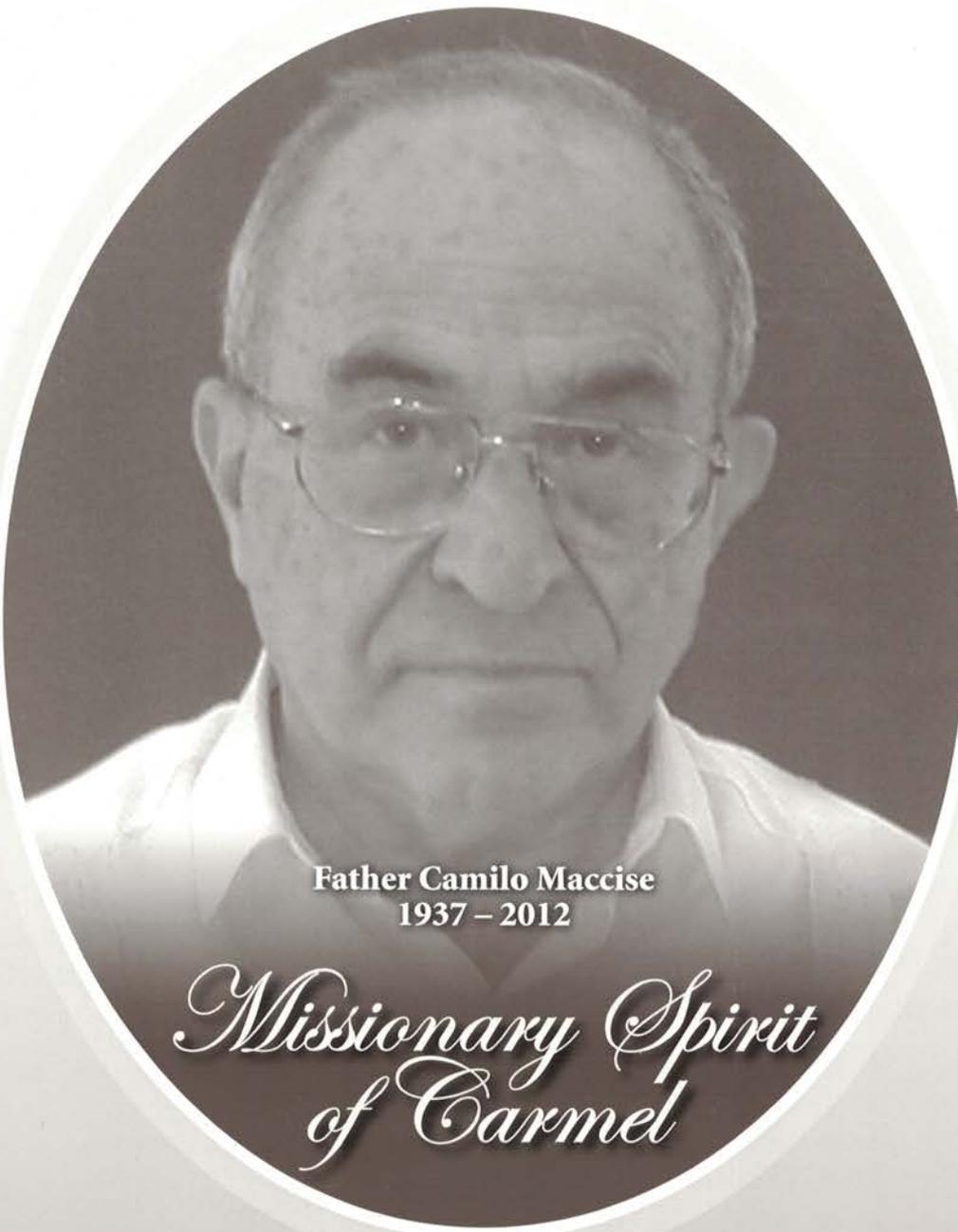


# CARMEL CLARION

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APRIL – JUNE 2012 † VOLUME XXVIII, NO. 2



Father Camilo Maccise  
1937 – 2012

*Missionary Spirit  
of Carmel*

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*Disalced Carmelite Secular Order, Washington, D.C.*

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# Editorial

In this issue of the *Clarion* we continue to explore the active element of our Carmelite vocation. As our recently deceased former General Superior, Fr. Camilo Maccise, O.C.D. writes in the lead article entitled *The Contribution of the Secular Order to the Church*, our vocation to Carmel is a vocation to the universal mission of the Church. Whether we are a friar, a nun or a secular, we are called to be of service to the Church. While the primary element of our vocation is prayer, as it is for all Christians, we are also called to be actively involved in the mission of the Church. Our personal prayer life must have an element of universality about it. We are called to be a Carmelite, not only for ourselves, for our own spiritual richness, but for the entire Church.



Teresa's original inspiration did not center on herself but on the priests who were defending the Church against the heretics in France. This inspiration was deepened when she heard from a missionary from South America about how the native Indians were being treated and how many were not baptized. She immediately withdrew to the hermitage in the convent garden and wept bitterly over this situation. As Fr. Camilo reminds us, we are the inheritors of Teresa's concern for the Church. Everything we do, even the simplest prayer, act of devotion or service is done that the Church may move forward.

I personally knew Fr. Camilo. He was truly a man who lived what he preached. He was a gentle man and despite the fact that he held the highest office in the Order he was approachable by all. Once while I was leading a pilgrimage to Spain, he simply joined us for lunch. My relationship with him was not only of a religious nature but we were both fans of the Boston Red Sox. When we were able to get together, how the Sox were doing was always part of our conversation. The Order has lost a great and holy man. May he now rest in peace and enjoy the rewards of a life given in the service of Christ.

In this issue we continue learning of Carmel in the United States by focusing on the history of the Washington Province, not named for the Nation's Capital, but for the County in southeastern Wisconsin. This issue recounts the early history of Holy Hill prior to the arrival of the Bavarian Carmelites, as well as the growth of the friars and physical additions to Holy Hill needed to serve the thousands of pilgrims who came to visit the Shrine of Mary, Help of Christians. I am sure you will find this material interesting and hope it will whet your appetite for more knowledge about our provincial roots.

Fr. Regis, O.C.D.

Brothers and sisters in the Lord:

On this day when the Church celebrates its Protector, and the Order its Father and Lord, as St Teresa loved to call Saint Joseph, I am addressing all of you, members of our Order, to share with you my sentiments on the occasion of the death, on 16th March, of this father that Fr. Camilo Maccise was for us all, as the General of the Order from 1991 to 2003.

On receiving news of his death, I had, as I believe we all did, various feelings: sadness at his loss, thanksgiving for a life dedicated to Carmel, hope in the resurrection which will give us the grace to meet again, admiration before someone who, as a son of Saint Teresa, faced death with the same strength, founded on his confidence in the Lord, with which he had faced life.

Those of us who had the fortune to know Fr. Camilo Maccise, can testify what an impression his mere presence made, affecting all by the vivacity of his eyes and the warmth of his smile. In the company of Fr. Camilo, nobody felt inferior or shut out. His capacity to make people feel welcome was heightened by his prodigious memory – which helped him remember the names of people and the situations in which he came to know them – as well as his impressive command of languages. It seems to me that these characteristics were not just natural gifts or the result of his own efforts, but the fruit of his desire to welcome and communicate, to create family and friendship around himself, in the Teresian manner. Truly, Fr. Camilo spoke the most important language: that which comes from the heart, which is capable of breaking down barriers of all kinds.

This attitude presided over and gave meaning to his work in government as General at the service of the Order. During the mandate of Fr. Felipe and thanks to his efforts, the Order experienced a notable expansion. Fr. Camilo knew how to continue along these lines, extending without fail this family style which was the characteristic mark of his personal relationships. He encouraged personal knowledge and collaboration between the Circumscriptions of the Order and its Centre, to a profound depth, by means of various types of meetings, designed to increase communion between St Teresa's children.

Along the same lines, this sense of family was also extended to the nuns, to whom he always felt a brother and helper, in the effort to have a renewed style of dialogue with them. He was also concerned that the Order open itself to its lay dimension, working so that the vocation of the members of Secular Carmel be appreciated and deepened, just as he also did for other groups that share or are inspired by our spirituality.

Together with Fr. John Malley O.Carm., also recently deceased, he renewed relationships with our brothers of the Order of Carmel. Both encouraged this with great fruit, by means of meetings of the Major Superiors and their Councils, letters addressed to both Orders and other initiatives. Once again, it was the spirit of openness, of communion and family, that urged them to strengthen these relationships.



In this way, like a stone dropped in a pond sends out concentric circles, the personality and human and spiritual warmth of Fr. Camilo allowed him to strengthen ties, beyond the bounds of our family, with congregations of Sisters, by means of his attitude of service and communion made possible through two consecutive mandates, as the elected President of the Union of Superiors General.

In the end, as I said in my letter to Enrique Castro, the Provincial of Mexico, many things in the Order would not have existed, or if they did exist, would have been done in a different manner had not the Lord, in his infinite mercy, given us the gift of this person.

Lover of God's Word, a man of the Gospel, he moves us as we listen to him in the video which he sent to his whole family – the Teresian family. He shared with us the biblical quotes which had supported his spiritual life, as well as others which he had found in our Holy Parents and other Saints of Carmel. This witness is his last gift on this earth to our Order, which he so loved and served, just as he so loved and served the Church, by placing at its use all his gifts, all his lively enthusiasm, as well as his sense of humour, which he liked to say jokingly, is like the fourth theological virtue.

Now that he has left us, it is up to ourselves to follow his example, every one accepting their own responsibility. By living as he lived, in the service of Christ Jesus, fixing our eyes on the ideal which the Teresian charism presents us, we will be finally able to die as he died: accepting all, even sickness, as God's gift, as a time for encounter and with thanksgiving. It is only through a deep experience of God which leads us to total commitment to others, in the example of Christ, can we accept, in a deep Gospel meaning, the duties which life imposes on us – just as Fr. Camilo did.

I wish to thank all those who sent their condolences to me at this time. They give witness to the good that Fr. Camilo sowed during his earthly life, something that is impossible to sum up in these few lines.

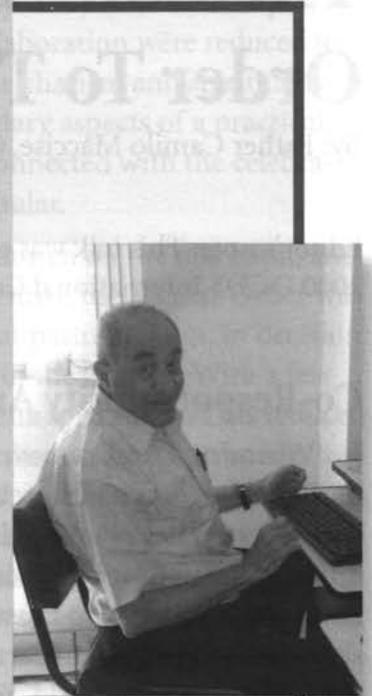
I end by requesting you to be united with me in handing over Fr. Camilo's life into God's hands, confident in the intercession of the Mother of Carmel, St Joseph and St Teresa, and all the Saints of Carmel. We can be sure for certain, that Fr. Carmelo, united to the Carmel which watches over us from the Church Triumphant, will continue to be for us a light shedding its beams on our path, as we continue our pilgrim walk surrounded by this world's vicissitudes.

Today is, and continues to be, a time for walking. . .

In Christ our Lord:

Fr. Saverio Cannistrà, ocd

Superior General



*Fr. Joseph Chalmers,  
O.Carm. Former Prior  
General*

*Fr. Camilo Maccise OCD  
Former Superior General  
Discalced Carmelite  
Friars*

# The Contribution Of The Secular Order To The Church

By: Father Camilo Maccise, OCD

Editor's note: This talk was given by Fr. General Camilo Macisse OCD at the 2000 OCDS International Congress held in Mexico.



## Co-Responsibility And Collaboration

Whenever I look out over an assembly of Carmelites, I can't help but think of the mystery of the Church, the pilgrim People of God, throughout the world. We are here, in effect, lay people, religious, priests, women and men, from different races, speaking different languages, expressing a rich variety of cultures. The common faith in the Risen Lord unites us, we who must bear witness to His presence in the heart of the world. At the same time, the Teresian-Carmelite charism unites us, a gift of the Spirit for the service of the Church and the world. You, members of the Secular Carmel, form part of the Carmelite Order of Teresa of Jesus and John of the Cross.

The celebration of this Second International Congress of the Secular Carmel signifies a step towards raising an awareness of your lay and Carmelite identity. In fact, as already noted 13 years ago by the post-synod document *Christifideles Laici*, the Spirit has stirred up new energies of holiness and of participation in many of the lay faithful. A new style of collaboration among priests, religious and lay people is gradually evolving; groups, associations and movements of spirituality and of committed lay people are springing up. There is a search for a wider and more active participation of women in the Church and in society. Nowadays it is all about finding concrete ways to bring to reality all the theoretical reflection about the dignity and mission of the lay faithful.<sup>1</sup>

The subject, which I have been asked to develop: *The Contribution of the Secular Order to the Church: Co-responsibility and Collaboration*, has a past dimension, a dimension for the present, and one for the future. These three dimensions correspond to the three sections into which I have divided my presentation.

## The Co-Responsibility and Collaboration of the Secular Order to the Church in the Past

In the past, the Secular Carmelite lived out his/her service of collaboration and co-responsibility conditioned by the position of the lay faithful within the Church. This, in turn, depended on an excessively hierarchical model of the Church in which the lay faithful were treated as second class 'citizens'. They were expected to have a passive and receptive attitude to the authority of the Church. This, combined with the scarce catechetical, theological and biblical training, was leaving lay faithful unable to collaborate fully and effectively in the field of evangelization.



*"A new style of collaboration... is gradually evolving"*

<sup>1</sup> *Christifideles Laici*, n. 2

Within the religious Orders, the so-called Third Orders, even though they formed part of the Religious Institute, they did so without a clear lay identity. They were called upon to be practically 'religious in the world'. Co-responsibility and collaboration were reduced to very secondary aspects which, in general, were not related to the charism and spirituality of the religious Order. Rather, they were directed to very secondary aspects of a practical, organizational nature involving activities, initiatives, services connected with the celebration of religious festivals and private devotions such as the Scapular.

As a consequence of the position of the lay faithful in the Church on the one hand, and, on the other hand, the lack of a strong charismatic-spiritual identity, the Secular Order was unable to undertake full collaboration and joint responsibility at pastoral levels, in decision making, and in the promotion of the Christian way of life within the Church. With a few exceptions, there was also a lack of adequate training in Carmelite spirituality. This reduced the realistic opportunities for the Carmelite charism to make a distinctive contribution to the Church. Of course, participation in the liturgy, recitation of the Little Office, completion of some ascetic exercises (fasting & abstinence) and the practice of certain devotions were a means of collaborating in the mission of the Church through prayer, the source of all missionary service. Equally, witness through a Christian way of life was a means of evangelizing others.

Moving from the personal level to the community level of the Secular Carmel, we encounter an absence of qualified personnel in the pastoral field. This latter was entrusted almost exclusively to priests and religious, as much in the Church as in the Carmelite Order. The Secular Carmelite assisted with organizational structure or materials. The situation was far removed from that expounded in *Christifideles Laici* when it affirms that the evangelical images of salt, light and leaven, which apply to all followers of Christ, are more specifically connected to the lay faithful because it speaks of their complete absorption in the world and in humanity for the purpose of spreading the gospel.<sup>2</sup> Although it was affirmed that not only the Pastors instituted by Christ could and should take on by themselves the complete saving mission of the Church in the world, in reality, the service and charism of the lay faithful were not recognized, nor, as a result, was their active collaboration in the field of evangelization.



*Through baptism we are called to participate "in the priesthood, prophetic and royal, of Christ"*

The rediscovery of the Church as the People of God, brought to reality in Vatican II, marked the beginning of a new age for the lay Christian. Recognition was given to his/her dignity and mission which is rooted in joining with Christ through baptism, combined in the People of God, and involves him/her, in their own way, "in the priesthood, prophetic and royal, of Christ"<sup>3</sup> to carry out in the Church and in the world, Christ's mission according to their own vocation. The lay person is invited to associate him/herself with the work of the hierarchy since s/he is participating in the saving mission of the Church.

In Vatican II we start to speak of collaboration and joint responsibility of the lay people in the Church. It underlines that they are called "to make the Church present and active in those places

<sup>2</sup> Id. n.15.

<sup>3</sup> *Lumen Gentium* 31.

and circumstances in which She can only become the salt of the earth through them... Thus it is incumbent on all lay faithful to collaborate in the clear task of ensuring that the divine plan of salvation increasingly reaches out to men across all time and throughout the earth. Therefore, open up the way to them wherever it may be, following the opportunities and according to the needs of the times, so that they may participate enthusiastically in the saving work of the Church.”



The bishops of the Church are invited to promote the dignity and responsibility of lay people in the Church; to give them freedom and opportunity to work; to encourage them to take on initiatives. Lay people, for their part, have an obligation “to express their opinion about issues concerning the well-being of the Church ...thus strengthening in the lay faithful a sense of their own responsibility.”<sup>5</sup>

The post-synodal exhortation *Christifideles Laici* underlined some specific fields in which the co-responsibility of the lay faithful in the missionary Church might be exercised: the promotion of the dignity of the person, defense of life and religious freedom, the family as the first area of social commitment, witness of a charity demonstrated in solidarity, putting the human person at the center of socio-economic life, and evangelizing our culture as well as other cultures.<sup>6</sup> It also spoke of personal and joint forms of participation in the life and apostolate of the Church.<sup>7</sup> The Secular Carmel would be one of those group forms of participation.

Finally, the same post-synodal document invites the lay faithful to find their own vocation and mission and speaks of the need to give them a thorough training so that their human and Christian vocation may exist together. To achieve this vital combination, what is required above all, is a spiritual and doctrinal training, which might enable them to confront the challenges of our times and of their socio-cultural context from the perspective of Christianity and the preaching of the Gospel.<sup>8</sup>

These changes and new requirements of the Church concerning the lay faithful deeply questioned the structures and priorities of the Secular Orders of the Religious Institutes. While their legal connection to the Religious Orders remained firm, new challenges and rich prospects for the present and future appeared.

<sup>4</sup> Id. 33.

<sup>5</sup> Id. 37.

<sup>6</sup> *Christifideles Laici*, nn. 36-44.

<sup>7</sup> Id. nn. 28-30.

<sup>8</sup> Id. nn. 57-60.

## Co-Responsibility and Collaboration of the Secular Order with the Church in the Present

Having set as a background to our reflection a brief panoramic view of the distant and more recent past concerning the concept and position of the lay faithful in the Church, we may now speak more specifically about the Secular Carmel and what the Church expects of it in the field of joint responsibility and collaboration in its mission of evangelization.

The post-synodal Document on the consecrated life, speaking of the cooperation and communion of the lay faithful with the Religious Institutes, explicitly mentions the Third Orders: "In continuity with the historical experiences of the different Secular or Third Orders, we can say that a new chapter has begun, rich with hope, in the history of relations between religious and lay."<sup>9</sup>

The same document concentrates especially on three areas in which the lay faithful participate – in the case of the Secular Orders that form part of the Institute – in the life of the Religious Institutes: charism, spirituality and mission. It is only within the context of these three aspects that we can understand and direct the joint responsibility and collaboration which is asked of the Secular Order in today's Church. This requires a training which has as a basic objective the discovery of its lay vocation within the charism and spirituality of the Institute, to be able to live it out through the completion of a mission characterized by joint responsibility and collaboration with the Church.

Charism is a gift from the Spirit, given freely for the service of the Church. Each Order or Congregation to the consecrated life has its own charism expressed in its *Rule* and *Constitutions*. From the charism arises a style or way of living out the Christian and religious life, in other words, a spirituality. This spirituality emphasizes certain elements of the Christian way of life and, on the basis of these, lives out what is considered fundamental: life in Christ and from the Spirit, which is received through faith, is expressed through love, and lived out in hope. Charism and spirituality lead to apostolic commitment in all fields of evangelization, but more specifically enable and guide one of these. It is as if they provided an experiential and practical specialization in order to create a qualified service for the Church.

I believe it is important to remember, with regard to this position, what the essential elements of the charism and spirituality of the Teresian Carmelite consist of. In the light of the **OCD Constitutions of the brothers**, we may say that its fundamental elements are the following:

- to live giving thanks to Jesus Christ, leaning on the imitation and care of the Blessed Virgin, whose form of life constitutes for the Carmelite a model of imitation of Christ;
- to seek the 'mysterious union with God' by the path of contemplation and apostolic activity, indissolubly linked to the service of the Church;



*The Virgin Mary giving the Scapular to St. Simon Stock (Window from Shrine at Holy Hill)*

<sup>9</sup> *Vita consecrata*, 54

- to accord a particular importance to prayer which, nourished through listening to the Word of God and the liturgy, should lead to the covenant of friendship with God, not only when we pray, but when we live. We commit ourselves in this life of prayer, which must be nourished by faith, hope and above all, charity, to live in the presence and the mystery of the living God;
- to immerse oneself in prayer and in life with apostolic zeal in a climate of human and Christian brotherhood;
- to live out a life of self-sacrifice according to the gospel from a theological perspective.<sup>10</sup>

From this charism and spirituality arises a type of apostolic service which, in particular, should be given as much priority in the consecrated way of life as in the Secular Carmelite: the mission or pastoral nature of spirituality. Being open to the needs of the Church and the challenges of the world today, we must also give priority to this apostolic service in the Secular Carmelite. This would be the practical means of offering, in co-responsibility, a more efficient collaboration to the Church, on behalf of its Carmelite-Teresian identity.



*St. John of the Cross*

### To Face-up to the Challenges of the World Today as Lay Carmelites

Change in the world is rapid and continuous. Today changes take place in a short time which previously took centuries. On the other hand these changes are universal due to scientific, political, economic, cultural and technical interdependence. They have a profound effect because they impact on the whole human being and his personal existence. Some people and groups create the changes, others are affected by them, but nobody is excluded. Rather than talk of changes, one might consider one change of the age characterized by modernity and post-modernity, by subjectivity and ideologies in crisis. In particular, one recognizes secularization, freedom, globalization and new ethics.

**Secularization** brings with it a transformation of the relationship between the human being and nature, with others and with God. It is the phenomenon of de-sanctification in order to affirm the legitimate autonomy of the person, of culture, and of technology. This causes certain imbalances between the autonomy of the human being and the loss of the sense of transcendence that leads to secularization; between religious values and new myths and idols. This phenomenon offers the Secular Carmelite the possibility of living and bearing witness to the presence of God in the heart of the world; of helping others to discover in earthly realities the presence of God, as our saints did; but, at the same time, to open them up to the transcendence of a God also present in the deepest center of our being. And this can be made possible through the witness of one's life and with an apostolic commitment which can be present in varied forms.

Another phenomenon which cannot be ignored is that of **liberation**. People, groups, nations and cultures do not want to be objects in the hands of those who hold on to power. They want to be protagonists in an environment of equality, responsibility, participation and communion. And this cannot happen when new forms of oppression, marginalization and exploitation of the weakest arise. Acknowledgement of the dignity of the human being creates a desire to search for the means to realize this dignity through the exercise of one's fundamental rights, effectively recognized, guarded and nurtured. In this field one must also include the

<sup>10</sup> *Constitutions OCD*, n. 15

feminist movement which seeks to give woman the position she deserves in society and in the Church. The members of the Secular Carmel are called upon to promote the defense of human dignity, proclaimed by our saints when they reflect on the calling of the human being to be transformed in God. St. John of the Cross said that “a man’s thought is worth more than the whole world and, in consequence, only God is worthy of it (thought)”. In addition, the way to internal freedom, the source of all true freedom, appears in the spirituality of Carmel.

One element also which characterizes the present day is undoubtedly **globalization**. Today the world is living through a process of unification due to growing interdependence in all spheres of life. The earth is a ‘global village’ with economic, commercial, political and military links. The mass media and communications have brought people close to each other in a world full of news, communications and meetings. It is a process full of contradictions. Economic power is concentrated in the hands of a few, as are the means of communication and information. Everything is controlled. Deep imbalances appear between rich and poor countries and the growing phenomenon of large, poor groups in rich countries, and of rich minorities in poor countries. There are different dimensions in globalization: technological, economic, political,



*The Good Shepherd*

and cultural. Positive aspects in this are the possibility of extensive global interconnection, access to information and the shortening of distances which can improve the quality of human life. Nevertheless there are negative aspects: the excessive search for economic profit which reduces the person to no more than a consumer, the increasing gap between rich and poor, the break-up of cultures and ways of life which globalization tries to standardize. Confronted with this challenge, the Secular Carmelite is called upon to spread the concept of solidarity throughout the world as a requirement of the gospel. The Carmelite-Teresian charism places the emphasis on brotherhood: to be ‘small schools of Christ’ like the apostles and the early Christian community in which the believers had “one heart and one soul ... and there was no one among them who needed anything”. (Acts 4: 32, 34)

At the core of the changes is the **crisis of the ethics** of the past and the search for a new ethic without the religious institutions and which relegates God and religion to the private domain. We are witnessing the development of bioethics with the great challenges of genetic engineering which threatens to create a standardized humanity. Through manipulation of the human genome scientists sometimes try to ‘play God’. There is an urgent need for an ethic based on the dignity of the human person created by God, the only absolute. It is here too that the experience and writing of the Carmelite saints outline the ways to bear witness and give guidance when making decisions.

However, not all is negative in this world of change. There are also positive tendencies such as the awareness of personal value and the fundamental rights of the individual, the search for a new harmony between humanity and nature, sensitivity to the problems of life, justice and peace, awareness of the value of individual cultures, responsibility of the human being towards the future, a greater feeling for religious and mystical experiences as a means of advancing the process of liberation and personal growth, and a new position for women in society. In all these spheres the spirituality of Carmel has something to say: **Teresa of the Child Jesus, John of the Cross, Thérèse of Lisieux, Elizabeth of the Trinity, Edith Stein, Titus Brandsma** and many others light up and reinforce these signs of the times with their experiences and teaching.

The Church asks of the Secular Carmel a collaboration and co-responsibility to assist it in “deeply scrutinizing the signs of the times and to interpret them in the light of the Gospel in a manner which, by adapting to each generation, the Church might be able to respond to the timeless questioning of humanity about the meaning of life - present and future, and how these are related”.<sup>11</sup> To achieve all of this, it is necessary to have practical pathways and specific strategies in the Secular Order to facilitate co-responsibility and collaboration with the Church. This brings us to the possibilities for the future.

## Joint Responsibility and Collaboration Between the Secular Order and the Church in the Future

The invitation made by the Church to the religious to renew their charism with creative faith can and must also be extended to the Secular Order. Creative faith implies a return to basics in order to confront actively the challenges of the moment. Within this compromise it is necessary to plan practical ways and to identify the means by which creative faith can be enabled.

**Practical pathways:** In the effort to make a contemporary interpretation of the identity and mission of the Secular Carmel we must, above all, follow three ‘ways’: spirituality, training, brotherhood.

**Spirituality** is the first element which must be present in the process of creative faith for the Secular Order. Only a spiritual experience can lend authenticity to the search for new forms of life and existence. We are talking about Christian Spirituality in general and Carmelite spirituality in particular. Spirituality is the starting point of creative faith. It is the unifying element.

For the renewal of the Secular Carmel to evolve in dynamic faith, an initial and continuous program of **training** is also required. The initial training requires a dialogue and collaboration with today’s generation from the standpoint of the reality of modern life and the challenges which they have to face. In this way the charism and spirituality of the Teresian Carmelite can be constantly active through the lay faithful empowered to release the energy which they themselves possess. Continuous training aims to provide the ability to reinterpret the charism and spread the word using language which is realistic and which can be understood by a world very different from past ages.

Another important point which must be emphasized in the Secular Carmel is **brotherhood**. In fact, the community dimension of the history of salvation must be highlighted for all Christians. We must help to create a community mentality in the various fraternities, so that the commitments of the Secular Carmel within individual parishes not only possess an individual dimension, but are also collective. The fraternities will have to be able to discern their faith in the light of the times and situations in order to create a united plan of service containing diverse charisms and personal points of view.

**Means by which these journeys may be travelled:** Among the methods which experience has shown to be effective in raising awareness and, especially in bringing the journeys mentioned above to reality, we have, in the first place, community reflections, provincial reflections, and those at a general level. These reflections are the starting point for opening new horizons and for controlling the tensions which arise out of this time of change.

Another great help in this process is the organization of continuous training courses



*The Sermon on the Mount Teaches Us Spirituality and Trains Us to Love Others*

<sup>11</sup> *Gaudium et Spes* 4.

on the charism and spirituality of Carmel and on the new position of the lay faithful in the Church. This helps to reinforce the distinctive identity of the lay Carmelite and facilitates the re-interpretation and absorption by the lay faithful of the Teresian-Carmelite charism.

An effective method is also that of periodic meetings with the regional office bearers of the Secular Carmel and with their religious helpers. In that wider forum of those in charge it becomes possible to better evaluate the various circumscriptions and to plan projects in the certain knowledge that they can depend on the joint support of those who nourish the spiritual and apostolic life of the members of the Secular Carmel.

Finally, national, regional and international congresses, such as this one, are a valuable means to take stock of who we are, and for a combined resolve to face the challenges of the moment, a time of transition and search for new models which will give back to the Secular Carmel an understandable, existential language.



## Conclusion

At the end of these reflections we may conclude that the new ecclesiastical and Carmelite consciousness are an occasion of grace to re-interpret the contribution which the Secular Carmel must make to the Church and of the meaning of its joint responsibility and collaboration.

The Secular Carmel is called upon to offer, in local parishes and on the level of the universal Church, a particular contribution similar to that of the friars and sisters of the Teresian Carmelites: to give witness and to spread the riches of the experience of God and a life of prayer as a way towards transcendence, a source of hope and commitment, common ground for the Christian faiths and the great religions. And to make this contribution at all levels: popular religious practice, broadcasting, academic studies, prayer groups, bible meditation, preaching of spiritual exercises, publications.

The different Institutes are called upon to provide a 'specialized' service which emerges from their charism and spirituality. This special apostolate has shown a notable increase within the Order in recent years. We now have 159 houses dedicated, in one form or another, to this distinctive characteristic of our charism in the church: 68 retreat houses, 67 prayer houses, 24 Institutes of spirituality, 47 Sanctuaries. The active presence of Secular Carmelites in these areas will undoubtedly enrich them and will also reveal the lay face of the Carmel-Teresian charism. This should be the distinctive contribution of the Secular Order of the Carmel to the Church.

Mary, Mother and Sister, extends to us from Our Lord the gifts of evangelical discernment and an acceptance of the risk of faith and the pathways of God at the start of the Third Millennium. 

## From Fr. Camilo For Reflection

1. What is the state of the Secular Carmel in your area vis-à-vis this type of collaboration in the Church?
2. What are the main difficulties encountered in the creation of this new model for the members of the Secular Order of the Teresian Carmel? How can we overcome them?
3. What could be done at the level of the Centre of the Order to support this new co-responsibility and collaboration of the Secular Order?

## Question of the Month for April

### *What should Community Councils do in preparation for contacting their Regions' Provincial Delegate?*

- Has the President, Formation Director or Councilor asking the question researched the OCDS Constitutions and Washington Province STATUTES to see if the issue is addressed in OCDS legislation?
- Was the issue discussed in Council with all members encouraged to share his/her thoughts about the issue; and then to determine the majority position of the Council as a whole?
- Has the Council defined the specific circumstances being experienced in the community and identified any areas where it appears that current legislation does not address the issue or apparent needs of the community?
- According to the OCDS Constitutions, #47-g, pg. 22, "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." For us in the Washington Province this means the Provincial Delegate responsible for the Region in which the community resides: Fr. Paul Fohlin, OCD for communities in the Northeast, Fr. John Grennon, OCD for communities in the Mid-West or Florida, and Fr. Regis Jordan, OCD for communities in the Mid-Atlantic. One example of this would be if Council members have various opinions that cannot be resolved into consensus/majority agreement about how a particular situation should be handled.
- The OCDS Provincial Delegates and OCDS Main Office appreciate your cooperation in using the steps in this procedure.



2012 OCDS Congress  
August 16-19  
Wakefield, Massachusetts

Come and be part of this wonderful  
**Carmelite Family Gathering**  
honoring Our Lady, Queen and Beauty of Carmel

**CONGRESS ITINERARY**

Thursday, August 16

- 3:00 PM Registration begins in hotel lobby  
4:30 PM Dinner Buffet (Optional)  
6:30 PM Opening of Congress  
7:00 PM Fr. Donald Calloway, MIC: Author of "No Turning Back"  
8:00 PM Reception

Friday, August 15

- 6:30 AM Breakfast  
8:00 AM Morning Prayer  
8:30 AM Fr. Thomas Otang'a, OCD: *Our Lady's Place and Role in the Carmelite Order*  
10:00 AM Votive Mass of the Sacred Heart: Fr. Donald Kinney, OCD, Celebrant  
11:15 AM Fr. Paul Fohlin, OCD: *La Bruna: Carmel's Earliest Book of Spirituality*  
12:30 PM Lunch  
1:45 PM Breakout Sessions: *Meet Your Provincial Delegate*  
3:15 PM Fr. Leopold Glueckert, O.Carm.: *Mary and the Carmelites: An Eight-Century Love Affair*  
4:00 PM Evening Prayer  
5:00 PM Optional Buffet Dinner/Optional Bus Trip to Boston Harbor

Saturday, August 16

- 7:00 AM Breakfast  
8:30 AM Morning Prayer  
9:00 AM Votive Mass of Our Lady of Mt. Carmel: Cardinal Seán O'Malley, Celebrant  
10:30 AM Ongoing Formation for OCDS:  
John Leidy, OCDS: *The Ratio as an Instructional Resource*  
Margaret Spurrell, OCDS: *A Model for Ongoing Formation*  
12 Noon Lunch  
1:15 PM Fr. Leonard Copeland, OCD: *Lumen Gentium: The Major Marian Teaching of Vatican II*  
3:00 PM Breakout Sessions:  
Loretta Gallagher, OCDS: *Imitating Mary: Supporting Our Priests*  
Dorothy Mansen, OCDS: *Operating an Effective Council*  
Maureen O'Riordan: *Mary in the Life and Spirituality of St. Thérèse*  
Douglas Treadwell, OCDS: *St. Joseph: Spouse of the Virgin, Guardian of the Redeemer*  
4:00 PM Evening Prayer  
6:00 PM Banquet/Entertainment: Archdiocese of Boston Black Catholic Choir

Sunday, August 19

- 7:00 AM Breakfast  
8:30 AM Morning Prayer  
9:00 AM Paula Keene, OCDS: *How Our Lady Delivered Me from Witchcraft*  
10:30 AM Mass: Fr. John Sullivan OCD, Provincial; Celebrant  
11:30 AM Closing of Congress

REGISTRATION  
FORM ON NEXT PAGE

## REGISTRATION FORM FOR 2012 OCDS CONGRESS

**NOTE: A separate Registration Form must be submitted for each person attending the Congress.**

**PLEASE PRINT CLEARLY**

Last Name \_\_\_\_\_ First Name \_\_\_\_\_ Circle one if applicable:  
Rev. Br. Sr.

Mailing Address: \_\_\_\_\_  
Street \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Contact Phone Number: \_\_\_\_\_ Other Phone Number: \_\_\_\_\_

E-mail address: \_\_\_\_\_

Emergency Contact Name/Phone/Relationship: \_\_\_\_\_

Affiliation: OCDS OCD Other \_\_\_\_\_ Province: \_\_\_\_\_

OCDS Community (if applicable): \_\_\_\_\_

Arrival date at Congress: \_\_\_\_\_ Transportation: Driving Flying

At the time of this printing, the Logan Express Shuttle is available from the airport to the Peabody terminal for \$12.00 one-way or \$22.00 round trip. For more information and the complete schedule, visit [www.massport.com](http://www.massport.com). Once at the Peabody terminal, call the Sheraton Hotel (781-245-9300) for complimentary shuttle transportation to the hotel.

Do you plan to commute daily to the Congress? Yes No

Do you plan to stay at the Sheraton Colonial Hotel? Yes No (First priority for confirmed registration)

If yes, *you are responsible for making your own hotel reservation*. Please contact the Sheraton Reservations Desk at (888) 627-7205 and ask for the OCDS Congress **discounted group rate of \$109.00** per room per night (based on availability). This rate will be guaranteed until July 16, 2012 and includes the nights of August 14 -19. **Due to space limitations, the Congress has a firm limit of 300 participants**, so it is best to submit Registration Forms and make hotel reservations as soon as possible in order not to be disappointed. You must have a **confirmed registration** in order to attend the Congress. Because the Congress must meet its contracted room and board quota, priority for confirmed registrations will go to those staying at the hotel. Confirmations will be sent via e-mail, phone or postal mail on a first-come, first-served basis. Once the hotel quota is reached, commuter applications will be processed and confirmed in the order in which they were received, depending on space available.

Are you interested in a trip to Boston Harbor/Faneuil Hall on Friday night?  
(Extra cost involved, approximately \$35) Yes No

Please complete this Registration Form and mail it to the address listed below with your **non-refundable (but transferrable\*) Congress Registration Deposit of \$150.00**. **Forms without this deposit will not be processed.**

\*For details, please contact Congress Chairperson

**SAVE \$50!** Total registration fee received before May 15, 2012: **\$300.00 (Balance due: \$150.00)**

Total registration fee received after May 15, 2012: **\$350.00 (Balance due: \$200.00)**

**All balances are due by July 16, 2012** (Feast of Our Lady of Mt. Carmel)

**Make check or money order payable to: "2012 OCDS Congress."** Mail this completed form with payment to:  
**Jane Tarr, OCDS**

**19 Greens Point Rd., Ipswich, MA 01938**

Questions? Contact Loretta Gallagher, OCDS Congress Chairperson at [lorluceri@yahoo.com](mailto:lorluceri@yahoo.com) or call (978) 462-1057

**Visit the Congress website for more information, registration forms and updates: [www.2012ocdscongress.org](http://www.2012ocdscongress.org)**



**PULL-OUT  
CATALOG**

# CARMEL CLARION COMMUNICATIONS

**Who are we?** In December 2006 this new entity was created in the Washington Province of Discalced Carmelite Friars for the purposes of disseminating our treasure of recorded conferences on Carmelite Spirituality. It is located in the OCDS Main Office as a part of the Carmel Clarion.

**Why?** To make available to our secular members, and others interested in hearing the wisdom of our O.C.D., O. Carm. and OCDS brothers and sisters; information about the lives, writings, and teachings of our Carmelite Saints; as well as our call and vocation to contemplative prayer. This resource is intended to be an ongoing source of Carmelite spirituality.

**What?** The initial inventory was the tapes previously sold by ICS Publications, which were converted to CD-ROM. Albums recorded at the FORUM, the summer seminar on Carmelite Spirituality, where possible, were divided into individual topics. Now you can hear members of the Institute of Carmelite Studies, and other O.C.D. and O.Carm. Friars, Nuns and Seculars share their wisdom.

**When?** If you are looking for a resource to provide additional information for formation classes you are teaching, wanting spiritual conferences for your Carmelite meeting, or just enhancing your personal spiritual growth, perhaps while commuting in your car, order audio CDs from the 100 or 300 series. These are about 45 minutes in length and are live recordings of the presentations.

If you are searching for the full-text of the complete works of St. John of the Cross or St. Teresa of Avila, consider ordering the 200 series Carmelite Digital Library. It contains two English translations (the Kavanaugh/Rodriguez 1991 and E. Allison Peers) and the Spanish text. All are cross-referenced with the Douay-Rheims translation of the Bible from the Latin, which most closely matches the version they both used when quoting the Bible. This is an ideal reading, reference and search tool. After loading the contents onto your PC, it can be used to read the *Collected Works and Letters* of Teresa and John. This is helpful if readers need larger type. You can search for favorite themes; compare the English translations with each other or with the Spanish, and save bookmarks to favorite passages for later study. Extensive hyperlinking to footnotes and cited Biblical references facilitate greater understanding. The CD also includes a tutorial which shows you how to use all its varied possibilities.

**How?** Review CD listing inside and check off those you want to purchase. If ordering more than one CD please enter the total number. Complete the order form by adding total number of 100 and 300 series CD @ \$9.99 each and enter dollar value. Insert dollar value for quantity of 200 series CDs being ordered. Add proper shipping value for the number of CDs from chart. Calculate total amount due and make checks payable to Carmel Clarion Communications. Complete name and address where CDs are to be shipped. *Thank you for your order!*

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*A Resource for Carmelite Spirituality*

# Carmelite Digital Libraries

The Complete Works of St. John of the Cross and St. Teresa of Avila - Carmelite Digital Library contains the full-text of the *Collected Works and Letters of St. John of the Cross* and the *Collected Works and Letters of St. Teresa of Avila*. This is NOT an audio product. It includes the Spanish text and two translations: the 1991 translation by Kavanaugh/Rodriguez and the E. Allison Peers English translation. Both are cross-referenced using hypertext linking to the Douay-Rheims translation of the Bible from the Latin, the version they both used when quoting the Bible.



Program functions include SEARCH and COMPARE of full-text for all volumes with production of results from both authors individually, or together, based upon which Version 2.0 CD(s) are installed. You can SAVE and ORGANIZE favorite passages as bookmarks for later access, CUT and PASTE into a word processor to CREATE your own teaching or research document, and then easily PRINT. NOTE: Existing customers of CD#200, the St. John of the Cross Digital Library Versions 1.0 or 1.2, must upgrade to Version below.



St. John of the Cross Digital Library and St. Teresa of Avila Digital Library are no longer available. The replacement Library for both is The Complete Works of St. John of the Cross and St. Teresa of Avila - Carmelite Digital Library. It is available in both PC and Mac format:

- 202-PC The Complete Works of St. John of the Cross and St. Teresa of Jesus - Carmelite Digital Library – PC Version.**  
 **System requirements:** Windows 2000, Windows Server 2003, Windows Server 2008 R2, Windows XP, Windows Vista, Windows 7. .... \$49.99
- 202-MAC The Complete Works of St. John of the Cross and St. Teresa of Jesus - Carmelite Digital Library – MAC Version.**  
 **System requirements:** See the System Requirements section at <http://www.carmelitedigitallibrary.com> for details on MAC Snow Leopard (10.6.x), Lion (10.7.x) and how to install the prerequisites for using the Carmelite Digital Library on Mac Leopard (10.5.x) with an Intel 64-bit processor. This disc will not work with a 32-bit processor. .... \$49.99

**TOTAL 100 or 300 series CDs ORDERED @ \$9.99 each** ..... \$ \_\_\_\_\_

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NOTE: Clerics and nuns may reduce amount by 10% before shipping.

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## Our Carmelite Vocation 3-CD Set

CD310

### Our Carmelite Vocation: Who do YOU say that I am?

Fr. Regis Jordan, OCD

**"But who do you say that I am?"** Simon Peter replied, "You are the Christ, the Son of the living God."

This conference discusses how our charism answers this question in the **Rule of St. Albert**, the OCDS *Constitutions* and *STATUTES* as foundations of our Carmelite vocation.



CD311

### Our Carmelite Vocation: What do YOU want?

Fr. Regis Jordan, OCD

Contemplation, the gift of God, is the goal of the Teresian Carmelite tradition. All our preparation instills in us the love of God, which moves us to relationship with Him in prayer. St. Teresa calls this a "friendly conversation with someone we know loves us . . . you have to do it frequently."

St. Teresa calls this a "friendly conversation with someone we know loves us . . . you have to do it frequently."



CD312

### Our Carmelite Vocation: Whose are YOU?

Fr. Regis Jordan, OCD

Humility, detachment and self-knowledge are the fundamentals our Holy Mother tells us are essential for our entire journey with God.



## St. Teresa of Jesus CD-Library of Conferences

Audio Set of 10-CDs of conferences our friars have given about our Holy Mother:

### CD111-S Fix Your Eyes on Christ: Teresa of Avila's Way of Prayer

Daniel Chowning O.C.D.

This lecture is about the place of Christ in Teresa's mystical experience and doctrine on prayer. There is a brief overview of the history of Teresa's experience of Christ, her method of prayer, and some of the major events and spiritual experiences that shaped her understanding of Christ and her doctrine on prayer.

### CD116-E Founding Communities of Prayer:

Advice from Teresa of Avila

John Welch O.Carm

This lecture tells of Teresa's freeing her nuns to be friends with one another and with God. Teresa gives us guidance on our communities of prayer and their purpose – conformity to God's will. She based these ideals in reflection of the original Mt. Carmel hermits who reflected on scriptures, prayed earnestly and lived simply.

### CD120-P Teresa of Avila, Mary, and the Reform of Carmel

Emmanuel Sullivan O.C.D.

From the very first days of existence, the Order of Carmel has been dedicated to a life of prayer and service of the most Holy Virgin Mary, and has also been known for its dedication to an imitation of the prophet Elijah who had lived on Mount Carmel. The presenter explores Teresa's service, prayer and imitation of Mary in her reform of the Carmelite Order.

### CD121-X St. Teresa of Avila and the Gifts of the Holy Spirit

Denis Read O.C.D.

Teresa of Jesus gives us the key to the knowledge of God, which is prayer. Here is a study of Teresa's mysticism, her teaching on contemplation and contemplative prayer, and what Saint John of the Cross will call the Kingdom of Heaven. What is mysticism? It is simply the experience of God, a dynamic state of being in love with the Lord and with one another. We also learn of the Holy Spirit's centrality in St. Teresa's writings.

### CD123-AA Praying the Our Father with Teresa of Avila

Steven Payne O.C.D.

"When you pray, say Father, Hallowed be Thy Name. Thy Kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone who is indebted to us and lead us not into temptation." This is the version we find in Luke but St. Teresa of Jesus (Avila) had a different approach to a familiar prayer when her sisters asked her to teach them to pray.

### CD147-BF From the Wadi to San Jose:

Teresa's Renewal of Contemplative Prayer

Keith Egan T.O.Carm

The speaker reminds us of the primitive meaning of "crises" (from the Greek verb "creno," which means, first of all to decide, to determine, to choose) and its opportunity to derive wisdom from a living tradition. Indeed, there have been many disasters in the history of Carmel and this presentation looks at some of those crises so that we may discover what decisions Carmelites made during difficult times and what effects these decisions had on the way Carmelites pray. This is a look at the evolution of Carmelite prayer, its good days and its bad.

### CD160 Martha & Mary Working Together:

Teresa's Meditation on Song of Songs

Kevin Culligan O.C.D.

Teresa of Jesus' instructions on prayer are found in her numerous writings, especially her major works. These works, however, do not exhaust her teaching on prayer, which may also be found in her lesser-known writings, her poetry and letters, her spiritual testimonies and soliloquies, and especially her meditations on the Song of Songs. This talk will provide background for Teresa's writing these meditations for her Carmelite nuns, summarize their content, and suggest their principle teaching including how Teresa understood the secret of harmonizing action and contemplation.

### CD176 The Mystical Life of Jesus in Teresa and John

Vilma Seelaus O.C.D.

The lecturer tells us that mysticism is the full realization of our human potential, that we are all called to be mystics to discover the sacred. Biblical anthropology images the human as formed of earth and at the same time mysteriously shaped in the likeness of God. More than this, the very breath of God animates and sustains us in life. In beautiful symbolic language, scripture tells us that God, like a birthing mother, breathes divine life into the creature formed in the divine image from earthly clay to become as it were God's counterpart on planet earth.

### CD189-AI Teresa of Avila: Meditations on the Song of Songs

Kevin Culligan O.C.D.

Teresa of Jesus (Avila) stressed the importance of the sacred humanity of the Christ as the lynchpin of all true spirituality for Christians. Here we look at a fascinating aspect of Saint Teresa's teaching based on her meditations on the Song of Songs. We examine how Teresa shows us how we may achieve the true peace that we all desire and how this peace prepares us to serve others.

### CD305 Teresa the Reader

Kieran Kavanaugh O.C.D.

The overwhelming mass of people did not know how to read or write in Teresa of Jesus' day; and this is what we often forget. In fact, 80 to 85 percent of the people in her time were illiterate – didn't know how to read or write. Printing is what contributed, above all, to people gradually learning how to read the numerous books that were printed and read. Many of these reached Teresa. Nevertheless, the printed books did not eliminate the use of manuscripts. Teresa herself read manuscripts from the most important books for her Carmelite formation in the Monastery of the Incarnation.

# 2012 – 2018 OCDS Provincial Council

On Palm Sunday, April 1st 2012 Very Rev. John Sullivan, OCD, Provincial of the Washington Province expressed his appreciation to Virginia Chromczak, OCDS; Annie Lex, OCDS; and Suzanne Treis, OCDS for their six years of service to the Province and the Order as members of the 2005 – 2012 OCDS Provincial Council. He asked John Leidy to continue serving. Loretta Gallagher is in the fourth year of her six-year term.

Three new members were selected according to the STATUTES, the OCDS Provincial Council [cf. Const. #57], pg. 49, #12:

Each local council, after prayerful consideration and consent of the nominee, may place the name of a qualified person in nomination to serve as an OCDS Provincial Councilor for a six-year term. Trusting in the guidance of the Holy Spirit, all Provincial Councilors shall be selected by lot (Acts 2:15-26) from candidates.

December 10, 1978 Angela Runner made Definitive Promise as a member of the Holy Spirit OCDS Community in Louisville, KY where she served as president for nine years and is currently the Formation Director. Born and raised in Kentucky, Angela is the oldest of eleven children. She attended Bellarmine University studying for a Veterinary Science degree and currently lives on a working farm with her husband of forty-four years, John. They are the parents of four children and grandparents to four grandsons. Angela serves her rural parish as a Minister of the Eucharist and lector. She volunteers her time at a nursing home by bringing Communion and praying the Rosary with the residents.

May 19, 1993 Antoinette (Toni) Hagey made Definitive Promise and has been a member of OCDS communities that are small, medium and very large in both the Washington Province and the Arizona-California Province. She was a Director of Formation for 12 years and is currently the President of the OCDS Community of the Holy Spirit in Kittanning, PA. Last year she received a *Certificate in Carmelite Studies* from the Carmelite Institute. Toni, a retired public health nurse, serves her parish as Eucharistic Minister and brings Communion to the elderly who are homebound or in nursing homes. She is also her church's coordinator for all decorations in celebration of the Liturgical seasons of the year.

November 13, 1993 Loretta Gallagher made Definitive Promise and was a founding member of the St. Teresa of Jesus of the Andes Community in Danvers, MA. She has served as Councilor, President and a member of the Formation Team. Loretta has led Carmelite pilgrimages to the Holy Land, France, Spain, Mexico and Canada. She is currently serving her fourth year on the OCDS Provincial Council and her first year on the Board of Trustees at St. John's Seminary in Brighton. An educator by profession, she graduated from Goucher College with a B.A. in Education and earned an M.S. degree from Simmons College in Educational Administration, subsequently teaching both at the elementary and junior high levels. Loretta has been married to her high school sweetheart, Brian, for 36 years; they have a son and a daughter and two precious grandchildren, ages 4 and 2.

May 1, 2001 John Leidy made Definitive Promise as a member of the OCDS Community of St. John of the Cross in Ann Arbor, MI. He has served on his Community Council since 1999 as Councilor and Formation Director; and also as an instructor. John has served on the OCDS Provincial Council since 2005, most recently as President. He has taught elementary school for over 25 years. Prior to that, he spent 14 years as a designer with a publishing company. John and his wife, Lupe, have four adult children and four grandchildren.

June 9, 2002 Susan Gores made Definitive Promise in St. Paul, MN and has served the Immaculate Heart of Mary OCDS Community as Treasurer, Councilor and is currently in her second term as Formation Director. With her husband of 30 years, Mike, they raised three daughters; ages 27, 24, and 21. Susan volunteers her time in her parish where she serves on the parish council, teaches CCD to elementary age and to confirmation students, and serves as an Extraordinary Eucharistic Minister taking Communion to the sick at one of the largest county hospitals in the Midwest, Hennepin County Medical Center located in downtown Minneapolis, MN.



Angela Runner, OCDS  
Serving 2012 - 2018



Toni Hagey, OCDS  
Serving 2012 - 2018



Loretta Gallagher, OCDS  
Serving 2008 – 2014



John Leidy, OCDS  
Serving 2005 – to present



Susan Gores, OCDS  
Serving 2012 - 2018

Please keep our Provincial, Fr. John Sullivan, OCD; his OCDS Provincial Delegates: Fr. Paul Fohlin, OCD; Fr. John Grennon, OCD; Fr. Regis Jordan, OCD; and the OCDS Provincial Council in prayer; that they may continue to be open to the Work of the Holy Spirit for the good of the seculars in our Province, at the service of the Order, and for the Church. They meet together for the first time in August at the 2012 Washington Province OCDS Congress in Boston, MA.

## Question of the Month for May

### Who is Chris Anderson?

Chris is a graduate of Catholic University studying for his Master's Degree in Theology. He has worked part-time for Carmel Clarion Communications since the middle of last summer and handles all purchases from the [carmelclarion.com](http://carmelclarion.com) website. This summer he will be working full-time; continuing in this function and also providing a much needed additional resource. for the OCDS main office



# History Of Holy Hill

## 1600s - 1939

### 17th Century

Holy Hill is in the eastern part of Erin Township and sits on the highest peak of the Kettle Moraine in the southeastern part of the State of Wisconsin. The Potawatamis Indians and their chief Kewaskum spoke of a "Black Robe Chief", who wore a crucifix and rosary attached to his belt, coming to pray at "Big Hill" and planting a cross on its summit. Later Chief Monches of the Menomonee Indians confirmed this story. There is also a diary and map of the area dated in 1647, which showed the Lake Michigan area and the route used to reach this very high, cone shaped-hill. The unknown author of the diary described his journey to the hill's summit where he erected a stone altar, raised a cross and dedicated the place in the name of Mary as holy.

### 19th Century

In 1842 many Irish immigrants came to the Holy Hill area. They heard the story of the "Black Robe Chief" from local Indians, marveled at the hill to Mary and so were the first ones to refer to it as "Holy Hill." 1847 brought the first reported cure at Holy Hill, which involved a local farmer's wife and her sick child.

### Original Catholic Church and Parishes

German immigrants began to move into the area in 1854. The original forty acres that comprised what was referred to as Holy Hill was purchased from the government by Father Francis Paulhuber for \$50 in 1855. He was the pastor of three local parishes and served the pilgrims who came to the hill during this period. However, he recorded the deed in his name. When he died the land was sold to pay back taxes; but was later bought again for \$1.00 on November 5, 1868.



Roman Goetz's Original 15-foot Cross in Glass Case

Shortly thereafter, a local farmer, Roman Goetz made a cross of white oak that was 15 feet high. The Scripture verse carved on it in German said, "I am the life, who believes in Me shall be saved". A small box was fastened to the cross for donations. Local parishioners and their Pastor processed from the local parish to the top of the hill for the solemn blessing of the cross. From this time until 1891 Catholics referred to this area as "St. Mary's Hill". German members of the parish built a new chapel, which was blessed on May 24, 1863. The log chapel was named "Holy Hill" in a sermon dedicating it as "Shrine of Mary, Help of Christians". About 12 years later, a road was built to the top of the hill.

The log chapel was replaced by a brick shrine and steeple in 1879. It was dedicated on the *Feast of the Nativity of Our Lady*. The first bell weighing 1,200 pounds was bought and by 1893 additional construction had completed the second bell tower. New side altars were added and the statue, 'Our Lady of Holy Hill' was placed over the main altar. It had been hand carved in Munich and exhibited at the Philadelphia World's Fair in 1876, the centennial of the birth of

the United States of America. The first Lourdes grotto was erected in 1897. The early 1900's brought an ever increasing number of pilgrims. Pope Leo XIII declared Holy Hill a Shrine with *Portiuncula Privilege* in 1903.

## Missionary Spirit of the Bavarian Discalced Carmelite Friars

Archbishop Messmer asked the friars from Bavaria to come and take care of the German pilgrims who had begun to journey to Holy Hill. The first four Discalced Carmelites arrived from Bavaria on June 26, 1906: Frs. Eliseus Mackina and Ireneus Berndl, and Brs. Alphonse Merl, and Adam Modlmayer were sent in response to the invitation. The Archbishop deeded the property of Holy Hill to the Carmelites. On July 2, 1906, the **Feast of the Visitation**, Fr. Bertram, the diocesan priest, serving the pilgrims at the time, celebrated a solemn high Mass, the last official diocesan function at the Hill. At this same time Fr. Bertram also deeded the Wheland house, which had become a pilgrim's hotel, and its property to the Carmelites. This adjoined the original acres given to them by the Archbishop.

Growth in the number of friars began immediately with two additional friars, Frs. Kilian Gutmann and Engelbert Deventer, coming to the community in August; and three more arriving in September: Fr. Otto and Brs. Andrew and Martin Riepl. In October of 1906 Fr. Eliseus went to Fond du Lac as chaplain at the hospital of the Sisters of Saint Agnes. The Archbishop also asked the friars to take charge of St. Patrick's in Thompson.



*Original Community of Nine Friars with Archbishop Messmer*

That same year Christina Kiessling came to Holy Hill from Chicago with her mother and brother. The family took charge of the old guest house, the mother as cook and the children as her helpers. She eventually took command of the gift shop.

During the first years the Bavarian friars found it difficult to weather the hardships of the new land. There is an oral tradition in the Province that most of the friars wanted to leave Holy Hill and return home. Br. Adam Modlmayer, however, insisted on staying because of his unshaken belief that God wanted them to remain. Moved by his steadfast commitment the Bavarian's decided to stay at the Hill.

Editor's Note: We hope you will pause to meditate on the many blessings and gifts too numerous to acknowledge by name that came to the Shrine of Mary, Help of Christians as it began to evolve into the beautiful structures it has become today. The Carmelites were known for their hospitality and the healings experienced by some of the pilgrims who flocked to Holy Hill to pray to our Blessed Mother.

**1907:** The friars began adapting the Whelan house to be a friary. This project included the renovation of the inside and a stone addition. It was completed and dedicated on December 8th, the **Solemnity of the Immaculate Conception**. The basement had been converted into a dining hall, kitchen, pantry and cellar, the first floor into four cells, the second floor into a library and five cells. The house chapel was purposely constructed so as to be kept outside the enclosure so that anyone could attend services. During this year the friars also found the oak cross which Roman Goetz and Matthias Werner had placed on the top of the Hill back in 1858. Br. Adam made an encasement for it and placed it on the outside rear sanctuary wall.



*St. Elias Statue With Hand  
Outstretched To Receive Bread  
Sent by God*

**1908:** Fr. Kilian had a painting of Our Lady of Mount Carmel painted on the friary chapel wall and Sadie E. LeCount published a book entitled *Holy Hill* in nearby Hartford.

**1909:** From pilgrim donations, the friars bought two more bells; one was 350 pounds and other 450 pounds. Both were hung in the Shrine tower. Later the original and the 450 pound bell would be moved to the present church tower and the smallest of the three bells onto the roof of the old friary, now called the "Old Monastery Inn" (OMI.)

**1910:** Another book entitled *A Pilgrimage to Holy Hill* was written by Kati Clark Greene and published in Hartford, That year two friars were assigned to Fond du Lac because of the growing reputations of both the hospital and the Carmelites who ministered to its patients.

**1912:** From their earliest days at Holy Hill the Carmelites had prayed to the Prophet Elijah to locate a place to drill a well for water. After the successful completion of the 230 foot deep well, it was placed under his protection and in his honor a grotto was built near it.

**1913:** Fr. Corbinian Penzkofer came to Holy Hill from the Holy Land when the Hill celebrated the 50th Jubilee of the Shrine of Our Lady, Help of Christians. St. Leo's choir from Milwaukee came and participated.

**1914:** Additions were required to accommodate the continued growth in the number of pilgrims who came to Holy Hill to seek intercession by Our Blessed Mother. An enlargement of the Shrine, an addition of forty-four by forty-six feet to the front, and the basement that now was to be used as an underground chapel dedicated to the Immaculate Conception. A gold plated tabernacle was placed on the Shrine's high altar, a communion rail of imitation marble was installed, and a staircase was built up the steep ascent from the friary to the Shrine.

**1918:** Joseph Aszklar, of Saint Francis in Milwaukee, agreed to design and sculpt a set of outdoor stations for about \$1,000 each at the rate of one a year, Mrs. Klink from Hartford, along with another donor, offered to pay for them. They were placed along the road up the hill. The first one was finished before the end of that year. The figures were almost life size, cut from Bedford limestone and set in niches constructed of two Ionic columns supporting a pediment. The rear and sides of the niches consist of rough boulder walls. The project was completed ten years later. The largest group had been carved from a five-ton block of stone.



*Entry Way to the Outdoor  
Stations of the Cross*



*Jesus is Taken Down  
from the Cross*

**1919-1920:** The new brick monastery (the present OMI) was built to replace the first farm house residence and accommodate additional friars. The Archbishop sent diocesan priests to St. Patrick's in Thompson to replace the Carmelites so they could focus on their ministry at Holy Hill.

**1921:** Significant events occurred that demonstrated the Missionary Spirit of the friars and expanded the ministry of the Carmelites at Holy Hill. First, Fr. Godfrey Hirschberg came from St. Joseph's Monastery in Wurzburg, Germany. He was the first novice master and worked with men drawn by Carmelite Spirituality to discern vocations in the Discalced Carmelite Order. He remained in this position for 9 years. Second, on October 21st, St. Augustine's parish church burned down. The friars of Holy Hill invited the parishioners to use the Shrine as their temporary church.

**1923:** In July, a statue of St. Therese of Lisieux was solemnly blessed to open a Triduum in her honor and on the following Saturday a solemn high Mass was sung by the Very Rev. Chrysostom Riepel, O.C.D. Provincial of the Bavarian Province.

**1924:** Fr. Elias came to Holy Hill from the Most Sacred Heart of Jesus Friary in Geleen, Holland. In September Archbishop Messmer dissolved the parish of St. Augustine and erected St. Mary's of the Hill Parish at the Shrine.

**1925:** On August 27, 1925 Holy Hill contracted for the excavation, filling, and concrete work for a new shrine and a small cemetery for the friars. To allow the demolition of the old shrine church and the erection of the new shrine church the body of Br. Adam had to be moved to the new site. In the same month, on the south slope of the hill below the monastery, a temporary shrine was built. During construction the last services were held in the shrine church. Then the altars and statues of the old brick shrine were moved to this temporary location until the new shrine was completed. The statue above the altar was Saint Thérèse. Roses were incorporated into the various elements of the sanctuary so visitors were reminded of her promise to hear the prayers of those who sought her help. This chapel served both the parish and pilgrims until 1928. (Editor's note: In 1936 it was given to Villa Jerome Boys Camp at Friess Lake. This is now the Glacier Hills Park run by Washington County.)

**1926:** The architect of the new shrine was Herman Gaul of Chicago. In order to build the church's foundation the hill was leveled by removing twenty feet from its height. It still stands 1335 feet above sea level and 250 feet above the surrounding countryside. The building materials were brought from Milwaukee via North Lake and Richfield to Holy Hill and then were hoisted by means of cables to the summit.

On Sunday, August 22, 1926, the blessing of the cornerstone took place when Archbishop Messmer, with the assistance of workmen, placed it in its designated place. The sealed metal box placed in the cornerstone contained historical records of Holy Hill, the names of then leaders of the Catholic Church, a piece of wood from the first cross and a copy of the Milwaukee Journal. The inscription on the stone read:



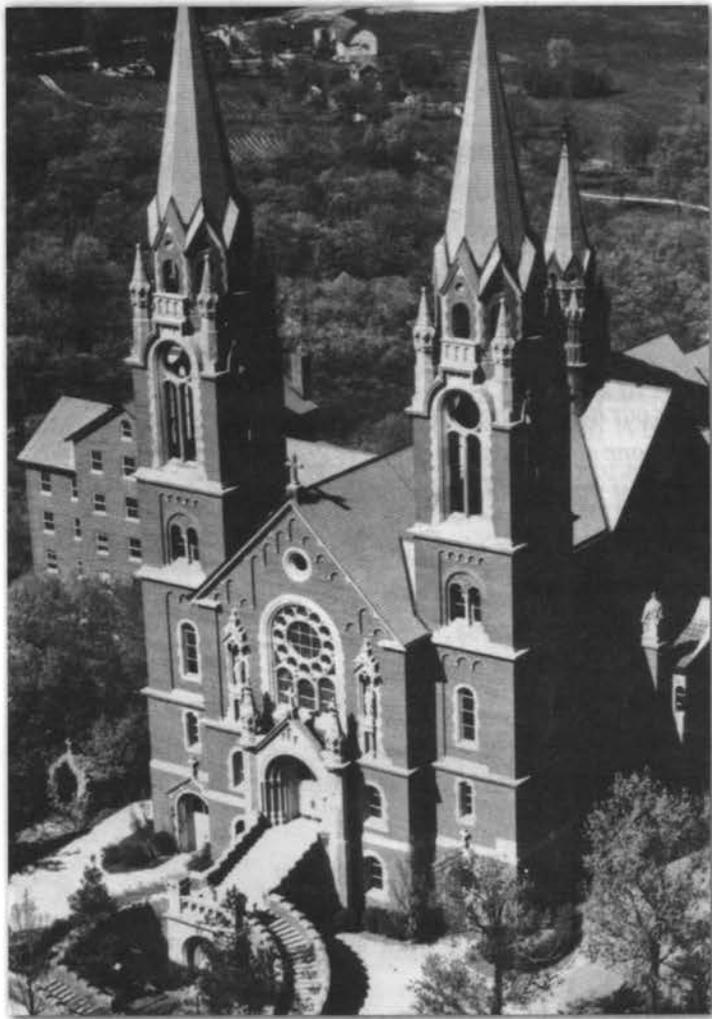
*Statue of St. Thérèse Originally Placed in the Old Shrine Church and Moved to the Temporary Chapel During Construction of the New Shrine Church*

IN MONTIS CACUMINE B.M.V. AB ANNO 1855 SACRI OB AUCTUM  
IN ANNOS AUXILIATRICEM VENERANTIUM NUMERUM TEMPLI  
IAN TERTII SUM POSITUS A.D. MCMXXVI.

Translated: "I am the cornerstone of the third church already built on the summit of this hill because of the increased numbers of those coming here to honor the Blessed Virgin Mary, Help of Christians. The Year of Our Lord 1926."

The Archbishop then blessed the site where the church's altar would soon stand, which was marked by the oak cross erected on Holy Hill in 1858 by the assembled people. Monsignor F. A. Rempe representing Bishop E. F. Hoban of Chicago gave the sermon.

**1929:** The church shrine was finished first, on July 15th the lower chapel of Saint Thérèse was dedicated, blessed and the first solemn high Mass was celebrated by the Right Reverend Monsignor Traudt, Vicar General of the Archdiocese of Milwaukee. During this year planning was begun for the design of the main altar of the church. The friars of Holy Hill once again resumed responsibility for St. Patrick's parish in Thompson at the request of the Archbishop.



*Façade of the Main Church Showing the Original Curved Staircase*

**1931:** The church was completed in early July. On the 18th, Bishop James Griffin of Springfield, Illinois (representing Archbishop Samuel A. Stritch), consecrated all the altars; and celebrated Mass. On July 19th the dedication of the Shrine to Our Lady, Help of Christians took place. It was blessed by Bishop James Griffin and followed by a solemn high Mass celebrated by Fr. Augustine Hames, Vicar Provincial.

The church is an example of the neo-Romanesque style, which combines Romanesque features such as rounded arches, along with elements associated with Gothic architecture, like the soaring towers and large stained glass windows. The church is 168 feet in length, 88 feet in height and between 80 and 90 feet wide. Originally pilgrims ascended a majestic curved staircase to reach the church. This lent a graceful appearance to the church, but made it difficult for many pilgrims; especially those with physical disabilities and the elderly to reach the goal of their journey. For many years, Carmelite friars and others helped carry the pilgrims in wheelchairs up those beautiful stairs.

In the Middle Ages, cathedral and shrine churches were designed with great attention to the symbolism of all the details incorporated into the building and its furnishings. This reflected the desire that everything that was to be a part of the worship of God should be as beautiful as possible, but it also reflected a desire that everything be meaningful and a sign of a spiritual reality.

Due to the placement of the new church, the original Grotto of Our Lady of Lourdes had to be rebuilt. The iron statues of St. Bernadette and Our Lady from the original grotto were moved to the new location.

That same year, Holy Hill's dining hall burned down.

**1933:** Fr. Bernardine became Vicar, Fr. Cornelius became Novice Master and Fr. Luke came from St. Florian's. (Editor's note: The history of St. Florian's will appear in the July-Sept issue of the *Clarion*.)

**1934:** Exciting news arrived via telegram informing Fr. Bernardine that permission for a Minor Seminary at Holy Hill had been granted. The College of Our Lady for young aspirants was established. Students were housed in the old friary (OMI.)

**1937-1938:** Building of the present monastery began and was completed a year later. It was large enough to house forty friars. On the May 24th the monastery was blessed by Fr. Augustine (Provincial Vicar of the Bavarian Province), and on October 2nd, the Diamond Jubilee of Holy Hill, a pontifical high Mass was celebrated with His Eminence Samuel Cardinal Stritch presiding.

**1939:** Fr. Godfrey became the Vicar of Holy Hill and Fr. Bernardine became Vicar Provincial.

This is the perfect place to end Part I of our reflection on the Carmelite Missionary Spirit at Holy Hill. The Carmelite friars of St. Mary's Parish of the Hill at the Shrine now ministered to all Catholic worshipers from the three original parishes.

In those early days, Fr. Francis Paulhuber, an Austrian from Salzburg who was pastor of these local parishes and had bought the original forty acres for \$50 in 1855, had the foresight to say while visiting a farm near the hill:

*"That beautiful hill yonder, reminds me very forcibly of a hill near our home in my native land. I feel sure and the day is not far distant, when that hill will become one of the most noted places in all this land; when it shall be consecrated and made holy; a place of worship and pilgrimage when tens of thousands shall come to do homage to the Virgin Mary and her Son..."* ☩



Main Sanctuary at Easter

## Question of the Month for June

*Holy Hill is so far away for so many seculars. Where can I go to Sunday Mass for the experience of worshiping with the Discalced Carmelite Friars nearest me?*

Please check the friars website at: <http://ocdwashprov.com>, which lists the address of St. Florian's church in Milwaukee WI and the Discalced Carmelite monasteries in Washington DC and Brighton MA. Future issues of the *Clarion* will share their history.

# Holy Hill

## – A Place of Peace & Prayer

By David Jimenez Herrero

Editor's Note: The original version of the article appeared in the Spanish Carmelite magazine *Teresa de Jesus* No. 105, Mayo-Junio 2000. Some minor factual corrections were supplied by the translator at Holy Hill.

Dawn breaks and the light gently dissipates the darkness. The mist lifts little by little and reveals a clear summer day. Dew sparkles on the pastures of nearby farms. You can breathe the silence: it covers everything like a mantle adorned with the sparkle of the trills of birds greeting the morning. Suddenly, the peaceful ringing of bells comes as from nowhere and is carried off by the gentle breeze that plays among the trees. You turn to listen. A magnificent church rises valiantly and impassively from the top of a hill before you. Its style is a somewhat Germanic neo-Romanesque, and its two slender towers dominate the whole area. They are like silent witnesses and seem to be trying to hold back the fleeting clouds. But they vanish and expose to our full view not only the towers but also the panorama of woods and broad plains dotted with houses that extend further than we can see, with Milwaukee barely a blur on the horizon.

As the rising sun paints the landscape with peaceful colors, small figures emerge from the woods at the foot of the hill and approach the church. They are local people coming to the first Mass at 6 a.m. entrusting the work of the day to the Virgin Mary who presides in the principal chapel of this National Shrine of Mary, Help of Christians.



*Model of First Log-Chapel shrine*

### Beginnings

Holy Hill rises in Kettle Moraine country, near Milwaukee, as the highest point in southern Wisconsin. Soon after the area was settled, pioneers often came to its summit to pray. One story says that in 1847, a family came there in order to pray to the Virgin Mary for their sick daughter and that, in response to a cure, pilgrimages to the hill began. Whatever the origins, in 1857 a large wooden cross was erected on the summit and blessed the following year. On Good Friday of 1863, several farmers built a small sixteen-foot-square log chapel on the hill. It was replaced by a brick church that was dedicated on Sept. 8, 1881. Meanwhile at the Philadelphia World's Fair of 1876, a beautiful statue of Our Lady was on exhibit by the Munich firm of Pustet. It was bought for Holy Hill. The records tell us it was carried from the train station to Holy Hill by sixteen young girls on foot accompanied by 100 men on horseback. This is the statue now enthroned in the shrine chapel. The last service was held in it forty-four years to the day after the dedication of this church. It was then dismantled to make room for the present edifice. But we are ahead of our story.



*1881 Brick Church*

In 1903, Pope Leo XIII gave Holy Hill the title of Shrine, and the number of pilgrims grew year after year. In 1906, the Discalced Carmelite friars of Bavaria were asked to come to attend to the needs of the pilgrims and foster their spirit of prayer and contemplation. They built the present church.

The lower church—now known as the chapel of St. Therese of the Child Jesus—was blessed on July 15, 1928. The upper church, with its soaring vaults and more than forty stained-glass windows of exceptional beauty, was dedicated to the Blessed Virgin Mary on July 19, 1931. Opening off the right side of the nave is the shrine chapel. It was enlarged and dedicated on Dec. 8, 1956. The statue, which was displayed at the World's Fair, depicts the Virgin Mary as a young mother with her son Jesus, who stands as a young boy in front of her. She is presenting him to all who come to kneel at his feet.

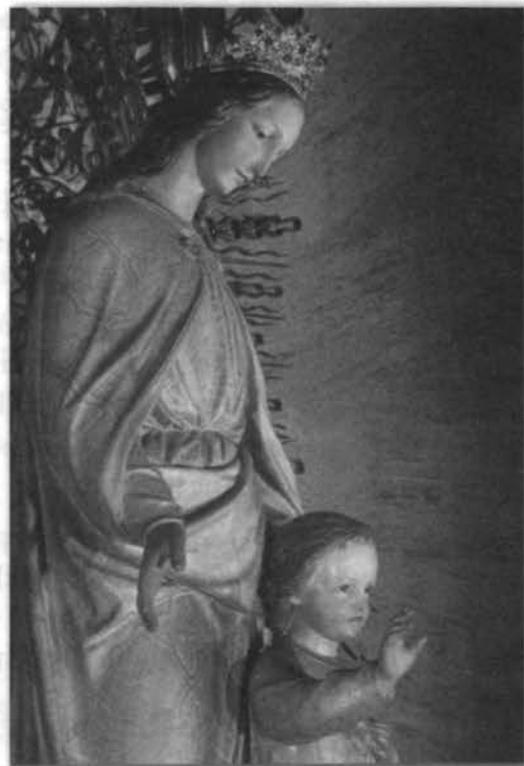
## Welcome to Holy Hill

Today close to a million people from all parts of the world and from different cultures and religions visit this national shrine each year. Some of them come to admire the beauty of the church in its striking, natural setting. Others come on pilgrimage to adore and to meditate. But the immense majority of the pilgrims who come to Holy Hill do so in order to ask of Mary health and maternal protection.

In addition to all the visitors who come here, you also find the warm and fraternal welcome of a community of Discalced Carmelite friars who, as they live the life of prayer and apostolate set forth for them by St. Teresa, provide spiritual, sacramental, and human help. Among the services they render the pilgrims, the celebration of the Eucharist for the cure of the sick stands out. In addition, there is the possibility of participating in the Eucharist and of receiving the Sacrament of Reconciliation in both English and Spanish, the two languages most widely spoken in our country.

In this way, whoever they may be, pilgrims at the feet of Mary, Help of Christians, find themselves submerged in an environment of profound peace and are transformed in body, mind, and spirit. It is for this reason that this emblematic place has been gathering fame as a refuge of profound beauty, prayer, and peace.

Among other interests for the pilgrims are the half-mile outdoor *Way of the Cross* with fourteen life-sized sculptures representing the passion of Jesus, and a Lourdes grotto. There is also a gift shop well stocked with religious articles, books and a café. A simple but comfortable guest house is able to accommodate individuals and group retreats. Advanced reservations are required. Throughout the year, seasonal events occur including national pilgrimages, a live Nativity, religious concerts, and popular arts and crafts fair. ☩



Life-size Image of Mary as a Young Woman Presenting the Child Jesus to the World



## Secular Order Discalced Carmelites

OCDS Provincial Council  
ocdspcwash@gmail.com

March 31, 2012

Re: OCDS Formation Outline Survey Results

Dear Brothers and Sisters,

Please share this letter with all the members of your community.

The OCDS Provincial Council meets with Father Provincial John Sullivan and the Provincial Delegates on an annual basis. During the meeting in March 2010, the Council was tasked with gauging the effectiveness of the official Province Formation Outline as implemented by OCDS Communities throughout the Province. The Outline, approved in August 2005, had been in use for more than five years making it a good time to review its impact on formation.

To that end, the Council developed a brief survey pertaining to the Formation Outline that was designed to be completed by community Presidents in consultation with the Directors of Formation and Community Councils. The survey was sent to all the communities at the beginning of November 2010 and survey results were accepted until mid-February 2011.

The Provincial Council is very grateful for the input of the communities who responded to the survey. As we read and analyzed the 46 pages of comments and compiled the statistics, we were heartened by the thought, time and energy that were put into the survey responses. The purpose of this letter is to share the results of the survey with all of our membership.

90 of the 153 communities in the Province responded to the survey, providing us with a good sampling to assess the needs of the Province.

The survey was grouped into four areas:

1. Collecting general information about the community such as:
  - Size
  - Number of monthly meetings
  - Length of formation classes
2. Members were asked to rank five different challenges in providing formation to their communities.
3. Members were asked to indicate their agreement/disagreement with nine statements regarding their implementation of the Formation Outline.
4. Members were asked to provide narrative comments about the Formation Outline

## Formation Survey Statistics - General Results

- 59% response rate to the survey (90 of 153 communities)
- 93% meet at least ten times a year (82 of 88 communities)
- 73% meet at least 11 times a year (65 of 88 communities)
  - 52% meet 12 times a year (46 of 88 communities)
  - 20% meet 11 times a year (18 of 88 communities)
  - 20% meet 10 times a year (18 of 88 communities)
  - 3% meet 9 times a year (3 of 88 communities)
  - 3% meet 8 times a year (3 of 88 communities)
- 87% have a Spiritual Assistant (78 of 90 communities)
- 76% consider a Spiritual Assistant a help to Formation (57 of 75 communities)
- 91% of survey respondents entered comments on the Formation Survey (82 of 90)

## Formation Challenge Rankings

Communities were asked to rank a list of formation challenges. Only 32 (36%) of the communities filled out this section correctly. The following results are based on those 32 communities. On a rating of 1 to 5, with 1 being the "greatest challenge" and 5 being the "least challenge," the results were:

- A rating of **2.36** for fitting the required content into the timeline
- A rating of **2.89** for the availability of skilled teachers/instructors
- A rating of **3.44** for creating lesson content
- A rating of **3.84** for finding instructional resources

## Implementation of the Formation Outline

Members were asked to indicate their agreement/disagreement with nine statements regarding their implementation of the Formation Outline using a scale of 1-5

### Question 1

- 65% (57/88) agree that they have enough qualified personnel to lead Formation classes.
- 25% (22/88) do not agree that they have enough qualified personnel to lead Formation classes.

### Question 2

- 78% (68/87) agree that they are able to fit the required content into the Aspirancy Formation (12 sessions).
- 8% (7/87) do not agree that they are able to fit the required content into Aspirancy Formation period.

### Question 3

- 61% (54/88) agree that they are able to fit the required content into the Temporary Promise Formation (24 sessions).
- 26% (23/88) do not agree that they are able to fit the required content into the Temporary Promise Formation period.

### Question 4

- 56% (49/88) agree that they are able to fit the required content into the Definitive Promise Formation (36 sessions).
- 31% (27/88) do not agree that they are able to fit the required content into the Definitive Promise Formation period.

### Question 5

- 72% (63/87) agree that they have adequate instructional resources for implementing Formation.
- 9% (8/88) do not agree they have adequate instructional resources for implementing Formation.

### Question 6

- 64% (56/87) agree that the homework needed for Formation is reasonable.
- 22% (19/87) do not agree that the homework needed for Formation is reasonable.

## Narrative Comments

76% (61 out of 80) of the communities who submitted comments described strengths of the Formation Outline. The comments included that the Formation Outline is well-organized, comprehensive, clear, concise and well planned. The outline includes established goals, a good set of guidelines and a thorough overview of the major works of our Carmelite saints. It provides a good foundation of Carmelite spirituality and covers the spectrum of the Order's spiritual tradition.

Following is a summary of the primary concerns/issues raised by the communities. Although most communities seem to be fitting the requirements in, the comments provide us with a deeper look at the areas where we can refine and improve the Formation Outline.

The primary concern is that there is too much material to be covered in the amount of time allotted.

It appears that many people are not looking at this as an overview. Rather than seeing it as time to prepare for a life-time of growth, understanding that we will become more familiar and delve more deeply into our Carmelite legislation and saints as we grow, the concern raised is that mastery of the material is expected. People are unclear how much to cover and how deeply to go into the areas listed on the Outline. 10% of the respondents would like a curriculum, lesson plans or a guidebook.

There is a need for more focus, guidance and resources on the practical application of the Carmelite vocation to secular life. Respondents desired that more time be spent on:

- Theology of the Promise
- Deeper study of prayer
- History of the Order
- Scripture and Church documents

There is a desire for more resources and "recommended" resources and a way to share resources online or among communities.

11% of the respondents mentioned the challenge to candidates of completing the reading/homework requirements while meeting demands of their secular lives.

## Conclusions

- We need to focus more on the practical application of the Carmelite vocation to secular life, which ties in with the Ratio's emphasis on forming the whole person.
- We need to provide greater clarity about the depth of the material to be covered, assess the current content requirements and determine how to share resources more effectively.
- We would like to provide a curriculum that could be used throughout the Province.
- We need to address on-going formation and community building more fully in updates to the Formation Outline.

The Provincial Council has begun work on a proposed revision of the Formation Outline. We will be taking into account the results of this survey and the Ratio, which was published after the release of our Formation Outline. The new draft will be discussed with Fr. Provincial and our Delegates at our annual meeting in March 2012.

Please support us with your prayers in this undertaking.

Sincerely in Carmel,

### 2006 – 2012 OCDS Provincial Council

John Leidy OCDS, served as President and reappointed to 2012 OCDS Provincial Council

Virginia Chromczak, OCDS

Annie Lex, OCDS

Suzanne Treis, OCDS

Loretta Gallagher, OCDS (2009 to present)

The Formation Outline as currently required for Implementation by all OCDS communities is found at: <http://ocdswashprov.org/Formation/index/htm#FO>

# Online Survey Results

## In Remembrance



The OCDS Community of Saint Joseph and Our Lady of Mount Carmel in Concord, NH reported two deceased members. **Tara Brodeur, OCDS**, who made Definitive Promise on November 17<sup>th</sup> 2001, recently began eternal life. **Virginia Richards, OCDS**, who made Definitive Promise on September 19<sup>th</sup> 1992, began eternal life in December 2011.

Our Lady of Mercy Community in Schenectady, NY also reported two deceased members. **Josephine Joseph Ann of Mary Immaculate Bourgeois, OCDS**, who made Definitive Promise on May 9<sup>th</sup> 1992, began eternal life on February 22, 2012. **Elizabeth Mary Joseph Sickles, OCDS**, who made Definitive Promise on November 27<sup>th</sup> 1964, began eternal life on March 14, 2012.

**Anne of Jesus Bowen, OCDS**, who made Definitive Promise on October 6<sup>th</sup> 1996, began eternal life on April 1, 2012. She is a deceased member of the Carith Community of Holy Father Elijah in Pittsburgh, PA.

**Dorothy Mary Paul of the Sacred Heart Hallada, OCDS**, who made Definitive Promise on January 6<sup>th</sup> 1963, began eternal life on March 16<sup>th</sup> 2012. She is a deceased member of the Mary, Queen of Carmel in Lakeland, FL.

**Eleanor Grace Crook, OCDS**, made Vows on June 21<sup>st</sup> 1987 and began eternal life on April 16, 2012. She is a deceased member of the Our Lady of Mount Carmel and Saint Teresa of Jesus Community in Roxbury/Brighton, MA.

## Northeast Retreat News

**July 20-22, 2012**, District 1, OCDS Retreat given by Fr. Salvatore Sciarba, OCD at the San Alfonso Retreat House in Long Branch, New Jersey. Cost will be \$190. For further information, please contact: Martha Stefanchik at [toglorify@aol.com](mailto:toglorify@aol.com).

**July 21, 2012**, District 2, Day of Recollection given by Fr. Michael Berry, OCD at the Buffalo Carmel. Contact Gloria Schreiner at [gloriasch123@gmail.com](mailto:gloriasch123@gmail.com).

**October 12-14, 2012**, District 3, OCDS Retreat weekend by Fr. Leonard Copeland, OCD at Christ the King Retreat House in Syracuse, New York. Cost will be \$165. For further information, please contact: Joyce Ponsarella, cell 518-248-4291 or [SecularCarmelit@aol.com](mailto:SecularCarmelit@aol.com).

**November 3, 2012**, District 5, Day of Recollection by Fr. Kevin Culligan, OCD at St. Mary's in Mansfield, MA. Contact: Rita Burke 781-843-7559.

**November 2-4, 2012**, District 2: "*Recollection for St. Teresa*" by Fr. Paul Fohlin, OCD weekend retreat at **Mt. Carmel Retreat Center** in Niagara Falls Ontario, Canada.



## Carmelite Friars in Kisii

*By Fr. Thomas Otanga, OCD*

Kisii is a fast-growing town located in the south-western part of Kenya. It has a population of about 100,000 (latest census reports). The town's residents and surrounding population are predominantly Christians and Protestants.

Christian missionary activity began in Kisii in the early 1900s. August 9, 2011 the Catholic Church celebrated 100 years since Catholic evangelism started in the wider Kisii region. Since then the Catholic Church has left a positive impact in the area as can be seen especially the local high schools. The centenary celebration was marked by the opening of Pope Benedict XVI Minor Seminary.

We Discalced Carmelites Friars first went to Kisii in 2005 at the invitation of Carmelite nuns.



*Nicholas Adonzo, O.C.D. (left), Fr. Damaso, Joseph Bara, O.C.D. (right)*

*Damaso Zuazua, O.C.D., Former Secretary for the Missions (with friars on left and nuns below)*



*Even ONE can make a difference.*

Our purpose was to serve them as their chaplains and confessors. This was very much in line with the desire of our holy Mother St. Teresa of Jesus who began to found numerous monasteries of Discalced Carmelite nuns throughout Spain. St. Teresa desired that her sisters benefit from the fraternity and guidance of priests and brothers observing the same rule of life. St. John of the Cross exercised this ministry with great zeal.

Since 2005 two or three friars have served the nuns and a few needs of the surrounding local community. These friars have taken residence at the nuns' chaplaincy house. Plans are underway to construct a community of the friars. Bishop Joseph Mairura Okemwa of Kisii diocese has been very gracious to the friars and has offered land on which the new monastery will soon be built. It will contain five (5) rooms and an adjacent small hall for ministry will also be built nearby. Fr. Stephen Mose and Fr. Felix Kalila (both ordained in 2011) are currently ministering to the nuns and doing some minimal apostolate to the local Church community. Fr. Eugene Wehner, Br. Charles Gamen and Fr. Nicholas Olande Adongo helped put the foundation in Kisii.

Things are looking up for the Carmelite presence in the western part of Kenya. There is hope that the friars will be established in Kisii and will enjoy a spirit of fraternity and service, and continue to serve the Carmelite nuns as chaplains and confessors. Bishop Okemwa has encouraged the friars to remain focused in fostering a vibrant spiritual life in the Kisii diocese through offering spiritual conferences, retreats, and spiritual direction. Without doubt these are daunting tasks and the Carmelite friars in Kenya count on the support and encouragement from the other houses on friars, nuns, and OCDS of the Washington Province.

OCDS Carmel Clarion  
Discalced Carmelite Friars  
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Washington, DC 20002-1151

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## REMINDERS

We end as we began, with a continued tribute to Fr. Camilo Macciso, OCD, whose interpretation of what Holy Mother Church is asking of her lay faithful led to his inspiration for the Secular Carmel. Our *Constitutions* are the fruits of his leadership and now are the firm foundation of our lives as Discalced Secular Carmelites.

Through the increased communication made possible by the technology of the Internet, we are able to share a series of videos so all may meditate on the pictures, words and songs in thanksgiving for his life...

† Pictures are worth a thousand words... The Carmelitas Descalzos de Mexico prepared a reflection on the life of Fr. Camilo:

<http://www.youtube.com/watch?v=4Cth1P2R6-Q>

† In his own words as described in Fr. General's Tribute, Fr. Camilo sends us a personal message, Biblical Scripture that guided his spiritual journey, and some of the lessons learned from our Carmelite Saints. **On His Last Hours of Life** is translated into English and read by a Carmelite Nun:

<http://www.youtube.com/watch?v=DzQnjhTZnFE>

† Carmelite Nuns sing *Llama de amor viva*, *Living Flame of Love*, for our former Superior General:

<http://www.youtube.com/watch?v=txeCTIoX5xo>

The strength of the Missionary Spirit of Carmel in Fr. Camilo was never more apparent than during a visit with the community members of the Washington Province OCD Mission at the St. John of the Cross Monastery in Nairobi, Kenya.

Editor's Note: Above website addresses ARE case sensitive.

