who is poor of heart, who strives to follow the poor Christ, can be the source of an authentic solidarity and a true detachment.

Obedience

15. "The evangelical counsel of obedience, undertaken in a spirit of faith and love, in the following of Christ, who was obedient even unto death, requires a submission of the will to legitimate superiors, who stand in the place of God when they command according to the proper constitutions." (30) Further, all religious "are subject to the supreme authority of the Church in a special manner" and "are also bound to obey the supreme pontiff as their highest authority by reason of the sacred bond of obedience." (31) "Far from lowering the dignity of the human person, religious obedience leads it to maturity by extending the freedom of the sons of God." (32)

Religious obedience is at once an imitation of Christ and a participation in his mission. It is concerned with doing what Jesus did and at the same time with what he would do in the concrete situation in which a religious finds himself or herself today. Whether one has authority in an institute or not, one cannot either command or obey without reference to mission. When religious obey, they offer this obedience in continuity with the obedience of Jesus for the salvation of the world. This is why everything which in the exercise of authority or obedience indicates a compromise, a diplomatic solution, the consequence of pressure or of any other kind of temporizing is opposed to the basic inspiration of religious obedience, which is to align oneself with the mission of Jesus and to carry it out in time, even if such an undertaking is difficult.

A superior who promotes dialogue, educates to a responsible and active obedience. All the same, it remains for the superiors to use "their own authority to decide and to prescribe what is to be done." (33)

For the teaching of obedience it should be remembered:

-That to give oneself in obedience it is first necessary to be conscious of one's existence. Candidates need to leave the anonymity of the technical world, to know themselves as they are and to be known as persons, to be esteemed and loved.

-That these same candidates need to find true liberty in order that they may personally pass from "what pleases them" to "what pleases the Father."

For this, the structures of a formation community, while ever remaining sufficiently clear and solid, will leave ample room for responsible initiatives and decisions.

-That the will of God is expressed most often and pre-eminently through the mediation of the Church and its magisterium; and specifically for religious, through their own constitutions.

-That for obtaining obedience, the witness of the elder members in a community has greater influence on the young than any other theoretical consideration. Still, a person who makes the effort to obey as Christ did, and in Christ, can succeed in overcoming less edifying examples.

-Education in religious obedience will therefore be given with all the clarity and exigency that is necessary so that one does not wander from the

"way" which is Christ in mission. (34)

Footnotes

14. *Redemptionis Donum*, n. 9.
15. *Ibid.*, n. 8.
16. *Lumen Gentium*, n. 31.
17. *Ibid.*, n. 44.
18. Cf. 1 Jn 2:15-17.
19. Cf. *Lumen Gentium*, n. 46.
20. Cf. *ibid.*, nn. 39, 42, 43.
21. Canon 599.
22. *Perfectae Caritatis*, n. 12.
23. Canon 600.
24. Cf. Lk 4:6-21.
25. Cf. *ibid.*, 7:18-23.
26. Puebla Documents, 733-735
27. John Paul II, *Solicitudo Rei Socialis*, n 41; see also *Lumen Gentium*, n. 31.
28. Cf. *Gaudium et Spes*, n. 32.
29. Congregation for the Doctrine of the Faith, March 22, 1986.
30. Canon 601.
31. Canon 590.1-2.
32. *Perfectae Caritatis*, n. 14.
33. *Ibid.*, n. 14.
34. Cf. Jn 14:16.

A FOLLOW UP..

In last quarter's CLARION we published Fr. Timothy McGough's purely personal, un-profes-



Mass for all Carmelite Sisters was concelebrated by (L. to R.) Fr. Anthony Peters, OCarm (Holland), Fr. Brendan O'Reilly, OCarm (Ireland), Fr. John Sullivan, OCD, & Timothy McGough, OCD (USA)



At work (l. to r.) Lynn Morrison, OCDS (Alabama), Fr. Brendan O'Reilly, (OCarm), Ray Nolte, OCDS Aspirant (Massachusetts).

sional account of his participation in the MOUNT CARMEL PROJECT, SPRING 1992. To give our readers (especially those who may experience a desire also to participate as a volunteer) a precise and accurate notion of what the project is all about, I am reproducing here the "professional" account submitted by the Archaeologists in charge, namely, Dr. Damian (Eugenia Nitowski, Ph.D.) and Corethia Qualls, OCDS, Ph.D. It was my intention to print this along with Fr. Timothy's account, but I ran out of space:

The Mount Carmel Project was begun in 1987 by the Discalced branch of the Carmelite Order for the purpose of excavating, restoring, and preserving the ruins in the Wadi es-Siah, the birthplace of the Order. The Wadi ("wadi" is arabic for "dry river bed") is about two miles south of the tip of Mount Carmel.

Under the direction of Doctor Damian, various buildings on the site are being cleared and their plans drawn. Actual work is done by volunteers from many different countries (Australia, Ireland, Italy, Poland, Switzerland, Spain, and the USA). They are drawn by their love for Carmel. To date, some 91 people have served as staff and volunteers. Of these, 16 have been OCDS, 9 OCD nuns and priests, and 7 OCarm priests.

Excavation life is not typical on this dig, because the

living conditions are immensely better than on most digs, and the schedule much less demanding. The staff and volunteers are housed in the guest house of the Stella Maris Monastery, in private or semi-private rooms with baths, with hot and cold running water, laundry facilities, and daily Mass. Food is a mixture of Arabic and Italian cuisines. While 6 am breakfast may sound early to some, it is a far cry from the 4 am breakfast typical on many digs. Work begins in the Wadi at 7 am and ends at 1 pm, with a half-hour break for a typically Near Eastern second breakfast. The trip back to the Monastery is

followed by a hot lunch, pottery washing, and a nap for those not inclined to explore the sites and museums in the immediate area. Late afternoon pottery reading, attended by staff and any interested volunteers, is followed by Mass then supper, socializing on the roof with its spectacular view of Haifa, and an early bedtime. Sunday and Monday are the usual days off, and most people use this time for sightseeing and general tourist activities.

Aside from the manual labor involved in digging under floors and making stone repairs of tumbled-down walls, worship plays an important role in the life of the Project. Mass is celebrated in both the ancient Church (of St. Mary of Mount Carmel) ruins and in the Stable Chapel. This year a very special Mass for all the sisters of the entire Carmelite Order world-wide was concelebrated by Fr John Sullivan, OCD, Second Definitor General; Fr Anthony Peters, OCarm; Fr Brendan O'Reilly, OCarm; and Fr Timothy McGough, OCD.

The emphasis of this season was excavation. Areas of work included the north foundations of the church, the Vaulted Room, and the system of water channels east of the church. The work on the foundations of the church so far indicates that the church could have been built a few centuries earlier than tradition has always told us.

If you are interested in more information or if you would like to volunteer, please contact Doctor Damian at PO Box 211083, Salt Lake City, Utah, 84121. Volunteers must be in good health, able to tolerate a hot, humid climate, and able to lift 50 lbs.

FINANCIALLY SPEAKING...

Quarterly Report, Jul-Sept 1992

REVENUE

3711 - Dues.....	\$2013.00
3713 - Sale of books, items....	485.98
3714 - Clarion subscriptions....	1046.00
3715 - Interest, N.O.W acct....	94.61
3717 - OCDS Ring Project.....	2756.10
3728 - Other revenue.....	135.00
4721 - donation, postage.....	29.00
4732 - donation, travel costs..	25.00
Total Quarterly Revenue.....	\$6584.69

DISBURSEMENTS

3717 - Payments, OCDS Rings....	\$5750.59
4702 - Printing of CLARION.....	1600.00
4712 - Office Supplies.....	54.53
4713 - Computer prgrm services.	234.95
4721 - Stmps & ordnry pstge....	623.46
4722 - CLARION bulk pstge.....	440.00
4723 - CLARION foreign pstge...	53.11
4725 - CLARION addr corr pstge.	7.64
4732 - Travel rlt'd expenses....	201.65
4733 - Car rprs/mntnce.....	302.75
4734 - Car Insrnce/rgstrtn.....	838.00
4735 - Cmmrcl trnsprttn.....	37.00
4751 - Prchse bks/tps, office..	57.00
4761 - Rtrts, vlntrs.....	95.00
4762 - Salary, prvncl dlgt.....	1500.00
4768 - Other stpnds/dntns.....	35.00
4771 - Prchse itms for rsle....	385.37
Total Quarterly Dsbrsmnts...	\$12216.05

On hand, end of 2nd Quarter....	\$13,081.03
Revenue, 3rd Quarter.....	+6,584.69
Available before dsbrsmnts.....	19,665.72
Less Disbursements 3rd Quarter.	12,216.05
On hand, end of 3rd Quarter....	\$ 7,449.67

COMMENTARY

In the revenue column perhaps the only entry that requires clarification is the "Other revenue" (3728) in the amount of \$135.00. That represents the "fee" paid my office by Brother Bryan Paquette, OCD, the business manager for Spiritual Life, our Province's quarterly magazine. He had requested our Clarion Mailing List (on a diskette) for the purpose of sending out advertising to solicit subscriptions to Spiritual Life. When I sent it, I also gave him the names of those who had requested of me that I NOT sell their names to any agency.

In the disbursement column the only item I feel I need comment upon is the "Computer program serv-

ices" (4713). That figure of \$234.00 represents the cost of having the computer cleaned, the data on the C (hard) Drive packed to speed up computer operation, the Dbase IV upgraded, and to have the diskette with our mailing list prepared for Br. Bryan.

The next CLARION will contain not only the final quarterly financial report for 1992, but also the Cumulative or Annual Report. Therefore I will now share with you the OCDS Estimated Budget for 1993, which I prepared for the Provincial Council last August. I had based it upon actual Revenue and Disbursements since taking over the Office. It will be interesting to compare the Estimate with the Cumulative Report for 1992.

OCDS Estimated Budget - 1993

Income

3711 - Dues.....	\$16,500.00
3712 - Donations.....	500.00
3713 - Sale of Bks, Tps, items.	1,600.00
3714 - CLARION sbscrptns....	6,500.00
3715 - Interest, N.O.W. acct.	300.00
3716 - Profit from Congress..	000.00
3717 - OCDS Ring Project.....	000.00
Total estimated Income 1993.	\$25,400.00

Expenditures

4701 - CLARION printing.....	\$ 6,180.00
4708 - Other Printing.....	000.00
4711 - Office Supplies.....	175.00
4712 - Cmptr prgrm services..	200.00
4718 - Other Office expense..	000.00
4721 - Stmps & ordnry pstge..	2,500.00
4722 - CLARION bulk pstge....	1,100.00
4723 - CLARION foreign pstge.	220.00
4724 - CLARION Mailing srvice.	750.00
4725 - Chge addrss rtn pstge	70.00
4726 - UPS Shipping.....	25.00
4728 - Other Shppng expense..	25.00
4731 - Car loan payments....	000.00
4732 - Travel related expnses	400.00
4733 - Car mntnce/rprs.....	500.00
4734 - Car Insrnce/rgstrtn...	1,000.00
4735 - Commercial Trnsprttn..	1,000.00
4738 - Other Trnsprttn costs.	50.00
4751 - Office Library Bks/Tps.	175.00
4752 - Office Lbrry sbscrptns	200.00
4758 - Other Library expnses	000.00
4761 - Salary Prvncl dlgte..	6,000.00
4762 - Rtrts, Office vltrs...	375.00
4763 - Rtrt sbsdy, indgnts..	100.00
4771 - Prchse itms for rsle.	500.00
4772 - Congress rlt'd costs..	2,500.00
4773 - Workshop rlt'd costs..	2,500.00
4778 - Other OCDS rlt'd costs	000.00
Total estmtd dsbrsmnts 1993.	\$25,390.00

Before I leave the subject of finances, let me make a pitch on behalf of our Province. The cost of supporting our students for the Priesthood includes payment of health insurance premiums for them. That with the cost of tuitions presages a substantial deficit to the Province in 1993. Since most of you, our readership, already do now make contributions to charitable causes annually, why not consider a modest contribution to their support? If you do, you will have a share in the spiritual fruits of all the Masses they will be offering in the course of their priestly ministry!

You may send your charitable contributions to Very Reverend Fr. Provincial, OCD, 1233 So. 45th St., Milwaukee, WI, 53214.

FROM THE GENERALATE..

Last August I had occasion to write to Fr. John Landy, OCD, the Secretary in charge of Apostolates at the General Curia, and I took advantage of the opportunity to ask a question raised about an "appropriate" time or setting in which to make the devotional renewal of the Promise (or vows). The instruction in the Ritual and Documents Booklet states:

"The formula proposed below for the Renewal of Commitment is to be understood as a devotional act, not a liturgical one. Therefore it is to me made in a simple way at some fitting moment during common prayer." (Introduction, n. 10)

To those who wished to make the renewal during the Holy Sacrifice of the Mass (a Liturgical Act without peer), I had thought that perhaps it could be made during the "Prayers of the Faithful" that immediately follow the Liturgy of the Word and immediately precede the Liturgy of the Eucharist. So I asked Fr. John Landy whether the said "Prayer of the Faithful" is to be considered Liturgical Prayer or Common Prayer. This is his response:

The terms "Liturgical" and "Common" prayer are not mutually exclusive. In fact, the Church urges us that Liturgical prayer be, when at all possible, Common prayer. The term Common prayer was deliberately used, to encompass all the various functions that the Secular Order Members celebrate in conjunction with their gatherings: Mass, Benediction with or without Evening Prayer, Evening Prayer, Paraliturgies etc...etc... So the Prayers of the Faithful can be both Liturgical and Common prayer, if celebrated in community during Mass or Office (or Benediction, which was some years ago defined as a Liturgical act), or Liturgical prayer if said in those contexts by oneself, or Common prayer if said with a group outside of these contexts. When we look at the form of the Ritual, we see that para-liturgies were envisaged as one of the possibilities.

It appears, therefore, that the Prayer of the Faithful during Mass IS NOT an appropriate setting for the annual Renewal of Commitment (includes the Promise and the Vows). However, I think it best to suggest that all of our OCDS Communities interpret the meaning of the Instruction quoted above with the aid of their Spiritual Assistants. The interpretations are bound to differ somewhat, but I think the issue is not so "vitaly" important that we should "insist" upon unanimity.

FROM THE LAITY...

1. The following is taken from the September 1992 issue of CARMEL-LIGHTS, the Newsletter of the Ontario, Canada, Jurisdiction of the OCDS. edited by Fr. Emanuel Schembri, OCD:

Some Masters of Formation have asked what is the criteria used when discerning vocations to the Secular Order.

This is not an easy question to answer for it is a very important and serious job. The first point that comes to mind and offers some encouragement is that the *grace of the office plays a big part*. To be chosen to serve as Master of Formation to your community means that the Council, with the approval of the Spiritual Assistant, feels that you are competent to do the job. So for starters one can ask one's self, *"What are the things that are important to me as a member of Carmel?"* It has always struck me very deeply when talking to other Secular Order members at our larger family gatherings, i.e., congresses or seminars, to listen to the personal sharings of how others were drawn to Carmel, their love and joy at being in Carmel, their feelings of belonging and being at home at last. And no matter who I have talked to the words are different, but the feelings are identical. This love for, loyalty to and willing obedience born of a loving reverence are very important aspects of membership.

Secondly, *the grace of the office*. Without the slightest hesitation I say that if God wills that you hold this position of service to your community, then you may rest assured and confident that he will give you the necessary grace to fulfil the office of Master of Formation. Holy Mother tells us in chapter two of The Way: *"Let us not fail Him; and do not fear that He will fail you."* Take her literally. In prayerful charity and simplicity, do your very best, and God will do the rest.

Also, when chosen to do this job, regardless of how we feel inside, it is no time for false humility, saying that we are not worthy. God knows, none of us are

worthy, but when asked to serve God by service to our neighbor, we accept, and trusting in God, go forward to do our very best. Absolutely essential is a Teresian attitude of a determined determination to be faithful to all God asks of us and, in faith, trust his help in all things.

When dealing with others an attitude of openness, fraternal charity, sensitivity, listening-ability, interest and fairness are necessary. Not to mention an understanding of oneself in order to understand others, helpfulness, trust, truthfulness and confidentiality. Clinging to one's opinion, or feelings that *"I know best because I am in this position"* can be disruptive. To be aware of these traits helps us to know what we should strive towards.

And lastly, on a more practical level, here are some questions to be addressed. Does the person desire to enter Carmel? Does the person have an understanding of the vocation? Does the person feel drawn toward a contemplative vocation, like that of the Order and the spirituality of our saintly Founders? Is the person able to live in fraternal charity within the community? Does the person show enthusiasm, commitment, dedication, cooperation, helpfulness, generosity? Does the person feel that he/she is growing in the vocation; feels right about what he/she is doing, that he/she belongs? Is the vocation subserving the secular vocation of that person? Does the person find peace and joy in living the vocation? What are the observations of the Council with regards to the applicant?

These are only very brief statements in trying to answer so important a question. It is good to end off with our Holy Mother's statement, showing us clearly her attitude when she was making her foundation and had little money; she said something like this: *"Teresa with two ducats can do nothing, but Teresa, two ducats and God can do everything."* So too we, with God's help, can do the difficult tasks that he asks of us.

Teresa Martinez, OCDS

2. What follows was received recently from Ferd Niehaus, OCDS, President of the Community that meets in Cincinnati, OH. He writes:

"At our recent Day of Recollection (October 25th) we had a very interesting presentation and discussion on "Self-evaluation of Carmelite Vocations." I thought you may be interested in the "Points we Pondered" during our lively discussion and I enclose a copy of them for your information."

And I in turn, share them with you. Perhaps your own communities might wish to ponder and

discuss them, too. I reproduce the text as I received it.

POINTS TO PONDER

1) The Carmelite Calling: I have chosen you...you have not chosen me...

a) The attraction, the impulse, the consummation of the attraction and impetus come from God.

b) God-the-Father's paternal and providential trustworthiness. (FAITH)

c) God-the-Son's fraternal and liberating confidential trust. (HOPE)

d) God-the-Holy-Spirit's self-effacing and gift-giving trusteeship. (LOVE)

2) The three orders of the Church: Carmel is the incarnation of the Sacramental Church, the Mystical Body of Christ and the People of God.

a) The Sacramental Church is hierarchical (*vertical*). The first order of the ordained priesthood serves the Church's sacramentality which dispenses God-the-Father's liberal graciousness.

b) The Mystical Body is charismatic (*horizontal*). The second order of cloistered religious are devoted to special devotion and adoration of Christ's own mystical body present in the Eucharist.

c) The People of God is integral. (the *intersection* of the vertical and the horizontal). The third order of the laity through marriage, the family, the domestic Church and the extended family comprise the very incarnation in the world of the Church-as-sacrament and the Church-as-the-resurrected-Body-of-Christ. The Holy Spirit is more formidable the more the "people-of-God" are integrated into the very bosom of the Church. Hence the Third Order is within the very soul and heart and mind of the Church's Trinitarian Community!!!

3) The Lay Carmelite's Contemporary Mission:

a) The special role of the lay Carmelite in today's Vatican II renewed call by our Holy Father for global re-evangelization. The role is simply *holiness, godliness, sanctity*. This is the premise of Vatican II: *All are called to holiness*.

b) The Gospel is not merely to be lived in terms of the Decalogue...the Commandment of obedience. This is still basic. Christ was obedient unto death...the death of the cross.

c) The Gospel is to be lived in terms of the Beatitudes...the Commandment of a love that demands self-surrender and total abandonment. Christ died for the redemption of sinners. *This is the vocation of the Carmelite: To redeem our contemporary world by allowing God to be God in our lives!!!*

4. The Lay Carmelites's special Charism: Prayer!!!

a) For the spiritual life in which the Holy Spirit

of the Blessed Trinity is the very life of our human spirit, "prayer is as essential as breathing."

b) Breathing involves inspiration and expiration (taking in and expelling). Respiration cannot be merely inspiration; neither can it be merely expiration. Hence it involves a dying and a rising...the very *passion* of our Lord.

c) We must see in our life the very Paschal Mystery of Christ's own life.

d) This cannot be without living to the full and partaking to the full the Church's very sacramentality. We live in a rebellious age of feminism, personalism, individualism, and subjectivism. The more we live our Carmelite life in the Holy Spirit the Church's hierarchical sacramentality, the more we are renewing and redeeming the contemporary world's disdain for the Church's institutional and hierarchical structure. *Especially for our Holy Father and the Church Magisterium!!!*

e) The more perfectly we partake of the *Liturgy of the Hours (the Holy Office)* the more we integrate our worldly lives into the Church's sacramentality and religiosity.

5) The Lay Carmelite's personal mission: A Cloistered Heart!

a) Here our Blessed Mother is our spiritual birth-mother, nurse and model. She is the "mother of God" and the "mother of godliness (i.e., holiness)". As Carmelites, we are called to be birthed, nursed, nurtured, and to mature into the very life of Christ. This is what it means to be christian.

b) Mary is a Christ-Bearer...a Christopher!!! We can be no less. We cannot bring God and God's redeeming holiness to the modern world without the salvific presence of Christ.

c) What the world most needs today is holiness, godliness. We live in an age of rampant atheism. That is, a pragmatic atheism which does not so much deny the reality of God as it does reject and disdain God's primacy, majesty and authority in the domain of worldly affairs. The task of the lay Carmelite is to give God the glory, the power, and the primacy in her/his life...daily life, working life, and all phases of life.

d) The lay Carmelite's own heart must be a cloistered sanctuary in which Christ's Holy Spirit, the Spirit of our Father's will for our adoption into the very bosom of His infinite bliss and blessedness, exists as a beacon of faith, hope, and love in the contemporary world so indifferent to God's Holy Will.

6) The Lay Carmelites' Champions: Carmelite Heroes

a) In the Old Testament there is Elijah who

brought down to earth the fire of God to overcome the paganism and idolatry of his day.

b) In the New Testament there is our Blessed Mother who brought down to earth in her flesh the Word of God to ransom all of humankind from all forms of slavery and alienation from God.

c) In the restoration of the Carmelite spirit, there are our co-founders, our Blessed Mother Teresa and our Holy Father St. John of the Cross, both Doctors of spirituality. They brought about in the Church the Holy Spirit's fire of love.

d) In the pursuit of God on the summit of Mount Carmel, there are the many recognized Carmelite saints whose feast days adorn the Church's official liturgy.

e) Mention should also be made of St. Joseph our special patron, the hosts of angels, and the many benefactors and other saints who have lived the Carmelite spirituality. Not the least of these is the third order secular, St. Vincent Pallotti, Founder of the Society for the Catholic Apostolate and patron of all the laity!!! And Blessed Josefa Naval Girbes, our own lay Carmelite!!!

7. The Lay Carmelite's Personal Profile:

a) To be a superman (in the generic sense of "man"). What is impossible to humanity is possible to God. By the grace and graciousness of God-the-Father we are endowed with the supernatural energy of God's own divinity. We are royalty in the Kingdom of God.

b) To be superhuman. It is not enough that we transform the secular world through our own human ingenuity and initiative. In fact, this humanism is misbegotten and misguided. It is Christ that reveals our authentic humanism to each of us. It is by the scandal of the cross that we cross over with Christ to the redemption of scandal and to the triumph of good over evil: a superhuman task that enables us to suffer the insufferable passionately. The Carmelite saints testify to this!


c) To be superhumane. Again it is not enough to merely obey and to abide by the Ten Commandments and the Laws of the Church in living out our love of God. The "love of God" must become in us the "God of Love". This is by a commitment of total self-abnegation, total self-denial, and a total self-giving of our very *SELF* under the aegis of the Holy Spirit's trusteeship.

It is in this manner that we strive to live out our promise of fidelity by living out the perfection of being Christ-like in living out the Beatitudes which, for the Carmelite are most perfectly practiced in practicing the works of mercy over and beyond our daily professional occupations.


DISCALCED
CARMELITE
SECULAR
ORDER
CALENDAR

January 1993

10


Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>General Intention: That Christians, believers of other religions and persons of good will may work together to promote true peace.</p> <p>Mission Intention: That missionary activity open to the Spirit may strengthen the ecumenical commitment of Christian communities.</p> <p>Month dedicated to: Holy Family and the Child Jesus</p>						<p>1 Mary, Mother of God Holy Day of Obligation New Year's Day First Friday Num 6:22-27 Gal 4:4-7 Lk2:16-21</p> <p>I am a little seed; no one knows yet what will develop. LC 103:1 Therese of the Child Jesus World Day of Prayer for Peace</p>
<p>3 Epiphany Is. 60:1-6 Eph. 3:2-3, 5-6 Mt. 2:1-12</p> <p>They....found the Child with Mary his mother... Mt. 2:11 Bl. Kuriakos Elias C.</p>	<p>4 Elizabeth Ann Seton Religious 1 Jn. 3:22-4:6 Mt. 4:12-17, 23-25</p> <p>Once and for all we must trust God and abandon ourselves to Him alone, Br. Lawrence</p>	<p>5 John Neumann, Bishop 1 Jn. 4:7-10 Mk. 6:34-44 1846 Bl. Mary of Jesus Crucified (Little Arab)d.</p> <p>Fill this Carmel always with subjects able to praise and serve You.</p>	<p>6 Bl. Andre Bessette, Religious 1 Jn. 4:11-18 Mk. 6:45-52</p> <p>Oh soul, most beautiful among all the creatures you are God's dwelling.. Jchn of the Cross SC1-7</p>	<p>7 Raymond of Penyafort Priest 1 Jn. 4:19-5:4 Lk. 4:14-22</p> <p>God desires dominion over created spirits under the form of free gift...Edith Stein</p>	<p>8 St. Peter Thomas, Bishop, O Carm 1 Jn 5:5-13 Lk 5:12-16</p> <p>A good person is like clean air; we draw breath from it though it cannot be seen. St. Raphael Kalinowski</p>	<p>9 St. Andrew Corsini Bishop, O Carm 1 Jn 5:14-21 Jn 3:22-30</p> <p>Sweet and peaceful conformity to God's Will is the test of love. Mother Aloysius - Concord</p>
<p>10 Baptism of the Lord Is. 42:1-4,6-7 Acts 10:34-38 Mt. 3:13-17 I begin to see how true it is that God shows no partiality. Acts. 10-34</p>	<p>11 1st.wk Ordinary Time Heb.1:1-6 Mk.1:14-20</p> <p>We urgently need saints. Without them poor humanity will perish. St. Raphael Kalinowski</p>	<p>12 Heb.2:5-12 Mk.1:21-28</p> <p>Your works are holy, they are just, they are priceless and done with great wisdom, since You, Lord, are Wisdom itself. Soliloquies 1:2 St. Teresa of Jesus</p>	<p>13 St. Hilary Heb.2:14-18 Mk.1:29-39</p> <p>The greater perfection a soul aspires to, the more dependent it is upon grace. Br. Lawrence</p>	<p>14 Heb.3:7-14 Mk.1:40-45</p> <p>All the beauty of creation compared with the infinite beauty of God is supreme ugliness. Al4:4 John of the Cross</p>	<p>15 Heb 4:1-5,11 Mk 2:1-12</p> <p>To remain a little child before God is to recognize our nothingness, to expect everything from God as a little child expects everything from its father; it is to be disquieted about nothing and not to be set on gaining our living. Last Conversations 138:8 Therese of the Child Jesus</p>	<p>16 BVM Heb 4:12-16 Mk 2:13-17</p>
<p>17 Second Sunday in Ordinary Time Is.49:3,5-6 1Cor1:1-3 Jn.1:29-34</p> <p>And my God is now my strength... Is.49:5c</p>	<p>18 Heb. 5:1-10 Mk.2:18-22 Martin Luther King-Born Wk. of Christian Unity begins</p> <p>He thirsts for your love...He is asking for love at our expense. Mother Aloysius, Concord</p>	<p>19 Heb.6:10-20 Mk.2:23-28</p> <p>Strive in your prayer for a pure conscience, a will that is wholly with God, and a mind truly set upon Him. A3 40:2 John of the Cross</p>	<p>20 St. Fabian, Pope & Martyr, Sabastian, Martyr Heb.7:1-3,15-17 Mk.3:1-6</p> <p>The greater perfection a soul aspires to, the more dependent it is upon grace. Br. Lawrence</p>	<p>21 St. Agnes Heb.7:25-8:6 Mk.3:7-12</p> <p>Whoever desires peace, let her watch, suffer and be silent. Teresa Mgt. Redi</p>	<p>22 St. Vincent Heb 8:6-13 Mk 3:13-19</p> <p>The soul has its senses by which it feels its solitude and understands that it is in the world; and it uses exterior things to make known what it feels, even though this may be through signs. Book of Her Life Chapter 18 St. Teresa of Jesus</p>	<p>23 BVM Heb 9:2-3,11-14 Mk 3:20-21</p>
<p>24 Third Sunday in Ordinary Time Is.8:23-9:3 1Cor1:10-13,17 Mt.4:12-23</p> <p>31 Fourth Sunday in Ordinary Time Zep 2:3;3:12-13 1Cor 1:26-31 Mt 5:1-12 Catholic Schools Week</p>	<p>25 Conversion of St. Paul Acts 22:3-18 Mk. 16:18-18</p> <p>Prefer to be taught by all rather than desire to teach even the least of all. St. John of the Cross</p>	<p>26 SS Timothy & Titus 2 Tim 1:1-8 Mk. 3:31-35</p> <p>But, alas, my God, how can I know for certain I'm not separated from You? Soliloquies 1:3 St. Teresa of Jesus</p>	<p>27 St. Angela Merici Heb.10:11-18 Mk 4:1-20</p> <p>We should not weary of doing little things for the love of God.... Brother Lawrence</p>	<p>28 St. Thomas Aquinas Priest & Doctor Heb 10:19-25 Mk4:21-25</p> <p>'Remain in Me', not for a few moments, a few hours which must pass away, but "remain" permanently, habitually; Remain in Me, pray in Me, adore in Me, love in Me, suffer in Me, work and act in Me. HF 3 Elizabeth of the Trinity</p>	<p>29 Heb 10:32-39 Mk 4:26-34</p>	<p>30 BVM Heb 11:1-2, 8-19 Mk 4:35-41</p>

February 1993

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Weekday Heb 11:32-40 Mk 5:1-20 The greater the perfection a soul seeks, the more dependent it is on grace, and the help of God is more necessary for it each moment for without it the soul can do nothing;... Brother Lawrence of the Resurrection	2 Presentation of the Lord in the Temple Mal 3:1-4 Heb 2:14-18 Lk 2:22-40	3 St Blaise, Bishop & Martyr St Ansgar, Bishop Heb 12:4-7,11-15 Mk 6:1-6 I have only inconveniences to put up with, not sufferings. LC 102 Little Therese	4 Weekday Heb 12:18-19,21-24 Mk 6:7-13 What helps is that the soul embrace the good Jesus Our Lord with determination. Teresa of Jesus	5 St. Agatha, Virgin & Martyr Heb 13:1-8 Mk 6:14-29 First Friday As he who loves a creature often thinks of her, so the one who loves God is always mindful of Him. Maxims Teresa Margaret Redi	6 SS Paul Miki & Companions Heb 13:15-17,20-21 Mk 6:30-34 First Saturday
	7 Fifth Sunday in Ordinary Time Is 58:7-10 1 Cor 2:1-5 Mt 5:13-16 You are the salt of the earth.... You are the light of the world... Mt 5	8 St. Jerome Emiliani Gn 1:1-19 Mk 6:53-56 ...but I'm only a little soul; I work simply for His pleasure and I'd be glad to bear the greatest sufferings...to make Him smile only once. Little Therese LC 102	9 Weekday Gn 1:20-2:4 Mk 7:1-13 It is living faith that makes our prayer. Devotions and formulas cannot replace this. Mother Aloysius-Concord	10 St Scholastica, Virgin Gn 2:5-9,15-17 Mk 7:14-23 Only faith, hope and charity are needed to become united to the will of God.... Br. Lawrence Little Therese	11 Our Lady of Lourdes Gn 2:18-25 Mk 7:24-30 Virtue shines forth naturally, and as soon as it is no longer present, I can see this. LC 112 Little Therese	12 Weekday Gn 3:1-8 Mk 7:31-37 Let us devote ourselves entirely to knowing God; the more we know Him, the more we want to know Him; Br. Lawrence
14 Sixth Sunday in Ordinary Time Sir 15:15-20 1 Cor 2:6-10 Mt 5:17-37 Immense is the Wisdom of the Lord... Sir 15:18 Valentine's Day	15 Weekday Gn 4:1-15 Mk 8:11-13 Since love is what unites us to God, the more intense the love is, the more deeply the soul enters into God and the more it is centered in Him. HF6 Elizabeth of the Trinity	16 Weekday Gn 6:5-8;7:1-5 Mk 8:14-21 The higher the soul rises toward God, the lower it sinks into itself; union takes place in the interior of the soul, in its most profound depth. Science of the Cross 175 St. Teresa Benedicta of the Cross	17 Seven Founders of the Order of Servites Gn 8:6-13, 20-22 Mk 8:22-26 The higher the soul rises toward God, the lower it sinks into itself; union takes place in the interior of the soul, in its most profound depth. Science of the Cross 175 St. Teresa Benedicta of the Cross	18 Weekday Gn 9:1-13 Mk 8:27-33 He (Jesus) wills that where He is we should be also, not only for eternity, but already in time, which is eternity begun and still in progress. HF 1 Elizabeth of the Trinity	19 Weekday Gn 11:1-9 Mk 8:34-9:1 He (Jesus) wills that where He is we should be also, not only for eternity, but already in time, which is eternity begun and still in progress. HF 1 Elizabeth of the Trinity	20 B V M Heb 11:1-7 Mk 9:2-13
21 Seventh Sunday in Ordinary Time Lv 19:1-2,17-18 1 Cor 3:16-33 Mt 5:38-48 The temple of God is holy, and you are that temple. 1 Cor 3:17b	22 Chair of St. Peter Apostle 1 Pt 5:1-4 Mt 16:13-19 Washington's Birthday Endeavor to remain always in the presence of God. Degrees of Perfection John of the Cross	23 St. Polycarp Bishop & Martyr Sir 2:1-11 Mk 9:30-37 Mardi Gras When an action is blamable, let us excuse the intention. Teresa Margaret Redi	24 Ash Wednesday Day of Fast and Abstinence Jl 2:12-18 2 Cor 5:20-6:2 Mt 6:1-6,16-18 We should establish ourselves in the presence of God by continually talking to Him. Br. Lawrence	25 Thursday after Ash Wednesday Dt 30:15-20 Lk 9:22-25 Love is the purpose for which God loves. SC 32:6 John of the Cross	26 Friday after Ash Wednesday Is 58:1-9 Mt 9:14-15 With God, to love the soul is to put her somehow in Himself and make her His equal. SC 32:6 John of the Cross	27 Saturday after Ash Wednesday Is 58:9-14 Lk 5:27-32
28 First Sunday of Lent Gn 2:7-9;3:1-7 Rom 5:12-19 Mt 4:1-11 ...through on man's obedience all shall become just. Rom 5:19	General Intention: That Catholics learn to acquire a mature faith to meet the challenge of religious sects. Mission Intention: That the particular Churches of Latin America put into action the missionary orientation flowing from the fifth centenary of evangelization. Dedicated to: The Sacred Passion					

DISCALCED
CARMELITE
SECULAR
ORDER
CALENDAR

March 1993

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<p>1 Lenten Weekday Lv 19:1-2,11-18 Mt 25:31-46</p> <p>However, it seems to me that to be plunged into humility is to be plunged into God, for God is the bottom of the abyss.</p> <p>HF 37 Elizabeth of the Trinity</p>	<p>2 Lenten Weekday Is 55:10-11 Mt 6:7-15</p>	<p>3 Bl Katharine Drexel Virgin Jon 3:1-10 Lk 11:29-32</p> <p>He who with blind faith no longer desires anything except in so far as God wills it, has at last reached the highest stage attainable by man supported by the Grace of God.</p> <p>Science of the Cross</p>	<p>4 St Casimir Est C 12,14-16,23-25 Mt 7:7-12</p> <p>Benedicta of the Cross (Edith Stein)</p>	<p>5 First Friday Lenten Weekday Ez18:21-28 Mt 5:20-26</p>	<p>6 First Saturday Lenten Weekday Dt 26:16-19 Mt 5:43-48</p> <p>The more the angel revealed to her, (Mary) the more she humbled herself before God.</p> <p>Little Arab</p>
<p>7 Second Sunday of Lent Gn 12:1-4 2 Tim 1:8-10 Mt 17:1-9</p> <p>God has saved us and has called us to a holy life....</p> <p>2 Tim 1:9</p>	<p>8 John of God, Religious Dn 9:4-10 Lk 6:36-38</p> <p>The trust we put in God honors Him greatly and draws down on us great graces.</p> <p>Br. Lawrence</p>	<p>9 Frances of Rome Is 1:10,16-20 Mt 23:1-12</p> <p>In the heart of the Church, my Mother, I shall be love.</p> <p>Theresa of the Child Jesus</p>	<p>10 Lenten Weekday Jer 18:18-20 Mt 20:17-28</p> <p>All these sufferings are meant to increase one's desire to enjoy the Spouse. IC VI:4:1</p> <p>Teresa of Jesus</p>	<p>11 Lenten Weekday Jer 17:5-10 Lk 16:19-31</p> <p>IC V:71</p> <p>Teresa of Jesus</p> <p>...suffering over ones sins increases the more one receives from God. And, for my part, I hold that until we are there where nothing can cause pain this suffering will not be taken away.</p>	<p>12 Lenten Weekday Gn 37:3-4,12-13,17-28 Mt 21:33-43,45-46 1622: St. Teresa of Avila - Canonized</p>	<p>13 Lenten Weekday Mi 7:14-15,18-20 Lk 15:1-3,11-32</p> <p>Whenever He bestows favors, He clothes them with (His) love. There is no greater nor more necessary work than love. John of the Cross</p>
<p>14 Third Sunday of Lent Ex 17:3-7 Rm 5:1-2, 5-8 Jn 4:5-42</p> <p>The love of God has poured out in our hearts...</p> <p>Rm 5:5</p>	<p>15 Lenten Weekday 2Kings 5:1-15 Lk 4:24-30</p> <p>God's will is our sanctification, but sanctity is whatever God wills that we do, whatever He wills that we be.</p> <p>Mother Aloysius - Concord Carmel</p>	<p>16 Lenten Weekday Dn3:25,34-43 Mt 18:21-35</p>	<p>17 St. Patrick Dt 4:1,5-9 Mt 5:17-19</p> <p>Conformity with God's Will must be the goal of one's Strivings.</p> <p>IC Intro. Sec. Dw. Pl. Teresa of Jesus</p>	<p>18 Cyril of Jerusalem Bishop & Doctor Jer 7:23-28 Lk 11:14-23</p> <p>I have received many favors from Our Lord, but I have repaid Jesus very poorly.</p> <p>Teresita of the Andes</p>	<p>19 St. Joseph, Husband of Mary 2Sam 7:4-5,12-14,16 Rom 4:13, 16-18,22 Mt 1:16,18-21,24</p> <p>Neither Skill nor knowledge is needed to go to God but only a heart determined to devote itself to Him, for Him, and to love Him only.</p> <p>Brother Lawrence of the Resurrection</p>	<p>20 Lenten Weekday Hos 6:1-6 Lk 18:9-14</p>
<p>21 Fourth Sunday of Lent 1 Sm 16:1,6-7,10-13 Eph 5:8-14 Jn 9:1-41</p> <p>Light produces every kind of goodness and justice and truth... Eph 5:9</p>	<p>22 Lenten Weekday Is 65:17-21 Jn 4:43-54</p> <p>God is hidden in the soul, and there the good contemplative must seek Him with love. SC 1:6 John of the Cross</p>	<p>23 Turibius of Mogrovejo, Bishop Ez 47:1-9,12 Jn 5:1-3,5-16</p> <p>I thank You, O my God, for all the graces You have given me..... especially suffering. Little Therese</p>	<p>24 Lenten Weekday Is 49:8-15 Jn 5:17-30</p> <p>Remember to live wholly recollected in yourself and in God</p> <p>Teresa Margaret Redi</p>	<p>25 Annunciation of the Lord Is 7:10-14 Heb 10:4-10 Luke 1:26-38</p> <p>I have understood that only in God can I find happiness, the satisfaction of my desires, the possession of all good things, because He is Truth and infinite Goodness.</p> <p>Teresita of the Andes</p>	<p>26 Lenten Weekday Wis 2:1,12-22 Jn 7:1-2, 10,25-30</p>	<p>27 Lenten Weekday Jer 11:18-20 Jn 7:40-53</p> <p>If I should see hell open for me, I should continue to love the Lord all the same.</p> <p>Teresa Margaret Redi</p>
<p>28 Fifth Sunday of Lent Ez 37:12-14 Rm 8:8-11 Jn 11:1-45</p> <p>I have promised and I will do it, says the Lord. Ez 37:14 1515 - "Big" Teresa-B</p>	<p>29 Lenten Weekday Dn 13:1-9,15-17,19-30, 33-62 Jn 8:1-11</p> <p>It is that we consider our soul to be a castle made entirely out of a diamond or of very clear crystal, in which there are many rooms, just as in heaven there are many dwelling places.</p> <p>IC 1:1 Teresa of Jesus</p>	<p>30 Lenten Weekday Nm 21:4-9 Jn 8:21-30</p>	<p>31 Lenten Weekday Dn 3:14-20,91-92,95 Jn 8:31-42</p> <p>The presence of God in my opinion encompasses the whole spiritual life. Br. Lawrence</p>	<p>General Intention: That the light of redemption transform personal suffering into a gift of self in union with Christ for the world's salvation.</p> <p>Mission Intention: That Europeans rediscover their Christian roots and local Churches live their duty to spread the Gospel.</p> <p>Dedicated to : St. Joseph</p>		

SEVENTH SUMMER SEMINAR

The Center for Spirituality at Saint Mary's College invites you to its seventh seminar on Carmelite Spirituality which will explore the Carmelite Tradition of Prayer.

The goal of this seminar is to offer an experience of Carmelite spirituality and the opportunity to study it with the guidance of the Carmelite Forum. Solitude, prayer, community, music, daily Eucharist along with lectures, workshops and reading sessions are features of this ten-day program.

The Center for Spirituality welcomes laity, religious and clergy of all faiths to this seminar designed as a resource for a deeper spiritual life and a more fruitful ministry. The program will be helpful to newcomers as well as those who have attended previous seminars. There are opportunities for hiking, swimming, tennis and other recreational activities on the beautiful campus at Saint Mary's.

The seminar begins with supper at 5:30 p.m. on Friday, June 18, and ends with lunch on Sunday, June 27. In addition to the workshops, there will be reading sessions during workshop days on Teresa's *Life*, John's *Spiritual Canticle* and John's Poetry (Romances).

COSTS

Registration: Send a non-refundable \$25.00 fee with attached registration form to Sr. Rose Anne Schultz, C.S.C., Center for Spirituality, Saint Mary's College, Notre Dame, IN 46556-5027. Phone 219/284-4636. Make checks payable to Saint Mary's College.

\$25.00	Non-refundable fee
\$150.00	Tuition
\$235.00	Room and Board

Surcharge: \$10.00 for fees paid after June 10.

PROGRAM

8:30 p.m., Friday, June 18
Carmelite Prayer: A Musical Celebration
(Gurr)

Reception follows

Saturday, June 19

Stories of Prayer

Panel: Culligan, Larkin, Kavanaugh, Seelaus

Small Groups

Opening Eucharist and Homily (Welch)

Sunday, June 20

*"Carmel: A Eucharistic Community" (Egan)

"Founding Communities of Prayer: Advice from Teresa"
(Welch)

Workshops:

Monday, Tuesday, Thursday, Friday, Saturday

Growth of Prayer and *The Spiritual Canticle*
(FitzGerald)

Prayer Journey according to John of the Cross (Larkin)

Introduction to *The Spiritual Canticle* (Welch)

Spiritual Direction: Guidance in Prayer (Culligan)

Teresa's *Life*: Prayer as a Work of God (Kavanaugh)

Prayer and Suffering in Teresa's *Life* (Seelaus)

Tuesday, June 22

The Spiritual Canticle: Icons (Kavanaugh)

Wednesday, June 23

Hermit Day

"Love and Kenosis as Prayer: Teaching of John of the
Cross" (Culligan)

Sunday, June 27

"John of the Cross: Wisdom the Heart of the Praying
Community" (FitzGerald)

Closing Eucharist and Homily (Larkin)

Lunch 12:00 noon

Departure

*Lectures are in quotation marks.

REGISTRATION FORM

(Please print or type)

Ms. Br.
 Mrs. Fr.
 Mr. Sr.

Family Name

First Name

Religious Initials

Street Address

City

State

Zip

(Area Code) Phone Number

COSTS

\$25.00 Registration fee (non-refundable)
\$150.00 Tuition
\$235.00 Room and Board

Make checks payable to Saint Mary's College.
See mailing instructions on adjoining panel.

FOR OFFICE USE ONLY

___ Paid ___ \$25
 ___ \$150 ___ \$235

Registration Form



DAY 1 SUNDAY - ENROUTE TO PORTUGAL

The group will gather at JFK International Airport in New York for an overnight flight to Portugal.

DAY 2 MONDAY - LISBON

Upon arrival in Lisbon we will visit St. Jerome's Monastery, the birthplace of St. Anthony of Padua, and Belem Tower. We will have lunch and motor through the beautiful countryside via Santarem to Fatima where we will arrive at our hotel and prepare for dinner.

DAY 3 TUESDAY - FATIMA

We will start with mass at the Little Chapel of the Apparitions. Our guided visits today will include the Basilica, site of Francisco's and Jacinta's grave; the hamlet of Aljustrel, where the children lived; and Valinhos, site of Our Lady's appearance after the children's return from prison. Later we will return to our hotel for dinner.

DAY 4 WEDNESDAY - SALAMANCA

After breakfast we will motor north via Coimbra through the rugged countryside to Celorico da Beira where we will lunch in a typical Portuguese restaurant. In the afternoon, we will cross the Spanish border and arrive at famed Salamanca where we will motor to our hotel and prepare for dinner and an evening of quiet conversation.

DAY 5 THURSDAY - SALAMANCA - FONTIVEROS - ALBA DE TORMES

Our morning visit to Salamanca will include huge Plaza Mayor, one of the most beautiful squares in the country. It was built in 1720-33 by Garcia de Quinones. We then move on to see the newly-renovated Casa de las Conchas, one of the most complete 'solares' or mansions of the nobility. It is covered with scallop shells in honor of the great pilgrimage to St. James at Santiago de Compostela. We will also visit the Carmelite monastery founded by St. Teresa in 1570, and pass the convent of the Calle de Santa Teresa where St. Teresa lived from 1570-91. We travel south following the route of St. Teresa to Fontiveros, birthplace of St. John of the Cross (1542-91) where the church has a 12th century nave and a 16th



century sanctuary by Rodrigo Gil de Hontanon. Further on is Alba de Tormes dominated by the Torre de la Armeria, the remains of the great castle of the Dukes of Alba. Here the body of St. Teresa rests in the Monasterio de las Carmelitas Descalzas, founded in 1571.

DAY 6 FRIDAY - SEGOVIA - AVILA

After breakfast we depart and motor on to Segovia with its medieval walls and famed Roman Aqueduct. Built in the reign of the Emperor Trajan, it still conducts the waters of the Riofrio to the city. We visit the splendid Cathedral, the last of the great gothic cathedrals to be built in Spain. We follow the Ronda river, past the romanesque church of La Vera Cruz, built by the Templars c. 1204-1208, and modeled on the Rotunda of the Holy Sepulchre in Jerusalem, to the 17th century monastery of Carmelite Friars containing the tomb of St. John of the Cross, who died in 1591. After taking time for prayer and reflection, we arrive at the splendid walled Avila in the late afternoon where we check-in at the hotel before dinner.

DAY 7/8 SATURDAY/SUNDAY - AVILA

Avila is a city of churches, a medieval hill town of narrow, cobble streets and passageways that have changed little since the time of St. Teresa. Our two days here will be spent following St. Teresa's trail throughout the city, both inside and outside the walls. Our visits will include the convento de Santa Teresa, built on the family homestead; San Juan in the Plaza Mayor where she was baptized; the Monasterio de la Encarnacion, to the north of the town, her first convent where she stayed for twenty-seven years before beginning her reform and which contains the cells and kitchen much as they were in her day; and the Monasterio de San Jose, east of the Puerta del Peso, the first convent she founded (1562), which is now a beautiful museum of her artifacts and relics. We will visit the sad tomb of Prince Juan, son of Ferdinand and Isabella, whose tragic death at age 19 cast Spanish destiny into the hands of the powerful Phillip II.

DAY 9 MONDAY - MADRID - NEW YORK - MILWAUKEE OR FINAL DESTINATION

Today marks the end of our pilgrimage honoring St. Teresa, the great mystic, and her poet-confessor, St. John of the Cross. We will transfer to Madrid airport for our return flight to the U.S. and home.

Name _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____ Male Female

Smoking: Yes No Travel Insurance: Yes No

Special Dietary Needs _____

Rooming with _____

Departure City _____

Enclosed is a \$300.00 deposit. Make checks payable to:

Travel Professionals International

11387 North Pilgrim Road

Germantown, Wisconsin 53022

Please mail your reservation form as soon as possible.

Space is limited. I have read and understand the terms and conditions of the Tour.

Signed: _____ Date: _____

Terms and Conditions...Tour Prices: Prices quoted include air fare from New York and are based on tariffs and foreign currency exchange rates as of August 1992. They are subject to change, without notice, in case of revisions of rates. However, all prices quoted are guaranteed after receipt of final payment. **Deposit and Final Payment:** A deposit of \$300.00 is required upon booking. It will hold your reservation up to 120 days prior to departure when final payment is due. If a reservation is made after due-date, and space is still available, full payment is due. **Cancellation and Refund:** A full refund will be issued if cancellation notice is received PRIOR TO THE 120 DAY DEPARTURE RULE. Cancellation notices received thereafter are subject to a \$150.00 per person handling fee, plus any cancellation incurred by the operator. Air fares are subject to the cancellation rules and regulations of the carrier. **NO REFUND** will be made for unused services regarding sight-seeing tours, meals, and accommodations. Trip cancellation insurance is available. **Responsibility:** Travel Professionals International of Germantown, 11387 North Pilgrim Road, Germantown, WI 53022 (hereafter referred to as TPI) is acting as agent for the suppliers of services, such as airlines, steamship, bus and railroad companies, hotels, tour companies and other independent contractors. TPI shall not be held responsible or liable for any delays, loss, accident, injury, death, or damage to person or property in connection with any transportation accommodations, or other services resulting from any occurrence beyond their control, including, but not limited to, failure of facilities and equipment, strikes, neglect or default of any persons or company providing services for this tour. Airline, ship-line, and railroad tickets issued shall constitute the sole contract between these companies and the passenger. TPI reserves the right to withdraw a tour prior to departure, alter the itinerary should this become advisable, and to decline to accept or retain any person traveling under their auspices. Liabilities shall be limited to monies received by TPI or to the recoverable funds for unused services once the tour has commenced.

8) The Lay Carmelite's Prayer Practice:

- a) Daily recitation of the *Liturgy of the Hours*.
- b) A half hour of meditative prayer.
- c) A balanced reading of *Sacred Scripture*.
- d) The rosary as a special recap of the office.
- e) Spiritual reading and meditation of our Carmelite sources and traditions.
- f) Allied spiritual reading connected with our Carmelite spirituality.
- g) Attending especially the regular chapter monthly meetings.
- h) Frequenting the sacraments...especially the Eucharist at Mass and in hours of devotion...and renewing our baptismal innocence in the Sacrament of Reconciliation.
- i) Attending to our own personal orisons.
- j) Selecting a spiritual advisor (especially one who is preferably a priestly confessor) disposed to assist in advancing in Carmelite spirituality.
- k) Orthodox Church news papers

9) Prayer Practices in Review:

a) in the *Liturgy of the Hours* it is God that prays through us rather than we who pray to God. Are we faithful or remiss in this regard? (Let us review our set-jaw and our will-power in carrying this our faithfully and devoutly!)

b) In our half-hour daily meditation, let us review our routine and, more importantly, whether we are advancing in the three stages of the spiritual life. *NOTE:* Such advancement is not due to our own initiative but to God's. *But*, the desire to pursue such advancement (i.e., to scale the summit of Mount Carmel on our pilgrimage to God through this life) is *our response* to God's indwelling in us in the power and solidarity of the Holy Spirit.

c) In our half-hour of daily meditation, are there not many different variations that are quite acceptable? Such as, spiritual reading; 10 or 15 minutes here and 10 or 15 minutes there when the opportunity avails; visits to the Blessed Sacrament; recitation of the rosary, etc.. *It is best to follow a daily routine of meditating at the same time and in the same place!* When this fails, one may return to it.

d) A balanced reading of *Sacred Scripture*. It is vital to our spiritual life that we be guided by the Church's wisdom and not merely by our own instincts and inspirations. Thus, since we are prone to read *Sacred Scripture* opportunely and, thereby, to allow our own spirituality to develop under this opportunism, we should follow the Gospel's holistic and wholesome teaching which is provided by the full liturgical selections offered for our meditation and reflection throughout the liturgical year.

This point is very important in order that we may not become fixated on some special point of the Gospel or on some special point of our own spiritu-

ality which will prevent us from being completely open to the spiritual growth and development which is possible to each of us who seek God's will wholeheartedly. Some spiritual directors urge the keeping of a personal daily diary of spiritual growth. There is a value here. But, the danger is that one may be more prone to view the Gospel in the light of one's own personal experiences than to regard one's own experiences more in the light of the Gospel's revelatory Truth!!!!

e) Spiritual reading is more commendable the more that it enjoys the official sanction of the Church. This is the distinctive merit of our Carmelite spirituality. The Holy Spirit's unction has already anointed this sanctioned spirituality. In seeking out this spiritual direction we are less prone to personalizing the Gospel to suit our own personality and more suitably disposed to allow God to imbue our personality with a Trinitarian effusiveness and plentitude.

10) Finally, let us share together our own comments on this Self-Evaluation pertaining to our Carmelite Vocation and Mission:

Put down below any special thoughts which come to mind which are to be shared in the hour devoted to this evaluation in our day of recollection and renewal. [I presume that the following are the personal thoughts of Ferd Niehaus, OCDS].

Count not on what we can do for God as an account of our life. Rather, count on what God can do for the life of our account.

Sure sign of a Complete Carmelite: One who suffers painfully all that pains Holy Mother Church and one who in this suffering suffers sufferably with the joy that such suffering is salvific!

The Principal enemy of a robust spirituality is self-deception. The prince of self-deception is Satan and his cohorts.

The Prince of Peace is Jesus Christ crucified and resurrected.

3. Received recently:

THE TREASURE OF CARMEL

by: Julie A. Smith, OCDS

Synopsis

What I intend to do by writing this book is record the spiritual and human dimensions of Carmel in America as we approach the 21st Century. This can be done best through interviews with modern Carmelites and visits to their monasteries or communities.

The book would be divided into three sections:

The Men of Carmel, The Women of Carmel, and The Laity of Carmel. Subtopics of these headings would deal with the lifestyle, the "family traits" of the various communities, the prayer life, the apostolate (active and contemplative), and personal reflections.

My reason for undertaking this project is because I see Carmel as one of the mainstays in a world that is close to moral ruin. Carmel is a hidden treasure, and I feel it is high time the treasure was revealed in a way that the ordinary Catholic will want to read.

I am no theologian, and my style of writing will steer clear of technical, long-winded explanations of Carmel's history and growth. It will be more appealing, I think, to let those who have lived the life speak of its wealth – anonymously, if desired.

The cloister will be respected, above all, as well as the privacy of those who do not wish their identities made public. Whether individual names will be changed or omitted entirely has not yet been decided. I hope to make this as through a study of Carmel as possible, honoring these restrictions and following these guidelines.

If you're interested in being a part of this book, please contact:

Julie A. Smith, OCDS
23140 Brick Road
South Bend, IN 46628

To give you an idea of Julie's qualifications as an authoress, I have decided to include here one of the eleven "meditations" she has written in a "booklet" called: Getting in Shape with God – A Positive Retreat. This one is entitled

MAKING SENSE OF IT ALL

The time has come. We can no longer claim to be distracted by tragedies of the world around us. We may bemoan the fact that little is being done to improve these conditions, but the effort must begin with each individual, and it must begin now. We must use every minute God gives us to straighten out our lives in order to better serve Him. The first thing is to stop procrastinating.

Growing in self-knowledge while we enrich our relationship with God can be a very trying experience. We must ask ourselves many questions, and often the answers are emotionally and spiritually disturbing. It is natural to want to avoid the issue, but if we don't do it now, will we have a chance?

Look at many of those who have been diagnosed with cancer. While we, in our health, may wake up with the attitude, "Oh, another day," they awaken

–even on their sick beds – praising, "Thank God, another day!" Considering that any of us could be in an auto accident tomorrow, or die without a moment's notice, why wait?

To be a Christian today, it is necessary to take a thorough objective look at our respective lifestyles. Americans, in particular, have become a "cluttered" society. It is difficult to see just who we are through all the activities in which we participate, and possessions we maintain. We are so busy working, taking care of the children, being "social", volunteering for various organizations, that we lose ourselves in the muddle.

Often, it seems that television dictates the way we live. We have no choice but to buy the outrageous fashions advertised, because the stores don't sell anything else. Cars aren't used merely for transportation anymore, especially when they cost as much as a modest house. Women are told that they must be as thin as this or that model, and the "ideal" man must be as well built as some athlete. Few shows avoid the topic of sex these days, and so sex has become a standard form of recreation.

Are these the values we were raised with? To find the answer to this and the question of our own identity, we must strip away everything that contributes to the clutter of our lives.

Get into the habit of greeting each day with a smile. Be glad you have this time! There's no need to worry over some unfinished task at the office, or if the roof shingles will hold through the next rain storm. Everything will be handled in God's good time.

Instead of reading the morning newspaper at the breakfast table, talk to your spouse or children. If you live alone, read a passage from the Bible and ponder it as you sip your coffee.

As we go through the day, we must continue to evaluate our lives. Do I take too much time doing my work, or not enough? Be honest. It doesn't require a supervisor to rate job performance. In the depths of one's own heart, the truth is known. Admit it, and try to improve on it.

Another aspect of our daily routine: how much time is spent gossiping or talking about idle subjects? Better not to talk at all than to waste time that way.

Arriving home in the evening, are we too tired to treat those with whom we live in a caring manner? Work is hard, there's no doubt about it. Yet as we said earlier, there is no need to worry about it once the time clock is punched. Relaxation should be

welcomed at the end of a shift, but not at the expense of the family.

Living a Christian life – a life in which we cannot look in the mirror and call ourselves hypocrites – requires some changes, making some important, God-centered decisions. No longer can we "follow the crowd" and be guided by the standards of our society. We must pattern our lives on the life of Christ, living as He lived, doing as He did.

Simplicity is one of the keys to leading such a life. Jesus had His daily routine, as do we all. He spent time in prayer, time preaching, time travelling, time working. He did not permit extraneous clutter to upset His priorities. We must look at our lives in light of the Gospels and our personal responsibilities, and go from there. What is necessary should be kept in our routine; what is superfluous should be discarded.

Won't we be left with a lot of spare time on our hands once these changes are made? Not really. That time will be taken up enhancing our relationship with God. Making these choices and changes is the initial step toward this goal.

We must learn to be honest –with ourselves, with others, with God. We must strip away the masks that we use in our dealings with co-workers, friends, family, and ourselves. Of course, we will leave ourselves open when this is done: open to pain, to emotion, to turmoil. This facet of the process may be somewhat frightening. What we must always remember, though, is that we are also cleaning out all those cluttered places in our lives to make room for the love of God to transform us.

Announcements, Items of Interest...

1. At the request of our Fr. Kieran Kavanaugh, OCD, I am printing, as one page of this CLARION, a program description, schedule of events, and registration form for the Seminar on Carmelite Spirituality to be conducted at St. Mary's College, Notre Dame, Indiana, June 18 - 27, 1993. The theme for the Seminar is Prayer: The Carmelite Tradition. You will find it on page 13.

2. You are invited to participate in A Pilgrimage in Honor of St. Teresa of Jesus and St. John of the Cross, conducted by Fr. Daniel J. Chowning, OCD and Fr. Jude Peters, OCD. The dates are: September 27 - October 5, 1993, and the cost per person is \$1850.00. A description of the pilgrimage and a registration form is included in this CLARION as page 14. For more specific details, write to Pilgrimage, c/o Fr. Dan Chowning, OCD, Disalced

Carmelite Friars, 1525 Carmel Road - Holy Hill, Hubertus, WI, 53033.

3. Unfortunately, the reservation forms for the 3rd National OCDS Congress are not yet available for me to include in this issue of the CLARION. However, I did receive a letter from Doreen Glyn Pawski, OCD, Chairman of the Congress Committee in which she included a "Revised Tentative Schedule" of events. The theme, as you know is CARMEL and the EUCHARIST. There will be three main conferences, one round table panel discussion of four persons, six workshops and four Eucharistic Celebrations with homilies. Withal, there will be a broad representation of speakers, celebrants and homilists from the three American Provinces. Several Secular Order members will also speak or conduct workshops. Both Fr. John Sullivan, OCD, the 2nd General Definitior, and Fr. John Landy, OCD, General Secretary for the Apostolates, will come from Rome and will address the assembly.

4. The Disalced Carmelite Secular Order Community of Harrisburg, PA, announces a

CARMELITE RETREAT
by: Fr. Theodore Centala, OCD
May 21-23, 1993
at
Precious Blood Spirituality Center
St. Joseph Convent, Columbus, PA, 17512

The theme is Blessed Elizabeth of the Trinity. The retreat begins at 7 pm Friday, May 21, arrival time between 6 and 7 pm. Closing is at 2:30 pm Sunday, May 23. Cost is \$80 per person in double room accomodations. Price includes 3 meals on Saturday and 2 meals on Sunday. Reservations may be made beginning now, and a \$15 non-refundable deposit must accompany the reservation. However, the full cost of \$80 must be received no later than May 5th. Make checks payable to Secular Carmelites of Harrisburg, and mail to

Jean Wagner, OCDS
3209 Prince Street
Harrisburg, PA 17111
717-564-7616

Reservation Form - Carmelite Retreat

Name _____

Address _____

Amount Enclosed \$ _____

5. Mina Barker, OCDS, of our NYC community has sent me a Newsletter of the Theresian Trust, an agency founded by the OCarms of England for the purpose of advancing the Christian Religion particularly through the teachings of St. Therese and the Martin family. Of particular interest is the news that for the first time in the history of the Church a joint cause of husband and wife (Louis and Zelig Martin, Therese's parents) has been proposed for their joint Beatification, and hopefully, eventual Canonization. We are told that the Holy Father himself is most anxious to beatify a married couple, parents of a family. In an age when the family is perhaps more at risk than ever before, we need the encouragement and inspiration the example of the Martins can provide.

Our own Fr. Simeon, OCD, Postulator General of the cause has written from Rome: "If you want to do something concrete to help this cause, you could write personally to the Apostolic See, petitioning for their Beatification and giving your reasons why. The more people you could stimulate to do the same, the better".

We are asked to pray for miracles through the joint intercession of Louis and Zelig Martin. Acceptable miracles are usually only those of physical healing, as they must be scientifically studied. A translation of the official prayer asking God to bring about their Beatification and Canonization is printed here for your convenience:

God our Father, we praise you for Louis and Zelig Martin, a truly faithful husband and wife who lived their Christian life in an exemplary way through their duties in life and the practice of Gospel teaching. In bringing up a large family, in spite of trials, bereavements and suffering, they showed immense trust in you and in obedience to your Will.

Lord, deign to manifest your Will in their regard, and grant me the favors I implore while praying that the father and mother of St. Therese of the Child Jesus be presented as [Blessed and Saintly] models of family life today. Amen.

6. Several years ago, Clarence E. Williams, Jr. OCDS wrote an article that was printed in the March 1989 issue of the magazine THE PRIEST entitled: VIEWPOINT - An alternative to Centering Prayer. That same article appeared in the CARMEL CLARION of Apr-Jun, 1989. Within the said article, he says of himself: I am a member of the Carmelite Community "Our Lady of Refuge of Sinners," in Milan, MI. This is a federal prison and I am sure the first order of Discalced Carmelites of the Secular Order in a federal prison. We are [at that time] nine members and are growing slowly but surely. We are very active and [ful]filling our

promise as best we can in the environment we are in."

I tell you this to introduce a request I have received from a federal prisoner for "pen-pals". The solicitor is Russell L. Ford of the Bullock Correctional Facility in Union Springs, AL. Russ is the Convict/Editor of a Newsletter, PRISONERS OF THE PERFECT PRISONER. (The allusion is to Jesus in the Tabernacle). In a later issue I may have an opportunity to re-print his "story".

In any event, he is engaged, with the permission and blessing of the local Bishop, in a catechetical ministry within the prison. He envisions the Pen-Pal program as a powerful means to further the ministry: "Do you want to see scores of souls come to the Church... when Fr. Luke (the new Catholic Chaplain) comes...? Well, there are two ways you can help it happen. One is prayer. Pray very hard. The other is by joining our Pen-Pal Program. You could be writing to a non-Catholic prisoner, gently laying a foundation grace and we could build upon between now and [then]. Write Russ for details:

Russell L. Ford AIS 148620 16-8
PO Box 5107
Union Springs, AL 36089-5107

I take this opportunity to add that the Holy Spirit is calling souls to Carmel in other prisons as well. In the same facility where Russ is located, the man who brought Russ into the Church through the same catechetical ministry, will be making his first promise on Jan 9th, 1993. Fr. Theodore Centala, OCD, is currently going to a Federal Prison in Pennsylvania on a regular basis helping to establish an OCDS Community therein. We have postulants being guided in their formation by Mrs. Ruby Alexander, OCDS, in a prison in Terre Haute, IN, in Jessup, MD, and perhaps soon another in Goffstown, NH, with who I am currently corresponding. It seems the Lord is going out into the byways and the hedgerows to seek out those who have fallen through the cracks in society to "make them come in" to share his banquet, since so many of those "invited" have refused to participate.

7. Just a reminder: Would the record keepers of our various communities please make sure I have the names of all members who have either died, received the Scapular, made a First or Final Promise, or professed Vows during the year 1992?. I usually publish the Deaths and Investitures in the April-June issue of the Clarion, so I would need those names and the corresponding dates by the end of February, 1993. The others I will need by the end of May, 1993, for the July-September CLARION. Better yet, make that mid-February and mid-May,

since I want to have the complete issues "camera ready" for the printer at the end of February and May respectively.

From "Guardian of the Redeemer"...

In view of the Solemnity of St. Joseph, which falls on March 19, I decided to share this excerpt from the above entitled letter of His Holiness Pope John Paul to all the Bishops, Priests and Faithful of the Church:

THE SERVICE OF FATHERHOOD

7. As can be deduced from the gospel texts, Joseph's marriage to Mary is the juridical basis of his fatherhood. It was to assure fatherly protection for Jesus that God chose Joseph to be Mary's spouse. It follows that Joseph's fatherhood—a relationship that places him as close as possible to Christ, to whom every election and predestination is ordered (cf. Rom 8:28-29)—comes to pass through marriage to Mary, that is, through the family.

While clearly affirming that Jesus was conceived by the power of the Holy Spirit, and that virginity remained intact in the marriage (cf. Mt 1:18-25; Lk 1:26-38), the evangelists refer to Joseph as Mary's husband and to Mary as his wife (cf. Mt 1:16, 18-20, 24; Lk 1:27; 2:5).

And while it is important for the Church to profess *the virginal conception of Jesus*, it is no less important to uphold *Mary's marriage to Joseph*, because juridically Joseph's fatherhood depends on it. Thus one understands why the generations are listed according to the genealogy of Joseph: "Why," St. Augustine asks, "should they not be according to Joseph? Was he not Mary's husband?... Scripture states, through the authority of an angel, that he was her husband. *Do not fear*, says the angel, *to take Mary your wife, for that which is conceived in her is of the Holy Spirit*. Joseph was told to name the child, although not born from his seed. *She will bear a son*, the angel says, *and you will call him Jesus*. Scripture recognizes that *Jesus is not born of Joseph's seed, since in his concern about the origin of Mary's pregnancy, Joseph is told that it is of the Holy Spirit*. Nonetheless, he is not deprived of his fatherly authority from the moment that he is told to name the child. Finally, even the Virgin Mary, well aware that she had not conceived Christ as a result of conjugal relations with Joseph, still calls him *Christ's father*."

The *Son of Mary* is also *Joseph's Son* by virtue of the marriage bond that unites them: "By reason

of their faithful marriage *both of them* deserve to be called Christ's parents, not only his mother, but also his father, who was a parent in the same way that he was the mother's spouse: *in mind*, not in the flesh." In this marriage none of the requisites of marriage were lacking: "In Christ's parents all the goods of marriage were realized—offspring, fidelity, the sacrament: the *offspring* being the Lord Jesus himself; *fidelity*, since there was no adultery; the *sacrament* since there was no divorce."

Analyzing the nature of marriage, both St. Augustine and St. Thomas always identify it with an "indivisible union of souls," a "union of hearts," with "consent." These elements are found in the exemplary manner in the marriage of Mary and Joseph. At the culmination of the history of salvation, when God reveals his love for humanity through the gift of the Word, it is precisely *the marriage of Mary and Joseph* that brings to realization in full "freedom" the "spousal gift of self" in receiving and expressing such a love. "In this great undertaking which is the renewal of all things in Christ, marriage—it too purified and renewed—becomes a new reality, a sacrament of the New Covenant. We see that at the beginning of the New Testament, as at the beginning of the Old, there is a married couple. But whereas Adam and Eve were the source of evil which was unleashed on the world, Joseph and Mary are the summit from which holiness spreads all over the earth. The Savior began the work of salvation by this virginal and holy union, wherein is manifested his all-powerful will to *purify and sanctify the family*—that sanctuary of love and cradle of life."

How much the family of today can learn from this! "The essence and role of the family are in the final analysis specified by love. Hence the family has *the mission to guard, reveal and communicate love*, and this is a living reflection of and a real sharing in God's love for humanity and the love of Christ the Lord for the Church his bride." This being the case, it is in the Holy Family, the original "Church in miniature (Ecclesia domestica)," that every Christian family must be reflected. "Through God's mysterious design, it was in that family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families."

8. St. Joseph was called by God to serve the person and mission of Jesus directly *through the exercise of his fatherhood*. It is precisely in this way that, as the Church's Liturgy teaches, he "cooperated in the fullness of time in the great mystery of salvation" and is truly a "minister of salvation." His fatherhood is expressed concretely "in his having made his life a service, a sacrifice to the mystery of the Incarnation and to the redemptive mission

connected with it; in having used the legal authority which was his over the Holy Family in order to make a total gift of self, of his life and work; in having turned his human vocation to domestic love into a superhuman oblation of self, an oblation of his heart and all his abilities into love placed at the service of the Messiah growing up in his house."

In recalling that "the beginnings of our redemption" were entrusted "to the faithful care of Joseph," the Liturgy specifies that "God placed him at the head of his family, as a faithful and prudent servant, so that with fatherly care he might watch over his only begotten Son." Leo XIII emphasized the sublime nature of this mission: He among all stands out in his august dignity, since by divine disposition he was guardian, and according to human opinion, father of God's Son. Whence it followed that the Word of God was subjected to Joseph, he obeyed him and rendered to him that honor and reverence that children owe to their father."

Since it is inconceivable that such a sublime task would not be matched by the necessary qualities to adequately fulfill it, we must recognize that Joseph showed Jesus "by a special gift from heaven, all the natural love, all the affectionate solicitude that a father's heart can know."

Besides fatherly authority over Jesus, God also gave Joseph a share in the corresponding love, that love that has its origin in the Father "from whom

every family in heaven and on earth is named" (Eph 3:15).

The Gospels clearly describe the fatherly responsibility of Joseph toward Jesus. For salvation -which comes through the humanity of Jesus- is realized in actions which are an everyday part of family life, in keeping with that "condescension" which is inherent in the economy of the Incarnation. The gospel writers carefully show how in the life of Jesus nothing was left to chance, but how everything took place according to God's predetermined plan. The oft-repeated formula, "This happened, so that there might be fulfilled...", in reference to a particular event in the old Testament, serves to emphasize the unity and continuity of the plan which is fulfilled in Christ.

With the Incarnation, the "promises" and "figures" of the Old Testament become "reality": places, persons, events and rites interrelate according to precise divine commands communicated by angels and received by creatures who are particularly sensitive to the voice of God. Mary is the Lord's humble servant, prepared from eternity for the task of being the Mother of God. Joseph is the one whom God chose to be the "overseer of the Lord's birth," the one who has the responsibility to look after the Son of God's "ordained" entry into the world, in accordance with divine dispositions and human laws. All of the so-called "private" or "hidden" life of Jesus is entrusted to Joseph's guardianship.

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