

CARMEL CLARION

OCDS NEWSLETTER
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MESSAGE ON A COMMON APOSTOLIC ACTIVITY BY FR. FILIPE SAINZ DE BARANDA, O.C.D., SUPERIOR GENERAL OF THE DISCALCED CARMELITES

(This letter was sent to Fr. Dionisio Alonzo, OCD on the occasion of the Sixth National OCDS Congress in Spain.)

Reverend and Esteemed Father,

On my return to the General House, after a long absence, I found your letter of March first informing the General Secretariat for the for the Apostolate of the Order about the Sixth National Assembly of the Secular Order in Spain and inviting this Secretariat to participate in the Assembly.

Since I am convinced of the importance of this event, it seems to me to be opportune to send Father Anthony Morello, Sixth Definitor General, in charge of our Secretariat for the Apostolate. Father Morello has extensive experience in working with the Secular Carmel in North America.

The presence of Father Morello is, without a doubt, my best message to the Assembly and the most eloquent sign of my closeness to all the participants. However, allow me, Father, to add a few reflections through which I wish to collaborate in the theme of the program and to contribute to the renewal and revitalization of the Secular Carmel, as the Secular Carmel is at the heart of my pastoral concerns as Superior General of the Order.

On my frequent visits to the Provinces and Regions of the Order, I often have, on the one hand, the painful and worrisome experience of finding listless and declining Communities of the Secular Order in environments filled with dissolutionment and even indifference regarding the future of the Secular Carmel.

I am filled with joy and hope when coming into contact with flourishing and dynamic Communities and with religious who are fully dedicated to the promotion of the Secular Carmel and formation of its members. This hope grows when I verify a fact which I consider significant and promising: there are Communities of Secular Carmelites fundamentally composed of young people. They have come to the Secular Carmel in search of a more profound and demanding spiritual formation which would prepare and equip them to serve the Church better, precisely because they are committed to the Apostolate.

The title of your program, "A New Spring for the Secular Carmel", shows that your meeting is decisively

TO A
CHRISTIAN ...

EVERY
DAY IS
SPRING

WITH THE
PROMISE
OF NEW
LIFE



**THIS IS THE DAY
THE LORD HAS MADE**

one motivated by hope and dedicated to renewal. In it I see, above all else, an act of faith in the Secular Carmel on the part of all those who will come together in the Assembly and the intention to work seriously for renewal. There is no point in trying to recreate the kind of Communities that we might have known in the past: numerous, exemplary in their Christian and Carmelite piety, and always faithful to the acts of the Church. No spirit of criticism is implied in what I am saying; rather, it is said with respect and esteem. But a new spring must first of all mean a new presence or involvement: the renewed involvement of the Secular Carmel in the Church of today. We want the Secular Carmel to have a new spring and to work toward it means that for everyone the Secular Carmel must move in the direction of the postconciliar Church and, more concretely, that it be vitally involved in the life of the local Churches.

We must first of all become aware of the effort which the Church is making to relive the Second Vatican Council and to experience all the grace and light of the Council. The perspective of the past twenty years should enable us to read, assimilate and apply the documents of the Council with greater clarity and depth and with a greater sense of balance....The Council, precisely because it was the bearer of a salvific event in which the spirit was presented and working in the Church, cannot be regarded as a simple historic event which already pretains to the past. Rather it is something alive and present. It is an event which reflects on our very being as Christians and which

renews our existence as Church. For this reason the Second Vatican Council must be a permanent and inexhaustible fountain of hope, renewal and fidelity for every Christian.

As a result of the process of conciliar renewal, in the atmosphere of greater serenity and also of greater interiority in which we find ourselves, there is a Christian group which is called to greater involvement in the life of the Church. I am speaking of the laity. The laity is asked to take on a greater theological and apostolic thrust and to define its vocation and mission in ever greater depth. The texts of the Council on the lay person have not been sufficiently studied and, therefore, have not produced the renewal which they proposed. This fact confers special importance on the Synod which was held in 1987 to address the presence and mission of the lay person in the Church.

These brief references to the ecclesial situation in which we are living have two very precise purposes: in the first place, to set this Sixth Assembly of the Secular Carmel of Spain in the framework of the spiritual, pastoral and theological context of the life of the present-day Church; and secondly, to indicate the way which, in my opinion, must be followed if we are to achieve that new spring which all the participants of the Assembly desire and seek for the Secular Carmel.

In conformity with this outlook or focus, I wish to stress some ideas which I have discussed on other occasions.

I am convinced that this journey of revitalization and renewal of the Secular Carmel (what we are calling a new spring) must have its starting point in the theological realities and pastoral demands of the secular character, or condition of the Secular Carmelite. The Rule of Life affirms clearly and forcefully the secular character of the Secular Order as an institution -- it could not do otherwise -- and likewise affirms the broadest autonomy of the Secular Carmelite with respect to all forms of life proper to religious, and a full esteem for secular states of life.(1) It does so in order that the Secular Carmelite "without changing their state of life" may "carry out in the Church and in the world the manifold duties incumbent upon them as Christians:(2) and personally assume "their share of apostolic responsibility in the Church and in the world," and "are open to every type of apostolic activity(3). They do all this according to the secular circumstances of their lives as Christians, but in fraternal communion and in fidelity to the charism of the Teresian Carmel "according to the example and teaching of Carmelite Saints(4)"

If we stress so strongly the secular character of the Secular Order of Carmel, it is not so much because we want to define its spiritual personality, as to help it to make a proper commitment to the Church and to motivate in it the apostolic conscience that ought to animate its presence in the Church. However, in order to define clearly this apostolic dimension of the Secular Carmel, one must know what the Church itself asks

and expects of the laity and of Christian Seculars. This leads the Secular Carmel back to the Second Vatican Council.

The conciliar decree "Apostolicam Actuositatem" on the apostolate of the laity must be read afresh, with the most careful attention, in conjunction with the other conciliar texts that relate to the laity, especially Chapter IV of "Lumen Gentium" which is absolutely fundamental for a serious theology of the ministry of the laity that would lead to renewal. The lay person is not just a collaborator in the mission that the bishop and the priests have received. Rather, by virtue of Baptism, Secular Carmelites are ministers of salvation "by reason of their special vocation, by fulfilling their own particular duties(5)".

The vocation of the Secular Carmelite is fundamentally apostolic, precisely because it is the vocation of the Christian. By approaching it in this way, several elements which the Rule of Life, as we already have seen, considers proper to the Secular Carmelite are better achieved: the secular character of the Secular Order is protected and promoted. The apostolic commitment which is the duty of every Secular is taken up with greater strength and realism, since it is an intrinsic requirement of the Secular Carmelite's vocation and not simply something done for the sake of carrying out a good work. Thus, the formation which is proper and necessary for the Secular Carmelite gains a broader and deeper context.

The Rule of Life(6) states categorically, that the Secular Carmelite "is open to every field of apostolic activity." Any apostolic activity which a Secular Carmelite may carry out must be done in the spirit that flows from the Order's own charism. It is this spirit which gives this activity its apostolic identity. And in order that this identity may continue to grow and have even greater impact, and in order that the "spiritual and fraternal" communion of the life of the Community may be intensified, ongoing formation and meetings of the Community are of decisive importance.

When we come down to determining possible "fields of the apostolate" in which the Secular Carmelite, inspired by the spirit of the Teresian Carmel, is called to work, I think that we must give priority to all the environments in which the individual Secular Carmelite is present, completely independent of the Community, and therefore to those places where apostolic commitment is strictly personal. There are three "fields for the apostolate" which would offer enormous possibilities and make great demands on the Secular Carmelite: the family and society, one's profession and work, and the parish and diocese.

The Community itself, as a group of Secular Carmelites, can and should have an apostolic commitment. This commitment should be chosen and promoted realistically and according to the possibilities of the group so that, in the light of what is possible, the seriousness and permanence of the project may be guaranteed. The Rule of Life suggests some apostolic activities, but it is clear that each group will have to act on the

basis of its own initiative.

For the sake of information as well as for the sake of opening up some approaches for your reflection, I would like to mention some apostolic activities which Communities in various parts of the world are promoting and directing in the field of spirituality, as a service to the local Church and a hallmark of the presence of the Secular Carmelite: houses of prayer and programs of spiritual formation for the laity. It seems to me that these are examples of a significant initiative which is also very much in keeping with the charism of the Teresian Carmel and which Secular Carmelites must live out and hand on.

And now I bring these reflections to a close. I offer them to the Assembly with a firm will to work with you. May the Lord make their fruits abundant for the growth and renewal of the Secular Carmel in Spain.

I send my cordial greetings to all participants and my sincere best wishes for days filled with joy and faith, with study and prayer, and with love for the Church and for the Teresian Carmel. It is my prayer that this Assembly may contribute to the vocation growth and expansion of the Secular Carmel.

United always in prayer for the Church and the Order,

Fraternally,
Fr. Felipe Sainz De Baranda, O.C.D.,
Superior General

1. Foreword of the Rule of Life for Sec. Dis. Carmelites.
 2. Same.
 3. Rule, Article 8.
 4. Forward of the Rule.
 5. Lumen Gentium, 31.
 6. Rule, Article 8.
- (Letter courtesy of the Seattle OCDS Newsletter).

CARMELITES GATHER --- Seminar affirms Teresian spirituality

Chapel Hill, North Carolina -- "I came with an empty cup and it was filled to overflowing. "Those are the words one woman used to describe "An Introduction to St. Teresa of Avila Seminar" held at the Newman Center of the University of North Carolina at Chapel Hill July 22-24.

More than 80 men and women attended the seminar sponsored by the Discalced Carmelite Secular Order and presented by Carmelite Fathers Regis Jordan and Albert Tittiger. Father Jordan, a contemplative priest working at the Institute of Carmelite Studies in West Virginia, is the spiritual guide for a local group dedicated to the Secular Carmelite Rule.

The seminar focused on the life of St. Teresa, the first woman doctor of the Church, Carmelite reformer, and mystic. Participants learned of the times of St. Teresa, the person, her writings, and her life of prayer.

"It was an intense weekend," said Sandra Malkovsky, a member of the local Third Order Carmelite

group on a spiritual journey toward formal profession. "We were fortunate to have two priest presenters with tremendous expertise in the study of St. Teresa. We were nearly exhausted from total emersion, but having two different presenters balanced the intensity of the seminar."

Mrs. Malkovsky said an overwhelmingly positive evaluation by participants points to a yearly event focusing on Carmelite spirituality fostered by St. Teresa.

Most participants said they attended the seminar to deepen their spiritual and prayer life. One person wrote: "I wanted to get close to Christ, I was delighted to understand...what it is St. Teresa wants for us. I am closer to wanting to share in His sufferings as well as His joys, as well as His love for myself and others."

Commenting on the community he experienced during the weekend seminar, one participant wrote: "It was wonderful to see so many others with the same thirst and to have the support and encouragement of Father Jordan and Father Tittiger.

"I appreciate the community of participants from various locations who are seeking to deepen their life of prayer," another wrote.

Mrs. Malkovsky noted that the seminar "attracted many people who had been associated with Carmelite groups, now living in isolated status. Many have continued to live the Carmelite Rule, but knew of no community." That was her situation when she moved to the Triangle area several years ago. "I was professed and was associated with a community in Washington, DC for ten years." She is one of a dozen men and women who gather on the third Sunday of each month at St. Michael Church in Cary for instruction, prayer and spiritual guidance from Father Jordan.

To be formally established a group of twelve must attend regular meetings as inquirers for a six month period. After being acquainted with the Rule, they must ask to be received as candidates in a two year formation program. "During this period, we 'try on' the Carmelite Rule," she said.

That Rule requires a half hour mental prayer daily, participation in daily Mass if possible, morning and evening prayer from the Liturgy of the Hours, and attendance at monthly meetings.

At the end of the period of candidacy, the men and women take the First Promise to live the Rule of the Secular Carmelite. At the end of the three year period, they make a definitive promise to live the Rule for the rest of their lives.

Mrs. Malkovsky said, "It was affirming to be with others who are looking to deepen their spiritual lives at the seminar." That was also the feeling of a participant who wrote on her evaluation: "It is easy to get discouraged in spiritual development, this has given me new energy to try again."

Mrs. Malkovsky added, "It's a misunderstood lifestyle in this society...We find the strength to live the Rule through the practice of mental prayer and are sustained through Christ."

SYSTEMATIC FORMATION

by Fr. Patrick J. Farrell, OCD

Every Secular Order group that I have met seems to have its strong and its weak areas. Maybe that is to be expected. We live in the real world, but work towards our great ideals. What would an ideal formation program for the Secular Order be like?

The principle would be progressive involvement of the mind and heart in the Secular Order. So, there would be these stages:

- A. First visit to a regular monthly meeting.
- B. Six sessions on:
 1. The nature of the Secular Order as a community, a part of the family of Carmel, an Order of Pray-ers.
 2. Prayer as communication with God.
 3. Scripture as a practical resource to life with God.
 4. The Book of Christian Prayer as the prayer of the Church and resource for the life of prayer.
 5. Holiness through gospel-style love, for God and others, assisted by faith and hope.
 6. Highlights of the Rule and Statutes.
- C. First Year of First Formation: twelve sessions studying the Rule and Statutes, using Fr. Michael Griffin's "Commentary" with supplementary materials.
- D. Second Year of First Formation: twelve sessions on various topics of Carmelite Spirituality, e.g.: one class on St. Teresa's spirituality, another on St. John of the Cross, one on St. Therese, another on Mary and the devotion to her in Carmel, one on the history of the Order, on aspects of prayer, etc.
- E. Three year cycle for those in temporary promises: one year mainly studying St. Teresa's "Way of Perfection," another mainly St. John of the Cross' "Living Flame" and "The Ascent," and the third St. Therese's "Story of a Soul." Some attention should also be given to the other Saints and Blesseds of the Order.
- F. On-going Formation: a blend of various topics meeting the needs of the members to grow in perfection according to the Carmelite charism.

The first year of first formation could be a rotating cycle so that someone may start in anywhere and continue through to where he or she came in a year ago. The second year of first formation should also contain units so that a person could start in at any one of its twelve sessions.

Naturally, the treatment of the spirituality of St. Teresa of Jesus would be most brief in the mention of her during the first six sessions for the newcomers, and then more of a sketch during the first formation period, and finally in much more detail and critical reading during the second formation period of those in temporary promises.

The two extremes to avoid are: (1) Arriving at temporary and permanent Profession without an adequate awareness of the Rule which one promises to the Order and the OCDS Community to live. (How can one truly promise to live a Rule of which one is ignorant?) (2) Arriving at the end of one's formation in the basics of Discalced Carmelite spirituality without ever having directly read Teresa's, John's, or Therese's works at all.

Even when working your way through a section of St. Teresa's writings that seem way above your level, you might just find one of her many golden nuggets of practical spirituality you can put to good use. Keep going till you find it!

Formation in Carmelite Spirituality and the Secular Order's living of it calls for all the Communities to share what they have that seems to be working with the rest. Kathy Guepe, the representative to the National Secretariat from our Eastern Region, has agreed to act as the contact person to whom you can send materials of possible use/help to other OCDS communities. Some of this shared formation-wealth no doubt will make it into the CLARION. Other helpful ideas will hopefully be collated and shared with the various formation directors. Please mail your present imperfect contributions to:

Kathy Guepe, OCD
2210 Landan Drive
Louisville, KY 40218

Can you imagine the fantastic resources to help in the above-mentioned ideal formation program that all the OCDS communities will have in time, if we all share.

SECULAR CARMELITE BEATIFIED IN ROME: JOSEFA NAVAL GIRBES, OCDS (1820-1893)

On the 25th of September, 1988, the Venerable Josefa Naval Girbes, OCDS, virgin, was beatified by His Holiness Pope John Paul II in Rome.

She was born on December 11, 1820, the first of the five children of Francisco Naval and Josefa Girbes, in the city of Algemesi, which is about 25 miles from Valencia, Spain, in the center of the region known as the "Ribera de Jugar." She was baptised the same day and was named Maria Josefa. But she was called Josefa, or Senora Pepa, or just Pepa, the name by which she is most often invoked today.

Josefa was confirmed on November 10, 1828. Then in 1829, at the age of only nine she received her first Communion. This was in the time prior to St. Pius X who began to allow younger children to receive Communion.

Because there were no public schools, Josefa's formal education was limited to what she could learn by attending the school called "La Ensenanza" (The Teaching) which was conducted under the patronage of the Cathedral Chapter of Valencia. She was taught the skills expected of a person of her social class.

She became an expert embroidress of silk and gold; she learned the rudiments of reading. This schooling was cut short by the death of her mother on June 19, 1833. Josefa would never learn to write and could read only a little, and with difficulty.

After the death of her mother the Naval family moved to the home of their maternal grandmother. Josefa, not yet thirteen years old, accepted with courage her situation in life. She began looking after her orphaned little brothers like a mother and helping affectionately her grandmother, Vicenta, her father and her uncle, Joachim.

A Vocation of Loving Service in the Family

The love of God, which her parents had instilled into her heart when she was a young child, grew stronger and stronger during her adolescence and young adult years, especially once she began to receive spiritual direction from the zealous parish priest, Don Gaspar Silvertre. With his approval the Servant of God, on December 4, 1838, at the age of eighteen, consecrated herself to the Lord with a vow of perpetual chastity. When her Grandmother died on July 27, 1847, Josefa assumed charge of the household and responsibility for her father, for her uncle, Joachim, and for her younger brothers.

By 1850 her faith showed a maturity rare for a person of merely thirty years of age. She was far along the path of prayer and the practice of the virtue:

Josafa felt called in some way to share with others the methods and fruits of her spiritual experience. With the approval of her director, the parish priest, she began to hold meetings in her house. There she taught her friends and other young women of the city the art of embroidery, free of charge. The needlework sessions were accompanied by readings and spiritual conversations that also provided them with spiritual formation.

And so, little by little, more and more girls and young women came to the house to practice their needlework and learn the practice of virtues. Under Senora Pepa's sure guidance they became experts at both. Her "curriculum" included everything from basic catechism through meditation and the highest stages of prayer. She prepared children for their first Communion. She involved them in the initiatives of their local parish church community. She prepared them for their vocations as spouses and mothers or as religious.

The "Maestra" was a living example of the detachment from things of the world which she imparted gently to one and all. She led her "Disciples" to the most profound and active participation in the liturgical life and in the social initiatives of the church.

In 1877 the Servant of God began to gather with her closer followers for spiritual discussions and retreats in a place called "Huerto de la Torre," that is, "The Orchard of the Little Tower." It was a pleasant orange grove which a family friend had given to her.

Both her house and the famous orchard came to be known as a pre-novitiate and a school for Christian mothers.

Senora Pepa's health had always been fragile, but in 1891 it began to decline sharply due to a heart condition. The Servant died in her home at Algemesi on February 24, 1893, surrounded by her followers, at nine in the evening after having received the Last Sacraments with great fervor. She was buried in the public cemetery in the brown tunic and white mantle of the Carmelite habit, as she had expressly requested. Her funeral was a triumph.

On October 20, 1946, her remains were removed to the parish church of St. James, to be exposed for veneration in a beautiful metal and glass coffin after her beatification.

The canonical evidence regarding the life and heroic virtues of Josefa Naval Girbes were collected in the two Valencia Diocesan Processes: the Informative Process of 1950-52, and the Additional Process of 1956. Previously, from 1931 to 1943, it was possible to obtain, among the thousand difficulties due to the political and religious situation of Spain, fifteen sworn depositions which were very important in bringing the cause to a happy conclusion.

His Holiness John Paul II proclaimed the Decree for her heroic virtues on January 3, 1987, and the miracle proposed for her beatification was also approved by the competent tribunals of the Holy See.

Josefa Naval Girbes, Secular Carmelite

The group of men and women attached to our Order which form what is now officially known as the Secular Order Discalced Carmelites was until recently known as the Venerable Third Order of the Blessed Virgin Mary of Mt. Carmel and of St. Teresa. The Spanish registers of the Venerable Third Order did not survive the Spanish Civil War during which many churches and religious houses were burned. Therefore we have no direct proof that Josefa Naval Girbes was a Carmelite Tertiary.

But the witnesses leave us no doubt about it. Depositions made during the Ordinary Process and the information recorded in Bernardo Asensi Cubells' "Biografia de la Sierva de Dios: Josefa Naval Girbes," tell us that the Servant of God "was inscribed in the Third Order of Carmel; and that this was the reason that she willed that when she died that they should clothe her in the habit of Carmel." We are further told that she had a "special devotion to the Scapular of Carmel" and that she herself confided to her disciples "that she belonged to the Third Order of the Virgin of Carmel." And in fact, when she died her disciples "clothed her in the habit of a Carmelite nun, because she too belonged to the Third Order of Carmel."

A volume published in 1907 called "Algemesi and its Patron" tells us that the Fraternity of Carmel was founded in that city in 1854. According to a local

tradition that was repeated to the Carmelite Postulator by a number of elderly people when he visited the city recently, there were select groups of Carmelite Tertiaries in the different towns of the province of Valencia, and these groups were aggregated to the Third Order at Valencia.

They also stated that at the turn of the century, the Tertiaries of Algemesi were in frequent contact with the Discalced Carmelite Fathers in Alboraya Street in Valencia. Their community had been restored in 1884 following the general suppressions that had taken place earlier in the century (Bl. Francisco Palau had been a victim of those suppressions). It is stated that in 1891 the Registers of the Secular Tertiaries in Valencia counted more than a thousand names.

Bl. Josefa and Teresian Spirituality

Senora Pepa had a very great devotion to Our Lady of Mt. Carmel, to St. Teresa of Jesus and to St. John of the Cross. Her spiritual life was profoundly shaped by the doctrine and example of the Holy Parents of the Discalced Carmelite Order.

In the house of Maria Dolores Masia Moran, a neighbor in Algemesi, there is to be found today a large picture of the Virgin of Carmel which was embroidered in gold and silk by her mother, Vicenta Moran, when she was nine years old. It was made under the supervision of Senora Pepa. It bears this description "Our Lady of Carmel - Vicenta Moran - 9 years of age - year 1893. Josefa Naval died that very year, and this work of embroidery carried out under her supervision is the last token that we have of her Carmelite Marian devotion.

Senora Pepa's biographer tells us of the death of a disciple of the Servant of God. It took place on the eve of the Feast of Our Lady of Mt. Carmel. He refers to the tender invocations of the dying disciple who repeated "My Carmelite Mother, come and take me." And he adds, "Blessed soul who made so perfectly her own the doctrine and spirit of her holy 'Maestra'."

"Maestra," the word is translated as "teacher" or "mistress." Senora Pepa was both to many, and she and her more intimate disciples would gather together to share spiritual confidences in the delicious solitude of the Orchard of the Little Tower. There they used to apply to themselves some strophes from the "Spiritual Canticle" of St. John of the Cross:

...if by chance you should see him
whom I most long for, tell him
that I suffer, waste away and die.

It was a perfect expression of the state of soul of Josefa in that final stage of her life. These friends in Christ found solace in the delights of the soul surrendered to love and the service of God. They sang with the Mystical Doctor:

My soul has employed all its wealth
in his service. I no longer tend
the herd nor have I any other work
to do now that love is all I do.



Days of Recollection

Her spirituality was Teresian. Her biographer, used St. Teresa's teaching and experience regarding the stages of prayer, from simple meditation to the highest union, in order to explain that of Venerable Josefa: "St. Teresa says that to give oneself to God is to give oneself to prayer.... This is precisely what happened in the beautiful soul of Josefa.... When our Josefa was getting on to fifty five years or so of age it caused in her soul a marvelous transformation which St. Teresa delightfully compares to that of a silkworm which becomes a little white butterfly.... We have already seen in the foregoing chapters the degree to which Josefa possessed those (spiritual) fruits which St. Teresa points out. Furthermore, by this time in her life, she had reached the state which the masters of the spiritual life call 'ecstatic union' in which the soul remains wholly absorbed in God.... But this lasts but a brief time, and St. Teresa calls it a "most delicious wound."

Conclusion

I wish to close this brief account with the precious word of appreciation spoken by the General Promoter of the Faith, Msgr. Petti, at the conclusion of the Theological Consultors' examination of the heroic virtues of the Servant of God.

"Josefa Noval Girbes appears before us as an exceptional mistress of 'secular' holiness: a model of Christian life in her heroic simplicity; a model of parish life. Her entire life a theoretical and practical lesson which proves how one can reach holiness in all states of life in a total consecration to God and in a selfless love of one's brothers and sisters, even while in the world. Without extraordinary gifts, neither natural nor supernatural, without dazzling events in her life, the Servant of God, was an exceptional woman in her genuine simplicity as a daughter of the people. She lived her heroism in a constant fidelity to daily duties, in intense union with God, in the midst of the ordinary circumstances of her working day. 'Teacher of embroidery and of sanctity': from her tiny workshop in Algemesi burst an admirable flowering of holiness, both for religious vocations and for edifying Christian marriages".

And we can add: a life and a holiness which were grafted from the world unto the verdant tree of the Teresian Carmel and imbued with the doctrine and mystical experiences of its great Teachers.

Rome, May 26, 1988

Fr. Simeon of the Holy Family, O.C.D.,
Postulator General

FR. THEODORE N. CENTALA, OCD, PROV. DEL.
A Short Autobiographical Sketch

I was born in rural potato-growing Metz, Michigan in 1936 on the feast of St. Mary Magdalen, of Polish immigrant stock and attended public elementary and high schools. After the Lord whispered "priest" to me one day I put aside my plans to be a gunsmith and entered St. Mary's College at Orchard Lake, a diocesan seminary for candidates of Polish ancestry.

After two years of college and three summers in the merchant marine on the Great Lakes I was called to Carmel from dancing with a recollected girl. The good Lord was everywhere! First I entered the Third Order, the Detroit Chapter, in 1956, then the Friars in Brookline, MA the next year. After Profession we had three years of philosophy at Holy Hill, WI, and four years of theology in Washington, DC.

After ordination in 1965 at the National Shrine of the Immaculate Conception I went to Marquette Univ. in Milwaukee for some courses on mass communications in preparation for an assignment in our Missions in the Philippines. After eight years of ministry in media for pre-evangelization I switched to hospital ministry. My technical side was affirmed; my affective side needed attention. Nine years as a hospital chaplain helped a lot. Some monastic administration worked on my structured self...a little. During this later period I became reacquainted with the Secular Order of Carmel, spending six years as spiritual assistant in Massachusetts. I had the opportunity to lead two pilgrimages to the Holy Land, stopping on the way back in 1985 in Rome and in 1986 in Spain.

It was then time for a sabbatical, for spiritual recycling. I spent six months at a renewal course at our Stelle Maris Monastery on Mt. Carmel. Finally I was fortunate to participate in "The Mt. Carmel Project" an on-going archeological excavation, restoration and preservation project of the ruins of the first monastery and first chapel of Our Lady of Mt. Carmel of the Carmelite Hermits. Then came the National Congress and finally this current assignment as Provincial Delegate to the Secular Order with Fr. Patrick J. Farrell, OCD.



Something to think about

"The local Community of the Secular Order should normally meet once a month to provide for the permanent formation of all the members by a common spiritual conference, to transact the business of the Order, to pray together, and to further fraternal charity. Other meetings, for retreats, spiritual exercises and conferences, etc., are to be encouraged."

FLORIDA REGIONAL RETREAT IN SEPTEMBER

The Communities of St. Joseph from West Palm Beach, and Mary Queen of Carmel from Lakeland, came together for a weekend retreat in September at the Cenacle Retreat House in Lantana. Regional retreats have been held for the last four years. These retreats also provide the opportunity for isolated members and smaller or newly established communities to share in the retreat experience and be part of the larger family of Carmel.

For many of us it was the first opportunity to meet one of our new Provincial Delegates, Fr. Theodore Centala, who conducted the retreat. Since we are far removed from any Carmelite monasteries, a visit from our Carmelite Friars is like manna from heaven.

These annual retreats have become a time for growth in the spirit and knowledge of Carmel, and an opportunity for personal spiritual direction. Finding someone who understands the soul of a Carmelite is sometimes difficult.

Fr. Centala came to us with a wealth of knowledge and a task to be done. To read and study our Mother, St. Teresa and St. John of the Cross is one thing but to apply their spirituality is a challenge. Father's conferences provided assistance in meeting this challenge. His talks centered around our Carmelite parents, the Prophet Elijah, the Humanity of Christ and the Scapular. Slides of the archeological digs at Mt. Carmel also presented us with some new insight into the early history of our Order of Carmel.

Renewed, remotivated, revitalized, we can bring the fruits of our weekend back to our community members who were unable to attend -- spreading the seed of new life.

By: Berni O'Byrne, OCDS

FR. PATRICK J. FARRELL, OCD, PROV. DEL.

A Short Autobiographical Sketch

August 15, 1935 was the occasion for my mother, a Third Order Secular Discalced professed in 1928, to give birth to me in Washington, D.C..

After the eighth grade I left home to attend St. Joseph Minor Seminary of the Discalced Carmelites at Holy Hill in Wisconsin. In five years, August 15th (1953) was again a special occasion: First Profession as a Discalced Carmelite Friar. Eventually, in 1962 I was ordained at the National Shrine of the Immaculate Conception in Washington, D.C.

Then the Order sent me to Rome for a year of study at the Spirituality Institute of our International College, the Teresianum. The next three years were spent mainly teaching latin at our Minor Seminary in Peterborough, N.H., followed by eighteen years working at the Shrine of Our Lady at Holy Hill. During the last four of those years I became the Spiritual Assistant, one by one, of four Secular Order groups.

In 1984 I was assigned to St. Florian Monastery in Milwaukee to work full time with Discalced Carmelite Secular Order groups as a help to Fr. Bill Healy, who had become the Provincial Delegate and had to pass on some of his ministry to others. This meant, by May 1988, my serving as regular Spiritual Assistant to eleven OCDS groups and occasional visits to four others in the Midwest.

Understandably, I prayed that Our Lady and her Order would excuse me from any expansion of my service to the Secular Order. But, last May, Fr. Kevin, our Provincial, informed me that both said "No", so now I join Fr. Theodore as Co-Delegate to the Eastern Region of the Secular Order. I want to continue to serve you, but who will take some of my regular eleven OCDS groups in the Midwest?

The Little Book of Carmelite Spirituality and Practice

In reference to some inquiries concerning "The Little Book of Carmelite Spirituality and Practice", especially the recent one from Berni O'Byrne, OCDS, of the Lakeland, Florida Community, here are some possible re-wordings of the articles on the promises and vows in the Formation Section on page 120:

Add to 12: The two year period of formation ordinarily terminates with the person taking Promises for three years. This usually takes place at the liturgy at the monthly meeting.

13. Permanent membership to the Secular Order takes place at the end of the period of temporary promises when the person usually takes definitive promises for life. This usually takes place at the liturgy at the monthly meeting.

14. Not less than one year after the member has made definitive promises, the member may request the Council for permission to take the Vows of chastity and obedience. This usually takes place at the liturgy at the monthly meeting.

Last Call For Dues For 1988!!!

The vast majority of members have paid their annual dues promptly, usually at the beginning of each year. We want to commend them for their punctuality. At the same time we want to remind those who are the late payers. The end of the year is soon to be upon us and then you may turn into a delinquent pumpkin.

FRANCISCO PALAU Y QUER, O.C.D.(1811-1872) BEATIFIED IN ROME THIS LAST APRIL 24, 1988

"Father Francisco Palau y Quer is being studied with true enthusiasm. His strong and rich personality: prophet, theologian, apostle, founder...An ecclesial figure, that of Father Palau, which is destined to cast an ever longer shadow and make his presence and influence, his witness and spirituality felt, thanks chiefly to his writings and to his daughters....I wish to contemplate Father Palau from a family and household perspective. I want to look at him as one would look at a brother, a son of our Mother Teresa....

The chronology does not cease to be surprising: the young Francisco Palau y Quer put on the habit of the Discalced Carmelite in our convento of Barcelona on the 14th of November, 1832; there he made his profession on November 15, 1833; and on July 25th, 1835, little more than a year and a half after his profession, he left the convento for good. (Due to the suppression of many religious orders in Spain)

....A vocation is to be identified with the history of each person. On the other hand it is a plan which God has had from all eternity and, on the other hand a very human history with all the events and circumstances which can shape the existence of a person placed in a given historical and geographical context. The plan of God for each and every one of us is make manifest in everything, day by day; and in those events and circumstances the grace of a vocation is both very present and hidden.

For this reason, the one who truly has a vocation and who takes of his (or her) vocation for reasons of faith, knows also how to choose all the moments and circumstances of his (or her) life as part of his (or her) vocation history. He (or she) sets out to live his (or her) vocation without personalistic plans.

Father Palau did not seek to live outside of the monastery and would have been a faithful friar in the monastery. He knew how to make of the world the place for his life as a Discalced Carmelite and, how to make a vocational event of every circumstance:

'I committed myself with solemn vows to a state whose rules I believed I could put into practice until death, independently of all human events'.

Fr. Palau's existence was one of enormous contrasts in which the most diverse experiences and activities took place. But at the same time it was a life with an extraordinary consistency and with a single basic attitude.

....We hope that reading these pages will be a pleasure for all and an invitation to live each day, with greater enthusiasm and fidelity, the Teresian charism, with the special mission that we have in the Church and for the Church.

'I live and will live for the Church.

I live and will die for the Church'.

United with you in prayer, I remain, fraternally yours.

Fr. Felipe Sainz de Baranda, O.C.D. Sup. Gen.

EDITORIAL SECTION

The CARMEL CLARION had a rest during the summer while the CONGRESS received all the attention. The editor for the last four years, Ruby Alexander, OCDS, also has finally been able to take a long awaited rest from her many volunteers labors for the Secular Order. We wish to thank Ruby for all the work she had done on the CLARION for the benefit of all the members of the Eastern Region. We also wish to thank Toni and Tony Latona, OCDS, who have been maintaining the mailing list of the CLARION.

We also wish to apologize for the lack of a summer issue of the CLARION. The new editor, Fr. Theodore, has been on sabbatical leave until the CONGRESS. Then came that gradual re-entry into the thick atmosphere of active ministry. Coming down off Mt. Carmel took a little time, and it would not have been proper to attempt to issue a summer issue, even though as of June 5th at the CONGRESS he had already been pressed into service, so to speak. Hopefully all the news of the summer will be printed in the next couple of issues.



CLARION Receives Donation For Computer

The CLARION received an anonymous donation to cover the cost of a computer to facilitate the production, publication and maintenance of the mailing list. Please keep the editor informed of any changes in names or addresses.

Please pray for the intentions of the person, who is recently deceased, in whose memory the computer was donated. He was "a most kind and loving father and husband who protected everyone way above the call of duty and took nothing for himself."

This issue of the CLARION was partially processed on the new LEADING EDGE D2 (see photo above), and partially on the old Kaypro II-83, a CP/M type machine, which has now been donated to our Missions in the Philippines. Hopefully it will serve their needs for a while.

Provincial Delegate To Ontario, Canada

Fr. Bill has also spent a summer in transition as he prepared for his new assignment and moved to Toronto, Canada. His new address is:

Fr. William Healy, OCD
Carmel Heights
1720 Sherwood Forrest Circle
Mississauga, Ont. L5K 1R1
(416) 822-5900

We would like to express our gratitude to Fr. Bill for all the dedicated hard work he has done for four years as Provincial Delegate for the Secular Order.

New Representative To The National Secretariat

Kathy Guepe, OCDS, the formation director of the Community of the Holy Spirit in Louisville, KY, is the new representative to the National Secretariat of the Secular Order of the Discalced Carmelites.

Again, we wish to thank Ruby Alexander, OCDS, who generously gave of herself as she fulfilled this position for the past eleven years.

Formation Director For Isolated Members

Ruby Alexander, OCDS, has agreed to remain on as formation director for the isolated members. Some clarifications in policy will be forthcoming on those who transfer from isolated status to active status. It already is a policy that no one may transfer from active or inactive status to become an isolated member. Perhaps the role of being an "inactive member" has had a negative ring about it and so by becoming an isolated member it was thought to be step forward. This is unfortunate. It might be a good idea if all the isolated members could each be somehow affiliated with some Community. The advantages would be that they would then be notified of any special activities, such as Carmelite retreats.

Regional Office Still In Transition Period

The Regional Office is still looking for some stationary, an up-dating of the files on the membership, the production of a new directory of all the Communities in the Eastern Region, and other related matters. Some volunteers of the Milwaukee Community have been of great assistance in this time of transition.

Write Your Community History Now

Many Communities are gifted with the presence of some senior members who can still remember the days when their Community was established. We also know that some of them are anxious to meet St. Teresa of Jesus and St. John of the Cross. Before this somewhat lengthy visiting session begins it may be wise for the secretary to interview them and take down the

essential information on the history of your Community.

Most Communities have some written account of who was the first "prior" and where it all began, but not too much more. It would be nice to have a fuller account if it is still possible. After the various interviews, and a review of the written records, the material could be selected that would go into the final account. Sensitivity has to be shown in delicate matters. Some essential points to be selected:

1. The date, place and person responsible for the first organizational meeting.
2. A listing of all the officers and spiritual assistants and places of meetings.
3. The date of the canonical establishment of the Community.
4. A listing of any special spiritual events, such as retreats or seminars on spirituality.

The final account of your Community history should be accepted by a consensus of the whole Community. Please forward a copy then to the Regional Office for our official files. The CLARION would also be interested in printing some accounts for general readership.

A Common Apostolate For Each OCDS Community

Fr. Anthony Morello, OCD, General Delegate for the Secular Order, following the letter from our Father General to the Six National Assembly of the OCDS in Spain (see article in this issue), challenged our US membership at the Seattle Congress in 1987 to institute a common form of apostolic activity in each Community so that the majority of its members may participate. Since that time many members, especially the officers, have been asking the question: just what did Father mean. Let us look at some background on this recent request.

In some places the Secular Order of Carmel has

often been known as an elitist type of contemplative group of individuals who just pray as their form of apostolic activity (this is fine for shut-ins) and refuse to do any active apostolic works. This is not in keeping with the text of our Secular RULE which plainly states that our prayer-life should overflow into the keeping of the Promises, Vows and the Beatitudes. So, where we have been wanting in our interpretation of the RULE we now stand corrected.

As far as a common form of apostolic activity for the majority of the members of each Community is concerned, this challenge could be difficult to implement under certain conditions. In Europe, and many other parts of the world, the majority of the members of a particular Community are also members of one parish, many times with our Friars in charge or our Nuns close by. The members live in close proximity to each other and see each other many times each month. So this is a very reasonable challenge for them to get together and undertake a form of apostolic activity that is in harmony with their charism and which is acceptable to the majority of their members.

On the other hand, the members of many of the Communities in the US come together once a month from quite a distance, each one usually from a different parish, and they do not have any Carmelite Friars or Nuns living near by. They are relative strangers to each other even after seeing each other for a couple hours a month for many years. And they are not interested in coming together a few extra times a month for some common form of apostolic activity, when there is plenty at their parish where they know many people very well.

The majority of our membership falls into the later category. Does this mean that the challenge of Fr. Anthony Morello, OCD does not apply to this type group? Or, could mean yet something else not covered by the two points of the background information? Your comments are welcome.

OCDS NEWSLETTER
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