

CARMEL CLARION

OCTOBER – DECEMBER 2012 † VOLUME XXVIII, NO. 4



Our Lady of Mt. Carmel

Missionary Spirit of Carmel

CARMEL CLARION

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Discalced Carmelite Secular Order, Washington, D.C.

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Editorial

It hardly seems possible that another year is rapidly coming to an end. I hope the history of the Province as we are presenting it is giving you a better understanding of our Carmelite presence in this part of the country. In the coming year we will be continuing this history and hope that understanding the roots of our common past will play a key role in evolving into the future.

The article by our Provincial, Fr. John Sullivan, “NGO for OCDS” gives us insight about how the *Missionary Spirit of Carmel* works in the modern world. The office of the NGO is a way for us to work with the Vatican to bring a Carmelite viewpoint to many secular causes and requests for assistance brought to the United Nations. It also shows through Fr. John’s participation that a contemplative Order such as the Carmelites is interested in the world’s problems and challenges. The presence alone of a religious working in the UN as small as we may think it is does have its influence. It makes others aware that there is a spiritual dimension to every mundane concern and situation the UN deals with on a daily basis; and that the Church consists of men and women who are interested in helping people in need throughout the world.

In his article Fr. Thomas Otang’a, our Kenyan brother who will soon be completing his Doctorate at Catholic University, reminds us that the OCDS truly is, as its title says, “. . . in the Service of the Church.” The first part of his article reviews the theology of the secular Carmelite’s charism and vocation. He then challenges the OCDS to bring Carmel’s message and spirituality into the modern world. His article gives one pause to reflect on how he/she lives the Carmelite vocation in daily life and how we use God Given Gifts and Talents to serve.

Our Lady of Mount Carmel and the Child Jesus on the cover depicts our Mother and Sister wearing the Carmelite habit as both she and the Child Jesus offer the Scapular to the world. As we close this year’s theme for ongoing formation, *The Missionary Spirit of Carmel*, we hope that we have provided some understanding of how Holy Mother Church and charism of the Discalced Carmelite Order is asking us to be renewed for change.

Next year we plan to present articles dealing with the theological virtues of faith, hope and charity as explained and experienced through the lives of our Carmelite Saints.

I hope each of you, your families and communities have a blessed and prosperous New Year.

Fr. Regis, OCD



Carmelite Nuns in Roxbury MA

NGO for OCDS – Inspiration for a New Initiative

By Fr. John Sullivan, O.C.D. on the Feast of St. Therese, 2012

As devoted daughters and sons of Saint Teresa of Avila we always welcome her words of encouragement to “strive to advance always from good to better” (F 29, 32) appreciative of how she did a new thing for and in Carmel through her reform work. Teresa stands for new beginnings that aim for positive developments. In this she was a real Mother, for her life-giving impulse and not just because she had the nickname of “La Madre.”

Edith Stein, herself a life-imparting woman, strengthens our appreciation for Saint Teresa’s role in giving birth to “a new family in Carmel” (second preface for Teresa’s feast day liturgy) when she described Holy Mother, Teresa, in these terms:

“Actually, there are few saints so humanly near to us as Our Holy Mother... a woman with the daring and strength of a man, revealing natural intelligence and heavenly wisdom, a deep knowledge of human nature and a rich spirit’s sense of humor, the infinite love of a heart tender as a bride’s and kind as a mother’s.”

Near the end of her earthly pilgrimage an instance of attempted birth-giving by Teresa occurred. In 1582, the very last year of her life, she approved an attempt by her friars to establish a mission on the West coast of Africa. A small group of friars suffered shipwreck and drowned in the effort, however. We can only imagine her thoughts upon hearing of that disastrous outcome of their sea voyage when one Portuguese ship in the convoy bound for the Congo struck up against the other and sent all the OCDS “to a watery grave,” as the saying goes. Father Jerome Gratian, trusted confidant of St. Teresa and Provincial at that time, assured the world in his biographical work, *The Memoirs of Jerome Gracián, Saint Teresa of Avila’s Collaborator and Confidant* and in his correspondence, that his mandate for the expedition was promoted and approved by her. (See “Dámaso Zuazua, *El Carmelo en África. La misión del Congo, primicia de nuestro espíritu misional*, en Monte Carmelo 110 (2002), 101-140.)



Edith 1934, Cologne Carmel

Contemporary Background Events

To enlarge on that approval for the generous project of implanting contemplative life in Africa during the last year of Teresa’s own life, I imagine she would be happy to know that in our century her Order has decided to open a new front for the proclamation of Gospel values, for solidarity with developing countries, and for assistance to those in need. On which front, though, is this happening?

In the past decade an initiative passed from planning to realization in 2001, whereby the Discalced Carmelite Order achieved Non-Governmental Organization or NGO status at the United Nations. Father Aloysius Deeney was the “point-man” for our late Father General, Camilo Maccise, to bring all the paperwork together so we might be listed with the other organizations that have access to the United Nations. Since the election of the subsequent General, Father Luis Arostegui, I have served as representative of the Order liv-

ing in the United States and am thus able to visit U.N. headquarters in New York from time to time to render our association with that body viable and operative.

Goals

The following list contains the main functions of the post given to me, as representative of “NGO OCD” (at the end of this brief communication the reader can find my own homespun spelling out of those letters “NGO”).

1. **Be aware and make aware:** there’s a two-way street involved in our NGO connection with the U.N. First, it gives “access” as indicated: my I.D. badge/grounds pass allows me to get into offices, obtain appointments, and receive information which could help one or another area of our Order. In addition, those contacts can be occasions for me to supply information to agencies about our Order.

2. **Support the Vatican Office to the U.N.:** a few blocks south of U.N. headquarters are the offices of a Vatican representative to the U.N. The current leader of that diplomatic mission is an Apostolic Nuncio born in India. Early on I established contact with the staff there and noticed immediately their appreciation that



our Order, with its contemplative emphasis, wished to be more closely present to the scene that they daily work in. The archbishop at that time, Celestino Migliore, invited me to the Vatican “Mission” for a get-acquainted lunch – Roman style with a main meal at 1 p.m. The day was December 17th and one of the cooks served a fish he had caught from the Atlantic Ocean near New York. For a gift I brought along one of the ICS books we import from his native Italy for sale by ICS Publications, and he said he had celebrated Mass that summer at the monastery whose name is on the book that we co-publish. (Beginner’s luck, I guess!) His staff then hailed from India, the Philippines, Italy, and the U.S.

3. **Make Cases for Deserving Causes:** to the extent possible we may refer to appropriate U.N. agencies for their attention and advice on any urgent needs the Order is aware of that could receive relief or assistance. This might also happen through the good offices of other NGOs that have greater seniority and/or standing at the U.N. One small example serves to illustrate who would offer assistance and how: “Franciscans International” is a joint office for all the Franciscans of the world. I was glad to tell their director I represent perhaps 60,000 people world-wide; she then told me she had recently informed the American ambassador, John Negroponte, that her office is backed by 1.3 million persons on this earth. “We include all our lay associations,” she explained to me. That leads me to another activity.

4. **Collaborate with other NGOs:** the number of NGOs with accreditation at the U.N. is high. There were several religious orders already enjoying this status before we arrived on the scene, and the O. Carms acquired it only after we had received this recognition. Collaboration can take place with numerous other Catholic organizations. For instance, across 1st Avenue from the General Assembly building, Caritas Internationalis has an office manned by Mr. Joseph Cornelius Donnelly (a New Yorker like myself). Caritas is a global network, with representatives in many countries worldwide.
5. **Show a Contemplative Spirit:** to represent within the ambit of this far-flung, secular institution known as the United Nations a Catholic vision that stresses prayer and prayerful living is a great opportunity for Carmelites. The official who called me to say I could go to Manhattan to have my picture taken for my I.D./grounds pass said I did not need to bring any payment for the registration, “Bring only blessings.” (He was a Colombian and he knew I was a priest.)

At this point it might be time to return to that first goal. I appreciate this opportunity to contribute to the *Clarion* and make its readers aware that our Order now is committed to interact in a modest way with the U.N.

You can consider our NGO association a focal point for the apostolic outreach shared in by the Secular Order members of the Order at large, and on a world scale. We seek peace, we seek assistance from other like-minded people in Carmel, and we seek to provide compassion in our spiritual quest. May we know how better to promote peace, give assistance, and show compassion for the world through the United Nations’ charitable and relief agencies. For – and here is what I promised earlier – to be an NGO is to adopt the motto: “No God Outside our history or our world.” The world is not bereft of the loving presence of its Creator. Please pray to the Lord of History that we can contribute at least a little through our NGO to the transformation of human events, and see them become real forerunners of the coming of Christ’s Kingdom.



Postscript: Theological Consideration

One might be tempted to think the U.N. a strange place for an Order dedicated to spiritual progress. They’d say development of the spiritual life ought not to be mistaken for or mixed in with developing countries’ thorny agendas. “Let us not aspire too high,” some would say. I will be the first to admit we OCDs do not have experts in many of the secular disciplines needed to formulate constructive criticism of global programs. But that does not disqualify us from trying to be a positive presence as sustainers of spiritual values, either.

To reassure any doubters it helps to rely on some passages from Scripture; then we take inspiration from a frequently-quoted line from a Doctor of the Church; and finally I would include a brilliant one-liner I heard in a class given by a cardinal theologian. They indicate that being an “NGO” is just another way of showing the kind Face of God to more and more persons in need of indicators of His presence. That is the deep meaning of my nickname for our NGO, “N(o) G(od) O(utside of our History or our World)” or one has no right to exile God from His creation.

† **Genesis 1:31**

“God saw that it was very good.” From the very beginning of Holy Scripture, the first chapter of the book of Genesis (Gen 1:31), shows God casting a glance of blessing on what was just created. We look out and see God’s beautiful architecture all around us.

† **Proverbs 8:31**

“His delight is to be with the children of men.” Saint Teresa used this text at least once. She could see how important it is for the spiritual life, since she stresses evolving friendship with God as the process of that life. And, what friend does not find pleasure in being with his friends?

† **Ephesians 2:10**

“We are God’s handiwork created in Christ Jesus.” This passage does us the favor of affirming our own dignity as part of the Creation, so long as we abide in Christ. But, even if we were to stray from the Lord, we still know that we retain a role of influence to be exercised positively in our world because we are members of Christ who has redeemed the world.

† **Saint Irenaeus**

“The glory of God is a human person fully alive.” Christ came that we might have life and have it more fully. He rewards those who see Him in our sisters and brothers when we minister to them so as to help them meet the minimum needs that assure a basic human(e) existence. (See *Catechism of the Catholic Church*, art. 291.)



St. Irenaeus of Lyons (c.130-c.200)

† **Cardinal Yves Congar, O.P.**

“Nothing is really profane, except that which we by our sin have rendered profane.” One does not flee action in the world (= *saeculum*, the base root of the name of our Carmelite lay members considered to be “Seculars”) so long as one contributes to the redemption of the world. This is another way of demonstrating the wisdom of the old Latin saying “*Omnia munda mundis*” or “All is clean to the clean of heart.”

Brookline – Brighton History

For many years the Discalced Carmelite Nuns in Roxbury, MA prayed that their brothers in Carmel would come to Boston and found a monastery for the friars of the Order. In the autumn of 1941 Father Thomas Kilduff, O.C.D. sought an interview with Cardinal O'Connell to discuss such a possibility. The Chancellor, Msgr. Phelan, informed Fr. Thomas that the moment was not opportune for putting the matter before the Cardinal.

The following spring, Dr. Joseph Stanton, (three of his daughters became Discalced Carmelites) who strongly favored the foundation, presented his views in a conversation with Msgr. Minihan, the Cardinal's secretary. Dr. Stanton later received a letter from Msgr. Minihan who assured him that he would do all he could to favor the project. He also mentioned that because the Cardinal respected the judgment of Mother Aloysius, prioress of the Carmelite convent in Roxbury, a request from her would enhance prospects for an affirmative answer.

In the meantime, Fr. Bernardine Tinnefeld, O.C.D., as Superior of the Province, had received the consent of the Archbishop of Detroit to make a foundation in that Archdiocese. Fr. Thomas, keeping abreast of the situation, wrote to Mother Aloysius asking her to remain in communication with Msgr. Minihan, but not to bring the matter before the Cardinal until Fr. Bernardine gave his consent.

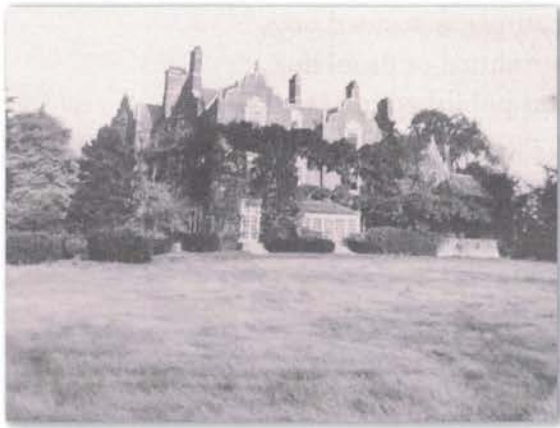
On July 20th 1942, Msgr. Minihan telephoned Mother Aloysius to say that the Cardinal would consider the petition for a foundation in the Boston Archdiocese if it were presented with a statement of the financial resources the friars had at their disposal. When Dr. Stanton heard this, he and Mrs. Stanton offered to give \$25,000 toward the foundation. Mother Aloysius, in turn, wrote to Fr. Bernardine recounting the whole story. After discussing the matter with his councilors, Fr. Bernardine wrote to the Cardinal on July 28th, 1942 requesting permission to establish a novitiate in the Boston archdiocese.

Cardinal O'Connell granted Fr. Bernardine's request on August 5th. The only condition was that the Order should submit to the Cardinal a list of suitable properties, noting its preference, before making a final decision. Fr. Bernardine cabled Rome on August 7th for permission to make the foundation, and was granted this permission in a return cable dated August 11th.

That same month Fr. Thomas opened a retreat for the nuns in Roxbury. On the day following the opening, prompted by information Dr. Stanton had given him, Fr. Thomas visited the beautiful Cabot estate in Brookline and found it suitable in every way. On August 20th Fr. Bernardine went to Boston and spent his time visiting a number of other properties in various parts of the Archdiocese. He submitted a list of six properties for the Cardinal's consideration and expressed his preference for the Cabot estate. The Cardinal, through Msgr. Minihan, informed the nuns on September 2nd of his approval of the Order's purchase of the Cabot estate. An offer of \$27,000 was made for the property. The Order also promised to allow the caretaker, Mr. Barkhouse, the use of the caretaker's house for the remainder of his life.



*Cardinal William Henry
O'Connell*



On October 19th, for the purchase of the property, the Corporation of the Discalced Carmelite Fathers of Massachusetts was formed with Frs. Thomas Kilduff, Patrick Shanley, Albert Bourke, and Br. Aloysius Holder present. On October 23rd, 1942 the papers were signed. The final cost of the property was \$27,000. That same day the Carmelites joyfully entered their new monastery and home at 514 Warren Street.

Br. Joseph Schmidt joined the community on October 28th. He was followed on November 3rd by Frs. Bernard Gerl and Innocent Dallorto (an Italian Carmelite missionary who had been serving as chaplain to the nuns in Newport, RI).

The Cardinal gave formal written consent for the establishment of the house as a novitiate on November 6th, 1942. The first postulant, Peter Putnam Roberts, came from New York City on January 7th, 1943. On January 11th, Fr. Thomas Kilduff was appointed prior and Fr. Albert Bourke sub-prior and novice master.

On Wednesday, May 12th, Feast of the Patronage of St. Joseph, the chapel and monastery were solemnly dedicated to God in honor of the Espousals of Mary and Joseph. The title was chosen because Joseph and Mary were the names of Dr. and Mrs. Stanton. Among those present for the dedication were two provincial superiors of the Order, Frs. Bernardine Tinnefeld and Vincent Martinez (from Oklahoma).

Archbishop Richard Cushing, who succeeded Cardinal O'Connell as Archbishop of Boston, visited the novitiate in Brookline on December 14th of that year. In June, Fr. Philip Foley took office as prior, and Fr. Albert continued as sub-prior and novice master.

Five years later in 1948, Fr. Albert was elected prior of the novitiate, Fr. Thomas was later appointed novice master. On June 10th the famous Carmelite historian, Fr. Silverio of St. Teresa, then General of the Order, visited Brookline. An interesting development during this triennium was the establishment of a Third Order group (later called Secular Carmelites) for men only that would hold its meetings at the novitiate in Brookline. The formal ceremony took place September 10th, 1950, with Fr. Albert as superior. James McCabe was elected as the first prior. There was already a Third Order group in the Boston area which held its meetings at the Roxbury Carmel.

In the Provincial Chapter of 1951, Fr. Giles Dzuban was elected prior, with Fr. Thomas Kilduff remaining as subprior and novice master. After the death of Mr. Barkhouse, the previous caretaker of the Cabot Estate, the Carmelites gave his house on Cramond Road to the Stanton family. They made a donation of \$25,000. This provided for improvements on the grounds and buildings. For example, in 1953 permission was granted to have the brickwork on the large house painted at a cost of \$8,600.

As Mission Procurator of the Province, Fr. William (Alphonse) Healy initiated an extensive program of gathering donations to aid the Province's missions in the Philippines. In 1952, he founded the Mission Guild, a group of women who zealously assisted in fundraising projects and benefits. They soon won the admiration of Boston's experience fundraisers.



In 1954 Fr. Gabriel Gates was elected prior and Fr. Christopher Latimer appointed novice master. During this triennium Fr. William McNamara, while a conventual of Brookline, founded *Spiritual Life* magazine and became editor. The first issue was published in March.

Fr. General, Anastasius of the Most Holy Rosary, visited Brookline in June 1957. In the Chapter following Fr. Anastasius' visitation Fr. Christopher was elected prior; Fr. Martin Herman was then appointed novice master. During this year the Brookline Third Order founded for men agreed to allow wives of its members to join the group. Gradually, over the years, the fraternity became a mixed group as are other Secular Carmelite Communities. Fr. Christopher Latimer inaugurated a lecture series on Carmelite spirituality.

In 1960 Fr. Bruno Cocuzzi was elected prior and Fr. Martin appointed to continue as novice master. September 11th, 1961 five newly ordained priests joined the community for a fifth year of theology. Room for them was provided by renovating the guest house. Fr. Gregory Miller was appointed prior of Brookline on October 4th. In November the novitiate was transferred to Waverly, NY. (EDITORS NOTE: This history will be shared in a future article of the *Clarion*.) Fr. William Healy received the appointment of sub-prior and Fr. Vincent Bowes became Province Vocation Director. During the nineteen years in which the Brookline monastery served as the novitiate, life had continued much the same as when it was established. The new purpose of the community called for a new daily schedule. At this time, too, the Roxbury Third Order group began to hold their meetings at the monastery in Brookline.

Fr. William was elected prior in 1963 and Fr. Vincent became subprior. Then, the following January the Brookline monastery became the house of formation for simply professed brother candidates, for whom Fr. Vincent was appointed master. On March 16th Fr. Cyril Guise was appointed the new Province Vocation Director and also assistant to the Mission Procurator. During these months the chapel altar was replaced, new wallpaper put up in the parlors, and other refurbishing done in the refectory, parlors, and recreation room.



The province's philosophy program, which for so many years had been housed at Holy Hill, transferred to Brookline in September 1964. Frs. Emmanuel Sullivan and Stanislaus Dundon became members of the community to serve as professors of philosophy. There were four students in the class. This arrangement lasted only one year. The following September the students in philosophy, as part of an inter-provincial program, went to the monastery in San Jose, CA for their studies.

After the elections in 1966, Fr. William remained prior and Fr. Thomas Wilson appointed subprior. During and after the years in which Brookline had served as a novitiate, the friars, besides preaching retreats and novenas, assisted in the Archdiocese by helping out in the local parishes and celebrating daily Mass for various Congregations of Sisters. The Archdiocese of Boston decided to make St. Clement's a student parish and Cardinal Cushing established the Newman Center at the St. Clement's Archdiocesan Eucharistic Shrine in Boston. He asked the Brookline Community to accept responsibility for this center. Fr.

Adrian Cooney was appointed Director of the Center and Frs. Kilian Fitzpatrick and Cronan O'Leary were assigned to full-time ministry at the Shrine. The Center served the nearly eleven thousand students living in the Back Bay-Fenway area. Nine years later the Province relinquished responsibility for St. Clement's.

November 6th, 1967, the monastery celebrated the twenty-fifth anniversary of its founding. Bishop Patrick Shanley celebrated the Mass. The month of January 1968 was marked by a friendly visit from the General, Fr. Michaelangelo Batiz, who was on his way to a meeting with the Discalced Carmelite Nuns. Later he also made a canonical visitation of the house. In March 1968, Fr. Bruno Cocuzzi began his inner-city apostolate, taking up residence in a small apartment among the poor.

One cold winter night in March 1969 the five house fire alarms went off, and thick smoke made its way through the building. All but Fr. Emmanuel escaped into the freezing night. Six firefighters entered the third floor of the monastery and with the help of gas masks and powerful lights were able to save the one Carmelite still trapped in the building.

Later in 1969, Fr. Adrian was elected prior and Fr. Kilian agreed to be Director of the Newman Center. In January 1970, Fr. Giles Dzuban assumed the responsibilities of Mission Procurator. The community itself gradually converted into a student community for the solemnly professed. By May of 1972 there were five full-time students and two part-time students. That same year, Fr. Adrian was reelected prior.

Because of poor health, in 1973 Mrs. Stanton was no longer able to keep up the care of the old caretaker's house, which had been enlarged in the course of time. The Stanton family offered to sell it and the surrounding acre and a half of land to the community. The house was then rented as a means of financing the purchase. The guest house was also rented during this time to provide additional income.



In 1976 the novitiate was transferred from Waverly back to Brookline. There was only one novice, but three postulants entered in September. Fr. Kieran Kavanaugh was elected prior in 1977.

Problems in renting and caring for the house on Cramond Road during 1977 resulted in permission to sell the house and a surrounding acre of land as the zoning laws required. With the proceeds of the sale, a contribution was made to the Provincial Investment Fund, as well as to some of the other houses in the Province, which were in financial need. For want of room in the main building, it proved necessary once more to make use of the guest house as community living quarters. After the young men who had been renting the house moved, three members of the community moved into it.

In 1978 Fr. Kieran was again elected prior, and Ernest Unverdorben agreed to take up the task of novice master until Fr. Russell Holmes returned from his training in Zurich, Switzerland. At this time the postulancy was extended and separated from the novitiate. During that year the novices attended some classes at the Dominican monastery in Dover, MA.

Fr. Camilo Macisse, a General Definitior from Rome, made a general visitation in January of 1981. In June Fr. Theodore Centala was elected prior and Fr. Phillip Thomas chosen as novice master. The profession of the novices on March 19th, 1982 marked the end of the novitiate in Brookline. Because of a lack of room, the program was transferred back

to Holy Hill. The following September the postulancy was opened in Brookline with Fr. Michael Dodd as Director. However, he remained only two years, returning to Holy Hill for personal needs.

The Associates of Brookline Carmel, a group organized by Fr. Bill Healy in 1964 to provide ongoing financial assistance to the monastery, continued to grow over the years. During his years as prior, Fr. Ted gave special attention to the monthly newsletter. The associate members numbered about four hundred and generously contributed financially to help the Carmelites in their life and apostolate.

Commending the community in his Provincial Visitation in the winter of 1986, Fr. Kevin Culligan gave a long list of ministries provided by the community: hospital chaplaincy, nursing, Secular Order chaplaincy, retreats, spiritual direction, assistance in local parishes, teaching, publications in Carmelite spirituality, fund-raising for the community and the Philippines, legal aid to urban poor, higher education, ministry to alcoholics, vocation recruitment, and continuing education. In addition to this list, he mentioned the every-day bookkeeping, maintenance, and other tasks required in the good functioning of a community.

The Province decided to sell the house in Brookline. The 1986 CARA Report for pastoral planning in the Province recommended that a task force be appointed to gather data on the possible disposition of the Brookline property. Shortly afterward, a letter from the Brookline Historical Commission dated June 24th informed the Community that the Louis Cabot estate, 514 Warren Street, had been placed on the National Register of Historic Places, the official list of the nation's cultural sites worthy of preservation. The building was in need of repairs, many of which were very expensive. For this reason the house was put on the market. Fortunately a buyer was found in a relatively short time.

At the same time the Province was trying to find a buyer for the house in Brookline, it instituted a search for a new building in the Boston area. Again fortune smiled on the Province, for a large institutional building owned by the Franciscan Missionary Sisters for Africa was available only a couple of miles away. Within a few months the house in Brookline was sold and the new house on Foster Street in Brighton was purchased. After extensive renovation the community was officially transferred to Foster Street on October 26th, 1989. 🏰





**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 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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Our Carmelite Charism in the Service of the Church

By Thomas Otang'a, O.C.D.

The first article of the OCDS constitutions expresses the religious identity of the Secular Carmelites as follows:

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

This article calls our attention to the fact you OCDS are “de facto” members of the Order, and that together you form a distinct branch of the Order. As such you share fully in the charism and mission of the Order of the Discalced Carmelites.

It also reminds us that the fullness of the Carmelite call does not require a vocation to sacramental priesthood. The Seculars exist in their own right to give lay contemplative witness to Christ and his Church by sharing in the Carmelite charism.

Foremost, we need to keep in mind that a charism is God’s gift to the Church for the world. Every religious family is given a charism to inspire the founding of that family within the Church. The charism is handed down through the centuries and enriched by all who are called to live it.

Unlike the Benedictines, Franciscans, Dominicans, Augustinians, and other religious orders and congregations, we Carmelites do not have a known founder. Our religious family sprang from the desire of those first hermits to follow Christ together with a pure heart and a good conscience. They asked the Patriarch of Jerusalem, St. Albert, to write for them a rule of life (between 1206-1214). The “rule”, as we know laid down certain guidelines based on the previous way of life of the hermits. St. Albert’s rule only codified a life that the hermits were already living spontaneously.



In the spirit of those first hermits on Mount Carmel, we come to Carmel with a spontaneous desire to follow Christ more closely in prayer. We follow Christ the contemplative. Christ in prayer. Christ alone in the deserted places. Christ on the mountain. Christ joining others in public worship in the temple. This praying Christ attracts the Carmelite.

We engage in many human activities, however, it is the quality of our prayer that determines the quality of our human activities. Our community life, families, and the service which we offer to others are hinged on the quality of our communion with our God. Contemplative prayer is the dynamic element that unifies them all. As lay contemplatives your ordinary lives are to be permeated with God’s light and love.

Your Secular Order exists to enable the faithful of Christ in His Church to experience the divine life in Christ. It is the experience of divine life lived against the backdrop of daily life's challenges that effectively sees the self and all things in God as Jesus did. It is precisely living in this light and love which constitutes life in the spirit.

Our union with God finds its expression in a dedicated service to the Church. The formation document of the Carmelite Friars called the *Ratio (Ratio Institutionis Vitae Carmelitanae)* articulates the heart of our Carmelite charism well when it says: "The contemplative dimension is not merely one of the elements of our charism (prayer, fraternity and service): it is the dynamic element which unifies them all." Your own *Constitutions* express the same thought by enjoining you "to seek a mysterious union with God; by way of contemplation and apostolic activity, indissolubly joined together, for service to the Church" (9b).



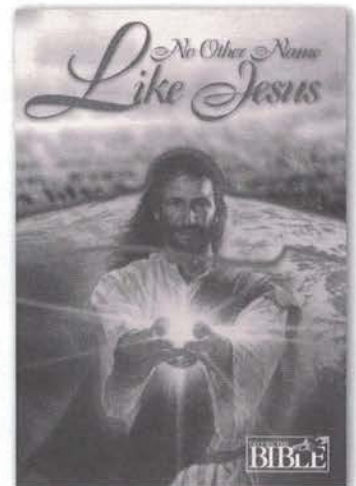
Two main implications are discernible from these insights:

1. Our charism calls us to a gradual and continuous transformation in Christ, a transformation which is accomplished within us by the Spirit. Our Heavenly Father is always drawing us to himself on an inner journey which takes us from superficial and scattered ways of living into the inner core of our being, where he dwells and where he unites us with himself. This process of transformation requires a constant, radical and lifelong effort, through which, inspired by God's grace, we begin to think, judge, and re-order our lives, in accordance with God's holiness and goodness.
2. Prayer and contemplation for the OCDS are not private matters among themselves as individuals and with God; but rather, a charism given to them as members of the Church to be shared with the world.

In so far as the Secular Carmelites are in union with the universal church, they are subjects of the Church's missionary mandate and recipients of the gifts given for that mandate. Our spirituality is to seek the face of God for the sake of the Church in imitation of and under the protection of Our Lady of Mount Carmel. We do so by realizing our own personal sanctification and by imitating our saints, especially Saints Teresa of Jesus and John of the Cross.

Indeed the *Decree on the Apostolate of the Laity (Apostolicam Actuositatem)* of the Second Vatican Council teaches that "In the Church there is a diversity of ministry but a oneness of mission. ... [T]he laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world" (AA, no. 2).

Secular Carmelites seek to participate in the one Mission of God (*Missio Dei*). The OCDS do not as it were; have a private mission outside of the universal Church. They pursue their mission, as the late Pope John Paul II echoed in his encyclical letter *Redemptoris Missio*, "in the context of the proclamation of the gospel through which the church offers a hope of liberation that leads to conversion of heart and ways of thinking that promote human dignity, development, and healthy solidarity among people" (RM, no. 59).



The question therefore is: what are some of the specific ways by which the OCDS could participate in the mission of the Church and so ensure their ministerial effectiveness and relevance in the Church today? I will point out and describe some five ways as follows:

1. A deep love for the Church

The Church needs Carmelites. Thomas Merton once wrote that “there is no member of the Church who does not owe something to Carmel.”¹ We could rephrase Merton and say every member of the Church has been influenced by Carmel in some way. You OCDS will influence the members of the Church to the extent that you love the Church and adapt yourselves to its prevailing conditions.

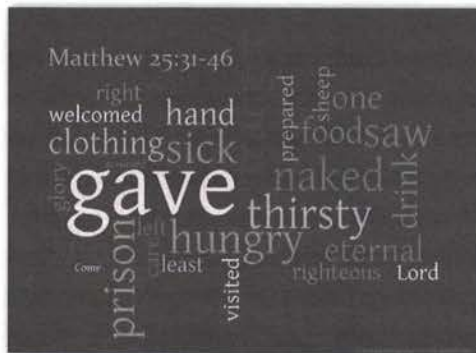
Since your beginning in 1452, evolution and adaptation have characterized your existence in the Church. Growth and adaptation involve forever accepting certain elements of cultures while rejecting others. There has always been a process of interaction and reciprocal influence between the prevailing cultures and the Carmelite charism.

In order to share in the mission of the Church effectively, you must begin by your own formation. Good formation must come before everything else—good formation that is reflected in real Carmelite choices in daily life. Without this, you risk becoming pious busybodies who do their own thing in the misguided belief that it is God’s thing. A good formation will ensure that you are always aware of your charism and the needs of the Church.

An active dialogue between the needs of the Church and your charism will ensure a two-way challenge and enrichment. Your evolution and adaptation to the prevailing circumstances of the Church must be considered as an on-going process which implies an interplay and interaction of the present culture and our charism.

2. Sharing your contemplatives lives with other Christian pilgrims

People in our pampered society go to bed each night tormented by hunger pains for God and for meaning in life. Millions live out their lives in silent despair, broken homes, loneliness, unemployment, debt, illness, crime, vice, violence and many other ills. They don’t know where to turn for the food that gives them life. Sometimes they look for quick-fix solutions in the pages of self-help books, not realizing that — no matter how helpful those books may be to help them change — they are crumbs that cannot sate the deeper hunger of their heart.



We Carmelites can make a big difference in the lives of ordinary people. You Secular Carmelites particularly, have a tremendous capacity and opportunities to penetrate areas of the world with the Gospel and the Carmelite charism, areas that Carmelite Friars or cloistered Carmelite nuns cannot reach. You have a special privilege to interact with real people in real situations and address them in their own circumstances of life: in their offices, stores and market places, to catechize, inspire, support, heal, and suffer with them. The Order taps into your collective expertise and wisdom to weave its spirituality into the fabric of daily life of the Disciples of Christ.

To be more specific:

- a) You are in a better place to let your influence as Carmelites become manifest from the way you appreciate the value of community that challenges the individualism in the present culture.

¹ Thomas Merton, *The Ascent to Truth*, 1st ed., Fort Washington, PA: Harvest Books, 2004. p. ix.

- b) Your Carmelite formation encourages you to be simple in your lifestyle and in this way you can challenge the consumerist spirit that is engrained in the fabric of the modern society.
- c) In remaining vigilant of your sacred commitment to God you give good examples to other Christian pilgrims and encourage them to focus on the priorities of their Christian commitment. The very testimony of your lives and good works done in a supernatural spirit has the power to draw other Christian pilgrims to a deeper faith in God.
- d) In your obedience to your legitimate leaders and to the voice of God you challenge the self-centeredness that is part of the present culture's obsession.
- e) You encourage self-sacrifice to challenge the narcissism, the present culture's obsession with immediate self-gratification.

To the extent that you live the Gospel in the heart of society, you will find ever-growing opportunities for contemplating the mercies of God. Holy Mother Teresa's prayers constantly reflect those mercies in the church of her times. Ours should also. If you carry all these things in your prayers, you will offer to the Church a prayer that has the strength of centuries, and you will receive from the Church the novelty and freshness of contemporary Christian experiences that broadens, deepens and enriches our charism.

3. Support the Province's Mission *ad gentes* in Kenya

The Carmelite formation House in Nairobi, Kenya has been part of the Washington Province since 1995. To date, the Washington Province's efforts have borne fruit in the solemn profession of Kenyans. This mission is thriving to the credit of the Province and the good of the Order and the Church.

The Church in its evangelizing mission in Kenya plays a crucial role in the development of the people where ordinary people grapple particularly with issues of material poverty, diseases, and illiteracy. Washington Province trains Africans to become Carmelites so that they become instruments of God's love and care for the sick, the hungry, poor and the powerless.

Many OCDS communities in the Province have made the cause of the Carmelite mission in Kenya their own. They have sacrificed their material resources and offered prayers to support and encourage the work of the Washington Province in Kenya. These are the practical ways in which Jesus continues to feed so many with so little and he continues to do this through us, his disciples. Jesus teaches those whom he is sending out as messengers of the gospel that they must be driven by the love they bear for him, and sustained by the love they receive from others. We receive God's love only to give it out, and give out love only to receive again. There are excellent opportunities to serve the needs of the Church through the initiatives of the Province.



Kiisi is an outreach of the Nairobi Monastery

It is the center of soapstone craftsmanship in Kenya

4. Collaborative ministries in the Church

The church encourages the laity to exercise their apostolate of evangelization and sanctification. *Apostolicam Actuositatem* says that "There are innumerable opportunities open to the laity for the exercise of their apostolate of evangelization and sanctification." (AA, no. 6).

Secular Carmelites must become active and effective advocates for specific issues that affect the society today. You must speak out loudly and clearly about housing, hunger,

emphasized among the Secular Carmelites. And perhaps this is due to the fact that formation of Secular Carmelites has tended to teach them how to live the Carmelite charism for themselves but not how to share it with others. There is need for caution here: a spiritual formation that is wholly concerned with the betterment of the self is just the perfect recipe for selfishness and spiritual gluttony.

Today people are increasingly seeking spiritual groups and retreats, searching for community, meaning, and ways of touching the Living Presence of God. And this takes us back to a topic that we began with. Formation of the Secular Carmelites must equip them with the necessary tools so as to be able to help other Christians to learn, grow, heal, play, and be transformed in the love of God. If need be the OCDS could take extra courses in spiritual life — for example through the programs offered by the Carmelite Institute — so as to be able to combine extensive academic reading and personal reflection with experiential knowledge of the value of Carmel.

It is time for you to become active in instilling the love of Christ in the hearts of His people through retreat ministry and spiritual publications. The friars have served (and continue to serve) in these fields for a long time and have more experience. They will continue to provide administrative and spiritual leadership to the OCDS. Perhaps part of their role could be for them to appreciate and encourage the enormous talent base that exists within the Secular Carmelites so that Secular Carmelites may be included in the work of the Order. Gaining acceptance by the friars and working together in these fields is crucial to our success in sharing our Carmelite heritage and our common future.



Conclusion

The final paragraph of our Rule tells us that “our Lord, at his second coming, will reward anyone who does more than he is obliged to do” (no. 24). I do not claim I have exhausted all the ways in which you may serve the Church today. The potential to do much more than “we are obliged to do” is enormous. Trying to be faithful in any of the ways of service I have highlighted in this article will definitely test your energy, your resources, and your creativity.

Perhaps more than at any other time in the past four hundred years of the existence of the OCDS, you have creative opportunities for going from good to better. What the future holds for you and for us friars may well surprise us. But we know that by accepting the challenges that are inherent in our growth process, we make Carmel credible as it adapts to the needs of the times. Our service to the Church must manifest the saving mystery of Christ in the midst of human history.

There is greater joy in giving than in receiving. The greatest spiritual blessing comes from helping another person. I am filled with steady confidence and trust in the inexhaustible, eternal, and unfathomable love of God. With the inspiration and guidance of the Holy Spirit and the intercession of Our Lady of Mount Carmel, we will act differently, with new priorities and new ways of looking at the Church and deepening our understanding of our charism. ❧



In Remembrance



Patricia Ann Minihan, OCDS, made Definitive Promise on April 21st 2002 and began eternal life on April 15, 2012. She is a deceased member of the St. Therese of the Child Jesus Community in Annandale, VA.

Our Lady of Mt. Carmel and St. Therese of the Child Jesus in Barrington, RI reported three deceased members. **John E. Reilly, OCDS**, made Definitive Promise on January 23rd 1994 and began eternal life on August 11, 2012. **Edith Schade, OCDS**, made Definitive Promise on February 19th 1967 and began eternal life on October 10, 2012. **Kathleen M. Vaillancourt, OCDS**, made Definitive Promise on March 30th 2008 and began eternal life on August 14, 2012.

Mary Polcha, OCDS, made Definitive Promise on December 14th 1997 and entered eternal life on August 26, 2012. She is a deceased member of Stella Maris in Dix Hills, NY.

The Essex MD Community of Our Lady of Mt. Carmel and St. Teresa had two deceased members this year. **Natalie Brooks Barringer, OCDS**, made Definitive Promise on May 14th 1961 and began eternal life on February 18, 2012. **Christopher Gaul, OCDS**, made Definitive Promise in July of this year and began eternal life on October 18, 2012.

Lois, Therese of the Loving Heart of Jesus, Boring, OCDS, made Definitive Promise on April 7th 2008 and began eternal life on October 21, 2012. She is a deceased member of the the Carith Community of Holy Father Elijah in Pittsburgh PA.

William of Mary Magnificat Lund, OCDS, made Definitive Promise on October 20th 1946 and began eternal life on August 7, 2012. He is a deceased

member of the St. Teresa of Jesus Community in Raleigh, NC.

Last year the Reading, PA Community of Our Lady of the Rosary and St. Joseph had two deceased members. **Msgr. Felix Anthony Losito, OCDS**, who was Ordained on May 15th 1958 and made Definitive Promise on May 19th 1996, began eternal life on November 3, 2011. **Florence, of the Immaculate Heart of Mary Pasko, OCDS**, made Definitive Promise on May 4th 1997 and began eternal life on August 27, 2011.

Susan Marie Spohn, OCDS, made Vows on January 8th 2006 and began eternal life on November 15, 2012. She is a deceased member of the former OCDS Community of Our Lady of the Paraclete in Royal Oak, MI.

The Our Lady of Mount Carmel and St. Teresa of Jesus Community in Roxbury/Brighton, MA reported two deceased members. **Marie Demopoulos, OCDS**, made Definitive Promise June 22nd 2003 and began eternal life on September 30, 2012. **Marie Sullivan, OCDS**, made Definitive Promise on May 21st 1944 and began eternal life August 23, 2012.

Virginia Mammi, OCDS, made Definitive Promise on June 22nd 2002 and began eternal life on February 14, 2012. She is a deceased member of the St. Teresa Benedicta of the Cross Community in Salem, VA.

John of the Holy Spirit Plaskett, OCDS, made Vows on November 14th 1999 and began eternal life on January 17, 2012. He is a deceased member of the Community of Our Lady of the Annunciation in Virginia Beach, VA.

Frequently Asked Questions

How can I learn more about the NGO efforts of the Discalced Carmelite Order so we can share and discuss this information in our OCDS Community meetings?

The Secretary General for Missions, Fr. Julio Almansa, has launched a website specifically to outline our participation as an NGO. It also includes information about the world-wide activities of our Missions. Enter www.ongcarmel.net into Google. Click on **Translate this Page** so you will get English (located under the link name.)

What is the purpose of Form H: Application for Voluntary Withdrawal?

There may come a time when it is not possible for an OCDS member to fulfill his/her Definitive Promise to the Order and/or the Community. The **Withdrawal** form is to be used by a secular member when circumstances (other than age, illness or distance, which excuse members from attending monthly meetings according to *Constitutions* #56) prevent the member from fulfilling the requirements of Daily and Community life as defined in the **Statutes**. This includes required monthly attendance at Community meetings. The application is submitted **by the secular member** to the Council for approval. The member remains in good standing, is relieved of the duties associated with his/her Promise, and at some future date may return to the Council and request reinstatement when circumstances once again permit the member to fulfill his/her obligations to the Order. A Voluntary Withdrawal cannot be initiated by the Council.

Are there any other products on the www.carmelclarion.com website other than CDs?

Yes, we hope you will find it convenient to order additional copies of the OCDS Legislative Booklets, 2013 Carmel Clarion Calendars, Scapulars made by Carmelite Nuns, and the brown "Espousal" folders (while they last because limited quantities are available.) **NOW AVAILABLE: 2009 Supplement to the Carmelite Proper of the Liturgy of the Hours as produced by Carmelite Media.**

NOTE: Clarion subscriptions for OCDS members and formation candidates in the Washington Province should not be ordered via this website. Orders should be placed by the OCDS Community.

How to Order Interior Castle

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:

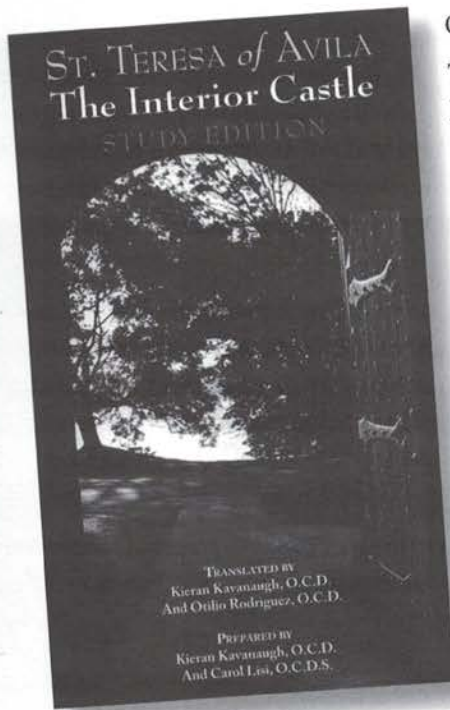
October 15, 2012 to October 15, 2013

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



2 NEW CDs!

by Fr. Kevin Culligan, O.C.D.

CD 320 - The Carmelite Tradition Speaks to Us Today

Invited to Ireland after their own scandals in the Church, Fr Kevin offers his perspective to an assembly of members of the Anglo-Irish Province on how Carmel is called to others in wake of the abuses in the Catholic Church. Using writings from Sts. Teresa of Avila and John of the Cross, Father helps us to see that the Carmelite tradition is called to help others see God's love in a world so often surrounded by darkness.



CD 321 - The Beatitudes

Our Secular Carmelite Promises commit us to live a life tending towards "evangelical perfection in the spirit of the evangelical counsels of chastity, poverty, obedience, and of the Beatitudes." Fr Kevin presents Jesus' teachings on the Beatitudes in order that listeners might better understand the call of the Christian and those who live in Carmel. Starting with the Old Testament, he shows us that Jesus gives the New Law while fulfilling the Old Law; thus giving us what are a central part of the Christian faith.

Place your order at www.carmelclarion.com

Order of Discalced Carmelites – Our Missions*



“People today no longer have an immediate intuitive grasp of the fact that Christ’s blood on the Cross is expiation for their sins. Formulas like these are great and true, but they no longer have a place in our overall system of thought and world view; they stand in need of new translation and comprehension”

(Pope Benedict XVI, *Light of the World*, p. 192)

October 19, 2012

Italy

For a New Evangelization 50 years after the II Vatican Council

Nowadays the mission does not only consist in announcing the Gospel to the pagans, not even in the “*implantatio ecclesiae*” to strengthen the existing believers. I believe that is possible to define the evangelizing mission as the whole action of the Church that gathers a Christian proposal of announcement and conversion. The mission therefore affects those who live without any zeal their Christian heritage, as well as those who agree to the Christian proposal in spite of living in a sociologically Christian environment. (cfr. *Christifideles laici*, 34).

During this period of preparation to the Synod for the New Evangelization, I would like to join the following reflection of two professors of the University Urbaniana, Carmelo Dotolo and Luciano Meddi, who recently published a book (*Evangelizzare la vita cristiana. Teologia e pratiche di nuova evangelizzazione*, Cittadella Editrice, Rome 2012). They postulate that the biggest problem of our society does not really concern the search of a new method, of a special training, of a new ardour ... but instead the overcoming of the current dissociation among faith, culture and life.

The core of this process is not really the individual itself but the community, called to be converted in a credible instrument at the moment of giving testimony. That’s why, a task of the Church – what we think with the above mentioned authors – is to create new formulas for the transmission of faith, across Jesus’ faith, to be adapted to the diverse cultural contexts. Otherwise we won’t be able to fulfill this New Evangelization and we will keep on creating pastoral programs of conservation and religious socialization.

One of the crucial points consists in preserving the originality of the message without losing of sight the contemporary cultures. This means that it is necessary to interact with the aspirations, the questions and the doubts of contemporary men and women. The enculturation is not a strategy; it is a way to fulfill the new evangelization.

* www.ongcarmel.net/en/noticia/for-a-new-evangelization-50-years-after-the-ii-council/30

Carmelite Community

PO Box 24109
Karen, Kenya 00502

December 5, 2012

Dear Brothers and Sisters in Carmel,

Merry Christmas and Happy New Year! May you have your most joyous holidays ever! All is well at our Carmelite Community. We are getting plenty of rain now and the vegetation is lush. The jacaranda trees are blooming here where we have flowers year around. The climate is a lot like southern California.

I continue to be busy with many things. Most of my responsibilities are here: director of five postulants, librarian, retreat director, spiritual director, and sacramental ministry. However, I have also had retreats outside our house and have been to our house in Kisii to help with our library there. In Kisii and Kiserian (both in Kenya), we Discalced Carmelites are building. In Kisii we are constructing a residence and conference hall. Our intention is also to eventually construct a retreat house there. In Kiserian we are almost finished with the building of a residence and retreat house. Soon our Provincial Delegate, Fr. Nicholas Adongo, will establish our fifth Kenyan community there.

Although we have one less American serving in Kenya than last year, as Fr. Phillip Thomas returned to the United States to become Director of Formation there, we do have 12 African priests of the Washington Province now serving in Kenya. There is one getting his doctorate in theology in the Washington, D.C. and another on loan to the mission of the California Province in Uganda. There are two priests from other Carmelite Provinces here. In addition to these solemnly professed priests, there are also nine simply professed brothers studying here in Nairobi and one on duty at our community in Upper Kabete. We also have nine non-professed students of philosophy and five postulants. Our five Kenyan novices are in Nigeria. So it appears that we have a bright future for our mission in Kenya.

Happy events in Kenya for us this year included the priestly ordination of our own Samson Ongaki Gwaro on March 10th, the priestly ordination of James Njoroge Waitwika on August 25th, and the Silver Jubilee of the Bishop of Kisii and two of his priests on October 27th. At the latter celebration, President Mwai Kibaki was present.

Please keep us in your prayers, as we keep you in ours. May your 2013 be a year of much joy and growth in faith, hope and love.

In the love of the Lord,

Fr. Eugene Wehner, O.C.D.



African Crib of the Nativity

REMINDERS

The Carmelite Digital Library (CDL) may be purchased at www.carmelclarion.com. This is a valuable formation resource you may be overlooking. It is not an audio product, but full-text loaded onto your PC and contains the following:

- All volumes of the writings of Sts. Teresa and John of the Cross in two English translations, one by Kavanaugh/Rodriguez, and the other by E. Allison Peers. This text is searchable either within one of the Saints' writings, or across both.
- Both translations are cross-referenced with hypertext linking to the Douay-Reims Bible, particularly useful when studying St. John of the Cross, who heavily uses these quotes.
- The Spanish text of the Saints' works.

Frequent uses:

- Could be used for reading the texts so multiple volumes need not be purchased. Valuable resource for seculars who need large type so they can continue their studies.
- A resource for Formation Directors or teachers as an aid in preparing for classes.
- For all Carmelites in their life-long journey of continued enrichment to cut, paste and print for preparing homework; or saving for future rereading of favorite passages.

Examples:

- Looking for something and you can't remember where you read it? Teresa shares some of her experiences with priests. What if you want to find where she tells us about the priest under the spell of an "idol" around his neck? Search on "idol". (Life 5:5)
- Want to search on a topic such as "Trinity"? That word is quite common, as in Trinity Sunday, Carmel of the Blessed Trinity", etc. But narrow the search using Trinity AND three persons and you will find places where Teresa and/or John write about the Holy Trinity! Or, if you want to compare what each wrote about the topic, search all their writings together.

How is support of this product provided?

- Every CD purchased comes with installation instructs for both PCs and MACs.
- Get specific help by contacting <http://www.carmeldigitallibrary.com/>.