



CARMEL CLARION

Discalced Carmelite Secular Order

Washington, D.C.



The Rule of St. Albert
The New Constitutions and
The National Statutes

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Editorial

At a recent meeting of the Provincial Delegates it was decided that a top priority was to get the basic documents (The Rule of St. Albert; the new Constitutions and the National Statutes) into the hand of each OCDS member as soon as possible. To this end, we decided to have this edition of the Clarion contain only those three documents. We hope that this will facilitate each community's reflection and study of these documents. Keep in mind that although the Holy See has definitively approved the new Constitutions there will be an opportunity for the Order to modify them sometime in the future. We would ask each community, as you study the Constitutions, to note any questions that arise and anything that is unclear so that we might have in place suggestions for change when they are solicited by our General Delegate. You can send any suggestions to us here at the central office by letter or e-mail (ocdswash@juno.com).

A second thing we want to bring to your attention is the new website of the Province (ocdswashprov.org) that we have inaugurated. It is still being constructed and we are open to suggestions as to what should be posted on it to help our various communities. There are now three official sources of OCDS business: the Order's website in Rome (ocd.pcn.net); the Provinces website (ocdswashprov.org) and the Clarion. These are the only official sources of OCDS business for our Province.

With regard to the internet, we would like each President to e-mail us his/her e-mail address. If you do not have an e-mail address please designate someone in your community who has one to be the contact for your community. We want these e-mail addresses to enable us to contact all the communities in our Province with important information more quickly than we can through the Clarion. Send your e-mail to our central office (ocdswash@juno.com). ■

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The Carmelite Rule of Saint Albert



The Carmelite Rule of St Albert of Jerusalem was 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, Patriarch of Jerusalem, to his beloved sons, B and the other religious hermits who live under obedience, near the fountain of Elijah on Mount Carmel, health in the Lord and the blessing of the Holy Spirit.

The Holy Fathers have instituted many and various ways, by which everyone, in whatever Order he may be or whatever mode of religious life he has, may live in obedience to Jesus Christ and serve Him faithfully with a pure heart and a good conscience. But since you desire us to give you a rule of life conformable to your Institute, which you shall observe for the future, we give it to you as follows.

We ordain in the first place that one of you be Prior, who shall be elected to that office by the unanimous consent of all, or of the greater and wiser part: to this Prior all the others shall promise obedience, and having promised, endeavor to practice it faithfully, together with chastity and poverty..

You may have foundations in deserts, or wherever they shall be given to you, suitable and adapted to the observance of your rule, as the prior and the other religious shall judge proper.

Moreover, each one shall have a separate cell, in the place wherein you propose to live, which shall be assigned to him by the order of the Prior, and with the consent of the other religious, or the more capable part of them.

But you shall all assemble in the refectory to take in common the food which shall be given to you, while hearing some part of Holy Scripture

read, when this can be conveniently done. No religious shall leave the cell assigned to him or exchange it with another without leave from the Prior. The cell of the Prior shall be at the entrance of the monastery, in order that he may be the first to meet those who come there and everything shall be done according to his will and direction. Each one shall remain in his cell or near it, meditating day and night on the Law of the Lord and watching in prayer, unless otherwise justly occupied.

Those who understand how to pray the canonical hours with the clerics shall pray them according to the Statutes of the holy fathers and the approved custom of the Church. Those who do not, shall pray The Our Father twenty-five times for Matins, except on Sundays and solemn feasts, on which we ordain that the number be doubled, so that The Our Father shall be prayed fifty times for Matins. For Laudes the same prayer shall be pray seven times. It shall likewise be prayed seven times for each of the other Hours, except Vespers, when it shall be prayed fifteen times.

No religious is to call anything his own but everything shall be in common. And the Prior, or the religious appointed by him, shall distribute to each one whatever he may need according to his age and necessities. You may, if necessary, keep asses or mules and some cattle and poultry for food.

Let an oratory to be erected, as conveniently as possible, in the midst of the cells, where you are to assemble each morning to celebrate Mass when this can be conveniently done.

On Sundays or other days if necessary, you shall treat of the observance of the Rule and the salvation of souls. At the same time

the faults and defects of the religious (if there be any) shall be corrected with charity.

You shall fast every day except Sunday from the feast of the Exaltation of the Holy Cross until Easter Sunday unless sickness, infirmity or any other just cause shall prevent you, for necessity has no law. You are not to eat flesh meat except as a remedy in case of sickness or infirmity. But since you are frequently obliged to beg when traveling, you may outside your own convents, in order not to be troublesome to your hosts, take vegetables cooked with flesh meat. On sea, however, you are allowed to eat flesh meat.

As the life of man upon earth is a warfare and all who live piously in Christ shall suffer persecution; moreover your adversary, the devil, goes about seeking whom he may devour. Endeavor, therefore, with all diligence to put on the armor of God, that you may be able to stand against the snares of the devil. Gird your loins with the girdle of chastity and guard your hearts with holy thoughts, for it is written: a holy thought shall preserve you. Put on the breastplate of justice, that you may love the Lord your God with your whole heart, and with your whole soul and with your whole strength and your neighbor as yourself. In all things take the shield of faith wherewith you may be able to extinguish all the fiery darts of the most wicked one for without faith it is impossible to please God. Place likewise on your head the helmet of salvation that you may hope for salvation from your Savior alone who saves His people from their sins. Let the sword of the Spirit, which is the Word of God, dwell abundantly in your mouths and hearts and whatsoever you do, let it be done in the Name of the Lord.

You shall do some kind of work that the devil may always find you occupied lest thru

idleness he may gain an entrance into your souls. In this you have the teaching and example of St. Paul, the Apostle, by whose mouth Christ spoke, who was appointed by God as preacher and teacher of the Gentiles in faith and truth. If you follow him, you can not err. He says, "For you remember, brethren, our labor and toil. We worked night and day so as not to be a burden to any of you while we preached to you the gospel of God. Not that we did not have the right to do so but that we might make ourselves an example for you to imitate us. For indeed when we were with you we used to charge you; if any man will not work, neither let him eat. For we have heard that some among you are living irregularly, doing no work but busy at meddling. Now such persons we charge and exhort in the Lord Jesus Christ that they work quietly and eat their own bread." This is a good and holy way. Follow it!

The Apostle recommends silence, since he commands us to observe it while working. And as the prophet testifies: Silence is the service of Justice. And again: In silence and hope shall your strength be. Hence we ordain that you observe silence from the end of Compline to the end of Prime the following day. Although you are not obliged to observe silence so rigorously at other times, yet you should avoid talking too much. For as it is written and experience also teaches: In the multitude of words there shall not want sin. And he that has no guard on his speech shall meet with evils. Again: He that

uses many words shall hurt his own soul. And Our Lord says in the Gospel that of every idle word men speak, they shall give account on the day of judgment. Therefore, let each one make a balance for his words and a just bridle for his mouth that he may not slip by his tongue and fall and his fall be incurable unto death. Let him with the prophet take heed to his ways that he sin not with his tongue and endeavor to observe silence with diligence and care for it is the service of justice.

And you, Brother B., and whoever shall be elected Prior after you, always bear in mind and observe in practice what Our Lord says in the Gospel: "Whosoever wishes to be first among you shall be the slave of all and whosoever wishes to become great among you may shall be your servant.

And you also, Brethren, honor your Prior with humility, considering not him but in his person Christ who placed him over you and who says to the Prelates of His Church: "He that hears you, hears Me and he that despises you, despises Me," that you may not be brought into judgment for contempt, but rather by your obedience merit the reward of eternal life.

These points we have briefly written for you appointing a Rule for your Institute according to which you shall live. But if anyone does more than is herein prescribed, Our Lord will reward him on the Day of Judgment. Let him, however, use discretion, which is the rule of all virtue. ■

Constitutions Of Discalced Carmelite Secular Order



This is the text of the Constitutions approved by the General Definitory in March for a period of 5 years “ad experimentum” and presented to the General Chapter in Avila. This text has been approved by the Holy See on June 16, 2003.

Preface

All are called to share, in charity, the holiness which belongs to God alone: “You must therefore be perfect, just as your heavenly Father is perfect” (Mt 5:48).

Following Christ is the way to attain perfection, open to all by baptism. Through Baptism we take part in the triple mission of Jesus: kingly, priestly and prophetic. The first is a commitment to transforming the world according to God’s design. By the priestly mission, the baptized person offers self and the whole of creation to the Father with Christ, guided by the Holy Spirit. And as prophet, the baptized person announces God’s plan for human kind and denounces all that is contrary to it^[1].

The great Teresian Carmelite family is present in the world in many forms. The nucleus of this family is the Order of Discalced Carmelites: the friars, the enclosed nuns, the seculars. It is the one Order with the same charism. The Order is nourished by the long tradition of Carmel, expressed in the Rule of Saint Albert and the doctrine of the Carmelite Doctors of the Church and the Order’s other saints.

The present OCDS Constitutions are the fundamental law for its members, present in different regions of the world. For this reason they are characterized by simplicity of structures and moderation in rules concerning the way of life. In this way, within a fundamental unity established by this legislation, there is preserved openness to pluralism in expression demanded by the various social, cultural and ecclesial contexts. To achieve this, particular Statutes may be drawn up to complete and adapt the general laws where permitted in these Constitutions.

I Our Identity, Values And Commitment

1. Carmelite Seculars, together with the Friars and Nuns, are sons and daughters of the Order of Our Lady of Mount Carmel and St Teresa of Jesus. As a result, they share the same charism with the religious, each according to their particular state of life. "It is one family with the same spiritual possessions, the same call to holiness" (cf. Ep 1:4; 1 P 1:15) and the same apostolic mission. Secular members contribute to the Order the benefits proper to their secular state of life^[2].

2. Our membership of the Order goes back to the relationship established between laity and members of religious Orders born in the Middle Ages. Gradually these relationships took on an official character, forming part of the religious Institute and taking part in its charism and spirituality. In light of the Church's new theology of the laity, Seculars live this membership with a clear secular identity.

3. The members of the Secular Order of Discalced Carmelites are faithful members of the Church^[3], "called to live in allegiance to Jesus Christ"^[4] "through a friendship with the one we know loves us"^[5] and in service to the Church. Under the protection of Our Lady of Mount Carmel, in the biblical tradition of the prophet Elijah and inspired by the teachings of St Teresa of Jesus and St John of the Cross, they seek to deepen their Christian commitment received in baptism.

4. The Virgin Mary is present in a special way, most of all as a model of faithfulness in listening to the Lord and in service to Him and to others. Mary is the one who preserved in her heart the life and actions of her Son and meditated on them^[6], providing for us an example

of contemplation. At Cana she counseled to do what the Lord commanded^[7]. Mary is an example of apostolic service. On another occasion, she waited, persevering in prayer with the apostles^[8], for the coming of the Holy Spirit, thus giving witness to intercessory prayer. She is Mother of the Order. Secular Carmel enjoys her special protection and cultivates a sincere Marian devotion.

5. Elijah represents the prophetic tradition of Carmel and is an inspiration to live in the presence of God, seeking Him in solitude and silence with zeal for God's glory. The Secular Carmelites live the prophetic dimension of Christian life and Carmelite spirituality by promoting God's law of charity and truth in the world, above all by making themselves the voice for those who cannot, on their own, express this love and this truth^[9].

6. The Rule of Saint Albert is the original expression of the spirituality of Carmel. It was written for the lay people who gathered on Mount Carmel to live a life dedicated to meditation on the Word of God, under the protection of Our Lady. The following principles of that Rule guide Carmelite life:

- a) Living in allegiance to Jesus Christ;
- b) Being diligent in meditating on the law of the Lord;
- c) Giving time to spiritual reading;
- d) Participating in the Church's Liturgy, both the Eucharist and the Liturgy of the Hours;
- e) Being concerned for the needs and the good of others in the community;
- f) Arming ourselves with the practice of the virtues, as we live an intense life of faith, hope and charity;
- g) Seeking interior silence and solitude in our life of prayer;

h) Using prudent discretion in all that we do.

7. The origin of the Discalced Carmel is to be found in St Teresa of Jesus. She lived with profound faith in God's mercy^[10] which strengthened her to persevere^[11] in prayer, humility, love for her brothers and sisters, and love for the Church, leading her to the grace of spiritual matrimony. Her evangelical self-denial, disposition to service and perseverance in the practice of the virtues are a daily guide to living the spiritual life^[12]. Her teachings on prayer and the spiritual life are essential to the formation and life of the Secular Order.

8. Saint John of the Cross was the companion of Saint Teresa in the formation of the Discalced Carmelite Order. He inspires the Secular Carmelite to be vigilant in the practice of faith, hope and charity. He guides the Secular Carmelite through the dark night to union with God. In this union with God, the Secular Carmelite finds the true freedom of the children of God^[13].

1. Taking into account the origins of Carmel and the Teresian charism, the fundamental elements of the vocation of Teresian Secular Carmelites can be summarized as follows:

a) "to live in allegiance to Jesus Christ," supported by the imitation and patronage of the most Blessed Virgin Mary, whose way of life is, for Carmel, a model of being conformed to Christ.

b) to seek a mysterious union with God; by way of contemplation and apostolic activity, indissolubly joined together, for service to the Church;

c) to give particular importance to prayer which, nourished by listening to the Word

of God and by the liturgy, is conducive to relating with God as a friend, not just in prayer but in daily living. To be committed to this life of prayer demands being nourished by faith, hope and, above all, charity in order to live in the presence and the mystery of the living God^[14];

d) to infuse prayer and life with apostolic zeal in a climate of human and Christian community;

e) to live evangelical self-denial from a theological perspective; (See #22)

f) to give importance to the commitment to evangelization: in the ministry of spirituality as the particular collaboration of the Secular Order, faithful to its Teresian Carmelite identity.

II

Following Jesus In The Teresian Secular Carmel

10. Christ is the center of our lives and of Christian experience. Members of the Secular Order are called to live the demands of following Christ in union with Him, by accepting His teachings and devoting themselves to Him. To follow Jesus is to take part in His saving mission of proclaiming the Good News and the establishment of God's Kingdom (Mt 4:18-19). There are various ways of following Jesus: all Christians must follow Him, must make Him the law for their lives and be disposed to fulfil three fundamental demands: to place family ties beneath the interests of the Kingdom and Jesus himself (Mt 10:37-39; Lk 14: 25-26); to live in detachment from wealth in order to show that the arrival of the Kingdom does not depend on human means but rather on God's strength and the willingness of the human person before Him

(Lk 14:33; to carry the cross of accepting God's will revealed in the mission that He has confided to each person (Lk 14:33; 9:23).

11. Following Jesus as members of the Secular Order is expressed by the promise to strive for evangelical perfection in the spirit of the evangelical counsels of chastity, poverty and obedience and through the beatitudes. By means of this promise the member's baptismal commitment is strengthened for the service of God's plan in the world. This promise is a pledge to pursue personal holiness, which necessarily carries with it a commitment to serving the Church in faithfulness to the Teresian Carmelite charism. The promise is taken before the members of the community, representing the whole Church and in the presence of the Delegate of the Superior of the Order.

12. By the promise made to the community in the presence of the Superior of the Order or his Delegate, the person becomes a full member of the Secular Order. By this commitment members strive to acquire the necessary training to know the reasons, the content and purpose of the evangelical lifestyle they are undertaking. The promise heightens and enriches the baptismal commitment in Secular Carmelites. This includes those called to married life, both as spouses and as parents. This promise is renewed once a year at Easter time.

The commitment to the promise to live the spirit of the evangelical counsel of chastity

13. The promise of chastity reinforces the commitment to love God above all else, and to love others with the love God has for them^[15]. In this promise the Secular Carme-

lite seeks the freedom to love God and neighbor unselfishly^[16] giving witness to the divine intimacy promised by the beatitude: blessed are the pure of heart for they shall see God (Mt 5:8). The promise of chastity is a commitment to Christian love in its personal and social dimensions in order to create authentic community in the world. By this promise the Secular Carmelite also expresses the conscious desire to respect each person as required by God's law and one's state of life, as a single person or married or widowed. This promise does not prevent a change in state of life.

The commitment to the promise of living the spirit of the evangelical counsel of poverty

14. By the promise of poverty the Secular Carmelite expresses the desire to live in accordance with the Gospel and its values. In evangelical poverty there is a wealth of generosity, self-denial, and interior liberty and a dependence on Him who "Though rich, yet for our sake, became poor" (2 Co 8:9), "and who emptied Himself" (Ph 2:7), to be at the service of His brothers and sisters. The promise of poverty seeks an evangelical use of the goods of this world and of personal talents, as well as the exercise of personal responsibilities in society, in family, and work, confidently placing all in the hands of God. It also implies a commitment to the cause of justice so that the world itself responds to God's plan. In combination with these, evangelical poverty recognizes personal limitations and surrenders them to God with confidence in His goodness and fidelity.

The commitment to the promise to live the spirit of the evangelical

counsel of obedience

15. The promise of obedience is a pledge to live open to the will of God, “in whom we live and move and have our being” (Ac 17:28) imitating Christ who accepted the Father’s will and was “obedient unto death, death on a cross” (Ph 2:8). The promise of obedience is an exercise of faith leading to the search for God’s will in the events and challenges in society and our own personal life. For this reason the Secular Carmelite freely cooperates with those who have responsibility for guiding the community and the Order in discerning and accepting God’s ways: the Community’s Council, the Provincial and the General.

The commitment to the promise to live the spirit of the beatitudes

16. The beatitudes are a plan of action for life and a way to enter into relationship with the world, neighbors and co-workers, families and friends. By promising to live the beatitudes in daily life, Secular Carmelites seek to give evangelical witness as members of the Church and the Order, and by this witness invite the world to follow Christ: “the Way, the Truth and the Life” (Jn 14:6).

III

Witnesses To The Experience Of God

17. The vocation to the Teresian Carmel is a commitment to “live a life of allegiance to Jesus Christ”, “pondering the Lord’s law day and night and keeping watch in prayer”^[17]. Faithful to this principle of the Rule, St Teresa placed prayer as the foundation and basic exercise of her religious family. For this reason, Secular Carmelites are called to strive to make prayer penetrate their whole existence,

in order to walk in the presence of the living God (cf. 1 K 18:14), through the constant exercise of faith, hope and love, in such a way that the whole of their life is a prayer, a search for union with God. The goal will be to achieve the integration of experience of God with the experience of life: to be contemplatives in prayer and the fulfilment of their own mission.

18. Prayer, a dialogue of friendship with God, ought to be nourished by His Word so that this dialogue becomes that, “we speak to him when we pray; we hear him when we read the divine word”^[18]. God’s Word will nourish the contemplative experience of Carmelite Seculars and their mission in the world. Besides personal contemplation, listening to the Word ought to encourage a contemplation that leads to sharing the experience of God in the Secular Order community. By this means, the Community together seeks to discern God’s ways, maintain a permanent energy of conversion, and live with a renewed hope. The Carmelite Secular will be able to see through events and discover God in everything.

19. Occupying a privileged place in nourishing the prayer life of Carmelite Seculars will be the study and spiritual reading of Scripture and the writings of our Saints, particularly those who are Doctors of the Church: St Teresa, St John of the Cross and St Thérèse of the Child Jesus. The Church’s documents are also food and inspiration for a commitment to follow Jesus.

20. The Carmelite Secular will make sure to have special times set apart for prayer, as times of greater awareness of the Lord’s presence and an interior space for a personal and intimate meeting with Him. This will lead to prayer as an attitude of life, that will “always

and everywhere recognize God ..' seek his will in every event, see Christ in all people whether they be a relative or a stranger, and make correct judgments about the true meaning and value of temporal things both in themselves and in their relation to humankind's final goal"^[19]. Thus they will achieve a union of contemplation and action in history, integrating faith and life, prayer and action, contemplation and Christian commitment.

21. Carmelite Seculars will commit themselves daily to spending a time in the practice of mental prayer. This is the time to be with God and to strengthen their relationship with Him so that they can be true witnesses to His presence in the world.

22. The way of Christian prayer demands a life of evangelical self-denial (Lk 9:23) in fulfilling one's own vocation and mission, since "prayer and comfortable living are incompatible"^[20]. Carmelite Seculars accept from the viewpoint of faith, hope and love, the work and suffering of each day, family worries, the uncertainty and limitations of human life, sickness, lack of understanding and all that makes up the fabric of our earthly existence. They will strive to make all this, material for their dialogue with God, in order to grow in an attitude of praise and gratitude to the Lord. In order to live truly, simply, freely, humbly and completely confident in the Lord, the Secular Carmelite observes the practices of evangelical self-denial recommended by the Church. Of particular importance are those days and periods in the liturgical calendar that have a penitential character.

23. The personal prayer life of the Carmelite Secular, understood as friendship with God, is also nourished and expressed in the liturgy, an inexhaustible font for the spiritual life. Liturgical prayer enriches personal

prayer and this, in its turn, gives a lively expression to liturgical participation. In the Secular Order a special place is given to the liturgy, understood as God's Word celebrated in active hope, after having received it by faith and the commitment to live it in effective love. The Sacraments, especially the Eucharist and Reconciliation, need to be lived as signs and instruments of the freeing action of God and as an encounter with the Paschal Christ, present in the ecclesial community. They are grace-giving structures in opposition to the structures for sin in society. Carmelite Seculars strives to discover in liturgical prayer the presence of Christ and the Holy Spirit, living and demanding something of us in everyday life. In the liturgical year, they will experience the mysteries of redemption which inspire collaboration in bringing about God's plan. The Liturgy of the Hours, for its part, brings the Secular Carmelite into communion with the prayer of Jesus and the Church.

24. The value of the sacramental and liturgical life in the Secular Order leads its members to take part in the celebration of the Eucharist, in as far as possible. They will try to recite Morning Prayer and Evening Prayer of the Hours in union with the Church spread throughout the world. When it is possible they will also recite Night Prayer. Their participation in the sacrament of Reconciliation and the other sacraments of the Church will assist the process of their conversion.

IV Serving God's Plan

25. "The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: they are prepared for this work by the sacra-

ments of Christian Initiation and by the gifts of the Holy Spirit"^[21]. The spirituality of Carmel will awaken in Secular Carmelites a desire for greater apostolic commitment, in becoming aware of all that their call to Carmel implies. Aware of the need the world has of witnesses to God's presence^[22], they will respond to the invitation the Church directs to all Associations of the faithful followers of Christ, committing them to human society by means of active participation in the apostolic goal of the Church's mission, within the framework of their own charism. As a fruit of this participation in evangelization, Carmelite Seculars will share a renewed taste for prayer, contemplation and the liturgical and sacramental life.

26. The vocation to the Secular Order is truly ecclesial. Prayer and apostolate, when they are true, are inseparable. The observation of St Teresa that the purpose of prayer is "the birth of good works"^[23] reminds the Secular Order that graces received ought to have an effect on those who receive them^[24]. Individually or as a community and, above all as members of the Church, apostolic activity is the fruit of prayer. Where possible, in collaboration with religious superiors and with the necessary permissions of those in charge, the communities of the Secular Order participate in the apostolate of the Order.

27. The Carmelite Secular is called to live and witness the charism of the Teresian Carmel in the local Church, that portion of the People of God in which the Church of Christ is truly present and acts^[25]. All will try to be living witnesses of God's presence and accept responsibility for the need the Church has of concrete help within the pastoral concerns in its evangelizing mission under the direction

of the bishop. For this reason, each one will have an apostolate either collaborating with others in the community or individually.

28. To their apostolic commitment they will bring the wealth of their spirituality in the various forms it takes in evangelization: missions, parishes, houses of prayer, Spirituality Institutes, prayer groups, the ministry of spirituality. With their particular contribution as Secular Carmelites they can offer the Teresian Carmel fresh inspiration for "a renewed spiritual and apostolic dynamism"^[26], with creative fidelity to their mission in the Church. The different apostolic activities of the Secular Order will be specified and evaluated in the Particular Statutes for the various geographical areas^[27].

V

With Mary, The Mother Of Jesus

29. In the interior dynamism of following Jesus, Carmel contemplates Mary as Mother and Sister, as "the perfect model of the disciple of the Lord"^[28] and, as such, a model for the life of the members of the Order. The Virgin of the Magnificat proclaims the break with the old order and announces the beginning of a new order in which God casts the mighty down from their thrones and exalts the poor. Mary places herself on the side of the poor and proclaims how God acts in history. For Secular Carmelites, Mary is a model of total commitment to God's Kingdom. She teaches us to listen to God's Word in Scripture and in life, to believe in it in every circumstance in order to live its demands. All this she did, without understanding many things; pondering all in her heart (Lk 2:19, 50-51) until light dawned through contemplative prayer.

30. Mary is also an ideal and inspiration for the Secular Carmelite. She lived close to people and their needs, being concerned about them (Lk 1:39-45; Jn 2:1-12; Ac 1:14). She, the "most perfect image of freedom and of the liberation of humanity and of the universe"^[29], helps us understand the meaning of mission. She, Mother and Sister, who goes before us in a pilgrimage of faith and in following the Lord Jesus, keeps us company so that we may imitate her life hidden in Christ and committed to the service of others.

31. While giving life to Teresian Carmelite spirituality, Mary's presence also shapes its apostolate. As a result, the Secular Carmelite is committed to knowing Mary better, daily, through the Gospel to communicate to others an authentic Marian devotion leading to imitating her virtues. Guided by the outlook of faith, members of the Secular Order will celebrate and promote the liturgical devotion to the Mother of God in light of the mystery of Christ and the Church. They will practice, in faith and love, the devotional exercises in her honor.

VI Formation In The School Of Carmel

32. The central object of the process of formation in the Secular Order is to prepare the person to live the charism and spirituality of Carmel in its following of Christ, and in service to its mission.

33. With sincere interest in the teachings of the Church and the spirituality of our Carmelite Saints, Carmelite Seculars seek to be men and women who are mature in the practice of faith, hope and love, and in their devotion to the Virgin Mary. They commit themselves to

deepening their Christian, ecclesial and Carmelite life. Christian formation is the solid basis of Carmelite and spiritual formation. Through the Catechism of the Catholic Church and Church documents, Secular Carmelites receive the necessary theological foundation.

34. Both initial and ongoing formation in the teachings of Teresa and John of the Cross, help to develop in the Carmelite Secular a human, Christian and spiritual maturity for service to the Church. Human formation develops the ability for interpersonal dialogue, mutual respect and tolerance, the possibility of being corrected and correcting with serenity, and the capacity to persevere commitments.

35. Carmelite identity is confirmed by formation in the Scriptures and *lectio divina*, in the importance of the liturgy of Church, especially the Eucharist and the Liturgy of the Hours, and in the spirituality of Carmel, its history, the works of the Order's saints, and formation in prayer and meditation.

Formation for the apostolate is based on the theology of the Church concerning the responsibility of the laity^[30] and on understanding the role of Seculars in the apostolate of the Order. These help to know the place of the Secular Order in the Church and in Carmel and give a practical way to share the graces received through the vocation to Carmel.

36. The gradual introduction to the life of the Secular Order is structured in the following manner:

- a) A sufficient period of contact with the community for no less that 6 months. The purpose of this stage is that the applicant might become more familiar with the community, the style of life and service to the Church proper to the Secular Order of the Teresian Carmel. This period also give the

community the opportunity to make an adequate discernment. The Provincial Statutes will specify this period.

b) After the initial period of contact, the council of the community may admit the applicant to a more serious period of formation that usually lasts for two years leading up to the first promises. At the beginning of this period of formation, the scapular is given to the applicant. This is an outward symbol of membership in the Order, and the sign that Mary is both Mother and Model on this journey.

c) At the end of this stage, with the approval of the Council of the Community, the applicant may be invited to make the first promises to follow the evangelical counsels and to live in the spirit of the beatitudes for a period of three years.

d) In the last three years of initial formation there is a deeper study of prayer, the Scriptures, the Documents of the Church, the Saints of the Order and formation in the apostolate of the Order. At the end of these three years the applicant may be invited by the Council to make the Definitive Promises to live the evangelical counsels and the spirit of the Beatitudes for life.

VII

Organization And Government

37. The Secular Order of Our Lady of Mount Carmel and Saint Teresa of Jesus is an association of the faithful and an integral part of the Discalced Carmelite Order. It is essentially lay in character, with the welcome participation of diocesan clergy^[31].

38. The friars and nuns of the Teresian Carmel consider the lay community of Secular Carmel an enrichment to their consecrat-

ed life. Through mutual interaction the friars and nuns wish to learn from the Secular Carmelites to recognize the signs of the times together with them. For this reason, it will be arranged that representatives of the Secular Order are present when the apostolic service of the Order is planned in a geographical area, at a local or provincial level, or when serious study is made on the situation in the Church or in society.

39. All of Christ's faithful have the right to make vows^[32]. With the consent of the Council of the community and the permission of the Provincial, a member of the Secular Order may make vows of obedience and chastity in the presence of the community. These vows are strictly personal and do not create a separate category of membership. They suppose a greater commitment of fidelity to the evangelical life but do not transform those who make them into juridically recognized consecrated people as in Institutes of consecrated life. Those who make vows in the Secular Order continue to be lay persons in all juridical effects.

40. The Secular Order is basically structured on the local community as a visible sign of the Church. At the Provincial level and in the local communities, the Secular Order enjoys juridical personality^[33].

41. The Secular Order is juridically dependent on the Discalced Carmelite Friars^[34]. The Superior General establishes the local communities and makes pastoral visitations. He may dispense, in particular cases from the Constitutions and local statutes and can grant juridical exceptions. He has the authority to resolve cases which are not foreseen by this legislation and which cannot be resolved by local authorities. A general Delegate assists the Superior General. His responsibility is to

further relations between the Religious and the Seculars and to maintain contact with the Provincial Delegates and Assistants to each community to insure the purpose and well-being of the Secular Order.

42. The General Definitory of the Order approves the regional^[35] and provincial statutes of the Secular Order^[36].

43. The Provincial Superior, usually aided by the Provincial Delegate, is the Superior of the Secular Order within his territory^[37]. He is responsible for the well-being of the Secular Order within the territory of his jurisdiction. He is to make visitations of the communities in his jurisdiction and, after consultation with the Council, appoint a Spiritual Assistant for communities^[38]. In case of disputes, appeal will be made in the first instance to the Provincial.

44. The Spiritual Assistant to each community is usually a friar of the Order. His duty is to give spiritual aid to the community so that its members may be guided in their vocation and may correspond with it as perfectly as possible. He will also endeavor to promote solidarity between the secular community and the friars and nuns of the Order. At the invitation of the Council he may attend meetings of the Council, without a right to vote. At the different stages of formation of the candidates, he will be available to interview them. The Council may consult him about the suitability of the candidate to assume the responsibility of the vocation to the Secular Order. He will support the formation of the community by his availability to the director of formation. However, he may not be the director of formation. The Spiritual Assistant must be well-versed in Carmelite spirituality and well-informed in the Church's teaching concerning the role of lay people in the Church.

45. Only the General of the Order for those territories where there are no friars, or the Provincial within his territory, may appoint as Assistant one who is not a friar of the Order, always with the consent of the candidate's own superior. The General Delegate or the Provincial Delegate will assist in this appointment by interviewing the candidate. They will look for the same qualities as mentioned in number 44 of these norms.

46. The Council, composed of the President and three Councilors and the Director of Formation, constitutes the immediate authority of the community. The primary responsibility of the Council is the formation and Christian and Carmelite maturing of the members of the community.

47. The Council has the authority:

- a) to admit candidates to formation, the Promises, and the Vows;
- b) to reduce, for adequate reasons, the period of formation before temporary Promises, with the permission of the Provincial;
- c) to convene the community for the triennial elections;
- d) to replace, for a serious reason, a member of the Council itself^[39];
- e) to dismiss a member of the community, should this be necessary, after consulting the Provincial^[40];
- f) to receive a member transferring from another community;
- g) if a matter should arise that is outside the competence of the Council, it is the obligation of the President to bring it to the attention of the Provincial.

The Council meets frequently and always when necessary in reference to taking care

of formation programs and the growth of their own community.

48. The General Superior, the Provincial Superior and the Council of the community are the legitimate superiors of the Secular Order.

49. For the establishment of a new community it is necessary to present to the General Secretary of the Secular Order the following documents:

- a) a list of the current members, at least 10 members are required to form a community, two of whom must have made definitive promises;
- b) a letter from the Provincial Delegate requesting the establishment of the community;
- c) the permission of the Ordinary of the Diocese in writing^[41];
- d) the title of the community;
- e) the place of the community meeting.

50. Every three years, each local community of the Secular Order elects its President and three Councilors^[42]. These four officers, after consulting the Assistant, elect the Director of Formation from among those who have made definitive promises. The Council then names a Secretary and a Treasurer. The procedure for the elections is to be determined by the Provincial Statutes, respecting the complete liberty of the electors, the preferences of the majority of the members. For the President to be re-elected to a third term as President, the permission of the Provincial Superior is required.

51. The President, elected from among those who have made final promises, has the duty to convoke and preside over the meetings of the community. He should show fraternal service to all the members of the community; foster a spirit of Christian and Carmelite affa-

bility, being careful to avoid any demonstration of preference for some members over others; coordinate contacts with those members of the community who because of age, illness, distance or other reasons, are not able to attend meetings; aid the Director of Formation and Spiritual Assistant in carrying out their responsibilities; in their absence, but only temporarily, he may take their place or designate another to do so from among those who have made definitive promises.


52. The responsibility of the three Councilors is to form, with the President, the government of the community and to support the director of formation. Generally they are community members with definitive promises. In particular circumstances, members with first promises can serve as councilors.


53. The Director of Formation, elected by the Council from among those who have made definitive promises, has the responsibility of preparing the candidates for first and definitive promises. The Director works in collaboration with the Assistant and with the support of the President. In the absence of the President, the Director of Formation is his substitute for any function.


54. The Secretary of the Council has the responsibility of keeping up-to-date the register of the community, recording the elections, admissions, Promises and dismissals. The Secretary is to present the register to the Council when it meets and to the community at the time of the elections. The Secretary attends the Council meetings and records the minutes of the meeting, without the right to vote.

55. The duty of the Treasurer is to take charge of the administration of the funds of the community. The Treasurer is to present a report of

Continued on page 19

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <h1>October 2003</h1>			1 <i>St Therese of the Child Jesus and the Holy Face, OCD, Doctor of the Church</i> 1873-1897	2 Guardian Angels One act of humility is worth more than all the knowledge of the world. <i>St Teresa of Jesus</i>	3 I cannot understand how there could be humility without love, or love without humility. <i>St Therese of the Child Jesus</i>	4 St Francis of Assisi St Teresa of Jesus dies in 1582 Carmelite Hermit Rule changed to Friar, Mendicant Rule in 1247 in Aylesford, England
5 27th Sunday in Ordinary Time In all things, let God be your goal. <i>St John of the Cross</i>	6 St Bruno Bl Marie-Rose Durocher Contemplation is something given by God. <i>St Teresa of Jesus</i>	7 Our Lady of the Rosary How gently and lovingly you wake in my heart where in secret You dwell alone. <i>St John of the Cross</i>	8 Christ has built a temple of living stones, the communion of saints. <i>St Teresa Benedicta of the Cross</i>	9 St Denis & Companions St John Leonardi Abandon evil, do good, and seek peace. <i>St John of the Cross</i>	10 To be truly spiritual, the heart must be empty of all other things...God desires to be its only master. <i>Brother Lawrence</i>	11 St Teresa Benedicta of the Cross canonized by Pope John Paul II in 1998
12 28th Sunday in Ordinary Time <i>St Teresa Benedicta of the Cross canonized by Pope John Paul II in 1998</i>	13 Do not omit mental prayer for any occupation, for it is the substance of your soul. <i>St John of the Cross</i>	14 Pope St. Callistus I Love, silence and prayer is the essence of the life of Carmel. <i>Bl Elizabeth of the Trinity</i>	15 St Teresa of Jesus, OCD, Foundress, Doctor of the Church 1515-1582	16 St Hedwig St Margaret Mary Alacoque In Him I find everything. <i>St Teresita of the Andes</i>	17 St Ignatius of Antioch Time is eternity begun and still in progress. <i>Bl Elizabeth of the Trinity</i>	18 St Luke, Evangelist St Teresa of Jesus receives the grace of spiritual marriage at the Carmel of the Incarnation
19 29th Sunday in Ordinary Time <i>St Therese declared a Doctor of the Church by Pope John Paul II in 1997</i>	20 St Paul of the Cross St Therese's audience with Pope Leo XIII in 1887, requesting entry to Carmel at age 15	21 In the heaven of our soul let us be praises of glory of the Holy Trinity. <i>Bl Elizabeth of the Trinity</i>	22 Cannot one continue to love God while asleep, in virtue of the consistent daily habit of doing so? <i>St Teresa Margaret Redi</i>	23 St John of Capistrano Prayer cannot be accompanied by self indulgence. <i>St Teresa of Jesus</i>	24 St Anthony Mary Claret Let nothing reign in your soul that does not lead to sanctity. <i>St John of the Cross</i>	25 There is no other remedy for this evil of giving up prayer than to begin again. <i>St Teresa of Jesus</i>
26 30th Sunday in Ordinary Time God leads us by different roads. <i>St Teresa of Jesus</i>	27 Do nothing, say nothing which Christ would not do or say if He found himself in the same situation as yourself. <i>St John of the Cross</i>	28 Sts Simon and Jude, Apostles Simply wait for the mercy of God. <i>The Little Flower</i>	29 Let us often recall that our only concern in this life is to please God. <i>Brother Lawrence of the Resurrection</i>	30 I offer myself as a victim of holocaust to Your Merciful Love. <i>St Therese of the Child Jesus and the Holy Face</i>	31 Vigil of All Saints The eternal spring is hidden in this living bread for our life's sake. <i>St John of the Cross</i>	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <h1>November 2003</h1>						<p>1 All Saints Day How necessary it is to pray for the dying. <i>St Therese of Lisieux</i></p>
<p>2 All Souls Day The mercy of God is not restricted. <i>St Teresa Benedicta</i></p>	<p>3 St Martin de Porres What consoles me in this life is that I see God by faith. <i>Brother Lawrence</i></p>	<p>4 St Charles Borromeo God made me always desire what He wanted to give me. <i>St Therese of Lisieux</i></p>	<p>5 Simplicity is the beginning and the end of the virtues, their splendor and glory... <i>Bl Elizabeth of the Trinity</i></p>	<p>6 Bl Josefa Naval Girbes, OCDS, Virgin, 1820-1893</p>	<p>7 Bl Francis Palau y Quer, OCD, 1811-1872 Whoever walks in faith is hidden from the devil. <i>St John of the Cross</i></p>	<p>8 Bl Elizabeth of the Trinity, OCD, Virgin, 1880-1906</p>
<p>9 Dedication of St. John Lateran Basilica in Rome</p>	<p>10 St Leo the Great The important thing is not to think much, but to love much, <i>St Teresa of Jesus</i></p>	<p>11 St Martin of Tours In prayer I took refuge, but solitude is so hard to find. <i>St Raphael Kalinowski</i></p>	<p>12 St Josaphat Love makes one gentle, meek, humble and patient. <i>St John of the Cross</i></p>	<p>13 St Francis Xavier Cabrini In Carmel we are beginning Eternity. <i>St Teresita of the Andes</i></p>	<p>14 All Carmelite Saints A Carmelite is a soul who has gazed on the Crucified One. <i>Bl Elizabeth of the Trinity</i></p>	<p>15 All Carmelite Souls St Albert the Great Toward heaven let us journey. <i>St Teresa of Jesus</i></p>
<p>16 33rd Sunday in Ordinary Time Keep seeking Jesus in the Eucharist. <i>St Teresita of the Andes</i></p>	<p>17 St Elizabeth of Hungary Christ's love knows no bounds. <i>St Teresa Benedicta</i></p>	<p>18 Dedication of Basilica of Sts Peter & Paul in Rome St Rose Philippine Duchesne</p>	<p>19 St Raphael Kalinowski, OCD, Priest, 1835-1906</p>	<p>20 Think of God often, adore Him continually, live and die with Him. <i>Brother Lawrence</i></p>	<p>21 Presentation of the Bl Virgin Mary God cannot inspire unrealistic desires. <i>The Little Flower</i></p>	<p>22 St Cecilia O my Beloved star, so fascinate me that I may not withdraw from Your radiance. <i>Bl Elizabeth of the Trinity</i></p>
<p>23 Christ the King I promise to resist Your love no more. <i>St Teresa Margaret Redi</i></p>	<p>24 St Andrew Dung Lac & Companions Just to do His divine will with love. <i>St Teresita of the Andes</i></p>	<p>25 Bl Elizabeth of the Trinity beatified in 1984</p>	<p>26 Be careful never to waste an occasion for mortification by complaining. <i>St Teresa Margaret Redi</i></p>	<p>27 Our Lady of the Miraculous Medal Thanksgiving Day</p>	<p>28 Discalced Carmelite Friars' beginning at Durelo with St John of the Cross and Fr Anthony in 1568</p>	<p>29 Bls Denis & Redemptus, OCD, Martyrs I resolved to give myself entirely to God. <i>Brother Lawrence</i></p>
<p>30 First Sunday of Advent What folly to flee from the light. <i>St Teresa of Jesus</i></p>						

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
	<p>1</p> <p>The dark night with its aridities...is the means to the knowledge of God and self.</p> <p><i>St John of the Cross</i></p>	<p>2</p> <p>At every moment He wants you to go out of yourself...into the solitude of your heart.</p> <p><i>Bl Elizabeth of the Trinity</i></p>	<p>3</p> <p>St Francis Xavier St John of the Cross began 8 months of imprisonment in 1577 in Toledo, Spain.</p>	<p>4</p> <p>St John of Damascus I beg of you to take away my freedom to displease you.</p> <p><i>St Therese of Lisieux</i></p>	<p>5</p> <p>Let us devote ourselves entirely to knowing God. The more we know Him, the more we want to know Him.</p> <p><i>Brother Lawrence</i></p>	<p>6</p> <p>St Nicholas What more can I desire when God Himself is already mine.</p> <p><i>St Teresita of the Andes</i></p>	
<p>7</p> <p>Second Sunday of Advent</p> <p>There is no stable help but in God.</p> <p><i>St Teresa of Jesus</i></p>	<p>8</p> <p>Immaculate Conception <i>Bl Elizabeth receives the habit and starts the novitiate in 1901.</i></p>	<p>9</p> <p>St Juan Diego God like the sun, stands above souls to commune with Himself.</p> <p><i>St John of the Cross</i></p>	<p>10</p> <p>We experience such great peace when we're totally poor, when we depend upon no one except God.</p> <p><i>St Therese of the Child Jesus</i></p>	<p>11</p> <p>Pope St Damasus I <i>St Maria Maravillas of Jesus, OCD, Virgin 1891-1974</i></p>	<p>12</p> <p>Our Lady of Guadalupe I want to console You for the ingratitude of the wicked.</p> <p><i>The Little Flower</i></p>	<p>13</p> <p>St Lucy It is no small blessing and gift for the disciple to see that the master loves him.</p> <p><i>St Teresa of Jesus</i></p>	
<p>14</p> <p>Third Sunday of Advent</p> <p>St John of the Cross, OCD, Priest, Doctor 1542-1591</p>	<p>15</p> <p>The generous heart never delays with easy things but eagerly goes on to things more difficult.</p> <p><i>St John of the Cross</i></p>	<p>16</p> <p>Bl Mary of the Angels, OCD, 1661-1717 Without love, deeds count as nothing.</p> <p><i>The Little Flower</i></p>	<p>17</p> <p>If I should see hell open for me, I should continue to love the Lord all the same.</p> <p><i>St Teresa Margaret Redi</i></p>	<p>18</p> <p>The life of a Carmelite is a communion with God from morning to evening.</p> <p><i>Bl Elizabeth of the Trinity</i></p>	<p>19</p> <p>Heaven is only a tabernacle without doors, a Eucharist without veils, a never ending Communion.</p> <p><i>St Teresita of the Andes</i></p>	<p>20</p> <p>The Discalced Carmelites became a separate Order in 1593 Everything is a grace.</p> <p><i>St Therese of Lisieux</i></p>	
<p>21</p> <p>Fourth Sunday of Advent</p> <p>God makes acts of love in the soul.</p> <p><i>St John of the Cross</i></p>	<p>22</p> <p>I should like to follow Him closely, but I am stumbling everywhere.</p> <p><i>Bl Mary of Jesus Crucified</i></p>	<p>23</p> <p>St John of Kanty Conquering the tongue is better than fasting on bread and water.</p> <p><i>St John of the Cross</i></p>	<p>24</p> <p>Prayer is a rest, a relaxation...We must look at him all the time. We must keep silent, it is so simple</p> <p><i>Bl Elizabeth of the Trinity</i></p>	<p>25</p> <p>Nativity of Our Lord <i>Little Therese receives a special gift of total conversion in 1886.</i></p>	<p>26</p> <p>St Stephen In what can we not humble ourselves after God so humbled Himself for us?</p> <p><i>St Teresa Margaret Redi</i></p>	<p>27</p> <p>St John, Evangelist We urgently need saints. Without them poor humanity will perish.</p> <p><i>St Raphael Kalinowski</i></p>	
<p>28</p> <p>Feast of the Holy Family</p> <p>Leave your soul in the hands of God.</p> <p><i>St Teresa of Jesus</i></p>	<p>29</p> <p>St Thomas Becket We should not weary of doing little things for the love of God.</p> <p><i>Brother Lawrence</i></p>	<p>30</p> <p>Remember always that you came here for no other reason than to be a saint.</p> <p><i>St John of the Cross</i></p>	<p>31</p> <p>St Sylvester I Edith Stein transfers to the Echt Carmel in the Netherlands in 1938.</p>				<h1>December 2003</h1>

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Compiled and Illustrated by Sr. Joseph Marie, CHT



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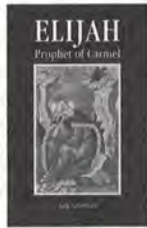
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Continued from page 14

the funds to the Council every six months, to the community and the Provincial, or Superior of the Circumscription, once a year^[43]. The local statutes are to determine how the community attends to the needs of the poor.

56. Members of the Secular Order, who for reasons of distance, age, or illness cannot participate in the regular meetings of a community, remain members of the Secular Order and, under the authority of the Provincial Delegate, are to be associated to a particular community. It is the responsibility of the President of the community to establish contact with those members and the responsibility of these members to maintain contact with the community.

57. Where there is an organized circumscription of the friars of the Order, the Secular Order is to form a Provincial Council to assist one another better in formation and the apostolate, but not for intervening in the government of the local communities. The President of the Provincial Council ought to be a member of the Secular Order with definitive promises. The Provincial Council must submit its statutes to the General Definitory for approval.

58. The Provincial statutes are to determine the following:

- a) the development of an adequate program of formation;
- b) the acceptance and formation of those new members who do not live near an established community; in every case these new candidates must be identified with and formed by an established community. They are considered members of that community;
- c) the procedure for elections and the re-

sponsibilities of the three councilors;

d) the remembrances for the deceased members of the community;

e) the circumstances and the conditions for taking vows;

f) the minimum and maximum age to accept new members;

g) the maximum number of members of a community before dividing the community to form another;

h) the coordination of apostolic endeavors within the community or Province;

i) the form and use of the external signs of membership in the Secular Order;

j) the practices of mortification and expressions of devotion to our Blessed Mother and our Carmelite Saints.

59. If a Secular Order community does not belong to any particular Province, the community is to establish its own statutes to determine the above matters. This community submits its statutes to the General Definitory for approval.

60. Other structures may be introduced at national levels where there is more than one Province, or at an international level, should they be thought useful or necessary for formation, coordination of apostolates of the Order, and for organizing Congresses. They do not, however, have any jurisdictional authority. These regional councils are to submit their statutes to the General Definitory for approval.

Epilogue

The Constitutions of the Secular Order were drawn up to strengthen the life purpose of its members, who form part of the Order of the Teresian Carmel. They are called to “to testify how the Christian faith constitutes the

only fully valid response.....to the problems and hopes that life poses to every person and society"^[44]. This they fulfil as Carmelite Seculars if, beginning with a commitment to contemplation, they succeed in giving daily witness in their family and social life to "an integrated approach to life that is fully brought about by the inspiration and strength of the Gospel"^[45]. As Carmelite Seculars, sons and daughters of Teresa of Jesus and John of the Cross, they are called to "stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living

God"^[46], by means of a life of prayer, of service to evangelization and by means of the witness of a Christian and Carmelite community. "All the laity as a community and each one according to his ability must nourish the world with spiritual fruits" (cf. Gal 5:22). They must diffuse in the world that spirit which animates the poor, the meek, the peace makers whom the Lord in the Gospel proclaimed as blessed (cf. Mt 5:3-9). In a word, Christians (and Carmelites) must be to the world what the soul is to the body"^[47]. ■

Key for footnotes

Documents of the Order

Rule Rule of Saint Albert

Saint Teresa of Jesus

WP Way of Perfection

Found Foundations

L Life

IC Interior Castles

Documents of the Church / Vatican 11

GS Gaudium. et Spes

LG Lumen Gentium

SC Sacrosanctum Concilium

AA Apostolicam Actuositatem

Saint John of the Cross

A Ascent

DN Dark Night

SpC Spiritual Canticle

LF Living Flame

Sayings Sayings of Light and Love

Prec Precautions to a Religious

Other Documents

CCC Catechism of the Catholic Church

CL Christifideles Laid

FD Fidei Depositum

qjC Code of Canon Law

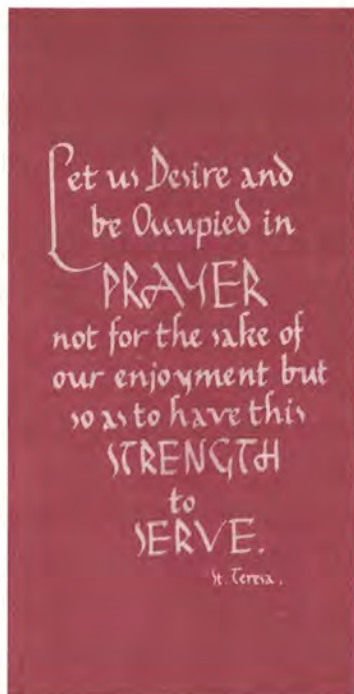
Footnotes

- [1]. LG 31-35.
- [2]. LG 31; CL 9.
- [3]. CIC 204-205.
- [4]. Rule 1.
- [5]. L 8:5.
- [6]. Cf Lk 2:51.
- [7]. Cf Jn 2:5.
- [8]. Cf Ac 1:14
- [9]. Cf 1 K chapters 17-19.
- [10]. L 7:18, 38:16.
- [11]. WP 21:2.
- [12]. ICV:3:11, VII:4:6.
- [13]. Cf. Sayings 46; LF 3:78; II A chapter 6, 29:6; Collect of the votive Mass of St John of the Cross.
- [14]. Sayings: 123; Letter 12/X/1589: 19.
- [15]. Cf. IIIA 23:1.
- [16]. Prec 1 and 6
- [17]. Rule 2 and 10
- [18]. DV 25; WP 21:4; M 1: 6, 11.
- [19]. AA 4.
- [20]. WP 4:2.
- [21]. CL 33.
- [22]. See AA 4 and 10; CL 16-17, 25, 28-29.
- [23]. ICV:3:11; cf. VII:3.
- [24]. Cf. AA 2-3.
- [25] (cf Christus Dominus, 11;

Apostolicam Actuositatem, 86; Christifideles Laici, 25)

- [26]. VC 55.
- [27]. OCDS Rule of Life (1979) art. 8
- [28]. MC 37.
- [29]. RM 37.
- [30]. AA 28-29.
- [31]. CIC 298, 301.
- [32]. Ritual, Instruction: 9; 30-49.
- [33]. CIC 301, 303-306, 313.
- [34]. CIC 305, 311-315.
- [35]. "Regional" refers to nations or a geographical territory of more than one province of the friars.
- [36]. CIC 307 '1; 314.
- [37]. CIC 328-329. Constitutions of the Discalced Carmelite Friars 103, Norms 56.
- [38]. CIC 317.
- [39]. CIC 318.
- [40]. CIC 308 and 316.
- [41]. CIC 312 '2.
- [42]. CIC 309.
- [43]. CIC 319.
- [44] CL 34
- [45]. CL 34.
- [46] LG 38
- [47]. LG 38.

The National Statutes For The United States Of America (2000)



Sec. I. ORGANIZATION

1. There shall be a National Secretariat consisting of the Provincial Delegates and Secular representatives of each jurisdiction. It shall be a collaborative body.
2. The Secular representatives should be appointed by the Provincial Delegate of each jurisdiction. The term of office will be determined by the Provincial Delegate.
3. There shall also be a secretary appointed by the Secretariat who will be present, though without the right to vote, at the Secretariat's meeting and will record the proceedings.
4. A National Congress shall be held every ten years. Each jurisdiction shall normally hold a Regional Congress every three years.
5. Each jurisdiction shall have a Central Office to assist the Provincial Delegate in his duties.

Sec. II. Requirements For Canonical Establishment Of A Community

1. A number of people interested in becoming Secular Carmelites may come together for that purpose with the consent and supervision of the Provincial Delegate.
2. These people may be known as a study group with the purpose of discerning the vocation to which they are called.
3. A number of Isolated Secular Carmelites interested in establishing a Community may form a recognized Group upon the appointment of a Spiritual Assistant (cf. Rule, Articles 20, 21, 22) and Master of Formation by the Father Provincial or his Delegate.
4. The Spiritual Assistant of the Community must always be a priest or deacon (except when Father General grants permission for a non-cleric religious to be appointed as Assistant). When a non-cleric religious serves as a Spiritual Assistant, all matters which require clerical jurisdiction according to The RULE, must be referred to the Provincial or his Delegate.

5. With the appointment of a Spiritual Assistant and Director of Formation, this study group assumes the status of a recognized Secular Order Group (cf. Articles 20-22), under the supervision of the Provincial Delegate.
6. For the Canonical Establishment of a Community, it is necessary that there be a least ten members, of whom two have made their Definitive Promise.
7. A charter for Canonical Establishment must be obtained in writing from the Father General of the Order, normally through the Provincial or his Delegate.
8. Consent in writing must also be obtained from the Ordinary (Bishop) of the diocese, unless the Community is erected in association with a foundation of our Friars.

Sec. III. The Requirements For Admission To The Secular Order (Cf. Rule, Article 10)

1. Any member of the Church, lay person or cleric, may be admitted to the Secular Order in accordance with the provisions of Article 10 of the Rule.
2. A candidate for admission to Formation in the Secular Order must be at least 18 years of age.
3. Sufficient contact is normally understood to entail the aspirant's attendance at six consecutive meetings of the Community.

Sec. IV. Period Of Formation (Cf. Rule, Article 10)

1. At entrance into Formation, a Candidate normally retains his/her baptismal name. A title of devotion may be added to one's baptismal name if desired.
2. There are two periods of Formation:
 - a. The two years before the Temporary Promise.
 - b. The three years before the Definitive Promise.

3. Either of the two periods of Formation may be extended if it is determined (normally by the Council) to be in the best interest of the candidate.
 - a. The first period of Formation (before the Temporary Promise) may be extended for one more year.
 - b. The second period of Formation (before the Definitive Promise) may be extended up to three more years.

Sec. V. The Secular Order Habit (Cf. Rule, Art 7, pt 2)

1. The large Ceremonial Brown Scapular shall continue to be given as the habit of the Secular Order at the time of admission to Formation.
2. A smaller brown scapular is worn for everyday use. (Cf. Art. 7).
3. If a member wishes to be buried with the ceremonial scapular, worn externally, prior arrangements should be made with the member's family or closest associates.

SEC. VI. The Election Of The Council

1. The Community elections shall be held every three years in the spring prior to the Provincial elections of the Friars.
2. Elections of the Community President and three Councillors shall be conducted in accordance with recognized parliamentary procedures (for example, Roberts' Rules of Order) with the following particular provisions:
 - a. A nominating committee of at least three

professed members may be appointed by the Council and the names of the committee members shall be announced to the members at a meeting approximately one month in advance of the meeting when the election is to take place.

b. The nominating committee shall, if possible, select two or three qualified nominees for each office who have consented to serve if elected.

c. The report of the nominating committee (list of nominees) shall be presented to the members at their next meeting when the election will take place.

d. Only professed members are eligible to vote.

e. Nominations may be made from the floor and write-in votes shall be valid (cf. Article 25 regarding nominees for President).

f. Only professed members may serve as members of the Council.

g. In order that the leadership qualities be developed in our Communities, the President's stay in office should be limited to two consecutive terms, after which postulation shall be required normally from the Provincial Delegate.

h. Voting is to be by secret ballot. A quorum* (for the purposes of an election by a Community shall be the voting members, present provided notice of the election was given at the previous meeting) of eligible voting members being present, a majority (a number greater than half the legal votes cast) shall be required for election.

i. Voting by letter or proxy shall be invalid.

j. If a majority is not reached by any nominee on the first ballot, the names of the two nominees receiving the highest number of

votes shall be placed on the second ballot. If there is a tie on the second ballot, there shall be a third and final ballot. In the event of a tie on the third ballot, seniority of profession shall be the determining factor of the election. If there is a tie on the profession date, then seniority by age shall determine the election.

3. The election of the Council shall proceed in the following manner:

a. The Spiritual Assistant shall invoke the guidance of the Holy Spirit. In the absence of the Spiritual Assistant, this shall be the duty of the President.

b. The President shall preside at Community elections and conduct them in accordance with subsection two above.

c. The three incumbent Councillors shall count and verify the votes, and the Secretary shall record them.

4. The Procedure for the election of the Secretary and Treasurer should be left to the discretion of the newly elected Council (cf. Article 23).

Sec. VII. The Provisions For Council Actions

1. The Council shall meet regularly.

2. Recognized parliamentary procedure shall be observed by the Council in their actions to the extent that they apply with the following provisions:

a. A quorum for the purposes of a valid action requiring the vote of the Council shall be a least three Council members.

b. A majority of voting members present shall be required to carry an action.

c. The President shall cast an additional vote

if necessary to break a tie.

d. Voting by letter or proxy is invalid.

Sec. VIII. Particular Actions Of Devotion To Mary (Cf. Rule, Article 7)

1. By choosing the Blessed Virgin Mary as the mother and Patroness of our Order, we place our whole spiritual life under her tutelage, and also propose to ourselves the mystery of her interior life and union with Christ as the example and ideal of interior consecration. The Secular Order recognizes the value of praying: a. the Rosary b. the Litany of Loretto c. the Angelus d. and other such devotions commended by the Church (cf. Pope Paul VI, Apostolic Exhortation, *Marialis Cultus*, Feb. 2, 1974).

2. The Secular Order highly recommends the Marian spirit embodied in the latest Vatican documentation on the scapular, (cf. Doc. of the Congregation for Divine Worship and Discipline of Sacraments: "The Rite of the Blessing and Imposition of the Scapular of the Virgin Mary of Mount Carmel" (11/29/96 [Prot.2243/061] m#16,a and b).

Sec. IX. Devotion To St. Joseph

As sons and daughters of St. Teresa, members should keep in mind that St. Joseph is the patron of the universal Church, and the special patron of our Order. He is the model of attentive service of Christ, of Mary, and of the Church, and is also the "master of prayer" proposed to us by St. Teresa (*Life*, 6, 6-8).

Sec. X. Days And Forms Of Penance (Cf. Rule, Articles 6, 7, 8, National Conference of Catholic Bishops, Pastoral Statement, "Penitent-Discipline in the United States." Washington, D. C., 1966)

1. Fast and abstinence: a. In addition to the days of fasting and abstinence proper to the Church in The United States and in response to the encouragement of our bishops "to prepare for each Church festival by a day of particular self-denial, penitential prayer and fasting" (cf. above) and to our Carmelite traditions, our members, unless excused by reason of illness, will fast on the vigils of the following feast days:

1. Our Blessed Lady of Mount Carmel (July 16)
2. Our Holy Mother St. Teresa of Jesus (Oct. 15)
3. Our Holy Father St. John of the Cross (December 14)
4. The Prophet Elijah (July 20)
5. St Therese of the Child Jesus and the Holy Face (Oct. 1)
6. All Saints of the Order (Nov. 14)

b. For sufficient reason, the above special fast days may be anticipated.

2. Sacrament of Reconciliation: The Rule teaches us to have a great esteem for the sacrament of penance (cf. Article 5). Each Carmelite is encouraged to participate diligently and frequently in the sacrament (Rite of Penance, n.7.b).

3. Examination of conscience:

- a. The Carmelite will endeavor daily to make an examination of conscience.
- b. When Night Prayer (Compline) is recited, the examination of conscience is ideally made at its beginning.

Sec. XI Prayers For The Deceased Members (Cf. Rule, Article 9)

1. At the time of death:

- a. The Community will have a Mass offered.

b. The Community will pray together:

1. Evening Prayer (Vespers) of the dead, with a particular reference to the deceased members as well as to all the deceased of the Order; or
2. The Rosary; or
3. Other suitable prayers

c. Each member will, if possible, have Mass offered or participate in a Mass and receive Holy Communion for the deceased.

2. For the deceased members of the entire Order: The Carmelite should remember the deceased members of the Order in their daily prayers. ■

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