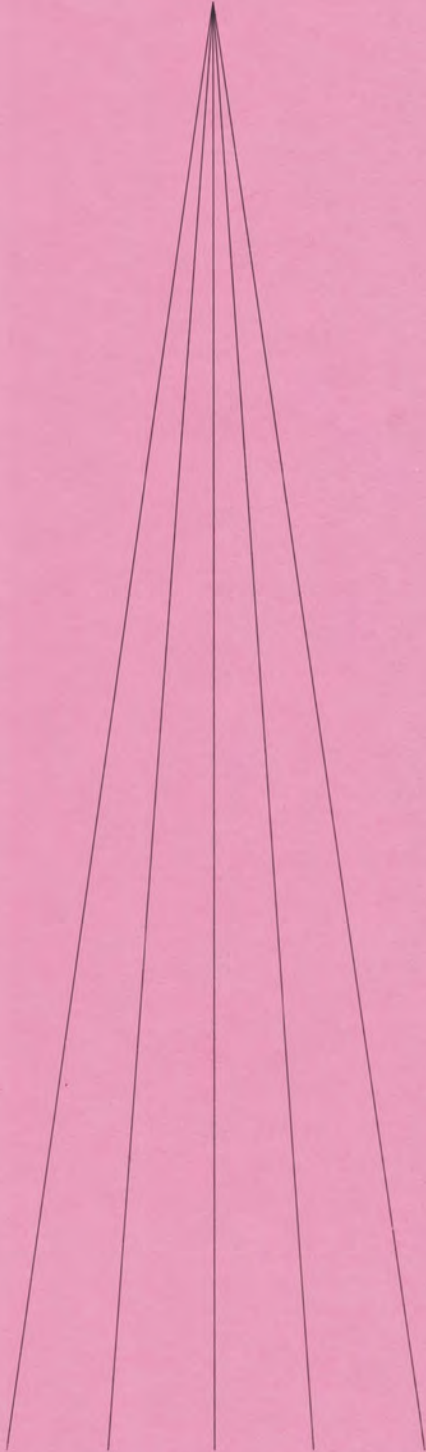




CARMEL CLARION

Discalced Carmelite Secular Order, Washington, D.C.



December 1999–January 2000

Volume XVI, No. 1



"The more you honor me, the more I will bless you."

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At Evening with a Child

Jessica Powers 1905-1988

We walk along a road
at the day's end, a little child and I,
and she points out a bird, a tree, a toad,
a stretch of colored sky.

She knows no single word
but "Ah" (with which all poems must
commence,
at least in the heart's heart), and I am stirred
by her glad eloquence.

Her feet are yet unsure
of their new task; her language limited,
but her eyes see the earth in joy secure.
And it is time I said:

Let the proud walls come
down!
Let the cold monarchy
be taken over!
I give my keys to rust,
and I disown
castles of stone for
ambushed roads in
clover.

All the vast
kingdoms that I
could attain
are less to me than
that the dusk is mild
and that I walk along a country lane
at evening with a child.

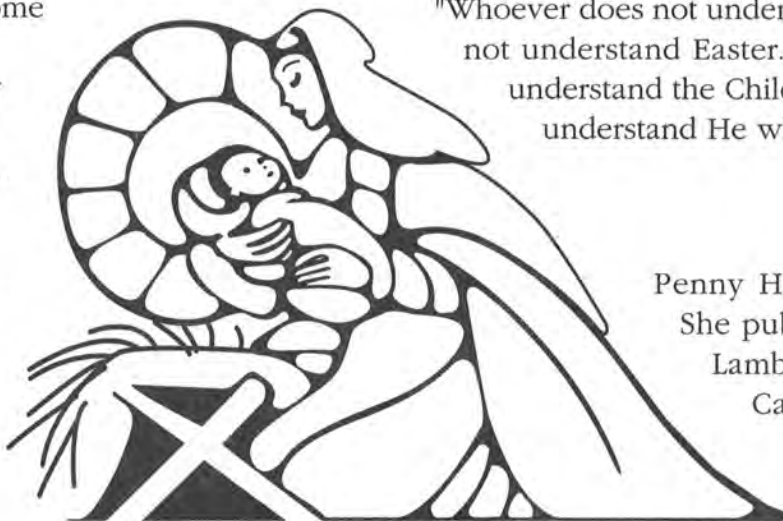
Reprinted with permission from "Selected Poetry of Jessica Powers", also known as Sr. Miriam of the Holy Spirit, OCD. Edited by Regina Siegfried ASC, and Robert Morneau. Soon to be released by ICS Publications, 2131 Lincoln Road NE, Washington, D.C. 20002-1199.

December 1999 – January 2000

Editorial

Of all infants and children we are the most interested in the Divine Child. The liturgy helps us to focus on this Child between His birth and His baptism in the Jordan River, a period of about 2 weeks to cover about thirty years. There is plenty of time to meditate on the three years of His public life, His last week on earth, and the forty days before His Ascension.

Some souls from the Carmelite school were not satisfied with the time allotted for His first twelve days, His next twelve months, the whole first twelve years of His life. Over a period of three hundred years they launched out in creative devotion to that Divine Child. They have left a rich meditative treasury that can be mined during the six months of Ordinary Time, during which we are liturgically green with new growth.



"Whoever does not understand Christmas will not understand Easter. Whoever does not understand the Child in the crib will not understand He who is on the Cross."

—R. Cantalamessa

Penny Hickey understands. She published "Behold the Lamb of God," a book of Carmelite quotes and prayers for the distribution of the Eucharist to the margin-

alized. She now has gleaned five pages from our monastic library, and the Internet, on The Infant of Prague, a Carmelite devotion. This timely research reveals the contemplative richness that can be acquired from spending quality time with the Divine Child during Ordinary Time.

—Fr. Theodore N Centala OCD

CARMEL CLARION |

Carmel and the Infant Jesus of Prague

Penny Hickey, OCDS



From the time of the prophet Isaiah, we have been directed to look to the Child Jesus, the Messiah, whose special mercy will be toward the poor and the needy. His only weapons will be goodness and love.

On one occasion when the apostles were arguing over who would be the greatest in the Kingdom of God, they were told to acquire child-like virtues in order to enter. The Incarnation of the Divine Word used the mystery of the crib of Bethlehem to emphasize the importance of spiritual childhood as a prerequisite for the kingdom of God. But the majesty of God's Son also used the crib to assume the paradoxical role of the Child King, the better to restore human souls to their dignity of heirs with Christ in the kingdom of His Father. (Infant of Prague. Nemeč. D)

The nature of the Divine Infant is two fold: His human nature derives from the Blessed Virgin, and His Divine nature is from the heavenly Father. Both Mary and God the Father truly generated the Divine Child, Mary by conceiving, carrying and giving birth to Him as man in the holy night of Bethlehem, the Father by the eternal generation of Him as the Second Person of the Blessed Trinity. The Divine Child's relation to His mother Mary is that of any child toward its mother—complete dependence and subordination in the physical and ethical order. Thus Christ in His humanity incurred the natural obligations of childhood. Mary contributed to the unfolding piety of her Child, as one of the duties of her divine maternity. Jesus taught by His frailty and tears a lesson in humility, for in the Incarnation lowered Himself to the littleness of a child. This mystery of Christ, becoming a help-

less infant, may be summed up in the words "glory hidden in humility."

The miraculous image of the Infant of Prague, that of a child smiling, seemingly helpless, whose only weapon for world conquest is littleness itself, somehow helps us fathom the mystery of His holy childhood for what it is, a source of spiritual rebirth for our world.

In the Carmelite tradition there has been a longstanding devotion to the Infant Jesus even before the famous Infant of Prague. An ancient tradition related that the Prophet Elijah, on Mount Carmel, erected a temple or altar to the virgin who would one day give birth to a son without blemish to her virginity. It is possible that Mary, together with the Infant Jesus, often went from Nazareth to nearby Carmel, and that there she would spend time in familiar conversation with the holy hermits.

In the thirteenth century St. Albert of Sicily, who drew up the Primitive Carmelite Rule, had such a great love for the Child Jesus that he merited the privilege of playing with and embracing the Holy Child. He played a large role in spreading devotion to the Holy Infant among the laity.

As far back as the sixteenth century, Carmelite Matthias Fabbri wrote "If a religious wishes to make progress in the spiritual life, he should imitate the life and deeds of Our Lord Jesus Christ." Many of the works of art found in Carmelite Churches dating back to the fifteenth century portray the Infant Jesus. A well-known and admired Carmelite artist, Fra Filippo Lippi, painted the Madonna of the Novices. It shows Mary with the Infant surrounded by six young postulants, with St. Angelus and St. Albert of Sicily.

Fr. Philip Thibault who died in 1636 is said to have placed a statue of the Divine Infant in the prior's stall in the choir with the inscription "Our Prior," the community was to reverence it when entering or leaving the chapel.

Origin of the Statue

The devotion to the Infant of Prague in particular has its origin in the early part of the seventeenth century. The little statue was a wedding gift to the Princess Polyxena Manrique DeLara Lobkowitz who married Vilem of Rozumberk, Spain. After the death of her first husband she also brought the statue to her second marriage, and after his death she gave the statue to the monastery of the Teresian Carmelites in Prague in 1628.

On this occasion she said, "In this statue I am giving you is my most precious earthly possession. Honor and respect the Child Jesus and you will never be in want." When Father Ludvik received the statue he had the community assemble before it twice a day for prayer and meditation. The face of the Infant Christ impelled in them a reverent confidence. They immediately began to receive countless blessings. Br. Cyril of the Mother of God, became a devout client of the Divine Infant and experienced great relief in the midst of interior darkness through this devotion.

The Saxons invaded Prague in 1631 and at that time the little statue was discarded with the waste behind the high altar. Both hands were broken, but the rest of the statue was unharmed. On Pentecost in 1637 Fr. Cyril returned to Prague and retrieved the little statue, placing it again in the oratory. One day as Fr. Cyril was praying in the oratory, he heard the words, "Have pity on Me and I will have pity on you. Give me back my hands and I will give you peace. The more you honor me, the more I will bless you." When Fr. Cyril asked the Prior for the money to repair the statue, it was refused with the explanation that the community was too poor. Fr. Cyril received a large donation from a wealthy man for that purpose, but the Prior decided to replace the statue



with a new one. This one was accidentally broken as soon as it had been put into place. Financial aid was obtained from another person, but the Prior did not allocate enough funds to repair the statue.

Then in prayer Fr. Cyril heard the words: "Place me near the entrance to the sacristy and you will receive aid." He did so, and soon after a stranger came and offered to repair the statue at his own expense. The restored statue was returned to the oratory and many wonders ensued, including the end of the friars' financial difficulties. In 1655 the Bishop of Prague crowned the Infant Jesus.

The statue is made of wood covered in wax. It stands a good 19 inches tall [half a meter]. Because of its age it is very fragile and is placed in a silver casing from its waist to its feet. The hair is a wig. The right hand is raised in blessing, and the left is holding a globe with a Cross on the top. The original garment that the Infant wore when received from the Princess is still preserved. The Discalced Carmelite nuns have the privilege of clothing the Infant. He has over 70 garments, and these may be seen at the museum of the Infant in Prague. The garments are changed only a few times a year since the statue is so delicate.

The oratory for the Infant is situated in the Church of Our Lady of Victories and St. Anthony of Padua in Prague. Because of turbulent political conditions the Carmelites were forced to leave the church for about 200 years. They were invited to return in 1993 to reawaken the devotion to the Miraculous Infant of Prague.

The rector of the Church, **Father Marco Chiolerio OCD**, says that the shrine is visited mainly by tourists. Because of the Communist influence for 50 years, the Czeck people largely ignore it. However, he sees that people who

may have been away from the Church for 40 years or more, enter the Church for a visit and get "captured by the Infant" and desire to go to confession. (Our Sunday Visitor. May 1998)

Carmelite Devotion

If we are enchanted by the Holy Infant, so were many Carmelites before us. St. Teresa of Jesus of Avila once saw the Child Jesus in the garden. Teresa asked His name. He replied, "Tell Me yours first." She said, "I am Teresa of Jesus". And the Child said, "I am Jesus of Teresa." St Teresa made the Infant known, and at this time the devotion came to be directed to the Divine Child as King. The Bishop of Avila, Don Alvaro de Mendoza, (also known as DeLara) who gave permission for St.Teresa's reform of Carmel, is thought to have been related to the family who originally owned the statue of the Infant of Prague. St Teresa found especially great spiritual benefits in meditation on the Child Jesus. She composed little poems for singing at Christmas and occasionally even danced for Him. In her travels she would carry an image of the Infant in her arms or on her knees. She had frequent visitations from the Child Jesus. Due to her great influence, devotion to the Child Jesus was adopted by all the convents of her reform.

Saint John of the Cross was so enraptured before the crib of Jesus that in the presence of his religious community he burst forth in a canticle of love, "My loving Jesus, sweet Lord above, You must have love. Then may I burn, and consumed be. For sweetest Savior, I'll die for Thee!" One day when he was preaching in Granada, from a statue of the Infant Jesus came forth rays of celestial light that pierced the preacher's heart. He is also said to have danced with a statue of the Holy Infant clasped to his breast.

St. Mary Magdalene de' Pazzi (1566-1607) used to run through the monastery embracing a statue of the Child Jesus. She wrapped Him up, dressed Him, cared for Him.

Venerable Margaret of the Blessed Sacrament had entered the Carmel of Beaune, France at the age of eleven. It was her First Holy Com-

munion Day, September 23, 1630. When Margaret entered Carmel it was recorded that she brought to the Community "the brightness of the sun." From earliest childhood Margaret had a deep love for the Holy Child. It is said that He appeared to her at the age of five. She concentrated her meditation on the moment of Jesus' holy Birth and the first twelve years of His life. Jesus called her "Little Spouse of the Infant Jesus."

Ven. Margaret experienced mystically the purity, joy and simplicity of that state of the Child Jesus, and reproduced that state exteriorly as well as interiorly. Carmelite memoirs reveal that Ven. Margaret quickly reached the heights of the mystical ladder. In 1648 the chaplet of the Infant Jesus of Prague was revealed to her. It consists of twelve Hail Marys in honor of the first twelve years of the Child Jesus' life on earth, and three Our Fathers in honor of Jesus, Mary and Joseph. She also established a pious association to practice devotion to the Child Jesus.

Venerable Francis of the Child Jesus, a Carmelite brother, had great devotion to the Infant Jesus, even working miracles through the Infant. He lived in Spain from 1544-1604. He cared for the sick poor in the city of Alcala. Every Christmas he had a banquet for the poor and distributed little carved wooden statues of the Infant Jesus which he made. Later as a Carmelite Brother he would pass the night in joy, singing before the Infant Jesus, holding Him in his arms, pressing Him to his heart, and even dancing in ecstasy around the crib. Br. Francis was very humble, but so filled with grace that he appeared as a "spiritual masterpiece in the hand of God."

Venerable Fr. Cyril of the Mother of God was a Carmelite in the Monastery in Prague who had a great devotion to the holy Infant Jesus. At the time the statue was donated he



Father Cyril

was a novice. He was ordained a priest in 1624, and later was elected prior. He is buried in the Church in Prague. His fame stems from his complete devotion to the Infant of Prague. He spent his lifetime promoting it, and even assisted in procuring a magnificent Church that would house the statue. (Great and Little One of Prague. Nemec. 41)

Venerable Theresa of St. Augustine (1661-1723) daughter of King Louis XV, was an ardent devotee of the Infant Jesus in her convent in Paris. She encouraged enthusiastically devotions in His honor.

The Carmelite Martyrs of Compiègne, who were found guilty of practicing the religious life, against the prescriptions of the new Constitutions, and of being "religious fanatics" were guillotined in the French Revolution (1794). They are said to have each carried a picture of the Infant Jesus to the scaffold as a reminder to be loyal to the Divine Child King.

Blessed Mary of Jesus Crucified, the Little Arab, related that she had seen Jesus give Himself to her under the appearance of a most beautiful Child on her First Communion Day. (Mariam, the Little Arab Brunot.6)

Sister Marie de Saint Pierre, Carmel of Tours, France (circa 1839) had an intense devotion to the Infant Jesus. She dedicated each hour of the day to some aspect of the Infancy of Jesus, and each day of the week also.

St. Therese of the Child Jesus of Lisieux had great devotion to the Child Jesus. She had charge of repairing and dressing the Infant of Prague statue in her Carmel. St. Therese taught that the imitation of the childhood perfections and virtues of the Christ Child is mankind's easiest, shortest, and quickest road to spiritual per-



Saint Therese's statue of the Infant at Lisieux Carmel

fection. Now she is Doctor of the Church and Mistress of the way of Spiritual Childhood. She composed this beautiful prayer to the Child Jesus: "O Little Jesus, my only treasure, I abandon myself to every one of Thy adorable whims. I ask no other joy than to make Thee smile. Grant me the graces and virtues of Thy holy childhood."

St. Teresa Benedicta of the Cross, Edith Stein, writes to her Sister Superior, Johanna on February 2, 1942. "Yesterday, when I looked at a picture of the Infant of Prague, it suddenly occurred to me that He is wearing imperial coronation dress and surely it was not accidental that His efficacy should come to the fore precisely in Prague. After all, Prague has been the court of

the old German or Roman Emperors, respectively, and the city makes such a majestic impression that no other city known to me can compare with it, not even Paris or Vienna. The Little Jesus came exactly when the political imperial grandeur came to an end in Prague. Is He not the secret Emperor who will someday put an end to all misery? After all, He holds the reins even though people believe they are the rulers." (Edith Stein Collected Works Self Portrait in Letters. 344)

It would seem that these holy men and women of Carmel, having gazed with eyes full of love on the Great Little Infant, made His virtues their own and breathed them out on the world. Their devotion to the Infant Jesus has spread its fragrance in Carmels and homes in prayer, litanies, novenas, poems and songs.

Miracles Received

One of the first miracles attributed to the Holy Infant of Prague was that to a friar who was

experiencing a purgatory of dryness in his spiritual life. Desperately he prayed in front of the Image asking to be relieved of this affliction. In a moment during his meditation he felt a wonderful light of love illumine him. It enveloped his soul perfectly. In the midst of this flame of intense love, there followed a calm and peace that he had not known in more than thirty years. He was reborn, and now able to commune with God.

In 1639 there was a noblewoman who had suffered from a severe illness that left her deaf and dumb. Her husband requested Fr. Cyril to bring the Infant of Prague statue for his wife to seek healing. When Fr. Cyril touched the image to her lips, she kissed it and began to speak and communicate. In thanksgiving she gave a gold crown to the Infant.

There have been so many favors obtained from the Divine Infant that it would be impossible to record them all. They include healing of the seriously ill, a priest saved from spiritual ruin, Prague saved from the Swedish invaders, a childless couple blessed with an heir, the prevention of the loss of precious jewels, numerous financial difficulties solved and many others. They continue to be recorded to this very day. People travel to Prague to petition the Holy Infant from all over the world.

A Reunion

In 1995, after a weekday Mass at the shrine of the Infant in Prague, there was a wonderful reunion after 350 years. The priest had just headed to the sacristy when a man approached and identified himself as Jose Manrique De Lara. There were two families present and they revealed plans to present the Infant with a beautiful new garment. The date was set and the many descendants came together at the shrine for a Mass mostly sung in Latin, but with prayers in Spanish and Czech as well. It was celebrated by Bishop Lobjkovicz, a descendant

of Polyxena's husband! The Carmelite nuns then dressed the Infant in his new garment while all watched.

Also, in 1995 the Infant of Prague statue was crowned a second time. This was done to celebrate the return of the Discalced Carmelites to Prague. Cardinal Vlk celebrated the Mass, and it was attended by people from around the world.

Why This Statue?

This question may well be asked by Catholics as well as others. St John of the Cross answers this for us in his *Ascent of Mount Carmel*, Chapter 36. "God performs more numerous miracles



through this image than others, mainly because He plans to use the "little things" of this world to effect great ones and so awaken from their lethargy the souls of so-called believers, too lukewarm to rouse themselves to an abiding faith in Christ. He works the miracles, not so much for them personally of course, as for their edification through others, and a reward for the deep and unshakeable

faith the truly devout display through their outward veneration of this Holy Child. He further states that although the veneration is given to an image of a saint, the image itself is a symbol and pledge that the saint himself is being supplicated. Images themselves can effect no miracles."

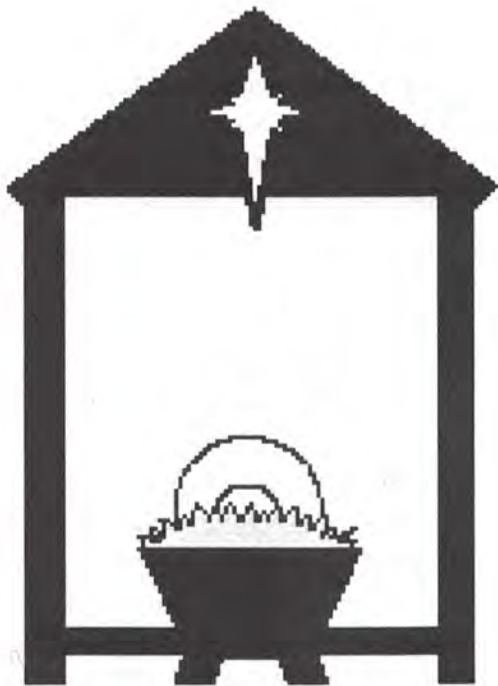
Conclusion

What does this little statue, say to the Carmelites (to all) of us today? It seems to call out to those whose lives are caught up in the rush of the Twenty-First Century with all its technology and quest for power. It points to our God Who became a little Child, helpless, dependent, and obedient. His Glory was hidden in His obscure infancy. He calls us to come, unafraid for who could fear an Infant?

He calls us to hope. Look at all the miracles

He grants to those who ask. He directs us to His parents who will teach us as they taught Him. An infant brings out love and smiles to all who see Him. There is no need for pretense or airs in the presence of a little One. He calls us to the freedom and love of being children of God with the Child Jesus, to simplicity, humility, obedience, purity and love.

Infant Jesus of Prague make us little in the eyes of the world and great in the eyes of God! Our love for little Jesus does not end in the crib at Bethlehem or the home at Nazareth. It draws us beyond to the Jesus of Tabor, Calvary and the empty tomb.



In The Mystery of Christmas Saint Edith Stein sums it up thus: "The star of Bethlehem shines in the night of sin. The shadow of the Cross falls on the light that shines from the Crib. The light is extinguished in the darkness of Good Friday, but it rises all the more brilliantly as the sun of grace on the morning of the Resurrection. The way of the incarnate Son of God leads through the Cross and Passion to the glory of the Resurrection. In His company the way of every one of us, indeed of all mankind, leads through suffering and death to this same glorious goal."

Prayer of Father Cyril of the Mother of God, OCD

O Infant Jesus! I have recourse to You.
I beg of You by Your holy Mother, deliver me
from (*mention your request here*) for
I firmly believe Your Divinity will protect me.
I hope with all confidence to obtain Your holy
grace.

I love You with all my heart and soul
I repent of my sins and I beseech You,
O Jesus, to pardon them.
I firmly resolve to correct myself and never
more to offend You.

Therefore I offer myself to You,
in order to suffer much and patiently.
Moreover, I wish to serve You patiently
and to love myself for Your sake.

O holy Infant Jesus!
I adore You O powerful Child.
I beg of You to deliver me from,
(*here mention your particular need*)
In order that I may enjoy You
with the angels eternally. Amen.

See the original Infant Jesus of Prague

Pray in His Shrine on a Carmelite Pilgrimage to

St. Edith Stein's Central Europe

Coming this September 2000

For a brochure write Fr. John Sullivan, OCD
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gin Mary of Mount Carmel, and of the Order of
the Discalced. Rome, Institutum Carmelitanum,
1993. Hard cover, 492 pages, \$25.00 prepaid.
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The Infant of Prague Mission Association

Fr. Bruno Cocuzzi, OCD

In some ways the Catholic Church in Africa is still in its infancy. A few parts of northern Africa were evangelized early in the Christian Era. In 622 Mohammed began to share Islam with that Continent, parts of Asia, and about half of Europe

Prayer for the Missions

O most loving Lord Jesus, Who has redeemed the world at the cost of Your own most precious Blood, look down with Your eyes of mercy upon our poor humanity, which for the greater part still remains immersed in the darkness of error and in the shadow of death. Grant that the light of Your truth in all its splendor may shine upon mankind.

Increase, O Lord, the number of the Missionaries of Your Gospel; make them fervent, render fruitful and bless with Your grace their zeal and labors, so that through them, all people may be converted to You, their Creator and Redeemer.

Recall to the fold all those who have wandered from it, and bring back to the bosom of Your Church all who are in rebellion against her.

Hasten, O most loving Savior, the joyful establishment of Your Kingdom upon the earth. Draw all people to Your most loving Heart in order that they may partake of the incomparable benefits of Your Redemption in the everlasting happiness of Your Presence. Amen

(500 days Indulgence each time. Plenary once a month, if recited daily under the usual conditions.) Nihil Obstat: Alfred R. Julien, Diocesan Censor

Imprematur: Most Rev. Richard J. Cushing, D.D., Archbishop of Boston, February 9, 1953

The first Discalced Carmelite Friars, 1568-1608, during their first 40 years, made three attempts to begin a mission on the Continent. The first group was shipwrecked and all were drowned. The second were captured by pirates and sold into slavery. The third succumbed to tropical diseases. Fr. John of Jesus and Mary OCD then developed a mission organization to cope with this vast unknown area of evangelization. Eventually it was adopted by the Holy See and named The Propagation of the Faith Office.

The Christian Caucasian colonizing and slave-trading European powers made it very difficult for the native Africans to trust the white mans' religion and almost all forms of its cultural expression. It was not until after the Second World War that the "powers" began to realize that the evils they fought so valiantly to defeat were not acting that differently from the way they themselves had been treating the Africans for the last few centuries. Now new progress was possible.

The Discalced Carmelite Friars of the Washington Province, under the patronage of the Immaculate Heart of Mary, accepted from the Office of the Propaganda of the Faith, in 1947, to staff the Prelature Nulius of Infanta Quezon, under the patronage of the Infant of Prague. That task took about 40 years.

In 1992 three Provinces accepted from the Office of the Propaganda of the Faith to staff a mission in Nairobi, in Kenya, East Africa. They are still praying to the Infant of Prague to assist them in their work. He understands the large unknown areas of human infancy, cultural infancy, missionary infancy, and Church infancy.

Our Carmelite Missionaries need the spiritual and material help of the Mission Association Members. The mutual benefits of the Mission Association Members are as follows:

(continued on page 17)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>December 1999</h1>			1 The dark night with its aridities...is the means to the knowledge of God and self. St John of the Cross	2 At every moment He wants you to go out of yourself...into the solitude..of your heart. Bl Elizabeth of the Trinity	3 St Francis Xavier I beg of you to take away my freedom to displease you. St Therese of Lisieux	4 St John of Damascus What more can I desire when God Himself is already mine. St Teresita of the Andes
5 Second Sunday of Advent There is no stable help but in God St Teresa of Jesus	6 St Nicholas God like the sun, stands above souls to communicate Himself. St John of the Cross	7 St Ambrose If I should see hell open for me, I should continue to love the Lord all the same. St Teresa Margaret Redi	8 Feast of the Immaculate Conception I want to console You for the ingratitude of the wicked. St Therese of Lisieux	9 Bl Juan Diego It is no small blessing and gift for the disciple to see that the master loves him. St Teresa of Avila	10 Let us devote ourselves entirely to knowing God. The more we know Him, the more we want to know Him. Brother Lawrence	11 Pope St Damasus I Bl Maria Maravillas of Jesus, Virgin 1891-1974
12 Third Sunday of Advent Everything is a grace. St Therese, the Little Flower	13 St Lucy One act of humility is worth more than all the knowledge of the world. St Teresa of Avila	14 St John of the Cross OCD, Priest, Doctor 1542-1591	15 How gently and lovingly you wake in my heart where in secret you dwell alone. St John of the Cross	16 Bl Mary of the Angels, Virgin O.M. 1661-1717 Without love, deeds count as nothing. St Therese of the Child Jesus	17 Prayer is a rest, a relaxation...We must look at Him all the time. We must keep silent, it is so simple. Bl Elizabeth of the Trinity	18 Heaven is only a tabernacle without doors, a Eucharist without veils, a never ending Communion. St Teresita of the Andes
19 Fourth Sunday of Advent God makes acts of love in the soul. St John of the Cross	20 The generous heart never delays with easy things but eagerly goes on to things more difficult. St John of the Cross	21 St Peter Canisius The life of a Carmelite is a communion with God from morning to evening. Bl Elizabeth of the Trinity	22 We experience such great peace when we're totally poor, when we depend upon no one except God. St Therese of Lisieux	23 St John of Kanty Conquering the tongue is better than fasting on bread and water. St John of the Cross	24 I should like to always follow him closely, but I am stumbling everywhere. Bl Mary of Jesus Crucified	25 The Nativity of Our Lord In what can we not humble ourselves after a God so humbled Himself for us? St Teresa Margaret Redi
26 Feast of the Holy Family Leave your soul in the hands of God. St Teresa of Avila	27 St John, Apostle and Evangelist Remember always that you came here for no other reason than to be a saint. St John of the Cross	28 Feast of the Holy Innocents Time is eternity begun and still in progress. Bl Elizabeth of the Trinity	29 St Thomas Becket We should not weary of doing little things for the love of God. Br. Lawrence of the Resurrection	30 The eternal spring is hidden in this living bread for our life's sake. St John of the Cross	31 Pope St Sylvester I We urgently need saints. Without them poor humanity will perish. St Raphael Kalinowski	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>January 2000</h1>						<p>1 Mary Mother of God Lord, the only thing I want is what you desire. St Teresa of Avila</p>
<p>2 Epiphany of the Lord</p>	<p>3 Bl Kuriakos Elias Chavara, Priest Abandon evil, do good, and seek peace. St John of the Cross</p>	<p>4 St Elizabeth Ann Seton Endeavor to remain always in the presence of God. St John of the Cross</p>	<p>5 St John Neumann Love, silence and prayer is the essence of the life of Carmel. Bl Elizabeth of the Trinity</p>	<p>6 Bl Andre Bessette Let nothing reign in your soul that does not lead to sanctity. St John of the Cross</p>	<p>7 St Raymond of Penyafort Contemplation is something given by God. St Teresa of Avila</p>	<p>8 O my Beloved star, so fascinate me that I may not withdraw from Your radiance. Bl Elizabeth of the Trinity</p>
<p>9 The Baptism of the Lord <i>St Andrew Corsini, O Carm, Bishop 1310-1374</i></p>	<p>10 Do not omit mental prayer for any occupation, for it is the substance of your soul. St John of the Cross</p>	<p>11 Christ has built a temple of living stones, the communion of saints. St Teresa Benedicta of the Cross</p>	<p>12 I cannot understand how there could be humility without love, or love without humility. St Therese of Lisieux</p>	<p>13 St Hilary There is no other remedy for this evil of giving up prayer than to being again. St Teresa of Avila</p>	<p>14 To be truly spiritual, the heart must be empty of all other things....God desires to be its only master. Br Lawrence of the Resurrection</p>	<p>15 Do nothing, say nothing which Christ would not do or say if He found himself in the same situation as yourself. St John of the Cross</p>
<p>16 Second Sunday in Ordinary Time In Him I find everything. St Teresita of the Andes</p>	<p>17 St Anthony <i>Bl Henry de Osso y Cervello, Priest, OM 1840-1896</i></p>	<p>18 Cannot one continue to love God while asleep, in virtue of the consistent daily habit of doing so? St Teresa Margaret Redi</p>	<p>19 Think of God often, adore Him continually, live and die with Him. Br Lawrence of the Resurrection</p>	<p>20 St Fabian St Sebastian God made me always desire what He wanted to give me. St Therese of Lisieux</p>	<p>21 St Agnes A Carmelite is a soul who has gazed on the Crucified One. Bl Elizabeth of the Trinity</p>	<p>22 St Vincent The important thing is not to think much, but to love much. St Teresa of Avila</p>
<p>23 Third Sunday in Ordinary Time In all things, let God be your goal. St John of the Cross</p>	<p>24 St Francis de Sales What consoles me in this life is that I see God by faith. Br Lawrence of the Resurrection</p>	<p>25 The Conversion of St Paul Simply wait for the mercy of God. St Teresa of Avila</p>	<p>26 St Timothy and St Titus Prayer cannot be accompanied by self indulgence. St Teresa of Avila</p>	<p>27 St Angela Merici I offer myself as a victim of holocaust to Your Merciful Love. St Therese of Lisieux</p>	<p>28 St Thomas Aquinas Whoever desires peace, let her watch, suffer and be silent. St Teresa Margaret Redi</p>	<p>29 In the heaven of our soul let us be praises of glory of the Holy Trinity. Bl Elizabeth of the Trinity</p>
<p>30 Fourth Sunday in Ordinary Time God leads us by different roads. St Teresa of Avila</p>	<p>31 Let us often recall that our only concern in this life is to please God. Br Lawrence of the Resurrection</p>					

(continued from page 8)

The Members pray each day for our Missions, and send \$5 a year to the Missions. Each Member then receives:

- One holy Mass offered each week for the intentions of the Members
- One holy Mass for the Members offered on the 25th of each month in honor of the Infant's Birthday
- A share in the daily prayers and good works of the Discalced Carmelite Friars of the Immaculate Heart of Mary Province serving God in all parts of the world.

Please send your annual membership dues to:
Mission Procurator, Discalced Carmelite Friars,
166 Foster St, Brighton MA 02135-3902.

Carmelite Nuns in China

Carmelites of Indianapolis

On January 27, 1999, our Sister Helen was informed of the death of Sister Therese Elie (Zhou Shu-Ying). She had died in the Labor Correction Camp in which she was sent to be "rehabilitated" after her release from prison where she had spent 30 years of her life.

Our Sister Helen was able to visit Sister Therese Elie November 18-20, 1993, while Helen was visiting relatives in China. At that time Sr. Therese Elie was 85 years old. Though she had been freed from the Labor Correction Camp in 1987, she chose to continue living at the camp in order to continue serving the people.

For her, the camp had become her Carmel. She called it the Carmel of the Farm. She was greatly loved by those whom she served. When Helen met her she noticed the coarse brown vest she was wearing. Sr. Therese Elie had made it from her old habit. It had survived the Cultural Revolution and house

raids. Sr. Therese Elie had given it to her niece and someone ripped out the seams so it had become unrecognizable. Many years later she found the pieces at the bottom of a trunk.

Our Helen was the first Carmelite Sr. Therese Elie had seen since she was incarcerated and she was so full of joy. She wanted to know everything about Carmel, now it was 1997 for instance, she had never heard of Edith Stein. In 1998, she wrote to our Sister Helen with this instruction:

During this past year, I have felt my energy diminishing daily. But this is normal with old folks so please do not worry. I only pray that our Blessed Mother of Mount Carmel would help me to remain faithful to God's love and to joyfully complete my final journey. I have no other needs, only ask that you pray for me, pray for me... However, I do want to beg of you that after I die, would you please relate the following to the superiors of our Carmelite Order:

Zhou Shu-Ying - Born in October 1909, was baptized Teresa 9 July 1933 - Entered Carmel of St. Joseph in Tou-se-wi, Ziekawei, Shanghai, 27 October 1934, Solemnity of St. Joseph - Reception of holy habit, became Sr. Made de S'Elie 18 April 1935, Feast of Christ the King - First Profession 25 December 1940, following Mid-Night Mass - Final Profession, changed name Sr. Therese Elie de l'Enfant Jesus. 19 September 1958, was arrested and sentenced to prison for 10 years. 7 January 1970, was transferred from prison to Carmel of the Farm."

What she referred to as her "Carmel of the Farm" was actually the Bai-Mao-Ling Labor Camp in Anhui Province where she and many religious from Shanghai were confined for "thought re-education". It was her choice to remain there after her release in 1987. She said she had never left Carmel because she always carried Carmel in her heart. She was indeed, like Teresa, a true daughter of the Church.



Letter of Greeting to the participants of the XVII Secular Order Regional Congress of the Province of St. Therese and Central Jurisdiction, USA, held in Dallas, Texas, given from the Generalate in Rome, July 20, 1999, feast of St. Elijah the Prophet of Carmel.



*Fr. Camilo Maccise OCD,
Superior General*

Dear Brothers and Sisters,

By means of these lines I wish to be present to you at your XVIII Regional OCDS Congress of the Province of St. Therese and the Central Jurisdiction of the United States of America. The topic you have chosen for your reflections is extremely current: *Carmel and the Kingdom of God the Father*. Indeed, we are celebrating at the level of the universal Church the year consecrated to the Father in preparation for the Jubilee year of 2000.

In the announced topic there are three key ideas: Carmel – Kingdom of God – Father.

The first idea: *Carmel* reminds you that you are part of the Carmelite Family that has in the church a charism and a spirituality, a gift of God for the service of the church and of the world. This word makes you conscious of your identity as Secular Carmelites, an identity that accentuates the *experience of God* in prayer and in a deep Marianism. From this perspective, you are called to testify and to announce the Good News of salvation, involved in human realities as witnesses of the death and resurrection of the Lord Jesus Christ and a sign of the living God. Your Carmelite identity ought to characterize your commitment to the Kingdom of God.

The second idea: *Kingdom of God* speaks to you of the plan of God for the human family: a plan announced and begun by Christ. God is an architect who has a plan to build a **new house** for humanity, and we are invited to collaborate in its building. The new house has **foundations**, walls and a roof. The foundations are a new type of relationship with God: to go beyond fatalism, passivity, and fear before him to an attitude of responsible sons and daughters, assuming with trust and responsible freedom the mission that has been entrusted to them by the Lord. The **walls** of the new house are different relationships with people: to pass from division, hatred and indifference, to communion, love, solidarity, and pardon. And the **roof** of this house desired by God is a commitment to overcome selfishness in the use of the goods of this world so as to share them in justice and peace. As Secular Carmelites you are called to a life of contemplative prayer committed to the Kingdom of God. May your prayer be a source of filial trust in the Lord, of Christian love towards all peoples, and of committed effort in creating a fairer and more human world for all.

The third idea that appears in the topic of your Congress: *Father*, applied to God. This word acquires its full sense in the light of the revelation of Jesus Christ; it should characterize your experience of God. St. Teresa of Jesus lived and transmitted to us her experience of this divine paternity in her prayer. She also wrote a commentary on the *Our Father*. St. John of the Cross spoke to us of the depths of the Trinitarian mystery. Therese of Lisieux showed us the paternal/maternal face of God. For when we say "Father," what we want to profess is the ultimate mystery that penetrates and sustains the universe of beings, the mystery of love and communion. This same reality expressed with the symbol of Father, would equally be expressed with that of Mother. Be it expressed by Mother or Father it is oriented to the same reality. As Secular Carmelites you are called to live and to testify to the experience of God present in us, and in others with a merciful-liberating presence.

My wish for you is that your reflections on Carmel and the Kingdom of God the Father prepare you to enter with renewed enthusiasm in the Third Millennium, as Secular Carmelites committed to the plan of God, listening to Mary's invitation. She, our Mother and Sister, also manifests to us the maternal face of God and asks us "to do whatever Christ tells us" (Jn 2:5)



Regional Congress of the Central Jurisdiction of the Secular Order

DALLAS, TEXAS August 26 - 28, 1999

"Carmel and the Kingdom of God the Father"

240 Secular members and Friars met for the 18th Regional Congress to share Worship, celebration, fellowship, and knowledge and to help prepare for the Jubilee Year 2000, "Year of the Lord's Favor". The Congress inspired all and strengthened our appreciation of the life that we share as members of a religious family in the Kingdom of God.

Many workshops and conferences were available to the participants and tapes were made, so that those members who did not attend, could also share in the knowledge. The topics and profiles of Conference and Workshop leaders follow.

Jesus and Abba

Fr. Michael Buckley, OCD, Provincial Delegate, Western Jurisdiction

- Currently Provincial Delegate for the Secular Order (California-Arizona province)
- Born and raised in Ireland
- University studies and Ordination in Ireland. Studied Theology and Scripture in Rome. Taught Scripture first in Ireland for eight years. Then, in the Pontifical Seminary, in Kerala, India for 12 years. Later, in California, retreat work, and Provincial Superior.

Discovering the Humility of our God and Father

Fr. Sam Anthony Morello, OCD

- Currently, he is one of the three Provincial Delegates to the Secular Order for the province of St. Therese and the Central Jurisdiction, and Program Director for Mt. Carmel Center in Dallas.
- Born July 15, 1934, in Houston, Texas. Entered

Discalced Carmelite Novitiate in 1952. After theological studies, ordained in Rome in 1962. Graduated with a Licentiate in Sacred Theology.

- From the early years of his priesthood, he has been involved in ministry to the Secular Order as Provincial Delegate. He served in Rome as General Definitior and General Delegate to the Secular Order from 1986 to 1991.

"The Lord's Prayer"

Fr. James Anthony Curiel, OCD

- Currently Pastor of the Basilica-Parish of St. Therese in San Antonio.
- Born and raised in San Antonio. Professed July 16, 1989. Ordained June 17, 1995.
- Student Master 95-99, Postulant Director '96-99, Spiritual Assistant to Secular Order, San Antonio Chapter, 97-99, Provincial Commission: St. Therese Centenary/Relics 95-99.

"Women, Carmel and the Church"

Nancy Thompson, Ph.D., OCDS

- Currently President and Director of Ongoing Formation for the Cedar Rapids Study Group; Executive Committee member of the Carmelite Institute of North America.
- Born and raised on a farm in rural Iowa.
- Entered professional ministry as a director of religious education at St. Joseph Chapel, U.S. Naval Construction Battalion Center, Port Hueneme, Ca, 21 years ago. Served, since that role, for individual and multiple parish configurations and at the diocesan level. Served two years as a parish pastoral minister. Teaches theology at the high school and college levels.

Women, Carmel and The Church

by Nancy Thompson OCDS

Synopsis by Eleanor R. Fitzgerald, OCDS

Ms. Thompson reflected upon and examined the aspects of the call in "Women, Carmel and the Church". This is a call to a new and more mature level of our faith.

According to James Fowler, there are seven levels of faith.

1. Primal faith – begins in the womb.
2. Intuitive Projective faith – about age 2
3. Mythic – Literal faith – as school starts – each tests a sense of right or wrong.
4. Synthetic Conventional faith – early adolescence operational thinking begins.
5. Individuative – Reflective faith – a further step to objectify, examine, and make critical choices about the defining elements of one's identity and faith.
6. Faith – at midlife or beyond – all the opposites and contradictions meet and are reconciled.
7. Universalizing faith – now seeing the possibility, even the imperative of lives lived in solidarity.

The Secular Carmelite comes in on the 5th level.

St. Teresa is a perfect example of combining ministry and mysticism. Teresa sees beyond and affirms the worth of women. "The day will come



when everyone will be known for what he is." The best affirmation of woman is her character, personality, achievements and her growth in holiness. At the fullness of her life, she describes herself in the light of divine truth.

Teresa is truly a model in our times because of the extraordinary holiness she attained.

Jesus creates a portrait of His anima and reveals the feminine side of His character – mercy – giving – purity – peacemaking. The Beatitudes are Jesus's self portrait.

The seculars are to put themselves at the service of the Church – a model of love in marriage – grace in career. Our vocation is meant to be a gift to the Church and to be used fully and freely by God. It reveals God living and acting here below. We affect change in our world obscurely.

Teresa created the St. Joseph Foundation in response to what she felt the Church needed and subsequently, her other foundations. As seculars we are to pray for the Church. As St. Jerome says – "Let us go forth to wound the world, so the world can be transformed in God."

The Rule of Saint Albert

The Rule of Saint Albert of Jerusalem given to the Brothers of the Most Blessed Virgin of Mount Carmel between 1206 and 1214 and approved on January 30, 1226 by Pope Honorius III.

The text also contains changes and adaptation for the hermits to live the mendicant or friar

way of life. These changes were accepted by Pope Innocent IV on October 1, 1247, in the decree "Quae Honorem".

Albert, by the grace of God called to be Patriarch of the Church of Jerusalem, to his beloved sons in Christ, B., and the other hermits

who are living under obedience to him at the spring on Mount Carmel: health in the Lord and the blessing of the Holy Spirit.

In many and various ways the holy fathers have laid down how everyone, whatever his state of life or whatever kind of religious life he has chosen, should live in allegiance to Jesus Christ and serve him faithfully with a pure heart and a good conscience.

However, because you desire us to give you a formula of life which is in accordance with the commitment you have made and to which you must hold fast in the future:

We establish first of all that you have one of your number as prior, who is to be chosen for that office by the unanimous assent of all, or of the greater and maturer part. Each of the others is to promise him obedience and strive to fulfill his promise by the reality of his deeds, along with chastity and the renunciation of ownership.

You may have foundations in solitary places or where you are given a site that is suitable and convenient for the observance of your way of life, as the prior and the brothers see fit. Next, according to the site of the place where you propose to dwell, each of you is to have a separate cell, to be assigned to him by the disposition of the prior himself, with the assent of the other brothers or the maturer part of them.

With the condition that you are to eat whatever may have been given you in a common refectory, listen together to some reading from Sacred Scripture, where this can conveniently be done. None of the brothers may change his dwelling place or exchange it with another except with the permission of whoever is prior at the time.

The prior's cell should be near the entrance of the place, so that he may be the first to meet those who come there, and so that whatever has to be done subsequently may all be carried out



according to his decision and instruction. Let each remain in his cell or near it, meditating day and night on the Law of the Lord and keeping vigil in prayer unless he is occupied with other lawful duties.

Those who know how to pray the canonical hours with the clerics should pray them according to the instruction of the holy fathers and the approved custom of the Church. Those who do not know them

should pray twenty-five *Our Fathers* for the *night vigil*, except on Sundays and feast days, for the *vigils* of which we establish that the number be doubled, so that the *Our Father* is said fifty times. The same prayer is to be said seven times for the morning *lauds*. The other hours the same prayer is to be said seven times, except for the *evening office*, for which you should say it fifteen times.

Let none of the brothers call anything his own, but let everything be held in common among you, and each one be given what he needs from the hand of the prior -- that is from the brother he appoints to this task -- taking into account the age and needs of each one. You may, however, have asses or mules as your needs require, and some livestock and poultry.

An oratory, as far as it can conveniently be done, should be built in the midst of the cells, where you are to come together every morning to hear Mass, where this can be done conveniently.

On Sundays, too, or on other days when necessary, you should discuss the well-being of the community and the spiritual welfare of the brothers. At this time the excesses and faults of the brothers, if such should be found in anyone, should be corrected lovingly.

You are to observe the fast every day except Sunday from the feast of the Exaltation of the Holy Cross until Easter Sunday, unless sickness or bodily weakness or some other good reason makes it advisable to break the fast, for necessity

knows no law. You are to abstain from meat, unless it be taken as a remedy for sickness or feebleness. And since you have to beg more frequently while traveling, outside your own houses you may eat food cooked with meat, so as not to be a burden to your hosts; but even meat may be eaten at sea.

Because man's life on earth is a trial, and all who wish to live devoutly in Christ must undergo persecution, and moreover since your adversary the devil goes about like a roaring lion seeking whom he may devour, you should use every care to put on the armor of God, so that you may be able to withstand the deceits of the enemy. Your loins are to be girt with the cincture of chastity, your breast to be fortified with holy meditations, for it is written, Holy meditation will save you. You are to put on the breastplate of justice, that you may love the Lord your God with all your heart and all your soul and all your strength and your neighbor as yourselves.

In all things you are to take up the shield of faith, with which you will be able to quench all the flaming arrows of the wicked one, for it is impossible to please God without faith. On your head you are to put the helmet of salvation, that you may hope for salvation from the only Savior who sets his people free from their sins. Finally, the sword of the Spirit, which is the Word of God, should dwell abundantly in your mouth and in your hearts. And whatever you have to do, let it all be done in the word of the Lord.

You should have some work to do, so that the devil may always find you occupied, lest on account of your idleness he manage to find some opportunity of entering into your souls. In this matter you have both the teaching and example of the blessed apostle Paul, in whose mouth Christ spoke, who was appointed and given by God as preacher and teacher of the



Mt. Carmel

nations in faith and truth; if you follow him you cannot go astray. "Laboring and weary we live among you, he says, working night and day so as not be a burden to any of you; not that we had no right to do otherwise, but so as to give you ourselves as an example, that you might imitate us. For when we were with you we used to tell you, if someone is unwilling to work, let him not eat. For we have heard that there are certain people among you living about restlessly and doing no work. We urge people of this kind and beseech them in the Lord Jesus Christ to earn their bread, working in silence." This way is holy and good: follow it.

The apostle recommends silence, for in silence he tells us to work. As the prophet also testifies, "Silence is the cultivation of justice"; and again, "in silence and hope will be your strength". For this reason we direct that you keep silence from after *compline* until after *prime* of the following day. At other times, however, although you need not observe silence so strictly, you should nevertheless be careful to avoid much talking, for as it is written — and experience teaches no less — "where there is much talk sin will not be lacking"; and, "He who is careless in speech will come to harm"; and elsewhere, "he who uses many words injures his soul".



And the Lord says in the gospel: "for every idle word that people speak they will render account on judgment day". Let each one, therefore, measure his words and keep a tight rein on his mouth, lest he stumble and fall and his talking and his fall be irreparable and prove fatal. With the prophet let him watch his ways lest he sin with his tongue; let him try attentively and carefully to practice silence in which is the cultivation of justice.

You brother B., and whoever may be appointed prior after you, should always have in mind and observe in practice what the Lord says in the gospel: "whoever wishes to be the greatest among you will be your servant, and whoever wishes to be the first will be your slave".

You other brothers, too, hold your prior

humbly in honor, thinking not so much of him as of Christ who placed him over you, and who said to the leaders of the churches, "who hears you hears me; who rejects you rejects me". In this way you will not come into judgment for contempt, but through obedience will merit the reward of eternal life.

We have written these things briefly for you, thus providing a formula for your way of life, according to which you are to live. Should anyone do more than prescribed, the Lord himself, when he returns, will reward him. Use discernment, however, the guide of the virtues

The text of the Rule of Saint Albert was taken from the recent English translation of the Carmelite Institute, 1600 Webster St, Washington, DC 20017

OCDS National Secretariat

Dallas, Texas August 25 - 26, 1999

Peggy Wilkinson, OCDS

The National Secretariat Board met the day before the OCDS 18th Regional Congress, which was hosted by the Central Jurisdiction. The Secretariat meeting opened with a prayer led by Fr. Michael Buckley, OCD, Provincial Delegate from the Western Jurisdiction, who served as Chair.

Additional representatives of the Western Jurisdiction at the meeting were Penny Brown, OCDS; Diane Buzan, OCDS; and Doreen Glynn Pawski, OCDS.

Provincial Delegates from the Central Jurisdiction were, Fr. Sam Anthony Morello, OCD, Fr. Jerome Earley, OCD, and Fr. John Michael Payne, OCD. Secular Representatives Jayne Myrick, OCDS, and Diana Nesbitt, OCDS, were also present.

From the Eastern Jurisdiction, Provincial Delegate Fr. Theodore Centala, OCD, was present. Two newly-appointed Provincial Delegates were unable to attend. Fr. Salvatore Sciorba, OCD, will have 27 OCDS Communities in New England, East New York, and New Jersey. Fr. Paul Fohlin,

OCD, will cover Fr. Patrick Farrell's area while he is on sabbatical in the Western Division, with 37 OCDS Communities. Fr. Ted Centala, OCD, will have 47 Communities including West New York, Pennsylvania, Washington, DC, Maryland, Delaware, Virginia, West Virginia, South Carolina, North Carolina and Florida. The OCDS Central Office will be in Washington, DC.

Secular Delegates, Michael Kotarski, OCDS, and Peggy Wilkinson, OCDS, also represented the Eastern Jurisdiction. The newly appointed Secular Representative for the East Coast area of the Eastern Jurisdiction, Marcia Carroll, OCDS, was unable to attend this Congress, so Peggy Wilkinson, OCDS, acted as her substitute.

The recommended changes in the Local Statutes of THE RULE OF LIFE, from the 1998 Secretariat meeting, were reviewed and discussed, and the newest Carmelite Doctor, St. Therese of Lisieux, was included in the List of Feast Days.

Penny Brown, OCDS gave a report on the Finances of the Secretariat Board.



Jayne Myrick, OCDS, gave a report on the Isolate Program of the Central Jurisdiction. Their plans for the future include a new approach to Formation. There will be no **new** members received into the Carmelite Order as Isolates.

Those who belong to a Community, and move to an area where there is no OCDS group, will be the only Isolates. These Seculars will still belong to their former Community and stay connected by attending their Retreats, receiving Newsletters etc.

Those who have previously been received as Isolates will be assigned to the pastoral care of the nearest Community. Fr. Sam Anthony, OCD, emphasized that the Community experience is integral to Formation.

Instead of Isolate members, the Central Jurisdiction is planning on initiating "Carmelite Associates" and/or "Carmelite Affiliates."

Mary Lou Cereghino, OCDS, of the Western Jurisdiction, was asked to give her opinion on Isolates, as she served for a number of years an Isolate Secretary. She agreed that communication by mail could, at times, be misleading.

The discussion of Isolates led to another problem often encountered in the past. Persons who were not accepted for profession by the Council of a Community, often for disruptive behavior, would apply where they were not know and might be accepted. It was suggested that the names of such persons be sent to the Provincial Delegates.

Fr. Ted stated that he is seriously considering the feasibility of OCDS Regional Meetings or Symposiums, in addition to the traditional Congresses.

The topic "Promoting Lay Leadership in the Secular Order" was introduced. It was agreed that this would need further research.

Carmelite information on the Internet was another topic, for there is a possibility of incorrect material being presented. Authorization by an Official Carmelite Office or approval of material seemed necessary, but there were no decisions made at this time.

It was recommended that the OCDS "Rule of Life" be changed to "Constitutions of the Secular Order" or another acceptable title, out of respect for THE RULE OF ST. ALBERT. The ancient RULE OF ST. ALBERT is the original "Rule" and considered the ideal. We were informed that the Seculars were the only Branch of Carmel that had a "Rule" for the Friars and Nuns have "Constitutions".

There was a request for a Vice President in each OCDS Community, who could substitute for the President when necessary, instead of the Director of Formation as presently stated in the Rule.

The revision of THE RULE OF LIFE will be among the topics discussed at the Second International Congress of the Secular Order, August 31 to September 7, 2000, in Mexico.

The next OCDS Congress, hosted by the Eastern Jurisdiction, will be in Flint, Michigan, October 26-29, 2000.

In the year 2001, the Congress will be hosted by the Western Jurisdiction, and in 2002, it will again be arranged by the Central Jurisdiction. The next National Congress, hosted by all three Jurisdictions, will be in the year 2003.



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