

CARMEL CLARION

JULY – SEPTEMBER 2012 † VOLUME XXVIII, NO. 3



Patroness of Missions

Missionary Spirit of Carmel

CARMEL CLARION

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Discalced Carmelite Secular Order, Washington, D.C.

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Editorial

Father Jeremiah Fitzpatrick is a former member of the General Definitory (General Council) of the Discalced Carmelite Order in charge of the Order's missions.

In his insightful article Fr. Jeremiah Fitzpatrick, OCD begins by asking us to examine our consciences regarding the missions. He writes:

...are we giving the missions the prominence they deserve? Are they a top priority for us, personally and collectively in Community, for our provinces and circumscriptions, and for the Order? Have we a sense of urgency about missionary activity? Do we see this as the supreme duty the Church says it is? Do the missions take the precedence they deserve? If so, is this obvious in the choices and preferences we make? In other words, do the missions loom large on the horizon of our consciousness?

Fr. Fitzpatrick goes on to trace the thinking of the Church regarding the missionary evangelization of the Church as seen in recent Church documents and Papal encyclicals. He notes that the Church is missionary by its very nature and that it is the supreme duty of all believers in Christ to proclaim Christ to all peoples.

Father then asks what special contributions Carmelites can make to the missions. What is our specific role? He reminds us that our Constitutions tell us that "we belong to a religious family endowed with its own special charism in God's people, and called to fulfill a specific role in the Mystical Body of Christ" (Const. 1). Our specific role in missionary activity in the Church is "best exemplified by the life and example of the three great figures that inspire, animate and motivate our Order: Our Lady, Elijah and St. Teresa of Avila."



Deacon Carl Roberts, Cardinal Seán O'Malley, Fr. Paul Fohlin, OCD and Loretta Gallagher, OCDS, Congress Co-Chair

We continue the history of the Washington Province by sharing the 100-year story of St. Florian Parish and recounting the history of the second branch of the provincial tree: the Catalonian foundation in the United States. Almost simultaneous to the Carmelites coming to Wisconsin the friars of the Catalonian Province, who were already in Arizona, founded a house in Washington DC in 1916. The two branches came together in 1941 to form a semi-province.

The highlight of August was our Province congress, which was held in Wakefield MA. It was attended by over 250 OCDS members from various areas of the Province as well as the Oklahoma and California-Arizona Provinces. The presentations covered a wide-ranging series of Marian topics. Of course, as with all Congresses a significant element of the gathering was the meeting and sharing on interpersonal level of the OCDS members. We want to thank all those, especially Fr. Paul Fohlin, Loretta Gallagher and all those who worked so hard behind the scenes to prepare the Congress and ensure that everything would go smoothly and that it would be a truly religious experience for those who attended.

Fr. Regis, OCD

CATALONIA – History of the Washington Province

The Washington community of Discalced Carmelite friars was originally founded by three members of the Spanish Catalonia Province: Frs. Joseph Mary Isasi (Vicar), Paschasius Heriz, and Br. Peter Thomas. The Catalonian Province already had houses in Arizona. At the time of this foundation Washington was not yet a separate archdiocese but subject to the See of Baltimore.

In 1916 the official records of the Catalonian Province record the following entry: "On the Feast of Saint Teresa of Jesus the first Mass of the Washington foundation was celebrated by Fr. Joseph Mary Isasi." This foundation served as a both a novitiate and theological college. The Carmelites intended to establish a "house of prayer" which unfortunately did not develop because of "economic and ideological difficulties." A house (no longer existing) was purchased from Catholic University at 1813 Third Street, N.E. 1918 brought the purchase of another tract of land, originally ten acres, along Rhode Island Avenue between First and Third Streets, N.E. "A building 58 feet long and 22 feet wide" was erected at 150 Rhode Island Avenue, N.E.

Fr. Joseph Mary resigned as vicar in 1920 and Fr. Paschasius was appointed in his place. That same year the original building was enlarged to accommodate 18 religious. The reason for this was a decision by the Catalonian Provincial to open the novitiate in Washington to Spanish students so they could evade military service. On Christmas Eve of 1921 the community moved from the house on Third Street.

In the spring of 1922 a huge estate at Second and T Streets N.E. was purchased for the sum of \$230,000. It became the Mount Carmel House of Retreats for Women. However, Archbishop Curley, who succeeded Cardinal Gibbons in the See of Baltimore, refused to grant permission for both men and women to use the retreat house; even at separate times. Nor would he permit the monastery chapel to be a public oratory.



Fr. Paschasius Heriz, O.C.D

One of the army barracks from World War I was moved in 1925 from the downtown mall to the rear of the Rhode Island Avenue property. The monastery was reconfigured so the second floor became the library and the Fathers' recreation room. The ground floor was used for storage and carpentry; and later for a garage. Rumor has it that the elderly

Fr. Bernard Gerl, a German Carmelite, "used to make hooch and his bottles were in a small room in one corner on racks." If true, this may have some ironic significance because Prohibition was at that time the law of the land.

In the fall of 1926 part of the Rhode Island Avenue property and part of the retreat house property were sold to reduce the debts of the retreat house. However, within a year the entire retreat house project was abandoned.

A newspaper article in the July 9, 1931 issue of the *Washington Evening Star* sums up the affair:

The historic old Gale mansion, a 66-room house at Second and T Streets, N.E. is being razed. Built in 1830, it was bought by Chief Justice Salmon Chase in 1869, and subse-



Mount Carmel House of Retreats

quently passed into the hands of his daughter, Kate. Before World War I, it became Washington College, a school for young women. During the war, the telephone company used it as a dormitory for operators. In 1922, the Order of Carmelites took it over, making it their retreat house. Finally as a result of mortgage foreclosure proceedings, the National Savings & Trust Co. acquired it. Two fires "of questionable origin" damaged the building in January and June 1931 and it was condemned by the inspector of buildings as being uninhabitable.

The present monastery at 2131 Lincoln Road, N.E., was built in four stages. The first stage, consisting of a chapel and what has become known as the "old wing," was built under the direction of Fr. Thom- as Kilduff, who was then prior. It was designed to

accommodate 20 religious, and dedicated on October 15, 1940.

In May of 1941 the Bavarian Province monaster- ies in Milwaukee WI: Holy Hill and St. Florian parish, and the Catalonia Province monastery in Washington DC, were united to form a Semi-Province subject directly to the General Definitory in Rome.

The Washington monastery was chosen as the house of studies for theologians. The first school year in the new monastery was inaugurated in the fall of 1941 by the Vicar Provincial, Fr. Bernardine Tinnefeld. During that year two Austrian Carmelites arrived from Europe. They had been studying at our International College in Rome when the war broke out. For various reasons it was considered wise to temporarily move them here.

In October 1942 Fr. Thomas Kilduff was appoint- ed prior of the new novitiate in Brookline, MA. Fr.



FIRST CLASS AT THE WASHINGTON MONASTERY

Seated from left to right: Fr. Bernard Gerl, Fr. Thomas Kilduff (Prior), Fr. Bernadine Tinnefeld (Vicar Provincial), Fr. Albert Bourke (Student Director), and Fr. Innocent;

Standing from left to right: Br. Aloysius Holder, Fr. Ricard Madden, Fr. Michael Griffin (currently in Holy Hill), Fr. Hyisen Sherer, unknown, Br. Samuel, Fr. Edward Lanzilla, unknown, Fr. Gerard Taylor, Fr. Francis Miller (currently in Washington), Fr. Peter Roberts and Fr. Timothy McGough

John Nitterl served a term as prior here and taught dogma, exegesis and history of our Carmelite Order. Fr. Andrew Geyer taught canon law and liturgy. Fr. Albert Bourke was appointed Novice Director. The year ended with a notable event. In December the Washington monastery was visited by the famous Trapp family (subject of the movie of "The Sound of Music".) They gave an impromptu concert for the community during their visit.



Von Trapp Family singers escaped Austria and immigrated to America

On June 5, 1947 the Washington Province of the Immaculate Heart of Mary was canonically established. At the time it consisted of the four monasteries located at Holy Hill and St. Florian Parish in Wisconsin, Washington, DC and Brookline, MA. Opinions

vary as to why the new province was named the **Washington** Province. Some suggest that the superiors in Rome recognized Washington as a capital city and selected this as its title. Others explain that Holy Hill is located in Washington County, WI where the documents of incorporation for the Province gave the address of Holy Hill. The new Province ran from Wisconsin

in the west to the east coast including New England and as far south as Virginia. For some unexplained reason West Virginia was omitted. Fr. Thomas Kilduff was elected the first Provincial.

NOTE: See history of St. Florian on page 9 of this issue and the 2012 Oct-Dec *Clarion* for the history of Brookline-Brighton MA. 🏰

Eduardo del Nino Jesus (Ricardo Farre Masip y Soler) - Servant of God

Ricardo Farre Masip was born in Torms (Lerida) Spain on April 20, 1897 and baptized the same day. Shortly afterwards his mother, Dolores, died as a result of birth complications.

In 1909 Ricardo entered the minor seminary of the Discalced Carmelites in Badalona and in 1912 entered the novitiate of Tarragona where he was professed on August 10, 1913. He finished his studies and with a dispensation for age, was ordained on June 13, 1920 and assigned to Durango, Mexico.

He left Mexico in 1923 because of the religious persecution and completed his studies in the United States. Fr. Edward Farré was elected prior of the Washington Carmelite Community and also appointed Vicar Provincial for the Catalonia American foundations.

In 1933 he took part in the General Chapter of the Order on Mount Carmel (Israel). After the Chapter he was assigned to Barcelona, Spain to teach theology. In 1936 Fr. Edward was elected prior of Tarragona.

During the feast of our Lady of Mount Carmel he preached a novena for the Discalced Carmelite nuns of Tiana. On July 20th the friars were forced to take refuge in local houses because of attacks by the communists. On the 25th a group of soldiers searched the house where Fr. Eduardo of the Child Jesus and Fr. Gabriel of the Annunciation were staying. They arrested them and took them away by car to Montcada (Barcelona), where they were shot that same night.



Bl. Eduardo of the Child Jesus, OCD, martyred July 25, 1936, Barcelona, Spain, Province of Catalonia, Former Prior of the Monastery of Our Lady of Mount Carmel, Washington, DC

Preface To Articles

by the Carmel Clarion Editor

The 2012 annual Clarion theme for the ongoing formation of the OCDS, *The Missionary Spirit of Carmel*, is in part based on the wisdom of our former Superior General, Fr. Camilo Maccise, OCD, who on many occasions laid the foundation of its message. It was further inspired by the January 6th 2011 **Letter to the Secular Order** by Saverio Cannistrà, OCD, Superior General of the Discalced Carmelite Order. The complete text of his letter may be viewed at:

<http://ocdswashprov.org/NewsRome/010611%20FR%20GENERAL%20LTR009.pdf>

He says,

The responsibility of the seculars in relation to the friars is exercised in the availability of the seculars to collaborate with the friars in planning the mission of the provinces. The 54th paragraph of Vita Consecrata quoted above stated that “the laity are invited to share more intensely in the spirituality and mission” of the religious. This also applies to us as an Order. It is necessary to recognize the place of our lay members of the Order in the development of our presence not only because of demographical changes taking place in certain places, but because of competent and well-formed secular members of the Order may be a great help in planning eventual new structures of our presence.

In this *Clarion* we strive to provide articles to give seculars a greater understanding of the background and development of current OCD missions. These clearly demonstrate *The Missionary Spirit of Carmel* and challenge us to better live our vocation in modern times.

Second OCD World Missionary Congress – adapted from the foreword of Camilo Maccise, OCD, for the issue of *Servitium Informativum Carmelitanum* (SIC) 31, no. 1 (1998), which was dedicated to the Second OCD World Missionary Congress.

The Missions and Our Carmelite Charism by Jeremiah Fitzpatrick, OCD – This presentation was made by Father during the 2nd Missionary Congress when he was a member of the General Definitory of the Discalced Carmelite Order and in charge of its missions. ☩



Former Fr. General Fr.
Camilo Maccise

Question of the Month

How are the histories of Washington Province monasteries being composed?

The archives of the Province are providing the source material for the articles about our Carmelite Monasteries. Information has been reviewed and compiled by the Clarion Editor Regis Jordan, OCD who is also the Provincial archivist; and with assistance from the Clarion staff. Our focus is to provide an understanding of the *Missionary Spirit of Carmel* as lived by our own friars.

Second OCD World Missionary Congress

Adapted from the foreword by former Superior General Camilo Maccise, OCD, in the issue of *Servitium Informativum Carmelitanum* (SIC) 31, no. 1 (1998), dedicated to the Second OCD World Missionary Congress.

More than 40 Teresian Carmelites gathered from September 27 to October 5, 1998, in Quito, Ecuador, for an OCD World Missionary Congress. They met in order to share experiences and to put their heads together as they looked for ways to respond to the new challenging perspectives of the mission ad genres on the eve of the year 2000. Previous missionary meetings were continental or regional in nature. Four years had passed since the First OCD World Missionary Congress in Nairobi, Kenya, which had as its theme: "Growing in Collaboration in the Missions."

Participants included the people in charge of the Teresian Carmelite missions on four continents as well as representatives from the Carmelites of the Ancient Observance (OCarm) and from the Carmelite Institutes affiliated to the Order who worked in our missions. They were joined by six Carmelite bishops from mission territories: Kuwait, Philippines, Columbia, Ecuador, and Bolivia.

The former Central Government of the Order was represented by Father Camilo Maccise, superior general; Father Flavio Caloi, vicar general; Father Jeremiah Fitzpatrick, definator or general councilor responsible for the Order's missions; and Father Szczepan Praskiewicz, secretary general for the Discalced Carmelite missions. The Discalced Carmelites at that time had 33 missions in 29 countries; 14 of them in Africa and Madagascar, 12 in Asia, 4 in Latin America, and 3 in Eastern Europe.

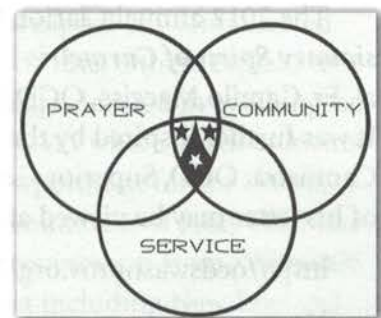
In his apostolic letter *Tertio Millennio Adveniente*, Pope John Paul II writes:

The Church must continue to be missionary; indeed missionary outreach is part of her very nature. An urgent need is felt to bring the liberating message of the Gospel to all men and women [n.571.]

This is because the Church maintains that beneath all socio-cultural and ecclesial changes there are so many realities which do not change. These have their ultimate foundation in Christ, who is "the same yesterday, today and forever" [n. 591.]

The word mission includes all forms of evangelization. One of the many challenges to mission is [the relationship between] evangelization and the different charisms. All religious institutes are reminded to heed the call to mission contained in the gift of their founding charism and received from Christ through the Church for the spread of the Kingdom of God. In the case of our Order, the prophetic spirit of St. Elijah calls us to urgent and radical involvement in the various dehumanizing and unjust situations present in society today.

The missionary efforts made by the Order help us to understand and assimilate the missionary spirit that pervades the whole Church and to make our own the new image of the Church that the Second Vatican Council offers.





St. Thérèse of Lisieux, Patroness of Missions

The new times started by the Council have led us to see the Church as the people of God, as mystery and sacrament of communion given by Christ for salvation. She is the authentic Body of Christ, and we are active members who care for the growth of the whole body.

The Order has reflected on her mission in the church and, following in the footsteps of St. Therese of Lisieux, continues in this reflection. She did not rest until she found her place in the Mystical Body of Christ: "In the heart of the Church, my Mother, I will be love."

We should all deeply suffer, as our holy Mother Teresa did, when we see that so many brothers and sisters die without experiencing the saving richness of the Gospel. St. Edith Stein is an example of self-offering for the sake of her people.

For that reason, we seek perfection for ourselves while opening our lives on behalf of the people of God, so that they, as pilgrims [going] to their Father's House, may find the fullness of life in Christ.

In light of this perspective, the model see-evaluate-act provided the working method of the Congress. The participants spoke to the Congress about the real life of the missions where they work from the social, ecclesial, and religious-life points of view. They spoke about their successes and failures, their present challenges and future possibilities. The presentations were followed by conferences that elucidated major themes: "New Prospects and New Challenges for the Missions" (Father Camilo Maccise), "Carmelite Mission: Moving Toward Structures of Autonomy" (Father Flavio Caloi), "Missions and Our Carmelite Charism" (Father Jeremiah Fitzpatrick), and "The Duties and Activities of the OCD General Secretariate for Missions" (Father Szczepan Praskiewicz). Through its work in small group and plenary sessions, the Congress drew up a list of practical determinations or operative conclusions. They included the following:

1. The inculturation of our presence and missionary work necessarily affects all elements of our own community life in the mission.
2. The formation of local vocations, both at home and abroad, is the most effective means of authentic inculturation of our Teresian charism.
3. Our spirituality, understood as doctrine and as a practice of life in the Spirit according to our charism, is our best response to the challenge of inculturating the Gospel.
4. By involving the local laity in the work of our missions, we will guarantee the depth of inculturation of the Gospel and our charism in the churches and societies to which we are sent.
5. When we bring the message of Christ to the poor, we enter into a dialogue in which the poor, in their turn, evangelize us.
6. By dialogue and involvement with the poor, we acquire a thoughtfully objective appreciation of their conditions so that we may adapt ourselves to the simple life of the people.
7. We advance the apostolic task proper to our Order by living our spirituality in our missionary communities and, thereby, in an incarnate way promoting it in the young local churches.

8. As communities, and with humility, we must live and practice in society and in the church the prophetic dimension of our vocation.
9. We need to listen to the voice of the Spirit in the religious traditions of our people of Asia, Africa, and Latin America, enter into trusting dialogue with them, and make use of the positive and liberating values found in them. We must be involved in the field of interreligious dialogue.

The Second OCD World Missionary Congress was a fruitful event for all participants. It took place during the final stages of the Church's preparation for the great jubilee of the year 2000; and in the year dedicated to the Holy Spirit.

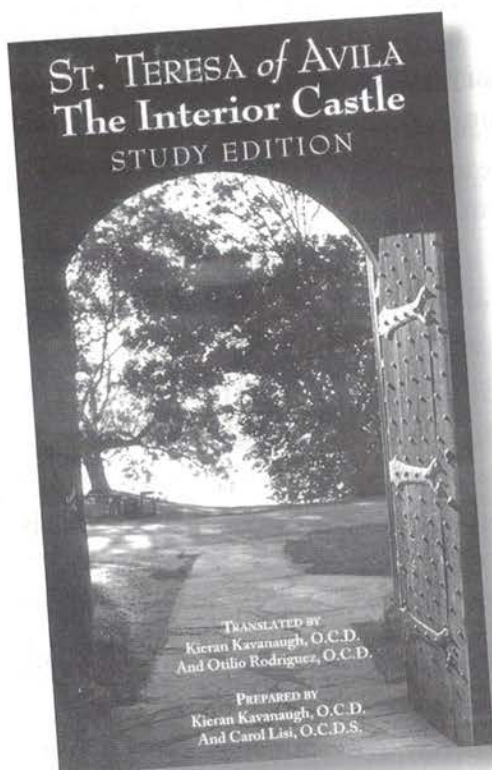
The Congress message concluded by reminding us that the Holy Spirit is the principal agent of the new evangelization, and that we should turn to him with confidence as an ever-present help and Lord of all ages. We also ask Mary — the attentive, silent, hope-filled woman and model for all Christians — to teach us to be, like her, docile to the Spirit. ☩



Come Holy Spirit...

October 15, 2012 to October 15, 2013

In preparation of the V Centenary of the birth of our Holy Mother, St. Teresa of Jesus, Father General has asked all friars, nuns and seculars to read together and in community:



The *Interior Castle* is more than a book. It is a powerful image of the mystery of the human person. It is the soul of St. Teresa of Avila, who journeys through the castle from one dwelling place to another mapping out a feminine, yet warlike, program for the Christian spiritual life. It is also the last book Teresa wrote: in 1577, five years before she died. She recorded, to the best of her knowledge, the experiences for which she praised God.

Reading Teresa herself is indispensable. The authors of this study edition designed it as a springboard to reading and understanding Teresa's text. They present a chapter of Teresa's book, followed by a review of the progress of her thought and the principal ideas in each chapter. Next they give interpretive notes: doctrinal, historical, and sociological. Then because Teresa wanted her writings to be in harmony with sacred Scripture, they point out scriptural texts that support her ideas.

Finally, the authors show how teachings of the present day church demonstrate both how Teresa's basic notions were correct and how we can apply her principles to our times.

Study Edition may be purchased from www.icspublications.org for paperback book or www.amazon.com for **Kindle** version

St. Florian – History of the Parish in West Milwaukee

West Milwaukee is an incorporated village located between and connected with two large cities, Milwaukee to the east and Allis to west. One of the disadvantages of this community was the absence of a church. In the summer of 1911 Father Calasanctius, a Capuchin priest, was entrusted with the spiritual ministry of its residents. Following his appointment, Father Calasanctius visited all the people who lived in the area. He learned that there were more than eighty families of different nationalities in the village, but Austrians from Carinthia were predominant.



The Martyrdom of St Florian
By Altdorfer Albrecht

Archbishop Sebastian Messmer of Milwaukee permitted Fr. Calasanctius to celebrate Mass regularly if he could find a satisfactory location. During one of his visits he noticed an old public school building on the corner of what is now 46th Street and West Beloit Road. He met with the owner, Balthazar Haerle, who agreed to allow the priest to use it rent free. There were two large rooms in the building, one of which could be used as a temporary chapel. Because of his generosity, Balthazar Haerle is recognized in the church records as “the quasi-founder.”

After Fr. Calasanctius completed his report, Archbishop Messmer expressed great interest in the project. He personally came to inspect the room proposed to become a chapel, gave his approval, and on December 18, 1911 met with the men in the area. In his address, Archbishop Messmer stressed the great need of a parish in the young village of West Milwaukee. The new parish was St. Florian.

Florian was born in Cetium, which is now in Austria, in the 3rd century about 250 A.D. While he was an officer of the Roman army he refused to carry out the Emperor's orders to persecute the Christians. He was taken captive for failure to obey orders and tortured, burned alive, and thrown into the Ems River with a stone around his neck. In the Roman Martyrology St. Florian is commemorated on May 4th. It was said he could miraculously put out the flames of a burning building, or a whole city, with a single bucket of water.

The parish was officially inaugurated on December 25, 1911. The Archbishop was asked to find a resident pastor as soon as possible. The Capuchins, however, felt they could not assume responsibility for the parish on a permanent basis due to commitments at Holy Cross Parish. Archbishop Messmer appointed Father Joseph Ritger as pastor. On the feast of the Ascension, Father Ritger took possession of St. Florian Parish. He held it until October 14, 1913, a total of five months.

In the spring of 1913 Father Gabriel Messmer, the Capuchins Provincial, suggested to the Archbishop that the Carmelites at Holy Hill might be interested in taking care of the St. Florian Parish. The Archbishop said that he would approve the suggestion on the condition that a combination church-school building would be built. The Carmelites agreed to the Archbishop's stipulation of constructing a school as soon as possible. The friars at Holy

Hill had actually been looking for a parish in the area so that they might evangelize. When approached with the offer of St. Florian Parish they saw it as a divine answer to their prayers. Father Irenaeus Berndl was appointed the first Carmelite pastor of St. Florian.

Faithful to their agreement with Archbishop Messmer, the Carmelites started work on the establishment of the school. At the same time Archbishop Messmer had been negotiating with the Superiors of the Sisters of St. Agnes in Fond du Lac. By the end of August 1913 Sister Florentine, the first superior of the sisters and the first principal of the school, came to St. Florian with two companions, Sister Eileen and Sister Albina. On Monday, September 7, 1913 school was opened with a High Mass in honor of the Holy Spirit. Forty students were enrolled. On September 15, 1913 Father Irenaeus gathered the parishioners together for discussion about the new building. All favored locating it on the corner of Scott and 45th Street. Final choices on the contractors were made in a meeting on October 20th. Bad weather postponed the beginning of construction until November 14th. Because the building was to be a church-school combination, the Church would be on the first floor; and the school, which consisted of four classrooms, on the second floor. Everything progressed so well that by January 9, 1914 the roof was already on the building and the workers had begun to finish the interior.

On February 12, 1914 shortly after six, someone tried to set the uncompleted building on fire. The arsonist dumped a can of gasoline on the first floor of the church and ignited it. Although the entire floor was covered with three to four inches of wood shavings, the fire extinguished itself. The Friars attributed this event to the intercession of St. Florian.

The interior of the church-school building was completed by April and the school children moved into the second floor of the building on April 7th. The next day the church bells were blessed and hoisted into position. On Holy Saturday, April 11th, they rang for the first time to announce to St. Florian Parish, to the village of West Milwaukee, and the whole world, the hopes and joy of this new community of God.

The Church was dedicated on April 19th, the Sunday after Easter. A week later the parish witnessed the First Holy Communion class in its history. That same afternoon St. Florian's Society was founded with seven original members. During the next month, the Holy Name Society was organized. On November 15th Archbishop Messmer Confirmed the first group of parishioners. The class numbered forty-three children and four adults. The community was growing, vibrant and strong.

In June 1914 the Carmelite Fathers began making plans for construction of a monastery. On February 9, 1917 Father Kilian blessed the cornerstone of the new monastery. By November 6th the structure was ready for occupancy.

During the interim, a convent was built for the Sisters of St Agnes in 1916 on Scott Street. Archbishop Messmer blessed the chapel in the new convent December 16, 1916 and dedicated it to the Sacred Heart.

Once again St. Florian protected his parish. During Mass on February 18, 1920 a small fire broke out in the wall between the boiler room and kitchen. This fire was quickly extinguished.



Sebastian Gebhard Messmer

In August 1923 the Carmelites agreed that the time had come to start planning the construction of a separate church building. The church was built in two portions: first, a basement which would serve as a temporary church, and then later as finances permitted, the main Church and vestibule. For fifteen years regular services were held in the basement church. Actual construction of the upper church began in June 1938 and was completed in early February 1939. On the last Sunday of that month, February 26, 1939, Archbishop Samuel Stritch of Milwaukee dedicated the the new St. Florian Parish Church. The exterior design of the church recalls the Romanesque style.



For the next twenty years various projects were undertaken to beautify the church: two marble side altars were installed and dedicated to Our Lady of Mount Carmel and St. Joseph, the church was painted and decorated, stained glass windows were installed depicting the various Saints of the Carmelite Order. During the 1960's a number of additional projects were completed: turning the altar around so the priest would face the congregation, a new convent was built for the sisters, and a new school was built in 1966 with a gym was added in 1967.

St. Florian Parish experienced many other important and significant events over the next 30 years: a large debt was paid off, the Parish Council was established in 1971, repair and renovations were made to what had once been the lower church to turn it into a hall for general use by the parish, and long needed elevators were installed in both the church and school. The parish hall was renamed "Carmel Hall." Religious and social activities flourished.

A third time St. Florian came to the aid of the church. On October 14, 2000 a fire started in the church candle room. It was discovered in the morning that it had been smoldering all night, causing extensive smoke damage, but had never ignited into flame. The church was closed for cleaning and repainting. During the interim, Carmel Hall was used for Masses.

In recognition of the Parish's patron saint, once a year the community of St. Florian celebrates a Day of Appreciation and Mass of Blessing and Remembrance for all fire fighters and their families. Through its rich history with the firefighting community, a former pastor, Father Leonard Copeland, OCD, had been appointed Chaplain by the Milwaukee Fire Department. His duties included providing for the spiritual needs of these brave men and women.

In 2004 the school at St. Florian was officially closed due to a lack of enrollment. The Archdiocese consolidated seven schools in the area to create Mary Queen of Saints Catholic Academy, which consisted of two campuses. These decisions also resulted in other area Catholic Churches being merged into St. Florian Parish, who welcomed the growth.

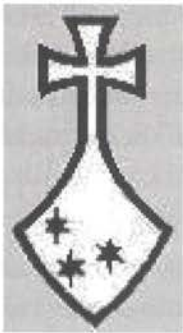
These events in the history of St. Florian Parish brought significant change. The Sisters of St. Agnes no longer resided in the convent building. Their dedication of almost 100 years to St. Florian Parish cannot go without sincere gratitude and thanks. This building became the Parish office. The school building is now used for various parish activities; and rented by local enterprises.

In preparation for centennial year celebrations, various changes were made inside the church. Our Lady's Chapel was completely renovated; the old confessionals were removed to provide new grotto spaces for the statues of Our Lady of Mount Carmel, St. Teresa and St. John of the Cross. A new Baptismal area was created in the back of the church.

On November 14, 2010, St. Florian Parish held a grateful gathering to begin the celebration of the upcoming centennial year. It was extremely well attended and enjoyed by all.

On October 22, 2011, St. Florian Parish joined as a community at a Mass of Praise and Thanksgiving to God. It was officiated by the Most Reverend Jerome ListECKI, Archbishop of Milwaukee. Just as Milwaukee Archbishop Sebastian Messmer had given his approval 100 years before in December of 1911 to dedicate a small new parish to St. Florian, Archbishop ListECKI shared his approval of St. Florian remaining a strong, dedicated community into the next 100 years.

A unique *Missionary Spirit in Carmel* is demonstrated at St. Florian by its combination of monastery for the friars, Provincial offices for the Washington Province of the Immaculate Heart of Mary; but most especially in its fulfillment of the desire of our Carmelite friars to evangelize the people of St. Florian Parish. This is well stated by its **MISSION STATEMENT**:



In 1911, our Ancestral Parish Community of Austrian immigrants heard the call of Christ to come together to worship God.

Through our heritage of Agnesians and Carmelites and our community of dedicated faithful people, St. Florian Parish strives to live out our baptismal commitment to proclaim the gospel of Jesus Christ by word and example of Christian living.

Empowered by the Holy Spirit, we gather as a faith community to further the Kingdom of God; provide quality Catholic education and Christian formation; extend hospitality to all; inspire stewardship, service, and evangelization.

We, as a parish family, seek the good of all God's creation through prayer, discernment, and Christian action.

Amen.



In Remembrance

The St. Joseph Community in Havertown, PA reported two deceased members. Both made Definitive Promise on June 15, 1997. **Joseph Barrett, OCDS**, began eternal life on July 15, 1997. **Elizabeth Cunningham, OCDS**, began eternal life on March 15, 2012.

Anna T. McKendrick, OCDS, made Vows on September 27th 1997 and began eternal life on April 2, 2012. She is a deceased member of the Our Lady of Mt. Carmel and St. Joseph Community in Dauphin, PA (Formerly Harrisburg).

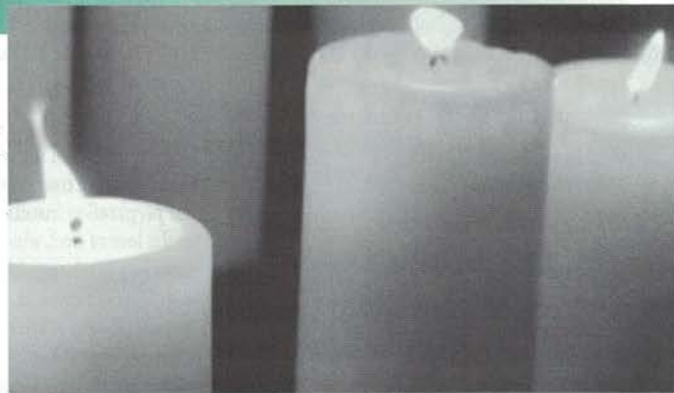
Kathryn of Faustina of Mary the Mother of Mercy and Therese of the Child Jesus and the Holy Face Dzog, OCDS, made Definitive Promise on July 16th 2008. She is a deceased member of the St. John of the Cross Community in Ann Arbor, MI and entered eternal life on June 15, 2012.

Rita of the Sacred Heart Brunner, OCDS, made Definitive Promise on March 20th 1978 and began eternal life on June 23, 2012. She is a deceased member of the Our Lady of the Rosary Community in Toledo, OH.

Avalon, Mary Joseph of Jesus, Saramak, OCDS, made Definitive Promise on February 17th 2007 and began eternal life on July 17, 2012. She is a deceased member of the Our Lady of Mt. Carmel and St. Teresa of Jesus Community in Buffalo, NY.

Anthony, Pio, Ciardullo, OCDS, made Definitive Promise in June 1994 and began eternal life on July 22, 2012. He is a deceased member of the St. Teresa of Jesus Community in Philadelphia, PA.

Marion D. Ignasiak, OCDS, made Vows on April 9th 1988 and began eternal life on July 31, 2012. She is a deceased member of the former OCDS Community of Our Lady of the Paraclete in Royal Oak, MI.



Northeast Retreat News

October 12-14, 2012, D-3 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 email at SecularCarmelit@aol.com

November 3, 2012, D-5, Day of Recollection by Fr. Kevin Culligan, OCD at St. Adelaide's in Peabody, MA. Contact: Justine Tilger 508-626-1283.

November 2-4, 2011, D-2: "Recollection for St. Teresa" by Fr. Paul Fohlin, OCD weekend retreat at **Mt. Carmel Retreat Center** in Niagara Falls, Ontario, Canada.

November 10, 2012, D-5, Day of Recollection by Fr. Kevin Culligan, OCD at St. Mary's in Mansfield, MA. Contact: Rita Burke 781-843-7559.



Our Carmelite Vocation 3-CD Set

CD310

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

Fr. Regis Jordan, O.C.D.

"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, O.C.D.

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."



CD312

Our Carmelite Vocation: Whose are YOU?

Fr. Regis Jordan, O.C.D.

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.

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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 OCD, 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 OCD 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.
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A Resource for Carmelite Spirituality



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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
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 **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

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The Missions and Our Carmelite Charism

By Jeremiah Fitzpatrick, OCD

A Missionary Congress helps us accomplish various objectives, for example:

- it can heighten our awareness about the missions and about evangelization in general;
- it can help to deepen our understanding of the dimensions of mission: theological, spiritual, pastoral, etc.;
- it is a privileged opportunity to share our experiences and to pool our insights;
- it is an occasion for us to prepare and plan for the future;
- it is a time when we can discuss problems of mutual interest and a place where we can bring our collective wisdom to bear on those problems and seek solutions together, i.e., to seek ways and means of resolving our problems; and
- it is also an occasion when we can renew our Order's resolve to promote the work of the missions.

☞ Be A Carmelite Missionary ☞

In other words, we once again commit ourselves to fulfilling the last command of Jesus: "Go and make disciples of all the nations" (Mt 28, 19).

Consciousness and Conscience

The Missions and Our Carmelite Charism must surely be for us an examination of both our consciousness and our conscience. Consciousness, because we need to see if we are giving the missions the prominence they deserve. Are they a top priority for us, personally and collectively in Community, for our provinces, communities, and for the Order? Have we a sense of urgency about missionary activity? Do we see this as the **supreme** duty the Church says it is? Do the missions take the precedence they deserve? If so, is this obvious in the choices and preferences we make? In other words, do the missions loom large on the horizon of our consciousness?

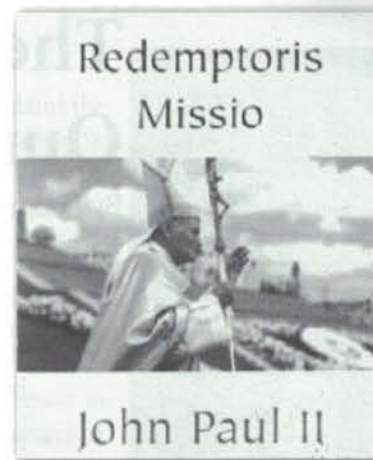
Not only do we need to examine our consciousness in this way, we also need to examine our conscience. "The pilgrim Church is missionary by her very nature" (*Ad Gentes*, 2). Therefore we have a serious and sacred obligation to promote and foster missionary activity. This is at once and the same time a duty, a trust, a burden, a charge, a compulsion on us, and a responsibility. We must have a conscience about its implementation. This requires, too, that we must have a sense of guilt or shame if we fail to honor our obligations in this regard.

Only Beginning

Pope John Paul II begins *Redemptoris Missio* with these words:

The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion. As the second millennium after Christ's coming draws to an end, an overall view of the human race shows, that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service. It is the Spirit who impels us to proclaim the great works of God: "For if I preach the Gospel that gives me no ground for boasting. For **necessity is laid upon me**. Woe to me if I do not preach the Gospel (1 Cor 9:16).

This encyclical, written in 1990, marked the opening of a decade of evangelization, and these are its first words.

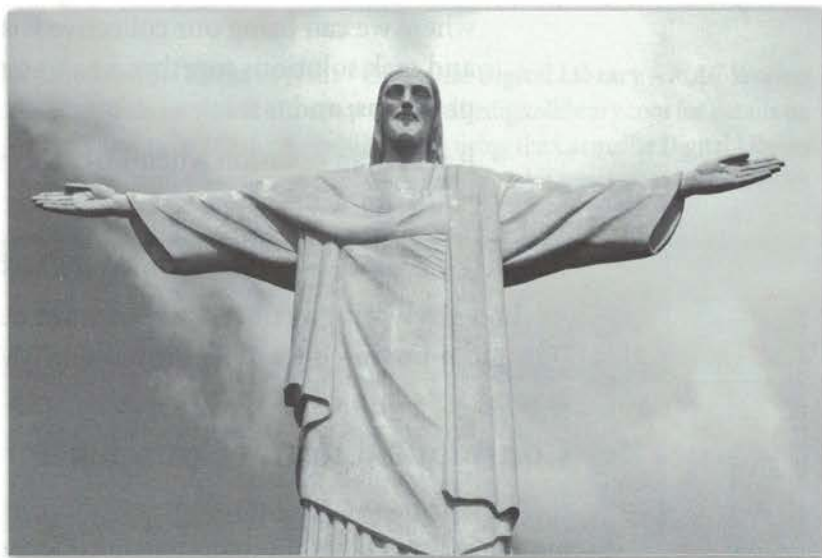


Primary Service

Redemptoris Missio also reminds us that the primary service that the Church can render to every individual and to all humanity in the modern world is missionary evangelization (par. 2). This is truer today than ever before because, in spite of all the marvelous achievements of the modern world, society is losing its sense of ultimate realities and even of existence itself. Hence the need for Christ the Redeemer:

He fully reveals man to himself ... the one who wishes to understand himself thoroughly must draw near to Christ ... the Redemption that took place through the Cross has definitively restored to the human person his dignity and given back meaning to his life in the world (*Redemptor Hominis*, 10)

Missionary evangelization, therefore, reveals our true dignity and our full and final destiny.



The Church's Innermost Nature

The Second Vatican Council reminds us that missionary activity wells up from the Church's innermost nature and spreads abroad her saving faith:

- † It perfects her Catholic unity by expanding it.
- † It is sustained by her apostolicity.
- † It gives expression to the collegial awareness of her hierarchy.
- † It bears witness to her sanctity while spreading and promoting it (*Ad Gentes*, 6).

As the Church is missionary by its very nature, therefore no believer in Christ, and no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples. In this context, we must ask with St. Teresa: *Am I a son of the Church? Am I a daughter of the Church?*

Our Distinct Contribution

It is clear from Sacred Scripture and the teaching and tradition of the Church that the missions are of primary importance, but the question then arises: What is our Carmelite contribution to this great work? Have we a specific role? Is there something distinct and distinctive expected of us? What of our Carmelite charism? Chapter 5 of the document *Ad Gentes* begins with these words, "Since Christians have different gifts (Our gifts differ according to the grace given us [Rom 12:6]), each one must collaborate in our work of the Gospel according to his own opportunity, ability, charismatic gifts and call to service."

This tells us already that we have a definite and distinct contribution to make precisely as Carmelites. St. Paul says:

- † *There is a variety of gifts* (1 Cor 12): Our specific gift is our Carmelite Vocation.
- † *There are all sorts of service to be done*: We serve through our Carmelite Charism.
- † *The particular way in which the Spirit is given is for a good purpose*: We, as Carmelites, must be in no doubt about the particular way the Spirit has been given to us and to our Order. Neither must we doubt the value or worth of our contribution.
- † *Now you together are Christ's body; but each of you is a different part of it.*

There is no doubt, therefore, that we, as Carmelites, must collaborate in the work of the Gospel according to our own charismatic gifts and call to service. Indeed, every institute exists for the Church and must enrich her with its distinctive characteristics according to a particular spirit and a specific mission. Where the missions are concerned, then, we have the obligation to revive the grace of our specific charism and fan it into a flame.

The Same Obligation as Everyone Else



In regards to the missions, Carmelites have firstly the same obligation as everyone else. In the words of a popular hymn, we too are "Sent to bring the Good News to the poor/ to tell prisoners that they are prisoners no more/ to tell blind people that they can see/ and set the downtrodden free." We too have the duty to go tell everyone the news that the Kingdom of God has come.

We too must try to address the problems of such things as poverty, famine, war, disease, injustice, illiteracy, economic and cultural neocolonialism; which is sometimes as cruel and as evil as the old political colonialism. Pope Paul VI reminded us:

The Church has the duty to proclaim the liberation of millions of human beings and the duty of assisting the birth of this liberation, of giving witness to it, and of ensuring that it is complete. He goes on to say that this is not foreign to evangelization (*Evangelii Nuntiandi*, 32).

Neither is it foreign to Carmelite ministry. We too must proclaim that in Jesus Christ salvation is offered to all people as a gift of God's Grace and Mercy. This is the foundation, the center and the summit of evangelization.

The Second Vatican Council tells us:

The Lord is the goal of human history, the focal point of the longings of history and civilization, the center of the human race, the joy of every heart, and the answer to all its yearnings (*Gaudium et Spes*, 45).

Only in Jesus – who was crucified, died and is risen – only in Him is accomplished our full and authentic liberation from evil, sin and death. Through Him God bestows a new life that is divine and eternal. This is the good news that changes humankind and its history; and this is the good news that all peoples have a right to hear.

The Conference of Latin American Bishops at Puebla (1979) stated that the best service we can offer our brother and sister is evangelization, which helps them to live and act as children of God, sets them free from injustices, and assists their overall developments. *Redemptoris Missio* reminds us: “It is not the Church’s mission to work directly on the economic, technical or political levels, or to contribute materially to development. Rather her mission consists essentially in offering people an opportunity not to have more but to be more, by awakening their consciences through the Gospel” (58).

Our Carmelite Contribution

In the light of all this, we must ask ourselves: What special contribution can we, as Carmelites, make to the missions? What is our specific role? The *OCD Constitutions* begin by telling us that we belong to a religious family endowed with its own special charism in God’s people, and called to fulfill a specific role in the Mystical Body of Christ (Const. 1).

Therefore we do have a special charism, and we must play a specific role in the missionary activity of the Church. What this is, what is its spirit, is best exemplified by the life and example of the three great figures that inspire, animate and motivate our Order: Our Lady, Elijah and St. Teresa of Avila.

The Blessed Virgin Mary in Our Life

The title “Brothers of the Blessed Virgin Mary of Mount Carmel” is indicative of the place she holds in our Order. She is the mother and patroness of the Order. Because of her life and the way she shared in the mystery of Christ, we look upon her as a model of religious consecration.

This special bond with Our Lady must influence our whole approach to perfect charity. It must imbue our communities, our life of prayer and contemplation, and our apostolic service with a distinctly Marian character. *Totus marianus est Carmelus – Carmel is entirely Marian.*

This is as valid for our life and ministry in the missions as it is for our lives on the home front. She is the perfect embodiment of the ideal of the Order. With her attitude of the poor one of Yahweh, we must ponder on God’s word in faith and spend ourselves in a manifold service of love. The words of the Second Vatican Council strike every Carmelite with a special chord and a personal note:

In her life the Virgin has been a model of that motherly love with which all who join in the Church’s apostolic mission for the regeneration of mankind should be animated (*Lumen Gentium*, 65).

As St. Ambrose taught, the Mother of God is a model of the Church in the matter of faith, charity, and perfect union with Christ.



Throughout the New Testament, Mary's example is seen as the blueprint for our ministry and service. We have her obedience at the Annunciation, her care and concern at the Visitation, her love and reverence at Bethlehem, her pity and intercession at Cana, her union with her Son on Calvary, and her prayerful presence supporting the early Church.

And so, "We raise our eyes to Mary, who shines forth to the whole company of the elect as a model of the virtues" (*Lumen Gentium*, 65). She is the Queen of Apostles, the star of evangelization. As we journey on our pilgrim way, we are proceeding along the path already trodden by the Virgin Mary.

In short, she is our model of consecration, of discipleship and of apostolic service. Christianity is the one great revolution in human history. Other revolutions seek to change political systems or social structures. But Christianity aims to change nothing less than the human person: his ideals, his values, his priorities. The nature of this revolution is well expressed in the sentiments of our Lady's Magnificat, which prefigures the spirituality of the Beatitudes. We are committed to this revolution by our consecration to Mary. The words of Camilo Torres, in an entirely different context, are appropriate here: "The Christian who is not a revolutionary is living in mortal sin!"

Elijah

Scripture presents the prophet Elijah as a man of God who walks continually in God's presence and fiercely defends the worship of the one true God. Our Order takes its motto from him: *Zelo zelatus sum pro Domino Deo exercituum* – **With zeal have I been zealous for the Lord God of hosts**. After his example, we must be full of zeal for God's Kingdom and God's Glory. Surely this sums up our specific duty as Carmelites!

The hermits on Mount Carmel in the 12th century followed monastic tradition in turning also to Elijah as their model. Ever since, we look upon his prophetic charism as the prototype of our own vocation to ponder God's word and proclaim it to the world.

Blessed Titus Brandsma said, "The one who wants to win the world for Christ must risk coming into conflict with it." Such was Elijah when it came to confronting godlessness and lawlessness. He would not countenance compromise and was not prepared to tolerate the presence of evil or injustice. The Book of Ecclesiasticus puts it very well: "Then the prophet Elijah **arose like a fire**, and **his word burned like a torch**" (48:1).



Bl. Titus Brandsma

We live in a world that is infected by materialism, secularism, consumerism and hedonism. As a result, people are frequently dehumanized, depersonalized, marginalized and brutalized. We ourselves can learn everything from the energy, the courage, the passion and the zeal of Elijah, and we would do well to ask for a double share of his spirit!

On Mount Horeb, Elijah was granted an intimate experience of the living God in silence and solitude. His example will help us to be active in prayer and prayerful in action. And as for prayer itself, St. James says of Elijah, "The prayer of a righteous person has great power in its effects" (Jas 5:16-18). In this, too, he is our inspiration.

In the document *Vita Consecrata*, Elijah is seen as an example of the prophetic character of the consecrated life. It says of him:

[He was a] courageous prophet and friend of God. He lived in God's presence and contemplated his passing-by in silence; he interceded for the people and boldly announced God's will; he defended God's sovereignty and came to the defense of the poor against the powerful of the world (cf. 1 Kings 18-19) (*Vita Consecrata*, 84).

True prophecy is born of God, from friendship with him, from attentive listening to his word in the different circumstances of history. If we seek fellowship with the prophet Elijah, we must feel in our hearts a burning desire for the holiness of God. Having heard God's word in the dialogue of prayer, we must proclaim that word with our lives, with our lips and with our actions and become a people who speak for God against evil and sin.

St. Teresa of Avila

St. Teresa of Jesus is the third great figure who exemplifies what our Carmelite contribution to the missions must be. Our *Constitutions* state:

The origin of our family in Carmel and the very nature of its vocation are closely bound up with the life and charism of St. Teresa, especially with the mystical graces which led her to undertake the renewal of Carmel and make prayer and contemplation its total commitment (Const. 5).

St. Teresa returned to the genuine spirit of the *Rule of St. Albert*, and she infused its observance with a fresh apostolic spirit. Indeed, in all her undertakings she was ardently apostolic. We can see in the *Book of Foundations* (1:7) how much the great work of the missions meant to her. She writes:

There came to see me a Franciscan friar, called Fray Alonso Maldonado, a great servant of God, who had the same desires as I for the good of souls. He had ... returned from the Indies. He began to tell me about the many millions of souls perishing there for lack of teaching. ... I was so distressed ... I went to one of the hermitages, weeping sorely, and called upon Our Lord, beseeching Him to find me a means of gaining some souls for His service. ... I begged Him that my prayers might be of some avail, since I had nothing else to give. **How I envied those who could spend their lives ministering to others for the love of our Lord, even though they might suffer a thousand deaths!** ... This is an inclination given me by Our Lord; I think He prized one soul which by His mercy, and through our diligence and prayer, we may have gained for Him, more than all the other services we can render Him (Found. 1: 7).

Together with her associate, St. John of the Cross, she gave the Order new vigor and a renewed spirit. This charism and this spiritual lifestyle welled up from their intimacy with God and their experience of things divine.

This is according to the gifts given to each one of us by the Holy Spirit. In the Church, we are called to be a sign of the radical demands of the Gospel, so that we can fulfill a prophetic mission in the world. We give expression to this through a life of poverty, chastity, obedience and evangelical self-denial, committed to a life of fraternal sharing, in a family modeled on the community of Christ and the Apostles.



Sketch of BERNINI statue "The Ecstasy of Saint Teresa" in the Our Lady of Victory Carmelite Church in Rome

Again our *Constitutions* remind us that St. Teresa passed on to the Order the ardent missionary zeal that burned within her heart. They go on to say, "This missionary zeal should be faithfully fostered and ... all should have the missions very much at heart" (Const. 94).

As Carmelites, we are called to serve the Church and humanity in a variety of ways. This is truer today than ever before. However, we must give priority to that special apostolate of the Order that, as it were, grows out of the nature of its charism. Again and again, our legislation underlines this. Only thus do we present ourselves with our true identity and do we remain faithful to our own specific mission.

We must therefore promote those forms of apostolic activity that are more in keeping with our tradition. And keeping the special charism of the Order in mind we must, as far as possible, foster the advancement of the spiritual life among everyone. That can be done through our ordinary ministry: through retreats, conferences, seminars, courses, spiritual direction, counseling, etc. And it can be done in a more organized way through retreat centers, houses of prayer, institutes of spirituality, and so on. Also, we must remember the power of the written word (books, magazines, periodicals) as well as the great influence of radio, television and the mass-media generally.

In all this, we pass on to others the wisdom of our great saints and writers so that the things of the spiritual life and the practice of prayer may flourish in our time. And we must do our utmost to make the contemplative life take root among all peoples.

The Second Vatican Council speaks about the importance of implanting in the missions the very rich traditions of the various forms of religious life. It goes on to say,

"The contemplative life belongs to the fullness of the Church's presence, and should therefore be everywhere established" (*Ad Gentes*, 18).

Of course, our Order should take special care that our way of life should be established, especially in regions where ascetical and mystical traditions are held in high honor. Indeed, the decree of the Second Vatican Council on the missionary activity of the Church says clearly that we must endeavor to assimilate the ascetic and contemplative traditions of local cultures (cf. *Ad Gentes*, 18). This should have a special importance for Carmelites. Ecumenical zeal will also be significant in this important area of mission and ministry.

In all this, we must try to make our own St. Teresa's deep experience of the mystery of the Church, coupled with her ardent zeal for the glory of God. Thus, all our undertakings will be marked with a true Carmelite spirit; our communities will themselves be continually evangelized; and, consequently, they will exercise a truly evangelizing influence (cf. Const. 93).

Honesty, Transparency, and Accountability

If we are really honest with ourselves, we will seek to give a Carmelite imprint to our mission *Ad Gentes* (cf. "Begin always anew," message of the General Chapter of 1997, nn. 62-64). If we profess to be Carmelites, if we claim to inherit such a rich religious tradition, then we must proclaim it in our ministry. We must do this if we wish to be true to ourselves. Otherwise, our honesty and sincerity are called into question. So, we owe it to ourselves.

Secondly, we owe it to others. People have a right to expect and demand from us what we are trained to give. It must be transparently obvious and abundantly clear to everyone that we are transmitting spirituality and a way of living and loving that wells up from the spring of Carmel. Our integrity and credibility depend on it.

And thirdly, we owe it to the Church, and we must feel accountable in this regard. Because we have a special and specific charism, the Church expects a special and specific contribution from us. We are answerable to the Church.

Our sister, St. Therese of Lisieux, became the Patroness of Missions precisely and supremely because she served and labored in a Carmelite way. The Church demands the same response from us.

Better Carmelites

The missions, then, should make us better Carmelites and not lesser ones! We are called to religious life. We possess the treasure of the Carmelite charism, but we must make the preferential choices that are appropriate and fitting.

There are many needs in today's world. We are asked to help the poor and liberate the oppressed, to promote development and defend human rights, etc.; but we must remember, too, that the poor are hungry for God, not just for bread and freedom.

We are witnessing today a desperate search for meaning, the need for an inner life, and a desire to learn new forms and methods of prayer and meditation. That is to say that the spiritual dimension of life is being sought after as an antidote to all forms of dehumanization. We must respect the fact that the human person does not live on bread alone.

Salvation in Christ

Our missionary activity must therefore bear witness to Christ and proclaim salvation in him. It must speak clearly and practically about the mystery of redemption. Jesus comes so that his people may have life and have it to the full. He, and he alone, will **give light to those in darkness, to all those who dwell in the shadow of death and guide them into the way of peace.**

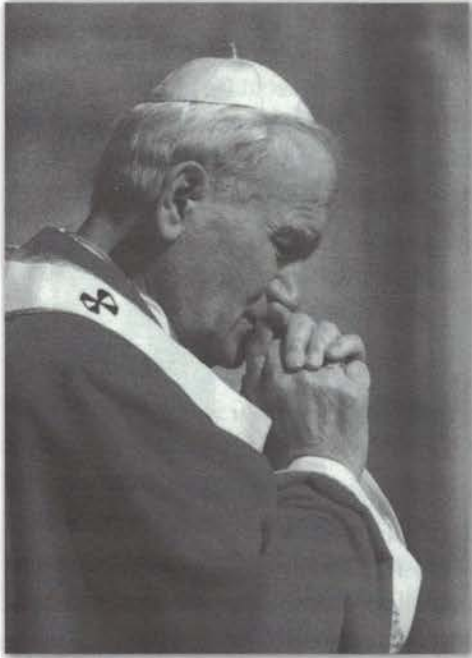
Ad Gentes tells us that all stand in need of Christ, our model, our mentor, our liberator, our savior, our source of life (cf. *Ad Gentes*, 8). So then — whether we speak of spirituality or mysticism, of holiness or sanctity, of prayer or contemplation — we as Carmelites must address the deeper needs of God's people.

To do this, we need to be strong, spiritual personalities who will evangelize the world with the fervor of the saints. *Nemo dat quod non habet* — “no one can give a better title than he has” is a statement of compelling logic, as we recall that holy men and women have always been the source and origin of renewal in the most difficult circumstances throughout the Church's history. An Arabic proverb puts it well: “The perfume of holiness travels even against the wind.” We, too, are expected to be the **fragrance of Christ for God.**



A New Springtime for the Gospel

Pope John Paul II says that as the third millennium of the Redemption draws near, God is preparing a great springtime for Christianity. And as regards Gospel ideals and values, he adds that there is a new consensus among peoples about these values: the rejection of violence and war; respect for the human person and for human rights; the desire for freedom, justice and brotherhood; the surmounting of different forms of racism and nationalism; and the affirmation of the dignity and role of women.



In this third millinim, the whole Church is even more committed to a new missionary advent. Hence, we must increase our apostolic zeal for passing on to others the light and joy of faith (cf. *Redemptoris Missio*, 86). We pray for the dawning of a new missionary age. May we respond with generosity and holiness to the calls and challenges of our time. Indeed, may we respond in a Carmelite way! In short, on the eve of the third millennium, may we live more intensely the mystery of Christ by gratefully cooperating in the work of salvation. The great words of the prophet Isaiah, in the Book of Consolation, will always be for us a source of inspiration: **How beautiful on the mountains are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation, and tells Zion, Your God is King.** (Is 52:7). ☩

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2012 Washington Province Congress Report

by Loretta L. Gallagher, OCDS

“Awesome!” “Fantastic!” “The best Congress ever!” These are some of the many enthusiastic comments made by Carmelites who attended the 2012 OCDS Congress, held from August 16th to 19th at the Sheraton Colonial in Wakefield, MA. For over half the attendees, this was a first-ever Congress experience and many assured us that it won’t be their last, now that they have come to “taste and see the goodness” of Carmelites gathering together for four days of communal prayer, worship of Our Lord and honor of His Mother, sharing of meals, quality time in fellowship and many instances of true fraternal charity. Ask anyone who went to the Congress and they will tell you that the Old Testament words of King David were a lived and tangible experience during this time: “Behold, how good and pleasant it is for brethren to dwell together in unity!” (Psalm 133:1)

Morning and Evening Prayer Together



In the Foreground: Corinne Roberts, OCDS (Congress Co-Chair) and Fr. Bonaventure Sauer, OCD (Oklahoma Provincial Delegate)

From the opening night, an atmosphere of joy, peace, unity and charity prevailed; beginning with the incredible personal witness account by **Fr. Donald Calloway, MIC**. He had everyone spellbound with the engaging and compelling story of his life’s faith journey from a “wild and crazy” teenage lifestyle to one of being called to the priesthood.

On Friday, Congress attendees were treated to presentations by Carmelite friars:

Fr. Thomas Otang’a, OCD gave a wonderful and inspiring talk on “Our Lady’s Place in the Carmelite Order” speaking about Our Lady as the one who leads us

to Her Son, as a model of the Church, and as “Queen and Beauty of Carmel.” He also spoke about Carmel’s mission to encourage devotion to the Blessed Virgin and, as seems to be his unique and thought-provoking custom, once again challenged the OCDS to action.

Fr. Paul Fohlin, OCD, assisted by Deacon Carl Roberts, gave an excellent visual presentation on “La Bruna” the 13th century icon of Our Lady that is peculiarly Carmel’s own. Each attendee received a print of the icon in their Congress gift bag.



13th Century Icon of “La Bruna”

Fr. Leopold Glueckert, O.Carm. is the current Chair and Assistant Professor in the Dept. of Ecclesiastical History at Washington Theological Union in DC. He gave a most informative and interesting talk on “Mary and the Carmelites: An Eight-Century Love Affair.”

Friday also included the breakout session “Meet Your Provincial Delegate,” which allowed for interaction among the OCDS and the Provincial Delegates in attendance. At the end of this busy day, an optional bus trip to downtown Boston was offered. About 100 people took advantage of this fun outing to historic Faneuil Hall and Quincy Market, enjoying such specialties as New England clam “chowda” and authentic Italian cuisine in Boston’s famous “North End.”

Saturday, the day of the week normally set aside to honor Our Lady, held many graces for all with the celebration of the Votive Mass of Our Lady of Mt. Carmel by Cardinal Seán O’Malley, assisted by 19 other members of the clergy. His Eminence gave a wonderful homily acknowledging the contribution of our Carmelite Order to the Church over the centuries. Photos from the Mass were included in the Cardinal’s blog of August 24th and may be viewed on the Internet at www.cardinalseansblog.org.

The day continued with more spiritual food for thought as two seculars gave presentations on valuable information from their perspectives. **John Leidy, OCDS** gave “Guiding Formation with the Ratio,” while **Margaret Spurrell, OCDS** spoke about “A Model for Ongoing Formation.” Both were very well received and attendees came away with excellent practical suggestions to take back and share with their communities.

Fr. Leonard Copeland, OCD spoke about “*Lumen Gentium: The Major Marian Teaching of Vatican II.*” Several times he outlined the Church’s expectation of the new role the lay are expected to have in its Mission – evangelization. It provided a wonderful jumpstart to the coming Year of Faith (Oct. 11, 2012 – Nov. 24, 2013.)

In the afternoon, there were breakout sessions on “Operating an Effective Council,” by **Dorothy Mansen, OCDS**; “St. Joseph” by **Doug Treadwell, OCDS**; “Imitating Mary: Supporting Our Priests” by **Loretta Gallagher, OCDS**; and “Mary in the Life and Spirituality of St. Therese,” by **Maureen O’Riordan, OCDS**.

Consistent with the 2012 Clarion theme *The Missionary Spirit of Carmel* both friars and seculars shared thoughts about how the OCDS can contribute to the Province’s Missions.

Fr. Kevin Culligan, OCD discussed the new ICS brochure prepared for the V Centenary of St. Teresa’s birth: *Teresa’s Prayer of Recollection*. He challenged each attendee to return to Community and propose that it take up the apostolate of placing the brochures in all the parishes of its members.

Fr. Michael Barry, OCD enthusiastically shared progress on vocations in our Province. He described some of the qualities he looks for in potential candidates and enlisted the assistance of the OCDS to actively participate in identifying those who may be interested in knowing more about Carmel.

Bernadette Gitari, OCDS, President of the Nairobi Community, joined **Liane Melvin, OCDS**, representing Fr. Regis Jordan, OCD, and met with Congress attendees of Mid-Atlantic communities. Together they explained why the Province policy of sending contributions



for the Kenya Mission to the general fund at the Provincial Offices in West Milwaukee is more beneficial than designating monies for a particular person. **It is important to address the critical needs of everybody at the Monastery and its two outreach stations.** Bernadette also very graciously thanked all individuals and communities for their support.

The evening ended with a spectacular Banquet celebration dinner with entertainment by the Archdiocese of Boston Black Catholic Choir, who really rocked the house with their music! The night ended with the singing members of the California-Arizona Province attendees inviting all to attend next year’s Congress in Portland, Oregon from June 20-23, 2013.

By the time Sunday rolled around, many were starting to feel the disappointment of having to return to “real life” and the loss of enjoying the company of so many newfound Carmelite friends. After Morning Prayer, **Paula Keene, OCDS**, gave a powerful witness talk on her “Deliverance from Witchcraft.” Paula fittingly ended her talk by inviting all to recite the powerful prayer to St. Michael the Archangel.

The closing Mass of the Congress was celebrated by **Very Rev. John Sullivan, OCD**, the Provincial for the hosting Washington Province. It was a great blessing to have our Provincial in our midst for the duration of the Congress. **He invited all to attend the 2015 Washington Province Congress in Milwaukee, Wisconsin on October 15th to celebrate Holy Mother’s 500th birthday.** Mark your calendars and save the date!

Last, but not least, a heartfelt and sincere thank you to the 51 OCDS communities who voluntarily made financial contributions to the funding of this Congress. More than the donations themselves, it was the outpouring of the spirit of prayer, fraternal support, and charity that was so edifying to the Congress organizers during the time of preparation. May Our Lord reward you a thousand fold!

See you next year in Portland, Oregon, God-willing!
Follow their planning process at:

http://www.ocds.info/OCDS_Congress_Chronicles.pdf

Governance of the Secular Order

The 2012 Washington Province Congress program included organization charts to familiarize OCDS participants with the authority structure of the Order in preparation for the “Meet Your Provincial Delegate” sessions conducted by Fr. Paul Fohlin, O.C.D. for communities in the Northeast Region; Fr. John Grennon, O.C.D. for communities in the Mid-West and Florida Regions; and Liane Melvin, OCDS repre-

senting Fr. Regis Jordan, O.C.D. for communities in the Mid-Atlantic Region.

The Discalced Carmelite Order is hierarchical, as is Holy Mother Church. For this issue of the Clarion the information previously shared at the Congress is presented so we can put faces with the names and review the roles and responsibilities of each position as defined by the OCDS Constitutions.



Pope Benedict XVI
Vicar of Christ

OCDS Constitutions

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



Superior General
Fr. P. Saverio
Cannistra, O.C.D.

Advisory Positions or as defined by the Superior

41 (cont.) A general Delegate assists the Superior General. His responsibility is to further relations between the Religious and the Seculars and to maintain contact with the Provincial Delegates and Assistants to each community to insure the purpose and wellbeing of the Secular Order.



OCDS General Delegate
P. Alzinir Debastiani, O.C.D.

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



Provincial Superior
Fr. John Sullivan, O.C.D.

OCDS Washington Province Provincial Council

57. Where there is an organized circumscription of the friars of the Order, the Secular Order is to form a Provincial Council to assist one another better in formation and the apostolate, but not for intervening in the government of the local communities. The President of the Provincial Council ought to be a member of the Secular Order with definitive promises. The Provincial Council must submit its statutes to the General Definitory for approval. (See #58)



Fr. Regis Jordan, O.C.D.
Provincial Delegate - Mid Atlantic



Fr. John Grennon, O.C.D.
Provincial Delegate - Mid West & FL



Fr. Paul Fohlin, O.C.D.
Provincial Delegate - NE

Please see Provincial website at www.ocdswashprov.org for states in each Region.

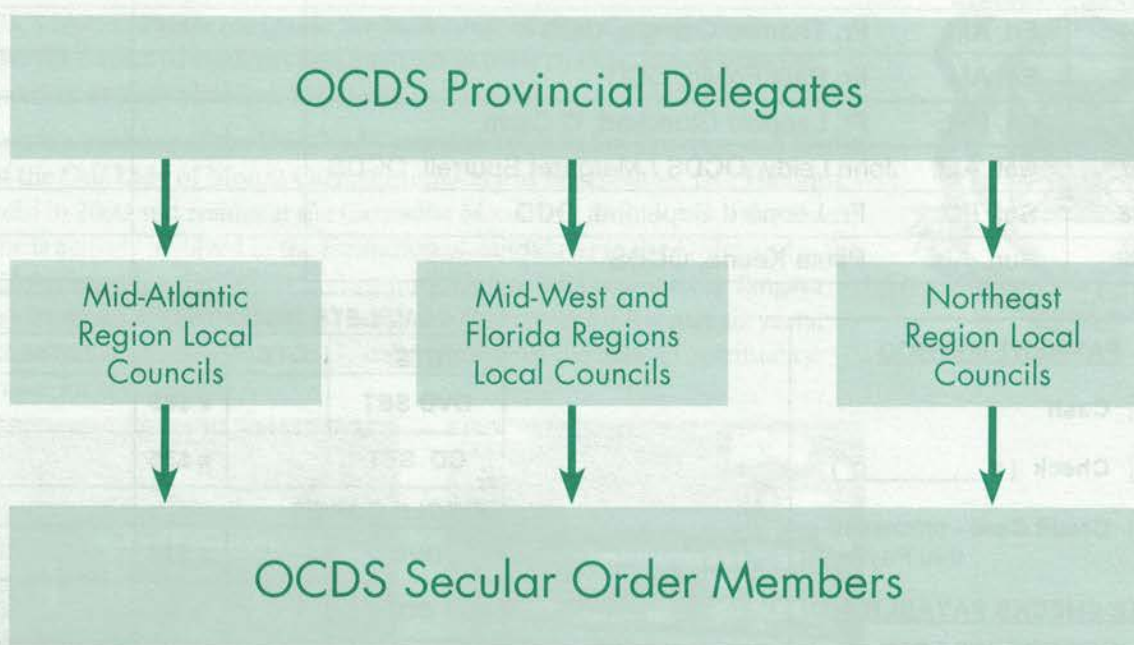
The Secular Order Is Juridically Dependent On The Discalced Carmelite Friars

OCDS Constitutions #41

“The responsibility of the friars to the seculars is exercised in two ways, governance and formation. These two ways must go together for either to be effective. When governance and formation go together it is an experience of guidance, not control. Guidance illuminates the mind and makes the burdens of the Christian life lighter to bear. Indeed, the greatest emphasis in the renewal of the Secular Order since the Second Vatican Council is that of the responsibility for an adequate formation of mature members of the Church and Order.”

Saverio Cannistrà, Superior General, Discalced Carmelite Order

January 6, 2011 letter to the Secular Order, *Carmel Clarion*, July-September 2011



The Provincial Delegates of the OCDS Regions in the Washington Province are appointed by the Provincial for a 3-year term after each OCD triennial election. They have the same authority as the Provincial unless he has specifically limited their authority in a given area. Each Provincial Delegate is the immediate authority of local OCDS Community Councils in his Region. (*Constitutions #43.*)

The immediate authority of OCDS members in each Community is the Council leadership composed of the President and three Councilors, who are elected by eligible members every three years; and the Formation Director, elected by the President and three Councilors elected for service by the Community. The responsibility of this 5-member Council is governance and formation of the OCDS members of the Community (*Constitutions #46, #47, #50, #52 and as defined in the OCDS Statutes of the Washington Province.*)

2012 OCDS Carmelite Congress

August 16-19, 2012

DVD ~ CD Order Form

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287	Sat. AM: John Leidy, OCDS / Margaret Spurrell, OCDS		
288	Sat. PM: Fr. Leonard Copeland, OCD		
289	Sun. AM: Paula Keene, OCDS		

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Tangaza College Gets New Principal

NAIROBI, May 25, 2012 – Catholic Information Service for Africa (CISA) – The Tangaza College, an affiliate of Catholic University of Eastern Africa, has a new Principal. The college's board of trustees appointed Rev. Dr. Steven Payne O.C.D. He will fully take up his appointment in July and be in office for the next three years. The term is renewable once.



Additional Information about the Appointment:

“Tangaza College” is a Catholic College of higher learning affiliated to the Catholic University of East Africa and the joint property of the members of various religious congregations. The College enjoys a high reputation in East Africa, given its roots in Catholic tradition, transmitted particularly by the missionary efforts at the end of the 19th century and throughout the 20th century. It is an institution strongly committed to academic excellence and the personal transformation of its students, both lay and religious.

EDITOR'S NOTE: Please see inside the back cover of your Carmel Clarion Calendar for names of students and position in their studies. Please pray for confirmation of their vocation to Carmel.

Fr. Steven is a member of the Discalced Carmelite Washington Province and former prior of the Our Lady of Mount Carmel Monastery in Washington, DC. He came to Nairobi in 2000 and resides at the Carmelite Monastery of St. John of the Cross; where he is actively involved in the formation of candidates to the Order and is the Spiritual Assistant for the OCDS Community. He has held positions in Tangaza College's Institute of Spirituality and Religious Formation for the past six years, was PAMISS Chair during 2010-2011, and organizer of the African Spirituality Conference for three years.



St. John of the Cross Monastery in Nairobi

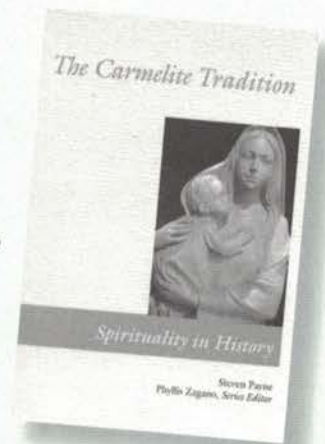


Tangaza College

He has been professor at the Theological College in Weston, Boston MA; the De Sales School of Theology and the Theological Union in Washington, D.C. In recent years he has taught at the Catholic University of East Africa in Nairobi and Tangaza College.

Fr. Steven was Director of “Spiritual Life” magazine and of the Institute of Carmelite Studies “ICS Publications.” He was also President of the Carmelite Institute; both in Washington DC. He is author of numerous publications on the philosophy of religion, its theology and Carmelite spirituality.

EDITORS NOTE: Thanks to the Province and the OCDS Main Office a copy of this book was gifted to all OCDS Presidents. Copies will also be gifted to OCDS Community Spiritual Assistants during the next several months. You can purchase his most recent book at <http://www.amazon.com/Carmelite-Tradition-Spirituality-History-ebook/dp/B0051AURJI>.



OCDS Carmel Clarion

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REMINDERS

The basic direction for all Disalced Carmelites is found in Father General's **Homily** on the Feast of St. Teresa, October 15, 2009. In it, Fr. Canistra OCD opens a five year period of preparation for the V Centenary of our holy mother's birth. The Fatima General Chapter document, *I Was Born for You*, explains the fundamental purpose of reading the major documents written by Teresa. It is to "enter into communication with her, to get to know the person who is talking to us; and from our familiarity with her, to know ourselves." From this activity we are looking for her spirit to invade our souls "who bear the problems, hopes and anguish of this generation."

See http://ocdswashprov.org/Teresa_500/index.htm for full text of these documents.

October 15th 2012 all friars, nuns and seculars should begin reading *The Interior Castle*.

"The primary responsibility of the Council is the formation and Christian and Carmelite maturing of the members of the community." (OCDS *Constitutions* #46) Please use the following additional resources provided by the Order to incorporate this reading requirement into your community formation programs. It is NOT intended to only be ongoing formation for Definitive Promise members; but rather a community exploration and sharing additive to the regular formation program.

Each year the Order provides worksheets at www.iwasbornforyou.com.

I WAS BORN FOR YOU

I am yours,
I was born for you.
What is your will with me:
Life! O Sunlight!
Shining in stainless purity!
Since I am yours,
Yours only.
What is your will with me?
St. Teresa of Jesus